**BABA JASWANT SINGH JI**

**NANAKSAR THATH, BARNALA)**

By the order of Almighty high profile personalities visit the world in the form of guru, pirs or saints and other pious souls. These holymen provide necessary guidance to the wayward population of this dark era (Kalyug) and endeavour to attach them with the formless Lord God. Baba Jaswant Singh ji too visited this world to accomplish this task. He was born on 4th December 1932 in village Raunta in Nihalsinghwala sub division of district Moga. His mother was Mata Ram Kaur while his father was known by the name of S. Bara Singh. As Gurbani says-

**“Dhan(u) jananī jin(i) jāiya dhan(u) pitā pardhan(u)”. (32)**

*Blessed is the mother who bore him and blessed is the respectable father.*

Such pious souls coone into this world by the order of the formless Lord in order to put the wayward population on to the right path. Gurbani is full of praises and gives out the traits of such noble souls.

**“Sant janān kā pekhan(u) sab(u) brahm.**

**Sant janān kai hirdai sab(i) dharam.**

**Sant janān suneh subh bachan.**

**Sarab biāpī Ram sang(i) rachan .**

**Jin jatā tis kī eh rahat .**

**sat(i) bachan sadhū sab(i) kahat .**

**jo jo hoey soī sukh(u) mānai.**

**karan karāvanhār(u) prabh(u) janai.**

**Antar(i) basey bāhar(i) bhī ohī.**

**Nānak darsan(u) dekh(i) sab mohī (294)**

*The holyman sees Lord in everything.*

*The holyman has all the faith in his mind.*

*The holyman ever hears good words.*

*He merges into the all pervading Lord.*

*Those who knows him live life this way.*

*All words of the saints are true.*

*He accepts it most appropriate what ever happens.*

*He deems Lord to be the doer of all deeds.*

*He abides within and he is also found without.*

*Beholding his sight bewitches everyone –*says Nanak .

Baba ji would read Janam Sakhi Bala, with his maternal uncle S. Chanan Singh at his maternal village Shehna. After returning to his own village, he would still be lost in his own thoughts. He would remain bare feet the whole day. He would remain sitting in a room and would not even talk to anyone. He was affectionately called *‘Mastana’* (one who was intoxicated in his own thoughts). His mother loved him for his simple and guileless behavior. Greatmen ever contemplating on the Lord speak words of wisdom whatever little they speak. But there are few and far between who understand such wisdom. The world dyed in the delusion often remains ignorant of these pearls of wisdom. However great souls are beyond the worldly business. They remain detached from the delusion of the world like Raja Janak of pre-historic time. The followers of his order remain in a state of detachment from the worldly attractions. That is why they speak so little. As is said by Kabir ji

**Kaho Kabir chhuchha ghat bolai**

**Bhariā hoey so kabun na dolai.**

*Empty vessel makes much noise., when filled it becomes stable.*

In the words of Bhai Gurdas, contemplation on Lords name is a divine nector best enjoyed in silence. Acheiving of divine pleasure , true knowledge and meaningful direction to life was the man aim of Baba ji’s life. So he ever remained stable and in total control of his own thoughts. At a little older age, whenever his brothers asked him to do some work, he would remain sitting silently. Very often he would keep setting out side regardless of heat or cold.

The agriculturist family who were well to do suddenly faced a turn of fortune. Baba ji had three brothers and two sisters. Their names according to the seniority of age were- Bhag Singh, Lal Singh and Bachan Singh. The sisters were known by the names of Bibi Nand Kaur and Bibi Surjit Kaur. His maternal grandparents house was in village Shehna in sub-division Barnala. His maternal uncle was known by the name of Chanan Singh who was a very sweet tempered person. Baba ji’s mother too was of soft and helpful dispositions. His father was a simple and god fearing man. Baba ji’s elder brother Bhai Lal Singh was bereft of his eyesight who was a scholar musician. He had served as a minstrel in attendance at Gurudawara Baba Atal ji (Amritsar) for long time. Baba ji learnt gurmukhi script from Bhai Lal Singh ji. He also learnt the path (recitation) of Sri Japuji and Sukhmani Sahib from Bhai Lal Singh ji. For sometime, Baba ji remained with Bhai Lal Singh. He would meditate on *‘Nām’* day and night and with every breath. He would speak very little with anyone.

One night, his mother saw him sitting on his bed when every one in the family was fast asleep. She called and asked him why he had not gone to sleep till then. He laughed and replied. “Dear mother, the whole world is sleeping. No one is aware of himself.”

Baba ji would often meditate the whole night. There was a prominent thicket outside the village where he would spend nights and some times days in prayer and worship. The thicket was spread over big area and was fairly dense, so much so that it was difficult to search a man in it during the day. His mother would often send his elder brothers Bhag Singh and Bachan Singh to search Baba ji but they would not be able to find him in a whole days search. Whenever they could find him, his mother would not permit him to leave the house. Even then he would manage to slip out at night.

Once during summer season, when the harvested wheat was still stacked in heap outside in the courtyard, Baba ji quietly went and sat amid the heap. He kept sitting there in meditation for two days. Baba ji’s mother sent her elder son Bhai Bachan Singh to go and search for him. Bhai Bachan Singh kept searching for him for two days. On the evening of the second day, Bhai Bachan Singh saw Baba sitting amid the stack of harvested wheat, deep in meditation. Bhai Bachan Singh said *‘Satnam’* loudly but Baba ji did not reply back. Bhai Bachan Singh removed a few bundle of stack from Baba ji’s side and started pressing gently his legs. Bhai Bachan Singh kept on pressing his legs for sometime when Baba ji returned back from his reverie and said, “Bachan Singh, we returned here last night, even then you located us”. Bachan Singh replied with folded hands, “O great one, you have been out from home since last night and it has been two days since. It is month of Baisakh and days are hot. Respected mother had sent me to search for you since yesterday morning. I have been searching for you since then. The whole family has not eaten since yesterday. Mother said that we must find Jaswant first. God knows where he would be in such not weather thirsty and hungry ? I shall eat when Jaswant comes home”.

Bhai Bachan Singh and Baba ji returned home. Dear Mother quickly arranged for a warm water bath. She cooked and served him a hot meal. The rest of the family was served later. Baba ji would go to gurudawara everyday. This was located close to his house.

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One day during the month of Ha (corresponding to June) a few saffron clad hermits visited the gurudawara in the afternoon. They were old people. Baba ji seated them on a cot and started pressing their feet. After sometime, he requested them to visit his home which was nearby and grant him the honour of service. The holy hermits said that they had never visited any house, that they could be served food in the gurudawara itself. Baba ji was overjoyed. He ran home and asked his mother to cook meal for the hermits. When the meal was ready, he took it to the gurudawara to serve them. They were very happy. They all told Baba ji some very useful advices. After a while they all said that they must go then. After customary obeisance, Baba ji requested than to take him along too to serve them. The great souls replied that they would keep him with them forever after a while. Saying this, they stepped out of the gurudawara door and disappeared. Baba ji was amazed to see this miracle. He looked around but could not see them anywhere. He ran home and narrated the whole event to his mother. Mata ji was very happy to listen and thanked Almighty for granting her the service of serving food to such pious and noble souls. The same night, Baba ji had a vision of Baba Ishar Singh ji. He was attracted to him instantaneously. Baba ji had no previous knowledge about Baba Ishar Sigh ji. Not even his where abouts ? In the morning he described his last night experience to his mother and gave as much details about the visioned person. He insisted on going to him. After many days, S. Pakhar Singh went to Moga on an errand. He heard about Baba Ishar Singh ji there that the Baba ji from Jhora an is a blessed soul from the house of Guru Nanak. S. Pakhar Singh was narrating all this in the central compound of the village. He said that Baba Ishar Singh who has now taken over the mantle of Baba Nand Singh ji has his *‘Thath’* at village Kaleran near Jagraon. It is said that he is getting a big reservoir of water ready for the *‘Sangat’*. Baba ji heard all this and came home to tell his mother. He insisted on going there. Next day, accompanied by an elder person of the village, his mother sent him to his sister at *‘Lamejat Pur’.* Baba Ji stayed that day at his sister’s house. Next day his sister took him to Nanaksar Kaleran where Baba Ishar Singh ji was supervising the voluntary labour work where thousands of people were busy digging up the pond. Baba Jaswant Singh ji saw Baba Ishar Singh ji from a distance and told his sister that he had seen this holyman in his dream a few days ago. He bowed down at the feet of Baba Ishar Singh and went into a state of pang of separation. As the Gurbani says-

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**“charn Kamal sion lāgo dhiānā,**

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**sāchey daras(i) samāī santoh.”**   **(916)**

*My mind focused on His lotus feet,*

*O saints ! I am absorbed in the vision of True Lord.*

Baba Ishar Singh ji asked Baba Jaswant Singh ji which village had he hailed from. Baba Jaswant Singh ji said, “ Baba ji- you are omniscient. You had showered your kindness on this servant and blessed him with your vision a few days earlier. You know all that Sir”. Baba Ishar Singh ji became very happy. He enquired about the welfare of other members of the family. Baba Jaswant Singh replied, “ Baba ji all your blessings are with them”. Baba Ishar Singh asked him if he had any formal education. He replied that by his grace, he could recite *‘Path’* of Japu Ji Sahib and Sukhmani Sahib. Baba Ishar Singh ji assigned him the task of reciting Sukhmani Sahib at the most reverend place called *‘Sach Khand’.* Baba Jaswant Singh ji was very happy at this duty. What ever he had in his mind, Baba Ishar Singh fulfilled if in totol. After all Baba Jaswant Singh ji had been searching for Baba Ishar Singh ji since long. He had all the reasons to feel ecstatic.

**“Khojat khojat lal ek pāiya,**

**her kīmat kehan na jāī santoh. (916)**

*Searching everywher. I have found God;*

*the gem whose evaluation is beyond comprehension.*

Baba Ishar Singh ji explained the deep meanings of a hymn that was listened by the assembly including Baba Jaswant Singh with rapt attention. For the first time Baba ji realised the importance of knowledge through a true teacher. Baba ji was explaining to the congregation that the word *‘Guru’* is composed of two words. Guru is that person whose advise we take and accept as a *‘Sikh’*(disciple) without guru a living being cannot achieve the ultimate goal as has been stated in Gurbani too –

“**Gur bin(u) ghor andhār(u) gurū bin(u) samjh na āvai.**

**Gur bin(u) sur t(i) na sidh(i) gurū bin(u) mukat(i) na pavai.**

**Gur(u) kar(u) sach(u) bīchār(u) gurū kar(u) re man merey.**

**Gur(u) kar sabadh sampan aghan kateh(n) sab terey.**

**Guru naen(i) baen(i) gur(u) karoh,**

**Gurū sat(i) kav(i) nalah kahey**

**Jin(i) gurū na dekheo nah(u) kīoh**

**Te akeath sansār mahey. (1399)**

*Without Guru is total darkness, with Guru wisdom is obtained not.*

*Without Guru divine comprehension and success is obtained not, nor the emancipation..*

*Come then into the fold yea my soul for the ‘true’ reflection of the Lord.*

*Adopt then the Guru who is embellished with name that destroys all sins.*

*NMal the bard says, by thy eyes and word contemplate the Guru the True Guru.*

*Those who have not seen Guru or adopted one vain are they in this world .*

**“Jis mileain man(i) hoey amand(u) so satgur(u) kahīai.**

**Man kī dubedha binas(i) jaey her parampad(u) lahīai (138)**

*Meeting whom mind becomes ecstatic, is called true Guru.*

*Minds uncertainly vanquishes giving celestial supreme experience.*

**“kachey gur te mukat(i) na hūa”. (932)**

*A false teacher can’t emancipate any one.*

An ignorant teacher cannot lead you to the path of emancipation. Therefore it is essential to take refuge of the holy utterances and counsel of a true guru, because gurbani is embodiment of a true guru. (like a creator is never separate from his creation because his strength lies in his creation; similarly guru resides in his gurbani).

**“Banī gurū gurū hai banī vich(i) banī amrit sārey.**

**Gur banī kahai sevak(u) jan (u) mānai partakh (i) gurū nistarey”.**

**(982)**

*Utterances of guru the gurbani is his embodiment, so is gurbani of guru,*

*Gurbani has all the elixir of life.*

*Guru utters and his attendant act upon, the guru verily saves him.*

That is why gurbani has been accepted as true epitome of guru. When guru speaks out his counsel to a sikh, his utterances are gurbani. Since the gurbani has emerged out of the holy tongue of the guru, it is the same as guru and is accepted as such .

**Dohara**

**Āgija bhaī akāl kī tabī challāeo panth.**

**Sab Sikhan ko hukam hai Guru maniyon Granth.**

**Gurū Granth jī maniyon pragat Gurān kī deh.**

**Jo prabh(i) ko milbo chahai(n) khoj sabad main leh.**

**Couplet**

*By the order of timeless created a new religion*

*All Sikhs are directed to accept Granth as Guru.*

*Accepting Granth as Guru will bring forth true form of Guru,*

*Who ever desires meeting him need search in his (Guru’s words).*

After the merging of Guru Gobind Singh ji the tenth master into the divine light, our Guru is *‘Sri Guru Granth Sahib Ji’*. So we must always follow the orders in all walks of life as laid down in it.

Baba Ishar Singh ji called Baba ji near him. He ordered him to recite Sukhmani Sahib in the morning and evening and do service at the pond site where digging work in progress.

**“Sevak kau sevā ban āi”. (292)**

*It behoves an attendant to serve.*

**“Main badhī sach dharamsāl hai. Gursika lahda bhāl kai”.**

**Pair dhova pakhā pherdā tis(u) niv(i) niv(i) lagā pai jīo”. (73)**

*I have established a place of truthfulness, searching !*

*Have brought disciples of theGuru.*

*I wash their feet and fan them, bowing low I touch their feet.*

Baba Ishar Singh ji explained Baba ji the deep intricacies of the service of Sri Guru Granth Sahib ji, and meditation in the congregation at length and stated that selfness service with devotion and dedication, love and infallible faith are the hall marks of the sikh religion. Baba Jaswant Singh ji involved himself more deeply into the *‘service’* after hearing these words. He adopted meditation and service as the base support of his life. Gurbani provides us the following advise regarding service.

**“Sev kītī santokhīī jinnīhn sacho sach(u) dhiyayā.**

**Unīhn mandai pair na rakheo kar sukrit(u) dharam(u) kamāiyā”.**

**(466)**

*Devotion of the contented ones alone meets approval*

*As the same rests on truth-nothing save the truth*

*These truthful folk tread not the evil path*

*They earn their living with honest means.*

**Panī pakhā pīc (u) das kai tab hohey nihal(u) .**

**Rāj milkh sikdarīān agnī mahey jāl(u) . (811)**

Carry warer, fan and grind the grains for the Lords servant to please him.

Bwan thou kingdom, assets and authority for his pleasure.

It is important to do service in life as long as one lives.

Guru Nanak Dev ji has said-

**“Vich(i) dunīya(n) sev kamāeai.**

**Tā dargah baisan(u) pāeai. (26)**

**Kaho Nanak Bah Ludaeai**

*Earn the fruit of service in this world*

*Secure a place of honour in the world herafter*

*Then raise your arms in pride –*says Nanak.

Service is of various kinds. Fanning the assembly of devotees listening to discourses, kirtan or recitation of path etc., sweeping the floor of religious places, washing of Guru’s places, worshipping making of offers, bestowing clemency on poor and masterless people, useful spending one tenth of the income, obeying the elders and living life in accordance with the advise of the guru are some forms of service that a man can and should perform. It was possible only when our mind is humble and free of lust, anger and pride. When evils disappear from our lives, our minds become pure. Only than can a sikh obtain the divine knowledge. He develops affection for God and he concentrates his mind in his feet. But all this happens in the life of a gursikh when he has offered his body, soul and assets in the holy feet of the guru and indulge in service without expectation of any reward or return.

An incident in the court of Guru Gobind Singh ji worth mentioning here. Once Guru ji asked for some water to drink. A young sikh boy filled a tumbler of water and offered it to Guru Sahib. Seeing his delicate hands, Guru ji asked him why his hands were so soft and delicate. The boy replied. “Oh True Emperor, I have never done any work with these hands. I have only brought a tumbler of water for you ”. Guru ji threw away the water and said, “Yours hands are impious, because one who does no, service is ungodly. They become senctimonious with service”. Since he had not served the holy gatherings so far, therefore Guru ji motivated him to start serving the devotees in one way or the other.

Service reduces the gap between an ordinary mortal and his Guru/God. It provides him the four fruits of life considered essential for everyone. These are Dharam(Faith), Arth(Wealth), Kām(Desires fulfilment) and Moksh(Salvation) .

**“Char padārth je ko ma(n)gai, sādh janān kī sevā lāgai”. (266)**

*He who desires four cardinal boons*

*should apply himself in the service of saints.*

Baba ji obtained his orders and bowing before Baba Ishar Singh ji , went to do service at the pond site. He served there with total devotion both during the day and the night. He felt himself in the presence of the holy feet of Guru Nanak through out the day and night. He was ever reciting the line -

**“Main sajan ladhā jī sārā jag dbūnd ke”**

*(I have found my dear friend after searching the whole world)*

Who is the guru according to the sikh philosophy for a sikh, Sri, Guru Granth Sahib is his eternal guru right through the ages- which is the spiritual and worldly experience of Guru Nanak through Guru Gobind Singh. It is a momoth ship which the souls will embark to cross the ocean of delusion and illusion. No other living person can be the guru of a sikh. However the person explaining the inner/minute miances of gurubani in order to provide purposeful directions to the sikh may be a man above the rests but can never be equated with Guru. A sikh on receiving *Khande Bate da Amrit* from the five beloved ones becomes a Singh, he also accepts Guru Granth Sahib as his Guru.

Baba Ishar Singh ji invariable emphasized that Sri Guru Granth ji is our eternal Guru. Service of Sri Guru Granth Sahib can only improve our life in the world here and herafter.

Baba Ishar Singh ji often explained Baba Jaswant Singh ji and the whole assembly what is this invaluable thing called *‘Amrit’*. When the five chosen one are assigned to perform the duties of five beloved ones, and on constant stirring of sugar crystal water with a double edged sword called *‘Khanda’;* taken in an iron pan along with recitation of five Banies- one at a time by the five selected beloved ones, and served to the sikhs desiring to partake it in accordance with the set procedure is called *‘AMRIT’*. This *‘Amrit’* makes a sikh free of life and death. To obtain this divine nectar, many sages and saints indulged in long and constant prayers and worship, bore hardships, yet could not obtain it. *‘Amrit’* is received by a sikh with the grace of Guru-

**‘Sur(i) nar mun(i) jan amrit(u) khojdey,**

**Su amrit(u) gur te pāeyā.**

**Pāeyā amrit(u) gur(i) kripa kinī**

**Sachā man (i) vasāeyā (918)**

*The angelic person and silent sages search for divine nectar,*

*That nectar I have obtained from the Guru.*

*He obtains nectar whom the Guru Shows mercy*

*And keeps the True Lord enshrined in his mind.*

Those who receive the Amrit from the five beloved ones ands obtain also the supreme gift of sikh way of life are the fortunate ones. This gift of ‘*Amrit*’ enlivens the dead souls. After receiving the *‘Amrit’* the sikhs become fearless just as they remember the fearless God.

Baba ji would regularly attend to his duty of reciting Sukhmani Sahib both during morning and evening. After a few days, the holy pond (Sarowar) was ready. Simaltaneously Baba ji started construction service on the penance respectfully called *‘Sach Khand’.* The work increased and Baba Jaswant Singh ji spent day and night to accomplish the task. Very often, he would be busy in service all through the night. He would not rest at all. The visiting people would often wonder to find him busy in service whenever they come to the *‘Thath’*. When would he be resting? It was often the talk of the congregation that the hermit from village Raunta is ever busy and devoted in the service. He also discharges his duty of reciting *‘Sukhmani Sahib’* very attentively and religiously. The cement had caused wounds in the body of Baba Jaswant Singh ji. Those were oozing out blood. Once the basement was ready, construction work on upper storeys commenced. Many a time Baba ji would rest at 12 O’clock at night. Baba Ishar Singh had ordered all to get up at 2 O’clock. The attendants would start sprinkling water on the people to make their leave their beds. All were put to work. Baba Jaswant Singh ji to would get to work after a bath. At 3 O’clock, Baba Kehar Singh ji would commence kirtan. Baba Jaswant Singh would often tell these events nostalgically. They would be so enamoured by the divine environment that they wouldn’t even notice the day break, because of pre-occupation in service as well as the sweet melodius singing of gurbani at the ambrosial hour. Baba ji would keep singing the following lines through out the day-

**Seva kar lai nīmānī jindey meriey,**

**Pher vellā beet jaō gā .**

*Do service O poor soul, your time all will run out.*

When the mind yearns for a meeting with such noble souls, and god’s grace rewards, one due to good and pious deeds of the past birth, than he provides the association and touch of such divine persons who are engrossed in the supreme bliss becoming a supreme personality called *‘Sant’*, Brahmgyani. This touch and association shows the path lit by the divine light and directs the souls who had been this far drowning in the darkness of ignorance, delusion, illusion, anger, lust, attachment and other worldly attractions.

**“Pūrab karam ankur jab pragatey**

**bhetio purakh(u) rasik bairāgī.**

**Mitio andher milat her Nānak,**

**Janam janam kī soī jagī. (204)**

*When the plumule of the past deeds sprouted, I met the Lord, the reveller and detached.*

*The darkness is dispelled meeting the Lord, I became awake from the sleep of many births-* says Nanak .

A mortal soul can conveniently across the worldly ocean by keep the words of such enlightened and divine personalities in their heart.

**“Je ko bachan kamāvai santan kā so gur parsādī tarīai. (747)**

*One who practices the counsel of saints sails across Guru’s grace.*

His birth and death system gets terminated. As Gurbani says-

**Āvan jān rahey miley sādhā (n) .**

*Coming into and going out of the world ends by company of saints.*

And the termination of the birth and death cycle tantamounts to success of life.

**“Safal** **safal bhaī safal jātrā.” (687)**

*Successful, yes successful and more successful has become the pilgrimage of life.*

Gurbani is the compilation of the ambrosial words of the noble souls who have been emancipated by the divine grace.

After the morning session of kirtan, Baba Ishar Singh ji would appear wherever the work would be in progress. Baba Ishar singh ji was very happy over the work of Baba Jaswant Singh. He would often call him *‘Raunta’* out of affection, which was the name of his village.

One day the roof slab of the fifth storey was to be undertaken. Baba Jaswant Singh ji was busy ferrying concrete mix from the ground below to the fifth floor. Baba Ishar Singh ji was watching everyone. Baba Jaswant Singh ji had cut a third of the oil drum. He filled it with concrete mix and took it to the fifth floor. Everyone was amazed at the sight. As he reached the top, Baba Ishar Singh ji ran towards him, and asked people to hurry in order to take down the drum from the head of Baba Jaswant Singh ji. The drum was accordingly brought down. Baba Ishar Singh ji directed Baba ji not to lift that drum any more. He was also instructed to learn kirtan and supervise. The kirtan performance by the minstrels. He was also assigned some more indoor service. Baba ji learnt the art of kirtan and discourse very soon. Baba Ishar Singh ji now started taking him along with him during their outside engagement. They would visit many villages and towns to attend religious functions. The batch of minstrel would go ahead and commence the kirtan while Baba Ishar Singh ji would reach later. Amrit was also administered. When Baba Ishar Singh ji visited Calcutta, he took Baba Jaswant Singh ji with him. He was assigned the task of administering *‘Amrit’* to the *Sangat.* After making a *‘Thath’* at Bhai ki Samadh, Baba Ishar Singh ji visited village *‘Raunta’* and hold a big function at the main gurudawara of the the village where people from many villages had assembled

Baba Ishar Singh ji sent Baba Jaswant Singh ji home along with some other hermits in order to meet to mother. After meeting his mother, when Baba ji was about to return, an old lady named Thakur Kaur requested him to visit her house and have a glass of milk. Baba ji replied that he would go there some other time. But the old lady insisted on taking him there. Baba ji said, “if you must take me there, then your whole family will have to partake *Amrit*. Only than shall we go there”. Mata Thakur Kaur said, “Yes, we all will partake *Amrit*, but please you must visit us”. So he went to her place and took milk as was desired by her. After that he took Mata Thakur Kaur to Baba Ishar Singh ji and said, “Baba ji, this old lady took us to her house forcibly. I send to her that if the whole family agrees to partake *Amrit*, only then shall we go, to which she had agreed.” Baba Ishar Singh ji was much pleased and reached back at Nanaksar Kaleran. That was the firm belief about *‘Amrit’* in the mind of Baba ji. In 1959, Baba Ishar Singh ji spent some time at Barnala. He held a function at gurudawara Sri Guru Singh Sabha and motivated many people through his discourse to join the sikh brotherhood. Baba Ishar Singh was requested by the people of Barnala to shower his grace and construct a *Nanaksar Thath* there. Baba said, “You may all consult each other wherever you wish to make a *‘Thath’.*

Hearing, this, every one showed keenness to constrict a *‘Thath’* in their village. When Baba ji heard about it, he remarked, “This is not the right way. Let us put slips in the presence of *Sri Guru Granth Sahib.* Which ever village or town comes up, we shall commence construction of a *‘Thath’* there”. Everyone agreed to Baba ji’s proposal. They took small pieces of paper. Names of the place where the *‘Thath’* was desired to be established were written on each of them. By themutual consent of the sangat. The following five places were selected for the site. These were Barnala, Handiaey De Kothe, Farvahi, Dhanaula, and Sanghere. Each name was written on one piece of paper. Besides these five pieces, one piece had *‘stop’* written on it. Baba Ishar Singh ji directed them to take all the six folded piece of papers and throw them over Sri Guru Granth Sahib from behind to the front. The piece following farthest from the thrower will be the place where *‘Thath’* will be established. In case *‘stop’* piece is found ahead of the rest, we shall have to wait. The sangat was about to depart for gurudawara Sri Guru Singh Sabha, when Mason Jit Singh Rupal said that they could come to his place instead of going to the gurudawara since he has the sacred *Sri Guru Granth Sahib* installed there. Baba Ishar Singh ji said that he had no objection since presence of *Sri Guru Granth Sahib* is only needed. The following people belonging to the area went to decide the issue- S. Sant Singh Rupal , S. Asa Singh Sidhu, Sohan Singh Sidhu, S.Gurdev Singh Farvahi, S.Naranjan Singh Sidhu, S.Harnam Singh, S.Gurmukh Singh. S.Chet Singh Maghika, S.Kaka Singh, S.Jaimal Singh, S.Bhagat Singh, S.Mohan Singh, Mata Sada Kaur, Mata Nand Kaur, Raagi S.Dalip Singh Dhanaunla, Raagi Jang Singh ji, Raagi Kartar Singh Dhanaula, S. Jit Singh Rupal, Bachan Singh Refugee, S. Kehar Singh, S.Sher Singh Akali, S. Kunda Singh, S.Joginder Singh, S.Gurdev Singh Dhaliwal, S.Kartar Singh, S.Sarwan Singh, S.Chuhar Singh, S.Sukhdev Singh, S.Darbara Singh, S.Chhota Singh Darji, S.Bachan Singh, S.Pritam Singh, S.Ajit Singh Darji, S.Naranjan Singh Canada and many others.

Hail Hail Baba Ishar Singh ji was witting in the house of S.Gurmukh Singh vaid ji about two miles from Barnala in the pasture of village Handiyaea. People were enjoying audience with him and fulfilling their desires. He had sent the *‘Sangat’* to select the place for a new *‘Thath’* as described above. He did not go himself. After some time Bachan Singh Refugee came and declared that the piece of paper with *‘Kothian’* written on it was the one that has been found approved by reverend Guru, *Sri Guru Granth Sahib.* As he heard it, he asked the sangat to follow him to see the appropriate site. Baba ji accompanied by the sangat came and stood where bypass road is because a stack of bricks was lying there. Baba ji said, “I am told that the bypass road has to pass this way”. Anyway, he asked the sangat to shift the bricks. This incident took place in 1959. He was aware of the happenings of the three periods.

**‘Prabh merā antarjamī jān.**

*My lord is omniscient and knower of inner things.*

He had the bricks shifted from there to where the SachKhand of Nanaksar Thath is located now.

Baba Ishar Singh laid the foundation of Nanaksar Barnala Thath on 13th Magh samvat 1959 corresponding to 25th January 1959.

He conceded to the request of the entire sanget of the area and laid the foundation stoneof the *‘Thath’* with his own pious hands. Thirteen bricks were washed and than Baba ji placed these first with his own sacred hands to commence the construction of the *‘Thath’.* The Thath was ready in one month’s time. Baba ji showered his many blessings on the people of the area. A beautiful Nanaksar Thath was built.

When Baba Ishar Singh was laying the foundation of the *‘Thath’,* S.Gurdial Singh Thekedar of Dehra Dun fired his pistol in the air out of happiness. During the firing, a live cartridge fell into the bricks lying at lower level. When Sardar Sahib stooped down to pick up the cartridge, Baba Ishar Singh ji said, “Hold it Sardar ji, don’t pick it up. Whatever has happened is for good.” When the foundation was being laid, Mai Sada Kaur, S.Asa Singh Sidhu, S.Harman Singh Jaite Ka (Hundiyaya) S.Naranjan Singh Sidhu (Hundiyaya) S.Gurmukh Singh Nambardar (Bakhatgarhia), S.Chet Singh Maghi Ka (Barnala), S.Kaka Singh Darji (Barnala), S.Jaimal Singh (Barnala), S.Bhagat Singh (Barnala), S.Manmohan Singh (Barnala), offered to give out land for the Thath in accordance with their financial capabilities. Their request was accepted by Baba ji. On 10th January 1959 S.Asa Singh Sidhu wrote an application, after obtaining the signatures of the above mentioned persons, submitted it to the office of C.O. Barnala in order to transfer the land in the name of Nanaksar Thath Barnala. Later on formal registration was done. Necessary mutation in the name of Nanaksar Thath too was done. The area of Nanaksar Thath at Barnala belonged to Hundiyay (Barnala). Sant Baba Jaswant Singh was made its patron in 1959 by the order of Baba Ishar Singh ji. Later on Mata Nand Kaur, Anup Raj Singh and Udai Raj Singh sons of Dhan Raj Singh gave out the land in charity which was muted in the name of Nanaksar *‘Thath’* Barnala. Later on Baba Jaswant Singh ji remained patron of this land as well.

Respected Baba Ishar Singh ji had declared that this *Thath* at Barnala will lie the *‘Centre’* of Malwa region. A very magnificent and beautiful temple will come up here where sangat from far and wide would come to behold its sight. Their desires would be fulfilled. Baba ji also got a *‘Sarovar’* (pond/ reservoir of water) made. Then belonging to end recitation of Sri Guru Granth Sahib was done and traditional completion was performed.

Respected Baba Ishar Singh ji bathed in the *‘Sarovar’* and then asked the sanget to do the same. People jumped into the sarovar with their clothes on out of sheer joy. “who ever bathes in this *‘sarovar’* with devotion and faith will be rewarded with having performed pilgrimage at 68 holy places,” declared Baba Ishar Singh ji. Gurbani also states that –

**“Ath(i) sath(i) tirath jey sādh pag dharai”.**

*Sixty eight holy places are where saints keep their feet.*

After establishing this centre of pilgrimage Baba Ishar Singh ji explained that according to *“Gurmat”* (Sikh Philosophy). The true pilgrim place is *‘Nām* *Shabad’*. So this place will have the recitation of gurbani and meditation on Name through out the eight watches. While the *‘Sangat’* will make their body holy after a dip in the *‘Sarovar’*. They will also make their mind and soul pious through listening to gurbani *‘Path’*, *kirtan* and *discourses* on sikh philosophy. Guru’s words are –

**“Tirth nāvan jāo tirath(u) nām(u) hai.**

**Tirath(u) sabad bichār(u) antar(i) gyān(u) hai. (687)**

*Bathing at places of pilgrimage is futile,*

*The real pilgrim place is Lords name.*

*Contemplation on his word and inner knowledge from it is the True and only pilgrim station..*

And he said many more things. “Whosever bathes here with total devotion on 12 consecutive new moon night (Amavas night) and supplicate at *‘Sach Khand’*, the Guru will fulfil all his desires. He would be blessed with issue of a son.” Then he said again, “This is a blessed place. This place was visited by the great Baba Maha Harnam Singh ji of Bhucho in 1910. This place was a big forest which had a big pond.”

Continuing the account, Baba Ishar Singh ji said “One day when Baba Maha Harnam Singh ji was sitting here in deep meditation, he heard a cry of a woman. He called her near him and asked why she was crying. The old woman replied with folded hands, “O holy one, I have only one son who is very ill. The doctors have lost all hope of his cure and he is sure to die”. Baba ji replied, “ O mother, go and bring the child here”. She brought the child and was asked to put him on the ground. Baba Harman Singh ji took off his towel from around his neck and spread it on the sleeping boy and asked the old woman to go and do her work. He directed her to come after some time. After sometime the old woman returned. Baba Maha Harman Singh ji asked her to remove the cloth from the lying boy when she removed the cloth, she found to her surprise that the child was as healthy as he should be. Baba ji said to the woman, “ Mother ! I have named the boy Chilly Eater. Take him home but he will remain dedicated to us.” (This episode is recorded in the history of Baba Maha Harnam Singh ji ).

When reverned Baba Nand Singh ji visited Dhanaula, he too had stopped here on his way. Baba Ishar Singh ji was reciting these events to impress upon the audience how pious and blessed is this place.

Seeing Baba Ishar Singh ji in a happy mood, the *‘Sangat’* said, “Baba ji, you have established a *‘Nanaksar Thath’* but it would be more fitting to the place if a devoted and high caliber hermit too is entrusted the task of running and managing it. Please appoint such a mandicant who would ensure continuation of the established code and norms. Baba Isher Singh ji said, “Yes, I do appreciated the need and I shall soon fulfill the need.”

Accepting the request of the whole assembly there, he asked that Raunta be called before him. (Baba Jaswant Singh ji was addressed as *Raunta* by Baba Ishar Singh ji. This was his village’s names. ).

Baba Jaswant Singh ji appeared before Baba Ishar Singh ji. Baba Ishar Singh ji said, “We have established a *‘Thath’* and we plan to appoint you the custodian and manager of this place.” Hearing his desire, Baba Jaswant Singh ji said, “Babaji please appoint someone else as your humble servant wishes to remain at your feet. How will I live in separation of you ? ” Then Baba Ishar Singh ji said, “Stay for a fortnight. We will see what can be done thereafter.” So, this is how Baba Ishar Singh ji established a Thath, constructed a sarovar and left the establishment in the care of Baba Jaswant Singh ji . He addressed the holy gathering and said, “O brothers, I have made Nanaksar Thath for you all and also appointed a high profile holy man to run the *‘Thath’*. He will look after the *‘Thath’* and sreve the reverned Guru Sahib. He will perform kirtan and discourses, run Guru’s Langer but you all have to take care of his needs of clothing etc. You all must obey him. Whosoever stays here will live under his command. His command is our order.” Thus saying, he left Baba Jaswant Singh at Nanksar Thath, Barnala. When Baba Ishar Singh had left him there, Baba Jaswant Singh ji had only one blanket with him.

He spent one night in the blanket. S.Naranjan Singh Sidhu brought a full bed for him the next day. S.Asa Singh Sidhu and S.Bhag Singh Lotey and other devoted did all other arrangements. In total reverence to Babaji’s order, Baba Jaswant Singh ji stayed in extreme cold and in wilderness. Here is an example of obedience of one’s master’s orders sacrificing all personal comforts and desires ; where the means are scanty. This is what love is.

Baba Ishar Singh ji used to say, “He who has acquired complete faith and beleif, are imbued with the knowledge of God’s name. On the contrary, those who have no confidence in the faith and do not feel devoted to the true guru, are not likely to derive any gain in life. As the sublime Guru says.

**“Jin kau man ki partik(i) nāhīn ,**

**Nānak se kiyā katheh gyānai . (641)**

*Without faith in the mind Nanak, how can they expound knowledge.*

And those who enjoy complete trust and faith in the guru, are much respected in contrast and they remain in a stable of bless .

“**Asthir rahoh doloh mat kabhū (n) gur kai bachan(i) adhār(i).**

**Jai jai kār(u) sagal bhū mandal mukh ūjal darbār.” (678)**

*Remain steadfast wobble thou not with main stay of Guru’s word.*

*Hailed in the entire world and your visage will be bright in Lords court.*

All these sermons point out one thing that unfalling devotion and faith sails the living being across the ocean of delusion called world. So all sikhs must imbibe a total faith on guru and his word.

**Wahegurū nām jahāz hai charey su uttrai pār .**

**Jo shardhā kar se(n)vadey gur pār uttaran har.**

*Name of the Lord is like a ship capable of taking across (the ocean).*

*Those who put their lot in it..*

*Those who meditate on it with complete devotion and single mindedness are sure to go across by the blessings of Guru.*

Ritualistic worship without devotion begets nothing in the end as Bhagat Kabir ji has stated –

**“Lok patiney kachhū na hovey nāhīn Rām(u) ainyana.**

**Bāhar bhekh(i) na pāiyai prabh antarjāmi .**

**Ikas(u) her jīo bāhrī sab phirai nikāmī. (1099)**

*Omniscient is obtained not by outward religious garbs.*

*Without one Lord all wander aimlessly.*

So Guru’s sikh should give up futile display of sincerity and develop infallible faith on his guru and take to service and worship without a break.

Once BabaIshar Singh ji was camping at Bathinda where the devotees were enjoying the bliss of his visage. Some devotess from Barnala also reached there. Baba Jaswant Singh ji was also accompanying the holy assembly. He made a request before Baba Ishar Singh ji that now seventeen days have since gone past instead of fifteen, now be kind and appoint some other noble soul at Nanaksar Thath, Barnala .

Hearing this Baba Ishar Singh ji came into a mild rage and said, “if we have to leave someone at Barnala, it will be you only.” saying this, he admonis had him. On hearing the order of Baba Ishar Singh ji, the noble soul said very humbly, “O True master, owner of all the boons! Your order is accepted without a hitch but kind Sir; this area of Barnala is very wide. Therefore your humble servant prays before you to leave someone special and more suited to the job. This worthless being knows nothing.” Baba Ishar Singh ji became calm and composed and said, “Obey our order and stay at Nanaksar Thath Barnala and look after it.” Addressing the audience present there, he said, “I have been motivated by Guru Nanak to establish this place and it has been made. I have appointed my high profile hermit. He has to look after the *‘Thath’* and server the revered Guru. He will also deliver discourses kirtan. All of you must obey him and do service accordingly. Whatever he orders will be our order.”

On the day preceeding full moon night, during a congregation at Nanaksar Thath, Jhora a , when Baba Ishar Singh ji was due to addrerss the assembly, an attendant placed the microphone before Baba ji . He called Baba Jaswant Singh ji and said, “I have been advising you to address the congregation for a while during all full moon days, but you have never done it. Stand up and do it now.”

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In compliance of Babaji’s order, Baba Jaswant Singh ji addressed the audience for thirty minutes. He explained the following line of gurbani to the sangat -

**“Sat(i) purakh jin(i) jāneyā sat(i)gur tiskā nāun . (286)**

*He who has realised the True Lord is called the True Guru.*

(Baba Ishar Singh ji remarked, “See how will he speak. I have always been telling him to spend sometime addrerssing the *‘Sangat’* on various occassion”).

Babaji was a good orator and highly knowledgeable in *‘Gurmat’* (sikh philosophy). He would spellbind the listener with his ambrosial words and by reciting very appropriate and interesting episode during his kirtan. He laid total emphasis on kirtan as has been stated in Gurbani -

**“ Kalyug mein kīrtan pardhana ”.**

*(In the dark age singing of lords praises is supreme and only saviour).*

His discourses had commonality of purpose for low and high or literates and illitrates. He did very strenous work under the orders of Baba Ishar Singh ji. Equally great boons were granted to the place that had been constructed at Barnala. His blessings that whosoever bathes in the *‘Sarovar’* on twelve new moon days and to obeisance at *‘Sach Khand’,* Guru Nanak shall fulfill all his desires and wants.

“What you have said that these people will not let the *‘Thath’* run; it is us who would be responsible and should be blamed.”said reverned Baba Ishar Singh ji. Any one who ever thinks of doing even a bit of harm to Nanaksar Thath--”. As he said these words he kept his pious hand on his chest and said, “God the formless will not only remove him from the face of the earth but uproot him even from the deepest part Earth. So, you just do not worry. Hearing these words of Baba Ishar Singh ji, tears welled up in the eyes of the great noble soul and they started flowing out of him. Baba Ishar Singh ji showed tremendous feelings of mercy and took Baba ji into his bear hug and consoled him with affection. Then Baba Jaswant Singh ji took leave of Baba ishar Singh ji at Bathinda and came over to Barnala. After a few days, Baba Ishar Singh ji held a full moon night function at Nanasar Thath, Barnala. His entire encrouge had come with him to attend the function.

Respected Baba Ishar Singh ji addressed the big gathering assembled there on that day and said. “We have alloted *‘New Moon’* (Amavas) to this place as a day of celebration. This day will be held here every month. Whosoever baths here for twelve conseentive Amavas, all his desires & willings will be fulfilled by the Almighty.

Baba Ishar Singh ji used to affectionately call Baba Jaswant Singh ji as *‘Raunta’*. Baba Ishar Singh ji stated that now the *‘Thath’* was temporary, it be made permanent later on. The *‘Sarovar’* too was small than but could be enlarged later on.

So, accordingly Baba Jaswant Singh ji commenced construction of a new building of Nanaksar Thath Barnala on 6th September 1974 corresponding to first Assu Samat 2031. It was a monday and a new moon day. The foundation of the new building was commenced by Baba ji himself. He was accompanied by Kaur Sahib. A five storey Thath building (including the underground complex) was constructed. On 8th February 1986 the dome of Nanaksar Thath was covered with gold leafs. That day was also a new moon day. Before fixing the gold leafs on the dome, beginning to end recitation of Sri Guru Granth Sahib was completed and necessary prayers made before undertaking the task. Lakhs of people attended the ceremony. Aeroplanes dropped flower petals fron the sky. A vedio recording was also done. Thereafter, Baba Jaswant Singh ji commenced construction work on the main assembly hall. The foundation of this hall that measures 150 ft. by 80 ft. was also laid on a new moon day by Baba Jaswant Singh ji himself. He supervised the entire work standing by the work site.

Ever since 1959 on 13th Magh, when Baba Ishar Singh ji got the place ready and handed over its management to Baba Jaswant Singh ji, the place has been celebrating an annual function on 13th Magh every year regardless of the corresponding date of the common era calender. Every year *‘Sampat Path’* (A method of reading gurbani from Sri Guru Granth Sahib ) were completed with definite and present aim in mind and its final and closing function was held on 13th Magh. Baba ji always celebrated the new moon function here and the tradition is still prevalent. *‘Amrit’* is administrated on all new moon day functions.

People from different villages and towns sought audience with Babaji. Baba ji would mostly accept these requests. From 1964, Babaji made it a regular practice to give audience to the devotees at a pre-determined time. Then he also visited various historical sites related to the guru period in order to spread the message of sikhism and helped *‘Sangat’* to get attached with the house of Guru Nanak. It is not possible to give a detailed description of his visit to these places. However mentioning of a few places would be in order here. On Baisakhi every year he always visited Sri Dam Dama Sahib. He visited Amritsar for a *‘Darshan’* of Sri Darbar Sahib so often. So also he visited Patna Sahib and held congregation of devotees there. He visited Sri Anandpur Sahib many times. Baba Jaswant Singh followed the norms set by Baba Nand Singh ji and Baba Ishar Singh ji, he educated the people at these places with true gurmat through kirtan and detailed explaination of selected hymns from gurbani. Addressing the devotees, he would quote the following lines from gurbani -

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**Bin(u) Sabadai sab(u) jag(u) baurānā**

**Birthā janam gavaeya .**

**Amrit eko sabad(u) hai Nanak gurmukh(i) pāeyā (644)**

*Insane is the world without the Name in vain is its existence.*

*Nanak, The name alone is The divine nectar,*

*receivable only through the Guru.*

**“Nanak amrit(u) ek(u) dūjā amrit(u) nahin ”. (1238)**

*Nanak there is only one nectar and not any other.*

The true guru has motivated us to spend our life in accordance with the divine order as given in Sri Guru Granth Sahib after receiving the Amrit according to the laid down norms. It also inspires us to spend a regulated and meaningful life. Guru ji has given *‘Sabad’* (word or Name) a status equal to that of a divine teacher. Thus he was rejected the concept of idol worship and other rituals as meaningless. The rejection is scientific, authoritative fully supported with realistic arguments and not mythological stories. The Guru has described the unprincipled and illogical worship as churning of water that can bring forth no butter. Therefore it is a waste of time. According to Gurmat (wisdom of The Guru) no living being, imaginary idols of gods and goddesses etc. can be a Guru. To call a Sant, Mahant, Mahatama or one occupying exhalled place a Guru is a gross disrespect of Sri Guru Granth Sahib.

Baba ji visited Sangrur, Patiala, Nabha, Bhavanigarh, Rajpura, Chandigarh, Ludhiana, Ambala, Gobindgarh Mandi, Jalandhar, Moga, Faridkot, Mukatsar, Bathinda, Ferogepur, Rampura, Bhucho Mandi, Sunam, Mansa, Karnal, Panipat, Sonipat, Delhi, Nanital, Simla , Rishikesh Haridawar, Sri Hemkunt Sahib, Kulu-Manali, Mandi Saket, Mussoorie and many villages on the frills of these cities in order to spread the message of Guru Nanak and attach the restless population with Nām. He administered Amrit to lakhs of people duing these visits. During assembly meeting at these places, Baba ji explained the fundamental principals of sikhism to all the people gathered there in very simple terms with easy to grasp episodes. A detailed treatment of the subject is beyond the scope of this book. Only a few incidents have been described here to impress home the efforts of Baba ji.

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In 1980, Baba Jaswant Singh ji went to Calcutta where he held congregation for forty days and administered *‘Amrit’* to many people and attached them with Sri Guru Granth Sahib. He also visited Singapore, and many time to Malayasia, Thailand, Canada, America. The meetings would be held in big community places, so that maximum people can derive benefits from the discourses. To attach sikhs with Sri Guru Granth Sahib through administration of Amrit was always the primary objective of these meetings.

Baba Jaswant Singh ji would often preach that whatever deeds and actions are done in accordance with the traditions set by *‘Satguru’* and is reflected in gurbani is the code of the Guru –

**“Hum andhuley andh bikhai bikh ratey**

**Kion chāley gur chālī.**

**Satgur(u) daeyā karey sukh datā hum lavai āpan pāli.**

**Gursikh mīt chaloh gur(u) chālī.**

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**Jo gur(u) kahai soī bh l mānau h her her kathā nirāli. (657)**

*Blind and ignorant we are engrossed in killer sins,*

*how do we follow Guru’s path ?*

*May the true Guru, bestower of happiness grant his mercy and take me into His fold.*

*O Sikhs of Guru, my friends, tread ye on Guru’s path.*

*Accept Guru’s words benefical, unique are the ways of God Lord.*

Those who remain facing(mind-wise) the guru and are ever eager to grasp his words are called *‘Sanmukh’* and when they apply Guru’s wisdom in their life, then they are known as *‘Gurmukh’*.

Sri Guru Gobind Singh ji administered Amrit to the sikhs and granted them the exhalted status of Gursikh Gurmukh Sanmukh etc. He also advised them to beware of four principle sins or *‘Bajar Kurehats’*. These are

(1) Eating of meat dressed the Islamic way (2) Consuming Tobacco and other intoxicants. (3) Cohabiting partner other than one’s own spouce (4) Showing disrespect to the hair by cutting or trimming them. Indulgence in any one these render a Sikh fallen from the high ideals of Sikhism and is declared apostate. He must re-obtain Amrit by presenting himself before the Five Beloved one’s, make a clean breast of his ill doings and accept religious punishment. Besides this a sikh must keep on his body five items, each of whose name starts with ‘K’,. These are Kesh (hair), Kanga (comb), Kara (iron braclet), Kuchh (drawer) and Kirpan (sword).

When a sikh is administered Amrit, he is told that from that day on, he is deemed to have born in the house of Satguru ji. So all your previous caste, creed, clan tribe, religion has become invalid. From today, your spiritual father is Sri Guru Gobind Singh ji and your mother- Mata Sahib Kaur ji. You are deemed to have been born at Sri Keshgarh Sahib and spiritually your residence is at Anandpur Sahib. You will consider all the ten guru’s as one spiritually who reside and will ever reside in Sri Guru Granth Sahib as your Guru and serve him with your heart and soul. You must obey all its dictates. Do honest labour and earn your earning as offerings to the Guru to be spent on religious tasks. Always be humble and think high.

Whenever Baba Jaswant Singh ji addressed the *‘Sangat’*, his main emphasis was to bring home the true life of a gursikh, his duties towards Guru and the way he has to ensure its unfailing respect by following its message in totality. That is why we always observed that his normal talk like his discourses was full of Gurmat Philosophy. All the salient points emphasized by him are still fondly remembered by the Sangat. He would often base his discourse on the following lines of Gurbani –

**“Sahib(u) merā eko hai, eko hai bhāī eko hai”. (350)**

*My master is one and one only, yes brother he is one, one and only one.*

**“Na dev dānavā narā na sidh sadhikā dharā.**

**Ast(i) ek digar(i) kuī, ek tuī ek tuī. (143)**

*Necther gods, demons or men nor hermits with*

*miraculous powers, seekers or even the Earth shall stay.*

**“Jas jāchau(n) tau kewal Ram, Ān dev sio(n) nāhīn kām.” (1162)**

*Beg I must but Lords name alone, I recognize no other god.*

Baba ji would often say that a sikh must never worship any god-goddess except one the timeless Lord, because he alone is True in all the Three times. All the rest is destructible.

Sri Guru Granth Sahib is the only emancipator of a sikh. He must take asylum in the feet of Sri Guru Granth Sahib –

**“Mat ko bharm(i) bhulai sansār(i)**

**Gur bin(u) koey na uttaras(i) pār.** 1**. Rahao**

**Gur(u) Karta gur(u) Karnai jog(u).**

**Gur(u) parmesar(u) hai bhi hog(u).**

**Kahu Nānak prabh(i) ehai janāī.**

**Bin(u) gur mukat(i) na pāeyai bhāī (864)**

*Let no one stray in doubt in the workd,*

*No one has crossed this ocean without the Guru.*

*Guru does and is capable of doing everything.*

*Guru is God and shall ever be.*

*Nanak says- this is what Lord has made me understand,*

*Without Guru salvation is attained not-O brother.*

Baba used to say that in the court of the Lord, no one’s high or low caste is considered. Our account will be settled there on the basis of our deeds in this world.

**“Jat janam na pūchhīai sach ghar bhu batāey.**

**Sa jāt(i) sa pat(i) hai jehey karam kamaey. (1330)**

*The Lord asks not the caste and birth, so find thou His True home.*

*Man’s caste and honour are his deeds alone that he performs.*

**“Jānoh(n) jot(i) na pūchhoh jātī āgai jāt(i) nahey (349)**

*Recognize Lords divine light in all, ask not the caste,*

*as there is no caste in the world here after.*

Baba ji would advise the sikhs to abstain from incantations of some particular word or couplet for achieving unexpected results (Jantar-Mantar), Omens (Shagan), sacred time and day to commence any work (Thit Mahūrat). The movement of the planets (Greh Ras), holding of a feast for Brahmins in memory of deceased elders (Sharadh) offerings at pilgrims places in the name of ancestors (Pitar, Pind-Patal) etc. beside keeping away from prayers at tombs, cremation grounds, grave yards and other places raised in the memory of people since gone by.

**“Jivat pitar na mania koū mūen sarādh karāhī .**

**Pitar bhī bapurey kaho kiyo(n) pāvey kaūā kooker khāhī. (332)**

*when alive the elders are served not, dead they are remembered by feasts.*

*How shall the ancestors get what dogs and crows have consumed ?*

**“Dīvā merā ek nām(u) dukh(u) vich(i) pāeya tel(u).**

**Un(i) chānan(i) uh(u) sokhiyā chūka jam sio(n) meil.**

**Loka m t ko phakar(i) paey.**

**Lakh ma eya kar ekathey ek ratī by bhāeh .1. Rahao.**

**Pind(u) Patal(i) merī keso kiriya sach(u) nām Kartār(u).**

**Aithai othai āgai pachhai eh(u) mera ādhār(u). (358)**

*The oil of sufferings, I burn in the lamp of Thy name.*

*The flame of name has burnt all the oil of sufferings and released me from the fear of death courier,*

*O ye folks, make not me an object of humour,*

*A bundle of lakhs of wood need but a particle to burn.*

*The Lord is my leafy plate and barby balls, the true name of the Lord my last my last rites.*

*Here and there, in the past and future, this is my support.*

With regard to fasting, Baba ji used to quote the following lines from Gurbani –

**“An(u) na khāhey dehī dukh(u) dījai.**

**Bin(u) gur gyān tripat(i) nahīn thijai. (905)**

*Torment not thon body for wisdom,*

*without a true teacher no knowledge can contend a person.*

He would also quote Guru Gobind Singh’s composition freely where he has advised people to abstain purpose less rituals and develop affection with one Lord - The timeless. All sikhs must abide by the following *‘Sawaiya’* of Guru Gobind Singh ji.

**“Jāgat jot (i) japai nis bāsur, ek bina man naik na ānai.**

**Pūran prem pratīt sajai bart gor, marī, mat bhūl na mānai.**

**Tirath dān daiyā tap sanjam ek bina neh ek pachhānai.**

**Pūran jot jagai ghat main tab khālas taheyn khalas janai”.**

Baba Jaswant Singh ji would quote from *‘Rehatnama’* Bhai Nand Lal ji. He also emphasized that these *Rehatnamas* have given us the exact way of living our lives according to gurmat. It is the moral duties of all sikhs and so is the order of the tenth master that all sikhs must abide by the laid down routine and code of conduct.

**“Gursikh rehat suno merey mit.**

**Uth parbhatey kar hit chīt.**

**Wahegurū pun mantra so jāp.**

**Kar ishnān parey jap jāp(u).**

**Sandhya samen sune(n) rehrās.**

**kirtan kathā sune her jās. (Bhai Nand Lal Ji)**

*O my friend, sikh of the guru listen to the routine.*

*Rise early and generate love of the Lord in thy mind.*

*Meditate on ‘Waheguru’ the incantation.*

*Bathe and recite ‘Jap’ and ‘Jap’(u)*

*Listen to ‘Rehras’ in the evening.*

*And also listen to his praises being sung.*

**“Rehanī rahai soī Sikh merā.**

**Uh sahib main uska chera.**

**Rehat binā(n) na h Sikh kahavai.**

**Rehat binā(n) dar chotā(n) khavai (Bhai Desa Singh ji)**

*My true Sikh is one who follows the prescribed routine.*

*He would be my master and I his slave.*

*Without following prescribed routine he can’t be called a Sikh.*

*He earns hurt and disgrace without following the prescribed routine.*

Baba ji always made a mention of Meditation; service and taking of Amrit in all his lectures and sermons. He would hold propagation of Amrit on all the gatherings. However Amrit administration on New Moon day was a must. He would emphasis the importance of service that is not found in any other religion.

**Vich(i) dunīya(n) sev kamāeai.**

**Ta(n) dargah baisan(u) paeyai. (26)**

*Perform Lords service in this world*

*And ensure a seat of honour in his court.*

He would even quote historical incidents to impress the importance of Seva.

**“Seva Karat hoey nehkāmi**

**Tis kau hot prāpat(i) suamī. (286)**

*Service perfomed without reward or desire there of*

*Reaches a man to the Lord God, the Master*

**“Bin sevā dhrig hath pair(u) hor nehphal karnī.**

*Damned are the hands and feet without service and all else done with them is useless.*

**Seva lāgey se vadbhagey jug(i) jug(i) eko jātā. (571)**

*Fortunate are those who are engaged in Thy service.*

They know of one Lord all through the ages.

Guru Angad Dev ji served Guru Nanak Dev ji with devotion of body, mind and wealth.Guru Amar Das ji even in his old age served Guru Angad for 12 long years. He would fetch water from over 12 miles for Guru Angad to bathe. Similarly Guru Ram Das ji despite being a son-in-law served Guru Amar Das ji with dedication. Guru Arjun Dev ji served the people of Lahore during the epidemic and then famine and served lakhs of people from sure death. Guru Har Rai Sahib had opened a free medicine distribution center. Guru Harkrishan served the patients with his own hands at Delhi. A unique example of service without any distinction of friend or foe is found in the life of Bhai Ghaniya who used to serve water to the wounded sikhs and muslim soldiers during the battle of Anandpur Sahib. The tenth master was so happy with this that he even gave him ointement and dressings with instructions to dress the wounds of the injured. So we can say that *‘Service’* is a very important aspect of sikh life and it enjoys an hounoured status. We can find many examples of service with devotion from the lives of guru sahib and the sikhs.

**Kamāvān tin kī kār sarīr(u) pavit(u) hoey.**

**Pakhā pānī pīs(i) bigsā(n) pair dhoey. (518)**

*May I serve those whose service would render my body pure.*

*I fan them,* *serve them water, grind their corn and washing their feet obtain the joy and bless.*

Whenever people from nearby villages and towns came to Baba ji with a request to hold a religious gathering, he would first lay down a condition, that unless 101 sikhs agree to receive *‘Amrit’* (Kande ki Pahul), only then would he concede to their request. Thus Baba ji administered Amrit to hundreds of sikhs on each gathering. The whole procedure of baptism was followed as had been laid down by the tenth *‘Patishah ji’*. People taking *‘Amrit’* were ordered to shun consuming all forms of intoxicants as well as eating meat.

Babaji was himself a store house of *‘Sewa’* (service) and *‘Simran’* (meditation). He would also exhort people to do like wise. He would often say that as all foot prints fall within the foot print of an elephant, nothing more would be left doing by a person who would engage himself in *‘Sewa’* and *‘Simran’*. They will never have to run from pillar to post for contentment and happiness. Guru Nanak’s abode is in a true religious gathering. So let us become a true sikh and avail the benefits of a holy congregation. He spent his entire life in firmly establishing the sikh principles as shown and propagated by Baba Nand Singh ji and Baba Ishar Singh ji.

What is *Amrit*? What is its importance as enunciated in ‘*Gurbani’*? How does one receive the boon of *‘Amrit’* from the five beloved ones? Baba Jaswant Singh ji would explain these aspects to the gathered sikhs in all the congregations.

**“Amrit nām(u) suamī tērā jo pivai tis hī triptās.”****(1208)**

*Nectar is Thy name O Master, drinker is ever satiated.*

**“Amrit her kā nām(u) hai varsai kirpā dhār.” (1281)**

*His name is nectar that falls like rain on His benediction.*

**“Amrit her kā nām(u) hai jit(u) pitai tikh jaey.” (1281)**

*His name is nectar that satiates all thirsts.*

**“Nanak gurmukh(i) jin pīā tin bahur(i) n lāgī āey.” (1283)**

*Who abides by Guru O Nanak and take the divine elixir,*

*are haunted not by thirst again..*

**“Amrit sāchā nām hai kahnā kachchū n jāey.**

**Pivat hū parvan(u) bhaeyā pūrey sabad(i) samāey.” (33)**

*Lords name is divine elixir beyond praise,*

*becomes acceptable as soon as one drinks and*

*gets sucked in His divine words.*

Amrit renders contentment, joy, satisfaction and indescribable pleasure to the mind, body and soul. If erases desires and fear from the psyche of the human being. It is the sweetest thing, provider of the fruit of happiness. It is obtainable from the deliberation of guru’s words.

**“Amrit(u) meethā sabad(u) vichār(i).**

**Andin(u) bhogey haumai mār(i).” (424)**

*Lords name is sweet nectar, so is deliberation of His words.*

*Ward off ego and enjoy its bless day and night.*

But this divine blessings can not be obtained from anyone. Only a true guru has the capability to administer and give it. He deputes the five beloved one’s to give away the divine blessings to the seekers and provide them with eternal happiness.

**“Sur(i) nar mun(i) jan amrit(u) khojadey**

**su amrit(u) gur te paiya.” (918)**

*Sages in deep meditation, persons divine*

*are ever searching for the name Thine*

**Ghar he mahey amrit bharpūr(u) hai**

**manmukhā(n) sād(u) na pāeyā.**

*Divine nectar is there in the body abundantly*

*The self centred deny themselves of its taste.*

Our mind is filled with the nectar but by keeping ourselves away from guru, we cannot enjoy its bless.

**Jio(n) kastūrī miragn jānai bhramdā bharm(i) bhulāiyā (644)**

As the deer is unaware of the origin of the *‘musk’* smell that emanates from his own body, and he keeps running helter skelter searching for it, so does a human runs around ignorantly for divine happiness.

**Pandit pareh vakhānh ved.**

**Autar(i) vast(u) n jāneh bhed.**

**Gur bin(u) sojhi bhūjh n hoey.**

**Sāchā rav raheyā prabh(u) soey. (354)**

*The learned reads and expounds Vedas.*

*But is unaware of the secret of commodity within him.*

*Without Guru he can’t obtain the knowledge*

*that the True Lord is pervading every where.*

The common factor between the partaker of Amrit and the administered is *‘Amrit’*. Firstly, the *‘Amrit’* is prepared diligently and deliberately. It is not an item readily available off the shelf. It is prepared in the vessel of love. Guru Nanak Dev ji says –

**“Bhāndā bhāv amrit(u) tit(u) dhāl(i). (8)**

*Prepare the divine nectar in the vessel of love .*

The traits of *‘Amrit’* must emanate from the personality of a person who has partaken it. Such a person is called *‘Gurmukh’*- one who abides by the wishes and orders of the Guru. The devilling of the true guru in the mind is taking of *‘Amrit’* in the real sense .

**Jio(n) jio(n) sahib(u) man(i) vasai**

**gurmukh(i) amrit(u) peyo. (20)**

*As the Lord resides in the mind*

*the faithful enjoys the nectar.*

This is a state where the inner self of the man has been illumined, while he appears satiated outwardly. Both these states should not be momentary but forever.

**Antar kamal pragāseyā amrit(u) bhariya aghāey. (22)**

Sri Guru Nanak Dev ji (1469-1539) started the tradition of *‘Charanamrit’* (water purified by the touch of the toe of the guru). This tradition was followed by his nine successors. Then in 1699, a revolutionary transformation took place when the tenth master abolished the tradition of living guru forever and commenced the institution of *‘Khande-Batey ki Pahul’.* The *‘Amrit’* was prepared by taking water in an all iron vessel to which sugar puffs were added and constantly stired by a double edged sword to the recitation of holy *‘Gurbani’.*

In the presence of the respected *‘Guru Granth Sahib’* a sikh received five handful each of thus prepared Amrit in his eyes, his hair/head and to drink, he is also granted the blessings of *‘Gur mantar’*- Divine Incantation. After receiving the Amrit, a sikh experiences a new bless, a sense of exhilaration, indescribable pleasure and an ocean full of happiness. Reciting the five laid down compositions in the ambrosial hours of every day, silent meditation on *‘Nām’* during the eight watches of the day, sharing the pleasures of his achievements with others and scrupulously following the laid down code of conduct, the blessed sikh will definitely experience the fountain of divine nectar in his heart one day.

With such pious motivation and efforts, Baba ji administered *‘Amrit’* to lakhs of sikhs during his 36 years, 7 months and 28 days long tenure of duties assigned to him by the divine order. His success in the propagation of Sikhism became a landmark of achievements for others to follow.

Baba Jaswant Singh ji would make the days divine order read out from ‘*Sri Guru Granth sahib Ji’* first thing in the morning as his subject of discourse. He would quote from gurbani and narrate incidents that he may have experienced. The sikhs attending the holy assembly used to be immensely benefitted from the quotations from the writtings of Bhai Gurdas ji and Bhai Nand Lal ji. During his discourse, he would often say something funny that would send the assembly into peels of laughter. This was his unique trait. He was very forthright and clear in his words in the local dialect of *‘Malwa’,* but his ever smiling face and sweet tongue would tie down the listeners for hours on end to listen to his talk and divine singing. More delicate, important and even difficult to grasp subjects would be explained repeatedly in order to impart maximum benefit to the audience.

Whereas Baba Jaswant Singh ji was an established and intelligent commentator of sikh principles, he was also an honest and loyal follower of guru’s words. People with a general personality, intellectual temperament, calm and sweet natured, engrossed in meditation and enlightened faces like his are hard to come by. He had deep understanding of the *‘Bani’* recorded in *Sri Guru Granth Sahib* and sound knowledge of sikh history. *‘Sewa’ and ‘Simran’* could be sensed from every hair of his body. That is why, he would often tell the assembly that one must constantly ask for the blessings of the Lord for bestowing the grace of *‘Sewa’ and ‘Simran’.* Without His grace no meditation is possible. It does not mean that one should give up all efforts and wait till his blessings are received or realised. One should indulge in meditation, pray for his benevolence and the clement Lord will definitely shower his kindness. All that is required is to fall in love with him. When we meditate on his name in a congregation, it helps us in our concentration, our efforts and motivation and brings our ultimate desire of receiving his kindness closer to fulfillment. We gradually feel our grieves dispensing away.

**Din rain(i) suhāvarī āī simrat nām(u) herey.**

**Charan kamal sang(i) preet(i) kalmal pāp tarey.**

**Dukh bhukh daridra nathey pragat(u) mag(u) dikhāiyā.**

**Mil(i)sadh sangey nām rangey man(i) lorī(n)da pāeyā.**

**Her dekh(i) darsan(u) ichch punī kul sanbūhā sab(i) tarey.**

**Dinas(u) rain(i) anand andin simrant Nanak her herey. (458-59)**

*Meditation on name makes day and night beautiful.*

*Loving His lotus feet devoids of sins and vices.*

*Pain, hunger and poverty flee-showing the true path,*

*Immersed in His name in the company of saints, receive the desired boon,*

*A glimpse of Lord fulfils all desires and emancipates the whole family.*

*One enjoys eternal bliss day and night, O Nanak meditating on*

*the Lord God.*

An all new moon days, Baba ji would often tell the people at Nanaksar Thath Barnala that all religions of the world laid emphasis on meditation and loving devotion. This devotion is of two types. The formless Lord has created the gods and goddesses. He is the creator of the Universe. So no sikh should ever meditate on any god or goddess, godman or prophet except one *‘Akal Purakh(u)’* the timeless Lord, Guru’s orders are very explicit.

**Devi devā poojī bhāī kiya mango(n) kiyā deho(n)**

**Pahun(u) neer(i) pakhātīai bhāī jal mahe boodheh(n) teh(n). (637)**

*O brother, why should I worship gods and goddesses,*

*What can I ask of them and what can they give me,*

*Washed in water though they are, but themselves sink in water.*

Bahgwat Namdev says -

**Ekai pāthar kījay bhau**

**Dūjey pathar dharīyai pāo.**

**Je uh(u) deo ta uh(u) bhi devā .**

**kahey Nam deo hum herkī sewā. (525)**

*A stone is lovingly adored while another is trodden upon.*

*If the first is god, so is the second,*

*I therefore serve The Lord alone and no one else.*

Meditationcan wash off myriad sins and one gets solace. It does not provide just one but in numerable reliefs –

**Māī merey man ko suhk(u) .**

**kot(i) anand raj such(u) bhugvai.**

**her simrat binsai sub dukh(u) . Rahāo.**

**Kot(i) janam ke kilbikh nāseh simrat pāvan tan man sukh .**

**Dekh(i) sarup pūran(u) bhai āsā darsan(u) bhetat utari bhukh !**

**Chār padārath ast maha sidh(i) kāmdhen(u) parjat her her rukh(u) .**

**Nanak saran(i) gahī such sāgar**

**Janam maran phir(i) garb na dukh(u) . (717)**

*Oh mother, my mind has obtained happiness*

*Meditation on His name has dispelled all my griefs*

*and given me immense pleasure and comforts of million dominions .*

*Lords meditation has removed sins of myriad birth*

*giving peace to the mind and body .*

*Seeing the beautieous Lord has fulfilled my aspirations*

*and satiated my eternal hunger .*

*His name is beyond the four boons, eight supreme powers,*

*The elysian cow and the celestial tree.*

*In the refuge of ocean of happiness and eternal comfort,*

*O. Nanak, there will than be no pangs of birth and death .*

Service provided to the needy like Bhai Kanahiya ji is acceptable and succeeds too. As the Guru says –

**Nā ko bairī nahī(n) bigānā**

**Sagal sang(i) hum kao ban(i) āī . (1299)**

*No enemy I have nor a stranger I hold,*

*I am friend to all and all are my own.*

Sewa (service) demands giving up of self and its interests beside involving body, mind and wealth. To serve others interests at the cost of my own is true service. One should not see who is being served. The mind should be focused on the Lord and service rendered to Him.

**Sā sewā kītī safal hai jit(u) satgur ka man(u) manney .**

**Ja satgur ka man(u) manneā tā pāp kasa(n)mal bhanney. (314)**

*The service that pleases the Lord is profitable.*

*When true guru’s mind is propitiated, all obdurate sins and evil deeds free.*

**Ap(u)gavāsy sewā karey to kichch(u) pāye mān(u).**

**Nānak jis no lagā tis(u) milai laga so parvān(u). (474)**

*Rid one’s self conceit and take to service*

*he may receive some honour,*

*His association O Nanak becomes acceptable if*

*he whom he is attached meets him.*

In sikh religion, meditation has been given a special place in its philosophy. So much so that the prime aim of a human being is to meditate on His name. The fifth master has said –

**Bhai prāpat(i) mānukh dehorīā.**

**Gobind milan ki eh teri barīā.**

**Avar(i) kāj terai kitey na kām.**

**Mil(u) sādh sangat(i) bhaj(u) kewal nām. (378)**

*The human form has come to you*

*with a chance to meet the Lord God,*

*Other deeds are of no avail to three-except.*

*Contemplate on His name in the company.*

*According to the Sikh religion, ambrosial hour is the best time for meditation.*

**‘Amrit velā such(u) nāun(n) vadiāī vīchar. (2)**

*Contemplation of His praises and meditation on*

*His name are best done during ambrosial hours.*

**Her her nām merā ant(i) sakhaī,**

**Gur(i) satgur(i) nām(u) drirhāeyā.**

**Jithai put(u) kalatr koī belī nāhī(n)**

**Tithai her her nām chhadāeyā. (513)**

*The Lords name is my succour ultimately.*

*that the True Guru has implanted in my mind.*

*where neither the son nor the wife shall be my friend.*

*His name shall liberate me eternally.*

**Pārjāt(u) eh(u) her(i) ko nām.**

**Kāmdhen her her gun gām. (265)**

*His name is elysian tree*

*Singing His praises is like gods cow.*

**Sagal sarīr āvat sub kām.**

**Nehphal manukh(u) japai nahi(u) nām (190)**

*All bodies serve somehow and with purpose,*

*Useless is the man who repeats not Lords name .*

In order to practically attach oneself with name of the Lord, it is mandatory for all sikhs to recite the laid down compositions of the Gurbani everyday.

No sikh has been exempted from it. Beside the recitation of morning and evening composition, a prayer (Ardas) must be offered.

**Jetā samund sāgar nīr(i) bhariā tetey augan hamārey.**

**Dayā karoh kichch(u) mehar upāvoh dubadey pathar tarey. (156)**

*As the oceans are brim filled with water, so am I with sins*

*Show mercy and extend pity O Lord, afloat this sinking stone.*

**Jio(n) bhavai tio(n) ra kh(i) lai hum saran(i) prabhaiye Rām Rajey,**

**Hum bhōl(i) vigar heh(n) dinas(u) rāt(i) her lāj rakhāey.**

**Hum bārik tūn gur(u) pitā hai(n) dey mat(i) samjhaey.**

**Jan(u) Nānak das(u) her kadheyā her paij rakhai. (450)**

*Save me as it pleases Thee now that I have come to Thy refuge.*

*Straying and indulging in futile deeds I am spoiling*

*myself day and night O Lord save my honour.*

*I am a child O Guru Thou art my father, counsel me to the righteous path.*

*Nanak Thy humble servant be taken care of by Thee,*

*O Lord*

*.*

It is mandatory for a gursikh to earn his livelihood through honest work. The sikh tenets lay much emphasis on this aspect of life. He must support his family thought honest and hard work -

**Udam kare(n)diya(n) jio tūn Kamāva(n)diyan sukh(u) bhunch(u).**

**(522)**

*Make a sincere effort for thy living and earn to live a happy life*

The heart of no sikh can be pure without ensuring honesty in his profession. That is why Guru Nanak has called illegitimate parasites who thrive on other people’s wages. They have also been called blood suckers of humanity -

**Je ra(u) lagai kapari jāmā hoey palit(u)**

**Jo ra(u) pīveh mānsā tin kiyon nirmal(u) chīt(u). (140)**

*If clothes are soiled with blood and the garment is polluted,*

*How can their mind be unpolluted who suck blood of human beings.*

Parasites have been condemned in sikh religion. Thriving and living on others earning has been declared illegitimate in Sikhism. Those sikhs who indulge in such acts can never find favour of their guru. In his sermons to both Hindus and Sikhs, Guru Nanak says –

**Haq(u) parāya Nānakā us sūar us gāey.**

**Gur pīr(u) hāmā ta(n) bharey jā murdār(u)n khaey. (141)**

*Others rightful share O Nanak is swine for*

*one (muslims) and cow for the other (Hindu)*

*The spiritual benefactor will stand sweety only*

*if his disciple eats not carrion.*

Such honest work and sharing of wages reduces the caste difference and generates feelings of love and brotherhood by creating a feeling of equality. Sharing makes a sikh earnings more worthy and prosperous.

**Khāvch kharcheh ral(i) mil(i) bhāī.**

**Tot(i)n āwai vadhado jāī. (186)**

*Together the brethion eat and spend,*

*The assets decrease not are ever on the increase.*

To ensure that the tenet of *‘sharing’* is followed by all sikhs. Guruji started the system of *‘Dasvandh’* where by one *‘tenth’* of a persons earnings are deposited by him with Guru for spending on common soual and religious causes.

**Ghāl khāey kichch(u) hathonh dey.**

**Nānak(u)rah(u) pachchanch say. (1245)**

*He who earns honestly, eats and parts with it too.*

*Nanak knows the right path of living.*

Bhai Nand Lal ji describes the importance of *‘Sharing’* and *‘Dasvandh’* as under in his composition titled *‘Tankhahnama’.*

**Dasvandh Guru nah devaī, jhooth bole jo khāey.**

**khai Gobind Singh Lal ji tis(u) ka kachchu na bisāhey.**

*He who does not part with one tenth of his earnings,*

*and eats by telling lies,*

*should never be trusted says Guru Gobind Singh to Lal ji* (Bhai Nand Lal).

No one could talk or discuss politics in a assembly of devotees. Many political personalities visited Baba ji. He would extend respect to all but matters religious were only addressed.

Whatever were the sentiments and emotions of a devotee, Baba ji would persuade him to adopt the path most appropriate for him. He would go highly impressed by the humble and kind ways of the Baba ji.

Baba ji would religiously follow all rules set by Baba Ishar Singh ji. He was very particular about the service of Sri Guru Granth Sahib. He would take a bath at 12:21 A.M. every might and sit for meditation. He would himself establish the holy Granth Sahib on its seat for the day at 3.00 A.M. and make an offering of milk to it. Similar offerings would be made at 7.00 A.M., 10.00 A.M. and at noon. Then again he would offer milk at 4.00 P.M. dinner in the evening. Thereafter, he would himself retire Sri Guru Granth Sahib for the night. He would read out the divine dictate from Sri Guru Granth Sahib each time after the *‘Kirtan’*  (singing hymns in His praise)*.*

**“Gurbāni is(u) jag mahey chānan(u)**

**Karam(i) vasai man(i) āey. (61)**

*The words of Guru spread divine light in the world*

*That abides in a mortal mind by divine grace.*

**Gur kī banī sio(n) rang(u) lāey.**

**Gur(u) kirpāl(u) hoey dukh(u) jaey. (381)**

*Embrace thou lovingly the Guru’s words*

*Guru’s clemency destroys all anguish and grief.*

**Rattana(n) rattan padārath bauh sāgar(u) bhariyā Rām.**

**Banī gurbanī lāgey tin hath(i) chariya Ram. (42)**

*The Lords ocean is full of gem of gems and other invaluable treasure.*

*Those attached lovingly with Guru’s words can reach them with impurity.*

**Rattan(u) gurū kā shabad(u) hai būjhai būjhan hār(u). (589)**

*Gems are Guru’s words .*

*He alone would understand who has the ability.*

**Dhur ki bānī āī. Tin(i) saglī chint mitāī. (628)**

*The divine order cometh to obliterate all my worries.*

*Gurbani gao Bhai Oh Sada Sukhdai* (629)

**Gur pūrey kī bānī. Pārbrahm man(i) bhānī.**

**Nānak dās(i) vakhānī. Nirmal akath kahānī. (629)**

*The words of a perfect Guru pleases the mind of God,*

*Nanak the slave has said the immaculate story of the indescribable.*

**Sabad(u) gur pīrā gehar gambjhīrā**

**bin(u) sabadai jag(u) baurānan. (635)**

*Profound and unfathomable is Guru’s words*

*without the Lords name, the world has gone bizzare.*

**āvoh Sikh satgurū ke piāriho gāvaho sachī bānī.**

**Bānī ta gāvaho gurū kerī bānīan sir(i) bānī. (920)**

*Come ye beloved disciples of the Guru sing*

*The true hymns of the True Guru.*

*Singh the words of Guru which are most sublime of all the words.*

**Satgūrū binā hor kachī hai bānī.**

**kahdey kachey sunadey kachey kāchī ākh (i) vakāni.**

**Chit(u) jin ka hir(i) laiya māya bolan(i) paey ravānī. (920)**

*Other than True Guru all words of wisdom are false.*

*False are those who say and hear them too, false are the authors.*

*They recite mechanically whose mind is lured by mammon.*

**Bānī birlao bīcharsī je ko gurmukh(i) hoey.**

**Eh bānī mahā(n) purakh ki nij ghar(i) vāsa hoey. (935)**

*Contemplation of Guru’s words is a rare thing,*

*done only by those who is devoted to Guru’s words.*

*These words of supreme person helps man realize his self.*

**Bāni gurū gurū hai bānī vich(i) bānī amrit(u) sāvey.**

**Gur(u) bānī kahai sewak(u) jan(u) mania partakh gurū nistārey (982)**

*Guru’s words are embodiment of Guru and Guru is embodiment of ‘Gurbani’, it contains all the nectars, Guru sayeth, the devotees follow, the Guru verily emancipates him.*

**Gurbanī vartī jag antar(i), Is bānī te hernām(u) paidā. (1066)**

*Guru’s words pervades the whole world*

*where from Lords name is obtained*

Sri Guru Granth Sahib is held in esteem as high as God. Infact God resides in it. It is the high of all the ten gurus, an embodiment of them all in person. For the faithfuls and devoted, it is their protector here and hereafter. No mortal man can receive respect equivalent to what is given to Sri Guru Granth Sahib. The worship of all mighty, respect for the words and utterances of Guru Nanak and his name are revered the most. Nothing else is acceptable. Every word of it is the utterance of Guru Nanak, although it may be the composition of any Guru, Bhagat or Bhatt. Through his composition, Guru Sahib has lifted the curtains from the mysteries of spiritualism. Nothing has been left hidden. Yes-it is an open secret for those who are turned towards Guru (Gurmukh) while it remains an enigma for those who are self centered. For the Gurmukhs, the door of Guru Nanak’s house is ever open while it remains closed for the *‘Manmukh’* (self centered). When the self centered (Manmukh) starts looking towards the Guru for guidance, this door will be held ajar for him too.

The whole world reads/recite Guru Granth Sahib. However some rare soul worships it. Anyone who reads Gurbani, follows the sermon and apply it in his life, ultimately ends up emancipated. Those who have understood its constants, they opine that the words in Sri Guru Granth Sahib are the eyes of Guru Nanak and not mere words. Every word is his utterance. So consider every word as Guru Nanak and worship and rever it as such. Read Guru Nanak’s composition. He has lived it and then composed it. Lakhs of Ram, Muhammad, Krishan, Brahmas and Vishnus are standing at his door with folded hands, waiting to comply with his wishes. Those who have no devotion cannot achieve emancipation. Gurbani is the strength of Guru Nanak that he has left for us mortals. It is embodiment of him. The formless Lord resided in the body of the ten gurus.

He who is blessed by Guru Nanak, keeps the sacred Sri Guru Granth Sahib at his place, he cannot be bereft of anything in life. A regular meditation of *‘Gurmantar’* and recitation of the daily prayers fulfils all desires of a man. What is needed is to have faith and devotion on it, beside reciting *‘bani’* with reverential fear and love.

The true Guru of the dark age (Kalyug) is Sri Guru Granth Sahib alone. Taking refuge into it can only ensure successful completion of the journey of this life. We fall prey to troubles and inhospitable tunes when we forget to accord appropriate respect to Sri Guru Granth Sahib. When we do not apply Guru’s words in our daily life. It is therefore essential that we understand and unbibe the sermons given in Sri Guru Granth Sahib and adopt them in our daily life.

To bring the detached and wayward persons to the sanctuary of Sri Guru Granth Sahib is a very pious and noble task. To break anyone from God is the worst crime and sin.

The place where Sri Guru Granth Sahib is seated should be beautifully decorated and higher than the seating place of the congregation to enable people to have a glimpse of it. The place should be made attractive. Scents or other fragrant liquids may be sprayed to help the devotees listen to the *‘Kirtan’*/ discourses with concentrated mind and rapt attention. The coverings should be attractive and the fly whisk should also be beautiful. Flywhisk should be used standing.

The leaves must be turned over carefully, affectionately and respectfully unlike ordinary books. Serve with love. Use a Muslim handkerchief to wipe the pages. Cover your mouth with a cloth at the time of reading from Sri Guru Granth Sahib.

Read correctly and clearly. Do not do rapid reading. Pronoun the words in such a manner as if you are reading it out to Guru Sahib. Do not look around while reading Sri Guru Granth Sahib. Understand the meanings of all the leaves and preserve them in your heart. Pay particular attention to pauses and each word.

Before sitting to read from the holy Granth Sahib, it is important to ensure personal cleanliness. Wear clean and simple clothes. Never sit at the attendants place wearing your socks.

Do not recite Gurbani to impress others or as a matter of ritual but read it as if you are conversing with Guru Sahib or reading it out to him. Imbibe the sermon in your life style.

On the first day of the Indian month, Baba ji would himself read the relevant order of Guru pertaining to that month (Bara Mah). The congregation would often have people from other religion. Some intellectuals, knowledgeable persons, noble souls would often attend these assemblies. They would depart fully satisfied according to their desires or expectations. They always felt that Baba ji was their guide ad path indicator. Baba ji would always provide audience to the other religionists on priority.

26th January 1995 was celebrated with great pomp and show like all previous years. The beginning to end recitation of Sri Guru Granth Sahib with picked lines from Japji and Sukhmani Sahib were completed. Baba ji spoke to the gathered devotees for nearly an hour.

The day to day code of conduct of sikh religion commenced by Baba Nand Singh ji and Baba Ishar Singh ji was scruplously adhered to, followed and preached by Baba Jaswant Singh ji for 36 long years both within the country and abroad. This was done through the medium of *‘Kirtan’* or discourses. He administered *Khande ki Pahul* of the tenth master to lakhs of people and united them with eternal Guru. Considering the body of Shri Guru Granth Sahib as the embidoment of the God, he devotionally served it and motivated others to do like wise- as if it was a living being. He would often say “ Serve Sri Guru Granth Sahib fearlessly and carefully. Recite gurbani and meditate on His name. Guru Nanak himself will take care of you all.” All other forms of worship like abstenance, pevance, rituals and other discipline are below the level of meditation.

**Karam(u) dharam(u) pakhand jo dīseh,**

**Tin (i) jam(u) jāgātī looteh.**

Those who meditated on *‘Nam’*, their state in this world and hereafter improved. He would often tell the people with confidence and faith that a prayer made with true mind and pure heart would always be accepted by the almighty.

He would often hold a long conversation with the devotees and tell some very useful things from his own expression and that of his predecessors. He would say that according to Baba Ishar Singh ji, a true and faithful servant is one who perform his duties with equal fervour even in the absence of the master treating the house as his own. Everyone is prompt to say “Yes Master” in the presence of the master, but such a attitude must also persist even when the master is not there.

When Baba Nanad Singh ji left for his heavenly abode, he told many devotees to take care of Baba Ishar Singh ji, though Baba Ishar Singh ji performed all service himself. On the tenth day of the departure of Baba Nand Singh ji, pious and noble souls from various religious schools came and honoured Baba Ishar Singh ji with a rode/turban of honour. Some self conceited people made indecent remarks about Baba Ishar Singh ji. Baba Jaswant Singh ji advised the devotees to do service as if they are doing it in their own homes. We are more pleased with one who considers this place as their own. He alone shall be the recepient of Lords blessings and pleasures.

Baba ji said that Baba Nand Singh ji had indicated to some devotees as well as Baba Ishar Singh ji that his dead body may be consigned to water. Baba Ishar Singh ji obeyed his master orders and consigned the body accordingly at *‘Kannian’*.

Similarly while returning from Sri Amritsar, Baba Ishar Singh ji got out of the car and crossed the bridge at Harike on foot and stated that he liked that place very much. He had said a few more things; this giving an indication of what should done with his deed body. Accordingly his body too was consigned to the water at Harike.

When Baba Kehar Singh ji left for his heavenly abode, the holymen of Nanaksar gathered in a meeting and decided that the dead body of Baba Kehar Singh ji should be cremated. All the saintly man who had gathered there also left instructions to their followers to cremate them whenever the occassion came. It was the month of January and begining to end reading of Sri Guru Granth Sahib with addition of a selected line enjoined at appropriate place was in progress. On returing from Nanaksar, Baba ji told all professional/ trained readers of Sri Guru Granth Sahib that Baba Kehar Singh ji has expired and his body had been cremated that day. All the noble and pious souls appreciated it. He then instructed his attendants that in the event of such calamity falling on him, his body too should be cremated. Baba ji said that all of us have to depaart at a pre-destined time. If the body of another holyman was consigned to water at *‘Harike Pattan’,* how would he be different that Baba ji ? we are just the dust of Baba ji’s feet.

Baba ji opined that if the subject be delibereated, Baba Ishar Singh ji had abolished the tradition of consigning the dead bodies to the water. While the body of Baba Nand Singh ji was consigned to river at Sidhwan and that of Baba Ishar Singh ji at Harike, there is very little flow of water there after because of a *‘bund’* while the accumulated water has been diverted into a canal. Beside how can anyone be like Baba Nand Singh ji and Ishar Singh ji ? All of us are the dust of their feet.

It was 7 O’clock in the morning of 02 August 1995. A light rain was falling Baba ji was standing under a tree and looked happy. He summoned me (Ajit Singh) and said that I wish to go to a hill station and spend a few days there. He decided to leave for the mountains early in the morning on 05 August. He ordered some of his devotees to accompany him. This consisted of S. Jagir Singh Virk, S. Naranjan Singh, S. Harpreet Singh and a few mandicants. The party set out from Barnala on the journey in the early hours of 05 August and stopped at gurudawara Parivar Vichchora. Baba ji stayed there for two hours and saw everything very keenly. Baba ji recited the words of *‘Sahibzadas’* of Guru Gobind Singh ji. From here he reached Anandpur Sahib and stayed the night there. On the morning of 6 August, the party set out from Anandpur Sahib for Manikaran. Baba ji had very affectionate ties with the Baba ji of Manikaran. Baba ji stayed there for two nights. Devotees assembled both in the morning and evening. After some *‘Kirtan’*, baba ji would address the *‘Sangat’* for an hour or so. In all his addresses, Baba Jaswant Singh ji explained the benefits a true *‘Sangat’* as enunciated in Gurbani and motivated them to ensure their attendance for their greater good -

**Ūttam sangat ūttam hovey**

**Gun kao dhavai avgun rovai,**

**Bin(u) gur sewey sahei(u) n hovai (414)**

Most worthy sangat is that which imparts virties and divine traits to the attendants. It helps wash away all our sins and bad deeds. But without coming to the refuge of a Guru, it is not possible. The sanctuary of a true guru can lead our mind to the state of equipoise and accept worthy traits. An assembly of true devotees is considered to be a supporting pillar of the Sikh mansion. The foundation stone of this important institution was laid down by Guru Nanak at Kartarpur. True assembly is one where beloveds of the Guru assemble to sing praises of the almighty and deliberate on Guru’s words *(Sabad)*. Regardless of caste, creed, sex, social status, all can attend such congregations. The definition of a true congregation / assembly as expounded by Guru Nanak are -

**Sat sangat kaisī jānīai jithey eko nām(u) vakhāniai.**

**Eko nām hukam(u) Nanak Satgur diya bujhaey jīo (12)**

It means that the place that is graced by the assembly of godmen and those who are devoted to the worship of God is really beautiful and sacred too. Those who assemble and meditate on Lords name reach a higher spirtual state over a period of time.

**Sayee sunder sohney. Sādh sang(i) jin behney.**

**Her dhan(u) jinī sanjiyā sayee gambhir apār jio. (132)**

One takes to meditation and recitation of God’s name from the effect of attending *‘Sat Sangat’*. It earns one profit divine that is acceptable hereafter. Such devotees are the traders of the Gems of *Nām.* They trade in the true commodity of *Nām* . Trading in the true commodity of *Nām* is not possibl without *‘Sangat’.*

**Sat sangat sangt(i) her dhan(u) khatiai,**

**Hov thai horat(u) upāey her dhan(u) kitai na pāī.**

**Her ratanai kā vāpāriā her ratan(u) dhan vihājhey**

**Kachai ke vāpārīey(i) her dhan(u) laeya na jāī . (734)**

**Kabir sangat(i) karai sādh kī ant(i) karai bah(u) .**

**Sākat sang na kījīai ja te hoey binah(u) . (1369)**

Kabir Sahib warns everyone that keeping company of an atheist cause destruction. So it is advisable to keep company with holymen as it stands one in good stead till the end. He further states in the following conplet that although the company of holyman provides one with bland and insipid food, yet one should live with it for larger gains of gods worship. In no case should on mix with . Those people who are detached with God.

**Kabir sādhu ki sangat raho ki Jau bhūsī khāo .**

**Honhār(u) su hoey hai sākat sang(i) na jāo. (1369)**

The postive and beneficial effect of the company of holymen will increase by many fold in you but the blanket of sins of the atheist has become so, soiled that it cannot be cleaned white despite washing and it can pass on its dirt and filth on you too. This is what Kabir ji tells us in the following conplet.

**Kabir sangat(i) sādh ki din din dūnā het(u) .**

**Sākat kāri kānbrī dhoey hoey na set(u) .**

An yet Kabir ji tells us another aspect of a bad person in his following conplet. He says that even the mother of an atheist is bad while a bitch of worshipper is better than her, since it hears the Lords name while keeping company of the worshipper whereas the mother of a bad man commits vices-

**Kabir baisno ki kukar(i) bhalī**

**Sakat ki buri māey.**

**Uh(u) nit sunai her nām jas,**

**Uh(u) pāp bisāhan jaey. (1367)**

On the morning of 8th August, Baba ji set-out from Manikaran for Kullu and then reached Manali. He put up in the Gurudawara there. He would perform kirtan and discourses for an hour both in the morning and in the evening . The devotees of Manali looked after him very well and requested Baba ji to stay for a few more days. Baba ji could not accede to their request due to other engagements. Baba ji stayed here for two nights. He set-out on return journey on morning of 10th August and after a number of halts and conversatins on the way, reached Kiratpur Sahib in the evening. He bather at Patalpuri and visited holy places around. After dinner he called me (Ajit Singh) at 9 O’clock. He said, “Let us spend a few more days in the hills”. I said, “As you please O holy one”.

Baba ji said, “We will stay at Mussoorie tomorrow”. So we setout for our next place at 5 O’clock in the morning. At Chandigarh, we called at Mr   
Sood, a devotee of Baba ji, where we had tea. After a short conversation we started on our journey again and reached Missoorie, via Paonta sahib. The time was 5 O’clock in the evening . Mussoorie is located at a higher level from Dehra Dun. The weather was good. It was raining. It was cold too. Baba ji stopped the vehicle at many places and recorded the scenic beauty in a video camera. We stayed at Mussoorie for two nights. The congregation was held twice daily and a good programme of Kirtan and discourses ensued. The devotees showered lots of love and wanted Baba ji to stay for a few more days. But Baba ji insisted on going back.

Infact Baba ji was all set togo to his heavenly abode; that is why he would often say, I have very little time left and I must go. We set out from Mussoorie on 13th August and reached Paonto Sahib via Dehra Dun. He visited all the important gurudawaras at Paonta Sahib, had a meal in the Guru ka Langar (comman kitchen of the gurudawara). During his two hours stay, he exchanged his views with the management committee of the gurudawara. From Paonta Sahib, he reached Rajpura via Jagadhari, Ambala. He visited the house of S. Bhupinder Singh a devont family of Baba ji for over 35 years. Baba ji stayed with them for two hours. The family looked after Baba ji and other members of the entourage. S. Bhupinder Singh requested Baba ji to stay with them for the day. Baba ji replied smilingly, “I had to meet you and we have met. Now we must go to Barnala”. He reached Barnala at 6 O’clock in the evening of 13th August.

He kept himself busy with many tasks from 14th August to 27th August. The doorways of the hall was being laid with marble slabs. He supervised many other works which were either in progress or had commenced by his order after returning from the hills. He remained cheerful through out the day. Devotees who sought his audience were often narrated events of the last days of Baba Nand Singh ji and Baba Ishar Singh ji . Baba Ishar Singh ji would often remark that the time available is too less for completing the quota of work. He would quote these words very often before the audience and advised them to do service and meditation which would ultimately stand in good stead in life hereafter.

**Sā sewa kītī safal hai jit satgur kā man(u) manney .**

**Jā satgur ka man(u) mannia tā pāp kasamal bhanney. (314)**

*Profitable is that service that pleases the mind of the True Guru.*

*When the True Guru is enchanted , age old sins and evil deeds vanish .*

**Āp gavāey sewa karey tā kichch pāey mān(u).**

**Nanak jis no lagā tis(u) milai lagā so parvān(u) (474)**

*Performs service effacing self conceit obtains honour*

*Nanak if his associate meets him, the associate meets him, the association becomes acceptable.*

During the function of New Moon, Baba ji had commenced the beging to end reading of Sri Guru Granth Sahib. He never rested and remained happy the whole day. A few days earlier, he was sitting in a lawn with a group of devotees around him. He was conversing with tham all when he suddenly remarked, “This tree will go dry one day”. Then he said that that plant would wither away too. Smilingly he said, “Don’t worry it will become green again.

A day before the New Moon night, devotees from Patiala would bring cooked food to be served there. On 25th August too, many ladies brought food food from Patiala. Baba ji called these ladies inside and said, “Wash the floor of the room located behind our room. Wash it very clean with water”. The ladies did like wise and informed Baba ji that they have done the task. Baba ji saw the floor and said, “No, it still needs cleaning.” The ladies again got themselves busy with the task which again was not approved by Baba ji. He now asked them to wash the floor with a detegent powder. Once it was cleaned, he than asked all the ladies to come and sit around him. They all obeyed. Baba ji ordered tea for them. He served them sweets as ‘*Prasad’* along with tea. He related all his conversation that he had with various people when Baba Nand Singh ji left for the court of Almighty. Similarly he narrated events when Baba Ishar Singh ji breathed his last. Then he also stated that when a king dies, his kingdom is handed over to his eldest son. Similarly when any noble soul leaves for the court of the Lord, the service of carrying on with the mission is passed on to the leading servant or attendant.

On the eve of New Moon function, he threw an indicator and bade farewell but no one could imagine that Baba ji would be departing from them for ever so soon. He met all the devotees and repeatedly remarked that that house belonged to them all and that they all must visit it on New Moon day. He advised them not to distance themselves from the place despite adverse circumstances coming their way. They must never lose confidence and faith. Baba ji will set every one right. Don’t leave this door. Keep serving. Not only here, Baba ji will not leave your hand even in the court of the Lord. He will ever keep you all by his side. These are associations of the previous births which are bearing fruits even now.

After the termination of New Moon function, Baba ji sent for S. Gurdev Singh Ahluwalia and his wife Bibi Sakandar Kaur. The messanger ushered them in Baba ji’s room. S. Gurdev Singh wondered why Baba ji was talking like that ? Has he to go somewhere? Many a time he tried to interrupt Baba ji to question him why was he saying all that, but Baba ji continued with his conversation. He kept talking for over one and a half hour. Gurdev Singh had soon forgotton what he wanted to say. After some time, he asked them to go back to Patiala. Baba ji was very fond of S. Gurdev Singh. He would often take him in his confidence while starting any new project. S.Gurdev Singh too was devoted head over heel to Baba ji. Even now he serves Baba ji as if he is still around.

S. Gurdev Singh and his wife was brought to Baba ji by Bibi Harbans Kaur of Patiala. Bibi Harbans Kaur had expired the previous year. S. Gurdev Singh and his wife ever remembers Bibi Harbans Kaur. Thus Baba ji permitted all devotees to go back to their places who had come from far and wide.

On 26th August at 6 O’clock in the evening, Baba ji called this humble servant (Ajit Singh) and said that the entire details of the marble used in the hall be prepared and settled. Baba ji also stated that S. Jagir Singh Virk. S. Santa Singh Machchike and S. Bachan Singh Lotey be associated in finalisation of the details (Ajit Singh) immediately rang up these three gentleman and told them that Baba ji has summoned them next day morning at 6 AM. Baba ji re-ordered me to ring them up again asking them to come *‘Sadehan’*. These gentlemen arrived at 8 AM the following day.

Baba ji ordered us to work out the details of the construction work carried out in the hall. The four of us commenced measurements of the work done. Baba ji came out of his room at 9.00 AM. All of us paid our respects to Baba ji . Baba ji asked us to do the job soon. We finished the task by noon. Baba ji then ordered us to work out the details of construction work at the gate. This too was completed by 1.00 PM. Baba ordered ji mason Ishar Singh to construct the third gate like the earlier two. After preparing the detailed account, S. Bachan Singh and Santa Singh were asked to go home. S. Jagir Singh Virk and I were available close at hand. Baba ji remarked that the construction work of the main hall has taken unduely long for completion. Baba Ishar Singh ji had left instruction that the *‘Sarover’* is small and should be enlarged in size. Because of delay in completion of hall work, the work on enlargement of *‘Sarover’* could not be undertaken. Otherwise, it would have been ready by now.

In 1959, when the foundation of this *‘Thath’*  was laid, cement in the open sale was not available. Thus the foundation of the *‘Sachkhand’*  at Nanaksar was built with earthen slush and plaster. That is why the *‘Sarovar’*  too had to be kept smallar in size. However Baba Ishar Singh ji had asked the Sangat (devotees) to improve upon it subsequently into a five storeyed building and also enlarge the size of *‘Sarovar’* when cement could be procured. Till that time, devotees were asked to abstain from taking a dip and soil to use the buckets from the *‘Sarovar’*. Sufficient number of buckets were made available.

After that Baba Jaswant Singh ji laid the foundation of Nanaksar Thath in 1974, but work on *‘Sarovar’* has still to be done. After some time, Baba Jaswant Singh ji started saying, that by the grace of Baba ji a magnificient *‘Sarovar’* will be constructed. He also gave detailed instructions how work on various projects must be carried out. He also ordered all the inmates to participate whole heartedly in the service and live together affectionately. Thus Baba ji was very happy the whole day. He did not even rest during the day. S. Jagir Singh Virk stayed with baba ji the whole day. He was briefed in much greater details regarding various projects of the house of guru.

On the third anniversary of Baba Nand ji, (13 Bhadon), Baba ji was sharing various opinions and sermon of Baba Nand Singh ji with the devotees. Baba ji mentioned the words of Baba Ishar Singh ji where he said, “ O brothers, one day this *‘Barsi’*(anniversary) would become *‘Barsa’*, implying that too many anniversaries of noble souls may fall on this day very soon. Then Baba ji said after a short pause, “ Brothers, we will be going tomorrow.” After a while he repeated his words. Every body thought that Baba ji often went away a day earlier than the anniversary day that is-12th Bhadon. Probably, he means to go some where as he had been doing in the past. He was very happy. He ordered serving of tea to all the devotees in attendence there.

The devotees asked, “Baba ji what time will you be going tomorrow for the anniversary. Please take us with you.” Baba ji laughed and said, “ I shall be going *‘Sadehan’* tomorrow. Who so ever can come there may come over”. Thus he was happily saying these words. Baba ji dismissed the entire assembly who proceeded homeward immediately. S. Jagir Singh Singh Virk was with Baba ji . Baba ji said to him, “Has Lally come from Bathinda?” Sardar Sahib replied affirmately. Baba ji asked Sukhdev Singh (Teetoo), “Ring up Lalli and tell him to come and meet us immediately”. Amarjit Singh(Lalli) who was a magistrate at Bathinda was rung up. Baba ji had nearly two hours conversation with him. He was permitted to go home in the evening. Baba ji attended the evening assembly of devotees till 9 O’ clock at night. After customary offering of food to Sri Guru Granth Sahib, Baba ji had his meal. At 9.30 PM , baba ji himself rang up S.Jagir Singh and explained to him many minor and major details of the work in progress and other projects. S. Jagir Singh deceided that he would ask Baba ji if he was going abroard, because he would often assign duties to S. Jagir Singh, Virk, S. Asa Singh Sidhu, S. Naranjan Singh Sidhu and others, with explicit directions to take care of all the services of the house of Guru. Thus S. Jagir Singh was contemplating in his mind that he would ask about it in the morning at Nanaksar. Baba ji called the *‘Sewadar’* at 11 O’ clock at night and told him that he would go at 4 O’ clock in the morning. Thus baba ji was throwing hints but everyone thought he was preparing to go to attend the anniversary. Who could understand his mystic words?

Like all other times, Baba ji took bath at 12.21 AM that night. then he recited his daily prayer. At 3.30 AM he brought Sri Guru Grant Sahib to its honoured and respected place. He made an offering of milk in a flat plate but did not take milk himself. He asked the minstrel to commence kirtan at 4 O’clock, and went to his room. Two attendants were accompanying him. Two attendants were always by his side through out the day and night. He sounded very happy. He asked for the time again and again. At quarter to four, Baba ji, came out of his room, went and stood near the ‘*Sheesham’*  tree. One of his hand was on the tree trunk while the other held rosary. For a while, he kept standing, there and asked if the ministrels were ready to commence kirtan. He asked for them time and again. It was five minutes to 4 O’clock. He was strolling in the park nearby. He asked for the time again. The attendant said that it was 4 O’clock. Baba ji immediately went and sat cross legged in a lotus position by the side of ‘*Sukhchain’*  bush that is by the side of ‘*Sheesham’* tree.Witha few seconds, Baba ji’s soul left for *‘Sachkhand’ .*

**Sūraj kiran(i) miley jal kā jal hūa Rām .**

**Jotī jot(i) rali sampūran Thīya Ram(u) . (846)**

*As the ray merge with sun and water becomes water,*

*so merges the human light in the supreme light to become complete.*

**Jeon jal mahey jal(u) āey khatānā .**

**Teon joti sang(i) jot(i) samānā . (278)**

*As the water of a wave blends with its source water*

*So does his light blends with supreme light.*

At that time this humble servant (Ajit Singh), Bhai Karam Singh, Bhai Sukhdev Singh(Teetoo), Bhai Shamsher Singh and other inmates of the Thath were near Baba ji.

Who could bear the pangs of separation of Baba ji? All inmates of the *‘Thath’*  were holding Baba ji’s feet and crying.

**Jis piārey seon neh(u) tis(u) āgai mar(i) chalīyai . (83)**

*Die before the beloved with whom thou hast love*

The devotees consoled the hermits of the Thath but the mind was beyond control in the hour of separation like the flow of river. It seemed darkness all around. Never had we seen a day like this and never shall we see. The feelings of the pangs of separation were as if the soul has been pulled out of our body. Our master had departed from us for good. The only potent support had also gone out of our lives. Our grief for Baba ji was no less than the grief of a snake who has been devoid of his pearl, the fish without water, chakor without the moon, the sunbird without the sun, army without its commander and the subjects without their king. All ascetics were weeping at the sudden and permanent departure of Baba ji.

**Eh(u) vichchorā saheyā na jāey. (1262)**

All the devotees were informed. All cities and even countries were informed telephonically. The devotees started thronging the *‘Thath’*. The sacred body of Baba ji was kept in front of *‘Sachkhand’*  for three days to enable devotees have a glimpse of the body of the departed soul as well as pay their homage. Devotees from villages and towns around started reaching the ‘*Thath’* for the sight of Baba ji. They were all crying in grief. The inmates of *‘Thath’* and other hermits were restless and beyond themselves with grief. Their condition was no better than a young wife whose handsome and loving husband had just bade farewell to her forever, who considers it better to burn on the pyre of her husband than to live insipid life without him. The devotees were beside themselves with grief of separation.

Baba ji often said that it does not behove consigning of dead body or immersing of ashes of anyone else where the remains of Baba Nand Singh ji or Baba Ishar Singh ji had been consigned. We all are the attendant at their feet. One must extend as much respect to the master as possible. No one can be like Baba ji. If the attendants of a deceased holy soul think that they can make their master supreme by immersing his remains in water, they are mistaken. Supremacy lies in meditation of Lords name, always and every where. Hail ! Baba Nand Singh ji and Baba Ishar Singh ji who themselves meditated and made lakhs of sikhs meditate on Lords name and united them with Sri Guru Granth Sahib. Baba ji resides in everyone’s heart. Baba ji being hailed in the whole world. This is the glory of ‘N*aam’.*  These were the thoughts of all holy and pious souls who had assembled on the occassion of the demise of Baba Kehar Singh ji. “Today we will cremate the body of Baba Kehar Singh ji. As we all have to go and whenever such a time comes, then cremate our body too.” Thus said Baba Jaswant Singh ji . That is how the mortal remains of Baba Kehar Singh ji were disposed off.

Baba Jaswant Singh ji had his rear room cleaned up twice with detergent powder. Thus all the devotees and hermits of the ‘*Thath’*  prepare a pyre close to Babaji’s room. A beautiful planquin was prepared to carry his body from *‘Sachkhand’*  to the cremation place. The continuous reading of Sri Guru Granth Sahib from the begining to the end was concluded on the morning of 30th August 1995. The heads of other religious institutions, devotees from India and abroad arrived in very large number. After the concluding prayer of the ‘*Akhand Path’*  the sacred body of Baba Jaswant Singh ji was placed in the beautiful planquin. Those assembled had his glimpse for one last time with tearful eyes. At 11.30 AM, the body commenced its final journey from *‘Sachkhand’* after a short prayer. Lakhs of people had lined up on both sides of the passage leading to the pyre. All of them were chanting *‘Waheguru’, Waheguru.* The pyre had been decorated by the devotees, very close to his living room. The planquin reached the cremation place at 12.30 PM.

A very close and stanch devotee by the name of Daljit Singh had flown from Singapore. He had reached Delhi and was making frantic requests to delay cremation tell his arrival so that he can have his last glimpse and pay his homage to his beloved Baba ji. He was on his way to Barnala. So the cremation was delayed by a few minutes. S. Kanwaljit Singh from Delhi was accompanying him. They arrived with in 15 minutes of the reaching of the body at the site of cremation. He saw the dead remains of Baba ji and paid his homage. The body was laid on the pyre. The pyre was prepared with sandal wood and Beri tree wood.

The heads of the institutions and ‘D*eras’*  who were present at the funeral were-

Sant Baba Sadhu Singh ji, Sant Baba Kundan Singh ji, Sant Baba Narain Singh ji, Sant Baba Gurdev Singh ji, Sant Baba Bhajan Singh (Patiala), Sant Baba Thakur Singh ji, Sant Baba Sarabjot Singh ji Bedi, Sant Baba Partap Singh ji, Baggar Mahant ji Nanaksar, Baba Darshan Singh ji village Lakha (who used to stay with. Baba Jaswant Singh ji when this humble servant was five years old, Sant Baba Jagir Singh ji Nanaksar (Barhundi). Sant Harnek Singh Siarh, Sant Jang Singh Nanaksar (Mahal Kalaan), Sant Surjit Singh village Ghanauri Kalaan, Sant Baba Kaur Sahib Nanaksar (from Raunta), Sant Jeet Singh Karnal, Sant Sohan Singh ji Nanaksar Seehara, Sant Surjit Singh Sukhmani Wale, Sant Baba Gurbachan Singh, Dehra Baba Gandha Singh ji Barnala, Mahant Maghar Das, village Khudi Kalaan, Sant Ajit Singh ji Katoo Wale, Sant Chamkaur Singh ji Bhadaur, Mahant Hakam Singh ji , Dehra village Ganda Singh Wala.

Amongest official from the government of Punjab, the following personalities were present-

S. Jasvir Singh, Minister of Development, S. Amarjit Singh; Deputy Commissioner, Sangrur ; Mr G.R. Bansal, S.D.M Barnala ; Pandit Som Datt, MLA, Barnala ; S. Manjit Singh Bhathal, MLA ; S. Narjinder Singh Sekhon, D.S.P ; Mr Bharat Bhushan Menon, a leading lawyer of the city and many press reporters.

The pyre of Baba Jaswant Singh ji was set aflamed at exactly 1.00 PM on 30th August 1995 strictly according to the code of conduct laid down in sikhism. Sri Japji Sahib was recited and prayer to the almighty made before showing fire to the pyre. The honour of doing the last rites was bestowed upon this humble servant (Ajit Singh). Other close associates of Baba ji namely Bhai Karam Singh, Bhai Sukhdev Singh Teetoo, Bhai Shamsher Singh and Bhai Ranjit Singh were also present nearby. Tunes depicting separation of a dear one were being rendered. All present were offering floral homage at the pyre of their beloved Baba ji. Every one was feeling the hurt of this permanent separation. With tearful eyes, every one was uttering- Hail Baba ji, Hail Baba ji. Kirtan of hymns having theme of separation and departure were being sing by the inmates of the seminary. After recitation of *‘Sohala’* followed by *‘Ardas’*(Prayer), a reading of *‘Alauhnian’* followed by Ardas at *‘Sachkhand’* was performed. *‘Degh’*  (sweet pudding made of flour and clarified butter) was distributed and the devotees were intimated about the programme of the final rites. The reading of Sri Guru Granth Sahib from begining to end commenced.

On 8th September 1995, all these *‘Paths’*  were concluded. The heads of various seminarees and other devotees from for and wide and abroad thronged the place.

This humble servant had been in the service of Baba ji since 1970 . I had also been responsible for performance of all the services of the house of Guru by the order of Baba ji since early days.

On behalf of all the devotees of Nanaksar Thath, S.Asa Singh Sidhu tied the turban of honour on the head of this humble servant, thus passing on formally the mantel of the *‘Thath’* to me. Other noble souls and worthly personalities displayed their respect and acceptance by giving robes of honour. Those who honoured this servant of Baba ji are-

Bhai Sardara Singh ji on behalf of Sant Baba Sadhu Singh ji, Bhai Sukhdev Singh ji on behalf of Sant Baba Kundan Singh ji, Baba Ghalla Singh ji on behalf of Sant Baba Narain Singh ji, Baba Nishavar Singh ji, head Ministrel at Nanaksar Kaleran, Bhai Major Singh, Bhai Sukhdev Singh, Bhai Sohan Singh on behalf of all the Thaths of Sant Baba Gurdev Singh ji. Sant Baba Ganendara Singh Kaur Sahib (Raunta) who is now in Nanaksar Barnala, Sant Baba Jagir Singh ji Baruandi Sant Baba Pratap Singh ji Nanaksar Kaleran, Sant Jita Singh and Sant Baba Bhajan Singh ji from Patiala Sant Baba Gurbachan Singh ji of Dehra Baba Gandha Singh ji, Mahant Piara Singh ji, Mahant Hakam Singh ji, Mahant Madhava Nand ji, Sanghera, S. Gurdial Singh ji Acharwal on behalf of devotees from calcutta, S. Daljit Singh from Singapore, Bibi Charanjit Kaur Sandhu from Canada, Sant Ajit Singh ji Katoowale, Sant Atama Singh ji Dhurkot-wale, Sant Jit Singh ji Karnal, Jathedar Jora Singh Mehdiana Sahib, Sant-Baba Zora Singh ji Badhi Wale, a representative of Sant Harnek Singh ji of Seearh, Sant Surjit Singh Sukhmani Sahib wale Nanaksar (Kaleran), Baba Thakur Singh ji Damdami Taksal, Baba Sarabjot Singh Bedi, Una Sahib wale, Sant Jang Singh ji Mahal Kalān Sant Darshan Singh Lakha, Sant Mukhtiar Singh ji Bir, Sant Baldev Singh ji Leharakhana, Swami Nitya Nand ji Moni Gaushalawale (Sanghera), Swami Atma Nand ji, Zira, Swami Shailender Acharya ji, Haridawar and Mahant Maghar Das ji, Khudi Kalaan.