**BABA NAND SINGH JI**

**(NANAKSAR THATH KALERAN)**

The elixir like, devoted to worship, discipline and dedication, a life of spiritual strength of Hail! Hail Baba Nand Singh ji will ever shine as a cause of light on the path of spirituality for the seekers of the ultimate truth. The devotion with which he had attached his mind to the holy and pious feet of Guru Nanak by giving up all physical needs like sleep, hunger and other forms of attachment prevalent in this materialistic darkage; beside initiating millions to the receipt of elixir of Life (Amrit) and improving their life here and hereafter through true and pure explanation of the divine gurbani is highly praise-worthy. He was instrumental in helping them lead a successful life. And he did all this at the time when means of communication were scanty and infrastructure under developed. Amongst the great men with divine faculties, sage, meditators, mendicants, ascetics and saints, there has been none like him. As the rays of the sun or specks of the sand cannot be counted, similarly his contribution to provide peace, calmness and tranquility in the minds of creatures of this dark age through propagation of Gurbani cannot be assessed possibly.

 The practical campaign of revering Sri Guru Granth Sahib as the true replica of Guru Nanak Patshah commenced and propagated by him not only arrested the growth of atheism but also developed immense loving devotion, faith, affection and respect in the minds of a large number of sikh populace.

Babaji’s primary quotes and sermons are as under-

“Guru Nanak is the true teacher in the dark age. Read his compositions. One who takes to Guru Nanak, the world would belong to him. Guru Nanak the Emperor of the Spiritual Emperors is present with us in the form of holy Sri Guru Granth Sahib. To earn his grace and kindness, be initiated into the Khalsa brotherhood through part taking of *‘Khande Ki Pahul’* and then recite as much gurbani as you can, follow the life style of the pious souls and keep company with those holy men who help you in your attachment with Sri Guru Granth Sahib. One who breaks you away from Guru Nanak, keep away from him. Wherever there is truth seeking assembly of people, Guru Nanak would be there. The formless Lord dwells where Guru Nanak the magnificent is. So keep company of the holy persons and make your life a success. We the humble servants of the house of Nanak must spend our life in total humility by becoming servants of His servants. Whatever we desire and wish to seek, we must ask Sri Guru Granth Sahib who is the *‘true’* epitome of Guru Nanak and master of all that we wish to own or possess; and not from anyone else.”

 Wherever Baba Nand Singh ji went, he would counsel the following to the congregation-

“Don’t just read Gurbani. Follow it word byword. Every word of Sri Guru Granth Sahib is the form of Guru Nanak. These works are his eyes. We can have a glimpse of Guru Nanak only by following devotedly each word of Gurbani. Those who understand this secret, would worship and serve him with total devotion, love and dedication. They will sail through the ocean of life successfully. But such devoted sikhs of the Guru are few and far between. While repeatedly reciting the word of meditation given by the guru to us, we must keep our attention and mind focused on Guru Nanak the great soul. Those who have enjoyed the taste of meditation on His name and reciting of Gurbani, associate your self with such souls. Keeping company of those who are attached with Him will help as attach ourselves with the Formless Lord. One who attaches himself with Guru Nanak, keep his company. One who attaches you with himself-keep away from him. Discard others and self assertions and adopt what Guru advises you. Serve it considering it to be the embodiment of Guru Nanak. Sri Guru Granth Sahib ji is the granter of all wishes worldly or spiritual. We can fill our coffers with materialistic and celestial items by attaching ourselves with its pious feet.”

 Baba ji never permitted any lone lady to visit *‘Thath’*. He never visited house of any devotee nor he would permit any mendicant to visit even during an occasion of happiness or grief. Similarly no prayer to Lord at *‘Thath’* would be made for grant of a wish in lieu of pre-declared service nor the continuous recitation of Sri Guru Granth Sahib undertaken in respect of a devotee even for happy or sad occasion. No marriage ceremony was performed at the *‘Thath’*. This covenant is rigidly followed in all places associated with Nanaksar Kaleran. Wherever Baba ji went, he lived in thatched hut and preached the true gospel of Guru Nanak to the gatherings from these hutments or temporary dwelling units. He would set these thatched huts on fire before leaving the place for his next destination. This was the symbol of his asceticity. He never occupied an inch of space nor ever felt attached to any thing. Wherever he went, he reached there empty handed and left that place without a thing with him. He would never permit other ascetics accompanying him to accept anything from any-body. All of them had strict instructions not to keep any money or other valuables with them. He went empty handed everywhere and always advised that faith in the Lord was the greatest treasure.

 “As our body needs food to grow and clothing’s to keep warm, similarly, our soul needs the recitation of *‘Nitnem’* a set of daily prayers. The worthy Sikh of the guru should get up at the ambrosial hour bathe himself and after doing meditation on His name for some time with single minded concentration, he should recite his *‘Nitnem’* guru’s teachings are where the *‘Nitnem’* is followed with singular devotion. Even during the day while discharging ones duties or working, one should listen to or read the Gurbani besides repetition of His name when not doing work demanding concentration of mind. In order to achieve success in all ventures, dispensation of griefs and emancipation of sins, the sikh of guru must pray before Sri Guru Granth Sahib with true and sincere mind without expectations of worldly rewards. Live life within His will. Remain engrossed in the hue of his name. Accept results as His divine will and dispensation of justice. There lies the secret of supreme happiness. Every human being must discharge his duties with honesty and truth. He should also make others conscious of their responsibilities. As a bird needs two wings to fly in the sky, so does a Sikh needs the support of meditation on His name and service to His creation in order to reach the court of the Lord God.” This was the divine counseling that Baba ji gave to the Sikh congregation. His whole life remained centered around the above attributes.

 Baba Nand Singh ji was the ninth generation in the descendency of Bhai Daya Singh ji , who not only had the singular honour of being the leader of the *‘Panj Piaras’* (The five beloved ones) of Guru Gobind Singh ji who were given the boon of immortality through the administration of *‘Khande Ki Pahul’* but had also received divine knowledge of the Lord. Revered Baba Nand Singh ji was born on 13th Katak Sambat 1927 at the ambrosial time of thirteen minutes past one O’clock. (1.13 AM). It was a full moon night. His fathers name was S. Jai Singh ji and his mother was known as *‘Mata Sada Kaur ji’*, a resident of village Sherpura in sub-division Jagraon of Ludhiana district.

 **“Dhan(u) su vans(u) dhan(u) su pitā**

 **dhan(u) su mātā jin(i) jan jané**

 *Blessed is the dynasty, blessed is the father,*

 *blessed the mother who bears such souls.*

**“Kabir soī kul bhalī ja kul her ko dās(u)” (1370)**

 *Blessed is the family which gives birth to a servant of Lord.*

 **“Dhan(u) dhan(u) pitā dhan dhan(u) kul(u)**

 **Dhan(u) dhan(u) su jananī jin(i) gurū janeā māe.”**

 *Blessed and more blessed is the father*

 *Blessed, blessed is the family,*

 *Blessed, yeah blessed is the mother*

 *who bears God like guru*

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 He had a quiet disposition, seeker of solitude, devoted to meditation and interested in other’s welfare since his childhood. He had performed unexpected feats that caused his fame to spread like the fragrance of sandal wood all around the area. He was from Ramgharia dynasty. As he grew old, he took up the family occupation of a *‘mason’* and a *‘carpenter’*. He lived every moment of his life keeping the memory of the Lord in his mind and would often spend greater part of the twenty four hours in the holy company of the saints and pious souls. He was neither attracted towards education nor towards play and games which are the main interests of young children. With his devotion and hard work, he soon became an adept mason. One day, he was working on a construction site when a hermit came and asked for alms. He filled his bag with grains. The hermit smiled and said, “These grains are not from your own earnings. Perhaps that is why you have given so much in charity. Earn yourself and then give in charity.” These words pricked Baba ji like sharp arrows. He immediately resolved to strive for earning inexhaustible treasure of *‘Nam’* through meditation instead of earning worldly wages. No charity shall be made of fake earnings. The true name of Guru Nanak will be proclaimed the world over. Because of this vow, he did not marry and spent his life in celibacy and propagation of Guru Nanak’s mission. He left home for the solitude of the jungle to indulge in deep meditation.

 After performing penance and meditation for many years, he left on a pilgrimage of the important sikh shrines related with the life events of gurus. During his pilgrimage of the holy places located in the Panjab, he visited many a dwelling abodes of saints and hermits. All this while he was longing for a glimpse of Guru Nanak. He met with Sant Jawand Singh ji of Raja Sansi who took him to Gurudawara *‘Saragarhi’* located at Ferozepur Cantt. With a sole desire of beholding a sight of Guru Nanak, he started long meditation along with Sant Jawand Singh ji. He would prepare meals and make its offer before Gurus. “Oh True Emperor- please partake this food ” was his prayer continuously for a long time. All these days both Baba Jawand Singh ji and Baba ji ate nothing and remained without food. On the seventh day, they prepared food, and arranging in a salver, placed it before Sri Guru Granth Sahib ji , Guru Nanak emerged from Sri Guru Granth Sahib and Baba ji humbly requested him to eat the meal prepared by them. Guru Nanak ate the food and blessed him with all the boons after giving him free and unhindered vision. Baba ji always counselled that meditation must always be done of the holy incantation given by Guru Nanak. The word *‘Waheguru’* is the ticket to the court of the Lord God, whose silent but continuous recitation provides the pleasures of this world and beyond. The formless Lord is the only fountain head of the power and knowledge. Every gursikh must read and listen to Guru Granth Sahib considering it not just the embodiment but Guru Nanak in reality. The caring of Guru Granth Sahib must also be attended to accordingly. Contemplation of the hymns and verses read or heard must be with singular mind coupled with devotion and love. The God crazy person in whose clear and pure heart resides the Name of the Lord all the 24 hours, he will surely be blessed with the presence of the Lord - The Formless Emperor in his heart. The sikh of the guru should worship one, remember one, listen to one, meditate on one’s name with his face towards the guru and back to the world. Where the other makes an entry, the differences and separation sets in. Remembrance and meditation on one and total concentration towards one alone is the symbol of The Era of Truth. Love of the second and envy with the first is symbolic of the Dark Age which detaches us from the love of the Lord. Guru Nanak the true teacher and his living embodiment - Sri Guru Granth Sahib motivates us for attachment with *‘one’*. He who belongs to one Guru needs no favour of any one else. Gurbani is the ladder to the Divine court by which we have to reach the Supreme and eternal abode to become one with the Formless Lord Emperor.”

 Whoever is able to earn the divine grace of Guru Nanak, he achieves success in this world and the world hereafter. But this benevolence is only possible through service and meditation obtained by the clemency and blessings of the Guru. And these blessings are only possible with baptism of *‘Khande Ki Pahul’.* If guru’s grace is obtained by offering one’s head in return, consider it a cheap bargain. The infractions medication, penance, worship, routine procedures, fasting and such like rituals will do no good to any body. “It is the duty of a sikh of the guru that he must get initiated into the Khalsa order by partaking of *‘Amrit’* (the Divine nectar) and wear the five symbols as prescribed in the discipline. We can only belong to Guru after partaking of Amrit; other wise we will be like-

 **‘Bésuwā put(u) ninaon ’**

means a prostitutes son carries no body’s name as he does not know who his father is. The sikh who part takes *‘Amrit’* and earns the wealth of meditation on Name, remains ever happy. He does not fall into the cycle of birth and death, nor treads the path of the angels of death. Amrit is the elixir of *‘Life Eternal’* and its part taker becomes beyond the reach of death. The nectar for which the gods yearn all the time has been given to us by our spiritual parents Guru Gobind Singh ji and Mata Sahib Kaur ji. Anandpur Sahib is our abode. We have to lead our lives in accordance with the teachings of gurbani and order of our reverend guru. The importance of this *‘Amrit’* can only be known to him who by the grace of the guru realises its worth and develops a yearning for its receipt. To become a Gursikh is like licking a saltless stone slab. Very few tread this insipid path. The fountain of Nam-Bani flows perpetually and diminishlessly flows with the pious souls. Only the fortunates are able to enjoy its pleasure and derive maximum benefit from. Sikhism has no tradition of imparting the guru’s incantations secretly. It is ever conspicuous and belongs to all. Any one can obtain the divine incantation of the Guru after receiving the Pahul from the five beloved ones(Panj Piaras) an institution set and established by the Tenth Master Sri Guru Gobind Singh ji. No one person holds any authority of parting with, *‘Gurmantar’* to any one. The sikh of the guru must give up eating meat and consumption of alcoholic drinks and other intoxicating drugs and agents. He should also give up telling of lies, corrupt practices for earning livelihood and adopt truthful conduct coupled with humility.”

Guru Nanak reigns supreme in *‘Kalyug’* and his light is eternally placed in Sri Guru Granth Sahib ji. We cannot make a success of our lives without attaching ourselves with the eternal Guru – Sri Guru Granth Sahib ji. This attachment is not possible without part taking of *‘Amrit’* without which life of a sikh is incomplete.

“Every member of a sikh family must become *‘Amritdhari’* (one who has part taken Khande Bate Ki Pahul) and become one belonging to the guru. He should abide by laid down code of conduct and only then can he live a happy life here and hereafter. One without a guru carries a bad name with him. Meditation, honest earnings, sharing of assets, paying one tenth of the income in charity and even setting aside one tenth of your daily time for meditation on *‘Nām’* is essential for a gursikh. Rising at the ambrosial hour every morning and after ablutions and bathing, sitting down in remembering god, placing one self before the guru, reciting gurbani and devolidly listening to the singing of gurbani is at the centre of the principals of sikh religion. The company of the pious and noble souls is like pleasure of the *‘Musk’* fragrance that is enjoyed by those disciplined individuals who maintain unfailing faith in gurbani. One should keep guard against incompetent, selfish and self proclaimed *‘Sant’*. The great soul who is himself attached with the Lord can only help you attach yourself with Him. So keep company of established saints and don’t ever disperse with the dependence on gurbani”.

The fame of Baba ji started spreading like the sweet fragrance of Sandal wood. But he was more keen to spend time in meditation at scheduled place than be disturbed by the appreciative crowd. Baba ji was getting ever increasing knowledge of the Divine Lord day by day. He quietly slipped from the cordon of his devoted followers and went to the *‘Dera’* of Sant Arjun Das at Amritsar in the countryside of Majha. After a few days stay here he went straight to Sri Hazoor Sahib (Naded) where he lovingly discharged the duty of bringing a water filled metal pitcher. He did this service for a year. He would spend remainder of his time in service, meditation and worship of the Lord.

 One day he received a Divine message from the formless Lord Emperor which said, “Go to the Panjab and acquire necessary education. Then spread Guru Nanak’s peace and happiness giving gospel of *‘Nām Simran’* and *‘Sewa’* to provide relief to the inflamed world.” In total reverence of the Divine Order, Baba ji immediately set out towards the Panjab. He reached a place called *‘Lehara’* where he received necessary education related to the Sikh philosophy from Baba Wadhawa Singh ji. Beside studies, he kept himself up with austere devotion. He remained in a state of trance reciting Gurbani and meditating on *‘Nām’* through out the hours of the day and night as stated in the following sermon of the Guru-

**“Gurmukh(i) roam(i) roam(i) her dhiyavai.” (941)**

 *God conscious being remembers Him through ever hair of this body.*

 After a stay of many months here, and seeing the pangs of separation from some very dear one, sensing the emergence of the fruits of meditational labour of the previous births, Baba Wadhawa Singh took Baba ji with him and reached the dwelling place of Baba Mahan Harnam Singh ji Bhucho Wale. Here, he indulged in *‘Sewa’* (service) and *‘Simran’* (meditation) for 12 long years. This indulgence was very strenuous and tough. Discarding idleness and laziness, he remained busy and ever ready for performing service in the house Nanak. Bhuchowale Baba ji often put him in many trials and every time he emerged successful. At last his hard work bore fruit. Baba Mahan Harnam Singh ji happily blessed him with *‘Gurmantar’* (divine incantation) and advised him to meditate on it with greater vigor and devotion. After a short while Baba Nand Singh ji humbly requested Baba Mahan Harnam Singh ji some more blessings which he was granted.

 During these days Baba ji even learnt the procedure of doing ‘Sampat’ path of Sri Guru Granth Sahib. Then coming to the forest of Harrappa, Baba ji completed one Sampat path in one years time. This *‘Sampat’* path recitation was heard by Baba Mahan Harnam Singh ji every day. Thus he procuured many boons from Baba ji and shared them with the *‘Sangat’* (holy congregation).

 Baba ji became very popular during his stay here. People loved and respected him with their heart and soul. But he had risen above the worldly form of pride and respect. He was a true example of renunciation of the world. In order to avoid embarrassment at the in fructuous praises at the hands of people, he took permission from Baba ji and went to the forests of Harrapa (Pakistan). After strenuous penance for months, he completed one *‘Sampat’* path of Sri Guru Granth Sahib. During this period he kept a very simple bedding beside an under drawer, bed sheet, a small blanket, a round water pot, a rope and a *‘Bairagan’*. He would eat simple food that became available. Very often, he would survive eating tree leaves. Remaining hungry and thirsty had become part of his life. If any one came with offer of food, he would eat but never went out to demand a meal. He did penance in the areas of Bagan wala, Toba Tek Singh, Madhhoki, Jhang, Maghiana, Pattoki, Chunian, Montgomesy, Bar countryside, Chhanga Manga, Zakhira, Bhirkee and Dipalpur for many years. Baba ji always stayed away from the close vicinity of villages in secluded spots, If he ever came across a smithy person, he would exchange views on Gurmat (philosophy of gurus). He never sought anything connected with worldly pleasures. The strenuous penance had made his body very thin and weak. Even then, he did not give up god’s worship and always advised his visitors to attach themselves with the gurbani.

 Baba ji used to say, “Nām is the seed. Deeds and religion are its blessings. God resides where Nām pervades. Like, a tree is never without shade. The whole world is afflicted with Nam. Happiness does not lie in worldly good, false pride and unconstructive intelligence, but in humility, service and meditation. Meditation on Nam is the security of happiness in this and the world hereafter. Meditation on Nam turns for into a friend. The angels of death would never come near you. All acts gone sour turns favourable. One who meditates need not perform any more worship or indulge in any more rituals. No one ever sow a seed in a barren land. Sow it where there is a hope of procuring hundred more seeds by sowing one. Similarly the name resides in pure, pious, selfless and lustless heart. We cannot acquire this wealth with a mind full of anger, pride and desires.”

 Then he went to meet with Baba Karam Singh ji of Hotimardan. He exchanged his views with him for many days and then he reached Lyallpur (now in Pakistan) where he propagated the importance of meditation and Divine worship. Then he met with Baba Khuda Singh ji Bhindranwale and exchanged his views on *‘Gurmat’* with them for many days. After staying there for a few days, he came back to the presence of Baba Mahan Harnam Singh ji at Bhucho. After obtaining permission from Baba Maha Harnam Singh ji, he commenced a *‘Sampat’* path of Sri Guru Granth Sahib which came to its end after a year. All this while, he remained regular in his routine of meditation, service and *‘Nitnem’.* He stayed in the benign presence of Baba ji of Bhucho for many years and obtained divine blessings of the house of Guru (Nanak). During this period, he displayed high temperaments of a servant and proved that one can receive divine grace through selfless, lust less and free of false pride. He would often say- “The task of a Sikh is to do meditation and service. We must please Guru Nanak, the Emperor as a married woman pleases her husband. Good or bad - what ever we are, we must love the lotus feet of Guru Nanak, accept Sri Guru Granth Sahib’s perpetual presence in our life and mould our life style in accordance with the gurbani. Attending holy assemble would prove more fruitful if we frame our lives according to the teachings of gurbani discussed there in. An hour of *‘Satsang’* is better than a hundred year of worship. True *‘Satsangh’* is that which attaches a sikh with Sri Guru Granth Sahib ji. One who attaches you with himself, don’t go anywhere near him. Guru Nanak, the Emperor resides in the *‘Satsangat’*, so you must sing the praises of the guru’s and the formless Lord. All sikhs must sit with a focused mind and in peace to derive optimum benefit from the participation in a holy congregation. Keep the memory of the dear Lord in your mind while busy in day to day work and earn an honest living”. Our coffers would get filled with His blessings and all our needs will be met without even asking for anything. We must recite and listen to every word of gurbani with loving devotion, reverence and clean mind. It is the duty of every sikh to take *‘Khande Ki Pahul’* and ensure the patronage of guru over his head. He should speak sweetly, be humble, do honest work and pay attention towards charity and *‘Dasvandh’*(one tenth of the earnings). The sikh who has not loving relationship with his Guru and whose life style is not in accordance with the *‘Gurmat’* is no better than a corpse.

 Once again Baba ji started enjoying the respect and affection of the sikh ‘Sangat’, spreading his fame and name. Seeing all this, he quietly left the place one day and came to his village Sherpur in Jagraon sub division. He started residing near a tomb known by the name of *‘Nau Gajia’* (nine yards). Not only the people of the village but others from places far and wide started thronging the place. Then he shifted his abode to a village Kaleran where gurudawara Nanaksar is located now. This was around 1918 to 1921 AD. This place was a dense jungle infested with wild animals . What to speak of the night, no body ever passed by that place. Baba ji started living there and very soon the jungle was thronged by the *‘Sangat’*. The place became lively and attractive. The propagation of *‘Nām-Bani’* started in real earnest.

 Baba ji would hold a congregation at regular hours and started propagating the divine message of Gurmat as enunciated by the great Guru Nanak. Part taking *‘Amrit’* (Khande Ki Pahul) had become a regular feature. Lakhs of people were initiated into the Khalsa brotherhood through administration of *‘Amrit’*. Baba ji would often remark that, “One who surrenders totally can achieve the high ideals of Sikhism. Give up ‘I’, ‘my’ and ‘me’ and belong to guru. Guru Nanak was very fond of praising Lord through the mode of singing (Kirtan). So, you must all either sing his praises or listen to them being sung to save yourself from the fire of *‘Kalyug’* (Dark Age). Meditate and serve. Beas faith on the advise of the Guru and make them applicable in your life. The guru of the dark age is Sri Guru Granth Sahib and no one else. Don’t indulge in singing praises of a saint or any other pious soul. Praise Guru Nanak the only deserving personally, the embodiment of the formless Lord. The incantation of the word *‘Waheguru’* is our entry ticket to the Lords abode. Its constant meditation will ensure us emancipation. Baba ji never permitted the minstrels to sing such hymns which are loaded with the praise of a *‘Sant’*, lest some one takes him as one.

 Baba ji stayed here for 13 years. He visited other parts of the Punjab and spread the gospel of Guru Nanak in every home, but his main centre of missionary activities remained at Kaleran. It was here that he got a portrait of Guru Nanak painted by S. Bhagat Singh of Jagraon. This beautiful portrait finds a place of honour in all holy places established and belonging to Nanaksar Management and the houses of the *‘Sikh Sangat’* devoted to Guru Nanak through this institution. Seeing these portraits, many suspect that *‘Nanaksar’* followers indulge in picture worship. Their doubt is baseless only and only Guru Granth Sahib is revered and worshipped here which is the spiritual embodiment of all the ten gurus. Guru Nanak’s portrait motivates us to remain his sikh. It has been commonly observed that mostly those people oppose this portrait who have kept no picture or painting of any guru sahibs, other noble and pious souls or such pictures depicting sikh life style, but the walls are covered with vulgar pictures of film personalities and other entertainers. Remember, our children will develop such traits and tendencies that they would see in their houses every morning. Our lives here and there after will only improve by perpetual meditation on the *‘Nām’* given to us by the great guru. Nam alone can soil us through. So we must not waste our time on infractions discussion and debate about the picture.

 Giving counsels and common sermons to all literate and illiterates, young and old, rich and poor and regardless of gender difference for improving their lives here and the abode beyond, Sriman Braham Giani Sant Baba Nand Singh ji of Nanaksar Thath, Kaleranwale would often advise that every individual should recite himself or listen to the recitation of one complete reading of Sri Guru Granth Sahib in a month. If some how it is not feasible, then 50 recitations of Sri Sukhmani Sahib besides the recitation of other *‘Banies’* in routine or 250 recitations of *‘Jap(u) Ji’* Sahib should be done every month. If a person is unable to read being illiterate or is unable to recite the *‘Bani’* correctly, he must turn a rosary of 108 beads six times daily along with uttering the *‘Moolmantar’* with every bead turned. Alternately he should turn such rosary 80 times while uttering the gurumantar *‘Waheguru’.* With every bead turned read gurbani with correct pronunciation and then deliberate on it. Make it applicable in your daily life. Although it is a difficult path that rarely a person treads, yet one must remember that gurbani is the ladder by which we can reach the true and eternal abode of The Lord God. This is an infinite source of worship and strength. All pleasures of the two worlds can be obtained by attaching oneself with the feet of Sri Guru Granth Sahib. So worship Sri Guru Granth Sahib considering its presence like a true teacher in reality, keep unwavering faith in it and meditate on *‘Gurmantar’* with devotion. All happiness automatically flows from meditation.”

 The infinite respect of Sri Guru Granth Sahib ji that has been taught us by Baba ji, could not be taught to us by any other holy soul or saint. Those with suspect temperament must visit the *‘True Abode’* (the holy place of meditation ) of Baba ji at gurudawara Nanaksar and see its practical application so that their fears are allayed.

 Baba ji started the *‘Sampat Path’* routine of Sri Guru Granth Sahib ji and dispensation of *‘Khande–Batte Ka Amrit’*. The people of far and wide places thronged the place and obtained fulfillment of their heart desires. He would spread and propagate the importance of *‘Nām-Bani’* in such a way that those who came at his door remained attached to him. No assessment or evaluation of his spiritual power, humility, devoted worship, truth, piety, humbleness and welfare attributes can be made. For all of us, he was a beacon of light and a true guide. Many minstrels considered it their good fortune to be singing the divine Bani in his presence. The authentic spread of the gospel of Guru Nanak Dev by him during his stay here is beyond description. He allayed fears of thousands of followers and emphasized on the importance of *‘Sat Sang’* after due deliberations and discussions with other sants, holy men and pious souls.

 Attaching the congregation with *‘Nām Bani’*, Baba ji reached Bhucho. After many days of travelling via Khanewal, Makhiana, Amritsar he came and halted near the well of S. Bagga Singh of village Jhorara . A follower named Inder Singh was so attracted that he started visiting Baba ji every day and soon became inseparable from him. He would present himself before Baba ji everyday and get busy in service and meditation. He was able to earn Baba ji’s so much pleasure that he soon became known as Baba Ishar Singh ji. After Babaji’s departure for his eternal abode, Baba Ishar Singh ji spread the message of gurmat in every nook and corner of the country. Baba ji lived at village Jhoraran for 13 years and left for a place in the holy feet of Guru Nanak to merge with divine light on 29th August 1943 at the age of 73. It is the moral duty of all of us to follow the footsteps of Baba ji and adopt the *‘Gurmat’* way of life in order to make a success of our lives in this world and the world beyond.

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