

# 'Se Kanehaa?' - Biography of Baba Harnam Singh

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## 1. Birth and Childhood

Baba Harnam Singh was born in 1897 in Dhasua Nagar in Hoshiarpur, Punjab, India. His father was Bhai Usher Singh and his mother's name was Narain Kaur. Usher Singh was a farmer (Kethi Barri) and both mother and father were very religious. Baba Ji had four brothers and two sisters.

Both mother and father remained very responsible in their family duties. He earned an honest living while Baba Ji's mother looked after the children. Narain Kaur would wake up very early, have her bath then go to the Gurdwara. On returning she used to remain absorbed in Mool-Mantr Jaap while carrying out her work. Usher Singh would also go to the Gurdwara every morning before going to the fields.

Baba Harnam Singh said in his own words that mother used to tell us children to remain conscious of our feet while walking. This was in case we stepped on any insects. She taught us to respect animals and not break their eggs. And not to steal or to fight or argue with anyone. Before sleeping, our father would get all the children together and tell us a Sakhi (religious story or event in Sikh history) without fail.

In this way, both mother and father helped to form high morals which were acknowledged as of great benefit. From a young age Baba Ji would say "I will become a Sant and I will live by Dhan Guru Nanak Sahib's path". His father encouraged him to continuously repeat Mool Mantr. He would rarely play as most children of his age would.

In those days, a firm education was very rare. Schools were in distant towns, not in villages. Therefore he had no formal education. It was common for the Granthi from the Gurdwara to teach the children. It was his wish to learn Gurmukhi and read Gurbani, so he did, from the Gursikh Granthi. He learned enough to be fluent at reading Gurbani and other religious books.

## 2. Marriage

In those days it was common for children to get married at very young ages. So his mother and father arranged for Baba Ji's marriage when he was 8 years of age. The girl was from Langan Booray Jattaa Jillaa in Hoshiarpur and her name was Bibi Gian Kaur. Baba Ji would constantly tell his mother; "Maataa Ji! I don't feel like getting into family duties. Please don't arrange for my marriage". But it was of no avail. It happened because it was destined to. Within a year, before Bibi Gian Kaur even returned to Dhugay village, she caught a disease (plague) and died. Ashar Singh was talking with Gian Kaur's mother and father about arranging a marriage with their younger daughter. But when Baba Ji found out he told his mother with great conviction "Maathaa Ji! I will not go into marriage bonds! If like before, you arrange my marriage, then this Bibi will also die very shortly. You must forget about these thoughts of another marriage." After such persuading, his mother told Bibi Gian Kaur's mother and father that it would not be possible.

From this point, Baba Ji remained absorbed in Guru Ji's lotus feet. He gained strength from his abstinence and earned the following Gur Bachan:

Par Tria Roop Na Dekhey Nethr. Saadh Ki Tehl Sant Sangh Heth.

(Not cast eyes on another female's beauty and remain in Guru Ji's service through the Saadh Sangat).

## 3. Company and Seva of a 'Sadhu'

As mentioned earlier, it was Baba Ji's intention from an early age to refrain from worldly affairs and attain God. In his village, two farmers left their homes in an attempt to become Sadhus. Both returned within a year. One got married and the other found a job.

Baba Ji said that after seeing this, all the appeal of leaving home in a search to find God vanished. What was the point in leaving home only to return after one or two years? Instead of that, why not stay at home, do work and remain attached to God?

But still the love in his mind remained as did the need for an example. Whenever a saintly person came to the village he would go to visit them just to see what sort of life they were living. After a short time, a sadhu by the name of Santokh Daas (who had renounced family life) came to the village. But Baba Ji did not go to see him. The rains came, but the sadhu remained content in his contemplation. He remained sitting in the rain and did not come to the village to ask for food. It rained continuously for three days. Baba Ji would watch him morning and evening from a distance just to see if he had left, but his peacefulness and poise had an effect on Baba Ji. Baba Ji humbly took dry wood and food and drink for him. He regained his appeal for this sadhu lifestyle. He began to do this seva every day. Not only that, he would also take buckets of water from the village on the sadhu's request. Then he would sit in his company for a short while and then spend the rest of the day working with his father in the fields. His efforts in the fields were a great deal more than his brothers. As Bhagat Naamdev Ji says in Gurbani

Haath Pao Kar Kaam Sabh Cheeth Niranjanaal

Baba Ji would do his worldly duties and remain attached to God. Recognising sadhu Santokh Daas as a saint, he did his seva. But still he did not adopt these ways. He remained strong in Gurmat. He would do Mool Mantr jaap all day even though after a few years of seva, Santokh Daas had told him that if he did jaap for 40 days (Santokh Daas' own methods) he would attain Hanumaan and other deities who would be in his service. But Baba Ji said "My desire is to attain God. I don't want to get involved in spiritual powers because these take a person away from God."

## 4. Leaving Santokh Daas

Baba Ji did selfless seva for this Sadhu for eleven years. One day while working in the fields a question came to his mind. He questioned himself as to who he 'really' was. He stopped working and sat down.

'I can't be just a body.' he thought to himself. There is another power within me which is making this body work. He thought he should ask the Sant. He left his work half done and went to meet the Sant. He bowed down then humbly sat by him and asked his question. After a pause Santokh Daas said "Harnam Singh! If you want an answer to this question, go and put dirt in your head and become my servant."

Harnam Singh had regarded him as pure saint who saw everyone as equal. That was the only reason he was doing his seva. Baba Ji told him that he was a Sikh, and that he was not prepared to put dirt in his head and become a servant (chela) to any living person. All high hopes of fulfilling his desires through Santokh Daas' seva had dissolved. Now the only hope that remained was that of God Himself.

### Darshan

I was reading a in Se Kanehaa last night about Baba Harnam Singh having darshan of Jesus, Mohammed and Priggu (I'm not sure I've got this last name correct, but he was some Rishi/Muni/Yogi) while in samadhi.

These were their comments:

Mohammed:

Guru Nanak has achieved what no one else could achieve in this world, but the Sikhs are not taking advantage of this great achievement.

Rishi/Muni/Yogi:

Our Panthh is wrapped up in Jap Thap an continues to attain spritual powers but we have never attained Amrit Ras which is what Guru Nanak gave to the Sikhs

Jesus:

My only wish is that all my Panth go and follow Guru Nanak's teachings.

## 5. The Search for Sikh 'Saints'

Following the 'Udhasi Sadhu' disappointment, a search for Sikh Sadhus was made in an attempt to find the way to God. Baba Ji wanted to meet a saintly person to who had attained God and who could show him the way. But all that these 'Sants' would say is that they were prepared to tell him about Guru Ji's Baani under the condition that he must become their servant (chela). Many days would be spent trying to explain through Gurbani that this was wrong, but they remained firm in their 'mortal' (dehthaari) guru ways. Baba Ji always thought that if he did adopt this way, then if this 'guru' died then he would have to find another one. And considering that Guru Gobind Singh Ji has given us the Guru Granth Sahib and the order that 'Shabad is Guru' there is no need to look elsewhere. After Ardaas we read Giani Gian Singh's verse (Dohiraa) from Panthh Parkaas with love and affection:

'Aagiaa Pae Akaal Ki, Thabai Chalayo Panth.  
Sabh Sikhan Ko Hukam Hai, Guru Maanio Granth  
.....'

This is a command for us. If we don't follow this then what do we follow? As Guru Raam Dass Ji says:

'Baani Guru Guru Hai Baani Vich Baani Amrit Saaray.  
Gurbaani Kahai Sevak Jan Maanay Parthakh Guru Nisthaaray.'

And there are many Shabads which also confirm this. Baba Ji believed in total equality between Sikhs and was totally against this 'guru-chela' (dehthaari style of course! We are still Chelay of Guru Granth Sahib Ji) reeth/way.

So he experienced even more disappointment with the Sikh 'Sadhus'. Now there was definately only ONE way.

## 6. Taking Guru Granth Sahib Ji's Shelter

All directions were totally fruitless which led to a feeling of despondency. Two or three days passed in this way. Finally he decided to go to the village Gurdwara. In great sorrow and anguish he did an Ardaas (supplication). As our fourth Guru, Guru Ram Dass Ji says :

Ab Hum Chalee Taakhar Peh Haar |  
Jab Hum Saran Prabhoo Kee Aaee Raakh Prabhoo Bhaavay Maar | Rahaao |  
Lokan Kee Chaturaaee Upmaa Te Baisanthar Jaar |  
Koe Bhalla Kaho Bhavai Buraa Kaho Hum Than Dheeo Hai Taar |  
Jo Aavath Saran Taakhar Prabh Thumree Thiss Rakho Kirpaa Thaar |  
Jan Nanak Saran Thumaree Har Jeeo Rakho Laajh Muraar |

Satguru Ji! I have given up faith in all other things and I have come to your shelter. Please bless me and assist me, I will never leave your Door for any other.

Baba Ji said that he didn't know how long he stood there with love and affection doing his Ardaas. Suddenly he heard a voice:

"Harnam Singh! Take the Guru's Amrit and become one of the Guru's followers, only then will you attain this spiritual state. Don't get upset."

The yearning to meet the Guru was now fulfilled. A few days later, he took Khandey Dhaa Amrit at Kesgarh Sahib (Anandpur Sahib) and set foot on Guru Ji's path.

Now the desire to meet God remained firm in his mind. He arose early (at Amrit Velaa) took a bath and did his Nitnem and then he would do his worldly duties. Although he was only around 10 years old, this was necessary because his father had passed away. Through work he would repeat Mool Mantar. When he lost concentration he would repeat the Gur Mantar. He would try to use every breath to remember God. Every moment was a desire to meet God. As Gurbani says:

Har Jeeo Thudh No Sadhaa Salaahi Pyaaray Jichar Ghat Hai Saasaa |  
Ik Pal Khin Visareh Thu Suaami Jaano Baras Pachaasaa |

The pain of being separated was becoming unbearable. Oh Great One! If I could meet you, then all these pains would disappear immediately and be replaced with pleasures Bless me.

He kept all hope in meeting God.

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Note:

A mistake in the book! It says Harnam Singh was 10 years old now but previously it has said that he did the 'Sadhu's' seva for 11 years!!

Being the good boys and girls that we are we will forgive Seva Singh for this slight error in detail!!

## 7. Baba Ji's Control Over His Mind

Baba ji said that when he was with the 'udhasi sadhu' he was told very firmly that when an individual reaches maturity (jwaani), his eyes should remain constantly down. Those who let their eyes wander will experience some sort of downfall some time or another.

On the way home he saw a woman walking towards him. On seeing him she covered her head and face. He realised that she did not regard him as a boy, that's why she covered herself. 'Now I must keep my eyes down' he thought to himself.

The next day while in the fields, a wise man from the village called out to him. He said:

"Harnam Singh! I'm going to give you a word of advice, don't get angry!"

"Please do. You will only tell me something for my own benefit." said Harnam Singh with great humility.

"The prime of life is like a tornado. Once you get caught in the storm it is very hard to get out. You are very pious considering you are in the prime of your life, but be very careful. Never look at anyone in a lustful way, this is the way to be shielded from sin."

These words had such an effect that even though he stayed at home, in a village for 34 years, not once did he cast lustful eyes on any woman. He constantly kept a low profile which never let any impure thoughts come to his mind. As Naamdev says:

"Pardhan Pardaaraa Parharee || Thaakay Nikat Bassay Narharee ||  
(Bhairo Naamdev Ji, Page 1163)

Also

"Parthria Roop Na Pekhey Nethr || Saadh Kee Tehl Sant Sang Heth ||  
(Sukhmani Sahib, Page 278)

He moulded his life around Guru Ji's words, which led to a very high spiritual state. It was his firm belief that in order to control the mind, control of the eyes played an important role. Whatever a person sees during the day will have an effect on the mind. Whatever ever he sees is what his mind will run after.

The more control one has over what he sees, the easier the control of the mind becomes. All advancement in spirituality centres around the control of the mind. In order to achieve this, control of the eyes is most important.

## 8. Whole Family Moves to Sargodhe (Pakistan)

At this point he was 21 years of age. His oldest brother, Bhai Taaraa Singh had bought some land in Sargodhe and was now living there. In order to look after it, all the family moved there.

He spent all day in the fields working with his brothers (four). On returning home he would eat then go to a nearby river and to Rahiraas. After this he would do Mool Mantr and Gur Mantr jaap. If he felt sleepy (because of the hard days work) he would splash water into his eyes in order to stay awake. If he still felt sleepy he would stand in the flowing water and continue his meditation. When he felt cold he would come out of the water and sit down and continue. At 12 o'clock he would come home and go to sleep.

After sleeping between two and a half to three hours, he would awake, have his bath and do his Nitnem. Then he would get ready for work again. Baba Ji said that there was not a day where he would wake up after his brothers. After some time, Guru Ji showered so much grace that if while sitting down he fell asleep for a short time, the need for additional (formal) sleep would disappear. And there was no effect on the body or the mind by doing this.

At around five o'clock, they would all go to the fields. He would not get into any conversations with anyone. A maalaa in one hand and a haalee (tool for farming) in the other he would continue sowing the seed of Naam in his mind. As Guru Nanak Ji says

"Mann Haalee Kirsaaanee Karnee Saram Paanee Than Kheth |  
Naam Beej Santokh Suhaagaa Rakh Gareebi Ves |"

He would repeat a shabad 125,000 times (32 maalaas for 40 days) do an Ardaas and then begin on another shabad. He would always repeat Mool Mantr (upto "Nanak Hosi Bhee Sach"). Here are some of the shabads he would repeat:

Gauri Mahalla 5  
Thir Ghar Baiso Harjan Pyaaray  
Satgur Thumre Kaaj Savaaray..... Page 209

Sorath Mahalla 5  
Gae Bahor Bandhi Shorr Nirankaar Dhukhdhaaree..... Page 624

Chhaachri Chhand

Gobinday || Mukanday || Udhaaray || Upaaray ||  
Hariann || Kareeann || Nrinaamay || Akaamay ||  
Jaap Sahib

Along with many others.

Even then, he still took time out to learn Gurbaani (santhiaa from Bhai Hardhith Singh, of the whole Guru Granth Sahib). On the way there and on the way back he memorised Asa Di Vaar and Sukhmani Sahib from a Gutkaa and made them part of his Nitnem. In the evening he would listen to a Saakhi from his youngest brother, Bhai Takhur Singh. So not only was he making full use of his time with Gurbaani and Gursikh Sangat, he was also taking advantage of learning history and got a deep knowledge of other religious books.

Although it is important to learn from religious books and other important resources, nothing is comparable to our Guru Granth Sahib. This is the true knowledge of God and the True Path. No 'worldly' religious book could ever come close. Therefore it is imperative for us all to mould ourselves into Guru Granth Sahib Ji's Message.

## 9. The Poisonous Snake and Guru Nanak Dev Ji's Vision

Sitting by the river (as he would every day) Baba ji was deep in meditation when suddenly he heard some movement in the dry leaves on the ground. In the moonlight he saw a pure yellow snake about two foot long. It would lift itself up slither a short distance then leap forward about two-and-a-half feet. It was getting closer and closer. He watched it take four leaps and he thought that the next jump would surely make it land on him.

Suddenly, in his mind he thought that this snake also has God's light in it. Perhaps Guru Ji was testing to see how attached he really was to his physical body. His mind quickly settled. When the snake took it's next leap, it landed on his shoes, which he had taken off, and just lay there. This snake, which the whole neighbourhood had recognised as dangerous, circled around Baba ji and then slithered off in the direction that it came from. Baba ji began to thank Satguru ji in his mind, from the deepness of his heart for protecting him from this poisonous snake

His mind was deeply expressing gratitude and his meditation was getting stronger and stronger. Then all of a sudden, it felt as if there was light pervading everywhere. The peace, bliss and tranquility his soul was experiencing cannot be explained in words.

The light got even stronger. Dhan Satguru Nanak Dev Ji blessed him with His vision and placed His hand on Baba Ji's head. It felt as if Satguru Ji was revealing himself inside and outside. Every iota of doubt was removed from the mind. It was bliss beyond bliss, happiness beyond happiness. As Bhagat Kabir Ji says:

Kabir Charan Kamal Kee Mauj Ko Keh Kaisay Ounmaan |  
Kehbe Ko Sobhaa Nahee Dekhaa Hee Parvaan |

This bliss can never be described, it can only be experienced:

Kabir Dekh Kai Keh Kaho Kahay Na Ko Patheaae |  
Har Jaisaa Thaisaa Ohee Raho Harakh Gun Gae |

In this ecstasy, he did not realise when Satguru Ji disappeared. He only realised when the noise of a passing train distracted him. But the calmness, taste and bliss remained the same. At around 11 o'clock the next morning he returned home because it was getting so hot. After having a little food, he returned to this spot and continued his meditation. There was great delight and the simran was vibrating inside, although it was a slightly less than the feeling Guru Ji had given him the night before. Still, he could feel Guru Ji's presence everywhere and there was light pervading inside and out.

Even in the night, the light being projected was like that of many suns. But a thought crossed his mind that if people saw this light pervading around him, they would begin 'worshipping' him which will lead to conceit and arrogance in his mind.

Bhagat Kabir Ji' warns us in his shabad :

Chaalay Thhe Har Millan Ko Beechay Atkio Cheeth |

He did and Ardaas to Guru Ji, the protector of the helpless. He asked for the outer light to be hidden and for his mind to remain attached to Guru Ji's lotus feet. On hearing the Ardaas, Guru Ji took away the outer light but left the inner blessing that he had provided intact.

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## 10. Guru Gobind Singh Instructs Eldest Brother in Dream

Baba Ji would put all his efforts into helping his brothers. The simran/meditation inside was continuing effortlessly. His meditations at the river bank had become routine. On returning from work he would go there and become intoxicated. About fifteen days after the mystical experience, his eldest brother (Sardar Taara Singh) saw Guru Gobind Singh Ji in his dream. Guru Ji said :

"Harnam Singh should refrain from work now. He is expending a lot of energy. His duty lies elsewhere."

The following morning, Bhai Taara Singh gathered his brothers around and told them of the night's events. He told them that whether they regard it as a dream or reality, this is what he was told to do by Guru Ji. He had no doubt that they should accept this as Guru Ji's command. All three brothers agreed that it was too difficult for Harnam Singh to do work during the day and then do his simran during the night. They decided that Harnam Singh should be free to do whatever he wishes. Baba Ji advised them that since there was a lot of work, they should get a helper. And that as soon as one is appointed he will stop working.

So a few days later they got a helper to take over. Now, the time he would normally spend in the fields would be spent in the small mountains nearby in meditation. He would return at midday for a small amount of food, then go back to the mountains. He would then return at 9:00pm, eat and then rest. At 2:00am he would awake, take a bath and do his Nitnem. He would then bow down, ask for Guru Ji's blessing and then return to the hills. He engraved Guru Ji's command in his heart through love and affection :

Japo Tha Eko Naama || Avar Niraafal Kaama ||

and

Saachi Kaar Kamaavni Saache Naal Pyaar ||

## 11. Guru Gobind Singh Ji

The family had built a small hut in the fields to watch over the crops and to occasionally stay over in. Whenever Baba ji had time he would come and sit in this hut to do his meditation.

Baba ji told us of one June when it was very hot. He was doing Mool Mantr jaap in the hut. The door suddenly opened and a Gursikh with very glowing features entered. They both greeted each other with Guru Ji's blessed Fateh.

The Gursikh then said that the Tenth King is on his way to bless you. Harnam Singh was overjoyed. They both rushed outside. At a distance, Guru Ji approached on his horse along with four other Gursikhs. Guru Ji got close and His horse stood still. With great humility, Harnam Singh bowed down at Guru Ji's feet. Satguru Ji smiled very slightly and then continued walking further on and then suddenly disappeared. Harnam Singh was astonished.

The 'mysterious' Gursikh remained standing next to him all the way through this experience. He said

'Harnam Singh Ji! You should be absolutely ecstatic but you seem dismayed. What's the matter?'

He replied that Satguru Ji had blessed him with Darshan but he said nothing. The Gursikh told him that Satguru Ji was very happy with his spirituality which is why he blessed him. But, he remained silent because when you do Nitnem, you don't recite Jaap Sahib. Baba ji replied that he found it difficult that's why he didn't do it. He did Sukhmani Sahib and Asa Di Vaar every day. But the Gursikh said that it is Guru Ji's COMMAND to a Gursikh; it is imperative.

Gursikhs who does not do their full Nitnem can do as many other prayers and Baanis as they wish. They will never be granted with Guru Ji's full happiness. But, Sikhs who do as the Panj Pyaaray have told them and then do more prayers/Paat/Baani on top will obtain Guru Ji's true happiness. Those who remain sluggish and negligent towards Guru Ji's command will fall short of his full blessing.

From that day, he made sure he did his Jaap Sahib daily, no matter how long it took. And slowly he memorised it. Gurbani tells us over and over again about accepting and implementing GurBani into our lives:

'Hukam Manniai Hovai Parvaan Tha Khasmai Kaa Mehal Paaisee||' Vaar  
Asa Page 471

and

'Hukam Rajaaee Jo Chalai So Pavai Khajaanai ||' Asa Mahalla 1 Page 421

It is quite clear. As our third Guru Ji states:

'So Sikh Sakhaa Bandhap Hai Bhai Je Gur Ke Bhaanae Vich Aavai ||  
Apnai Bhaanai Jo Chalai Bhai Visharr Chotaa Khaavai ||' Sorath  
Mahalla 3 Page 601

Guru Ji's teachings give supreme precedence to obeying the command. Those who listen to it and follow it will rise to great heights. The whole essence of the religion is to obey :

'Hukam Mannae So Jan Parvaan ||' Basanth M:3 Page 1175

'Gursikh Hukam Mannay Seh Keraa Hukamay Hee Sukh Paae ||  
Hukamay Sevay Hukam Araadhay Hukamay Sammay Samaae ||' Salok Mahalla  
4 page 1423

Just like Lehnaa Ji followed Guru Nanak Dev Ji's command. Anything Satguru Ji commanded he obeyed heart and soul. After doing that Satguru Guru Nanak Dev Ji infused His own Light into Baba Lehnaa Ji and made him Guru Angad Dev Ji. Guru Ji's whole history is our perfect example. Those who obeyed were (and will be) raised to great heights :

'Hukam Mannay Soee Sukh Paaey Hukam Sirr Shaahaa Paatshaaha Hay ||'  
Maru M:3 Page 1055

'Hukam Maanay Tha Har Milai Tha Vicho Houmai Jaae ||' Vadhans M:3  
Page 560

For a Gursikh, the instructions he/she receives from the Panj Pyaaray at the Amrit Ceremony are Guru Ji's command. Any idleness/lethargy in practicing will leave an individual wanting and they will never obtain Guru Ji's happiness.

## **12. When Should 'Chandi Di Vaar' Be Recited?**

Baba Ji would also do Chandi Di Vaar in his Nitnem every day. But a question arose in his mind. When should this Baani be recited and how often? He would often wonder. He asked many religious and saintly people but nobody really gave a firm answer. One day, while in the hut, he began reciting Rahiraas Sahib after which he did Chandi Di Vaar. He then finished off with Sohilaa and was preparing to go to sleep. The moon was shining outside and the door to the hut was open. He had just lay down when all of a sudden, he saw two men approaching from a distance. Baba ji thought to himself that if they are travellers then he will provide them with food and clothes and offer them a place to rest for the night. But if they are robbers, he will be prepared to confront them. While he was still thinking they both pinned him to the ground.

One held him down from the head and the other from the feet. They couldn't be travellers or robbers because they arrived at such incredible speed. They were Shaheed (martyred) Singhs. He began doing Mool Mantr Jaap. He had just completed two Mool Mantrs when the Singhs released him. He sat up. The Shaheed Singhs explained to him that they didn't come to hurt him. They came to remove his doubt and confusion about the recitation of Chandi Di Vaar and when to do it, how much to do and how to do it. It was the fact that he thought that he would confront them that they wrestled him to the ground.



They explained that if Chandi Di Vaar is recited after the sunset, then it must be continued all night non-stop. It is alright for two or more Singhs to do it in turn. If an individual can recite it all night then that is alright as well. A clean cloth should be spread underneath where you're sitting and you must have your bath first. An oil lamp (dhesi ghior dee joth) should be lit.

There are no strict rules about reciting in the day time. Whether it is recited one or more times, it should be done with love and affection. After saying this, they left the hut and then suddenly disappeared.

### 13. Six Months Mool Mantr Jaap at Anandpur Sahib

Anandpur Sahib is the city where where the Khalsa was born. It is where Satguru Ji furnished the perfect human being (the Khalsa). Guru Ji said

'Mai Hou Param Purakh Ko Daasaa Dhekhan Aaiyo Jagat Tamaashaa'

and in the service of the Great One he blessed the human being with perfection. It is on the dust of this divine land that Baba ji had a great desire to meditate on.

After a few days he informed his family of his desire and set out to fulfill it. He left Sargodhe and arrived at Anandpur. He visited the great shrine then he went to Anandgharr Kilaa (about a kilometer away; it was built by Guru Gobind Singh Ji to protect Anandpur Sahib from attack). Sant Ghanayaa Singh Ji was doing the seva at that time. He gave Baba ji a small room in which to stay. The following day he began fulfilling his mind's appetite. After his Nitnem he would complete 32 maalaas of Mool Mantr every day. He would eat one meal from Guru Ji's langar each day. In the remaining time, he would help in the ongoing seva and conserve it in Guru Ji's service.

He continued this for six months with the grace of Guru Ji's lotus feet. Satguru Ji showered His blessing. He then did the Degh Di Seva at Anandpur Sahib and returned to Sargodhe (Pakistan) after visiting other Gurdwaras in Punjab on the way.

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Note

Guru Tegh Bahadur Ji purchased the land of Makhovaal (on the banks of the Saatluj River) from Lenaadevis in 1723 (Indian calendar). It was renamed to Anandpur and is recognised as the land belonging to the Khalsa

### 14. Avtar Singh Dhaler Overcomes Disease through Gurbani

Avtar Singh was Baba ji's nephew and had become very ill. He had Arthritis which had stiffened all his joints. His body was in agony and he spent all day screaming in pain. The screaming got to such an extent that even his parents got fed up which resulted in his in-laws taking him to their house. After trying many medicines (Ayurvedic etc which had no effect) his family took him to Mio Hospital in Lahore. But six months treatment actually made the situation worse. As Gurbani says

'Bipath Patee Sabh Hee Sangh Shaadath Kouu Na Aavath Nerai ||'  
Sorath M:9 Page 634

(in pain, nobody comes near) and now even his in-laws gave up and he had to return to his home.

Baba ji had just returned from Anandpur Sahib when his mother informed him of Avtar Singh's ill health. So he decided to visit him. As he entered the room, Avtar Singh experienced a certain amount of comfort and he even felt better physically. Baba ji returned home after a short while.

A few days later, he visited him again. As with the previous visit, Avtar Singh felt a lot better and they conversed for some time. As Baba ji was leaving, Avtar Singh requested his help. Baba ji advised him to say 'Vaheguru, Vaheguru' instead of 'Hai Hai'. But he just replied that he wasn't able to do this. Baba ji left for home.

Avtar Singh told his mother that if she wanted him to get better, she would have to ask his uncle (Harnam Singh) to help. His mother approached Baba ji's mother and asked her to persuade Harnam Singh to help her son. All the doctors had given up saying there was nothing they could do, so he was the only hope.

Narain Kaur discussed the situation with Harnam Singh. She said 'Son! If there is anything you can do to help him then do it. Avtar Singh's life could be saved.'. Harnam Singh accepted and said 'Mother. I cannot refuse your request. I did not want to, but because you have asked me to I will do it.'. As Sukhmani Sahib tells us:

'Brahmgiani Parupkaar Umaahaa' Page 273

and

'Apnaa Bigaar Biraanaa Saa(n)dai ||' Page 875

Baba ji would go to Avtar Singh's house every day. He would spread a clean cloth on the floor and he would ask Avtar Singh to lie down next to where he was sitting. He would then recite the following shabad, doing 32 maalaas:

'Sirr Mastak Rakhya Parbrahman(g) Hast Kaayaa Rakhya Parmesvareh ||  
Aatam Rakhya Gopal Suaami Dhan Charan Rakhya Jagdheesvareh ||  
Sarab Rakhya Gur Dayaaleh Bhhai Duukh Binaasneh ||  
Bhagat Vashal Anaath Naathay Saran Nanak Purakh Achutheh ||'  
(Salok Sanskrithi Page 1358)

Baba ji said that after a few days of doing this, he was reciting and had just completed two maalaas. Suddenly, a Shaheed Singh abruptly grabbed him from behind by the neck and just below the base of the spine and tried to pin him to the ground. He tried a second time. When he tried the third time Baba ji said 'Why don't you come in front of me and tell me what your problem is?'

The other Shaheed Singh who was standing to his right told him that the manmukh (atheist) that he was helping was not worthy of it. He had stood on the stage and slandered Sri Guru Nanak Dev Ji, and the things that he said were so detestable, they cannot be repeated. We would have killed him right away, but we thought it more fit to make him suffer miserably, yet you pray for his life to be saved!

Baba ji requested that they allow him to repent by asking for their forgiveness. They replied 'Bhai Harnam Singh! He was cursed with this disease for his grave sin, but now we will leave him. We need no apology. In reality it was not forgivable.', after saying this they both vanished. The bruising and the pain at the back of Baba ji's neck (from where the Singh had manhandled him) remained there for three days afterwards.

From that day there were great improvements in Avtar Singh's health. On the 40th day, the Bhog and Ardaas were done. Now the same Avtar Singh who could not get out of bed at one time was up and walking. He had fully regained his health.

Baba ji questioned Avtar Singh about what he had said and also told him what happened. He told him to never do anything like it again and to remain in the love and fear of Satguru Ji. For a short period, while he remembered his pain, Avtar Singh began reciting Gurbani. But after a short while, he stopped again. Ideally he should have continued and been saved in the next world, but as Guru Ji says:

'Binn Bhaagaa Gur Seviaa Naa Jae ||' Page 1065

Baba ji constantly tried to make him walk on the right path. When Avtar Singh was in Bhoongay Block in Hoshiarpur working as a B.D.O he took Amrit after Baba Ji's persuasion. But his previous misdeeds made him take a heavy fall (he broke his Reht). Nowadays, he lives in Livingstone in America and is currently doing Pardhaan Di Seva in the Gurdwara. In this seva, he is trying to get forgiveness for all his misdeeds.

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Note

Just before the release of the second edition of 'Se Kinehaa', Avtar Singh died.

## 15. Colonel Pyaaraa Singh's Eyesight Gets Better Through Guru's Hukam

When Avtar Singh had fully recovered from his disease through Naam, all his relatives and friends began to question how he had recovered when a year of medical treatment had failed. They were all becoming desperate to know. When they got to realise that it was not medicine but simply the power of 'Guru Shabad' they were even more astonished and they were filled with the desire to see Baba ji.

Pyaaraa Singh was one of Avtar Singh's friends. He was a teacher in the King George Indian Military School in Ludhiana and was selected as Second Lieutenant in the British Army Artillery Unit. Before being commissioned he had to go through a medical check up. The specialist doctor doing the check made a decision to fail him on the grounds of poor eye sight. Because of this failure, he had to continue service as a regular soldier. Within two years he got promotion and was moved to Lahore. Pyaaraa Singh met Vadhaavaa Singh there and asked him whether Avtar Singh was still alive. He was totally bewildered when he was told that Avtar Singh had regained full, normal health through a pious man called Bhai Harnam Singh who had used Gurbani, Naam and spirituality to cure him. He felt a very strong urge to meet Baba ji. The day was young so they both left for Sargodha to meet Avtar Singh. When they got there, Avtar Singh enlightened them on all the events that had happened. They all decided that they should see Baba ji and make a humble request for his help in making Pyaaraa Singh's eyesight better.

Avtar Singh and Vadhaavaa Singh went to Baba ji and told him about Pyaaraa Singh and that the Board had agreed to give him a second medical. If the Board passed this test, then he would be instated as Second Lieutenant.

After being informed of the matter, Baba ji told them that everything was under Satguru Ji's command. He told them to come to the Gurdwara the following morning at 7:00 am. After having Parshaad, they will supplicate to Satguru Ji who is forever willing to shower His blessing.

The next day, they arrived at the Gurdwara. Baba ji had also arrived as he did every morning, to pray to Satguru Ji. After doing so, he did Ardaas to Satguru Ji and then read the HukamNaamaa. Then he said 'Pyaaraa Singh! Our Father, Satguru Ji has fulfilled your request.'

He got up and walked to the area of the floor where the holy congregation passed everyday to pray to Guru Ji. He reached to the ground and touched the dust on the floor. He then rubbed it on Pyaaraa Singh's eyes and said 'Now go! The board cannot fail your eyesight now.'

They paid their respects and left. The following week, the Board Chairman, who was an English Doctor, re-tested his eyes. Pyaaraa Singh read the test with relative ease. The Doctor went through it again to make sure and informed him that a foolish Doctor had wrongly failed him the first time and had wrecked his career. He told him that his eyesight was absolutely perfect.

The Chairman of the Board wanted him instated as Second Lieutenant as soon as possible. After processing the report, Pyaaraa Singh got his promotion. He was later promoted to Colonel and retired a short while later. Where all worldly paths fail, Satguru Ji's blessing gives us guidance and company and an Ardaas to Him fulfills all desires and ambitions.

When Satguru Ji and the Sangat look down on us with grace, it is as our Fifth Guru Ji has described in the following Shabad:

Bilaaval M:5 (Page 809)

Pingal Parbath Par Paray Khal Chathur Bakeethaa ||  
Andhulay Thribhavan Sujhiana Gur Bhet Puneethaa ||  
Mehmaa Saadhu Sang Kee Sunho Mere Meethaa ||  
Maill Khoee Kot Agh Haray Nirmal Bheay Cheethaa ||  
Aisee Bhagath Govind Kee Keet Hasthee Jeethaa ||  
Jo Jo Keeno Aapno Thiss Abhay Daan Deethaa ||  
Singh Bilaaee Hoe Gayo Thrinn Mayr Dhikeethaa ||  
Sram Karthay Dham Aad Ko Thay Ganee Dhaneetha ||  
Kavan Vadaaee Keh Sako Beanth Guneethaa ||  
Kar Kirpaa Muhe Naam Deho Nanak Dar Sareethaa ||4||7||

God is ever present and the Giver of All. In the Service of Guru Ji what cannot be attained? Everything is attained. Those who are not worthy of desiring anything, even their desires are fulfilled. He is the cure for the diseased. God gives his Bhagat the great gift of praise (gift beyond gifts).

Paashan(g) Karoth Agrneeveh Niraasan(g) Aas Puraneh ||  
Nirdhan Bhayan(g) Dhanvantheh Rogeean(g) Rog Khandaneh ||  
Bhagthan(g) Bhagath Dhaanan(g) Raam Naam Gunn Keertaneh ||  
Paarbrahm Purakh Dhaathaareh || Nanak Gur Seva Kian(g) Na Labhethay ||  
Salok Sehskrithi Page 1355

## 16. Invaluable Writings Thrown into the Fire

A wealthy individual usually doesn't disclose all his wealth to everyone. He only shows the amount that it required for his everyday living. In this way, Baba ji would not disclose his spiritual wealth. He kept the bounty he had attained through meditation and Naam Jap hidden (with Guru Ji's help) and under Guru's command he behaved very much like an ordinary person.

At first, when Guru Ji would explain or order him to do something, he would record it in a diary which he kept under lock and key (the objective of doing this was that if he died, then somebody would find this diary and read it. This would inspire them to become a Sikh of Guru Ji). But he was forced to burn the diary because of an event which happened in Sargodhe when someone stayed over one night. Baba ji awoke early and went to the river bank as was his daily routine. The cupboard where the diary was kept accidentally been left unlocked and the diary was read by the person staying in the room. About four hours later when Baba ji returned, the man said 'Bhai Sahib ji! Satguru ji has spoken to you on many occasions but you have never given any sign of this.'

Baba ji asked him how he had found out, to which the man answered that he had read the diary. Baba ji told him that what he had done was immoral. He was willing to accept what had happened but he humbly requested that he should not tell anyone about what he had read. But he could not keep to his word and he told many people. These individuals approached Baba ji and asked him to narrate all these happenings to them. But he blatantly refused. The following day, he thought about the situation. If someone else gets hold of this diary, then they will also tell others and even more people will start coming and asking what the experiences were. To continuously refuse people is morally wrong as well, because they will get upset.

On the other hand, if I tell someone, then others will also come asking me to tell them too. Baba Kabeer Ji's shabad is an everlasting warning to us:

'Kabir Sikh Saakhaa Bahuthay Keeay Keso Keeo Na Meeth ||  
Chaalay Thhe Har Milan Ko Beechay Atkio Cheeth || Page 1369

The whole point of this simran and meditation is to take the soul to the highest state. Not to get people worshipping you. One cannot afford to get side tracked on this path. After thinking long and hard, he decided that keeping a diary was by no means an option, so it was only right to burn the diary. He stopped writing from that day.

If all these events could have been recorded then they would have been invaluable. But this was obviously contrary to Guru Ji's will. On the 23rd September 1970, at the age of 73, a cassette was recorded of all the events which he remembered at that time. The cassette is still available today.

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If anyone knows of this cassette, then please let me know.

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## 17. Bhai Sher Singh

After making a full recovery, Avtar Singh went to visit some friends in Lahore. In total amazement, they asked him how he got better. He told them with great affection that the power of Gurbani had worked miracles.

Vadhava Singh and Gurbaksh Singh (originally from Bahley in Hoshiarpur, now in FC College in Lahore) both visited Baba ji and discussed Gurmat with him. Baba ji had such an effect on them that they began reading Gurbani. Vadhava

Singh was from Sudher in Ludhiaana. His father, Sardar Niranjan Singh, was the Deputy Controller of the British Army Accounts in Lahore. Vadhava Singh lived with his father while he was studying in Lahore. One of his relatives, Bhai Sher Singh, son of Sunder Singh, had fallen ill.

Vadhava Singh told Sher Singh all about how Avtar had been miraculously cured through Gurbani. Sher Singh asked him to take him to Baba ji so that he could ask for help and be cured as well. They both went and stayed over the night. They told Baba ji of the situation. Baba ji advised them to take Amrit and become a Sikh of Satguru Ji. Put physical disease to one side, Guru Ji cures spiritual diseases and shelters us here and in the world hereafter. On that same day, Sher Singh and Vadhava Singh (and his family) became Guru Ji's Sikhs at Sadhar Bazaar Gurdwara in Lahore, along with some others.

Because Sher Singh was totally illiterate, the Panj Pyaaray told him to do Mool Mantr jaap. For his disease, he was ordered to sweep up in the Gurdwara. He returned home after a few days, and he followed these orders heart and soul. He would wake up very early and be the first at the Gurdwara. There he would do his seva followed by his Mool Mantr for Nitnem. He would return home after hearing Guru Ji's Hukamnaanaa. Even while lying down he would continue his jaap.

Guru Ji showered His blessing and now, he forgot all his worldly attachments and became absorbed in Gur Mantr and Mool Mantr.

After about six months, Guru Gobind Singh Ji revealed himself to him and He said 'Sher Singh! In Ludhiaana, there is a doctor called Harnam Singh. Visit him he will relieve you of your pain.'

On daybreak, he took on of his family members with him and visited the Doctor. The Doctor prescribed medicine for a few days, which he took and he made a full recovery. He had tried numerous medicines before but they had given disappointing results. This is the beauty and glory of Satguru Ji's vision. Guru Ji says:

'Aoukhadh Kar Thhaakhi Bohtheray ||  
Kio Dukh Chuukay Binn Gur Meray||' Basant M:1, Page 1189

and

'Aoukhadh Aaey Raas Vich Aap Khaloyaa ||' Funhay M:5 Page1363

It was Satguru Ji' vision which had cured him - the medicine was just an excuse. He kept full faith in Guru Ji and through His blessing he was cured. Now, he continued his occupation as a farmer, and at the same time :

'Ootath Baitath Sovath Dhiaaeey Marag Chalath Haray Har Gaaeeai || '  
Asa M:5 Page 386

He was taking full advantage of this, and he would continue his plea :

'Visar Naahee Daathaar Apnaa Naam Deho ||  
Gunn Gaavaa Din Raath Nanak Chaaho Eho || Suhi M:5 Page 762

He continued in his worldly duties but his mind was focused on:

'Kaahe Ek Binaa Chith Laayeeay ||  
Ootath Baitath Sovath Jaagath Sadhaa Sadhaa Har Dhiaaeey || Asa M:3 Page 379

He firmly implemented this in his life and collected the spiritual wealth. His soul reached a very high status but still he remained in his seva of sweeping at the Gurdwara.

## 18. An Ardaas Would Open the Locked Cupboard Door

Sher Singh was doing his seva (sweeping/chaaru) in the Gurdwara along with his meditation as he would daily. There were four or five other people in the Gurdwara at the time. The Granthi Singh had lost the key to the cupboard where the clean covers (rumaalay) for Guru Ji were kept. All the rumaalay were in the cupboard but it was locked. They all searched everywhere but they could not find the key. One of them suggested that it would be best to break the lock. But Bhai Sher Singh was absorbed in Naam and had full faith in Satguru Ji. He told them that they should all do an Ardaas to

Guru Ji because all the power lies in this. He had full faith that this would open the locked cupboard. They all listened and one of them requested that Bhai Sahib should do the Ardaas.

They all got together and were immersed in the small Ardaas which Sher Singh knew (Ten Guru's names and Guru Granth Sahib Ji's meditation). After this meditation they humbly asked for the lock to be opened. They all bowed down to the ground and then went to the cupboard. To their amazement, the lock had opened (but the lock to Bhai Sahib's heart was also unlocked). The King of Kings, Guru Ji's blessing was beyond bounds. Guru Ji's blessing opened up a new door to his spirituality.

By doing an Ardaas to Satguru Ji, he had even cured leprosy. An example of this was when he cured Kanvar Shamsher Singh's wife (he was in the I.G. Police in Punjab). Whoever knew Sher Singh would tell you how much spiritual power Guru Ji had blessed him with.

Whenever people would come to ask for his help (due to illness) he could tell them what misdeed they had done in a previous life to deserve it. Even I (Seva Singh) got to know him very well, because he used to come and see Baba Ji when he had settled in Raampur Kheray. Guru Ji tells us:

'Nav Nidhee Ataareh Sidhee Pichay Lageeaa  
Fireh Jo Har Hirdhay Sadhaa Vasaaney ||' Salok M:3 Page 649

By meditating on God, the mind becomes focused and great powers come to the individual. Baba Ji would always say that these are well below the highest spiritual state (Param Padh) . Even if a Gursikh gets these powers, they should not be used without Guru Ji's Hukam. They should be kept hidden and controlled. Whoever does this will become merged with God. Guru Ji's Hukam:

'Nirgunn Nirankaar Abinaasee Athulo Bhulio Naa Jaavath ||  
Kaho Nanak Ajar Jin Jariaa Thiss Hee Ko Bann Aavath ||' Sarag M:5 Page 1205

## 19. Sargodhe - Naam Lovers Land

Bhai Gurdas Ji says:

Amlee Rachan Amleeaa Sofee Sofee Mel Karandhay ||  
Juaaree Juaareeaa Vekarmee Vekarm Karandhay ||  
Choraa(n) Choraa(n) Pirharree Tagh Taghaa Mil Dhes Taghandhay ||  
Maskariaa Mil Maskaray Chuglaa Chugal Omaahe Milandhay ||  
Mantharuu Mantharuaa Thaaruu Thaaruu Thaar Tharandhay ||  
Dhukhiaaray Dhukiaariaa Mil Mil Aapnay Dhukh Rovandhay ||  
Saadh Sangath Gursikh Rahandhay ||

It is nature that where there is flowers, there will be bees flying from far distances because of the great attraction to the nectar. In the same way, Baba Ji's soul was filled with a similar attraction and Naam lovers from near and far came to see and sit with him. Some would stay two days, some four, others for a week. The time they could spare from work would be spent with him, meditating and listening to Gurbani. Some names to mention are Bhai Sher Singh, Sant Sadhu Singh, Bhai Vadhaava Singh, Bhai Gurbaksh Singh and Sant Mangal Singh.

## 20. Baba Ji uses his Astral body to Stop a Person From Transgression

Baba Ji's spiritual status had reached extreme heights at this stage. He could leave his body and go to any location within a blink of an eye and even have conversations with people (See NOTE). But this was not apparent to the people he went to see; they thought he was there in body.

One evening, Baba Ji was meditating in his room after doing Sodhar Rahiraas. His consciousness was suddenly distracted by the thought of an individual who was a very close friend of his (name is excluded for obvious reason). This man had left his home to take a deep spiritual fall, because lust had overtaken him. Baba Ji thought that if he didn't do anything, then as Guru Ji says:

'Nimakh Kaam Suaadh Kaaran Kort Dhinis Dhukh Paaveh ||'

And who knows which deep pit this evil thought, which is driving his body, will drop him in. He was his friend, so he felt it was his duty to do something. He did an Ardaas to Guru Ji and his astral body reached Lahore (from Sargodhe) on the road where the lustful man was walking. He asked him 'Bhai Ji! Where are you going? I've come to see you.'. He got very unsettled when he saw Baba ji and this nervousness washed over the lustful feelings he had. They both walked to his house. When they got there, he looked around for Baba ji, but he had already returned to his body in Sargodhe, having done his duty.

The vision of Baba ji had shattered this man's evil thoughts, now these thoughts were replaced by guilt and regret. He rested for the night and left for Sargodhe the next morning. He apologised to Baba ji, who explained to him that if an evil thought like this crosses his mind again, he should remember that Satguru Ji sees all, hears all and knows our deepest thoughts. An Ardaas should be done to Him. He sees all of our good and bad actions:

Andhar Kamaanaa Sarpar Ugarray Bhaavay Koe Beh Dharthee Vich Kamaaee || M:4 Page 316

Ghat Ghat Ke Anthar Kee Jaanath ||  
Bhalay Buray Kee Peer Pachaanath || Benti Chaupai Patshaahi 10

Humans only commit sins when they believe nobody is watching them. But if we remember Satguru Ji's Words, then we will be saved:

Looook Kamaavay Kis Te Jaa Vekhay Sadhaa Haduur ||  
Thhaan Thhananthar Rav Rahiaa Prabh Meraa Bharpuur || Sri Raag M:4 Page 48

and

Anik Parrdhe Meh Kamaavay Vikaar ||  
Khhin Meh Pargatt Hohe Sansaar ||  
Gauri M:5 Page 194

Sins send us into the cycle of transmigration, the soul should continuously do Ardaas to Satguru Ji who then blesses us. Guru Ji's instruction is :

Jee Kee Birthhaa Hoe So Gur Peh Ardaas Kar ||  
Shod Siaanap Sagal Man Than Arap Dhar || Mahalla 5 Page 519

By totally forgetting ourselves and doing an Ardaas from the heart, all affairs are arranged by Guru Ji and we become candidates for his unmeasurable blessing. So this man heard these words and after much regret, he held them close to his chest and did not fall into the same trap again.

Another event of a similar nature happened around 1953. There was a Gurmukh family, who would visit Baba ji and lived in Jalandhur Model Town. They had three children; two daughters and one son. They arranged for their son's wedding in England. Since his parents were hard working, he himself had done very little work. But abroad, he had to put a great deal of effort into work which he found difficult.

He wasn't getting much love and support from his in-laws, so in despair, he wrote to his mother telling her of his feelings and that he was returning shortly.

His mother took the letter straight to Baba ji and read it to him. She begged for his help, telling him how much effort they had put into sending him to England. If he returned, then his wife would have to come too and if she did not agree it would lead to major problems in the family. She pleaded for his help in the matter.

Baba ji told her that she should do an Ardaas to Sri Guru Granth Sahib Ji, the living embodiment of the Ten Masters and that she should not worry. And along with her Nitnem, she should do five Japji Sahibs with an Ardaas for her son. Then Guru Ji will bless him.

Accepting Baba ji's advice, she did an Ardaas and returned to Jalandhur.

Two weeks later, she returned in a very ecstatic mood. She greeted Baba ji with Gurfateh after which Baba ji asked her if she had heard from her son. She thanked him saying he had helped a great deal and that she had brought his letter. She told him that she did not understand it. Baba ji took the letter and told me (Seva Singh) to read it. Her son had wrote that although he had written about returning to India in a previous letter, he had now changed his mind.

I had taken time off work last Monday and was sitting in a park reciting prayers. Then, the Baba ji from Raampur Kheray came and he spent half an hour talking to me. I told him about my feelings and that I wanted to return home but he convinced me that this wasn't necessary. 'Whenever the mind is upset, read Gurbani and do Naam Simran, then do an Ardaas in to Guru Ji.' From that day, I feel fine. I spend full time and effort at work, so as for returning, you need not worry because I have decided not to. I was so absorbed in Baba ji's words that I didn't even think to ask him where he was staying. So please go to the Gurdwara and ask them where he is staying and for how long, then write back to me.

So, I read the whole letter to Baba ji. After listening, he took the letter off me and ripped it into small pieces. He then told the Bibi ji to not tell anyone of this. Tell your son to keep reciting Gurbani and don't stop doing your extra Japji Sahibs. Don't write anything else to your son. Baba ji then got up and threw the torn letter into the fire.

After the Bibi ji went, Baba ji told me that Satguru Ji had blessed him with the power to take his astral body anywhere on the planet while still sitting here. Those who see me don't know that it is my astral body. This is Satguru Ji's great blessing.

Baba ji's sanctified soul when in contemplation, could detach itself from the body and could go to other countries. There, for the good of others, he would help put people on Guru Ji's path. And still, he regarded this as insignificant.

Note:

Because we are so attached to our material bodies, the above chapter on the 'astral body' may seem a bit far fetched to some. This is because we base our thoughts on our own experiences (ie if we can't do something, then nobody can - hankaari, fat tidd vaale, dhas roti eating khaan joge! For those who have not noticed, this is a slightly edited version of Seva Singh's note!). But this is spiritual experience which takes a great deal of effort and blessing to achieve and even then, Gursikhs think it's not even worth mentioning. Bhai Veer Singh tells us how the Soul becomes detached from the physical body and experiences new unfound pleasures. The soul realises that it's truly independent of the body.

Those who have practiced spirituality know that they can leave their body and go anywhere in the world without restriction! They can return to their body as and when they feel. A man from Tibet by the name of T. Laabsangrampa who has written a book in english (published in hundreds) called the Third Eye tells of how he achieved this with great effort but at a small age. He explains that while in meditation, he left his physical body, went around the whole of Tibet, then the whole world, and then returned to his body.

Not only this but a yogi has written a book called 'Autobiography of Yoga' (in America of course, you get all sorts there!). He told of many experiences of this nature in this book. It's just a matter of believing. For a Naam Simran person, these are worthless powers, because they fall millions of miles short of the state and height of God's attainment.

## 21. Battle of The Mind

'Jo Jan Lujeh Manay Sio Se Sooray Pardhaanaa'

There are many things which happened in Baba ji's life which on the outside seem like little stories, but for the seeker are of great inspiration. Those who implement these morals into their daily lives will be triumphant in many of life's difficulties and obstacles.

Baba ji would visit an ill friend who lived in an adjacent village. He would visit him every two or three days and on the way he would pass some fields. There was sugar cane growing in the fields, and the desire to eat some crossed his mind. He made up his mind that he would break off two or three canes from the next field. What difference would it make in such a big field? His mind was getting trapped in an internal argument on whether or not to do it. Whether or not it made a difference to the field, it is blatant stealing, it does not make a difference on the quantity involved. Satguru Ji warns us about thieves:

'Chor Kee Haama Bharay Naa Koey ||  
Chor Keeaa Changaa Kio Hoey ||'  
Page 662

But his other mind was still trying to justify doing it. I do farming and many people take from my fields. They never ask first. But then again we never say any good about them. We still call them thieves. It is impossible to say who does the stealing or when they do it. His soul tried to persuade his mind that if he acts on these immoral thoughts and gets caught



doing it, the word will get around that Harnam Singh looks and dresses as a Gurmukh, but he has ordinary sinful habits such as stealing. Wherever this word spreads, Guru Ji will also get blamed too. So this can by no means be a good thing.

The struggle continued in his mind and the field was getting closer and closer. But the mischievous mind would not stop. It thought that it would be a good idea to call out to Utham Singh (the field owner) and tell him that I was breaking three sugar canes to eat. In this way it cannot be regarded as stealing because I have told the owner. But the righteous mind again tried to convince him :

Kavan Kavan Nahee Pathareaa Thumree Partheeth ||  
Maha Mohnee Mohiaa Narak Kee Reeth ||  
Man Khutehar Theraa Nahee Bisaas Thu Maha Udhmaadhaa ||  
Khar Kaa Paikhar Thou Shutay Jo Upar Laadhaa || Rahaao ||  
Jap Thap Sanjham Thum Khandey Jamm Ke Dhukh Daa(n)d ||  
Simreh Naahee Jorn Dhukh Nirlajay Bhaa(n)d || Page 815

You stupid mind! If any of these sugar canes are destined to be eaten by you then you will get them. Nobody else can have them. Use your intelligence and common sense. Stay attuned to Guru Ji's word and remain strong and faithful. Just for a little pleasure, don't make a thief out of me. I won't listen to you. The good mind was overcoming the evil mind. A message came from inside :

'Eh Mann Meriaa Thu Thhir Raho Chot Naa Khavhee Raam || Page 1113

Oh mind! Remain strong. Don't forget your morals over the desire for small pleasures. His mind was still in a battle when he entered the fields.

Baba Ji said that he must have reached half way through the fields, when he saw Utham Singh approaching with broken sugar cane and leaves in his hand. He was greeted very warmly by him with Guru Ji's Fateh. He was astonished when Utham Singh told him that every day, someone was coming to the fields, stealing some sugar cane, eating it then throwing the remains in the field. Utham Singh then showed the remains in his hand and said that these were from the previous day.

I have been sitting around for a few days waiting for this thief to arrive so that I can get my hands on him and teach him a good lesson but I haven't been able to catch him yet. Even now I was waiting at a distance to see if he would strike again. I saw you approaching so although I came here to catch a thief, I'm very lucky that I have been blessed by seeing you today. I was sitting here all morning and was getting very tired. So if you don't mind waiting with me for a while, I can take the benefit of sitting with you and getting a few of my questions on Gurmat answered.

He directed me towards a thick tree and told me to wait there while he fetched four of five sugar canes to eat, so that they could eat while he gained knowledge of Gurmat from him. Baba ji said that he tried very hard to get away in a hurry but he was so persistent, he had no chance at all.

He went to fetch them and as I was going to sit down, from one side I felt great embarrassment and regret, but on the other side I thanked Guru Ji from the deepness of my heart. There I began to curse my mischievous mind. If I had listened to you, I would have got caught and I would have been blamed for all the previous incidents as well. I would have been permanently branded as a thief. Who knows how many people Utham Singh would have told. He would have told them that Harnam Singh looks like a Gurmukh on top, but underneath he is a thief. And he has the audacity to shout and tell you first that he is going to steal too. The evil mind became thinned out like water as the righteous half gave it a good telling off. He contemplated very hard on the fact that he was so tempted to steal when in reality, he was destined to eat them anyway. It would have been a deep stain on me forever. Guru Ji has saved me with His grace from this sinful mind. Utham Singh gave him 'his' share of the sugar cane. Baba ji said that from that day, he promised himself that he would NEVER trust his mind in that sort of situation because it is forever bad, and always willing to go in the wrong direction. He decided that he would listen very carefully to the righteous mind's advice and act upon it. Bhagat Kabeer Ji reminds us of this in Gurbani :

'Kabir Mann Jaanay Sabh Baath Jaanath Hee Augunn Karay ||  
Kahe Kee Kuslaath Haathh Dheep Kueay Paray ||' Page 1376

The knowing mind still takes us in the bad direction. The mind knows full well that stealing, adultery, deception, taking what is not rightfully yours, lying and other sins are immoral but still it makes the body do these things. The punishment for these things comes here in the form of pain to the body, and in the after world in pain to the soul. Gurbani tells us to get a grip of our minds, to weigh up right and wrong, then perform the action. If the mind still does not stop then Bhagat Kabir Ji tells us in Gaund Raag:

'Kutt Kutt Mann Kasvattee Laavay || So Koottan Mukhath Boh Paavay ||' Page 872

The mind should always be coerced towards Guru Ji's Word, only then is there a chance of being saved. If we don't, then our mind will use its own wisdom (manmukhthaaee) and will make foolish decisions. Guru Ji tells us how self-willed manmukh suffers and loses day by day:

'Manmukh Thotaa Nithh Hai Bharmeh Bharmaaey ||  
Manmukh Andhh Naa Chethaee Kio Darshan Paaey ||' Asa M:1 Page 421

Those who follow their mind's wisdom cannot make rational decisions because they are overpowered by lust and anger. They are blind to right from wrong and will pay the penalty in God's Court :

'Manmukh Bol Naa Jaanannee Onaa Andar Kaam Krodh Ahankaar ||  
Thao Kathao Na Janannee Sadhaa Chithveh Bikaar ||  
Dargeh Lekhaa Mangeeay Othay Hohe Kurriaar ||' Salok M:3 Page 1248

We should always act on what Guru Ji has told us 'Gur Keheaa Saa Kaar Kamaavay ||' then we will obtain Guru Ji's happiness. We should renounce our own wisdom. This is a very hard task but it is Satguru Ji's command :

'Mann Kee Mathh Thiaagoh Har Jann Ehaa Baathh Katehnee ||  
Andhin Har Har Naam Dhiavoh Gur Satgur Kee Mathh Lenee ||' Bilaaval M:4 Page 800

Instead of listen to the mind's evil thoughts, one should constantly try to hear Guru Ji's Word (Updesh) :

'Mann Kee Mathh Thiaageeay Suniay Updesh ||' Bilaaval M:5 Page 814

## 22. Baba Ji Goes to Lahore to do Simran

Bhai Vadhava Singh was very inspired by Baba ji's Gurmukh lifestyle so one day he went from Lahore and asked Baba ji to return with him so that he could gain spirituality in his company. He asked with such love that Baba ji agreed and left Sargodhe for Lahore. The family gave Baba ji his own room for his meditation. He remained in God's meditation all day. In the evening, everyone did Rahiraas together, then Baba ji would tell them about Guru Ji's teachings. They would also do the morning prayers together as well.

It wasn't necessary to go to the Gurdwara to get Satguru Sri Guru Granth Sahib Ji's darshan because they had beautifully set out a room for Satguru Ji in the house. It was routine for Baba ji to not eat until he had seen Satguru Gurdev Sri Guru Granth Sahib Ji.

One morning, when Baba ji went to see Sri Guru Granth Sahib Ji, he questioned himself as to how Sri Guru Granth Sahib Ji is the true form of the Ten Satgurus. While in this thought he bowed down to Satguru Ji. On rising, when he looked up and said Fateh to Satguru Ji, in Satguru Sri Guru Granth Sahib Ji's place, all Ten Gurus appeared in their truest form. The whole room lit up in light beyond light. It was unbearable for the eyes. With intuitive ease, the visions merged into one light and the light then merged into Satguru Sri Guru Granth Sahib Ji. Then it happened again. From Satguru Ji, all Ten Satgurus individually gave their Darshan and then merged into one light back into Satguru Ji. This happened three times. Now, all that was visible in the room was light beyond light and Satguru Sri Guru Granth Sahib Ji. He thanked Guru Maharaj Ji for this great revelation and realised that it had happened to answer the question that had surfaced in his mind. His mind was now fully convinced that:

'Joth Roop Har Aap Guru Nanak Kahaayo ||  
Thaa Thay Angad Bhayo Thath Sio Thath Milaayo ||  
Angad Kirpaa Thaar Amar Satguru Thir Keeao ||  
Amardaass Amarth Chhathr Gur Raameh Dheeao ||  
Gur Raam Daas Darshan Paras Keh Mathhura Amrit Bayann ||  
Moorath Panch Parmaann Purakh Gur Arjun Pikhho Nayann ||'  
Savayee M:5 Ke , Page 1408

The light of God, which appeared on this earth in Satguru Sri Guru Nanak Dev Ji's body and kept passing through the bodies of the Ten Masters, that same light is now manifest in Shabad form in Satguru Sri Guru Granth Sahib Ji. The defect and shortcomings are simply within our eyes. This is the sole reason why we should repeat Naam, so that the filth

in our eyesight, which is the wall of doubt, can be removed. We still think that the Ten Forms were individuals. Let Satguru Ji take away any delusions and make us know that Satguru Sri Guru Granth Sahib Ji is the living embodiment, which will take us to great heights. The Tenth King has given us the order:

'Bhinn Bhinn Roop Sabhoo(n) Kar Jaanaa ||  
Ek Roop Kinhoo(n) Pehchaanaa ||  
Jin Jaanaa Thinn Hee Sidh Paaee ||  
Bin Samjhe Sidh Haath Naa Aaee ||' Chaupai Paatshaahi 10 Bachithr Naatak

He spent a great deal of time in this blissful state, after which he read Guru Ji's Mukhvaak. Then he bowed down and returned to his meditation room where he remained raptured and exhilarated in the divine bliss. He remained in Lahore Chaonee for around 40 to 42 days then he returned to Sargodhe where he was constantly immersed (Jutt Gayaa Pyaario) in :

'Santho Raam Naam Nisthareeay ||  
Ootath Baitath Har Har Dhiaaeeay Andhin Sukrith Kareeay || 1 || Rahao||' Sorath M:5 Page 621-622

and

'Japoh Thaa Eko Naamaa || Avar Niraafal Kaamaa || 1 || Rahao || Suhi M:1 Page 728

### **23. A Vision of the Separation of a Country**

Baba Ji spent around 29 years of his life in Sargodhe. One day, while in deep meditation, he had a vision that he would soon have to leave. He saw fierce fighting and bloodshed. Satguru Guru Nanak Dev Ji's 'BaabarVaani De Vaak' immediately came to his mind. Neighbours who at one time lived in love and harmony and shared joy and sorrow would all of a sudden begin to hate each other and regard each other as enemies. The land would be immersed in blood. After seeing this vision he felt downheartened as to why such and savage and undomesticated round of events was going to break loose on this beautiful land.

The following day, his older brother S. Taaraa Singh ji asked him why he looked so disconsolate. If I can help in any way please tell me. I will try and help in any way possible. Baba ji tried to lay off the fact that he was upset and tried to cover up his unhappiness. But due to the pressure of continually asking, he got all his brothers together and told them that they would soon have to leave Sargodhe and return. Many people from here will go there and the people from there will come here. I have had a vision of heavy casualties and fighting of mammoth proportions taking place.

After hearing all of this, his smallest brother said that a farmer (Jatt) never leaves his land even when dead. You are telling us to leave it alive! How can this happen? How can these people forcibly take our land away from us? We have taken this infertile land and through blood, sweat and tears we have made it fertile and fruitful.

Baba ji humbly reminded them that they had asked why he was so upset. I have faithfully told you what our great Guru has revealed to me. Whether you leave or not is entirely up to you.

About four months later, it crossed Baba ji' mind that because he eats from this house and because of the close worldly relationship, he would try to persuade them again in order to save them from the coming troubles. He got his brothers together and asked them once again. He told them that if they themselves were not prepared to leave, then they should let Mother and all the women return to the village with their belongings. The time was getting near.

He also told them that he had been informed that the land in Rajasthaan had dropped a great deal in price. A lot of Punjabi people have bought land there. You should sell some land and buy some land in Rajasthaan.

God helped persuade them and they all agreed. Bhai Taaraa Singh took all the women along with their belongings to Dhuge. He stayed for around a week then returned to Sargodhe. After staying in Sargodhe for a few days, Taaraa Singh then went to Dhaulpur Riaasath, Kureruay to see some land there. He approved of this land so he sold some of their land and put some money in to buy some land in Kareruay (Rajasthaan).

### **24. Baba Ji Goes from Sargodhe to Kareruay**

After purchasing the land in Dhaulpur it was necessary to watch over it. All three brothers asked Baba ji to help them in order to make the work a little easier. Baba ji asked them what they would like him to do. They said that they didn't want him to start work again, but humbly requested that he move to the new land then both problems could be solved. One, he could watch over fields, and two he could continue in your spiritual path. They agreed to build a small house for him on the land. As Kabir Ji says 'Kabir Saglee Dharthee Saadh Kee', and Baba ji had no preference as to where he stayed. He also knew that he would have to leave the current village soon anyway. So he agreed. He said farewell to the village where he had stayed for around 30 years and he and Taaraa Singh arrived at Kareruay. There was one tap of water in the fields around which they built a small three roomed house. After completing the work, Taaraa Singh left for Sargodhe.

Baba ji would awake in the early hours and have his bath. Then he would sit down for his meditation. At daybreak he would do his Nitnem as instructed by the Panj Pyaaray. After Nitnem he would go to the village Gurdwara to see Maharaaj and listen to the HukamNaamaa. He would then return home and eat.

After a little rest he would begin reciting a Shabad (which he always kept this going). Then he would take a trip to the fields. In the evening he would eat again and then do his Sodhar Rahiraas. He would then do some simran which gave his soul bliss and his body comfort.

The land here was unmaintained and there was a lot of thick jungle. There were a lot of wild animals like cheetah and lions. Just a small distance from where Baba ji, was a lake. A lion had made a den near the edge of the lake. The lion would hunt in the day and then rest in it's den at night. Some birds would come to drink water at night and the lion would kill them and eat them to satisfy his hunger. Because he was nearby, Baba ji would watch him. But as Gurbani says:

'Fareeda Je Thu Meraa Hoe Raheh Sabh Jag Theraa Hoe ||' Salok Fareed Ji Page 1382

and the lion never even glimpsed towards Baba ji in a ferocious way.

When the word began to get around that Baba ji was in the village, and was going to the Gurdwara to hear the HukamNaamaa, many gathered there in the mornings. Even the local farmers stopped work and would come to hear the HukamNaamaa. After reading the HukamNaamaa he would do a brief translation (viakhiaa) and would tell everyone to do Simran and to stop drinking alcohol and eating meat. Being near the jungle, a lot of the people in that village would go hunting and would regularly drink alcohol, which they kept in their houses. Baba ji would constantly dwell on the fact that if our Punjabi people don't stop falling down this landslide, then the King (see Note) and the other people will lose respect for them. Because where there is meat eating and alcohol drinking, the mind becomes filthy and sinful (thaamsi -Krodhi and Bhogi) as well. A person then falls from great heights. 'Thaamsi' minds have no relation to spirituality.

Getting this daily inspiration, many gave up eating meat and drinking alcohol and prepared themselves for Amrit (baptism). Baba ji wrote a letter and sent for five highly spiritual Singhs and for the necessary Kakaars for the ceremony. Twenty Singhs took Amrit. The congregation became one and they would come to the Gurdwara morning and evening to hear Gurbaani and Kathaa. The Sangat was growing daily. After a short while, the whole village became attached to this path. It is here that Baba ji met Sadhu Singh who was an old friend and was himself immersed in Gurmat. Sant Sadhu Singh came to stay at the Gurdwara. As the Sangat grew, the Gurdwara began to flourish. The Gurdwara is now quite beautiful and Sadhu Singh is putting all his efforts into the service.

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Note:

The Rajaa of Dhaulpur had a great deal of respect for the hard working Punjabis in the village. He had given the Punjabi people a lot of benefits for their agriculture work (exemptions from rules/laws).

## 25. Meeting Doctor Kartar Singh, The Athiest

There was a town called Baarri a short distance from Kareruay. Many would go there to get clothes, textiles and other goods for marketing. Even the sick had to go here to get medicines. There was a Punjabi doctor in this town by the name of Doctor Kartar Singh who was running his practice there. Many Punjabi people went there to get treatment. Doctor Kartar Singh was an'atheist and when not working, would try to convince others to also follow him. Many joined him.

Baba ji found out about this. So he took time out of his regular spiritual routine to go and visit him. Like he did to other patients, the Doctor asked him what his problem was. Baba ji told him that he had only come to see him and listen to his

views and that he had no pain or medical problem. Doctor got very happy and thought to himself that before he had to go out to people and tell them about his views. Now this person has come to him! So he took a break and after offering Baba ji something to drink, he began:

'Look how stupid our people are! 'He' who nobody has ever seen and who cannot be seen with eyes, who there is no evidence of and who nobody has ever been able to show. These people call Him God and have began worshipping Him. People call him by many names. They pray to him in the mornings and in the evenings. How can anyone have faith in something which there is no evidence of existing. What can 'He' grant you? Yes, many have gained a great deal by putting this superstition into peoples minds.'

In this manner, he kept putting examples forward to try and dissuade from believing in God.

Baba ji humbly asked Doctor ji 'Doctor sahib, does this mean that you only believe in those things which you can physically see with your eyes? If you can't see it, you don't believe it exists? Doctor ji listen. Seeing God is a very distant thing. A lot of his creation is invisible to the naked eye. Take a chili for example, if it was in front of you, you wouldn't be able to see the 'hot' aspect of it. And you cannot see the bitterness in the medicines you prescribe every day. There are many examples like this where things seem different on the exterior but they have other qualities which cannot be seen.'

Doctor immediately replied by saying that although we cannot see if a chili or medication or sugar is bitter or sweet, we can use another sense, our tongue, to taste it and see what sort of taste it has. Baba ji said yes you can taste it but you cannot see it can you? Then Baba ji gave another example, that milk is in front of you but can anyone see the butter in it? Even if you put your hand in the milk you won't be able to take any butter out. Taste it with your tongue and you will not taste butter. But ask the individual who has heated the milk up and left it to become yoghurt. Who, when the yoghurt is set has stirred (rirkakan) the yoghurt and has taken the cream which surfaces and heated it up and made butter. He will constantly tell you that you are wrong. The butter is in this milk, but you only say it isn't because of your lack of knowledge saying that there is no butter because you can't see it and you can't taste it. The butter cannot be taken from the milk with your bare hand. This is your lack of knowledge is it not? But it is not your fault because you have never been through the process of making butter. If you follow these instructions, you yourself will be able to make butter. Then you will realise how mistaken you really are. The butter remains in every drop of milk.

Our Great Guru has given another example in Gurbani that every log has fire hidden inside it. But has anyone seen it? No. But this does not mean that because we have not seen it, we become total disbelievers. If we decide that we really want to see this fire, if we take another piece of wood (Baa(n)sh) and rub them together, after a short period they will begin to burn. Our fifth Satguru Gurdev Ji has used all these examples in Gurbani and tells us that as wood contains fire but we cannot see it, milk contains butter but we cannot see it, God exists in low and high, rich and poor but He is not visible. This is because our eyes are not capable of seeing:

Sagal Banspath Meh Baisanthar Sagal Doodh Meh Gheea ||  
Ooch Neech Meh Joth Samaani Ghat Ghat Maadho Jeeaa ||  
Santhoh Ghat Ghat Rahiaa Samaahio ||  
Pooran Poor Rehio Sarab Meh Jal Thal Ramayaa Aahio || Rahao ||  
Gunn Nidhaan Nanak Jass Gaavai Satgur Bharam Chukaayio ||  
Sarab Nivaasi Sadhaa Alepaa Sabh Meh Rehiaa Samaaio || Sorat M:5 Page 617

If you want to see Him, He who is omnipresent then some real effort is required as Guru Ji has stated in this Shabad. 'Gunn Nidhaan Nanak Jass Gaavai' is the way you have to go. Doctor! You will have to wear the spectacles of spirituality (Bhagthi)

'Kar Fakkar Daaim Laae Chasmay Je Thaha Moujoodh || Baani Kabir Ji Page 727

Fakkar = Bhagthi  
Chasmay = Glasses/Spectacles  
Moujoodh = omnipresent - present everywhere

If we control our minds for even a short period we will see Him present everywhere.

'Tuk Damm Karaaree Jo Karoh Hajar Hajoor Khudhaaey || Baani Kabir Ji Page 727

Doctor, those who have seen God, what bigger guarantee can they give us than this.....

'Aaj Milaavaa Sheikh Fareed Taakim Koo(n)jrreeaa Manoh

Machi(n)dhrrreeaa ||' Asa Sheikh Fareed page 488

Taakim=take control of

Koo(n)jrreeaa = physical organs

Manoh Machi(n)dhrrreeaa = those which keep the mind unsettled

(ie you will see God Today! If you control your physical organs - don't sin)

Also

'Du(n)dar Baadhoh Sundar Paavoh ||' Baani Kabir Ji Page 1160

Tie up the vices (Kaam Krodh etc) and attain beautiful Vaheguru Parmeshar

Doctor, there is a need to follow the shown path and in this way God can be seen. Guru Nanak Dev Ji tells us in Suhi Raag:

Bhaandaa Dhoe Bais Dhoop Devoh Tho Dudhai Ko Jaavoh ||  
Doodh Karam Funn Surath Samaain Hoe Niraas Jamaavoh ||  
Japoh Tha Eko Naamaa || Avar Niraafal Kaamaa || Rahao ||  
Eh Mann Eetee Haath Karoh Funn Netroh Neendh Na Aavai ||  
Rasnaa Naam Japoh Thab Mathheei Inn Bidh Amrit Paavoh ||  
Mann Sanpat Jith Sathsar Naavan Bhaavan Paathee Thripath Karey ||  
Pujaa Praan Sevak Je Seve Inn Bidh Sahib Ravath Rahai || Kehdhay Kaheh  
Kahe Keh Jaaveh Thum Sar Avar Na Koe || Bhagath Heen Nanak Jan  
Ja(n)pai Hou Salaahee Sachaa Soee || Suhi M:1 Page 728

Physically seeing something is not the only thing that matters because we all sleep, we all get hungry and we all experience happiness and sadness. Lust, anger, greed, attachment and ego affect everyone. But if we ask the sleepy or hungry individual to show us the sleep or hunger which is affecting them, they would think we were insane. Everyone sleeps and everyone gets hungry. Everyone feels happiness and sadness. But no scientist or scholar has ever been able to show these things physically.

Doctor, look how hard science has tried. Scientists have measured and documented how blood flows and the body sweats. But no scientist has been able to measure God's hidden 'creation'. Hunger cannot be measured, sleep cannot be measured, lust, anger, greed, attachment and ego cannot be measured. Nobody has ever seen them physically and nobody can say how much of them exists within a body. Even though they exist in every life form. The person or life they affect can only experience them. Doctor continued to listen with great concentration.

Baba ji continued by saying how wise people have used electricity to great effect and how we get many comforts from it. Electricity has always been around but due to lack of knowledge, it was not utilised. But scientists discovered this electricity, which can not be seen physically, and we discovered it too. Governments developed major electricity plants. They developed generators with dams and with the strength of the water flow, electricity was made. But if the discovery of these scientists was totally ignored, we wouldn't have electricity.

In the same way, if we want to attain God, who is present in everyone, then we will have to take the advice and follow the way of those who have attained Him themselves.

You say we cannot see God, well, Satguru Ji tells us that we haven't got the eye to see God. They are different eyes with which you will see God:

'Nanak So Akharreea Bia(n)nn Jinee Disandho Maa Piree || 3 ||' M:5 Page 1100

So how can we attain these eyes which Satguru Ji has said are the eyes of our souls? What is does Satguru Ji command us to do on that path?

'Bhae Ke Charan Kar Bhaav Ke Loin Surath Kare ||  
Nanak Kahay Siaaneeay Iv Ka(n)th Milaavaa Hoe ||' Salok M:2 Page 139

Oh person! If you have the feet of God's fear, the hands of His love and make your soul the eyes, with these three great actions you will definitely attain Him. In other words, keep the fear of God in you heart at all times and recognise that He sees all your good and bad actions. With His fear in the heart, all bad actions will slowly disappear and only good will

remain in your heart. The soul in which good overtakes, then develops love for God. And the soul which has love for God .....

'Jinn Prem Keeo Thinn Hee Prabh Paaio ||' TavPrasaad Svaiye P:10

then, the eyes of the soul will see Him.

Doctor, it has only been a short time since the radio was invented. The waves from the radio station are transmitted to everyone, but only the people with radios will hear it. If we have a radio, but it's damaged or we don't know how to use it, we cannot blame the transmitter, it is our problem. Satguru Sri Guru Angad Dev Ji tells us:

'Dhisai Suneeai Jaaneeai Shaao Naa Paaiaa Jaee ||  
Rohalaa Tundaa Andhulaa Kio Gal Lagai Dhaae ||' Salok M:2 Page 139

It means that God exists in all His creation and can be seen. He can be seen and He can be felt in His creation but the Human being cannot taste the experience of meeting Him? Why? Because he does not have the hands, feet and eyes to do so. So how can he be embraced by God? To see God, to meet God the individual must do as commanded above (Bhae Ke Charan) and only then will he meet God.

At this point Doctor Kartar Singh was ready to believe in God. He asked Baba ji if he was the one who made Avtar Singh Daler, who had Arthritis, better through Gurbani. Baba ji replied by saying that he got better through Satguru Ji, and that he simply did the seva of reading Gurbani to him. Forget physical disease, Gurbani gets rid of the diseases we have carried with us through many life forms. To rid ourselves of bodily disease is a small thing because the body becomes ill through bad physical actions. When the soul gets diseased, the body follows. When Kartar Singh found out that his was the saintly person that Avtar Singh had spoke so fondly about, his own fondness and love grew stronger.

He persuaded Baba ji to stay with him, and after Rahiraas Sahib, he spoke about other doubts he had in his mind. But Baba ji gave him the necessary answers quoting Gurbani through his spirituality. He told him that if he wanted everlasting peace and happiness, that he should study Gurbani and get any other questions answered. Just as the blades of grass get washed away in the storms and floods, so his doubts will get washed away. The other thing is that whatever you read, you should implement into your life then you will realise for yourself what reality is. You will feel that the previous years have been wasted due to incompetence. Doctor, those who earn here will take everything with them and those who don't will forever remain empty. So don't delay. Start now, because when you start, many others will take example from you.

Baba ji had such an effect on him that the very next day, he brought Guru Maharaaj to his house and began a Sehaj Paat. Baba ji began the Paat for them. They would visit each other occasionally. After a short while, he got very enlightened on Gurbani and he set foot on THE path.

He wrote many books on Gurbani (see Note) and would spent three or four days in different towns and villages trying to spread Guru Ji's discourse far and wide. That same person who was once an atheist, now with the right company was a major missionary and put many a wayward person on the right track.

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Note

Doctor Kartar Singh wrote the following books:

- 1) Jeevan Manorath
  - 2) Naam Ki Hai, Uss Daa Kee Saroop Hai
  - 3) Houmai
  - 4) Naam Abhiaas Kamaae Dhee Gurmat Bidhee
  - 5) Simran Vele Dhiaan Kis Outhay Rakhnaa Hai
  - 6) Var Var Naam Baani Dha Abhiaas Kio Jaroori Hai?
  - 7) Naam Ras
  - 8) Naam Praapthi Dhi Nishaani
  - 9) Gurmat Dhe Mool Asool Athe Saadee Varthmaan Rehnee
  - 10) Gurbaani Guru Kive Hai?
- Ithiaadhik

## 26. Mortal (Dehthaari) Guru Gets Outlawed

There was another event in relation to Doctor Kartar Singh which is necessary to mention, which enforced the path of Gurbani in his life even further. With Baba ji's inspiration and company he had become a firm believer in 'Baani Guru Guru Hai Baani'. But his father and the rest of his family had great faith in a Nirankaree Dehthaari (mortal) guru (by the name of baba hari singh- in lower case because he was a totally fake samosa) of Ravalpindi - who in the presence of Guru

Granth Sahib Ji called himself guru and made people bow down to himself. He would quote through Gurbani but would twist meanings to confuse people to believe that it was telling them that a 'person' was required. And that without a mortal guru, reading Gurbani was of little spiritual benefit for the soul. 'Whoever tells you of Gurbani and shows you the spiritual path, he is the true Guru'.

But Doctor was now a firm believer in the Gurbani which this man was swaying everyone away from. Doctor had an older sister Bibi Prem Kaur who lived in Lahore. She had an Akhand Paat at her house. She had invited all her relatives and she had lovingly invited Baba ji to attend. Baba ji, Avtar Singh Daler, Squadron Leader Surath Singh (now in 35 Sector Chandigar) and his younger brother Wing Commander Moorath Singh and some others arrived at Prem Kaur's house one day before completion of the Akhand Paat (Bhog). Many discussed Gurbani with Baba ji until evening.

## GURBANI IS GURU

That evening, Kartar Singh' father arrived from Ravalpindi and brought Hari Singh (dehthaari guru) with him. All the family greeted their 'guru' with garlands of flowers and prepared a nice room for him to stay in. After eating, the congregation went and sat with him.

Doctor sahib and his colleagues began with the question 'Is Gurbani Guru?' and after a while, a big argument broke out. The argument continued for some hours but there was no conclusion. Doctor Kartar Singh decided that this ought to be settled today - is Gurbani Guru or is there a need for a dehthaari guru?

Doctor said very firmly that there would be no answer using these methods, we need a firm answer. He put forward a challenge saying he, who while sitting in the sangat, can go to Kashmir with his astral body (soul) and get five kilos of apples, we will believe him. After hearing this challenge, the whole congregation sat in silence. Then, Doctor's father said, first ask your Bhai Sahib (Baba ji) if he agrees to this. We will decide here.

Bhai Sahib and some others then got up and went to Baba ji and told him what they had decided. After listening, Baba ji stayed silent for a while then replied 'Well, if this will decide how we conduct ourselves and respect our Guru-Gurbani, then instead of five kilos, the sangat will get ten kilos. This is not a big thing. I will simply do an Ardaas. Satguru Ji will definitely fulfill it. In hearing this, Baba ji's friends did a 'Jaikaaraa' and then went to the dehthaari's room. There, they asked him if he would bring back ten kilos rather than five. Where did he stand in this situation?

After hearing this he bluntly refused and said that he did not get involved in these displays of miracles. He told them how they had invited him to their house and humiliated him; with this excuse he promptly left in the middle of the night! In the morning at the Bhog, 'Gurbani is Guru' prevailed and this was the topic of inspiration.

After the Keertan, Baba ji gave an explanation of the Gur-Vaak and convinced them all that if they wanted Guru Ji's blessing, they would have to go and present themselves to the Panj Pyaaray, who are Guru Ji's own and have been given Guru Ji's blessing (Dheekhiaa). Meaning that Khandey Dhaa Amrit is ABSOLUTELY imperative for every Gursikh. When a Gursikh takes Amrit and grasps Guru Granth Sahib Ji's path, he NEVER has any need for a dehthaari guru.

Doctor Sahib and some other premees arranged for the day of the Amrit Sanchaar. Baba ji got together five Amritdhaari Singhs and many took Amrit in Lahore.

Every Gursikh should remain aware of this. A Gursikhs Guru is Gurbaani. Sri Guru Raam Daas Ji's Baani in Raag Natt makes it clear, and leaves no doubt that this does not apply to ANY dehthaari:

'Baani Guru Guru Hai Baani Vich Baani Amrit Saaray ||  
Gurbaani Kahay Sevak Jan Maanay Parthakh Guru Nisthaaray ||' Natt M:4  
Page 982

'Satgur Bachan Bachan Hai Satgur Paadhar Mukath Janaavaigo ||'  
Kaanraa M:4 Page 1309  
Paadhar = straight level roadway to liberation

'Satgur Kee Baani Sat Saroop Hai Gurbaani Baneeai ||' Vaar Gauri M:4  
Page 304  
Sat Saroop = Vaheguru Ji's own form

'Satgur Baani Purakh Purakhotham Baani Sio Chitlaavaigo ||  
Gurbaani Sunath Meraa Mann Draviaa Mann Bheena Nijj Ghar Aavaigo ||  
Kaanraa M:4 Page 1308



Purakhotham = the higher than high being (Parmeshar)

The need is for us to recognise Gurbaani as Satguru Ji's OWN form and to have full faith and take shelter in it. Whoever does will.....

'Jo Sunay Kamaavai So Uthrai Paar ||' Asa M:5 Page 370

-----cross over the worldly ocean!!!!!!!!!!!!

## 27. The 1947 Division

Baba Ji was dedicating his life to meditations and seva and on the other side, the vision Satguru Ji had showed him one and a half years ago now transpired. Hatred had come to dwell in peoples minds. Those people who once loved each other like true brothers now wanted each other's blood. Arson, murder and robbery began to take place. Baba ji's brothers who were in Baar (now in Pakistan) agreed that up until now, they had regarded Harnam Singh as a worldly brother and never listened to what he said. If we had listened to him, we wouldn't be in this mess right now. But what can be done now? Now it was just regret in their minds on what was happening around them. Like the others, they got as much of their belongings together as they could and loaded them (on a Gaddaa) and headed back. The same land which they said 'A Jatt would never leave alive' had to be forgotten while they were alive. After facing many difficulties, seeing murder on the way, staying hungry and almost facing death themselves they arrived in Dhuge after many days.

After a few days in the village a new game plan was developed. They decided that their younger brother, Bhai Lashman Singh, should go to Kareruay to stay with Baba ji. Bhai Taaraa Singh and Bhai Taakhur Singh would stay in Dhuge.

So this plan came into fruition and Bhai Lashman Singh arrived in Kareruay in Dhaulpur and began his farming work. Now it was not necessary for Baba ji to continue his duty.

## 28. Baba Ji Uses Gurmantr to Dissolve a Yogi's Sorcery and Pride

Those true warriors who act upon what they say (practice what they preach) have a very inspirational and positive effect on others. Those who merely tell others to do something and don't do it themselves, they never really have an effect on others. This is what Satguru Ji confirms in Gurbani:

'Prathmay Mann Parbodhai Apnaa Paashai Avar Reejhaavai ||' Asa M:5  
Page 381

A person should have fully accomplished any advice which they give to others. Glorious is our great Guru Raam Dass Sahib Ji who talks of the greatness of the individual who first meditates on the Loving God and places Him in their heart, then persuades others to follow suit:

'Jann Nanak Dhoor Mangai Thiss Gursikh Kee Jo Aap Japai Avreh Naam Japaavai ||' Salok M:4 Page 306  
and  
'Hou Thiss Ghol Ghumaaiaa Satgur Da Updes Kamaavai ||' Pauri 4, Var 12 Bhai Gurdas Ji

Those who don't do anything themselves but tell others to, Bhagat Kabir Ji condemns them....

'Kabir Avreh Kou Updesthay Mukh Mai Parihai Reth ||  
Raas Biraanee Raakthay Khaayaa Ghar Kaa Kheth || 98 ||' Salok Kabir Ji  
Page 1369

And our Fifth Satguru Dhan Guru Arjan Dev Ji warns us :

'Avar Updesai Aap Naa Karai || Avath Jaavath Janmai Marai ||'  
Sukhmani Sahib Fifth Astpadhi

But whatever Baba ji told others to do, he had whole heartedly done himself and it would be based around Satguru Ji's Gurbaani. So this practical lifestyle naturally had an inspirational effect on those around him. Holy congregations would

place Baba ji's words in their hearts and would shun their own wisdom by living a life according to Guru Ji's wisdom (Gurmat). They gave up alcohol for Amrit and put aside meat and sin influencing diets for spiritual lifestyles.

#### THE 'SORCEROR' (Thaanthrik Naath)

A yogic Naath lived in the same vicinity (Kareruay), who had attained some spiritual power (Ridhi Sidhi) and immorally used this to put fear in people and make them worship him. Many people would give him offerings of meat and alcohol. But as more and more people in the village went towards Guru Ji's path (Baba ji's influence), it was obvious that it would affect this yogi's popularity. The yogi noticed this sudden drop in his popularity. He decided that he would punish this person who had almost put paid to his scheme, with his spiritual powers. He decided to truly embarrass this person who had severely dented his popularity. But as Gurbani says:

'Manthree Hoe Atoohiaa Naagee Lagai Jaee ||  
Aapan Hathee Aapnai De Koochaa Aapay Laee ||' Salok M:2 Page 148

#### NAATH'S FIRST 'ATTACK'

The weather was very hot. Baba ji was sitting outside and was absorbed in his meditation. From about two hundred yards away, this yogi used his powers (which were well seasoned) on Baba ji. Baba ji didn't realise that the yogi was doing it. He was deep in meditation. Baba ji said that all of a sudden, a very sharp pain hit him near the heart, which worried him a little. He looked around and saw the yogi standing there. But he ignored him and devoured himself in simran again.

#### SECOND ENCOUNTER

The very next day, the yogi stood in the same place and tried to do the same thing again. Baba ji's concentration was broken once again. He looked around and realised that it was the same Naath from the day before. Again, he went straight back into his meditation.

#### THIRD ATTEMPT

On the following day the Naath tried it again. Baba ji saw him and realised that he wasn't going to back down from his efforts. He was applying all his efforts. In order to stop him, he looked at the yogi, and with single minded concentration and with his breath he said

'VA-HE\_GU\_RU' very loudly.

On saying the Gurmantr the first time, the yogi fell down to the ground. When he repeated 'VA-HE\_GU\_RU' the second time, the yogi was dragged forward four feet, almost like being tied with a rope and being pulled. When he did this the third time, the yogi was dragged forward again. This time he began crying for mercy and asking to be blessed, he had made a mistake and he would never say anything to a Sikh saint again!!!

Baba ji said that he stopped repeating the Gurmantr like this and continued in his meditation as he was before. After a short while, the yogi got up and continually bowed down from a distance then went. After doing simran, Baba ji went to the place where the yogi had fallen. There were deep marks in the floor as if someone had forcibly scraped someone along the mud. His mind was fully convinced that the Gurmantr which Dhan Guru Nanak Dev Ji has given us is greater and more powerful than any other power. Great is the Satguru who, as Bhai Gurdas Ji writes, has taken letters from the Mantrs from the four ages and has created the Great 'Vaheguru' Gurmantr and given it to His Gursikhs:

'Satjug Satgur Vaasdev Vavaa Vishnaa Naam Japaavai ||  
Duapar Satgur Haree Krishan Haahaa Har Har Naam Japaavai ||  
Threthai Satgur Raam Ji Raaraa Raam Japai Sukh Paavai ||  
Kaljug Nanak Gur Govind Gagaa Gobind Naam Alaavai ||  
Charay Jaagay Chou(n) Jugee Panchaain Vich Jaee Samaavai ||  
Charo Ashar Ik Kar Vaheguru Jap Manthar Sunaavai ||  
Jaha Thi Upjiaa Fir Thahaa Samaavai ||' Bhai Gurdas Ji Var 1 Pauri 49

and from Sarab Loh Granth, Satguru Ji has given his Khalsa this great Mantr ....

'Saar Mantr Chaaro Ka Chaar || Vaheguru Mantr Nirdhaar ||  
Kalap Kalap Prath Akshar Kahee || Sri Guru Nanak Jaapyo Sahee ||

Nij Aatham Parmaatham Darasyo || Char Kalap Meh Mantr Sarsayo ||  
Saa Mantr Prabh Khaalseh Dheena || Vaheguru Padh Paavan Keena || Sarab Loh Granth

\*\*\*\*\*

Dhan Guru Gobind Singh Sahib Jee  
Dhan Guru Gobind Singh Sahib Jee  
Dhan Guru Gobind Singh Sahib Jee  
Dhan Guru Gobind Singh Sahib Jee  
Dhan Guru Gobind Singh Sahib Jee

Moorakh Tarsem Singh Comment.....

(Vaheguru made the Mantr for the Khalsa! If this doesn't influence people to do Amrit, I don't know what will!!!)

Many say that repeating the Gurmantr over and over again is like a sheep going Baa Baa Baa ( so called Gianis). From the above we now know how stupid they are. There is obviously a technique to be mastered.

Please spread this chapter far and wide!!!

## 29. Rampur Kheray To Become an Abode of Gurmat Parchaar

One day while in deep meditation and in a high state of bliss, he was blessed with Satguru Sri Guru Gobind Singh Ji's Darshan. Guru Ji instructed Harnam Singh to go to his village because the people were so behind in terms of Gursikhi and were trapped in atheist lifestyles. He told Baba ji to go and spread Gursikhi and put them on the Gurmat path. He felt great happiness on hearing this command and asked Satguru Ji where he should go. To the village or to another place?

Satguru Ji instructed him not to go to the village. There was some destitute land about four or five miles north of the village. It was there that the abode was to be made. He saw the exact place in his meditation. There were ten to twelve thick trees under which there were some smaller trees and some crude land. There was no house to stay in and there was no edible plant; just badland and wilderness.

He then pondered over the fact that he had stayed away from this area (because he had spent a long time in Sargodhe and then in Dhaulpur). He wasn't familiar with the surroundings, so how and what could he do? Guru Ji commanded him to just go there and sit down and that God (Parmeshar) would do the rest.

'Sagal Saranjaam Karay Prabh Aapey ||  
Bhey Manorath So Prabh Jaapay|| 2 ||' Bilaval M:5 Page 805

Baba ji's desire was to remain focused in full concentration and to experience bliss through Satguru Ji's blessed Naam Rass, but Satguru Ji had ordered him come out of this meditation and to spread Gurmat. Even though he didn't want to leave this nectar-filled experience, it was Gurdev Ji's command to do so.

But the hardest game in life is to accept God's Hukam (will). In front of this Hukam, no desire remains for an individual. In front of this Hukam, an individual's own decision does not remain. The individual must simply die whilst living...

'Murdhaa Hoe Mureedh Na Gallee Hovnaa ||  
Saabar Sidhak Shaheed Bharam Bhou Khovnaa ||  
Golaa Mul Khareedh Kaaray Jovnaa ||  
Naa Thiss Bhukh Na Nee(n)dh Na Khaanaa Sovnaa ||' Var 3 Pauri 18

In Hukam...

'Thiagay Mann Kee Mathree Visaaray Dhujaa Bhaao Jeeo ||  
Eo Paaveh Har Dharsaavrraa Neh Lagai Thathee Vao Jeeo ||' Suhi M:5 Page 763

In Guru Ji's house only the Hukam is pleasing and acceptable and only the Hukam is Master. Those who accept it and bow before it, will attain their Khasam (Master):

'Khasmai Soee Bhaavdhaa Khasmai Dhaa Jis Bhaanaa Bhaavay ||  
Bhaanaa Mannay Manneeay Aapnaa Bhaanaa Aap Manaavai ||' Var 29 Pauri 13

'Hukam Mannay So Jan Parvaan ||' Basant M:3 Page 1175

Har Kaa Bhaanaa Mannay Se Jan Parvaan ||' Bhairo M:5 Page 1129

Those who play this very difficult game of acceptance, then get accepted and merge with the Hukam ..

'Hukam Rajaaee Jo Chalai So Pavay Khajaanay ||' Asa M:1 Page 421

Baba ji bowed down to this Hukam and fully accepted it. He realised that he wanted Guru Ji's happiness and that it was necessary to accept His Hukam and to initiate it very quickly. At this point, his youngest brother, Bhai Lashman Singh and his family, was in Kareruay to take care of the work. Baba ji humbly requested for him to take full responsibility and told him that it was Guru Ji's order for him go to Punjab in service of Satguru Ji to spread Gursikhi.

#### FROM RAJASTHAAN TO PUNJAB

So Baba ji left Kareruay and arrived at his mother's house in Dhugey. After meeting his mother, he went to the place (now Rampur Kheray Sahib Gurdwara) where Satguru Ji had told him to go. He examined the whole area and in the evening, he went to Gurbaksh Singh's house (who he knew from when he was in Sargodhe). He stayed there the night and told him that he was going to do meditation (simran, bhajan) within the district and was going to spread the Gursikhi message. Gurbaksh Singh felt elated because he knew he could now see Baba ji every day and benefit from staying in his company.

The following day, Baba ji took Gurbaksh Singh to this unkempt piece of land which would only be barely habitable with some effort. Baba ji asked him if he could get a couple of others to help and dig down deep enough (create a 'Kuchee Gufaa') which can accomodate a bed (manjaa). He told him that he would organise a doorway himself (Kaaniaa Dhaa Khirkaa). Bhai Gurbaksh Singh agreed and he and some others (Hari Singh M.A., his son Bhutaa Singh from Bahlay and Dasondhaa Singh) began digging. They did as much as they could. That night Baba ji stayed at Gurbaksh Singh's house. They continued work the next day.

Whilst working the following day, an old man from Gondhpur saw them while passing and approached Baba ji. He told him that he had passed the day before and seen these young men sweating and digging away. I asked them why they were doing this. They told me that their Sant is going to do his simran here. I advised them to tell this Sant to first spend a single night here. All this effort could go to total waste because it will be abandoned. Baba ji used to wear a normal turban (dastaar) at that time along with a plain kameej-pyjama (as everyone did). He did not dress like a Sadhu-Sant, which is why this old man did not know that he was speaking to the person who was going to stay there. Baba ji assured him that the person who was coming would definately stay and there was no need for him to worry unnecessarily. The work will not go to waste. The old man replied saying that his beard had gone white watching the happenings on the land. Many have come, but nobody has stayed because it is very hazardous. Ghosts, spirits and wandering souls roam and rule this land and they don't let anybody stay. On saying this, Narain Singh from Gondhpur returned to his village.

The work was completed in two days. They got the materials and built the doorway. Without any cost in materials (cement, bricks or wood) the site was prepared. They put the manjaa inside (which is still present in the Gurdwara today). A cloth was spread over this manjaa and the place for meditation was ready. After completing the preparations, Baba ji went to Gurbaksh Singh's house.

The following day, he went back there and did an Ardaas after which he began his meditation. He arose at 2:00 am as he would every day. After his bath he would complete his Nitnem. Then he would do Sukhmani Sahib then he would immerse himself in his daily routine (32 malaas of Mool Mantr).

At midday, Gurbaksh Singh would take food from his home for Baba ji to eat. After eating and after a short rest, he would continue in his meditation. In the evening he would do Rahiraas Sahib and Sohila and would then continue Mool Mantr until night. He would then go to sleep when the urgency came but his mind remained absorbed in Guru Ji's meditation.

After taking food to Baba ji, Gurbaksh Singh would spend a great deal of time remembering God. He gained a great deal from this seva and simran.

## 30. The First Night - others try to 'Claim the Land

The following day, he put forward his supplication (Ardaas) to Satguru Ji and began his forty day Jaap of Mool Mantr. In the evening, after completing thirty two maalaas he did his Sodhar Rahiraas. Then after Sohila, he went into deep Gurmantr meditation. Baba ji said it was about ten o'clock in the evening, and because it was a warm and sticky night he took his manjaa outside. He sat down on it and was continuing his meditation, when a Muslim fakir came. He angrily claimed that the land was his and that he didn't let anybody else stay on it. Baba ji replied by saying that he had his own land and that he hadn't come to forcibly take possession of the land. You do whatever pleases you, I will not disturb you. The fakir told him that the Gurbani and Gurmantr Baba ji was repeating was causing him great pain and discomfort, and that it would be very difficult for him to also stay there. But Baba ji told him that he had done his Ardaas to do forty days of Jaap and he was going to fulfil it. The fakir replied by saying that your Guru has immense power and my own powers can have absolutely no effect on you whatsoever. So I have no choice but to leave this land. I have never let anybody stay here before. Baba ji simply said 'Then go now!' and on hearing this, the fakir left.

### DREADLOCKED SADHU (JATTADHAARI)

Only a short time had passed in meditation, when a Jattava Vaalaa Sadhu came and like the Muslim fakir, he too claimed ownership of the land. I was not here when you arrived and now my powers are not having any effect on you, so I have to leave. Baba ji gave a similar response to him, telling him to go too. The sadhu left.

About half an hour after he had left, Baba ji said he sensed footsteps and it felt as though many men were approaching. When he actually heard the footsteps, he opened his eyes and looked around. He was surrounded by the souls of old men, youths and women. They had encircled him in an instant. On seeing them, he clapped both his hands together. Hearing the noise from his hands, they all dropped to the ground and appeared to be unconscious. After a couple of minutes, from near the foot of the manjaa, an old man got up in an injured state and said 'We are apparitions' (ghosts - those who have no place and remain without a physical body). 'We used to do witchcraft (jantr mantr) and we used to give spells to others (toonaa thaveeth). These are all my followers and they are all ghosts now. We have never let anybody stay here but we are powerless against you. We are now going to leave this land.'. After saying this, he left.

As the others gained consciousness they followed him.

At that point, the old man's words (from the previous day) came to his mind. He had told him that these ghosts did not let anybody stay here. But those who are sheltered by the Great Guru Warrior, never experience problems or pitfalls:

'Thaako Kohaho Parvaah Kaahoo Kee Jih Gopaal Sahaae ||' Raag Malar M:5 Page 1266

'Jaam Guru Hoe Val Dhaneh Kia Gaarav Dhijey ||

Jaam Guru Hoe Val Lakh Baahe Kia Kijey ||' Savaiye M:4 Ke Page 1399

Those who have the hand of Guru Ji on their head and have God's name enshrined in their hearts, leave spirits and ghosts aside, even Dharam Raaj fully respects them and says:

'Naam Dhiaain Saajnaa Janam Padhaarath Jeeth ||

Nanak Dharam Aisey Chaveh Keetho Bhavan Puneeth ||' Salok M:5 Page 1425

Dharam Raaj has warned the Jamm Dhooths :

'Jeh Sadhu Gobind Bhajan Keethan Nanak Neeth ||

Na Hou Na Thoo(n) Neh Chuteh Nikat Naa Jaecho Dhooth ||' Gauri Baavan Akhri M:5 Page 256

My Dhooths! Wherever there is a saintly person (Sadhu Jann) or God's Bhajan and Keertan, don't ever go there! Because if you do, there will be nobody to save us!

Even Chithr Gupt (who write our good and bad actions) don't even glance at Sadhus (a Sadhu is one who is a Naam maniac-yes this is a Tarsem Singh remark!)

'Chitr Gupt Sabh Likhthey Lekhaa ||

Bhagath Janaa Ko Dhrist Na Pekhaa || 4 ||' Asa M:5 Page 393

Even the Jamdhooths do the seva of Bhagat Jann:

'Jinn Jamm Keetha So Seveeai Gurmukh Dhukh Naa Hoe ||  
Nanak Gurmukh Jamm Seva Karay Jinn Mann Sachaa Hoe ||' Salok M:3 Page 588

'Adhhiathmee Har Gun Thaas Mann Japeh Ek Muraar ||  
Thinn Kee Seva Dharam Raae Karai Dhann Savaaranhaar ||' Sri Raag M:3 Page 38

Adhhiathmee=Those whose souls perform true and good actions

Those ghostly souls who had taken over this land and had frightened many, left the land forever.

## 31. Happenings on the Second Night

The following day Baba ji awoke very early as usual. He got water from an old well nearby and had a bath. After his Nitnem, he continued the task that he had initiated until evening. After Sodhar Rahiraas and Sohila, Baba ji immersed himself in meditation. During this meditation, he heard a voice 'Harnam Singh! Mammon is coming your way, remain cautious!'

Mammon=Maayaa

Baba ji said a thought crossed his mind that even if Maayaa was coming, so what, let it at its pleasure. What association is Maayaa with me? After a short while, an old woman with torn clothes came and sat at the foot of the manjaa. So he closed his eyes and continued his meditation. Another voice came telling him that this was Maayaa.

She sat there for a short while then left.

A little after she had left, he saw a very beautiful, exquisitely dressed young woman walking towards him. Her face appeared to have light shimmering from it. She was walking very elegantly and was getting nearer. He realised in his mind that this was Maayaa in its true form. If she got any closer, who knows what she would do. He tried with all his power to stop her but it was to no avail. He tried again but it was ineffectual. So he abandoned the use of any power and fell at Guru Ji's feet saying the following Ardaas :

'Oh protector of the poor. It is totally beyond me to stop this. Please help me and protect me from this Maayaa who has come in its original form! Save me from it! I am your creation! Please look after and protect your creation!'

Satguru Ji heard his adherent's Ardaas. The Respect of the disrespectful, the Power of the powerless, the Uplifter of the downtrodden, the Hope of the hopeless Satguru Sri Guru Amardass Ji blessed him with His Darshan and placed His hand on Baba ji's head.

It was merely the wait for Satguru Ji's benediction because the Maayaa which had come towards him like a raging tornado was nowhere to be seen. It appeared as though it had vanished from this land.

## 32. What is Maya according to Gurbani?

Maya, or mammon, is that ignorance which causes us to get attached with worldly gifts and bodily pleasures. It creates love for worldly things and gives the person feelings of being special. All of a person's activities are driven by it. Gradually, the person's ego gets greater and greater until they ultimately forget God. He is in love with the Creator's creation, rather than being in love with the Creator. The third Guru, Guru Amar Das has explained maya, Guru ji guides us by saying that gold, silver and cash are not maya, but those things which cause us to forget God and absorb us in the worldly love are maya.

“Liv churkee lagee trishnaa maya amar vartaaiiaa.  
Eh maya jit har visaray moh upjay bhau doojaa laaiiaa.”  
(p 921)

But maya does not ask us to do anything, we trap ourselves through trying to get pleasure or to remove our suffering:

“Maya kis no aakeeaa kiaa maaiiaa karam kamaai.

Dukh sukh eho jeeo budh ha haumai karam kamaai.”  
(p67)

Maya, or mammon, through the 5 thieves of lust, anger, greed, worldly attachment and pride capture a person’s mind. Only the greatly fortunate one survives if they took the support of the True Guru. Cash money is only the outer form of maya:

“Daavaa agaan bahut thrin jaalay koee hariaa boot rayhio ree.  
Aaso samarth varan naa saakio taa kee upmaa jaat na kayhio ree.”  
(p384)

Maya does not only effect mere mortals, even great Yogis and Rishis have succumbed.

“Sarpanee tey oopar nhee baliaa.  
Jin brahma vishan mahadeo chaliaa.”  
(p480)

Maya has eaten the ones who have adopted it, even though it has no teeth. The ones who have followed the instructions of the True Guru have survived. The ones who followed their mind’s worldly thoughts drowned in maya.

“Maya mamtaa mohinee jin vin dantha jug kaaiaa.  
Manmukh khaadey gurmukh ubaray jinee sach naam chit laaiaa.”  
(p643)

“Mayaa hoiee naganee jagat rahee laptaaai.  
Iss kee seva jo karay tis hee kio fir kaai.”

For example, the mother snake is loved by her children, and the snake while lovingly licking and cleaning her children eats some of them. In the same way, the one who falls under the spell of maya becomes trapped in it.

Baba Kabeer ji instructs us in Bharo Raag that the human being is not the only one that succumbs to maya, but that other lifeforms also succumb.

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j1 mih mIn mwieAw ky byDy ] dIpk pqMg mwieAw ky Cydy ]  
kwm mwieAw kuMcr kau ibAwpY ] BuieAMgm iBRMg mwieAw  
mih Kwpy ] 1 ] mwieAw AYsI mohnI BweI ] jyqy jIA qyqy fhkweI ] 1 ] rhwau ] pMKI  
imRg  
mwieAw mih rwqy ] swkr mwKI AiDk sMqwpY ] qury aust mwieAw mih Bylw ] isD  
caurwsIh  
mwieAw mih Kylw ] 2 ] iCA jqI mwieAw ky bMdw ] nvY nwQ sUrj Aru cMdw ] qpy rKIsr  
mwieAw mih sUqw ] mwieAw mih kwlu Aru pMc dUqw ] 3 ] suAwn isAwl mwieAw mih rwqw  
]  
bMqr cIqy Aru isMGwqw ] mWjwr gwfr Aru lUbrw ] ibrK mUl mwieAw mih prw ] 4 ]  
mwieAw AMqir BIny dyv ] swgr ieMdrw Aru Drqyv ] kih kbIr ijsu audru iqsu mwieAw  
] qb  
CUty jB swDU pwieAw ] 5 ] 5 ] 13 ]
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(p1160)

The fish in the water is attached to Maya. The moth fluttering around the lamp is pierced through by Maya. The sexual desire of Maya afflicts the elephant. The snakes and bumble bees are destroyed through Maya. || 1 || Such are the enticements of Maya, O Siblings of Destiny. As many living beings are there are, have been deceived. || 1 || Pause || The birds and the deer are imbued with Maya. Sugar is a deadly trap for the flies. Horses and camels are absorbed in Maya. The eighty-four Siddhas, the beings of miraculous spiritual powers, play in Maya. || 2 || The six celibates are slaves of Maya. So are the nine masters of Yoga, and the sun and the moon. The austere disciplinarians and the Rishis are asleep in Maya. Death and the five demons are in Maya. || 3 || Dogs and jackals are imbued with Maya. Monkeys, leopards and lions, cats, sheep, foxes, trees and roots are planted in Maya. || 4 || Even the gods are drenched with Maya, as are the oceans, the sky and the earth. Says Kabeer, whoever has a belly to fill, is under the spell of Maya. The mortal is emancipated only when he meets the Holy Saint. || 5 || 5 || 13 ||

Look how much power maya has that even all the creatures are enticed by it. The five thieves work for maya, Guru Amar Das jee shows us that these five steal our spiritual wealth – the amrit-nectar and hence stop us becoming one with the Supreme Being. So the spiritual bliss isn't experienced because the mind is absorbed in the 5 enemies.

] iesudhl AMir plc cr vsih kumikDul BumbhAhlkwr ]  
Almql tih mmk nhl bWih kie n sxlpkwr ] ADw j gquADvrcwr bWugrlgbrw ] 2 ]

Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism. They plunder the Nectar, but the self-willed manmukh does not realize it; no one hears his complaint. The world is blind, and its dealings are blind as well; without the Guru, there is only pitch darkness. || 2 ||  
(p600)

Guru ji has instructed us to be on the alert for each of these five these because they destroy our body and blacken our soul. We are instructed not to chase after these, but to keep the Guru's instructions close to our heart and learn to live a Gursikh life.

Guru Arjun Dev ji says about Lust,

] hykmlnrk ibstmlbhuj nl Blnvxh ] icq hrxlql k ghlj p qp sll ibdwrh ] Al p sK  
Aivq cltI alt nlc smvxh ] qv B'ibmlcq sD sljm Et nwk nrwvexh ] 46 ]

O sexual desire, you lead the mortals to hell; you make them wander in reincarnation through countless species. You cheat the consciousness, and pervade the three worlds. You destroy meditation, penance and virtue. But you give only shallow pleasure, while you make the mortals weak and unsteady; you pervade the high and the low. Your fear is dispelled in the Saadh Sangat, the Company of the Holy, O Nanak, through the Protection and Support of the Lord. || 46 ||

(p1358)

Guru Tegh Bahadur ji instructs us about pride, lust, anger and company of evil ones:

] sDmn kw mnuiqAwgaw ] kumikDusthij drj n kl qw qy Aihinis Bwgaw ] 1 ] rhwau ]  
Holy Saadhus: forsake the pride of your mind. Sexual desire, anger and the company of evil people — run away from them, day and night. || 1 || Pause ||

(p219)

Even the greatest of men have rotted in greed. They lose respect for family ties, they do all the things driven by greed. They lose their dignity. Only God can save us. Guru Arjun Dev ji instructs us :

hyl Bw l pt slj ismrh Aink l hrl kl d qy ] Dvltj j lAw bhv pkwrMAink Bllq bhvfd qy ] nc imqMnc iestMnc bDv nc  
mrc ipqw qv l j Xw ] Akrxllkrq AKwid' KudMASuj Msuij smj Xw ] qlh qlh srix sAwml ibgwipenwkw hir nrhrh ] 48 ]

O greed, you cling to even the great, assaulting them with countless waves. You cause them to run around wildly in all directions, wobbling and wavering unsteadily. You have no respect for friends, ideals, relations, mother or father. You make them do what they should not do. You make them eat what they should not eat. You make them accomplish what they should not accomplish. Save me, save me — I have come to Your Sanctuary, O my Lord and Master; Nanak prays to the Lord. || 48 ||

(p1358)

Guru Nanak teaches us about worldly attachment :

Awsw mhl w 1 pltpdy ] mhukutlbumbhSB kir ] mhvqm qj husgl vkr ] 1 ] mhvArvBrmuj huqm@br ] scunmuidyrvl  
srir ] 1 ] rhwau ] scunmuj w nv iniD pvel ] rvlplun kl plmvel ] 2 ] equmih flw slwru ] grmik  
kel aqrYpir ] 3 ] equmih iPir j hl pwh ] mhy l wgv j m pir j wih ] 4 ] gr dliKAw l yj pu  
qpukmih ] nw mhvqtYnw Qwie pwh ] 5 ] ndir kryqw ehmujwie ] nwk hir isaurhY  
smwie ] 6 ] 23 ]



AASAA, FIRST MEHL, PANCH-PADAS: Your attachment to your family, your attachment to all your affairs — renounce all your attachments, for they are all corrupt. || 1 || Renounce your attachments and doubts, O brother, and dwell upon the True Name within your heart and body. || 1 || Pause || When one receives the nine treasures of the True Name, his children do not weep, and his mother does not grieve. || 2 || In this attachment, the world is drowning. Few are the Gurmukhs who swim across. || 3 || In this attachment, people are reincarnated over and over again. Attached to emotional attachment, they go to the city of Death. || 4 || You have received the Guru's Teachings — now practice meditation and penance. If attachment is not broken, no one is approved. || 5 || But if He bestows His Glance of Grace, then this attachment departs. O Nanak, then one remains merged in the Lord. || 6 || 23 ||

(p356)

Finally, Guru Arjun Dev ji warns us repeatedly to take precautions against pride:

h y j n m m r x m l p A h k u r m p w o q m w ] i m q m q j m q s q m i d m m q A i n k m u x w  
 i b s l e r n h ] A w m t j j w v t j Q k t j j I A w d k u s k b h u B g x h ] B h B X w n a i d A w n r m x m m h w  
 i b k t A s i d r g x h ] b d l p w r b h m p r m s r A w r w i D n u n k h i r h i r h r y ] 4 9 ]

O egotism, you are the root of birth and death and the cycle of reincarnation; you are the very soul of sin. You forsake friends, and hold tight to enemies. You spread out countless illusions of Maya. You cause the living beings to come and go until they are exhausted. You lead them to experience pain and pleasure. You lead them to wander lost in the terrible wilderness of doubt; you lead them to contract the most horrible, incurable diseases. The only Physician is the Supreme Lord, the Transcendent Lord God. Nanak worships and adores the Lord, Har, Har, Haray. || 49 ||

(p1358)

Guru Amar Das ji teaches us that the ones who have ego in their heart cannot have God's name there as well:

v f h s u m h l w 3 ] h a m y n m v n w i l i v r o u h y d i e n v s i h i e k T u i e ] h a m y i v i c s y w n h v e l  
 q w m n u i b r o w j w i e ] 1 ] h i r c j q m n m r y q l g r k w s b d u k m w i e ] h k m u m h i h q w h i r i m l y  
 q w i v c h u h a m y j w i e ] r h w a u ] h a m y s B u s r l r u h y h a m y E p i q h i e ] h a m y v f w g b w r u h y h a m y  
 i v i c b i J n s k y k i e ] 2 ] h a m y i v i c B g i q n h v e l h k m u n b i J A w j w i e ] h a m y i v i c j l a u  
 b o u h y n o m u n v s l m i n A w i e ] 3 ] n u n k s q g i r i m i l A y h a m y g e l q w s c u v i s A w m i n A w i e  
 ] s c u k m w v s i c r h l s c y s j v s m w i e ] 4 ] 9 ] 1 2 ]

WADAHANS, THIRD MEHL: Egotism is opposed to the Name of the Lord; the two do not dwell in the same place. In egotism, selfless service cannot be performed, and so the mind goes unfulfilled. || 1 || O my mind, think of the Lord, and practice the Word of the Guru's Shabad. If you submit to the Hukam of the Lord's Command, you shall meet with the Lord, and then egotism will depart from within. || Pause || Egotism is within all bodies; through egotism, we come to be born. Egotism is utter darkness; in egotism, no one can understand anything. || 2 || In egotism, devotional worship cannot be performed, and the Hukam of the Lord's Command cannot be understood. In egotism, the soul is in bondage, and the Naam does not come to abide in the mind. || 3 || O Nanak, meeting with the True Guru, egotism is eliminated, and then, the True One comes to dwell in the mind. Practicing Truth, abiding in Truth, and serving Truth, one is absorbed in the True One. || 4 || 9 || 12 ||

(p560)

Maya takes its effect upon the mortal through the 5 thieves. The mortal is deprived of spiritual progression. Then the question arises if even the greatest people cannot survive maya, then is there no way to overcome it? The True Guru, Guru Amar Das ji has instructed us that this maya cannot be beaten to death, nor cannot be sold away in a shop. Only by coming into the shelter of the perfect True Guru and following the Guru's instructions can one escape the clutches of maya. Not only does one escape, but that ogursikh totally burns maya to ashes. After this, the soul becomes pure and bright, and able to become One with God through God's Name. Beloved God then blesses the soul with liberation while still in the body (jeevan muktee).

m u 3 ] h a m y m w i e A w m h x l d j Y l g l j w i e ] n w i e h m w r l n  
 m r y n w i e h i t i v k w i e ] g r k l s b i d p r j w l I A y q w i e h i v c h u j w i e ] q n u m n u h w y a j l w  
 n o m u v s l m i n A w i e ] n u n k m w i e A w k w m u r x u s b d u h y g r m i k p w i e A w j w i e ] 2 ]

|| THIRD MEHL: Through egotism, fascination with Maya has trapped them in duality. It cannot be killed, it does not die, and it cannot be sold in a store. Through the Word of the Guru's Shabad, it is burnt away, and then it departs from within. The body and mind become pure, and the Naam, the Name of the Lord, comes to dwell within the mind. O Nanak, the Shabad is the killer of Maya; the Gurmukh obtains it. || 2 ||

(p853)

Having come into the shelter of the Guru and following the Guru's instructions, one should be wary of getting pride of their donatins and their seva. The person needs to always stay humble and do ardas to Guru ji to avoid this subtle form of maya. Baba Kabir ji instructs us :

kblr mwieAw qj l q ikAw BieAw j au mnu qij Aw  
nhl j iie ] min minl minvr gl y mnu sBy kau Kwie ] 156 ]

Kabeer, what good is it to give up Maya, if the mortal does not give up his pride? Even the silent sages and seers are destroyed by pride; pride eats up everything. || 156 ||

When Guru Nanak Dev ji was leaving Talwandi for Sultanpur, Rai Bular placed his palms together respectfully and asked, "Guru ji what advice do you have for me?" Guru Nanak Dev ji smiled and said, "O Rai, if you obey it then this is my advice, that when you are no loner able to look after yourself then place both palms together and take the shelter of God by doing ardas. The Creator will be merciful."

It doesn't take long to say an ardas, you don't need to say any special shabads to please God. You only need to be humble and have no worldly hopes. Guru Angad Dev ji says:

m'qw ibnu by l konhl qllAlq skiel ] j o qrl sr xiqql iqn l Yh Cfweel ]

I have no other friend except You; in the end, You alone will be my Companion and Support.

(p792)

Baba Harnam Singh ji spent his whole life putting into practise the Guru's word. Taking the Guru's support, maya was unable to effect him internally or externally. (Sathool maya (money, wealth etc and Sookham maya (pride)). He lived his life as described by Guru Nanak Dev ji :

j 'syj l mih kml iinrw m murguel n'sixy ] sriq sbid Bv sigru qrlAl nwnk nnu vKixy ] rhih iekllq ekomin visAw Aisw  
mih inriso ] Agm Agcru djK idKiey nwnku qm kwi dhis0 ] 5 ]

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord.

One who lives alone, as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope, sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave. || 5 ||

(p938)

### 33. The Initiation of Langar in Baahley

After around 21 years in his birthplace Dhugey, 28 years in Sargodhe, and 2 years in Kareruay, Baba ji was now on the land where Satguru Ji instructed him to initiate the Gurmat Parchaar. The Naam Simran had begun. For three days, he had confronted the ghosts but now there was peace. Baba ji awoke early to do Nitnem, then Gurmantr simran and then 32 maalaas of Mool Mantr. Baba ji had been there for around six months. The word was spread to the surrounding villagers that the land which had been haunted for so long and frightened so many, was now being occupied by a very spiritual person. Many came to witness this. Baava Singh from Gondhpur (son of S. Sundhar Singh) whose land was adjacent to the land, was very inspired by Baba ji's spirituality and became very fond of him. They dug posts in the ground and built a shelter for Baba ji, because it would get very hot in the daytime (the Gurdwara's Nishaan Sahib is there today)

(ie even a shelter is as blessing where His praises are sung. What good are large mansions where He is forgotten)

Now in between these large trees a shelter replaced the gufaa in the ground. Meditation and prayers were done again. At this point, Bhai Gurbaksh Singh (who had previously brought food for Baba ji) had begun work as a college professor.

Baba ji did one and a half months of meditation and visited his Mother in Dhugey. He would stay the night and return the following day with four kilos of flour and some sugar. On returning he would begin another forty days of meditation (Mool Mantr and some other Shabads). When his hunger got really unbearable, he would mix some flour with water along with some sugar and eat it. In the twenty four hours of the day, this is all he would eat and remained immersed :

'Dham Dham Sadhaa Samaaldhaa Dham Na Birthaa Jaaey ||  
Janam Maran Kaa Bhou Gayaa Jeevan Padhvee Paaey ||' M:3 Page 556

so that not a second would go wasted.

There had been a drought so the water in the well had evaporated. Baba ji had to get water from a well which was two kilometers away for his bath. After his ishnaan, he would fill up a bucket with water and use this throughout the day. Baba ji said that whenever he went for his ishnaan, whether it was raining or there were heavy winds, with Guru Ji's blessing, the weather would always calm at that point. He would always walk along the edge of the fields, so that the efforts of the farmers were not ruined in any way.

After his ishnaan, he would then immerse himself in Naam. Kabal Singh, who was the son of Baava Singh, was fortunate enough to spend time in the company of Baba ji. In his spare time, he came to Baba ji and learned Baani from the Panj Granthi as well as Gurbaani from Satguru Sri Guru Granth Sahib Ji. He would read Sukhmani Sahib to Baba ji every day and they did Simran together, from which he gained a great deal spiritually. Baba ji said that this man's mind was heavily into Kabaddi and his concentration began to go more in this direction. Baba ji had inner vision (Dhib Dhrisht). So he made him take basic training in a primary school and got him a teaching job there, and he also arranged for his marriage. He adopted Gurmat and remained in close contact with Baba ji. Even now he has close involvement with the Gurdwara Sahib.

Baba ji did simran under this shelter for around six months without proper food. He lived on flour, water and sugar. One day, Laabh Singh from Baahley, having heard about Baba ji, came to see him. After greeting him, he asked Baba ji when he was going to complete the simran he had started there. Baba ji answered him and Laabh Singh asked if there was going to be any Langar arrangements on that day. Baba ji said no.

The day the simran was completed, Laabh Singh arrived and humbly stood in the Ardaas. He told Baba ji that he had arranged Langar at his house and asked Baba ji to come with him. But Baba ji bluntly refused. But Laabh Singh did not accept refusal and consistently persuaded Baba ji to the point where he agreed. Baba ji told him that he would come to eat this time, but told him to not persuade him in this manner again. Laabh Singh agreed and Baba ji went to his house. After eating, Baba ji returned home to visit his mother and to fetch another month and a half supply of food (four kilos of flour and some sugar). He returned the following day and began his simran again.

Laabh Singh was very inspired by Baba ji's dedication to simran and his abstainence. About a week later, Laabh Singh arrived again, this time with four other Sikhs. He told Baba ji that they had come to request (in Sangat roop) that he should eat one meal a day at their house. And that if he disagreed, they would send one meal to him here. Baba ji considered the situation and thought to himself that if he had come on his own, he would have refused him. But they had come in the form of Sangat and it would be disrespectful to refuse. The other thing was that he was going to take time off work to bring the food here, which would affect his income. After all, they had been persuaded through God's Will. After a short silence, he explained to them that it was not his intention to eat at peoples houses. But since they had come in Sangat roop, he couldn't really refuse. He told them he would come to his house in the mornings.

After this acceptance, Laabh Singh was overjoyed and returned to the village. The following morning, Baba ji went to the village Gurdwara and bowed down to Sri Guru Granth Sahib Ji. He read the HukamNaamaa, then went to Laabh Singh's house. He did this every day. He would get Satguru Ji's Darshan and would get proper food for his body. If food was being prepared when he got there, he would sit and repeat a Shabad. Soon the neighbourhood found out that the spiritual person (Mahapurash) who was staying on the previously haunted land, was coming to Laabh Singh's house every morning to eat. So they began to visit him while he was there. When a few people got together, Baba ji would tell them a Saakhi and before eating, he began giving some of the women and children Santhiaa (teaching them to read) of Gurbaani.

Many began doing Akhand Paats after learning to read Gurbaani. And many others took Khandey Daa Amrit after hearing the Saakhiaa. After eating he continued on his mission, and as he did, his soul reached greater and greater heights.

## **34. My (the author Seva Singh's) Meeting With Baba Harnam Singh Ji**

My mother (Charan Kaur) often tells us how one day, Baba ji came to our neighbourhood. He came to our house and sat on the manjaa, and sat me on his lap (I was around 7 years old) . My mother was very anxious because she thought that sometimes these Sants do things to children. She waited for an opportunity to get me away from Baba ji. But Baba ji told her that he was going to see Prof. Gurbaksh Singh and that he was taking me with him He told her that he would return shortly.

A short while later, mother left for S. Gurbaksh Singh's house. Baba ji was just returning and they met on the way. Baba ji placed my hand in mother's hand and said 'Maathaa Ji! We have been together for many previous lives. I was searching for him in this life and now I've found him. From now on, I will not leave him and he can't leave me.'

After saying this, Baba ji went to his place of stay.

From that day, I became very fond of Baba ji. The love grew to such an extent that it felt as though it was a closer relationship than even my parents. I would keep anything nice I received in the day in a safe place and I would give it to Baba ji. When it was hot and we picked mangoes from the field, I would put three or four of the ripest ones to one side for Baba ji. I was in the second year of my studies in Talwandi Primary School. When Baba ji would come to Laabh Singh's house in the morning to eat, I would greet him and give him the mangoes or whatever I had kept for him, then I would go to school. I got told off many times from the teachers at school for being late, but Baba ji had made it routine to see me before I left for school.

After school, instead of coming home, I would go and visit Baba ji (where the Gurdwara is now). Baba ji would give me something to eat, then he would teach me to read Nitnem. Baba ji would sometimes take me back to the village or mother would come and fetch me.

After some time, my mother humbly asked Baba ji to come to our house for half a day a week to eat. Baba ji agreed and he would go for three days to Laabh Singh's house, come three days to our house, and spend one day at Banthaa Singh's house.

Having passed the fourth year at Talwandi Primary School, I got a place in Khalsa High School in Garrdeevaalaa. Even then, after school I would come straight to Baba ji and get Santhhiaa from him. After completing the Panj Granthi, Baba ji started me on Gurbaani from Sri Guru Granth Sahib Ji. Up until tenth grade, I completed Santhhiaa of Sri Guru Granth Sahib Ji three times over. I was already doing Nitnem due to his help anyway. Then in 1958, Baba ji inspired me to take Amrit on Vaisakhi.

In the evening, after Santhhiaa, I would come home to eat then go to the Gurdwara for the night. Baba ji would sometimes sit me beside himself and I would do 125000 repetitions of Mool Mantr or

Chhaachree Chhandh

(Gobindhey || Mukhandhey || Udhaarey || Apaarey ||

Hareean(g) || Kareean(g) || Nrinaamey || Akaamey || - Jaap Sahib).

When I got tired, Baba ji would complete the remaining number himself and do an Ardaas on my name. This was his blessing.

After my education, I tried to find work for three years, but I had little success. Then I got a job working for the Government in Unaa (now in Hamaachal) , but it was Baba ji's intentions to keep me close by. Dr Preetam Singh (who had spent a lot of time with Sant Teja Singh - who himself had been in close association with Sant Attar Singh, Masthuaanaa Vaaley) was also working for the Government in those days, and he resigned to pursue his own career. He met Baba ji and gained a great deal from his company. He became very close to Baba ji. Because of his stay with Baba ji, he also became close to me. It was both of our intentions to get a career, so we discussed it with Baba ji and opened a Doctors Clinic, where we developed a wordly career, but also gained from each others company (Sadh Sangat). We worked together for sixteen years. It was a close relationship which when I think of it even today, fills my mind with love and affection.

We would eat together, share our pains and we respected each other and got through hard times together.

My mind was not attracted to marriage, but because it was Guru Ji's command, Baba ji arranged for my marriage in Bhoongaa in Hoshiarpur with Bibi Gurdial Kaur (daughter of Rathan Singh) in 1966. He attended the marriage and gave countless blessings.

After my marriage I settled in Dasoohey. I would spend a minimum of three days per week with Baba ji. If for some reason I couldn't go, he himself would come to Dasoohey. On the 28 August 1969, we had a son, after Baba ji had done a Benti at Satguru Ji's feet. Baba ji named him Bhupinder Singh and lovingly blessed him.

Because of the increase in responsibilities, I had to stop work with Doctor Preetam Singh, and bought a tractor and began farming. Now, I am trying to fulfill the Seva which Satguru Ji has blessed me with.

## 35. The Barren Mound was Named as Kutia Rampur Khera

Baba Ji now named this deserted mound as 'Kutia Rampur Khera'. The surrounding ground of the Hut was used for daily purposes; but even then the shady and herdy trees were too much. As the plants of Banyan and Pipal were shedding leaves; so due to the undergrowth of so many plants and moisture, many poisonous creatures were inhabiting there. For the outsider devotees, grass and hay made carpets along with crude type stools, made from improvised material. Baba Ji had two fire-tongs and two small earthen pitchers, because whenever some carpet or stool was to be lifted, poisonous scorpions generally emerged from underneath it. They were caught by fire-tongs and then were put up in the small pitchers covered by their lids. In the evening all the reptiles were freed in a choe (small seasonal stream) nearby. Some small snakes also appeared daily; they were caught in jute-bag and were freed outside. Occasionally, big snakes appeared, which were frisked away through fear by a long stick of bamboo. Baba Ji had instructed all the devotees not to kill them. Sometimes people would ask why killing of such poisonous creatures was unacceptable. Baba Ji used to answer, 'When they don't say anything to us, why should we kill them without reason. Supposing, we start killing them, will they be finished?' Baba Ji's annoyance over killing a cobra this routine continued. After a sufficient length of time, an incident happened which I witnessed with my own eyes. Nam recitation (Nam Abhiyas Kamai Samagam) was going on. It rained in torrents. Numberdar Chanan Singh, Dr. Pritam Singh, S. Kartar Singh, all of village Rasulpur went out for a walk in the afternoon. There was a cactus plant fenced out-side the eastern side of the Gurdwara (first of all the boundary fencing of the Gurdwara was of cactus plant). From that fence a huge king cobra came out. These devotees saw that the snake was very poisonous. Two Sikhs killed the snake with sticks. Numberdar Chanan Singh and some other devotees came to Baba Ji and informed him of the incident. As numberdar Chanan Singh was just narrating the incident, Baba Ji just interrupted, "Have you killed it?" The Numberdar said, "the snake was very poisonous; so we had to kill it." Baba Ji got very angry and began to say, 'Why have you killed it? Will you finish all the snakes by killing such? Did it run after you?'" Baba Ji uttered such angry words to show his arrogance. Repentance and Forgiveness Numberdar and other Sikhs after begging pardon from Baba Ji came out for a walk. They had walked a little ahead when another king cobra of similar type appeared. They returned and told Baba Ji about the second snake. Baba Ji said, ironically, 'Bhai go and see its being killed. You should have asked me before you killed it.' By this time some other followers came and told that they had seen a long big snake. Some devotees assembled together and requested that Baba Ji pardon them for their blunder which was out of ignorance; and they further said that they would be careful in future. Baba Ji said, "Ask some one to prepare a Deg of Karah Parshad (a sweet dish prepared from flour, sugar, ghee and water in Sikh religion) and bring it in front of Shri Guru Granth Sahib. It was brought. Baba Ji while standing in front of Shri Guru Granth Sahib prayed, O God, we are erring mortals. The Singhs have committed a blunder. Please forgive us and guide us in future. Prasad was distributed after the Ardas. The Naam Abhiyaas session continued for six days at a stretch and no body ever saw any poisonous creature anywhere. Baba Ji was very tender and kind-hearted. He was not at all in favour of hurting any creature without any specific cause. He used to say that if that Almighty was to be recognised then as our First Guru says page-469 'Thine light is contained in the creatures and the creatures are contained in thine light Thou, O mighty in conceivable Lord, art filling all' And Dhanasri First Guru, page-13 'Amongst all there is light and that light art thou. We will have to follow that. As 9th Guru Shri Guru Teg Bahadur Ji orders as Salok 9th Guru, page~1426. The saints proclaim that 'The venerable Lord abides in all hearts. 5th Guru orders Shalok Sahaskriti, page-1356 'The luminous Lord, the supreme Master And the great God abides in every heart. And Prabhati 5th Guru, page-1348 'He, the Lord is contained in all the hearts, Without Him, there is not another second. And Majh 5th Guru, page-108 'In every heart he salutes the exalted Lord. Without the one Master, There is no other second Nanak this is the essence of all wisdom O, Father. So as in Rag Majh 5th Guru, page-97 'All are called partners in thy grace Thou art seen alien to none. So the Great Guru has ordered at so many places to see one light in all the creatures. The person who sees light of God in every body can harm none. Even he will try not to speak rude words to anybody. Farid Ji says on page-1381 'Farid, the creator abides in creation, And the creation abides in the creator Whome should we call bad When there is none without Him. And Shalok Farid Ji, page -1384 'Utter thou not a single harsh word, Since thy true Master abides amongst all Break thou not any one's heart As invaluable are all these jewels. Precious like jewels are the minds of all To hurt them is not at all good. If thou desirest thy beloved, then, Hurt thou not any one's heart. Also Sri Rag 1st Guru,

page-25 The beings are thine and thou art their Master. All this is not possible by merely reading or empty discussions of knowledge but it requires thorough meditation and complete concentration. While going on foot Baba Ji was cautious so as to not run over any ant or other insect with his feet. Moreover he would warn the person walking behind him to also be careful.

..... More chapters will be added as translations are completed.