

SANT ATTAR SINGH JI MASTUANA VALE

Birth and Childhood

In village, Chima of the erstwhile Jind State (now in Sangrur district in the Punjab, India), there lived a simple and innocent farmer, named Baba Karam Singh, who married a pious lady, Bholi Ji. He earned his livelihood by tilling the land and rendered service to the visiting saints and sages. This holy couple used to pray the Almighty for the blessing of a son. One day, when Baba Karam Singh was going to till his land at 4 a.m. as usual, he met an unknown saint near his field, who told him that their prayers for a son had been accepted and a Divine Soul would appear in their house. He gave him a small phial of nectar with the

advice to return the same after it is touched by the holy soul. In due course of time, Mata Bholi Ji gave birth to a son on 28 March 1866 AD (Chet Shudi Samat 1923) and Baba Karam Singh recollected the promise and returned the holy nectar to the saint, who disappeared from the place. The boy was named Attar Singh (Sant Ji).

From his very childhood he showed signs of his future greatness and love for quiet meditation. He used to sit in a secluded corner of the house and meditated on the Divine Name. Even at the age of five, he remained engrossed in meditation undisturbed for long periods. But his mother always managed to pick him up after a great search. At the age of seven, he was asked to attend the

village school but he respectfully replied that he would receive that education which leads to the realization of truth.

After some time, his father made the boy saint graze the cattle. When he took his buffaloes and cows out of the village, he never struck them with a stick. In the fields, he would meditate on God's Name, and make the boys to do the same. Once he was sleeping under a tree, a Sadhu came and saw "Padam Rekha" (the super line on the feet of great saints and emperors) in his feet. He bowed down his head in deep devotion to the boy saint and said, "this boy shall become a very magnetic personality. Rajas and Maharajas shall pay homage to him." The Sadhu

spoke out these words and went his way.

From boyhood, Sant Ji was fond of feeding the poor and sharing everything with his companions. He obeyed his parents and attended to household duties and work in the fields. But he was so found of quiet meditation that for hours together he would merge himself in the One-in-All and the All-in-One. Father Karam Singh did not like the way of life of the boy saint and many a times reprimanded him.

Joining the Army

One day Baba Attar Singh addressed his mother with great love and humility, saying "Dear mother, the Lord has ordained me for a very high rank of life, please allow me to join the

army" and obtained his mother's consent. In 1885 AD he joined the army to fulfill his mission. Sant Ji did not accept the marriage proposal and conveyed to his parents that he was not ordained by God for marriage. He took "Amrit" (Baptism) from the five beloved ones (Panj Piaras), headed by Sant Baba Jodh Singh, a priest of army Sikh Temple, whom he served devotedly during his stay in the army. During this period, he devoted his time in studying the sacred books and meditating on the Divine Name. He was very active and up to date in this military duties and attained the first place in marksmanship.

At Hazoor Sahib

The saint soldier Attar Singh received the news of

death of his father which moved him to immerse in the Divine Reality at the earliest. He got reservation from the Army and to fulfill his heart's desire, he made his way on foot from Dera Ghazi Khan (now in Pakistan) straight for Hazoor Sahib Nanded (Maharashtra), the sacred shrine of Guru Gobind Singh Ji Maharaj, where he had taken himself away from the physical gaze of this world. In devotional mood and immersed in the Divine Name, he went on marching for a hundred miles at a stretch. On the bank of the river Godaveri at Hazoor Sahib, he meditated day and night for two years and was so much engrossed in the recitation of the Divine Name that he spent weeks together without any food. He never longed and went anywhere for food but used

to take it when somebody offered there. Guru Gobind Singh Ji showered all the Divine Bounties upon the young saint.

Seeing that the world in its vain pride was burning in the fire of jealousy, greed and selfishness, Guru Nanak determined to pray for them, and try somehow to find a cure for their ills. With this resolve, he made a bed of pebbles, and for many days and nights he sat without any food or drink except sand and bitter leaves of trees. In his meditation he reached the highest stage of sublimity (got in touch with the One-in-All and the All-in-One) and his heart was infused with the Divine Spirit and filled lowliness and humility. In his vision, he saw the whole world ablaze

in the fire of human passions. Moved with the Divine Mercy, he renounced the world and set out to show them the right path of peace and goodwill. With this resolve, and Bala and Mardana as his companions, he took leave of Bhaai Lalo, resolve, urging him to daily meditate on the Gurmantara Waheguru (all hail to thee O Remover of darkness of ignorance in the human mind) and make others meditate on it.

At the time of pilgrimage to Hazoor Sahib, a sikh devotee gave some money wrapped in a cloth to Sant Ji. Sant Ji buried this money in a pit near a bush. This money created a hindrance in the complete concentration of Sant Ji mind on the Divine Name during tranced meditation, because the Hermits

completely submit themselves to the Almighty Lord instead of learning towards worldly wealth. Therefore, he dug out this money and threw it in the Godaveri River. Besides Nagina Ghat, Sant Ji meditated at Banda Ghat, Gotam Ghat, Shikhar Ghat and paid homage to all holy places.

Once in an intense mood of worldly detachment and with full Divine love, Sant Attar Singh Ji Maharaj threw himself into a deep river water to offer his body as a food to crocodiles and fish. But the Divine power picked up his body and put out on the bank of the river Godaveri with Divine sermons sounding his ears that Thou art destined to service for the spiritual uplift of mankind.

One day, Sant Ji went five miles away along the river Godaveri and meditated in deep water for seven days continuously without food. On the sixth night, Bhai Nanoo Singh, Head Priest of Hazoor Sahib, had a dream in which Guru Gobind Singh Ji asked him to take food for his beloved Saint. Bhai Nanoo Singh took food next morning and went up to 4 miles but returned disappointed. Again during night, he received instructions in the dream that he should still go ahead with food. The next morning, he went there and offered food but Sant Ji refused to partake of it. On the narration of the Divine instructions by Bhai Nanoo Singh, Sant Ji ate the food, on the condition that as long as he stayed there, the

former would not related the story to any one.

At Hardawar Rishi Kesh

From Hazoor Sahib (in Maharashtra) he walked to Hardawar and Rishi Kesh (in Uttar Pradesh) through the thick forests where the lions were attracted towards his spirituality and crossed his way by waving tails just like cats. In the thick forests of Rishi Kesh, he sat in a tranced meditation (Samadhi) near a fountain where all feroceous wild animals, like lions and tigers, used to come for water during night. These animals smelled the body of the saint like pets but none attacked him. He remained immersed in a deep meditation for a year at Rishi Kesh. At this time, Sant Ji had only one

underwear (Kachhehra) and small woollen turban. He (Sant Ji) never allowed a single moment to go waste without the Divine Name. Early in the morning at 2'O clock he used to take dip in the Ganga (river) and returned to his place immediately and remained engrossed in the Divine Name up to noon. The wet underwear (Kachhehra) dried up itself with the body heat. At the time of distribution of food Sant Ji extended his hand quietly before the distributor and did not utter any word. Sant Ji ate some loaves (chapati) if some body gave to him otherwise he used to take water of the Ganga perceiving the Will of God and again sat in meditation. This way, nights also passed in meditation on the Divine Name and whenever he felt asleep, he would

take rest while in Samadhi. Once Sant Ji said to Mata Bhag Bhari, "I will sit under the shade of Polehian (shady tree) and she may bring the meals there." Some feeling of cleverness aroused in mother's mind and she said to Sant Ji, "Please do not worry, I shall reach you there myself". Next day, Mata tried her level best to locate Sant Ji but could not find anywhere. Later, she very humbly performed ardas (prayer) and said respectfully, "O Lord! We small persons cannot match with sages like you, kindly appear and bestow 'darshan". On the completion of the 'ardas', Sant Ji came in sight at that place immediately. Sant Ji laughed and remarked that he was sitting only here. Mata (mother) submitted that we worldly persons

cannot search for such priceless souls like Sant Ji through our worldly endeavours.

At Rishi Kesh, he expressed his desire to Sant Ram Singh Ji of Thamali for constant meditation at calm, quiet and secluded place. Sant Ram Singh had some hermitages in Sialkot and Rawalpindi region (now in Pakistan) and persuaded him to select any of these sites for his holy pursuit. Both the Saints walked to Sialkot through Sirmur State (in Himachal Pradesh). After touching the dust of holy shrines of the Tenth Guru (Paonta Sahib and Anandpur Sahib) and meditating at a holy place, Baru, they followed the route of Rishi Kesh, Dehradun, Paonta Sahib, Baru, Kumharhatti,

Anandpur Sahib, Una, Gurdaspur and Sialkot.

From Sialkot, he reached Amritsar and meditated constantly for three days on the third floor of 'Baba Atal'. On the fourth day, the moment a thought for food came to his mind, a person offered this to him. On this, Sant Ji bowed his head to Guru Ji with reverence, who fulfils the needs of all. From there, he reached his village, Chima and sat in the fields outside the village where his mother met him. She affectionately conveyed her consent for his Divine pursuit and asked him to carry on the meditation at that place so that she could see him daily. Sant Ji agreed but got a promise that she would not ask him for marriage. He started meditation and reciting

Japji Sahib daily to his mother at that site where now stands a grand Gurdwara, Nanaksar Chima. The mother could recite Japji Sahib by heart. One day, his mother longingly put forth the proposal for his marriage. Sant ji brushed aside this proposal with a hearty laughter and expressed that he was leaving this place as she had not kept her promise.

Discharge from the Army

Sant ji left Chima after three months. During this period Army administration was in search of Sant ji as he was not yet fully discharged from the service. Sant ji desired to complete the formalities of getting himself discharged from the Army. But some Army personnel suggested to Sant ji to carry on his

meditation mission as with the passage of time, due to his long absence from duty, his name would automatically be struck off from service register. Sant ji, however, insisted upon completing the formalities of the Army and submitted to the Colonel of his Regiment at Abbotabad (now in Pakistan). The Colonel tried to persuade him to remain in the Army by giving assurances that he would be promoted to the higher ranks. Sant ji told him that he had joined the service of the Divine Lord and was no more willing to serve any master other than Him. The Colonel put him in Army jail and used to check him throughout the night but always found Sant ji in a tranced meditation (Samadhi), which continued for three days without

taking even a drop of water. The Colonel was very much moved by this and discharged him from the Army with honour. The Colonel also gave away the first prize of Rifle Shooting Competition which Sant ji had won. Sant Ji distributed this prize money of one hundred rupees among the poor. All the soldiers took him in a procession and boarded him in a tonga for the village, Shahan ki Dheri, on way to Gurdwara Panja Sahib (now in Pakistan).

Holy Vision of Ten Gurus

While travelling in tonga, Sant ji was in a deep mood of thankfulness to Guru Nanak Dev ji with tears rolling on his Divine radiating cheeks. At this moment he had the holy vision of all the Ten Gurus around him and blessed him

for carrying out the gigantic holy taks assigned to him. At Shahan ki Dheri, Bhai Gurmukh Singh, persuaded Sant Ji to stay with him. Here Sant Ji recited Guru Granth Sahib continuously for nine months. After this Sant Ji reached Panja Sahib and had a dip in the holy tank. After paying homage to Panja Sahib, Sant Ji stayed at the bank of Kishan Ganga River near the town of Domel for seven months, and day and night immersed himself in meditation on God's Name (Waheguru). From here he decided to meet Sant Bhai Ram Singh at Thamali, who was anxiously awaiting for his arrival as earlier promised. On way to Thamali, Sant Ji resolved to meditate on a quiet hillock near Koh-mari with a fountain at its top. He brought an earthen pot, salt

and match box with him, with the idea that whenever he felt hungry, he would boil some mountain vegetation, and partake of it. For three days, he lost all sense of himself, and remained at one with the One-in-all and the All-in-One. On the fourth day, an old lady, who came to fetch water from the water spring and saw Sant Ji sitting there in meditation for three days, served him with two thick maize loaves, with sag (a vegetable) on them. When the good lady left the place, Sant Ji thought that wherever one goes God sends food for him, and also meeting of the various individuals are arranged as per the God's Will.

Uninterrupted Meditation at Kanoha

Sant Ji reached Rawalpindi (now in Pakistan) and meditated in Tapo Van for some time and after this met Sant Ram Singh Ji in 1894 AD (1950 Bikrami) at Thamali for completing his mission of meditation continuously at a secluded place. On the recommendation of Sant Ram Singh Ji, a thick forested place (Kanohe-Di-Jhangi) was selected which belonged to Bhai Wazir Singh. On the request of Mai Bhag Bhari, wife of Bhai Wazir Singh, through Sant Ram Singh Ji, Sant Ji did holy recitation of Guru Granth Sahib uninterruptedly (Akhand Path) in almost a single sitting. During all these years of spiritual pursuit, Sant Ji used to speak the

least. After the 'Akhand Path' Sant Ji resorted three times to prolonged meditation and immersion in the Divine reality, i.e. the One-in-All and the All-in-One; first for 40 days without taking any food, then for 6 months and later on for one year, which was initiated on 13 April (First of Baisakhi - the red letter day in the Sikh History, when Guru Gobind Singh Ji gave birth to Khalsa). Bhai Wazir Singh and Mai Bhag Bhari devotedly served him during this period.

Holy Gathering of Sangat

The fame of his first two Tapasiahs (Meditations) had already spread among the people, but this third long tap for one year went into all the corners of the Ilaqa. People began to flock from all

places, and the Phulahi grove at Kanoha became a centre of Hari Kirtan at all hours of the day. Besides this there were frequent Jags (free feasting for the rich and the poor) given by many a devotee, who came from distant parts of the country.) When one departed, another came and took his place.

In a very short time the fame of Sant Ji spread all over Rawalpindi district, and the number of the persons coming for his drashan went on increasing daily.

Soon regular morning and evening Dewans (congregational meetings) were established at the place. All the village people flocked there and sang sacred Hymns with Sant Ji as their guide. For a short

period it went on without any musical instruments, but within a few days regular musicians were attracted to the place, and a permanent Hari Kirtan Jatha was formed.

In this 'Jhangi' many snakes used to visit Sant Ji and had his holy 'Darshan' frequently. A cobra snake used to act as a guard and due to his fear nobody disturbed the uninterrupted meditation of Sant Ji in this thick forested place.

On an occasion when Sant Ji came to take his meals at Bhag Bhari's house her son Beant Singh was ill. The Mai (mother) was sitting in front of the fireplace with the child in her lap. Just as Sant Ji put his holy feet inside the room, the young child expired. Mai Bhag Bhari

covered it with her sheet and did not show the slightest sign of his death. Makhni, the sister of Bhai Wazir Singh was cooking the loaves. She spread the dari for Sant Ji and Bhai Wazir Singh, and asked Mai to serve the food. The Mai replied, "You do it, the child is very ill." After taking his food Sant Ji asked Mai Ji, "How is the child". The Mai replied "Maharaj Jee, You know everything." On seeing this Sant Ji spoke out, "This is really true Seva." Sant Ji advised Mai Bhag Bhari not to be happy or sad on the worldly affairs. There was no son in your fortune! Only on account of your selfless service to the Sadh Sangat, some sacred soul took birth and also left this world as per the sweet will of the God.

Just in front of Bhai Wazir Singh's house, there was a Kacha well. Many a time Sant Ji told them to make it Pucca. Mai Bhag Bhari and her husband replied, "Sir, the water of this well is bitter." One day Sant Ji took some water in his hand and dropped it in to the well, saying, now have the well made Pucca, its water is sweet. The fortunate couple obeyed and at once brought some labourers and had the well properly dug up. After four or five days, pure fresh sweet water gushed up in plenty. Then masons were employed and the well was made pucca.

Later on, Mai Bhag Bhari and Bhai Nand Singh came to Amritsar for the holy sight "Darshan" of Sant Ji and they told that Hari Singh (their son) had

expired. Sant Ji remarked, "You might have committed something wrong. You were cautioned that you should always consider Bhai Hari Singh in the same way as myself." Bhai Hari Singh was a pious soul and he did not like to under go any bondage. So, he came with his sweet will and left with his own pleasure as ordained. Mai Ji admitted her mistake and told Sant Ji that they wanted to marry him. Thereafter, they submitted to the Will of the God.

One day, Sir Baba Khem Singh Ji Bedi visited 'Jhangi' but Sant ji was asleep. He saw a 'Padam Rekha' (Super Line) on the soles of feet of Sant Ji and explained that one day this young saint would be either a great king or a prophet (Avtar). Many people

occasionally had vision of Divine soldiers providing guard to Sant Ji. On enquiry, Sant Ji remarked that these things should not be divulged to any one and nobody should interfere in Divine affairs.

In a year, there was no rain in this region and all the villagers requested Sant Ji to handle a plough in the field with a prayer for rain. Sant Ji stated, it is a natural phenomenon and we should abide by that. But on the persistent request of the Sangat (the holy congregation). Sant Ji did so and "Lo, the clouds gather and there is a heavy downpour".

Sant Ji Meditated on the Divine Name uninterruptedly for many days on the sand of 'Luni' of Kanshi river bed during the

month of June and drenched the sand with his sweat as if the soil was made sacred with the tiny drops of the Divine Name.

Baba Khem Singh Ji Bedi was having great affection and regards for Sant Ji and once he sent very valuable woolen shawls and other material for Sant Ji on the occasion of marriage of his daughter. Sant Ji returned these articles with the remarks that he was ascetic (Faqr or hermit) and not in need of these valuables. Baba Ji remarked with affection that though the young saint had refused to accept these valuables now, one day "Rajas" and "Maharajas" would make offerings of such valuables to him and touch his holy feet.

Once Sant Ji was singing holy hymn (Kirtan) on the bank of Lal River near Rawalpindi, four snakes came in front of him, listened "Gurbani" and silently disappeared after two hours when the Kirtan was over. Once Sant Ji was walking, a cobra snake appeared and took five rounds of his holy body and disappeared after getting spiritual bliss. Thakur Nihal Singh Ji of Haripur on his last breath desired to meet Sant Ji, who appeared there and had dis-courses of spiritualism with him.

Sant Ji met congregation of 50 muslim saints (Faqr), who were smoking pipes but left the same spontaneously exclaiming that the Divine Light in the form of human being had come there to bless them. Sant Ji started

spiritual discourse and recited holy hymns (Shabad) of Guru Nanak Dev Ji in Persian which brought all the muslim hermits in spiritual bliss. The Divine wave of the All-in-One and the One-in-All ran through all their hearts.

Once Sant Ji was so much intuned with the All-pervading that the whole of the thick forest started vibrating with the Divine Name (Waheguru). Perceiving this, a muslim saint of this forest searched Sant Ji and offered roasted gram. Sant Ji also met Baba Kahan Singh in Peshawar and blessed him with spiritual discourse. Many a times when Sant Ji was hearing holy hymns (Kirtan) the poisonous scorpions used to crawl on the body of Sant Ji but he did not

allow anybody to remove them.

At the time of touring the Sindh area, Sant Ji and his party did not take meals for two days while travelling in the train. At the night halt at a Gurdwara, Sant Ji took very light food, but the devotees ate to their capacity and remained asleep till 5'O clock in the morning. Sant Ji according to his schedule got up at 1 a.m., took bath and engaged in daily prayer and meditation. At 5'O clock Sant Ji awoke all other devotees and remarked that "The asceticism (Faqiri) is very far off. We cannot become real hermit till we do not detach ourselves from our bodily desires through meditation on the Divine Name and recitation of holy hymns. With minor problems, we start feeling

hunted and under the influence of bodily requirements we forget the Satguru's directions. The usefulness of wearing hermetic dress is that one should keep in his mind the honour or modesty of the sacred dress and always remember the Satguru's Advice."

Meeting Sant Sham Singh Ji

Sant Baba Attar Singh Ji and Sant Baba Sham Singh Ji, both Brahmagyanies met each other at Panja Sahib and later on at Amritsar and had spiritual discourses. Baba Sham Singh Ji made an offering of five paise and a coconut to Sant Attar Singh Ji with the request to shower the Divine Name throughout the world for the Eternal peace. Sant Ji used to prostrate in front of Guru Granth Sahib

in the Golden Temple Amritsar for hours together and on an enquiry he revealed that he was passing on to Satguru the offerings of the people, who used to bow and touch his feet consciously or unconsciously.

Testing a Saint is a Sin

Many people used to come to Sant Ji with an idea of testing him but he used to reveal whatever they had in their mind. They, being engulfed in the Divine fear, begged pardon and Sant Ji showered peace on them after conveying that the trial of any Saint is a sin. Bhai Ghaniah along with his two accomplices watched secretly to observe that Sant Ji remained to samadhi for the whole night. In the morning they begged pardon of Sant Ji for the

commitment of the mistake that they should not have put Sant Ji to test. Sant Ji pardoned them and advised not to put such holy person to test any time. These three persons realized this and later took holy nectar of Guru (Amrit). A robber of village Kallar namely Ganesha Ram was greatly influenced by the meditation of Sant Ji. He gave up robberies and violence and started service to the humanity. Once, two young ladies were sent to Sant Ji's sleeping place for trial, but they started weeping due to the Divine fear. Sant Ji pardoned them.

Honest Earning Effects Spiritual Advance

At many places, Sant Ji preached devotees that the meals partaken from the

food articles earned with honesty and hard work had a great effect on the concentration of mind during meditation. At one time at village Dhamial, he held consultations with his party and decided to work as labourers and earn their daily meals by the sweat of their brow; saying, "We are a burden on the society, we should earn our own livelihood. The food so earned helps in fixing one's mind on the Divine Name." Two of his devotees Bhai Kalyan Singh and another one went to the village in the garb of labourers and found work with a Sikh, building a new house. They worked with such zest and whole heartedness that the owner of the house felt, that they were not ordinary workmen. During the rest time at noon he took both of them one side and asked

them, "Who are you?" Both of them replied, "We are workmen and have come for work." Then the owner of the house said, you have finished the whole day's work in half the time, take your full wages (8 annas) and go home. But Bhai Kalyan Singh refused to do so saying, "It is not right for us to take the full wages for the day when we have only worked for half the time." In the evening when the wages were distributed to all, they also got 8 annas each. With this they bought provisions and came to the cave, cooked food and brought it to Sant Ji Maharaj. After Sant Ji had taken his meals, he spoke out, "Today the food is very delicious, there is special sweetness in this." Naturally the food earned by honest labour has a special sweetness and

uplifting influence on the mind. Tomorrow I will also accompany you. Next day dressed as a labourer he went to the house. The last day's experience had already raised a doubt in the mind of the master of the house that these persons were not ordinary workmen. This morning when he saw the Divine radiant shining forehead and intoxicated eyes of Sant Ji Maharaj, he said you are not labourers; have mercy upon me. Grant me sight of your holy countenance, I am ready to serve you in any way. While the master of the house was so addressing Sant Ji, some more Sikhs of the village came to the spot. All of them with folded hands said, "Our hearts tell us that you are a God Conscious Sadhu. Have mercy on our village and

give us an opportunity to serve you. This is the only way by which we can get a chance of uplifting ourselves". Sant Ji granted their request, saying, "Very well! Send us food from the house of those persons who earn their livelihood by the sweat of their brow". The village people made this arrangement and Sant Ji stayed at Dhamial for two months. Daily there were Hari Kirtan Diwans both in the morning and evening and many a person began meditating on the Guru Mantra "Wahe-Guru".

During a Dewan (congregation) at Dehra Khalsa a boy named Hukam Singh had a thinking in his mind that if Sant Ji was a perfect or accomplished sage he would manage in getting the 'darshan' of the Divien God to whom Sant Ji

at once understood the telepathy conviction through and started singing the holy hymns, "Kahe ray ban khojan Jaayee, Sarb niwasi sada alepa tohi sang smaaee" (684). What is the need of searching the God in the forest? He (God) is omnipresent and also remains aloof from the worldly material. He (God) also remains with everyone. Sant Ji sang the holy hymns in a particular mood. The boy felt the presence of God in his mind and he was greatly satisfied. While returning, doubt again aroused in his mind that all hermits sing hymns like this, but Sant Ji did not tell the portrait of the Divine Lord. Sant Ji again visualized his doubt and called him near. Then Sant Ji first pointed out his finger straight towards the sky and then downward and

remarked. "The Divine Lord can take the person upward in this manner and similarly if a person who goes up and his mind gets involved in doubts, he could be brought down by Him, (the Divine God) in no time." Those who want holy sight 'Darshan', they should get up early in the morning, take bath, recite hymns (Gurbani) and render rewardless service to sangat and continuously meditate on the Divine Name (Behndian Uthdian Harnam Dhiyawe, 305) to recite the Divine Name all the time. "If they do so, only then they can feel the Divine Light and enjoy the holy sight of the Beloved Lord in all situations (Sorrows and Pleasures). The boy got satisfaction and having reached his village, he engulfed himself in the Divine Name and the

service of the Saadh Sangat (sages and holy congregation).

Mother Bholi Ji

When Mata Bholi Ji, the mother of Sant Ji met him at Dera Khalsa, then Sant Ji bowed his head and humourously asked, " 'O' mother, am I engaged in some bad work?" Mata Ji innocently replied, "No, my dear son". Thereafter obeying Sant Ji, Mata Ji stayed in the Saadh Sangat and engrossed herself in meditation on the Divine Name. As per the advice of Sant Ji, she tolerated all sufferings on her body considering these as the sweet Will of God. In the last days of the life of Mata Ji, she developed an abscess near the knee joint which did not allow her even to get up from the

bed. The agony was so severe that a worldly person could not have been able to bear it. One day, Sant Ji came to her room and got her room vacated from all the devotees attending on her. Sitting on her bed side, Sant Ji revealed her the complete spiritual method of obeying the God's will and remaining in His order.

"So Sikh Sakha Bandhap Hai Bhaai

Jo Guru Ke Bhane Wich Aawe.

Aapne Bhane Jo Chale Bhaai

Wichher Chotan Khawe" (601)

He is the devotee or friend or relative, who follows the ordain of God. Those who act according to their own will, suffer and remain detached from the Divine God. Mata Bholi Ji

fully understood this doctrine and took this to her heart and bore all bodily sufferings and agonies as a sweet will of the God and did not utter even a single word of ungratefulness. Perceiving the death very near, Sant Teja Singh asked mother whether he should send a request to Sant Attar Singh Ji for his arrival here. Mother replied that from where you would like to call Sant Ji (Sant Attar Singh Ji). He was with her all the time. Sant Ji was omnipresent. Sant Teja Singh told this thing to Sant Attar Singh Ji when mother had expired and further shared his views with Sant Ji that it seemed that mother had expired after attaining the union of her should with the Divine Lord and got salvation. Sant Ji agreed and confirmed it. It was only the miracle of abiding

by the Will of God and obeying His Order. Sant Ji did not cure her mother's knee with his power cut made respected mother to understand the Will and Order of God and blessed salvation :

"Nanak Sa Karmaat Sahib Tuthe Jo Miley"

Miracles are only those which are bestowed by His (God) blessings.

Tribals Request Rain

Once Sant Ji was going in a tonga from Peshawar to Kohat (now in Pakistan). These areas, which were inhabited by muslim martial tribes (Pathans and Kabalis), were under extreme drought spell due to which even drinking water became scarce. On seeing the Divine radiation on the face of Sant ji, five

muslim tribals caught hold of the horse of the tonga and prayed Sant ji, bowing their heads with reverence, to bestow rain to save their population. Sant Ji told that he is a human being like them and rain is controlled by the "Allah" (God). They insisted with the tears rolling and exclaimed "You are in tune with God and save the mankind and animal life of this area." On their appeal, Sant ji got down and told them "Let us pray together". Sant Ji recited the Divine Name and holy hymns of Guru Nanak and "Lo, the clouds gather and heavy rain is there". All the muslim tribals heaved a deep sigh of relief and spiritual bliss.

Showering Peace

Sant Ji was riding a horse while going to Tarn

Taran in the company of Sikhs, who perceived that Sant Ji looked like Guru Gobind Singh Ji - The moment this thought wave flashed the minds of these persons, Sant ji at once got down from the horse and started walking with them and did not ride the horse in spite of their insistence. A sikh devotee, who used to sleep in the room of Sant Ji, asked him, "what make you to wake up spontaneously at midnight and bring you in utmost prayer and merciful mood". Sant Ji, avoided and brushed aside this but on his insistence, he stated that he visualized the whole world engulfed in a flame and being roasted like grains in the fire of lust, wrath, greed, etc. at that moment, he started praying and begged mercy from the Divine Lord showering peace on the world.

After this revelation, Sant Ji removed this fellow from his room as he interfered in the Divine affairs.

Release of Rehmat Khan

A muslim named Rehmat Khan was entrapped in a false murder case and was ordered to be put to gallows in the Central Jail, Lahore. He was praying to Nanak Peer for his innocence and protection. On perceiving his prayer, Sant Ji rushed to Central Jail, Lahore and met Rehmat Khan three hours before his hanging time. He bowed with tears before His Holiness and pleaded his innocence. Sant ji showered spiritual bliss on him and told that Guru Nanak Peer would get him released from the jail before hanging time. As soon as, Sant Ji left

jail, a telegram was received from the Viceroy of India to whom Rehmat Khan had made a mercy appeal and he was released from the jail.

Recite Hymns for Langar

At times, when the number of persons gathered to take food in the 'Langar' (free common kitchen) was much more than expected, the house-holders used to fear the shortage of food. Sant Ji visualising their fear used to get all the food covered with sheets and asked them to recite the Divine Name and serve the food (Page 1426, Guru Granth Sahib) "Tichar Mool Na Thurindo Jichar Aap Kirpal, Shabad Akhut Baba Nanaka Khahe Kharach Dhan Mal."

Even after serving the food to the gathering, it is still left in plenty.

Bringing to Light The Mastuana

A secluded thick forest near Sangruru (Punjab, India) (in erstwhile Jind State) was called Mastuana where either cattle used to graze or wandering hermits used to meditate. On his first visit to this place, Sant Attar Singh ji perceived that this land was blessed by Guru Nanak Dev Ji and other Gurus and many Saints in the past performed deep meditation. He developed this place into a spiritual and educational centre from 1901-1925 AD with voluntary service of devoted and dedicated persons like Sant Gulab Singh ji, Sant Bishan Singh

Ji, Sant Teja Singh Ji and many other blessed souls. In 1906, a school was opened in Mastuana and Sant Teja Singh Ji dedicated his life to Sant Attar Singh Ji for this.

When Sant Ji came to stay at Mastuana, the sangat donated money which was mostly spent for common kitchen by the Sewaks (devotees). Every day, Krah Parshad (a sweet sacrament) and other eatables were served in enough quantity in the Langar. With the attractive meals, more than 500 wandering hermits gathered there. When the construction of Gurdwara building was started, Sant Ji advised the Sewaks to spend the whole offering for the purpose of building. Krah Parshad and other delicious eatables being

prepared in the kitchen were stopped. Very simple meals were advised to be served. With this, only about 50 devotees stayed there and all other who were fond of delicious meals left the Gurdwara. Sant ji remarked that all the ingenuine persons had gone, but only a few true and faithful devotees are enough for service.

Spiritual Message of Brotherhood

Principal Niranjan Singh Mehta of Khalsa College, Amritsar met Sant Baba Singh Ji and prayed for the Divine Name but Baba Ji directed him to go to Sant Baba Attar Singh Ji at Lahore in 1905 AD and later on took "Amrit" from him at Tarn Taran Sahib and his name was converted to Teja Singh. He, later on,

emerged as a great Saint with the blessing of Sant Attar Singh Ji. In 1906 AD he dedicated his life to Sant Attar Singh Ji at Mastuana for the establishment of an educational institution. Sant Attar Singh Ji sent Principal Teja Singh to Europe and America to spread the Divine message of Guru Nanak for sowing the seed of spiritual brotherhood and also to acquire western scientific education so that these could be usefully blended with spiritual education in an institute. On the eve of departure of Principal Teja Singh to abroad, Sant Attar Singh Ji showered the following holy words upon him :

1. Keep you entire original form of body and hair intact, do not enter into controversies, simply say with

folded hands that we have not formed this, it is the gift of God.

2. Wherever you go, establish Sikh temples

3. Convey the message to the people of western countries (Europe and America) that the development of occult powers (Ridhi and Sidhi) to work miracles is nothing. The Divine Realization is much beyond these.

4. One, who develops desire and craving under the influence of ego for delivering spiritual discourses and lectures, should desist from doing so and the other, who is free from these cravings, may do so.

Sant Teja Singh Ji carried out this mission throughout Europe, specially England, USA, Canada, Japan and Malaya.

Bodily Guru Concept

Once a learned person requested Sant Attar Singh Ji to express his opinion about "Guru" (Dehdhari Guru). Sant Ji stated that body of a person was never a Guru and would never be so. Only the Divine Name (Shabad) is a Guru (Divine Light). In fact, Guru Nanak revealed this to the hermits and ages (Sidhs) on the peak of Himalayas (Kailash Parvat) that the Divine Name is the Guru and mind is the disciple of the same. Sant Ji remarked with all humility that the people regard him as Saint but it is difficult to be even a Sikh (Disciple of Guru Nanak).

The Delhi Royal Session

In 1911 AD, King George visited Delhi and all the Cheiftains, Rajas, Maharajs and renowned Sikhs were invited to attend the royal session (Drbar). The Maharajas of Sikh States requested Sant Ji to lead the procession of Sikhs in Delhi on this occasion which started from Chandni Chowk for Red Fort with Guru Granth Sahib on elephant and then by Maharajas of Patiala, Jind, Faridkot and other states, Sikh Cheiftains and prominent Sikhs. On this occasion Bhai Teja Singh and other Sikhs requested Sant Ji to recite a psalm (Shabad). All along this journey from Sees Ganj to the Red Fort, Sant Ji remained immersed in a deep meditation with his eyes shut. When he opened

his divinely illumined eyes, there arose from the very depth of his soul, the following soul stirring tune (Page 856 and 201, Guru Granth Sahib) :

"Kou Har Saman nahi Raja

*Ek Bhoopat Sabh Diwas Chaar
Kae Jhoothae Karat Diwaja."
(856)*

No King is as great as the God. These monarchs, lasting four days, make false ostentation.

*Thir Ghar Baiso Har Jan
Pyare Satgur Tumre Kaj Swaare
(1) (Rahau)*

*Dushat Dut Parmeshar
Maare Jan Ki Pajj Rakhi Kartaare
(1)*

*Baadshah Shab Sab Vas
kar Deene Amrit Nam Maha Ras
Peene (2)*

*Nirbhau Hoai Bhajo
Bhagwan Saadh Sangat Mil keene
Dan (3)*

*Saran Pare Prabh
Antarjami Nanak Ot Pakri Prabh
Suami (4) (201)*

*O dear servant of the
Lord, Hold thy self in poise in thy
(mind's) home.*

*That by the grace of the
true Guru, all thy tasks are
fulfilled*

*And thy God slayeth all
the Demons (within thee).*

*And Saves thy bonour, O
thou Servant of the creator -
Lord,*

*All Kings and Emperors
are placed at thy disposal.*

*And thou partakest of the
Nectar of the great Essence.*

*And in fearlessness, thou
meditatest on the Supreme Lord,*

*Yea, this is how thou art
Blest in the society of saints.*

*Nanak seek the refuge of
the Lord, the Learner-Knower.*

*Yea, Of this supreme Lord,
and the Master.*

Throughout the
recitation of this psalm, the
whole congregation in the
procession sang aloud the
couplet of the psalm turn by
turn with Sant Ji. Then with
the end of the above psalm
Sant Ji sang alongwith the
congregation the following
sentence for a few minutes
:

*Kalgi Wale De
Darbar Khushian Nit Navian*

"Boundless are the
joys and happinesses in the
Divine Royal Darbar of
Kalgidhar Dasmesh Father"

It was at this juncture
when the soul stirring voice
immersed deep in the
Divine Name created a

Divine Aura all around, that
the procession reached the
front of Dewan-e-Khas.
King George V and his Royal
Priest were sitting in the
Red Fort alongwith the
Viceroy, all the Rajas,
Maharajas, Nawabs and
Senior Officers. On seeing
the Divinely Radiant face of
Sant Ji, King George V
enquired about him with
unavoidable
enquisitiveness. The King
was informed that His
Holiness was Sant Attar
Singh Ji, the Lord Bishop
and the greatest saint
among Sikhs. The royal
Priest spoke out, "I have
never seen such a glorious
divinely illumined face. I
feel he is filled with special
divine power. Had we such
a divine personality
amongst us, we would have
converted the entire world
to christianity."

Gurdwara Damdama Sahib Talwandi Sabo

In the mid-twenties, Sant Ji undertook the construction of holy tank and other Gurdwara buildings at Damdama Sahib Talwandi in the Punjab (India), where Guru Gobind Singh Ji rested for some time after his last fight against tyranny and completed the Holy Guru Granth Sahib. For this purpose, Sant Ji used to ask everybody for rendering service and contribution. At Simla, he went from house to house to arouse the spirit of service and conveyed to all that ""our would not come across such a beggar like me begging for this holy cause."" Many rich persons and Maharaja of Patiala requested Sant Ji with folded hands that he may not beg contributions

from the commoners as the former were ready to donate all the money required for construction work at Damdama Sahib Talwandi. Sant Ji turned down this offer with the remarks that the blessings of Guru Nanak can create a river of gold for this purpose. But he had taken up this holy work for the spiritual uplift of the mankind. He desired that every person whether poor or rich should contribute for getting spiritual blessings of the Gurus.

Promoting Education

Sant Attar Singh Ji Maharaj laid great emphasis on promoting education with spiritualism. He set up a school for girls in 1906 AD and thereafter a school for boys and the Akal Degree College at Mastuana. Thus

he developed Mastuana as a key centre for the growth of Sikhism and imparting of temporal education combined with spiritual education based on Guru Nanak's religious philosophy complying with the commandment of Guru Gobind Singh Ji. He established a series of schools and colleges in different areas at different places and laid their foundation stones. He invariably participated in all the Sikh Educational conferences and provided motivation for opening a number of schools and colleges. Accepting the request of Pandit Madan Mohan Malvya-a great social thinker and social reformer of his time, and a number of Rajas and Maharajas, he laid the foundation stone of

'Banaras Hindu University' in 1914 AD.

Reverence of Holy Hymns

Once Sant Ji went to a village in a chariot and the 'Sangat' (holy congregation) came for reception by singing hymns of Gurbani (Shabad Kirtan). Sant Ji at once got down from the chariot in respect and reverence of "Shabad Kirtan". Many people tried to bow and touch the feet of Sant Ji, but His Holiness avoided and discouraged this with the remarks that "We should always exchange the Guru Fateh (greetings) with folded hands and specially so when the recitation of holy hymns (Shabad Kirtan) is going on". On an enquiry by an aged Sikh, Sant Ji stated that there is one and only one Divine Word (Shabad)

prevailing in the hearts of mankind. There is no caste, creed, high or low in the world according to the holy hymns (Gurbani).

"Amrit" - The Invaluable

He disseminated the spiritual knowledge, recited the Divine Name and Gurbani amongst all throughout India especially Pothohar (Peshawar to Lahore) and Sind (now in Pakistan) and Malwa in the Punjab (India). He baptised more than 12 lakh persons. It was at Dehra Khalsa that master Tara Singh who was only a school boy at that time took his 'Amrita' and as he says himself a great change came in his life. Like Master Tara Singh, Bhai Sahib Bhai Teja Singh who afterwards worked as 'Head Granthi' at Nanakana sahib was drawn from 'Kahuta'

for his darshana. He was so attracted by him that he left service from the Khalsa School at 'Kahuta' and stayed with Sant Ji. Besides these two many a person who became noble Sikh missionaries took 'Amrit' from Sant Ji at this place. A priest of Gurdwara Tarn Taran Sahib requested Sant Ji that thousands of Sikhs, who were getting "Amrit" (the holy nectar of Tenth Guru) should offer Rs. 1¼ each to the Gurdwara. Sant Ji remarked "Oh priest, even the kingdom of the whole world is not equivalent to the "Amrit" and how can we tell the price of this as Rs. 1¼. In fact, a sikh attains the "Amrit" after offering his head to the Divine Master. The effect of the holy "Amrit" remains within the heart of the Sikh for seven births to go on reminding

him for the Divine Realization when the Sikh remains under the veil of lust, wrath, ego, avarice and worldly attachment". While getting "Amrit" a Sikh told that he used to remove his hairs. On hearing this, Sant Ji was so much moved and immersed in the Divine mood that tears started rolling down from his eyes and spoke Divine words that, "Oh Sikh, you have punched the body of Satguru, Divine Master, by removing the hairs."

Sant Ji always remained prepared for baptising (to give holy nectar, Amrit), but never compelled anyone for this holy purpose. He used to say, "Bhai, this is the spiritual ship of Guru Nanak, he who would board the ship will cross over this worldly ocean of desires.

The Amrit is the seed of sap of the divine Name, love and heroism. It has no relation with the body. Whosoever comes to take Amrit, let him come and he who does not wish, he may be left." Some devotees raised objection that why did Sant Ji administer baptism without any distinction of gender (male or female)? Why did Sant Ji baptise the male and female together? Sant Ji told, "Bhai, no one is prohibited from getting a ticket to board the spiritual ship of Guru Kalgidhar; any male may get it or any female. I cannot deny any person from this". Once a so called educated Sikh asked, why Sant Ji was baptising (giving Amrit) the Sikhs when they do not follow rituals strictly and rigorously. Sant Ji stated that every baptised Sikh

was told of rituals properly and if he did not follow, then he was responsible. Some doubted further that a person who follows Gurmat strictly was only entitled to get 'Amrit' and become a fulfilled Khalsa. Sant Ji said, "To become Khalsa was a very difficult task. Till a person becomes God conscious, he is mere a candidate". Sant Ji further remarked that we did not care for the things which were required to be searched and bothered for the trifling matters coming in the way. This criticism created hindrance in our journey to the spiritual world and did not allow us to move smoothly on the right path.

Once Sant Ji asked Bhai Teja Singh Ji about the population of Sikhs in the early twenties. He informed

that it was about 40 lakhs. On hearing this Sant Ji stated that out of this population he visualised hardly four "Khalsas", who according to the definition given by Guru Gobind Singh Ji, had realised the Divine Light within and had become one with Him. Guru Gobind Singh Ji says.

*"Atam Ras Jeh Janhi So
Hai Khals Dev*

*Prabh Mein Mo mein Taas
Mein Ranchak Naahin Bhave"*

He who has realised the Divine within is the true Khalsa. He is at one with God and myself.

Spiritual Humility

Sant Ji used to state that the real king on this earth is the farmer who produces food for sustaining mankind. Once

Sant Ji pointed to Bhai Teja Singh Ji (Sant) "You have passed many worldly examinations with high degrees but the examination of the spiritual science is qualified on the day when somebody criticises and showers hundreds of abuses on a person and he remains serene, calm and quiet without developing any irritation of hatredness."

Yog Vashisht

Bhai Teja Singh Ji brought holy book of "Yog Vashisht" in which the sage (Rishi) Vashisht Ji had narrated the sphere of God consciousness or the Realization of the Divine within to Sri Ram Chander Ji 'Avtar' (Prophet). Sant Ji used to explain the verses of Yog Vashisht to the congregation daily. When

the whole of Yog Vashisht was recited, Sant Ji stated that the gist of this spiritual book is that one should realise the Divine Light within and see the One-in-All and the All-in-One.

Advice to Sikh Leaders

One day, some sikh leaders met Sant Ji Maharaj and expressed great concern about dissention in the sikh community. Sant Ji replied they should solve their problems themselves. On their repeated requests for guidance, Sant Ji Maharaj advised that all leaders of different groups should get to-gether at Sri Akal Takhat Sahib, Amritsar and with full devotion listen together the holy hymns (Gurbani). The Divine Light will unite them and bring all of them on the right path. The leaders again requested

for some political solution. Sant Ji Maharaj responded to their request and replied "You will always be successful in your mission, when you select righteous persons without any bias Panj Pyaras and obey them as your leaders. They should be respected and obeyed till they live and follow the path shown by the Guru."

Progress of the Panth Khalsa and Peace

In his presidential address at the Sikh Educational Conference held at Ferozpur in 1915 AD, Sant Ji Maharaj pointed out to the congregation that we are all interested in the progress of the Khalsa Panth. But dear devotees, this progress will come on the day when all of you start taking bath in the

early hours (at least 3 hours before sunrise) of the morning in each house, each village, each town and each city and meditate on the Divine Name. When there is common treasury and everybody contributes one-tenth of his income monthly or yearly, then there will be no need to appeal for money for any common services. While making an appeal, the fearlessness in the mind gets weakened. Every one should give priority to the recitation of the Divine Name and Shabad Hari Kirtan (singing of the hymns).

Prayer Succeeds

At the time of congregation of Sadh Sangat at Jaitto, there was acute shortage of water on account of participation of a

large number of devotees and scorching heat. The devotees requested the Sant Ji that he (Sant Ji) might perform prayer for the rain. Sant Ji remarked, "Wich Sangat Har Prabh Wasse Jio"

The Divine God always lives in the Sangat (congregation). Let us earnestly commune with the God together, He would certainly listen to our request. After the prayer, Sant Ji sang this whole Shabad (hymn) and also got recited by the Sangat in a high pitch. "Babiha Amrit Wele Bolea Tan Dar Sunee Pukar, Megha Nu Pharmann Hoa Warso Kirpa Dhar." 1285.

Babiha (a bird) chirped for rain early in the morning and his chirping was heard at the

door of the Almighty and He (God) ordered the deity of rains for bringing heavy showers.

After sometime it rained so heavily that there remained no shortage of water.

Spiritual Discourses with Sant Gyani Sunder Singh Ji

On the completion of Akhand Paths (uninterrupted reading) of Guru Granth Sahib (holy Sikh scripture) at Gangsar Jaitu, Sant Ji met Gyani Sunder Singh Ji and told him that, "All are now pressing hard that panth (followers of Sikhism) should be united. Had this union been strengthened on the basis of meditation and reciting of holy hymns, it would have not been possible for any one or any

power to put wedge in it and create hinderance in their pursuit." Sant Ji further asked Gyani Singh Ji, if he could come to Talwandi Sabo and hold discourse (Katha) on the whole Guru Granth Sahib then it would be an act of benefactor. So according to this decision, the discourse on Guru Granth Sahib was started on 5 October and concluded on 26 March 1926 AD.

One day Gyani Sunder Singh Ji requested Sant Ji that it has been written in Shastras (Hindu scriptures) that the soul (Life) of person comes down to earth through the rays of moon or through the showers of the rain and change into foodgrains. Then, their consumption by men and women turns into blood and semen resulting

into the formation of human body. Be kind enough to throw light on this subject. Sant Ji spoke "Gyani Sunder Singh Ji, as the Akash (sphere) is every where, but where we build a roof over the walls then it is called by the name of Mata Akash. Similarly, the Divine Lord is indestructible and omnipresent, sperm of father and ova of mother also exist under the Almighty's Reliance, when human body is formed. Before this, the Divine God also exists in the ovum of the expectant mother. On account of His (God) existence every where, it never comes from any where. Only after the formation of a body, a human being gets the name of 'Jeev' (a living organism having life)".

One Day, Sant Gyanni Sunder Singh Ji, while holding discussion on practising the Divine Name, said, "If Guru Nanak Dev Ji showers his blessings on a person, he could attain the next spiritual stage automatically provided, he recites the Divine Name in single track devotion. Therefore, a person has only to meditate, practising single track devotion". On this, Sant Ji confirmed it to be correct. In the beginning a sikh devotee recites the Divine Name and holy hymn loudly. By this way, his attention concentrates. After that with meditation only, one can remain in the stage of concentration. Later, lips become motionless and only tongue practices the Divine Name. After some time, the tongue too stops movement. Then 'Kanth' (pharynx) also

stops working and subsequently direct constant link with the Divine God is established. In this stage, each and every hair of the human body emits the sound of 'Waheguru' (the Divine Name). And even all world and every thing in it is heard reciting 'Waheguru'.

"Jo Bolat Hai Mirg Meen Pankhero

So Bin Har Japat Hai Nahi Hore" (1265)

"Whatsoever deer, fish, birds speak, they only recite the Divine Naam."

A devoted person like this, lives in this world without involving himself in the worldly affairs.

Once, when Sant Gyanni Sunder Singh Ji visited Mastuana and while

discussing the Divine Thoughts mutually, Sant Ji said, "Gyani Singh Ji, we (Sant Ji) with the reliance of Gurmanter (the Divine Name, Waheguru), the state of our mind turns from solicitude to thoughtlessness. And keeping ourselves within our bodily structure, we establish link with the Almighty. This method is adopted by us." But brave persons like you, with the reliance of 'Gyan' (the Divine Knowledge), keeping yourself in the solicitous state and through self perception, set up relationship with the Divine God." Sant Gyani Singh Ji requested that the method which your goodself (Sant Ji) had adopted and enlightened to us is really a good and superior one.

Invaluable Words at Sirinagar

During the last visit to Sirinagar, the evening Dewan (congregation) was held in the Guest House (Dak-Bungalow). After the closing of the Dewan, Sant Ji remarked that this was the congregation of the deities, thirty crore deities, martyrs and devotees were present. He further said, "Bhai, responsibility is very heavy and it is difficult to treat every one equally or without any discrimination and to get love and affection from every body. Satguru may be kind enough and bestow strength so that the work could be completed. It is not difficult to form a separate Jatha (group) and make some followers".

One day at Srinagar, Sant Ji was having a pleasure trip in the Dal Lake and saw reflection of mountains surrounding the lake in the restful water. Sant Ji said to Sant Teja Singh Ji, "The hills which we see in the water, in fact is not reality. Similarly, in the vast sea of the sphere, the world is only in image without any reality."

While walking along the Dal Lake, Sant Ji saw an English lady in the evening and remarked, "Bhai, they are ghost (person of filthy disposition). Since the existence of Bharat Warsha (India) such type of sinful atmosphere never prevailed in this country. Even Aurangzeb was better than the English, as he used to earn his day's meal by himself writing the Qoran Shrif. In his this doing,

there was an indication of asceticism. But now-a-days, people laugh at the asceticism. This sinful period too would pass."

One evening at Sirinagar, Sant Ji said, "Untruthfulness (falsehood), deceitfulness and cheatings are prevailing in abundance in India. Let this country be doomed." But next moment, Sant Ji gave blessings that Dharma would come to light and Adharma vanish.

In 1923, Sant Ji Maharaj used to live in a small farm building in village Kanjla. One day, Sant Teja Singh Ji respectfully enquired from Sant Attar Singh Ji Maharaj as to when will India live in peace. Sant Attar Singh Ji Maharaj said, "Teja Singh Ji, India will live in peace

when every body earns his own living but there is a common kitchen in every village and every city, and marriages and other functions are also held at the same place."

Three Virtues and Spiritual Guidelines

Sant Ji Maharaj had spirituality, humility of the highest order in his mind. Once while boarding a train from Hazur Sahib and observing great affections and pangs of separation of the devotees, Sant Ji solaced all present and remarked, "You are all devotees of Hazur Sahib and always live at the feet of Satguru. Kindly daily perform 'Ardas' (prayer) for me that the Lord God may bestow all the strength to lead my life according to the Sikh tenets and his body

may too succeed in the service of Sangat."

Sant Ji Maharaj always respected principles. At the time of reciting/singing hymns, Sant Ji used to sit along with the congregation (Sangat) and never had a separate specific place to sit. He walked on foot along with the Sangat singing holy hymns who had come to take him and never travel on some transport like 'rath'. He (Sant Ji) advised the Sangat (congregation) that while the singing of holy hymns were going on, it was pertinent to say "Waheguru Ji Ki Fateh". In the presence of Guru Granth Sahib in the congregation, it was against the principles of Sikhism to bow head before any individual. Keeping this thing in view Sant Ji always sat in the Tabya (sitting in attendance

to Guru Granth Sahib in great reverence) of Guru Granth Sahib, so that the devotees only bow their head before Guru Granth Sahib.

Sant Ji used to sing the holy hymns in a simple manner himself and got the Sangat (congregation) to do so. Once, Bhai Didar Singh thought that Sant Ji did not have the knowledge of 'ragas'. Instantly at the completion of the Shabad (hymns) Sant Ji sang another hymn in a peculiar mood, keeping in view the timeliness of the 'ragas' according to the timing of the day. Sant Ji said, "The true followers of Guru Nanak do not need to learn 'Ragas'. They acquire this skill without any special worldly efforts."

One day Professor Harbans Singh, M A requested Sant Ji, "How they can acquire his qualities and develop themselves personally similarly to him"? While replying, Sant Ji remarked, "Get up early in the morning, take bath and recite holy hymns (Gurbani)." The Professor said that they felt sleepy, Then Sant Ji advised, "They should wash their face with water and loudly recite Gurbani." The Professor enquired that what would happen then? Sant Ji said, "What would happen, would automatically be revealed. First, follow this in the first instance."

Sant Ji used to say, "Guru helps the Sikh in the same manner as a mother looks after her small child. If he weeps and does not

obey, she daunts him. But she takes him in her bosom if he catches her finger and shows love. Similarly, if the sikhs catch hold the hand (finger) of a Guru, then Guru takes him in his fold. Otherwise, the sikh keeps weeping in his insistence."

*"Anchal Lai Traya
Bhai Bhoujal Dukh Sansar*

*Kar Kirpa Nader
Nihalea Bhai Kition Ang
Apar."*

"Guru helps a sikh (devotee) after giving a support of his (Guru) dress's corner to swim a vast sea of worldly agony. Guru showers his blessings through his kindness, keeps him in his fold and protects him from all troubles."

Sant Ji also advised that a sikh should strictly

follow these tenets; meditation on the Divine Name, aloofness from the worldly attachments, determination to follow the Divine Path, control of mind, and removal of worldly lust and desires. Sikh may spiritually become one with the Guru, yet he should always recite "Dhan Guru Nanak" and should always feel the abode of Guru sacred feet in his heart.

Sant Ji advised that it was the duty of all individuals to accept the preachings and put these in to practice. Great persons could only show the path. Just as indicators are placed on the way in the sea to show the right direction to ships to reach the sea-shore. The ship which would go in between these indicators would

safely reach its destination, otherwise it would strike against some hidden rock or would get stuck up in a marshy bed. Similarly, the blessed person alites, who had crossed the worldly dreaded ocean, tell the people that there is a rock of egotism and whirlpool of lust, greed, attachment and anger in this world. A person, who will lead his life in accordance with the orderly planned manner, would cross the dreaded sea.

Sant Ji loved and respected every one. Whenever on account of some reasons, the devotees requested Sant Ji not to visit or take meal (Langar) from the house of a particular devotee, Sant Ji used to say, "If we do not visit their house and administer holy sermons,

how could they come in the fold of Guru Nanak. We are to bring all in the bosom of Guru Nanak, The Master of the entire sphere; God has stipulated this period for their reformation." In this way, Sant Ji showered his grace on all and they became his (Sant Ji's) devotees.

One day, Sant Ji Maharaj told that the leader of the Khalsa Panth should have three virtues namely (i) bravery such that whatever he says he also acts upon it himself, (ii) patience like the earth such that the earth remains unperturbed even if some one digs it or polishes it with gold, and (iii) depth in mind such that his internal feelings are make known only to the deserving persons and only to the extent desired. Sant Attar

Singh Ji Maharaj had all these three virtues to the fullest extent possible.

The Last Days

In his last days, when the devotees used to apprehend his demise with tears, Sant Ji used to tell them that his realself is not the body but the Divine Name (Shabad) which is all pervading and those who meditate on the Divine Name constantly, would realise the same.

Sant Ji Maharaj spent whole of his life in the spiritual uplift of mankind without any distinction of caste, creed, race or colour.

He always remained deeply immersed in the Divine Name and showed the path of self-realization to seekers after Truth. "To

ameliorate the sufferings of the humanity, he even sacrificed his life by getting himself bitten by a poisonous snake while attending a holy congregation (Sangat) at Gurdwara Bangla Sahib, New Delhi. He shed his body carcass and merged with the All Pervading (God) on 1 February 1927 (19 Magh Samat 1983) at Sangrur and was cremated at Mastuana Sahib at a distance of 3 miles from Sangrur.

*"Suraj Kiran Miley Jal Ka
Jal Hua Ram*

*Jyoti Jyot Rali Sampurn
Thia Ram*

Just like a ray becomes one with the sun and water becomes one with the ocean, the Divine soul (Atma) becomes one with

the Infinite Divine Reality (Parmatama).