

DIVINE RAYS
(Noori Kirnan)

A Narrative Account
Of
The Divine Sri Nabh Kanwal Raja Sahib Ji

by
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Rasokhana 108 Sri Nabh Kanwal Raja Sahib Ji
Majara Nau Abaad

THE LIFE STORY OF SRI NABH KANWAL RAJA SAHIB JI

Maharaj Raja Sahib Ji was the Grandson of Baba Naudha Ji.

Naudha Ji had two sons, the elder was called 'Baba Bhola', and the younger 'Sibbo'.

Mangal Dass and Rala were the sons of Bhola and Sibbo respectively and Umar Chand was the son of Ralla.

Mangal Dass was blessed with a son named Nabh Kanwal Raja Sahib Ji, who was pious like a lotus.

Baba Naudha was a *Numberdar* (Chief) of the village of Mannanhaana. He was the owner of 125 acres of land and had influence in several adjoining villages.

Mangal Dass married Sahib Dayee, the daughter of Khazana, the *Numberdar* of the village of Ballowal, Tehsil Nawanshehar, in the district of Jalandhar.

Like Mata Ganga Ji, for several years after they were married they had not had any children, and a family is incomplete without a son. It is like barren land without a well, night without moon, a garden without a flower, a tree without any fruit, a tank without water or a lotus without fragrance.

Similarly, houses, temples and mansions are all deserted without a son.

Baba Mangal Dass Ji and Mata Sahib Kaur Ji started looking after saints and sadhus and performed hawans.

They worshipped God Almighty as the King Dashrath, the father of Lord Rama and performed hawans and yagya to have their wish for a son fulfilled. Meditating to realise their desire of a son, they turned out to be sadhus of high order.

They became embodiments of Him by reciting His name. Like Guru Teg Bahadur Ji, their eyes ached with the incessant flow of tears caused by the wrench of separation. Their eyesight became feeble.

Due to the enormous meditation they performed, their wish was fulfilled in His divine court and a declaration was pronounced:

“Your rumination is accepted. A manifestation of God will be born to your family. He will emancipate twenty one lineages, will put the world on the path of righteousness and will revitalize religious fervor.

He will act in the welfare of one and all, including stones, trees, hills, men, women, musicians and forest dwellers.

After observing celibacy for 25 years, he chose to have a son. He started dreaming of the lucky day and became elated. His mind became calm and cheerful with the divine blessings of Nature.

There were cool breezes accompanying dreams of everything so wonderful.

The mind showed further inclination towards the meditation of Almighty God.

There were reports of ecstatic feelings in the forests, hills, cattle, men and women in the region that was destined to have the birth of His divine self. There was also talk of the condition of the parents.

The mother had a unique feeling of divine bliss in every inch of her body as she was to have a godly birth and experienced pleasant dreams of gods every night.

Her heart felt as if it was under the influence of an exclusive heavenly intoxication and her mind became filled with a truthful contentment.

Her blissful mind emitted a divine radiance.

AN ACCOUNT OF THE HOLY BIRTH

This account is of the holy birth of Maharaj Nabh Kanwal Raja Sahib.

He was born to Mangal Dass and Mata Sahib Daiyee Ji in the village of Manannanhaana, Tehsil Garhshanker, in the district of Hoshiarpur, on the 7th Phalgun, a Sunday in 1862.

He was born under the Rohini Planet with the zodiac sign of Leo in Shiv Yog, Phalgun Sudi 11, at 3 hours 25 minutes and 17 seconds in the morning, in Ballawal, the village of his maternal parents.

God Himself had been reincarnated on Earth. The gods seemed to have showered petals from Heaven, bowed before the motherland and congratulated the newly born.

Note: A sadhu from Ludhiana, who had met Shri Mangal Dass, the father of Raja Sahib, had predicted that the God's reincarnation would be born in his family

Musicians danced joyfully, sang happy songs and the twinkling stars in the blue sky above expressed their delight and offered their salutations.

The arid grass became green, the dead trees in the garden sprouted and water started to flow in the dry rivers.

The pleasant breeze spread the gratifying fragrance from the blooming flowers. All derived joyous fulfillment from the truthful Almighty. The euphoric spring season (the queen of all seasons), made the entire ambience of land and mountains youthfully yellow and appeared to sing in the praise of the divine soul that had been born on the soil of Ballawal with blissful delight.

The peacocks danced with joy, the men and women were very cheerful and a serene ambience spread all around.

The bodies and souls seemed to be enthralled in the overcast clouds and the cranes flew high in the sky as amiable breezes blew, all in the praise of the newly born.

The spirits became ecstatic in the drizzle, the auspicious occasion offered delight to one and all who indulged in the divine meditation.

Umri, the nurse, felt great at the sight of the newly born divine baby for she had never seen such a baby before.

He had a dazzle that seemed to be godly, and his face produced a unique radiance and glow.

He had attractive features: a high forehead, sharp nose, long arms, thin round fingers, intoxicating eyes, his hair golden and curly, pink feet soft like roses.

He was cute and seemed to be an embodiment of God.

Umri felt purified from within at the touch of the baby. Her mind became clear like the sky in the Spring season. She felt light like a petal and experienced a rare pleasure. Her eyes were restlessly focused on him as her mind was keen to continually look at the baby, her eyes focused on him untiringly.

Khazana, the village Chief was being inundated with congratulatory messages for having being blessed with a grandson.

From extreme delight, he offered generous donations to the poor and downtrodden and distributed sweets (*mishri*) to the masses.

Hira Faquiria, the younger brother of Khazana danced with joy to the beat of drums with *marasis*, *chowkidars* etc.,

When the divine boy was thirteen days old, sweets were sent to the village of Mannanhara in Faquiria, to convey the news of the newborn.

Bhola, the grandfather, was extremely delighted at the news, offered alms to the poor and donated 30 acres of land at the village of Kangrorh.

The occasion was generally celebrated with a majestic fervour.

Mangal Dass had become a *sadhu*, and was delighted on learning of the birth of Maharaj Ji.

To immortalize this happy occasion, he dug a charity well on the path in the Eastern village of Khair and donated 4-5 kanals of land (which became known as “Raja Sahib Ji”).

Some 5-7 mango plants are planted on this land and people have great faith in this place.

After digging the well, Mangal Dasa Ji returned to his in-laws’ village, Ballawal and saw for the first time his divine son. For him, it was a long awaited for desire fulfilled.

He was happy beyond measure, and congratulations poured in from all around.

Faquiria, the chowkidar, asked what name the boy was to be given.

The family members decided to call for Pandit Ved Prakash, from the village of Taharpur Sarhal.

The Pandit prepared the boy’s horoscope based on the time of birth and a study of the planetary positions.

After studying the horoscope carefully, the Pandit declared that the planets were in a favourable combination. After making the *kundli*, the Pandit said that the infant was God Himself, personified as a human baby, and that he would have a great following.

“The World will seek him and his reputation will spread far and near. He is going to be known as a divine incarnation of God.”

The astrologer indicated that he was an incarnation of Lord Vishnu, and therefore the boy should be called Bhagwan Dass.

The baby had a fair complexion, sharp eyes and fingers pointed at their tips. His wrists, shoulders, knees, ankles and chest were muscular not bony.

His features were like those of Gods. His hair was golden, there was a *Padma* mark on his right sole, and a *Sankh Charka* on his hands.

The minds of those who saw him became replete. His features and actions were unique.

Mangal Dass, after a brief stay of only four days at Ballawal, left for the village of Khair.

He had ceased to do any household chores and his mind had become detached after learning that all worldly relations were false and sour.

When visiting Khair, he occasionally used to stay with Puran Dass Ji at Mukand Pur.

Sometimes he stayed in a small hut in the village of Lodhipur, (this has since been destroyed in the heavy rains of 1947). He also spent time at an inn at Moro Majra.

Mata Sahib Daiyee lived in her parental village, in the house of her father, Khazana.

Khazana had only one daughter and no sons. Hira had seven daughters but no son.

Mata Sahib Daiyee looked after her Father. She, along with her son Maharaja Ji, stayed at her parent's house in the village of Ballawal.

Later she left for Mannanhaana (where Mangal dass also lived) and seldom visited Khair.

Some people consider Khair as the birth place of Maharaja Ji.

However, after conducting thorough research, it has been established that the birth place of Maharaja Ji was actually at the village of Ballawal.

Interviews with women at Mannanhaana revealed that the birth place was at Ballawal.

The discovery made by Kishan Singh, the cousin of Maharaja Ji (who belonged to Taharpur) also confirmed this to be the case.

There are two ladies of more than hundred years of age at Ballawal, who also endorsed Ballawal as the birth place of Maharaja Ji.

Note: *Afterwards, the old people used to tell that the gracious Raja Sahib himself had uttered that he was the first as well as the tenth, all gurus are the same.*

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THUS BEGINS AN ACCOUNT OF A VISIT TO *BHUA* ATTRI AT RASOOLPUR

When Maharaj was five, his aunt (*Bhua*) Attri took him along to her village, Rasoolpur. She had no children of her own and looked after the boy very well. Moreover Mangal Dass Ji lived at Lodhipur in those days.

There was a Primary School at the nearby village of Moosapur and at the age of five, Maharaj was sent to this school.

Shri Shahddin, the Maulwi teacher from the village of Kariam, used to teach him at the school.

Maharaj Ji showed a razor-sharp intellect that surprised even his teacher, who had never seen such a bright boy.

With just a single tutoring, he could remember his lessons perfectly, as if he had already received exposure to some higher degree of knowledge.

Within a short time span he had learnt many subjects including Persian, English, Urdu (in which he was quite fluent), Punjabi, Hindi, Nagri and Egyptian.

Although he used to speak in all languages, he composed the granth, *Bhagwan Bilas*, in Punjabi.

He completed his education at the age of thirteen.

His classmate, Shri Kishan Chand, was the Chief of the village of Rasoolpur.

Once, during the rainy season, the *raasdhaaris* happened to be in the village. Due to his good looks, they insisted they take Raja Sahib along with them one day, which they did.

He was taken to Nawan Shehar from where Shri Kishan Chand brought him back. He then left for village Khairr.

He occasionally visited Mannanhaana, although he used to spend most of his time in Khairr.

He imparted education to other children as well as adults for a year.

While teaching, he used to sit in a chair and hold a long stick in his hand. Maharaj Ji taught the Punjabi alphabet to S. Bishan Singh.

Bishan Singh's mother had a great respect for Maharaj Ji, who used to spend much time in her house. It was Bishan Singh who had told of the correct time of the birth of Maharaj Ji.

Bishan Singh was of the same age group as Maharaj Ji.

His Mother had told Bishan Singh everything about the author's meeting with him.

At that time, Bishan Singh was eighty five years of age, and is still alive and enjoying a hale and hearty life. He is intensely devoted to Maharaj Ji.

In those times, the Maharaj Ji used to walk like *sadhus* but did not identify himself with any particular attire.

There was a faction of the Nanakshahi sect, led by Shri Mangal Dass Ji, and he used to follow their way of dressing.

People used to address him as Bawa Bhagwan Dass Ji, and he looked just like a Bawa with his fair complexion, golden locks of hair, keen treading, and slim body.

He used to mesmerize listeners with his sweet utterances.

Once, seeing him sporting a saffron gown and a garland of red beads around his neck, Bishan Singh's mother asked Maharaj Ji, what had happened to him to cause him to dress in that fashion. Upon hearing this question, he broke the garland and stayed in this area for a year.

On another occasion, he reached the village of Datta, where he stayed on a sand dune for four days without eating or drinking.

The shepherds were astonished to see him sitting on the sand dune in the heat of sunny days for four days at a stretch without any food to eat or water to drink.

A boy named Umar Chand (from the village of Datta), suggested to the shepherds that they should ask Raja Sahib why he was not taking food or water and sitting for days in the hot sun.

Maharaj Ji replied that he received food at will from heaven.

Umar Chand asked if he too could taste the divine food in the form of *Karah Parsad* (a kind of pudding prepared with wheat flour or granulated wheat, sugar and clarified butter).

The Maharaj Ji stood upon the bank of a mud- filled pond, looked at the mud in the pond, and instantly the entire mud was transformed into *Karah Parsad*.

All the shepherds ate until their hunger was satisfied.

Like Giru Nanak Dev Ji had made the children of Talwandi eat earthen balls (*ladoos*), in the same way Nabh Kanwal Raja Ji made shepherd boys eat *Karah Parsad* made from mud.

During this period, he performed miracles to the astonishment of the residents of Mannanhaana.

Once, an old man, while grazing his cattle, saw a tiger standing in the meadows in the old orchard of Khushalpur.

Afraid of the tiger, he endeavored to climb a tree. Then a voice said loudly, "There is no need to be afraid". As the old man looked behind, he saw Maharaj Ji standing there.

THUS BEGINS AN ACCOUNT OF HIS INTERFACE WITH RESIDENTS OF MANNANHANA

One day, Maharaj Ji was in deep meditation in the East of Khairr, on the bank of a pond.

There was an exceptional divine glow radiating from his face.

A large number of people from the villages came to him and told him of the death of Bhola Ji. They were keen that Maharaj Ji should himself conduct the cremation.

The people also suggested that since Mangal Dass Ji lived a saintly life, he should take over as a chief.

In spite of repeated requests, Maharaj Ji did not utter a word.

However, upon the modest request of an old man, he asked to prepare for the cremation of Bhola Ji but said that he didn't want to accept the chieftom as he was linked to God Himself.

He told Sibbo, the younger brother of Baba Bhola that all worldly relations are false. "A faquir has neither any country nor a locality of his own". '*Eh duniya sihar mela dastgiri nahi*' and '*Kurh raja kurh parja kurh sab sansar*' and asked him to take his leave.

Sibbo remained in charge of affairs for some years and was followed by his son Ralla.

Many times, Ralla requested to relieve him from this responsibility or else take over the chieftom himself. Maharaj Ji did not pay any heed.

Once, on the insistence of Mangoo, he rose up to make a statement but then returned to his seat without making an utterance.

After the demise of Ralla, his son Umar Chand (who continues to be the *Nambardar*), was to be married.

Umar Chand came to Maharaj Ji along with many others, to request him to attend his marriage. He even conveyed this to Maharaj Ji through Shri Natha Singh of Majara.

Maharaj Ji replied that if he went to attend the marriage, then he would also have to go to a funeral on another day, and that he should never be approached for any domestic function.

He urged those present to:

- Earn by working
- Share food with others

- Eat only after feeding the visiting *Sadhus*,
- Shun stealing, conjugational relations, bad habits, hostility, telling lies, and condemnation of others.

He propagated the message of truthfulness, religiousness, constraint, contentment and recitation of His Name.

He became popular in the area within two years, and people started placing their faith in him as an incarnation of God.

Bolo Waheguru!

AN ACCOUNT OF HIS LEAVING MANNANHANA FOR BALLOWAL

After staying in this area for two years, one day, with a feeling that the end of his maternal grand father, Khazana, was approaching, Nabh Kanwal Raja Sahib Ji, sat beneath a *peepal* tree in Ballowal.

The villagers learnt that the grandson of Khazana has arrived in their village in the form of a *Sadhu*. The teenage *Sadhu* was indeed a sight to behold.

He shone like a full moon, his face was captivating like the glow of the moon. He was the moon among moons that dominated the scene.

There was a great wave of happiness in the village like that which there had been when Lord Krishna arrived in Mathura or Guru Gobind Rai Ji was born in Patna.

Young and old, men, women and children, all ran towards Raja Ji as the Gokul residents had run towards the forest on hearing the melody created by Lord Krishna on his flute.

Wasps were attracted towards the blooming flowers beds.

The *Chakor* was attracted towards the moonlight; The charisma of *Babaji* attracted one and all; The relatives were filled with joy and dressed in their best clothes.

Maharaj Ji asked all to extend their greetings from a distance. Khazana's younger brother, Heera, came near Maharaj Ji and tendered a request:

"The truthful gracious Lord, *Nambardar* is missing you greatly. Let us go to his home. He is not able to get up from his bed and has been missing you for many days".

Maharaj Ji replied:

"I have come here only to see my grand father (*Nana Ji*)."

There was a saucer full of *Prasad*. He asked Heera to dispense it among the people congregated there. The *Prasad* of *patashas* was dispensed.

Heera requested him to take some milk, cream and *sardai* (a nourishing cold drink usually made with crushed poppy seed, almond and sugar, in summer months), bought by Heera's wife, which was contained in a *garhvi* (a small brass vessel).

Maharaj Ji took the *sardai* but gave milk to Fakiria, the *chowkidar*, who accompanied him.

Asking the congregation to leave, he himself lay on a *charpoi* when he went home to consecrate Khazana, his grandfather, who was near to his end.

Lying in his cot, he greeted Maharaj Ji with folded hands and focused his mind on the feet of Maharaj Ji.

Maharaj Ji held his hands and touched him divinely. As he touched Khazana, the tears started flowing from his eyes, as if a downpour during monsoon season.

It was a mind purifying experience. Everything became clean and transcendent.

With the divine radiance emanating from Maharaj Ji, Khazana felt an engrossment with God Himself. His mind was utterly at rest as he saw the gracious Maharaj Ji standing in front of him. His mind became free of any desire, everything came to culmination, there was no fear of birth and rebirth as Maharaj Ji laid his hand on Khazana's head. He slowly closed his eyes and left this world.

The messengers of death came with a beautiful palanquin. The doorways of heaven were opened for him.

After blessing Khazana, Maharaj Ji sat down on a sand dune in the West of the village.

Khazana was cremated while the people sowed wheat.

The day was becoming engulfed by the dusk as Maharaj Ji was sitting there. Soon, the night covered everything with its dark blanket.

The moon emerging from behind the mountains seemed to bathe the earth with its glowing radiance and scattered an elixir of life on the crops.

The earth was covered with a carpet of moonlight, the sky was clear and drops of dew decorated the crops. The cotton and sun hemp fields were studded with beautiful flowers.

Under this ambient natural glory, Maharaj Ji was sitting as a hermit in deep meditation.

Soon the night was over.

The dawn spread its crimson umbrella over the entire sky. The twinkling stars gradually faded. Sparrows were chirping. Ladies were churning milk as the farmers were ploughing their fields.

Maharaj Ji had a bath.

Heera and Mistry offered Maharaj Ji some half beaten curd to drink. Heera requested him "Your true honour, stay some more days here".

But Maharaj Ji replied that as per the will of God he had to perform many duties and that he had to look after the welfare of everyone in the World and to perform noble deeds. Saying this he occupied the place of Baba Bullan Shah Ji in Rehpa. *Bolo Waheguru!*

THUS BEGINS AN ACCOUNT OF HIS LEAVING REHPA FOR RATTA TIBBA

From Ballawal, Maharaj Ji occupied the place of Baba Bullan Shah Ji in Rehpa.

Residents of Rehpa did not know anything about Maharaj Ji.

They had no idea from where this little *Sadhu* had come. People kept looking at him as they passed. This young *Sadhu*, like Dhruv Bhagat, detaching himself from worldly affairs, remained engrossed in meditation the whole day, without food or water.

He became the subject of talk in the village.

Someone conveyed to Baba Surmukh Singh that a *Sadhu* was occupying the place of Baba Bullan Shah. Surmukh Singh was already a dedicated person who paid due respects to *Sadhus* and saints.

His father was a philanthropist who looked after visitors well and performed community kitchen half yearly. Thus Surmukh Singh acquired a similar tendency to charity.

When Surmukh Singh asked Maharaj Ji what he would like to eat, the latter replied he could eat everything that he would offer him.

Surmukh Singh took Maharaj Ji into his garden, where he ate well and stayed with Surmukh Singh for a night.

Hari Singh, Meehaan Singh, Chhajju (the water carrier), and Bir Singh (the follower of medieval saint Ravidas) stayed sitting on the carpet for a whole night. They bathed in the morning, then the left for Mazara.

At that time, Mangal Dass Ji lived in Mazara in a *dharamsala*.

He stayed in this village for two months.

Occasionally, he would go out towards the river. Once he went to the nearby village of Ratta Tibba. This village is situated two miles to the East of Lassarra.

On the bank of the river, there was a hut wherein two *sadhus* used to live.

One was Narain Dass, who was a psychic faquir, who had received the holy glimpse of Maharaja Nabh Kanwal Raja Sahib Ji. At this he became overwhelmed as his inner self became filled with the feelings of love. He modestly requested Raja Sahib to reside with them there.

The Maharaja Nabh Kanwal Raja Sahib Ji continued forwards, as being a carefree person, did not want to be within anybody's dictates.

Narain Dass had divine power. It is said that once, the river Sutlej was overflowing and the water had eroded the soil in the root zone of a peepal tree near the hut. Consequently the heavy tree tilted. At this, Narain Dass raised his hands and said:

“Be bashful, withdraw yourself, we are very much here”.

The river water receded and the tree stopped tilting. Still the tree stands there in a tilted position.

After staying for some time in this area, Mangal Dasas Ji took Raja Sahib Ji to Lodhipur.

Bolo Waheguru!

THUS BEGINS AN ACCOUNT OF HIS LEAVING FOR LODHI PUR

With his father Mangal Dass Ji, he reached village Lodhi Pur.

He remained there for some time during the winter month of January.

There was a dera of Sant Ganga Dass Ji in Mehron Pur Garcha. At the full moon of January, there was a tradition of performing *bhog* of Sri Sadharan Path in the village to where Sadhus of the area were invited.

Maharaj Ji reached the dera along with his father.

People were keenly looking at the young Sadhu whose mobility, utterances, reading etc were uniquely wonderful.

Everybody was getting blissfully intoxicated and feeling abounding with his holy sight. His melodious tunes mesmerized all those present as had happened to the Dodha's wife with the melodious tunes of Guru Nanak Dev Ji.

The audience didn't want anything more. They longed for the sight of Maharaj Ji. When he paid a visit to the dera of Ganga Dass Ji, the dera was dignified and offerings came pouring in.

Ganga Dass Ji modestly requested Mangal Dass Ji to let Baba Bhagwan Dass Ji stay in their dera as the *sangat* wanted. Acceding to the request, Mangal Dass Ji ordered Maharaj Ji to stay at Mehron Pur.

Ganga Dass Ji advised his disciples to pay due respects to Bawa Ji and in doing so they would abound with prosperity.

He had been exquisitely powerful as he possessed signs of *sankh*, *chakkar*, *gada* and *padam*, the signs possessed only by gods. Thereafter, Mangal Dass Ji went to the hut in Lodhipur.

Bolo Waheguru!

THUS BEGINS AN ACCOUNT OF HIS LEAVING FOR JHINGRAN AND HIS MEETING WITH BHAJ JAWAHAR SINGH

Bhai Buta Singh of Jhinger, was the disciple of the same guru as that of Ganga Dass Ji.

Buta Singh's son, Wariam was a devout follower of Sant Ganga Dass Ji. Buta Singh went to Mehronpur to request Sant Ji to visit their village along with his followers.

He asked his followers to leave for Jhinger on the dawn of the 25th Phalgun. It was an imposing show of huge gathering together with two camels, half a dozen horses and a cart.

The procession started with the sounding of *Ransingha* and the shriek of *sankhs* that lent the sky. It was like a Royal convoy that reached Jhinger at 4'o clock that afternoon. The site was arranged on the East of the village. The villagers, particularly the elder ones, came forward to welcome the convoy as they used to receive a marriage party.

They extended salutations and caught the reigns of the horses. Invited the saints to dismount, washed their feet with warm water and arranged their seats.

The other volunteers ensured their animals were well cared for.

The meal was arranged by Bhai Buta Singh, and this was followed by food provided by other villagers in succession.

The next day was the beginning of *Sadaharan Path*. The religious sermons were also delivered. There was a *sadhu* of about fifteen years of age in this convoy who sported a brass chain along with a cord called *taragi* around his waist. He had a charming fair complexion, stimulating eyes, sharp nose, upright forehead that captivated all who looked upon him.

The Sun and the Moon felt belittled with the aura of his appearance.

With his straight palms and a red crown upon his head, he looked like a supernatural being. This young *sadhu* walked differently to other *sadhus*. With long arms, soft feet and shining forehead, he was disseminating serenity to the world.

He sported matted hair of golden hue that dazzled.

Whoever is seen by the *sadhu* becomes blissfully intoxicated. People placed their faith in him as if he be the divine concierge of Jhinger.

Everybody had the feeling that this *sadhu* was in some way or other linked to themselves through their ancestry. Everyone bowed before him in reverence.

The people were becoming attached to him and wishes regarding their deeds in previous lives were set in motion.

Bhai Jawahar Singh was also in search of a golden moment when the *sadhu* would visit his village so that he could relieve himself by handing over his stockpile of wealth to the authentic proprietor.

The next day, Ganga Dass Ji, with a *mahant* and the young *sadhu* (carrying a small brass vessel on his right) strode gracefully, and mesmerized the onlookers when people went out of the *dera* to eat food in the community kitchen.

Bhai Ji had sight which appeared to be glittering like a gem.

Only a connoisseur could recognize the gem from among other stones.

After partaking of their meals, people started towards *dera*, and Bhai Jawahar Singh drew near to the eye-catching young *sadhu*.

He took him up to the sitting room, embraced him and made him occupy the gracious seat, saying that all those assets were his and that he should look after them.

Nobody knows how the cordial embrace produced its magic, in triggering within each and every part of his body an affectionate feeling.

Bhai Jawahar Singh's heart became intolerant to separation from him while he was utterly immersed in his love.

Separation for even a moment was extremely difficult.

Jawahar Singh Ji requested Bawa Ji to leave those who were not worthy of any trust and to stay with him.

On learning that Bawa Ji was taken along by Jawahar Singh, Sant Ganga Dass Ji went to him straight away.

Bhai Ji surprised the *sant*, saying how he got hold of the lion (*Bawaji*), who was the very powerful custodian of large jungles, such that even gods saluted him.

Therefore, it was not appropriate for him to keep hold of him.

He advised him not to get any work from the *sadhu* otherwise he would be in trouble.

He told him that lions rule the jungles of their own and do not live in the herds of goats.

The little *sadhu* will glorify the land of Doaba. It had to emancipate each and every corner of Punjab, and he will have popularity in foreign lands as well. The river waters, the glory of thriving green forests, animals, birds, men and women, are all keenly waiting for the holy sight of the gracious and all pervasive Raja Sahib.

He became utterly upset listening to Bhai Jawahar Singh.

He explained that his followers were with him and therefore he may not be denied his will. He said that it was due to his blessings that his scholastic reputation existed in the villages.

At this, Bhai Ji allowed Bawa Ji to accompany Mahant Ji.

Mahant Ganga Dass was pleased.

After spending a few more days, after the *bhog* ceremony of *sadharan path*, he prepared to leave Jhinger for some other place.

Mahant Ganga Das was a gossip. He was afraid lest BawaJi should again go to Bhai Jawahar Singh. After the completion of *bhog* the community kitchen (*langar*) was served to the poor people for the whole day.

The followers were then asked to prepare to leave and the sadhus were packing their belongings and preparing to leave. The villagers congregated to offer good wishes to the followers as they mounted their horses.

The other sadhus took to their duties. They asked permission to leave from the congregation, blew the *nasingha* (trumpet) and the *mahant* left after seeking blessings from the gathered people.

Bolo Bhai Ji Waheguru!

NOW BEGINS AN ACCOUNT OF HIS LEAVING JHINGRAN FOR PASLA AND VISITING DIFFERENT VILLAGES

From Jhinger, the group reached dera at Majara, after passing through Mukandpur, Jagatpur and Sarhal Kaaziaan.

Sant Ganga Dass had a dera at Bhara Majara as well. After staying for some time there, some left to go to Rurka Kalaan.

This slim and handsome looking ascetic remained busy in activities aimed at universal welfare and stayed in this area for a month.

Bhai Jawahar Singh warmly received him, with an affectionate embrace, and other devotees expressed reverence.

People longed for glimpses of him.

It was forty days after Maharaj Ji had left Bhai Ji.

One day, while sitting in deep meditation in the *Darbar* of Dhaba Lala Ji, Bhai Jawahar Singh imagined a glittering adumbration of the region. He would have a flashing sight of a supernatural light that made the town (*Beghampura*) free from all sorrows. This unique and royal glory of the dwelling of his divine realm infused a real way of life among the masses.

To comprehend the esteem of the divine is beyond an ordinary person. He possessed an aura that dazzled far more intensely than the luminosity of millions of suns and the human eyes cannot tolerate such illumination.

Anyone who received even a trace of rays from this divine glow would become emancipated:

“I became besieged with the glow

at the moment I recite songs in the praise of Raja Sahib

he makes me self-important

I dedicate my life to him

he is gracious and gorgeous that is so dear to me”

There and then, Bhai Jawahar Singh had a divine communication that he should look after whom He had Himself sent to work for the welfare of one and all.

He felt blessed and blissful.

He realized that God was present in everything that he could see.

This was indeed very swift communication.

“Where no communication of comprehension is possible His love could arrive at/ the divine love can create wonders; can create and irrigate greenery in stones / it can also create tribulations for birds in flight/ where there is the abode of love, there is no dearth of money/ it was due to the bonds of love that Lord Vishnu constructed the hut of Nam Dev/ Lord Krishna paid due respects to friend Sudhama merely because of extreme love/ Lord Ram tasted the fruit offered by his devout Bhilni, without any hesitation/ Likewise, it was out of love for his devotee that Guru Nanak preferred to eat the chapattis of coarse grain to delicious preparations/irrespective of the social status and any discrimination, Bidar ate the unsalted saag of an average devout”

Bhai Ji experienced an exclusive divine pleasure from this, which provided his wholesome mind with great solace. He longed to meet his spiritual leader to whom he saluted and expressed his gratefulness.

He uttered in his praise.

Bhai Jawahar Singh became happy and narrated the entire happening to him. When, all pervasive, he heard the details, he vociferously uttered ten sawayeeas (rhyming lines).

On meeting the spiritual leader, all his problems were solved and he became devoid of the evils of lust, fury, greed, attachment and arrogance.

He also became free from any disease and grief.

The Guru blessed him with an exceptional sense of fulfillment.

Maharaj Ji greeted Bhai Jawahar Singh the same as his own Guru and spoke in his honour. Bhai Ji asked him to be seated on the bank of a small pond. He meditated intensely on the bank of the small village pond for six months, near the Samadhi of Maharaj Ji Lala Ji.

After the harsh Summer months were over, the rains started in the month of *Sawan*. The earth became replete with new fauna and flora and the crops grew vigorously. The vegetation looked green and young and in all places there was gladness in the ambience.

The peacocks and rain birds broke silence and the frogs croaked joyfully. With the sunset, there was a beautiful rainbow in the Northern sky.

Every activity was coming to a stand. The animals were settling down and people were preparing to sleep. The sky was clear at night with twinkling stars dominating the scene. The dew drops decorated the crops.

The moon shining on the hilltop provided grandeur to the gardens wherein the flowerbeds stimulated the lovers to become absorbed in the hue of love. The rivers seemed graceful under this glorified milieu.

But the lean looking ascetic saint, seated on a high mound in Hedian, remained engrossed in meditation, utterly undeterred.

He braved rains but did not break his meditation. He meditated under the twinkling stars in the will of God.

That day, Bhai Ji become conscious of the break of dawn.

Bhai Ji placed a box in front of the meditating sadhu. The box contained precious items. On opening it, there was exposed the priceless treasure of three worlds.

To make people recite His name, to put them on the path of righteous living, to work for the welfare of animals, birds men & women and to revitalize religion was among the messages as part of this treasure.

Bhai Jawahar Singh Ji handed over the keys of the box to Nabh Kanwal Raja Sahib Ji and in doing so he uttered:

“Now I stand relieved. The treasure has been entrusted in safe hands now”. The throne is decorated by he who is worthy.

He was advised to endeavour for the welfare of people, to make others recite His name, to give donation, to honour faith, to bathe daily, to expand religion, to spread the message of spirituality to those who need it, to perform noble deeds, to earn by working with hands, to share the food among others, to bring out one tenth from the earning for righteous deeds, to serve and look after the guests well, to avoid doing something bad, etc.

On the bank of this pond he observed the righteous living, and composed the *Bhagwan Vilaas Granth* that throws light on meaningful perceptions and propagates realistic ideas for the welfare of humanity.

With this, the superstitions of all sorts were finished and discrimination came to an end.

There remained no hypocrisy.

With the blessings of Guru people became bold with no fear from death.

The place on the bank of the pond in the *darbar* of Lala Ji became glorified with the recitals in the praise of God Almighty.

Bolo Bhai Ji Waheguru!

NOW BEGINS A NEW ACCOUNT OF HIS LEAVING FOR THE PLACE OF ISHAR SINGH

After spending more than six months on the bank of the pond, Bhai Ji arranged for a small isolated room in the haweli of Ishar Singh to be made available, for Maharaj Ji's sitting, and instructed Baba Manna and Bhai Suba Singh to look after him.

The raw materials for *sardai* (a nourishing cold drink made of crushed poppy seed, almond and sugar), were placed beneath his bed.

Maharaj Ji soon became popular far and wide, and people often talked about him.

Mangu used to look after him regularly and soon more devotees became his followers. Many people at Musa Pur had known Maharaj Ji since his school days.

The prominent devotees were Sunder Singh, Narain Singh, Basant Singh, Ganesa (the potter), Karam Singh of Rasul Pur, Kaloo from Majara, Sunder Singh and Babu from Khan Khana, Gurditta Singh from Goslan, Mangal Ram (the blacksmith), Munsha Singh from Rehpa, Sarmukh Singh, Hari Singh, Meehaan Singh, Chhajju (the water carrier), Bir Singh from Khinger, Harnam Singh Manna, Suba Ishar Singh, Inder Singh, Moti Singh and Moola (Jwala of Majara).

Maharaj Ji used to wear sheet of spotless white cloth around himself and shoes on his feet. Sahib Dayal from Majara was a competent cobbler, who used to make beautiful pairs of shoes, embroidered in gold wire for Maharaj Ji.

Maharaj Ji used to sport a plastic stick (or baton) in his hand, had a 'royal' appearance and talked and walked in a very aristocratic manner. As he passed, people gave way and respectfully greeted him with folded hands.

Bhai Ji asked the villagers to look after this great man and to seek his blessings. He described him as a person with divine power and that wherever he put his feet, the area would become prosperous. He added that this great man would enhance the status of the village in the country. "To have his holy glimpse is akin to Ganga and Pryaag Darshan as he is god himself in human form."

HERE BEGINS THE ACCOUNT OF LALA HAMIR CHAND JI

Thus people came to know about the birth of Lala Hamir Chand.

He belonged to *Khattari* caste in the village of Fatyahbad in the district of Amritsar, where he was sent to school to study as a child.

Prior to taking the matriculation examination he, along with some other boys visited a *faquir* in Fatyahbad.

The *faquir* was an enlightened one, who possessed a unique psychic power.

All the boys approached him asking to know whether they would pass their forthcoming examination.

The *faquir* gazed into their eyes and said: “Hamira will pass the examination”.

After the examination was over and the result was declared, everybody was astonished to know that Hamir Chand failed in the examination.

They went to the *faquir* again, and questioned why he had predicted the success of Hamira who had gone on to fail badly.

The *sadhu* uttered: “No, you have passed.”

Hamir Chand again demanded to know how he had passed, when the results had clearly shown he had failed.

The *sadhu* explained to him that he had meditated and absorbed in His Name well and if he strived hard, he would for sure come through the examination successfully.

When asked how he should strive hard, the *sadhu* told Hamir Chand that his estate was in the custody of Sain Jhandi Wala (whose tomb is on the bank of river Sutlej) and that he should go there to get his wish fulfilled.

It was like when Guru Nanak Dev Ji had told Farid Ji that his estate was with Kutubddin, the boatman.

In the same way, the *faquir* sent Hamir Chand to Sain Jhandi Wala, and Hamir Chand complied. He threw his satchel and writing wooden slab (*takhti*) away, bade farewell to his nearest and dearest, and left Majha for the Doaba region.

He reached Phillaur and started to seek his exact destination on the bank of river Sutlej.

He started Eastwards but could not see his direction, as there was a widespread river bed. His mind was swaying with indecision.

He could not believe his eyes when he scrambled through bushes and weeds to reach a hut in the village of Kandyana, and saw a grave on the West of the river.

It was four feet high, and enclosed in a boundary wall. The river bed was overgrown with bushes, and the wind produced a terrible sound as it blew gently through the bushes. There were also, in this desolate place, wild pigs whose noise added to the strange cacophony of sound.

There was a small settlement on the Eastern side of the river, but hamir Chand's heart was sinking as nothing was clearly discernible.

Who should he call, and who should he ask, he thought.

The river seemed to be flowing under the influence of someone's directions, which provided him with some level of reassurance.

After watching the river for some short while, he observed it paying obeisance, by touching the village boundary and the holy grave. He sat down in front of the grave of Sain Ji.

All the residents of the village were *gujjars*, and two houses were blacksmith's.

One morning, a *faqir* came for salutation to Sain Jhandi Wala.

He asked Hamir Chand if he could offer him any assistance.

Hamir Chand replied that he wished for food, as for some days he had been taking food from the houses of carpenters in the village.

He had been meditating day and night, sitting in front of the grave. Then an idea occurred to him that he should earn his food by doing work.

But he, being a son of a *khatti*, had a delicate physique that was not capable of physical work.

People from the surrounding areas came to know of his meditation and started placing their devotion and trust in him.

He established contacts with the *Sardars* of Moron, and was appointed as their *munshi* (accountant). He worked there for four or five years.

He would work during the day, and stand in the river at night.

Fakiria, the carpenter, gave him a wooden *vairagan* (support), with the help of which he was able to stand all through the night.

To this day, the *vairagan* remains in Jhinger, in the possession of Mistri Charan Singh. It is made of wood with two curvatures.

Hakim Chand spent six years there, yet still he was not sure of being able to reach his goal of passing his examination.

One day, he brought some papers from Ludhiana.

As he reached the bank of the river, the boatmen had just left after anchoring their boat and the Sun was about to set. He looked this way and that, but was uncertain of crossing to the other side, yet he longed to reach the hut of his idol.

As he was deeply absorbed in his deliberations, a miracle happened. All of a sudden, a strong wave of blue water came into view from one side, the water moving quickly.

It was a unique and unusual happening that made him awestruck and absolutely detached from reality.

He thought that the divine peer had finally given him an opportunity to find that for which he had been searching for over eight years.

He submitted himself to His will and plunged into the river, crossing without any difficulty.

One day, the sardar told him that he could achieve his desire if he would continue standing in the river. At this, Hamir Chand replied that he was determined to do so, as he had been performing tapasya for the last twelve years but had not, so far, succeeded in meeting his holy being, although he was reduced to a skeleton by his ordeal.

One day he developed a notion that he was a Hindu, and his *pir* a Muslim. He even thought of converting into a Muslim so as to succeed in his longing to meet his deity.

He thought of doing everything that could help him achieve his goal.

After this, a faquir arrived who told Hamir not to be wavering, as the time of his fulfillment had arrived.

He predicted that the day after tomorrow, Hamir would attain his divine being at midnight.

Hamir's excitement intensified, he closed his eyes, and started to shed tears.

He realized a supernatural resonance and a unique illumination, inviting him to plunge into the water.

When he looked towards the river he could see snakes everywhere, yet unhesitatingly jumped into the river.

At this, he became blessed with an exceptional enlightenment.

People placed their faith in him, and started calling him Lala Wali.

He had become precious with an immeasurable divine treasure.

His entire self was changed, and people were astonished at his transformation. He became very popular and had no shortage of followers, who started thronging to him in large numbers.

One day, some boys grazing their cattle reached him. Lala Ji asked him to bring some buffalo milk.

The *gujjar* boys separated the lactating (giving milk) cattle from their herd and brought the dry buffaloes to Lala Ji.

Lala Ji gave them his vessel, and asked them to milk a dry buffalo. To the boy's surprise and astonishment, the dry buffalo produced a vessel full of milk.

Similarly, a devotee offered Lala Ji a Mare, which gave birth to one male and one female foal.

A girl from the village of Shokran was married in the village of Kaddiaan. Her maternal parents belonged to the village of Jhingran, where she spent most of her time.

One day she asked her brother, Bhai Jawahar Singh Ji, if he would visit Kaddiaana where a *Sadhu* lived, in order to discover what sort of *Sadhu* he was.

Bhai Jawahar Singh became anxious to visit the *Sadhu* and asked his Sister to accompany him to the *Sadhu* without delay.

The next morning he left for Kaddiaana to meet the *Sadhu*, but Lala Ji hid behind bushes.

In spite of searching thoroughly for him, Bhai Ji could not find Lala Ji and returned to Jhingraan.

He again went to Kaddiaana to have another attempt at finding Lala Ji, but again Lala Ji had vanished. When he visited Kaddiaana for a third time, he was determined not to return without having darshans of Lala Ji.

HERE BEGINS THE ACCOUNT OF BHAJ JAWAHAR SINGH JI

Bhaji Jawahar Singh was an extremely holy person.

He was a *Brahm Gyani*, in spite of his family life. Elderly persons tell that he was a pious individual, who earned his livelihood through hard work.

He routinely offered food to guests, enjoyed the company of *sadhus*, recited His Name, offered donations, took baths daily and protected the down trodden.

He was a blacksmith in the village of Jhingraan, Tehsil Nawan Shahar, in the district of Jalandhar.

He was a virtuous individual who led a righteous life and there are many unique stories based around him.

People could cure themselves of a variety of incurable diseases just by having his consecrated glance.

His touch on the forehead could take away ghastly premonitions, and all efforts became trouble free.

Therefore, inspired by his sister, Bhaji Jawahar Singh went to have Lala Ji's *darshans*. Upon not being able to find Lala Ji, Bhaji Jawahar Singh returned to his village and became extremely anxious.

While setting out for the third time, he was so determined in his mind that he would find Lala Ji, that he decided not to return home without having received the holy *darshans*.

With great anticipation, he humbly remembered him and reached Kaddiaana. As he approached, Lala Ji was drinking milk and Fakiria, the blacksmith, was sitting near him.

Seeing Bhaji Jawahar Singh coming from a distance, Lala Ji uttered to his friend that another old friend was coming, who was very eager to meet him, and that this day his thirst would be satiated.

Bhaji Jawahar Singh fell on his feet and shed tears. Lala Ji lifted up his head, comforted him and as he sanctified him with his *darshans*, his entire thirst became satiated.

Bhaji Ji asked Lala Ji why he had not been blessed with his darshans even though he had come twice on previous days.

Lala Ji replied, "My dear, only today was an auspicious moment for our meeting. Had we met before the right time, the meeting would not have been trouble free. But now everything is good. We have been blessed with a true love."

With the blessing of Lala Ji, Bhai Ji's entire self had become pure and divine. He became intoxicated with a divine love, and felt parting from Lala Ji would be a hard task.

Nevertheless, he was ordered to go home and earn his livelihood and share his earning with others, as it would bring all sorts of prosperity to him.

He used to work and perform Lala Ji's *darshans* as well. After days of long hard work, he would go to Lala Ji's place, taking food after feeding the divine Lord.

He would look after his beloved Lala Ji with devotion. This had now become his daily routine and eight years passed.

The vagaries of the weather, such as storms, rains, cold, heat etc, would never deter him.

Once, in the month of *Poh-Magh* (December/January), there was biting cold everywhere, and the weather was stormy. Cattle were dying, but Bhai Ji was braving all these odds, in the mud, rain and wind.

Lala Ji was viewing him with his divine eye. He was overwhelmed with the exceptional devotion shown to him by Bhai Jawahar Singh.

"How should I compensate him?" Lala Ji thought. "It would be his last visit to me".

Bhai Jawahar Singh fell on Lala Ji's feet, his eyes full of tears, and he became purified.

Lala Ji lifted his head, comforted him and as he looked at his beloved lord, he became blissful.

Lala Ji said, "I will now accompany you. You have besieged me". Soon, all knew of this.

Sardar Shiv Narain Singh of Moro, (who used to hold court and where he had previously stayed), begged him, saying that they had not committed any wrong, so he should not leave them, and requested he visit his house.

Lala Ji replied, "Dear, I have been prepared by God to do this. Consider me with you. Whenever you remember me, I will be with you. Do remember my advice. Make a rightful earning and share the earning with others. Do not hurt anybody."

After giving this guidance to Sardar Shiv Narain and the people gathered there, Lala Ji asked Fakiria, the blacksmith, to bring his mare for his journey.

Two calves, a male and a female of this mare were in the possession of Lala Ji himself. He said that he would be going to Jhingraan that day.

Shiv Narain Singh called his servant and brought an elephant and Lala Ji left for Jhingraan on the elephant.

There was great sorrow on account of the departure of Lala Ji.

All the fauna and flora were in tears as had happened when Guru Gobind Singh Ji had departed from Anandpur Sahib, and as the residents of Ayodhya had when Lord Rama had departed.

The same thing happened when Lord Krishna left Vrindaban for Mathura. The reaction of the gujjars and gujris of Kaddiaana was no different.

They had a slight glimpse of the majestic Lala Ji riding an elephant and with a heavy heart they followed the elephant.

Upon reaching the river Saryu, Lord Rama had asked his followers to return home. Lala Ji too asked all his well wishers to return.

Then he reached the village of Jhingraan and everybody felt delight and celebrated.

Lala Ji occupied a seat on the eastern side of the village, on the bank of a large pond. He was well versed in taking vital political decisions of the panchayat court of justice. He had learnt this in the village of Moron, where the issues on which the village panchayat could not arrive at any decision would be referred to Lala Ji.

The villagers placed their fullest faith in Lala Ji.

Once there was a plague of locusts in the village. Anticipating huge losses, the elderly people of the village approached Lala Ji, and requested he come to their rescue and do something for them.

Lala Ji said, “Take my mare, and the land where it will go will be free from locust, and they will never come there again.”

Even now the locusts (if ever they are there any) just pass over that area and do not settle. If any settle at all, they do not inflict any loss.

It is said that once, in the month of *Chetar*, the area received hailstorms. People again requested Lala Ji to save their crops.

Lala Ji asked them to tell him to where he should divert the hailstorms. There was some uncultivated land near the village of Bajjon and the villagers suggested to him that if the hailstorms could be in the uncultivated land towards the village of Herriaan, then the remaining crops would be protected.

It happened exactly like this.

The hailstorm occurred in the uncultivated land only. To this day, the village of Jhingraan never experiences hailstorms.

Many such stories are connected with Lala Ji.

One day, Mangu, from the village of Majara, asked him to sanctify his house with a visit. After a pause, Lala Ji looked at Mangu and said, “Mangu, the opportune time has not yet come.”

“After a short period, a super divine one will arrive in your own home who will be saluted yet by the scholarly. Even gods and goddesses will long for a glimpse of this telepathic being. Your house will be akin to a heaven and it will provide deliverance to many whose desires would be fulfilled.

Your home will belong to that super being. He will enkindle the name of all of us, of Bhai Jawahar Singh and me in this world.”

With these words he blessed Mangu.

He had indicated the stay of Maharaj Nabh Kanwal Raja Sahib in the house of Mangu in the village of Majara.

Lala Ji stayed in Jhingraan for about thirty years.

One day, as he was sitting near the bank of the pond, he called Bhai Jawahar Singh Ji near him and advised him that his journey of life had come to an end, his last time had arrived, and suggested he hand over the keys to the true keeper immediately upon his arrival.

He told him that his real place was at a place that was earmarked for his cremation.

This is the place where a domed grave is still present. As his end came near, he uttered *Nihal, Nihal, Nihal* thrice and left this world.

WATER FROM THE WELL OF KARAM SINGH BABBAR

It was during the scorching weather conditions of *Jeth Haar* (June/July) and Maharaj Ji was living in the house of Ishar Singh.

Sardar Harnam Singh, Sardar Suba Singh and Baba Mana Inder Singh were his servants.

On the Western side of Ratainda of Basima, Karam Singh installed a well and tried to draw water with a pipe. The water was not lifting in spite of his great efforts.

He became greatly upset over this, as he had spent four thousand rupees on the well but got nothing from it. He sat beside of the well, disappointed.

Even the divers could not help.

It was noon, and all the workers had gone indoors to rest from the heat of the day.

Karam Singh was in a state of unrest. He prayed to God Almighty to save him, as averting the sinking of his ship saved Makhan Shah Lubana.

Whenever the devotees perform a humble request, then God comes to their rescue. As Lord Vishnu had come bare footed to the rescue of an elephant, similarly Maharaj Nabh Kanwal Raja Sahib Ji came to his help in the hot weather that made the sand blistering.

In this weather the animals were dehydrating. The rivers and nullahs were drying up. People stayed indoors to beat the heat.

To give solace to the disturbed devotee, Raja Sahib, clad in milky white cloth, Maharaj Ji came to make the well function at one'o'clock in the afternoon.

As the people indoors knew that Raja Sahib was standing on the edge of the well, they immediately came out and greeted him.

Karam Singh could not help weeping. He uttered, "Have pity on me, I am lost, you are the omnipotent, re-incarnation of Guru Nanak Dev Ji".

This was as told by Sardar Teja Singh, who witnessed the happening.

Maharaj Ji peeped just once into the well.

He ordered that the well (which was like an unfilled vessel) start working. Within no time, the well started filling with water like a spring. Soon it was completely full of water. The bullocks started to move and there was an ambience of joy.

Karam Singh was inundated with congratulations from all around, and there was delight from all quarters.

Raja Sahib sat on a cot. Meanwhile news of this miracle spread like magic and He became renowned.

This narration was shared by Sardar Teja Singh who was 125 years old. He also told that he was merely 25 when Maharaj Ji first visited the village of Jhingraan. Maharaj Ji was 14 years old then. The well of Babbar Karam Singh is still working today, and the water never dries.

Bolo Bhai Ji Waheguru!

AN ACCOUNT OF HIS MEETING WITH SARMUKH SINGH

After this blessing of the well of Karam Singh, Maharaj Ji occupied the place of Ishar Singh. He stayed there for about a year. His major disciples and outside villages were as follows:

Disciples in the village of Jhingraan

Harnam Singh Manna, Inder Singh, Natha Singh, Suba Singh

Disciples in the village of Rehpa

Sarmukh Singh, Hari Singh, Meehan Singh, Chhajju, the water carrier

Disciples in the village of Majara

Natha Singh, Mula, Waryam Singh, Jawala

Disciples in the village of Goslaan

Mangal Ram, Munsha Singh

Disciples in the village of Bhara Majara

Sundar Singh and Babboo

Disciples in the village of Musa Pur

Basant Singh, Narain Singh, Sundar Singh

Disciples in the village of Khan Khana

Gurdit Singh

These were the Darbari Sikhs of Maharaj Ji.

One among these was Sarmukh Singh, who was truthful and was blessed by the Maharaj Ji.

He had an undying routine of going bare footed to have a glimpse of his beloved idol, Maharaj Ji, undeterred by the vagaries of rain, heat, cold etc.

Although his domestic work and responsibilities were a hindrance in his mission, he continued having *darshans* of his beloved for forty years.

In these forty years, one day he missed going to the Maharaj Ji as he had to bring a cow from outside his village.

The very next day, when he visited Maharaj Ji, he was asked, “Sarmukh, why did you not come yesterday?”

Sarmukh Singh replied, “Maharaj Ji, we brought a bull and since I had to take care of him, I could not come to you.

“If somebody takes it away while you’re sitting near the bull, then?” asked Maharaj Ji.

Then Sarmukh Singh begged apologies, saying that while being in worldly things he had forgotten to have *darshans*.

“All commands are yours.” Said Sarmukh Singh, “All fauna and flora are yours. The entire greenery and plant life in nature is your marvel only. The vision in my eyes is all due to your blessings only.”

Sarmukh Singh could not control his emotions, and bowed on the feet of Maharaj Ji, tears rolling over his cheeks.

Maharaj Ji looked towards him with compassion, put his hand on Sarmukh’s head and offered him sardai as a communion of serenity.

With the intake of this communion, his innerself became sanctified and he was engrossed in deep meditation. While being in this state, he experienced a blissful heavenly vision.

When he opened his eyes, he noticed that he was sitting close to the cradle of Maharaj Ji. His senses were still under a divine grasp, and he felt himself utterly purified. He was relieved of all his tension by the grace of Maharaj Nabh Kanwal Raja Sahib Ji.

Maharaj Ji asked him what he had seen.

He replied that he could see what Maharaj Ji had made him see.

Sarmukh Singh was breathing deeply, as he found it too difficult to be separated from Maharaj Ji.

There was an order from the Satguru that he should leave for his home in Rehpa, and that he himself should go to Rehpa, as there was some property of his there that was to be made flourishing.

Baba Ji reached Rehpa but he would always miss his beloved Maharaj Ji.

He was eagerly waiting the auspicious day when his dear idol would visit Rehpa to bless the village.

He lived in an isolated hut on the western side of the village. He had prepared a seat for the Maharaj Ji near to his own, and was himself sitting there, hopeful in anticipation of the time when Maharaj Ji would come to occupy the seat.

He spent entire nights in meditation waiting for his spiritual guru.

AN ACCOUNT OF HIS LEAVING JHINGRAN FOR REHPA

As and when Sarmukh Sing thought hard and longed to meet his sovereign, whenever he prayed to have his *darshans*, then the supreme blessed his devotees, even from a distance.

Having pity on Sarmukh Singh, he got up at midnight from the *haveli* of Ishar Singh and set out bare footed to meet him.

It was a moonlit night, and the Moon was in its full glory. Everything was bathed in moonlight. In this cold night of Poh-Magh, the frost was at its peak, the ponds were frozen and people felt the biting cold even while wrapped in quilts.

Treading on desolate tracts of sand, he quickly reached the pond in the village of Rehpa by following the narrow path via Larroya and Shikara.

On the western edge of the village he sat near the *phalaahiyan wala khooh* (the well with Acacia plantation nearby).

Dawn was about to break, and the sky was red in the East.

The sparrows had started chirping and the silence of the night was broken by the sound of the ladies of the village churning milk.

Some conversation was audible from somewhere and farmers were going to their fields to start work, their heads covered with cloth to protect them against the cold.

When Gurmukh Singh, an elder brother of Sarmukh Singh, reached the well with a pair of bullocks, he was astonished to see a teenaged, fair-complexioned, sharp-featured *sadhu* with a slim physique, sporting golden strands of hair covered with frost and, above all, an exclusive aura.

Clad in a white sheet of cloth the ascetic was sitting on the bank of the well. Gurmukh Singh was surprised to see that the *sadhu* was braving the extreme cold weather. He greeted the *sadhu* and asked how he could serve him.

The *sadhu* asked Gurmukh Singh to convey to Sarmukh Singh that he was being called by Raja Sahib.

The message was duly conveyed to Sarmukh Singh.

Gurmukh Singh asked his brother to take hot milk for Raja Sahib, adding that he would arrange fire wood so that Raja Sahib could warm himself in that extreme cold.

Raja Sahib did not drink hot milk, so Sarmukh Singh took beaten curd for him. Placing the vessel before him, Sarmukh Singh greeted Raja Ji jubilantly.

Many people had heard about Raja Sahib, but not many had seen him. Therefore on learning of his presence in the village, a large number of people from far and wide started pouring in, as people had thronged towards Lord Krishna on listening to the melodious tune of his flute. Unmindful of their daily routines, they happily travelled, and even the animals were said to have felt the glee.

“The pleasant breeze was blowing; the cranes flew joyfully in air”

The grandeur of Raja Ji had to be seen to be believed.

People brought dates and milk as their offerings, and sat in the vicinity of Raja Sahib.

Basant Kaur, the wife of the village chief Harnam Singh, who was in turn the daughter-in-law of Sarmukh Singh’s brother, decided she would prepare *Karah Prasad* as her offering, as they had a newly calved buffalo.

In those days it was a common tradition among the people that the first ghee of the animal’s milk was used to prepare *Karah Prasad*, and offered to the Gurudwara Nanaksar in the village of Hakim Pur.

Basant Kaur obtained ghee from one Ralli and prepared *Karah Prasad* which she offered to Raja Sahib, bowed and sat among the other people already there.

The gathering was very impressive, everybody keenly looking at the divine face of Raja Sahib.

Then Raja Sahib, pointing towards Basant Kaur, said, “Nanaksar was blessed by Raja and the foundation of Amritsar too was laid by Raja Ji. I have come to this world in the form of gods from time to time. Tell Basant Kaur why you have used ghee brought from the water carriers (*jheers*) for preparing the *Karah Prasad*”

Hearing this, Basant Kaur became overwhelmed and started to shiver. She begged her pardon, and disclosed the entire story of how she had prepared *Karah Prasad* with the ghee obtained from Ralli, as she considered the ghee available in her own house as not chaste.

Raja Ji asked Baba Sarmukh Singh to distribute the *Karah Prasad* among the *sangat* seated there.

After this was done, Raja Ji asked to be taken to the bed that they had arranged for his rest.

Having left the village he took a bath at the well (*Jhari wala khooh*). Then he relished the beaten curd at the place of Sarmukh Singh, took rest for a while and then took leave of the *sangat*.

Bolo Bhai Ji Waheguru!

AN ACCOUNT OF HIS MEETING WITH HAKAM SHAH

Maharaj Ji now dwelled in Rehpa.

He spent most of his time in the village, though occasionally he would go to the bank of the river Sutlej, and when he felt in need of rest, he would visit the house of Sarmukh Singh.

It was the duty of Sarmukh Singh to offer him *sardai* and *Prasad* (communion) and he took these commodities in a tiffin wherever Maharaj Ji went.

Chhajju, the water carrier, used to arrange to bathe Maharaj Ji.

Mihaan Singh and Hari Singh also took a keen interest in looking after Maharaj Ji.

Soon, people came to know that Maharaj Ji was living in Rehpa, and started thronging to him in large numbers.

A hut was made on the outskirts of the village of Ballawal to provide Maharaj Ji a place to stay. People had great faith in him. They complied with what he said, and sometimes Maharaj Ji made predictions out of the blue.

Pratap Singh Khalsa of Rehpa was married, but sadly his wife died and he married for a second time. His second wife gave birth to a male child who also sadly died.

People came to offer their condolences, and when Maharaj Ji came into the room, everyone rose to greet him.

He enquired as to what was the matter, why they were sitting in solemnity. Sarmukh Singh explained that Pratap Singh's son had died, and Pratap Singh started to weep.

Maharaj Ji asked him not to weep and advised him that he would have many sons and that then he would curse why they were not dying.

Thus he solaced Pratap Singh.

His predictions came true. Pratap Singh went on to have nine sons and some daughters. But in spite of having such a large family with nine sons, daughters and daughters in law, Pratap Singh had to cook his own food and his wife had to keep her kitchen.

Maharaj Ji soon became very popular for his extraordinary predictions. This young boy had a unique distinction.

He had the kind of personality that attracted people like a magnet, dressed like a *sadhu*, possessed divine power and uttered reality with precision.

He had at all times a great aura and image. He did not let women come close to him and would not even eat from the hands of women.

Hakam Shah lived in the village of Kariam and was an influential Muslim with a good following.

His grave is still to be found in Kariam, where people go to make their offers for the fulfillment of their wishes.

His devotees lived mainly in Rehpa. Gujjars were friendly with him and often visited him.

One day, Hakam Shah was sitting in *takia* (a Muslim monastery) in Rehpa where people were gathered in large numbers, and a *quwaali* was being performed by singers. It was 4'o'clock in the evening.

Maharaj Ji passed that way after a couple of days and became enchanted by the *quwaalis* and danced joyfully.

He became so overjoyed that he started jumping high enough to touch the *peepal* leaves. Everyone looked at him.

He was looking extraordinarily energized and Hakam Shah became green with envy, for he had considered himself to be a *sadhu* of very high competence.

He cried angrily that he would extract all the power of the Maharaj Ji, and challenged him to cross over three lines that he drew on the ground.

At this, Maharaj Ji comfortably crossed the three lines.

Hakam Shah had no idea of the dimensions of Maharaj Ji, who continued with his dancing in a steady and all-encompassing manner.

The *sadhu* was nervous, and Maharaj Ji asked him that if he desired he could squeeze him like a lemon but would not.

Then, pointing towards a *keereean da bhaun* (colony of ants), he asked him if it was indeed in the *takia* as part of the *ummatt* (religious community) of God, and that he was taking it with him as was the will of God and challenged him to keep hold of it if he could.

Saying this, Maharaj Ji left. His hut was but about 20-25 steps away.

(The *takia* has now been converted into a school.)

Maharaj Ji entered Baba ji's hut on the outskirts of the village and sat inside. The ants were moving towards him as if they were paying their obeisance to him. Many people went with Maharaj Ji, leaving the *quwaali*.

After some time, winged insects emerged from the *takia* and started to become troublesome where Hakam Shah was sitting.

The *takia* was soon full of insects and at last he had to leave, along with his four disciples.

He considered asking for apologies from Raja Sahib, but was hesitant and uncertain whether a sixty year old could ask forgiveness from a young boy. So he thought it better to leave.

He took all his possessions, left the *takia* and spent a night at the dwelling of a *gujjri* named Bhulli.

While leaving, he was repenting that he had unnecessarily contradicted Raja Sahib.

Insects were still following him, and he determined that the wrath of a saint could remain hazardous for him throughout his life, and as a result of these considerations, reconciliatory thoughts were crossing his mind.

He went to Maharaj Ji to offer his apologies and bent down at his feet. Maharaj Ji got up and held his hands, saying “Sain Ji, have a seat. You are an old person and should not worry. Those who live in the will of God should receive your blessings. You should start taking *sardai*. Miracles are but a calamity. To wish for the welfare of others should be the purpose of a *sadhu*. To submit to the will of God must be the mission”.

Maharaj Ji asked Baba Sarmukh Singh to offer food to the *Sain*.

Hakam Shah folded his hands, and said that he had been unaware of the magnitude of Maharaj Ji, who had come to the world for universal wellbeing.

There seemed no difference between God Himself and the Maharaj Ji.

He begged apologies for the uncalled for words that he might have uttered to Raja Sahib and asked for permission to leave.

Raja Sahib tenderly allowed him to go and live wherever he wished.

Hakam Shah went the gujjar’s house where he spent the night, but before dawn left for the village of Kariam.

His demeanour was like that of a businessman who had experienced loss in his ventures. He never returned to Rehpa throughout the rest of his life and lived in Kariam untill his death.

The status of Maharaj Ji became all the more greater.

Bolo Bhai Wahiguru

INTERFACING WITH THE SAINTS

Maharaj Ji stayed in village Rehpa for eight months.

After the summer months were over, the rainy season started and Maharaj Ji stayed for two months at the *Sarkoolan wala khooh* in the East of the village. Sant Ganga Dass Ji, of Mehron Pur, came to Jhingran along with his disciples, and then on to Rehpa. He had become sad, and there was no longer any magnificence in his *dera*.

Ganga Dass was blazing in the fire of separation and was becoming a skeleton.

One day he gathered all his disciples and said, “Think of a plan. Try to bring Raja Sahib in this *dera*. Then we will shower all our love and affection and not ever let him go. Bhai Jawahar Singh is a dignified man. He is a man of vision. We should be humble.”

Ganga Dass Ji’s disciples were well versed in these tactics so, as directed by Ganga Dass Ji, they left Mehron Pur, reached Bhai Buta Singh in Jhingran and explained everything to him.

Buta Singh told them that Raja Sahib had been in Rehpa for the last seven or eight months. The sadhu left Jhingran and spent the night at Mukandpur, where there was a *dera* of a saint.

Mangal Dass, the father of Maharaj Ji, was living in Mukandpur where he died.

In the morning, the saint reached Rehpa and met Sarmukh Singh, who offered him food and water and provided him an *aasan* on which to sit.

He told Sarmukh Singh that he intended to see Raja Sahib, and agreed to take him along as he too was to visit Raja Ji.

Chhajju, the water carrier, informed them that langar was ready.

First they put food aside for Maharaj Ji, then offered food to the visiting saint and left for Raja Ji’s place.

When they arrived, Maharaj Ji was in deep meditation, sitting atop a mound.

The group greeted Raja Ji and chanted “Maharaj Ji, Maharaj Ji”.

Raja Ji invited them to be seated and asked after the welfare of all in the *dera*.

He stated that as per the utterance made in the *dera*, he had to present himself before Ganga Dass and announced he would go that very day.

He asked sarmukh Singh to offer the food he had brought along to the animals, and expressed his wish to have *lassi* made by means of churning yoghurt.

A tiny *madhani* (churner) was in the possession of Chhajju, who also held a container full of half beaten yoghurt.

Raja Ji exclaimed, “Sarmukh, let us go to meet Ganga Dass. We have some other work to do also. I will also visit my old properties that we are to make thriving”. He then outlined other such proposals for the visit.

Baba Ji desired to know where he could have his *darshans*, as he was very anxious regarding this issue.

Comforting Sarmukh Singh, he explained that he would stay with Ganga Dass Ji for about a month and would return to the area afterwards.

Maharaj Ji left for Mehron Pur together with the saint.

Ganga Dass Ji became very happy on receiving Raja Sahib, and on learning of this, people came running, eager to have the opportunity of a glimpse of Maharaj Ji after two years.

Maharaj was looking eye-catching having clad himself in a single white sheet of cloth, a pair of nicely embroidered shoes in his feet and a thin plastic stick in hand.

When he was seen earlier, Maharaj Ji had sported a brass beaded thread around his waist and a saffron colored cloth round his legs. His present dress was indeed majestic, and his gait was graceful.

His walk and saintly dress was unique, and everyone was glad that Raja Sahib had come to their village as they felt now that he would not go back.

But sadhus are not bound; they are free to do whatever their will accords and they can not be tamed. He started touring neighboring villages.

During the days of *saraadhs*, the entire group reached Majara via Musa Pur and Karnanay.

The procession had two camels, four horses, and a bullock cart. They spent seven days in the east of the village, on the path towards Karnanay, where there was a huge banyan tree and where there is now a small banyan tree and a small pond nearby.

When they moved out to take food, the *narsingha* (a huge trumpet) sound rendered the air. They lived with Ganga Dass Ji.

One day, Bhai Jawahar Singh was travelling from Jhingraan to Gobind Pur. On his route, he came upon Jawala, where a few other people joined him.

Jawala Singh informed Bhai Jawahar Singh that Raja Sahib had again joined the congregation. Bhai Ji asked him to convey his message to Raja Sahib that he should leave the congregation to make him (Bhai Jawahar Singh) happy.

This message was conveyed to Raja Sahib by Jawala Singh, Natha Singh, Moola Singh, Waryam Singh, and so Raja Sahib left the flock of Ganga Dass, saying: “*Zar, Zarayat, chhod jamaat/ pakarh kanayat kaam saray*”.

Ganga Dass tried his best to take him to his people but could not, and became greatly upset. That was in 1883 A.D. and he was 21 years old.

Bolo Bhai Ji Wahiguru

AN ACCOUNT OF HIS INTERFACE WITH BHAI JAWAHAR SINGH

Maharaj Ji was still in Majara.

He was sitting gracefully on a cot on which a rug had been spread. Villagers from Majara placed their fullest trust in him.

So long as Maharaj Ji remained in the company of Ganga Dass Ji, he was projected in a way that people reposed their trust in him.

A sadhu should not have a family life. To bow before a family person or to accept him as its guru is a dishonor for any saint. This type of preaching by Ganga Dass had a great effect on him.

Maharaj Ji was sitting in front of the door. Bhai Jawahar Singh often passed through Majara while coming back from Gobind Pur. He, nevertheless, did not greet Maharaj Ji who in turn neither got up from his seat nor exchanged pleasantries.

Bhai Ji felt shunned and became enraged with anger. A large number of people were sitting there, to whom he expressed that the person who had told tales in order to spread hatred in order to create a breach of the fabric of good relations, would not be reciprocated with goodness and that he who had not sown good will not reap good.

He indicated to Maharaj Ji that if he had been influenced by the tell-tale, there would be trouble ahead and bodily mar because whatever utterances come from saintly persons come true.

The saintly persons are capable of transforming the epoch of time. History is replete with examples wherein it is evident that good souls have to experience trouble and tortures. The moving rivers had to stop flowing as per the dictates of good souls. Even the Sun complied with their orders. There is great might in the words and vision of the saints. Whatever a saint utters never goes to waste.

Bhai Jawahar Singh left after sharing his grievance.

After several days, Maharaj Ji fell ill. He suffered from diabetes and his body became weak and unable to move freely.

Baba Sarmukh Singh went to Bhai Jawahar Singh to request him to be kind as Raja Sahib was becoming very frail.

Only a *sadhu* could absolve another *sadhu* for any wrong doing.

Bhai Jawahar Singh suggested that if he came to the fold of *satguru*, then he would exonerate him.

By some means, Maharaj Ji reached Jhingraan and spoke to him in the form of a *sawaayya* (a prosodic form of poem usually in four lines). When he praised the satguru, Bhai Jawahar Singh Ji became very happy and blessed that he would become all powerful whom even the learned would salute and hold him in high esteem. His ailment was gone right there and then.

Maharaj Ji started to live in Jhingran.

Bolo Bhai Ji Wahiguru

MAKING CONTACT WITH SARDAR HARNAM SINGH

Once upon a time, Maharaj Ji, after leaving the house of Ishar Singh, went to the village of Gunna Chaur via Lallo Majara, where he sat on the platform underneath a *peepal* tree.

There was a two span hut made under the tree, where he stayed for seven days.

Although Harnam Singh used to take food for Raja Sahib on a daily basis, he would prefer to feed it to the animals and dogs rather than taking it himself. This happened for seven days.

Harnam singh was wondering why this was happening. He was astonished as to why Maharaj Ji was not eating the food taken for him, and was trying to recollect if he had done anything distasteful against the Maharaj Ji.

On the eighth day, he went with a firm determination that he would not eat any food himself, in case Maharaj Ji again did not take the food he provided for him. Previously, he had eaten his own food before taking food for Maharaj Ji, as he was not sure how long it would be before he returned home.

That day he took food to Maharaj Ji early in the morning. He had a glimpse of Raja Sahib who was showing cheerful disposition, bowed on his feet and derived a unique ease of mind.

At this, Maharaj Ji, the all-encompassing, uttered, “Harnam, you should have come after taking your own meal. Whether I eat or not does not make much difference. For the one who is to remain coming and going in the *dargah* (of worldly affairs) there is definitely a difference whether he eats or not, but there is certainly no difference for the one who is connected with heaven. The one who travels there is likely to become immortal. There the scene is magnificent”.

Maharaj Ji elaborated about the glory of that place where he happened to be thrice and noted that :

“There the mind remains free from any pressure or gloom; there the ambience is very comfortable; everything is hale and hearty; the flames are burning without fuel; the breeze is pleasurable”.

For that reason, he was not feeling hunger for anything more.

“The people dwelling there do not eat anything. They are contented with His Name. They remain cheerful and without any stress or worry. There, everything is illuminated with enlightenment of intensity far greater than the suns rays. Everybody loves one another. They are clad in clothing of love and affection. Their dresses are not like that of ours, but are of translucent illumination. People have unique complexions that throw a

superb radiance. Their bodies are not of flesh and bones but of other stuff. The place has beautiful fountains. The walls are not of bricks but of some micro material which can't undergo any wear and tear. There is no distinction of days and nights. Nobody gives birth or dies. Neither does anyone become old. None produce a silhouette there. It is perfectly a *Prem Nagar* (a township with abounding love and affection) where one can find a unique peace of mind. Every thing there is blessed with His Name”.

“There is another palace in this beautiful City, whose walls are of material as that of glass studded with colorful gems. The roof is studded with millions of glittering pieces. There is a throne in this palace. No human description cannot match its grandeur. The cumulative glow of millions of lightnings cannot stand before the high spirit of the throne”.

“Upon the shining throne, someone with the personification of God Himself is sitting, whose characteristic bright impression is difficult to gaze at. He has no definite shape or form. He is omnipresent and is kind enough to bestow life to all. He is always immaculate. He provides comfort to all. Everyone is attracted towards him. The ecstasy of his glimpse is beyond description. Whosoever gets in touch with his warmth becomes eternal”.

Thus, Maharaj Nabh Kanwal Raja Sahib Ji explained the splendor of God Almighty to Harnam Singh:

“Nama, *dargah* of Lala Hamir Chand, is held by people in high esteem. But according to Lala Ji himself, he is only secondary in the Home of God. Harnam Singh, everything was but yours. I have been deputed by God Himself to work for the welfare of others, to correct those who go astray, to protect humanity, to disseminate the significance of truth and to spread His Name. Only good deeds can spread righteousness. This is the new instruction from God Almighty.”

Bolo Bhai Ji Wahiguru

NOW BEGINS AN ACCOUNT OF THE DEMISE OF BHAI JAWAHAR SINGH JI

While living in Jhingraan (Tehsil Nawanshehar, Police Station Banga, in the district of Jalandhar), Bhai Jawahar Singh attained great status.

From his early childhood, he looked after the saintly persons, earned through hard physical work, recited the Name of God (and inspired others to do so) and provided a free service to the poor and downtrodden. He was very kind hearted indeed.

He looked after Lala Ji for twelve years at *Jhandi Wale da darbar* in the village of Kadianna, before taking him to Jhingraan.

It was he who showed immense respect and care to Nabh Kanwal Raja Sahib Ji and kept him there despite attempts by Ganga Dass to take Raja Sahib away.

Bhai Jawahar Singh Ji was an intelligent and insightful person. The whole region of Doaba was blessed by Maharaj Ji where he had made great efforts towards the welfare of humanity.

Today there are many places with connections to him, such as Jhingraan, Majara, Rehpa, Ballawal, Gosal, Sujon etc. and there is a *dham* at his birth place in Mannanhaanna. People hold these *dham*s in great esteem.

Bhai Jawahar Singh Ji left for Gobind Pur where his community lived, and where he subsequently stayed for some days.

While returning from Gobind Pur, he took a bath at a working well.

He suggested to the people running the well that they should arrange for the cremation of any person passing by in the event of his or her dying on their travels.

After giving this directive, he left.

There was a path nearby, where he found a level and clean place. He sprinkled water over himself while in a squatting posture.

The journey of his life was over. “*Ghallay aayay Nanaka sadday uthee jayay*”

At the exact same time, Maharaj Ji, in Jhingraan uttered in poetic form:

“*Bhagwan Dass, the great and self-righteous guru, has left for his heavenly abod, while on his travels*”.

Even in heaven, Bhai Ji was given a good reception, and carried in a palanquin (A covered litter carried on poles on the shoulders of four or more bearers). The roads were decorated by being showered with pleasantly fragrant rose essence. The gods themselves stood holding floral garlands at the main entrances to receive him with a warm welcome. Bhai Ji was sleeping eternally under a sheet of white cloth.

“ Saajan meray rangulay, jaayay suttay jeeraan”.

On the plane of soul he was being taken elegantly towards the court of Dharam Raj, who welcomed him together with his courtiers.

The path lead to the Sach Khand (*sanctum sanctorium*), where nobody gives birth or dies. Dharma Raj applauded him.

As the palanquin of this great man passed by, gods eagerly lined up to have sight of him, knowing his abode was to be eternal.

The palanquin bearers left the palanquin at the threshold of the Sach Khand and left. The glowing soul of Bhai Jawahar Mrigind Ji joined the divine warmth, and there was a great radiance as the two lights became one.

“ Jiyon jal main jal aayay khatana tiyon joti sang jot samana”

Nobody knew about the demise of Bhai Ji, as it had taken place in a jungle.

He had been an extremely benevolent individual, who strived for the welfare of others.

The entire universe, the Sun, the clouds, everything, had been looking after him as he was so dear to God Himself.

The traveller was lying silent and still beneath a white sheet of cloth, and passers by, old ladies and men, were gathering in large numbers, sitting beside his body.

One of the elderly ladies noticed that the body of Bhai Ji was showing beneath the cloth. She slowly dared to go near the body and found that it was actually a corpse.

Somebody spread the news to Gobind Pur that Bhai Jawahar Singh had died in Kalran, and the news spread like an electric current.

People came from far and wide to reach the place where his body was lying in rest, and expressed their wish that the body be cremated in Gobind Pur, but Maharaj Ji was in Jhingaana.

He called Inder Singh and said, *“Leave for Gobind Pur without delay as further delay means disrespect to the will of God”.*

He asked that they depart and confirmed that he himself would follow them. People carried the holy body in a palanquin towards the village.

A messenger was sent to Jhingaana, who delivered the message to Inder Singh who was already on his way to the village.

Everyone in the village who learnt this heartbreaking news became tearful and rushed towards Gobind Pur. There was an air of gloominess among the people, for they had great faith in the departed soul.

At the same time, Maharaj Ji came to the place of Ishar Singh, closed his eyes and had a divine vision of Gobind Pur.

Meanwhile, the palanquin carrying the body reached home.

The villagers were of the view that the cremation should take place there in the village, but the people of Jhingraan and Gobindpur were in conflict over the place of the cremation. They maintained that the cremation should be arranged in their particular village.

Maharaj Ji said that they had not acceded to the will of God, who desired that the cremation should occur at the site where he passed away, but that desire was not being followed.

Now the cremation is arranged in Jhingraan, at a place near that of of Lala Ji, as the Maharani Jindaan had said that after her death she should be buried in the vicinity of her husband in Punjab and not in a foreign country.

The tomb of Maharaja Ranjit Singh was in Lahore but the body of the queen was not allowed to be taken beyond Bombay, where her tomb lies.

As nobody could defy the directive of the all pervasive Maharaj Ji, the palanquin carrying Bhai Jawahar Singh's body was taken to Jhingraan, followed by a huge procession.

The *shabad partry* was leading the procession while singing holy verses to the accompaniment of a band leading the march.

When the palanquin reached Jhingraan, and with the permission of Maharaj Ji, it was taken on the rear of the tomb of Lala Ji.

A pyre was made, where upon people placed dry fruits and dates, thereby making it a *hawan kund* (holy hearth).

The sacred *Krah Prasad* (communion) was also prepared, and the body of Bhai Jawahar Singh was bathed. After reciting the *Kirtan Sohila Path*, an *ardas* (prayer) was performed and again with the permission of Maharaj Ji, the pyre was lit.

Later, the *Krah Prasad* (communion) was distributed amongst those present.

Bhai Jawahar Singh Ji, an embodiment of virtuous life, lived to the age of eighty two years, three month and thirteen days, and his tomb is situated in Jhingraan.

Bolo Bhai Ji Wahiguru.

The residents of adjoining villages came to Maharaj Ji to express their condolences, and Maharaj Ji stayed in Jhingraan for a considerable period.

Earlier his father, Mangal Dass Ji, had experienced some troubles.

He met one *sadhu* at Ludhiana, who advised him to have peace of mind and not to try hard in jungles and that by doing so, he would be blessed with a son who would be a reincarnate of Lord Vishnu, and who would work for the benefit of human welfare.

Listening to this, Mangal Dass Ji started spending his time in Lodhi Pur and Mukand Pur. One day, accompanied by 5-7 people, he went to see Maharaj Ji in Jhingraan.

There he knew, from Hawaldar Natha Singh, that Maharaj Ji was sitting on a mound in the area of Ratainda. Natha Singh accompanied them, and when they reached their destination, Maharaj Ji bowed to greet his father, Mangal Dass Ji.

He expressed his condolences on the death of Bhai Jawahar Singh Ji, and they talked well together.

Mangal Dass Ji told Bhagwan Dass to go home to take care of his duties, get married and continue the generations in the family, which would provide him ease.

In order to see the family generations continue he turned many stones, performed acts of benevolence, made wells, arranged jags (offered community food), meditated and after a long struggle he was blessed with a son, who was so dear to all.

Maharaj Ji very meekly and humbly uttered that he would not go home now, as he had adopted *sanyas* after leaving aside all worldly wealth and attachments. In these circumstances, it was difficult for him to revert to family life, as he had already cast off all kiths and kins and worldly affairs.

Then he recited a *sawwayya*:

*“Hai kav vich oh bandhan aaway je nar band faquir sanasi
hath uthayay sadhaura leeyo jad pher kiyo lotat sati phasi
jaan kras tyag padarth pawat hath karay jag hasi
dass bhagwan nahin phas baithaat bay parwaah jo birt ikasi”*

In this way, Maharaj Ji expressed, by way of advice.

“I do not mind anybody becoming a chief and looking after his responsibilities. I have been assigned many tasks by Him. I now have the entire Universe to visit. You can put on your clothes and leave.”

However, his advise was not understood by those present.

This was in fact an indication to leave this world.

He passed on a directive to Shri Sunder Singh to bring 13 yards of white sheet of cloth and a turban from Mukand Pur.

Shri Sunder Singh complied and placed this material in front of Maharaj Ji. Maharaj Ji placed the cloth on the feet of his father, Mangal Dass Ji, paid his respects and asked him to leave, telling him that God would help.

Nobody knew that this was going to be their last meeting. Nobody knew that a ticket was also placed within the cloth, along with some money for his long journey.

Maharaj Ji placed a fruit in the palm of his father, this immortalizing fruit having hailed from a divine place. Upon eating the fruit the mind and body of Mangal Dass Ji became purified, and he experienced something divine inside. He felt intoxicated and was subdued in seventh heaven, his eyes were closing and the world looked dark.

It was a rehabilitated feeling for him.

Maharaj Ji rose from his seat and asked if his father would escort him on his departure. He went one furrow distance with his father before returning.

Mangal Dass Ji reached Mukand Pur and sat in his place. It was his last seat. He became absorbed in meditation, and forgot all lust for food, water or anything of this world. He was intoxicated and became blessed with a feeling of supreme bliss.

Bas bulao nahin humko

Koi thos kiya hai hum ne

(Do not disturb me, I have achieved something great)

All attachments with the materialistic world vanished as he was experiencing a glimpse of heaven.

BANI

“Tann mann thanda shaati sital chhand Gobind gunn gaayay”

Having spent seven days and seven nights in a motionless state, fully engrossed in meditation, there occurred a bright flash on the early morning at 4'o'clock on the eighth day.

The care takers who were sitting beside him were dazzled. In the early hours of the morning, when the time is right for gods, Shri Mangal Dass Ji was stepping into a new world, having completed his life journey on this planet.

Slowly his breathing stopped and he departed from this world.

The people of Mukand Pur arranged for his cremation, and some learned persons suggested that Raja Sahib should also be given the news.

Some members of the Panchayat, who were sitting in the nearby fields, went to Maharaj Ji and told him everything.

They requested, with folded hands, that Raja Ji should perform the cremation himself. He, on the other hand, asked them to go to Mukand Pur and perform the cremation and that the *kiriya karam* (after death rituals) of his father were already over, and that his soul had joined the divine Super being.

“Hun koi lekha nahin riha dharma Raid a daftar sodhiya baki rijam na kaaee”

Complying with his directive, the Panchayat Members returned to Mukand Pur, and shared the details of their conversation with Raja Ji with other villagers.

The villagers made a palanquin, the shop keepers brought dry fruits from the local shops and Mangal Dass was given a bath.

The folds of white cloth were opened, an *alphi* was put round his neck, a *kapni* wrapped round his waist and a saffron coloured robe of honour presented to him by Maharaj Ji to wear upon his head.

The body was showered with saffron and rose petals, followed by the spreading of a muslin cloth over it.

The holy body of a virtuous being was shouldered by four people, put on a wooden hourse, and then covered by a sheet of white cloth. The four persons carried the body in the palanquin.

The Brahmins were reciting *Garur Puran*. The pyre of the beautiful body was offered to fire, and the communion Prasad of sweet rice puffs (*phulliaan*) was distributed to one and all.

His remains were immersed in the river Ganges at Haridwar. Thereafter the weekly *Bhagwat Path* was performed, followed by the *bhog* of *Garur Puran*.

These rituals were performed by the people of Mukand Pur, and this was how Shri Mangal Dass Ji, after performing immense meditation, completed his life journey in Mukand Pur in the district of Jalandhar.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF HIS INTERFACE WITH BHAGAT MANNA

One day, Maharaj Ji was sitting in the fields near the village of Larroya when Manna took *sardai* for him.

Manna was very happy indeed, and was making plans in his mind. A thought crossed his mind that Maharaj Ji was living like the gods.

It is generally true that wherever such persons go, a place of pilgrimage (or gurdwara) has been built there to remain as a reminder for ever.

He reflected on the fact that there was no such place in his village, and thought how good it would be if such a place were to be built there.

Absorbed in this line of thinking, he placed the vessel of *sardai* before Maharaj Ji and greeted him.

Maharaj Ji, was all knowing, and hence knew what Manna was thinking. He drew a map and said, “Manna what is this?”.

But Manna had forgotten what he had been thinking, and made no sense of the question.

He said to Maharaj Ji that as he knew everything, he should be able to answer his own question.

Maharaj Ji replied, “Look Manna, there is a powerhouse that sends electricity to different parts of the world and spreads the light everywhere. Look Manna, there are canals carrying water for the irrigation of fields in different parts of the state”.

He continued to provide many such examples to convince Manna.

Whilst he was talking to Manna in this world, effort was also going on in the courtyard of God.

He asked Manna to sit some steps back. He acted as Lord Vishwakarma had himself participated in divine discussions with others. None from this world could understand what was being deliberated upon.

The language, writing, ambience - everything was unique, and all gods and goddesses were gracing the occasion.

Manna was greatly astonished at this.

He was asked to bring a *dikka* (a stick), which he did. He was asked to put it in the vessel of *sardai* in an upright position. But Manna casually pointed out that the stick could not be made to stand upright in liquid *sardai*, and sure enough, as he attempted to do so, it tilted onto its side.

Maharaj Ji said that he himself intended to set up a pilgrimage like that of Amritsar in his village but that it would take time.

On hearing this, Manna had a feeling that Maharaj Ji was already planning what he himself had wished for the village, and that he had made a mistake in not accepting what Maharaj Ji had asked him to do by standing the stick erect in the *sardai*.

He offered his apologies and felt remorseful.

But Maharaj Ji gave confidence to him, saying that the water in his village would be a panacea for all troubles, that people from far and near would be cured of their ailments by the water from the village and that his village would be known as “*Dukh Bhanjan*” (Panacea of all pains) that would gain huge repute across borders.

BAINT

*“This place named as Piri Pura
would be revered by all people
its reputation will spread far and wide
the world will bow before it
people from even distant places will come here
it will fulfil wishes of one and all
those who suffer from troubles or ailments will get cured
everything will happen without having to pay anything
the mohalla was named as Lallowal
it will shower blessings of elixir of life
those who suffer from the influence of evil spirit
will get cure right here, at home”*

Meanwhile, Ganga Singh, the grandson of Manna, arrived and offered his greetings as he sat near to Manna.

Manna noticed that Maharaj Ji was in a kindly mood and that it was an opportune moment whereupon he could seek his blessings.

Holding the arm of his grandson, Manna requested Maharaj Ji to do something so that his grandson would become able to do some work to earn his livelihood.

Maharaj Ji fixed his eyes on Ganga Singh with benevolence and said that he had blessed him.

Ganga Singh went on to join the army as a recruit, but after serving for three years, he sustained an injury to his arm.

He was taken before Maharaj Ji, who asked him to leave his job and return to his home as a pensioner. Maharaj Ji had indeed been kind to him. Ganga Singh lived his retired life happily as a recipient of a pension.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF HIS CONVERSATION WITH SANT BHOORI WALAY

One day, Maharaj Ji happened to be strolling towards the village of Mallewal.

Bhai Jawahar Singh's grandson of Inder Singh (son of Charan Singh), who was accompanying Maharaj Ji, was asked to take him towards *Boojha Bagh*. They went through the fields, and sat on the charpoy on a leveled piece of ground.

Meanwhile, Manna arrived at the same place, and brought *sardai*.

Maharaj Ji asked Charan Singh to call for Bhoori Walay Param Hans, who was a godly saint.

Maharaj Ji instructed him to look after the saint well in the event that he himself was not there. Maharaj Ji considered service to Param Hans Ji as his own self, as his own soul.

The saint of Bhoori Walay is very noble and holds great status among saints, his tomb is in the village of Mahli and he had a massive following around Mallah.

Nobody knew why Maharaj Ji had come to that place.

But some disaster was to happen in Mallah, and Maharaj Ji, the clairvoyant, was there to protect the people.

A person named Diwan Singh came there and was glad to learn about the arrival of Maharaj Ji, bowing before his feet.

He asked what he might bring for Maharaj Ji to eat, but Maharaj Ji asked him to call Sant Bhoori Walay first. He knew there was going to be conflict in the village.

In a short while, Sant Ji arrived. He greeted Maharaj Ji but asked the Sant to go to the village immediately, as his going there would be in the interest of the people of the village.

The village was divided into fighting factions, and a satanic force was prevalent.

Sant Bhoori Walay asked Maharaj Ji to accompany him, as a saint has a tender heart which cannot put up with bad things taking place.

He felt embarrassed and insisted Maharaj Ji accompany him to the village. He felt that Maharaj Ji could pacify the situation, which was becoming worse.

Maharaj Ji asked him to go on ahead and that he too would be there in due course.

Sant Ji started for the village, although he was suffering anxiety lest something undesirable happen before he reached the village.

He reached a place where warring factions were preparing to fight and holding sharp edged weapons.

Maharaj Ji also reached the same place, and stood between the warring factions. He wore white alphi and was very composed.

The Sant Ji joined him and they both fell still and silent.

Nobody dared to come to the front due to the extreme degree of respect that the people of the area had in Maharaj Ji. His job done, Maharaj Ji vanished.

Diwan Singh and Charan Singh knew that Maharaj Ji had stopped a fight from taking place in the village and were astonished. Maharaj Ji asked them to leave for Jhingraan.

Later, Sant Bhoori Walay addressed the villagers' gathering and reunited the warring groups. He told them that they should not fight for a second time or he would not visit their village of Mallah again. The villagers promised to abide by his advice, and peace and tranquility prevailed in the village for ever.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF HIS BLESSING OF WATTAN SINGH WITH A SON

One day Maharaj Ji happened to visit the riverside in Jhingraan.

He stayed there for seven days during the month of Sawan, and the rains were falling.

The vegetation and forests were washed, lush green and clean and the crops in the fields were smiling.

Many kinds of organisms were appearing, and they were singing happily. The peacocks and rainbirds were making their voices heard.

The wasps were being tempted by the youthful flower buds, an ambience of joy was all pervasive and the season was in full swing.

The river was flowing majestically, producing waves as it moved towards the sea. A cool breeze was blowing and the dry wells were becoming full.

In this ecstatic environment, one afternoon, Maharaj Nabh Kanwal Raja Sahib reached the well site of Nambardar (in the village of headman) Bhulla via the forest lands of Moro at the outskirts of the village of Jhingraan, towards Ratainda.

As he was moving, linked to the Supreme Being, he could watch everything: those who were amused and those who were expressing grief.

He could see with his godly eye that someone was crying in Jhingraan.

He wished to make him happy so that he may forget his troubles, and decreed that he would be blessed with a saintly son and that his wish would be fulfilled in His courtyard. There would be no further disappointment for him.

Maharaj Ji went to the well of Wattan Singh at 2'o'clock and asked Wattan Singh and Mota Singh to go to the village to tell Inder Singh to bring sugar, and that he would use water from Wattan Singh's well.

Mota Singh sat besides him after placing the charpoy for Maharaj Ji and having offered to bring milk and sugar for him.

Maharaj Ji, however, did not accept his offer and said that he should ask Inder Singh, as Wattan Singh's well was at a distance of just one mile from the village and nobody in the village knew what was happening.

When Mota Singh reached the village, he was astonished to see all the blacksmiths sitting in Wattan Singh's factory, prepared to offer condolences.

Wattan Singh learnt that his son had died. He was a broken man, as he had previously lost four sons.

He could not help crying as for him, a huge calamity had happened. After a few moments, Wattan Singh delivered the message of Maharaj Ji to Inder Singh. Wattan

Singh suggested that he would take the milk and sugar from his own home, as Inder Singh was sitting in the place of bereavement.

But Wattan Singh insisted on abiding by what Maharaj Ji had ordered them to do. He also told Inder Singh to leave straight away and stated that worldly relations are false.

Inder Singh Ji poured the whole milk into a *valtohi* (kettle like vessel) that he himself carried and put sugar in a *paraat* (kneading saucer) that Wattan Singh carried.

Thus the dedicated and loyal Inder Singh, irrespective of the ongoing cremation of the son of his real brother, did not stay, but followed the instruction of his revered Maharaj Ji and set off on his journey.

When Inder Singh reached the well of Wattan Singh, he placed the milk and sugar before Maharaj Ji and requested what he should do next for him.

Maharaj Ji asked him to prepare sweet water and offer it to the passers by and field workers.

Inder Singh prepared the sweetened water and asked Maharaj Ji to drink first. Maharaj Ji ordered that the water should be first offered to Bhulla, the village headman.

Bhulla was duly offered the water, followed by others, after which a good amount of water was left.

Maharaj Ji asked Wattan Singh if there were ploughmen, Boobay Khan, Innayat Khan, and Gaur Ali, (all the three brothers) ploughing their fields in Talwandi.

“Maharaj Ji, I would offer them water but they deserve to be done to death”, he said. reminiscing the events of 1947.

After all the sweet water had been finished, Inder Singh informed Maharaj Ji that Wattan Singh had lost his fourth son and that he was greatly upset over this tragedy. He requested Maharaj Ji to offer him some consolation.

But Maharaj Ji asked him to present Wattan Singh and his wife so that their trouble could be dispersed.

He also asked for *Krah Prasad* (a kind of pudding prepared with wheat flour or granulated wheat, sugar and clarified butter), saying that he should not weep and then Almighty God would shed His supreme blessings on them.

He asked them to wait and watch.

Inder Singh passed on the instruction of Maharaj Ji to Wattan Singh and his wife, Santi, who bathed keenly and with dedication, changed their clothes and prepared *Krah Prasad*.

They reached the place where Maharaj Ji sat, and humbly and with great pain in their minds they shed tears over the loss of their son.

Maharaj Ji held Wattan Singh and affectionately raised his head saying that God would surely bless them. They sat with folded hands beside Maharaj Ji, who prepared small

balls of the Krah Prasad with his hands and offered them to Santi and Wattan Singh, then asked them to leave.

He blessed them and told them that they would have a virtuous son, who would enhance their family's reputation. It happened exactly as he had described - they had a son within a year who brought huge prosperity to them.

They named the baby "Pritam", and went on to have more children and all are well.

They had Pritam Dass at the age of twenty two. Every person suffering from illness who came near him became well. All these blessings were of Maharaj Nabh Kanwal Raja Sahib, who was the embodiment of spiritual richness.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF HAKAM SHAH'S MEETING WITH MAHARAJ JI SHORTLY BEFORE PASSING AWAY

One day, Maharaj Ji was sitting on the bank of a pond in Jhingraan with Manna, Harnam Singh, Moti Singh, Kirpa Singh and Ishar Singh sat beside him.

A huge congregation was relishing his divine company, and Maharaj Ji was explaining to them that time, once passed, can not come again.

While elaborating his point, Maharaj Ji had a deep breath.

He asked Harnam Singh if Hakam Shah was missing him. The end of Hakam Shaw was drawing near.

It is rare that we have a sadhu having godly amplitude and it is considered good luck if one has a glance of such a pious sadhu.

A mere glance of such a soul can dispel all ailments and provide solace.

Maharaj Ji explained the benefits one gets upon meeting such a sadhu, and then hurriedly left for Kariam, where somebody was keen to meet him for the very last time.

It had been true for many years that whenever one heartfully longs for someone dear, he or she is sure to appear. When Draupadi, beclouded by severe trouble, longed for her supernatural being, the Lord Krishna appeared within no time.

Likewise, Maharaj Ji appeared before his devout Hakam Shah who was counting his breaths. It was the fulfillment of his last wish, and on seeing Maharaj Ji before him, Hakam Shah felt a great peace of mind.

As he opened his eyes, Maharaj Ji placed his hands on Hakam Shah's forehead who appeared to greet Maharaj Ji before leaving for his heavenly abode. His eyes were only half closed, and he went into an eternal sleep:

“Farida ik din sauvan howega saath mand pasaar”

After this, Maharaj Ji appeared near the *Kashla Ratta* mound of sand near the river in Bhaddana. He stayed for seven days with Sant Hari Narain, then going via Moro wala Dhakk, he reached the garden of Sarmukh Singh in Rehpa.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF HIS INTERACTIONS WITH THE PEOPLE OF REHPA

As people came to learn of the arrival of Maharaj Ji in the village, they gathered like bees to honey to have his glimpse.

It was similar to when in Mathura, ladies left their work undone and ran to follow the tune of Lord Krishna's flute.

People carried sardai wherever Maharaj Ji went but he obliged only those few lucky ones who earned their living through hard work.

Maharaj Ji did not eat for days and the Name of God was a great support to him. He usually did not tolerate any person of fraudulent or sly character, and was an uncomplicated and clear-cut person. He could judge the inner feelings and thoughts of his visitors and used to tell it openly.

One day, Maharaj Ji was sitting near the Sarkulan Wala well.

Attar Singh paid him a visit to have his glimpse, having gone there while thinking about a mare and bowed before Maharaj Ji.

He received divine word from Maharaj Ji: "Attra, it is a good idea to have the mare and to be in friendship with men of influence".

It was a clear suggestion to him.

He established a friendship with Sardar Kuldeep Singh, a wealthy person from Mukandpur. The family used to keep mares and a black mare was presented to Attar Singh. The mare however remained tied to a peg most of the time, and Attar Singh underwent times of affluence as well as difficulty in his life.

After the death of Attar Singh, the mare had a chance to be untied from the peg. Thereafter it did not return to Attar Singh's home again.

Meanwhile, Bishambar (the oilman), Mangal (the water carrier) and Karam Singh (the weaver) came to pick over grass.

Bishambar expressed a desire to go towards Kanniya, where on the Sarkulan Wala well they would get chance to see 'Bhagwan Dass Ji'.

They went and offered their greetings.

However, Maharaj Ji asked Bishambar to lie down with his belly to the ground and to hold his ears.

Maharaj Ji then gave him 3-4 good beatings with a stick that he used to keep with him and asked Bishambar whether he would say his name 'Bhagwan Dass' again, and explained that was in fact, a King of Jammu.

Bishambar, while still laying on the ground, appologised for his act, declaring that he would never repeat the name but address him as a King of Jammu.

With their hands folded, Mangal and Karam Singh were shaking with fear. Maharaj Ji warned them not to make the same mistake. Rather they should address him as Nabh Kanwal Raja Sahib.

He then allowed Bishambar to get up and leave after taking grass for the cattle and buffaloes.

Thus, Maharaj Ji was a psychic being who could read the minds of visitors, knew their internal thoughts, and had the courage to audaciously correct them. He could very well convince the inquisitiveness of the visitors.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF HIS INTERACTIONS WITH ISHAR, THE WATER CARRIER

At this time, Maharaj Ji was residing in a hut in the fields of Attar Singh.

There was a striking looking plant of ber that produced very delicious fruit.

One day, Ishar Singh, while returning from Banga passed by where Maharaj Ji was sitting near the village of Jagat Pur. He held a desire to see Maharaj Ji.

He had only two silver coins (rupees) to his name, and these were tied into his headgear. He was concerned that Maharaj Ji would take the two coins, and so untied them from his headgear and tied them in with his *langoti* (loin cloth) and covered it with a *dhoti*.

He thought that if Maharaj Ji asks for money, he would show his headgear to demonstrate that he had no coins about his person.

The path was hidden in profusely growing crops, and Maharaj Ji was sitting in the sunnhemp field.

Ishar Singh approached and offered his greetings.

Maharaj Ji asked him from where he was travelling.

Ishar replied that he was returning from Banga and that he desired to see him. Pretending to search his pockets, Ishar explained that he didn't have anything with him that day and that he would visit again another day.

Maharaj Ji then said, "Search your loin cloth. It is possible something might be there".

Ishar replied, "No Sir, you can search my turban". Maharaj Ji lifted his stick, at which Ishar Singh was afraid and started shaking with fear.

He found it difficult to untie the coins from his loin cloth as he sweated profusely and felt great shame.

His lie was thus detected and his secret became known.

Ishar placed the two silver coins before Maharaj Ji and requested his forgiveness. He held both his ears and explained that he was ashamed of his act saying that he had been unaware of his immensity.

Maharaj Ji told Ishar Singh that he was bound by the affection of his father, Chhajju (who was a devout of Maharaj Ji) and asked him to return home. As Ishar turned to leave for home and had gone but a few steps, he was called back by Maharaj Ji, who returned his two coins saying that these were not required by him any longer.

Bolo Bhai Ji Wahiguru!

HERE BEGINS AN ACCOUNT OF HIS MEETING WITH MATA SAHIB DEVI JI

This is the narration of 1903, when Maharaj Ji was thirty two years old.

First he stayed at Jhingraan for fifteen years and then in Rehpa, although he used to visit other villages like Majara, Gosal, and Moosa Pur from time to time and interacted with the people there.

One day, he informed Sarmukh Singh that his mother was thinking of him, and that they should visit her lest she should pass away.

In the morning he accompanied Sarmukh to Mannanhana.

They appeared before the mother who was lying on a charpoi. She was near the end of her life, and longed for a glimpse of Maharaj Ji. Her wish was thus fulfilled.

Her heart was becoming weak, yet she felt unique relief and delight in sitting with the Maharaj Ji elegantly before her in the garb of a sadhu.

She held his hand, kissed it, placed it on her chest and kept it in her grasp. The motherly hands were keen to bless the graceful but she was not strong enough to raise them.

She felt comfortable having his hand in hers, gazing at his face, and had deep breath and felt great warmth for him just before leaving for her heavenly abode.

She was indeed a gracious lady, who had given birth to a noble son who worked for universal human welfare.

Her soul, after leaving this world, had reached her real eternal place of rest and her body was respectfully cremated by Maharaj Ji himself.

Sarmukh Singh was ordered by Maharaj Ji to leave for Rehpa while he himself stayed at Mannanhaana. He asked Baba Sarmukh Sinmgh to arrange for his food every day.

After spending a month there, Maharaj Ji went to Ballawal for thirteen days. The villagers insisted he stay there forever, but he said that he came to visit his birthplace but would be staying in Rehpa.

In the village of his *maasi* (mother's sister), Ballawal Tar Pur, Bishan Singh (her son) lived too. Maharaj Ji was cared for by his *maasi* who also implored him to stay with her.

Maharaj Ji said that he was always with her and whenever she felt like meeting him, he would reach her.

He asked her to look after the sadhus, saints and whosoever visited them, earn through hard work, be religious, share food with others and offer protection to the needy.

*“Kabir mann nirmal bhya jaise Ganga nir Pachhay laagay har phiray kahit Kabir
Kabir”*

(The mind gets purified like the sacred water of the Ganges and then everybody follows,
says Kabir)

After spreading this message to the people, Maharaj Ji returned to Rehpa. This narration was shared by S. Munsha Singh of Gosal. He also related the narration of Baba Surmukh Singh bringing food for Maharaj Ji.

A gurudwara is constructed in the fields of S. Munsha Singh.

Bolo Bhai Ji Wahiguru!

HERE BEGINS AN ACCOUNT OF THE RE-ESTABLISHMENT OF THE SARKULA WALA WELL

The well named Sarkula Wala Khooh was on the Eastern side of the village, and belonged to Mai Puran Dayi, who was a widow with a daughter.

Maharaj Ji asked Sarmukh Singh if Mai Puran Dayi could spare some land near the well, where they may establish something there.

Mai Puran Dayi agreed to spare one acre of land for Maharaj Ji. But when Sobha Singh (the younger brother-in-law of Puran Dayi) found out about the offer, he made her break her promise.

Puran Dayi went to Baba Ji to explain that her brother-in-law was not in agreement with the offer, as he intended to undertake some construction of his own on the land.

“Bin karma kichh nahi paayeeay je bauh taura dhaaway”

If Puran Dayi had spared the land, her name would have been immortalized forever.

Maharaj Ji used to go walking in the desolate area. One of his hairs, with its roots, became plucked and was lying in the hair on his back.

It remained there for some days, entangled in other hair.

One day, Maharaj Ji happened to be in the sorghum fields and dropped his locks of hair somewhere in the fields. When he returned to his seat, his devotees noticed the missing locks of hair on his head. They asked him about it but Maharaj Ji did not reply.

On another day, Sardar Harnam Singh from Jhingraan came to see Maharaj Ji. He along with Meehan singh, Hari Singh, Sarmukh Singh, and Chhajju tried their level best to search for the lost locks of Maharaj Ji's hair in the sorghum fields.

After a thorough search they were successful in finding them. Everybody heaved a sigh of relief. They respectfully bowed before the locks one by one. Sardar Harnam Singh prayed before all devotees to get the locks, saying that he would be exceptionally grateful to them for this.

This they did, and presented them to Harnam Singh.

To this day, these sacred hair locks are kept in a glass jar in the house of Gurbaksh Singh in Jhingraan.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF THE THRONE OF REHPA

One day, Maharaj Ji was sitting at the place of Sarmukh Singh and became deeply linked with His Almighty.

He received a call therefrom that he was to do something for the universal welfare of humanity. Maharaj Ji became very kind and benevolent and for three days he did not eat anything except a glass of lassi (buttermilk).

One night he asked Sarmukh Singh not to disturb him. It was the month of Sawan and the rains had just stopped.

The earth was brightened by the moonlight, the stars were glittering like pearls in the sky and the cool breeze blowing after touching the mountain peaks was creating a delightful ambience.

After one week, Maharaj Ji opened the door and called Sarmukh Singh towards him, who responded to the call and paid his greetings.

An ice cold breeze received him, and Sarmukh Singh had a glimpse of some great persons who were sitting inside.

Maharaj Ji asked him whether he had seen anybody. Sarmukh Singh replied that he had seen what Maharaj Ji had made him see.

Then Maharaj Ji explained, “Whenever a new development is to be undertaken, such as creation of a place of pilgrimage, creating a rule or effecting some transfer, then a meeting of great personalities is held like that.

The decision has received approved from His Almighty and the rule, once approved, becomes binding and is unalterable.

The sadhus are linked to His Almighty and whatever a sadhu utters is acceptable in His court.

When Vedas were composed, the ink that remained was saved, and used for the great persons. Today, we have created a huge pilgrimage in your village of Rehpa, duly approved by His Almighty.

One day, your village will become widely known and people will hold congregations and fairs and its stories will be read with interest even in foreign countries.

The village Rehpa is a blessed and reputed one”.

At about 4’o’clock in the morning, Sarmukh Singh was asked to bring some *lassi*, and Baba Ji prepared half-churned *lassi* from curd.

Maharaj Ji came out after a week, and was bathed by Chhajju the water carrier. People also started to gather.

In the second half of the next day, he was sitting under a banyan tree at the place of Baba Bullan Shah, in the middle of the village. There was a huge gathering of people, and Bhai Vir Singh Khalsa also came to see him. Maharaj Ji asked him to retrieve Heer of Waris Shah. Vir Singh went and came back immediately with his book. He asked from where he should start to read. Maharaj Ji asked him to recite from where Ranjha started for becoming a yogi.

*“ Ranjhe uth ke tillay da rah pharheya
matta hoye su kann paraawnay da”*

(Ranjha got up and started for the mound,
he was mad to get his ears pierced to be a yogi)

Vir Singh went on reciting the poetry for a long time.

At day break, Maharaj Ji told Sarmukh that they must locate a place that day where he had been ordered to create a truthful throne. Sarmukh Singh agreed. Maharaj Ji got up from under the banyan tree and the people followed him.

The procession started towards the village, the Maharaj Ji like king of the kings, moon among stars, leading the dazzling procession.

He was in deep conversation with people of some other world. When about a hundred steps away from the village, Baba Sarmukh Singh held his feet and advised him that there was a 13 kanal field, on the east of the path, which he could acquire if he wanted.

Maharaj Ji stood for a while and then said that his estate still lay ahead.

They kept moving ahead until Maharaj Ji stopped near the bank of a pond and asked his followers to wait on the path.

He stood there for a while, then jumped over and entered a field on the East side, where a darbar is located now.

He then announced that it was the piece of land that he wanted and asked if anybody would spare it for him.

Hari Singh, who was also with him, said (with folded hands) that he could consider the land as his and waited for Maharaj Ji's orders.

Maharaj Ji said that he would like to acquire the entire piece of land: a piece of nine kanals and some marlas of land that Hari Singh readily offered him.

Maharaj Ji, with his plastic stick, drew a square of about five feet. Then he drew another line of about twenty feet length. Then he offered greetings to the place of the square.

He got some bhabhuti (holy ash) and a three feet high platform was erected, which he marked as his throne where all should pay reverence.

Thereafter he distributed *Prasad* (sacred communion) amidst the gathering of sankhs and ghariahs. He told that Lord Rama too had performed tap here. This throne was constructed on July 30, 1905.

Bolo Bhai Ji Wahiguru!

AN ACCOUNT OF THE PLANTING OF THE GARDEN OF BABA HARI SINGH

In due course, Hari Singh erected a hedge of cacti, with a border of *tahli* (dalbergia) trees, around the entire patch of land.

There was also a Banyan tree, brought from Lahore during a visit by Baba Hari Singh, who asked Maharaj Ji whereabouts this could be planted on the land. Maharaj Ji planted the banyan tree himself at the rear of the gurdwara and mango saplings were planted in the rest of the area.

It turned out to be a beautiful orchard, in the middle of which is the throne of Nabh Kanwal Raja Sahib which adds significantly to the grandeur of the location.

On moonlit nights, even the gods seemed visit the throne, to take in the bliss of its superb fragrance, the delight of the sacred ash and to dance with ecstasy.

The throne was made strong with concrete and cement in 1930, and an enclosure was provided around it.

A new well and a platform of banyan trees were established by means of a contract with Chanda Singh from Jhingraan, for which Baba Hari Singh met all the expenses.

A small well and a hut were constructed in 1906, with bricks brought from the village of Rahon. The limestone was brought from Jhingraan Balauni on bullock carts, the entire materials gathered in preparation and on one Sunday, when the time was right, a mark was made where construction was to begin.

The crowds of people were delighted and sang elatedly.

Mangal Ram of Gosal and Mistry Mihaan Singh of Rehpa were asked to tie the knot. A pit was dug, the material was ready and all the devotees requested Maharaj Ji to decide upon a suitable day when people from all around would be invited to participate in the grand ceremony.

Maharaj Ji, in consultation with the people, set an auspicious date for the ceremony, and decreed that the ceremony was to be performed with devotion and enthusiasm.

News was sent far and wide that the ceremony would take place on Sunday 27th Asharh at four in the afternoon.

Banna Bharai started to beat his drum, and at the sound of the drumbeat, a huge number of people started arriving from two directions. The procession was led by a group reciting 'gurbani kirtan' to the sound of cymbals and the beat of a *dholki* (a small drum). Women were singing behind them.

The main shabad was "*Main balharay jaawaan, jihnay ih thaana suhaaya*" (I am grateful to those who have made this fine-looking place).

The other shabad was “*Saaday gurraan ne jahaz banaya, aawo jin paar lagna*” (It is the ship built by the guru, come whosoever wants to cross this worldly ocean) and “*Tu deh darshan guru meray, sangar aayee darshan nu*” (Please sanctify the visitors with your glance, for they have come to you for this purpose). Everybody was reciting the shabads.

The kneading dish containing grains were covered with phulkaris. It was a graceful and divine procession like that of gods and peers going to the pool of nectar.

Brass dishes dazzled in the rays of the Sun and the silky *gotta* (lace) produced an ambience which took over the mind.

There was a sea of people flooding the path to Gurduwara and the site of the well was surrounded.

To one side, boys held the *gand* (a wooden disc to be thrown to the bottom of the well) in position with the help of ropes. On the other side, ladies prayed while singing “*Is berray nu paar lagaao, is berray nu paar lagaao, Raja Ji.*”(Help complete this task, Help complete this task, Raja Ji).

It was indeed a fantastic scene.

With the grace of Maharaj Ji, the *gand* was lowered into the well.

S. Mihaan Singh spread a sheet of cloth, onto which the Devotees placed their grains and sweets until there was a large pile. From heaven, the gods showered petals in praise of the ceremony.

Mangal Ram offered his services to construct the water distribution channel, as he had done for all the wells made by Maharaj Ji. The water of this well has medicinal and curative properties, curing leprosy by means of a bath of the water. Maharaj Ji, after establishing this place of pilgrimage in Rehpa, went to Jhingraan. He had made Rehpa a place of heaven!

Bolo Bhai Ji Wahiguru!

CONSTRUCTING GURUDWARA DUKHNIVARAN IN JHINGRAAN

After establishing the takhat at Rehpa, Maharaj Ji left for Jhingraan at the request of Harnam Singh, who had arranged for Maharaj Ji to stay in his drawing room. The winter season was about to start and it was the time of Poh-Magh.

A platform was constructed in front of the room, which Maharaj Ji used to sit on during the day and people started to visit him with increased frequency.

Maharaj Ji did not like women to visit him, and generally preferred staying in isolated areas rather than being in inhabited places.

He could spend cold and long nights of winter in remote areas, as the biting cold could not deter him. He used to take lassi and sardai, even in cold weather.

Autumn had passed and spring was fast approaching. Wasps were hovering around the flowerbeds and the vegetation was starting to flourish, with greenery at its peak all around.

Angels and fairies were enjoying the beautiful ambience from above and the flowers were distributing their fragrance all about. Nature provided an enchanting view, as the spring (the longest of the six seasons) was taking command over the village.

BAINT

(In the praise of Nature)

As the pleasant weather was providing succor to the body and mind, Maharaj Ji remained sitting on the bank of the pond the whole day.

Harnam Singh brought Prasad for him, which Maharaj Ji sometimes ate and sometimes not.

After a number of days, Harnam Singh asked Maharaj Ji why he no longer went to his house, as he had been living outside for so long, and Harnam Singh was concerned he may have done something wrong.

Maharaj Ji explained that to err is human, but that aside, he explained that there was too much noise in the village and that sadhus needed peace. He then asked Harnam Singh to see if he could arrange a suitably peaceful place outside the village. If there were some such place, passers by could also take rest there.

Harnam Singh asked Moti Singh and Kirpa Singh if a suitable place could be found for Maharaj Ji.

Moti Singh and Kirpa Singh owned some land which was spread over an area of some 17 Kanal (where Gurudwara Dukh Nivaran stands at present) and where only wild plants such as *ak* (Calotropis) grew.

Moti Singh was the master of his household and was held in great respect such that nobody ever questioned his decisions. Kirpa Singh looked after agricultural affairs, while Moti Singh took care of business affairs and made decisions regarding his household.

At the suggestion of Harnam Singh, he went to Maharaj Ji and offered him use of his land, saying that it would be registered in his name and that he could use it as he wished.

On the first day of Chetar, in 1906, the foundation stone of Gurudwara Dukh Nivaran Sahib was laid, and bricks for its construction were brought from Rahon.

At the time of laying the foundation, Moti Singh had offered to bring *deg* (*Krah Prasad*), but Maharaj Ji told him that it was already arranged and that Mangal Ram, the blacksmith of Gosal, had brought the *deg*. It was distributed to all present after the Foundation laying ceremony.

Nabh Kanwal Raja Sahib himself placed the first seven bricks in the foundation.

Moti Singh sponsored the entire construction of the gurudwara, and also supervised the construction work, which was undertaken in a divine harmonious atmosphere.

Workers were engaged to assist with the construction.

A wall was being erected in front of the main *darbar* (sanctum sanctorium) building while Maharaj Ji was staying in Rehpa. While out walking one day, he told Sarmukh Singh that he was concerned that his sewadar could be injured, and he continually mentioned the danger of a fall of the construction scaffold.

At the building site Munshi, a scheduled caste worker from Majara, was working below the scaffold when two ropes in front of him gave way. All the wooden slabs along with other workers fell on him, and a board hit him on the back, followed by other material.

At precisely the same time in Rehpa, Maharaj Ji felt an ache and put both his arms forwards as if trying to prevent something. Although Munshi was hit hard, not even a scratch was inflicted on him.

“Taati vao na laagai Paar Brahm sarnai

Chaugird hamaaray Ram kaar dukh laagay na bhai”

This event was like Guru Gobind Singh Ji protecting Devi T Chand Wazir when he had fallen from a hilltop.

Nabh Kanwal Raja Sahib had also saved his devotee from sustaining injuries, by being able to convert sooli (death) to sool (a mild prick of the skin) with his kindness.

He asked Sarmukh Singh to enquire as to the workers' well being. He was told that the scaffolds had given way the previous day, but that while Munshi was hit, he had not sustained any injury. The other workers too were safe.

Sarmukh Singh told of the prophecy made by Maharaj Ji about this accident.

Maharaj Ji stayed for a week in Rehpa before leaving for Jhingraan. He arrived after just a couple of days and his devotees greeted him.

One day a huge number of devotees were gathered. Moti Singh thought of going to his house to prepare food for them, but Maharaj Ji asked him not to do so, as it would be done by somebody else.

After sometime, a group of devotees reciting shabads to the beating of a *dholki* and the ringing of cymbals arrived. They were singing:

“Dooron chall pardesan aayee, Raja Ji teray darshan nu”

(Devotees are hailing from far off places to seek holy glimpse of Maharaj Ji)

The *langar* (community food) was brought by the *sangat* (congregation) from Rehpa.

Maharaj Ji stayed nearby so long as the construction of Gurdwara Sahib remained ongoing. He used to sit on a chair that was kept nearby, and on which no one else could sit.

One day he was away in Musa Pur.

Sardar Amar Singh came to see Moti Singh in Mukandpur. Moti Singh offered Maharaj Ji's chair to Amar Singh. After their conversations, Sardar Amar Singh returned to Mukand Pur.

In the evening, as Maharaj Ji returned, he went straight to his chair. He asked Moti Singh who had moved the chair.

Moti Singh explained that Amar Singh had visited, and he had offered to let him sit in the chair. Upon hearing this, Maharaj Ji hit the chair with his toes and broke it in pieces, saying that he had made plans to promote him, but he had not done well.

Moti Singh was asked to leave, as he had already been given headship of the village. Since the instigation of the Panchayat Act in Punjab, the headship is intact in the family of Moti Singh. His grandson served as an Indian ambassador in some foreign country and all in his family are in good positions.

Maharaj Ji had kept the chair for Moti Singh, as he wanted to bless him with his heir, but due to the carelessness of Moti Singh in offering the chair to Amar Singh, this wish remained unfulfilled.

There had been a likelihood of some greater blessing, but few see through the hidden hints of great men, only the lucky ones do that.

After completing the main construction of Gurdwara Dukh Nivaran Sahib, preparation was made for the dome.

Bishan Singh of Ram Pur asked Jagat (son of Zaildar) if the dome could be left off the top, as those who were wandering may not stay there, and therefore the building might be kept as a houselike as possible, being their own property.

For a long time, this building remained famous, and due to the lack of a dome on the top, this religious place could not become a place of God.

As there was sufficient raw material available, a pit was dug at the front for the construction of a well. Kirpa Singh brought the *Krah Prasad*, and Uttam, a scheduled caste boy from Majara brought some *patashas* (sweetmeat).

Uttam was a field worker on Manna's farm and there was an arrangement that after six months he was to be paid in kind.

Whanna thought of a plan to make some allegation against Uttam in order that he would not have to pay anything to him.

He therefore lodged a false complaint against Uttam at the police station in Banga, claiming that he had poisoned his cattle.

Uttam was called to the police station and the poor innocent boy was very afraid, as there was no one to help him.

*“Ghat ghat ke pal pal ki jaanat, bhalay buray ki pir pachhanat
Chinti te kunchar asthula, sabh par kirpa drisht kar phoola”*

But God knows everything. He is kind and all pervasive.

Maharaj Ji used to visit Banga from time to time like a jogi. He could visualise the helpless Uttam in the clutches of police. Uttam prayed before Raja Sahib Nabh Kanwal Ji with his mind's eyes, as Mati Dass had done before Guru Tegh Bahadur Ji.

Uttam was presented to the Thana and he swore his innocence. The police officer took pity on him, and decided to go to the village before deciding the boy's fate.

On reaching the village, they gathered the villagers, tied a thread around the neck of a cow and instructed Manna that if his cows were indeed poisoned, he should remove the thread from the cow's neck. But Manna lost his confidence and could not do as directed.

Uttam thought of giving out *parsad* of *patashas*, which were distributed at the time of installing the well.

A saint used to come from Ra Pur Gujjarwal, and was looked after by Chanda Singh, the younger brother of Sarmukh Singh, helped by Mai Attri. The saint used to stay at Rehpa for ten days every six months, and discussed different topics.

One day he inquired about the well being of Raja Sahib. He was told that Raja Sahib was living in Jhingraan, where a kothi had been built and where he was supervising the installation of a well.

Sant Dev Puri said that he had heard that there was a place in Rehpa as well, and that Raja Sahib was like a cypress tree in the Doaba region. He had the power of staying unharmed in fire whose flames leapt as high as four yards.

But the practice that he had started was of no use, as saints did not need these types of activities.

Workers have to be provided with their remuneration.

The buildings created by sadhus remain unutilized, were misused by people and were the cause of the promotion of sins.

The next day, Dev Puri Ji left with these thoughts.

He stopped after crossing the village of Talwandi and rushed towards the village of Larroa. He used to go to Rann Pur Garhi.

Chanda Singh asked him whether or not he would like to visit Raja Sahib in Jhingraan. The saint replied that he had already received word from Raja Sahib that when he marched towards Jhingraan, he was not to worry, as the remuneration would be paid by whoever was arranging for the work to be done. Maharaj Ji was making these utterances while still walking, and so Chanda Singh turned back.

These were the sadhus who communicated while being apart from each other.

Some material was left even after the completion of the well, so one well was installed at the cemetery grounds and another at Gurdwara Manji Sahib in Goslan.

Another was installed in the uncultivated land of Herriaan that is still known as Rauli wali *Khuhi* and a fifth well was installed at Gurdwara Takhat Sahib in Rehpa. A hut was also erected in front of the sanctum sanctorium.

All the expenses for this work were borne by Moti Singh.

After completing the wells, the work of Damdma Sahib was begun. People from far and wide came to pay obeisance and to offer their services.

The food too was being provided from outside of the village.

One day, Natha Singh of Majara brought flour in *paraats* (kneading dishes which are carried on the head) for preparing *langar* (community food).

Maharaj Ji was sitting in the fields near the village of Gunnachaur.

He ordered Natha Singh to remain standing one field away. Natha Singh did not like this idea, saying that he had brought flour for the langar from a distance on the heads of ladies.

As he was saying this, he felt a huge gathering of martyrs clad in white sitting round Maharaj Ji, trying to seek his holy glimpse and there was no space left.

After some minutes, when these martyrs were asked to leave, Natha Singh was allowed to proceed forward. The entire group greeted the Maharaj Ji and took their seats. Natha

Singh was asked, “Nathu, do you want to see God?” Natha Singh replied that such a thing was in his blessing only.

Maharaj Ji said that God is discernible from his Nature.

Meanwhile, the devotees arrived, with the paraats full of foodstuff from Gunnachaur. All were asked to put the food into the *langar*. Thus, with the contributions of people from all around, Damdma Sahib was completed, in a field obtained from Sheroo.

Bolo Bhai Ji Wahiguru

AN ACCOUNT OF A MEETING WITH MAI NANDI

The wife of Moti Singh's elder brother, Bhai Kirpa Singh was over forty years old and had no worries.

Moti Singh had three sons: Jagat Singh, Sadhu Singh and Bhagat Singh, and Nandi was a devout lady who took care of them.

Jagat Singh was carried away at the behest of Bishan Singh and had developed nonbeliever thoughts.

Bishan Singh had tried to persuade Sardar Moti Singh that there was no good to be found in spending time being a blind follower of Raja Sahib.

Kirpa Singh and Nandi became closer than ever before.

One morning Nandi, accompanied by another woman, started out to visit a saint in the district of Amritsar on the pretext of going to offer commiseration to somebody there.

She took with her a pack of sweet meats (*patashas*) hidden in her skirt. But she was in fact going to get a thread (or *tweet*) from the saint.

On her way she met Maharaj Ji, sitting underneath a mango tree and tried to offer him her greetings.

Maharaj Ji told her that everything she needed was available in her home and asked her to turn back, saying that there was no need for her to go on her journey.

She was asked to distribute the *patashas* among the people who were there and forbade her to enter the gurdwara.

Since that time, women are forbidden from entering that gurdwara. Even men would only enter after taking bath and cleaning themselves.

A pitcher full of water was kept there, as serving water to the ailing proves beneficial. Water from the pitcher is considered to be holy water, and still this practice goes on. Many visitors are cured of their serious ailments by taking the water. For over 30 years no woman was allowed to enter and nobody could pay obeisance without taking a bath before entering.

In 1937, Banto (from the village of Karala) was asked to go to the gurdwara in Jhingran to sprinkle water, burn incense sticks, unlock the gurdwara and hand over the keys to Pareetoo.

It was a time when all had the right to enter.

Nandi was asked to return home and was blessed with a son a year later. The baby was christened Gurbaksh Singh, which literally meant 'with the blessings of the Guru'. Gurbaksh Singh was utterly devout like his Mother, and offers his affection to the divine place of the guru. *Bolo Bhai Ji Wahiguru*

AN ACCOUNT OF THE LIBERATION OF RALLOO FROM PRISON

Sardar Moti Singh came to be in dispute with Raloo from the village of Jhingraan. The latter was a quarrelsome individual, well connected to a political party and was in liason with persons of influence in the region. But God is great and He takes care of the legitimate.

With the intention of implicating Raloo in a bogus crime, Moti Singh together with some others killed his goat and threw it in the yard of Raloo. He then went to the Panchayat with a complaint that Raloo had stolen his goat. This was a credible accusation, as Raloo was at the time managing the goatherd, and used to graze cattle in the fields of Moti Singh.

Mwanwhile, Raloo was totally unaware of the case being made against him. Moti Singh informed the Police about the theft of his goat allegedly committed by Raloo, Joti and Moti. As a result, the police arrested Raloo and his men. The accusation was sent to the Tehsildar, Nawan Shehar and litigation proceedings were started.

Initial hearings were held and Raloo, along with his men, were released on bail while further enquiries were being made.

Nobody in the village knew who was right and who was wrong, only Raloo and Moti Singh knew the truth.

On the day of the proclamation of the decision in the case, Raloo modestly offered prayers at Gurdwara Dukh Niwaran and Moti Singh set off for the court.

Raloo challenged God Almighty that in the event that the court's decision went against his innocence, he would stop believing in God.

All the way to the court, Raloo recited the name of Raja Sahib Maharaj.

The all-pervasive Maharaj Ji, sitting on the outskirts of the village, met Moti Singh and scolded him for his challenge to God Almighty, and told him that to be disloyal was a great sin, and that the sinner could not be spared at any cost.

Upon hearing these words, Moti Singh became very afraid, and started offering his apologies and begging for forgiveness, requesting Maharaj Ji to accompany him to Nawan Shehar, a request to which Maharaj Ji acceded.

After crossing Musa Pur, they reached a brick kiln. Moti Singh again repeated his apology, saying that he would in future abide by Maharaj Ji's advice.

Maharaj Ji simply said, "Don't be cruel to innocents".

This message reached the court too, where Tehsildar was about to make a decision in the case. At that moment, his mind was changed.

He asked Raloo, “Tell me honestly, are you innocent or guilty of the crime for which you stand accused? Of whom are you devotee?”

Raloo replied that he was totally innocent and that he had full devotion in Maharaj Ji Nabh Kanwal Raja Sahib Ji.

The Tehsildar too had earlier received a holy glimpse of Maharaj Ji.

He asked Raloo if it was Maharaj Ji who was there to set him free, as he himself was listening to the echo of Maharaj Ji’s words that innocents are not to be treated with cruelty.

He called Moti Singh over to him, saying that he could not find Raloo guilty but that he would help him (Moti Singh) in some other way in the future if he so required.

After being freed, Raloo went to Raja Sahib reciting “*Dhan Raja Sahib Ji, Dhann Raja Sahib Ji*”.

He made the news of his being blessed by Maharaj Ji known to everyone in the village (in the same way as Makhan Shah Lubana had done about the Ninth Guru, Guru Tegh Bahadur Ji), by shouting from the roof top, “*Guru ladho raey...Guru ladho raey*”.

Moti Singh fell at the feet of Maharaj Ji, taking a pledge that he would not repeat such an act of misadventure again.

He requested Maharaj Ji to forgive him and bless him with his *darshans*. Being the kindest of all, Maharaj Ji held him near and forgave him, adding that he should never repeat the misdeeds again in his life.

Bolo Bhai Ji Wahiguru

THE ACCOUNT OF GURDWARA MANJI SAHIB OF GOSAL

After blessing Raloo in Musa Pur, Maharaj Ji, instead of returning via Jhingraan, followed another path to reach the village of Sottraan.

He reached the well of Bhana, a farmer who was a kindly god-loving individual who served devotedly whenever Maharaj Ji happened to be in his vicinity.

Impressed by his love and regards, Maharaj Ji wanted to make him affluent, as Bhana owned a smallholding of only two and a half *bigha* (acres) of land. That day, Bhana brought some roasted maize cobs for Maharaj Ji, who relished them and asked for some *lassi* (buttermilk). Bhana was very pleased to see Maharaj Ji relish the cobs.

Maharaj Ji blessed him that he would be the owner of forty acres of land and advised him to grow vegetables on the land.

Bhana, who owned just two and a half acres, was fortunate indeed, as he was to be a big landlord, the owner of forty acres of land, with the blessings of Maharaj Nabh Kanwal Ji who exalted him after relishing the maize cobs.

After this blessing, at around 4pm, Maharaj Ji travelled westwards under a peepal tree. He asked someone to call for Munsha Singh. With a scythe in his hands, Munsha Singh was on his way to harvest fodder, but on receiving Maharaj Ji's message he turned and went back.

He greeted Maharaj Ji, who was by then in deep meditation.

Munsha Singh spoke to Maharaj Ji, asking what he was expected to do.

In response, Maharaj Ji explained that he intended to locate a site to bless the people of the *Doaba* region with a garden of *Kalpa Vrish* (blissful trees), saying that people of the *Majha* and *Malwa* areas were already prosperous. He explained that His Almighty created the entire earth and every part of it was fertile, meaning one reaps what one sows upon it.

If poison is added, the earth becomes poisonous, and the poisonous land becomes fatal to insects and other organisms.

Areas where wicked acts are conducted become wicked.

Places receiving fragrant commodities such as ghee and holy water become soothing to the mind, and places where great men perform meditation become blessed. Such an earth becomes benevolent and kind to one and all indiscriminately.

As all trees in the vicinity of the Sandalwood tree receive the fragrance, and in the same way, sinners in the company of holy people receive salvation too. They become great and blessed.

Places receiving the patronage of holy men become sacred and worthy of pilgrimage.

Maharaj Ji explained that a pilgrimage was in the making in Gosal, on a piece of land in Munsha Singh's fields, which would become the asset of all the people.

Munsha Singh had 26 acres of land all around.

As they approached the village of Chakk Karaalan, on the road to Batulli, they saw several Muslim devotees coming towards them for to receive *darshans* of Maharaj Ji.

Three of them namely, Rama, Nabbhu, and Rehma knew Munsha Singh well.

After inspecting the site, Maharaj Ji proceeded further, and the Muslim devotees returned from whence they came.

It is now known that he had told Munsha Singh as early as 1907 that he should not feel affection for these Muslims, as they were destined to leave; the country would be divided and these people would be separated.

Munsha Singh did not understand what he meant at that time, but he was astonished when partition of the country occurred in 1947, and Maharaj Ji's prophecy became clear.

Continuing his journey, Maharaj Ji reached the fields of Munsha Singh, whom he asked to eat Prasad as Maharaj Ji himself sat on a cot.

People from the village started to gather in large numbers.

Munsha Singh first brought milk for Maharaj Ji and then offered him food cooked and brought by Mangal Ram.

The night sky was lit by the full moon of Wednesday 11th *Kartik* 1907, the moonlight providing a serene grandeur to the atmosphere.

At 11'o clock, Maharaj Ji set off eastwards and the congregation followed him to a site where the Gurdwara Manji Sahib is now situated.

Maharaj Ji said that the place now belonged to him (Lord Rama had also meditated there) as he had asked Munsha Singh to give up the patch of 17 kanals which he owned, which he agreed to do and the land had been transferred to Maharaj Ji.

That same day, a platform was constructed for Maharaj Ji and a four-span room was also built for him.

A small hut was built on the East side where Munsha Singh himself stayed. Mangal Ram and Munsha Singh were true devotees of Maharaj Ji.

One day, as Munsha Singh brought food for Maharaj Ji, he saw a lion sitting in his hutment. He was stunned with fear and tried to move back, but heard a voice saying that he should not be fearful, as animals like tigers and lions had only His essence.

Munsha Singh then noticed that Maharaj Ji was himself sitting there. Likewise, Meehaan Singh had seen a lion in sugarcane fields.

Maharaj Ji used to test his devotees by such transformations. Mangal Dass was a devout follower of Maharaj Ji and his son followed in his footsteps. He resided in Simla and had offered one tenth of his earnings for gurudwara. He constructed a new well with a Persian wheel and a boundary wall around the entire land of seventeen kanals and took delight in offering this assistance.

Maharaj Ji had predicted that the gurdwara would be a renowned place in times to come.

Bolo Bhai Ji Wahiguru

AN ACCOUNT OF HIS MOVING FROM GOSAL TO REHPA

After building gurudwara Manji Sahib in Gosal, Maharaj Nabh Kanwal Ji moved to Rehpa and went to stay with Baba Sarmukh Singh.

After about two months of staying there, he asked Meehaan Singh, the carpenter, to stay on the guard at the home of Baba Bullan Shah.

According to Meehaan Singh, Maharaj Ji had a detailed conversation with unknown souls and from these conversations came references to several countries and their capitals.

He discussed and dictated statements on different countries such as Germany, France, Britain, the partition of India to create Pakistan, the wars of Germany and Britain etc.

This conference went on throughout the night, and in the morning the villagers started arriving in huge numbers to pay their obeisance to Maharaj Ji, who advised them to recite His Name, earn through sincere and hard work, share their food with others and look after visitors well. He then asked them to leave.

Harnam Singh, the nephew of Sunder Singh of Musa Pur, came and greeted Maharaj Ji. He delivered a letter which contained a message that Basant Singh had called for him.

The letter said, “Oh my truthful omnipresent and omnipotent master, the kindest of the kinds. Your humble servant longs for your visit to the *chath* (inaugural ceremony) of our newly constructed houses at Nabha, where a *sehaj path* has been performed.

Please consecrate the place and bless us with your esteemed presence. The bhog ceremony will take place only if you are there”.

Maharaj Ji had already made arrangements to visit Basant Singh and the *chath* of Sunder Singh’s house was simply an excuse.

Then he said that whatever deliverable he had with him, he had already delivered and that what was remaining was in the possession of Sahib Dass Ji of Patiala, which he could bring without delay.

It is said that it too was blissful. Baba Bullan Shah too had inspired Maharaj Ji to visit Patiala.

So Maharaj Ji prepared to visit Patiala.

Bolo Bhai Ji Wahiguru

AN ACCOUNT OF A MEETING WITH SAHIB DASS JI OF PATIALA

On 15th November 1907, Maharaj Ji left Rehpa for Patiala (accompanied by Ganesha Kumar of Musa Pur), where Munder Singh was extremely happy to receive them and Sunder Singh was also overjoyed to see them.

Sunder Singh selected the day of the ceremony with the advice of Maharaj Ji and other sadhus and saints of the area who had also been called.

All were presented with clothes and other items they required. Maharaj Ji himself was presented with a pure pashmina shawl and an *alphi* (a cloth that sadhus wear around their neck).

Maharaj Ji stayed at Nabha for six months where Bhai Sunder Singh was always at his disposal, and spent most of his time in *bir* at a quiet place. After six months he went to the house of Gurdit Singh (of Khan Khana) at Patiala. Munder Singh and Ganesha went with him.

After two months, one fine morning at 4'o'clock, he called for Munder saying that things were changing and there were calls from His Almighty, supreme orders which must be complied with. The owner should receive possession of the *amaanat* (something entrusted for safe deposit), endeavour for universal welfare and inspire people to tread the virtuous path.

While disclosing these divine orders, Maharaj Ji uttered a *sawayya*, bathed and silently went to the Moti Bagh.

The atmosphere was filled with a heavenly fragrance, and a party of divine musicians added to the ambiance.

A highly regarded saintly person meditated in a small dwelling that was built in a little pool in the middle of the beautiful garden.

People had a great respect for the sanctum-sanctorium, owing to the presence of the great soul, and nobody was allowed to wear shoes inside the building. Women were also prohibited from entering, but they were permitted to pay their obeisance from outside.

All the time, the devotees kept watch and ward.

With the sunrise, Maharaj Ji entered the *darbar* of Sahib Dass Ji, accompanied by Ganesha, the potter of Musa Pur.

He was draped in pure pashmina *alphi* with a white shawl overneath. He held a plastic stick and his golden hair radiated; his fair complexion made him gleam.

It was difficult to face him. The eyes were captivating and like a full moon he was providing peace, comfort and tranquility to one and all.

When Maharaj Ji went to the door of Sahib Dass, the gatekeeper stopped him as he was wearing shoes. Sahib Dass said, “Don’t stop him, let him come as he wishes. He is supreme; he is invincible; let him come”.

He repeated this three times, adding “He has come to take possession of his *amaanat*. It is not easy to take hold of the *amaanat* of people like him; we will be relieved of this burden today”.

Maharaj Ji entered.

It was a meeting of two divine beings that was glorified by gods and goddesses from above. Both greeted each other by holding hands.

Maharaj Ji took his seat and held a conversation without anybody else apparently being present.

After some moments, Sahib Dass drew a line on the ground and said, “Can you cross the line?”. Maharaj Ji crossed it.

Then he drew another line and Maharaj Ji again crossed it.

After a pause, he drew a third line and said, “Can you cross this line too?” and Maharaj Ji easily crossed that line too.

Sahib Dass Ji was very pleased, embraced Maharaj Ji and then they both exited.

Maharaj Ji visited him on three consecutive days. On the third day, Sahib Dass Ji embraced the Maharaj Ji’s delicate physique, gazed into his eyes and there was a transformation.

At once Maharaj Nabh Kanwal Ji became one with Sahib Dass.

Sahib Dass was not wearing clothes and Maharaj Ji became like him. He threw away the alphi, stick, pashmina shawl and shoes.

They entered the rest house of the kothi of the Viceroy which was nearby, in the vicinity of Moti Bagh, and went into the plantation of canna outside the boundary wall of the kothi, where they remained for many days.

After some days Munder Singh, who had come from Nabha for the darshans of Maharaj Ji, learnt from Sunder Singh what had taken place and was told that Maharaj Ji had not eaten anything and had been inside the plantation for many consecutive days.

Upon hearing this, Munder Singh ran towards the kothi and had the glimpse of his revered Maharaj Ji, but was astonished to see Maharaj Ji in this state.

Maharaj Ji told the worried Munder Singh, “Munder, leave quickly and have darshans of the great saint Sahib Dass Ji”.

Munder Singh sat and held his feet saying, “I do not understand, you are like God to me”.

Maharaj Ji again said, “Munder Singh, go, don’t waste time, the sadhu is akin to Guru Nanak. Take some *bhang* (cannabis) with you”.

Munder Singh complied. He bought *bhang* for one rupee, wrapped in a sheet of *kora* (unused) *lathaa* (white cotton cloth) making a huge bundle.

He laid it before the sadhu, who became very happy and patted him in appreciation.

Having sent Munder Singh to visit Sahib Dass Ji, Maharaj Ji himself set off towards the region of Sirhind.

Bolo Bhai Ji Wahiguru

AN ACCOUNT OF THE MEETING WITH SANT VEERAM DASS OF VADHAUCHI

Maharaj Ji came to the dera of Sant Veeram Dass in the hot months of June/July of 1908, where he stayed for about a month, during which he spent a few days at Kurukshetra.

In those days Veetram Dass was known for his yogic philosophy and power, people had good faith in him and a few of his disciples were also good at yoga.

One day Sant Veeram Dass secretly plotted with one of his disciples to snatch away the thaumaturgic powers of Maharaj Ji by touching his feet, as Lord Rama had done to Paras Ram.

In those days Maharaj Ji had a very simple way of life, he used to eat food by placing it on his palms, took water with joined palms and slept on *sattthar* (sheaves unrolled and spread on the ground).

Maharaj Ji reached the dera of Sant Veeram Dass after a week.

Sant Veeram Dass told his disciple to offer water to Maharaj Ji, while he touched Maharaj Ji's feet to snatch away all his thaumaturgic powers. With the plan in place he stood near to Maharaj Ji.

With his divine eye, Maharaj Ji saw through the sinister plot and stepped back from taking the water.

He said to Sant Veeram Dass, "Tell me, does it behove a sadhu like you to attempt to steal anything? Does it enhance your reputation to snatch other's right? Try to work diligently and that will make you affluent".

At this, Veeram Dass became ashamed and was greatly frightened. It was a well known fact that whatever Maharaj Ji uttered was sure to happen. Veeram Dass was apprehensive lest Maharaj Ji curse him and became remorseful, falling on Maharaj Ji's feet.

Maharaj Ji was very generous at heart and had never cursed anyone, but had blessed countless sinners.

Maharaj Ji left for the region of baar (any of the canal colonies in Western Punjab) and visited Nankana Sahib, the birth place of Guru Nanak Dev, where he stayed for some days.

One day he was strolling in a farmer's field.

Maharaj Ji used to eat only if someone offered him food, otherwise he would go without; remaining greatly absorbed in His Name.

Ujagar Singh was ploughing the field. He was a relative of Udham Singh of Jhingraan. He had heard about Maharaj Ji and felt a great solace in having Maharaj Ji's darshan. He felt great and blissful - as if God Himself had arrived in his fields.

He offered a cot for Maharaj Ji to sit and with tears of joy in his eyes, ran to his home to tell the news. He told his wife that God Himself had come to them in the form of Maharaj Ji.

They decided to prepare food as an offering to Maharaj Ji hoping he would bring transformation in their fortunes and then both went to Maharaj Ji to offer the food.

Maharaj Ji was absorbed in deep meditation.

The couple remained standing with the food in their hands until Maharaj Ji came out of meditation and opened his eyes.

Maharaj Ji was overwhelmed with their affection towards him and after eating the food, he told the elderly couple that they would be blessed with one daughter and two sons and that they should recite His Name, earn their livelihood through hard work and look after the visiting sadhus well.

Ujagar Singh became very happy, as he knew he had no problem in following Maharaj Ji's advice.

He used to look after sadhus and saints with dedication. He was a God fearing person who believed that God knew everything and had nothing to ask from Him.

Maharaj Nabh Kanwal Raja Sahib Ji fulfilled the wishes of Ujagar Singh and blessed the couple.

Raja Wali Kar Pali

AN ACCOUNT OF HIS VISIT TO THE BAAR REGION OF WEST PUNJAB

Following his stay in Nankana Sahib, having had sight of the Multan region and after seeing the birthplace of Parlad and Shamas Tarbez, Maharaj Ji went to Gujarat city in 1908.

Sant Narain Dass Ji was the all pervading sadhu in Gujarat.

Having stayed there for over two months seeing the area, Maharaj Ji returned to Amritsar, where he stayed for four months and ten days.

He was sitting in a pandal near Guru Ramdas Sarai, where a huge congregation was taking great pleasure in having his presence.

All at once, he asked one of his devotees to call back a person who was passing by. That person was Hakam Singh, to whom Maharaj Ji's message was given by the devotee.

Hakam Singh was astonished to see that Maharaj Ji was sitting there unclothed.

He had received Maharaj Ji's darshan, but wondered why it had happened. He thought it might have been the will of God Almighty which Maharaj Ji had acted upon. Maharaj Ji then let Hakam Singh go on his way.

After staying at Amritsar for some while, Maharaj Ji spent one year and ten months in the *baar* region, before returning to the Doaba region in 1909 to the village of Raj Pur Samraari.

He took up a position on the bank of the pond which belonged to Bhai Sewa Singh.

After spending three days and three nights there, he went to Rehpa, where he sat resting against a pile of boulders lying in front yard of Hari Singh, adjoining Jhari wala khooh in the west of the village.

Hari Singh met his revered Maharaj Ji for the first time in two years and the villagers of Rehpa came running to receive Maharaj Ji's glimpse, in the same way that gopies used to run after the melodious tune of Lord Krishna's flute. The people were contented after having his godly sight, and were feeling greatly at peace.

Maharaj Ji was wearing neither shoes nor clothing and was deep in meditation, while the people were intensely focused on his divine face.

Sant Amardass, who lived in the east of the village also came to pay his obeisance to Maharaj Ji.

From a distance, he thought that Maharaj Ji was not keeping his body in good shape.

Maharaj Ji could see through his thoughts and said, “Oh Sadhu, you seem to be greeting me on the outside, but have different sentiments in your heart. This body is only temporary, permanence is something else”.

Sant Amardass boasted of his own talent and considered himself to be of a higher standing, but Maharaj Ji knew everything and often said in plain words what he was thinking, even to the face of those he considered flawed and wrong in their thinking.

Amardass was greatly ashamed of his act and explained every detail of what had happened to Baba Sarmukh Singh.

Sarmukh Singh, Hari Singh, Mihan Singh and Chhajju (the water carrier) were all happy to see Maharaj Ji and felt great comfort from meeting him, as they were real devotees of Maharaj Ji.

They had been feeling pangs of separation while Maharaj Ji had been away from them. They felt like fish out of water or the wilting of *chakwi* without the Sun.

Even in the hot and harsh month of July, the unclothed Maharaj Ji remained sitting with his back resting against the pile of boulders during the heat of the day and after sunset went to a small room in the yard of Baba Sarmukh Singh.

Unlike before, he neither allowed visitors to stay for long, nor talked to anyone much. He ate his food placed on his palms.

One day he went to his hut in Gurudwara Takhat Sahib and after a few days left at night for the village of Jhingraan.

Raja Wali Kar Pali

AN ACCOUNT OF HIS GOING TO THE VILLAGE OF JHINGRAAN

In July 1909, Maharaj Ji returned from the baar to the Doaba region and after staying for a few days at Rehpa, went to Jhingraan. There he took up a position on the bank of a pond which was between Jhingraan and Mukand Pur. The villagers gradually came to know of his arrival in the village for the first time in two years. By chance, Bhulla the *lambardar* (village chief) happened to be near the pond as his fields were situated near by.

He was astonished to see Maharaj Ji sitting unclothed on the bank of the pond and fell on his feet, not fully aware of what was going on.

Fully absorbed in meditation and connected to His Almighty, Maharaj Ji did not say a word and Bhulla left for his village, where he informed the high ranking people of the village about Maharaj Ji's presence.

People became excited when they learned this news, and went to see Maharaj Ji. Sardar Harnam Singh went along with the others but nobody could not understand why Maharaj Ji was *mast* (naked).

They asked him to visit their homes and so impressed was he with the affection shown by Harnam Singh, Maharaj Ji accepted their offer and went with them.

He took a bath in the home of Sardar Gurbaksh Singh, after which Mai Nandi offered him paronthas and butter to eat, but Maharaj Ji threw these to the dogs saying, "These are for family people".

He explained that Sadhus ate meals made only with gram flour, lassi and onions. Nandi complied with his wishes immediately, prepared a meal in line with what he had requested, and Maharaj Ji ate it from the palms of his hands.

After eating his meal, he left for barren lands like people who leave behind them everything materialistic and prefer sand dunes, forests, hills and rivers as their friends. They relish the company of snakes, waves of water, lions and other natural fauna and flora. They long for this produce of Nature as they love them dearly. They remain in the will of God.

After a while, Maharaj Ji again came to his place on the bank of the same pond where he had previously been. There he remained inspite of the harshness of the inclement weather. Undoubtedly, he was not an ordinary person, as only a supernatural one could lead such a different way of life.

One day, a group of people, concerned for his welfare, went to Maharaj Ji to beseech him to start wearing clothes once more.

Maharaj Ji asked Natha Singh, who was sitting beside him, “Nathu, today the Panchatat is assembling”.

Meanwhile, other people arrived, who told Maharaj Ji that if he wished, they would bring clothes for him to wear.

But Maharaj Ji asked for just a small handkerchief, and Harnam Singh brought a small handkerchief, but also brought a sheet along too.

They persisted for some days in imploring Maharaj Ji to wear clothes, and eventually succeeded in persuading him to wear a *chola* (long open shirt) as well as the handkerchief and sheet. But Maharaj Ji no longer let anybody come near him and people had to offer their greetings from a distance.

If anybody came near him with sinister intent or thoughts, Maharaj Ji knew and would rebuke them outright.

He was a psychic, intuitive, all-encompassing true saint who could read the mind of the visitors and determine what was good in them and what was not.

Raja Wali Kar Pali

AN ACCOUNT OF SAHIB DAYAL'S SALVATION

Maharaj Ji greatly enjoyed the company of Nature.

Sometimes he went to the riverside early in the morning and watched the waves in the flowing water. One day there was a different mood and he had it in his mind to perform a miracle for the well being of Sahib Dayal.

Unaware that he would become detached from the materialistic world and be compensated for all his earlier efforts to obtain an elixir of life, Sahib Dayal was brimming with a strange joy that day.

He had looked after the saints very well, and knew that his actions would not go unrewarded.

He used to offer beautiful gold embroidered pairs of shoes to Maharaj Ji who wore clothes and shoes for 40 years.

Sahib Dayal was extremely contented to have been blessed by the holy glimpse of Maharaj Ji after waiting for nearly a year and bowed in reverence before him.

Maharaj Ji, while drinking *Sardai*, offered some to Sahib Dayal saying that it was an elixir of life that he should drink. After drinking a few drops of the liquid, Sahib Dayal felt a strange transformation within him.

Maharaj Ji told him that he had been admitted into the divine world and that he would not return home. Sahib Dayal however, had a great attachment to his home and family, and left.

Upon nearing Gunachaur, he turned towards his home, but this was not in accordance with Maharaj Ji's directive, who was able to watch everything that happened.

As Sahib Dayal took steps towards his home, he experienced a loss of vision. He stopped, regained his vision and again started for home. But as soon as he started to walk, his vision was lost again.

He became very upset and was unable to move towards his home, and at the same time nor did he feel like a sadhu. He felt small and lost.

He lost his appetite, became silent, totally detached from the world and sublimated with inner purification.

One day, Baba Sarmukh Singh talked to Maharaj Ji about Sahib Dayal, pleading with him to forgive Sahib Dayal, as he was remorseful of his acts.

Maharaj Ji asked Sarmukh Singh to ask Sahib Dayal to come to him.

Sarmukh Singh sent Munshi, who was a scheduled caste of Majara, with the message, and on receiving it, Sahib Dayal set off to find Maharaj Ji, despite being very afraid.

He presented himself most humbly and respectfully before Maharaj Ji and fell on his feet. Maharaj Ji took pity on him and in a kindly manner asked him to raise his face.

As Sahib Dayal looked keenly at Maharaj Ji, he felt a unique change taking place within himself.

Maharaj Ji asked Harnam Singh to bring a fresh *jhajjar* (earthen pot) full of water, and raised Sahib Dayal, making him get up on his feet, but Sahib Dayal was fully absorbed in the divine bliss that he received at the hands of Maharaj Ji.

In no time, he has drunk the whole *jhajjar* full of water which was offered to him. He was then told to follow the path wherever his feet took him, and so started out without any idea of his destination.

Later, Fateh Singh searched for him everywhere but could not find him.

After a long time, Fateh Singh asked Maharaj Ji about Sahib Dayal's whereabouts. Maharaj Ji pointed in the direction of the Railway Station at Bathinda.

Fateh Singh set out for Bathinda, and upon his arrival noticed an unclothed faquir lying on a platform with an old blanket over him.

He asked people about the faquir, but nobody knew anything about him. When he turned around, he was astonished to see that the faquir had vanished.

Having failed to find Sahib Dayal at the railway station, Fateh Singh returned home.

Thus Sahib Dayal was blessed by Maharaj Nabh Kanwal Raja Sahib Ji.

Raja Wali Kar Pali

ACCOUNT OF A MEETING WITH WAZIR SINGH

Maharaj Ji left Jhingraan for Rehpa and after staying there for some days set off for Kurukshetra, where he saw the mela on account of a solar eclipse.

He roamed the area for over two months.

Some time later, Wazir Singh (the father of Sunder Singh) fell ill. He missed Maharaj Ji greatly and longed for his glimpse, so asked his son to go in search of him but nobody knew where Maharaj Ji was at that time.

Wazir Singh was counting his last breaths. Maharaj Ji felt his longing and left Kurukshetra, from where he reached Musa Pur, travelling via Ropar and Sirhind.

There was sitting under a cassia tree on the day Wazir Singh was breathing his last.

Moola Singh of Musa Pur was passing and chanced upon Maharaj Ji sitting there. He offered his greetings and returned to tell Munder Singh where Maharaj Ji was sitting under a tree.

Mandar Singh ran bare footed to see Maharaj Ji and met him en route, walking in the direction of his home.

Maharaj Ji reached the cot on which Wazir Singh was laying holding his last breath, bearing a great desire to see Maharaj Ji. His wish was fulfilled and Wazir Singh breathed his last in the presence of Maharaj Ji.

Munder Singh had a kutchra house at that time, and Maharaj Ji went upstairs to ask those present to arrange for Wazir Singh's cremation.

After the cremation, large numbers of people gathered to have a glimpse of Maharaj Ji.

Munder Singh placed a big cauldron of *patashas* (sweet meats) before Maharaj Ji. He had also brought *patashas* worth five Rupees, and other people brought various items such as sweets, raisins, dried dates and other commodities.

Soon there was a huge congregation of people gathered on the frail *kutchra* roof, and Pratap Singh and Naranjan Singh, who were also there, were concerned to see a huge gathering on the rooftop.

Pratap Singh was concerned lest the roof were to cave in, and Maharaj Ji saw what was on in his mind. He asked him not to worry as the roof top would not fall in, rather it was getting stronger with each person climbing onto it.

He explained that there would be strong constructions (big buildings and a well-built kothi) on the site. Upon hearing this, Pratap Singh and Niranjan Singh started to feel guilty.

They greeted Maharaj Ji and sat among the people attending the event. Maharaj Ji was giving a talk from which all were deriving great gratification.

This discourse went on until past 9'o'clock, when Maharaj Ji asked that *Prasad* (an offer of communion) be distributed among the people.

After taking *Prasad* everyone was asked to leave.

Maharaj Ji climbed down from the rooftop and went to a grove of trees on the Western side of the village. Ganesha (the potter) and Munder Singh accompanied him and Maharaj Ji asked Ganesha to bring water for his bath.

Both Munder Singh and Ganesha brought a pitcher of water each and helped Maharaj Ji to bathe. Ganesha had previously looked after him for a considerable time, but could not get any advice from him on account of his leaving the world.

Maharaj Ji asked Munder Singh to arrange for food, and after he had eaten asked Munder Singh to return to the village, while he himself left for the North.

After spending some time in the area of Anandpur Sahib in the district of Kiratpur Sahib, he visited the village of Kaawan-da Majara, where he stayed with the people for about a month before leaving for the Garhshanker area. In due course he reached an area called Moranwali between Sujon and Kittna.

Raja Wali Kar Pali

AN ACCOUNT OF HIS VISIT TO SUJON

Maharaj Ji left Musa Pur on 13th Maghar in 1909 and set off for the North.

In the month of Magh, he stayed on some neglected land in the village of Sujon. He wore only a thin sheet of cloth and stayed in that barren land both day and night without food or water for some three weeks.

When people learned of his presence they came to look after him, among them Harjinder Singh, Harmukh Singh, Narinjan Singh, Waryam Singh, Sital Singh, Karam Singh, Bhagwan Singh and Lehna Singh.

With great dedication, Harjinder Singh used to offer food to Maharaj Ji (detail based on my discussions with Narinjan Singh and Harjinder Singh). Gurdwara Bangla Sahib is situated in the fields of Niranjana Singh and Maharaj Ji had performed numerous miracles in that area.

During an earlier visit by Maharaj Ji, the shepherds and cattle boys used to talk of him as a holy faquir who lived without food and water, braved the cutting cold of December and January without clothes and was linked to God Himself.

Harjinder Singh told how whenever he needed Maharaj Ji for anything, he used to send them back from a distance, and the villagers were surprised at this different behaviour of Maharaj Ji.

After wandering from place to place, Maharaj Ji used to come to the village and sit. He wanted to bless the village and spent the whole winter there, the scenery bringing charm as the spring season returned after winter.

The villagers constructed a small hut in Niranjana Singh's fields in the West of the village for Maharaj Ji to stay, having finally received his approval for the hut to be built and his agreement that he would use it as his dwelling.

One day, Harjinder Singh went to take food for Maharaj Ji, who said to him that there were a number of large palaces glittering like jewels, yet at that time there was not even one pucca building in Sujon.

Now there are hardly any kutcha houses in the village, the people are affluent and the village has several big buildings.

It was after living in the hut for a year that Maharaj Ji had told Harjinder Singh about the pucca constructions, and this was some 40 years ago. It transpired to be an authentic prophecy.

In the fields of Sital Singh, there was a *phalahi* (cassia tree) one of whose limbs was tilting to one side. Maharaj Ji spent his time in a tree house built into the branches of the *phalahi*.

Waryam Singh (brother of Harjinder Singh who came from China) also became a devout follower of Maharaj Ji.

He had the idea of offering to build a beautiful house for Maharaj Ji to live in, and asked his brother, Harjinder Singh, if he would approve of a beautiful bungalow of Chinese style architecture to be built there, where Maharaj Ji could reside. Harjinder Singh duly gave his consent.

The raw material, wood, bricks etc were arranged, and Maharaj Ji was asked to lay the foundation stone.

Maharaj Ji came to lay the foundation stone of the building. The place identified for the building had many bricks laid in piles ready for the construction, but Maharaj Ji did not stop there. Instead, he went three fields further on and announced it was that particular patch of land which was most suitable for the building, asking if the owner would spare the land.

That piece of land belonged to Niranjan Singh, who had already been asked to go to the village to bring *karah prasad*.

As he returned with the *prasad*, he saw that Maharaj Ji was laying the foundation stone in his field. He was overjoyed at this and tears trickled from his eyes from sheer elation and bowed before Maharaj Ji's feet.

Maharaj Ji completed the foundation laying ceremony and predicted that the place would develop into an elegant *takht* (throne) of 16 *ghumman* in area, that an area of 7 *ghumman* would be used for the parking of visitor's bullock-carts, and 2 *ghumman* would be used for placing the shoes of the devotees.

After the ceremony, Maharaj Ji returned to his tree house.

The foundation stone of Bangla Sahib was laid on Wednesday 13th Sawan, 1911.

When Harjinder Singh sought permission of Maharaj Ji to call masons from Garh Shanker, Maharaj Ji told him that they would come of their own accord.

As predicted, in a shortwhile, Mangar Ram and Mihaan Singh as well as workers and artisans from Gosal, Rehpa, Bhromajra, and Jhingraan arrived.

They started work straight away and soon the building of the Gurdwara was complete and was indeed an imposing building.

There was a basement with two roofed storeys above.

Maharaj Ji used to refer to the topmost roof as that of gods. It was cleaned daily, followed by the burning of incense sticks and the spreading of a clean mat. This part of the building was not open to everybody, only Sital Singh was allowed access to perform the daily duty of cleaning and burning of incense sticks.

When Bangla Sahib was completed, a large group of women from the village arrived reciting *shabads* to express their gratitude to Maharaj Ji. They also brought along *karah Prasad* which they had prepared.

Even while they were some distance behind the gurdwara, Maharaj Ji instructed that they should distribute the *Prasad* there and then and return to the village.

They were reciting the shabad “*Tu de darshan gur maray, sabh sangtaan aayeeaan darshan nu*” (Oh my Guru, please bless us with your glimpse, the congregation is here to seek your blessings).

But Maharaj Ji said, “I will listen to them later, when the takhat reaches completion on 16 *ghummaan* of land and the *Nishan Sahib* has been installed”.

However, the women started reciting, “*Tu de darshan guru maray assin kaun velay dian kharhiaan*”. (Oh my Guru, please bless us with your glimpse, we have been here a long time).

Maharaj Ji told Harjinder Singh to tell them to return to the village.

Large numbers of people became devoted to the Gurdwara and soon 5 *ghummaan* of land was also transferred to the gurdwara by a devotee.

Five families had been greatly devoted to Maharaj Ji since the time he was living in the tree house.

When the bungalow was ready Maharaj Ji started living there.

A large number of people from the nearby villages of Rehpa, Jhingraan, Majara, Gosal, Bharomajra and Musa Pur visited him and about 15 to 20 people were with Maharaj Ji at any one time.

He always kept Harnam Singh of Jhingraan with him, referring to him as his (*Wazir*) minister. At times he would say that people who wanted to have his glimpse should do so by first seeing Harnam Singh as they would find him in Harnam Singh.

From Rehpa, Sarmukh Singh used to travel to see Maharaj Ji at Sujon shortly after dawn and return to Rehpa in the evening, and this became his daily routine.

People would grace the place as they travelled to and from Sujon.

Raja Wali Kar Pali

THE RESCUE OF WARYAM SINGH

Harjinder Singh's father, S. Waryam Singh, who was a devotee of Maharaj Ji became ill. He remained unwell for a couple of days and one day he stopped breathing and his body cooled. When he was taken to heaven, *Dharamraj* (an epithet of yama, the god of death) stood and said to his messengers, "Quickly, send him back".

Two fearsome figures each with a pair of horns, long hair and red eyes were trying to catch Waryam Singh, *Dharamraj* quickly intervened, stopping them from approaching Waryam Singh and instructing them not to touch him again, as Waryam Singh had been looking after Maharaj Ji and was therefore the blessed one.

He also directed his two messengers (called '*doots*'), who did not have horns, to take him back without delay because he had a credit of 25 years more life. Waryam Singh became alive again and rose up.

Afterwards, he related the whole story, saying that it was due to the blessings of Nabh Kanwal Raja Sahib Ji.

Waryam Singh spent the rest of his life in the service of Maharaj Ji.

One day, Niranjana Singh took food to Maharaj Ji, but Maharaj Ji was giving out different indications. He was uttering something which made reference to Germany, Britain and other countries. He was talking of the conflict between the British and Germans of 1912, and was talking of things paranormal.

Niranjana Singh was standing holding the food in his hands and there was an exceptional shine emanating from Maharaj Ji's face.

However, after a short while he started using violent words. Niranjana Singh, though afraid, could not make out with whom Maharaj Ji was annoyed.

After some time, a woman in her forties was seen coming from Kittna. Even while she was still some distance away, Maharaj Ji asked Niranjana Singh to leave the food as they had got much more important work to do.

He asked Niranjana Singh to life a stick and give the woman coming towards him, a good beating. Niranjana Singh but had to comply with Maharaj Ji's orders. He took the stick and ran after the woman saying she should run away otherwise he will have to act according to Maharaj Ji's orders. The woman was forced to run away. Niranjana Singh wielded the stick and hit it repeatedly on the ground. They reached a considerable distance away towards Kittna. When he returned, Maharaj Ji said, "Niranjana, neither you, nor I have a daughter; then how could I make a couple? The woman was thinking of marrying her son. How can we take care of everything? There is German war ongoing. Many works are still to be done by us". This utterance was made by Maharaj Ji

in 1912 and the war was declared in 1914. he had made the prediction two years before war. Afterwards Maharaj Ji took his food and allowed Niranjan Singh to go. The author had listened to these details from Harjinder Singh and Niranjan Singh.

Raja Wali Kar Pali

AN ACCOUNT OF THE EVENTS LEADING TO WARRING FACTIONS IN THE VILLAGE

With the completion of Bangla Sahib, the number of visitors increased progressively.

Some villagers became jealous of the growing importance of the place, and tried secretly to mislead other villagers. They worried that some day the sadhu with the massive following might snatch away their lands and throw them out of the village. They tried to spread the message that fertile land had been captured by the sadhu, and this resulted in the village becoming polarized into two factions.

A revolt was brewing in the village, and a wave of nefarious thoughts developed in the minds of many, caused by a number of factors:

Maharaj Ji had told women that he had no time for them and that he would listen to their songs later. He also used to take food only from the house of Harjinder Singh and Niranjan Singh and even though people asked Harjinder Singh take food to Maharaj Ji from their houses, he would reject it and request them to bring other food.

Once, Harjinder Singh took food from those who had committed a wrong against Maharaj Ji, but Maharaj Ji knew everything, and when the food was placed before him, he severely slapped Harjinder Singh and spoke harsh words to him, causing him to feel ashamed and afraid.

Maharaj Ji had already advised him not to bring food from anyone else. He knew which people had supplied the food before it had even been offered to him. He was very swift in his actions and was well versed in *gatka* (a marshal art involving swordplay) and other war tactics.

Saintly men know everything but they prefer to remain in the will of God. They are little concerned with material gains or loss and keep the Lord happy with their acts.

They are divine people who perform various acts merely upon a pretext, and there are many such examples:

Guru Hargobind Sahib fought with moghuls using falcons as an excuse.

Guru Gobind Singh fought with kings on the pretext of an elephant.

Guru Arjan Dev did not accept the hand of the daughter of Chandu and himself met martyrdom.

Lord Rama killed Ravana on the excuse of Sita.

Lord Krishna played Mahabharata using as a pretext the feud between the Kauravs and Pandvas, countless number of soldiers were killed.

Likewise, Maharaj Ji wanted to declare the coming events in *Sawan- Bhadron* of 1912.

Divine people are linked with God Almighty and their utterances are truthful. Great men may predict events thousands of years in advance, and are aware of what is happening around them.

They have access to extra terrestrial planets with their divine command.

They remain confined to the will of God and consider happiness, grief, sadness, bereavement and honours alike.

Maharaj Ji, using his intrinsic divine power, gathered huge numbers of people in Sawan –Bhadron in 1912. The region had a bumper crop of maize and cotton, and he told everybody to stay there and not to leave.

He had a plan to survey the area for the making of a road and earmarked the place for the construction; spades and baskets were already arranged.

Roads of 4 karams wide was started in the direction of Moray Wal, Moran Wali, and Kittna.

Everyone worked enthusiastically, uprooting cob bearing maize and the roads were made. The next morning, people were surprised to see their crops damaged and buried under new roads, the entire village of Sujon was transformed with newly constructed roads and the villagers were greatly perturbed.

There were some ex-servicemen: Subedar Shiv Singh, Pratap Singh, Inder Singh, Bhola Singh, Chanda Singh, Khushal Singh, Namberdar Hira Singh, Narain Singh and Hari Singh who discussed what should be done.

They all hesitated over going to Maharaj Ji, fearing he may utter distasteful words to them. To face Maharaj Ji in such circumstances would have been an arduous task for them.

So instead they went to the office of the Deputy Commissioner, Jalandhar, and explained their grievances in writing that a sadhu had destroyed their village and had uprooted their crops, burying them in earth to make the roads. They explained that this would cause their children to starve and insisted the government should step forward to help.

They also stated that the sadhu remained in the village accompanied by a huge gathering of people and so it would not be possible to stop him.

He who is a self styled sadhu prefers to be addressed as *Raja Sahib* (the great king) and Harnam Singh was his *wazir* (minister).

The group of ex-servicemen requested that the Deputy Commissioner visit the site to see the situation for himself.

The Deputy Commissioner fixed a day for his inspection visit.

When he arrived for his inspection, Numberdar Khushal Singh, Hari Singh (father of Subedar Shiv Singh) and Pratap Singh hurried to show him the pods of pulses and cobs of maize that were buried in soil.

But wherever they dug nothing could be seen, not even a trace of the buried crops. It was a miracle - where had the buried crops gone?

They were embarrassed in front of the Deputy Commissioner, and everybody was astonished at this turn of events.

The Deputy Commissioner expressed his wish to receive the darshans of the sadhu. He imagined that the disappearance of the evidence of the crops might be some miracle, performed by the sadhu.

He set off for a meeting with Maharaj Ji, who was sitting in his hut in the tree. The Deputy Commissioner was wearing shoes, and when he was about fifteen steps away, Maharaj Ji called out to him in a loud voice, saying that he should turn back.

The Deputy Commissioner asked Khushal Singh what Maharaj Ji meant, and the words were translated into English for him.

The Deputy Commissioner removed his shoes and greeted Maharaj Ji, who was then happy, saying that was the correct way to meet sadhus and that humility is a must for anyone coming to the place of sadhus. He then allowed the Deputy Commissioner to return.

The Deputy Commissioner knew that sadhus are different kind of people whose plans are not made known to common people.

The way a sadhu laughs, weeps, speaks, moves and treads conveys a particular meaning.

The way the Deputy Commissioner of Jalandhar went back full of regard for, and having confidence in, Maharaj Ji was the subject of jealousy for some people, who started speaking maliciously of Maharaj Ji.

After about a month, on a moonlit night, Pratap Singh tried to use the well near Bangla Sahib but Maharaj Ji stopped him.

Pratap Singh became angry at this and started telling villagers that he had been stopped by Maharaj Ji from using his own well, and therefore felt it likely that Maharaj Ji would ask him to leave the village.

He gathered people around him and decided to attack Bangla Sahib. The leaders of the group were Pratap Singh, Inder Singh, Hari Singh, Narain Singh, Bhola Singh, Hira Singh, Khushal Singh and Chanda Singh.

At about 8'o'clock one evening, they made an appeal to the villagers to come with their clubs, axes, and other weapons in preparation for an attack, and the villagers heeded their call.

As they approached Bangla Sahib they were stopped by Maharaj Ji's followers, including Pratapoo (of Majara), Fateh Singh, Sital Singh (of Sujon), Niranjan Singh, Uttam Singh, Harjinder Singh, Waryam Singh, Bhagwan Singh and Karam Singh.

Maharaj Ji was informed of the attack being made by the villagers, and he asked his followers to resist them.

He shouted in a loud voice, giving confidence to his people, who pounced like hawks on the assailants, with Sital Singh and Uttam Singh swiftly attacking Inder Singh and Pratap Singh.

(Baint)

“Those who receive the colour of love
Accept death cheerfully
Can meet any eventuality of sacrifice
Becoming martyrs finally
Least scared of death
Accept gallows gladly
Without any wavering
Get their bodies skinned willingly
Like Mati Dass and Dayala
Give up their lives amusingly
Many delicate lovers like Sassi
Lose life in wastelands contentedly
Without dread of a katcha pitcher
Sohni plunged into deep waters fearlessly
The determined love surpasses
All dangers and fears gallantly”

With a single strike, the attackers were thrown on the ground, and others left the scene by hiding in standing crops.

Pratap Singh and Inder Singh were by this time unconscious, and were found to be missing when the others reached the village.

Hira Singh and Hari Singh cried loudly to gather more people, encouraging them to attack again and a fierce battle followed.

A boy hit Maharaj Ji on his arm with a pole, but there were no casualties amongst Maharaj Ji's group, while 14 of the attackers were seriously injured.

Both groups went to the hospital at Banga to be registered. Although Maharaj Ji's party were unhurt, with the influence of Harnam Singh they were able to make equivalent registrations.

Seven of Maharaj Ji's party were shown in the FIR. They included Maharaj Ji himself, Harnam Singh, Niranjana Singh, Waryam Singh, Uttam Singh, Sital Singh and Karam Singh.

The persons listed from the other party included Nihal Singh Namberdar, Hari Singh, Hira Singh, Pratap Singh, Inder Singh, Chanda Singh, Bhola Singh, and Narain Singh Vairagi.

As the doctor sent reports of the 14 injured to the police station, there were 7 more, making a total of 21.

The police visited the hospital to take statements, and having taken statements from all the people there, they went to Sujon to record the statement of Nabh Kanwal Raja Sahib.

Saundhey Khan (the Police Inspector) visited Maharaj Ji and sat on a well some distance from Bangla Sahib.

He called for Raja Sahib Ji for three policemen to take his statement and although the policemen did go, they dared not face Maharaj Ji. Instead, they told the Inspector that it was not possible for them to face Mahartaj Ji and that he himself would have to face Maharaj Ji.

Saundhe Khan plucked up courage to go to Maharaj Ji but was fearful.

He approached Maharaj Ji, retaining some distance between them and asked, "Who quarreled with you?"

Maharaj Ji replied that none had fought with him.

Inspector Saundhe Khan sat on a *takhatposh* (wooden charpoi) lying nearby and said, "I have to record your statement".

Maharaj became annoyed with him and angrily asked how he dared sit on the *takhatposh*. The inspector felt ashamed and belittled, and ran back to Banga, where he passed the case to the local magistrate.

Based on the evidence of both the parties, on 27th November, 1912, the ring leaders of the attack (from both sides) were each given one month in prison, the villagers fined 25 Rupees each and Hari Singh fined 100 Rupees.

According to Niranjana Singh, those jailed were given work compressing paper and the output of the people from Maharaj Ji's side was much higher than the others. As a result, the people opposed to Maharaj Ji were whipped several times.

On appeal, the villagers were released on 27th December, 1912, while Maharaj Ji's supporters were left in the jail. As a result of this action, someone from Majara

requested that Maharaj Ji use his paranormal powers to release his men without punishment.

Maharaj Ji explained that those who follow the path of truth encounter many problems and obstacles. One connects with Him only after discarding all worldly relations and only the test of time verifies the authenticity of anything.

There are many examples - such as Guru Tegh Bahadur, Mati Dass, Bhai Dayala, Guru Arjan Sahib, Taroo Singh, Mani Singh (who met martyrdom) - to prove that those who follow the truthful path face many problems.

India is a land of martyrs, rishis, saints and munis. Maharaj Ji also pointed out that whoever had looked after him with dedication would not receive any punishment, his noose would transform into an indiscernible pain, but those who let down saints will meet a difficult end and receive punishment in His court, as every offense is viewed seriously. He who had hit Maharaj Ji on the arm with a rod died as a lepper.

Maharaj Ji became calm and of a kind mind-set.

Raja Wali Kar Pali

AN ACCOUNT OF HOW HE MADE HARI SINGH AFFLUENT WITH WEALTH

People of the region heaped great affection on Maharaj Ji owing to his strange and wonderful miracles.

The wishes of the people who went to him with a sincere desire to be blessed with a son, prosperity or any other blessing were fulfilled.

Hari Singh of Rehpa was a dedicated follower of Maharaj Ji and believed that everything he did was being done with the blessings of Maharaj Ji.

However, Hari Singh was not a wealthy man and he had been thinking about how he could become better off. He was convinced that money made everything well and that domestic life ran more smoothly if shortage of money was not an issue.

He was also wondering why, in spite his being blessed by the company of Maharaj Ji, he had a lack of money. He expected that, like Lord Krishna made his devout friend Sudhama affluent, Maharaj Ji could do the same for him.

With these thoughts going around in his mind, Bhai Hari Singh went to Bangla Sahib.

Maharaj Ji was sitting on the rooftop, in what he used to refer to as God's place. Hari Singh, with great humility, bowed before Maharaj Ji.

He explained his economic hardship, saying that he was the only bread winner feeding a huge family of ten. The worry of grown up daughters binds the head of the family.

Realizing his problems, Maharaj Ji asked, "Hariya, How are you?"

Hari Singh made a note that Maharaj Ji was being kind to him and thought it an opportune time to ask for his blessings.

He explained that he was short of money as he required huge wealth for the marriage of his daughters and that he was worried by this.

At this, Maharaj Ji asked Hari Singh to offer forward his hands. Hari Singh brought forward both his hands.

He was then asked to spread his wrap and complied.

Maharaj Ji placed three paise (coins) in the wrap and said from that moment onwards Hari Singh had been made a big *saith* (a person affluent with wealth).

He made a prediction that Hari Singh would be a money lender and that he would be provided with huge treasure, from where he could draw as much money as he needed. He should therefore worship those three coins.

His riches shone like a rising sun and he became wealthy and fortunate.

He became 70 times richer by what he did for the masses in donating 10 kanals of land to Maharaj Ji.

He had a number of tube wells and many workers assisting him in his work and his land multiplied from 15 to 40 acres.

After his seven daughters, he was blessed with a son and the child was named Gyan Singh. Gyan too grew up to be a devotee of Maharaj Ji and offered his services regularly every morning and evening.

Hari Singh turned out to be a rich person and many people visited him for help. He became self-important owing to his riches, and started to do things which others considered unwise and imprudent.

He thought other people didn't know how to make money.

Once, he went to Maharaj Ji who was sitting in the house of Kartar Singh in Majara. He greeted Maharaj Ji most reverentially and Maharaj Ji asked him why he had come, saying that everything was being done with the blessings of Raja Ji.

Hari Singh had a walking stick in his hand. Maharaj Ji pointed out that the stick was formerly straight and that Hari Singh himself had become bent as the stick was now.

Hari Singh explained that this had happened only with Maharaj Ji's blessings. Maharaj Ji purified Hari Singh from the complexity that he was suffering and made him lose all his arrogance.

Maharaj Ji indeed wished to bless his devotee.

Raja Wali Kar Pali

AN ACCOUNT OF THE MEETING WITH SETH DHUNNA MAL

Dhunna Mal Seth belonged to Nawan Shehar and was a wealthy man. He had many businesses which were flourishing and had many servants working for him.

He was also a money lender and his servants worked like slaves, airing and carrying water – all the work was being done by them.

Despite Dhunna Mal Seth's wealth, he was short of three things: a son, love and honesty. One possesses these things only with the grace of God Almighty and they cannot be purchased.

Somebody told him of the grace of Nabh Kanwal Raja Sahib Ji and said that he could bless people with anything. He can bless the childless with children and fortunes to the unfortunate.

Seth visited Maharaj Ji and with a confidence stood at the doorstep of Maharaj Ji with a determination that he would not leave until he had been blessed by Maharaj Ji.

Every Sunday Seth and his wife went there bare footed, put the shoe dust of the congregation on their foreheads and cleaned their utensils.

They also offered monetary donations, and gave one brass carafe full of silver coins to Manna, the *laangri*, for the community kitchen, which was put to good use in the kitchen.

The people blessed him after eating the food and when people are pleased with someone, God too is pleased. This is because God is in every individual, watching each and every happening. The sincere efforts of one individual are certain to bring reward in time.

Once, on a hot summer day, Dhunna Mal and his wife offered some fruit to Maharaj Ji, who very kindly gave them two fruits saying that they would be blessed with a son.

The couple were squatting on the ground, with their minds focused on Maharaj Ji. They remained still but their heart beats became faster as Maharaj Ji looked at them with his casual glances.

Several thoughts crossed their minds. Dhunna Mal was uncertain, but his wife was determined and sure of Maharaj Ji's blessings.

Maharaj Ji gave them two mangoes, instructing them to go home and eat the fruit. They accepted the fruits gratefully, bade their farewells to Maharaj Ji and left for home.

Once home, they shared the fruits, the first eaten by Dhunna Mal.

They had first a son and then a daughter. Maharaj Ji had indicated while giving them the fruits that "It is always better to have both boys and girls in the family".

The family became happy with the blessings of Maharaj Ji and received congratulatory messages from all around them.

They first sent ladoos for distribution at Maharaj Ji's place then the excited Dhunna Mal went on to distribute ladoos to everyone in Banga.

Maharaj Ji had by then gone to Majara.

Whenever Dhunna Mal visited Maharaj Ji, he was always accompanied by a judge. The judge stayed in the place set aside for keeping shoes, while Dhunna Mal was allowed to be near Maharaj Ji.

Awaiting orders, the judge stood with folded hands. Nobody had any idea why the judge was there or what his intentions were, but he continued his visits for a long time.

It was soon after learnt that the judge's visits were prompted by an inherent aspiration to seek promotion, as the blessings of saintly persons are known to be effective.

After some time, he was promoted from a judge to a Session Judge, and he received a posting at Jalandhar.

Like Dhunna Mal, he too brought ladoos for distribution among the people, but Maharaj Ji spoke to him from a distance and asked that he return back.

Maharaj Ji was sitting in the fields and the judge wanted to see him, but Maharaj Ji asked him to go back from where he came.

The judge left all the ladoos, greeted Maharaj Ji from a distance and returned.

When he had left, Maharaj Ji told Bhana (who was sitting beside him), that the ladoos were poisonous as they were not acquired with a hard earned money. He went on to explain that the judge had squeezed blood from poor people in order to prepare the ladoos, which even dogs and cats wouldn't eat.

Maharaj Ji had given the blessing of a son to Dhunna Mal and promotion to the judge. In 1913, Maharaj Ji left Sujon to occupy a well in Majara.

Raja Wali Kar Pali

AN ACCOUNT OF THE MEETING WITH A SAINT AT JHINGRAAN

Maharaj Nabh Kanwal Raja Sahib Ji started residing at Waryam Singh's well in Majara, occasionally visiting Jhingraan.

One day he was sitting in the *darbar* of Lala J with Gurbaksh Singh and Mai Nandi sitting beside him, together with many other devotees.

The divine appearance and aura of Maharaj Ji was providing comfortable relief to people. A *saaeen* (saintly person) also arrived to have a glimpse of Maharaj Ji, but entered with his shoes on.

Maharaj Ji asked him to approach only after removing his shoes. The *saaeen* immediately complied and modestly fell on Maharaj Ji's feet. He was greatly devout but ridden with poverty and acutely short of wealth and therefore very docile and humble.

Poverty is generally considered to be a curse but it can be a blessing too. If a poverty ridden person does not put his or her faith in God, the poverty can make him or her a purified human being.

It is a divine saying that when a poor person demands some bliss from His Almighty, his inner self becomes pure and sanctified.

When this happens, the person becomes righteous in his deeds and thinking and these are the positive attributes of poverty. When a poor person does not have faith and resorts to evil acts, such as theft, then he is sure to go to hell. These are the negative aspects of poverty.

The inner self of the *Saaeen* had become soft and sensitized. He had a desire that the blessing of Maharaj Ji would rid him of his poverty as had happened in countless other such cases.

He considered his all pervasive *pir* as an accomplished and omnipotent one.

Maharaj Ji could see what the *Saaeen* wanted without having to ask and asked Nandi to provide him with everything he needed.

She told the *Saaeen* that Maharaj Ji regarded her place as his and whenever anything was to be given to someone, she would be asked to provide.

One day a villager from Herriaan was going to Haridwar in order to perform the last rites of his mother in the Ganges.

Maharaj Ji, who was in the fields on the eastern side of Gunnachaur, called out to him, saying that he should surrender the money he had and return home, as his work had been accomplished and there was no longer any need to go to Haridwar.

The man returned home and explained every detail of what had happened to his family members. They, however, insisted that he must go to Haridwar and also suggested he go back to Maharaj Ji to retrieve his money.

The man returned to Maharaj Ji and requested him to give him his money back, as he had to visit Haridwar on the insistence of his family.

Maharaj Ji told him that the money had been used for the purpose for which it was intended but if he did not believe this he could go to Nandi to get his money back.

Thus Maharaj Ji considered the home of Sardar Moti Singh as his own, and from there, he occupied a place in Gurdwara Dukh Niwaran Sahib.

The *Saaeen*, along with Bhai Sunder Singh were already there as they looked after the Gurdwara.

The *Saaeen* bowed before Maharaj Ji and sat near him. Maharaj Ji said, “Let us give you money; let us make you a big landlord; for your needs five rupees are sufficient”.

With this, he put five rupees in silver coins in the *jholi* (portion of shirt or head cloth spread to receive something) of *Saaeen*.

After some days, Karam Singh Babbar was arrested by his own brother.

At that time, a Babbar Party movement was taking shape and this was worrying the administration a great deal.

As a result, this was a tough time for activists, their arrest warrants were made public on posters and their property confiscated. Even the roof of the house of Babbar Dalip Singh Gosal was removed.

One night, an informer had told the police about Karam Singh, Master Dalip Singh and one of their accomplices from the District of Hoshiarpur, and the police (acting on this information) visited their homes in Jhingaana.

They had however learnt that the police were after them and had courageously come out of their houses, but police did not follow them. These brave men had no fear of others and nobody dared to face them.

Earlier, Harnam had links with the Babbar Party but due to his devotion to Maharaj Ji, he had left the Party.

Differences developed between him and other members of the Babbar Party and S. Harnam Singh had tried to get them arrested. He went to Jalandhar to inform the Superintendent of Police that the local police had been ineffective in catching the people.

The Police Superintendent was a British man named Craisher.

The Superintendent of Police mentioned one Harnam Singh as ‘Government Helper’ in his official record.

Acting on the information he had received from S. Harnam Singh, he suspended the officers in the Police Station at Banga and Sardar Harnam Singh thus became an influential person in governmental circles.

After some days, Karam Singh, together with his comrades, again gathered to spend a night in his home.

While they were asleep, his brother collected all the ammunition and weapons and locked the room from outside. The police were informed and arrested the three people.

The Police Officer, Craisher, was very impressed with Harnam Singh, and the credit for the arrest went to Harnam Singh and the *Saaeen*. They were rewarded by the Government with five hundred rupees each, one *jagir* (grant of an estate) and a licenced pistol.

The Saaeen learnt that day the significance of the five rupees given to him by Maharaj Ji. The five rupees had produced their end product.

Glory to the kindness and generous acts of the divine Maharaj Ji.

Raja Wali Kar Pali

AN ACCOUNT OF THE MEETING WITH THE FAMILY OF BISHEN SINGH

Bishen Singh, an elder brother of Sardar Moti Singh, was a noble person associated with farming.

Besides being a philanthropist, Moti Singh commanded great respect from outside his area and was an influential person.

Moti Singh had three sons but inspite of his age, Bishen Singh had no children and was worried by this.

One day, Mai Nandi was told by a barber that in the majha region there was a sadhu who gave sanctified thread and a good luck amulet (talisman), the wearer of which is blessed with a son.

Nandi had great faith in Maharaj Ji, but she decided to go to the sadhu.

So one morning, Nandi set off on her visit to the sadhu, on the pretext of going to offer commiseration to somebody, taking with her a pack of sweet meats (*patashas*) hidden in a cloth.

On her way, she met Maharaj Ji sitting underneath a tree. She tried to offer him her greetings, but Maharaj Ji said that everything she needed was available in her own home, that there was no need for her to go anywhere else and asked her to turn back. She was asked to distribute the *patashas* among the people.

He blessed her and said she would have a son born in her home and forbade her from entering the gurdwara. Since that time, women have been forbidden from entering the gurdwara.

Bhai Sunder Singh advised Harnam Singh that the ban on women entering the gurdwara should be strictly implemented. This advice was followed both in letter and spirit for a long time.

After just one year, Nandi was blessed with a son. The baby was christened Gurbaksh Singh which literally means 'with the blessings of the Guru'.

The family is noble, very docile and with political inclinations.

Gurbaksh Singh grew up to be a cheerful and elegant young man and married Bibi Kartar Kaur of Durga Pur.

However, he remained childless. He married another woman but again remained childless. He consulted doctors and astrologers in vain.

In due course he became devoted to Maharaj Ji and looked forward to receiving his blessings. He became restless and did not eat or drink anything one morning. He went to Raja Sahib, saying that he would not leave until he had received his blessing.

Kartar Kaur, who had been at home in Jhingraan also arrived.

Maharaj Ji, who was sitting in the upper storey of Kirpa's house, opened the door and gestured her to sit down. She was utterly saddened and sought his blessings to bring joy into her life with the birth of a son.

People were performing *kirtan* (a melodious recitation of gurbani by a group) outside. She put her trust in Maharaj Ji being always kind to the needy and downtrodden. She knew that whenever he found a devotee to be clean hearted, innocent, and utterly unquestioning, he would bless him or her straight away.

He blessed Kartaro (the shortened name for Kartar Kaur) to be a mother of seven sons.

History shows that Mata Sulakhni, who longed to have one son, was blessed with seven sons by Guru Gobind Singh Ji.

Maharaj Ji had bestowed sheer happiness upon her. He offered her some sugar with his own hands, asking her to take it there and then. He asked her to take more but she could not owing to her ill health.

After blessing her with everything she desired she was allowed to leave for home.

She explained what had happened to Gurbaksh Singh, saying that from that day forward all their troubles were over. He, being a devout follower of Maharaj Ji, was very contented at hearing this.

Kartar Kaur was blessed with seven sons and Gurbaksh's second wife, Kuldeep Kaur, had two children, a daughter and a son.

The elder son fell ill at the age of nine, and although he was seen by many doctors, they could not help.

One day, Kartar Kaur and Gurbaksh Singh took him to Majara, where Maharaj Ji was sitting in the house of Mistry Kartar Singh, deeply worried owing to the ailment of his beloved son.

Gurbaksh Singh went to Maharaj Ji and placed the boy at his feet, begging him to free the boy of the ailment, as it was proving too difficult for the family to cope with the pain the little boy was feeling.

Maharaj showed his kindness by asking that the child be bathed in water contained in four saucers underneath his charpoi (which are still to be found in the house of Kartar Singh).

The boy was bathed as instructed and immediately became well. The water was not plain water but contained an *amrit* (elixir).

The parents became very happy.

There was indeed great power in Maharaj Ji - “*Dukh bhanjan tera naaon*” (His name was capable of removing all distresses and agonies).

Raja Wali Kar Pali

AN ACCOUNT OF THE DEMISE OF SAHIB DASS JI OF PATIALA

One fine day, Maharaj Ji went inside the Gurudwara, having taken a bath at the well near Gurdwara Dukh Niwaran Sahib, accompanied by Harnam Singh.

While seated there, Maharaj Ji went into deep meditation and at about 4'o'clock they felt a stange fear.

Maharaj Ji got up immediately and went straight towards the river. He was walking very fast and Harnam Singh, Sunder Singh and others followed him.

As Maharaj reached the riverbed the Sun was already setting, the area was soon bathed in darkness, the river had a scary appearance and the wind whistled dreadfully.

Sunder Singh lost his way and was separated from Maharaj Ji. People scattered in the darkness and nobody knew where Maharaj Ji was.

However Harnam Singh remained with him.

Although the river flowed with its full might, Maharaj Ji could walk upon its surface and reached the bank on the other side.

He told Harnam Singh to turn back, else he would drown in the strength of the water. Harnam Singh however, said he would not go back, saying that he would prefer to follow Maharaj Ji no matter whether he drowned or not.

He had great faith in Maharaj Ji who again asked him to return, saying that he should not follow Sadhus. According to Maharaj Ji, Sadhus are unusual people having no place nor country of their own.

He explained that he was in a hurry and had to carry out an important task for which he had very little time.

At about 11pm they were still at the river, when Maharaj Ji said to Harnam Singh, "Look Nama, there is shooting taking place in a nearby village and trouble occurring in another village. It is occurring with the Will of God". Pigs were roaming about on the river bed, disturbing the silence of the area with their characteristic sound.

It was about to dawn when Maharaj Ji, after convincing Harnam Singh to go back, vanished and was nowhere to be found. Within a blink of an eye, he arrived in Patiala.

There, Sahib Dayal Ji was anticipating his arrival, inside a room with its doors closed. As Maharaj Ji arrived, the doors were opened. He entered the room, but the conversation he had with Sahib Dayal Ji is not known to anybody.

It is known that he asked the devotees to wash him, and that he bathed in holy *Ganga Jal* (the holy water of the River Ganges) while sitting on a *chauki* and then called for a white sheet of cloth.

Sahib Dayal Ji left for his heavenly abode while his body remained, like a snake shedding its skin.

Later, Maharaj Ji arranged for his cremation at the place where he and Sahib Dayal Ji had their conversation just a short time previously.

On learning of his demise, the citizens of Patiala came in large numbers bearing *paraats* (kneading saucers) filled with dry fruits.

The Maharaja of Patiala brought sandalwood for the cremation pyre. Many of his followers were wealthy people.

The women put bulks of coconuts, almonds, dates and other dry fruits in the pyre and 21 tins of desi ghee were collected.

The pyre turned into a *hawan kund* (a place for religious holy fire) while the body of Sahib Dayal Ji was bathed in fragrant rose water.

Maharaj Ji had himself photographed.

A new *pashmina* (A fine quality sheep-wool) *alphi* (a cloth that sadhus wear around their neck) was offered to the body as per wishes of Nabh Kanwal Raja Sahib Ji.

There was then a huge procession through the city, with the body taken in a palanquin.

Later, it was placed on a wooden seat which was in turn placed on the pyre and lit.

When the cremation was over, after three days, Maharaj Ji went to Jhingraan where he constructed a well in the memorial park.

Raja Wali Kar Pali

AN ACCOUNT OF THE DESIGN OF A BUILDING FOR THE COMMUNITY KITCHEN IN JHINGRAAN

While out for a walk one day, Maharaj Ji entered the Gurudwara Dukh Nivaran Sahib and sat down. People started arriving to have his holy glimpse.

Mistri Kartar Singh of Musapur arrived to find Maharaj Ji instructing the people who were sat before him the practice of remembering His Name, earning through physical work, sharing their earnings amongst others and looking after visitors, sadhus etc.

He asked Kartar Singh to draw a plan for a *langar building* (community kitchen). He felt that there should be arrangements made for a community kitchen where *krah Prasad* could be prepared.

Kartar Singh drew a plan on a piece of paper and greeting Maharaj Ji placed it before him, but Maharaj Ji took the plan and tore it into pieces.

He asked Baba Manna to lift his utensils and move everything out of the way so that they may make the kitchen in the nearby field of Karam Singh.

Maharaj Ji called for Karam Singh to explain to him his plans to construct a place for visitors to drink, and request the use of a spare patch of land near Damdma Sahib.

Karam Singh and Jawahar Singh offered the proposed site (where Manna was asked to place his utensils and other items) without hesitation.

Jagat Singh (who was actively in opposition to Maharaj Ji), persuaded Pritam Singh to join his party. He intended to stake his own claim on the land donated by Moti Singh to the Gurudwara.

He asked Karam Singh to withdraw his offer of the land for the community kitchen. Under pressure from Jagat Singh, Karam Singh approached Baba Manna and informed him that his family members had objected to his offer of the land on which to build the community kitchen in the village, saying that some other site would have to be found instead.

Baba Manna conveyed this information to Maharaj Ji, who had already torn up the site plan after explaining it to the people. He suggested Baba Manna move the utensils and other items and they would find some other site on which to build the kitchen.

It was the hot summer months of 1916 when they set off towards Majara in the direction of the place where cooked food is now placed.

Manna was asked to seat himself under a tree, and after all the utensils (*tawa*, kneading saucer etc) were placed there, Maharaj Ji asked him to offer food and water to the hungry and thirsty visitors who had by then gathered.

Then he left for Latta, in the direction of Ghattaron.

Baba Moola was residing in Ghattaron, and handed Maharaj Ji a sack full of food items to be used in the community kitchen.

Maharaj Ji returned to Jhingraan and asked Bhai Inder Singh (son of Bhai Jawahar Singh) to make a start on the community kitchen.

The *tawa*, kneading saucer and other utensils were brought from the house of Nathu and a *chullah* (oven) was made underneath a tree by Inder Singh who began to prepare food for the first time. This was offered to children.

Baba Manna was assigned to look after the community kitchen on common land in the village spread over 10 kanals.

Maharaj Ji spent most of his time at the place of Waryam Singh, where there was a raised platform which was later converted into a two span room wherein Maharaj Ji used to live. Some dogs also started living nearby.

On this common land, a *palang* (bed) was placed near the grave. He used to direct visiting pilgrims to pay their respects to the *palang*. Occasionally, he would stay in the *palang* which he referred to as *Akal Takhat*.

The community kitchen flourished and had become very well known.

But Baba Manna used to leave the place whenever he could, as it was infested with noxious weeds, but whenever he left the place he suffered severe headaches.

Despite receiving treatment from various sources, the problem persisted. One day, when he was suffering from one of these unbearable headache, he started out to have a glimpse of Maharaj Ji, who was sitting on the sand dunes at Larroya with Charan Singh (who he called *Boojha*) sitting beside him. Charan Singh held a vessel full of *sardai*.

After a short while, as Baba Manna was only about two furlongs away from the sand dunes, the all knowing Maharaj Ji asked him to turn around and return to the community kitchen to look after the visiting sadhus. If he complied, then Maharaj Ji said he would make his headache go away.

Manna complied, offered his thanks and turned back. His headache disappeared never to return again.

Note: The palang still lies inside the dome of Maharaj Ji's darbar

Raja Wali Kar Pali

AN ACCOUNT OF SAUN MAL'S BEHAVIOUR

Saun Mal was a big landlord in Gunachaur, owning huge property and wealth. He had shops in several towns from which he received rent.

An orchard belonging to Saun Mal lay on the western side of the Community Kitchen established by Maharaj Ji, which had a variety of flowers and fruit trees. There was also a dwelling located in the middle of the orchard.

With Maharaj Ji staying there, the number of visitors grew enormously.

Saun Mal was an atheist and spoke harshly to the visitors and did not welcome their presence there.

One day, Baba Sahib Dayal happened to drink water from the *tind* (An earthen or metallic vessel mounted on chains for lifting water from a well) of Saun Mal's well.

Suddenly Saun Mall appeared and swore at Sahib Dayal, alleging that he had desecrated the *tind* of his well. Saun Mal charged Sahib Dayal Ji 5 rupees for the 'desecrated' earthen *tind*.

When Maharaj Ji learnt of this happening to one of his devotees, he went to western side of the kitchen and declared that no orchard had ever existed there. He had with him several people from Majara and told them that there was no-one like Saun Mal.

Maharaj Ji instructed them to plough the site and to sow crops on the land. So it was that the crop of tobacco on about 10 marlas was uprooted, covering the entire area of the orchard.

The caretaker of the orchard later explained every detail. "*Gayee rooh kalbooton asmaan theen, Teer chhutta ih murh phir na aanwde ne*" (The soul leaving the body and an arrow leaving the bow never return).

The utterance made by a saint is true and no power on earth can dispute it. Even the casual remarks of saints is definite enough to produce an effect.

The God gives approval to it as He understands the indications made by a saint.

The words of Maharaj Ji about Saun Mall was sure to bring his fortune to its lowest point. His property was lost and even his shops were auctioned. People stopped respecting Saun Mal and no longer stood up when Saun Mal passed.

In earlier times, he was worshipped as he traveled in his chariot but now the landlord had no land, orchard or shops. He became homeless and a beggar.

Saun Mall sent his young daughter to Maharaj Ji with a request to bless him with prosperity again. The daughter tried repeatedly to meet Maharaj Ji but his door was closed and there was no reply from inside.

One day, she begged for a response, but Maharaj Ji only replied that some sadhu might have cursed her father.

Gradually, Saun Mal became run down and left the world and his son was punished, his whereabouts not known.

Now the Community Kitchen is spread over all the land that was once under the orchard of Saun Mal. His old land is now cultivated by farmers from Majara.

Saun Mal met with this end owing to his showing of disrespect to saints.

There is mention in esteemed granths that “*Santaan seti mashqri, kul doban di reet*” (Through misconduct with saints, one is sure to draw the race to a close, it is the practice).

Yadvas had misconducted with the saint Durwasa and this had led to the end of the whole race.

Raja Wali Kar Pali

AN ACCOUNT OF JAGAT SINGH'S BEHAVIOUR

Jagat Singh, an elder son of Sardar Moti Singh was a non-believer.

Under the persuasion of Bishen Singh, Zaildar of Raepur Dabba, he staked a claim on Gurdwara Dukh Nivaran, as it was built in an area which once belonged to him.

This is why the Gurdwara had no dome on the top. At that time it was stated that there should be no dome in order that the structure should resemble a house.

The dispute progressively escalated and in order to remove his claim of possession of the land, Maharaj Ji was dragged into litigation and the Gurdwara was closed and locked.

Jagat Singh made his *mama* (maternal uncle), Isher Singh, the occupier of the Gurdwara, an action designed to maintain possession of the property.

After a few days, Maharaj Ji happened to be in the area. He entered the Gurdwara and saw into the mind of Jagat Singh.

He unlocked the premises, prepared *Karah Prasad* and distributed it to those present with his own hands.

He asked Gurbaksh Singh to call for Jagat Singh and asked Manna to call for Bishen Singh from Herriaan, declaring that he had decided to form a committee for the management of Gurdwara Sahib.

A message was sent to Bishen Singh regarding the constitution of committees. Gurbaksh Singh brought Jagat Singh before Maharaj Ji, and as he stood in front of him, Maharaj Ji told him that people of his type were not needed and that he intended to throw him out.

Nobody could face the wrath of Maharaj Ji and Jagat Singh tried to take his *mama* and leave the premises, but whispered in his *mama's* ear, telling him to return later.

Isher Singh felt humiliated and asked Jagat Singh why he had invited him to be there. He said that if he would not allow him to stay he would never visit him in the future.

Jagat Singh responded by asking him to leave and do whatever he wished, and they both silently left the premises.

After that day, they neither locked the premises nor prevented anyone from preparing and offering *Karah Prasad* again. Jagat Singh had no idea that it was a divine place, considered common property for all and that it did not belong to anybody in particular.

This place was sacred like the Ganges, Jamuna, Pryaag, Triveni, Mecca, Mediuna, Hazur Sahib, Khadur Sahib and cherished the welfare of one and all. Incurable patients would be cured there.

The Akali Movement started in 1927, when the Gurdwaras were brought under the control of committees and taken away from the control of pujaris.

The intuitive Maharaj Ji had formulated Gurdwara Management committees many years in advance of this.

He had predicted the independence of the country a decade in advance.

He was a divine being and felt concerned at the atrocities that were being suffered by the people in terms of tax on looms, chullahs, bicycles, shops, etc.

In the same way that the Government formulates five year plans, the Divine Cabinet does the same, but their planning is for thousands of years in advance.

The councilors of the Divine Council appear in this world to declare the plans and programmes. To ensure their proper implementation, they write the details in granths and other manuscripts.

Raja Wali Kar Pali

AN ACCOUNT OF THE INSTALLATION OF A WELL IN THE CEMETERY

One day Maharaj Ji, while walking with Harnam Singh in the area around Musa Pur, happened to be near the cemetery.

After entering the area, he said to Harnam Singh that there was a need for another well on the outskirts of the cemetery.

The first well is in front of Lala Ji's darbar. The oppressed and troubled people obtain *amrit* (an elixir) from the well but for their bathing, another well was needed.

The devotees talked amongst themselves and started gathering bricks. When everything was ready, they approached Maharaj Ji to commence the well digging operation.

In one part of Harnam Singh's heart, a wish developed that the well should be installed on the land belonging to Gurbaksh Singh.

The devotees had adequate funds for the well and Gurbaksh Singh had six acres of land adjoining the proposed site, for which he could also use the water from the well for irrigation.

However, the other villagers wanted the well to be built on common land, in order that no individual could ever claim it as personal property.

This was leading to tension in the village, and so they posed the question to Maharaj Ji.

Attar Singh proposed that the well be installed on common land adjoining the graveyards so that the episode of Sujo should not be repeated. At this suggestion, Maharaj Ji took a stick in his hand and started beating everyone who was standing there.

Everyone tried to run away, but Bhulla (the Numberdar) was grabbed by Maharaj Ji, who gave him a thorough thrashing. Bhulla fell to the ground holding his ears and was greatly apologetic. No one came to his rescue as they were afraid they too would be beaten.

People approached from Panchayat and from the nearby village of Jhingraan. Maharaj Ji started the digging of the well in the cemetery of Jhingraan, and then left.

It was the same site as had been proposed by the Panchayat and other villagers. It was a miracle that Maharaj Ji had showed his presence to two different people simultaneously.

Once, a *talab* (tank) was being prepared in one place. Maharaj Ji was seen in that place, while at the same time was seen interacting with people in the village.

This is but a small example of the omnipresence of Maharaj Ji.

He blessed his devotees with his glimpse, even in foreign lands.

Raja Wali Kar Pali

AN ACCOUNT OF A MEETING WITH HIRA SINGH IN CANADA

Hira Singh of Rehpa had gone to Canada. He was not a wealthy individual, and had previously had to live from hand to mouth. He went to Canada, where he remained for a couple of years.

One day Hira Singh was ploughing his fields with horses when Nabh Kanwal Raja Sahib, draped in white and sporting a plastic stick in his hand (that he used to hold while in India), appeared before him.

He was of Royal appearance, and talked and walked in an aristocratic manner which no words can describe. He was blissful to one and all.

Hira Singh became astonished when he appeared before him and bowed before Maharaj Ji who blessed him by placing his hand over Hira Singh's head causing all his troubles to fly away.

He invited Maharaj Ji to pay a visit to his home in order to sanctify it.

Maharaj Ji explained that he was impressed with the way Sarmukhg Singh had looked after him, causing him to miss the residents of Rehpa and that he always wished for their wellbeing. Even the birds and animals were dear to him.

In saying this, he vanished with a strong flash of light.

A mere glimpse of Maharaj Ji provides unique delight and gratification. There is an overwhelming urge to visit India to have his holy glimpse and to tell villagers about the miracle performed by Maharaj Ji.

Hira Singh returned from Canada to Rehpa after six months, and recited the detail of his meeting with Maharaj Ji.

After some days, he took 100 Rupees in a cloth tied around his waste and set off to donate it to Maharaj Ji, taking along Thakur Singh, the son of Sarmukh Singh.

Maharaj Ji was sitting at a place belonging to Kartar Singh. Hira Singh paid his respects with the 100 Rupees but Maharaj Ji told him that money was not dear to him and suggested he take it back home in order that it could serve his purpose.

He asked him how earlier he had been so simple as not to know how to gird up his loin; he could not become Hira Singh from Hira.

Maharaj Ji did not accept his monetary offering and told him to return to Rehpa.

After a brief stay in Rehpa, Hira had an altercation with members of his family, so took some money (everything he had) and left for Canada.

He did not know what awaited him in Canada. He could not understand the signals of Maharaj Ji while he was in India, and thus could not benefit from the advantage of Maharaj Ji's blessings.

After a brief stay in Canada, Hira Singh left this world.

Maharaj Ji was omnipresent and wherever his devotee remembered him, he was sure to reach out to him to offer his blessings.

Raja Wali Kar Pali

AN ACCOUNT OF A MEETING WITH MUNDER SINGH OF MUSA PUR

One day, Maharaj Ji was sitting in the house of Karmi in front of the gates of Majara. Munder Singh came from Musa Pur to have a holy glimpse of Maharaj Ji, offered his greetings and sat near his feet.

Then a boy of about twelve, wearing threadbare clothes, arrived. It was obvious from his appearance that he came from an underprivileged family.

Maharaj Ji touched his clothes and indicated to Munder Singh that one could get by with such clothes, he then blessed the boy, removing his poverty.

Munder Singh, Basant Singh and Sunder Singh were Wazir Singh's sons. Wazir had 70 acres of land, on which he used to keep horses and mares.

He was a contractor and also had several shops in Patiala and Nabha and was a devout follower of Maharaj Ji.

On the day Maharaj Ji removed poverty from the deprived boy with his blessings, Munder Singh started to become poor and over a short period of time he had to mortgage his shops and all of his land. Poverty gradually dominated his life as his affluence vanished, and soon Munder Singh lost all of his financial standing. But even then Munder Singh never lost faith in Maharaj Ji.

*“ Farida mann maidan kar toyay tibbay laahay, Aggay mool na aavsi dojak sandi
bhaahay”*

The mind accepts superior things only when it is purified.

It is said by learned people that the milk of a lioness only stays fresh if contained within a utensil of gold.

The holy ones are near to God, omnipotent and can right wrongs as a blacksmith fashions iron with the blows of his hammer.

“ Bhandā bhao amrit tit dhal, gharhiyā sabad sachi taqsaal”

As a farmer does not delay in sowing seeds in a freshly prepared field, the holy one promptly showers his blessings on those who have cleared their body and mind of all vices.

Hence, Munder Singh was not at all deterred from his faith by his poverty, and continued his services at the community kitchen for over fifteen years.

At one time, Maharaj Ji was occupying a two span room of the kitchen on a winter night. At midnight, Maharaj Ji called Munder Singh, as he had received a divine order that whosoever appeared there would be bestowed with a multitude of divine blessings.

Munder Singh muttered from under his quilt that he needed only financial blessings and that the remaining blessings should be offered to someone else.

He declined to appear before Maharaj Ji, feeling that he would be given a divine blessing that he did not want. He again said that what he needed was money.

Maharaj Ji repeatedly told him that money was insignificant in comparison to the divine blessings, and that the latter would ensure that others as well as he would flourish. He asked Munder Singh to long for lasting wealth, and asked him how much wealth he needed. One lakh?

But Munder Singh replied that one lakh was inadequate to serve his needs.

So Maharaj Ji offered him two lakhs.

But Munder Singh again said he wanted more, as he intended to construct temples for him.

So Maharaj Ji offered him several lakhs, and Munder Singh became affluent once more. His troubles were over, his fortunes restored, and it was a good time for him. He was able to make payments on his loans and regained all his properties.

He built himself a pucca house to live in, and his income and profits grew.

Maharaj Ji had once said, while sitting in his kutchra house, that it was in fact a pucca house. Those words proved to be true.

Munder Singh and his family built temples for Maharaj Ji. When it came time to construct a dome on the top of Gummat Samadh, Munder Singh arranged for this to be built from concrete.

Maharaj Ji appeared before his nephew and said that they should build a dome made from gold on the top instead of a concrete one. The same day, Milkha Singh ordered a golden dome from Amritsar, as Munder Singh's family were millionaires by that time, and could afford the additional cost.

Raja Wali Kar Pali

AN ACCOUNT OF HIS MEETING WITH MALI RAM OF KHATKAR

Mali Ram was a resident of Jhanda Ji in the village of Khatkar Kalan.

He was a descendant of the martyr S Bhagat Singh, was financially well off and his family had everything they desired.

The lust for money makes an individual proud; he stops caring for others and forgets God Himself. Mali Ram considered himself to be the most intelligent in the world.

People used to travel to receive a holy glimpse of the divine Maharaj Ji, were blessed with his bliss and astonished at his miracles.

Harnam Kaur (the wife of Mali Ram) had a desire to receive a holy glimpse of Maharaj Ji but like other rich women, she never went out.

One day she visited Maharaj Ji without telling her husband. Soon Mali Ram found out about her visit. He himself had never visited a saint and did not therefore know of the bliss that could be felt in the company of saints and sadhus.

He objected to his wife visiting Maharaj Ji, but she (like Mira Bai) was a deeply devout lady.

They had four daughters and Harbans Kaur, the eldest, had accompanied her mother to visit Maharaj Ji.

Maharaj Ji gave Harnam Kaur 4 annas and asked her to distribute *patashas* amongst the people in the name of each of her four daughters. As luck would have it, she had bought an earthen pot suitable for four annas, but as she put it on the ground it broke with into many pieces.

She was upset that this had happened.

Harbans Kaur said that Maharaj Ji must know everything, as without having been told by anyone that there were four daughters in the family, he was striving for their welfare.

When they visited him, Maharaj Ji said, 'Come forward, Harbans Kaur of the earthen pot'. They saw many miracles and their faith in the divine being of Maharaj Ji was strengthened.

One day, Mali Ram said that he himself would find out whether Maharaj Ji did indeed know everything.

Early that morning he milked his buffalo, the goat of Mela (the water carrier) and the cow of Jagdish (the Brahmin). He put the three kinds of milk in a bucket and started out for Maharaj Ji's place.

He received a holy glimpse of Maharaj Ji in Majara, where there was a huge gathering of people. He stood silently behind the people and in his mind he wondered whether or not Maharaj Ji would be able to correctly identify that the milk he brought was a mixture of buffalo, goat and cow milk.

Maharaj Ji then said, “Oh, the person of three milks, come forward”.

Mali Ram was astonished at this and started trembling with fear as he stepped forward and fell on Maharaj Ji’s feet. Maharaj Ji ordered him to feed the dogs with the milk mixture but retain one seer of it for mixing with water to cleanse the cemetery.

He became a permanent devotee of Maharaj Ji becoming purified as he saw a new miracle every time he visited him and took delight in serving Maharaj Ji for the rest of his life.

Raja Wali kar Pali

AN ACCOUNT OF HIS MEETING WITH MANN SINGH OF MANDHERAN

Mann Singh was a farmer from Mandheran.

Despite having a full family life, he lived a saintly life full of virtues. He worked to earn his livelihood, shared his earnings with others and served the visiting sadhus well. He and his family had great faith in Maharaj Ji.

His son, Chain Singh, fell ill (In those days children suffered frequently from pneumonia and viral diseases). Despite being given different treatments, he could not be made well.

It was winter and night was falling, but Chain Singh had such serious health problems that his parents found it hard to bear any longer.

Such is the affection for sons that there are several examples of parental desperation in such circumstances.

Such as Dashrath, parents of Sarwan, and Hazrat Ibrahim, who could not bear separation from their sons.

Akbar the Great once asked Birbal to explain something to him. He knew that it was a common belief that God Himself comes to the aid of His devotees and whenever His dear ones are in trouble He comes running bare-footed to give them protection. Akbar the Great could not understand why He had no servant to do this for him. Birbal said that he would have a reply for him in a few days.

He managed to obtain a rubber replica of Akbar's son Salim, and arranged for someone to throw the replica into the water at 4'o'clock, when he knew Akbar would be sitting on the bank of a lake in the garden.

Akbar saw the replica going into the water and, not realising it was a replica, rushed bare-footed to grab hold of it.

When he realized that it was in fact a realistic replica of his son, the emperor felt ashamed.

Birbal immediately asked Akbar why he had rushed barefooted and jumped to catch hold of his son, and why he had not ordered his servant to do so.

Akbar explained that it was an emergency and that he had no time to call for any of his servants. Birbal then made him see that God too do not have time for such actions.

Mann Singh's wife, Kartar Kaur, suggested to her husband that they should take their son to see Raja Bali, who was known to be able to cure all ailments. The family set out for Majara that night.

It was pitch dark, dogs were barking and they were afraid lest thieves attack them.

With great fear in their minds, they remembered Maharaj Ji, and had a strange feeling that Maharaj Ji himself was accompanying them on their journey, together with some dogs that had followed them from the village.

Kartar Kaur told Mann Singh that she could see that Maharaj Ji was carrying a four-foot long stick, sometimes moving ahead of them and sometimes with them.

When they reached Majara, they saw Maharaj Ji walking about in the first floor room of Kirpa holding a stick.

The couple offered him their greetings and tears trickled down their faces from delight. Maharaj Ji, with kindness in his tone, told them to go to the kitchen building, draw water from the first well and bathe the child.

They complied with his instructions and the child was restored to health and became cheerful.

Mann Singh has since had grandchildren with the blessings of Maharaj Ji.

On another occasion, Chain Singh was implicated in a murder case in Dubai, but having performed paath (recitation) and feeling consecrated, was freed.

Balwinder (the son of Chain Singh) fell seriously ill. Pritam Kaur (the daughter-in-law of Mann Singh) prayed and vowed that if the child were to get well they would perform Akhand paath by way of thanksgiving; the child did get well.

Maharaj Ji cherished the welfare of one and all.

Udham Singh of Sadhpur came to pay his respects to Maharaj Ji.

Maharaj Ji however, told him to return home as there was a newly born guest awaiting him. He suggested the child be called Gurnam Singh.

As Udham Singh arrived back at his house he found people congratulating his family. Udham Singh told them that Maharaj Ji had told him what had happened from as far away as Majara.

Gurnam grew up and emigrated to Canada. He became very rich and there was great prosperity and happiness in his family.

The family led a comfortable and contented life.

Raja Wali Kar Pali

AN ACCOUNT OF HIS MEETING WITH KARAM SINGH OF RAIPUR DABBA

It was a cold night in December and the water in the ponds was frozen. The animals were shivering with biting cold and everybody was confined indoors with quilts and blankets to keep warm.

“Bhinni rainarhiay chamkan taaray Ram, jagan meray sant pyaray Ram”

(In the elegant star studded night, only those divine souls dear to God Almighty were
awake)

In the cold and dark of the night, the one soaked in His love stayed connected to His Almighty while sitting barefoot in the fields.

He was in the yard of Karam Singh at about 4am.

Karam Singh's father was working on the cane crusher and on seeing Maharaj Ji standing there he became overwhelmed (as Bidar had been on seeing his Lord).

He offered Maharaj Ji a cot on which to sit, and Maharaj Ji accepted. Then he offered to arrange for a fire to be lit, as it was still very cold. But Maharaj Ji asked him to carry on with the work he was doing, telling him that he did not need a fire.

Karam Singh milked his buffalo and a bucket of the milk was offered to Maharaj Ji. He felt great having Maharaj Ji in his fields.

There was a pitcher filled with sugarcane juice near to Maharaj Ji's cot and the bucket of milk was added to the sugarcane juice. Hakam was asked to sit guard near the pitcher.

By this time, dawn was about to break and the sky was filled with the sound of birdsong.

People were just setting off for their work places and the women were milking their cattle and churning the milk.

It soon became known to all that Maharaj Ji was sitting on the patio of Hakim Singh, and people started arriving from all around to receive his holy *darshans*.

Maharaj Ji asked Hakim Singh to offer sugarcane juice to the visiting devotees. Though the entire village was there, and all drank the juice right through until the evening, the juice in the earthen pitcher did not run out.

Maharaj Ji spread amongst the people the ideals of earning through physical work and of sharing those earnings with fellow beings, explaining that this has immensely divine approval. He then traveled to Majara and stayed with Kartar Singh at his home.

After some days, Karam Singh, Beant Singh and Babu Pritam Singh, while travelling to Jalandhar, thought of visiting Maharaj Ji in order to receive his *darshans*.

Babu Pritam Singh had cut his hair and told the others to do the same, but they did not comply with his instruction.

When they reached him, Maharaj Ji asked Karam Singh and Beant Singh to sit down, but asked Babu Pritam Singh to leave, saying that persons who had cut hair would not be tolerated. Babuji went away.

Later, Maharaj Ji explained that one should not always accept the suggestions of others, but one must remain true to one's faith.

He went on: One should rise early in the morning and perform the *paath* of Japuji Sahib.

On another occasion, Karam Singh, Sadhu Singh and Beant Singh were passing through the fields of Partapu.

Partapu's son, Ghuggi, had an altercation with them and a brawl ensued, during the course of which Karam Singh's turban fell off. Ghuggi grabbed the turban and refused to return it.

Karam Singh was greatly upset, and went to seek the blessings of Maharaj Ji, who gave him 2 Rupees, saying that in such a situation, one should buy another turban. (In those days, 2 Rupees was enough to purchase a good quality new turban).

At the time, they had no idea that there would be a road constructed on that site. Earlier there had not even been a path, and now a road was being constructed.

Maharaj Ji's utterances were coming true and he continued to perform miracles in front of the many people who visited him.

One day Maharaj Ji was sitting under a peepal tree near *Rauli wali khuhi* in the East of Gunachaur. It was a hot summers day and the time was around 4 or 5pm.

A *janjh* (marriage party) was returning from a marriage ceremony and the *dola* (palanquin) of the bride was in the procession.

The *vicholi* (a lady who acted as a negotiator in the marriage) held the *potli* (a knot of cloth) containing the ornaments. She was asked by Maharaj Ji to throw the *potli* into the well.

The vicholi was greatly uneasy and restless at this request, but nobody dare say anything to Maharaj Ji.

“*Ashiq, bhaur, faquir te naag kaalay, vaaj mantraan mool na leeliyay ni*”

(The lover, wasps, faquir and snake cannot be brought under control without knowledge of expert techniques)

The old lady went home and returned with her mother-in-law to question Maharaj Ji over why he had asked the vicholi to throw the potli into the well.

Maharaj Ji however, told them to return quickly, not to look back again and pick up the potli of ornaments from her house. He advised her to appologise and to pledge not to travel with ornaments in the future.

On many occasions, Maharaj Ji performed these types of miracles, taking ornaments, throwing them into the well and returning them from underneath his pillows.

Raja Wali Kar Pali

AN ACCOUNT OF THE MEETING WITH PAKHAR SINGH OF JHINGRAAN

One day, Nabh Kanwal Raja Sahib Ji happened to be in the west of the village of Jhingraan, passing through the fields from Majara.

It was the month of Phalgun, the sky was clear and a pleasant breeze was blowing. The rain had stopped, the crops provided a youthful green ambience, and the mustard crop was in full bloom.

The wheat crop was looking cheerful, its ears having started to emerge after the swelling of the roots.

The season was looking like it was to be a good one. The plants were putting out new growth after the end of the autumn season, the greenery was rampant and the yellow hue of the spring season was adding beauty to the natural landscape.

Groups of women were picking *saag* (the green leaves of rapeseed and mustard) and the caretakers were being vigilant to prevent any pilferage.

One such, Pakhar Singh, was sitting guarding his fields.

Maharaj Ji, the godly one, the divine being with unique powers, happened to be in that area.

Pakhar Singh greeted him and in a soft-spoken response Maharaj Ji asked him, “Whose son are you?”

“I am the son of Harnam Singh,” replied Pakhar Singh.

“Son, why are you sitting here?” asked Maharaj Ji.

“I am here to guard my *saag*” he replied.

Maharaj Ji looked concerned and said, “Let others pick the *saag* too. The poor people also need *saag* to eat”.

After saying this, Maharaj Ji left for the village via the path with a fence of ber bushes on the sides. The bushes had been freshly cut and placed there, with spines of kicker added in to make the fence.

The barefooted Maharaj Ji crossed the path by treading on this spiny fence. Pakhar was astonished to see this and could not comprehend how the prickly thorns did not hurt the soft skinned feet.

Wherever Maharaj Ji had placed his feet, the prickly thorns had transformed, like soft spears of *sarson*.

Pakhar Singh told his father Harnam Singh about what had happened and what he had witnessed. Harnam Singh explained to him that the prickly thorns could not hurt Maharaj Ji, as he was a divine individual with paranormal powers.

Maharaj Ji was by now sitting in the compound of Bishen Singh and the news of his being there spread fast throughout the area.

Men and women came running to receive his holy *darshans*.

A farmer went to pay his respects to Maharaj Ji and had with him some silver coins, the proceeds of wheat he had sold in the market that day.

On his way, he threw all his money for children to pick up, but Pakhar Singh picked up two of the coins. When he returned home, he gave the two rupee coins to his father, who added two more rupees and distributed the 4 rupees to the under privileged in a gurdwara. He told Pakhar Singh not to pick up money thrown before Maharaj Ji as they had no need for them.

Raja Wali Kar Pali

AN ACCOUNT OF HIS MEETING WITH SUNDER OF THE VILLAGE OF MAJARA

Sunder was a farmer living in Majara. He was 60 but had no children. As a result of being childless, his property of 25 acres of land troubled him. The fact that he had no family to whom he could pass on the property was a cause of anxiety for him. The fifth Guru has mentioned in his *bani*:

*“ Jis ghar Deepak na balay, bal na kheday baar, tis ka kya dananaan , jo dannyaan
kartar”*

(The house where there is no lamp of prosperity lit and no children is a cursed one).

Once, Emperor Akbar had asked Birbal and other courtiers which fruit is the sweetest of all in the world.

Somebody mentioned mango and someone else said banana, but Birbal explained it was ‘son’.

He offered a unique explanation of his statement, saying that one can quench only one’s hunger by consuming a fruit, whereas when your son hugs you, even on your back, your heart experiences an exclusive delight.

When you see your son, your entire self becomes comforted.

Sunder had three brothers all of whom had families, unlike Sunder who was childless.

One day he was ploughing his fields near Karnana while the gracious Maharaj Ji happened to be sitting on the well near a mango tree, a place he had stayed earlier for a long period.

Sunder was finding it hard to pull the plough owing to his poor health and general weakness, brought on by the persistent worry of not having any offspring. He stopped ploughing and greeted Maharaj Ji, placing his head on Maharaj Ji’s feet without saying a word, but praying in his mind to be blessed with a son.

Maharaj Ji was impressed with the unusual humility shown by Sunder and was kind to him. He asked Sunder if he would spare two kanals of land for visitors to use to take rest.

Sunder said that he would have to ask his uncle. He went straight away to his uncle who told him to immediately return to Maharaj Ji, explaining that he should take advantage of this opportunity and that such utterances of Maharaj Ji were always blissful.

He reminded Sunder that the entire property would go waste as he had no offspring, so it was better to offer the required piece of land to Maharaj Ji as he may bless him with a son.

Sunder hurriedly returned to Maharaj Ji and told him that he agreed to spare the land for use by the devotees.

He offered the land by the place where food for the community kitchen was stored for distribution.

True to his Uncle's words, Maharaj Ji blessed Sunder with a son at the ripe old age of 60. The newborn child was named Bakshi and grew to be a youthful boy.

Sunder kept a low profile lest somebody should harm his only son. His *sharika* (a cousin from other members of extended family) dominated him, assuming that as Sunder had but a single son, they could end the family line at will.

With a similar fear, Sunder sent Bakshi to the village of Dhulaita.

One day, Sunder had an altercation with his brothers and they threatened to finish him. He was frightened by their threats as he had but a single son and knew what they were saying could be easily achieved.

He set off for Dhulaita on foot, and on his arrival he learnt that his son Bakhshi had gone to Larroya, the village of his in-laws.

With great anxiety, Sunder left immediately for Larroya fearing Bakhshi should go to his village. He was feeling an immense attachment to his son (in the same way that King Dashrath and the blind parents of Srawan Kumar had for their respective sons).

All of a sudden, he saw Maharaj Ji sitting in the village of Lalon Majara and to his relief he saw Bakhshi was with him.

It was a strange occasion when both Bakhshi and his father Sunder were sitting in the company of Maharaj Ji. Seeing Sunder was in a state of great anxiety, Maharaj Ji advised him to go home, saying that nobody could harm Bakhshi.

'Ja koi mushquil att banay dhoi koi na deh, Lagoo hosay dushmannan, saak bhi bhajj khlay, sabhay bhajjay aasra, sabh asrao chitt aaway us parbrahmm laggay na tatt vaa'

(In the event of a difficult time, when nobody comes forward to offer support, when enemies become active and relatives run away, when there is seemingly no hope left, then remembering the Name of God Almighty renders absolute protection)

Sunder Singh's fear ebbed away after hearing these words of support from Maharaj Ji. He allowed Bakhshi to live in the village and nobody dared to harm him.

In 1947, on a rainy night, the roof of the haweli in which Bakhshi was sleeping gave way and he was buried under mud and timber.

Nobody took any notice of him, the rain was falling heavily and the wind was blowing fiercely.

The cot on which he had been laying had also been broken into pieces and even a bucket lying nearby was broken. But Bakhshi was unhurt.

He remembered Maharaj Ji had blessed that Bakhshi would not be harmed in the village. At that moment, Maharaj Ji appeared before his eyes.

At the same time, a servant in a nearby room awoke. He saw everything in disarray and shouted to gather people, who ran to remove the debris and brought Bakhshi out totally unhurt and in good spirits.

He was protected by the grace of Maharaj Ji, who always protected his devotees and appeared wherever his devotee remembered him from the bottom of his heart.

He gave protection as the troubled elephant Arpat was saved by the tentacles of the octopus. Grace to Maharaj Ji.

Raja Wali Kar Pali

AN ACCOUNT OF THE BLESSING OF INDER WITH A SON

Inder was a farmer in the village of Majara.

He married five times, the first and second time in Aissain, the third in Dhandwari, the fourth in Saranpur Garhi, but each time he married, his wife passed away.

Nobody thereafter was willing to marry him, he reached the age of sixty and despite his best efforts he could not succeed in getting married for a fifth time.

At last he turned to Raja Sahib Ji.

He used to stand for whole nights, with folded hands, in front of Maharaj Ji's place.

One night, Maharaj Ji asked him why he seemed intent on killing other's daughters, adding that he should take a rest.

Inder explained that notwithstanding his faith in him, he would leave the world without any offspring, pointing out that this would reflect badly on Maharaj Ji's name.

Maharaj Ji told him to get married in the dunes of Rahon and that would provide him with bliss, as it was a divine order for him.

He settled the wedding by making a payment.

The astrologers told him to get married and take the *dola* (a palanquin carrying the bride) to someone else's home first, rather than taking it straight to his own home.

Inder decided to act in accordance with this advice.

He thought hard about where he could take the *dola* of his bride. An idea occurred to him that on the pretext of visiting Maharaj Ji, he could take the *dola* to the person's home where Maharaj Ji was staying.

Maharaj Ji was at that time sitting in the house of Mistry Kartar Singh and so Inder took his bride there. Maharaj Ji, however, left the building and came out into the street before Inder arrived.

Maharaj Ji had a walking stick with him, with which he started beating Inder saying that he should not have taken his bride to that house, as they did not have surplus ladies to be put to death.

He advised Inder to leave there and then.

At this point, Inder understood the whole plan, although nobody else could comprehend what Maharaj Ji had said.

Inder took his bride to the house of Raju, the *lamberdar* (village head) and then returned to his own home.

After some days, Raju's wife, who lived in the *Baar* region (of undivided Punjab) died, but Inder's wife was protected. But there was then the worrying problem of producing offspring.

He approached many astrologers, who told him a variety of remedies for being blessed with a child such as donating a *Kapila* cow, walking round the *triveni* (a grove of three trees at the crossroads), hanging himself upside down in a well by tying his ankles with a chain, followed by recitation of mantras by the pandits.

The raw material for Hawan was arranged as per the directions of the astrologers. As he was being hanged upside down, he started crying and begged for his liberty. He declined to perform the rites saying that if he were to lose his life, what good would his longing for a son be.

Maharaj Ji was sitting near the well of Waryam Singh inside a cottage that was bolted from inside. The Sun had set and darkness was spreading across the landscape. It was around 9'o'clock.

Inder knocked at the door of the cottage and offered his greetings by bowing at its entrance.

Maharaj Ji spoke from inside, "Inder, what are you doing here?"

Inder responded humbly, "What is being done to me, why am I being so unlucky? Will I die without any child of my own? Your grace has saved many unlucky ones, please have pity on me and bless me".

With the unrelenting appeals of Inder continuing, Maharaj Ji asked him to bring a pitcher of water. Inder hurriedly collected one from the village and returned to the cottage.

He knocked at the door but Maharaj Ji lay on his cot and turned his face away.

Inder did not knock again, but instead stood the whole night, frozen by the biting cold.

At dawn, birdsong accompanied the crimson of the Sunrise and the atmosphere became comforting.

Maharaj Ji shifted his position and saw Inder standing there, still holding the pitcher of water.

He repeatedly uttered, "Oh God!" and asked Inder for the pitcher of water as he wanted to bathe.

After taking his bath, he asked Inder to go to a nearby ber tree.

As he reached the tree, Inder saw a pair of huge snakes fighting with each other. He was afraid and tried to run back, but Maharaj Ji told him not to have any fear but hug the snakes, as they would not harm him.

But Inder said that it was a difficult thing for him to do as the two-foot long snakes were fighting, and he should be pardoned for not doing as he was told.

Maharaj Ji asked him to go there again. As Inder turned to look at that spot again, there was nothing there. Maharaj Ji asked Inder to light a lamp in their rear *kothri* (a small room) and worship there, saying he would be blessed with a son.

With his grace, a son was indeed born there. Inder took the boy to Maharaj Ji to have his blessings and Maharaj Ji named him Tarsem.

There was a molehill in the rear *kothri* of his house that was inhabited by huge snakes. It was due to their curse that the family of Inder did not prosper. Maharaj Ji had shown Inder a glimpse of fighting snakes and demonstrated that unknown souls, animals, birds, snakes etc were under His ultimate control.

Raja Wali Kar Pali

THE ACCOUNT OF MAMDIN RAJPUT OF GUNACHAUR

Sauday Khan had three sons, Mamdin, Babu Khan and Gamay Khan. They each had wives but no sons.

They were quite well to do, having a huge tract of 300 acres of land and palatial houses but were not happy owing to the lack of sons in their families.

Mamdin, at the age of 60 was worried on account of not having a son and heir. He did not obtain any delight from his worldly possessions and left no stone unturned in search of something that could bless his family with a son.

He went to places of religious trusts, performed hawan yagyas but all to no avail. Eventually, he thought of approaching the omnipotent, omnipresent, the gracious divine Nabh Kanwal Raja Sahib with an undoubting trust and faith.

The Rajput ladies too placed their faith in Maharaj Ji and went to pay their respects to him every morning.

They stopped hunting and adopted a saintly way of life. Total devotion never goes waste. According to Saint Kabir Ji:

“ Kabir kamaee apni niuhflay kaday na jaaee satt samandar tapp ke phir milaigi aayay”

(The attainment based on one's devotion never goes to waste, even if one travels across the seas, it is sure to bless you)

It is too difficult to evaluate service to great men. One obtains total bliss through serving the saints with devotion.

“ Char padarth je koi maangay, sadh jana ki sewa laagay”

(Anyone desirous of obtaining all the material of life must be in the service of saintly people).

Once, Maharaj Ji happened to be at a place where presently a tank is constructed, sitting in the fields. Mamdin, on learning about this, took his youngest lady and bowed before Maharaj Ji, who could read the wishes of the couple and told Mamu to spare that piece of land in the name of the *Mathh* for the construction of a pond from which cattle could drink water. Mamdin humbly complied with the request and said:

“Jo kujh hai so tera, tera tujhko saupde kya lagay mera”

(Everything belongs to you, what does it cost me if I give it to you)

He donated the entire field for that good cause, and was blessed with a son.

Meanwhile, someone brought a basketful of fruits from Banga. Maharaj Ji offered Mamdin's wife an apple from the basket and invited her to eat. With gratitude she ate it and was blessed with the fulfillment of her desire - within a year she gave birth to a son who was named Khalak Khan, who also became a devout follower of Maharaj Ji.

When in 1947 there was an exchange of population between India and Pakistan, the family of Mamdin went and sat at the place of Maharaj Ji.

They even placed their grain bags there for the use of the community kitchen.

There was one Hadi Khan from the same family and Maharaj Ji used to address him as Naib.

Naib Khan, along with another boy, came to pay their respects to Maharaj Ji.

On the way they were discussing the fact that if Raja Sahib were to come to their homes, they would not allow others to enter.

When they reached Maharaj Ji and greeted him, Maharaj Ji lost his temper and told them to return, asking people not to allow them to cross the threshold of any house.

Hadi Khan was afraid at this and started apologising for his actions saying that he would never repeat them again.

He started to sing for Maharaj Ji and his faith strengthened further. He used to visit daily, leaving his routine work to become firmly devoted to Maharaj Ji.

One day, Maharaj Ji offered him clothes and said, "Hadi Khan, for you Pakistan has been created. Go there immediately. I will always be by your side. You will also have property in Pakistan".

All of other family members lost their lives in the troubles that followed and Hadi Khan himself inherited the entire family property.

Maharaj Ji made this prediction at least a decade before Pakistan came into being. Bishen Singh, the chowkidar of Gunachaur, imparted this information.

Raja Wali Kar Pali

THE ACCOUNT OF MEHNGA

Maharaj Ji travelled Eastwards from the village at about 4'o'clock one afternoon.

A man named Mehnga, from Majara. was on his way to cut fodder in the fields, when Maharaj Ji asked him to go to the tomb of Mian Sahib, who had been a Muslim faquir of divine influence. His memorial was built on the outskirts of Karnana.

As Maharaj Ji approached the site he pointed out to Mehnga that Mian had not yet arrived and suggested he greet the tomb of Mian Sahib, who had been a very pious person.

Mehnga questioned Maharaj Ji as to why he was asking him to do this as he considered himself to be the supreme divine person sent by God Himself.

Maharaj Ji explained that one should always pay due respect to an individual who acts for the welfare of others, regardless of whether he is of lowly stature.

Maharaj Ji sat down and announced that he had decided to remove the demarcation up to the Bain. He added that he had held a meeting of godly individuals against the fury of the Sullej River.

All the divine beings comanded the River Sullej to subside but he proved to be an arrogant entity.

He went on to say that he refused to permit the lifting of a single pebble from the region, as he had developed Doaba with great effort.

He would not allow the digging of any portion of it and at this the annoyed Sultej left.

At that time Maharaj Ji told that Mian Sahib assisted him in the construction of the bund and that was why he had great respect for Mian Sahib.

The bund created by them could not be breached by the might of the River Sultej.

Mian Sahib also accompanied Maharaj Ji to carry out surveys of the region.

These statements were made by Maharaj Ji several years before the canal system was actually introduced in Doaba.

Raja Wali Kar Pali

AN ACCOUNT FROM THE PLACE OF MAULA BAKHSH SWAMI

Maula Bakhsh, a *Raul*, was posted as a C.I.D. Inspector in the district of Jalandhar but originated from the district of Kaimalpur.

Disguised as a sadhu, he went to the home of Maharaj Nabh Kanwal in Majara to make an appraisal of his fame.

Maharaj Ji was sitting on his doorstep to the East of the village.

Maula Bakhsh looked like a sadhu, with a bead string around his neck, a sadhu's utensil in his hand and a freshly shaved head.

He stood in front of Maharaj Ji, greeted him and said, "Maula Kaimalpur is also settled after the name of Maharaj Ji and the Attock River too flows with his commands".

Maharaj Ji replied, "Maula, do you wish to view the panorama?"

Maula became lost at the words of Maharaj Ji, his mind purified as a spring season. He quickly forgot that he was a C.I.D. Inspector and with just a holy glimpse of Maharaj Ji he became transformed as a devotee.

Although he had come to inspect Maharaj Ji, he became completely distracted. He was a vey shrewd and experienced officer, who knew how to captivate or evade others, but as he stood in front of Maharaj Ji, all these abilities vanished.

He became spellbound and entrapped like a snake unable to leave the boundaries of Majara. He became completely absorbed in the local ambience, not remembering who he was or what the purpose of his visit had been.

One day Maharaj Ji handed Maula Bakhsh a 2-2½ feet long stick, stating that he could use the stick in whatever way he wished. This produced a miracle.

Whatever Maula Bakhsh said was sure to come true.

He became known far and wide and people ran after him.

He sat on a floor up in the tank, and people offered him mares to ride and money to spend. He used to bless people, fulfilling their wishes.

The pinch of ash that he gave to people possessed great curative powers and whatever he uttered came true.

One day he made a general announcement to the village that nobody should do any work that day. It was first day of the month and he decreed that whosoever did any work would get bitten by a snake.

One boy from the village who set off for work received a snake bite and was rushed to Swami Ji, who was sitting in the kitchen. The Swami squeezed some orange juice into a glass and made the boy drink it. Thus the boy was saved from the snake venom.

The author was a witness to this event as they had gone there to receive his holy glimpse.

He could transform anything valuable.

On one occasion, Maharaj Ji told Thakar Singh of Rehpa that it was good that people were at peace in the village. He also told him to convey to people that he would pay their toll or they should bring 20 seers of grain each for the kitchen. If they would not do that, they would be charged at the beginning of the ensuing month of *Assoo*.

To begin we will recover from Bachhuaas, that was an internal matter.

In the meanwhile, Bhai Ji arrived to advise that the order came from Maharaj Ji himself, but people did not take him seriously.

At the beginning of the month of *Assoo*, several cattle belonging to *Bachhooaas* died one after the other. This sent a signal of panic to the whole village who went to Thakur Singh to request he approach Nabh Kanwal Raja Sahib to act as they were suffering great loss through this menace of the dying cattle.

Thakur Singh went to Majara to speak with Swamiji on their behalf.

Swamuji tied two handfuls of dust from the kitchen and told him to go home and mix the dust with 20 seers of flour then administer two spoonfuls immediately.

He was also advised to tell people to mix more flour into the dust and feed a *peda* (ball of kneaded flour) to their cattle. When they did this, the cattle stopped dying.

This incident soon became known to one and all.

One bullock belonging to Natha Singh fell ill and he told Thakar Singh that the bullock was not well and that he should once again visit Swamiji for a remedy.

Thakur Singh went to Majara to enquire about Maula Bakhsh, who had gone to Gunachaur. Thakur Singh considered visiting Maharaj Ji first and calling on Swamiji on his return.

When he arrived at Maharaj Ji's, he was told to go back immediately and advised that the dues of the people from the Ballawal area were left to be recovered.

Maharaj Ji asked Thakur Singh why he needed to go to Swami Ji?

The doubts of Thakur Singh were addressed and it became clear to him that it was the power of Maharaj Ji that was in fact working through the hands of Swami Ji.

After that he did not go to meet Swami Ji. By the time he returned, the bullock of Natha Singh was no more.

One day, Swami visited the village of Raepur Dabba and had collected 500 Rupees in a relatively short time. He was riding a mare and on reaching the community langar, he said it was his miracle that he collected 500 Rupees in such a relatively short time.

On hearing this, Munder Singh told him that his power was due to the stick given to him by Maharaj Ji. Maula then threw away the stick, saying that what was happening was due to his own power.

He had become swollen with pride, but pride always comes before a fall.

When Maula Bakhsh discovered that people had started calling him swami, he had become proud.

One day he took four landlords from delhi with him to meet Maharaj Ji and said that they wanted permission to make the sarowar *pucka* ; each one would make each of the four sides.

But Maharaj Ji said that he had made the pond for cattle to drink water and that the sarowar would be prepared by Gagar Mal on his arrival.

He was to come from the Marwar region and there was still time for his arrival. But before that, a survey had to be conducted.

There was at that time no provision of a canal system for irrigation.

The utterances were made by Sant Avdhoot, who had come to have a holy glimpse of Maharaj Ji.

Sant Avdhoot was also present as these statements were made by Maharaj Ji.

Thereafter, Swami became proud and used to get money from others by any means. He kept with him some people who were fond of taking intoxicants.

One day, as he visited Nabh Kanwal Raja Sahib Ji who was sitting on a bed as Swami greeted him.

Maharaj Ji offered him a black stick that was capable of bestowing several benefits and blessings. Handing over the stick to Maula, Maharaj Ji said, "Accept it Maula, it means provisions for living only, nothing more".

His pride was beaten. He was unable to comprehend that the centre of the miraculous force lay with someone else.

The one who is blissful can also take the blessings back. His fortune declined, he lost his charisma and became an ordinary individual again.

He left the place without telling anybody where he was going.

Raja Wali Kar Pali

AN ACCOUNT OF THE CURING OF LEPROSY AMONG THE SANGAT OF RASOOLPUR

One day, the omnipotent master of all arts and cure of all ailments, Maharaj Ji, left Majara and while walking across fields reached the boundary of the village of Rasulpur at about 10am.

Seeing him there, the children grazing the cattle approached him. There was an epidemic of leprosy in the village, people suffered from itching of the skin and in some cases their wounds oozed pus.

Literature describes eighteen leprosy symptoms and itching is one of these symptoms. The people were suffering.

Bakhshish Singh, his hands folded, very humbly requested that the villagers be blessed with health and recovery from the disease.

The kind and blissful Maharaj Ji told the villagers to hurry and bathe in the pond called '*Kamay di dhab*'; advising that whosoever did as he suggested would be cured.

People hastened to the place where Maharaj Ji was, leaving their work, but Maharaj Ji directed each of them to the '*Kamay di dhab*'. After bathing in the pond they felt healthy, and no longer had the symptoms of the disease.

The people were grateful to Maharaj Ji and were singing in his glory while returning to their homes.

Raja Wali Kar Pali

THE ACCOUNT OF AMAR CHAND OF BATHLA

Travelling via Musapur and Rasulpur, Maharaj Nabh kanwal Ji reached a farm in the village of Nagri, where he occupied the rooftop of the farmer's house and people started gathering to pay their respects.

They were offering milk, butter balls, sugar, dry fruit and fresh fruits etc in to the gracious Maharaj Ji.

Maharaj Ji was presenting bliss to those present, and the ambience was delightful with everybody was singing his praise. Drops of perspiration were shining like dew on his forehead.

While this was going on, two people arrived to load wood onto their carts, a youth named Channan from Jabbowal and Amar Chand Bathla who was about forty years old and was related to Channan.

On learning that Maharaj Ji was sitting on a roof top in Nagra, both Channan and Amar Chand left their carts, tied their cattle and hurried off to have a holy glimpse of Maharaj Ji.

After greeting Maharaj Ji, they sat humbly some distance away, but Maharaj Ji invited them to sit on a cot.

Amar Chand questioned how he could be on a par with Maharaj Ji by sitting on a cot, as he believed he did not deserve that honour.

Maharaj Ji told him that he was going to be worthy very soon and that he would be named as Brahma Dass.

On hearing this, Amar Chand sat on the cot.

When his companion Channan also moved to sit on the cot, Maharaj Ji stopped him, saying that he should step back as it was not right for him to be on a par with saints. Channan complied with the instruction and returned to where he had previously been sitting.

Channan was made to sit there for some time and Maharaj Ji carried on talking to others and, like a judge, ordered Amar Chand to load wood onto his cart and leave for the village of Bathli.

Time went by.

Amar Chand's uncle had a *dera* (home) in Sham Chaurasi, in the district of Hoshiarpur. Since he was quite an old man and owned land of about 100 acres, he made his nephew his joint Mahant (head) of the dera (community) and named him Brahm Dass, since the *dera* was of *Udasi* sadhus.

Thus Amar Chand became Brahm Dass, just as Maharaj Ji had predicted long before.

This was the blessing of Maharaj Ji on Amar Chand, who was honoured by being allowed to sit on the cot. It had happened with the Will of God.

One day he was travelling to visit Maharaj Ji again, when he saw Channan on his way to take wood to the village of Chhokraan.

On reaching Majara, he learnt that Maharaj Ji was sitting in fields near the village of Bharo Majara.

He wondered why Maharaj Ji was sitting in a field of sugarcane and maize on such a very hot day, especially as it was 2.30pm when the earth was parched with heat.

In this extreme hot weather, Maharaj Ji was sitting deeply absorbed in a state of meditation.

At the same time, Channan reached a well where a young boy was operating a Persian wheel, and learnt from him that Maharaj Ji was sitting in the sugarcane field.

Channan had with him three rooster's which he tied by their legs to a Mulberry tree.

When he moved forward to greet Maharaj Ji, he became angry and told Channan to step back, asking what the creatures that were tied on the Mulberry tree had done wrong.

Maharaj Ji touched him, and Channan's body started to tremble.

Maharaj Ji told Channan to offer his greetings without approaching. Channan said that he wished to pay his respects by touching Maharaj Ji's feet, but after the matter of the tied roosters had been questioned, he could not face Maharaj Ji and had to leave.

Maharaj Ji again absorbed himself in meditation.

Channan, who was a decoit, became saintly at that moment, which was a turning point in his life.

The blessings of sadhu are purifying.

Raja Wali Kar Pali

THE ACCOUNT OF MALOO, A FARMER FROM BHARO MAJARA

In due course Maharaj Ji left the sugarcane fields for Gosal, while at the same time, in the far west, Maloo was cultivating a 3 acre field which he leased.

Maharaj Ji reached Maloo as he was ploughing the land. Maloo stopped ploughing and greeted Maharaj Ji who decreed that the fields now belonged to Maloo.

However, Maloo explained that without a well it was proving difficult to grow crops there.

Maharaj Ji immediately replied “Install two wells” and with these words he continued on his journey to Gosal.

After some time, the land was being put to good use. Maloo’s land had been spread on many sides of the village. Later, it was consolidated on the side adjoining the Mukandpur-Banga road.

A plan was made to install a well on the western side of the village, but Maloo’s sons were not in agreement.

Instead, a proposal was made to install two wells rather than just one.

Bakhshi (the wrestler) installed a well near the village while Naam installed one to the west of the road.

Thus Maharaj Ji’s blessings of two wells came true.

He often made statements which turned out to be in the people’s interest.

Raja Wali Kar Pali

AN ACCOUNT OF MALOO AND BAKHSHI THE WRESTLER

It was one afternoon in the hot months of June/July when Maharaj Ji was walking near the pond of Bharo Majara and farmers were threshing their wheat crop.

Namoo, the elder son of Maloo saw Maharaj Ji and told his father, asking him to enquire of Maharaj Ji who had stolen their bundles of harvested wheat.

Maloo went to ask Maharaj Ji the question, but Maharaj Ji ordered Maloo to go away as he had an important matter to discuss with someone.

Talking to unseen and unknown souls, he was moving towards two small ponds in the village, which he used to refer to as Madliana and Fattooana. He used to bathe in these ponds and often encouraged others to do so.

He asked Maloo to bathe in the Fattooana pond, and to ask others to do so.

Maloo was worried about his stolen bundles of wheat, and wanted to know where they had gone. He asked the question again and again, which perturbed Maharaj Ji who asked Maloo why he was continuing to disturb him.

Maharaj Ji pointed out that it was only a matter of four bundles, which a lame might have stolen. He went on to say that if a farmer had wheat stolen, then he would have to face the consequences. Following these words, he asked Maloo to leave.

When the water carrier (*jheer*) was accused of stealing the wheat, he started to shake, as the four bundles had indeed been stolen by him.

As Maloo returned to the fields having paid his respects to Maharaj Ji, he saw Bakhshi approaching.

Maharaj Ji called out to Bakhshi, saying that his wristwatch would look good on his wrist, and asked why he had removed it.

In fact, Bakhshi had taken the watch from the wrist of a boy who was sleeping in Gunachaur.

Then Maharaj Ji told him to avoid telling lies, encroaching upon other's rights, being cruel to the innocent and speaking ill of others. He explained that those who avoid these vices lead a sanctified life and that sadhus avoid all these vices.

On hearing this, Bakhshi took the watch from his pocket and placed it before Maharaj Ji. Asking for forgiveness, he pledged not to steal anything in future.

After giving him advice and asking others to bathe in the Dattooana pond, Maharaj Ji left.

Glory to Maharaj Ji.

Raja Wali Kar Pali

AN ACCOUNT OF THE PEOPLE OF NAGRA

Leaving the village of Bharo Majara, Maharaj Ji set off for the east of Nagra.

He called for Channan Singh, who came running upon receiving the message.

Maharaj Ji asked him to call people to the village and Channan conveyed this message to everyone in the village. People started to arrive in the village in large numbers, feeling fortunate that they were to have the opportunity of having a holy glimpse of Maharaj Ji.

Maharaj Ji was standing under a banyan tree near the village of Bhookhri.

When the people were gathered, Maharaj Ji asked someone to draw a straight line on the ground. But the people said that the residents of Bhookhri would not allow the drawing of a line there as it was their land.

Maharaj Ji however, said that the boundary of their village was there now, and with this he left.

People were wondering how the border of their village could be moved, as it was but a divine order. Gradually, the residents of Nagra started buying land belonging to the village of Bhookhri, and soon the boundry touched the place where Maharaj Ji had indicated a line should be drawn.

Raja Wali Kar Pali

A FURTHER ACCOUNT OF THE PEOPLE OF NAGRA

Once, disease spread amongst the cattle in Nagra.

The people of the village were greatly distressed as no obvious cure could be found; the usual superstitious approaches did not work and the veterinary doctors were helpless.

So the people decided to go to Maharaj Ji.

When none of the usual solutions seem to help, then one has to reach out to the ultimate. When man stops observing virtues, then troubles come.

When heavy losses started to be experienced, the people sat at the gates of Majara to pray before Maharaj Ji, who was at that time sitting in the home of Natha Singh.

Maharaj Nabh Kanwal Ji, on hearing their prayers, immediately opened the door and listened to each patiently.

He then told the villagers to go back to their village and advised them to perform *sadharan path* after the rabi and kharif season, in the name of the cattle's welfare.

As the congregation dispersed, the vultures which had been sitting in the treetops also flew away.

It remains common practice to perform two *paths* every year and as a result cattle no longer die of any ailment, only of old age.

Whatever utterance is casually made by divine individuals is accepted in His court.

Whosoever abides by the counsel of such great men, are bound to succeed in their missions in life, make pilgrimages, produce fine literature, and have a demure bearing, governed by the warmth and divine experience.

It is He who connects the separated.

Raja Wali Kar Pali.

(END OF PART ONE)