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BHAI JAGTA SAHIB

(A BIOGRAPHIC SKETCH)

BHAGAT SINGH 'HIRA'

SEWA JYOTI PUBLICATIONS

TIKANA BHAI JAGTA SAHIB

GONIANA MANDI-151201 (Bathinda, Pb.)

☎ 12 & 51

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Hearty Thanks

I pay my hearty thanks to Sardar Chaman Singh 'Chaman' Editor, 'Bhai Kanhiya Sewa Jyoti' and all the staff of the Adan Shahi Printing Press, Goniana Mandi for their kind Co-operation in the publication and the nice get up of the book.

Bhagat Singh 'Hira'

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ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥

Apostle of Peace

Bhai Jagta Sahib

The Factual Gnostic

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DEDICATION

Dedicated to Sri 108, Mahant Bhai Tirath Singh Ji,
Light and spirit of Bhai Jagta Ji, (his 7th incarnation),
Sant Bhai Kahan Singh Ji
and all the true devotees of Bhai Jagta Sahib.

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APPRECIATION

I have perused the manuscript of 'Bhai Jagta' (a biographic sketch) from the pen of S. Bhagat Singh 'Hira'

S. Bhagat Singh 'Hira' is a veteran writer who is continually contributing to the sphere of sikh studies and has already written about a dozen of books on historical, theosophical and philosophical aspects of Sikhism. Writing in the domain is realy a tough job. It is a slippery subject and certainly difficult to unfold its abstractions. It requires a lot of insight, experience and courage to write about the various aspects of the unmanifested Reality. Never the less, his attempt in metaphysical sphere has been aptly appreciated by the scholars and as such he is considered amongst the best writers in the field of metaphysics.

The book in hand is, however, of a different nature and deals with the biographic sketch of Bhai Jagta, a renowned humanitarian and gnostic saint of Sewa Panthi sub-sect of Sikhism, who saw only God and realized the inner immage of His creation as one in all and all in one. In fact, he owned an admirable and unparalleled personality and was, indeed, love, devotion and service incarnate.

The book contains a collection of some episodes of his life which depict a thorough picture of his selfless career and devotional (dedicated) service to humankind. Truely, it inspires and enkindles in the heart of the reader love, devotion and the spirit of humanitarian service and eradicates the very sense of duality and separatism from his mind.

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I believe that such an attempt is the necesity of the day and is the best way to preach amity, integrity, unity, communal harmony and mutual love among the people and ultimately to uproot the very cause of turmoils and communal riots from the nation.

Lastly, I cordially appreciate this earnest attempt of S. Bhagat Singh 'Hira'; rather I feel such a valuable attempt could be expected of a writer of his calibre only, and pray for his long life and the Divine grace so that he may serve the nation and the community with his pen and spirit more and more.

Bhai Asa Singh Girls College
Goniana Mandi

8th of September, 1986

GURDIP KAUR BRAR
Principal

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Tikana Bhai Jagta Ji Sahib
(An Introduction)

Bhai Kanhiya renounced his mortal structure at Sodhra, a village in district Gujrat of Punjab (Now in Pakistan). He was succeeded by his devoted disciple Bhai Sewa Ram.

Bhai Sewa Ram was equally a genius and God-giffted gnostic who kept the torch burning and successfully carried on his sublime mission of love, devotion and selfless service to the suffering humanity.

Once, during his missionary itinerancy, Bhai Sewa Ram had a chance to spend a night at Noorpur (Thal), a town in district Sargodha (Shahpur) of Punjab (Now in Pakistan). He saw that the town was without a well. There was no other source of it even in its vicinity and the residents were facing an acute shortage of it. To meet their daily requirements they had to labour hard to fetch that from afar. It flashed in Bhai Sewa Ram's mind that he should estab-

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lish there a monastery (Dharamsala)in the town with a well in that to facilitate the people in problem. He then, effectually started with the project and actually completed it in 1688 A.D. The people there then had a sigh of relief and highly appreciated his yeoman's service rendered to the humanity.

Bhai Sewa Ram, by nature, was an intinerant missionary. It was, instinctly not possible for him to stay there for a long so the Tikana (Dharamsala) remained neglected and unmanaged for a considerable period.

Bhai Adan Shah, however, deputed certain sadhus from time to time to look after the institution but they could not hold the responsibility for a long and left the place somehow, with one pretext or the other.

Bhai Adan Shah while attending the holy congregation at Shahdara (Lahore) one day, thought of sending a suitable sadhu to look after the neglected Dharamsala at Noorpur. He selected Bhai Bhalla Ram for the purpose who gladly accepted the assignment.

Bhai Bhalla Ram was also an ecstatic gnostic. He took over the management and successfully carried it over for many years. In his life time he appointed Bhai Jagta as his successor, himself became an itinerant and founded many orher Dharamsalas at various locations. Bhai Jagta kept the torch illuminated at Noorpur for about 18 years. He became so papular for his devotional and humanitarian servlce that the Tikana was passed by the name of Bhai Jagta. Ultimately he handed on the Torch to Bhai Hazari. Traditionaly and sequentially the holy spirit of Bhai Kanhiya passed through Bhai Hazari, Bhai Sahaee Ram, Bhai Ralla Ram, Bhai Lakhmi Dass and thus the torch remained lighted throughout. In the year 1907 A. D. Mahant Bhai Gulab Singh became the torch bearer, It was Mahant

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Bhai Gulab Singh who foresaw the future and made a prophecy in 1942 A.D. about the establishment of Tikana Bhai Jagta, somewhere in the Malva Zone of Punjab.

In 1947 A. D. there was an upheavel in the country which resulted in the partition of India. On the formation of Pakistan the Non-Muslim population was forced to migrate from there and Mahant Bhai Gulab Singh with his five thousand followers had also to migrate from there and settle in India.

Consequently, he purchased a piece of land, for the re-establishment of Tikana Bhai Jagta, in Goniana Mandi and thus constructed Dharamsala building thereon which there-to-fore was passed by the name of Tikana Bhai Jagta Sahib.

Mahant Bhai Gulab Singh left for his heavenly abode in 1950 A. D. Thereafter his successor Mahant Bhai Asa Singh modified the Tikana into a palatial and magnifcent building. He also instituted Bhai Asa Singh Girls College and Bhai Jagta Middle/Model School. He was undoubtedly, a progressive personality but the time was very short for him. He appointed Mahant Bhai Tirath Singh his successor, a year before his renouncing his mortal body and ultimately he breathed his last on the 1st day of January, 1974.

Mahant Bhai Tirath Singh is also a genius saint. He is well-versed both in modern and theological education. He is high-minded, high spiritted and a man of high spirits. In fact, he is an equalitarian, a saint in the real sense and leads an absorbed life in the Most High. The Tikana in his time has flourished and is still progressing in many respects and to our expectations it will touch its high peaks. We pray that Almightly may bestow on him a long and prosperous life.

❖

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PROLOGUE

The man by nature is in the quest of internal peace, but allured by the passions of the senses he gropes in darkneas and bewilderness of ignorance and has thus gone astray from the path of righteousness. Charmed by the fascination of the materialistic world and victimised by the infatuation he falls into oblivion wherein he gets himself entirely enmeshed in the intriguant tentacles of egoism. In fact, he is now in the firm grips of ignorance and has thus little thought for the eternal value of life.

In this modern age, the modern man, verily, is endowed with various worldly comforts, luxuries and amenities but even then he is full of wants, worries and discontentment. Inspite of uncountable riches he is absolutely unhappy. He has,indeed, lost completely the tranquillity, peace and poise of his mind and is being tormented frequently by melancholy and disaster. Awfully disappointed he writhes in anguish because of his spiritual bankruptcy. In fact, he is tornasunder by I-am-ness, individuality, abhorance, ill-will, unhealthy prejudices and strifes. The fertility of infinite bliss in him has come to naught now.

Enmeshed in the deadly economic struggle the common man is carried away by a dreadly stream of monotony and is being physically spent up by the incessant grinders of eating, sleeping, labouring, and ultimately exhausting.

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To what then shall we turn to emancipate out of this miserable plight ? Where shall then we knock at to achieve this lost tranquillity ? What principles shall we invoke to end this endless basic, important and right quest of Eternal Bliss ? How is it then that one could remedy these gnawing ills of life and liberate himself from these psychic anxieties, emotional conflicts, economic insecurities, political doubts and universal cynicism ?

It is not only that one has to face the grim realities of life such as unemployment, labour, wages, etc., or one has primarily the problems before him of hunger, thirst and procreation. There is something important lacking in him and that is the absence of inner urge for the basic quest of the metaphysical entity, the divinity or in the other words a desire to be religious.

This complex problem has a key in the religion to which the average man of today seems to be wholly indifferent.

The true religion is neither an ism, a code of ritualistic ceremonies, creeds, doctrines nor it is a mere theory. It is, indeed,an essentiality without which one can never exist. In fact, there is an eternal yearning for God, lying dormant in the core of the man, but on the contrary, illusioned by 'Maya' with a diverged vision he identifies himself entirely with the body and thus drifts into a state of egoism which consequently pushes him astray from the path of righteousness and therein lies his bewilderment. He is totally lost or forlorn.

Selfhood, I-am-ness or ego is a deep-rooted disease and the main cause of duality. In fact, it is the mother of one's adversiy, distraction and distortion. It is, indeed, the root of evil and cause of pain. This selfhood or individuality in the shadow of illusionary 'Maya' and under interplay of its three modes or gunas (Rajas, Satav and Tamas) creates Karma (action) and moves the individual on the

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whirling wheel of transmigration. According to Guru Nanak "Good and evil are not mere verbosity but are the real facts. Whatever one does one carries its record along. Man reaps what he sows." With no vedantic hocus-pocus can we get rid of our responsibility for what we do. Thus our mode of existence in the present life is determined from our deeds and previous births. The destiny so formed cannot be changed in the ordinary course but still they are not so powerful that they should be taken as indestructible. We can counter-act the effect of our past sins by constant efforts for good actions, ceaseless remembrance and contemplation of Naam. Grace is also a vital and unavoidable requisite. In brief we may say that grace follows honest efforts, truthful living and constant living remembrance of the Divine and sacred Naam. According to Sikh belief there is an interesting blending of effort and grace. These are intertwined. Thus by prayer invoking grace the destiny can be changed or effaced.

According to sikh conception Guru is a pre-requisite for awakening in human mind the consciousness of God and through this awakening and illumination to inspire and lift up the erring humanity back to God.

The term Guru, according to the Sikh faith applies only to the Ten Masters (Guru Nanak and his nine successors) and lastly to Guru Granth Sahib, the embodiment of Divine Word. The sikh conception is that the Guru impersonally (in spirit) resting in God and His Wisdom was a perfect channel for the expression of the Divine Will for the understanding of human intellect and through him, God poured forth into the world Divine word (Shabad) pregnant with sweet love and light (Prem and Gyan)-veritable Elixir of life.

When the Guru sun rises in the firmament of our soul, spiritual regeneration becomes possible.

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Guru, in fact, is the impersonal personality above time and space hence his physical presence or absence is immaterial. The real Guru is the Word (Gur-Shabad) or his teachings. One who moulds his life in accordance with the Gur-rshbad his soul is kindled with the spark of life. Henceforth he lives by its inspiration and struggles to keep this flame burning in his soul day and night. In the other words he constantly absorbs in Naam-Simran and ultimately his attitude undergoes a complete transformation.

To be brief, the sikh thought and practice is not a mere theory on God or a system of dogmas, but is a spiritual consciousness and insight in the Ultimate Reality. As a matter of fact, it is an aspiration of love, a life of light, a life of self surrender and devotion and an aspiration towards service to humanity. It ignites the life with the Divine fire and fervour of God It is a life immensely practical and pure, wonderous, beautiful, vigorous, vital and valorous in toto. It uncurtains the latent inner-self and enables the individual to visualise the metaphysical world and verifies the super-physical energy pervading the whole universe. This insight into the Supreme Radiancy draws the Truth-seeker to the domain of Eternal Reality.

Having such a view of the religion, the sikh thought has deep impact on the lives, thinking and the conduct of countless number of people in the field of spirituality and ethics and without weaving a cobweb of intricate philosophical theories it has transformed the humanity as a whole with love, peace, devotion, social justice, tolerance, universal fraternity and brotherhood.

Verily, the Guru is the master-piece of God's creativity. He is the peak of humanity and the bridge between God and man. Thus the Guru is saviour of humanity in whose hands God has given all things. Resting in deep humility, he considers himself the servant of Lord but even then virtually he is like the Lord Himself for he has

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the same attributes and having his tiny selfhood totally dissolved in Him is now at one with Him. He is now perfectly in tune with His Divine Will. Hence Guru is God-like and there is not a least difference between the Blessed soul and the Supreme soul. Likewise when a sikh completely surrenders his selfhood to the Guru and has total mergence in him,he also becomes at one with Him and acquires the same attributes, Hence the blessed and the Blesser become at one with each other. Sikh merges into Guru and the Guru mingles into God thus God remains alone.

The true Guru instils the sacred Naam in the core of a disciple (sikh). By its conscious and loving repetition and constant association with the life, he purifies his mind. In fact, Naam endows the mind with Divine light and, therefore, the power to turn from unreality to Reality. It disperses the mist of self and enables man to surrender himself to the Divine Will. Thus, inspired by true devotion, with the passionate longing for God, a man holds himself as naught, the Beloved becomes the heart and focus of life and no thought or action can be performed except in relation to Him.

By complete surrender to the Divine will and through loving repetition of Naam (Simran) the individual's tiny ego merges in the Super Ego, the passions and cravings like lust, anger, greed, attachment and pride are wiped out. Hence the pure and stainless Divine Light illuminates and spontaneously the darkening shadows disappear. There is no more delusion, no more sin. The sense of duality entirely vanishes. The spark of fire merges in fire, the wave mingles in the expanse of sea. In brief, we may say that man flows out of oneself into the Supreme Being. He perceives now none except One. He sees God in all. Sri Guru Amardas thus avers—

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O' my eyes, the God infused light in ye,
So see only God and see else none.
Yea look at Him and Him only in view,
See not another, as only He exists alone.
The world you behold is verily His image.
It is His manifestation, His real reflection.
By the Guru's grace this mystery is unveiled
Sayeth Nanak,
My eyes were blind before I met Guru
He gave me the light
To see One-in-all and all-in-One.

(Ramkali Anand M. 3) (Translated)

Such a typical sikh was Bhai Kanhiya, the founder of Sewa Panthi Sect of Sikhism, who saw only God.

The Sikh history reveals that in the thick of the battle Bhai Kanhiya had gone forth serving water and furnishing aid to the wounded without making any distinction between friend and foe. A complaint against him was brought before the Tenth Guru, Sri Guru Gobind Singh that he served the friends and foes alike without any discrimination. The Guru called him in his presence and brought him to book about the charge. Bhai Kanhiya bowed to the Master and submissively said, "Divine Master ! eversince I touched your lotus feet, I do not differentiate between man and man as all are equal in the sight of God. By thy special grace my eyes are so enlightened that I see no other but your Divine Spirit pervading everywhere and in all. Hence, I serve none else but Thee alone. I give water to none but to Thee, My Lord."

The Guru was intensely pleased with this spirit of all embracing love and service exhibited by Bhai Kanhiya. He also gave him a box of ointment for giving first-aid to the wounded. He also blessed him further with the endowment of Naam,Simran and service

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and upto this day these gifts of Naam, simran and service-of-love are preserved by his people called Sewa-Panthies.

Bhai Jagta justifies to be his fifth incarnation. His life is a practical and factual annotation of the above quoted verse of Guru Amardas. He saw God only and for him God was all-in-all. In his vision God is in all and all are in God.

In this conflagrating and flaming era of abhorance, fanaticism, communalism, religious imposters, political inferences, economic factors etc., Bhai Jagta's selfless service and the episodes of his life can serve a matter of solace, tranquillity and equipoise to the suffering humanity.

I owe a deep debt of gratitude to Mahant Bhai Tirath Singh Ji who justifies to be the seventh incarnation of Bhai Jagta and also to Sant Bhai Kahan Singh Ji who being his Gur Bhai holds the second assignment of the Tikana Sahib at Goniana Mandi (Bathinda—Punjab).

Both of the reverable saints are a source of inspiration to me and it is the encouragement endowed by them that I am putting forth today this biographical sketch of Bhai Jagta.

It is a fact that Mahant Bhai Tirath Singh and his predecessor Mahant Bhai Asa Singh have rendered yeoman's service to the humanity, sikh mission and in the development of the Tikana Sahib. The institution under his management is progressing every day in leaps and bounds. The institutions running under his care and control are appended herewith as appendix 'A'. A pedigree of the Mahants commencing from Bhai Kanhiya is also attached herewith as appendix 'B'.

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I shall lack in my duty if I fail to pay my cordial thanks to Miss Gurdip Kaur Brar, Principal, Bhai Asa Singh Girls College, Goniana Mandi, for her valuable suggestions to make the text more impressive and meaningful and also for prologizing it.

Lastly, I feel incumbent to thank S. Narinder Singh Chatrath (my eldest son) for typing the manuscript at odd hours inspite of his onerous occupations.

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Bhagat Singh 'Hira'

24-9-1986

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SEWA PANTHI OR ADANSHAHI SECT

Sewa Panthi sect of Sikhism is world-renowed for its selfless and indiscriminate humanitarian service. The sect was founded by an eminent gnostic, Bhai Kanhiya, who saw God in all. He was a devoted disciple of Guru Tegh Bahadur, the ninth Guru of the Sikhs.

Guru Teg Bahadur, captivated by his selfless and devotional service, gracefully, bestowed him the Divine Bliss and blessed him to share his spiritual achievements with the rest of humanity.

Accordingly he left Anandpur for Kawa, a village in Campbellpur (Attock) district of Punjab (now in Pakistan). He set up his hermitage and institufed his mission from there.

Guru Teg Bahadur incarnated his spirit in Guru Gobind Singh, his only son, and sacrificed himself for the religious freedom of the humanity. He renounced his corporal structure in 1675 A.D.

The curse of the Mughal Empilre fell upon the Guru and he had to face several aggressions. Under the circumstances he was forced to fight many defensive battles.

Bhai Kanhiya also joined his crusade and served water to the casualties of the warring armies without making any distinction

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between the friend and foe. The Guru witnessed that all and applauded him for his selfless services. Not only an appreciation he also offered him a box of ointment for providing first--aid to the wounded. Thus, it gave birth to a society similar to that of the Red Cross (an organisation for tending sick and wounded in war, enjoying privileges, under the Convention of Geneva -- 1864.)

It was an auspicious day when the Guru in his glory called him and in appreciation of his humanitarian service granted him his handkerchief with a boon to flourish and accomplish his noble mission.(1)

Thus, applauded and blessed by the Guru, he returned to Kawa and with all his ability and devotion laboured to augment this Divine and holy cause.

Before his corporal end he transfused his light to his devoted disciple Bhai Sewa Ram. Bhai Sewa Ram eventually transmitted the same to Bhai Adan Shah. The tradition went on and the same light then glittered in Bhai Bhalla Ram who traditionally passed it on to Bhai Jagta.

Bhai Jagta justifies to be the fifth incarnation of Bhai Kanhiya, the founder of the sect now known as 'Sewa Panthi' or 'Adanshahi.'

❖

(1) Gurshabad Ratnankar Mahan Kosh P. 38 see "Adanshahi" (2nd column)

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GLIMPSES FROM BHAI JAGTA'S BIOGRAPHY

Bhai Jagta, virtually, was a gnostic who saw God in all and all in God. He was strictly a unitarian having absolutely no tinge of duality. By nature he was an ecstatic who saw only God. To him everything was nothing but the image of God and God he only served. Hereafter we shall now depict a few glimpses of his gnostic life which may frame a true picture of his unparalleled saintly career. (1)

❖

AT THE FEET OF THE MASTER

Bhai Jagta, the subject of this sketch, belonged to Maghiana (Distt. Jhang of Punjab, now in Pakistan). He and his elder brother Bhai Channa earned their livelihood as loaders in the market.

One ominous day someone made off with a rosary having a few gold beads stringed into that, from the place they were loading the burden. Efforts to locate the rosary were made by the master to no effect. Evehtually, the hammer fell on the two poor brothers and they became the suspects. The master of the rosary accused them of the theft. When all the arguments of their defence fell flat they were produced before the Sayal Chief.

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(1) These episodes are based upon Sri Sant Mala written by Sant Lal Chand (Sewa Panthi) of Noorpur (Thal)

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The Chief tried his best to make them confess. When love and solace failed, the chief reprimanded them severely and threatened them for their life. However, they most humbly pleaded for their ignorance in the matter. This all proved fruitless, the irritated chief turned down all their defence and became more stern.

At last, when their requests could in no way prevail upon the chief they said, "We have on our persons only two Bhuras (coarse knitted shawls) which he may sell to make up the loss" The Chief took such offer as a taunt and became furious.

In his rage, he announced his verdict to rotate red hot iron rods in their eyes. The order was to be executed sharply. When the executioner brought the red hot irons near them, Bhai Jagta bursted into a laughter. That action of Bhai Jagta rendered the Chief all at sea, and he bounced on them in a surprise and said, "O fool ! what makes you laugh at this critical juncture ? Can't you realise how mercilessly you are being deprived of your eyes ? Don't you think you are being forced to be blind ?" Bhai Jagta again gave his rejoinder in a smile and said, " I am just making out who of us two will be the first to embrace the Divine Will, younger or the elder."

This simplicity and truthfulness of theirs turned the tides. The Chief, captivated by their modesty and infraudulent nature, assumed that such innocent mendicants could never commit a heinous offence of that sort. He acquitted them honourably.

On their release from the Chief's captivity they thought of their future. They realised by then that the world was nothing less than a blind ditch and a reservoir of distress, pain and misery. People bewitched by ambitions are rashly indulged in accumulating

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wealth by hook or by crook. Lo ! they were being made blind for no fault of theirs. Then why they should involve themselves in that intricate perplexity. Why should they then strive for that bewitching hobgoblin ? Instead, they should do something to achieve the best end and the beatitude. This high peak could only be gained by love and devotion.

Soon they thought of Bhai Bhalla, the only ecstatic saint of the time. Thus, they left Maghiana for Noorpur. Virtually, that was the only asylum for them, wherefrom they could acquire their desired magnitude. Henceforth, they arrived at the holy feet of the master.

❖

Bhai Jagta's Acceptance in the Sewa Panthi fold

Bhai Bhalla Ram was a man of super-natural powers. He was clairvoyant too. He could see through a brick wall. Hence, he at the first blush saw something super in Bhai Jagta and systematically disciplined him in his fold.

Bhai Jagta, on the other hand, was also a man of faith. He solemnly dedicated and surrendered himself completely to his Divine Master.

The construction of the Dharamshala in those days was in vogue. He joined the masonary staff as an honorary labourer, wallo-

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wed and mellowed mud, kneaded mortar and carried on his head the pans full of the material to the masons. During nights he intertwined coarse twine of munj and thus earned his bread by its sale. His brother Bhai Channa also followed him.

Although that practice went on for several months yet Bhai Bhalla Ram remained indifferent. Their services he never appreciated even apparently. They were not even asked to have their meals from the Guru's free kitchen.

That did not matter much to the devoted brothers. They thought they were needy and not he. Their duty was to serve devotionally and not to bother for the fruit. Whensoever he wished, he would bless and grace them.

They earned a meagre income from the sale proceeds of twine they intertwined.

Once it struck to their mind that they were lacking in the service of Sadh Sangat (the holy congregation) which was rather more essential. Their earnings were, verily, much meagre. That was why they were helpless to undertake that vital purpose. However, they planned to abolish that obstacle by adding some more hours in their night labour and thus increased their income by twisting some more twine. That produced the desired effect.

Soon after they began to serve daily, the Sardai (nutriting drink prepared by grinding almonds, peppers. sugar etc.) to all the members attending the holy congregation. This service was successfully and regularly conducted by them every day. That devotional service was appreciated by every one including Bhai Bhalla Ram.

On another occasion it flashed in the mind of Bhai Bhalla Ram that he should watch how Bhai Jagta daily manages to appease

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his appetite as he was not having his meals from the Guru's free kitchen.

Bhai Jagta did not know even how to cater. He just as usual kneaded the millet flour, made a roll of that and placed that on a hot iron plate. He pressed the roll to flatten that with the palm of his hand. He did not wait even to get the roll fully baked. Moreover, he scraped the baked portion with a scrapper and simultaneously ate that. Thus he finished the whole cake before that was fully baked. The process he repeated till he was fully satisfied.

Bhai Bhalla Ram was stealthily watching all that from behind. Bhai Jagta was unconscious of his presence until he heard from behind the sound of someone's foot--steps. He abruptly turned his head and was taken aback to see the master standing just aback. He collected his wits and immediately prostrated before him with all his modesty and reverence.

Bhai Bhalla Ram then advised Bhai Jagta to have his meals from Guru's free kitchen thenceforth. He could do that even earlier but according to the sikh traditions a disciple has to undertake many tests before he is accepted in the fold.

That was the auspicious occasion when Bhai Jagta was accepted in the Sewa Panthi fold.

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POPULARITY

An overwhelming urge for pilgrimage to the holy Golden Temple swelled in Bhai Bhalla Ram's mind. He after consigning the management of Dharamsala to Bhai Jagta and giving some helping hands to him, left for his intended goal. He visited a few places and enjoyed some cordial meetings with certain saints by the way and that took a long interval. He reached Amritsar, contented himself with the holy singing of Divine hymnody and some dips in the holy tank of nectar there and with profound consolation he returned home (Noorpur).

Bhai Jagta in his absence made much of his time. During his night strolls, occasionally, he came across several gangs of bandits and burglars. For his gnostic nature he saw God in all and served them with meals and water with all his devotion. This indiscriminate service and his ecstatic nature made him so papular in the area that even bandits, burglars and dacoits revered him.

While Bhai Bhalla was on his way to Noorpur he with his accompaniers came accross a band of bandits. On hearing the sound of the foot-steps the armed bandits became on the alert and in an instant they besieged Bhai Bhalla Ram's party. The besiegers soon realised that their prey was only a group of Sadhus. They enquired of Bhai Bhalla if they were men of Bhai Jagta. Bhai Bhalla said, "Yes, indeed we are men of Bhai Jagta."

The bandits then reverently made a bow and requested for a quarter. Bhai Bhalla Ram smilingly blessed them and made his way to Noorpur.

This appalause and admiration of Bhai Jagta had a pleasant effect on Bhai Bhalla Ram's mind.

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The news of Bhai Bhalla Ram's arrival in Noorpur and its vicinity spread like a wild fire and the devotees flocked in from far and near. Bhai Jagta on seeing his Divine Master was over joyed, emotionally he prostrated and eventually absorbed in a state of ecstacy.

Bhai Bhalla Ram gave him a pat on his back and said, "Bhai Jagta ! we are saved today by the grace of your name, otherwise, the bandits would have even removed our clothes."

Bhai Jagta was not puffed up for those remarks. Moreover, he became more modest.

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THE FINAL TEST

It was not long since Bhai Bhalla Ram returned from his missionary tour that one day in his freak he called in Bhai Jagta who immediately made his presence and with folded hands awaited for his benign orders.

Bhai Bhalla asked him to bring a hoe. Bhai Jagta hurriedly ran for the hoe. He would have hardly covered a few steps when he had another call from the master. All of a sudden he had to return. He was again ordered to bring a ladder. Without any loss of time he made for the ladder but would have gone a few steps that he was again called back. On making his presence he was asked to bring a tassel. No sooner had he started for a tassel

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(chhabba) he was recalled and reordered to fetch a pitcher full of water. In obedience to that he hastily strived for the pitcher but was again interrupted by another call of the master. With an empty pitcher in his hand he again appeared before the master and modestly stood on his knees.

Bhai Bhalla then admonished him and said, "Bhai Jagta, you were asked to do so many things, but so far all are in abeyance. Why is it so ?" Bhai Jagta sobbingly replied, "My Lord, I am a brute,unlettered simpleton and methodically I am ignorant of serving the master. Hence, I am a failure. You are the cherisher of the poor whereas I am a blunderhead who commit wrongs every moment."

"I, the blunnderhead commit wrongs every moment.
Thou art powerful, unconceivable and infinite,
O' Generous Master ! I am under your shelter
And am Thine immature lad O'Lord." (1)

(Gauri Bawan Akhari M. 5)

Thus, he in tears went on repeating, "I am forgetful, a blunderhead, a simpleton, a defaulter, O'kind master ! I beg your pardon, do forgive me, my Lord."

Bhai Bhalla was now fully convinced that Bhai Jagta had a crystal clear pure mind and is absolutely free of false pretence and

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(1) ਸਾਸਿ ਸਾਸਿ ਹਮ ਭੂਲਨ ਹਾਰੇ ॥
ਤੁਮ ਸਮਰਥ ਅਗਨਤ ਅਪਾਰੇ
ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖ ਦਇਆਲਾ
ਨਾਨਕ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ ॥੪੮॥
[ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫ ਪੰਨਾ 260]

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deception. He was now sure of his sincerity and indiscriminate nature. Emotionally, he embraced him and the very touch revealed to him the highest truth, graced him with the Divine Bliss and the beatitude. "You are a super man, O' Bhai Jagta", said Bhai Bhalla Ram, "Indeed, you are a winner, you have successfully crossed the deceptive ocean of the world."

The blessings reminded him of the boon once granted to him by Bhai Aya Ram. In fact, that very boon came to fruition on that fortunate day.

After a short stay at Noorpur Bhai Bhalla Ram entrusted the charge of the Dharamsala to Bhai Jagta and he himself intended to move for somewhere else. He addressing to Bhai Jagta said, "O' Bhai Jagta ! henceforth, you have to look after the interests of Dharamsala at Noorpur. I am leaving for another place to start with a new one."

Bhai Bhalla did not disclose the date of his intended move and the days passed on as usual. One evening he abruptly decided to leave Noorpur. Without disclosing his intention to any one, he with some of his accompaniers started for the intended journey. It appeared that he was going out on a routine stroll or as usual going out to answer the call of nature.

Hardly, he would have covered a mile when he saw Bhai Jagta coming from the opposite direction. Bhai Jagta in no time reached the party and made a bow Bhai Bhalla Ram asked him if he had some water, "Very sorry my Lord,I have none with me, but it can be arranged if you so desire." replied Bhai Jagta (2) "No, that is alright, come along and accompany me," said Bhai Bhalla.

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(2) Thenceforth he always kept a pail of water in his hand whenever he had to go out of the Dharamsala on a stroll or otherwise.

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Bhai Jagta accompanied him accordingly, but after a short-while he was asked to go back and to look after the Dharamsala. He obeyed the command and with a heavy heart returned sobbingly to the Dharamsala.

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UNTIRING SERVICE

Bhai Jagta was an evergreen humanitarian and remained always ready for the service of humanity. There was acute scarcity of water in the area. Tiwana rulers mostly stuffed the wells other than those belonged to the State. Only some few including one within the city walls were available to meet the daily needs of the residents. During day time these wells remained abundantly occupied by the residents. The sadhus could only avail themselves of their turn after the mid-night and that chance they never missed.

Noorpur was a busy market town and people poured in there from all round. Water was the foremost necessity and could not be denied to any one. One had to quench one's thirst. Hence, it was an unavoidable essentiality for the Dharamsala also, wherefrom it was gratuitously served round the clock. Hence, sadhus had to labour throughout the night to store it in the Dharamsala premises.

Bhai Jagta in the tenure of his service left no stone unturned to provide all sorts of comfort to the humanity. This was his nature and under the influence of this philanthropic instinct got

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some earthen cauldrons dug in the cremation ground and kept them filled with water upto the brims, so that the people could make best use of it. Thus there was plenty of water stored in the Dharamsala inspite of its acute shortage,

What was more, he had love for every sentient. Purposely, he got a pond dug in the north-eastern vicinity of Noorpur for the animals to quench their thirst. Every night he carried there some chapaties from the Dharamsala to feed the jackals there. The pond, even today, is called after the name of jackals that is 'Gidaran Da Tobha'.

He was ever active in the service of the Dharamsala. During night he roamed about in the outer vicinity of the town and rendered humanitarian service to the needy. He made required repairs of the Dharamsala in the day time and the routine went on till his last.

In fact, the management of the Dharamsala was consigned both to Bhai Chela Ram and Bhai Jagta separetely for a tenure of six months each. On the expiry of one's tenure one had to join Bhai Bhalla Ram at the place where he was then stationed. Bhai Jagta on completion of his tenure consigned the charge to Bhai Chella Ram and himself joined Bhai Bhalla Ram at Kot Isa Shah (now in Pakistan)

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Bhai Jagta serves butter milk to a low caste

While Bhai Bhalla Ram was in Kot Isa Shah and Bhai Jagta was still in his attendance, an out caste came and begged Bhai Jagta to give him some butter-milk to drink as he had to go deep in the exceedingly hot 'Thal' (desert). He said, "For God's sake favour me with the drink and help me to undertake this tideous journey conveniently."

Bhai Jagta gave him a patient hearing and Immediately went into the kitchen to bring some butter-milk to meet his request. He found that Bhai Balak Ram, the peıson incharge of the kitchen, was not there. He noticed that the churn-staff was still lying in the churn and Bhai Balak Ram for some reasons had to leave it half done. He tried his best to locate him but to his dismay, he could not be located from anywhere in the Dharamsala and he without his permission took out of the churn a jug-ful of the buttermilk. He thought that the request made for God's sake must be recoognised. He would beg for quarter from Bhai Balak Ram when he would accuse him.

He came to the poor man and gave him the butter-milk to drink to his entire satisfaction. After that he set out on his journey.

When Bhai Balak Ram returned to the kitchen he was surprised to see something missing from the churn. He asked the sadhus in the kitchen if someone had meddled with the butter-milk in the churn. He was then told that Bhai Jagta had taken a jug-ful from the churn and had served the drink to a wretch.

That was much for Bhai Balak Ram. He could not tolerate such an interference. He, thus lost his balance of mind and

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approached Bhai Bhalla Ram. Being beside himself he requested him to consign the management of the kitchen to someone else. He said, under the eircumstances, he would not be able to carry it any more.

Bhai Bhalla, smilingly, enquired of him the cause of his irritation and he then narrated to him the whole story. "I had to go, haphazardly, on some kitchen business leaving the churning process half done. In the meanwhile Bhai Jagta committed his arbitrariness and took away a jug-ful of unchurned curd from the churn. He would have not felt if that would have been served to a sadhu but that, instead, was aerved to a wretch."

Bhai Bhalla Ram was fully conversant with the instinctive impulse and devotional emotions of Bhai Jagta but just for the consolation of Bhai Balak Ram,he gave an appearance of anger and said, "Call in Bhai Jagta at once." The order was immediately carried out and he was brought before the master. He made a bow and, reverentially awaited for the orders. Bhai Bhalla looked away towards Bhai Jagta and called him to account, "What non-sense is that all ? Why did you offer the non-churned butter-milk to a wretch and that even without having a consent from Bhai Balak Ram ?

Bhai Jagta replied with all his modesty, "My Lord ! it is you who have taught me that God dwells in all. I always hear from you that one should see God in every soul and serve all to win His pleasure. The poor fellow had to go deep in the desert. The summer time is at its peak and the thirst in the desert, especially, in this season, torments everybody. He, for God's sake, asked me for the butter-milk. The Guru's words echoed in my mind—

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"The fire is latent in all vegetation
And the Ghee (Buttet-oil) in all species of milk,
So is, the Divine Light prevalent in all beings
Low and High,
God dwells in all souls." (1)

(Jaitsari M. 5—P. 697)

O, generous Master ! I did not take him for a low caste or a wretch. I saw in him the image of God. I served only God and not an individual. I tried my best to find out Bhai Balak Ram but I regret, I could not trace him anywhere in the Dharamsala. Now it depends upon your benignself to decide the punishment that I deserve."

Bhai Jagta continued, "I usually make defaults, I am a sinner, a simpleton, a forgetful creature. O, benign Master ! you are pardoner by nature; ignore my wrongous actions and pardon me. Do excuse me my benevolent master ! do forgive me. This is my most humble and repeated request."

Bhai Bhalla was a supreme spirit, a telepathist and clairvoyant. He knew that Bhai Jagta had a crystal clear pure mind and was also even both in dictum and action. He took him to be a man of godly vision, truthful and a man of upright character. Thus, he addressed Bhai Balak Ram and said, "Lo ! my dear, what can I say to a man who perceives God in all."

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(1) ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰ ਸਗਲ ਦੂਧ ਮਹਿ ਘੀਆ ॥
ਊਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥੧॥੧॥੨੬॥
]ਸੋਰਠ ਮ: ੫ ਘਰ ੨ ਦੁਪਦੇ ਪੰਨਾ 697]

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On hearing that Bhai Balak Ram without making any gesture or comment, silently, left for the kitchan.

Bhai Jagta, as it is said, was at Kot Isa Shah only for his tenure of six months. When that period of his tenure was over, he accordingly begged permission of the master to undertake his turn of tenure at Noorpur, but Bhai Bhalla Ram forseeing his corporal end ahead said, "Bhai Jagta ! I hereby terminate the system of tenure and assign to you the sole management of the Dharamsala at Noorpur. Go, and look after it with all your zeal and sincerity."

Bhai Jagta with all his humbleness completely surrendered to the sweet will of the master and taking leave of him left for Noorpur, the other day.

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A TRUE YOGI

Bhai Jagta in a short while earned popularity for his generosity, benevolence and gnostic nature. He was, verily, a valiant who had victory over the five villains (passion, anger, avarice, allurement and egoism). It was a public opinion and a common belief that one if desired to see a true acstatic mendicant, hermit or a devotional humanitarian he should find the true image of that in Bhai Jagta.

There is a popular episode that Baba Sahib Singh Bedi (a direct descendant of Guru Nanak Dev Ji) was attending to the text of a chapter from the 'Paras Bhag' which related to the qualities of a

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gnostic saint. Bhai Ballu was the reciter of the text. The qualities of the gnostic were so beautifully depicted therein that the men who gave audience were astounded.

Bhai Ballu, the reciter of the text, enquired of the reverend Babaji if that was a fancy or a reality. Was there existing a man of such a splendour ? Baba Sahib Singh Bedi replied in affirmative and said, "Dear Ones ! nucleus is always there, it never altogether annihilates though it becomes very rare. If you have a desire to see such a superhuman personality you may see that in Bhai Jagta, presently, residing at Noorpur."

Amongst those who were giving audience there was also an old woman. She said, "You are a benign and benevolent Master, why do not you invite the great man here ?" Baba in response to her query said, smilingly, "O, good woman ! how can one dare to call for a man of such a credibility and splendour ? One should cover the distance on foot to have his holy sight. Every step trodden on that path will fructify equal to that of an Asavmedh Yajna.

"In fact Bhai Jagta," he added, "is a true yogi who coheres with and remains absorbed every moment in the Omnipotent God,"

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BHAI JAGTA'S GENEROSITY

Bhai Hazari was a selfless devotee and humanitarian. Bhai Jagta especially admired him for his devotional service and,virtually, was generous to him.

One day in his freak he asked Bhai Hazari to take over the charge of kitchen and execute the duty in an appropriate manner. Bhai Hazari bowed to his sublimity and gladly took over the arduous job.

Bhai Jagta by nature was bounteous to such an extent that he disbursed all that he had been offered by the devotees to the needy and the poor and saved not a penny with him. It became hard for Bhai Hazari to keep up the standard of the free kitchen. Bhai Hazari took a chance one day to express his difficulties he experienced in the thorough performance of the kitchen and pointed out to his benign master the obstacles that hindered the smooth running of his hard job. He with all his modesty said, "Reverend Master ! you disburse all the offerings amongst the poor and the needy without saving a single copper farthing for the expenditure in the kitchen. Now your honour may imagine yourself how far it is possible for me to carry on my duty to your satisfaction and run the kitchen without provisions."

Bhai Jagta gave him a patient hearing and after due consideration advised him that he should take all the offerings made to him within the kitchen premises and should utilise those for the purpose accordingly. But the offerings made to him elsewhere would be disbursed by him and he would have no say for that. The proposal was thenceforth carried out and the things went on quite smoothly.

On occasions Bhai Jagta neglected to take his meals. Bhai Hazari remained always cautious about such omissions and made

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repeated requests for making him agree to take his meals. It happened so often that he stubbornly denied to take meals. However, Bhai Hazari carried on his persuation until he agreed to dine.

More often he beat a parley before he agreed to Bhai Hazari for taking his meals. He would say, "Unless you give me some chapaties from the kitchen for distribution to the poor, I would not take my meals." Bhai Hazari had no other alternative but to yield and accomplish that.

Bhai Jagta issued instructions to his women devotees that they should take out a handful of flour while kneading the flour daily and accumulate that in a pitcher exclusively maintained for the purpose. When the pitcher becomes full to its capacity that should then be baked into chapaties and distributed to the poor.

This procedure remained in vogue through and through and all through by the devotees and Bhai Jagta's glory and splendour got wind all over the area.

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DO NOT EXPOSE ONE'S PENURY

Once a mounted gentleman, apparently, seemed to be a noble, approached Bhai Jagta. He curiously and modestly begged from him a rope used for drawing water from the well.

Bhai Jagta according to his generous nature offered him the desired rope. After, thankfully, receiving the rope he with due

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reverence made a bow, and made himself away. The sadhus who witnessed all that transaction enquired of Bhai Jagta, "The man appeared to be a noble. He had gold bangles on his wrists and possessed a costly Arabian horse valuing no less than rupees five hundred. He could easily pay for the rope, why did you give him that rope free of cost ? We would have not felt if that would have been offered to a poor or a needy fellow, but giving this to a man who could easily afford to pay has rather hurt us. We may admit that he might be short of money but he was not a pauper. He could sell his bangles or some other belongings and could procure the required money."

Bhai Jagta listened that all, broadmindedly, and then replied in a polite manner, "Dear fellows ! He asked me to give him the rope in a humble and polite manner. The way in which he made his request clearly gave me an impression that he was penniless and helpless to pay the cost. We have no concern with what he was or what he could procure. We have only to see if we can possibly help him. If by God's grace we are in a position to serve him then, why should we hesitate or desist from doing so ?" He further added, "'O' Dear ones ! a man basically is not a beggar, he is originally a benefactor. One who dares to beg, verily, stamps on his conscience and then begs. So we should not split hairs and do not expose one's penury."

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A GNOSTIC VISION

As you know Bhai Jagta by nature was used to enjoy night strolls. During one of his usual night strolls he came accross a band of burglars. The burglars saw Bhai Jagta and availed themselves of an opportunity to request him for providing them something to eat. They said, "O' Bhai Jagta ! we are dying of hunger, would you please manage some meals for us ?"

Bhai Jagta replied, "Dear fellows, you may kindly wait for a short while and allow me to fetch some cooked meals for you from the Dharamsala. Be sure, I shall come back in this very moment."

He then left the place at the same moment and ran to the Dharamsala to fetch them the required food. He took some chapaties, cooked pulse and vegetables and immediately returned to the spot where the burglars were waiting for him. He took them as godly people and with love and devotion served them the meals till they were satiated.

Later on, it flashed in the minds of burglars that the sadhu was an innocent and simple-minded man. Possibly, he might convey the news to the others and we might be in hot water. They conferred amongst themselves and resolved that he must not be allowed to move from there. The leader of the gang then requested Bhai Jagta that he should wait for them there on the same spot till they return. Bhai Jagta accepted their request with pleasure and said, "Be rest assured you good people, I shall surely wait for you here."

He then sat there in meditation and soon absorbed himself in a trance.

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The burglars made them away and were soon out of sight. The night waned in the due course and the day dawned but Bhai Jagta was even then in his trance.

Sadhus in the Dharamsala when they found Bhai Jagta missing from there were non-plused. Everything to them without him seemed gloomy and deserted. However, an all round search was made and consequently he was seen sitting in his trance on a sandy mound in the vicinity of the Dharamsala. Thus, the sadhus heaved a sigh of relief. On hearing the news, sadhus rushed to the spot and found him in deep meditation. His splendour and glory at the moment was rather unsustainable.

The sadhus then aroused him with a solemn request to accompany them to Dharamsala. Baba Jagta in reply said submissively, "Look, my dear fellows ! there came some godly people who had asked me to wait for them here until they return. They will come back and may be feeling hungry. If I be absent from here who will then serve them the meals ? So, please, let me wait for them here till their return."

The Sadhus then said emphatically, "O' generous Baba, why do not you realise that they were mere burglars and have simply dodged you ? They will never come back. Believe us, O'master, and come along with us; the devotees in Dharamsala are longing for you."

Bhai Jagta replied, "You may say they were bandits, but, in fact, they were some godly people. I saw the image of God in them. They will surely come back. They were then hungry and thirsty too. God graced me and I could serve them some meals and water. You too are God-devotees, the divine people. I cannot even deny you. However, I obey and accompany you but my prayers are that God may always grace me and bestow me the occasions to serve the people of God."

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HIS PHILANTHROPY

Once a poor kashatriya approached Bhai Jagta and after due salutation said, "I badly need a wooden support for the roof of my hut. I have tried my best to obtain it from elsewhere but to my dismay it could not be made available to me. Dear Baba Ji ! you are now my only hope. This is my dire necesity without which the whole construction will be held up and my family will be up the pole without a shelter. Be kind O' gentle Baba, help me on all accounts by granting me a pole."

Bhai Jagta called him close by a gesture and whispered in his ears to come that night when it would be totally dark. God who is the only nourisher, adorner and accomplisher will also do the needful for him.

The man reported to him that night when it was total dark and Bhai Jagta took him along in the cattle yard. He pulled out a pole from its roof and handed it over to him.

The next day when after dawn the Sadhus noticed the spot they informed Bhai Hazari of the loss who arranged for another pole and made up the shortage.

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A PECULIAR VOW

There is another episode of his benefaction. Generally, some devotees were used to offer to Bhai Jagta some quilts, woollen wrappers and blankets for protection against cold. He was not in the habit of keeping them stored in the Dharamsala but passed those on to the poor and needy. Hardly, such offerings remained for more than twenty-four hours in his possession.

One day a true devotee got a quilt especially made for him and with love and devotion he presented that to Bhai Jagta. With a humble request he prayed, "Bhai Jagta ! I got this quilt especially made for you with profound devotion. You generally do not keep the things with you and pass it on to others. I wish that the quilt you must not give to anyone else and use it only for your-self. Kindly take a vow that you would adhere to my humble request."

He accepted the offer with the words, "My dear fellow ! I do take an oath, and say by God, that I shall never give this lovely gift to anyone else with my own hands."

The devotee offered the quilt and went off. Soon after his departure a poor man came to him and beseechingly said, "Benevolent Master ! I badly shiver with cold and pass these winter nights in distress. I am in a dire necessity of a quilt. For God's sake give me the quilt and save me from this deadly cold."

Bhai Jagta thus spoke, "Dear fellow ! I have vowed for not to give this quilt to anyone else and use it only for my own person. So, it would not be possible for me to pass it on to you with my own hands but whenever I shall go to answer the call of

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nature in the open, I shall put it off and place it on the ground. You may then, in my absence, avail yourself of that opportunity and make off with it."

He acted accordingly and made off with the quilt.

When the devotee who so devotionally had offered the quilt and the other sadhus who had witnessed the offer accepted wirh a vow, saw Baba Jagta coming without the quilt, they could not contain their sentiments and in anguish they said, "Baba ! say, what has happened to that quilt for which you had taken a vow to keep it with you."

The mere reply was, "While answering the call of nature I placed it on the ground. I have not given it to anyone by my own hands. I have kept my oath. The poor fellow had taken the quilt and made away with that. I am not to be blamed for that.

That was his fortune and that he had realised.

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HIS PHILANTHROPIC NATURE

There are numerous anecdotes of his benediction and philanthropy. It is not possible to mention all of those in this booklet. However, a few of them are rather exigent hence need a mention.

Once there occured an acute scarcity of grain. The poor and the needy mostly assembled in the Dharamsala and girdled

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round Bhai Jagta and inundated him with their demands. Bhai Jagta gave his sympathetic ears to everyone and accordingly he wrote notes on the small pieces of broken earthenwares (Thikarian) with charcoal. The quantity of commodity (varying from a quarter of a seer to one seer the maximum)and handed that over to the seeker with an instruction to exchange the commodity for the note from a certain shopkeeper. Mostly he issued such notes in favour of Lachhi Ram or Tula Ram but there were some others too who were favoured with such notes. In short, every body who received the note, honoured that. In fact, they took those notes as the sign of his grace and this is also a fact that prosperity and good luck dawned upon them.

Once a certain devotee from Dera Ismail Khan sent a letter to Bhai Jagta that he was sending by hand one hundred rupees for him through a certain man who would reach his village on a certain date. So he should collect the amount from him in due course.

He on receiving the news collected a good number of broken pieces of earthen-wares and went on writing notes with charcoal for the needy. Whosoever heard of the news approached Bhai Jagta and placed before him his earnest demand and got a note from him. Every body who made a request was honoured and a note for a suitable amount was handed over to him. As such, that amount was disbursed even before the date the man reached his village.

According to his philanthropic nature he never left anything saved for the Dharamsala or himself. Whatsoever he received from any source he disbursed all that among the needy. His balance was always nil and in reality there was nothing with him to be carried forward.

Even the cooked meals were at the first instance served to the poor and needy. Occasionally, there was nothing left for the

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Sadhus in the kitchen to satisfy their hunger and they had to remain blank or to undertake an undesired fast.

More often the poeple in locality got that sad information anyhow. They then flocked in for help and used to carry from their homes cooked meals, boiled milk, sweets and other eatables to satiate the sadhus. They could only rest when the sadhus were satisfied.

No body could dare to comment against Bhai Jagta's philanthropic action.

If by chance a sadhu made a murmur and dared to say, "Bhai Jagta ! you care so much for the poor and needy but you remain indifferent towards the sadhus. If you may pay a little heed towards them, the things would prove much better."

Bhai Jagta would simply smile and say, "My dear fellow ! look, when sadhus remain blank the people are used to be all at sea. So much so that they rush to the Dharamsala with whatsoever they could bring from their homes. Cooked meals, pudding, fried victuals, sweets are amassed in the kitchen to satiate the sadhus. But if a poor dies with hunger even in their presence they care not a pin for him. They hesitate even to give him a drop of water.

Hence, I care for the needy and poor. The fast of sadhus absorbs them in devotion but the hunger of the needy takes them far off from the God.

Undoubtedly, Sadhus are also near and dear to me. I certainly love them. But, virtually, they are more dear to Him to whom the sadhus are completely surrendered.

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In short, we can say that Baba Jagta in charity was unparalleled. He donated his all, even his self for the needy and the poor. His life is a fare illustration of the undermentioned verse of Baba Farid—

"The man who expresses himself ignorant;
Though he may be a man of letters,
Being a man in power uses it not for the weaker section.
Having nothing to give he gives his own share in charity.
Such a man should be called a Bhagat (Devotee)." (1)

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BHAI JAGTA'S BENEFACTION

A sugar dealer visited Khushab (a town in Distt.Sargodha, now in Pakistan) on a business tour. He had with him a number of sugar bags for sale. He sold all of his bags but one, at very high rates. He had no other alternative but to deposit that with Bhai Jagta with an impression to get that back on his next visit.

One day a gentleman approached Bhai Jagta and requested him, for God's sake, to give him a handful of sugar which he needed

(1) ਮਤਿ ਹੋਂਦੀ ਹੋਇ ਇਆਣਾ ॥
ਤਾਣ ਹੋਂਦੇ ਹੋਇ ਨਿਤਾਣਾ ॥
ਅਣਹੋਂਦੇ ਆਪੁ ਵੰਡਾਏ ॥
ਕੋ ਐਸਾ ਭਗਤੁ ਸਦਾਏ ॥੧੨੮॥
[ਸਲੋਕ ਫਰੀਦ ਜੀ, ਪੰਨਾ 1384]

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for some medicinal purpose. Bhai Jagta could not refuse him and gave him a pitcher-lid-ful of sugar out of the trader's bag.

The news got wind and the beggars from all directions approached Bhai Jagta with the similar requests. He tried his utmost to convince them that the sugar was simply deposited with him and was not his personal property but that all had gone unheeded. All his emphasis went in vain and at last he had to yield when the demand was made from him for God's sake.

He went on distributings sugar from the trader's bag, a pitcher-lid-ful to each until that was totally exhausted.

After a good while the trader turned up and asked for his deposited bag. Baba smilingly said, "O' Shah ! the poor stressed upon me their dire necessities and demanded that, for God's sake, which I could not ignore and distributed all of your sugar to the poor and needy. Though I did not give more than a pitcher-lid-ful of sugar to anyone yet your whole bag was exhausted.

The trader lost his temper and in his fury he called Bhai Jagta names which the sadhus, sitting by, could not tolerate and said, "Shah ! why do you bark at unnecessarily ? Did not you know that he cares not even for his attires and departs with even those if some needy fellow begs of him for God's sake ? He considers nothing his and acquires nothing for himself. All his possessions are for the poor. You would have thought of his benevolent nature before depositing the bag with him. Now hold in yourself and offer no insult any further."

The trader presumed that no one would listen to him there. Sadhus instead of sympathising with him blamed him for the deposit. Tiwana rulers would also attend his complaint with deaf

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ears as they too were devoted to him. He decided to return quietly. On reaching Khushab he chalked out a device to confine someone of Bhai Jagta's Sadhus till the account was squared.

Bhai Dukh Bhanjan, a Sewapanthy Sadhu in Khushab, when heard of his insincere and corrupt device, sent for the Shah and made him the payment for his deposited sugar to avoid any further trouble.

He also advised Bhai Jagta to refrain from dealing with such a stone-hearted dealer.

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TO HIM AS IS GOLD SO IS DROSS

Once Bhai Jagta along with his several accompaniers was on his way to Amritsar with a motive to pilgrimage the pious city of Guru Ramdas, the fourth Sikh Guru. They had a passionate emotion to have holy dips there in the holy tanks and to enjoy the fascinating extolling of God's hymnody (Shabad Kirtan)

The whole party was love-sick and was writhed with the pangs of separation. Imbued with love, they were carrying on their journey, lovely imbibition of Naam continued during the whole journey. Thus, the ambrosial fragrance of the Divine recital incensed a lovely atmosphere and made the heaven of this anguishing world. That looked like a band of heavenly gods perfuming fragrance throughout the path.

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Marching and encamping when they reached Lahore they came across the Royal procession of Maharaja Ranjit Singh. When the Maharaja saw these love imbued sadhus, it seemed to him as if the moon with all its nebula had decended on the earth to sprinkle coolness. He then asked one of his ministers by making a gesture, "Who is that great personage ? It so appears to me that gods from the heavens have come down to becalm the town. No doubt, their feet are on the earth, but their insight rests in supernal regions, that is, in the Region of Truth."

The Minister then told him that he was the world renowned gnostic Bhai Jagta whose eulogies are extolled even by the birds in ambrosial hours of the dawn. His aim of life is to render devotional and humanitarian service. His discipline, alliance, knowledge, salvation, taking it all in all, is selfless service of humanity.

On hearing that he dismounted from his elephant, walked bare-footed to the place where Bhai Jagta was standing and placed down his head, wearing crown, on his lotus-feet. He then offered him a jewelled gold Bairagan (a 'T' shaped support that is used by the yogis while going into meditation) and with folded hands most modestly said, "Reverend Baba Ji ! it is very kind of you that you have graced the town with your supreme and graceful presence."

Graced by his benediction, the Maharaja made his way. Bhai Jagta incidently caught sight of a yogi standing near by. That yogi allured by the beauty and the jewellery of the bairagan turned his face towards Bhai Jagta and said, "O' Bhai Jagta ! of what avail is this bairagan to you ? It is not the symbol of sewapanthi-sadhus. You know, the symbol pertains to yogis and is, therefore, our entitlement. Baba, be kind enough, and pass on that to me so that I may usefully apply it." Bhai Jagta on hearing him, indifferently, handed that over to him, and marched on.

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A sadhu standing by his side could not bear such a philanthropy and unhesitatingly, said, "Maharaj ! it is a rare and most precious thing, you have given that to him without any consideration."

Abouting his face towards the critic, Baba Jagta said, "Dear Sant Ji ! it is only the affair of vision. Is gold more precious than a handful of dust ? May be; in my opinion gold causes blood-shed but the dross so often causes blossoms to effloresce. My dear ! I have not made it a waste. Certainly it will bear fruit."

The sadhus then conferred amongst themselves and said, "He has today practically illustrated to us the factual annotation of the following verse of Gurbani :—

He whose heart loveth God's order
Is said to have obtained salvation during life
To him joy and sorrow are the same;
He is ever happy and is never separated from God,
To him as is gold so is dross,
As is nectar so is sour poison,
As is honour so is dishonour,
As is the poor man so is the king,
He who deemeth what cometh from God as best,
Shall, O, Nanak, be said to have
obta!ned salvation during life. 7.9.
(Gauri Sukhmani M. 5—P 275) (1)
(Translated)

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(1) ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥
ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦ ਤਹ ਨਾਹੀ ਬਿਓਗ ॥
ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥
ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥
ਨਾਨਕ ਉਹ ਪੁਰਖ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥ ੭ ॥ ੯ ॥
[ਰਾਗ ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 275]

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BHAI JAGTA A FATALIST

There was a pond in the vicinity of Noorpur, situated about two kilo-metres from the town. It contained rainy water and was a nice reliever for the people dwelling in its surroundings and also for the way-farers. The tired and weary travellers made themselves fresh by having a bath and quenching their thirst from the pond.

It remained neglected and uncared hygienically and became maggoty and infested with insects. Consequently it became detrimental to the public health and unfit for human consumption. When Bhai Jagta heard about its contamination he took along with himself a good number of volunteers, a sulficient quantity of porridge (Karah Prasad) and reached the pond.

On his arrival there he chalked out a simple device to cleanse the polluted pond and divided it into two segments. He then got the whole pond water filtered systematically. When the process of filtration came to an end the pond water became completely free of maggots and other insects, he lavishly, distributed the porridge among the volunteers who devotionally laboured to cleanse the water.

Exactly at the same moment, incidentally, a disciple from a far off circle approached and offered one hundred rupees in coins to Bhai Jagta. He accepted the offering but, instinctly, became pensive. As you know by nature he had no pecuniary affinity. He thought within himself,"Monetary illusion is a bewitching allurement. It is apparently sweet but bitter in taste. Outwardly, it looks charming like a she-snake but inwardly, is virulent. What have I to do with this witch ? It is bettei to do away with this illusion."

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He then shouted loudly and said, "Come, O' friends ! come, here lies the money. I need it not, it is being squandered; come and share the loot."

He had hardly uttered this that there was a commotion and instantly the whole money took wings.

When the information reached Bhai Hazari he mildly expressed his grievance and said, "Maharaj ! you fully know that kitchen is already short of commodities and funds. We are hardly making both ends meet. With difficulty we wear for the day. Occasionally, the sadhus had to go without the food. Lavishly, you have squandered a sum of hundred rupees without having a thought. Say ! how to manage for today. There is hardly any stuff therein for today."

Bhai Jagta went on listening and laughing. Casually he caught sight of a rupee coin lying by his feet. He picked up the coin and gave that to Bhai Hazari and said, "Manage it for today. I think it would be quite enough. Tomorrow's worries will be to Him who runs the kitchen."

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BHAI JAGTA A PHILANTHROPIST

A low-caste, blind and shaggy hag approached Bhai Jagta for help. She was in rags and that even exceedingly filthy. Tresses of her matted locks were making her ugliness more clumsy. There was so much lousiness in her hair that the lice were creeping all-

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round her body. Filth was coagulated in every pore of her skin. In brief, she was a gross figure of foulness and wretchedness.

She came and appealed to Bhai Jagta for help. In a shaky and wavering voice she said, "O' generous Baba ! I hear you own even those who on this earth are mean,sluggish and desolate people. I have none in the world to look after me. There is no one so unfortunate and miserable as I. My community, my kinsmen, that is, all of my kiths and kins have deserted me in my this calamitous plight. Even my decayed and flimsy body has defied me. Every limb of mine has become defiant. O' benevolent Baba ! after all, I have taken your shelter. For God's sake, O' benign Master ! as is, you do help me."

Baba Jagta attended to her request generously, with a sympathetic heart. He got a nice cottage built for her in the vicinity of huts of low caste which were already in existence. He used to accomplish in person all her needful formalities of life. He himself washed her clothes, arranged for her bath, washed her hair, gently combed her hair and picked up Lice from her person. This became his daily routine. Moreover, he cooked for her the meals twice a day and scoured her befouled untensils. He. devotionally, carried on that service upto her end.

In fact, he was a philanthropist as he saw God in all. Everyone seemed to him the image of God. Hence, he was not serving a low-caste, ugly woman but in her he saw His Divine Master. Thus, he was arranging bath, cooking meals, feeding and pumicing the feet, not of an individual but of God.

To be brief, he saw God in all. For him every being was the image of God.

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HE SAW GOD IN ALL

It was a cold winter night. The weather was cold at its ciimax. The torrential rain brought the temperature down to the freezing point. The chilly wind was blowing with a fluttering sound resembling the hissing of a cobra-snake and was causing a severe shivering to the individuals busy in their out-door affairs.

Bhai Jagta even at this critical moment was sitting in the Baradari of the Dharamsala. In his glorious and ecstatic state he was enjoying the grandeur of nature.

Just at that moment some low caste aliens entered the Dharamsala premises. Awfully dreaded, they were trembling with fear lest they should be turned out from there because of their being low caste, otherwise they were shivering all over w!th cold also. They were totally drenched with the rain. The water was dripping from their clothes, They were bitterly shivering. And that's that they were helpless as there was no other refuge for them. Bhai Jagta saw them in that pitiable plight. His heart was filled with mercy and emotion and compassionately, he raised his voice and said, "Dear fellows ! you are badly wet and are shivering. Why don't you come in here ?"

An elderly man from amongst them replied, Maharaj ! We are coming from a long way. It rained heavily by the way. We have taken shelter under the projection. As we are 'Halal Khor'(1) we do not feel ourselves fit to step in any further.

(1) 'Halal Khor' literally means honest and lawful personage but the phrase idiomatically is applied to the out-castes.

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Bhai Jagta was comprehending the bitter cold and its fatal effect on the poor travellers. He thought they would either die of cold or would have a fatal cold attack. Hence, he again called them in and said, "We being 'Haram Khor' (the corrupt people) are comfortably sitting wrapped in quilts or are basking but you though being 'Halal Khor', drenched by rain are yet sufering the petrifying cold of the dark winter night. Please do not waste time, hurry up; and come in."

They then entered the Dharamsala. Bhai Jagta himself laid matting for them and gave them coarse blankets to wrap themselves up against the cold. He himself prepared langer (cooked meals) for them and satiated them.

Bhai Jagta was profoundly pleased that he had seen that day his Lord drenching in the rain and shivering !n fhe winter's freezing cold. Thus he himslf was fortuned to call Him in, lay matting and serve Him the meals. For him they were none else but God Himself, because he saw only God, that is, God in all and all in God.

When it dawned, one of the Sadhu's sarcastically said, "Who will touch these defiled clothing without a wash ?"

Baba made no reply to the Sadhu but addressing to the guests he said, "Dear fellows ! when you go, carry also these blankets and mattings along with you, as the poor sadhus hesitate to touch them. You indeed need no unsoiling."

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BHAI JAGTA AND MAHARAJA RANJIT SINGH

Sher-e-Punjab Maharaja Ranjit Singh once visited Khushab. The Tiwana Chiefs being the true devotees made their humble request to Bhai Jagta that by availing themselves of the best opportunity he should take them along and arrange for their meeting w!th the Maharaja to get their mutual relations conciliated. For his this act of benefaction they will ever remain grateful to him.

Bhai Jagta as usual took his water-ful bucket in hand and accompanied them to call on the Maharaja. As soon as the Maharaja came to know that Bhai Jagta, who percieves God in all and serves the humanity indiscriminately, had come to see him, gave him a majestic welcome and modestly bowed to him by placing his crowned head on his lotus feet. As a devoted sikh, he with all his modesty said, "Reverend Baba Ji ! be kind, and favour me with any service you dee n I am fit for. I am ever a devotee of the saints,hence, am at your disposal. I shall take a pride in complying with your exalted orders. "

Bhai Jagta in reply said, "Maharaja ! the poor Tiwanas are the land-holders. They have come to make out some meagre presents. Kindly, accept whatsoever they have brought, however, scarce it may be. This is the most they can offer at the moment. This will be virtu-ally yeur generosity if that gets your approval."

Maharaja gladly accepted his valuable suggestion and with folded, hands repeatedly thanked Bhai Jagta and respectfully beseeched him for the honour and grace by granting him a chance to serve him !n future also.

When the Tiwana Chief after presenting their offers in forms of camels and other cattle wealth, had their cordial meetings with the Maharaja, Bhai Jagta gloriously and gracefully patted him.

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On an other occasion Bhai Jagta with Tiwana Chiefs had another chance to call on the Maharaja. The Counsellors of the Maharaja took it ill. Apparently, they were respectful but at heart they were his adverse. They contemplated, "When-so-ever we set our mind to mend matters with the Tiwanas this sadhu having a bucket in hand turns up with them and misguides the Maharaja. Though outwardly they gave him a deserved respect yet inwardly they sent their detachments to amend the Tiwanas. The troops in compliance with the orders passed on to them, untethered their cattle wealth. Evidently, the Tiwanas faced the occasion and just at the time when their troops tried to goad and drive the cattle, the Tiwanas made a smashing attack on them. They could not stand the sudden attack and had to flee, facing a disgraceful retreat.

When Maharaja came to know about the incident and the conspirary contemplated by his counsellors, he cursed them and said, "May God damn you O' conspirators. Did not you know that you were playing a folly with yourselves or in the other words, digging your own graves ? The grace of the saints can only be achieved by sincerity and devotion and not by hypocrisy. The hypocrites are paid in the same coin by the Almighty. No doubt, the saintly personalities most oftenly appear very simple to the hypocrites and they take them as simpleton but they soon come to senses when their false pride puts them to shame. A hypocrite considers that he is much astute and the saints are merely duffers and cannot catch his craftiness but he, the ignorant, errs to think so. He must realise that the Lord enthroned in their minds is the wiser than the wise. He would never tolererate that his devotee should ever be let down. Moreover, he punishes the offenders who play mischief with his devout. You have now yourselves witnessed the repercussions of the hypocrisy you planned against the saint. so, be careful in future and don't play such a silly and deceitful game with the Divine people."

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Then the Maharaja most humbly requested Bhai Jagta, "Baba ji ! be kind to us and forgive us for all the wrongs we have committed. Believe us, we are your humble and devoted servants. We hope you would ever keep us in your generous mind. O' Great Baba ! grant us the chances, time and again, to serve you and your noble mission.

So far there remained the link between the Maharaja and Bhai Jagta the relations between Maharaja and the Tiwana Chiefs remained cordial. However, any tangle if happened to occur, Bhai Jagta's intercession straightened that anyhow. After him their territory came under the Maharaja's hold.

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Maharaja Kharak Singh and Bhai Jagta

Once Maharaja Kharak Singh reached Sahiwal on a surprise visit. Tiwana Chiefs sent Bhai Jagta to see the Maharaja on their behalf and mediate for their conciliation.

Ram Singh a counsellor of the Maharaja behaved rudely and sarcastically said, "Bhai Ji ! are you the saviour of the Tiwanas ? Whensover we come to mend affairs with them, you come along them and intervene unnecessarily. Avoid such interference in future." Bhai Jagta as to his nature made no reply and abruptly turned and went back. Whiie leaving the place he made no remarks and made his adieu politely by saying 'allright.'

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It is a fact that Bhai Jagta left the Maharaja's camp without any ill-gesture or remark but consequently the same day, the young Maharaja felt the pangs of stomach–ache. It was the colic pain and inspite of full medical aid and attention the ache went on increasing. The Maharaja writhed with pain. At last when all the attempts for recovery failed, a sikh sitting nearby said, "Bhai Jagta had no personal benefit in coming along with the Tiwanas. He by nature is a peacemaker. His choice is always to avoid conflicts. Whensoever a man in distress requests him for help, for God's sake, he never disappoints him and stands by his side. If he had come with Tiwanas, it was not for his personal gain, instead, it was to ensure concilation between the Maharaja and the Tiwana Chiefs. His inner urge was to avert confrontation. It is no good to be rough with him or to displease him in any way. Let you approach him and mend matters. All your sufferings will come to an end."

His suggestion was carried out. The mother of the Maharaja most submissively requested, "O' Great Baba Jagta Ji ! for God's sake ignore the misdoings of my son and be kind to grace us with your glorious presence at my humble camp. O' benign master, forgive us for our follies and accompany us to the place where my ailing and ill–fated son,the Maharaja,is being hospitalised. Your pious touch will act as a panacea for him."

Bhai Jagta regarded the submissive appeal of the Maharani. When he called on the Maharaja his counsellors bowed on his lotus feet and begged apology for their wrongous utterances. They assured that the Maharaja will ever obey him and will be at his disposal for any service.

When Maharaja Kharak Singh devotionally placed his head on his feet he caressed him with his generous hands. The pain altogether vanished spontaneously.

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When the Maharaja repeatedly made requests for any service, Bhai Jagta said, "Arrange for the feed of the birds and loaves for the dogs daily, without fail."

As long as the Maharaja lived, quota of grains was regularly issued by the government to the Dharamsala of Bhai Swaya Ram in Sahiwal.

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The request made for God's sake, cannot be denied

The Tiwanas, in fact, were the devotees of Pirs of Uch. Once when they approached them to have their blessings they advised them, "You come here a long way. Why do not you get the blessings and your requisitions accomplished by Bhai Jagta who lives close at hands to you. Moreover, he has a better access to God than we. It is just the same to serve him there." Thenceforth, they revered Bhai Jagta as good as their Pirs.

It was a common belief that Tiwanas had their full faith in Bhai Jagta and they revered him as their Pir. As such, they were of the opinion that the Tiwanas for their unflinching belief in him would never deny him. Therefore, every person having some purpose with Tiwanas used to come to Bhai Jagta with a request for God's sake and took him along. Bhai Jagta objected to none and accompanied everyone.

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On one such occasion, Tiwana Malliks made a polite plea and said, "Maharaj ! you accompany everybody and it becomes difficult for us to deny you but it disrupts the whole governmental administration. It becomes rather impossible for us to hold on the routine. Kindly come only with the genuine cases."

Bhai Jagta in his earnest said, "When these people come to me and express their distresses, my mind feels compassion. Moreover, they make requests for the sake of God. In such cases I have no other alternative but to accompany them. I can neglect everything else but when appeals are made to me for the sake of God I have no other alternative but to accompany them. You know,He is my benign Master, the Supreme being. How can I deny the request which is made for His sake ? I have to come and will not desist from it even in the future. For God's sake means for the sake of my Master, my everything, my life and breath. I am His servant of the lowest degree. My emotion is that the glory of His true name should blare in every nook and corner of the world. So, my dear people, it will not be possible for me to avoid such accompaniments. But all my requests will not be a must for you. I will never force you for their acceptance. I shall realise my duty and you may realise yours. You may take your own way."

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MERCY IS THE OUTCOME OF COMPASSION

Once, the son of Tiwana Mallik (Chief) fell seriously ill. The Hakims and vaids failed in their efforts to cure him. When all the means of cure fell flat with their back to the wall, the Qazis and Maulanas were consulted. The religious authorities counselled him that he should offer sacrifice of a certain number of cattle in God's name and distribute their meat to the poor. Gracious God would certainly spare the patient's life and he would live long.

The Chief, in consonance with their counsel accumulated many cattle for the purpose. As soon as Bhai Jagta heard of this merciless counsel he straightaway called on the Mallik who welcomed and honourably made him sit on a bolster.

Bhai Jagta then politely said,"Dear Mallik ! what have you accumulated so many cattle for ? Mallik made a submissive reply and said, "O' generous Baba ! with your blessings the gracious. God had blessed me with a son who at the moment is dangerously ill. The qazis and maulanas have advised me to offer in God's name sacrifice of these cattle and God, the merciful, would spare his life. Hence, I have managed this collection for the sald purpose.

On hearing this explanation Bhai Jagta emotionally kept mum for a while but he could not hold himself in for long and at last had to break ths ice. "Mallik Ji ! as your son is dear to you as such are the buffaloes, cows, goats and lambs dear to their parents. One who sharpens carvers for the dear ones of others can never expect mercy from the Merciful God. Why the Creator would interfere with His own made laws of nature. Consider it soberly, whether it is possible for any one to sow acacia and hope it will bear grapes. 'As you sow so shall you reap' or 'drink as you have brewed' are the

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common proverbs. Think over it dispassionately that you are sowing cruelty. Will it be possible for you to grow compassion out of it? Mercy is the outcome of compassion and not of cruelty. Take it for granted that prayers conducted with blood-strained hands are totally unaccepted to the Providence. The sapling of cruelty is never watered or nourished by the Supreme Fosterer. Goodness begets goodness. It is a fallacy that slaughtering of innocent and weak cattle will yield a compassionate effect."

"So if you want your betterment then liberate these bleating goats and lambs, lowing cows and buffaloes. Leave them free in the meadows. Fodder them, feed them with corns and gratify them. God will surely bless and pacify your bosom."

This appealed to the Mallik and he honoured Bhai Jagta's advice in word and spirit. Bhai Jagta by special providence caressed his son with his sacred hands. This caused an electronic effect and the very moment the child became alert as if he had never been sick. His smouldering heart miraculously became calm.

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THE CALL OF A HAWK-CUCKOO

Bhai Jagta once journeyed to Maghiana. By the way he had to cross a rivulet known by the name of Megh. It crossed Bhai Jagta's mind that people might be experiencing hardship while corssing it during the rainy days when so often it is in spate. Why should not he then manage to bridge it for an easy passage.

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Bhai Jagta was very prompt to put the flashes of his mind into action. Postponement was out of his nature. He was a man of ideas and implemented his very thoughts. Whenever he engaged himself in starting with a certain thing the other sadhus had also to follow suit.

One day when it was noontide, Bhai Jagta asked the volunteers labouring on the site to march afoot for the Dharamsala. He himself took the initiative and the others followed him. One of the artificers took courage to say, "Maharaj ! the sun is blazing, the sand under the feet is as hot as a furnance, it singes and blisters the feet." Bhai Jagta replied smilingly, "Come on, have a seat on my shoulders, I shall carry you across the sand." The artificer submissively added, "Generous Baba Ji ! I am not talking of myself. There are many more suffering from the burning heat. This or that whom you shall carry. In fact, I made a gesture for the rain so that every body may feel cool, fresh and comfortable."

Thereafter,Bhai Jagta at first, glanced at the burning sand and thereafter at the sky. Instantly the sky was dense with the howering clouds and consequently it rained in torrents. The whole atmosphere became pleasant and incensed.

The people said, "How could the god of rain desist from pouring the rain. The call of a hawk-cuckoo shakes even the throne of God.

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SILENCE IS GOLDEN

Bhai Jagta was busy with the erection of the bridge on the Megh rivulet. He needed some wood and from its vicinity he got some trees felled for that common cause.

Some one among the neighbours informed the owner that his trees had been cut down by Bhai Jagta and were used in the erection of the bridge.

The owner lost his temper and in his fury appeared on the spot. Deliberately, and without any consideration he barked at and barked out to Bhai Jagta and also hurt him physically. Bhai Jagta made no murmur and kept mum.

Bhai Jagta was regarded by everybody residing in that area and they could not bear the insult caused to him. Everyone who heard about this aggression protested against the aggressor.

District Jhang (now in Pakistan) was then administered by the Sayal Chiefs who, in fact, were the admirers of Bhai Jagta and had reverential regards for him. One of his selected devotees, Bhai Roshan Lal, could not contain himself and made up his mind to report the matter to the Chief but Bhai Jagta did not allow him to do so. In a bad temper, Bhai Roshan Lal protested and said, "Don't object to it, Maharaj Ji ! I shall call in the Sayal Chief on the spot and you will see how he gives him a befitting chiding. He will surely admonish and reprimand him to such an extent that he will forswear to repeat such a heinous act in future."

Bhai Jagta said smilingly, "Bhai Roshan Lal, when you will call in the Sayal Chief here to hold an enquiry, I will be the first man to be asked for making a statement. I will then deny that anything had ever happened here. I shall say that neither anyone

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had offended me nor have I been insulted or abused by any body. All these instruments are played by the Unique Instrumentalist. No one has any power to do anything without His sweet will. When every being is a puppet dancing under the direction of the Omnipotent Primal Force then how can we blame some one else ? I think this is rather injustice."

Roshan Lal now realised that Bhai Jagta is above honour and dishonour. For him friend and foe are alike. He is a philanthropist and loves even the aggressors. So making a complaint to the Sayals will bear no fruit. So he gave up the idea and became calm.

On the same night Israil the angel of death appeared in the house of the culprit and victimised his son. His son expired. People said, "He lies in the bed he has made." But Bhai Jagta said, "To err is human; to forgive is divine." Hence, cast out the evil from your mind and be friend to all."

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LOVE EVER WINS

Marching in various phases Bhai Jagta once was chanced to reach at Chhote Bakhshe. The village was the dwelling quarter of Bhai Sadhu Singh.

Bhai Sadhu Singh casually saw Bhai Jagta by a stroke of luck. He was overjoyed and could not contain his mirth. With an over-whelming enthusiasm he bade him a befitting welcome and

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gave a profound reception. He in his love ties fastened Bhai Jagta to such an extent that he had to stay there for a considerably long period. The news of Bhai Jagta's arrival at 'Chhote Bakhshe' spread all round and the devotees from far and wide rushed to pay their reverance to him. Every blessed morning the congregation assembled in an increasing number. It so appeared that heaven in its full bloom and brilliance had descended on the earth. In fact, the whole congregation, in the loving and super company of Bhai Jagta, enjoyed well the extolling of the Divine hymnody and imbued themselves with the Divine Naam.

One day, the idea of move flashed in Bhai Jagta's mind which he expressed to Bhai Sadhu Singh but he beseeched for some more extension. He importuned him with the urge of his devotees and the impact of his benedictory tour over the daily attendance. But all his arguments had little effect on him. He verily, had started his move but Bhai Sadhu Singh still persisted to detain him. Bhai Jagata thus asserted, "Bhai Sadhu Singh Ji ! we have already started our journey and have crossed the boundry of your village. If it rained I shall return.

He would have not completed even his sentence that the clouds from behind the horizon hovered all over the sky. Instantaneously, it rained in cats and dogs. Bhai Jagta had to keep his promise and return. He then postulated, "Love ever wins."

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LOVE BRINGS VICTORY AND PEACE

When the Divine love slips away from one's core the physical attachment emerges. This corporal affinty takes the phase of egoism which involves one in the tangles of I-am-ness and ultimate-ly creates a wall between God, dwelling within, and the individual soul (jiv atma). The ego thus created closes down all the outlets of love and a fountain continues to spray abhorrence hatrcd and enmity. Consequently, an individual enmesheh himself in the shackles of duality, discord and discrimination. Finally, he gets totally gripped in these entanglements.

The individual thus engulfed in these fetters of egoism commits Karmas (actions) under its influence and rotates in the cycle of births and rebirths. In each birth he accumulates more and more filth of egoistic actions. This filth is so dirtily coagulated on the core of indiv!dual that it appears impossible for him to get his emancipa-tion from that rot. The true Guru bestows upon his devotee his spec-ial providence aad grants him alms of service and recitation of his Naam (Simron) which washes away all his accumulated filth of egoistic actions and thus redeems him from its involvements. The individual then imbued with Divine Naam is transformed into a phil-anthropist, fatalist and ecstatic. At this stage he merges !nto God and perceives God in all. Hence his all actions are providential now. So he becomes indiscriminate and loves all the humanity as if that were only the image of God. The cycle of births and rebirths for him thus comes to an end. Guru Amar Das avers :-

The filth of many births hath attached to man's mind.
and hath become quite black.
An oilman's towel will not become white by washing,
even though it be washed hundreds of t!mes.

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His nature altereth, who by the Guru's favovr,
while alive is dead. (eradicates his ego)
Nanak, no impurity attacheth to him,
and he shall not again enter a womb. (1)

(Sorath Ki Var M. 5. P. 651)

Bhai Jagta wsa a living example of the above and the episode given hereunder will be a practical illustration of his ego-less and philanthropic life.

It happened one day that a sepoy of Tiwana Mallk, without any cause, aggressively disgraced and rebuked Bhai Hazari. The sadhus who witnessed the incident could not bear that drastic action and such a mal-treatment of an ordinnary sepoy meted out to a sadhu. They enmasse along with Bhai Hazari approached Bhai Jagta and said, " It does not appear appropriate and plausible to live at a place where there is no justiice and sadhus are malignantly disgraced and barked out for nothing."

Bhai Jagta acceded to their suggestion and decided to abandon the place. Immediately after that they enmasse marched on for another destinstion. The mahajans of the village also coincided with the sadhus and many of them accompanied the evacuees. Everyone else of the remaining mahajans (money lenders) also set themselves in preparations to pack themselves for the departure and to follow.

When the TIwana Mallik came to know about that sad happening he, abruptly awoke from his slumber and became so non-plused that he forgot even to wind his turban round his head. He rode his unsaddled horse and galloped the horse towards the route the sadhus had gone. The sadhus would have hardly reached Purana

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Kot, merely three miles from the village that the Mallik approached them. He made a modest bow and after kissing the feet of Bhai Jagta apologetically made his repeated requests to forget the past and return to the village. Anyhow, he prevailed upon Bhai Jagta for his modesty and sincerity and ultimately, he made him agree to return. He offered his horse to Bhai Jagta for the return journey and arranged for a comfortable ride for him. He himself marched behind him in his attendance. On reaching back to Dharamsala he, submissively, placed his head on Bhai Jagta's feet and said apologetiically, " I am your humble servant and am ashamed of the sepoy's notorious act. I wonder, how the devil had dared to be so aggressive. Now, he is at your disposal. I shall obey whatever you say. If you ask me to hang him till death I shall then do so. If you so desire, I can give him life imprisonment. I am just awaiting your order. Kindly say how shall I deal with him now,"

Bhai Jagta then patiently said, "Do you really want to please me. If you, in fact, want my pleasure then obey my commands. Will you ?." "Surely". said the Mallik, " I shall feel myself lucky in doing so."

Bhai Jagta then paid a glance to Bhai Hazari and said, "Bhai Hazari, will you accept my decision, cheerfully ? Bhai Hazari with all and sundery jointly and submissively replied, "Who are we to defy your benign orders. Your will is a Divine will for us. We shall happily abide by that."

Then Bhai Jagta gave his verdict, "Bhai Hazari, I wish, you should prepare some churi, (crushed bread mixed with ghee and sugar), take that to the sepoy's residence and request him to eat that. When you cast your enmity from yovr mind, he will also drive out all jealousy from his mind. An emotion of love will then be

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inspired in his inner self. Guru Arjun asserts :—

"They who expel evil from their hearts,
Regard the whole world as their friends" (2)

(Gauri Sukhman! M. 5)

Bhai Jagta continued, "It is beyond doubt that the sepoy was aggressive, but when you cast out enmity from your mind the sepoy will also feel complacency. Both minds will be relieved from affliction. By conviction and punishment one can only calm the flares of vengeance. There is a tinge of enmity in revenge. It does not extricate from one's mind the sense of jealousy and enmity."

Bhai Hazari gladly honoured the verdict and acted upon that accordingly. He took along the sugar mixed churi to the sepoy's residence. When the sepoy saw Bhai Hazari calling on him in such a friendly manner, he was taken aback and felt that the ground under his feet had shaken. He abruptly bowed his head on his feet and washed those with the tears of penitence. He repeatedly said, "I am a defaulter, a sinner, an aggressor. I have offended a man of God. I shall be denied a shelter even in the hell."

A while after, Bhai Hazari proceeded towards the sepoy's home, a sadhu, in his anguish reproachfully said to Bhai Jagta, "You have not done well. It was not right to send Bhai Hazari to the culprit's house. The poor fellow who had so dirtily been insulted has been sent to that aggressor not only for reconcilation but also to feed him the sugar mixed churi. Is this a justice ? I don't think it is."

Bhai Jagta gave him a patient hearing and then calmly said, "My dear, sadhus never keep with them the debt of some

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one's aggression. Bhai Gurdas avers:-

"A true devotee (Gurmukh) defeats his
I-am-ness and wins the whole world" (3)

It means that a sadhu wins over others by accepting his own (ego's) deteat. A wordly man though apparently is victorious yet inwardly he is defeated. A sadhu assumes responsibility before God, hence he is more answerable to Him than the wordly people, The sepoy had aggressed upon us. We could not tolerate his aggression. Our vacating the village was our defeat. The Tiwana Mallik renounced his high position for a while and by making an apology for the fault of his employee has actually won the game. His modesty and submissiveness was his moral victory and on the other hand evacuation of the village was our moral defeat. A defeat does not befit a sadhu."

Bhai Jagta continued, "Bhai Hazari took along churi to the culprit's residence. This is a bare proof of his tolerance. Obviously, he is victorious. The virture of sea is earnestness and a sadhu's glory is serenity and solemnity. It is love that wins. Enmity ever creates distress and calamities. Love brings victory and peace.

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(1) ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥
ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਉਲਟੀ ਹੋਵੈ ਮਤਿ ਬਦਲਾਹੁ
ਨਾਨਕ ਮੈਲੁ ਨ ਲਗਈ ਨਾ ਫਿਰਿ ਜੋਨੀ ਪਾਹੁ ॥੧॥
[ਵਾਰ ਸੋਰਠ ਮ: ੪ ਸਲੋਕ ਮ: ੩, ਪੰਨਾ ੬੫੧]

(2) ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸ਼ਟਿ ਸਾਜਨਾ ॥...॥੬॥੩॥
[ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ਪ, ਪੰਨਾ 266]

(3) ਹਾਰ ਚਲੇ ਗੁਰਮੁਖ ਜਗ ਜੀਤਾ ॥੧॥ ੧੦ ॥
[ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ] [ਵਾਰ ਦਸਵੀਂ]

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A FUMIGATION THAT FUMIGATES NO SMOKE

A muslim faquir, descended from the west, came to the Dharamsala as soon as the Katha (annotation of scriptures) had commenced. He directly proceeded to the spot where water-filled pitchers were placed on their stands for the way-farers so as to quench their thirst. He removed one of the pitchers from its stand and made himself away with the pitcher. The sadhus were vigilant and were quietly watching his actions. Thay were also giving proper audience to the Katha (apologue). Some of the sadhus thought of stopping the faquir from doing so but Bhai Jagta made them a gesture for non-interference.

The next day the same faquir turned up again at the same time when Katha had begun and at his leisure removed another pitcher from the stand and went away. This time, too, the sadhus ignored his aggression and made no utterance. He appeared again on the third day at the same very moment and repeated the same procedure. The sadhus as here-to-fore kept mum as if they were not seeing. He went on exercising the similar practice repeatedly for many days and the sadhus also intentionally neglected him. Bhai Jagta was also aware of evereything that happened, studied his activities soberly and all the same kept himself hushed at all.

Consequently, the faquir realised the magnitude of his society and the grandeur of Bhai Jagta and then bowed and scrapped before him and said, "I have seen many fumigations, they

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blaze and fumigate smoke. Your society is altogether different, one of its own kind. Here in your society love Inspires affinity for God. This Divine affinity inflames pangs of separation. These blazing pangs in their shine show the love-sick individual a glaring image of God in all humanity. He then perceives God in all and loves all.

I have seen your sadhus and all this congregational assembly as assembly of philanthropists, humanitarians, gnostics and selfless pcople.

To be brief, I may say that this assembly of God-inspired people has kindled a fumigation which fumigates the fragrance of love and devotion. It is the fumigation that fumigates no smoke.

DISPEL I-AM-NESS FROM YOUR MIND

It rained heavily one day. There was no one else in the Dharamsala at Noorpur except Bhai Kanhiya, a gur--bhai (disciple of the same guru) of Bhai Jagta.

Sewa Panthi sadhus generally earned their livelihood by interwinding coarse twine of munj (jute) and selling it. It was their routine to pound the munj, rntertwine the twine and lastly to desicate it in the sun. Desication of the twine was essential so that the water, in any degree, should not weigh with the twine

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when sold. They believed, "As is the cows blood so is the dishonestly earned money for them,"

That day when it rained, the sadhus as usual had laid their twine in the open under the sun for desication and were themseives away on some other business. At the time it rained none of the sadhus was in the Dharamsala except Bhai Kanhiya. He took care of his own twine and placed that on the safe side but paid no heed to the twine belonging to the other sadhus. Bhai Jagta noticed all that and he then himself secured the remaining lots of twine.

After a short while he called Bhai Kanhiya and asked him the meanings of a proverb most commonly used in Punjabi, "Eh Hai guru di Thapna, paraya ghar apna". Bhai Kanhiya being his Gur bhai felt shy and remained quiet for a little while but then made a request. "Maharaj ! I hava, in fact, little understanding about it. Kindly give your learned annotation of it. " Bhai Jagta then explained, "On whom the benign Sat-Guru bounteously, places his holy and purifying hand, he is then blessed by him, the two virtues which emanate spontaneously in him. To begin with, he becomes enterprising and secondly he abnegates altogether his I-am-ness. Moreover, he takes care of the others property as if that is his own."

He further added, "Sat Guru even goes so far that one should protect the property of others even at the risk of one's life. The fact is, when we see that our property is being damaged we ieave no stone unturned to protect it, but on the other hand, when we see the deterioration of some other one's belongings, we become absolutely indifferent and disinterested."

He went on saying, "Evidently, we have attachment for our own things. This attachment gives birth to I-am-ness and the selfishness is thus developed. This selfishness blocks up the

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springs of truth, benefaction, solace and pleasure. On the contrary, it gives birth to duality, jealousy and enmity and causes sorrow, misery and calamity to the individual.

Dharamsala is an institution in which everything is in common for all. The common property is more dear than a single man's property. Hence we should be more careful for our common property. Those who are indifferent to the common property are mentally sick. A sadhu remains afar off from this mental disease and is rather a benefactor by nature."

Then striking a direct hit to Bhai Kanhiya he said, "You had been watching that the twine of sadhus was getting wet but you ignored altogether the sense of commonness and cared only for your own twine. By doing so you actually accepted the evil of selfishness. It does not befit a sadhu of your capacity, rather it belittles you. So my dear fellow, dispel this I-am-nees from your core and make yourself free from the bondage of egoism."

Bhai Kanhiya made a bow and determinately resolved to act upon Bhai Jagta's precept.

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A HOE, A WINNOWER AND A WEEDING KNIFE

Sewa (service) and simran (imbibition of Naam) were inculcated in the nature of Bhai Jagta. He had a belief that one if imbibes naam with his tounge and keeps his hands occupied in the service, one's union with the God becomes self evident.

A hoe (Kahi) is the symbol of development. It is a sign of labour and hard work. It is instrumental to the digging of wells. Water channels are coursed and thorny bushes are disrooted with it. It excavates the barren soils. Canals, wells and ponds are dug with a hoe and with it barren lands and deserts are converted into gardens and orchards.

When a well is being dug, one's heart who conducts this selfless service is also being filled with nectar and ultimately that nectar drops out of it. When the thorny bushes are weeded out, vices from the service conductor's heart are simultaneously uprooted. When the houses are constructed for the benefit of the humanity, the devotee employed for the service develops an exemplary temple of character in his purified mind. That's why a devotee of Bhai Jagta's accompaniment always carried a hoe with him.

The second essentiality was a winnower (Chhaj). The winnower decants grains from the chaff. It while processing decantation detaches dust from the grains, diffuses dust in the air and separates largish and lowish grains. So winnower is the symbol of purification.

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Those who thresh grains for the kitchen, by nature, they develop an understanding of threshing out truth from untruth and those who comprehend the difference between truth and untrth will never allow amalgamation of the two. They adopt only the truth, accept the virtue of benefaction, thresh out evil and falsehood from their nature. With the outer working of a winnower the inner winnower of comprehension and understanding also begins to work simultaneously in the mind of a true devotee. Hence a devotee in the accompaniment of Bhai Jagta was used to keep a winnower with him.

Bhai Jagta was never workless. He remained moving about within the Dharamsala every day and night. Whensoever he found a cat or dog had passed its night soil and made the place dingy, he covered it with soil and scrapped it with a weeding knife or a hoe, carried that out of the Dharamsala and buried that at a considerable distance.

During his whole life he never passed his urine inside the boundary of the Dharamsala. He usually said that Dharamsala is the paradise of the Lord. Set aside the act of urinating, he abstained even from spitting and throwing the snivel in the Dharamsala compound. Throwing of any kind of refuse and foulness was meant for him a sin for that created a nuisance in the house of God. He wanted to see the Dharamsala premises more cleam than a hospital. In his opinion, as is the hospital an institution for the cure of physically sick persons, so is the Dharamsala a convalescent place for mentally distracted and psychic patients.

He thought that the relation between truth and sanctity is that of a husband and wife. Truth can be realised by adoption of sanctity and the latter is the channel to approach the truth. The union of the truth and sanctity unifies the seeker with God.

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The nasty language also pollutes the whole atmosphere. The filthy language is rather more detrimental and infectious than any other sort of noxious and contagious contamination. The man in the habit of using abusive and fillthy language every now and then is a fare proof of his indecent and uncultivated parentage. Abuses are never revealed. Generally these are emanated from a mal-society. As the man by nature is a social animal, he spontaneously adopts the habits of the society to which he belongs. This is also but natural that an uncultured society inculcates in the mind of an individual an uncultured instinct, pollutes his nature and ultimately he adopts the nefarious habit of using malign and foul language. Without a polluted mind a tongue is never liable to utter abusive and filthy language.

Whereas the cleanliness of the house and its vicinity is necessary, the physical sanctity and sereniiy of clothes is also essential. Whereas the purification of mind is a prerequisite to lead a spirtual life, a clean-tongue is equally imperative.

Baba Jagta in view of the above always kept with him a hoe, a winnower, and s weeding knife. All these are the symbols of cleanliness, rectification and internal comprehension and understanding.

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The Welfare of the Beings is the Eternal Trance

It was mid-June (Jeth) and the summer was at its peak the blazing sun, hot blasts and winds were making the earth a hell. The days were scorching hot. The out door people were feeling as if their bodies were being singed in an oven.

Potters of the town used to tether their donkeys under the bosket of the Dharamsala The asses enjoyed the adumbral shade of this bosk. Their masters disentangled them at the time of the verging sun for their business. When they were untethered, in their joy, they pranked much orgy, They kicked with their hind legs, skipped, ran haphazardly, jumped and brayed. For their blatant actions naturally they raised dust and the sadhus in the Dharamsala often felt annoyed.

Bhai Hazari conveyed to Bhai Jagta the grievance of the sadhus and in response Bhai Jagta said, "The comfort and the pleasure of the donkeys is, In fact, a comfy to us. They verily, frisk for the relief they get from here. They express their mirth by their frolics. To win the pleasure of these poor and mute beings is the real trance. The trance one experiences in the welfare of the others is, in reality, the true and eternaal trance."

"These poor beasts of burden are every now and then loaded with the double sacked burden and as a serpent the stick of the potter everywhen remains hissing on their heads. If they pass a

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few peak hours of heat in the Dharamsala, I don't think they cause any damage or harm to the Dharamsala."

"Whereas this Dharamsala fulfils the needs of the needy and poor persons there over it is also meant for these poor and mute creatures to accomplish their necessities from here. "

Every distressed and the needy person or any other living being has equai right to have help from us.

ERADICATE ANGER FROM THE MIND

There lived a man named Kaku in Noorpur. The man was iilnatured, ill-tempered, abuser, and an antagonist of sadhu-saints. One day it so happened that Bhai Jagta had to go out at a distant place in the sandy surroundings to answer the call of nature. He for the purpose mounted on a sandy mound. Kaku was also somewhere there who casually saw Bhai Jagta sitting on a mound. He, according to his nature, could not hold his tongue and began calling names. "You a tricky fellow, pretend generosity for getting yourself worshipped. You never care for the poor, distressed and desolate persons like me.

Bhai Jagta quietly left the place but this madcap followed him and went on saying whatsoever flashed in his insatiate mind. He remained bearing all the venomous stings of this viperous scorpion.

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He neither turned his head and glanced at him nor bent his brow in anger or scorn. At last, they reached the gate of the dharamsala. Bhai Jagta stopped there for a while and then politely said, "O' good fellow, spill all abuses and the ill words that you want to offer to me here. I have purposely stopped here to listen you waste your breath. If you repeat these words in the Dharamsala premises the sadhus will not tolerate those and may cause an insult to you. I wish that as my inner man respects you, the others should also do the same."

These words of Bhai Jagta moved him and he set his bristle aside, brought himself to senses and his heart at rest. Bhai Jagta then asked him to bring a piece of paper and a pen.

Kaku at once complied with his orders and handed over to Bhai Jagta the paper and the pen. He wrote a note on the paper in favour of Bhai Hukam singh Lahori, instructing him therein to issue Bhai Kaku daily and regularly a seer of wheat flour along with a takka (a two paisa coin) in cash.

Bhai Kaku when read the scribble, he kissed the paper a hundred times and respectfully placed that on his head. He was intensely happy now. In his pleasure he thanked Bhai Jagta and said, 'O, Bhai Jagta you are really great, a divine man snd a true benefactor. You have a place in your mind for a distressed and desolate man like me. I shall never forget you."

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IT IS THE TRANSFERENCE OF DESIRE INTO A SYMBOL

A nude ascetic once deposited his beggar blanket with Bhai Jagta with an expectation to get that back in the coming winter. Bhai Jagta kept that safely in the store room.

It was long since that the ascetic had gone. He did not return for years. Bhai Jagta thought of his departure long before and took a long view of it. He presumed that the ascetic must have died otherwise he should have come to get back his deposited blanket.

He then asked Bhai Hazari to bring out the blanket. Bhai Hazari brought that in no time, and handed that over to Bhai Jagta. He unfolded that but to his surprise he saw a small snake coiling in the blanket. It atonce came into his grasp who fhat serpent might be. He ordered Bhai Hazari to spread the blanket and search for some money in it by turning that upside down. and to his expectation he could see some coins stitched in the blanket. On unstitching that a few gold coins were found within there.

Bhai Jagta then called all the sadhus then putting up in the dharamsala and addressed them as such, "You know that the depositor of the blanket was a nude ascetic but he had pecuniary vision. One is not born to die, but to become aware of life. Death like life, is not the end, nor even beginning (for nothing ever begins or ends, it only transforms). It is the transference of deeire into a symbol, and back again.

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Guru Nanak puts his finger on the subject and had rightly averred :-

"One designs his next symbol of birth according to his ultimate desire and formed tendency." (1)

(Sri Reg M-1, Page 75)

Accordingly, if a man at his end is inclined to the monetary effect which, in fact, is a mal-ambition, under its nasty influence that man transmigrates into the form of a snake. That is why that nude ascetic has adopted this malacious form and has entered his blanket to watch and guard his deposited money.

Bhagat Tarlochan asserts, "One who at death point has an anxiety and over-whelming tendency for money and dies in that plight, he consequently takes his rebirth in the form of a snake. "

(Dhanasri Bhagat Tarlochan Ji) (2)

"So my dear fellows," said Bhai Jagta, "This anxiety is the worst type of inclination which transmigrates into various animate symbols. To some it causes to adopt the form of a snake, to the others of a pig and to some others it gives the form of a mal-practitioner- prostitute, a harlot or a concubine according to the transference of his last moment desire.

" I shall, therefore, advise you to detach yourself from it." He added, "Hand over to me all the money you have in your possession so that I may spend that for a noble cause. The money used for the welfare of the people or for a common cause is rightly used." He said emphatically, "You must not make any delay in departing with that lest providence should treat you like the nude. Think over it that a few silver or gold coins may not broom out all your

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devotion and worship (Japs aod taps)".

"Look" said Bhai Jagta, "It was a time when that man was a nude ascetic. He renounced the world altogether but for a little attachment for money he was reborn in the form of a snake. A sadhu is respected by everyone but on the other hand everyone is the enemy of a snake. People pay their best respect to a sadhu, give him honourable seat on a cushion, but unless they crush the head of a snake they would never be at rest. Therefore, Bhagat Kobir postulates :-

> "O, the Lord of Universe, this illusion (the Maya)
> has distracted us from the path of your love,
> And we have forgotten the blessing of your
> benign feet.
> By the influence of this bewitcher the devotee
> has lost all his love for you and is
> miserabely helpless now." (3)
>
> (Bilawal Kabir Ji, page 857)

The sadhus gave an honest and sincere audience to Bhai Jagta and abiding by his advice gladly paid him whatsoever money they had in their possession. The maximum amount that one possessed was rupees seven and rupees two the minimum. Bhai Jagta spent the whole accumulated money for benefit of the people.

He assembled sadhus in the same mannner after every couple of days, abstracted from them their savings of the hard earned money and made the best use of the money by spending that for the welfare of humanity,

There were exceptions too, who had sufficient surplus money, but were reluctant to depart with that. They did not disclose

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their possessions even to Bhai Jagta. Ultimately they left Noorpur for some other places where they established their own dharamsalas.

Baba Jagta, verily, was much pleased with them and often remarked, "A dharamsala is instituted for a common cause and for the service of humanity. More are the dharamsalas established the more is the benefit to the public. So where lies the harm in building some more of them. Welfare of the humanity is more essential and must be watched properly. In a dharamsala the sick are being hospitalised, they are provided with the free medical aid. People get free boarding and lodging. Above all, Ihese are the institutions wherefrom religious and other necessary education is imparted."

"Only those sadhus who had a natural tendency of abnegation ond benefaction could establ!sh a dharamsala. Such sadhus never think of accumulating wealth, moreover, they cast their bread upon the water and simply have an impulse to render devotional service to the humanity. They never hesitate to receive offerings from the public but, in fact, they are abnegators by nature. They keep not even a copper farthing for themselves but spend all for the welfare of the humanity, They are the holy people, verily, the sadhus and benefactors."

If one speaks something even below one's breath to the second ear that takes wings and becomes an open secret. Thus, the news reached Bhai Jagta that such a sadhu had plenty of money with him but had given deaf ears to his advice. Bhai Jagta, then called him in and politely asked him if he had any surplus money. He solemnly said, The money with the sadhus is not meant for its accumulation They keep money to use that for the welfare of the others. I do not wish that a sadhu should have his rebirth as a snake and get his head crushed. Hence you must spend at least half of that money for

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some noble cause. You regularly attend the holy congregations but still are attached with the money. It would be better to use it for the betterment of the general publiic. It does not suit a sadhu to be a money-monger. ''

The sadhu quietly left for his room. Bhai Jagta awaited his reply and silently watched his activities for many days but at last he realised that the sadhu is reluctant to depart with his money. He neither expressed his inability nor was intended to make any payment. Bhai Jagta protested against his stubborn atlitude and left the dharamsala for the forests. The sadhus and other devotees could not bear his such a peculiar relinquishment. They collectedly approached Bhai Jagta at his repose in the forest and appealed to him for his return but he emphatically responded that the best thing to do would be either the sadhu should spend half of his meney for a noble cause or quit the dharamsala.

He added, "When he will shift at another place and spend his money for the establishment of a dharamsala, it would be a comfy

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(1) ਸਾਈ ਵਸਤ ਪਰਾਪਤ ਹੋਈ ਜਿਸੁ ਸਿਉਂ ਲਾਇਆ ਹੇਤ ॥੪॥੧॥

[ਸ਼੍ਰੀ ਰਾਗ ਪਹਰੇ ਮ: ੧ ਪੰਨਾ 75]

(2) ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੇ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੋ ਮਰੇ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੇ ॥੧॥੨॥

[ਗੁਜਰੀ ਸ੍ਰੀ ਤਿਰਲੋਚਨ ਜੀ ਪੰਨਾ 526]

(8) ਇੰਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥
ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ ॥੧॥ਰਹਾਉ॥

[ਬਿਲਾਵਲ ਕਬੀਰ ਜੀ ਪੰਨਾ 847]

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for the needy. Undoubtedly, it will satisfy the hunger of the many. Travellers will repose there and will become fresh. This will not only please me but will also be a matter of pleasure for the Sat-Guru.

The sadhu left Noorpur and selected Avadpuri for the purpose of establishing a dharamsala. He then spent all of his saved money for the cause of humanity and got a fine dharamsala built in Avadhpuri. He welcomed the travellers there with an open and sympathetic heart, gave them free boarding and lodging and also provided, to a certain extent, the medical aid. In brief, he cast his bread upon the water. He earned his bread by interwinding coarse twine of munj and used the proceeds of its sale for himself. Bhai Jagta's mission was served and he was intensely pleased.

THINE WILL BE DONE

Once, Bhai Jagta in his glory called Bhai Hazari in and said, "Bhai Aya Ram spent about five hundred rupees on labour etc. and got a vast pond dug in the Thal. Undoubtedlv, that proved very comfy for the beasts. Domestic animals like cows and buffaloes refreshed themselves by taking dips in that and quenched their thirst from there. That pond had been neglected for several years. That has totally been stuffed with sand now and has no sign of it. It has struck in my mind that the pond may be redug and for the future we

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shall take the responsibility of its maintenance, safe keeping and safe guarding. I feel that the poor mute animals are being distressed without any refreshing water reservoir in the area.

Bhai Hazari most submissively pleaded, "O' Cherisher of the poor, Babaji ! I exactly coincide with you, but its situation is at a desolate and deserted place about eighteen to twenty miles afar off from here and that even without any inhabitation. Baba Ji ! be thoughtful and say, how can we take the responsibility of this huge task without having any surplus money with us."

Bhai Jagta said smilingly,"Bhai Ji ! you yourself are Hazari (master of thousands) moreover, your name is Hazari (one in a thousand), then, why do you worry for the money ? Thousands of people having plenty of money will follow you. Your business is to make efforts and start with the work. When once you exert yourself with the cause, everything will be arranged automatically by the gracious Sat-Guru, the All Doer. You shall have no worry. I believe, He Himself will look after you and your holy cause."

Bhai Hazari made no further comments, bowed and submissively accepted the advice. Bhai Jagta reaffirmed and assuredly said, "Bhai Ji, have no suspense in your mind, go and start with the work and leave sverything else for the All Doer, the Sat Guru. He will bless you and look after you. His unexhausting treasures will remain every-when unlocked for you."

What of that, Bhai Hazari accordingly, took a small quantity of flour and other commodities along with him and left Noorpur for the proposed site. Bhai Jagta thus asked the aged sadhus to stay in the dharamsala and all the youngs to accompany Bhai Hazari to the site and abide by his instructions. The instructions of Bhai Jagta were carried out and the sadhus accordingly marched for the site of service along with Bhai Hazari.

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The digging of the pond was immediately started after their arrival. When the sikhs in the surrounding villages saw the Sadhus labouring for the common cause they collected plenty of necessary commodities for langar (the free kitchen) and brought those there in many camel loads. The pond under service was situated in the village 'Van-wala' at the distance of about six to eight miles afar off villages of 'Mari' and 'Bullon'.

Taking that a noble cause conducted for the welfare of the humanity, sadhus from all directions joined hands to serve for their determined target with devotion and selflessness. The news spread all over the Thal and Bhai Sant Lal from Kot Isa Shah, Bhai Sachu from Sahiwal brought their men to assist Bhai Hazari in the cause in hand. Bhai Darbari from Shah Jiwana brought a camel load of wheat flour with him for use in the kitchen (Guru ka Langar). In the same manner the commodities for langar poured in from Maghiana also.

Reeling and dancing in love and devotion the sadhus carried on the work and thus completed the digging work.The work of digging the pond was almost completed when Bhai Jagta called Bhai Hazari back to Noorpur.

Bhai Hazari on receiving the call, collectively, addressed the sadhus and said, "As the work of digging the pond has almost been completed and Bhai Jagta's instructions to close the work are also at hand, I request you all to close the work. With hearty thanks I beg a quarter from you and thanking you again for your kind co-operation and hard labour you have partaken in the common cause, I bid my farewell to you. I hope we shall depart now from each other with the same devotion and love in mind."

Thus, the whole gathering of holy and devotional volunteers dispersed in a short while. The work came to a halt and the sadhus left the place for their abodes.

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Bhai Hazari with his batch left the place last of all for Noorpur.

On reaching there he with all his modesty bowed on the lotus feet of Bhai Jagta and bade, "The Master has got his work Himself done, what is the capacity of the poor man to boast for having done it.(1)

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VOW THAT WAS BACKED OUT

It was not long since when Bhai Jagta after pilgrimising the holy temple of Amritsar returned at Noorpur, a mysterious and miraculous incident thus occured.

Two Arneja brothers, Bhagu and Sukhoo, came to pay their homage to Baba Jagta and to have his blessings. They were, in fact, the true devotees of Bhai Jagta.

Once, they conducted a very profitable bargain. They purchased at low rates some articles having heavy prices in the market and consigned a full boat load of those articles. The boat which carried their consignment was set afloat in the river (Indus) on an auspicious day. They expected high profits for that lot but to their dismay the boat was caught in an eddy of water. The sailors tried their best to take the boat out of the eddy but at last they lost their

(1) ਜਿਸ ਕਾ ਕਾਰਜ ਤਿਨੁ ਹੀ ਕੀਆ
ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥੩॥੧੦॥
(ਸੂਹੀ ਮ: ਪ. ਪੰਨਾ 784)

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hopes to save it from a wreck. The sailors then advised the travellers to pray to their favourite gods, deities or spirtual heads according to their faith. Everyone prayed accordingly but the advance of the boat towards its wreckage could not be checked. The two brothers then thought of Bhai Jagta and earnestly vowed to offer him a hundred rupees if the boat was saved from its wreckage.

All of a sudden, to their pleasure, the boat came out of the eddy as if someone had set one's shoulder to the wheel of the boat and had lifted it out of the eddy.

Here, at Noorpur, when the day dawned and the sadhus in the Dharamsala came to Baba Jagta as usual to pay their homage, Bhai Jagta asked Bhai Hazari that he was feeling an acute pain in his shoulders and he should, therefore, apply some turmeric and salt paste over the injured place and also steadily give a hot fomentation.

Bhai Hazari and others who saw shoulders swollen and beaten black and blue they were taken aback. It appeared to them as if he had lifted a heavy metal load.

When the sadhus asked him the cause of that hurt he put behind the query as if unheard.

The Arneja brothers turned up long after the actual occurrence. They after paying their homage to Bhai Jagta offered him only fifty rupees. The offer he abruptly rejected.

Bhai Hazari and others who were witnessing the occasion said in recommendation, "Maharaj ! the two brothers are your true devotees, why don't you accept their offering ? Kindly do not disappoint them. This is our humble request."

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Bhai Jagta simply laughed at their request and then smilingly said, "As you know, I had been labouring from the very start of my life. I was a loader and had been lifting loads on my back. I can do everything else but cannot spare my settled affairs.

The two brothers then offered another fifty rupees and apologetically submitted, "O' Cherisher of the poor Baba Ji ! we are the sinner, defaulter and forgetful creatures. In fact, we have backed out our vow. We actually vowed for a hundred rupees when our boat was in trouble. It was just near to its wreckage but no sooner had we vowed for its safety then the boat was out of eddy as if somebody had set his shoulders to its wheels from the beneath and lifted that out of the eddy."

This discourse of Bhai Jagta and the two Arneja brothers was reminiscent of the whole mystery of asking Bhai Hazari to apply the turmeric and salt paste and of the fomentation for the acute pain in his shoulders.

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DO YOUR BEST AND LEAVE THE REST

There were many milch cows at Noorpur in the Dharamsala. One ominous night a band of thieves raided the Dharamsala, untethered the cows, made away with them from there, leaving behind their calves tethered close to their mangers.

The night was nearing to wane. The milking hours were coming apace. As and as the milking time approached near the calves

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pined for their mothers to fondle them. Their hunger and desire for sucking added to their restlessness. Their mothers they could not see. Thus dejected by homesickness they groaned and lowed. As for as the time passed on there was an increase in their longing and lowing and that went on increasing more and more.

This pitiable yowl also reached the ears of Bhai Jagta and he asked Bhai Hazari, the cause of their fulmination. Bhai Hazari explained to him of the incident and said, "Maharaj ! thieves have raided our cattle--yard this night and have driven to Mankera all the milch cows, leaving their calves tethered at their mangers. we spared no effoit to feed them and divert their attachment for their mothers, but when we go near, they sniff our hands' suckle our clothes but without their mothers they do not come to peace. Instead, they groan more bitterly and try to break their ties. So that's that, God does not grace both love and milk else than a mother. Actually, we are in a fix now and are at our wits end to find out a deal for them."

Bhai Jagta listened all that patiently and said, "Bhai Hazari ! you know, the thieves have forborne all inconvenience for the milk, but cows will not allow anyone to milk them without their calves. Moreover, when a mother cow is separated from her calf, she feels the pangs of separation and these pangs make it dry. When the cows deny them milk they will then stay and drive them out in the desert. No one cares for a dry cow. Presently, it is not possible for us to get the cows back but we can take the calves to them In this manner the thieves who travelled through out the night by keeping themselves awake and have succeeded in stealing the cows will also be benefitted.

The milk is undoubtedly a nectar and progeny is also a precious bestowal. To be separated form one's progeny is the worst

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curse. The pleasure gained by the natural union of the mothers and their progeny is unparalleled and that cannot be had from anywhere and at any cost. Hence, my dear fellows, take these calves, without any further delay to their mothers and lessen the pangs from either side. So that by their mutual union their restlessness may come to an end and the pleasure and peace may take place."

Bhai Hazari coincided with his divine Master, paying his homage to him he deputed some sadhus and graziers on the job and after entrusting the calves to them he collectedly advised them as such, "Go, and the house in which you find your cows tethered, leave these calves there in a manner that the house--holder should not know of it. Return immediately from there after the calves enter there."

The thieves though were in the possession of the cows but even yet they could not succeed to milk them The udders of the cows were stiffed with the milk and there was odour of milk in their breath but what of it ? The milkman could not dare to go near them. In anger they made cross attacks like the furious lions. Set aside their biting at the green fodder or eating concentrated food, they did not see even towards their mangers. The thieves were in themselves distracted for their neglection, but they were wonder-struck to see all of a sudden the calves coming up in clusters and running in leaps towards their mothers. The cows with pleasure then allowed milkmen to milk them without hamshakling.

Thieves were deeply impressed by that action of the sadhus. Their rigid minds became flexible and they thought that they had committed theft of the property of such generous and benevolent sadhus that they should be disgraced in both of the worlds.

They had known our place now and also had seen their cattle tethered over there but instead of getting us arrested or ill-

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reputing us they had not whispered even to the second ear and had even calmly left their calves. They, verily, in their penitence reproached themselves.

They untethered all the cows and drove them back with their calves to Noorpur. As soon as they reached there, they approached Bhai Jagta and with all their humbleness bowed at his feet and washed them with the tears of penitence. They uttered most submissively, "Baba Ji, we are the defaulters, the dunderhead, forgetful and the sinners. Kindly do forgive us and retain with you your cows which we had sinfully stolen from the Dharamsala."

Baba Jagta politely replied, "You needed these cows and at all hazards had risked your lives to have these cattle. We have the least desire to retain the cattle with us nor we are displeased with you in any way. Moreover, we shall be happy to see you drive them back to your home."

The thieves were now entirely changed. Their minds were now absolutely purified. They were now determined to abstain themselves from that sinful and ugly profession. They said,"Baba Ji ! believe us, you have entirely washed our minds, we not only pledge to refrain from such heinous habits but sincerely forswear to lead an honest and truthful living in future."

Bhai Jagta then in his glory patted their back and honourably served them the langer (cooked meals from the Guru's free kitchen) with paternal love and affection. After they had been properly fed they were bidden a respectful farewell.

The transformed thieves then gave a befitting advertisement to the effect and the episode reached every ear far and near.

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SURETY FOR A TORTURED AND DESOLATE PERSON

Once Bhai Jagta, as usual, had gone far off into the desert to answer the call of nature. He saw a man of Kushatriya clan tied up tightly wirh the ropes and hung downwards from over a tree. When Bhai Jagta asked about him from a man standing nearby he said, "Maharaj ! he is Bhagata by name and is our farm servant. He had embezzled a revenue of rupees five hundred. The malik has demanded from him the embezzled money and has hung him here for the non-payment. The malik has resolved, either he should pay him the due money or he would rape his virgin daughter and then forcibly marry her to his son. The fact is, that he is a pauper with no money in his hand to pay and in default is undergoing such a cruel and inhumane tortures."

After giving a patient hearing to the man Bhai Jagta proceeded towards Bhagta, caressed his diffused hairs, solaced him and then called on the malik and said, "Malik Ji, Bhagata is being inhumanly tortured for the non-payment of your five hundred rupees. I stand surety for him and shall pay the amount to you. Kindly release him immediately." The Malik unfastened him and released him on Bhai Jagta's surety.

When the sadhus in the Dharamsala heard of the incident and of the surety given by Bhai Jagta they submissively appealed, "Maharaj ! Don't you know that these Turks are the blood-suckers ? You are also not unaware of the state of the Dharamsala. There is nothing hidden from you. You know all ins and outs of it, and you even know that we have to go without food often for the shortage of funds. Then say, from where will you pay this huge amount of surety ?"

Bhai Jagta said politely, "Dear fellows ! indeed it is a difficult task, the man is an oppressed fellow and is being tortured in

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an unbearable mode. This is our foremost duty to help the distressed and oppressed people. Any man who has a human heart cannot bear to see a man so mercilessly tied up and hung down from over a tree. Why do you worry for the payment of the surety ? We fully depend upon the Sat Guru who is an unparalleled bestower. All our worries are to Him and He will look after us in all respects. Our worrying in this way will be of no use. I entirely depend upon Him and have absolutely no worry."

In the very next morning Bhai Jagta wrote to all his devotees, residing in Noorpur, Maghiana, Chhote Bakhshe, Sahiwal, Kot-Isa-Shah etc., explained to them the whole story of Bhai Bhagata and his tortures. He also explained about his standing as a surety for the embezzled money and the consequences of its non-payment. He also wrote to them that it was his inner impulse that forced him to stand for the surety. He agreed that the cow runs in the marsh had been redeemed. Now, that was not Bhagata who was the debtor but that was he, who actually was responsible to redeem the debt.

The letters were delivered to the addressees. Whosoever received the letter, sent some money either in person or by hand. So much money was received that after redemption of the surety the money was still left surplus. Bhai Jagta used that spare money on the digging of another pond and completed many other pending projects and thus made the best use of that surplus money.

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A LOVELY CHIT-CHAT

It was just in his boyhood that Bhai Subhaya asked for a certain thing from Bhai Jagta. Bhai Jagta said, "Certainly, I shall give you your requirement but firstly, bring for me some sand from the outside." Bhai Subhaya said, "It is very hot at this time, the ground is hot like embers. Let it be a little cool. I shall go and fetch you some." Bhai Jagta said, "No, I want it just now. Go and bring it immediately." Bhai Subhaya made no comments and submissively proceeded for the task.

Bhai Subhaya would have hardly stepped out that the sky became cloudy and it drizzled. The weather became cool and pleasant. Bhai Subhaya did not take long to bring the sand. Bhai Jagta was cordially pleased and gave him the promised article.

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Bhai Jagta's love and respect for Gurbani

It happened one day that Bhai Kanhiya was extolling songs of Divine hymnody (Shabad Kirtan). He would have hardly terminated eulogising that someone from the congregation started the recitation of Kirtan Sohela (a bani of the routine recitation, recited at the time of termination of the evening congregational programmes).

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Bhai Kanhiya unhesitatingly turned half of his back side-wise from the reciter. Bhai Jagta internally did not appreciate that action but hiding his emotions he put him through his face and said, "Bhai Ji, you are a divine eulogist and must be knowing the factual annotation of the verse of Gurbani postulated in Var Gauri by the Fifth Guru on page 319 of Sri Guru Granth Sahib. The verse reads as-

"Nanak Jache ek Naam man tan Bhavanda" (1)

Bhai Kanhiya most humbly prayed, "Maharaj Ji ! why are you putting your humble devotee to shame ? How can I dare to annotate it in your luminous presence ? It is merely showing light to the sun. So please, I earnestly request you to be kind enough and give your effective experience and expression as well as your emotional expansion and that will be, beyond doubt, a factual annotation."

Bhai Jagta then politely said, "Bhai Kanhiya, dear, if the Naam, verily, befits your mind and body then say, why did you turn your back to the reciter of the 'Kirtan Sohila' ?"

Bhai Kanhiya had no reply to it. He at once realised his folly and most apologetically bowed at the purifying feet of Bhai Jagta and profundly expressed, "Reverend Lord, I am very sorry, I have actually disrespected the true revelation, the Gurbani and dis-regarded the reciter. It is, in fact, a sin I have carelessly committed. You are the true pardoner. I, therefore, pray for forgiveness. I shall be very careful in future. So, please be kind to me, forgive me and set me on the right for the future. This is my cordial and humble request."

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A PECULIAR GREIVANCE

One day Bhai Wasti Ram of Shahpur paid a visit to Bhai Jagta. Bhai Jagta at that time was sitting by chance in the free kitchen (Guru Ka Langar). Bhai Wasti Ram after getting the information straightway went in the langar and bowed at the feet of Bhai Jagta. He devotionally paid his offerings to him. Bhai Hazari lifted the amount and accordingly used that for his essentialities of the kitchen.

When Bhai Jagta came out of the Langar, accidently, Bhai Wasti Ram met him by the way. Bhai Jagta expressed his grievance against him and said, "Bhai Wasti Ram, why did you offer the money to me in the Kitchen ? Could not you offer the same when I was somewhere out of the Kitchen ? If you would have paid that money to me otherwhere I could have distributed that to the poor and the needy and those people would have been benefitted.

Bhai Wasti Ram apologetically said, "Baba Ji ! excuse me for my fault. Actually, I did not know that you are more pleased to receive the offerings outside the kitchen. Bhai Jagta said, "It is a settled affair from the very first day. There is a mutual understanding between Bhai Hazari and myself that whatsoever would be offered to me in the kitchen would be taken by Bhai Hazari for the kitchen expenditure and the amount received by me elsewhere will be at my disposal and I will use that to accomplish the needs of the poor and needy. Bhai Hazari manages for the kitchen, anyhow, but to look after the worries of the desolate and distressed people is my responsibility.

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Bhai Wasti Ram gave cordial audience to what Bhai Jagta had said and considerably, gave an extra equal amount to Bhai Jagta.

He stayed there for a few days after that and enjoyed in all respects the glory of the daily congretation, singing of Divine hymnody and fascinating annotation of Gurbani.

But at last he had to go. So, after getting approval and pleasure of Bhai Jagta, he left for Shahpur.

❖

HE HIMSELF DESTROYS AND HIMSELF RECREATES

Tiwana Chiefs were once fated to be in hot waters. They received an information that the Nawab of Mankera or someone other would invade their territory. They for their defence stuffed all the wells in the outer area of the town so that the enemy should go without water and the scarcity of water might impede their advance.

One of the Tiwana Chiefs on a reconnaissance visited the Dharamsala and scaled its surroundings. It struck to him that the enemy might take their positions in the shelter of these walls and might scale their guns above the roofs and mount an offensive on them. He thought of dismantling the building. He had hardly mentioned his demolishing scheme that his men actually started the task and in a short while they reached the Barandari. Bhai Sewa Ram, the founder of the Dharamsala got that Barandari built in his time. When they made an attempt to dismantle the said Barandari, all of a sudden it rained in cats and dogs. Bhai Jagta also took a hoe and

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began hoeing other-where in the compound and laughingly sang the verse, "Dhahe Dhahe Usare ape hukam swaranharo" (ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ ਸਵਾਰਣ ਹਾਰੇ) (1) which means, "He Himself destroys and Himself recreates his creation. It is His will that mends individuals and they lead a virtuous life."

As and when Bhai Jagta hoed the ground, so and then it rained more heavily. Such was the heavy rain that the dreaded incumbents forsworn not to repeat that heinous action. The Tiwana Chief also took that as the wrath of God. He dreadfully thought within himself and said, "In fact he is an accomplished Faquir. Possibly, he may curse us and destroy our whole dominion. We have not yet started the dismantling that it rained in a manner we have never experienced in our life."

After due consideration he stopped his men from any further destruction and himself bowed at Bhai Jagta's feet and said sobbingly, "You are the beloved man of God. We, the sinners have committed a serious blunder. Be kind and generous to us and forgive us for the bitter past. We forswear not to repeat that any further."

Bhai Jagta regarded his submissiveness and mercifully said, "Go home, and sit peacefully there. There is no one now to harm you." The Tiwana Chief left his anxiety and all pre-war preparations. He peacefully took his seat at home. After a short while he was informed that the assailant had deserted his idea of invading his territory and there was absolutely no fear of any attack.

Actually, he then realised the magnitude and splendour of Bhai Jagta and also appreciated his capacity of endurance.

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(1) Rag Vadhans M. 1, Page 579
ਰਾਗ ਵਡਹੰਸ ਮਹਲਾ 1, ਘਰ 5 ਅਲਾਹਣੀਆਂ, ਪੰਨਾ 579

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GOD NEVER DENIES HIS BELOVED

It happened one night when Bhai Jagta was sitting on a sandy mound somewhere out in the vicinity of the Dharamsala that four burglars turned up there. As to his nature Bhai Jagta served them water and the meals to their satisfaction.

The satiated burglars counselled within themselves that Bhai Jagta is a simple minded man and possibly, he might talk to someone about them. If that happened to be so, they would get into trouble. It would be better if he should be made to sit there for some more time. They then said to Bhai Jagta, "Dear Babaji, we shall be coming back. If you please wait for us here for some more time, believe us, we shall be coming back in no time." Bhai Jagta just agreed and remained waiting for their return.

When the burglars entered the town they saw some cows sitting there in a round. They were not aware that the cows belonged to the Dharamsala. They thought of driving them home but when they tried to goad them, they lost their sight. They then set the cows free and to their surprise they got their light back. They made another attempt to drive the cows but to their dismay they again became blind. They then once more released the cattle and regained their sight. This action they repeated for five times and experienced the same result. Ultimately, they forsook that idea for good. Lastly, they returned to Bhai Jagta and revealed to him the whole truth about them and said, "We could obtain nothing today and are going home blank." Bhai Jagta advised them to leave that unfare profession and earn their living by some other honest means. Surely, if they

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come to fare dealings God will help and bless them. One of the four burglars agreed to his advice and pledged to forsake that heinous profession for good and all but the rest could not dare to take that bold step and carried on their unsocial and unfare deal.

The man who acted upon Bhai Jagta's advice and adopted a fare profession, indeed, became much prosperous.

The time passed on. Bhai Jagta had left his corporal structure and had gone to his divine abode. Bhai Hazari, his successor had also to leave this mortal world. A gur--sikh from Noorpur on some personal business had an occasion to go to Deccan and, spontaneously, met one of the four aforesaid burglars who had adopted a good profession according to Bhai Jagta's advice. He was then a prosperous and well reputed businessman.

Realising within himself that the Gur--sikh to whom he had met seems to be of his sort, he asked him, "Bhai Ji, to what sort have you come from ?" "I have come from Noorpur and am one of the true devotees of Bhai Jagta." he replied.

On hearing the name of Bhai Jagta he without any delay bowed at his feet and related to him all the story of his past. He also told him the way he was advised and blessed by the true saint Bhai Jagta. He said, "Baba Jagta was really a great man. What you see today is due to the boon he granted to me. Today by his grace I have all the wordly amenities and facilities. Really, I am today a big businessman, blissful and contented."

He further added, "Those three, my then accomplices, who did not care for his sincere advice and remained neglectant are even today in hot waters and are every now and then enduring disasters and desolation. This is true that God never denies His favour to His beloveds."

❖

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WISDOM LATENT UNDER SIMPLICITY

Similarly, on an other occasion when Bhai Jagta was on his routine night stroll, he came across a gang of burglars who said, "Baba Ji ! we are dying of hunger, it will be too kind of you to arrange for us something to eat. We shall be highly thankful to you." Bhai Jagta as to his nature arranged some cooked meals for them and with love and devotion fed them to their satisfaction.

The block-headed culprits conferred among themselves that this simple-minded and unfraudulent sadhu if leaked out the secret of their meeting with him, they shall be in trouble. That will be better if they take him along with them. After taking the decision they said, "Dear Baba, accompany us to our residence and purify that with your Divine touch of feet." Bhai Jagta made no conditions and comments but accompanied them. They went on walking through out the night. The day was coming apace and it was near to dawn. The thieves consulted one another about the location where they were roaming about. There was no second opinion that they were still roaming in the vicinity of Noorpur. In a surprise they said, "We had been walking the whole night but after the lapse of so many hours, it appears to us that we are simply circumgyrating the surroundings of Noorpur. How it is so, is beyond our understanding.

One of the culprits said, "This is the miracle of the simple-hearted sadhu whom you have been unnecessarily beguiling for the whole night. He fed you nicely, but you, on the contrary, are tormenting him for your mean conception. He is a man of super powers and has kept you in circumambiency.

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All the members of the gang then fell upon the feet of Bhai Jagta and apologetically said, "Dear Baba Ji ! we are the blunder-heads, the sinners, the forgetful and the most ungrateful people. The night has now totally waned. Tiwana Chief will recognise us and will take our hold as captives. Kindly do something to save us from their captivity. O' generous pardoner ! pardon us for our culpable and wrongous deeds. Save us O' Saviour."

Bhai Jagta heard their version attentively and said gracefully, "Go dear ones, go fearlessly to your homes. No one shall see you today."

They paid their homage to Bhai Jagta by bowing their heads at his feet and thereafter made away for their homes fearlessly and peacefully. They reached safely at their homes and eulogised Bhai Jagta, all around.

❖

ASTRAL SPIRITS BEG FOR SERVICE

Bhai Jagta so often went somewhere out for a repose in solitude. On such occasions the astral spirits were used to appear there to compress and press Bhai Jagta so that he could enjoy a sound sleep.

Once these goblins begged of Bhai Jagta to bestow them any service at his discretion and which he thought they were fit for, so that they should also get emancipation from such a silly life. Bhai Jagta accepted their request and said, "There are some bricks

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lying on a certain pond, you should transport those to the Dharamsala.

The ghosts replied' "You should arrange for a cart, Mahanraj, and ask your men to leave that cart on that pond. Then it will be our responsibility to transport the said bricks on that cart and cause them to reach the Dharamsala.

Bhai Jagta accordingly arranged for the cart. This business went on for a good while. All the bricks on the pond were safely transported to Dharamsala. Anything which was required for the Dharamsala was similarly conveyed on the cart by the astral spirits. That was how the astral spirits served the human cause and got the approval for their service from the gnostic saint, Bhai Jagta.

❖

SUBMERGE MY DEAD BODY IN SOME RIVER

One day Bhai Jagta was sitting in the company of the Tiwana Chief at his residence. Tiwana Chief with his both hands folded in his respect was awaiting his benign orders when, spontaneously, Bhai Jagta said, "Malik dear ! will you obey what I say to you today ?" "Command O' Master," replied the Tiwana Chief.

Bhai Jagta added, "Well, when I am commanded by the Almighty to shun this body then accordingly I shall have to do so. Submerge my mortal body then in some river or stream."

The Tiwana Chief modestly replied, "My Lord ! our responsibility will be to convey your will to the sadhus. The rest depends

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on them. We have no command over them. They are masters of their own sweet will. Anyhow, we shall positively convey your wish to them. This we promise."

❖

SELECTION OF THE SUCCESSOR

Bhai Jagta at first blush had realised that Bhai Hazari was genius and morally a man of exemplary character. That's why he entrusted him a tedious assignment of free kitchen (Guru Ka Langar) and that even with a scanty income that was attained by the offerings made to Bhai Jagta while he would be sitting in the Langar.

He was also happy with him for his sincerity, modesty, devotion and selflessness.

Bhai Hazari remained occupied in the kitchen affairs round the clock and all the year round. At one occasion a sadhu asked him to give him a certain thing. As Bhai Hazari at the moment was engaged in some other business he could not attend him properly and caused some delay in the compliance of his order. That indignant sadhu lost his patience and temper and drew a smouldring wood out of the hearth and struck that at the head of Bhai Hazari, but bravo to Bhai Hazari who turned a blind eye to that and remained so calm and quiet as if nothing had happened and continued the task in hand.

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After a short while the sadhu became in a good temper and realised his high-handedness. He thought that the job had been assigned to Bhai Hazari by Bhai Jagta. Hence, under the circumstances, his stay in the Dharamsala, for no longer, would be advisable. He, then packed and lifted up his paraphernalia and was about to leave the place that Bhai Hazari got the information of his move. He immediately ran upto him and unhesitatingly bowed at his feet and said, "Mahanraj, that was my fault. It was rightly my neglection and for that I sincerely apologise and fervently hope that you would pardon me. Kindly do forgive me and cancel your intended move from here."

Bhai Hazari's modesty and that apologetic behaviour moved the mind of the sadhu. He was much impressed that he wept bitterly and washed his feet with the tears of repentance.

The news reached Bhai Jagta. He was much pleased to hear that and thought that only such a patient, forgiving, calm and generous man can look after the interests of the Dharamsala. Thus, in the round he made up his mind to appoint him his successor.

❖

APPOINTMENT OF SUCCESSOR AND HIS CORPORAL END

One auspicious day Bhai Jagta called Bhai Hazari, Bhai Sahib Ram, Bhai Bhag, Bhai Mula, Bhai Leella Ram, Bhai Kanhiya, Bhai Mehtab Singh, Bhai Javaiya Ram, Bhai Jassa Singh, Bhai Wasti Ram etc. and all other Sadhus lodging in the Dharamsala.

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When the said sadhus reached in his presence and paid their due homage to Bhai Jagta, they were respectfully given their seats in the congregation. Then he called Bhai Hazari to come close and in the presence of the whole congregation had with him a discourse :-

Bhai Jagta : Bhai Hazari Ram, will you obey to what I say ?

Bhai Hazari : By all means, my Lord ! who am I to deny you ? O' generous Master ! command me. You are my all in all. I, your humble servant, am always at your disposal.

Bhai Jagta : Time for the abdication of my corporal frame had come apace. Hence, I ask you to accept the assign-ment of the Dharamsala.

Bhai Hazari : Mahanraj ! it is too heavy a load for me. I shall be unable to lift it. I am a meek and weak man. I pray that this heavy responsibility may kindly be assigned to someone else.

Bhai Jagta : Bhai Hazari ! you must not shirk the responsibility. You have simply to shoulder it. Be rest assured the whole thing will be executed by the Sat Guru, the All Doer. He, the main executor will Himself conduct every thing. You will only stand by. Now listen, once Guru Nanak asked Bhai Bala to get to be a shopkeeper. Bhai Bala argued that he was a peasant and that was not possible for him to manage a shop. The Guru then advised him to simply stand by the shop, God Himself will operate it. This is what I am telling you to do and leave the rest to God.

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Bhai Hazari : Maharaj Ji, exactly it is so, but for me it is too heavy a load. If at all you so desire, then give me another partner. It is not one man's job to successfully handle it.

Bhai Jagta : Two sword blades can never fit in one sheath. Do not be afraid of anything. All the world will anxiously seek to have a kind look of you. None on the earth has the power to think ill of you. God will be your accomplisher. I shall be ever with you in spirit. All of these sadhus will obey you in all respects. None of them will be envious of you. You will never experience any monetary trouble. But one thing you must not forget that you have to look after every well in the Noorpur area. You have to see that none of these should decay.

After hearing that all Bhai Hazari had no comments and in acceptance he bowed his head on the master's feet. Bhai Jagta in his glory and grace, generously patted his back and asked all the others present on the occasion to bow before Bhai Hazari and that was willingly done. Lachhi Ram and Tula Ram also followed suit.

After that Bhai Jagta absorbed himself in a trance and through his inner eye perceived that death and famine is hovering over every head and every corner of the Thal area and the common folk are suffering from the scarcity of water. In the round he said, "I shall now abnigate my body to save people from the agony of famine. This forsaking of my corporal frame will cause rainfall.

Thus on the ominus day of 2nd Magh, Samat Bikrami 1868 he renounced his mortal body and himself merged in the Ultimate

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Reality, that is, the Eternal Truth. This caused sadness and dejection amongst all the sadhus and others present on the occasion.

The news spread like wild fire and whosoever heard of the sad news reached Noorpur. The Malikanies (house wives of the Maliks) on hearing the news came immediately over there and said, "Bhai Jagta Ji, a week ahead had asked us that his body after his death should be submerged in some river or stream." Bhai Hazari remarked, "He had never expressed his will to us. If he would have expressed his desire to us we must have acted accordingly." The Maliks responded, "It was our duty to convey his wish to you and that we have done. Now that rests upon you to accept it or not. We have done our duty and that is all we could do."

The funeral pyre was set with sandal wood for his cremation. Throughout the cremation period the Gurbani hymnody was sung by the eulogists. Wheresoever the news was heard people from there flocked in to join the cremation ceremony. It so appeared that gods from heavens had descended on the earth to partake in the ceremony and they shouted slogans of Jai Jaikar that is Bravo, O'Bhai Jagta, you have won the world, you are victorious.

When the cremation ceremony was accomplished, Tiwana and the members of the Gram Panchayat called on Bhai Hazari and made a request for the erection of Bhai Jagta's samadhi (Mausoleum) in the Dharamsala so that devotees could pay their homage to him everyday or time and when they get a chance to visit the Dharamsala.

The suggestion was approved by everyone and with the co-operation of all the Samadh was constructed there. This samadhi became well renowed in each and every corner of the country.

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Hindus and Muslims without any discrimination of caste and creed paid their homage there and vowed for the fulfilment of their desires. On the accomplishment of their vow they paid the promised offerings and that happened every now and then.

After the partition of the country the Tikana Sahib of Noorpur had been reestablished by Mahant Bhai Gulab Singh Ji at Goniana Mandi, Distt. Bathinda (Punjab). The Samadh has also been reestablished. The Tikana Sahib is presently being administered by Mahant Bhai Tirath Singh Ji who is leaving no stone unturned for its development and is rendering a yeoman's service to the nation.

The same practice as at Noorpur is also in vogue now in Goniana.

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Appendix 'A'

Instlutions running under the Management of

Tikana Bhai Jagta Sahib Goniana Mandi

(Bathinda-Punjab)

1. Bhai Asa Singh Girl's College, Goniana Mandi
2. Bhai Jagta Ji Model School, Goniana Mandi
3. Bhai Sehaj Ram Giani College, Goniana Mandi
4. Bhai Kanhiya Cheritable Hospital, Goniana Mandi
5. Bhai Sewa Ram Vachitar Shala, Goniana Mandi
6. Guru Nanak Library, Goniana Mandi
7. Bhai Kanhiya Sewa Jyoti, Goniana Mandi
8. Adan Shahi Printing Press, Goniana Mandi
9. Tikana Bhai Jagta Ji, Malout Mandi
10. Tikana Bhai Jagta Ji, Saharanpur (U.P.)

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Appendix 'B'

PEDIGREE

of Mahants relating to Tikana Bhai Jagta Ji Sahib
(Noorpur--Thal)

1.	Bhai Kanhiya Ji	... Founder of the Sewa Panthi Sect.
2.	Bhai Sewa Ram Ji	... The prime mover and founder of Tikana Sahib at Noorpur (Thal)
3.	Bhai Adan Shah Ji	... The prime mover
4.	Bhai Bhalla Ram Ji	... Prime assignee of Tikana Sahib (at Noorpur-Thal)
5.	Bhai Jagta Ji	... Second assignee of Tikana Sahib (at Noorpur--Thal)
6.	Bhai Hazari Ji	... Third assignee of Tikana Sahib
7.	Bhai Sahai Ram Ji	... Fourth assignee of Tikana Sahib (at Noorpur--Thal)
8.	Bhai Ralla Ram Ji	... Fifth assignee of Tikana Sahib (at Noorpur--Thal)
9.	Bhai Lakhmi Dass Ji	... Sixth assignee of Tikana Sahib (at Noorpur--Thal)
10.	Mahant Bhai Gulab Singh Ji	... Seventh assignee of Tikana Sahib (Noorpur--Thal) and founder of Tikana Sahib Goniana Mandi (Bathinda, Punjab) after partition of India.
11.	Mahant Bhai Asa Singh Ji	... Eighth assignee
12.	Mahant Bhai Tirath Singh Ji	... Ninth and the present assignee

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APPENDIX B-I

PEDIGREE

Main Stream

Sri Guru Tegh Bahaur and Sri Guru Gobind Singh Ji

(9th and 10th Sikh Gurus)

|

Bhai Kanhiya

(The founder Tortch bearer of the Sewa Panthi sect)

|

Bhai Sewa Ram [the faunder of the Tikana Sahib at Noorpur (Thal)]

Bhai Noori Shah

&

Total disciples (8)

Bhai Adan Shah Ji.

TIKANA NOORPUR (THAL)

Total disciples (40)

6

Bhai Bhalla Ji, [Ist assignee of Tikana Sahib at Noorpur (Thal)]

Bhai Jagta Ji (2nd assignee)

1. Bhai Hazari Ji (3rd Assignee)

(other disciples)

2, Bhai Subhaya Ram Ji.
3. Bhai Wast! Ram Ji.
4. Bhai Tikaya Ram Ji.
5. Bhai Sant Singh Ji.
6. Bhai Leela Ram Ji.
7. Bhai Pritam Dass Ji.
8. Bhai Kanhiya Ji.

Continued on the next page.

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Appendix B-I Continued

Bhai Hazari Ji
(3rd assignee)

1. Bhai Sahai Ram Ji
(4th assignee)

(other discipes)
2 Bhai Lal Chand Ji.
3 Bhai Darbari Ji.

1. Bhai Ralla Ram Ji.
(5th assignee)

other discipales
total-3

1. Lakhmi Dass Ji.
(6th assignee)

(other disciples)
2. Bhai Gharib Singh Ji.
3. Bhai Narain Singh Ji.
4. Bhai Paras Ram Ji

1. Bhai Gulab Singh Ji
(7th assignee)

(other disciples)
2. Bhai Hari Singh Ji.
3. Bhai Pokhar Dass Ji.
4. Bhai Gopal Dass Ji.

1. Bhai Asa Singh Ji.
(8th assignee)

(other disciples)
1. Bhai Atma Singh Ji.
2. Bhai Moti Ram Ji.
3. Bhai Karam Chand Ji
4. Bhai Tirath Dass Ji.
5. Bhai Hari Singh Ji.

1. Bhai Tirath Singh Ji.
(9th and the present assignee)

(other disciples)
1. Bhai Kahan Singh Ji.
2 Bhai Harpal Singh Ji.

Disciples of Mahant Bhai Tirath Singh as on the date of the publication of this book are :—

1. Bhai Gurbakhsh Singh Ji. 2. Bhai Sarabbir Singh Ji. 3. Bhai Ranjeet Singh Ji.

—O—

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By the same Author :-

Heerian De Haar	(Poetry 1928)
Tin Tasveeran	(Historical 1935)
Chaar Vaaran	(Poetry 1954)
Waheguru Chamatkar	(Philosophical 1957)
Sikh Quam Da Vikas	(Historical 1958)
Gurdhaam Darshan	(Historical) 1958)
Hem Kunt	(Historical 1963)
Gurmat Vichardhara	(Philosophical 1969)
Nav Nidh Naam	(Philosophical 1972)
Aunkareshwar Pheri	(Historical 1974)
Aunkar Darshan	(Philosophical 1977)
Ithas Tikana Bhai Jagta Jt Te Sabandhit Sewapanthi Jiwanian	(Historical 1982)
Jap Parvachan	(Philosophical 1982)
Sikh Dharam Vich Rajnitak Ansh	(Historical 1986)

Under Print :-

Budh Badli Sidh Paayee	(Philosophical)
Guru Maanio Granth	(Historical)
Sikhism and Indian Thought	(Philosophical [English])

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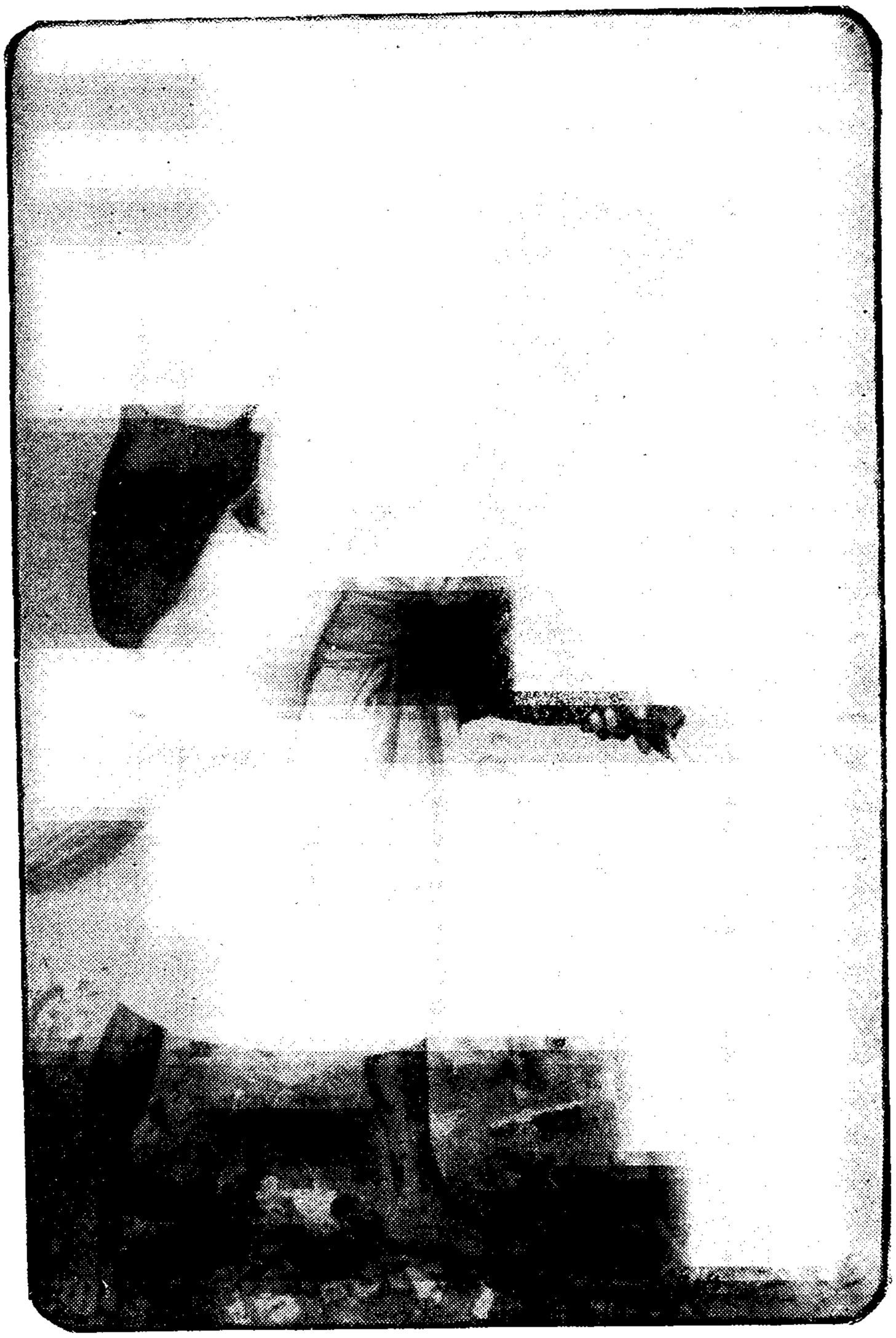
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥



A TRUE HUMANITARIAN

BHAI KANHIYA SAHIB

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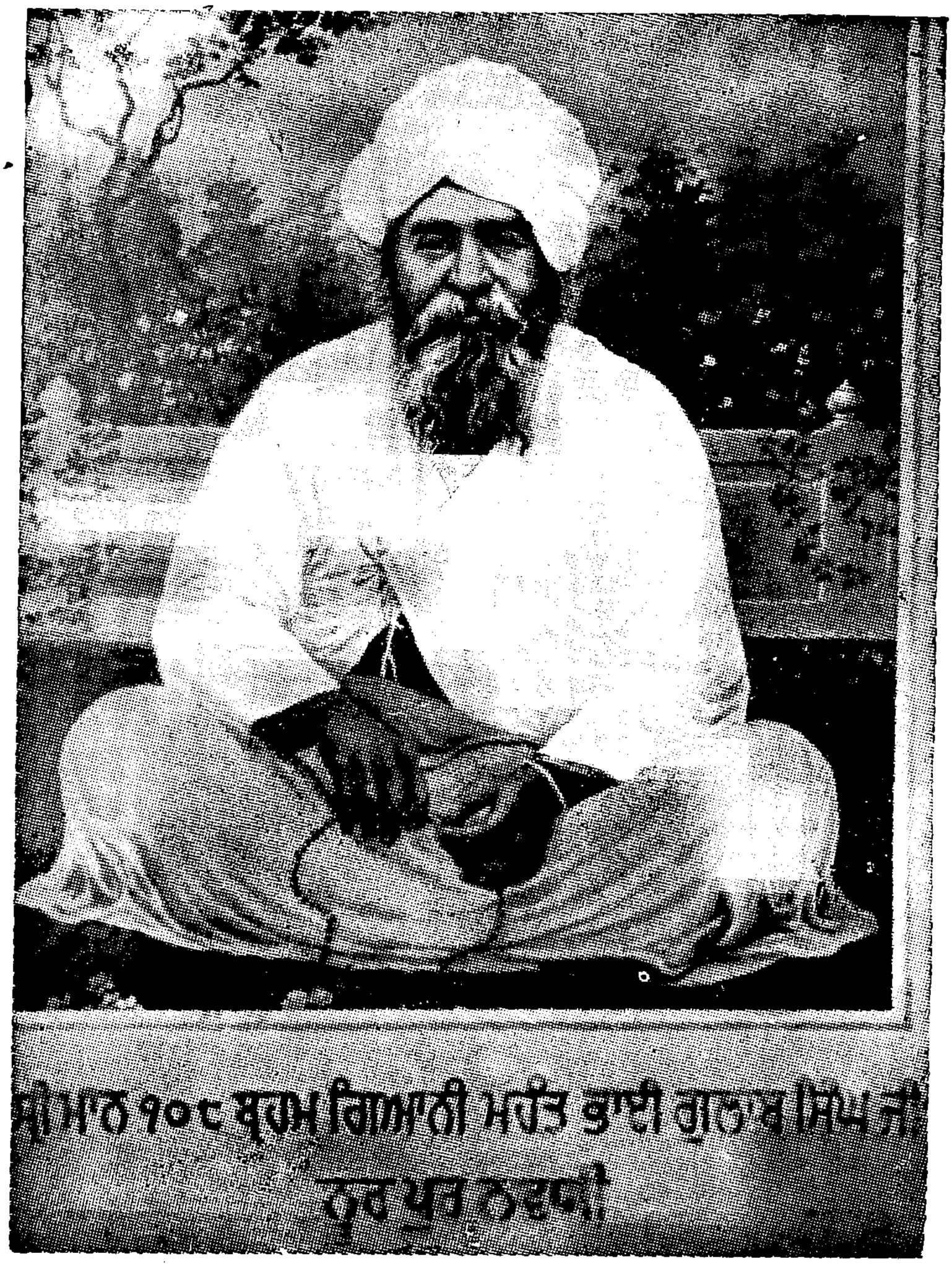
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭੁ ਹੈ ਬ੍ਰਹਮੁ ਬ੍ਰਹਮੁ ਹੈ ਪਸਰਿਆ ॥



The real equalitarian

Mahant Bhai Gulab Singh Ji

Founder of Tikana Bhai Jagta Ji

GONIANA MANDI (Bathinda, Pb.)

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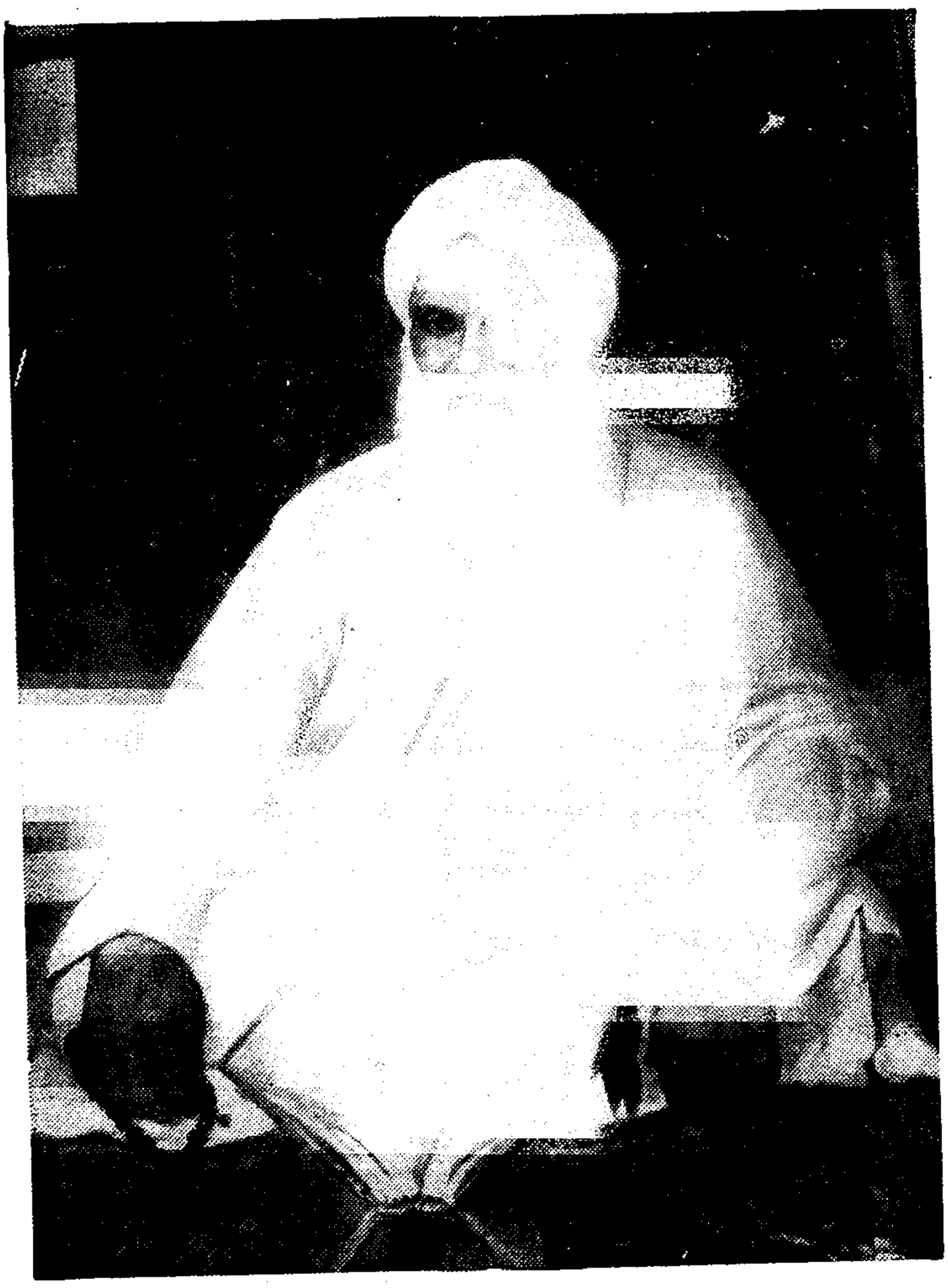
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੋ ਬੋਲੈ ॥
ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥



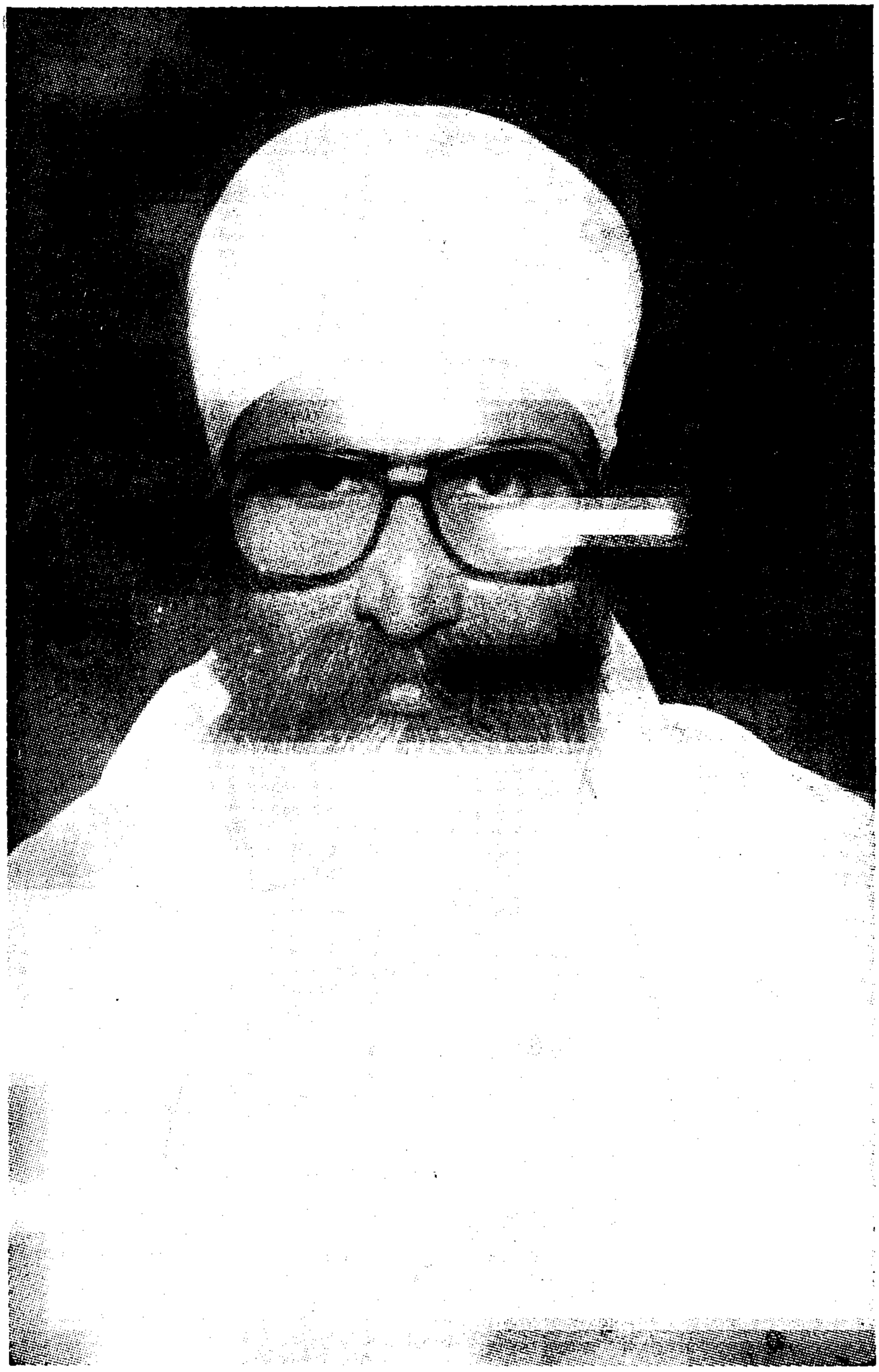
A True Philanthropist

Mahant Bhai Asa Singh Ji

Sri Satguru Jagjit Singh Ji eLibrary NamdhariElibrary@gmail.com

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਰ ਉਪਕਾਰ ਨਿਤ ਚਿਤਵਤੇ ਨਾਹੀ ਕਛੁ ਪੋਚ ॥



A Genious Ecstatic Saint

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