

Sri Sat Guru Ram Singh Ji

M. Balwant Singh

127





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127

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SRI SAT GURU RAM SINGHJI



Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time;
Foot-prints that perhaps another,
Sailing o'er life's solemn main—
A forlorn or shipwrecked brother,
Seeing shall take heart again.

—H. W. Longfellow.

To know that truth is the real essence of all religion and to hold on to truth in the face of dire opposition; to know that righteousness makes a man a man and a nation a nation and to stick to it through thick and thin; to feel for the oppressed and to forego all pleasure and comfort in order to root out the causes of oppression and tyranny; to sacrifice all that is dear and precious for the emancipation of the afflicted brother—is to be a leader such as the world sees very rarely.

Sri Sat Guru Ram Singh Ji, whose sacred and auspicious birthday we are celebrating to-day was in the line of the great spiritual leaders of India, but he had vivified his spiritualism with action and sacrifice. After the downfall of the Sikh Raj when utter demoralisation had set in among the Sikhs, Guru Ram Singh once again infused in them the spirit of Guru Nanak and Guru Gobind Singh and chalked out a programme of action to train them in the mission which the Gurus had come to fulfil.

Sri Guru Ram Singh Ji was born at Bhaini Sahib at daybreak, on Thursday, the Besant Panchmi of Sambat 1872. Baba Jassa Singh and Mata Sada Kaur were the happy parents of the blessed babe. Who knew at that time that Jassa Singh, the poor old village carpenter, had been grante^d a son, who was

going to be the light and guidance for thousands of human souls? Maharaj Hari Singh, the younger brother of Sat Guru Ram Singh Ji was born four years later, on Wednesday, the 11th of Asuj, 1876.

From his early infancy Sat Guru Ram Singh Ji had begun to 'evinced signs of wisdom and sagacity. He grew into a handsome young lad liked by everyone for his modest, calm and serene nature. He was very thoughtful in his young age and was often seen absorbed in contemplation. His opinion was respected by all, and the old and the wise declared that he would be a great man some day.

He was engaged to Mata Jassan of Dharor in the Ludhiana district, in Sambat 1877, and the marriage took place a year later in Sambat 1878.

Those who have seen him have described him as a stalwart handsome figure, with a broad forehead, round face, beautiful eyes, sharp nose, thin delicate lips, raised neck, long arms, and a robust build.

In Sambat 1894, through the agency of his brother-in-law, Jamadar Kabul Singh, he was enlisted in the army of Raia Naunihal Singh. Here in the army he met Baba Jamiat Singh Gill, whom he used to call a 'half-sikh'.

The Sikh Army was escorting the state treasury to Peshawar. When they reached near Hazro the soldiers sought permission from the commander to pay a visit to the great saint of Hazro, Guru Balak Singh Ji. The permission was granted and some twenty-five or thirty men started for the Darshan. When Sat Guru Ram Singh Ji met the venerable old Guru he treated him with exceptional respect and regard. The old Guru is said to have uttered on this occasion the memorable words, "I have long been waiting for the twelfth custodian of the Great Trust. You have come now. Take it and guide the people." The regular ceremony was performed which five pice and a cocoanut and Sat Guru Ram Singh Ji was vested

with the sacred leadership. There were twenty-five more Sikhs who were initiated into the brotherhood on this occasion. Sat Guru Ram Singh Ji returned to the army but he was quite a changed man now. In spite of a turbulent struggle within him he looked more serene and contemplative than ever.

When the Sikhs were about to start for the battle of Mudkee in Sambat 1903 he was asked to pray for success. He stood for some time facing the sun, and in a mood of ecstasy declared, "Pray or pray not, the Sikhs are not going to win." The prophecy proved true. When the battle closed, he threw off his gun, and when he was asked why he did so, he said "I have thrown it to-day, and you all shall do it to-morrow." This was the end of his military career. He started for Bhaini Sahib where he received the Akash Bani, "You are not to sleep over the Truth. Rise and preach it."

Bhai Labh Singh, a blind old man had the Darsan of the Sat Guru Ji in a dream, and started for Bhaini Sahib. He met the great Guru and became one of his early devotees. In spite of his blindness, Bhai Labh Singh carried the message to distant quarters in the country. From far off places hundreds of people began to pour in for Darsan of the great Guru. Baba Atma Singh Ji of Alomahar was a noteworthy addition to the fraternity.

On the 1st of Baisakh Sambat 1914, Baba Labh Singh Ji Surma, Baba Naina Singh Ji Varyah, Baba Kahan Singh Chak, and Baba Sundar Singh of Madhor came to ask the Bhajan or "the name of God." They were asked to perform Sankesi Ashnan, which they did. After the preliminary external purification, they were taught "the name of God" with the following Opdesb for guidance in life:—

1. The highest purpose of life is to worship God sitting at the feet of the living Guru.
2. Gurus are indispensable in all the periods of human history.

3. Piety and not the sword will rule in the present age.

4. Nations and countries owe their strength to love and unity in their ranks.

5. "Hawan" and "Yagya" make the country prosperous and bring down rains when needed.

6. High character, simple food, and purity of thought raise the moral level of a society.

7. It is a sin to injure any living thing by thought, word or deed.

8. To help the weak is a service done to God.

9. Hospitality is one of the important duties of man.

10. Cow protection, their proper breeding and service, is one of the highest aims of the Guru mission.

11. To drink wine and take meat is a sin.

12. Do not castrate bulls, as it would check their further growth.

13. Do not kill, sell, have exchange of girls in marriage.

14. Do not fail to pay the borrowed money.

15. It is not a good custom to give dowry on the marriage of girls.

16. Do not marry girls of age below fifteen and and boy of age below eighteen.

17. Do not send boys in the Government schools as it stamps them with foreign culture and makes their shackles of slavery still more strong.

18. Do not use foreign things as their use is against the progress of the Indian Industries.

19. The use of simple Khaddar removes poverty from our labouring classes.

20. It is proper only to obey the Real Ruler, God, and the Sat Guru.

21. Mutual disputes should be settled in our own courts.

22. All the great men of the world, regardless of their race or creed, should be respected.

23. Help every Sikh to the best of your ability as he represents the Guru.

24. Our country's honour or dishonour should be as dear to us as our own honour and dishonour.

25. Take the holy verses composed by the Gurus as the commandments of God and the Great Gurus and have profound respect for them.

One day when Sat Guru Ji was sitting in the midst of his devotees, he said to one of them, Bhai Rai Singh by name, "Bhai Ji! the *Katha* that is going on in Hazur Sahib is wrong. I depute you to go there and tell them the real *Katha*." Bhai Rai Singh was absolutely illiterate. He looked towards the Guru with eyes full of a realisation of his weakness. Lo! the eyes of his mind were opened, and he was the learned of the learned. When Bhai Rai Singh reached Hazur Sahib, and explained to the preachers the right way, they were convinced of their mistakes and showed great respect to him. When Bhai Rai Singh was returning from Hazur Sahib, another traveller joined him on the way. One night when they were sleeping in a rather unsafe place, a lion came and pounced upon the other traveller. Bhai Rai Singh awoke and found himself in a precarious position. When death seemed to be staring him in the face he thought of the Guru, and the Guru, though sitting at a distance of scores of miles, was there to rescue him from the clutches of the ferocious brute.

Another miracle of Sat Guru Ji was that connected with "*Padhriwali Mai Sahib*." She was a

Vedantist before becoming his devotee. It is said that she was ordered once by the Guru Ji to enter a huge fire kindled for the purpose. She obeyed the order, but the fire did her no harm, and she came out unscathed.

Sat Guru Ram Singh Ji brought about many social reforms. He gave equal rights to man and woman, and conferred also upon women the right of taking Amrit. This was a thing hitherto unknown to the Sikh religion. The Anand form of marriage, which is now in vogue amongst the Sikhs, was started by Sat Guru Ram Singh Ji. On the 1st June, 1863 A.D. he performed the first Anand marriage of the daughter and grand-daughter of Bhai Samund Singh of Khote, district Ferozepur. He was a strong protagonist of widow re-marriage. He preached equality of mankind and the poor and the oppressed found in him a strong supporter of their cause. Simplicity and sincerity was the keynote of his teachings. He succeeded in inculcating upon the minds of his followers the value and importance of simple living. Simplicity in food, simplicity in dress, simplicity in thought, simplicity in worship were the four pillars on which he raised the mighty structure of his social reforms.

He found western influence detrimental to the simple living of his countrymen, and to the solidarity and integrity of his motherland, and protested vehemently against the onward march of European culture in India. He looked askance at the introduction of the foreign manufactured articles, especially the foreign cloth, and advocated the use of Swadeshi. Naturally the movement of non-co-operation with the foreigner that he had started could not be appreciated by the Government and strong measures were adopted to stop the newly started campaign. Sat Guru Ram Singh Ji was ordered to remain in his village and to stop the publicity of his views. But it was rather late. The message had already reached every nook and corner of the country.

On being restricted not to move away from his village, Sat Guru Ji appointed five Subas or Lieutenants for carrying on the non-co-operation movement. These Subas were also arrested. He then appointed seventeen more Subas for the same purpose. Unfortunately the orthodox Sikhs did not receive his reforms with appreciation. Every day the opposition within the community began to increase. It is said that Sat Guru Ram Singh Ji visited Darbar Sahib Amritsar, but the Pujaris did not accept his parshad, and did not allow him in. Undermentioned conditions were put on his entrance to the sacred Temple. The Pujaris demanded that he should not convert Sikhs into his disciples and renounce his claim to being a Guru, and prohibit Sikhs from flying into ecstasies, and for such acts in the past, to pay a lac of rupees as religious fine. On fulfilment of these conditions his offerings of " Kara Parshad " could be accepted. Guru Sahib replied that as everything was being done by the will of God, he was not in a position to impose restriction. As regards religious fine he wanted his guilt to be proved. But the Pujaris could do no such thing. So Guru Sahib himself recited " Ardas " and distributed the Parshad.

An unfortunate incident occurred in Maler Kotla. An ordinary quarrel between a Sikh and a butcher took a serious turn, and as a result of it a riot took place at Maler Kotla. It is said that eighty sikhs (Namdhari), who participated in that riot were shot dead under the Government order without trial.

The Government found that the followers of Sat Guru Ram Singh Ji were becoming stronger day by day, and making the riot of Maler Kotla an excuse, ordered the deportment of Sat Guru Ram Singh Ji, with the seventeen Subas to Allahabad under regulation III of 1818. The names of the seventeen Subas were as follows :—

- | | | |
|---------------------|-------------------|------------------|
| 1. Baba Roor Singh. | 2. Surmukh Singh. | 3. Jamsit Singh. |
| 4. Man Singh | 5. Giani Singh. | 6. Burma Singh. |
| 7. Bhagwan Singh. | 8. Raja Singh. | 9. Hukma Singh. |

- | | | |
|--------------------|--------------------|-------------------|
| 10. Malook Singh. | 11. Jota Singh. | 12. Khazan Singh. |
| 13. Narain Singh. | 14. Khushal Singh. | 15. Gopal Singh. |
| 16. Paharra Singh. | 17. Sumund Singh. | |

From Allahabad they were taken to Rangoon, wherefrom the Guru was taken away to Margue (in lower Burma). His end is not known. The Namdharis (those who recite the name of God) i.e., the followers of Guru Ram Singh Ji believe that the Sat Guru Ji is still living and will come back to rescue his followers and countrymen.

The District Magistrate of Ludhiana declared on behalf of the Government that Guru Ram Singh Ji passed away in 1885. But this was contradicted in an article in the paper by S. Sahib Sardar Alam Singh retired S. D. O. He said that he had seen Guru Ram Singh Ji in police custody somewhere in Burma and that he had a long talk with him and the Guru gave him his blessing to be a big man. Moreover, the Namdhari Panth made repeated demands on the platform and the paper to furnish some proof of the Guru Ji's death, but the Government thought it wiser to keep mum. This proves that the great spiritual leader was alive even after 1885.

Guru Ram Singh was in short the Happy Warrior sung by Wordsworth.

" Whom neither shape of danger can dismay ;
Nor thought of tender happiness betray :—
This is the happy warrior ; this he
That every man in arms should wish to be."

Now I want to place before you some of the articles written on the Namdhari Panth and the leader Guru Ram Singh Ji by some Indian leaders.

Let me conclude with the following words. In the present times the Namdhari sect under the guidance of Sat Guru Partap Singh Ji feel that the salvation of us all—the different sects among the followers of Guru Nanak, Hindu, Sikh, Muslim, and Christians lies in mutual unity and love, humbly pray to the Highest Throne for peace, prosperity and independence of our land.

BHAINI SAHIB

OF THE GOLDEN AGE

BY

Mr. K. M. MUNSHI

ex-Minister, Bombay Government.

A Vedic ashram ; a long stretch of green fields with a cluster of old, beautiful trees in the middle ; ample-uddered, sturdy cows browsing under the trees ; mud-huts tenanted by tall men with long, flowing beards and hardy, fine-looking women ; a simple hardy race clad in khaddar, laughing, full of courtesy and welcome. In the centre of the clump of trees, a large *katcha* built hall of prayer covered by a thatched roof from which prayerful music rises from early dawn wafting the graceful cadence of *mantric* chants. Long whitebearded priests sitting round sacrificial fire offering ghee. The sacrificial fire rising in spirals to the sky, like the soul of men in search of the Divine. This was the Ashram of the Vedic Agastya as I drew it from my imagination in my novel *Lopamudra*. And such was the Ashram I saw with my own eyes in the evening of November 1, 1941, sixteen miles away from Ludhiana. The place is called Bhaini Sahib, where lives Sadguru Maharaj Pratap Singh Ji of the Namdhari Sikhs

It is a moonlit night when I reach there. The illusion is complete, I cannot believe that the sequestered spot whereupon has descended the repose and beauty of a Vedic night can be found in a village in the twentieth-century Punjab.

The Guru, a wonderful personality, clad in clean white khaddar with a rosary of wool might have

stepped out of *Rig Veda Samhita*. Tall and grave of mien is this man, with a smile that makes you happy, and a humility born of a lifelong desire to serve his community. He holds undisputed sway over seven lakhs of Namdharis ; for, to them his word is the word of God. In that community no one resorts to a Court of Law ; the Guru's word is the final arbitrament.

The Guru is the very image of refinement. His courtesy is not of the modern, artificial variety, but something genuine, emanating from an innate nobleness of mind and good breeding which a long line of cultured forefathers alone gives. Before his manners the best of modern manners looks insufficient, nude. Culture sits easy on him. He knows music and poetry, horses and cows, and quite a lot about modern affairs, national and international.

* * * *

He received us in the only brick hut which had glass doors a special convenience erected by the Guru, possibly for the convenience of moderns like myself. He introduced his two sons, fine young men who would some day hold the sceptre of the Namdharis. I met one of the principal disciples, a very tall, broad-shouldered young man with a dark beard who towered over everyone like a giant. He talked to me in fluent English about God and the Guru and of the dynamic effects of *Gurumantra*. He* was a millionaire contractor from Rawalpindi who had placed himself at the disposal of the Guru. He and his wife, both devout disciples, had made it their life's business to spend their leisure in going to friends to sing *Kirtans*.

* * * *

We were taken to dinner by the Guru. He offered an apology that his mother was not there to serve us as she was unwell. His two sons were among those who served us.

*Sardar Atma Singh, son of the late Rai Bahadur Sardar Boota Singh, C.I.E., O.B.E., Rais-i-Azam of Rawalpindi,

The Guru maintains a perpetual Sadavrat, *langar* as it is called. Everyone who comes there is fed, does not matter who he is ; for that were, said the Guru, the wishes of his Guru.

I gathered a little about the Namdhari Sikhs, six to seven lakhs strong. They believe that the succession of Gurus did not end with Guru Gobind Singh, the tenth Guru, as was believed by the majority of Sikhs, but continued after him.

The Namdharis do not eat meat or wear the kirpan. They spin and weave their own cloth, never go to a Court of Law. For years and years in the past the community had a scheme of non-co-operation all its own. They had their own postal system. They had their own way of living. They refused for years to have anything to do with the institutions set up by the British.

* * * *

I heard the story of the twelveth Guru and was shown the spots hallowed by the memories of that noble martyr. About 1872 the twelfth Guru, Ram Singh ji Maharaj, was suspected by the British Government of what in modern phraseology may be termed subversive projects. A religious head of a stern, heroic community, who did not bend his knee to the foreign master, was naturally a suspect. Policemen raided Bhaini Sahib and arrested Guru Ram Singh ji. They took him away to Burma where he was kept for the rest of his life.

I saw the place, under the old Guru's throne, which the authorities had dug up time and again to see that no arms were hidden there. I saw the dark kitchen under whose vaults the Namdharis concealed themselves to sing the Guru Granth Sahib when Guru Ram Singh ji was taken away and the house was searched.

The belief is held by some that the twelfth Guru still lives. Anyway, he still lives in the hearts of the Namdharis. It is said of Guru Ram Singh ji that

when he was arrested his followers wanted to resist by the sword. The Guru intervened. 'Those who use the sword will perish by it,' he said.

A story was told to me of the heroic spirit of the Namdharis. *Gowraksha*, protection of the cow, has been the cardinal doctrine of the Sikhs. Once a few Namdharis pursued a man who had butchered a cow, and killed him. The Namdharis at the time had a bad name and the crusaders were ordered to be blown off at the cannon's mouth. One of them was a little boy. The officer-in-charge wanted to let off the boy. The boy insisted that he must share the lot of his companions. The officer told him that he was too small to come up to the cannon's mouth. The boy's resolve was unshaken. He brought a few stones and piled them one upon the other and stood upon it to bring himself up to the cannon's mouth. He wanted to be blown up, and so he was.

* * * *

I also paid my respects to the venerable old lady, who after the catastrophe which overtook them in 1872 was made to walk barefoot for three months surrounded by armed police. She had seen the glory of her house gone. She had brought up her infant son and trained him to the high office which was to be his. She had suffered starvation and humiliation. For years she had seen the punitive police at her doors. In helplessness her heroic spirit had risen in revolt against the treatment given to her house and people.

But years and years had since then rolled by. The Government had relaxed; the punitive police was no longer there. She now sees the Granth Sahib being recited day after day openly, fearlessly. She serves every day the people who flock to the Namdhari Durbar for worship. She beholds her son grow up to his hereditary position, attracting men by his manner and the saintliness of his life, upholding his office with rare dignity. Happy mother!

And when she looked at me with eyes dimmed by age and expressed her regrets that she was not well enough to serve food to me the previous evening, I saw in that little, shrunken figure before me the magnificent woman who had fought a hard battle and won it.

Guru Pratap Singh ji told me in his simple way :
 " Whatever I am to day, I owe it all to her."

* * * *

For the night I was housed in that little brick hut with glass doors. The beautiful *Sharad* moon lit up the fields. A faint breeze rustled among the tree tops. I came out in the solitude of the night. The beauty of the radiant night descended on me and I felt that here, away from the sordid struggles of a mechanised world, was the peace which Rishis had coveted and won.

So long as such spots remained in this land, India will be a thing of beauty. I wish I could stay there for some days. But that was not to be.....

The next day the Guru started his prayers early at four in the morning, the time sacred to the Rishis of old. I got up a little later and joined the prayers. In the big prayer-hall made of uncemented bricks, devotional songs were being sung. Verses from the Guru Granth Sahib were also chanted. In the half-lit hall, men and women, khaddar clad, sat with a spirit uplifted by the noble to music and the still nobler devotion which it embodied.

The prayers were over. The two sons of the Guru then treated us to a more stirring music... ..

Time was flying fast. I bade goodbye to the Guru and came away with a heavy heart.

Why do men desert such spots where they are in tune with Nature and its Master, to seek the struggles of a morally bankrupt world ?

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THE NAMDHARI SECT AMONG THE SIKHS

A FORGOTTEN PAGE OF HISTORY

BY

Pt. SUNDAR LAL

It is a well known saying in English that the world does not know its greatest men. As many a beautiful flower is born to charm with its beauty only the forest sparrows and waste its fragrance on the air and then fades away and many a gem of the purest ray serene lies hidden in the beds of the ocean, so also a large number of mighty seers remain unknown to the world. So also many a wonderful page of history remains undisclosed to the people. We beg to draw the attention of our readers to a few such pages in the recent history of India.

We have too many religions in India. Each religion is split up into so many parties and sects. It is our national characteristic that whenever a reformer propounds a new thing in the national interest, instead of all the people benefiting by it and assimilating it as a national heritage, it provides the starting ground of a new sect. The invaluable preachings of the reformer are lost to the rest of his countrymen. For instance, the Sikh Dharma was meant to purify the Hindu and Sikh religions and effect a reconciliation between them. Sikh scriptures from Guru Nanak down to Guru Gobind Singh are replete with it. Distressed by the recalcitrance of both the Hindus and Musalmans, Guru Nanak said.

“तग न हिन्दू पाइया तग न मूसलमान,
दावा राम रहीम कर लबदे बेईमान ।
ना हम हिन्दू ना मूसलमान,
दोनों बिच बसै शैतान ” ॥

The foundation of the Amritsar Gurdwara was laid in the times of the fourth Guru, Guru Amar Dass. When the foundation stone was to be laid, Guru Ram Dass requested a renowned Punjabee faqir, Sain Mianmir, to perform this auspicious ceremony. The grand Sikh temple at Amritsar stands on the foundation laid by Sain Mianmir.

The same spirit breathes throughout in the verses composed by the tenth Guru—Guru Gobind Singh. Some of his verses are given below :

कोऊ भयो मुंडिया सन्यासी कोऊ योगी भयो,
कोऊ ब्रह्मचारी कोऊ जतियन भान बो ।
हिन्दू तुरुक कोऊ राफ़जी इमाम शाफ़ी,
मानस की जाति सबै इक्के पहिचान बो ।
करता करीम सोई राखिक रहीम ओई,
दूसरा न भेद कोई भूल भ्रम मान बो ।
एक ही की सेव सब ही को गुरुदेव एक,
एक ही सरूप सबै एकै जोत जान बो ।



* *
देहरा भसीत सोई, पूजा औ निमज्ज ओई,
मानस सबै एक पै अनेक की भ्रभाव है ।
देवता अदेव जच्छ गधर्व तुरुक हिन्दू,
न्यारे २ देसन के मेस को प्रभाव है ।
एकै नैन, एकै कान, एकै देह, एकै बानि,
खाक बाह आतिश औ आब को रलाव है ।
अल्लह अभह सोई पुरान औ कुरान ओई,
एक ही सरूप सबै एक ही बनाव है ।

But the power that took its birth with a view to uniting the two currents of Hindu and Muslim reli-

gions ended by carving out a separate channel for itself in the peculiar conditions of our lands.

There are many sects among the Sikhs having divergent views. One of the important sects is known Namdharis.

Namdharis differ from the rest of the Sikh community much the same way as the Qadianis from the rest of their brotherhood. Generally the Sikhs believe that the line of the great Gurus came to an end with the tenth Guru and afterwards Guru Granth Sahib must be recognised as the sole Guru. This is why the holy Granth Sahib is also called Guru Granth Sahib. But the Namdharis maintain that the succession of the glorious Gurus continued even after the death of Guru Gobind Singh and it continues even now. Even though they look at Guru Granth Sahib with venerable eyes, yet they recognise as the Guru only their living Guru.

They are called Namdharis because they recite the name of Ishwar or "Vahai Guru". They have a profound faith in the "Name of God". Like the Namdharis, there are "Sehajdharis" and "Keshadharis" also among the Sikhs. Those who grow hair are called "Keshdharis". Mostly the Sikhs are Keshadharis. But there are lacs of followers who serve Guru Nanak and other Gurus and daily recite Granth Sahib but grow no hair. This is why such followers are called "Sehajdharis". The Namdhari Sect counts among its followers both "Keshadharis" and "Sehajdharis."

According to the Namdharis Guru Balak Singh Ji succeeded Guru Gobind Singh as the eleventh Guru. Ram Singh Ji succeeded him as twelfth Guru. Ram Singh Ji was born of a poor carpenter at Bhaini Sahib in Ludhiana district in 1816.

In the beginning of his career he was enlisted in Maharajah Ranjit Singh's forces. In 1850 the British Government annexed the Punjab. It was after this event that Ram Singh Ji came in contact with Guru

Balak Singh Ji who told him that his taking to the life of a mere soldier would bear no fruit. It was his duty to rid the country of the foreigners, and this was now beyond the power of the sword. So Ram Singh Ji left the job in the army and opened a shop in Bhaini Sahib selling cloth and iron. After a few days he was dealing only in iron. After this venture in shopkeeping he took to agriculture. Along with agriculture he devoted time to "*Jap*" also. Those who came to see him were initiated in the Sikh religion and instructed in the recitation of the "Name of God."

Guru Ram Singh Ji alone should be accepted as the founder of the Namdhari Sect. His preachings were partially religious and partially political. It was obligatory on the part of every Namdhari to obey his orders. Guru Ram Singh Ji's teachings preach non-co-operation with the British Government, their services, courts, schools, etc., as we sometime find in the "*Fatwas*" issued by some Muslim divines in 1857 and even after it.

It appears his influence spread a good deal among the people in the Punjab. The English Government felt compelled to take some action against him. At first he was interned in a village known as Bhaini Sahib. Guru Ram Singh Ji appointed four of his disciples as "Subas" and sent them out to the Panjab to spread his message. It is told that their preachings were very effective. They were also interned in Bhaini Sahib by the authorities. Guru Ram Singh Ji appointed eighteen new "Subas" and sent them out to spread his mission throughout the Panjab. They also met the same fate. The British Commissioner himself accompanied them to Bhaini Sahib. It is recorded that he had an interview with Guru Ram Singh Ji. The Commissioner inquired as to the next step the Guru would take. He made an answer that the repression would produce a Ram Singh Ji in every house and the torch of freedom that he had lit would day by day surely spread, far less extinguish.

The popularity of Guru Ram Singh Ji was spreading in the Panjab. After a few days the Gurdawara at Bhaini Sahib was searched. Sir Henry Davis, the Lieutenant-Governor of the Panjab, was himself present with the Police when the search was made. The Government suspected the manufacture of guns somewhere in Bhaini Sahib. When the search afforded them no clue, Sir Henry Davis asked Guru Ram Singh Ji where they manufactured guns. Guru Ram Singh Ji showed him his rosary with its one hundred and eight balls and said. "This is the gun turned out from our factory. It has one hundred and eight cannon-balls. They never miss fire." The police returned quite disappointed.

Guru Ram Singh Ji was not allowed to leave the limits of Bhaini Sahib. He broke this restriction at least four times when he made two attempts to go to Amritsar and one to visit Anantpur, a Sikh place of pilgrimage. Every time he was arrested and brought back to Bhaini Sahib.

Once he went to Khote, in the Ferozepur district, to be present on the occasion of the marriage ceremony of one of his disciples. Here again he was arrested and removed from one thana to another. He was taken to Bhaini Sahib at last. Guru Ram Singh Ji was a believer in cow protection. But he had no less faith in Truth and non-violence. His exhortations to the Namdharis that even if a butcher after slaughtering a cow comes to your door asking for water, to quench his thirst, he should not go disappointed, is well-known. In Amritsar, the place where the clock-tower stands, was an open maidan. The newly established Government ordered slaughter-house to be made there. People objected to it, but in vain. A few Sikhs killed some of the butchers, forcibly took away some of the cows and escaped to the city. Some of the Hindu and Sikh citizens were put under arrest. They were put to torture and forcibly made to own the guilt. Some of them were awarded capital punishment. When Guru Ram

Singh Ji came to know that some of his followers had committed this crime, he administered a stern rebuke to them. He ordered them to go to the police and confess their guilt and thus save innocent men from the gallows. They did as the Guru had ordered. The innocent citizens were let off.

It is a common practice in the Panjab even to this day to let loose a few cows. These cows are called "Ram-gai" and they move about where they like. The Maler Kotla State had a large number of such cows. The Nawab of Maler Kotla was yet a minor. The administration was under the British control. It is alleged that a Pathan killed a "Ram-gai." This brought about a clash between the Hindus and Muslims. Some of the Hindus came to Guru Ram Singh Ji. The Guru advised them not to come to blows with the Pathans. They should, instead use love and peaceful methods of persuasion and make up the quarrel.

It was again at Maler Kotla that another incident occurred. Sardar Gurmukh Singh, a Namdhari Sikh "Nambardhar" quarrelled with a green-grocer as the latter had overloaded his ox. Even a suit was brought into a court. The magistrate was a Muslim. It is asserted that he ordered the ox to be slaughtered in the very court premises. Sardar Gurmukh Singh rushed to Bhaini Sahib and protested to Guru Ram Singh Ji. The Guru again advised the truth and non-violence. Nevertheless a few Sikhs got enraged. One Namdhari chief, Sardar Hari Singh, against the explicit instructions of Guru Ram Singh Ji, resolved to go to Maler Kotla. Guru Ram Singh Ji tried his utmost to dissuade him. But Sardar Harnam Singh declared that Guru Ram Singh had appeared to him in a dream and wished him to lay down his life in the cause of cow protection. Guru Ram Singh Ji still maintained that even in the sacred cause of the cow one should not use violence and kill others. But the sweet words of the Guru fell on deaf ears. Equipped with some swords and horses, they marched on Maler Kotla.

When Guru Ram Singh Ji saw them marching forward in spite of him and feared a great blood-shed at Maler Kotla, he sent one of his "Subahs", Baba Lakhan Singh, to M. L. Kavin, the Deputy Commissioner of Ludhiana, intimating that these one hundred and eighty of his followers were violating his orders and that he should stop them from proceeding further in the interest of law and order. The British officer, instead of checking them, let them continue the march and instead took Baba Lakhan Singh into custody.

On reaching Maler Kotla these men murdered twenty four men including the magistrate, some butchers and a few Pathan chiefs. They left the place after completing this work. Two of them fell down dead in Maler Kotla, some went to their respective villages, while about eighty of them made their way towards Ludhiana. In the way the Sikh "thanedar" of Sherpur in the Patiala State, arrested them by a trick and sent them back to Maler Kotla under the custody of the Patiala forces.

The very same Deputy Commissioner of Ludhiana who had allowed these men to proceed further in spite of Guru Ram Singh's warning, himself reached Maler-Kotla. He asked by wire the Commissioner at Ambala, Sir Douglas Farsith, what steps to take in connection with these men. The Commissioner asked him to postpone action until his arrival. In spite of this he ordered sixty-two out of these eighty men to be shot dead.

Next day the Deputy Commissioner stated before the Commissioner that but for his order of execution of these sixty-two rebels, the prestige of the British Government would have suffered an irreparable loss. The remaining eighteen rebels were ordered to be hanged by the Commissioner.

Guru Ram Singh Ji's fame was fast spreading in the Panjab. Immediately after this incident at Maler Kotla in January, 1872, Guru Ram Singh was taken to Ludhiana as a prisoner. His eighteen Subas and one

disciple, Nanu Singh, were also arrested along with him. These twenty prisoners were taken in a special train to Allahabad. They remained under detention in the Allahabad fort for two months. From there Guru Ram Singh Ji was transferred to Burma. His eighteen 'Subas' were sent to different places: one was kept in the Chunar fort, another in Eden, and Arabia, and another in Moulmein, in Burma, and so on. It is said that they were put to severe torture. A few of them were released afterwards, Guru Ram Singh Ji and his disciple, Nanu Singh, were detained in Rangoon for the first five months after they were transferred from Allahabad. But finally he was kept as a prisoner in the very same place where after the failure of 1857, the last Mughal Emperor passed his days as a state prisoner.

On the day these arrests took place the area round the Gurdwara at Bhaini Sahib was dug twelve feet deep, we are told, with a view to guiding out any hidden weapons. Nearly the whole of the Gurdwara property was confiscated. A police picket was placed on the Gurdwara gate. This picket continued for full fifty years, right upto 1921. For these fifty years Bhaini Sahib was a sort of a prison house. The present Guru of the Namdharis, Maharaja Sat Guru Partap Singh Ji, was born in this very gaol in 1889. His mother, almost eighty years old, is still living. When she was only eighteen, she was kept under detention without trial for one year and a half. She has never used any other but the hand-spun cloth throughout her life.

From 1872 to 1921 every Namdhari was treated as a rebel. Every one of them was under the police surveillance. Often the police-men would wake them get up at night. No Namdhari could leave the station without intimation of the police. In spite of these trials, the lacs of Namdharis remained true to their ideals. At present their followers are said to number about seven lacs including both "Keshdharis" and "Sahajdharis."

From 1872 to 1880, i.e., for eight years it appears Guru Ram Singh was kept at Rangoon. During these years he was under a strict police guard. None could see him without official permission. Even then occasionally many Namdharis made successful attempts to see him at a heavy cost, both physical and financial. No one among them knew English. Most of them had knowledge of Panjabee only. Many were arrested when making these attempts. Some of them were sentenced to seven years imprisonment, some to transportation, and some to be hanged. A few letters written in Panjabee by Guru Ram Singh reached the Panjab through the Sikhs who were successful in seeing Guru Ram Singh Ji when at Rangoon. A few of these letters fell into the hands of the government and were confiscated, and the rest are still carefully preserved in the Library of Sat Guru Partap Singh Ji.

These letters throw a flood of light on Guru Ram Singh Ji's thoughts and principles. Some extracts from his letters are given below, first in Guru Ram Singh Ji's original words and then their rendering in English:—

१. “सारी संगत ने शान्ति एहोजी फवनी कोई किसी तरह दी निन्दा करे, उस दे बल ध्यान नहीं करना । चाहे कोई कित्ते नू मारे तांकी सत्र कर जाना । परमेश्वर खमा धीरज बाल्यां दे सदा अंग संग है । गुरु जी लिख्या है ‘हो ओ सगल की रेनुका तां आओ हमारे पास’ । जो कोई ऐस धर्म बिच चल्लुगा तां उसनु सब सुख प्राप्त होये जानगे । सत करके मनना । कम्म खिमा दा बहुत है बड़ा” ।

All the Sangat, i.e., all the Sikhs, should practice non-violence to such an extent that even if somebody were to cast aspersions on them they should pay no heed to it. Even if some one among them is murdered, they should remain peaceful. God is always on the side of those who are patient and forgiving. Guru Nanak has said that one should be as low as

the dust of human feet and then alone he can reach Him. He who will practice this Dharma, will ultimately find peace. You should take it as true. To forgive is an important principle of life.

२. “भुखे नू रोटी कपड़ा जोड़ा किसे मेखदा होवे भांवे निन्दा भी करदा होवे पर लोढ़मान देखके उसनू भी देना ” ।

Give food, clothes and shoes to the needy poor, regardless of his religion and even if he calumniates you.

३. “भांवे किसे मेखदा होवे किसे नू फिका नहीं बोलना” ।

One may have faith in any religion, we should not say harsh words to him.

४. “बराड छकना” ।

Share your wealth with other.

५. “सब बुड्डे बाले माई बीबी नू अशानान पिछली रात करना बरजरुर । गुरु जी दा हुकम सवा पहर रात दा है । फेर जितनी रात ते पुज आवे । चार घड़ी एतना करना बानी पढ़नी । दिन को भजन करना । होर लक्के लक्कियां नू अक्खर पढ़ा देने । फेर तुरदे फिरदे कम किरत करदे । फेर कम ते बेले लगे तां अकेले बैठ के भजन बानी करना । होर लक्की न किसे मारनी । न किसे बघ्न करना । न लक्की दे दम्म लेने । जेका लड़की मारे, बेचे, बघ्न करे उस दे हथ दा, घर दा अन्न पानी नहीं बरतना । उसनू सर्गंत बिच नहीं बड़न देना । हुन ते पीछे भावे कुज कीता होवे अगे समझ के बरतना । किसे दा धन पदारथ नहीं लेना । धक्का करके न चोरी करके न ठगी करके कक्ख आदि कभी नहीं लेना । गुरु जी दा हुकम है ‘हक्क पराया नानक उस सूर उस गाय ।

Old men and young boys, women and girls of the house—all should get up early in the morning and take bath. Guru Nanak has enjoined that one should take bath in the early hours of the morning. One should act up to the principle as far as possible.

One should perform "ashnan" at least an hour and a half before day-break. During the day we should recite the holy Granth Sahib. Even when engaged in work and in our leisure hours we should sit alone and hymn the "Name of God" and recite Granth Sahib. Boys and girls should be taught reading and writing. No one should kill his daughter or have exchange of girl in marriage or sell her. Any one found guilty of killing a girl, giving her in exchange, or selling her should be completely boycotted. He should not be admitted in the Sangat. Whatever may have been the practice in the past, abide by this rule in future. You should refrain from acquiring the wealth of others or any other thing by deceit or force. Guru Nanak has commanded, "Possession of what rightfully belongs to another is unholy on the part of a Hindu or a Muslim."

६. अट्टराह बरस दी लइकी दा आनन्द पढ़ावना । घट नहीं पढ़ावना । जो कोई ब्रह्म करुगा, व्याज लउगा, कन्या दा पैसा लउगा कन्या मारुगा उसके नाल नहीं बरतना ।

A girl should never be married below the age of eighteen. Any one found guilty of having an exchange of girl, selling her or charging interest on money should be treated as a social pariah.

७. "बिगानी अंस किसी तरह भी न लेनी । न चुरा के, न खो के, न ठगी कर के, जे डिगी पेई भी मिले तो जिसदी होवे उसकू दे देना लम के । पर करखा ले के न देना ऐ चोरी दहाकी ते भी बड़ा पाप है—कानी भी भांवे पढ़े सब निष्फल जावेगी भांवे पूजा करे भांवे नमस्त्र पढ़े ।"

We should not usurp what belongs to another by deceit or force. If we come by a thing on the road, we should restore it to the owner. Failure to pay a debt is worse than robbery. One who deceives others utters the name of God and recites the holy books in vain.

८. “मांस खान दी बात गुरु जी ने लिखी है मक्के दी गोष्टी विच । जो मांस सो खाय जिस जी कू खाए इसको जिउंदा कर सके । जे जिउंदा न कर सके तां मरया हुआ खाए लेवे । पर जिसने बन्दगी करनी होवे सो मरया हुआ भी न खाए— ए दोना नहीं बरतने मांस ते शराब” ।

As regards meat-eating, Guru Nanak expressed in his talk in Mecca that one has the right to eat flesh of a living creature only if one has the power to put life into it again. One devoid of this power may eat the flesh of dead animals only. But if one has a desire to worship God, he should abstain from the flesh of a dead animal even. We should abstain from both wine and meat. There is a prophecy made by Guru Ram Singh Ji in 1880.

९. सो होऊ तो आटा सने राज्यां परज्यां दा । नई दलयां तां जरूर होऊ । होर अपने सन्त खालसे की रक्षा के बास्ते पच्छिम दिशा ते मुसलमान बन्दा आवेगा मंगवाइयेगा ” ।

A day will come when the ruler and the ruled in this country will be ground to pieces like wheat. Things may not come to such a pass, but the plight that will overtake them will be miserable. And a Muslim messenger of God will come from the West appointed to protect the Sikhs

Guru Ram Singh's letter and sermons contain things whose publication the laws of the government forbid but which will find a place of honour in the history of nation-building in India. These things will remain unknown to the people for a few days more.

As regards the control over the marriage expenses, Guru Ram Singh enjoined that a Namdhari in no case should spend more than one rupee and four annas on the marriage of his daughter or son. Even to-day Namdharis abide by this instruction. Now there is order by Sat Guru Partap Singh Ji that all the marriages should be solemnised before his presence when one need not spend even one rupee on “Kara

Parshad."

Guru Ram Singh had clear-cut views on non-violence and the attainment of Swaraj through it. When he was being taken away as a prisoner one of his "Suba" Jawahar Singh said, "Mahraj, they have put us in chains without any resistance on our part. Had you wished we could measure our swords with them." Guru Ram Singh Ji replied, "Now the foreigner's very roots are shaken. Had we shown violence, he would have become still more strongly entrenched."

When they were being taken in a train from Ludhiana to Allahabad, one Sahib Singh also gave expression to a similar view. The Guru said, "We have now virtually uprooted the British rule. Had we fought them, they would have become even more firmly established."

Guru Ram Singh Ji used the word "खिमा" or "क्षमा" in place of "आहिंसा".

Guru Ram Singh Ji's disciple, Nanu Singh, lived for a long time with him in Burma. Afterwards he came back to the Punjab. One day Guru Ram Singh Ji said to him, "Nanu Singh Ji, perhaps you do not realise that a conquest made by sword may be lost to sword also. True non-violence consists in exercising self-restraint even when one is possessed of strength. Having strength one should not use it against others."

On another occasion, Guru Ram Singh Ji addressed Nanu Sahib thus, "Not to speak of other things, I do not want to spill blood even for the sake of winning independence. I want to win even the enemy with love."

Since 1880 Guru Ram Singh Ji is no longer an English prisoner. The British Government declare that he passed away in 1880. But neither the Government informed any Sikh on this occasion nor handed over his dead body to any one. In about 1885 Sardar Alam Singh was an S. D. O. in Moulmein in Burma.

He along with a few companions saw Guru Ram Singh Ji, somewhere in 1885. He came to the Panjab and challenged the British Government maintaining that Guru Ram Singh was still alive and not dead as had been given out. It is said his statement was published even in the papers. But the Government did not make any statement in reply.

Sant Indar Singh Ji, who is the Vice-President of the Namdhari Darbar, himself paid a visit to Burma in 1935. He saw that the Burmese burnt candlesticks under the Pipal tree in Margui near Moulmein where Guru Ram Singh Ji used to sit before being taken to Rangoon. None was allowed to approach that sacred place with shoes on. Sardar Indar Singh was told by a Burmese that Ram Singh Ji was not dead but had left for some other place. Guru Ram Singh Ji was born in about 1816. Thousands of Namdharis fully believe that Guru Ram Singh Ji is not dead but still living.

Upto this day no Namdhari Sikh brings any suit into a government court of law as a plaintiff. It is a different matter if he has to appear as a defendant on behalf of some non-Namdhari person involved in some criminal suit. Namdhari "Subas" are appointed to every district in the Panjab. Namdhari's bring all their cases before these "Subas." Over the Subas there is the "Shromani Panchayat" consisting of three members which acts as the court of appeal against the judgment of the "Subas." You can appeal to Guru Maharaj alone against the decision of the Shromani Panchs. No court-fee is charged nor is there any necessity of a lawyer. Generally justice is administered speedily on the spot. It is understood that no Namdhari tells a lie in his own court. For a number of years no one among them availed of the facilities provided by the post office or the railway trains. They had their own postal system. But it is no longer functioning now.

No Namdhari boy is sent to a Government school. Some of them study English at home. Generally they know only Punjabee. It is said that during the last seventy years there has been only a single case where a Namdhari boy against the order of the Panchayat graduated from a school. As soon as he joined the school, he was turned out of the society. He was, however, readmitted after some time on payment of a religious fine.

There is no Namdhari serving in the Government forces, nor does the British Government compel them in this connection.

Kirpan is one of the five "Kakars" of the Sikhs. Generally Namdhari's bear no Kirpan on person. Some of them carry, hanging by their shoulder a small one inch Kirpan as a symbol. The present Guru, Sat Guru Partap Singh Ji, discourages the use of Kirpan. Sat Guru Partap Singh Ji or any of his followers keeps away from any deliberations or meetings called to beg some sort of concession or rights from the British Government. None among them can use foreign cloth. Most of them wear pure Khaddar exclusively.

A Namdhari Sikh neither eats meat in any form nor drinks wine nor uses any other intoxicant.

Most Namdharis are devotees of God. They have a deep love for service. Nearly one hundred persons always live in the Gurdwara of Bhaini Sahib. Daily they get up at three o'clock in the morning and after easing themselves perform Sankesi Ashnan. Then they present themselves in the "Divan." The "Divan" is held from 4 A.M. to 7 A.M. when verses from the holy Granth Sahib are recited to the accompaniment of harmonium. This pleasant scene lasts some three hours. The scene resembles the "Qavalis" sung at the shrines of great Sufis. Just as in the course of a "Qavali," some of the audience flies into ecstasy and begins dancing and giving out shrill cries, so also during the "Divan" some would

screech and get up and dance. A loud and shrill cry can be rendered in Panjabee as "Kuk marna." This is why the name "Kukas" is also given to the Namdharis.

After the "Divan", is over a large number of Namdharis do "Jap" practice together for one hour. After this "Kara parshad" is distributed.

The rest of the day is spent in hard work, service, and recitation of the "Name of God." In the evening again the "Divan" is held.

Every year near the "Holy" days the annual conference of the Namdharis is held, when about one lac persons assemble at Bhaini Sahib. This conference continues for many days.

Sat Guru Partap Singh Ji is a straightforward, pious and sincere man. He is deeply patriotic. He has stern faith in non-violence. As in other religions, some bitterness existed between the Namdharis and the Akali Sikhs. A few days ago Sat Guru Partap Singh Ji called an all-parties conference to reconcile their mutual differences. Representatives of the different parties were present at the conference. The conference was very successful in the purpose.

This year Sat Guru Partap Singh has taken one more step forward. Last on the occasion of the annual Conference on 1st April, 1942, he also invited a Hindu-Muslim-Sikh Unity Conference. The Conference was fully representative. Namdharis, Akalis and representatives of other Sikh sects, Hindus, Muslims, Congressites, Qadianis, and Abrars—all participated in the deliberations. The rulers of the Punjab States were also invited, Patiala, Farid-Kote and Kapurthala were represented by three important chiefs. Baba Sawal Singh, the famous spiritual leader of Beas, also graced the occasion with his presence. The Conference was attended by almost fifty thousand persons. The writer had also the good fortune to be present. Besides this manifestation of oneness of all true religions and assembling

together of all the sects, the speeches made by Hindu, Muslim and Sikh leaders in the conference could fill with optimism even one who had lost all hope of Indian Unity. These speeches were an evidence that the soul of the Indian Society was still uncontaminated. No doubt fifty thousand persons coming from different parts of the Punjab left the Conference with the message of unity and love.

A cattle show was also held along with the Conference. Sat Guru Partap Singh is interested in cattle breeding of which he possesses a deep knowledge. His horses are worth seeing. A few of his cows yield thirty-two seers of milk a day. Prizes were awarded in the case of good cattle.

All India Charkha Sangh and A.I.V.I Association were also invited. They held exhibition of their respective goods in which were displayed Khaddar products and other samples of Indian village handicrafts. This exhibition continued for three days. At least one lac men, women and children participated in the Conference. For three days it presented the sight of an All India Congress Session on a small scale. Only it was marked by love, feelings of comradeship, simplicity, purity and the sight of white Khaddar all around to a greater extent than the Congress Session even.

A big poetical symposium was also held when prizes were awarded to the writers of the best poems on Unity. The first prize was carried by a Muslim poet.

Many women presented hand-spun yarn in the Namdhari darbar. Almost a maund of yarn could be seen where the "divan" was held. Three best spinners were awarded prizes. The best yarn was sixty degrees smooth, fine and strong. Those who had sent only one fourth pound weight of yarn were not allowed admission in the competition in spite of the good qualities of their yarn.

During the Conference days seventeen thousand men used to dine at one time sitting in lines. Some among the Namdharis are called "Sodhis". They are a sort of ascetics. Every time they ease themselves they perform San-Kesi Ashnan. They do not take water from the hands of a Non-Sodhi Sikh. They are very small in number. With the exception of these "Sodhis", the rest of the Namdharis are free from all notions of untouchability. During the Conference days Hindus, Muslims, and Sikhs took their meals setting on the same lines in the same place without any prejudice. You will not find any one engaged as a 'servant' there. Cooking, washing and other jobs are done by them with their own hands with great pleasure. As regards their deep love of service, once a public worker of the Punjab visited Bhaini Sahib. He was served breakfast in the morning. When he had taken his breakfast, a female member of the Guru's family began to clean his utensils. It made the visitor feel awkward. He would like to do that work himself. But the woman remarked, "Brother, you will leave us after the breakfast, but what merit would accrue to us?" In the Namdhari Gurdwara any one—be he Hindu, Muslim, or Christian—can worship God in his own way. On 1st April one could hear the Muslim sound to prayer. Guru Partap Singh Ji himself and his two young sons are embodiments of humility, sincerity and hospitality. As in other Gurdwaras a free kitchen is run daily at Bhaini Sahib. Every one is welcome to take his meals here. Along with the Hindus and Sikhs many Muslims from the surrounding area take their food in this kitchen.

According to some Vedic Scholars a big Yagya used to be held somewhere in the Ambala district in ancient times. Special verses were composed on every one of these occasions and some of them have been preserved in the Rig Veda. Bhaini Sahib is situated on the common border of Ambala and Ludhiana Districts. The dialect spoken here is a

mixture of Punjabee and the language spoken in U.P. Inside the gurdwara there is a big and deep natural tank. There are rows of brick steps on one side of the tank, while mud walls stand on the remaining three sides. This tank is called "Ramsar". People trace its origion to the days of Ram Chandra Ji. Even now it never dries up. When Guru Partap Singh was just a child, there stood an acacia tree in one corner of this tank. For some reason the tree was rooted out. A big triangular Havan Kund was found under this tree. All the three sides of the Havan Kund were hot and burnt coal and ashes were still to be found in it. Some people aver that signs of ghee could also be seen on the coals. It is conjectured that this was the spot where the "Raj Suyan Yagyas" used to be held in Vedic times. In the Rig Vedas we read that the Aryans in those times were very tall and stalwart and they used to grow beards. The "divan", the simple atmosphere, tall tries and thatched houses, so clean and charming, bring to the mind of many a visitor the old Vedic times.



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