




THE NAMDHARI SIKHS

Sant Singh



- The whites will banish me from the country. They will declare me dead. None should believe this as fire cannot burn me and water cannot drown me. I will reappear in my original form.

- Even if a butcher with his knife soaked in blood of cow comes to your door steps for food, he must be given food, failing which you will invite the wrath of The Guru and never be pardoned.

- The torch of freedom struggle that I have kindled in the hearts of people, will not only keep burning but spread to all nook & corner of the country. The more you try to extinguish it, the more violently it will flash. None can extinguish it till the Independence is achieved.

-Satguru Ram Singh

No Indian can deny the efforts put in by Saguru Ram Singh Ji seventy five years back in achieving freedom for the motherland. Congress merely followed the path shown by him and attained Independence.

-Pandit Jawahar Lal Nehru

Namhdari Sikhs have an honoured place in the history of India's freedom struggle. They were the first to evolve non-cooperation and the use of swadeshi as political weapons. As early as the 1860s they boycotted British goods, government schools, law courts and postal services. They emphasized the wearing of hand spun khadi sixty years before it was taken up by Mahatma Gandhi

-S. Khushwant Singh



Satguru Nanak Dev Ji



As soon as Guru Nanak appeared on the world stage,
ignorance was dissipated and people
were made aware of true wisdom.

-Bhai Gurdas

Satguru Gobind Singh Ji



Hail ! Hail ! Guru Gobind Singh,
who is both guru and disciple.

-Bhai Gurdas

Satguru Balak Singh Ji



When I descend the eleventh time
only a few might understand me.

-Suraj Parkash

Satguru Ram Singh Ji



The twelfth incarnation of Satguru Nanak Dev Ji

-The pioneer of Freedom and Non Co-operation
Movement during British Raj.



First time in the Sikh history Satguru Ram Singh Ji baptised Sikh women and transformed them into true kaur's (Princess), on first June 1863 at village Siarh, Dist. Ludhiana



Inauguration of the Sikh marriage system at village Khote on 3rd-4th June, 1863.
Six intercast mass marriages were solemnised.



In 1865 Satguru Ram Singh Ji was interned within Sri Bhaini Sahib. Satguru Ji appointed 22 subas to continue the freedom struggle. The British interned them also and asked Satguru Ji about his future plans. Satguru Ram Singh Ji smilingly replied "Now I will create a Ram Singh in every home. Even an ordinary man would be as effective as I am"



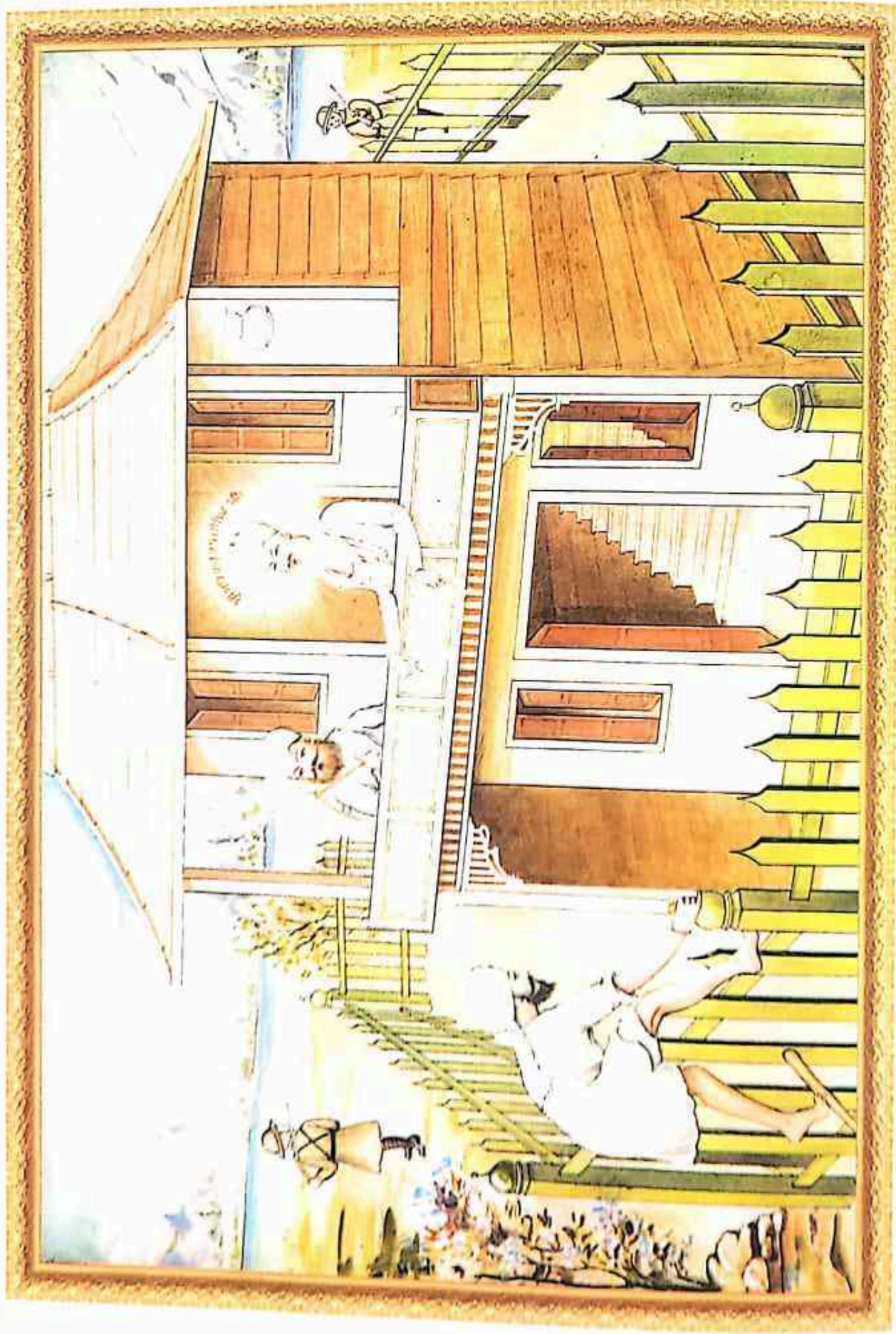
Satyagreh - Violating the official restrictions, Satguru Ram Singh Ji celebrated Deepawali function at Amritsar in 1867, alongwith thousands of his followers.



The Amritsar episode - Four Namdhari Sikhs were hanged to death publicly on 15th September, 1871. The martyres themselves putting the silken noose around their necks.

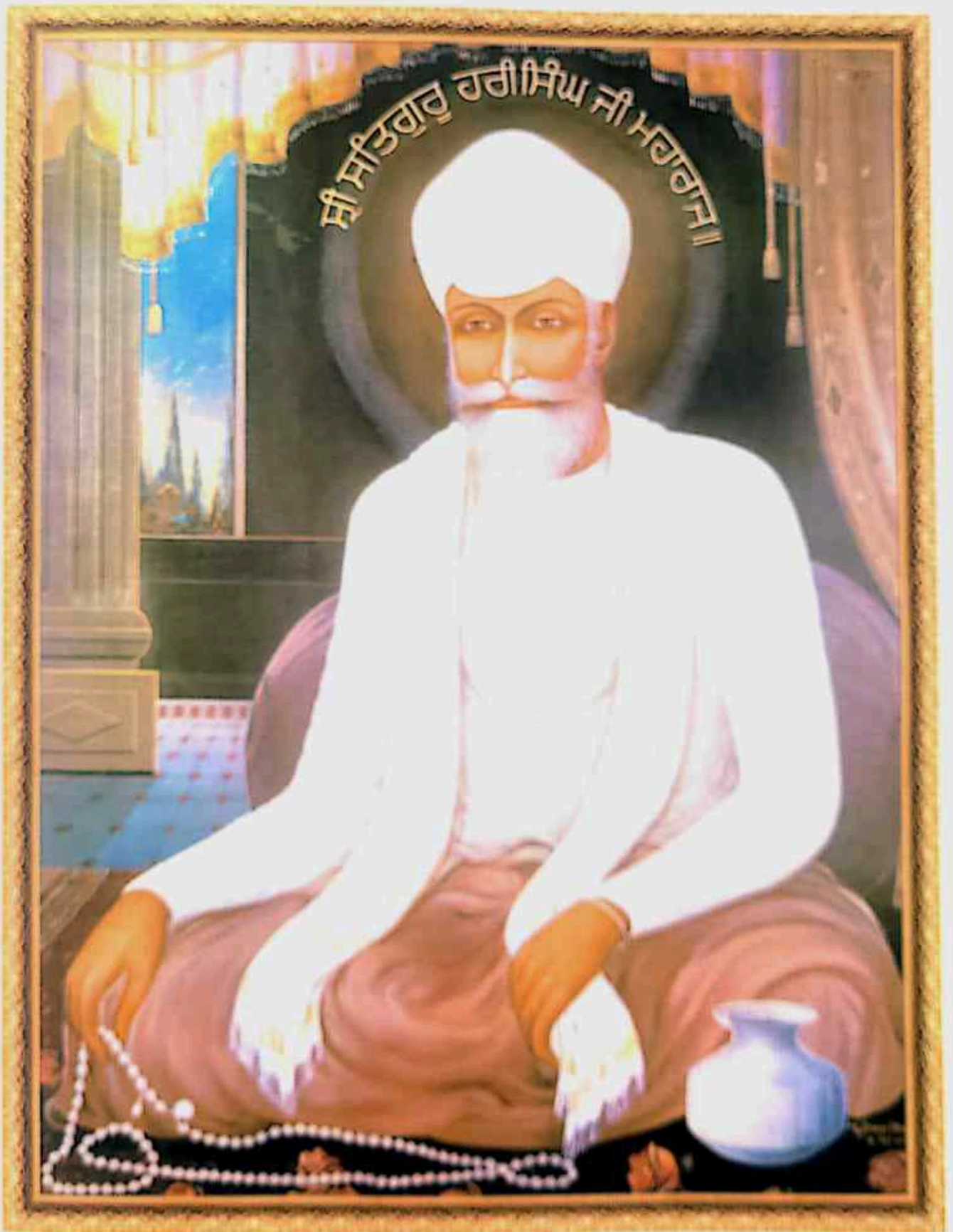


At Malerkotla - 66 Namdhari Sikhs were blown with cannons on 17th and 18th January 1872.
S. Wariam Singh standing on a heap of clods poses to be shot.

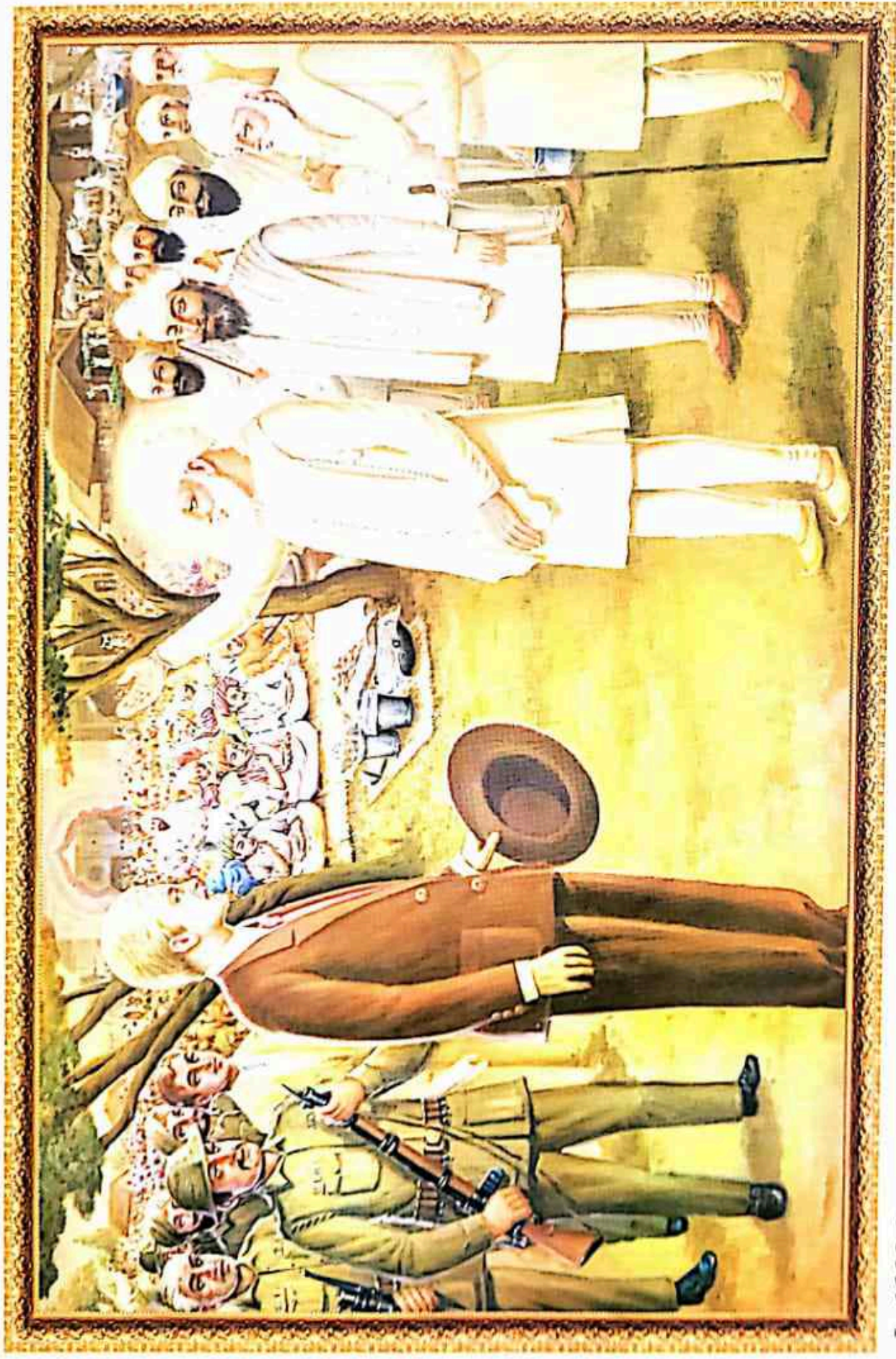


Mihan Singh Namdhari crossing over the fencing of the bungalow where Satguru Ram Singh Ji was detained at Mergui.

Satguru Hari Singh Ji



After the exile of Satguru Ram Singh Ji in 1872, Satguru Hari Singh Ji not only maintained the religious routine at the same level, but also kept the flame of Indian freedom struggle burning.



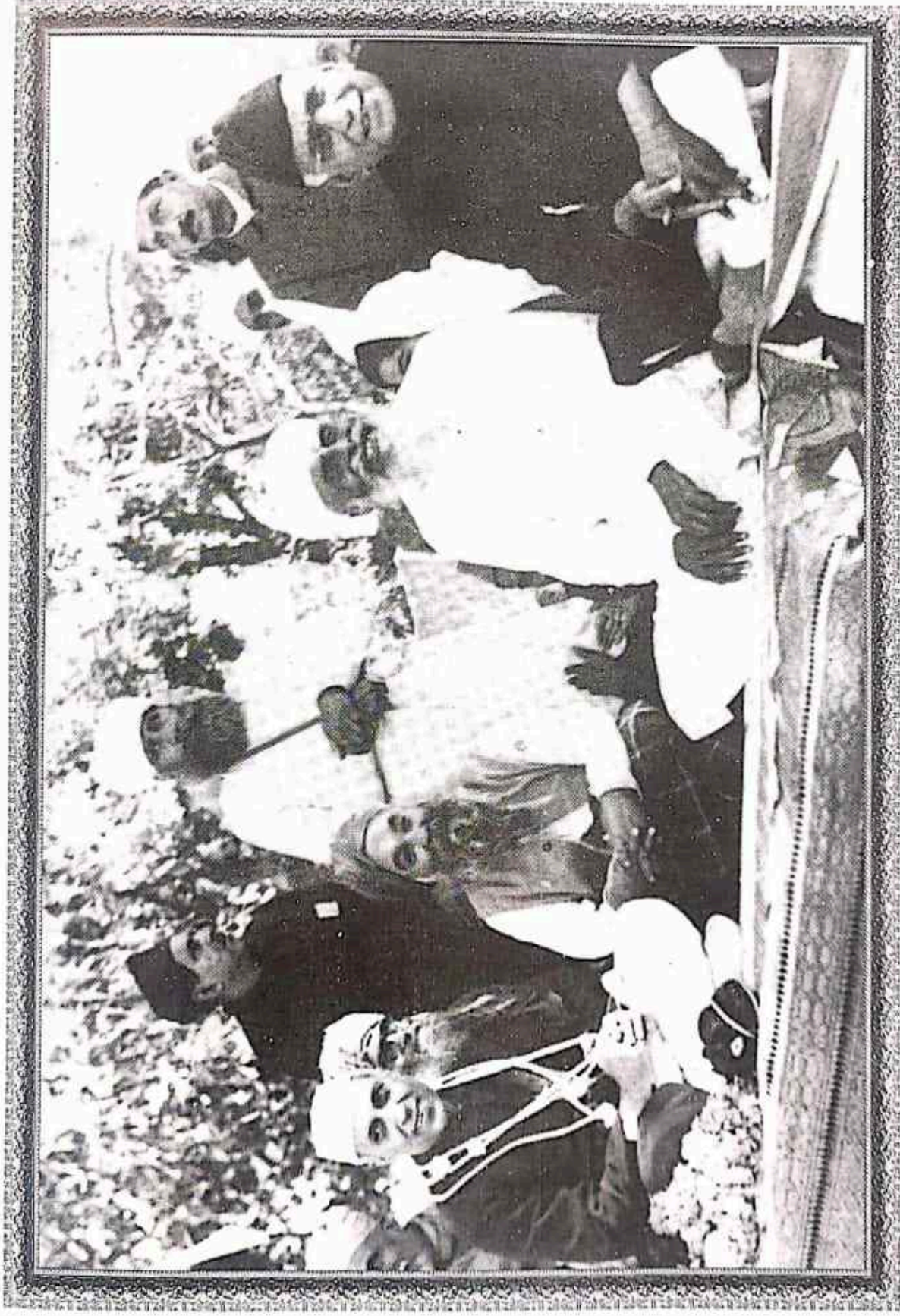
In 1899 Satguru Hari Singh Ji fed 6000 famine stricken persons daily. The commissioner appreciating this gesture offered 2500 acres of land for Gurdwara. Satguru Hari Singh Ji declined the offer with remarks "You want to give me only 2500 acre of land and keep the rest with you. Whole land belongs to us. You better leave our country for good.

Satguru Partap Singh Ji



Master with perfect grandeur, unaffected by magic,
None can fathom His grandeur unfathomable.

-Akal ustat



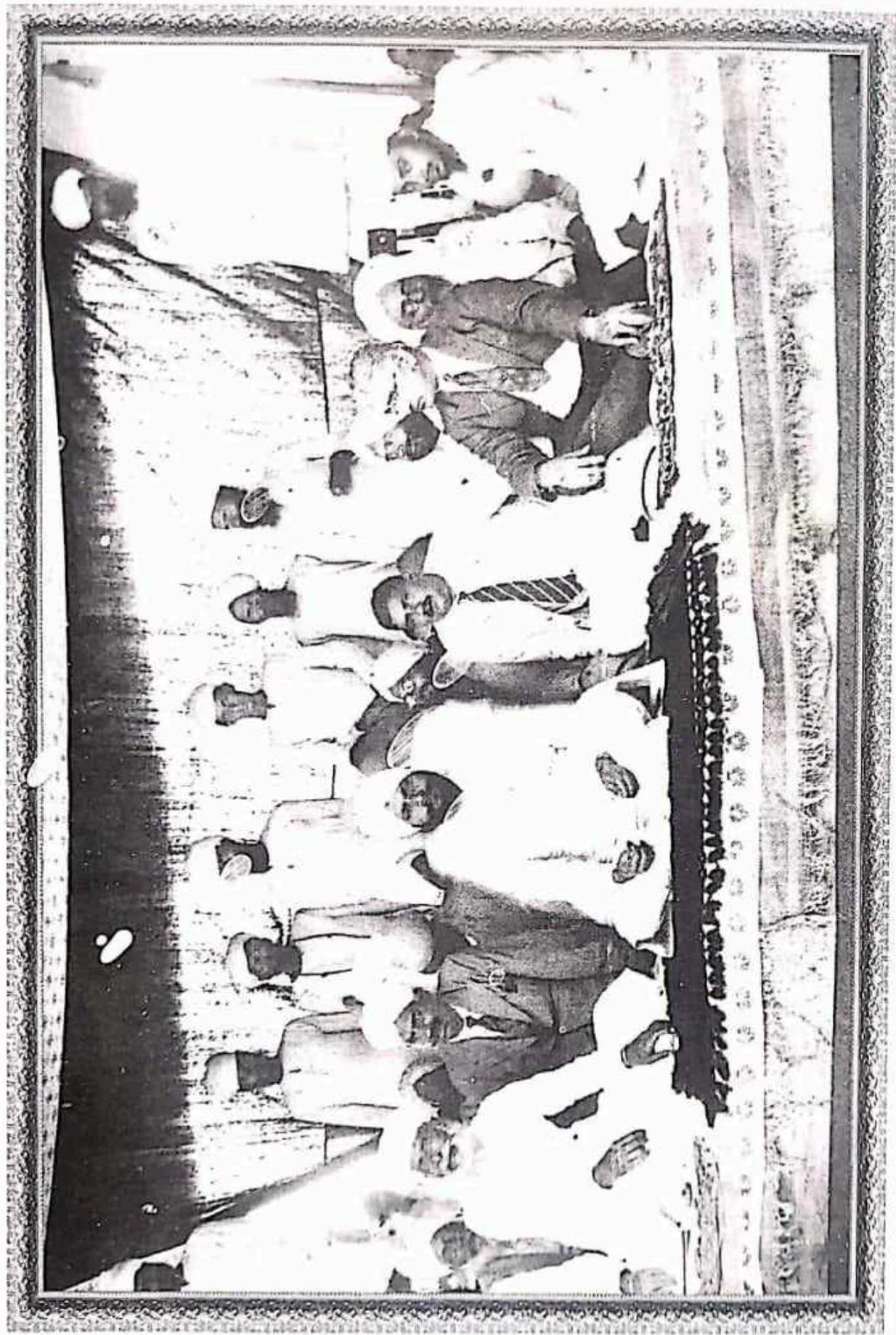
1939 AD at Sri Bahini Sahib (L to R) Pandit Jawahar Lal Nehru, Master Tara Singh Ji,
Satguru Partap Singh Ji and Dr. Saiffeuddin Kitchlu.



Satguru Partap Singh Ji and Pandit Jawahar Lal Nehru taking part in a procession of state people's conference at Ludhiana (1939 A D.)



Nov. 1943 - Pt. Jawahar Lal Nehru speaking to the audience at Sri Bhaini Sahib. Satguru Partap Singh Ji is sitting on the sofa. standing - S. Sadhu Singh, Sant Inder Singh Chakarvarty, Satguru Jagjit Singh Ji, Sant Nidhan Singh Alam, Maharaj Nihal Singh.



Punjabi conference, October 1942 at Sri Bhaini Sahib S. Baldev Singh Ex. defence Minister of India (the then development Minister) presiding over the function. Satguru Partap Singh Ji is seen sitting on his right and Satguru Jagjit Singh Ji sitting third on extreme left.

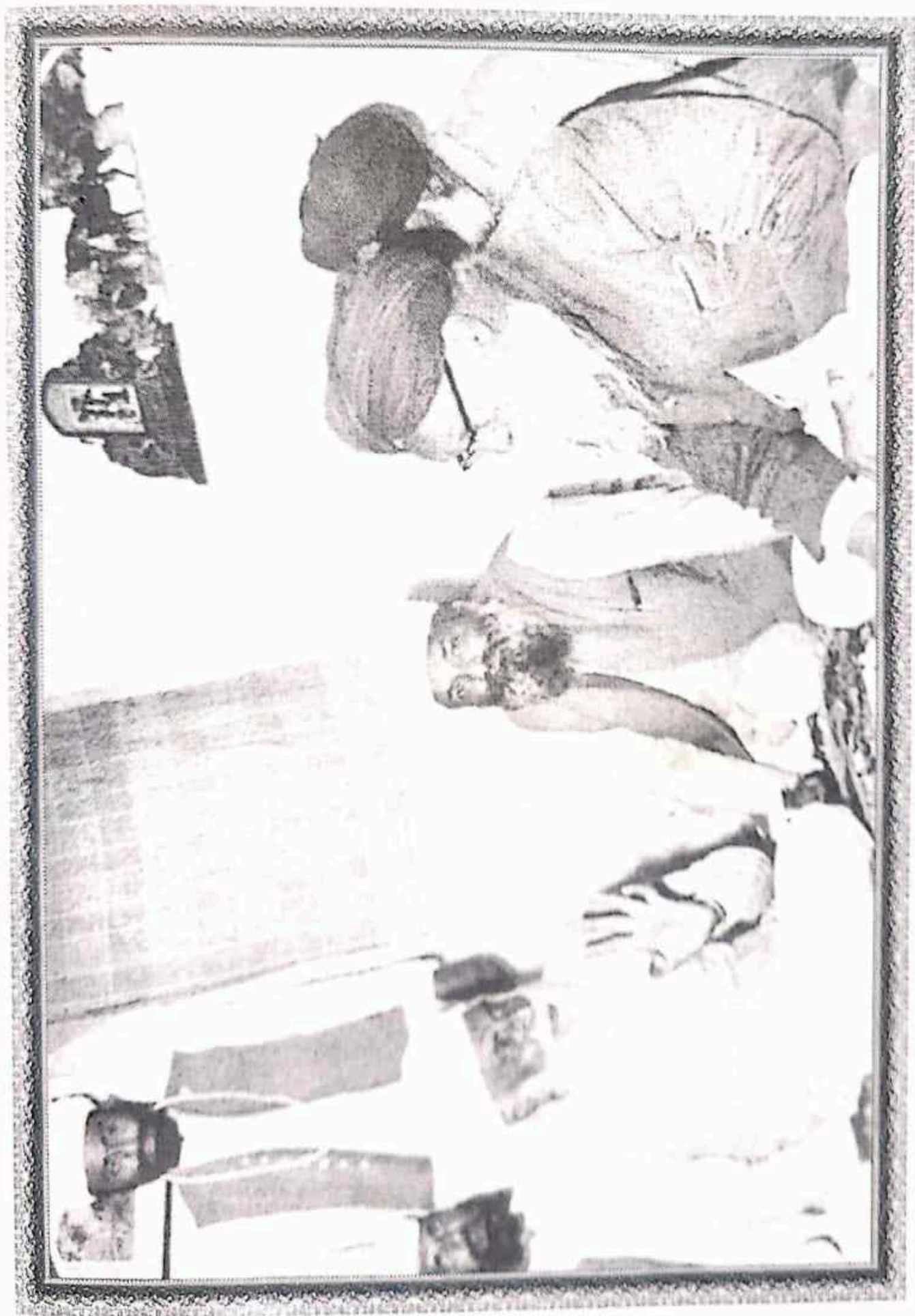


Hindu Sikh Milap conference at Sri Bhaini Sahib on 25th March 1943.

Seth Jugal Kishore Birla is addressing the audience. On his right Goswami Ganesh Dutt is seen conversing with sant Inder Singh Chakarvarty, on his left are Bawa Gurmukh Singh, Giani Teja Singh, Satguru Partap Singh Ji, Lala Shiv Ram Sewak, Mohasha Khushal Chand, Pt. Paras Ram, Sant Nidhan Singh Alam and Sarmukh Singh.



Satguru Partap Singh Ji explaining the atrocities of the British on Namdharis to
Pt. Jawahar Lal Nehru at Sri Bhaini Sahib



Satguru Partap Singh Ji in a serious discussion with Mater Tara Singh Ji.

Satguru Jagjit Singh Ji is seen standing.



Satguru Partap Singh Ji congratulating Dr. Rajendra Prasad, on his election as first president of India.

Satguru Jagjit Singh Ji



The present supreme spiritual head of Namdharies
"Music is God's food and truth His Attire"



Pandit Jawahar Lal Nehru expressing his gratitude to Satguru Jagjit Singh Ji for his contribution towards the national defence fund (Delhi 1962 AD.)



1999 A.D. at Malerkotla. Satguru Jagjit Singh Ji is addressing the audience. Sri Atal Bihari Vajpai and S. Parkash Singh Badal chief minister Punjab also seen on the dais.



Satguru Jagjit Singh Ji along with Dr. Manmohan Singh the prime minister of India and
capt. Amrinder Singh chief Minister Punjab

The
Namdhari
Sikhs

The
Namdhari
Sikhs

(Late) Pr Beant Kaur
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Dedicated to

“Ik Kavaau Passaau Kar,
Oaunkaar Anek Akaaraa

.....

Ant Beant Na Paaraavaraa”

H.H. Revd. Sri Satguru Jagjit Singh Ji Maharaj



With humble and devotional dedication from:

Sant Singh,

(Late) Mrs. Beant Kaur

New Delhi, India



*When the hands, feet and body get dirty,
Water can wash away the dirt.
When the clothes are soiled and stained by urine,
Soap can wash them clean.
But when the intellect is stained and polluted by sin,
It can only be cleansed by Love of the Name.
Virtue and vice do not come by mere words,
Actions repeated, over and over again,
are engraved on the soul.
You shall harvest whatever you plant.
O Nanak, by the Hukam of God's command,
we come and go in reincarnation.*

-Japji Sahib



CONTENTS

	Page number
1 Thanks by the Author - Beant Kaur	9
2 Foreword by Dr W. Owen Cole	13
3 The Namdhari Sikhs - Khushwant Singh	15
4 Few Words about "Namdhari Sikhs" - S.S. Jeet	17
5 The Prologue - Sant Singh	23
6 The Satguru - Sant Singh	33
7 Incarnation of Primeval Lord - Beant Kaur & Sant Singh	51
8 Satguru Balak Singh Ji - Beant Kaur & Sant Singh	63
9 Satguru Ram Singh Ji - Beant Kaur & Sant Singh	69
10 Satguru Hari Singh Ji - Beant Kaur & Sant Singh	111
11 Satguru Pratap Singh Ji - Beant Kaur & Sant Singh	119
12 Satguru Jagjit Singh Ji - Beant Kaur & Sant Singh	135

Appendices

1 A brief sketch of Namdhari Sikhs	149
- M. M. Ahluwalia	
2 The Great Present Namdhari Satguru Ji	163
- S. S. Jeet	

3	The Namdhari Rehatnama	171
	- Hukum Namas of Satguru Ram Singh Ji	174
	-W.H. Mcleod and S.S. Jeet	
4	From the Writings of Important Persons	176
	- Beant Kaur	
5	The Namdhari Ardas	184
	- W.H. Mcleod	
6	Christmas morning	185
	- Dr. Thomas Clough Daffern	

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ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ ਸਹਾਇ।

THANKS BY THE AUTHOR

The holy scriptures throw light on the fact that whenever there is lawlessness, anarchy, chaos in the world; the saints and the pious dignitaries are tortured, oppressed by the selfish devils', their agony, their lamentation become inaudible; there is wickedness, deception prevalent everywhere; cruelty, brutality, atrocity, treachery rule the world; sin, evil forces, demoralization, get the upper hand in the society; people develop hatred for God and become atheist; religion flees away bidding farewell to truthfulness, righteousness; the Primeval Lord appears in person for the establishment of righteousness, truthfulness, protection of the pious and noble saints.

The Primeval Lord incarnated as Satguru Nanak Dev Ji in *Kalyug*. He made it very clear that he would live all through *Kalyug* under one name or an other. Hence the Sikhs firmly believe that the Guru had existed in the past, exists now and will continue to exist in the years to come. Each Guru had certain specific religious, social and cultural tasks to perform. Steady progress continued to be made during the period of each Guru as the successive Guru endeavored to complete the unfinished works of the predecessor. Apart from this, each Guru introduced new practices and reforms from time to time, as required for the benefit and upliftment of the people. In *Satyug*, He as a dwarf deceived Bali; in *Tretayug* as Ram Chander Ji, He put an end to the evil designs and devilish acts of Ravana; in *Dwapayug* as Lord Krishna, He smashed the devil Kansa and a number of other giants to bring relief to the people; as Satguru Nanak Dev Ji in *Kalyug*, He enlightened

the brains of those, who were groping in darkness; He dispelled the gloom and frustration of the world, and brought solace to the suffering humanity. Satguru Gobind Singh Ji, the tenth successor of Satguru Nanak Dev Ji, had a specific task to perform, i.e., to flourish the religion, uplift the sages and uproot the wicked. He accomplished His task by creating the Khalsa who were fully armoured, trained and capable of protecting the poor and punishing the wicked. Satguru Ram Singh Ji, the twelfth successor of Satguru Nanak Dev Ji, laid great stress on the moral, social, religious development of the Sikhs. He made definite plans to uproot the evil designs of the British. He laid the foundation stone of the freedom struggle to get India emancipated from the yoke of slavery.

To achieve independence, innumerable freedom fighters comprising of men, women and children sacrificed their lives. The Namdhari Sikhs in Panjab under the banner of Satguru Ram Singh Ji were the first ones to offer their lives, for this noble cause. Some of them were hanged to death, while others were blown to pieces by the cannons; many of them were tortured and drowned into the sea, while others were deported to Andaman and Nicobar island for life imprisonment. The number of such martyrs is countless. It is due to the sacrifices of martyrs that every Indian is enjoying the bliss of freedom and breathing freely, he can do what ever he likes, he can go where ever he wants to go as all the bondages of slavery have been shattered. He is no more a slave, he no longer lives at the mercy of others. The tree of freedom has been flourishing since independence in 1947. Its gigantic size is now capable of providing solace and comfort to all the countrymen.

This book, 'The Namdhari Sikhs', depicts a short account of spiritual heights of Namdharis and an account of their supreme and superb sacrifices for independence of India. The martyrs could succeed in their objectives and lay down their lives smilingly only due to the spiritual and moral training imparted to them by Satguru Ram Singh Ji. After 158 years of Satguru Gobind Singh Ji's creation

of Khalsa Panth, Satguru Ram Singh Ji prepared the *Amrit*, - the holy nectar, on the Baisakhi day, i.e., 12th of April, 1857, to revive the Sikh Faith, and the Khalsa Panth. He infused in them, a new spirit of bravery, fearlessness, courage and enthusiasm. This enabled the Namdhari Sikhs to bear severe hardships, overpower obstacles and face the atrocities of the British Government in India.

I express my heartiest sense of gratitude and thankfulness to His Holiness Sri Satguru Jagjit Singh Ji by whose blessings, the book, "The Namdhari Sikhs", has been composed. A detailed account of the history of the Namdhari Sikhs will require a few volumes of books. This book gives only the salient aspects of Namdhari belief and their history in brief. The book has been designed to meet the basic requirements of a number of people living in India and abroad.

S. Sant Singh besides being an engineer by profession is deeply interested in the study of history and ancient literature. He has always been source of inspiration for my writings. He has extended his whole hearted co-operation in completing this book.

Sh H. S. Randhawa is a sober and serene disciple of Satguru Jagjit Singh Ji. He is keenly interested in history of Sikh Religion, his initiative in Publishing this book is highly praise worthy. Sh Surjeet Singh Jeet is also a true devotee of Satguru Ji and dedicated to the research work of Namdhari Sikh history in British Isles. This project could only be completed due to their hard and sincere efforts. I am also very much thankful to Sri Gurdev Singh Ji, ex-secretary of Satguru Partap Singh Ji and Satguru Jagjit Singh Ji, who inspired me to write this book. Again, I am immensely indebted to Sri H.S. Randhawa, Sri Surjit Singh Jeet and Namdhari Sangat in England, Canada, USA, Thailand and E. Africa for the publication and distribution of this book.

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With thanks

Mrs. Beant Kaur



FOREWORD

The presence of Namdhari Sikhs in the *Panth* is important for at least two reasons. First they are a reminder of the diversity which some Sikhs are reluctant to acknowledge. Second, they testify to a concern about the social issue and ethics such as female infanticide, opposition to the dowry system, acceptance of inter-caste marriages, vegetarianism and education of women and environmental matters.

Namdharis were involved in the Indian Independence struggle from the outset, boycotting foreign goods and introducing the practice of *swadeshi*.

Above all, however, Namdharis, in common with other Sikhs have made and continue to make to the spiritual development of humanity by describing the life and work of their Gurus.

The Namdhari story deserves to be better known than it is. We have, therefore, a special cause to be grateful to Beant Kaur for making it available in a form which is clear and so reader friendly.

Dr W. Owen Cole,
Chichester Institute of Higher Education,
Chichester, England
March 1999





*The true Guru cherishes His sikhs.
The Guru is always merciful to His servant.
The Guru wahses away the filth,
of the evil intellect of His sikh.
Through the Guru's teachings,
he chants the Lord's Name.
The true Guru cuts away the bonds of His sikh.
The sikh of the Guru abstains from evil deeds.
The true Guru gives His sikh the wealth of the Naam.
The sikh of the Guru is very fortunate.
The true Guru arranges this world
and the next for His sikh.
O Nanak, with the fullness of His heart,
The true Guru mends his sikh.*

Gauri Sukhmani - M-V- Page 286



THE NAMDHARI SIKHS

- S. Khushwant Singh

Namdhari Sikhs have an honored place in the history of India's struggle for freedom. They were the first to evolve non-cooperation and the use of *swadeshi* as political weapons. As early as the 1860s they boycotted British goods, government schools, law courts and postal services. They emphasized the wearing of hand spun *khadi* sixty years before it was taken up by Mahatma Gandhi.

The Namdharis are a body of puritanical Sikhs adhering strictly to the teaching of the Sikh Gurus. Their Gurdwaras are not ostentatious and they do not indulge in the use of rich canopies or silk covering for the *Sri Guru Granth Sahib Ji* or any other ritual smacking of idolatry. They lead austere lives, wear the simplest of white *khaddar* cloths, wear no ornaments, save rosaries made of wool. Their marriages are performed without a fanfare of *barats*, bands and receptions and cost no more than Rs 13 per nuptial performed. They are punctilious in attending services in their gurdwaras and in observing the taboos of food, drink and personal deportment: they are strict vegetarians, and totally abstain from the use of alcohol and tobacco.

The Namdhari movement began in the N.W.F.P. in the last days of the Sikh rule as a protest against the licentious style of living of the Sikh aristocracy and assumption of divinity made by the Bedi and Sodhi descendants of the Gurus. After the annexation of the Punjab by the British, the Namdhari under the leadership of Satguru Ram Singh moved their headquarters to the village of Bhaini

in Ludhiana district. It was Satguru Ram Singh who introduced changes in the form of worship and address which distinguish his followers from the general body of the Sikhs. Like *suf*, *dervishis*, the Namdharis chanted hymn and often attained a state of *hal* or ecstasy when they emitted shrieks (*kooks*, hence the word *Kooka* for Namdharis). They began to wear only spotless white *khadi* and retained their style of turbans to original flat band across the forehead. The Namdharis clashed with the British authorities on several encounters. Sixty-six of them were blown up by cannons and Satguru Ram Singh Ji exiled to Burma in 1872.

Satguru Ram Singh was succeeded by his younger brother, Satguru Hari Singh, who was confined to his village Bhaini for all the years of his leadership of the sect and was succeeded by his son Satguru Partap Singh (d.1959). The present head of the Namdharis is Satguru Jagjit Singh. The Namdharis maintain two centers, one at Sri Bhaini Sahib, district Ludhiana and the other at Sri Jiwan Nagar in district Sirsa. They publish four journals. They are a close-knit community of farmers, artisans, contractors and cattle-breeders and businessmen now spread to distant corners of the globe.



**FEW WORDS
ABOUT
“THE NAMDHARI SIKHS”**

- Surjeet Singh Jeet

Research Scholar, S.H. University, U.K.

The word Namdhari Sikh (Sant-Khalsa) means, “One who has the Name of God (Naam-Simran) in his or her heart.” Namdhari Sikhs who adhered and strictly followed the teachings of the Sikh Gurus under the *Holy Guruship of Guru Ram Singh Jee* in the second half of the 19th century; Panjabis again became the Sant Sipahis and joined the Sant Khalsa whom people called Namdhari or Kuka Sikhs- they are the orthodox, original Sikhs of the Gurus. They wear white clothes and by their method of tying the turban (as original, orthodox Sikh’s were tying their turbans) horizontally across the forehead one can recognize them very easily.

Guru Nanak Dev Ji felt God could be realised only through Divine Grace and through the guidance of a True Guru (Satguru). He did not preach renunciation of the world as was being done by many other Saints of the Bhakti movement. He told the people to, “Abide the life par (Hukam) guidance of Guru amidst the impurities of the world.” Guru Nanak Dev was very keen on preaching equality, worship of One God, practice and meditation on His true Name under the guidance, kindness or Grace of the Satguru. In the times of Guru Angad, Guru Amar Dass and Guru Ram Dass, Sikh Faith (Cult of Naam-God’s True Name) developed further perfection in its various attributes both moral and material.

During the Guruship of Guru Arjun Dev Ji, the principles of Guru Nanak took a firm hold on the minds of his followers. Guru Hargobind grasped the swords, declared himself the spiritual and the political head of his followers (Sikhs). At the same time, the Sixth Guru did not neglect his religious duties. Sikh-religion met a far more serious challenge when Aurangzeb (Mughal Ruler) came to the power. Guru Har Rai was harassed by him and Guru Har Krishan, a mere child, was summoned to the imperial court at Delhi. Guru Harkrishan Ji refused to meet Aurangzeb and preferred to leave for his heavenly abode on pretext of suffering from smallpox. The Ninth Guru Teg Bahadur had sacrificed his holy life with the words "I have given my head and not my determination (*Dharam*)". Naturally his martyrdom inspired the Sikhs with ideas of resolute struggle and fighting for their identity. An open conflict with the Mughals became inevitable.

Guru Gobind Singh prepared his followers with zest and foresight. The Tenth Nanak, the brave Satguru gave them courage by Naam, confidence' with Baptism (Amrit) and tenacity of purpose with His uniform Khalsa appearance i.e. Sant Sipahi. His Holiness wrote a new chapter of Sikh History and wrote it on the granite of time. In fact the greatest work of Guru Gobind Singh was the creation of the Khalsa in 1699 on Vaisakhi Day. Guru Gobind Singh was not only a mighty warrior, the creator of the Khalsa, but he was also a great Satguru and a scholar who carried on the mission of Shri Guru Nanak Dev Ji. It was during this time that Sikh Religion established its new identity and appeared as a stream distinct from Hinduism and Islam to stand at par with other World Religions.

The mighty Sikh movement of struggle and resurrection continued even after Guru Gobind Singh. He entrusted His mission and the Guru-ship on to Guru Balak Singh of Huzro who passed it on to Guru Ram Singh Ji of Bhaini, district Ludhiana. At the same time it is fundamental to Namdhari Sikhs' belief that Guru Gobind Singh Ji did not die in 1708 at Nanded but lived until 1812 AD.

Namdhari Sikhs also believe that Guru Gobind Singh conferred the Guruship upon Sri Satguru Balak Singh and a succession of Gurus followed after him which was started by Guru Nanak Dev Ji. This distinguishes them from other Sikhs and they call themselves *Sant Khalsa*. Namdhari Sikhs are very strict followers of Guru Nanak Dev Ji, Guru Gobind Singh Ji and Guru Ram Singh Ji. Such a great reformer and revivalist was Sri Guru Ram Singh that within a few years, millions of Panjabis again became the Sant Sipahis and joined the Sant Khalsa. His Holiness revived the original tenets of Gurumat which people readily embraced.

After 158 years of creation of the Khalsa by Guru Gobind Singh Ji, Sri Guru Ram Singh Ji re-incarnated the spirit of Khalsa and the holy mission of Sri Guru Gobind Singh Ji. He re-established Sant Khalsa on the same original pattern and tenets. Five beloved ones "*Panj Piaras*" were reselected and baptised with three edged sword. Guru Ram Singh was the pioneer in the Sikh history to equalise the women with men in the Khalsa Panth (Sikh Faith) by baptising five women on the 1st day of June, 1863. Heat of the weather was blessed with the warmest blessings of the 12th Nanak upon the women folks of the Sikh Panth (Panjabi community). Hundreds of brave ladies were subsequently blessed and baptised. Since then the practice of baptizing the women has become a regular religious custom.

Giving them (Namdhari-Sikhs) a moral height which the Sikhs had altogether lost in the 19th Century, bestowing upon them a new life of purity, simplicity, fearlessness and love which they then needed badly, cured them of all their corroding maladies and prepared them for a new crusade against the crushing evils of foreign rule. The religious and national life of the Sikhs and other communities had been completely ruined in India by the foreign rulers.

Guru Ram Singh was a clear-headed leader who launched a crusade for religious reforms and revival movements on the lines of his predecessors (Gurus). Guru Ram Singh discerned that political independence had disappeared from Punjab and the rest of the country because true religion (Guru-Mat) had become extinct from the hearts and minds of the people. For revival of the self-pride of the Khalsa, Satguru Ram Singh established a new centre and the new concept of Sant Khalsa in the fluid atmosphere of the Punjab. The Namdhari movement began in India as a reform and a protest movement with regards to the Sikh Community of the day in the 19th Century. They also played a significant role in the struggle against the British Rule. During the struggle for the freedom movement in India and all over the world, whenever or wherever the Goddess of Liberty demanded its price and quivered its thirsty lips, the Namdhari Sikhs offered cups full of blood for the country.

The sacrifice of the Namdhari Sikhs shocked the British rule of the time resulting in imposition of various restrictions and discriminations against them. But they adopted the resistance movement, programme of Swadeshi, Non-co-operation and boycott of foreign goods and continued their struggle of the liberation of the country long before Mahatma Gandhi and later on Namdhari Sikhs took active part (in the 20th century) alongside the Indian National Congress through the democratic way. Namdharis are staunch vegetarians and do not use alcohol or tobacco, etc., Worship, reading-reciting Gurbani and meditation (Naam-Simran or recitation of true Naam) are the central tenets of Namdhari Sikhs.

Since India's independence in 1947, the role of Namdhari Sikhs has become all the more significant. They are symbols of India's secularism as they command elements of Oneness of God: Oneness of Religions. They provide their motherland with the most experienced engineers, doctors, technicians, artisans, contractors, cattle breeders, farmers, and businessmen etc. for its growing

industry and development; they embody the rural culture of India in their zeal for agriculture and are vigorous protectors of the wealth of the cattle rearing. Under the spiritual guidance of their present Guru-Satguru Jagjit Singh Ji, they are growing in prosperity and strength all over the globe.

Satguru Jagjit Singh Ji lays stress on social reforms like simple and economical marriages (i.e. Mass-Marriage ceremony). His Holiness urges the Sikhs to strictly follow their 'Gurmat' tenets in and outside India and obey the country's rules. So much so that millions of Sikhs of Guru Nanak Naam Leva (*Naam-Dhari*) are now spread to distinct corners of the Globe; have become vegetarians, teetotalers and Guru Sikhs. The services and blessings provided by His Holiness Satguru Jagjit Singh Ji for world peace and against modern warfare weapons are noteworthy. His Holiness always stresses on the Holy teachings of the Gurus and urges his disciples to strictly lead the life according to the 'Gurmat' tenets (Guru-Maryada). His Holiness attaches equal importance and respect to the Adi-Granth and Dasam Granth, recitation of Chandi di Var is important and compulsory in His daily Nit-Nem, so the Namdhari Sikhs are orthodox, original Sikhs of the Sikh-Satgurus - Guru Nanak Dev Ji and Guru Gobind Singh Ji.

With the devotional labour and dedicated struggle of Mrs. Beant Kaur and S. Sant Singh (her husband) patience and soft thinkings of Mr. H. S. Randhawa made this project in black and white and had printed, in the shape of this book - "THE NAMDHARI SIKHS." I myself, warmly and wholeheartedly, welcome this book. Motivation, persistence and preservice are the distinct traits of determined, dedicated individuals (Gursikhs) who can make things happen like this. It is only possible with the grace of His Holiness, Almighty Satguru Ji. Even if the task is awesome - transforming the mind sets of the Panjabis about their own history by the



foreigners, which although is too difficult, yet becomes easier by the grace of His Holiness Satguru Ji.

Mrs. Beant Kaur is the first Namdhari Sikh woman to become the principal of a Namdhari Modern Public School. She is also the first woman writer to write about fifteen books in English, Punjabi and Hindi. Her experience and expertise include 40 years of tough yet responsive experience in academics, journalism and as a writer; subsequently she became instrumental in bringing about radical reforms in Namdhari Sikh academic circle where earlier the focus was merely to boycott foreign education system and especially women education was ignored and she dared to rewrite the fate of her women-mates and rewrite the Namdhari Sikh history in English. Bravo! and I congratulate her for this achievement.

This book, 'The Namdhari Sikhs' is a tribute to the three hundredth birth anniversary of the the Khalsa. May Satguru Ji shower his pious blessings on all the people to live peacefully, help them understand the Sikh religion better and bring all factions close to each other. This venture is our first attempt and we admit it is not a scholarly research work and not for deep research study but it is for the general reader and introductory only. We have tried to cater for the younger generation about Namdhari Sikh history.

Mrs. Beant Kaur has been honored by being the first women writer by the overseas Namdhari Sikhs on publication of her book. The blessings of H.H. Sri Satguru Jagjit Singh Ji Maharaj are the sole source of inspiration for the publication of this book. My heart felt gratitude to Satguru Ji. May he continue to shower his pious blessings upon us in the future as well.



THE PROLOGUE

Of late, the need was felt to write a book to highlight the contributions of Namdhari Sikhs in restoring the glorious culture and religious heritage of the Sikhs. Although books of global interest existed on these subjects in Punjabi, a large number of people staying abroad and also those in India who could not read Punjabi fluently, were unable to read and comprehend any book in a language other than English. This hard fact and the wishes of the people living abroad, influenced my wife (late Mrs. Beant Kaur) and me to write a book in English, which should give a comprehensive account of Namdhari faith, the contribution of Namdharis in safeguarding the Gursikh tenets and the supreme sacrifice they made in the freedom struggle of India. As a result, the book “The Namdhari Sikhs” was published in 1999 which touched almost all the salient features of this unique and wonderful movement though briefly.

Satguru Ram Singh Ji, the founder of the Namdhari faith, was born on 3rd Feb 1816 in a small village Rayian of district Ludhiana in Punjab. His father S.Jassa Singh was a carpenter. From the very childhood, He devoted most of His time in the worship of God and lived a life of detachment. As He grew up, He served in the Khalsa army where He saw not only the downfall of the Sikh empire but also the moral and religious degradation of the Sikhs in particular.

In the tenets of belief promulgated by Satguru Gobind Singh ji, He had preferred religion over an individual. He had showered his blessings only on those who followed his dictates

religiously. The Sikhs however had totally forgotten the Sikh tenets. They had become the victims of inebriation, whoredom and luxurious life. The religious customs and Sikhism were no longer their essential traits. Nobody would read Gurbani. The Adi Granth Sahib had just been left in open earthen shelves in villages. The sikhs had become completely self willed and given up all the noble traditions of Sikhism.

The British were very clever in dealing with sikhs. they were convinced that the sole cause of extra ordianry bravery of the Sikhs was their religion. So to enabe them rule over Sikhs they must divert them from their religion i.e., Sikhism. They adopted such means which deviated the Sikhs from religion and put them on a permanent path of degradation.

The British further accelerated the moral downfall of the Sikhs by granting the chieftains landed properties and engrossed them in inebriation and whormonging. Extremely lavish and sensual lifestyle of sikh chieftains totally deviated them from the path of religion. They forgot their responsibilities towards their countrymen and became puppets in the hands of the alien rulers.

Not only this, the aliens interpreted the doctrins of Sikhism in their own way and propagated the same through their stooges. The Sikhs had been so much degraded morally that they could not decipher between right and wrong and readily followed the dictates of their alien masters.

Satguru Ram Singh Ji having seen all this very closely decided to revive Sikhism. He was fully convinced that it was impossible to win back the old glory and freedom without people of high moral and integrity. Hence religious revival was the first and foremost requirement. He founded Namdhari sect on 12th April 1857 by baptizing five of His disciples at Sri Bhaini Sahib and unfurling a white triangular flag as a symbol of peace and freedom. No society or sect can maintain its traditions and entity without

persons of high morale and character, which can be achieved only by following the religious principles piously under the supervision of a spiritual leader. So, Satguru Ram Singh Ji brought the Sikhs in the fold of religion as a part of His religious reforms.

Simultaneously He introduced a number of social and cultural reforms e.g., banning child marriages, killing of infant girls, marriage of widows and education for both boys and girls.

In a few years the number of His disciples increased to lakhs. All of them were so much devoted and loyal to Satguru Ram Singh Ji that they would not hesitate even to sacrifice their lives. The stage was set for open confrontation with the Government and openly educating the people about evil designs of the aliens. They started wearing swadeshi. The use of Government schools, courts, post offices, roads etc was abandoned. The Government also started understanding the Kuka movement's designs. They were sure that it was no longer a religious movement only but heading towards a political confrontation. So in June 1863 they imposed numerous restrictions on the movements of Satguru Ram Singh Ji . Satguru Ram Singh Ji retaliated and set up his parallel Government to carry on the movement forward. He even disobeyed the orders of the Government and launched peaceful Satyagrahs in 1866, 1867. Although restrictions on Namdharis were officialy relaxed in 1867, yet the ground realties were entirely different as severe survillience was increased all the more.

All these Government's restrictions could not dampen the spirit of the Namdharis. Some of the Namdhari Sikhs became violent and attacked the Butchers of Amritsar, Raikot and Malerkotla. The Namdharis involved in these actions were hanged to death and blown to pieces by canons as well. Satguru Ram Singh Ji along with His subas was exiled to Burma on 18th January 1872.

The Namdhari movement however continued to progress under the able guidance of Satguru Hari Singh Ji who was the head

of the Namdharis after the deportation of Satguru Ram Singh Ji. The police vigil was so much increased that only five Namdharis could meet Satguru Hari Singh Ji at a time. A permanent police post was set up on the main gate of Sri Bhaini Sahib. The Government ensured that only non Hindu police men were posted at the gate, so that maximum atrocities could be levied upon Namdharis. These policemen violated all the norms of humanity and desecrated the religious place as well. Smoking tobacco is strictly forbidden in sikhism. The policemen however smoked Hookas (hubble bubble) the whole day, defiled the sanctity of the Gurdwara and caused maximum inconvenience to Satguru Hari Singh Ji and other attendants.

The entire period of Satguru Hari Singh Ji was full of untold miseries for Namdhari sikhs. The Government's atrocities had increased manifold. The gathering of more than five Namdhari sikhs was banned. Only five Sikhs were allowed meet Satguru Hari Singh Ji at a time and the next batch of five Sikhs was not allowed even to stay within the boundaries of Sri Bhaini Sahib. The Namdhari sikhs had to spend their nights even in extreme summers and winters outside in the open on sandy mounds. They had to bear the brunt of extreme weather conditions and remain hungry for days.

Satguru Hari Singh Ji and His wife Mata Jiwan Kaur Ji felt anguished at the miserable plight of the Sikhs. Sometimes they could see them from a distance on the pretext of going to respond the call of nature, as the police men could be following them. The police would allow anyone except a Namdhari sikh to eat in the free kitchen of the Gurudwara. The people waiting outside for their turn to meet Satguru Hari Singh Ji had to hear the abuses and even bear physical torture, by the police. The Namdhari sikhs bore all these hardships happily, regarding these to be the will of God.

The Namdhari sikhs were not allowed to get together in the night for singing hymns or reciting the Granth Sahib. Many of

them had undergone rigorous imprisonments ranging upto seven years, just because they gathered on the *Bhog* ceremony (conclusion) of the Akhand Path.

Village to village search was carried out to find if any Namdhari sikh was staying there. In case any one could be found, the village's headman was held responsible and punished for this offence. Numerous Namdharis were deported to Andaman Islands on so-called offences and even drowned in the sea on their way. It is now impossible to count the heads that were tortured and executed on simple pretexts.

The police "picket" remained there till 1923. The vigilance of the Government and the atrocities of the policemen continued even after Satguru Hari Singh Ji left for his heavenly abode in 1906.

The political, religious, social and cultural reforms started by Satguru Ram Singh Ji however continued undeterred under the guidance of Satguru Pratap Singh Ji. Maintaining their identity, the Namdharis then decided to side with the All India Congress under the leadership of Mahatma Gandhi, who had adopted the ideals of Satguru Ram Singh Ji i.e., swadeshi movement, non co-operation with the Government and launch of peaceful satyagrahas. Namdharis fought for the country's Independence boldly and whole heartedly upto 1947. Infact the Lahore Congress session of 1929 and the state people's conference at Ludhiana in 1933 could be successful only due to the active participation of the Namdharis. The entire community thus actively participated in freedom movement upto 1947. Mahatma Gandhi, Jawahar Lal Nehru and all the senior leaders of congress and Satguru Pratap Singh Ji held each other in high esteem. They frequently discussed their future plans regarding the Independence movement and continued the struggle hands and gloves with each other.

The present head of Namdharis Satguru Jagjit Singh Ji was also born in captivity in Sri Bhaini Sahib in 1920. Right from his childhood He had been associated with the ongoing Kuka movement. Apart from performing his daily religious routine he would devote his maximum time in meeting the people, listening to their grievances and settling the same. He would carry out any duty allocated to him by Satguru Pratap Singh Ji. He would often meet various national leaders, organize big gatherings and uphold the principles of Kuka movement in letter and spirit.

The people who fought for the Independence of India made selfless sacrifices. Their only objective was to attain Independence. Their intentions were firm and clear. They never bothered or languished for material gains. Since the education in the Government schools was boycotted, the entire Namdhari community preferred to remain illiterate and devoid of any university education till 1947. However, each one was able to read and write Punjabi in Gurumukhi script. The Namdharis spent maximum time in worshipping God, serving the people and planning to fight for the Independence of the country. They thus hardly had any time to record important events in a systematic manner. The preachers were also busy in touring villages, organizing religious gathering, motivating the people to come under the banner of Satguru Ram Singh Ji to fight the Imperialist authorities unitedly. Thus there was a dearth of Historians who could properly and systematically record the events of Kuka movement and write books to highlight their achievements and their sacrifices truly in details.

However, inspite of severe restrictions, Sant Santokh Singh Ji of Bahawal started writing a book in 1882. He used to work like other disciples in the day, meet various people and note down some of historic facts secretly. In the night he would write down these on paper without letting any body know as to what he was doing. The moment the Government officials could lay their

hands on such writings, the writer used to be punished and the writings confiscated. No article depicting the activities of the Namdharis could be published in any magazine. Sant Santokh Singh Ji was the only one who could very secretly compile events connected with Satguru Ram Singh Ji and Satguru Hari Singh Ji. The first volume of the book “Satguru Bilas” could ultimately be published in 2002 and the second in 2005. The facts narrated in these books are on the basis of revelations made by the eye witnesses, hence are fully authentic.

Because of the restrictions of the Government and the dearth of educated writers neither a chronological account of all the events could be kept nor too many books written. However, immediately after Independence Sant Nidhan Singh Ji Alam, a noted writer and a philosopher, wrote a book “Jug Paltau Satguru” in Punjabi in the year 1947. There after S. Nahar Singh, an eminent scholar was deputed by the Government to write a book on Namdhari history. He wrote “Namdhari Itihas, Part-1” in Punjabi in year 1955. The book covered the activities of the Namdharis up to the deportation of Satguru Ram Singh Ji in brief. No book has however so far been written, even in Punjabi, which should cover up the entire period i.e. after Guru Gobind Singh Ji till the present head of the Namdharis, Satguru Jagjit Singh Ji, upto 2006. Now only the first volume of book titled “Twarikh Sant Khalsa – Gur Itihas” covering the period from Guru Nanak Dev Ji upto Satguru Hari Singh Ji i.e. upto 1906 has been written and published by Prof Kirpal Singh Kasel. The book was released in a function at Sri Bhaini Sahib on 17th March 2006. The second volume of this book covering the period form 1906 to 1959 has also now been published.

On popular demand by Namdharis abroad and also the people living in non Punjabi speaking areas of India, the book “The Namdhari Sikhs” was written so that the glimpses of Namdhari movement could be given to people in India and abroad. This book

although covered almost all the salient features of the Namdhari movement, yet very briefly. In fact each event or line of this book would need a few pages to cover up all the details. As such the entire movement would require a few volumes of the book. This is a work which must be under taken by a historian.

Seeing the positive response of the first edition of the book “The Namdhari Sikhs” the second edition is being published in 2010. In this edition, some details on some of the important incidences, and sub headings have been given in each chapter, for better comprehension of the readers.

In 2007, the Indian nationals celebrated the 150th anniversary of the first war of Independence. Simultaneously, the Namdharis too celebrated their 150th anniversary and also the anniversary of Kuka movement launched by Satguru Ram Singh Ji on 12th April, 1857. We are enjoying the bliss of an Independent republic due to the blessings of Satguru Ram Singh ji who gave an unflinching instrument of *swadeshi*, non-cooperation and civil disobedience for attaining Independence to not only India, but the world as a whole.

He sowed the seeds of *swadeshi*, non-cooperation and civil disobedience so deep into the hearts of the people that it continued to grow steadily. These had blossomed as a plant by the time the Indian National leaders started their agitation under the leadership of Mahatma Gandhi. They finally took hold of these and the plant continued to blossom further till the goal was achieved.

Satguru Ram Singh Ji and his Sikhs who made supreme sacrifices did not belong only to Punjab, but to the whole country. They, therefore, deserve to be remembered by all the countrymen. As a befitting tribute to their deeds and the inspiration to the successive freedom fighters, their contribution should be read, assimilated and followed by each one of us. The moral and spiritual awakening of the

people by Satguru Ram Singh Ji and the consequent social reforms have attained all the more importance today in free India.

By adopting the reforms and the ideals of Satguru Ram Singh Ji on national level, Many of the problems facing the country today can be resolved permanently. I would specially invite the attention of the youngsters to study the ideals of Satguru Ram Singh Ji, the selfless sacrifices of the freedom fighters and follow in their footsteps with full devotion, so that a befitting homage could be offered to great heroes. A sincere and unbiased effort of all is therefore the need of the hour.

I am feeling the absence of my wife, Mrs Beant Kaur, who was the main writer of the first edition as she had left for her heavenly abode in April 2003. I being fully associated with her in the compilation of the first edition, the onus of publishing the second edition has totally fallen upon me.

I am highly obliged to Shri. H. S. Randhawa and Surjit Singh Jeet, who have all along been inspiring me for the completion of this volume at the earliest. They extended all help and assistance whole heartedly.

I am grateful to thakur Udai Singh Ji who spared time from his extremely busy schedule to go through the manuscript of this book and obliged me with his very useful and positive suggestions.

I am thankful to Sh. Jaswinder Singh Historian, Sant Harpal Singh sewa, S. Tara Singh Anjan and prof. Ranjit Singh who helped me in updating this edition.

In the end I am highly indebted to Satguru Jagjeet Singh Ji for his pious blessings and enabling me to complete this gigantic task.

I do hope this will be useful to many people and help them know the Namdhari Sikhs and the Kuka Movement to a great extent.



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*Beautiful is that place,
where the holy people dwell.
They serve their All powerful lord,
and they give up all their evil ways.
The saints and the vedas proclaim,
that the supreme lord God,
is the saving grace of sinners.
You are the Lover of your devotees
-This is your natural way,
in each and every age.
Nanak asks for the one Name,
Which is pleasing to his mind and body.*

Pauree- M-V- page 319

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THE SATGURU

Nature is the most perfectly and scientifically designed set up. This being the creation of the Almighty God, is flawless and perfect in all respects. All the natural systems are very meticulously designed, planned and organized. Each system is headed by a Deity who is supposed to operate it to the will of God and act according to the set system. The whole system is so well computerized that it functions absolutely flawlessly. The flawlessness of all the natural systems can well be appreciated from the fact that ever since their creation, no amendments have ever been necessitated. The systems working in the beginning are as efficient today as they ever were and will continue to be so, without amendments, in the times to come.

Contrary to this, the man made systems are subjected to continuous monitoring, leading to amendments from time to time. Even the constitutions of the most advanced countries have already undergone many amendments and will continue to be amended in future as well.

Having set up the total natural system, the Almighty created this universe. He created not only the human beings but also innumerable animals, insects, birds and others. Each of the species had its own living and reproductive cycle, similar to human beings but these were all deprived of the knowledge of the universe and its creator. The human beings were however blessed with the knowledge of the creator and invested with desires, feelings, sentiments. Humanity is sure to grow further with a desire to acquire

knowledge of the universe more and more. This was thus the most precious creation of the Almighty God through which, He decided to carry the world forward. This necessitated a communication system between the creator and his creation - the human beings.

In all religions of the world, the Almighty God has although been presumed to be formless, shapeless and colourless yet regarded as omnipresent, omnipotent and immortal. On the other hand the entire creation of the universe has been regarded as mortal.

In order to establish a perfect communication between the mortal and immortal world, the Almighty has again set up a marvelous system. He has created a system of incarnating Himself in human form on earth and communicate with the people in the language understood by them. Like numerous other natural systems the system of incarnating in form is also perfect and very well planned. These incarnations can be classified in two types - the one which exists all the time and the other which appears for a specific period and purpose. The first one is always present in the world in some form to continuously guide the people and motivate them to tread the path of truthfulness. The second one is for discharging specific duty under extreme emergent situation to destroy the vices from the earth and to safeguard the interest of saints and other worshippers. Thus God in human form has existed since the beginning and will continue to exist in future as well.

To properly appreciate the God's system of incarnating in the human form, let us take example of a University which is headed by a Chancellor. The Chancellor in turn appoints a vice Chancellor who is the sole executive head of the university. If we presume the Chancellor to be the Almighty God, then the vice Chancellor can be regarded as his incarnation, who is responsible for the day to day work and executing all the policies to the will of the Chancellor. He is as powerful as the Chancellor himself. He has full knowledge of the Chancellors' ideas, thoughts, will and

planning. Both have full confidence, understanding and faith in each other. Both remain in regular contact with each other. In fact the Chancellor has blessed his Vice Chancellor with all his powers and placed all his resources at his command. Similarly, the incarnation of God in form enjoys complete confidence of God. Whereas there is only one Chancellor and only one Vice Chancellor, there can be any number of teachers, for e.g. lecturers, professors as per requirement to impart education to students.

THE CONCEPT OF TRUE GURU

The incarnation of the Almighty God in this world has been called as a prophet, an apostle, a messenger of God. In Sikhism, however, this prophet has been called as Satguru i.e., the true Guru. Similarly, the saints and other preachers who have attained certain heights in spiritualism act like teachers and Professors according to their own levels of spiritual attainment. All these functionaries' work and discharge their responsibilities to achieve their target set by God / Satguru. In Gurubani, the Satguru has been defined in the following words as the one who knows the true Lord and is one with Him:

ਸਤਿਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ॥

ਤਿਸ ਕੇ ਸੰਗਿ ਸਿਖ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ॥

*The one who knows the true Lord, is called
the true Guru.*

*In His company, the sikh is saved, O Nanak,
singing the glorious praises of the Lord.*

The human body has been very skillfully brought into existence by God. The five elements in human body viz., earth, water, fire, air and ether although antagonistic to each other in nature have been bound together by the very presence of God in the form of soul. None of these five elements dare oppose the other, so long as the soul exists in the body.

God created this wonderful human being and encircled him with His illusionary powers of lust, greed, anger, vanity and pride. The soul thus became slave of attachment and passion for the five illusions. To overcome the pressure of these illusions and to free the soul from their clutches, thus became the main objective of human beings. It was after completing this exercise successfully that the man could meet the Lord i.e. the God. This necessitated the presence of a teacher who could acquaint the people with the wish of the Lord, make the objective of human life clear and guide them at every step through all the odds. The God who is formless thus incarnated in the form of man to communicate with man and apprise him of the secrets of the unseen world.

The Satguru is uncreated. He does not take birth like normal human beings. The Indian history bears testimony to the fact that at birth of such super celestial incarnations such as Lord Krishna, Lord Rama, Satguru Nanak Dev, Satguru Gobind Singh, Satguru Ram Singh and many others, there appeared a powerful dazzling light which illuminated the room. On disappearance of this light a baby boy was found lying on the cot. Thus every one present had to believe for surety, the baby to be a Godly soul. Likewise on completion of their assigned task in the world they left for their heavenly abodes in a mysterious way without even leaving their remains behind. Such souls make their appearance / disappearance any where, any time at their will. They are absolutely independent and free from all bonds. Even the so called birth and death of such souls is according to their own will. The Angel of death is totally helpless as he also has to obey their command. Thus they are immortal and uncreated. This dispels the doubt of normal human being.

The Satguru although looks like an ordinary human being, is someone far beyond the comprehension of human mind. **The Almighty God and his form i.e., Satguru are, therefore, one and the same.** While the Almighty God, being formless, is not an

individual, but an extreme supernatural power which is omniscient and omnipotent, the Satguru being the form of the Lord Almighty is an individual, who is as well omniscient and omnipotent in the universe. Thus the Satguru too is immortal. He executes the will of God in the world.

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ॥

ਕਲਾਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥

He Himself is absolute and unrelated;

He Himself is also involved and related.

Manifesting His powers, He fascinates the entire world.

A very important characteristic of the Satguru is that he lives and behaves like ordinary human beings. He teaches the people that each one can worship and attain the highest levels of spiritualism. Each one can achieve anything in this world, overcome the miseries and various other obstacles in life. The people have to repose faith in the Satguru and invoke his blessings all the time. The Satguru though all powerful; has the knowledge of the past, present and future; performs miracles yet does not make himself known as a supernatural being. This is essential to make the people believe and realize their inner strengths. This form of the formless, i.e., the Satguru, has existed in the past, exists today and will continue to exist in the future as well. There has been no occasion when the Satguru has not existed in form in this mortal world. This requirement was fulfilled by the 1st type of incarnations of the God i.e. the one which exists all the time - the Satguru.

THE INCARNATION

In gurbani the Satguru-the true Guru, has been described as an incarnation of the primeval Lord. When the Lord appears in the form as a human being, He although is uncreated and unrelated, adorns a particular family by his appearance. He performs all his

functions as a normal human being. Such a form of the true Guru has been explicitly described in gurbani as under:

ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ
ਧਨੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੂ ਜਣਿਆ ਮਾਇ॥
ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਜਿਨਿ ਨਾਮ ਅਰਾਧਿਆ
ਆਪਿ ਤਰਿਆ ਜਿਨਿ ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ॥

*Blessed, blessed is the father; blessed, blessed is the family;
blessed, blessed is the mother who gave birth to the Guru.
Blessed, blessed is the Guru,
who worships and adores the Naam;
He saves Himself and emancipates those who see Him.
ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਹੁ ਦਇਆ ਕਰਿ ਜਨ ਨਾਨਕ ਧੋਵੈ ਪਾਇ॥
O Lord, be kind and unite me with the true Guru,
that servant Nanak may wash His feet.*

Such a Satguru - the true Guru, remains constantly in touch with the Lord and narrates episodes in His appreciation to enlighten the people. Only such a Satguru is worth making the precious offerings like clothes, food etc., as he only is empowered to grant alms and salvation.

ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੇ ਸਤਿਗੁਰੁ ਕਹੀਐ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ॥
ਤਿਸ ਗੁਰ ਕਉ ਛਾਦਨ ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ ਬਹੁ ਬਿਧਿ ਸਤਿ ਕਰਿ,
ਮੁਖਿ ਸੰਚਹੁ ਤਿਸੁ ਪੁੰਨ ਕੀ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ॥
*He alone is said to be the true Guru, who realizes God,
and proclaims the sermon of the Lord Har, Har.
Offer this Guru sacred food, clothes,
silk and satin robes of all sorts,
know that He is true,*

the merits of this shall never leave you lacking.

Thus the true Guru has family; He eats food like any other human being, He is the real embodiment of God. One can realise God only through the true Guru, i.e., Satguru, as he only is the image of God.

ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ।।

The divine true Guru is the embodiment,

the image of The Lord;

He utters the authorised word.

CONTEMPLATION

In Gurbani it has been amply clarified that the human life is most precious of the eighty four lakh creations of God. Our birth as a human being could materialise after great struggle and benevolence of the Lord. This is an opportunity to gain perfection in all spheres of life, worship the Lord and attain salvation. For this the Almighty Lord has made a law that each one of us must seek benevolence of the Satguru, get initiated, worship the Lord as per his direction and serve the people in all humility. Thus contemplation on the name of God is the only way and absolutely obligatory for all human beings. The Satguru propagates this eternal truth to the people and inspires them to come under his fold.

The true Guru communicates with people in the manner and language understood by them. He conveys the message, wish and desire of the Lord and conceptualises them about His existence. He does not envy anybody but only loves everybody. He over looks our sins, pardons us and shows us the right path. He is the only well wisher of the people as He grants them the eternal peace. The true Guru, i.e., Satguru, teaches the people about meditation as under:-

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ।।

ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ।।

Meditate on the image of of the Guru within your mind.

Let your mind accept the word of the Guru's shabad and His mantra.

While contemplating on the name of God, one must focus the mind on the image of the true Guru. This will facilitate his concentration of mind.

ਗੁਰ ਕੈ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ॥

ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਸਦਾ ਨਮਸਕਾਰਉ॥

Enshrine the Guru's feet within your heart.

Bow in humility forever before the Guru, the supreme Lord God.

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਉਪਰਿ ਕਰੁ ਧਾਰਿਓ॥

ਕ੍ਰਿਪਾ ਕਟਾਖ ਅਵਲੋਕਨ ਕੀਨੋ ਦਾਸ ਕਾ ਦੂਖੁ ਬਿਦਾਰਿਓ॥

He has extended His power in all the four directions and placed His hand upon my head.

Gazing, reforms me with His eye of mercy,

He has dispelled the pains of His disciple.

PHYSICAL CHARACTERISTICS

Satguru-the true Guru, has a figure similar to normal human beings. He has a family and parents. He has mouth, throat, feet, hands and celestial eyes, one look of which can cast spell on any body and remove all his miseries. Outwardly, he resembles an ordinary human being, still he is beyond any one's, comprehension. The illusionary powers of lust, greed, anger, vanity and pride can not cause any adverse affect on the true Guru; in fact these are all under his strict control. He is totally detached from all the worldly attachments and glamour. He has a celestial, fascinating and magnetic appearance which can cast spell even on the vicious.

God made existence of the Satguru all the more important by declaring categorically that no person can attain spiritual heights, realise the Almighty God (Lord) and attain salvation without the blessings of the Satguru. In Gurubani this aspect has been explicitly clarified in following words:

ਮਤਿ ਕੇ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ।

ਗੁਰ ਬਿਨ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ।।

Let no one wander in doubt in the world.

Without the Guru no one can cross over.

ਬਿਨ ਸਤਿਗੁਰ ਕਿਨੈ ਨਾ ਪਾਇਓ

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ।।

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ

ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ।।

Without the true Guru, no one has obtained the Lord;

without the True Guru, no one has ever obtained the Lord.

He has placed Himself within the true Guru;

revealing Himself,

He declares this openly.

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨ ਗਿਆਨੁ ਨ ਹੋਇ।।

ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ।।

O sblings of destiny, without the Guru

there is no spiritual wisdom.

Go and ask Brahma, Naarad and Vyas, the writer of Vedas.

None in the world has ever realized the glimpses of the Lord-the Almighty God, without the blessings of the Satguru. This necessitates dwelling upon the name of the God. Worship of God is impossible without initiation by Satguru or His appointee; hence

He only can make the human mind accept the path of truthfulness. The human mind is locked under the influence of lust and greed. The key of this lock is with Satguru. So without coming in contact with Satguru no person can realize the God.

ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ॥

ਨਾਨਕ ਗੁਰ ਬਿਨ ਮਨ ਕਾ ਤਾਕ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ॥

The key of the Guru, opens lock of attachment,

in the house of the mind,

under the roof of the body.

O Nanak, without the Guru, the door of the mind

cannot be opened,

no one else holds the key in hand.

Like the formless Almighty the Satguru in the form of a man is omnipresent, omnipotent and the most perfect one. Even all the other deities of the heavens have to obey the wishes of the Satguru, and serve him to his will and satisfaction. In the mortal world, various saints and preachers perform the duties of lecturers and professors for the masses to the will of Satguru.

Gurbani defines a saint as the one who contemplates on the name of God day and night and has been blessed by the Satguru.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ॥

ਧੰਨ ਸਿ ਸੋਈ ਨਾਨਕਾ ਪੂਰਨ ਸੋਈ ਸੰਤੁ॥

Those who do not forget the Lord,

with each breath and morsal of food,

whose minds are filled with the Mantra of the Lords Name.

They alone are blessed, O Nanak, they are the perfect saints.

Such a saint enjoys full pleasure and benevolence of the Satguru. The Satguru holds such a saint in high reverence and does

not tolerate his denigration. Anybody who denigrates a saint, the beloved of Satguru, invites His greatest curse.

IMPORTANCE OF NAAM

Guru Nanak Dev and his successors were great protagonists of Naam and advised every body to contemplate on Naam, if they want to be saved from the influence of vices. He devised a system of initiating his disciples with God's name. For this he dedicated his powers to saints and preachers who assisted him in this gigantic task of transforming the people.

In Gurbani, Satguru Ji has attached the highest importance to Name of the God i.e., Naam, as contemplation on Naam is the only saviour of human beings. Satguru Ji is unhappy on persons who do not contemplate on God's name and wonders as to why they have at all born in this world.

ਜਿਨਿ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ
ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ।।
ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ
ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ।।

*Those who have not kept the Lord's name
in their consciousness,*

why did they come into the world, O King Ram.

*It is so difficult to obtain this humane incarnation
and without*

the Naam, it is all futile and useless.

For human beings the worship of God and service of the Satguru have been made extremely essential, failing which the life is a total waste. This fact has been amply stressed in Gurbani at many places :-

ਭਾਈ ਰੇ ਭਗਤਿ ਹੀਣੁ ਕਾਹੇ ਜਗਿ ਆਇਆ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮ ਗਵਾਇਆ॥

*O Brother ! why is he, who is destitute of devotion
come into the world ?*

*(By whom) the service of the perfect Guru is not made,
he has uselessly wasted his humane birth.*

Worship of God is, thus, the only way of seeking His blessings and salvation. However, worshipping is not possible without coming in contact with Satguru. Gurbani states this fact as under:-

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨ ਭਗਤਿ ਨ ਹੋਇ॥

ਬਿਨ ਗੁਰ ਭਗਤਿ ਨ ਪਾਇਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥

*O Sibling of destiny, without the Guru,
there is no devotional worship.*

*Without the Guru, devotion is not obtained,
even though every one may long for it.*

The saint and the Satguru perform almost similar duties with a difference that whereas the saint is a source of inspiration for chanting the Naam, the Satguru is the only granter of liberation.

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕ ਰਾਮੁ॥

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤ ਜਪਾਵੈ ਨਾਮੁ॥

*Kabeer, it is good to perform selfless service for two -
the Saint and the Lord.*

*The Lord Ram, is the giver of liberation,
and the Saints inspire us to chant the Naam.*

The main function of all these preachers is therefore, to enlighten the people about the existence and will of the Satguru

vis-à-vis Almighty the primeval Lord. They contact the people in small groups, enlighten them about the five devils that are present in each one of them and are constantly diverting their attention from the path of eternal truth. The human beings are totally ignorant of the presence of these devils within them, so they continue to become their prey till somebody who has higher spiritual standard and has already attained the blessings of the Satguru comes in contact with them. The saints entice the minds of the people to lead the path of eternal truth and attain salvation. The people start moving forward step by step under the supervision of the saints and ultimately meet the Satguru who blesses them. The outlook of the people gets transformed. The vices are no more able to influence the man for doing any thing wrong and commit a sin. The man becomes pure at heart and likes to help others, rather than take advantage of anybody's helplessness to satisfy his greed or ego. The man realizes the difference between charity and sin. He tends to become more and more virtuous in deed and action.

RELIGIOUS BOOKS

Many a great rishi and saint have lived in the past. Some of them have even written books regarding their concept and experience of spiritualism. Howsoever knowledgeable one might become by grasping the worldly meaning of scriptures, it is impossible to comprehend the gist and realise the hidden substance and eternal reality without the guidance and blessings of a perfect teacher. So a teacher is absolutely essential who can guide the man and acquaint him with the knowledge of primeval lord. The preachers and saints impart 'Naam' to their pupil and teach them the principles of living a successful life. They teach them the methods of controlling their passions and mind. They acquaint them with the adversities of illusionary powers of the Almighty ie., lust, greed, anger, vanity and pride. They are taught the methods of meditating on the Name of God and thus enable them to realize the hidden

treasures within them. The love for Almighty starts building up which takes them to a state of trance. The man now does not want to be away from this state. His craze of being one with the Lord keeps on increasing till he has the glimpses and blessings of the Lord. The disciple thus himself becomes a saint, and comes in direct contact with the Satguru. All his desires are then fulfilled.

THE FOUR AEONS

All the religious books have divided the world cycle into four aeons i.e., the *Satyug*, *Tretayug*, *Dwaparyug* and the *Kalyug*. In each of these yugs the method of worshipping the Lord was different. In Satyug, the truthfulness prevailed. Nobody used to harm anybody. All lived peacefully. In Tretayug, as the truthfulness reduced to three fourths, people resorted to the performance of Havanyugs so as to escape the effects of vices. In the Dwaparyug, the truthfulness further reduced by one fourth. The effects of vices, ego, selfishness increased. To overcome their devilish effects people resorted to idol worship. In the present yug when truthfulness has dropped to the lowest level and people are constantly under adverse affect of vices, the only savior is the meditation on the name of God. In Gurbani, this fact has been explained as under:

ਸਤਿਜੁਗ ਸਤਿ ਤ੍ਰੇਤਾ ਜਗੀ ਦੁਆਪਰ ਪੂਜਾ ਚਾਰ।।

ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦ੍ਰਿੜੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ।।

In the Golden age of Satyuga, was truth,

In the Silver age of Traytayuga, cheritable feasts.

In Brass age of Dwaaparyuga there was worship,

In these three ages, people held to these three ways.

But in the Iron age of Kalyuga the name of the lord,

is your only support.

SATGURU NANAK DEV JI

All these different practices came into vogue through the Satguru who existed in a particular form in the relevant yug. The Satguru of Kalyug is Guru Nanak Dev, who has promised to live through the entire period in one form or the other. He was the incarnation of God and hence the true Guru. In Gurbani it is stated that:-

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥

ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ॥

The Lord Himself wielded His power and entered the world.

The formless Lord took form and with His light

He illuminated the realms of the world.

The communication of God with the people through Satguru being an everlasting requirement, Satguru Nanak Dev ji before leaving for his heavenly abode bestowed the Guruship to one of his closest disciples Bhai Lehna and named him as Angad. This established a system for the future as well. Thus each Guru continued to depute his successor before leaving for his heavenly abode. The new incumbent was not only as much empowered as his predecessor but also much more popular and influential. The entire programme had so meticulously been planned by Satguru Nanak Dev ji that each successor picked up the thread from where his predecessor left. Thus the sect continued to make steady progress under the guidance of a true Guru. The Satguru in command could make amendments to prevalent rules and even introduce new rules as thought fit to suit the changing environment. Satguru Nanak Dev ji had even specified the role of his successors especially the fifth, tenth, eleventh and the twelfth ones. According to this pre-destined schedule the fifth Guru, Satguru Arjan Dev Ji compiled the holy Sri Adi Granth Sahib Ji; Satguru Gobind Singh Ji prepared Amrit and created the Khalsa; Satguru Balak Singh Ji lived a mysteriously

covert life and only a few could realise his celestial powers. In the twelfth incarnation as Satguru Ram Singh Ji he recreated the Khalsa who was a mixture of embodiment of a Saint and a Soldier. He produced innumerable Saints of the highest level, fought against the British for country's Independence and upheld the glory of cow and the poor. He gave the most important weapons of civil disobedience, non-cooperation and *satyagrah* as the instruments for earning Independence of the country. He raised the morals of the people and taught them to sustain on their own without any foreign help. He was exiled in 1872 from where he made such a mysterious disappearance, that none could know anything about him. He had however fore-warned Namdharis about this and had promised to come back again. The Namdharis are eagerly awaiting his return and have his visions even today.

CONCLUSION

Any university, which has only huge libraries and other amenities, cannot produce scholars. However, the presence of teachers who have comprehended and assimilated these books with the blessings of their teachers can effectively produce any number of scholars and intellectuals.

All the religious books are the creations of the Satguru whenever He has appeared in form. Hence to comprehend these books the presence of a master of the caliber of Satguru is essential.

When ever the humanity is over-powered by treachery, tyranny, selfishness and hatred, the religious places of pilgrimage are denigrated, religious preachers become corrupt and start misleading the people - such an extreme chaotic situation becomes uncontrollable by the so called leaders. Under such dire circumstances the presence of a dynamic, far sighted and highly spiritual soul is the only saviour of the mankind. So the importance of a living Satguru is supreme as He only can communicate with the people in their language. He does not belong only to a particular

community but belongs to the entire world. He only can bless them with his celestial spiritual powers. He only enjoys all the powers of Almighty, the Primeval Lord. So he only is in a position to grant alms and salvation not only to his followers but to all the practitioners of religion and worshippers the world over.



*Kabeer, where there is spiritual wisdom,
There is righteousness and dharma.
Where there is falsehood, there is sin.
Where there is greed, there is death.
Where there is forgiveness,
There is God himself.*

-Bhagat Kabeer-Page- 1372





*Without the Guru,
The mansion of the Lord's presence is not found,
and Naam is not obtained.
Seek and find such a true guru,
who shall lead you to the True Lord.
Destroy your evil passions,
and you shall dwell in peace.
Whatever pleases The Lord comes to pass.
As one knows the true guru,
so is the peace obtained.
There is no doubt at all about this,
but those who love him are very rare.
O Nanak, The one light has two forms,
through the Shabad, union is obtained.*

Siree Rag- M-III, Page-30



**INCARNATION
OF
THE PRIMEVAL LORD**

“Jug, Jug Guru Dhare Avtara”

*By His own command, and embodiment (Word),
God manifested Himself in millions of forms (Avtars).
Fusing the five elements of air, water, fire, earth
and sky together,
He began the drama of the universe.
He created the innumerable living creatures
who inhabit the waters, lands, treats and mountains
God is one, and He is capable of creating
millions of worlds in the twinkling of an eye.
No one can estimate the immensity of Nature,
Who can then know the greatness of its Creator?
God is Limitless and Infinite,
and vastness of God's Creation is endless.
And the Guru's sovereignty is
and will be for all Ages.*

-Bhai Gurdas Ji (18.1)

Our ancient scriptures bear testimony to the fact that the life cycle of the universe has been divided into four aeons (*Yugs*) i.e., *Satyug*, *Tretayug*, *Dwaprayug* and the *Kalyug*. With the change of the *yug*, the religious, social and cultural characteristics had been changing. The distinctive features of these *yugs* are elucidated below:

- *Satyug* was the golden age, where truthfulness, righteousness and justice prevailed.
- *Tretayug* was the silver age, in which out of four only three parts of the truth prevailed. Performance of *Havan Yags* was the normal feature of the religious prayers.
- *Dwaparyug* was known as the copper age, in which the truth and untruth were in equal proportions. In this *yug* idol worship was the religious practice in vogue.
- *Kalyug*, the present *yug*, is the Iron age, in which ignorance, spiritual darkness and untruthfulness prevails. Out of four, only one part of truthfulness remains. In this *yug* meditation on the God's name is the only saviour of mankind.

The Primeval Lord had to appear in person in all these *yugs*. He was *Vaman* in *Satyug* as he appeared in the guise of a dwarf, Sri Ramchandra in *Treta*, Sri Krishna in *Dwapra* and Guru Nanak Dev in *Kalyug*. This fact has been narrated in Sri Adi Granth Sahib (page 1390), in the following words:

*In the Satyug, ye performed
when thou deceived Bali
by becoming dwarf,
Whose form pleased thee.
And in the Treta age too, then
Thou wert called Rama of Raghu clan
And in Dwapra age too, as Krishna*

*When blessed Ugersena with a Kingdom
Thy devotees with the state of fearlessness.
In the Kali age, thou were called
Nanaka, Angad and Amardas,
Ye, eternal and moveless is thy rule
O Guru ! for such was the
Command of the Primeval Lord.*

Thus the Primeval Lord appeared in all the *yugs* to accomplish certain specific tasks, and redeem the suffering humanity from the clutches of the evil spirits and devils. This aspect has also been explained in Bhagwad Gita in chapter IV by Lord Krishna. He says to Arjuna,

*Whenever there is a decline of righteousness
and rise of un-righteousness,
O Bharata (Arjuna),
then I send forth (Great incarnate) Myself.
For the protection of the good, for the destruction
of the wicked and for establishment
of the righteousness,
I come into being from age to age.*

SATGURU NANAK DEV JI

Thus a stream of spiritualism has been flowing through all the ages. In *Kalyug*, the Primeval Lord incarnated Himself as Guru Nanak. He was born on 20.10.1469 corresponding to full moon of *Kartik*, 1526 *Bikrami*. At the time of his birth a dazzling light appeared in the room indicating that the child was a Godly soul, who would illuminate every nook and corner of the world. The place of his birth was Rai Bhoi's Talwandi known as Nankana Sahib now

in Pakistan. There were great rejoicings at his birth. Whosoever came to congratulate and have a glimpse of the child felt blessed by his dazzling countenance.

The divine powers of Guru Nanak Dev Ji had become prominent right from his childhood from his innumerable miraculous acts. As a child, his behaviour was quite different from other children. He would lie down quietly and would never weep or cry. He would behave wisely like grown-up people. Once at the age of eleven, the Pandit asked him to wear the sacred thread. He refused to wear it, saying that it would get dirty and break. He said that he would like to wear the thread woven with kindness and contentment, with the knots of truth and virtue, a thread, which after the death of a man accompanies his soul to the next world.

He was always seen absorbed in meditation. Bhai Mardana and Bhai Bala were his companions and close disciples. Mardana used to play upon musical instrument Rabab, while Satguru Nanak Dev Ji sang hymns in praise of God. The sweet melody of the Shabads gushed forth like the crystal clear stream of the Holy Ganges. The pure nectar of Satguru Nanak Dev Ji's message lives in his melodious hymns. Men became Angels, thieves were transformed to saints and the dacoits became the true servants of humanity by following his holy teachings. His words enlightened the minds of human beings, who realised their inner strength. People got true celestial knowledge about the ubiquitous Almighty and his universe.

His message of love, peace, affection, selfless service to the mankind, dispelled the gloom and frustration of the world. His valuable and immortal words brought solace and comfort to the suffering humanity, joy and cheerfulness to despondent spirits and a ray of hope to the world as a whole. He brought unity amongst all the sections of the society. The Hindus, the Muslims-in fact every one was fascinated by his charming personality.

Satguru Nanak was a great poet. He came across many factions of society during his tours. Invariably discussions used to take place on various topics. The Satguru used to compose his message in poetry and sing to the people. These verses in poetry are called Shabads. Since these shabads came from the mouth of Satguru Nanak, so these are widely called as Guru Bani by Sikhs.

This practice of composing Gurbani was followed by some of his successors as well. His fifth successor Satguru Arjan Dev Ji compiled all the verses of His predecessors and some renowned saints in Adi Granth Sahib, which is regarded in high esteem by all the Sikhs.

Satguru Nanak Dev Ji propagated that there is one God and 'He' alone needs to be worshiped. He motivated the people to concentrate on the God's name. He condemned the superfluous superstitious customs in vogue. He discarded social evils like dishonesty, jealousy, hatred etc prevalent amongst the people. He illuminated the minds of the people by imparting true knowledge about the creator and the religion.

At the prime of his youth, he visited places far and wide. He went to the saints, who had discarded the world and fled deep into the hills. Satguru Nanak Dev Ji held discussions with them and advised them to go to the people so that they could be benefited by their spiritual achievements. He advocated that for attaining salvation and meeting the Lord one need not renunciate, the home and family.

He visited Mecca, Medina and held discussions with the Muslim priests. On being asked by the Muslim priest about his mission, Satguru Nanak Dev Ji replied, "I would exist all through the Kalyug under one name or another to guide the people. Each of my successors would be more influential and stronger than his predecessor".

In his conversation with Ajita Randhawa, Guru Nanak Dev Ji indicated about his twelfth incarnation in the following words: “The twelfth Master would show a hard path to tread upon. He would utter the name of God only and ask his followers also to practice the same.”

Following his declared mission of living all through the *Kalyug*, Guru Nanak Dev Ji blessed Guru Angad Dev Ji, one of his close disciples, with Guru Gaddi before leaving for his heavenly abode on 7th of September, 1539 A.D., i.e., Asu Vadi 1609 Bikrami. This practice of nominating the successors continued to be followed by all the successive Gurus.

SATGURU GOBIND SINGH JI

Satguru Gobind Singh was the tenth successor of Satguru Nanak Dev Ji. He was born on 22.12.1666 corresponding to Poh Sudi 7 of 1723 *Bikrami* at Patna. He was the beloved son of the ninth Guru, Satguru Teg Bahadur Ji and Mata Gujri. He was born with a specific task to perform. In the ‘Dasam Granth’ he has stated,

*O Saints do understand well
I have taken birth Only for the mission
To flourish religion,
uplift the Sages and uproot the wicked.*

-Bachitar Natak - Sri Dasam Granth

India was being ruled by the Mughal king Aurangzeb who was communal towards the Hindus. He wanted only the Muslim religion to flourish. To achieve this aim he had resorted to proselyte Hindus forcibly. Anybody who did not yield to his pressure used to be mercilessly tortured and killed. Not only the ordinary Hindus even the ninth Guru, Satguru Teg Bahadur made supreme sacrifice for upholding the Hindu religion. All these peaceful and non-violent measures did not make the emperor feel slight sympathy towards

the Hindus and change his communal policy. Satguru Gobind Singh therefore decided to fight the tyranny of the emperor chivalrously. He had to convert the weak Hindus into a strong community of soldiers who could fight the evil communal policies of the emperor valorously.

For the accomplishment of his ideals, therefore, He created the Khalsa on the Baisakhi day of 1756 i.e. 1699 A.D. at Sri Anandpur Sahib. He baptised his followers with Amrit, which gave them the moral and physical strength. The recitation of Naam and Gurbani gave them the inner strength. By taking Amrit, they became stronger and one such Sikh was alone able to fight innumerable soldiers of the enemy. During the period of Satguru Gobind Singh Ji, the Sikhs were known for their courage, bravery and chivalry.

Satguru Gobind Singh framed the basic tenets of Sikhism and ordered his followers to observe these strictly. Only those, who followed his dictates and fully devoted themselves to the Guru would be his true disciples. He laid stress on a very high moral character, honest and simple living with selfless service to the society. The Sikhs followed the teachings of the Guru religiously and became very prosperous. They had full faith in the Guru. They were His beloved ones, ready to sacrifice every thing they had. That is why they became successful in every sphere of life. In fact, the Sikhs considered themselves to be the most blessed ones.

The period of Satguru Gobind Singh Ji was full of great events. He had to fight a number of battles with the contemporary Mughal Kings and their associates for the welfare of the humanity. He made supreme sacrifices for the cause of religion, so much so that his four sons too sacrificed their lives for this noble cause. The freedom of the country, flourishing the religion, uplifting the sages and uprooting the wicked had now become the main aim of the Khalsa.

Satguru Gobind Singh was a great social, religious reformer, a politician and a warrior. He was an eminent poet, with command over several languages like Hindi, Persian, Panjabi, Urdu and Sanskrit. His scholarly composed verses in Dasam Granth Sahib corroborate his indubitable deep knowledge of Indian ancient heirology, his rich vocabulary of words and vast knowledge of past, present and future.

In one of his compositions 'Bachiter Natak', in 'Dasam Granth Sahib', he has elucidated that he and Satguru Nanak Dev Ji belonged to the dynasty of Sri Ramchander Ji of *Tretayug*. Lord Rama had two sons - Lava and Kusha, who were enthroned as the kings after Sri Ramchander Ji. They shifted to the western part of Ayodhya. Lava built Lahore and Kusha built Kasur as their respective capitals. Kalkeit was the descendant of Kusha and Kalrai of Lava. Kalkeit and Kalrai developed enmity between themselves. Kalkeit, being more powerful, forced Kalrai to leave Lahore. He fled to Sanoud and married the daughter of King of Sanoud. They were blessed with a son, who was named Sodhi Rai. The descendants of Sodhi Rai were ultimately called Sodhies.

These Sodhies became very prosperous and powerful. They conquered innumerable kings. They propagated religion and performed so many Havan Yagas. After a few generations Sodhies invaded the desendent of kalkeit to take revenge of their forefathers. There was a fierce fighting between the two and consequently the descendants of Kalkeit were defeated and driven out of their kingdom. They fled to Kashi, where they studied Vedas in details and attained scholarly heights in the knowledge of Vedas. Their popularity spread far and wide. Their descendants were subsequently called the Vedies.

After a few generations, Sodhies learnt that Vedies, who had acquired vast knowledge of Vedas, were also their brothers. They developed an ardent passion for acquiring this knowledge. So

they decided to forget the age old enmity with Vedies and invited them to come to Lahore. The Vedies readily responded to the request of Sodhies. The recitation of Vedas started with full religious sanctity and devotion. Sodhies gave a very patient hearing to the recitation of *Rig Veda*, *Sam Veda* and *Yajur Veda*. On hearing the recitation of the *Atherva Veda*, the Sodhies became spiritually enlightened. They decided to abandon all their worldly belongings and go to the jungle to spend rest of their lives as anchorites in worshipping the Lord. They renounced their throne to Vedies. The Vedi king was immensely pleased to get the throne and he gave his blessings to the Sodhi king. He said, "O King ! the Primeval Lord would incarnate himself as Guru Nanak in our dynasty. You listened to three Vedas patiently. On listening the 4th Veda you decided to renunciate your kingdom in our favour, so the 4th successor of Guru Nanak will be a Sodhi". Thus the fourth Sikh Guru, Satguru Ram Das Ji was a Sodhi and the tenth Guru, Satguru Gobind Singh Ji was the last Sodhi to be the Sikh Guru.

Satguru Gobind Singh was omniscient and made many a prophecies which have come out to be true. In reply to a question by one of his closest disciples Aalm Singh, he prophesied as follows:

*When I descend the eleventh time,
only a few might understand me,
The Sikh community is my crop,
I will look after it then.*

-Bhai Santokh Singh Ji - Suraj Prakash Page 5642

According to the Namdhari belief, Satguru Gobind Singh Ji did not breathe his last at Nanded but he lived for more than a hundred years after his mysterious and dramatic disappearance from there on 7th November 1708.

He then lived at following places according to His will and plans:

At Bhadra - from 1708 to 1755AD - 47 years

At Jind - from 1755 to 1761 AD - 6 years

At Patiala - from 1761 to 1773 AD - 12 years

At Nabha - from 1773 to 1812 AD - 39 years

Total - 104 years

Satguru Gobind Singh Ji planned this act of disappearance to fulfill his mission and simultaneously causing illusion in the mind of the Mughal Emperor about his plans. After his disappearance he met some saints coming from Punjab on their way to Nanded. He asked them to go to Nanded and console the Sikhs lamenting his death. Two Maratha brothers Rustom Rao and Bala Rao were undergoing imprisonment in the Sitara fort of Pune. They had no hope of being rescued from there; so they prayed to Satguru Gobind Singh Ji to shower his blessings and rescue them. Satguru Gobind Singh Ji acceded to their prayers and appeared in the jail on his horse; Satguru Gobind Singh Ji asked them to hold the stirrups of his horse and brought them to Manmad where Gurudwara Gupat Sar exists today.

Apart from the above, we come across many more miraculous acts and incidents of the disguised Satguru Gobind Singh Ji. During this period he constantly but secretly continued to help the Sikhs, Princes of princely states, who were fighting against the barbarous and tyrannous rule of the Mughals, till the establishment of the Khalsa Raj in Punjab. In his last days, Satguru Gobind Singh lived at Nabha, disguised as Baba Ajapal Singh for 39 years.

It would be appropriate here to acquire some knowledge about the personality of Baba Ajapal Singh Ji. Baba Ji's antecedents were not known to anybody. None would dare to know these

even from him. Baba Ji was an extremely noble spirited person with a radiant face, white complexion, glittering snow-white flowing beard. He would be always absorbed in contemplation of Naam and liked to live in seclusion. He would appear and bless the devotees from the terrace only. He always kept his face covered with a white handkerchief. He would call himself Guru Singh. Whenever he had to ask for some service, he would remark- Guru Singh desires this.

Baba Ji lived in an Attic. A lady mai Sedhan , in men's robes always guarded the stairs to Baba Ji's room. She would not allow anyone to go upstairs without the permission of Baba Ji. There were however five celestial disciples of Baba Ji, who could go to him anytime. They would carryout all his orders. None of the other attendants knew anything about the past of these five persons.

Baba Ajapal Singh Ji had an ardent passion for arms and horses. One of the rooms in the attic was reserved for variety of arms. The arms used to be accorded high reverence. Baba Ji liked all the attendants to be fully armed, follow the Sikh tenets, recite Gurbani and contemplate on Naam.

One of the attendants Saroop Singh could earn the pleasure of Baba Ji due to his hard & sincere labour. He could as well earn access to him anytime. The unnatural happenings took place quite often.. The attendants including, Saroop Singh had started feeling that Baba Ji was none other than Satguru Gobind Singh Ji. The more minutely they observed him, the more strong became their belief. The passion of Saroop Singh Ji had crossed all limits. His curiosity to know the truth about Baba Ji became unbearable. Baba Ji responded to his desire and called him in his room.

Saroop Singh immediately reached there and requested with folded hands for any service. Baba Ji said, ' I am feeling irritation, just look for an insect.' Saroop Singh obeyed the order and started searching. He was astonished to see long hair on the whole

body. Under the hair he located a vast mark of a wound. He asked Baba Ji about this. Baba Ji said, ‘It is the same wound which was caused by the Pathans in the south’ This removed all doubts of Saroop Singh about Baba Ajapal Singh being Satguru Gobind Singh Ji only. Subsequently, Saroop Singh came across many more un-natural happenings in the dera, and every time his belief in Baba Ji was strengthened.

Before leaving for his heavenly abode Baba Ajapal Singh Ji appointed Saroop Singh as the monk of his dera and ordered, "His pyre be built with the beams and rafters of his attic; His remains and ashes be immersed in river Sutlej. You carry the ashes, and keep these on the banks of the river; Then pray to Sutlej, -We have brought the ashes of Guru Singh Ji as per his order, kindly accept these."

After the above, a wave emerged from the river and washed away the ashes. This very incident further proved in no uncertain terms that that Baba Ajapal Singh was none else than Satguru Gobind Singh Ji.

Saroop Singh Ji narrated all these incidents to Narain Singh the father of S. Kahan Singh. S. Kahan Singh was a noted scholar and writer of Guru Shabad Ratnakar – the encyclopedia of Sikh literature. Saroop Singh narrated his total experience to Narain Singh who got it written by Bishan Singh. This manuscript ultimately reached S Kahan Singh who wrote an article, "The unwritten pages of history" and published it in the Phulwari magazine of 1927, Volume-3 S. No 5 at page 373. This is how the revelation about Satguru Gobind Singh living in disguise as Baba Ajapal Singh became public

He left for his heavenly abode on 14th June 1812, corresponding to Jeth Sudi 5, 1869 Bikrami, at Nabha (as Baba Ajapal Singh), after bestowing Gurgaddi to Satguru Balak Singh Ji on Vaisakh Sudi 10, 1869 Bikrami(1812 A.D.).~



SATGURU BALAK SINGH JI

*Merging His light in Guru Angad's light,
the Satguru changed His form.
None could comprehend this,
He revealed a wonder Of wonders,
changing His body He made
Guru Angad's body His own.
.....For Guru Nanak had spiritually transformed
Guru Angad into the likeness of Himself.*

-Bhai Gurdas Ji (1.45)

Satguru Balak Singh Ji was born on the full moon night of Chetra, 1841 Bikrami (March 1784 A.D.) in Sarwala, District Camblepur. His father was Baba Dial Singh and mother Mata Bhag Bhari. He was a born sage with theological virtues. By nature he was very calm and serene. During his childhood he preferred to remain in solituded. He would spend most of his time in reciting religious hymns in praise of God. He loved to remain in the company of holy persons rather than boys of his age. As he grew up, he abjured all the worldly pleasures and comforts. He would often be found absorbed in deep meditation for hours.

GURGADDI

On Vaisakh sudi 10, 1869 Bikrami (April 1812 A.D.) Satguru Balak Singh Ji was absorbed in deep meditation on the banks

of river Haron. Satguru Gobind Singh Ji appeared there along with his five beloved disciples. Satguru Balak Singh Ji was over whelmed on sudden appearance of Satguru Gobind Singh Ji. He paid his reverence to him and thanked him with folded hands for his kind blessings. There after Satguru Gobind Singh Ji blessed Satguru Balak Singh Ji with Gurugaddi.

Satguru Gobind Singh Ji said, "I will reappear in my 12th incarnation in the family of a carpenter. Then my name would be Ram Singh and my village would be on the banks of Sutlej river. I will then take this *Gurgaddi* back from you". Giani Gian Singh Ji had narrated this fact in his famous opus *Panth Prakash* in the following words:

*Nevertheless,
the Tenth Master appeared in person
and informed him:
Ram Singh is my incarnation
partaking of an element of mine.
I have, therefore,
entrusted him, and none else,
with my authority.*

-Panth Prakash, 1st edition

The Master's message was clear and firm.

According to Giani Gian Singh; the Namdhari Sikhs regard Satguru Balak Singh Ji, the 11th incarnation of Satguru Nanak Dev Ji.

In 1828 A.D. Satguru Balak Singh Ji shifted to Hajron, and set up a shop there. He earned his livelihood by simple and honest labour. The poor people were particularly benefited as they

could get their merchandise at comparatively low rates. His fame spread far and wide.

Satguru Balak Singh Ji often absorbed himself in deep meditation in solitude for hours. One day Satguru Balak Singh Ji was in deep meditation on the banks of river Haron, when the Lord Almighty appeared in person and asked him to devote himself for the welfare of the suffering humanity. He should meditate on *Nam Simran* himself and inspire others to do the same. Satguru Balak Singh Ji replied humbly, “O Lord!, my only desire is to worship and be one with you, so as never to be separated again. Kindly entrust this task to some one else”.

“Guru Gobind Singh has already bestowed upon you the *Gurgaddi*. You only have to carry on this duty till the arrival of *Thakur Ji* (Satguru Ram Singh Ji)”, the Lord replied. Thereafter Satguru Balak Singh Ji started preaching Sikhism and blessing the people with *Naam*. His religious discourses transformed innumerable drunkards, smokers and nonvegetarians into saints.

SPIRITUAL MESSAGE

Giani Gian Singh Ji has narrated this fact in *Panth Prakash* in the following words:

*The spiritual message that Balak Singh delivered
was of immense benefit to men and women.*

It helped them swim across the Vast Sea of Existence.

And,

*the Creator Himself had revealed His Word
and charged him*

to spread It for the purification of human life.

-Panth Prakash, 1st edition

The following are the salient features of the spiritual message delivered by Satguru Balak Singh Ji to his disciples:

1. Have full faith in the Guru's word.
2. Contemplate on Gurmantar day and night.
3. Do not utter Gurmantar loudly; mutter it silently and do not tell it to others.
4. Always recite Gurbani.
5. Recitation or listening to Gurbani without taking a wash along with hair, becomes a sin instead of virtue.
6. Do not worship the imaginary idols. Always worship the Almighty and the true Guru.
7. Do not accept eatables from those who have not been blessed with Gurumantar.
8. Don't tell lies under any circumstances.
9. Do not steal or commit adultery.
10. Earn your livelihood by honest labour.
11. Share your eatable with others.
12. Gursikhs should greet each other with ovation 'Sat Sri Akal' and touching each other's feet.
13. Do not be greedy for holy pudding offered in shrines. Be contented with a little bit only.
14. Regard the unrelated women as your own mother, sister or daughter.
15. Donate tenth part of your earnings for religious purpose.
16. Do not serve the foreign rulers.

Who-so-ever follows these principles religiously will earn the pleasure of the Satguru and attain salvation.

The people held him in high reverence and felt salvation in his words. Sh Ram Sahai Ji, Baba Sangta Ji, Dhani Ram Ji were some of his devotees, who reached spiritual heights and became saints of high calibre.

Thus a large number of Sikhs became his disciples and devotees. The spiritual message that Satguru Balak Singh Ji delivered was of immense benefit to men and women. By following his Gursikhi Maryada and Sikh tenets, they were able to swim across the vast sea of existence. Naam blessed by him was the destroyer of evil forces. He was an awakened soul and always recited *Gurbani* in his congregations.

Satguru Balak Singh Ji always preached his disciples to follow the path of righteousness, truthfulness, honesty and selfless service to the weaker section of the society. He made it obligatory for all his followers to get blessed with *Nam* from the Guru, meditate upon it and recite *Gurbani* daily.

After preaching sikhism for more than fifty year, He left for his heavenly abode on 6th December 1862.





*The true Guru, The Primal Being, is inaccessible;
He has enshrined The Lord's Name within His heart.*

No one can equal the True Guru;

The creator Lord is on His side.

Devotional worship of the Lord

is the sword and armor of the True Guru,

He has killed and cast out Death, The torturer.

The Lord himself is the protector of True Guru.

The Lord saves all those who follow in the

footsteps of the True Guru.

One who thinks evil of the Perfect True Guru

- The creator Lord Himself destroys him.

These words will be confirmed as True

in the court of the Lord;

servant Nanak reveals this mystery.

M-IV-Page 312



SATGURU RAM SINGH JI

The True King: “Satguru”

*The Satguru's reign is ever lasting;
it is like a tranquil and happy mansion,
The command of the Guru is true;
the disciple who obeys it feels blissful.
The praise of God is supreme;
True Sikhs should praise the Lord
(the embodiment of truth) at dawn,
The path of Guru-oriented is True;
the message of the Guru is free from pride or fear.
The temper of the devotees is poised;
they are unattached and live in hope,
Their dealings are honest.
Those who love the Guru, become like the Guru;
likewise, the Guru is equally affectionate
to his disciple.*

-Bhai Gurdas Ji(18.20)

SIKHS AFTER MAHARAJA RANJIT SINGH

The Sikhs continued to follow the principles and traditions set by Satguru Gobind Singh Ji upto the regime of Maharaja Ranjit Singh. They were thus capable of establishing a vast Sikh empire. During the reign of Maharaja Ranjit Singh, people were extremely happy, prosperous and fully secured. There was no lawlessness, no danger to any body's self respect and religious customs.

After the death of Maharaja Ranjit Singh on 27th June, 1839, murders, lawlessness, treachery, disobedience & chaos prevailed in the state. The juniors disobeyed their seniors. It was a chaotic period. The two sons of Maharaja Ranjit Singh i.e. Kharak Singh & Sher Singh and the grandson Nau Nihal Singh, were killed one after another by disloyal anarchist chiefs of the Maharaja. Ultimately Dalip Singh, the infant son of Maharaja Ranjit Singh, became the ruler of the state at the age of five. The British Company's forces entered Punjab as sympathetic friends, allies and guardians of Maharaja Dalip Singh, but within a short span of time, they started interfering in the internal affairs of the state. Ultimately Punjab was annexed to the British regime in March 1849. The infant Maharaja Dalip Singh was taken to Fatehpur Sikri by Lord Dalhousie on 21.10.1849. He was forced to embrace Christianity on 8.3.1853 and then taken to England on 19.4.1854 from where he never returned to his people.

The Punjabis were then under the full control of their new masters. Their spirit of independence had been extinguished. They had become slaves and puppets in the hands of the British imperialists. Their heart and soul fully belonged to the foreigners. The old structure of the society was being extinguished and a new culture was springing up. The rulers started opening the missionary schools in Punjab to propagate and inculcate Christianity amongst the natives. The missionaries started extensive damaging propaganda



against Indian religions and encouraged proselyte to Christianity. This shook the entire population of Hindus and Sikhs in Punjab and alarmed them of a serious danger to their religion in the near future.

The English and the Muslims were meat eaters. So the English Government issued licenses to the people to sell beef and mutton to fully meet their requirements. This encouraged slaughtering of cows openly for which abattoirs were established at various places. One such abattoir was established in Amritsar also. The vendors started selling beef openly in the streets of Amritsar. The local Hindus and Sikhs protested for this action of the Government which was against the tenets of their religion but to no avail.

An atmosphere of helplessness, disappointment and frustration prevailed among the larger section of the society. The brave, chivalrous but religious minded Sikhs were especially adversely affected by such decisions of the Government. Their existence as a true Sikh was in danger. Their splendour and glory was on the wane. The sky was covered with the darkest clouds with no silver lining for them. The brave and courageous Sikhs became morally, mentally, physically & economically bankrupt and frustrated. They had no self respect. They began dancing to the tune of their new masters.

The Sikhs miserably deviated from the real path shown by Sarguru Gobind Singh. The British Imperialists killed the loyal chiefs of the Sikh state and heavily rewarded the anarchists with feoffs and pushed them into an extremely sensuously luxurious living. In order to rule over the Sikhs, the British Imperialists decided to destroy the religious background of the Sikhs as this was the main source of their strength. They therefore took help of their stooges and changed even the Sikh hireology to suit their needs and promulgated such religious doctrines as suited them. The rich

cultural heritage of India was thus in the process of being destroyed. The society was in the clutches of innumerable evils.

Under the above circumstances there arose the need for a pious, divine, spiritual, revolutionary leader like Satguru Ram Singh Ji, who could save the suffering humanity from the evil designs of the British Imperialism and get India emancipated from the clutches of slavery.

BIRTH AND CHILDHOOD

The Primeval Lord blessed Baba Jassa Singh and Mata Sada Kaur to be the reverend parents of the twelfth incarnation of Satguru Nanak Dev Ji. It was Thursday, the 3rd February, 1816 AD. (*Magh Sudhi Panchmi*, 1872 *Bikrami*), i.e., The *Basant Panchmi* day.

On the midnight of 3rd and 4th February 1816 AD, a mysterious supernatural happening took place, when an oval shaped lifeless piece of flesh, having no signs of human organs was only delivered. Everybody at home including the mid wife were not only astonished but even considered this as a bad omen. In accordance with the prevalent Hindu rituals, they buried this piece of flesh in the ground. The mother took her bath and the mid wife also left for home. The entire family was in a deep shock and distress over this unnatural happening. Their joy, however, knew no bounds when they saw a dazzling light in the room and a baby boy playing on the cot. In the meantime, the midwife had spread news of the above unnatural happening amongst other women of the village. The news spread like wildfire in the village and curious ladies started gushing to the house of Baba Jassa Singh Ji. The ladies of the village who came to express their sorrow and grief on the unnatural happening were astonished to see the charming face of the baby. They, in fact, felt blessed to have glimpses of the baby. The mid wife when came to know about the baby, herself came to see him and remarked, “**The**

baby is not an ordinary human being of flesh & blood but a supernatural being”. The baby was named Ram Dhan who was later popularly known as Satguru Ram Singh Ji.

As a child Satguru Ram Singh was altogether different from other children. His actions and behaviour were supernatural. He would never weep, instead he would always give a cheerful and smiling appearance. The mother also paid extraordinary attention on timely feed, and keeping him always neat and tidy. As a child, he seldom played with other boys of the village; rather he would keep himself aloof and busy in murmuring the God’s name i.e. *Naam Simran*. At times, He would be seen singing Gurbani with his mates. He had no interest in worldly affairs and devoted most of his time in prayers. His father tried his best to allure him to other activities but failed. Even his marriage at the early age of seven could not change his mind.

As an adolescent, he grew up as a stalwart handsome figure with a broad fore head, beautiful eyes, sharp nose, thin delicate lips, raised neck, long arms and a robust build. He was liked by everyone for his modest, calm and serene nature.

SOLDIER IN THE ARMY

Mr Kabul Singh, the brother-in-law of Satguru Ram Singh Ji succeeded in persuading him to join the army. During his stay in army from 1837 to 1845, apart from His military activities, Satguru Ram Singh Ji remained regular in His prayers, meditation and other religious routines. During this period, Subedar Kahan Singh had become his disciple. In fact he was the first to realise the divine powers of Satguru Ram Singh Ji. Whatever the Guru uttered in state of trance was always proved to be true. Everybody in the army therefore started respecting him as a divine figure, and called him Bhai i.e. a learned person of Gurbani, Sikh tenets and the supreme lord.

This also provided an opportunity to Satguru Ram Singh Ji to see the down fall of the Khalsa Empire closely. The main cause of the downfall was corruption, treachery and intrigues by the chieftains. They were busy in proving their muscle power. The religious practices had all vanished. The Sikhs had become slave to nonvegetarianism, inebriation and whoredom. Nobody would read Gurbani and follow the path shown by the great Gurus. The sons of Maharaja Ranjit Singh ie., Sher Singh and Kharak Singh had been killed by the dishonest anarchists. Naunihal Singh, the grandson of Maharaja Ranjit Singh too had been killed. Dalip Singh an infant of five years was on the throne of vast Sikh empire. The Sardars and other Chieftain had their own selfish motives. Their indulgence in anti state activities and intrigues ultimately lead to the total collapse of the system. The aliens were closely watching all this and ultimately annexed Punjab to British territory. Satguru Ram Singh Ji had seen all this very closely and attributed the fall of the Sikh empire to their deviation from the path of the great Gurus.

GURU GADDI

In 1898 Bikarmi ie., 1841 A.D., the Sikh army on its way to Peshawar, stopped over at Hazron, the head quarters of Satguru Balak Singh Ji. They learnt about the popularity and spiritual greatness of Satguru Balak Singh Ji. The soldiers sought permission of their commander to pay respects to the great Guru. Satguru Ram Singh Ji also went to pay his reverence to Satguru Balak Singh Ji along with other soldiers. On seeing Satguru Ram Singh Ji, Satguru Balak Singh Ji at once recognised him. He said, "O Thakur Ji, I had been waiting for you since long". Satguru Balak Singh Ji performed formal ceremony by offering five pice and a coconut to Satguru Ram Singh Ji and thus vested him with the sacred leadership of the Sikhs on 1st Asu 1898 Bikrami ie., September 1841 A.D. Satguru Balak Singh Ji ordered his disciples to obey the commands of Satguru Ram Singh Ji, henceforth.

BATTLE OF MUDAKI

The first battle was fought between the Khalsa army and the British Imperialists at Mudaki on 18th December, 1845. Before departure, the Sikhs of the regiment requested Satguru Ram Singh Ji to pray for their victory in the battle. Satguru Ram Singh Ji stood for some time facing the sun and then declared, "you can't be victorious how so ever hard efforts you may put in, as you have forgotten the teachings of the Guru". On the way, he threw his gun into the river Sutlej at Harike and left the army for good. On being asked by the Sikh Sardars, Satguru Ram Singh Ji replied, "I am throwing my gun today, you will throw it tomorrow. You are bound to be defeated due to the treachery of your own Sardars".

DEEP MEDITATION

After leaving the army in 1845, Satguru Ram Singh Ji returned to Sri Bhaini Sahib and engaged himself in deep meditation. Giani Gian Singh Ji in his famous book *Panth Prakash*, has described this as under:

*He spent nearly twenty years of beautitude
in single-minded devotion, austerity and meditation.
The Ridhi-Sidhi - the treasure and the
supernatural powers,
were revealed to him as no more than the
maid-servants of Naam.
Such was the impact of his practice of Naam,
that whatever he uttered proved true.
The heavens themselves spoke to this great man,
charging him to spread Naam,*

the giver of enlightenment and

the wherewithal's of life.

Spread the faith of the Tenth Master among the people,

and make them realise that the Khalsa is singularly

God's own.

-Panth Prakash, 1st edition

Here he had heavenly call to devote himself to propagate the message of Satguru Gobind Singh Ji, bring people to his fold and guide them to follow the path of truth and religion.

THE KUKA MOVEMENT

The Namdhari Sikhs, also known as *Kukas*, are called the torch bearers of Indian struggle for freedom. The master mind of the Kuka movement was Satguru Ram Singh Ji, who had witnessed the fall of the sovereign state of Punjab. He deeply studied the causes of its down fall. He arrived at the conclusion that the men of high moral character, gifted with patriotic feelings, ready to sacrifice their everything for the sake of truth, righteousness and the motherland can only win back the freedom from the foreign rulers.

Satguru Ram Singh could not tolerate the Khalsa being ruled by the foreigners. He therefore resolved to extricate the people of Punjab from the ditch of degradation. Emancipation from the British yoke of slavery was an essential attribute of the religion. Satguru Ram Singh Ji designed a comprehensive programme for the restoration of truthfulness, righteousness and to get the country redeemed from the shackles of the British slavery. He was the fore-runner of the other patriots of India, who thought that patriotism was as important as one's religion. The religious revival, political emancipation, social reforms were thus basic aims of Kuka Movement.



After prolonged and deep thinking, Satguru Ji launched a crusade for religious, social and political reforms. So he unfurled a white triangular flag of freedom and peace at Sri Bhaini Sahib District Ludhiana on 12th April, 1857. The first step in this direction was to take the people out from mental and moral slavery which necessitated the revival of religious fundamentals.

RELIGIOUS REFORMS

When Satguru Ram Singh Ji reviewed the cultural and religious standards of Sikhs, he felt very disgusted and disappointed to note that he could find out only two and a half Sikhs, who could be categorised as the true followers of Satguru Gobind Singh. They were:

- Baba Lehna Singh Ji of Gujranwala, the son-in-law of S. Hari Singh Nalwa.
- Baba Jameet Singh of Kahna Kachha, district Amritsar.
- Baba Jameet Singh Gill, who was called a half Sikh because he was a usurer.

BIRTH OF SANT KHALSA

Satguru Ram Singh Ji laid the foundation stone of the new socio-religious order called the *Sant Khalsa*. This was modeled on the pattern of *Khalsa* conceived by Satguru Gobind Singh Ji. Every Sikh was required to be baptised with *Amrit* (the sacred nectar), and blessed with *Gurmantar* in his ears. After 158 years of Satguru Gobind Singh Ji's establishment of *Khalsa Panth*, Satguru Ram Singh Ji prepared the *Amrit* on the Baisakhi day, i.e., 12th of April, 1857, and founded the Namdhari Sect. The following five persons were the firsts to be blessed with *Guru Mantar* and baptised with *Amrit*. They became the 'Namdhari Sikhs' - The Sant Sipahi's-the Sant Khalsa:

1. Sant Kahan Singh Nihang: He belonged to the village *Chak Kalan*, of Malerkotla. He was Subedar in the Sikh regiment along with Satguru Ram Singh Ji. He had become a true devotee of Satguru Ram Singh Ji, while he was still in the army. After the battle of Mudaki, he left the army and came to Sri Bhaini Sahib.

2. Sant Labh Singh: He was a famous *ragi* (musician) from Amritsar. One day he heard the heavenly voice, while sleeping, “if you want to have *darshan* of the Guru, come to Bhaini sahib”. He woke up from sleep and immediately left for Sri Bhaini Sahib.

3. Sant Atma Singh: He was a learned person from district Sialkot. He went in search of the true Guru to Sri Bhaini Sahib, where all his desires were fulfilled.

4. Sant Naina Singh: He was from the village *Wariyah* district Amritsar. He had a keen desire to receive blessings from the Guru. Sant Labh Singh guided him to go to Sri Bhaini Sahib and have the blessings of the Guru.

5. Sant Sudh Singh: He was from the village Durgapur district Jalandhar.

They were then called Sant Khalsa or Namdhari Sikhs. Sant Khalsa means a Singh, a Saint, who is pure in words, thoughts, deeds and has been blessed with *Gurumantar* by the Guru. They were to follow the strict code of conduct as laid down by Satguru Gobind Singh Ji based on harmonious blending of the spirit of life with that of the moral fervour and physical courage.

ORIGINAL SIKH MARYADA FROM HAZURSAHIB

The Sikhs in Punjab had miserably deviated from the principles of Sikhism framed by Satguru Gobind Singh Ji. The original Tenets were being twisted by the Sikhs to suit to their whims. The Gurdwaras were also under the control of selfish priests who were more bothered about their own bread and butter rather

than propagating Sikhism. Thus, Satguru Ram Singh Ji decided to send his disciple Bhai Rai Singh to Hazoor Sahib in Nanded to note down the religious customs and daily routine being followed there. Bhai Rai Singh remained there for three and a half months and brought back the *Maryada*, which was then promulgated by Satguru Ram Singh Ji amongst the Namdhari Sikhs. He re-established the Khalsa Panth and instilled in them the original tenets of belief framed by Satguru Gobind Singh Ji.

CODE OF CONDUCT

Satguru Ram Singh Ji prescribed the following code of conduct for his disciples:

1. The highest purpose of human life is realisation of the Almighty and attain salvation. It is possible only after having been blessed by the Satguru.
2. Get up three and three quarter hours before dawn and take wash along with hair.

-Always utter the name of God; deep meditation (Naam Simran) should be daily performed for at least two-and-a-half hours.
3. Recite *Chandi-di-Var* daily before the sun rise.
4. Learn by heart atleast *Japji Sahib, Jaap Sahib, Shabad Hazare, Reh-Ras and Arti Sohila*.
5. Perform *havan* on all the auspicious occasions.
6. Have full trust in God and the Satguru.
7. Give the highest reverence to the *Gurbani* of *Adi Granth Sahib* and *Dasam Granth Sahib* and treat the scriptures as the eternal truth, not only for worship but following the teachings also.

8. Wear Rosary (for Naam Simran) made of wool and always keep *Aasan* (a piece of clean silken or woolen cloth to sit upon), wooden sandals and *Garwa* (round iron utensil).
9. Learn Punjabi in Gurmukhi script, stick to mother tongue and your own culture.
10. Wear white clothes ie a kurta, churidar pyjama and white turban.
11. Be a pure vegetarian and teetotaler. Eating of any type of meat, egg and use of all types of alcohols is strictly prohibited.
12. Don't accept food, clothing or any thing else from a person, who has not been blessed with *Guru Mantar* and not following Sikh tenets.
13. Treat the women folk of others as your own daughters and sisters.
14. Generosity and charity should be the essence of one's life. Providing food to the hungry and clothes to the naked is a great service to the Almighty.
15. Non returning of loan is a sin greater than theft or robbery.
16. Don't tell lies – always speak the truth.
17. Believe in simple living and high thinking.
18. Don't steal or commit adultery.
19. Don't use tobacco.
20. Don't believe in idol worship.
21. Piety and not the sword will rule in the present age.

PROMULGATION

The Namdhari Sikhs followed these doctrins in the true sense of the term. They achieved the heights of spiritualism and

morality by meditating on God's name (*Nam-simran*), reciting *Gurbani* and the blessings of the Guru. People in lakhs started pouring in Sri Bhaini Sahib and became the true followers of Satguru Ji. Satguru Ram Singh Ji visited different places in Punjab to bless the people with Naam. He motivated the people to meditate on the name of God, read *Gurbani*, lead an absolute puritan life and follow the above code of conduct. Whosoever, had His glimpses, got attracted by his charming personality and readily accepted His commands. All this brought radical changes in the society as a whole. Giani Gian Singh has explained this in his famous opus 'The Panth Prakash' as under:

*Charged with this spectacular mission,
Ram Singh set about delivering discourses.
He made people give up smoking and
keep unshorn hair.
Particularly fortunate were those who partook of the
Nectar And entered the Sikh fold.
His fame spread apace.
People in multitude became his disciples.
Manifold grew the Khalsa.
His disciples,
Soaked in the bliss of Naam,
Gave up opium, hashish, poppy,
Liquor and various other intoxicants.
They would not eat meat.
They would not steal.
They foreswore adultery and deception.*

They practiced saintliness.

The Golden Age had returned.

-Panth Prakash, 1st edition

All this was essential to mobilize the people under one banner and prepare them to morally and unitedly fight the dangerous design of the alien rulers who were damaging the Indian culture and civilisation.

BAPTISING THE WOMEN

The importance of women can't be undermined just because she belongs to the weaker sex of the society. Our great Satguru Nanak was the first to uphold their existence as she is the one who gives birth to great emperors. The Indian history fairly corroborates the concept that a woman can give birth to a child with desired inherent, inborn qualities. She as a mother is the first teacher of the child as well. Thus if the society has to flourish with good heritage and qualities, the woman must be given due status and importance so that the future of the humanity is well secured. Satguru Ram Singh Ji, therefore decided to uplift the women in social, cultural and religious spheres.

Till the time of Satguru Ram Singh Ji, the practice of blessing the women with *Amrit* was non-existent. Satguru Ram Singh Ji therefore decided to bless the women with *Amrit* and thus gave them parity with men. The first group of women was baptized at village Siarh, district Ludhiana on 1st June, 1863. Thereafter innumerable women tasted the pure nectar, and joined the main stream of Sikhism. They put off their ornaments, gaudy clothes and started wearing simple clothes. To follow the religious doctrines by women was made as much essential and obligatory as it was for the men. They could now perform all the religious rituals at par with

men. This parity of women with men was also essential to make them a perfect Gursikh couple with moral and religious bonds.

SOCIAL REFORMS

Satguru Ram Singh Ji came in close contact with the masses and assessed the social evils prevalent in the society. He educated them about the adverse effects of these social evils. The people readily responded to His advice and gathered under His flag.

All the Namdharis wore white dress (*kurta* and *churidar pyjama*) of hand spun *Khadi* cloth, tied white straight turban and wore white woolen rosary around their neck. The women also wore simple white dress of hand spun *Khadi*, a veil for the head and a rosary of wool around their neck. Since keeping of sword (*Kirpan*) had been prohibited by the government, they were commanded to keep a heavy club (*Lathi*) and a small hatchet (*Safajung*). All of them had oneness of purpose.

Consequently, Satguru Ram Singh Ji issued an order (*Rahitnama*, Appendix III) in 1863 from Sri Bhaini Sahib in which He outlined the tenets of belief to be followed by everyone religiously. Some of the salient points of this *Rahitnama* are given below:

- Compulsory teaching of Punjabi in Gurmukhi script to all boys and girls.
- Killing and selling of the girls was totally banned.
- Child marriage was prohibited. The minimum age for marriage was fixed at 16 years for girls and 18 years for boys. Mutual exchange of girls for marriage of each others' sons i.e. barter system was banned.
- The custom of burning alive of the wives on husbands' funeral pyre was stopped.

- Re-marriage of the widows was allowed.
- Inter-caste marriages amongst the Namdhari Sikhs were allowed.
- Castration of the bulls was prohibited. Looking after the welfare of the animals especially the cow was made obligatory for all Namdharis.
- Service to the poor and the needy ones was made a sacred duty of all the Namdhari Sikhs.

Irrespective of his caste and creed, the food for the hungry and cloth for the naked is the greatest service to the Guru. Satguru Ram Singh Ji said, **“even if a butcher with his knife soaked in blood of cow comes to your door steps for food, he must be given food failing which you will invite the wrath of the Guru and will never be pardoned”**.

The social reforms of Satguru Ram Singh Ji aimed at the upliftment of the poor masses in every field of life. It was the multifaceted reform and every feature was a step towards removal of poverty from the root, making the people prosperous and happy. The reform was not merely a slogan or a call to the people to rise above social evils but a concrete step to be strictly adhered to .

MARRIAGE SYSTEM

Satguru Ram Singh Ji reached village Khotey district Ferozepur on 2nd June, 1863. Performance of the marriage ceremonies amongst the Sikhs till then was under the jurisdiction of Brahmins. The ceremonies were very costly and the poor people were being harassed by Brahmins. Satguru Ram Singh Ji redeemed the suffering humanity from the clutches of the Brahmins. Satguru Ram Singh Ji’s social reforms reached its zenith in 1863, when he set up the new tradition of marriage ceremony amongst the Sikhs. The salient features of the new marriage system were as under:

- a wooden pavilion (*Vedi*) was erected at the site of marriage ceremony. The *Havan Yag* was performed in the centre of the pavilion, not by Brahmins or Pandits but by Gursikhs; by reciting the Gurbani of Sri Adi Granth Sahib and Dasam Granth Sahib.
- the bride as well as the bridegroom were then blessed with *Amrit* and *Guru Mantar*.
- as the *Lavans (Mantras)* were being recited from the sacred *Adi Granth Sahib Ji*, four anti-clockwise revolutions were performed by the couple around the sacred fire of the *Havan*, inside the pavilion.
- both the bride and the bridegroom wore simple white dress with woolen rosary around their necks.
- drawing the veil over the face of the bride and covering of the bridegroom's face with garlands were forbidden.
- dowry system was abolished.
- marriage ceremonies were simplified and wasteful customs prohibited.

Under the above system, the first marriage ceremony of six couples thus got solemnised in the presence of Satguru Ram Singh Ji, in a big congregation at village *Khotey* on 3- 4th June, 1863.

The new marriage system was the most inexpensive marriage system in the world, where all old customs and whims had been set aside. Dowry in all forms was prohibited. Nothing was to be spent on lavish customs. There was no expenditures on the family *purohits* who had started making hefty demands.

Caste system had been abolished. The minimum age of marriage for the boy and the girl was fixed, There by abolishing the child marriage system. Even the poorest man was able to get his son or daughter married in a respectable manner. The marriage system was purely religious and none was allowed to break its sanctity. It abolished the distinction between the rich and the poor and upheld the dignity of every individual alike.

PROTESTS BY BRAHMINS

The new marriage system was however not palatable to the Brahmins as it directly affected their bread and butter. The local Brahmins lodged a complaint with the police against the new marriage system declaring this as illegal and against the age old prevalent system. To further strengthen their point and proving loyalty to aliens, they also alleged that for the last few days, Satguru Ram Singh Ji was openly and publicly resorting to anti-Government activities. The highly malicious, calumnious and egoistic propaganda of Brahmins influenced the Government to look suspiciously on the activities of Namdharis. They felt that Namdhari movement was not merely religious in nature but it was turning out to be a political activity against the British Government. Satguru Ram Singh Ji was, therefore, escorted to Sri Bhaini Sahib under the police guard and asked to remain within its boundaries.

On the complaint of the local residents and the Brahmins, the case was lodged in law court against Satguru Ram Singh Ji, on the plea that the marriage ceremony introduced by him was illegal and against the age old tenets of Hindu religion. Satguru Ram Singh Ji had to attend the court at Ludhiana daily for twenty eight days. Ultimately the court decided in favour of Satguru Ram Singh Ji by declaring that there was nothing wrong in the new marriage system.

PIONEER OF SOCIAL REFORMS

Satguru Ram Singh Ji, thus, can rightly be called the pioneer of social reforms in the nineteenth century who launched a crusade against the evils prevalent in the society. His religious and social reforms became a base for the liberation of the masses from the clutches of the upper caste and so called religious leaders. These were welcomed by the people so overwhelmingly that these continue to be followed by Namdharis till date. Even other societies followed the idea of mass marriage system in their own way. The social reforms of Satguru Ram Singh Ji were even adopted by the British regime as well and a legislation to ban all these evils promulgated.

Satguru Ram Singh Ji was not only concerned with the prosperity of human beings but also of the animals especially the cow and bulls who were the base of agriculture in the country. People were educated on the upkeep and importance of cow and asked everyone to keep atleast one cow in their home.

Thus the service to the poor and the cow was preached and practiced by one and all in letter and spirit.

POLITICAL

The English rulers were fully convinced that the Punjabis especially the Sikhs were religious minded people. They had firm belief that religion was the only strength of the Sikhs. Hence, to rule over them, they had to be diverted from their path of religion. So immediately after annexing Punjab, they granted free hold estates and other amenities to all the erst-while chiefs of Sikh Empire. They all became stooges in the hands of Englishmen and started dancing to their tunes. The head priests of the Gurudwaras were also similarly brought under the control of the alien rulers. It now became a very easy task for the rulers to amend the Sikh tenets to their requirement. They did not even hesitate to confiscate the

antique sacred literature and carry out changes in the prophecies made about the birth and activities of Satguru Ram Singh Ji. The rulers in fact had started a crusade to extinct the Sikh religion and culture.

The Christian missionaries were becoming more and more active. They were openly propagating the virtues of Christianity and vilify the Hindu-Sikh religions. The poor used to be allured and promised even monetary benefits, so that they readily embraced Christianity. Increasing number of proselytes had become a cause of serious concern for the elders amongst Hindus and Sikhs.

On the other hand, the religious and social reforms of Satguru Ram Singh Ji had so well penetrated into the minds and hearts of the people that all the lucrative facilities of the rulers had no effect on Namdharis.

Satguru Ram Singh Ji had fully understood the policies of the rulers so he wanted the British to quit India and establish *Swadeshi Raj* in the country. The minds and souls of his disciples were ready to fight against the British Government, make supreme sacrifices and face their onslaught. Satguru Ram Singh Ji therefore decided to intensify his political activities to achieve his objectives.

Satguru Ram Singh Ji cautioned the people about the evil, designs of the British Government of maligning the minds of the people. He wanted the people not to get influenced by such policies. So, he called upon his followers in particular and the country men in general to boycott every amenity provided by the British Government. Some of the salient features of his political movement are as under:

(i) Boycott

- Boycott of Government service.
- Boycott of Government schools.

- Boycott of courts of law, settlement of disputes in village *panchyats*.
- Boycott of all foreign goods.
- Boycott of postal and other means of communication introduced by the British Government.
- Boycott of railways.

(ii) Swadeshi

Satguru Ram Singh Ji called upon people to shun use of all foreign goods, how so ever alluring these might be. He wanted the people to fully unite under his banner. He wanted the people to use *swadeshi* (hand spun and woven khadi clothes) clothes only and every thing else which was indigenously available. This encouraged the rural weavers to produce the best quality of *khaddar* and raise their economic standard as well. The *swadeshi* movement proved to be a grand success as all the Namdhari Sikhs and numerous other countrymen followed this till the country achieved its independence. In fact, the other political parties like the Congress also made *swadeshi* as part of their freedom struggle.

(iii) Parallel Government

It is a normal feature that when ever a reformer of the stature of Satguru Ram Singh Ji appears, he has to face the opposition from the priests, feoffs (*Jagirdars*) and the atrocities by the Government. Satguru the leader, being true and sincere to the nation feels the pulse of the people and decides to free them from the superstitions, the man made wasteful social and religious customs engulfing the people. The leader disregards all such customs and motivates the people to lead a life free from all such biases and prejudices. Naturally, those who had been deriving personal advantages become his enemy. The Government also becomes scared of such movements, more so when it is alien. So

Satguru Ram Singh Ji also had to face wrath of both the people in positions and the Government.

The British Government had become alarmed from 1863 when Satguru Ji inaugurated new marriage system. He was interned in his village Sri Bhaini Sahib for four years and put under strict surveillance. The Government deputed persons of their own confidence to report against Satguru Ji and his Subas. The reporters naturally would frame reports in a manner to appease their masters and defame Satguru Ji and his movement. Many a times these were fully concocted or exaggerated.

The Government also under their policy of divide and rule would give a different colour to the reports by classifying these as religious in nature and anti-Christianity. They were always on the look out for an occasion when they could create differences between Hindus-Sikhs and Muslims. They never wanted the people to know about their deep routed evil designs, so that they continue to be their slaves only. Thus, the British continued the extra-ordinary vigil on the activities of Namdharis and fabricated the official records to suit their ultimate goal, even after the deportation of Satguru Ram Singh Ji. The Rajas of the princely states and the heads of the sects created by the government to defame and oppose the Kuka movement, played an active role in opposing the Namdharis, and thereby Sikhism. The Government even went to the extent of interfering with the heirology of Sikhs by removing the prophecies about Satguru Ram Singh Ji and and distorting the truth to the maximum extent. The atrocities by the police and the reports of their spies played a vital role in creating religious rivalries not only among Hindus and Muslims but also among the sikhs-Namdharis and others. This sowed seeds of mutual hatred and bitterness for Namdharis, even for the future.

Under such a stiff opposition from all sides, it was essential to create an independent reliable and stable administrative

setup. So Satguru Ram Singh Ji set up a parallel Government to achieve his cherished goal of political and spiritual freedom. He divided the entire Punjab in twenty two regions. Each region was headed by a governor called *Suba*. Depending upon the vastness of the area and the specific duties of the Suba, he was also provided with an assistant. Apart from these, there were *jathedars* who would preach in the area and propagate the spiritual and revolutionary message of Satguru Ram Singh ji. Further, each village was provided with a *granthi* who would look after the local *dharamshala* and read the scriptures to the masses. The entire system was so meticulously planned and executed that each *suba* had regular contacts with Satguru Ram Singh ji, irrespective of His location, in or outside Sri Bhaini Sahib. This system is in vogue amongst Namdharis even today.

A perfectly organized system thus worked to propagate the message of Satguru Ram Singh Ji up from the grass root level. He as well gave a call to the alien rulers to quit India in 1868-69.

(iii-a) Appointment Of Subas

After inauguration of the new marriage system at village Khote on 3- 4th June, 1863, the local residents and Brahmins lodged protests and complaints against the system which according to them was illegal. The Assistant Superintendent of Police reached village Khote on 6th June and Deputy Commissioner on 7th June to find out the facts. After making preliminary enquiries they requested Satguru Ram Singh Ji along with his followers to leave Khote immediately. Satguru Ram Singh Ji reached Sri Bhaini Sahib on 14th June, 1863 under Police escort. The Government then started ascertaining that Kuka movement was not merely a religious movement but it had deep ulterior political motives which needed to be checked seriously.

The Government's decision of confining Satguru Ram Singh Ji within the precincts of Sri Bhaini Sahib was conveyed to Him on 3rd July, 1863. In order to propagate his message to the people, he appointed five *subas* (Lieutenant), who were to organise various activities and keep the flame of independence movement burning in whole of the Punjab. The Government immediately confined them too in Sri Bhaini Sahib. After that, Satguru Ji appointed seventeen more *subas*. The Government confined some of them in Sri Bhaini Sahib and the rest in their respective villages. The British officer then asked Satguru Ji, "we interned you, you appointed five *subas*. When the five *subas* were interned, seventeen more came into being, we interned them too. What will you do now ?"

Satguru Ji smilingly replied, "**Now I will create Ram Singh in each and every house. Even an ordinary man would be as effective as I am**".

The above declaration of Satguru Ram Singh Ji brought radical changes in the propaganda of Kuka movement. In addition to the Subas, even the ordinary men started speaking publicly in favour of this movement. This proved to be effective. The programme of the Kuka movement went on uninterruptedly.

(iii-b) Kuka Postal Service

Satguru Ram Singh Ji established his own postal service. It was so nicely planned that he could transmit messages to his disciples speedily. The secrecy of the messages was also fully ensured. The post reached from one place to another through identified messengers. When a messenger reached his next spot to deliver the letter to the next person, the later how-so-ever busy he might be, left his own work, took the letter and ran away to deliver it to the next one. He would neither eat another morsel nor ask any questions and simply run to the next destination. Important confidential communications were sent verbally and were not

committed in writing. The courier would make great detours and avoid the Grand Trunk road. It is evident that such a postal system was designed to convey important political messages. The Kuka postal system marked a great achievement of the Kuka organisational capability with a seriousness of the purpose. It showed their great discipline, faith in the Guru, and their concern for the success of their mission. It was very much commended by the Government officials as well.

(iv) Civil dis-obedience and non-violent satyagreh

The British Government totally banned the movements of Satguru Ram Singh Ji out of Sri Bhaini Sahib. In order to carry out his plans, he decided to defy all restrictions and launched the following peaceful *satyagreh*s:

- Ist *satyagreh* in March 1866 for *Holla Mohalla* function at village Khote, distt. Ferozepur.
- IInd *satyagreh* on 19.3.1867 for *Holla Mohalla* at Anandpur Sahib.
- IIIrd *satyagreh* on 26.10.1867 for Deepawali function at Amritsar.

On all these occasions Satguru Ram Singh Ji celebrated religious festivals along with thousands of his disciples. The functions proved to be a grand success without any untoward happening. At last, the Government lifted the internment of Satguru Ram Singh Ji in 1867. But heavy surveillance continued unabated.

The *Holla Mahalla* function of 1871 was held under heavy police vigil. Satguru Ram Singh Ji sought permission for attending this function at Sri Anandpur Sahib. The Government desisted Satguru Ji from attending the proposed function. Satguru Ram Singh Ji, however, categorically declared that His decision was irrevocable. He would definitely attend this function. The

Government, ultimately, posted a heavy contingent of police force under the supervision of senior officers. The function concluded peacefully. The people felt so much blessed and happy with this function that they requested Satguru Ram Singh Ji to visit next year as well. Satguru Ji prophesied, "Everything happens according to the will of God. Destiny willed it otherwise. I will have to go to foreign lands for some time."

(v) Foreign Links

The Namdhari Sikhs created powerful contacts with the kings of Kashmir and Nepal to enlist their support for the noble cause of achieving Independence. Satguru Ram Singh Ji deputed S. Hira Singh of Sadoura and S. Tara Singh of Raipur to meet Maharaja Ranbir Singh of Kashmir and establish political contacts. As a result, a Kuka regiment of 150 soldiers came into being in Jammu in 1969 A.D.

Contacts were also established with Prime Minister of Nepal-Jang Bahadur, through S. Kishen Singh of Granth Garh. Subsequently Suba Sahib Singh and Suba Kahan Singh Nihang met him in Kathmandu in 1970 and even exchanged gifts.

Baba Bishen Singh was well versed in Persian and Pashto. He met the Amir of Afghanistan, Sher Ali in 1867 and explained to him the objectives of the Kuka movement in detail. He succeeded in registering his support for the moment.

All these countries were apprised of the Kuka movement and its objectives in detail. they gave a positive response to the efforts of Namdharis.

Namdharis sent their emissaries to Russia during the second Afghan war. The Namdhari agents to Russia were Gurcharan Singh, Ramcharan Tohra, Narain Das, Maya Chand, Banarsi Das (Babu) and Shanker Rai. By the year 1880, the Namdhari Sikhs and

the Russians had fixed between themselves the pass word 'Red & White'.

(vi) Cow Protection

People of India hold cow in high esteem, it being the mother of Indian agricultural system. The cow holds a reverend place in religion as well. During the sikh rule, cow slaughter was banned all over Punjab. However, after merging of Punjab with British regime, the Viceroy of India made a proclamation that the killing of cows and the sale of beef were allowed. The opening of slaughter houses was allowed not only in most of the cities of Punjab but also in the holy city of Amritsar.

The sale of beef was allowed in the city. This was a direct challenge of the British to the dignity and religious sentiments of Hindus & Sikhs. The feelings of the Hindus as well as the Sikhs having been injured, rifts and quarrels started between the Hindus and the Muslims. This was a glaring success of the British policy of 'Divide and Rule'. The local Hindus and Sikhs protested against the opening of this slaughter house but the Government did not pay any heed to it.

Another slaughter house was opened in Amritsar near the clock tower, which was adjacent to the boundary wall of Golden Temple. The first slaughter house was opened out side the city. However to further augment the sale of beef the butcher Mr. Ali was granted a contract to open four more slaughter houses. Rumour to this effect spread in the city and added to the resentment of Hindus and Sikhs. It appears Mr. Ali opened the first of the four proposed slaughter houses adjoining the boundry wall of the Golden Temple. This however could not continue there for a long as the Namdharis attacked and demolished it. This slaughter house does not find any mention in official records presumably due to the following reasons-

- It was a private slaughter house.
- It existed for a short period.
- Had it been shown in official records, it would have tarnished the image of the Government and brought to light its evil policy of divide and rule.

Satguru Partap Singh Ji has however categorically stated in his discourses that he had personally met some of the influential personalities of Amritsar who had testified having seen this slaughter house.

Namdharis could not tolerate cow slaughter. Saving the cows from the butchers was the need of the hour. This required some drastic steps to close the butcheries, save the lives of millions of cows and thereby the sanctity of the religious places. The religious reforms of Satguru Ram Singh Ji had taken the Namdhari Sikhs to such spiritual heights that their perception about life had totally been changed. They had no hesitation to sacrifice their lives for such noble causes and attaining Independence for the country. To do & die for the noble cause was the motto of their lives. The Namdhari Sikhs were thus fully prepared to make supreme sacrifices.

THE AMRITSAR EPISODE

Once a batch of Namdhari Sikhs visited Golden Temple. They observed the desecration of the sacred place on account of pieces of bones and flesh being thrown into the holy tank by the vultures and kites from the adjoining slaughter house. They could not tolerate this and immediately decided to attack the slaughter house and free the cows. Accordingly, they attacked the slaughter house at Amritsar on the night of 14th June, 1871. Four of the

butchers were killed on the spot and three others were wounded. All the cows were set free by the Namdhari Sikhs.

The local authorities were completely unaware of this incident. The Superintendent of Police, Mr. Christie, was entrusted to investigate this incident. The police suspecting the hand of local people in these killings arrested some of the Nihangs from the Golden Temple and the local Hindus. They were physically tortured and forced to confess their guilt though they were innocent. After a simple trial, the session judge declared the innocent people to be guilty.

In the mean time the Namdhari Sikhs, who had killed the butchers reached Sri Bhaini Sahib. Satguru Ram Singh Ji enquired from them about the whole incident. The Sikhs confessed killing of the butchers. Satguru Ram Singh Ji remarked, “You have sowed the seeds of virtue. Why should anyone else reap its fruits? You surrender in the court and save the lives of innocent persons”.

Just when the session judge was going to pronounce his judgement, Namdhari Sikhs responsible for killing the butchers surrendered themselves in the court and accepted the responsibility of killing the butchers. As a result, the innocent Nihangs and Hindus were freed and a formal trial of the Namdhari Sikhs started. Four Namdhari Sikhs were sentenced to death and the remaining two exiled to Andaman & Nicobar islands. On being asked about their last wish, the Namdhari Sikhs replied that they should not be hung with normal routine leather noose. Instead, they would themselves put the silk noose around their necks.

A. The following four Namdhari Sikhs were hanged to death on 15-9-1871 at Amritsar:

1. Sant Lehna Singh s/o Musadha Singh of Amritsar.
2. Sant Fateh Singh.

3. Sant Hakam Singh Patwari of Amritsar.

4. Sant Beehla Singh of Narli, District Lahore.

B. The following Namdhari Sikhs were exiled to Andaman and Nicobar Island:

1. Sant Lehna Singh s/o Bullacka Singh.

2. Sant Lal Singh Seopahi.

C. Sant Jhanda Singh was subsequently apprehended and hanged to death after one year.

Consequent upon the sacrifice of Namdhari Sikhs, the slaughter house adjoining the precincts of the Golden Temple was closed permanently.

MARTYRS OF RAIKOT

After a month of the incident at Amritsar, a batch of Namdhari Sikhs, on their way to Sri Bhaini Sahib, happened to pass by a Gurudwara in Raikot. The priests of the Gurudwara showed them pieces of bones and flesh being thrown by the vultures and kites in the precincts of the Gurudwara. In this way the sanctity of Gurudwara was being defiled. The Namdhari Sikhs could not tolerate this. They also saw the cows being slaughtered near the campus of Gurudwara. They spent the night there. The next day- on the night of 15th July 1871, they attacked the slaughter house. Four of the butchers were killed on the spot and seven injured badly. The Namdharis completed their task and left for their respective places.

The Namdhari sikhs were ultimately apprehended and produced before a magistrate at Village Bassian. On 5th August, 1871, the following three were publicly hanged to death at Raikot:

- Sant Mastan Singh,

- Sant Mangal Singh,

- Sant Gurmukh Singh.

The following two Namdhari Sikhs were also accused to be the associates and main instigators of above martyrs. They were later on hanged to death at Ludhiana outside the jail premises on 26th of November, 1871:

- Suba Giani Rattan Singh of *Mandi*,

- Sant Rattan Singh of *Naiwala*.

Suba Giani Rattan Singh before putting the noose in his neck addressed the British Officer in loud and bold words, **“O Officer look at me, we will take another birth and fight for the country's freedom, Rest assured we will not take rest till you are driven out of India”**. Such were the feelings of the martyrs that they would not be scared to take a rebirth and die for their motherland again.

Report of Mr Macnab against the Namdhari Sikhs

The Government felt alarmed and disturbed at the growing activities of the Namdhari Sikhs. Mr Macnab prepared a report about the aims and activities of Namdhari organisation and concluded “whatever may have been the intention of the leaders of the sect at the beginning, its tendency is distinctly political..... Many men of position are joining the sect..... It seems necessary, for the internal safety and tranquillity of the country, that Ram Singh be deported to some place, where he cannot be visited by his worshippers..... I am strongly of the opinion, that the safest thing to do with Ram Singh is to transport him to Andamans..... If the Government prefers to act directly under Act III of 1818, it should be done at once.”

HEROIC INCIDENT OF MALERKOTLA

The Government was determined to continue cow slaughter. This proved to be an effective instrument for their divide and rule policy as well. The Hindus and Sikhs developed enmity with the Muslim, who were running the slaughter houses. The patience of the Namdhari Sikhs had now crossed all the limits. The killing of butchers and eradication of slaughter houses was the prime motive of the Namdhari Sikhs.

S. Gurmukh Singh, the head man of the village Farwahi was going to Malerkotla on some official work. On the way, he saw a Muslim vegetable seller riding a weak bullock which was already heavily loaded with radish. Gurmukh Singh felt pity on the bullock and requested the owner, "Oh mister! The bullock is already overburdened with the load of radish and is unable to even walk properly. It will feel relieved a little if you could kindly dismount the bullock". The owner of the bullock instead of acceding to the request of S. Gurmukh Singh, abused him. This started exchange of hot words between the two. The matter was reported to the local police chief, who also sided with the owner of the bullock. Gurmukh Singh was abused and beaten badly. The police even went to the extent of slaughtering the bullock there and then. Gurmukh Singh felt helpless, but anguished on the killing of the poor, mute animal. After this Gurmukh Singh met S. Hira Singh at Sri Bhaini Sahib during the Maghi Mela and narrated to him the entire episode. They immediately decided to attack Malerkotla, avenge the insult to Gurmukh Singh and free the cows.

The following were some of the events, which led to the heroic incident at Malerkotla:

- the Kuka martyrdom at Amritsar and Raikot,
- life imprisonment given to a number of Namdhari Sikhs on petty pretexts,

- the hanging of innocent Suba Giani Rattan Singh and Sant Rattan Singh Naiwala on 26-11-1871 at Ludhiana,
- the killing of the cows at Malerkotla,
- the appeal of the people of Malerkotla to Sardar Hira Singh to stop cow slaughter ,
- the insult of Gurmukh Singh of Farwahi village on account of an ox having been butchered in his presence.

On 13th January, 1872, a batch of about 200 Namdhari Sikhs under the leadership of Sardar Hira Singh and Lehna Singh started from Sri Bhaini Sahib for Malerkotla. Two women, Ind Kaur and Khem Kaur, also accompanied them. On the way to Malerkotla, there was a fight with the men of Badan Singh, the Sikh Feudal Chief of Malaudh, in which two Namdhari Sikhs were killed and two injured. Malerkotla is at a distance of 15 km from Malaudh.

On 15th January at 7A.M. the Namdhari Sikhs attacked the butchers at Malerkotla. There was a fierce fighting between the two groups. Seven Namdhari Sikhs were killed and two more were wounded there. One of the wounded also succumbed to his injuries later on.

Having finished their task at Malerkotla, the batch of Namdhari devotees proceeded to village *Rarh*. They had hardly covered a distance of ten kilometers when Samundh Khan Pathan, with some of his soldiers, challenged Sardar Hira Singh at *Bhoodan da theh* (the high ground or hillock formed by the ruins of village Bhoodan). S. Hira Singh accepted his challenge instantly. In the fight, the left hand of S. Hira Singh was sheared and Samundh Khan was killed. S. Hira Singh declared, "We have accomplished the work

assigned to us by Satguru Ji. Those who want to go to their homes can do so”.

SURRENDER

Some of the Namdharis who had taken part in the heroic incident of Malerkotla left for their respective homes and the rest of them reached the village *Rarh*, which was at a distance of ten kilometers from *Boodhan*. They spent the night on a well on the outskirts of the village, singing hymns or meditating on the name of God.

The young Bishan Singh of village *Rarh* had gone to a local private school. On his return, he happened to pass by this group of Namdharis. He was fascinated by their singing of hymns. Bishan Singh, instead of going home, joined the group and accompanied them to Sherpur police station on 16th January, 1872, where the entire batch of Namdhari sikhs (66 men and 2 women) surrendered voluntarily.

The police station of Sherpur was at a distance of about 3 km from *Rarh*. The entire batch of Namdhari martyrs had no fear of death. Infact, they considered salvation and success of their life’s mission in death. They, therefore, voluntarily surrendered to the authorities and fully upheld the dignity of the country and the Sikhs. They never yielded to the undue pressure of the police at any time during their captivity. They were all the time either singing Gurbani or contemplating on *Naam*.

After the death of Samundh Khan, the police was too scared to go near the rebels. They thanked their stars when the rebels surrendered voluntarily. The police, however, took credit of apprehending the Namdhari sikhs, fabricated false records and got rewards for “bravery”.

BLOWING OFF THE NAMDHARI SIKHS

17th JANUARY 1872

In the mean time, Mr Cowen, the Deputy Commissioner of Ludhiana district, had reached Malerkotla. On 17th of January, he ordered the Namdhari Sikhs to be blown off by cannons without any investigation or formal trial. Although Mr Forsyth, the Commissioner of Ambala Division had sent a written message to Mr Cowen to await his arrival, yet Mr Cowen did not pay any heed to it and went on with his plan of executing the Namdhari Sikhs. The Brave Namdhari Sikhs were brought to an open abandoned place now being called *Kukian Da Rakar* at 4PM on 17th January, 1872. Nine cannons were positioned. Seven of these cannons were used to blow off the Namdhari Sikhs and two were kept as reserves. The first batch of Namdharis themselves came without any escort, took bath in the nearby tank and stood in front of the cannons. Sardar Hira Singh and Sardar Lehna Singh were in the first batch. Mr Cowen asked S. Lehna Singh and S. Hira Singh to stand with their backs towards the cannons. S. Hira Singh bravely and loudly replied that it was against the Sikh tenets to be hit at the back. The Kukas will bear the fire on their chests smilingly.

The gunner fired the gun thrice but it missed the fire. Sardar Hira Singh said smilingly, “Mr Cowen ! We wanted to test your laws. The firing of the cannons has already missed thrice as my Satguru desired it to be so. As per your laws, we can’t be executed. However as per the desire of my Satguru, now fire the cannon, it will definitely work”. The gunner fired the cannon the fourth time and the body of the valiant hero was blown to pieces in no time. Thereafter, the remaining Namdhari Sikhs were blown off one by one.

Giani Gian Singh Ji, writer of his famous book *Panth Parkash*, was the eye witness of the martyrdom of the Namdhari Sikhs at Malerkotla. He has described this in his opus as under:

*The account of those Sikhs (the Bandais) has been
set out in a number of books.*

*But, now, I would speak to you,
in truthful details of what I saw with my own eyes.*

During Nineteen Twenty-eight Bikrami

I came into contact with the Kukas.

*The butchers who had slaughtered cows were
themselves slain by*

these lion-hearted men of the Guru.

*Nearly sixty of them, pure souls, were arrested
and were brought to Malerkotla in custody.*

*The English (Government) issued orders
that they be blown off by cannon.*

*They were delighted to hear of this order
they were indeed overwhelmed with joy.*

Their exuberance shot into their miens

They recited aloud the word of the Guru.

*As moths rushing towards a lamp,
unrestrained they made for the cannon.*

*Their spirits in high transport,
they hurried forward without a thought
for their dear lives.*

*This I saw with my own eyes,
People had gathered in large number.
They saw and were filled with wonder.
Wedded to the Supreme life-style of the Sikhs,
They were not afraid of embracing death by arms.
They could meet the enemy on the battle-field
and be restrained from neither laying down
nor taking life.*

-Panth Prakash, 1st edition

MARTYRDOM OF BISHAN SINGH

As soon as the first batch was executed, the second batch itself came and stood in front of the cannons. The blowing off of Namdharis with cannons was continuing. People from nearby villages were called to witness the massacre of the Namdharis so as to create panic in their minds and make them keep a distance from the rebels. It was now the turn of a 12 year old lad, Bishan Singh, who was standing in front of the cannon. He was a very charming and innocent lad. The wife of Mr Cowen, who was also witnessing these supreme sacrifices of the Namdharis, developed some sympathy and emotional feeling for Bishan Singh. She requested her husband to pardon the child as he did not appear to be guilty.

Cowen agreed to accede to his wife's request provided he pleaded not guilty and stated that he was not a disciple of Satguru Ram Singh Ji. Bishan Singh listened to him attentively and expressed his desire to whisper in the ear of Mr Cowen. As soon as Mr Cowen stooped down to listen to Bishan Singh, he pounced upon him with a single leap, caught hold of his long flowing beard and shouted,

“Will you again say that I am not a disciple of Satguru Ram Singh Ji?”. He caught hold the beard of Mr Cowen so tightly that he began to shriek and cry for help. The soldiers around him beheaded Bishan Singh with their swords and cut his tiny hands to pieces. The hair of Cowen’s beard remained entangled in the tender fingers of Bishan Singh.

Mr. Cowen, having witnessed the exemplary courage of Bishan Singh, ordered the other child hero, Harnam Singh, to be tied to the back of his uncle Suhel Singh and blown off. Thus, forty-nine Namdharis were blown off with cannons and one cut to pieces with swords on 17th January, 1872. The Sun having already set, Mr. Cowen decided to postpone the execution of the remaining 16 to the next day.

18th JANUARY, 1872

On 18th of January, the remaining sixteen Namdhari Sikhs were blown off in the same manner in the presence of Mr Forsyth.

The heroic martyrdom of Wariam Singh deserves special mention as this was the highlight of the day’s proceedings. Wariam Singh was a short statured person, and linked to the royal family of the Maharaja of Patiala. The authorities some how wanted to save the life of this young man. So they hit upon a plan and declared "Being short statured, you do not fall in line with the cannon. As such you are being pardoned".

Wariam Singh was a bold and loyal disciple of Satguru Ram Singh Ji. He never wanted to be separated from his colleagues. He immediately rushed to the near by field, collected some clods of earth, made a lump, stood on it and said in loud voice, “Do I now fall in line with the cannon?”. The fireman had no other option but to fire the cannon and blow off Wariam Singh to tithers. Such was the courage of the valient heroes.

During the entire operation, the Namdhari Sikhs were singing *Gurbani*. They were fearless and sacrificed their lives smilingly. Their superb sacrifice rightly deserves to be written in red letters in the history of the world.

The details of the Kuka Martyrs at Malerkotla are as under:

- Died at Malaud on 14.1.1872	-	2
- Died on the spot at Malerkotla on 15.1.1872.	-	7
- Injured and died on 15.1.1872	-	1
- Blown off by cannons on 17.1.1872	-	49
- Cut to pieces - on 17.1.1872.	-	1
(Bishan Singh)		
- Blown off by cannons on 18.1.1872	-	16
- Given life imprisonment & died there.	-	4
TOTAL		80

Both the women freedom fighters, i.e., Ind Kaur and Khem Kaur also desired to be blown off by the cannons. The authorities did not accede to their wish. They were handed over to military officers, who escorted them to Patiala and later on released.

DEPORTATION OF SATGURU RAM SINGH JI

The happenings at Amritsar, Raikot and Malerkotla alarmed the Government of the growing anti-Government activities of the Namdhari Sikhs. The Government fully believed that the Namdhari or Kuka Movement was politically motivated against them. The Namdhari Sikhs would not be quiet till the British Imperialists were ousted from India. The Government branded each

Namdhari Sikh a rebel. The only alternative before them was the removal of Satguru Ram Singh Ji from Punjab, so they ordered his arrest and decided to shift him to a place remote from Punjab. On 17th January, 1872, Satguru Ram Singh Ji was called to Ludhiana. Satguru Ji anticipated the action of the Government and bade farewell to his grief stricken followers at Sri Bhaini Sahib. On 18th January, 1872, at 4 A.M. Satguru Ram Singh Ji along with Suba Lakha Singh, Suba Sahib Singh, Suba Jawahar Singh and his personal attendant Nanoo Singh were sent to Allahabad by a special train from Ludhiana under the supervision of Mr Jackson. All of them were ordered to be kept in detention under Bengal Regulation III act of 1818. Seven more *Subas* were apprehended subsequently and sent to Allahabad.

Satguru Ram Singh Ji along with his personal attendant Nanoo Singh was sent to Calcutta at 11:15A.M. on 10-3-1872 from Allahabad by train. From Calcutta Satguru Ji boarded a ship at 7 P.M. on 11-3-1872 for Rangoon. He arrived at Rangoon on 16-3-1872 and stayed there up to 18-9-1880. The Subas were sent to different jails of the territories under British regime.

IN CAPTIVITY AT MERGUI

The British Government tried its best to restrict Namdhari sikhs from meeting Satguru Ram Singh Ji. The Sikhs, however succeeded in meeting Satguru Ram Singh Ji and bringing back his *Hukumnamas* or letters. The British Government shifted Satguru Ram Singh Ji to Mergui on 21-9-1880. Sant Mihaan Singh of village Sirhali however succeeded in meeting Satguru Ram Singh Ji at Mergui also.

Satguru Ram Singh Ji made miraculous disappearance from the captivity of the British at Mergui on 29-11-1885. The Government could not trace him thereafter. The only alternative left for the Government was to declare Satguru Ram Singh Ji dead.

In this way, the prophecy of Satguru Ram Singh Ji made by him years before his banishment from Sri Bhaini Sahib **“The Government will falsely declare me dead. The fire cannot burn me and water cannot drown me, I will come back in the same form. Do not believe that I am dead”**, came out to be true. Satguru Gobind Singh Ji had prophesised in ‘*Sau Sakhi*’ that Satguru Ram Singh Ji would live for 250 years.

The Government records are contradictory to each other regarding death of Satguru Ram Singh Ji as would be evident from the following few facts:

a. The British Government declared Satguru Ram Singh Ji dead on 29.11.1885 of diarrhea, however, Jail records of Burma do not certify this statement.

b. Sir Charles Barnard, the Chief Commissioner of Burma had written a letter to S. Attar Singh of Bhadaur on 23.8.1886, “Ram Singh Kuka is being shifted to a remote place so that Kukas are not able to communicate with him”. This is contradictory to ‘a’ above.

c. In the census record of 1892 of Burma, on Page 170, Satguru Ram Singh Ji’s death has been shown in 1887 or 1888.

d. The personal belongings of Satguru Ram Singh Ji as shown to Satguru Hari Singh Ji were too much undersized, hence not genuine.

From the above self-contradictory records, it can well be ascertained that the story about the death of Satguru Ram Singh Ji was a total concoction supplemented by the distortion of official records.

Miraculous disappearance of an important prisoner, who had to be deported due to his anti government activities and retained under extremely tight security, was a blot on jail officials. An

impartial enquiry would have certainly stripped off some of the officials from their ranks. So the only alternative with the authorities was to propound a false and fabricated story of his death. On the other hand, the Namdharis have full faith in the prophecy of Satguru Gobind Singh Ji that Satguru Ram Singh Ji would live for 250 years. Apart from this, Satguru Ram Singh Ji had himself publicly declared, **“The whites will banish me from the country. They will declare me dead. None should believe this as fire cannot burn me and water cannot drown me. I will reappear in my original form”**.

It would be appropriate to mention here that Satguru Ram Singh Ji has blessed many a non Namdharis even with His glimpses in reality after His disappearance in 1885. Sri Alam Singh, an engineer (S.D.O.- Daska) had written an article in the district gazetteer stating that he, along with his two colleagues, had met Satguru Ram Singh Ji in Maulmin in lower Burma in 1890. He talked to him as well.

S. Kapur Singh, ICS, also stated at page 118 of *Parashar Prastma*, “The writer of these lines was blessed by such a vision at about 11 AM on a June day in 1947 at Lahore when Baba Ram Singh Kuka in deva form appeared to him and conversed with him.”

The Namdhari Sikhs, thus, firmly believe that Satguru Ram Singh Ji is alive even today and as promised by him, would reappear again.



SATGURU HARI SINGH JI

*Through deep perception,
Nanak came to know the enormous misery
and suffering of the people.
In absence of a "True Guru",
ordinary people wallowed in torment and sin.....
Baba Nanak adopted the householder's way,
but lived with detachmant.*

-Bhai Gurdas (1.24)

*In such a manner, he set out on his life's mission
of reforming the people of the world.....
..... So the Supreme Guru's word
became known in the Dark Age
by his sacred Name : Guru Mantar : Naam.*

-Bhai Gurdas Ji (1.27)

Satguru Hari Singh Ji was born On 3rd Narata of Asu, 1876 Bikarmi (Sep.1819 A.D.) in Village Rayian. His father was Baba Jassa Singh and mother Mata Sada Kaur. He was the younger brother of Satguru Ram Singh Ji.

POLICE ATROCITIES

After the deportation of Satguru Ram Singh Ji, Satguru Hari Singh Ji was entrusted with the responsibility of keeping the Kuka movement alive. Simultaneously the Government had also intensified vigil on Namdhari Sikhs to curb their anti Government activities. A strong police post was set up at the main gate of the residence of Satguru Hari Singh Ji. The Namdhari Sikhs staying at Sri Bhaini Sahib for the service of Satguru Ji and the Gurudwara were forced to go back to their respective villages. The entry of Namdhari Sikhs to Sri Bhaini Sahib was restricted to five at a time. The second batch of five was allowed to enter only after the first batch had come out. The pilgrims had to spend their days and nights outside the village boundary. They had thus to bear severe hardships. There was nobody to listen to their sufferings.

The police atrocities were at its peak. The entire Namdhari community had been declared rebels. They could leave their villages only after taking permission from the village headman. Assembly of more than five Namdhari Sikhs was banned. Thus they could neither hold their religious meetings nor communicate with each other. They had to perform all their activities stealthily. The Gurudwara Bhaini Sahib was raided thrice by the Government and dug up to sub water level to ascertain that no unlawful articles were buried there.

Inspite of all these hardships, Satguru Hari Singh Ji kept the flame of freedom struggle burning. He was not allowed to move out of Sri Bhaini Sahib for 34 years. He had to take prior permission before leaving the station and that too only for specific occasions and for a very short period. Inspite of all these restrictions he kept the freedom struggle and religious ceremonies on the same status as his predecessor.

Such were the restrictions and hardships on the Namdhari Sikhs that the whereabouts of Satguru Ram Singh Ji could be known

only after three years of his deportation. Thereafter, the Namdhari Sikhs secretly started visiting Satguru Ram Singh Ji. They brought many letters (*Hukamnamas*) from Satguru Ram Singh Ji. Satguru Hari Singh Ji organised these visits, established and maintained a regular link between Rangoon and Sri Bhaini Sahib.

He had to struggle very hard to preserve the religious and cultural heritage of the Namdhari Sikhs. His initial name was Budh Singh. He got a *Hukumnama* from Satguru Ram Singh Ji through one of his close disciple, Darbara Singh saying that **“from now onwards Budh Singh should be called Hari Singh. I vest him with all the spiritual powers to deal with any situation. All the Namdhari Sikhs should follow his dictates. Even I will honour his decisions. He will keep the flame of Independence burning and spread ideals of Sikhism”**.

Satguru Hari Singh Ji kept the Political Movement of the Namdhari Sikhs alive. Although, it was mostly peaceful, yet rebels like Bhagwan Singh Arbangi also appeared on the scene. He would neither tolerate atrocities nor hesitate punishing the guilty police officials.

SPECIFIC ACTIVITIES

Satguru Hari Singh Ji had to perform a Herculean task for thirty four years. Some of the important activities which invited his specific attention are as under:

- To look after and develop the Head Quarters at Sri Bhaini Sahib.
- To keep the *Langar* (eternal feast of free food) running efficiently without a break.
- To encourage the depressed hearts of the Namdhari Sikhs and encourage them to remain optimistic about re-appearance of Sarguru Ram Singh Ji.

- To propagate and preach the *Gursikhi* tenets on the set lines.
- To meditate on God's name (*Nam Simran*) and recite *Gurbani* as usual.
- To inculcate the moral values and revive the old Sikh heritage.
- To encounter the evil designs of the British Imperialism of denigrating the Sikh cultural heritage through policy of divide and rule..
- To accelerate the love for freedom amongst the people and develop the spirit of Independence.
- To continue agitation against the cow slaughter.

Satguru Hari Singh Ji paid full attention to develop the surroundings of *Ram Sar*. A garden was established and a *Kothi* for Satguru Ji constructed. More land for the *Langar* was acquired. He constructed 'Satguru Ram Singh Mandir' inspite of all the restrictions imposed by the Government. There was never a shortage of anything in the *Langar*. While narrating the importance of *Langar* at Sri Bhaini Sahib, Satguru Hari Singh Ji once went to the extent of saying that he would not mind burning his bones in lieu of wood for the *Langar* established by Satguru Ram Singh Ji.

Whenever, he got a chance to visit some of the places, he preached Sikhism. He inspired the people to follow the teachings of Satguru Ji :-

- Always take wash including the hair, early in the morning.
- To recite *Gurbani* and contemplate on the name of God 'Naam' daily.
- To recite *Chandi-Di-War* before the sun dawns.

- To work honestly and earnestly.
- To serve the humanity especially the poor and the needy.
- To have fear of the Almighty Satguru.
- To have full faith in Satguru.

Under the patronage of Satguru Hari Singh Ji, innumerable persons after contemplating on *Naam* attained perfection and became great saints of their time. They had great respect for Satguru Hari Singh Ji. Out of a number of saints, a few of them were Sant Jiwan Singh Sarhali, Sant Kesar Singh Ji Muhawa, Sant Lal Singh Bhuray Gill, Sant Jawahar Singh Ji Mirzawalia, Sant Narain Singh, Sant Kesar Singh Chup, Sant Kesar Singh Ji Chawinda Sialkot, Sant Heera Singh Ji, Sant Jamit Singh Gill.

AKHAND PATHS

Satguru Ram Singh Ji desired that regular and continuous recital of the *Adi Granth Sahib* be done by the Namdharis so that the calamity and misfortune falling upon the world as a whole and the Namdharis in particular could be overcome. He even issued the first ever procedure of performing the Akhand Paths from his exile, which is being followed by the Namdharis even today. Accordingly, Satguru Hari Singh Ji initiated '*Akhand Path*' of *Adi Granth Sahib*, in spite of the restrictions imposed by the British Government. The Namdhari Sikhs bore severe hardships very calmly and bravely. Satguru Hari Singh Ji completed 101 '*Akhand Paths*' of *Adi Granth Sahib* in 1875 and another 101 in 1876 AD. Thereafter the chain of '*Akhand Paths*' became the regular feature of the Namdhari Sikhs. Innumerable Namdhari Sikhs had to undergo severe punishments and tortures for taking part in these '*Path*' recitations and attending religious congregations.

LITERARY WORKS

The modern means of communication were non-existent. As such writing about all these realities was a difficult task. In spite of all this, Sant Santokh Singh rose to the occasion and started writing about the Namdhari movement. He had met Satguru Ram Singh Ji. During the time of Satguru Hari Singh Ji, he was engaged in the care of cows and buffaloes. In his free time, he used to sit with old people and note down the facts as they had seen. This enabled him to complete his book *Satguru Bilas* covering the period of Satguru Ram Singh Ji and Satguru Hari Singh Ji in sufficient details. This however remained as a manuscript only as publishing of any such matter was banned. The first volume of this book has now been published in 2002 and the second one in 2005.

Another writer was Sant Dhian Singh who could meet some of the old stalwarts of the time of Satguru Ram Singh Ji noted down the historic facts and wrote a book “Satguru Bilas” in poetry, covering some of the incidents. All such works had to be done very cautiously and secretly, so a comprehensive chronological record of all the events could not be maintained. Another important task was to maintain the Hukamnamas and letters received from Satguru Ram Singh Ji, which was done very efficiently.

SERVICE TO THE POOR

Satguru Hari Singh Ji had a sweet nature. He was polite, soft spoken, kind hearted person with a very pleasing personality. Satguru Hari Singh Ji always used to help the poor and the needy. In 1899 AD Punjab and Bikaner were badly struck by famine. People were forced to eat leaves of the trees. Satguru Hari Singh Ji extended free *langar* at Sri Bhaini Sahib for the famine stricken people. Satguru Ji fed the hungry people as well as their cattle. More than 6000 famine stricken people were fed daily. The commissioner appreciated this act of generosity and wished to donate 2500 acres of land to Gurudwara Sri Bhaini Sahib for the *Langar*. Satguru Hari

Singh Ji refused his offer and firmly said, "you want to give me only 2500 acres of land and keep the rest of the country for yourself, whole land belongs to us, you better leave our country for good".

Mata Jiwan Kaur wife of Satguru Hari Singh Ji was a very pious and generous lady who always helped the suffering humanity in distress. Both Satguru Hari Singh Ji and his wife played a very commendable role by serving the people in woe and misery.

Although Satguru Hari Singh Ji and all the Namdharis had to pass through unprecedented treacherous police surveillance for all the thirty four years from 1872 to 1906, still the flame of freedom struggle lit by Satguru Ram Singh Ji was kept burning. The Government too had to remain on its toes for all the years to control the fervor and enthusiasm of Namdharis. The Government had to record that, "it is impossible for a Kuka to be, the loyal subject of British empire".

There was immense love between Satguru Ram Singh Ji and Satguru Hari Singh Ji. Satguru Hari Singh Ji's days and nights were spent in the sweet memory of his beloved brother. It was very difficult for him to bear the separation. Every moment was spent in his sweet remembrance. The heart throbbed and heaved sighs, the eyes rolled in tears. An ocean of love was over brimming, like that of Bharat for Sri Ram Chander Ji. Although Bharat was fortunate enough to meet his brother Sri Ram Chander Ji after 14 years, Satguru Hari Singh Ji had to bear the separation of Satguru Ram Singh Ji for 34 years till he left for his heavenly abode on 5.6.1906.



**GURU GOBIND SINGH'S PRAYER
THE DASAM GRANTH**

*Stranghten me, O Lord,
that I shrink not from righteous deeds,
that freed from the fear to my enemies,
I may fight with faith win.
That wisdom which I crave
is the grace to sing your praises.
When this life's allotted sourse has run,
may I meet my death in batttle."*

(Abstract from SIKHSISM-
Edited and Translated by Dr. W.L. Mcleod)



SATGURU PARTAP SINGH JI

*The Satguru (Nanak) is an ocean of virtue;
He forgives the virtue less with his compassion,
The Satguru is the perfect physician who removes
The five incurable diseases with the medicine of
“The Holy Name”.*

*The Gurdev (Arjan) is an ocean of joy;
he embraces the miserable ones and makes them happy.
The perfect Guru is revengeless; he saves the egoist,
The miserable and the impious, from drowning in the
world ocean (through salvation),
The perfect Guru is fearless; he removes the fear of
death and rebirth, From the mind of His people.*

*The Satguru (Nanak) is wise, for he liberates
both the ignorant and the foolish ones.*

*The Satguru is the guide who takes the mentally blind
or, Spiritually dormant by the hand
and leads them to the goal.*

He honours the humble; I offer my homage to Him!

-Bhai Gurdas Ji (26.19)

BIRTH AND CHILDHOOD

Satguru Partap Singh Ji was born on 9th March, 1890, corresponding to *Chet Vadi Teej*, 1946 *Bikrami*, at Sri Bhaini Sahib. He was the eldest son of Satguru Hari Singh Ji and Mata Jiwan Kaur Ji. On his birth Satguru Hari Singh Ji said, “The lord of every thing has come. He will be a man of fame and fortune.”

Satguru Partap Singh Ji learnt *Adi Granth Sahib* and *Dasam Granth Sahib* at the age of seven. *Lughoo Sidhant*, *the Panchtantra* and *Hito-Upadesh* were learnt under the tutor ship of Pandit Basant Singh. He had such a sharp memory that he could learn one *Asht Padi* of *Sukhmani Sahib* by heart during his horse ride of one mile.

STRUGGLE FOR INDEPENDENCE

In 1906, Satguru Pratap Singh Ji became the Head of the Namdhari sect. He was the messenger of peace for the humanity, symbol of justice, truthfulness and courage. Under his dynamic leadership, the Namdhari movement gained momentum. He decided to give support to the Congress party because of the ideological similarities in achieving the goal of Independence. The flame of struggle for independence lit by Satguru Ram Singh Ji was kept burning by Satguru Partap Singh Ji till the country achieved its independence.

SIKH ANAND MARRIAGE ACT

Till the inauguration of Anand marriage system by Satguru Ram Singh Ji in June 1863, all the marriages of Sikhs were performed by Brahmins in their prevalent tradition. Since the inauguration of the marriage system by Satguru Ram Singh Ji, the marriages of Namdharis were being solemnised in the new system. The non Namdhari Sikhs also adopted this system but with their own changes. Some of the Hindu factions even described the Sikh marriage system as unlawful and against the religious tenets. To

legalise these marriages, the Sikh 'Anand Marriage Act' was passed on 20th October, 1909. Satguru Partap Singh Ji played a vital role in the passing of this act. In fact, the act was passed on the personal witness of Satguru Partap Singh Ji, stating that this system was in vogue for the last forty six years.

WEEKLY SATJUG

Under the patronage of Satguru Partap Singh Ji, his younger brother Maharaj Gurdial Singh Ji, started the weekly *Satjug* in Punjabi on 26th May, 1920. 'Satguru Ram Hari Press' was then set up to facilitate the publication of *Satjug* and promotion of Punjabi language in 1925. This weekly newspaper of Namdharis has since covered many a milestones. This continues to be published till date.

NAMDHARI DARBAR

The *Namdhari Darbar*, consisting of 33 members, was set up on the *Holla Mohalla* function of 1977 *Bikrami* i.e., 1921 A.D. at Mukatsar. This was set up to keep the Namdhari political movement alive, make contacts with other political parties and deal with various official works. Maharaj Gurdial Singh Ji was the first Chief of the *Namdhari Darbar*. The *Darbar* continues to function even today.

LAHORE CONGRESS SESSION

On 31st December, 1929, All India Congress session was held at Lahore. Some of the political parties were opposed to this session. The Government also imposed severe restrictions. Satguru Partap Singh Ji, however came forward boldly and extended his all out support to make this session a success. Thousands of Namdhari Sikhs participated in the procession. Satguru Paratp Singh Ji sent 100 horses for the procession. Free *langar* was organised by Satguru Partap Singh Ji for all the delegates, in which his mother

Mata Jiwan Kaur Ji played a vital role. The session proved to be a grand success.

INDIAN CLASSICAL MUSIC

Satguru Partap Singh Ji was a great lover of Indian classical music. The practice of singing in praise of God started by Satguru Nanak Dev Ji himself, reached its climax in the time of Satguru Partap Singh Ji. He always advocated singing *Gurbani* in the same *Raga*, in which it was composed. He established '*Namdhari Sangeet Vidyalyaya*' at Sri Bhaini Sahib to create talent amongst the youngsters. In order to promote the Indian classical music and mutual understanding between different sects, he organised '*Gurmat Sangeet sammelan*' in Sept, 1933 (8th and 9th Asu, 1990 *Bikrami*). Eminent musicians from different parts of the country thronged the holy place of Sri Bhaini Sahib to participate in the *Sammelan*. There after organisation of such functions became a regular routine.

UNITY AMONGST SIKHS

Broadly the Sikhs were divided in two factions. Whereas the Namdharis believed in living Gurus even after Satguru Gobind Singh Ji, the other faction believed that Satguru Gobind Singh had conferred Gurgaddi on Guru Granth Sahib. This sometimes became a source of misconception amongst the Sikhs. Satguru Partap Singh Ji realized that the internal unity of Sikhs was of utmost importance for the common cause of maintaining the dignity and achieving independence. Satguru Partap Singh Ji, therefore organised '*Guru Nanak Sarav Sampardai Conference*' on 13th, 14th and 15th October, 1934, at Sri Bhaini Sahib, in which all religious institutions having faith in Guru Nanak participated. All the leaders agreed to live in harmony and stop criticising each other. The conference was attended by almost all the factions of Sikhs. They all unanimously agreed that:

- Only those who believed in Guru Nanak and his descendants and also the Gurbani of Adi Granth Sahib and the Dasam Granth Sahib could be the members of this organization.
- Each faction should preach the virtues of its faith in a positive manner without criticising and casting aspersions on the other. Thus each faction should hold the other in equal importance.

This unanimous agreement of all factions strengthened the Sikh unity as a whole and gave an end to mutual bickerings and criticism. These decisions if agreed permanently could prove to be a panacea even for the future as well. The conference was a grand success.

COW PROTECTION

The cow has always been held in high religious esteem in India. Satguru Partap Singh Ji preached not only for its protection but improvement of breeds as well. Almost all the Indian varieties of cows were available in his farm. Their nourishment and upkeep was done in traditional Indian way. Specialists were available in the farm to work according to the wishes of Satguru Ji, who was highly knowledgeable about different breeds and their upkeep. Infact he had the countries best of cows who bagged number of distinctions in various competitions.

Satguru Pratap Singh Ji paid full attention to protect the cow. Many a times, He got them released from the clutches of butchers by paying them the desired price. He was in favour of banning cow slaughter completely in India. Once, in 1937, the British government decided to open a slaughter-house equipped with the most modern machines. Apart from number of other animals 1000 cows were planned to be slaughtered every day. All the efforts of various organisations having failed Satguru Pratap Singh Ji

decided to invoke the benevolence of the Almighty through a grand *Havana Yag*. Two hundred and fifty Sikhs sat on two hourly shifts around the holy fire of *Havana and* chanted *Chandi di Var* composed by Satguru Gobind Singh Ji 125,000 times. This Yag was started on 6/7 September and concluded on 18th September 1837. On the concluding day, 30 kgs of pure desi ghee was consumed in the holy fire per hour. The completion of the grand *Havana Yag* influenced the government to respect the sentiments of the people, and ultimately announced the cancellation of their plan to open the slaughter-house. This was a clear cut proof of Satguru Partap Singh Ji's spiritual supremacy and a non-violent approach to such problems.

Satguru Partap Singh Ji was fond of horses as well. He had complete knowledge about their upkeep. His horses too earned distinctions in various competitions. The specialists in his farms would impart the requisite knowledge to others also.

STATE PEOPLE'S CONFERENCE

'State Peoples Conference' was held at Ludhiana on 17th February, 1939. This was attended by Pandit Jawahar Lal Nehru and other prominent leaders. Satguru Partap Singh Ji participated in this conference along with numerous Namdhari Sikhs. He himself rode one of the horses by the side of Pandit Nehru. After the conference, all the political leaders visited Sri Bhaini Sahib and saw a photo exhibition of the Namdhari Martyrs. Pandit Nehru was visibly moved to see the pictures. Satguru Partap Singh Ji extended unconditional support to the Congress and achieved independence for India.

THE SECOND WORLD WAR

During the Second World War, the British officials approached Satguru Partap Singh Ji to allow the Namdhari Sikhs to join the army. Satguru Partap Singh Ji flatly refused to accede to their request with the remarks "our tenets of belief and political

approach are opposed to each other. You have desecrated Sri Bhaini Sahib for which you cannot be excused. You are wasting the wealth of our country on unwanted war”. This was an indicator of the continuance of Namdhari policy of non-cooperation with the Government.

PUNJABI LANGUAGE

Under the policy of non-cooperation, the education in Government schools had although been boycotted yet Satguru Ram Singh Ji desired that all Namdhari men and women must learn Gurmukhi. Even from his exile, Satguru Ram Singh Ji sent a number of Hukamnamas desiring that all boys and girls must learn Gurmukhi. This order is being followed by all Namdharis very religiously.

Satguru Paratp Singh Ji was in favour of teaching mother tongue ie., Punjabi in Gurmukhi script to the children. He had an immense love for the mother tongue. He organised a conference for the development of Punjabi language on 17th and 18th October, 1942, at Sri Bhaini Sahib.

HINDU SIKH MILAP CONFERENCE

Satguru Partap Singh Ji was not only a man of words but deeds also. Hindu-Sikh *milap* conference was called from 18th to 20th March, 1943, to promote closer understanding of the Hindus & Sikhs and create a feeling of fraternity & brotherhood amongst them. Only a person of the stature of Satguru Partap Singh Ji, who had love and concern for the welfare of ancient Indian culture and regards for the Hindu & Sikh religions, could plan such a unique conference. All the top Hindu and Sikh leaders of the country participated in the conference. The conference was presided over by Seth Jugal Kishore Birla and attended amongst others by Goswami Ganesh Datt and Mohasha Khushal Chand. The conference was also addressed by Sant Nidhan Singh Alam and Sant Inder Singh

chakarverty. A poetic assembly was also organized under the caption “Both the Hindus and Sikhs are one soul”.

It was agreed by all that, the Hindus and Sikhs belong to the same family of belief. Our social, religious and cultural ties are unbreakable. Resolution regarding Hindu-Sikh unity, cow protection and the use of swadeshi goods were unanimously passed. All the Hindus and Sikhs embraced each other and swore to forget all the differences. Satguru Ji said, **“It is my duty that I should keep on making efforts to achieve unity. To put an end to the existence of others is to take responsibility of the Almighty’s fury upon one’s own shoulders. Nobody can kill any one without His will. Why should we not march ahead together with each other?”**. Once he said, **“Don’t criticise others, preach your own virtues. He warned both the factions to be cautious against British policy of divide and rule”**.

WAVELL CONFERENCE

In 1945 Lord Wavell held a conference of all the National leaders at Shimla. All the National parties attended this conference. The muslims were represented by Mr. Jinnah and Liakat Ali. The sikhs were represented by Master Tara Singh and Giani Kartar Singh. The congress party was represented by Mahatma Gandhi, Pandit Jawahar Lal Nehru, Sardar Patel and Maulana Azad. Maulana Azad, the Congress President asked Satguru Partap Singh Ji about the demands of the Namdhari Sikhs. Satguru Ji replied, **“Our only objective is to get freedom for the country, protection for the cow, upliftment of the poor and the down trodden; I don’t want any thing else in return”**. Instead, Satguru Partap Singh Ji gave a blanket offer to Congress President Maulana Azad for his continued support. He went to the extent of saying, "I can sign on a blank paper. You can use it the way you want." This happened on 25th June 1945.

LOVE FOR ALL

Satguru Partap Singh Ji also visited persons of various religious organisations, who extended him invitations. Once Satguru Partap Singh Ji visited Jalandher, he said **“I adore any man in any uniform, who does *Nam Simran*. Others are like bugs, who suck the blood and not the milk.”**

FAR SIGHTEDNESS

Satguru Partap Singh Ji had full knowledge of past, present and future. Only such a person could know the calamities awaiting to fall upon people in the near future. The Satguru having assumed the responsibility of safe guarding his disciples not only in this mortal world but even in the next world after death, always remains anxious to shield his disciples. He fore warned them about the probable dangers. Fore seeing the partition of the country he openly started telling the people that they should migrate to other parts of Punjab and cross the river Ravi. He had total vision of the communal riots awaiting in the near future. He toured from village to village to tell not only his disciples, but others also that they should immediately shift to safe areas beyond river Ravi. Many a times he short circuited his tours from main roads through the village fields. Pick axes and showels were kept in the car to make way for the car through the fields. These tours continued for days and nights continuously till he had contacted each of his disciples. Such was the concern of Satguru Partap Singh Ji for his devotees.

During the communal riots Satguru Partap Singh Ji directed the Namdharis to remain non-violent and not kill any body. The Namdharis followed his orders religiously and did not hurt anybody. They infact protected the Muslims in their areas and escorted them to their destinations. Such was the gesture of Satguru Partap Singh Ji for his disciples and people of other faiths.

Satguru Partap Singh Ji anticipated the partition of India in 1947. In order to save his disciples from facing hardships, he purchased 19,890 *bighas* of land in District Sirsa in January, 1947. It gave refuge to thousands of displaced persons from Pakistan. The generous Satguru provided them shelter, food, clothing and all other amenities and helped them start life anew.

AUSTERITY

Satguru Partap Singh Ji distributed about 2000 acres of agricultural land, free of cost to a large number of landless tillers. Apart from this he distributed cows, buffaloes, bulls and clothes to the poor so that they could become self sufficient in all respects.

His Holiness Satguru Partap Singh Ji always gave a warm welcome to guests and showered his pious blessings upon them. When Dr Rajindra Prasad went to him, Satguru Ji donated 500 yards of Khadi and 100 *maunds* of wheat for the earthquake sufferers of Bihar. In 1954-55, when Pandit Jawaharlal Nehru visited Sri Bhaini Sahib, Satguru Ji donated 200 bags of rice for the draught stricken people of Bengal. In 1956, he distributed food, and clothes to the flood stricken people of Punjab and other parts of the province.

MASS MARRIAGES

On the social front Satguru Partap Singh Ji realised that the poor people were being harrassed for the marriage of their daughter's. They were taking heavy loans to give dowry. Satguru Partap Singh Ji abolished the dowry system in Namdhari community and started mass marriage system in various religious congregations.

The generosity of Satguru Partap Singh Ji is inexplicable. The modern co-operative farming and *Panchayati Raj* is a developed form of traditions set by Satguru Ji. He always gave prominence to the *Panchayats*. He advised the Namdhari Sikhs not to go to the

courts, but get their disputes settled by their own *Panchayats*. This little bud has now blossomed to shower its fragrance every where.

RELIGIOUS ROUTINE

Satguru Partap Singh Ji followed all the religious tenets set by Satguru Ram Singh Ji firmly himself and preached the same amongst his disciples. He was of the firm conviction that the religion is the most important and indispensable part of life. If religion is lost every thing else is lost. It is the religion which makes a man see the presence of Almighty God in every human being and makes him love His entire creation. He preached every body to lead a simple puritans life and remain engrossed in worship of God. He had a magnanimous and a magnetic personality which influenced every body to accept his wish. He put the entire community on such firm footing that no glamour what so ever could detach them from their path of truthfulness.

Satguru Partap Singh Ji undertook countless visits to different parts of the country to shower his pious blessings on the suffering humanity and redeem them of woes and worries. He paid one visit to Singapore, four to Africa and twenty two to Thailand. Numerous persons were infatuated by his sermons. They gave up eating meat and drinking of liquor. They embraced Namdharism and became the most beloved disciples of Satguru Partap Singh Ji.

In fact, the real religious, cultural and social stability amongst the Sikhs was established during the period of Satguru Partap Singh Ji. He started the practise of ablution and purification (*Such Sodh*) and inspired his disciples to lead a puritans life. In 1940, Satguru Partap Singh Ji laid down the tradition of meditating on the name of God (*Nam Simran*) for one hour, in the afternoon religious assembly, to gain inner strength. This is being followed by all the Namdharis even today. Innumerable simple readings (*Paths*) of *Adi Granth Sahib* were completed during his period. Following is the rough estimate of such paths:

<i>Paths of Adi Granth Sahib</i>	-	600,000
<i>Akhand Paths of Adi Granth Sahib</i>	-	10,000
<i>Akhand Paths of Dasam Granth Sahib</i>	-	1000
<i>Paths of Chandi-Di-Var with Havan Yag</i>	-	250,000

Satguru Partap Singh Ji had always been longing for early reappearance of Satguru Ram Singh Ji as was promised by him. For accomplishment of this sacred objective, he started continuous meditation of *Nam Simran (Varnis)* at Sri Bhaini Sahib on 29th Chet, 1990 Bikarmi (11th April, 1933 A.D.) and at Sri Jiwan Nagar in 1947. These *Varni's* are continuing without interruption till date.

EDUCATION AND LITERATURE

He desired the best of education to be given to the Namdhari children. He, therefore established Satguru Hari Singh Vidyala at Sri Jiwan Nagar in the year 1957.

As the time passed on the Government restrictions on the Namdhari Sikhs also got relaxed. The weekly *Satyug* having been started in 1920, the means of communication and publicising the activities of the Namdhari freedom struggle were now available. Maharaj Gurdial Singh Ji, the youngest brother of Satguru Partap Singh Ji played a key role in publicising the sufferings of the Namdhari Sikhs. Sant Nidhan Singh Alam and Sant Inder Singh Chakravarty were the other notable literary figures, who joined hands with Maharaj Gurdial Singh Ji in writing and publishing the Namdhari History. This process of writing attracted writers like Sant Taran Singh Vehmi, Bishen Singh Historian, Master Nihal Singh, Pritam Singh Kavi, Pritam Singh Panchi, Sant Mangal Singh Lyalpuri and many others. As a result of their research, many a notable books are now available to the readers.

In addition to books and newspapers, another most effective and sure method of communicating the message of the

Satguru to the masses was through preachers, commonly known as *Jathedars*. This constituted a group (*Jatha*) of 15-20 men. The leader of this group was called *Jathedar*. They would sing Gurbani in the traditional style with the help of a small drum (*Dholak*) and symbols (*Chainey*). The *Jathedar* would normally start his devotional singing (*Kirtan*) on a particular topic and corroborate the message of the Satguru through a number of stories and citations from history. This was easily assimilated by the normal peasants who would readily offer themselves to be baptised with *Gurumantar* in the ear and become true disciples of the Guru. At times, the *Jathedar* had to face the opposition from religious fanatics, who under provocation of the alien rulers would create obstacles for holding religious congregation. The *Jathedar* had to sit with them, discuss the issues, and convince them on the basis of ethics in *Gurbani* and thus, resolve the issue amicably. The *Jathedars*, apart from being knowledgeable of *Gurbani* and Sikh history, used to be spiritual figures who not only preached, but practiced these as well. *Such Jathedars* would be touring various villages regularly spreading the message of Satguru Ji.

Apart from the above, there was one great painting artist Sant Wariam Singh, who made innumerable paintings of Satguru Ram Singh Ji and important historic events. This also proved to be an effective media of propagation.

PERSONALITY

Satguru Partap Singh Ji was a great spiritual, social, cultural and political leader of his time. He was a man of clear vision. He was always concerned about the well being and prosperity of all the Indians without any feeling of caste, creed, community or province. He was a complete and perfect man from all angles.

He was a tall, handsome and ever smiling man. He had a well built body and always preached that a strong body will only house a strong mind. How can a person with poor health devote time for

contemplation on Gods name? Simple living and high thinking was his motto.

He had a very sharp memory. He had memorized the major portions of Gurubani of Adi and Dasam Granth Sahib. He was a great orator. This fact becomes evident from his recorded discourses delivered in Bangkok and Nairobi. He touched upon almost all the problems that a man can face on religious, social, cultural or political fronts and gave ready made solutions for each of these. Five volumes of book ‘Lal eh Rattan’ covering his recorded discourses at Bangkok and Africa fully reflect his far sighted vision and spiritual supremacy.

He was a man of conviction. He would himself practice what ever he preached. He would always follow the laid down tenets himself and made his disciples tread the same path. He was an ideal man -(Maryada Purshottam).

The entire period of Satguru Partap Singh Ji from 1906 to 1959 was full of struggle. He had to fight the tyranny of the British Government and also the staunch opposition of some Sikh organization as well, who were under the influence of the alien rulers. Satguru Partap Singh Ji fought all these forces peacefully but boldly and kept the white triangular flag of Satguru Ram Singh Ji flying high. He continued the war of independence against the aliens till the independence was achieved.

After independence he started thinking about the sacrifices made by the Namdharis. One important work which attracted his attention was education. He desired that like other Indians Namdharis must also get the best of education. Boycot of education being no more applicable the Namdharis too started going to various schools. He also started Guru Hari Singh Vidyalaya in Sri Jiwan Nagar in 1957.

Satguru Partap Singh Ji was never interested in Political Independence only. He was in favour of moral and mental independence as well where the ancient Indian culture and tradition could also be preserved. He dreamt of Indian society free from corruption, mutual hatred, malice as all these are obstacles in the progress of the country as a whole. He wanted mutual trust amongst all factions to develop, believe in God and see his glimpses in everybody.

He steered the Namdharis and the country through various odds for 53 years and left for his heavenly abode on 22nd of August, 1959.





*My Lord of the Universe is great, Unapproachable,
Unfathomable, Primal , Immaculate and Formless.*

His condition cannot be described;

His glorious greatness is immeasurable.

My Lord of Universe is invisible and infinite.

*The Lord of the Universe is invisible,
infinite and unlimited.*

He Himself knows Himself.

What should these poor creatures say?

How can they speak of and describe you?

*That Gurmukh who is blessed
by your glance of grace contemplates you.*

*My Lord of the Universe is great, Unapproachable,
Unfathomable, Primal, Immaculate and Formless.*

Asa M-IV-Page 441



SATGURU JAGJIT SINGH JI

*The merciful God listened to the cries of humanity
and sent Guru Nanak into this world.*

*He bowed to God in utter humility and offered prayers
and then he gave the nectar of the “Holy Name”
to his disciples.*

*The Guru revealed the unity of the Supreme Being
in the Dark Age.*

*He established Dharma firmly on its feet,
brought together the four castes.*

*He initiated the practice of disciples acknowledging one
another and treated prince and pauper alike.*

*Look at this wondrous act;
he taught the people to bow their heads
and to recognize their own humility.*

*Baba Nanak liberated the people of the Dark Age
through the mantra of Satnam.*

*Guru Nanak came to the world for the
redemption of mankind.*

-Bhai Gurdas Ji(1.23)

Satguru Partap Singh Ji and Mata Bhupinder Kaur were blessed with a son on 22nd November, 1920, at Sri Bhaini Sahib. On the 25th day initiation rights were performed by Sant Alla Singh Ji and the baby was named Jagjit Singh.

Due to boycott of the schools run by the British Government, Satguru Jagjit Singh Ji studied English, Hindi, Punjabi and classical music, under the supervision of expert private tutors. After completing his education, he started assisting his father in organising and implementing various social, political and religious activities. This enabled him to come in contact with the masses, understand their problems at the grass root level and acquire deep knowledge of all spheres of life.

After Satguru Partap Singh Ji, Satguru Jagjit Singh Ji became the master of innumerable hearts of the Namdhari Sikhs, on 22nd August 1959. It was the time, when India had already got emancipated from the shackles of the British regime. The people, who had migrated from Pakistan, too had almost settled down and established themselves. Satguru Jagjit Singh Ji, therefore, made plans to complete the unfinished works of his predecessor and accelerate their pace of progress.

TENETS OF BELIEF

The memory of Satguru Ram Singh Ji always remains fresh in the minds of the Namdhari Sikhs. *Akhand Varnis* of *Naam Simran* i.e. round the clock contemplation of *Naam* are in progress at various places in India and abroad. A number of young boys are taking part in *Varnis* by turn. Each one of them has to be baptised and lead a puritanical life. Satguru Jagjit Singh Ji has, therefore, desired each of the Namdhari Sikhs:

- To be blessed with *Gur Mantar* in the ear from an authorised person and baptised with holy Nectar (*Amrit*).

- The new born baby must be blessed with *Gur Mantar* in the ear before a feed is given. The mother herself can do so if none else is present.
- To get up early in the morning, take bath along with hair, meditate on God's name (*Nam Simran*) and recite *Chandi-Di-Var* before sun rise and other Banis of Sikh Nitnem at dawn.
- Apart from the normal religious routine one hour must be devoted for meditation on *Gurmantar* (*Nam Simran*) daily.
- To learn and recite *Gurbani* from *Adi Granth Sahib* as well as *Dasam Granth Sahib*.
- Complete one (*path*) recitation of *Adi Granth Sahib* or *Dasam Granth Sahib* every month.
- To purify the atmosphere, environment and soul by performing *Havans* and taking part in Varnis of Nam Simran.
- To celebrate and take part in religious functions like Gurpurabs : birthday of the Guru's, *Holla Mohalla*, *Jap Prayog* for full one month, *Baisakhi*, *Basant Panchmi*, martyrdom anniversaries at Malerkotla, Ludhiana and Amritsar.
- He desires all his disciples to be clad in simple white dress as designed by Satguru Ram Singh Ji.

CLASSICAL MUSIC

Traditional classical music has played a very significant role in attaining heights in spiritualism. All the great Guru's have composed hymns called *Shabads* in different *ragas* and desired their disciples to sing in *ragas* accordingly. The old Sikh tradition since the time of Satguru Nanak Dev Ji, is being carried on by Satguru Jagjit Singh Ji with same devotion.

He inspires the youngsters to learn Indian classical music from the renowned eminent musicians who hold Satguru Jagjit Singh Ji in very high esteem. He has been a source of inspiration to many a notable Indian classical musicians. Musical concerts are being held in India and abroad to spread the Indian art and attract people to learn it more and more. He is a great lover of Indian classical Vocal as well as Instrumental music. He prefers to sing the *Gurbani* in the same *Raga* in which it has been written in *Adi Granth Sahib*. *Kala Kendra* has been established at Sri Bhaini Sahib to promote vocal as well as instrumental music under the supervision of eminent musicians. Students from the age of 5 years onward are being trained in classical music under his supreme supervision.

The following views of some of the eminent musicians highlighting the greatness of Satguru Jagjit Singh Ji are noteworthy:

“His Holiness Satguru Jagjit Singh Ji Maharaj has always been a source of great inspiration to many classical musicians of India”

- Ustad
Amjad Ali Khan

“Words fail us when we speak about His most Exalted Holiness Satguru Jagjit Singh Ji. His intense love and wholehearted devotion to every aspect of music - deep thought, melody and rhythm - need no testimony, and this art spontaneously permeates his whole life.”

- Pandit
Birju Maharaj

“I have never known a spiritual Guru such as ‘Satguru’ who is so knowledgeable in the Indian classical musical field. It was a delight to witness him playing and teaching his students with

such a vast knowledge, especially his grasp of rare and original ragas as well as talas (Beats) I found very inspiring”.

- Pandit Hari Prasad
Chaurasia

“You are an enlightened person and possess immense knowledge of music yourself but you have chosen to nurture musical talents under the guidance of professional musicians. This amply illustrates your love for music.....you have therefore become the saviour of Indian Classical Music.”

- Pandit Rajan & Sajan
Mishra

“Indian classical music and spiritualism are two sides of the same coin. Indian Saints and Sages have used music as a medium of meditation. Revered Satguru Ji is the brightest and most appropriate example of an ideal combination of a great spiritual guru and not only a great lover of music but having deep knowledge of this art. He has amazing knowledge of hundreds of traditional and rare compositions in various Ragas and Taals. These compositions should be recorded and preserved”.

- Pandit Shiv Kumar
Sharma

SOCIAL

Satguru Jagjit Singh Ji accords due respect to the members of other religions and social organizations working for the cause of humanity, without distinction of caste, creed, colour or political affiliations.

Marriage system has been very much simplified. All customary marriage celebrations have been prohibited. Simple mass

marriage system has been imposed among his followers. Inter-caste marriages within the Namdhari community have been encouraged. The bridegroom and his parents are not allowed to accept the dowry in any form. The defaulters are punished.

He has appointed some of the ladies as ‘*Subas*’ giving equal status to the men and women.

EDUCATION

Satguru Jagjit Singh Ji takes a special interest in the all round development of the personality of the youngsters.

He has a keen desire that all the Namdhari Sikhs must get the best of education. To achieve this objective, he has established schools at Sri Bhaini Sahib, New Delhi, Sri Jeewan Nagar, Mandi and Bangkok. The “Guru Hari Singh Vidyala” at Sri Jeewan Nagar has now become a College (*Maha Vidyala*). Education of girls in modern sciences has been made as much essential as that of the boys.

Satguru Ram Singh chair has been established in “*Sampurnanand Sanskrit Vishwa Vidyala*” at Varanasi. Namdhari Satguru Ram Singh chair has also been established in Guru Nanak Dev University at Amritsar, to facilitate and encourage the study of Namdhari mission.

VIDYAK JATHAS

Satguru Jagjit Singh Ji had conceived the idea of organising of Namdhari youth in 1962. The basic idea was to inspire the youth to take part in various social, religious, cultural and political activities of the sect. This would also offer an opportunity to the youth to come closer to each other, thereby improving love and fraternity amongst them. To further bring them together at the global level, annual *Vidayak Sammelans* are organised at different places under the kind patronage of His Holiness Satguru Jagjit Singh

Ji. Special quiz programmes are organised to clear the doubts of the youngsters, if any. On the concluding day the participants are duly rewarded. For the ladies also a Women Educational Organisation (*Istri Vidyak Jatha*) has been constituted to enable the girls to take active part in various activities.

SPORTS

Satguru Jagjit Singh Ji is very fond of games and encourages the youngsters to play various games such as Badminton, Hockey, Kabaddi, Volley ball, Foot ball, Roller skating etc. The Namdhari hockey team had acclaimed recognition at the national & International level. They have played a number of friendly matches in Africa and Europe as well. Its players have represented India at Olympics also. In the current Indian National team also, there are 2-3 players from Namdhari eleven. The specialty of this team is that they play national and inter-national matches in their traditional Namdhari costumes. To further boost this game to International standards, a Hockey stadium with astro turf has been built at Sri Bhaini Sahib.

AGRICULTURE

Satguru Jagjit Singh Ji is very fond of agriculture and his knowledge in this field is superb. Under his kind patronage thakur Udai Singh, the nephew of Satguru Jagjit Singh Ji, has established Namdhari farm at Bangalore. The farm has earned high reputation at international level. The requisite testing labs have been setup. The farm has produced the best quality of seeds, by using the most modern technologies, complying to international standards under the banner of Namdhari Seeds.

Satguru Jagjit Singh Ji has brought some of the plants, trees, flowers from other countries and successfully tried their plantation in India.

His love for animals is also immense. One can see the best of the cows, horses, buffaloes in his farms.

WELFARE

Satguru Jagjit Singh Ji is very kind and affectionate towards the suffering humanity. Some of the important welfare programmes initiated by him are as under :-

- Special arrangements have been made at Ludhiana for free treatment of persons who cannot afford the heavy hospital expenses. The Satguru Partap Singh Appolo Hospital has since started functioning at Ludhiana, where people can get benefit of modern advanced technology in the treatment of many of the complicated ailments. The poor are specially benefited with this facility.

- Satguru Ji has been benevolent enough to provide houses at various places free of cost to a large number of *sewadars*.

- Elder's Home has been established at Sri Bhaini Sahib and Sri Jeewan Nagar, where the old aged persons, who have nobody to look after, are being fully taken care of in all respects. Their all the day today requirements are being met fully.

- In recognition of the services, some of the eminent musicians and literary figures, who have spent almost all their lives in the service of the community have been given various awards including cars. Some of them have been conferred upon the titles of '*Panth Rattan*', '*Gyan Martand*' also.

LITERATURE

Continued research of historical events is essential for the dynamic progress of any society. Satguru Jagjit Singh Ji has paid specific attention towards this important aspect. Jaswinder Singh is busy in searching various documents in India and has even

visited the places in Burma and Rangoon where Satguru Ram Singh Ji was detained. He has collected useful information and documentary evidences about various happenings. Surjit Singh Jeet is similarly dedicated to this work in London and has collected almost all the information about the Namdhari Sikhs from the British records. He has collection of contemporary Newspapers, original documents, rare books, some old manuscripts and photos etc. In addition there are many writers who have made valuable contribution to the literature about Namdhari mission. Some of the lady writers have also emerged on the literary scene.

Satguru Ji takes a lot of interest in the publication of literature in Punjabi, Hindi as well as English. By his pious blessings, 'Satguru Ram Singh Pardes Gawan Shatabadi' and 'Satguru Partap Singh Ji's' birth centenary have been celebrated by the Namdhari Sangat with great enthusiasm. The hundred fiftieth anniversary of the Kuka movement started by Satguru Ram Singh Ji on 12th April, 1857 at Sri Bhaini Sahib was celebrated with great enthusiasm. Seminars were held at universities. State level function was held at Sri Bhaini Sahib with great fervor and rich tributes paid to martyrs.

A great number of books have been published in connection with these centenaries.

Some of the other notable books Published recently are :

- '*Jas Jeewan*' part 1 to 6 covering the entire period of Satguru Paratp Singh Ji, written by Sant Taran Singh Vehmi.

- '*The Hukumnamas of Satguru Ram Singh Ji*' ,edited by Jaswinder Singh.

- '*Satguru Bilas*' written by Sant Santokh Singh Ji, edited by Jaswinder Singh published in two volumes.

- '*Lal Eh Rattan*' Volumes 1, 2, 3, 4 & 5 regarding discourses of Satguru Partap Singh Ji delivered in Bangkok, Africa and India, edited by Pr. Beant Kaur.

- 'Parvachan', edited by H.S. Hanspal. This book covers some of the discourses of Satguru Jagjit Singh Ji

- 'Twarikh Sant Khalsa', Part-1 & 2, written by eminent Profesor Kirpal Singh Kasel.

- 'Parkash Punj' - a book on Satguru Jagjit Singh Ji and 'Bansawali Nama of Satguru Ram Singh Ji' by Suba Surinder Kaur Kharal.

- 13 volumes of 'Beete Diya Pera' by late Kavi Pritam Singh, covering some of the period of Satguru Jagjit Singh Ji, have since been published and a few more are still under publication.

- The annual magazine of 'the Satjug' brings out useful old historical facts in an attractive manner for its readers.

- Monthly magazine 'Wariam' is being published by Jagdish Singh from Jalandhar. It has since celebrated its silver jubilee successfully.

- Monthly magazine 'Vartman Hindustan' is being successfully published by Sarb Shaktiman Singh from Delhi.

- Apart from the above, there are many writers who have made valuable contribution to Namdhari literature. Some of them are – Late Dr. Amar Bharti, Late Dalip Singh Namdhari, Tara Singh Anjan

- Apart from writers, S. Mohinder Singh, the painting artist has since produced a number of paintings depicting various historical events.

THE RAINMAKER

Satguru Jagjit Singh Ji is also called the Rain God by the people of England. In 1976, there was heavy rain fall by his blessings and the draught stricken people of England got relief. On Saturday, 28th August, 1976, the newspaper 'The Sun' reported "It rained yesterday and Sikhs claimed a hundred per cent success for their holy man, Guru Jagjit Singh Ji. The Guru was flown in from the Punjab on Wednesday to pray for rain for the Sikhs who live in Southall, West London."

DEVELOPMENT PROJECTS

Under the patronage of Satguru Jagjit Singh Ji, a lot of construction works have been undertaken at Sri Bhaini Sahib in Punjab. The old thatched mud houses have been replaced with buildings of bricks and cement concrete with all the modern amenities. '*Satguru Partap Singh Mandir*', '*Hari Mandir*', '*Gole Mandir*', the residence of Satguru Jagjit Singh Ji add to the glory of Sri Bhaini Sahib. The '*Ram Sarover*' has been reconstructed and it gives a very attractive outlook. A great number of rooms have been constructed to meet the growing needs of the pilgrims. New langar hall and new kitchen on modern technology have been constructed. The Ram Mandir has also been reconstructed according to a new design. Lot of surrounding land has been acquired to give a proper face lift and provide for the increasing number of devotees. The construction of private colonies in Sri Bhaini Sahib is also in progress.

Sri Bhaini Sahib has been declared a sacred city by the Government. Various improvement schemes like dispensaries, stadium, sanitation, water supply, sewer, drainage system have been undertaken by the Government. The opening of telephone exchange at Sri Bhaini Sahib has put it on the communication map of the country.

The birth place of Satguru Ram Singh Ji in Village *Rayian* has been acquired. As a mark of respect and recognition of the supreme sacrifice made by the Namdhari Sikh martyrs at Amritsar, Raikot, Ludhiana and Malerkotla in 1871 and 1872, construction of befitting memorials are in progress. “Kuka Martyrs Memorial Trust” has been formed to look after the construction activities of these memorials.

PERSONALITY

Satguru Jagjit Singh Ji has a multi-talented personality. Even a short meeting with him fills one’s mind with spiritual ecstasy. His celestial and smiling face casts a magnetic attraction to come closer to him. His memory remains always fresh and inspires one to lead a pure and simple life. Although he is known to be the head of the Namdhari sect only, his field of activity is the whole world. He undertakes extensive tours not only in India but abroad as well to shower his pious blessings upon his followers and admirers.

He advises rich people not to be proud of their richness and the worldly possessions as they are all perishable. He advises the strong people not to be proud of their strength as it is lost with the growing of age. He says that a man should always do his best as it brings name and fame not only to him but also to the society to which he belongs. He advises his followers to be modest, sincere, true and honest. He always appreciates the good deeds of the people and ignores their evils and sins.

He is an apostle of love, peace and affection for the humanity. It is impossible to describe Satguru Jagjit Singh Ji’s qualities in words. He is too deep to be measured and too contemplative to be understood. With his blessings the Namdhari Sikhs have made an all round progress and are leading prosperous life in India and abroad. Where ever they be they are complete vegetarians, prohibitionist and faithful to Satguru Ji. Each one

endeavours to lead a puritanical life and follow the teachings of Satguru Ji strictly.

The teachings of true guru are not merely hypothetical. All the doctrines that he preaches and desires his disciples to follow in practice are totally practiced by the guru himself. Satguru Jagjit Singh Ji's daily routine is an example for his followers. He follows all the principles of ablution strictly. He takes a total bath after waking up every time from sleep during the day. In case he has to go to toilet he would wash himself again. Thus he maintains chastity of body all the time. He fully practices this even when he is physically indisposed. After waking up at about 2 A.M. he spends the entire period on contemplation of Naam, reciting gurbani, attending religious congregations and listening to gurbani kirtan. Thus all the time he remains tuned to the Almighty Lord both mentally and physically. He shows the way of following the religious doctrines to his disciples who too try to tread the same path. He attaches the highest priorities to religious routine and follows these under most difficult situations even.

The Namdhari Sikhs, by the blessings of the Holy Gurus, are making progress in every sphere of life. They have attained spiritual heights, moral strength, political awakening, social awareness and spend their early hours of the morning in meditating on God's Name. They are honest in their dealings. They believe in simple living and high thinking. They are soft and sweet spoken. They never harm or injure the feelings and sentiments of others. They have got full faith and belief in the divine powers of Satguru. Whatever he says, they feel privileged to obey it, fulfill it. They feel honoured when they pay the tenth part of their earnings for the religious and social cause.

Namdharis feel contented and satisfied with what they have. They are always ready to help the poor and the needy ones. In this Kaliyug, when the men of the world are hankering after the

glamour of wealth , attached to the worldly wealth, allured by the materialistic possessions, with motto to get more and more, never contended, never satisfied, the Namdhari Sikhs are progressing by leaps and bounds as they are the pure Khalsa, leading a puritanical well contended life. By following the dictates of the Reverend Gurus, they have reached the zenith of spiritualism, gained inner strength and are able to face hardships of this world, they won't go to the law-courts for justice in case of any dispute, instead they would get it settled by the spiritual heads next to Satguru Ji. The Namdhari women are also enjoying privileges at par with that of men folk. The Namdhari Sikhs living abroad in Bangkok, Africa, Europe and other countries of the world are exemplary and need to be envied upon, for their austere simple peaceful life.



APPENDIX I

A BRIEF SKETCH OF THE NAMDHARI SIKHS

By - Dr. M. M. Ahluwalia, M.A. PhD
University of Delhi, New Delhi, India

First Consent to Death

Give up the Desire to Live

Become the Dust of the Earth

Then come to me

Guru Ram Singh, the master-mind of the Namdhari Sikh movement and the great freedom fighter, was born in the year 1816 on the 'Basant-Panchmi' day. Bhaini, the small village of his birth, located sixteen miles from Ludhiana, embodied a typical rural life in the land of the five rivers. From its surface rose a number of thatched huts plastered with mud. Around its fields, there existed a corporate life led by simple, God fearing and illiterate people to whom cattle-rearing was in the nature of things, and cultivating the fields was a part of their growth.

It was a village of peasant-proprietors where land belonged to the tillers of the soil who cultivated it in small groups. Life was not hectic and people had many pass-times such as wrestling, manly exercises and local village games. It was a common sight to see the village boys taking out their cows to graze in the common land, singing folk songs and settling their child-like disputes. Jassa Singh the carpenter, the father of Guru Ram Singh, held a key position in the village, whose workshop was constantly visited by the rich and the poor, by the noble and the restless, and by the children and the grown ups. Like many other leaders and saints, Ram Singh did not receive any education in the literal sense of the word. But, he had a pious mother who reared him up by singing to him verses from the Holy Granth, and by narrating to him the lives and adventures of the Gurus and other Epic heroes, just as had been done by the great mother of (Shivaji), and other great leaders. Thus in the pure atmosphere of the village, as well as in the lap of motherly love and loftiness, his character was moulded in a cast of purity of sentiment, sublimity of action, and fearlessness of conduct which were the essential attributes.

In 1836, when he had grown up into a youth of twenty, he joined the Khalsa army of Maharaja Ranjit Singh. The days of his political education started, the tragic events of the country's political life passed before his eyes. He observed the English advancing towards the Lahore State and encircling it from all sides; sowing the seeds of dissensions; promoting treason among the ranks of the Khalsa army; and trying to fulfill their long cherished ambition. He also viewed the greatness of Maharaja Ranjit Singh, the heroism of generals like Hari Singh Nalwa, Akali Phoola Singh, Dhanna Singh and Amar Singh. Before his eyes passed the thrilling events of the First Afghan War when the Afghans routed and destroyed an English army of sixteen thousand retreating soldiers.

Guru Ram Singh also watched the prevailing moral degeneration amongst the Khalsa leaders. Drinking, plural marriages, keeping mistresses, leading a hot life of luxury and deceit on the pattern of the Muslim Nawabs, had become the real character of the enriched Sirdars. Moral corruption had set in from all directions. Sikh religion had been gripped by monopolists of different sects, and the innocent village people were visiting Peers and graves for the alleviation of their ills. Guru Ram Singh was still in the Khalsa Army when the great Maharaja Ranjit Singh died in 1839. Dramatic events followed in quick succession, and decay was the order of the day. Murders were common and traitors were numerous. In such circumstances, it was not difficult for his sensitive mind to foresee and predict the break up of the Sikh Empire. He left the Khalsa army and repatriated back to his village. Thereafter the Lahore State was annexed.

But all this had a profound influence on Guru Ram Singh. he resolved to extricate the people of the Punjab from the ditches of degradation. He could not permit the Khalsa Panth being washed away by the topple currents of social evils, treachery in their own ranks, and the enveloping influences of a foreign government. He determined to bring about a religious revival, and a social reformation among the people so that the ground of slavery may be completely scratched. At a time, when the English in the Punjab were spreading their rail-roads, introducing a new Penal Code, and stationing Gurkha and Muslim soldiers at strategic places, Guru Ram Singh was anxiously drawing up a comprehensive programme for the restoration of the truth and righteousness religious sacredness and liberty. And, on 12th April 1857, he hoisted among the simple people of his village the white flag of freedom and world peace. The programme which he announced may be summed up in the words of Dr. Rajendra Prasad as follows:-

1. Boycott of Government services
2. Boycott of educational institutions started by English
3. Boycott of Law courts started by the British
4. Boycott of foreign made goods
5. To refuse, to obey and resist the laws and order which one's conscience abhors.

Guru Ram Singh had a deep and perfect understanding of the pitfalls and dangers before him. He had seen how morally degraded persons could lead to the dissolution of a sovereign state. He had closely studied how sinful and dangerous was all contact with the foreigners, as it had taught treason and treachery to fallen souls like Tej Singh and Lal Singh and other Sikh leaders. He understood that the battle of freedom, which was no less a part of his religion, could hardly be won without a social and moral purge. This is why, on the one hand, he gave his disciples the original teachings of Guru Nanak and Guru Gobind Singh, and on the other, he decided to introduce swadeshi and non-cooperation against the British. This was two-pronged attack for the resurrection of a fallen nation, for seven years (1857-63) Guru Ram Singh went on preaching his mission amongst the villagers; in rural and urban fairs, and at religious centres. He gathered a large number of disciples around him and preached them the orthodox, original tenets of the Sikh religion.

In 1863, Guru Ram Singh had more than forty thousand disciples whose unity, oneness of purpose, love of the Guru and moral tone was so pronounced that even the English felt shaken. The first clash occurred in June 1863, when Guru Ram Singh held a big gathering of his disciples at Khote in the Ferozepur district to inaugurate a programme of simple and inexpensive 'Anand' marriages. The Government of the Punjab had already set its secret agents on the Namdharis. One such agent reported; "Ram Singh wishes" get the Sikh "rule back." Another Government spy produced two letters

purported to have been written by Guru Ram Singh which showed his determination to fight and defeat the English and to establish the Khalsa Raj by the year 1864. The Lt. Governor of the Punjab felt Guru Ram Singh was organising the war-like Sikhs for a political purposes under the cloak of social and religious reforms.

Consequently, the Namdhari gathering at Khote was at once broken up under the orders of the Lt. Governor. Guru Ram Singh and his followers were taken to Bhaini by the police, where the Kuka - Sikh leader was interned for an indefinite period. All such gathering were forbidden throughout the province. In the year 1867, the Government of the Punjab reported to the Supreme Government about the Private postal system of the Namdharis, it produced further alarm in the minds of the authorities. No doubt, it saved the Namdharis or the Kukas from the secret agents of the English, as well as from the postal censorship of the authorities. But Guru Ram Singh did not stop his work, He visited and preached in the Doab area; went to Amritsar on the occasion of Baisakhi and Dipawali, and also attended the sacred places at Anandpur the Keshgarh. His followers multiplied. The British officers and commissioners dogged his steps. In the year 1866, some of the restrictions on Guru Ram Singh and his disciples were removed since the Government wanted to watch his movements more thoroughly, and to assess finally their real character of the movement. It did not take them long.

Col. R. G. Taylor, the Commissioner of Ambala, submitted the first most important report to the Punjab Government on the character of this movement. he warned that through Guru Ram Singh the “war-like” Sikh race was “panting to recover their much loved freedom and to restore the glories of their Sikh sect.” He reported:

“It is my thorough belief that these lads (Kukas) mean war sooner or later, and I strongly recommend my Government to be dealt beforehand with them.”

The above report was forwarded to the Government of India who likewise sounded the Secretary of State in London for the first time about this movement vide their Political Dispatch dated October 8th, 1866. The Ludhiana fort was garrisoned with two companies of a Gurkha regiment. Ludhiana also got its first telegraph office due to the Kuka danger. In the same year Guru Ram Singh decided to attend the Anandpur fair in Hoshiarpur district. He reached there followed by about 22 mounted Subas, and about 2,500 followers on foot. When the D.I.G. Police visited him in the evening, he was surrounded by about 5,000 followers, in this way the rising power of the Guru was further demonstrated to the authorities.

As the year 1868 opened, the Government of India received more alarming reports. For example, the Governor-General Lord Lawrence received two letters dated September 7th and 30th from Mr. Donovan, who was perhaps a railway employee at Doraha (via Ludhiana). Mr. Donovan warned the Governor-General of India that “a most dreadful thing” was going on in the country; and that Guru Ram Singh had gathered two lakh persons “to rebel against us and finally to expel us from the Punjab.” he further warned: “An insurrection is expected to take place sometime in the early part of next year.”

Mr. Donovan quoted Guru Ram Singh as having addressed the following words to an assembly of his disciples:

“Brethren by the word of our God and according to the doctrines of Guru Gobind Singh, we have met at this time to consult about the best mode of expelling all the Christians in the country”

Finally Mr. Donovan remonstrated:

“The Kukas are daily expected to rise and all the native chiefs are sworn in to join them. The cry of rebellion has gone throughout India; so let us not be lenient. Let us now hang, confiscate, reward, disarm, pull down or transport. The Malwa country and the States of Rajputana in general stink with rebellion and the whole place is now boiling for Christian blood.”

It was about the same time that the Government of India came to know about the expansion of Namdhari Sikh movement in Kashmir and Nepal. A Kuka regiment had been raised by the Maharaja of Kashmir through the agency of Hira Singh, the Suba of Guru Ram Singh. The Namdhari soldiers were “much pampered and patted. Presents were frequently bestowed upon them irrespective of their pay, and a permanent place” was assigned to them in the Darbar. Similarly, Sir Jang Bahadur of Nepal confessed to the British Resident about the employment of Kukas for drilling his soldiers, and about his “several conversations with those Kukas about Guru Ram Singh.”

In 1869, a band of 50 Kukas led by Maluk Singh, having collected all their goods and cash in a common store near Sirsa, declared the British Rule at an end, Khalsa rule having begun. They were all arrested. As the time moved on, the Namdhari movement spread in all parts of the Punjab as well as in other states of British India. The

movement had important cells at Gwalior, Haripur Hazara, Peshawar, Kabul, Nepal and Kashmir. The Namdhari Subas became more active and the followers still more numerous. By the end of the year 1871, their number had swelled to about four and a half lakh. Guru Ram Singh was openly holding his Darbar and directing his Subas (lieutenant). One of his disciples Brahma Singh became extremely active and, dangerously seditious. He told the people, “war will commence in `Katick’ and Maghar of 1928” which meant October and November 1871. He assured the Namdharis that the Maharaja of Nepal, other Rajas and sardars of the Punjab, for the purpose of the war; had also subordinated themselves to Guru Ram Singh and would help hem with arms, men and money. Brahma Singh was, infact, one of the mutinous sepoy of 1857. It seemed, during the years 1870-71, the ranks of the Kukas and the minds of government were preparing for a showdown. It was in the above circumstances that the year 1872 proved to be one of the most eventful in the history of the Namdhari movement. The immediate cause of Anglo-Namdhari clash was provided by the question of cow-slaughter in the Punjab.

Lord Disraeli had admitted in the British Parliament as early as the year 1857 that: “our empire in India was indeed, founded upon the old principle of Divide at Impera ...”

This very policy of ‘divide and rule’ was followed excessively by the English in the post-’Mutiny’ period when the rising forces of Indian nationalism were making it more and more difficult for them to keep their hold on this country. One of the important means at their disposal to play this pernicious game of ‘divide and rule’ was concerning the question of cow-slaughter. They used it as the

most effective means of setting the Hindus and the Muslims against each other, in the Punjab, they began to play on this factor immediately after its annexation; even a little earlier. After the First Anglo-Sikh War, Lord Lawrence issued the following proclamation on behalf of the Governor General in India on March 24th, 1847:- "the priests of Amritsar having complained of annoyances, this is to make known to all concerned by the order of the Governor General; British subjects are forbidden to enter the temple called the Darbar at Amritsar ... with their shoes on. The kine are not to be killed at Amritsar, nor are the Sikhs to be molested or in any way to be interfered with." The above proclamation was issued at a time when Maharaja Duleep Singh was the ruler; Lal Singh and Tej Singh were in imperial favour, and Rani Jinda was the Mother Regent. After the Second Sikh War, when the State of Lahore was annexed to the British Empire, the attitude of the English underwent a complete change on the question of cow-slaughter, they issued the following orders:- "No one should be allowed to interfere with the practice of his neighbour which that neighbour's religion permits."

This embodied a standing provocation to the Hindus and the Sikhs, besides a direct encouragement to the Muslims. Tension and resentment between the Hindus and the Muslims increased, both the communities were well balanced in their numbers, although the Sikhs formed a small minority. The Muslims hawked beef in the streets of Amritsar. A slaughter-house was also opened. Hindu-Muslim riots took place, even the purity of religious centres of the Sikhs, namely the Sri Har Mandir at Amritsar and Guru Gobind Singh's Gurudwara at Raikot was endangered. The birds carried the bones and bits from the slaughter-house, and perched on the temple

walls to scratch those bones, one such cow-bone was found inside the boundaries of the Sri Har Mandir at Amritsar. The authorities refused to provide any relief from such repeated provocations. The Muslim offenders were let off with or without a nominal fine. Mr. F. N. Birch; the Commissioner of Amritsar wrote in May 1871:- “Crowds of Hindus protested against kine-killing ... I think the Hindus are too pretentious in asking for the sale of beef in the city to be stopped. Their disorderly conduct does not entitle them to any extra consideration.”

It was in the above circumstances, that some of the Namdhari Sikhs attacked the butchers of Amritsar and Raikot, and killed a number of them. When Guru Ram Singh came to know of this he ordered his disciples to surrender themselves to the authorities so that the innocent people whom the authorities had committed to the sessions may be spared. The Namdharis surrendered at once. Four of them were hanged at Amritsar on September 15th, 1871, and three Namdhari Sikhs were hanged publicly at Raikot on August 5th, 1871. Two more were hanged at Ludhiana on November 26th, 1871, in public without any proper judicial enquiry and trial.

All the Namdhari Sikhs died singing holy songs, and in a spirit of martyrdom and crucifixion, The mother of one Namdhari said: “Today I feel blessed because my son has given his life for the sake of the Mother cow ...” Another Namdhari before being hanged, addressed the following words to an English officer:- “I shall pass ten months in the womb of a Jat mother and come back to avenge myself. Your justice is just a lie. Your death and downfall is near at hand. We shall be born again, hold the sword in our hand and wage a war which will destroy your rule.”

The climax of Namdhari protest against cow-slaughter was reached at the peak when, on the morning of January 15th, 1872, the Namdharis reached Malerkotla and fought against the forces of

that State. Many were killed on both sides. Mr. Cowen, the Deputy Commissioner of Ludhiana, reached Malerkotla on the next day. All the prisoners were brought to the parade ground at 7 o'clock (pm) on January 17th, 1872. Forty-nine of them were blown away with guns, and one was cut to pieces when he was attacking the Deputy Commissioner. Next day Mr. Forsyth, the Commissioner of Ambala Division gave death punishment to 16 more Kuka prisoners in the same manner. One Kuka prisoner said:- "We came to Kotla by God's order to kill the slaughters of kine."

The blowing off the Kukas with guns by Cowen and Forsyth produced an electrifying effect throughout the length and breadth of the country, and even in the parliamentary circles of England. However, different people reacted differently:

1. The Maharaja of Patiala defended the action of the Punjab officers in blowing off the Kuka prisoners with guns
2. The Lt. Governor of the Punjab recorded:-
"Blowing from a gun is an impressive and merciful of execution."
3. Lord Napier, a member of the Governor General's Council reported:
"To apply such term as 'Merciful' to such punishment is a strange misuse of language ... repugnant to humanity and a punishment unfit to be inflicted by civilised men."
4. The Government of India termed this punishment as "illegal and indiscriminate" and dismissed Mr. Cowen for the same. Mr. Forsyth was debarred from all future political employment but he has been promoted and transferred.

5. First time on 19th January and later on 5th February 1872, The Times published in its columns the news of what happened at Malerkotla.
6. Thereupon, on February 29, Mr. Haviland Burke asked a number of questions in the British Parliament to know whether Mr. Cowen and Mr. Forsyth had blown the Kukas from guns, and whether that was done without any trial The Secretary of State Mr. Grant had to confess: “My reply , I regret to say, is in the affirmative .. There was no trial of any sort by Mr. Cowen. He executed without trial.”

After the execution, rather the murder of the Kuka Sikh prisoners Guru Ram Singh and many of his important followers were deported under Regulation III of 1818. All Kuka assemblies were banned. The Bhaini headquarter of the Guru was dug up many times for arms research, a police post was permanently stationed there. But the movement could never be crushed and the Namdharis could never be extirpated by the government. Guru Ram Singh wrote from his exile and prison in Burma:

“We shall not always be surrounded by hornets; it is only for a time which will soon pass away ... Oh brethren do none of you continue in their service.”

Before the concluding para of this brief survey is written, a few important features of the Namdhari Sikh movement may be mentioned, its character was nationalist from the very beginning. This nationalism was based on cultural and religious foundations. Protection of the cow, which, in ancient India, the Aryans had termed as Ahanya (not to be killed); for which Guru Arjan, Guru Tegh

Bahadur and Guru Gobind Singh had shown extreme love; whose slaughter was completely forbidden throughout the kingdom of Maharaja Ranjit Singh - was also an important mission of Namdhari Sikh crusaders. Lastly, the inspiration from Guru Gobind Singh Ji, the Namdharis even claim that the Guruship was conferred by the Tenth Guru on Guru Balak Singh of Huzro who passed it on to Guru Ram Singh Ji. The English authorities were quick to connect this movement with Guru Gobind Singh's inspiration. In 1866 Col R. G. Taylor called it "a more near imitation of the warlike Guru Gobind." in 1868. Mr Donovan warned the Governor General: "Guru Gobind Singh raised men and money in precisely the same manner" as Kuka Guru is doing.

Under Guru Hari Singh Ji, who succeeded Guru Ram Singh Ji at Bhaini Sahib, the Namdharis developed contacts with the Russians in Central Asia. Gurcharan Singh and Bishen Singh Arora were two important Namdhari Subhas who constantly moved between the Russians and the Kuka Guru. Besides, Shankar Rai, Narain Dass, Maya Chand Hindu and Ram Charan Tora provided important links in the chain of communications. In the year 1899, the authorities, found 150 Kukas holding a secret meeting in a jingle near Bhaini, and succeeded in apprehending 39 of them. Under the next Satguru Pratap Singh Ji, who succeeded in the 1906, the Namdhari Sikh movement always associated itself with altogether national forces including the Congress. The economic standing of the Namdhari Sikhs was solidly improved, practical steps were taken to improve the breed of cattle and horses. Namdharis became the proud owners of the best pedigree in the land, the topmost national leaders acknowledged the role and contribution of the Namdharis. Under the present Namdhari Guru Satguru Jagjit Singh Ji, the above progress and momentum has been fully maintained. The Namdharis have come to be regarded as one of the most flourishing

communities in the country. The Namdhari 'sangats' have been fairly established in various countries of South East Asia, Africa, Europe and USA. It is very important to note that under the present Guru, the literary aspect of the Namdhari Sikh movement, which had remained suppressed due to the gagging policies of the British, has also come to the fore. One Namdhari Daily newspaper from Delhi, another 'Weekly' in the Panjabi Script from Patiala and Ludhiana Districts, and 'Quarterly' in Hindi from Delhi, are being regularly brought out. These Namdhari organs, give 'volumes of Valuable material on Namdhari activities and ideas besides thing of general culture interest.



APPENDIX II

THE GREAT PRESENT NAMDHARI SIKH

UNIQUE SATGURU JI

Once upon a time in Japan at the World Congress of Faiths (W.C.R.P.), Shri Satguru Jagjit Singh Ji was asked a question by the University students, "Which is the Universal Religion?" His Holiness replied with firmness by quoting Holy Gurbani:

Tell the truth on solemn affirmation and litter not falsehood. The disciple ought to travel by the route which the Guru points out.

-Rag Asa Bani Baba Farid Ji - Sri Adi Granth p 488

And his Holiness recited another Shri Guru Nanak Dev Ji's Gurbani: *As in the beginning:*

The truth throughout the ages, ever existent as truth, even now immanent as truth,

Appendix I forever more he shall be truth eternal.

-Japji - Adi Granth

There is the truth-where there is no lie; there is knowledge-where there is no ignorance and a light where you can't see any darkness. It is a universal truth, that where there is a Guru there is a disciple-Sikh-Shish and where there is a Sikh there is a Guru who enlightens the darkness of the mind of the Sikh: disciple. In the life span of a disciple, the personification of the Guru is all along operative, commanding his whole being and shaping his life to its divine virtues. Without such a universal Truth-The Guru, there would be none else to direct in the moral forces of society. In spite of a thousand kinds of worldly philosophical knowledge, "there would still be, utter darkness." What the Guru does for a Sikh as individual, is to strengthen his character and increase his power a thousand fold by filling him with his own light, ie., Truth. In order to further increase this power, among his disciples the Sikh Gurus made another arrangement ie., they organised them into Sangat, the holy congregation (religious assemblies). This led to a very remarkable development in the institutions of Sikh Sangats. The institution of the living Guru could not be completed without an account of this development among the Sikhs. Faith on Guru's way is the Sikh discipline. Sikh Religion is not an 'ism' or philosophy.' This religion is something more practical, scientific than being merely mystic in ideas. It is a 'God's wish or Will' and God himself established it-'I appoint you as my son'. (Shri Guru Gobind Singh Ji in Dasam Guru Granth - Guru Nanak was Himself Nirankar and Naranjan: Almighty God.

Later on the word Namdhari Sikhs (Sant Khalsa) means "One who has the Name of God within, ie., Naam-dhari, who has oneness with God." It consists of Naam (Word: Simran) and Sewa. To

practice the presence of God, by keeping Him ever in our minds by repetition of Naam or singing his praises or dwelling and praying on His excellence and oneness with the Shabad Word. This is to be done not only singly in solitude, but also in public where worship in the Name is being organised in the form of congregational recitation and singing of Gurbani. At Sri Bahini Sahib under the spiritual guidance of His Holiness people are doing Naam Simran (Meditation) according to the Sikh tenets established by the Sikh Gurus:

Naam the immaculate is unfathomable -

How can it be known?

Naam is within us - How can it be reached?

Naam works everywhere and permeates space.

The perfect Guru awakens your hearts to the vision of Naam.

By the Grace of God (Guru) one encounters enlightenment.

-Guru Ram Das in Sri Adi Granth

Discipline is required to cultivate Naam as a power of the soul and realisation of the Divine. It involves meditation (Naam Simran) upon the Divine Name: Shabad. Children are to repeat the Holy Name (Naam) which means *Wonderful Lord*-a reference to God. Disciples are being taught to respect and recite the true Name given by the Guru, at very early ages. Over period they learn that mechanical repetition is useless and that the aim of such exercises is, first of all, control of the mind, then its orientation towards

Deity. “Naam is the real elixir of the alchemist: as Guru Ram Das taught, for “within your own body is the true pool of immortality.” Both individually, as one goes about one’s duties, and collectively, in collective recitation of the Gurubani and love for Naam is nurtured. It is a moral duty of a Namdhari Sikh to do Naam Simran (Deep meditation) for at least two and half hours, daily in the morning or in the evening plus the recitation of the Banis of Sikh’s Nitenem.

During the 19th and 20th Centuries though the Namdahri Sikhs have been playing a very positive role in India’s freedom struggle and now they are playing a very active role in the development of the countries where they are living. After the annexation of the Punjab, Shri Satguru Ram Singh Ji organised a network with His own government i.e. postal education, judicial and panchyat-social services system Shri Satguru Ram Singh Ji was deported and his Sikhs were blownup by cannons by the colonial British Government. Namdhari Sikhs adhered to be strict followers of the Guru Nanak Dev and Guru Gobind Singh Ji. According to Dr. W. H. McLeod, “their loyalty to Khalsa traditions as they understand them is, however, altogether too obvious to be ignored and only the strictly some orthodox would be prepared to place them outside the circle of Sikhs. Faced by their devotion, the Tat Khalsa in general and Principal Teja Singh in particular concluded that even if they were astray on one vital point they were at least potentially aligned with the Panth. And does little else to dispute the claims of the Namdharis to be regarded as the Sikhs.” (Sikhism - Penguin London 1997.)

The highest purpose of Gursikh's life is to worship God as well as love and respect the God's world and nature under the guidance of the living Guru, high character, (following the Gursikh's code of conduct Rahat Maryada of the true Sikh tenets), simple living, purity of thoughts and deeds which is essential to raise the moral level of the society. So the Namdhari Sikh must be a non-smoker, prohibitionist, and strict vegetarian. He should be against any sort of killing for food or pleasure. He is prohibited to take any intoxicant and drinks. After Shri Satguru Ram Singh Ji the torch bearer of freedom struggle, the social justice was illuminated and carried on by His successors Shri Satguru Hari Singh Ji, Shri Satguru Partap Singh Ji and the present head Shri Satguru Jagjit Singh Ji who is now continuing to fight for Human rights. Under the spiritual and Holy umbrella of Shri Satguru Jagjit Singh Ji Namdhari Sikhs are spread all over India and abroad and contributing immensely in the fields of industries, agriculture, education, music and sports. His Holiness is kind and affectionate towards the down-trodden and weaker sections of the society. He has always been taking keen interest in the upliftment, constructive and positive help to the needy. There is no discrimination on colour, caste, and creed and all are treated fairly as human beings.

Music is the soul of Sikh religious tenets. His Holiness received His training in Music at home. His Father Shri Satguru Partap Singh Ji was a real connoisseur of Indian Classical Music, had mastery over this art. He had his son fully trained by established top musicians. Shri Satguru Jagjit Singh Ji has had special training in Dhrupad and Dhamar. He is equally adept at playing Dilruba. He has patronised not only Namdhari youths by granting them stipends from his own exchequer for their training in music but others as well.

Whoever approaches Him is treated with benevolence. So Indian classical music is His hobby, He Himself keeps the tradition of the Sikh Gurus, plays on the Dilruba and has trained at His expenses so many youngsters at different centres who have become renowned artists, and he can be proud of them today. In the academic area and promotion of the Punjabi language and literature His Holiness played a marvelous role in helping writers and artists. His doors are always open. So many annual conferences and medical treatment of the writers goes to His credit. Shri Satguru Ji gets up very early in the morning and takes a bath with only fresh water and meditates on the Naam of God till day break then reads Gurbani. He daily listens or recites the Asa-Di-Var, and completes recitation of the path of Chandi di Var by the day dawn. Thereafter He starts His days routine. In the day time Shri Satguru Ji goes through the correspondence, takes a round of old peoples home and animal farms etc. Guru Ji's work is heavy, varied involving requests from all corners of the world, and tours of the places, where the people including His followers wait most eagerly to have a Holy glimpse (Darshan) of His Holiness.

Universal peace is the chief aim of His Holiness. It is His strong belief that nobody be killed and molested by anyone, all creatures are of the same One God. His Holiness's teachings are-since God is one then all religions are also One. However in this age there are not many Holy men who love all creatures. His Holiness believes in the axom that all creatures are created by the same God, then He is the only one of a few supreme spiritual Heads who has love for humanity and world peace. These are the achievements of the Worship of Guru. Namdhari Sikhs are taught to help the weak, old and the sick; not to injure anyone by thought word or deeds; respect

the elders and practically respect all (Scriptures) the Holy Books. Shri Satguru Ji wishes all the religious persons to love each other whole heartedly. Persons from the various religions should terminate the confrontation or the loath-some criticisms. In this way we can help to establish the peace on the earth in the Name of God. With the instructions of His Holiness a project has been taken up by the Namdharis of the area to provide shelter to hundreds of families of *Oorgahally, Karnataka, India*. belonging to weaker sections, and the project by the name of Dr. B. R. Ambedkar colony has sprung up successfully. Another project is sponsored by M/s Namdhari Seeds for more than 100 dwelling units are being constructed on a 10 acre area with all the basic amenities. Namdhari Seeds have already spent millions of rupees since 1974 to develop modern farms using latest technology involving a vast programme of research and development of vegetables and fruit seeds. In Punjab and Haryana His Holiness' contribution to the people of the rural area is note-worthy. Construction of lengthy roads without the aid of the state exchequer, and electric supply to the remote areas are His blessings to rural India during recent years. In sports for the first time in Indian Sports History, players playing the games nationally and internationally are in the GURUSIKHEE DRESS or Panjabi costumes, within the code and conduct of international sports organisations of Hockey and Badminton, etc. Wherever the Namdhari Sikhs are living at present, His Holiness has been pursuing all the members to adopt their own (Gursikhee Jiwan) Sikh way of life, learn the local language, help the poorest of the poor in the local area, and to spread the message of Sikh (disciples) brotherhood. With One God and oneness with humanity, (in oneness with Guru); within last few decades Shri Satguru Ji has made

pilgrimage visits to Africa, Europe, North America, Canada, Australia, South-East Asia and United Kingdom to spread the mission of the SIKH GURUS, The Sikh Khalsa religion - (Panth). May His Holiness open His gracious doors for world peace and at least I beg to His disciples to follow His Holiness Shri Satguru Ji's way of life with His kind gracious blessings and spread the message of the Sikh Gurus: brotherhood of mankind.

*“May Knowledge of God be your food,
May mercy sustain your store,
and heed the divine music which heats everyone.”*

Surjit Singh Jeet (London)



APPENDIX III

The Namdhari Rahit - Nama

Sri Satguru Ram Singh Ji

(This Rahit-nama has been issued by Guru Ram Singh Ji from Rangoon and written for the benefit of all Sangats of Bhaini and for all Namdhari Sikhs)

From Guru Ram Singh to the Khalsa of Bhaini, Wahiguru ji Ka Khalsa, Sri Wahiguru Ji ki Fateh. Rise during the last watch (phase) of night early in the morning and taking a pot of water, for cleansing, go out into the fields to relieve yourself in the natural surroundings. On your return scour the pot twice and remove the clothes you were wearing in the fields while you are out, and clean your teeth, and have a bath, and recite the prescribed Nitnem (Simran 'meditation' and portion of 'bani.') If you don't know these banis by heart you should learn them, every one should do this including women both old and young, recite complete both Japji and Jap by memory and also Shabad Hazare of two Gurus. You must also learn Rahiras and Arti Sohila by heart. All should lead a life of restraint and contentment. Offer praise to the Lord, throughout the day and night. Respect the daughter or sister of another man as you would your own; respect all the ladies as their relationships with you.

We have been told how we should preserve and respect the rights and privileges of the others (respect the human rights), that is our moral duty: "Violating another's rights, O Nanak should be treated

with the same abhorrence as a Muslim would feel for eating pig or Hindu for killing a cow”

He who has received “Bhajan” and then does not recite (meditate on it) is as per (Hukam) instructions - will have his face blackened in this world and in the next. Whosoever does not do his daily prayers and meditations he will suffer here and there. (“He who fails to take initiation from the Guru and who utters the Guru’s mantra without first receiving it from him shall have his face blackened in this world and the next.” by Dr. W. H. McLeod.)

Let no one speak maliciously of another and practising forgiveness towards the others, take no heed of what another may utter about you. Even the person who puts a hand to strike against you must be forgiven the attacker. Satguru ji is your protector. Try not to take revenge, Guru is on your side.

Always beware to show off your own good deeds and hide your goodness from the others. Daily early in the morning gather at “Asa di Var and afternoon - evening - Divans” regularly and participate in the proceedings at congregation (Gurdwara - Dharamsalas).

When a Jug (HAVAN) has to be performed purify the place where it is to be held by cleaning the place. Bring earthen vessels which have not been used before and wash your feet before entering the Jug square. Then perform the Havan or Hom. Use wood from either the palah or ber tree, do not fan the fire by blowing on it with human breath. During the course of the Havan five officials should read the following Banis from the Scriptures, Chaupai, Japji, Jap, Chandi Chariter, Akal Ustat.

(Satguru Hari Singh Ji gave instructions (Hukam) later on Chandi di Vaar and Ugar Danti should also be read) A sixth official should mean while pour incense (ghee with Havan Samaghari) on the fire

and a seventh official should periodically sprinkle a few drops of water on the fire.

Do not let join and admit to religious assemblies any one who commits an evil deed such an adultery or theft, if the culprit happens to be a powerful person then all should pray to the Almighty Satguru together that he will be rendered unable to enter the congregation. But my understanding is limited, you may yourselves know all that need to be known. Let all stand reverently with (folding hands) palms joined before Satguru Ji and pray to Him, ‘Sustain our faith O Lord.’ (We should always be Your faithful servants, and You may bless us with good deeds.)

Always wear the approved breeches (Kachh). When taking off a Kachh withdraw one leg only and put it in the leg -hole of another pair before withdrawing the second leg. Never conceal an evil deed committed by another person. Do not sell or barter a daughter or a sister. Constantly repeat the Guru’s name. Never eat meat or drink alcoholic liquor, (regard the God: Guru always as omni-present, omni-potent always remain in the fear of God) continue always in the fear of Guru.

(English translation based on the original translation done by Dr. W. H. McLeod; Edited and re-written according to Namdhari Sikh’s interpretation - The Editor).

HUKUMNAMAS

Following are some of the excerpts from the orders (*Hukumnamas*) of Satguru Ram Singh Ji:

- Bodily pains, epilepsy, attack by the evil spirits, injuries, which men receive at the hands of others, starvation and destitution etc. will all be removed by “bhajan” of God. It has been ordered by the Guru that the name of God is the remedy for all diseases. To read “bani” and repeat the name of God is productive and rewarding.
- Khalsa ! be firm in your morning worship of the creator, not only one but all other agonies will be removed. Be assured of this truth, for the Guru Sahib has said that ailments can be removed by the worship of the creator.
- Naam and Bani are priceless treasures; it is not possible to estimate their value. O Khalsa ! the Guru Sahib has been graciously pleased to confer upon you this Naam and Bani, therefore, be firm in reciting the Naam and Bani day and night, whether moving or working; always strive to step forwards, never backwards.
- Khalsa ! if a relative dies, you should not mourn or grieve after him, but in keeping with your means perform, in the name of your departed relative, acts of charity, Bhog, Path, feeding and clothing of the brethren. Mourning and grieving is rebellion against God, and torturing the body without any advantage. I have also heard that a person mourned for his occasioned grief ; the tears and nasal mucous of the mourners fall upon the soul of the

departed, and makes him cry out “O God, may some one else of the mourners man die, so that I may dwell in peace”.

- brethren of the Khalsa ! make use of the pure food and drink. O brethren it is the order of the Tenth Badshah (Guru Gobind Singh) that eating with a person whose tenet of belief is not known or who does not practice the Gur-Mantar (mystic sectarian whisper) results in estranging the affection of God.
- Without the Gur Mantar man is like a pig, the dog, the ass, the snake; for this reason I always impress upon you to receive Gur Mantar and learn Gur Bani by heart.
- If a person being a Sikh sells barter (infanticide) his daughter, he should be boycotted.
- We shall not always be Surrounded by Hornets; it is only for a short while, which will soon pass away.



APPENDIX IV

From the writings of important persons

“A disciple and namesake of Ram Singh gave me the following list of virtues especially inculcated by his Guru “ Fear of God, faithfulness, purity and cleanliness, truthfulness, benevolence, consciousness of deity’s presence, compassion, abstinence from truthfulness, and it will, I think, he admitted that as a class, the Kukas are remarkable in this respect.”

*-Journal of Asiatic Society of Bengal, Part 1, Nos i to iv,
1869.*

“His successor, a carpenter of Ludhiana district, named Ram Singh, rose to considerable importance and attached to himself a large number of fanatical disciples known as Kuka, who were distinguished by a peculiar dress, secret watchword, and political organisation. The original movement was religious, an attempt to reform the Sikh and restore it to the character it possessed in the time of Gobind Singh. As the sect grew in numbers, its ambition increased, till, at last, it preached a revival of the Khalsa and the down fall of the British Government. At this time I happened to be the Chief Secretary to the Punjab Government, and the proceeding of the Kukas caused a great amount of anxiety and trouble.”

*-Ranjit Singh by Sir Lepel Griffin, K.C.S.I., Published at
the Clarendon Press, 1892.*

“ Infact, it is a historical truth that the non co-operation and Swadeshi movement started by Satguru Ram Singh Ji shook the very foundation of the British rule in India and with the help of this instrument Mahatma Gandhi was ultimately able to remove the fetters of slavery on Mother India.”..... “Guru Ram Singh considered political freedom a part of religion. The organisations of Namdharis became very strong. The principles of boycott and non co-operation, which Mahatma Gandhi introduced so vigorously in our freedom movement were expounded by Guru Ram Singh for the Namdharis.”

- *Dr Rajendra Prasad, in an article written in 1935. First
President of Republic of India*

“ No Indian can deny the importance of efforts put in by Satguru Ram Singh Ji seventy five years back in achieving freedom for the motherland. Congress merely followed the path shown by him and attained independence.”

Pandit Jawahar Lal Nehru

-
*First Prime
Minister of India*

“Under the banner of freedom given unto the Indians by Satguru Ram Singh Ji, the sacrifices done by the Namdharis will be matter of great pride for the Indians. Once again the Indians are to be tested for their love for the motherland. The Namdharis experienced for three quarters of century for their peaceful non co-operation movement are expected to carry forward the banner of freedom in the forefront and will encourage their country men for sacrifice.

Guru Ram Singh Ji is the first leader of non co-operation movement in India.”

-Netaji Subhash Chandra Bose.

Once President A.I.N.C. and Founder President of I.N.A.

Sri Guru Hari Singh Ji “Budh Singh is the younger brother of Satguru Ram Singh Ji, and is now considered his representative and head of the (Namdhari Sikhs) sect. He admits, converts, and performs all the offices which appertain to Guru Ram Singh. He has a considerable influence.”

-Vide Government Of India Records, 12/1880.

The truth is that it is impossible for a Kuka to be a loyal subject of the British government.

- Ludhiana District Gazzettier, 1904

“After Ram Singh, Guru Hari Singh succeeded, who was not allowed to move out of his house in village Bhaini, for 21 years. He died in 1906, and was succeeded by Partap Singh. During the world war in 1914 British Government tried to appease the Kukas by land grants and through some other means, but failed and had to use tyrants rod. In 1920, the Kukas started their ‘Satyug’, and in 1922 their daily, “Kuka”, was started. When the non co-operation was started by Gandhi Ji the Kukas joined hands freely. Gandhi Ji himself is said to have learned many points from Kukas and modified his campaign to revolutionise the social and political structure of India.”

-The Advanced History of Punjab, Vol. II, By GS Chhabra

“Really this home, blooming with religious odour is well known all over the world. His master, Maharaj Partap Singh was rightly supreme in human beings. We tried our utmost to educate our young ones in every way, but fail to train them to our wishes. They are negligent to our will and wishes, but here we behold totally reverse. His sons with their life companions are true to his wishes word for word.”

-S. Gian Singh, Rarewala, the former Minister of Punjab.

Remarks about the headquarter of Namdhari Sikhs - Sri Bhaini Sahib

“ 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 tenented 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 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 white bearded priests sitting round sacrificial fire offering ghee. Sacrificial fire rising in spirals to the sky, like the soul of men in search of Divine.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 Satguru Maharaj Partap Singh Ji of Namdhari Sikhs.

It is a moonlit night when I reached 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 life long 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 Gurus 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. The Guru maintains a pepretural Sadavart, langar, as it is called. Every one who comes there is fed, does not matter, who he is; for that were, said the Guru, the wishes of his Gurus. “

*(Extract from an article by Sh. K. M. Munshi, Ex Cabinet
Minister, Government of India,*

*Ex Governor of UP and Bombay Province published in the
Social Welfare*

dated 4th December, 1941)

“(Sri) Guru Gobind Singh’s interest in the ‘incarnations’ of God acquires meaning and significance. His interest in the Goddess and in Rama and Krishna springs from his pre-occupation with the

meaning of his own mission. What was common to these crucial figures of the old Shaktas in the hills and the new Vaishnavas of the plains was the use of physical force made by the 'instruments' of God in favour of the good. The use of physical force in defence of the good was sanctified by God.

Having created the Durga, O God, You destroyed the demons. From You alone did Rama receive his power to slay Rawana with his arrows. From you alone did Krishna receive his power to seize Kansa by the hair and to dash him on the ground.

“All the Sikhs at the time of Guru Gobind Singh’s death were not his Khalsa, and all his Khalsa were not Singhs. The difference between the Singh and the Khalsa ended with his death and the two terms became synonymous and interchangeable. The difference between the Sikh and Singh remained. It was yet to be seen which component would become dominant in the affairs of the Sikh Panth. It was also to be seen how the Singhs would conduct themselves in relation to the Mughal state (And the new the English masters.)

Political attitude was one important element that distinguished the Singhs and the Sikhs. What is more important, the political attitude of the Singhs was not an adjunct but an essential part of their religious ideology. Bhai Gurdas had used an apt metaphor for the change introduced by Guru Hargobind in the beginning of the seventeenth century: the orchard of the Sikh faith needed the thorny hedge of armed men for its protection. The Singhs of Guru Gobind Singh were the orchard and the hedge rolled into one. In the entire

body of the followers of the Gurus, divided into two distinct components, the Singhs represented the ‘transformed’ components.”

-The Sikhs of the Punjab - by Dr. J. S. Grewal - p76, 80-81.

The Namdhari Sikhs (who combined the concepts of Sikhs and the Singhs) or Kuka Sikh movement originated by Guru Balak Singh and Guru Ram Singh in the same circumstances as it was soon to become the mainstream as the result of Guru Gobind Singh’s known preference, i.e. Sant Sipahi. The Namdhari Sikhs emerged in the North West part of Maharaja Ranjit Singh’s kingdom and they did so in the response to a growing conviction that all Sikhs were not with the Khalsa of the British government. In terms of subsequent development, however, the Namdhari Sikhs followed widely divergent path from the British and Christian missionaries dominated Sikh institutions. The Namdhari Sikhs meanwhile developed a rural base, caste-less society in the all over India and adhered to believe in the orthodox Sikh religious tenets and their outward appearance which clearly distinguishes them from the modern Sikhs who were following the western dresses and the rituals. Moreover, one group of the Khalsa Panth have compromised with the British Government and enjoy the privileges vested by the foreign government and feeling proud to become Soldiers of the Raj but on the otherside the Namdhari Sikhs remained to be the Sikhs of the Gurus and Singhs of Guru Gobind Singh always ready to sacrifice everything, even their bodies on the alter of the freedom of their mother country and on the name of their faith.



APPENDIX V

THE NAMDHARIARDAS

In the name of the Twelfth Master

Having first remembered God turn your thoughts to Guru Nanak; Angad Guru, Amar Das, each with Ram Das, grant us aid, Arjan and Hargobind, think of them and Hari Rai. Dwell on Guru Hari Krishan, he whose sight dispels all pain. Think of Guru Tegh Bahadur; thus shall every treasure come. May Guru Gobind Singh grant us help and strength in every place. Remember Guru Balak Singh, he who has shown us the way to truth. Remember Satguru Ram Singh, Master of our faith and he who directs our worldly actions, he who knows our inmost thoughts, God himself who sets us free from the grip of death. Remember Guru Hari Singh, light incarnate, he who heals and restores; and Satguru Partap Singh who in this present Age of Darkness has preached perfect piety, purity, the practice of repeating the Divine Name and recitation of the scriptures. May they grant us help and strength in every place.

Remember the Master's four sons, the Cherished Five, and the Forty Liberated. Remember all Martyrs to the Faith; they who were faithful in their remembrance of the Divine Name and generous to others; they who gave their heads for their faith, steadfast in their loyalty to the true teachings of Sikhism and defending their uncut hair to their last breath; they who fearlessly spoke the truth; they who from their faith wielded the sword and shared their sustenance with others; they who were blown away from guns,

condemned to the horrors of transportation, or to hanging, and who yet clung to their faith in the Satgurus. Meditate on the greatness of these stalwart disciples and call to mind the Divine Name.

Guru and Master, we who are miserable sinners, having heard how you wondrously raise the fallen, cast ourselves at your door. Bestow on us, by your grace, the blessing of the Guru's teachings. Grant that we may be found only in the company of your faithful servants, never with the proud and worldly. May the commandments which as Guru you give in the Adi Granth Sahib always be obeyed. Grant me the gift of faith in your commandments wherever I may be. Save me, Lord, from the wavering in my faith. Grant that my love may be bestowed on none save only you. Preserve me ever, O Lord, from loss of faith in you.

All in this assembly pray that you will mercifully reveal yourself in all your glory. Bring to an end the killing of the poor and the cow, extend the true faith over the earth, free all who are imprisoned, destroy those who are evil, and exalt your True Khalsa (Sant Khalsa)

In your name we pray, and in the trust that we may behold your presence. Forgive the shortcomings of our prayer. Dwell within all our hearts that we may continue to sing your praises to Eternity. May your Sikhs be victorious in all places and may they who have heard and sung your praises be sustained in all their deeds. Grant that we may behold your most sacred presence. May the name of Satguru Ram Singh be magnified and by your grace may all be blessed.

(Abstract from Namdhari Nitnem - edited and translated by Dr.

W.H. McLeod

Published by: Manchester University Press, Manchester.)

APPENDIX VI

Christmas morning in the Punjab

My blessed days at the feet of His Holiness Shri Satguru Jagjit Singh Ji Maharaj, Messiah of True Love and World Peace and with my host family.

- Dr. Thomas Clough Daffern

(Director: International Institute for Peace and Global Responsibility
Institute of Historical Studies, University of London)

You welcomed me into your warm home on Christmas Eve.

We sat and discussed the mysteries of past and future times, while the children played and the older wise ones shared their stories.

You answered all my questions patiently, and your kind wives prepared a feast of mercy fit for kings and friends.

In the night's long watch for Christmas we dreamed and prayed and slept in snatches, or spirits coiled like clouds around a swift moon, ever vanishing yet constant.

Satguru was to come in the small still hours to bless your house like the Christmas father bringing the great present of grace, priceless beyond all possessiveness.

Awakening on Christmas morning I find myself surrounded by the scattered presents of being, everything miraculous, counterpanes, chairs, shoes, blankets, curtains, with the pale light of dawn seeping in slowly, like a white velvet prayers -kiss.

Thank you to the blessing Gurus of line lineage, and to the Messiahs of patience and true love.

May we learn all their teachings and remember them in our every thought and feeling.

May all your names of glory, all your paths, lead surely to the sacred morning of pure light and the one true awakening

Wherever the path leads us from here, may it always lead us there to the land of presence, to the great unity of the divine spaciousness, and through your strong strange grace, regather us hence as children on that final morning.

“The idol-temple was once again lit after a long time The house of Aayar was brightened by the Abraham’s light. Once again the voice of oneness of the Almighty started from the land of Panjab. A perfect man awoke the people of India from their deep slumber “

(From: Allama Sir Iqbal’s Bange Dara)



1

Satguru Nanak Dev Ji

As soon as Guru Nanak appeared on the world stage,
ignorance was dissipated and people
were made aware of true wisdom.

-Bhai Gurdas

2

Satguru Gobind Singh Ji

Hail ! Hail ! Guru Gobind Singh,
who is both guru and disciple.

-Bhai Gurdas

3

Satguru Balak Singh Ji

When I descend the eleventh time
only a few might understand me.

-Suraj Parkash

Satguru Ram Singh Ji

The twelveth incarnation of Satguru Nanak Dev Ji

-The pioneer of Freedom and Non Co-operation
Movement during British Raj.

Satguru Hari Singh Ji

After the exile of Satguru Ram Singh Ji in 1872, Satguru
Hari Singh Ji not only maintained the religious routine at
the same level, but also kept the flame of Indian
freedom struggle burning.

Satguru Partap Singh Ji

Master with perfect grandeur, unaffected by magic,
Non can fathom His grandeur unfathomable.

-Akal ustat

Satguru Jagjit Singh Ji

The present supreme spiritual head of Namdharies
"Music is God's food and truth His Attire"

The
Namdhari
Sikhs

(Late) Mrs. Beant Kaur
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Er. Sant Singh

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Ludhiana -141126



Namdharis are the pioneers of freedom struggle in India. Satguru Ram Singh Ji rejuvenated Sikhism by baptizing five devout with sacred nectar (Amrit) and hoisted white triangular flag at Sri Bhaini Sahib on 12th April 1857. Simultaneously he announced his social reforms and political strategy to oust the alien rulers from India. He was the first to evolve the principles of boycott, swadeshi, non-cooperation and civil disobedience for achieving Independence. All these reforms were known as Kuka Movement.

These unique instruments to fight the alien rulers were later on extensively used by National parties and the Independence attained. The entire Namdhari community followed these principles and continued their struggle till India achieved Independence.

The Namdharis are a puritanical body of Sikhs strictly adhering to Sikh tenets of belief. They are easily recognizable from their peculiar white dress, white turban tied horizontally across forehead and a rosary of wool of 108 knots around their necks. Contemplation of Naam and recitation of Gurbani are their important religious routines. They are pure vegetarians, prohibitionists and strong believers of non-violence.

This book describes briefly the salient features of Kuka movement and the Namdhari belief.

