

**100th  
Birthday**

# PROF. KARTAR SINGH JI

**3rd Feb, 1904 to  
15th April, 1995**

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- Dedicated to his 100th Birthday 3rd Feb, 2004.
- Life Sketch write-ups by near & dear ones.

## Our Grandfather Prof. Kartar Singh ji

It was in December 2003 that we thought that Papaji's 100th Birthday was coming very near and we should do something to remember him and cherish his loving memories.

So an email group was made up to commemorate this occasion. His family members including great grandsons and great granddaughters got together to join this group and a yahoo email group which is named [profkartarsinghji100years@yahoogroups.com](mailto:profkartarsinghji100years@yahoogroups.com) was initiated. His sons, grandsons and granddaughters, great grandsons and great granddaughters joined the group. That set off a series of write-ups by everyone. Someone came up with his time spent with Papaji and someone came up with his love and care that he showered on them and so on. Dr. Jagraj Singh ji, coauthored by Prof. Narindar Singh (sons of Prof. Kartar Singh ji) wrote extensively about various aspects of his life. We render special thanks to them for this effort.

Presented inside are the write-ups and the articles which were given in by the group members besides other relevant information about his life.

ਜਿਨ੍ਹਾਂ ਦਿਸੰਦੜਿਆ ਦੁਰਮਤਿ ਵੰਞੈ ਮਿਤ੍ਰ ਅਸਾਡੜੇ ਸੇਈ ॥  
ਹਉ ਢੂਢੇਦੀ ਜਗੁ ਸਬਾਇਆ ਜਨ ਨਾਨਕ ਵਿਰਲੇ ਕੇਈ ॥੨॥



(Prof. Karam Singh in his forties)

3rd Feb,  
1904 to  
15th April,  
1995



ਯੋ: ਸ਼ਾਹਿਬ 90 ਦੇ ਸਾਲ  
ਦਿਹ।



## PROF. KARTAR SINGH JI

### FAMILY BACKGROUND

Our revered father, Prof. Kartar Singh ji whom we affectionately called Papaji was born at Ferozpur, Panjab on 3<sup>rd</sup> February 1904. His father was S. Hazura Singh who belonged to Amritsar and mother Sardarni Sant Kaur ( renamed by in-laws as Mehar Kaur, as was the custom in those days). S. Hazura Singh was our grand father. We loved him very much. We all called him Bhaiaji, rather every relative of his called him by this name only. He had his younger brother S. Attar Singh, who had three sons and four daughters. On the birth of first son our great grand mother and grand mother of our Papa ji placed him in the lap of our grand mother Sant Kaur ji . So Papa ji was the adopted son of his Father's younger brother( his first child) since birth. S. Hazura Singh, our grand father was a civil engineer and contractor by profession. He very much loved his younger brother S. Attar Singh and the younger brother in return respected his elder brother. S. Hazura Singh always considered the family of his younger brother as his own family. And his nephews and nieces, too, respected S. Hazura Singh as their father. During the marriages of his nieces his younger brother, S. Attar Singh would take back seat and ask his elder brother S. Harura Singh to perform the role of a father and do Milni. The four daughters of S .Attar Singh ( nieces of S Hazura Singh) 1 . Kartar Kaur married to S.B Gurbakhash Singh of Nankana Sahib, 2. Balwant Kaur married to S Bhagwan Singh, a cloth merchant of Peshawar, 3. Surinder Kaur married to Bawa Teja Singh of Lahore and 4. Mohinder Kaur married to Bawa Kartar Singh of Lahore. They all shifted to Delhi after partition of India . Bawa Kartar Singh got a job of Income Tax Officer at Amritsar and later selected for IAS. The two brothers of our Papa ji (S. Attar Singh's sons) are S. Joginder Singh and 2. S. Ajit Singh. Our papa ji was very much respected and loved by his brothers and sisters. Both the brothers were doing transport business at Delhi. S. Hazura Singh and S. Attar Singh were like Ram and Laxman. The two brothers were known in the Amritsar city as 'Ram Laxman De Jori' . During any financial crisis faced by his younger brother S Hazura Singh would support the family .

S. Hazura Singh was a unique, illuminating and a graceful personality- Aristocratic habits, very social, member of Masonic Lodge, Fearless. He had a very good knowledge and command of English language. He moved in high circles. He would help every one- the poorest and the richest alike. Whosoever approached him for any help or work he would accompany him and plead for his problem and that too

selflessly. He would go to the highest authority to get the problem solved. He would dress up neatly and meticulously. He would always travel by train in higher class in an aristocratic manner. He was classmate and a good friend of of Bhai Vir Singh ji, the well known Panjabi writer, S. Sunder Singh Majithia who was Punjab Revenue minister during the British rule in India, S. Tarlochan Singh, the founder of Punjab and Sind Bank, S. B Mehtab Singh Barrister and a leader of Akali Lehar during the British rule and many other prominent people. He was among the very active founder members of Chief Khalsa Diwan and a member of Khalsa College Amritsar Managing Committee, incharge of Sant Singh Sukha Singh School Amritsar. He was a well know personality. He never took any advantage of his connections with higher ups for his personal benefit. He even knew the British Governor of Punjab. He used his connection to help the people whosoever approached him. He would bear his own travel expenses to go outside Amritsar for the work of others. He had a spirit to help others. And in return people respected him and would come to him for his advice and help. He was a very good and a graceful personality. He knew the art of living and commanded respect from every one. All members of his family and relations were attached to him. All his nephews and nieces respected him and loved him and stay with him and he would shower love and affection on them. Even we, as his grand children, were very much fond of him. We still remember him. He died in Calcutta at the age of 75 in the house of his relation like friend's son's house. They did every possible thing like his son. He had gone to Calcutta for some friends work.

He was also a man of guts. Once he was travelling in higher class during British rule in India. Generally, Indians were not travelling in higher classes in those days as that was considered the right of ruling class, the Britishers and some Indian VIPs to travel in 1st or 2<sup>nd</sup> class (when there was inter and 3<sup>rd</sup> class in Indian railways ). Two British army officers were also traveling in the same compartment. The officers were smoking cigarettes. He told them to stop smoking as the rules did not permit smoking in railway compartments. The officers arrogantly refused to his request. He said I will not let the train move till you stop smoking, I will pull the chain. Seeing the situation, two other gentleman asked our grand father to sit near them and let them smoke. He refused. Finally, the officers said, "Sardar Sahib, if you don't mind may we smoke in the toilet." This is just an incident to show his guts. Later they became friends. He had lot of British and Indian friends of status.

## **EDUCATION & PROFESSION**

Prof. Kartar Singh did his graduation from Lucknow University in Commerce.

Later he took Masters degree in Political Science and Masters degree in Economics from Panjab University. Perhaps in 1933, after doing B.Com he joined the Khalsa College, Amritsar as a teacher in commerce. After serving for about a year, he joined the Govt. College Ludhiana as teacher for commerce where he served for about 10 years and then transferred to Govt. College Hoshiarpur. The college after the partition of India was converted to Panjab University College. He served for 21 years at Hoshiarpur and retired in 1958 as Senior Lecturer of Political Science. After retirement he served for a short time as Principal Khalsa Training College for Women, Ludhiana. Then he joined as Head of the Political Science Department at Lyallpur Khalsa College Jalandhar where he served for 5 years. He taught both economics and political science to undergraduate and post graduate classes for a long time and finally, he chose to teach Political Science only.

## **MARRIAGE**

Prof. Kartar Singh ji got married in the year 1924 to Harbans Kaur, the only daughter of S. Partap Singh of Lahore. Her grand father S. Arjan Singh was a very pious and a saintly person. We were told by our mother that on the marriage day it rained a lot. In spite of the rain, a very large number of relations and friends, about 400, attended the marriage at Lahore. That shows the social circle and the love and affection the family enjoyed. Our mother's father S. Partap Singh (our Nanaji – paternal grand father) was having his business at Bombay. He had a big shop of electrical goods in a posh market those days. Our mother enjoyed a good health and she died at the age of 88. She was a highly religious lady. She had some training of singing in school. She used to do Kirtan occasionally. She would invariably tell us to go to Babaji's room ( Room for Sri Guru Granth Sahib ji in our house) and pray for a while before the breakfast was served to us. It was an every day affair. She would daily ask for this.

## **HIS SOCIAL CIRCLE**

During his stay both at Ludhiana and Hoshiarpur he had association with good intellectual and aristocratic people. Being the son of S. Hazura Singh who was well known in high social circles, he took advantage of Bhaiji's social connection. Though his job was not very high, yet he moved among good people of status in those days. He had association with lawyers, doctors, professors and other high district officials and other prominent citizens. He used to say "by association with good people one learns a lot, one learns the art of living ". Art of living does not need money alone. One must have taste for good things that we develop by association with people of taste and from their habits. One can have a good living even with limited resources. Wherever he

would be, he would go to the Gurdwara daily and meet and greet the people coming there. He would come out from Gurdwara after bhog or samapti . On way back home he would visit some friends and share the Parshad he received from Gurdwara. He would stop and greet people known to him and ask for their welfare and of their family and offer advice honestly.

### **HIS DAILY ROUTINE AND SECRET OF HEALTH:**

Papa ji enjoyed a good health. He lived the age of 91 plus. He would daily wake up early morning Amrit wela - Ambrosial hour, take bath, do Nitnem (Offer 5 prayers), do Sri Guru Granth Sahib ji's Prakash and meditation and then proceed to Gurdwara Sahib. It was his daily routine in all weathers. He was not much fond of bed tea. He would not eat anything without taking bath and without offering prayers and visiting Gurdwara. He would always go walking. After returning from Gurdwara he would take a sumptuous break fast of Parantha and malai and Tea. Sometimes some fried pakauras and boiled egg. He ate everything and enjoyed his food whatsoever was served. I have never seen him hiring a rickshaw or taking any other public conveyance in the city. The only conveyance he used for going to the college where he was working was the bicycle. He never took any blood pressure medicine or any antibiotics. He would take tulsi di Cha or a homeopathic medicine for fever or stomach problem. He preferred to miss a meal rather than taking medicines. He was massively social. He would walk a lot, sleep a lot and eat to his satisfaction. He was not very choosy about his food. Most of the time he would take vegetarian food. But occasionally he would take non- vegetarian. A complete teetotaler. He enjoyed humour and would laugh a lot. He himself had a sense of humour. He used to say have a good laugh. Cultivate this habit atleast in the home. I find young people only smile but seldom laugh. He said our ancestors seldom suffered from B/P, because they were jolly people. He said my father and his friends used to have a hearty laugh which I seldom notice now. He was fond of classical music and would identify the rag while listening to kirtan. He enjoyed the company of children and elderly equally. Once I saw Papa ji playing with Amneet his great grand daughter. I remarked Papaji, " Pad pea te Sak gaya " Great grand fathers loses relationship after the grand child. He retorted, "awain gaya". I said "Ki akhaan banya hoea hai". It is not my version. He replied there are two types of Akhaans. "ik sianeanea de tey ik murkhan de A tey murkan da akahan hai." There are Sayings one by the people of wisdom and other by the foolish people. Papa ji once wrote a letter to his grand daughter and grand son (Chitwan and Bhupinder) wherein he gave his advice on health. Good health is necessary to serve your parents. It makes a happy home and it keeps you happy. People love to meet happy friends A sickly unhealthy person cannot serve people with vigour. So look to your health first. Read good articles on health. Health makes a person Balwan and that is not enough. One should also learn good habits. Learn to be polite, courteous, selfless, social, helpful and good wisher of others. By:- Dr. JS Chawla



## Some starters that we had on the group

I remember Papaji when I take my breakfast reading a newspaper. He would eat paraunthi with 'malai' etc and have a pot of tea on the table- if I'd ask him for more tea, he'd say, 'paa de jawan, eh koi puchhan di gal hai'. I have taken this habit of eating with a newspaper on table from him.

-Dr. Gurpreet Kaur

Hello members,

WJKK WJKF||

The article by Gurpreet Bhainji was indeed a very good starter. We hope to keep the series going on.

Whenever I used to go out somewhere from our house in Mohali, Papaji would always tell me to drink water (Squash, lemonade etc.) before I went out. He would also do that when I used to come home after a trip from anywhere. His concern about body hydration was immense.

That's all this time!

With good wishes,

Hi and Sat Sri Akal to all the members,

You all have sent some messages regarding Papaji, some as remembrance in the form of Breakfast, tea and lemonade. Mine is also of the same type. First I start with my studies. Though his field was Economics and Pol. Science, he was master of every field. If I was to learn Geography he would ask me to bring Atlas which still is with me and it belongs to Papaji. I wanted to know why he would ask me to bring Slate and chalk while studying. Now I can understand why.

Back to table for food.... Papaji and I were on the table and were eating snacks. I was adding sauce from the bottle. Papaji held the bottle and said, " Bouti naa khaya kar jawan eh kharab kardi hai " and side by side he was adding it in his plate. Then he said, " Wadiaa hai par thodi khao ..." Whenever I eat sauce, Papaji's words automatically come from inside and I say this to everybody. I really miss him.

Regards,

Dr. Karan Singh

## LIFE SKETCH ARTICLES...

*Here are some other articles that we received from our Chachaji, Dr. Jagraj Singh Chawla. He sent us all a number of articles on various aspects of Papaji's life. Enjoy reading on .....*

### PROF. KARTAR SINGH JI AS TEACHER

Prof. Kartar Singh ji started his career as a teacher after doing B.Com at Khalsa College Amritsar. He was very young and did not have any beard on his face. He himself looked like a student. Most of the students to whom he was to teach looked elderly, fully grown up, hefty and bearded. He had a fear in his mind as to how to handle and control them. When he gave his first lecture, he found pin drop silence and the students listened to him very attentively and were highly impressed. His fear of teaching was over and he became confident. When he finished, the students followed him for more information. His method of teaching was such that he would make difficult things easily understandable by giving examples from everyday life. He would not proceed further till the students understood the subject.. At Panjab University College, Hoshiarpur he taught, both, political science and economics to undergraduate and post graduate classes. As a teacher of political science he was against the theory of Marxism. He was against the concept of equality by legislation, he said that it is unnatural. According to him, able and hard working will earn more. People can not be made equal by snatching from rich and giving to poor. Poor also have to work hard. You cannot strengthen the weak by weakening the strong. Well, this was his view in those days when some people were committed and also fashionable to be leftist. As a teacher of economics he was against nationalization for economic growth. Some experts felt that nationalization is panacea for economic growth. He had strong views against the policy of nationalization. He used to say competition among people is necessary to make things, products and services improve and it is the people who ultimately get the benefit. These views I have been hearing from him during 50s. Today we see he was right. The big powerful Soviet Union practicing Marxism got dismembered and privatisation of public sectors in India has started for economic growth.

**His method of teaching was such that he would make difficult things easily understandable by giving examples from everyday life.**



## **PROF. KARTAR SINGH JI AT PANJAB UNIVERSITY COLLEGE, HOSHIARPUR**

After serving at Govt. College Ludhiana for about 10 years he was transferred to Govt. College Hoshiarpur .He taught economics to undergraduate students. After some years the College was converted to a degree College . He was asked to teach both political science and economics. Lahore was the center of education of Panjab University. After partition of India and creation of Pakistan, a new country, most of the postgraduate classes of Panjab university were shifted to Govt. College Hoshiarpur and thus Hoshiarpur became a center of higher education. Just immediately after the shifting of new classes, Dr. Vishwa Nath took over as principal of this college, perhaps in 1948. Dr Vishwa Nath was a person of good personality. He was doctorate in Zoology. He had all the qualities which a principal should possess. A good shapely physique, well educated, moderately tall, a good scientist, a very good speaker both in English and Hindi, a good writer, a very good administrator, a good research guide, a good teacher, a very good cricketer and cricket commentator , well read and knowledgeable . He had well trimmed pepper and salt moustaches, metallic framed spectacles, neatly dressed up etc. Both the staff and students were fearful of him. They would think twice to enter his chamber. He was assertive and would boil with anger on small matters which would subside also in no time. He was well cultured, compassionate, God fearing and religious. No staff member would ever dare to approach and ask him to review his decision, once taken.

He introduced Gandhi prayer class in the college. On every Saturday, the first period would be Gandhi prayer class. It was compulsory for all students to attend. In the Gandhi prayer class there used to be Bhajans, Shabad singing and also principal would recite Gita shalokas and translate the meaning . Prof Kartar Singh ji took active interest in the Gandhi prayer class. He would do the Viakhya of the shabad sung there. He would give examples from Gurbani to the entire college gathered at that time in a very impressive, heart touching and convincing manner .

Once Dr Vishwa Nath refused admission to quite a number of students who wanted to study in the prestigious college for lack of rooms, furniture and space . Some one suggested the name of Prof. Kartar Singh for review of his decision . No other senior staff member dared to approach Dr. Vishwa Nath to review the refused admission cases . Prof. Kartar Singh took the forms of refused admission cases and went to Dr. Vishwa Nath after he returned from lunch . He was sitting in a relaxed mood. He asked Kartar Singh ji how had he come, what was

the matter (He always addressed him with respect). Prof. Kartar Singh ji replied that he heard the Gita sermon which the former gave on Karma this morning. To do good karam, where and how good karam have to be done. Before he could reply, he said, "have we to go to a hospital or an orphanage to do good karama?" Prof. Kartar Singh said it is to be done where ever you are and what ever you are. Even a peon sitting out side your office can do it by offering a glass of water to a visitor or by offering a chair. So many students have been refused admission. They are the people who were up rooted by partition of the country for no fault of their own, lost everything there, lost their dear ones, came on roof tops and buffers of the trains even on the railway engine to save their lives. Where should they go. They do not want any furniture to sit and attend classes. They would squat on the ground in open to get education. Now is the time for you to do good Karma. He was much moved by his argument. He changed his decision and admitted all.

## DASWAND

Daswand means one-tenth of one's income donated for charity. He meticulously took one tenth of his earnings and gave it to charity. Most of it went to the orphanage and he also rendered help to the needy. Once he came in contact with one Shri Mukund Lal Peace, a writer and literary fellow. M.L. Peace migrated from Pakistan after partition of India in 1947 where he was working as a teacher. Prof. Kartar Singh ji happened to read some of his work on English translation of Gurbani. M.L. Peace had translated quite a number of prayers (some of which are daily recited by the Sikhs) in addition to his other English translation work on Gurbani. Prof. Sahib was very much impressed to read some of his translations. He decided to meet this man who was living in Jalandhar. Prof. Kartar Singh ji at that time was working as Head of the Political Science Department at Lyallpur Khalsa College, Jalandhar. He went to meet M.L. Peace. He found him old and paralysed from below and being looked after by his wife. He had no means of any regular income and was living a modest simple life. He engaged himself on writing mainly on Gurbani. After meeting him Prof. Sahib talked to his friends in Jalandhar about him and motivated them to provide help to M.L. Peace by way of buying his translated books for distribution. He would also spend his own Daswand money for buying his books. He remained concerned about M.L. Peace and his writings to the last. Prof. Sahib approached Chief Khalsa Dewan to publish the translation work of M.L. Peace which he has beautifully done, some in verses and in this way provide some

financial help and encourage him to continue his writing. He would always ask his friends to spend their Daswand money to buy his translation books and distribute them among the interested people. He would quite often visit M.L.Peace and ask him for any

help he needed and also about his new work on writing. He will go to him walking all the way a distance of 3 km. Sometimes when accompanied with his friends they would take him in their car. He would come back with a bundle of books by M.L Peace for distribution to bring to the notice of people the latter's work. Prof. Kartar Singh's friends had a great faith in him. Whenever they wanted to donate anything in charity they would invariably consult him about an organization or an individual who would be genuinely needy. M.L.Peace has left quite a number of translated books. These are beautifully and perfectly translated in English language. He has also written small books on the life of Sikh Gurus and on other religious topics.

Prof.Kartar Singh ji invariably used post card for communication with his sons, relatives and friends, an envelope when the letter was long and some enclosure was to be sent. He would often start his letter with line from Gurbani or a full Shabad relevant to the subject matter of letter. (Shabad means a word. In Gurbani it refers to a full stanza of scripture in Sri Guru Granth Sahib ji). His letter would be full of advice and wisdom and would be clear and complete. His hand writing was also as beautiful as his thought. He has done innumerable sehaj paths of Sri Guru Granth sahib ji at home (Sahej path is reading the entire scripture of Sri Guru Granth Sahib ji ). Every day he would sit for 1 to 2 hours and read about 30 to 40 pages. This was his one of the main activities and 'Naim' or the routine. He also did sehaj paths in memory of his Mother and Father. Having gone through the scriptures many times and also having listened to these, therefore, many Shabads were in his heart and tongue. He would recite these correctly. He would daily go to the Gurdwara, hear the morning Shabad- Kirtan (Singing of Gurbani with musical instruments by Ragis –the singers) katha and join the ardas (final Prayer), listen to the waaq (order from Sri Guru Granth Sahib ji) and attend the distribution of Parshad and then come back. He would always say “visit the Gurdwara not as inspectors or administrators to find faults but as a devoted worshipper to get the spiritual dose for the day and for Guru's blessings.

*He would often start his letter with line from Gurbani or a full Shabad relevant to the subject matter of letter.*

## HIS LOVE AND DEVOTION FOR GURBANI

He had a great passion and love for Gurbani (Religious scriptures of Sikhs embodied in Sri Guru Granth Sahib ji). Every morning at amrit vela (ambrosial hour) he would meditate for sometime in his bed and then after taking bath recite Japji sahib (morning prayer) and then go to the Sri Guru Granth Sahib ji's room that adored his house. Do the prakash, take hukamnama (order of the day from it) before going to the gurdwara. He would daily recite five prayers of the Sikhs and Sukhmani Sahib, do patth (read from Sri Guru Granth Sahib ji) everyday and also consult Shabdarath (Meaning book for Gurbani). He started reciting Gurbani since his childhood. When he would be walking alone or travelling, one would find him silently reciting the Japji Sahib and some other Shabads from Gurbani, remembering and reciting the name of the Lord. He was drenched with Gurbani. He remembered Gurbani by heart. Gurbani was in his throat and tongue all the time (Gurbani kantth si). For every occasion, he would give example from Gurbani and quote an appropriate Shabad. Whosoever discussed any worldly problem with him he would give the solution from Gurbani Shabads only. He would exhort others to recite, pray and remember the Lord and ask them to recite at least the Japji Sahib to start with. He would get guidance both for the worldly and spiritual matters from Gurbani from Sri Guru Granth Sahib ji only and would tell the people to get support from it for all the worldly matters. He would quote Shabads for happy and other occasions and ask them to recite Shabads and remember the Lord and pray for good health and for the well being of family and for internal happiness and also pray for the welfare of all. He was a devout Sikh. He would always mention ten Gurus of Sikhs with great reverence. He was not a fanatic. He loved humanity. A God fearing religious person and respected other religions. A true follower of Guru Nanak and his Bani, take support and guidance from Sri Guru Granth Sahib ji when ever faced with any problem and advise others to do the same. Whenever he attended marriages of sons and daughters of relatives and friends, at the time of marriage ceremony he will invariably get up and address the young couple and give advice quoting from Gurbani about their duties after they become husband and wife and ask them to take an oath before Sri Guru Granth Sahib ji and the gathering (Sangat). Some people among the gathering would say that there is no need as these youngsters are educated and know about these duties. He would give an example of Presidents and Prime ministers taking an oath and there is an oath taking ceremony. They are all intelligent people and knew everything about their duty to be performed, then why oath? But still they take oath of allegiance before the gathering of invitees. The same way this is necessary, too. He would spend hours listening to the Gurbani Kirtans and also attend at the places where Lord's name is praised.

## HIS SERVICE TO ORPHANAGE

Prof. Kartar Singh was very much concerned for the orphans in the orphanage run by the Chief Khalsa Diwan at Amritsar. Whenever any bonafied employee of the orphanage visited Hoshiarpur for donation or collection of funds for that institution he would first give donation himself and then accompany him and introduce him to his friends and explain about the institution and its activities, how it was started, financial sources, expenditure and the need for more funds. His first priority of charity was always donation to the orphanage and to help the orphans. He would invariably invite the Kirtan Jathas of orphans to local Gurdwaras. Sometimes he would celebrate Gurburab at the college premises and would not forget to invite the Kirtan jatha from this institution. Whenever he attended any marriage or birthday party he would ask with out any hesitation for donation for the orphanage too. He said people usually invite the orphans at times of grief and seldom remember them on happy occasions. Prof.Kartar Singh invited them on the occasion of marriage of his eldest son. Let these children also get an opportunity to participate and enjoy on happy occasions. He would keep telling his sons, relatives and friends and institutions to take interest and contribute in such institutions in the form of money, clothes or other things in whatever small ways they could do. Remember; do not forget them. If any body got promotion in service or started new business or got any benefit he would ask for donation. Actually he was obsessed with this institution.

**Prof. Kartar Singh  
was very much  
concerned for the  
orphans ...**

Bapuji wants to add in my previous write up that though papaji would eat malai he would walk a lot-and maybe that was the secret of his long HEALTHY life of 92 years. He was never seen riding a rickshaw.

I rememder papaji telling that we should apply 'saron da tel' (mustard oil) behind the ears and nostrils while taking a bath so that one does not suffer from any ENT problem.

Gurpreet

**From satinder (chhindi)  
I remember Papaji used to go with me from Chandigarh to  
Jalandhar. 2 to 3 hours used to get over like 3 min. He used  
to talk about everything, not only gurmukhi. He was a gem of a person.**

Whenever I used to meet Papaji he used to ask me about my studies. Though not his subject but he knew more than me. He was just too greeeeat....

Harjaap

Dear Everyone here,

Sat Sri Akal!!

This is to thank Jagraj Chachaji for the thought-provoking and exhaustive article that he has sent. It was really a very nice one. Thanks a lot, Chachaji.

We will all do good by printing it out and keeping a copy of it for future reading.

We were talking about his health and the 'Malai' thing. As Chachaji has said that he was never seen riding a rickshaw, Papaji walked 3-4 hours daily. That was one of the secrets of his long and healthy life. I remember Papaji walking inside the house (the drawing room) when his health did not permit to go outside into the traffic. He did not give up walking at any point.

Yours lovingly,  
Kulbir Singh

Dear All,

15th April. Today is Papaji's Akal Chalana Barsi. We all remember him with utmost love and great esteem on this day, today. May Waheguru ji bless him with showers of His grace and magnamity!

Papaji was an institution in himself and strived for the good of everyone, going out of the way to reach out to whoever needed him. His loving and kind-hearted personality resides in our hearts today when we all remember him on this day. His noble life is an inspiration to us when we all get together to remember his life in this group.

May Satguru ji be with him Always!!

Yours sincerely,

Kulbir Singh



## SERVICE TO PILGRIMS

World War II broke out in 1939 and lasted till September 1945. India remained under the British rule till it got independence on 15<sup>th</sup> August 1947. Indian soldiers were fighting for Britain and its allies. There was shortage of almost everything. Wheat, rice, sugar, kerosine oil etc. were distributed through the ration shops. Petrol too was supplied in a limited quantity which effected the public transport system. Some of the public transports were designed to run on coal generated steam. The buses were fitted with a small coal fired boiler at the back for steam generation. Such vehicles were running on small distance routes. The steam was sufficient to run for 30 to 40 km. Only a limited number of buses were running on petrol. During the *Holi* festival (Festival of colour throwing on each other) *Holla Mohalla* Festival is celebrated by the Sikh community at the historic Gurdwara Kesgarh Sahib where the tenth Guru, Sri Guru Gobind Singh ji baptized the first five Sikhs at Anandpur Sahib town in district Ropar of Punjab. *Holla Mohalla* is celebrated with great fervour and thousands of Sikhs from different parts of the country would travel to participate in the festival. The traditional martial arts is displayed and *kirtan* and *kathas* are held and is concluded with a big procession led by *panj pyares* (five beloved ones) with traditional drums etc. There are about 100 historic Gurdwaras around this place which also some people visit.

Pilgrims visiting *Anandpur Sahib* during the *Holla Mohalla* would break the journey at Hoshiarpur-a rail terminus point. The onward journey of 75 km to *Anandpur Sahib* is by road. The lucky ones would proceed by the available buses. The bus service to Anandpur sahib and Una- a town midway between Hoshiarpur and *Anandpur Sahib* was limited due to petrol scarcity, therefore, some devotees would go in a caravan halting on the way. Some adventurous people would go on their bicycles. Once **Prof. Kartar Singh ji** also went to *Anandpur Sahib* with his grown up sons and a neighbour on bicycles. It took him nine hours from Hoshiarpur to reach *Anandpur Sahib*. On the way there is a river *Satluj* at a place *Nangal* 20 km before *Anandpur Sahib*. There was no bridge over it in those days. There was a ferry service to cross the river. Even buses were trans-shipped over the big ferry boat to cross *Satluj* river. There was no electricity either at *Nangal* or *Anandpur Sahib*. Situation changed after 1955. The Govt. of India built one of the

Once Prof. Kartar Singh ji also went to *Anandpur Sahib* with his grown up sons and a neighbour on bicycles. It took him nine hours from Hoshiarpur to reach *Anandpur Sahib*.

biggest dams on *Satluj* river, one at *Bhakhra* 12 km. up from *Nangal* and one at *Nangal*. Lots of heavy industries were set up and a number of canals made for irrigation and water supply provided extending up to Rajasthan. *Anandpur Sahib* town is now well connected by rail and road. *Bhakhra* is one of the largest hydro electric power generation station supplying electricity to entire state of Punjab, Haryana and Delhi.

There were and even now are two routes to reach *Anandpur Sahib*, one via Hoshiarpur and other via Ropar. Some routes through Himachal Pradesh have also been built recently. Pilgrims traveling via Hoshiarpur would rest for the night there; then proceed the next morning. There would be *Langar* at the *Gurdwara Singh Sabha* at Hoshiarpur to look after the pilgrims. **Prof.Kartar Singh ji** would go daily for the *Langar* service for them. This activity would continue for about a week or ten days.

## HIS SOCIAL WORK FOR REFUGEES

The second world war broke out in 1939. During the war Burma was occupied by the Japanese. Many people of Burma especially the Burmese of Indian origin fled to India. They travelled on foot through thick forest areas and entered Assam. Quite a large number of the refugees came to Hoshiarpur. The district authorities made a camp to shelter them in tents. People were suffering from disease and had nothing to support themselves. Prof. Kartar Singh would very often go to these refugee camps on his bicycle which was located on the outskirts of the town about 4 Km from town carrying food and milk for the small children. He would motivate his friends to care for them. He would approach the prosperous nearby people living there to help them. Sometime he would take with him his doctor friends for giving medical aid to the sick especially small children.

Again in 1947, during the partition of India, very large number of people migrated to India from the newly created country Pakistan to save their lives from communal riots which took place on both sides. It was a horrible and ghastly site those days. Many innocent people got killed, lost their

dear ones, property and belongings. Some people just came in three clothes only. On hearing the news that the first train bringing refugees coming from Pakistan has arrived at mid night, Prof Kartar Singh took no time; he immediately knocked the doors of the locality and asked the people to prepare food for refugees who were without food. Everybody of the locality started cooking food at midnight. Quite a large number of people went to the railway station and served them with food, water in whatever possible way they could do. It was just a voluntary service. The help from the authorities came later. People were shifted to schools, Gurdwaras, Dharamsalas, Mandirs and whatever place they found available. Later, the district authorities opened camps and provided them tents at the same place where Burma refugees were kept. The place is still known as Camp in Hoshiarpur. Prof Kartar Singh ji was taken as one of the members of the district organizing committee of Hoshiarpur town. He was all the time concerned about them and would think about the work that they could do to earn their living. He would daily go to gurdwara as was his daily routine but would stay there to enquire about the welfare of uprooted refugees and whatever little he could do would do for them. He would contact the local traders and ask them to employ them in whatever possible way. He would approach the college authorities to give fee concessions to their children, look for the books that could be given. Approach people to give clothes, winter beddings, utensils etc. Though the district authorities also arranged help yet that was not sufficient. Help from non Govt. organizing agencies was also needed. This activity he pursued for three to four years till people got some relief. Some people were able to establish themselves in the new situation in a short time, but still many could not establish themselves for one reason or the other for a long time.

He was always ready to help the needy and poor. I remember when he had shifted from Ludhiana to join his job as lecturer at Government college at Hoshiarpur, one day he heard cries of small children in the locality. He went there to inquire about the matter. He was told that their father has died of T.B. He left a large family 3 daughters and 4 sons, all below 14 years. The children have not eaten their food. He brought the children to his house and served them food. And also took food for the others who did not come. He would daily inquire about the family. He found that they were very well off people before their father fell ill. He was a transporter and had a flourishing business. He lost everything because of his illness and dishonest partner. Later, good relations developed with this family. The family had a very difficult time. The eldest son had to join the army on a small job to support the family. He was discharged after few years from army as he also got sick and given small pension and some little compensation as per the rules. He started his small shop of charging

car batteries. Later, he also died of TB like his father. He had some small insurance money with which his younger brothers started small business which flourished and again became prosperous. But they did not forget and always respected Prof. Kartar Singh ji for the help he provided to them in difficult times. Now the family has a cinema house and a big electrical goods shop.

## LOVE FOR RAGI SINGHS

Prof. Kartar Singh ji had great respect and love for Ragi Singhs. Whenever any Ragi Singh visited Hoshiarpur town he would go and listen to Shabad Kirtan and would remain there till the end. After that he would inquire about their stay arrangement and food and for anything they needed. He would invite them for a meal at his place; while serving food his entire family would be involved and each one gladly serving and attending to them. The *Ragi Singhs* would offer prayer before start taking food. This made an impact on his children. Some of the Ragi Singhs would stay in his house. Generally the *Ragi Singh* would get up early morning, take bath and proceed to the gurdwara to start kirtan at 5a.m. Prof. Sahib too would get ready and go along with them. He would remain there till the end and come back with them. On the way back he would discuss the theme of some of the Shabads they had recited. Some of the prominent *Ragis* who have stayed in his house are :-

# Bhai Samund Singh ji and his Jatha, perhaps the first who performed at All India Radio from Lahore. Very few could get a chance to sing from AIR during 40s –the period of British rule in India.

# Bhai Jawala Singh of Kapurthala and his Jatha (His Jatha included his two sons playing *Tauce*-a multi stringed musical instrument played with haired bow like the one used in violin). One of Bhai Jawala Singh ji's sons, Bhai Avtar Singh ji is a prominent Ragi in Delhi and performs Kirtan in Delhi Gurdwaras. He is in great demand even in USA, Canada and UK and other countries. Very recently, he performed Kirtan at Sri Harmander Sahib, Darbar Sahib, Sri Amritsar.

# Bhai Sudh Singh Pardhan Singh ji of Sargoda

# Dada Chela Ram and family

## PROF KARTAR SINGH JI AS KATHA KARAK

In many of the Gurdwaras, there is a general practice that after the shabad kirtan, there is katha (Discourse of one Shabad from Sri Guru Granth Sahib ji). At Sri Guru Singh Sabha Gurdwara- Hoshiarpur the katha part was performed by one Giani Partap Singh ji, well versed in Gurbani katha, who was at that time working as a stenographer in the district session court. It was perhaps during 40s. Katha program those days was not a daily affair. It was done on Sundays only. Later it was adopted as a daily program. Giani Partap Singh ji was selected for a higher job in the Central Govt Department and shifted to Delhi to join his new assignment in the ministry of agriculture. So there was no one to take his duty. The head Granthi (Priest), one Baba Narain Singh ji who was at that time more than 80 years asked Prof. Kartar Singh ji, a daily visitor to the Gurdwara to take the duty of Giani Partap Singh and do katha. Prof. Kartar Singh was little hesitant as he had never faced the audience and had no earlier experience to perform this duty. Baba Narain Singh said that Waheguru the Lord will bless you for this poise duty. He made him sit in attendance service of Sri Guru Granth Sahib ji (Guru Granth Sahib ji de tabiaan bitha ditta ) and handed him over the fly whisk - the royal fan- Chawor Sahib. He announced that the katha will now be done by Prof. Kartar Singh. That is the day he started doing katha . Prof Kartar Singh ji besides having done B.Com and M.A. in Political Science and M.A. in Economics, had also passed the Giani examination (Honours in Panjabi) of the Panjab University. His style of doing katha was to explain the Waaq –the shabad of the day from Sri Guru Granth Sahib ji, with examples, quoting quite a large number of Shabads related to the Waaq. It used to be full of devotion of the Lord and Guru. He would never make any derogatory remark about other religions or make comparison. He would restrict it to Gurbani alone. He never accepted any offerings as he was not a professional and made an impact on the Sangat –the gathering. He did katha in number of Gurdwaras in the town and other cities like Jalandhar, Ludhiana and Chandigarh, Amritsar and at religious functions on Gurburabs (birthdays and death and martyrdom days of the Sikh Gurus) in his college where he was teaching. He would keep reciting Gurbani continuously for an hour or so. His main emphasis would be to believe in Gurmat (path shown by our Gurus ) and be a devout Sikh of your Guru and follow the path they have shown through their Gurbani. Sikh Sangat and Sikh circle also knew him as a Katha kar .



## GURMAT SANGEET & KIRTAN CLASSES

Professor Sahib, after retirement from teaching profession, at the age of 65 years, came in contact with Master Nihal Singh ji who perhaps was a retired school head master and a well off person and his sons, too, were very well off. Master Nihal Singh had interest in classical music particularly in *Gurmat Sangeet* (music for *Gurbani* singing in classical ragas). Master Nihal Singh was about 80 years when Professor Sahib met him. Once Master ji was invited at Hoshiarpur to take classes of *Gurmat Sangeet*. Students who learn *Gurmat Sangeet* and want to adopt it as a profession end up as professional *Ragis*. The lessons include knowledge of harmonium, how it is played, familiarity of notes, notations - how to read musical signs, the timings, the ragas and singing of *Gurbani Shabads in tal- rhythm*. These classes were held in the local *Gurdwara* for about a month. Prof. Kartar Singh ji also joined the *Gurmat Sangeet* classes along with his eldest son. Prof. Sahib was more than 70 years at that time. Perhaps Sahib knew the basics of harmonium and *tal*. He could play harmonium and could sing *Shabads*. As a matter of fact he used to do *kirtan* with knowledge of harmonium which he picked up at a younger age. Perhaps he did not have a formal training. He joined the classes to further learn systematically and to have further knowledge of *Gurmat Sangeet* and to get a chance to meet students who are keen to learn *Gurmat Sangeet*. When Master ji completed the course of *Gurmat Sangeet* he told Prof. Sahib to continue this activity. Prof. Sahib took this noble service and started teaching *Gurmat Sangeet* which he grasped very easily. Since he was basically a teacher he taught the music in his own teaching style and made it easily understandable. This he continued for many years. His classes would have, sometimes, more than 100 students of all ages. He took classes at other cities like Jalandhar, Chandigarh, Ludhiana. He taught this music to more than 1000 students. Two of his elder sons also did this service. One of his eldest sons is a retired principal of a Govt. College. Prof. Sahib could also sing in tune and ask the gathering to follow him. These *Gurmat Sangeet* classes were always held in a *Gurdwara* premises.

*Papaji has been doing a lot of good to all the people around him. He went out of his way to make other's life a better one. I have learnt that Papaji has taught Kirtan to more than a 1000 people in his life time. He taught Kirtan going to various places like Jalandhar, Ludhiana Chandigarh, Kasauli (anyone knows more?) and Hoshiarpur ofcourse. He learnt to teach Kirtan at the age of 75 from Master Nihal Singh ji of Bombay and taught Kirtan to groups of various strengths upto, I believe, 200 students in a group. My maternal grandfather, S. Inder Singh ji learnt Kirtan from him in a class in Chandigarh at his age of about 70 years. We all feel indebted to him and say about him "Bhalo Bhalo rey Kirtaneeaa". I still remember Vajaas at our house which had inscription on them "Ch. Kh. Di " (in Punjabi) and the no. of the Vajaa. Such was the magnitude of his work. I remember Papaji singing the Shabad "Har mero Pir hau har ki Bauharia" at our house in Chandigarh very vividly. Thanks a lot for being on this get-together!! With Regards, Kulbir Singh*



## FRIENDS

**Prof. Sahib had many sincere friends** not only at Hoshiarpur but in other cities also. His friends were from wide range of professions viz. lawyers, doctors, insurance company executives, cloth merchants, grocery dealers, magistrates, judges, army officers, priests, veterinary doctors, professors, income tax officers, carpenters, educationists, social workers, politicians, contractors, industrialists, traders, police officers, transporters, college lecturers, principals, forest officers etc. Most of his friends were *Gurdwara* goers. His friendship would emanate from among *Gurdwara* visitors and *Gurbani* lovers and for his social habits. They all respected him for his knowledge and love for *Gurbani*, sincerity, social work, honesty and humility. His friends would address him with respect as *Bharaji* (elder brother) or Prof. Sahib. His childhood friends were the children of his father S. Hazura Singh. They addressed him as *Bharaji*. People did not know whether they are his relations or friends. All of them remained attached to him till the last. Whosoever he befriended remained attached to him and vice versa.

One of his friends S. Pritam Singh Pall, a leading lawyer and a prominent citizen of Hoshiarpur remained attached to him for 55 years till the last. S. Pritam Singh Pall was living in a huge palatial bungalow spread in an area of about three quarters of an acre. The house was just opposite where Prof. Sahib was living. The grand majestic cemented building had a big Japanese Seiko clock at the top- a facility for the public to see the time. The bungalow, a land mark of the city was popularly referred as Ghari Wali Kothi ( the Building with a clock ). It had a beautiful garden attached to it . We would often see the time from that clock till 1975 (though we had our own watches but as a matter of habit we would see the clock) till Prof. Sahib shifted to his own house in Model town area. S. Pritam Singh Pall was living in style with his elder brothers, old mother, uncle and a sister. His bungalow had more than 20 rooms. One of his elder brother Dr. Majhel Singh Pall was in medical profession and a leading doctor of the town with flourishing practice. Both the brothers were doing very well in their professions. Dr. Majhel Singh, in 1953, built another palatial house of his own double the size of his brother Pritam Singh Pall. How their friendship developed? There was nothing common viz. profession, economic equality, cast, interests, village, common relations or friends. S.Pritam Singh Pall at that time (1940) had two young children, a 5 year old son and a 3 years old daughter. Prof Sahib's youngest son at that time was also about 5 years (the writer Dr. J.S.Chawla). One day his youngest son was crying and to console him he took him to the huge house of S. Pritam Singh Pall

whom he had not known him earlier. He pressed the call bell. It was about 8 pm. S Pritam Singh Pall opened the well decorated drawing room and ushered in with courtesy. Prof. Sahib introduced himself to him. Seeing him with his young child he called his 5 years son and 3 years old daughter in. The children started playing with playing cards and Ludo. The elders were discussing their own things. The next morning P.S.Pall's young son called his new friend to play with him. It became an everyday affair. Children would go for horse riding and keep playing. The friendship of children led to the friendship of parents and the entire family got attached to each other. P.S.Pall made Prof. Sahib a member of the local club of which he was the secretary / president. P.S.Pall always took interest in welfare of Prof. Sahib and his entire family. Always treated as his close relation. People in the town thought that they are brothers as they were invariable moving together. They would meet almost everyday. During the marriages of sons of Prof. Sahib, he would open his entire house to accommodate Prof. Sahib's relations and also arrange for the reception in his spacious garden. It was both ways. All relations of P.S. Pall and Prof. Sahib's became each others relatives. And whenever any *Akanad* path or any other function was held in P.S.Pall's house, Prof. Sahib and his family would always be there. They would meet every evening. Prof. Sahib would almost daily visit him, sit in the garden, recite *Rehras Sahib* and exchange views on *Gurmat*. Without further going to the details of their attachment to each other, I once asked S. Pritam Singh Pall who shifted to his daughter's house after his wife's death in late 90s "uncle ji what brought you so close to Prof. Sahib, our father, that you got so much attached to him". He replied "my dear son I was an atheist before I met him, I became theist and found him to be a Godly man - he put me on the right track". P.S.Pall's only son with whom I had spent my childhood studied at Vincent Hill School Mussoorree and later joined the St. Stephens college Delhi and got M.A degree in economics. I also happen to be in Delhi doing M.Sc. Tech at Delhi Polytechnic. I used to visit him in his hostel. He found that I was without a bicycle and had to go on foot to my college. He gave me his bicycle which he was using for going to foot ball ground which was far away from his college. He told me that these days he is not going for games and using this bike. The new bicycle, I used for six months. What ever he would do would be unconditional. I have known him since the age of 5 years till he passed away at the age of 64 years about 2 years back. A gem of a person.

Another friend of Prof. Sahib, S. Balwant Singh was a Tehsildar and

retired as a magistrate. His wife used to tie rakhi to Prof. Sahib. S. Balwant's Singh's son Brig. Gurinder jeet Singh served as a D.I.G, B.S.F. at Jammu in 1980s. Brig. Gurinderjeet once wrote that *mamaji* (Prof. Sahib) is a saint.

Another friend S. Ragbir Singh, I.A.S who was an A.D.M at Hoshiarpur later became Dy. Commissioner, Ludhiana and retired as Health Secretary, Panjab Govt. His entire family was very much attached to him.

Another friend with whom he came in contact at Ludhiana was S. Gurcharan Singh Tulsi, his student, also, and retired as Attorney General, Panjab whose one of the sons KTS Tulsi is the well known lawyer in Delhi. Gurcharan Singh Tulsi accompanied him to Hoshiarpur when Prof. Sahib was transferred from Ludhiana. He and his family remained attached to him till the last.

After partition Prof Sahib was looking after the refugees. Some of them were cloth merchants. One of them, S. Jaimal Singh Ahuja who migrated to Hoshiarpur got attracted to him for his *Gurmat sikhya* which led to friendship and later relationship. S. Jaimal Singh's grand son got married to Prof. Sahib's grand daughter. S Jaimal Singh's son's now own textile mills in Ludhiana and Hoshiarpur and doing good business in textile.

His childhood friends were the children of his father S. Hazura Singh who got attached to him all through and always addressed him as *bharaji*. There is a long list of his friends. Some of them are:

K.S. Suri, Income Tax Officer

Sardar Balwant Singh, D.F.O., Panjab

S. Bhagat Singh, D.F.O., Panjab

S. Raghbir Singh, D.F.O., Dalhousi

S. Nanad Singh, Distt. Agriculture officer whose son-in-law, Bachan Singh was a Chief Conservator Officer Himachal Pradesh. S. Nanad Singh's daughter was a student of Prof. Sahib. S. Nanad Singh was elder to Prof. Sahib.

S. Sajjan Singh, Industrialist and his father was S. Hazura Singh's friend

All of them remained attached to him till their last, mainly for his *Gurmat* and *Gurbani* knowledge.

He had many others friends among his colleagues. Mention may be made of Prof Hukam Chand, Prof. Sultan Bakhsh (who migrated to Pakistan after partition), Prof S.N. Bharadwaj, Prof. S.N. Batra, Principal Sri Krishan Kapoor, Principal K.K.Dewit (he knew KK Dewit much before he became Principal, Dewit Sahib used to recite Sukhmani Sahib every day. His father got converted to Sikhism later in life. Dewit Sahib also prompted Prof Kartar Singh to do M.A. economics) Principal Sita Ram Kohli, Prof. Dr. D. Bhatia, a Zoologist. All loved him for his character and for his saintly thoughts and nature and for his help during need and for his hospitality nature.

## GENEALOGY

### **S. Jawahar Singh Wife Jas Kaur-**

#### *Sons*

**1. S. Hazura Singh Chawla 2. Attar Singh Chawla**

#### *Daughter*

**Bibi Mathro**

### **S. Hazura Singh Chawla Wife Sant Kaur ( Mehar Kaur) –**

#### *Son*

**Prof . Kartar Singh**

### **S. Attar Singh Chawla Wife Amrit Kaur-**

#### *Sons*

**1. Joginder Singh Chawla 2. Ajit Singh Chawla**

*Daughters* **1. Kartar Kaur 2. Balwant Kaur 3. Dhanwant Kaur**

**( Surinder) 4. Mohinder Kaur**

**Bibi Mathro *Husband* S. Kishan Singh Batra -**

*Sons* 1. Dr Harbans Singh Batra ( London ) 2. Rajinder Singh Batra

*Daughters*

1. Hukam Kaur *Husband* S.Partap Singh Kalsia 2. Uttam Kaur  
*Husband* Dr Harbans Singh Health Officer 3. Daleep Kaur *Husband* Lt. Col  
K.S.Goolry

**PROF. KARTAR SINGH *Wife* Harbans Kaur-**

*Sons-*

1. Dr. Jagteshwar Singh 2. Prof. Narinder Singh, M.Sc. Zoology 3.  
Dr. Jagraj Singh Chawla, M.Sc.Tech, Ph.d 4. Dr. Harpreet Singh Chawla,  
B.D.S.

**S. Jagteshwar Singh, 78, *Wife* Manjit Kaur –**

*Sons*

1. Beant Pal Singh Chawla, 51, *Wife* Harvinder Kaur

Cycle spare part manufacturer Ludhiana

2. Kulwant Singh Chawla, 38, *Wife* Sonia; Cloth merchant, Ludhiana

*Daughter*

Prabhpreet Kaur *Husband* S. Ajinder Pal Singh - Owner of Textile  
mill and cloth merchant Ludhiana

**Prof. Narinder Singh, 75, M.Sc, Retd. Principal; *Wife* Avtar Kaur**

*Daughters*

1. Puneet Kaur *Husband* S. Satinder Pal Singh, Business- Fire extin-  
guishing equipments and manufactures of water taps and water valves,  
Chandigarh

2. Dr. Gurpreet Kaur M.B.B.S *Husband* Dr. Narpinder Singh M.B.B.S,  
M.S., Surgeon Owner of N.P.Singh Nursing Home Ambala City

*Son*

**Kulbir Singh Chawla, 36, B.E. (Production Engineering), married to Rina Kaur M.Sc, B.Ed.; Immigrated to Vancouver, Canada**

**Dr. Jagraj Singh Chawla, 68, M.Sc Tech., Ph.D, Retd. Director Gr. Scientist-G; Wife Kanwal jeet**

***Daughter:* Dr. Chitwan Kaur, M.Sc, Ph. D *Husband* Dr. Ravinder Singh Jolly, M.Sc , Ph.D**

***Son:* Bhupinder Singh Chawla, 36, B.E. Electronics and Communication Engineering, Married to Sonia Kaur M.Sc, B.Ed. Immigrated to Toronto, Canada**

**Dr. Harpreet Singh Chawla, 62, B.D.S, Owner, Chawla Dental Clinic Hoshiarpur; Wife Jaspal Kaur**

***Daughter:* Ramnik Kaur, 34, *Husband* Manjit Singh of Ludhiana; Business in Medicines**

***Sons:* 1. Ravinder Singh Chawla, 30, *Wife* Nitu; Assits his father in Dental Clinic**

**2. Dr. Karan Singh Chawla, 26, B.D.S.; Runs a Dental Clinic**

## RESPECT FOR ELDERS

He had great respect for his elders. He not only served and respected his parents but also his elderly relatives and friends equally. He brought his mother's elderly sisters to his place at a time when there was no one to look after them during their period of old age. He would also go to the elderly people and ask for any help he could offer rather he himself would observe that he needs the help. He would at least arrange some help for them. A great man indeed. Very rare these days. Though he was not financially sound yet he had the spirit to serve elderly people with love and affection. He would motivate financially sound persons to help them.



## Some other Articles we received from the members...

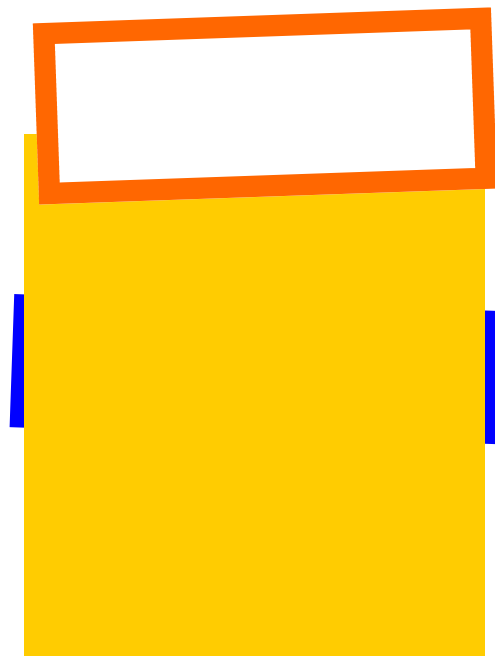
We were talking about his health and the 'Malai' thing. As Chachaji has said that he was never seen riding a rickshaw, Papaji walked 3-4 hours daily. That was the one of the secrets of his long and healthy life. I remember Papaji walking inside the house (the drawing room) when his health did not permit to go outside into the traffic. He did not give up walking at any point. - Kulbir Singh

On reading Karan's note on dear Papaji I'm also reminded of getting some lessons in Geography from Papaji. I especially remember 'Monsoons' taught by him in class 8th. I would somehow always get mixed up esp. with 'Winter Monsoons'-but he taught it so well with the help of a diagram that I still vividly remember the diagram and have a full concept of 'Monsoons'. - Gurpreet

We are all coming close to a very important event and that is the 400th Anniversary of the 1st installation of Sri Guru Granth Sahib ji Maharaj. It falls on Wednesday, 1st of September, 2004. It is indeed a very important event.

Papaji used to do Patth from Sri Guru Granth Sahib ji on a daily basis. He also inspired his near and dear ones to do the same. Papaji did Sehaj Patth a number of times. He even did Patth in the memory of his parents all by himself as mentioned in one of the articles by Dr. JS Chawla. Besides doing recital of Patth, he went into the meanings of the Shabads and made many a spiritual dips in the Shabad of the Guru. He was a blessed Gursikh.

I send good wishes to you all on this upcoming event !! Guru Rakha !! Do send in your contributions to the group. Let other near and dear ones know about this group so that they can join in. (One must have an account in [www.yahoo.com](http://www.yahoo.com) site) .



*This booklet is a collection of write-ups sent by the members of [profkartarsinghji100years@yahoogroups.com](mailto:profkartarsinghji100years@yahoogroups.com) email group.*

*This group has been set-up to commemorate our beloved Papaji, Prof Kartar Singh ji's 100th Birthday. Anyone is welcome to join in. To join this group send an email to Kulbir Singh at [satkartar13@yahoo.com](mailto:satkartar13@yahoo.com) .*

*This group is dedicated to share experiences, thoughts and views centered on Papaji's life.*

**[profkartarsinghji100years@yahoogroups.com](mailto:profkartarsinghji100years@yahoogroups.com)**

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