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The Path of The Soul

I SEE GOD, HEAR GOD, AND SPEAK OF THE ONE AND ONLY GOD.
THE SOUL IS THE CREATOR OF THE EXPANSE OF CREATION. WITHOUT GOD,
I KNOW NO OTHER AT ALL.

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥

ਆਤਮ ਮਾਰਗ

ਅਕਤੂਬਰ
(October)
2026





Sant Mata (Biji) Ranjit Kaur jI
Ratwara Sahib
13th Memorial Event
1 November 2026



Sant Baba Waryam Singh ji
(17 June 1918 to 31st October 2001)

25th Memorial Event
31 October 2026

Mahan Gurmat Roohani Samgam
Ratwara Sahib
(New Chandigarh)

30-31 October

1-2 November

Vishav Gurmat Roohani Mission Charitable Trust,
Ratwara Sahib

If Undelivered, Please Return to
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Editorial

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Atam Marg Sevadar Ratwara Sahib
Traslate by Bhai Amardip Singh
Secretary VGRMC Trust USA

Most respected Sadh Sangat Ji,

Waheguru Ji Ka Khalsa,
Waheguru Ji Ki Fateh.

The discourses of Sachkhand-vasi Sri Maan Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib continue to be published in series as a stream of amrit, and the October 2026 installment is now presented before you. These discourses descended from the realm of the soul. Whoever reads them begins to gain spiritual understanding of the purpose for which they were born into this world. Countless seekers are walking, or trying to walk, the path shown by Mahapurakh Ji.

For the past 31 years, Atam Marg magazine has been printed and sent across the world. Many sevadars, in India and abroad, are doing seva to spread the teachings of Mahapurakh Ji, whether by signing up new Atam Marg members or by renewing existing memberships and sending them to the Atam Marg office. Many sevadars also contribute from their honest earnings to the Atam Marg Gurshabad Langar. Those who do this seva are beyond counting. There are many kinds of seva in the Guru's house, but this one is truly unique: making someone a member of Atam Marg and setting them on the true path of the soul is a great act of merit in this Kalyug. Such seva is recorded in the account of the Divine Court.

It will soon be 25 years since the founder of Trust Ratwara Sahib, Mahapurakh Ji, physically departed from this transient world. He left his body on October 31, 2001, at 1:15 in the afternoon. His 25th Barsi will be observed, as every year, with great love, devotion, and reverence in the form of a Mahan Gurmat Smagam at Gurdwara Ishar Parkash, Ratwara Sahib, on October 30–31 and November 1–2. Lakhs of sangat will come to Gurdwara Ishar Parkash, Ratwara Sahib to bow in his memory. Trust Ratwara Sahib has already held two meetings to carry out the complete arrangements. Thousands of sevadars have been assigned to their various duties, and many trustees have been given responsibility for overseeing the overall arrangements.

The 13th Barsi of Sant Mata Bibi ji Ranjit Kaur Ji, life companion of the founder of Trust Ratwara Sahib, will also be observed on November 1. She left her five-element body exactly 12 years after Mahapurakh Ji, on the following day, November 1, 2013, at 11:30 at night. For this reason, both days are observed together at Gurdwara Ishar Parkash, Ratwara Sahib. For three days before the Mahan Gurmat Smagam, on October 28, 29, and 30, 2026, a free eye camp will be held, as every year, by the sangat of England. All arrangements are complete at the Gurdwara Ishar Parkash, Ratwara Sahib complex, including medicines, glasses, lenses, surgeries, patient care, transport, and fully modern residential facilities.

In today's age, modern technology

may be able to count the stars in the universe, but the souls Mahapurakh Ji carried across through the power of the Shabad are almost impossible to count. The discourses he spoke have been preserved at Gurdwara Ishar Parkash, Ratwara Sahib, and are being published continuously in Atam Marg. It is the duty of all of us to read these discourses ourselves and to help others read them too, by signing up Atam Marg members and sending them to Gurdwara Ishar Parkash, Ratwara Sahib.

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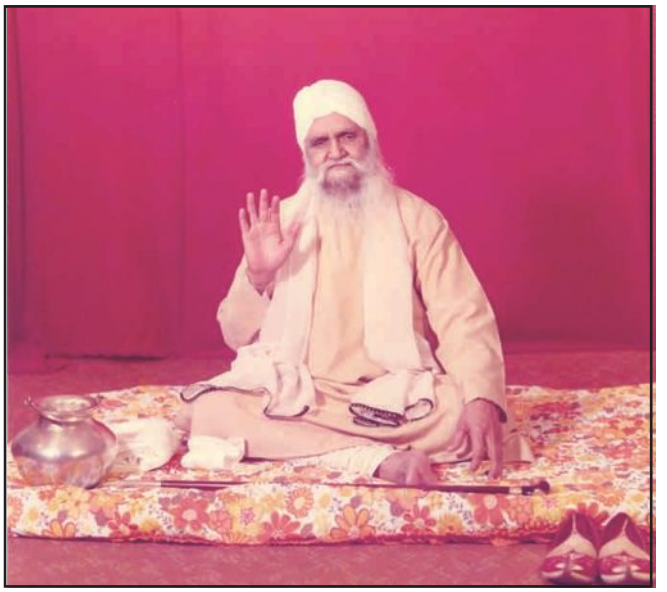
World of Saints (ਸੰਤ ਬਚਨ)

(Baat Agam Ki — Chapter 4 part 1

Writer : Sant Baba Waryam Singh ji Ratwara Sahib
Traslate by Bhai Amardip Singh
Secretary VGRMC Trust USA

Question: By what means is the supreme suffering caused by ignorance removed?

Answer : Ignorance (agiaanta), nescience (avidya), and illusion (maya) — these are all



Sant Isher Singh ji Maharaj, Rara Sahib

the root of the greatest suffering. To remove them, one must have the company of a perfect Satguru, the meeting of a Brahm-Gyani (one who knows the Divine), complete love and faith for the Mahapurushs (great souls) in the heart, and total trust in the Guru's Word — these are absolutely essential.

The antahkaran (inner mind-intellect) is filled with deep-rooted impressions from countless past lives. Four main conditions have accumulated in the antahkaran from lives lived in previous births. In their primary form, they can be divided into four parts:

1. The disposition of animals (pashoo birtti) — base, instinctual nature.

2. The disposition of ghosts and spirits (bhoot-pret birtti) — restless, disembodied tendencies.

3. The disposition of predatory beasts — wolves, lions, etc. — violent and predatory nature.

4. The disposition of deceit, cunning, lies, and trickery — a ghost-like deceitful nature.

Beneath all these dispositions, a reflection (pratibimb) of the pure disposition (nirmal birtti) also remains in the antahkaran. Of these, the four negative dispositions are the cause of atheism and ego-centred living (manmukhtaai), due to which a person faces suffering throughout life.

Beyond this, three defects (dosh) arising from these impurities are a great obstacle for a person in uniting with God. Their names in order are: Mal (impurity), Vikhshep (distraction), and Aavran (veiling). Neither worldly education nor worldly material possessions are capable of removing these defects.

Mal Dosh (ਮਲ ਦੋਸ਼) (Defect of Impurity):

Because of this impurity, a person's mind remains filled with cravings for all kinds of sensual pleasures. Their disposition remains completely incapable of turning towards satsang (holy company), naam-simran (remembrance of God's Name), and contemplation of the true scriptures.

Vikhshep Dosh (ਵਿਖਸ਼ੇਪ ਦੋਸ਼) (Defect of Distraction) :

The second defect, Vikhshep, keeps the mind constantly engaged in thoughts of sense pleasures, in worry about worldly affairs, and in the craving for material objects and enjoyments — because of this one can neither taste the sweetness of Bani nor can the consciousness (surti) be fixed upon Bani.

Aavran Dosh (ਅਵਰਨ ਦੋਸ਼) (Defect of Veiling):

The third defect is Aavran. Because of this, one cannot perceive the true reality of the world

— just as a person with cataracts cannot see objects lying right next to them, even with open eyes. So while Aavran exists, the soul remains gripped in ignorance. Until these defects are removed, the light of true Knowledge cannot fully shine in the antahkaran, and the soul cannot be freed from the suffering of countless lives.

The antahkaran has two types of actions (karma) that remove its Mal: Shubh Karm (virtuous actions) and Nishkam Karm (desireless actions). These actions are of many kinds, but three types are especially needed: first, Nitynem Karm; second, Vaachak Karm; and third, Maanas Karm.

Nitnem Karm (ਨਿਤਨੇਮ ਕਰਮ) (Daily Spiritual Practice):

Regarding this practice, Guru Maharaj's command is:

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ।।

Kar isnaanu simari prabhu apnaa man tan bha-ay arogaa.

Bathe your body, and meditate in remembrance of your God; your mind and body shall be free of disease.

Ang || Ang 611

Bathing the body properly, cleansing the mouth carefully, performing the five daily prayers (Panj Banias), travelling to the Guru's abode with faith, serving the Satguru, the Saints, and the congregation selflessly from the heart — these are very important for Nitynem.

Vaachak Karm (Verbal/Reading Practice):

Reciting Bani (sacred scripture) with proper attention, doing Japji Sahib, Moolmantar with care, speaking true and sweet words with the mouth, doing kirtan (devotional singing) — these are Vaachak Karm.

Maanas Karm (Mental/Contemplative Practice):

Always wishing well for all living beings, and continuously striving with body, mind, and wealth to bring happiness to those who are suffering — this is Maanas Karm.

In the context of Maanas Karm, the following Gurbani teaches us about moral conduct:

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ।।

Ekaa naaree jatee ho-ay par naaree dhee bhayn vakhaanai.

One who is devoted to one wife, and looks upon other women as daughters and sisters

Bhai Gurdas Ji, Vaar || Ang 6/8

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ ।।

Par tri-a roop na paykhai naytar.

His eyes do not behold the form of another's wife.

Ang || Ang 274

To keep the mind pure from the filth of attachment to another's wife: not to listen to even a single flattering word from another woman, not to keep her in mind, not to sing worldly love songs, not to visualise her, not to make any resolve to meet another woman, and not to watch such films. Through these actions, the resolve of lust, anger, and immoral thoughts is destroyed, and the mind becomes pure. By doing this, the mind does not become polluted, and Naam and Bani remain undisturbed in the mind.

The mind becomes defiled and its attraction toward Naam and Bani is completely lost. Beyond this, in the morning, one should not be lazy but should be disciplined and alert, maintaining a pure and restrained life.

You may have heard of the famous scientist Newton. He spent many years of research, keeping all his records on his desk. When he left one day, his cat entered the room, knocked the candle from the table — it fell and set his papers alight. All his years of scientific work burned down. He had no idea. When he returned and found everything burned, the cat was happily licking her paws, unaware of the destruction she had caused. But that great man did not despair. He worked diligently once more, rebuilt everything, and Newton's laws were restored. The cat was still shown love as always.

Santokh (contentment) is the mental practice by which the desires of the heart are always kept in balance, and the fire of craving does not flare up. By this, one travels through every moment of

life without becoming entangled in attachment or craving, accepting all as God's will — not blaming anyone, not harbouring bitterness toward those who harm us, not harbouring resentment toward those who take what is ours, showing compassion toward all beings, and maintaining service — these are the qualities of this practice.

Because of Vikhshep, the mind cannot remain still even for a second. To remove it, Upasna (meditation/devotion) is an extremely important means. In it, meditating on the Guru's form, or listening to the Guru's Word with undivided attention, or meditating on the divine consciousness — turning the Praan toward the Lord — is very important. As Guru Maharaj commands:

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ।।

Gur kee moorat man meh Dhiaan.

Meditate on the Guru's form within your mind.

Ang || Ang 864

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ

Pun meh Dhiaan Dhiaan meh jaaniaa.

Within meditation is meditation; within meditation is knowledge.

ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ।।

Gurmukh akhab kahaanee.

The Gurmukh speaks the unutterable story of the Divine.

Ang || Ang 294

When one meditates on the divine form with full devotion and concentration, the Mal (impurity) of the antahkaran is removed; the mind becomes disciplined and focused, and the Amrit (nectar) flowing from within begins to be experienced. Through this, the distraction of Vikhshep is removed.

To remove the third defect — Aavran — one must remain in the company of great Mahapurushs who have reached the Tat (essence of truth), absorb the words that illuminate divine knowledge into the heart, and as the light of knowledge begins to arise in the antahkaran, the veil of Aavran is removed.

Question: By what means is the Knowledge that arises preserved and protected?

Answer: For this, Mahapurushs (great souls) are very much needed for the protection of Knowledge. Knowledge does not arise without the Guru. As Gurbani states:

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ।।

Bhaa-ee ray gur bin giaan na ho-ay.

O brother, without the Guru, there is no spiritual knowledge.

ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ।।

Puchhahu brahmay naardai bayd bi-aasai ko-ay.

Ask Brahma, Narad, the Vedas, or Vyas any of them.

Ang || Ang 49

Regarding the praise of the true Guru, Gurbani states:

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ।।

Ghar meh ghar daykhaa-ay day-ay so Satgur parkh sujaan.

One who shows the home within the home that is the true, wise, and tested Satguru.

Ang || Ang 1269

That 'home within the home' which Guru Maharaj speaks of refers to the body of a person. Within it, Maya cannot be defeated by the individual mind alone. The grace of a powerful, complete, and compassionate Samrath Guru (all-capable Guru) is needed, whose blessings can neutralise the immensely powerful inner host of Maya. With that Guru's grace, the vast inner army — lust, anger, greed, attachment, pride, doubt, envy, treachery, cunning, deceit — no single one of these can withstand. The Guru is the master of this body; the soul is alone — there is no other companion of the soul within this body. As Guru Maharaj describes:

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ।।
ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ।।

Sang sahaa-ee so aavai na chit.
Jo bairaa-ee taa sio preet.

The One who is your Helper and Companion does not come to mind; instead, you love your enemies.

ਬਲੂਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ।।
ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ।।

Balua-aa kay grih bheetar basai.
Anad kalh maa-iaa rang rasai.
You dwell in a house of sand, revelling in the pleasures of Maya.

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ।।
ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ।।
Drirh kar maanai maneh parteet.
Kaal na aavai moorhay cheet.
You hold this as firm belief in your mind; death does not come to your foolish mind.
ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ।। ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ।।
Bair birodh kaam krodh moh. Jhooth bikaar mahaa lobh droh.
Enmity, conflict, lust, anger, attachment, falsehood, vice, great greed, and treachery
ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ।।
Iaaahoo jugat bihaanay ka-ee janam.
In this way, many lifetimes have passed away.
ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ।।
Naanak raakh layhu aapan kar karam.
O Nanak, protect me bless me with Your grace.

Ang || Ang 267

So to rescue this fallen soul from these terrible inner enemies requires great struggle and the full grace of a completely surrendered Guru. Therefore it is said:

ਖ਼ਾਲਸਾ ਸੋ ਜੋ ਕਰੈ ਨਿਤ ਜੰਗ।।
Khaalsa so jo karai nit jang.
The Khalsa is one who wages an inner battle every day.

And among all the qualities, the foremost are expressed in Guru Gobind Singh Ji's prayer:

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ, ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ।।
Deh sivaa bar mohi ihai, subh karman tay kabahoon na taron.
O Siva, grant me this boon that I may never turn away from righteous deeds.
ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋਂ,
ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ।।
Na daron ar so jab jaay laron, nishchai kar apni jeet karon.
When I go to battle my enemy, I shall have no fear with certainty I shall claim victory.
ਅਰੁ ਸਿਖ ਹੌਂ ਆਪਨੇ ਹੀ ਮਨ ਕੌ, ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੌਂ।।
Ar sikh hau aapnay hee man kau, ih laalach hau gun tau ucharon.
And I shall instruct my own mind with this longing shall I utter Your praises.
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੈ,
ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ।।
Jab aav kee audh nidhaan banai, at hee ran mai tab joojh maron.
When the end of life's time is near, may I die in the midst of battle.

Chandi Charitar (ਚੰਡੀ ਚਰਿੱਤਰ)

This was the wish of Guru Gobind Singh Ji.

So through this knowledge — through the grace of the Guru and the efforts of the Mahapurushs — the veil of illusion cannot lift by itself within the heart. The words of the Mahapurushs break down the deep-rooted illusion in the mind, and the soul trapped in the three periods of time is freed and finds liberation. To reach this state, Mahapurushs have explained certain means:

Means to Protect Knowledge:

1. Vivek (ਵਿਵੇਕ) (Discrimination / Discernment):

Vivek keeps the disposition alert, just as swans in a mixture of milk and water drink only the milk, leaving the water behind. In this way, Vivek keeps the consideration of the eternal and the non-eternal always active. In this world, only the Atma (Soul) is eternal — everything else is a dream. Vivek constantly keeps the mind engaged in the contemplation: 'This Atma is constant and eternal; the entire visible world is impermanent.' As Gurbani states:

ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ।।
Dristmaan hai sagal mithaynaa.
All that is seen is an illusion.
Ang || Ang 1083

So the truth is that only the Lord Himself is truly real — present in all events, manifesting in countless forms and glorifying His own greatness. As it is sung in Japji Sahib:

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ।।
Ek moorat anek darsan keen roop anek.
One form, countless visions, fashioned into

countless forms.

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ।।

Khayl khayl akhayl khaylan ant ko fir ayk.

He plays and plays the endless play, and in the end returns to One.

Japji Sahib (ਜਪੁਜੀ ਸਾਹਿਬ)

So this understanding should always be held in the heart — this is called Vivek.

2. Vairaag (ਵੈਰਾਗ) (Detachment / Dispassion):

Whatever is seen here — all this is perishable and subject to change, passing away. The attraction of this world is fleeting. Therefore, one should hold Waheguru alone as constant, pure, and unchanging — having one taste (ik-ras). Vairaag means keeping the Praan (life-force) anchored daily in God alone, and rejecting the impermanence and meaninglessness of all worldly attachments.

3. Khatsampati (ਖਟ ਸੰਪਤੀ) (Six Virtuous Qualities):

ਸ਼ਮ ਦਮ ਸ਼੍ਰਧਾ ਤੀਸਰੀ ਸਮਾਧਾਨ ਉਪਰਾਮ।।

Sham dam sraddha teesree samadhaan uparam.

Sam, Dam, and Sraddha as the third; Samadhaan and Uparam

ਛਠੀ ਤਿਤੀਕਸ਼ਾ ਜਾਨਿਏਂ ਭਿੰਨ ਭਿੰਨ ਯਹ ਨਾਮ।।

Chhatthi titiksha jaani-au bhinn bhinn yah naam.

And sixth, Titiksha know these as their separate names.

ਮਨ ਵਿਸ਼ਯਨ ਤੇ ਰੋਕ ਨੋਂ ਸ਼ਮ ਤਿਹਿਂ ਕਹਤ ਸੁਧੀਰ।।

Man vibhayan tay rokan o sham tihi kahat sudheer.

Restraining the mind from distractions the wise call this Sam.

ਇੰਦ੍ਰਯਗਣ ਕੋ ਰੋਕਨੋਂ ਦਮ ਭਾਖਤ ਬੁਧ ਵੀਰ।।

Indrigun ko roknon dam bhaakhat budh veer.

Restraining the senses the wise and courageous call this Dam.

Vichaar Saagar || Ang Pg 4

Sam (ਸਮ) (Control of the Mind) — This is of ten kinds:

Hinsa da Tyaag (ਹਿੰਸਾ ਦਾ ਤਿਆਗ)— Renunciation of Violence:

hinsa (non-violence) is of three kinds: mental non-violence, verbal non-violence, and physical non-violence. Not to think evil of anyone in the mind, keeping only the wish for the wellbeing of all — this is 'Maansik hinsa' (mental non-violence).

According to the Guru's teachings: not to break someone's true words with harsh speech, not to speak angrily or rudely to anyone, not to lie, not to speak falsely — this is 'Vaak hinsa' **(ਵਿਵੇਕ ਦੋਸ਼)** (verbal non-violence).

Not to physically harm any being, not to injure others, not to cause pain to another — this is 'Shareerik Ahimsa' (physical non-violence). These forms of hinsa together constitute non-violence.

Jhooth bilkul na bole (ਝੂਠ ਨਾ ਬੋਲੇ) — Never speak falsehood.

Achori (ਅਚੋਰੀ) — Non-stealing:

Not to take someone else's wealth or possessions, not to take from others by force, bribery or deceit, not to present another's writings, verses, or book passages as your own without giving credit — this is Achori. Taking someone else's things through dishonest means is theft.

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਏ :

Ekaa naaree jatee ho-ay:

For a householder it is very important to be devoted to one's own wife, and for renunciants it is essential to adopt complete celibacy (Brahmacharya) **(ਬ੍ਰਹਮਚਰੀਆ)**. Their restraints are: not to meet with a woman alone in solitude, not to surrender to wicked intentions in solitude, not to speak with a woman through signals or gestures only, not to make eye contact with a woman, not to touch a woman, not to engage in playful activities with a woman, not to converse with a woman — these are the restraints.

Dheeraj (ਧੀਰਜ) — Patience / Forbearance:

In sorrow-joy, love-disregard, honour-dishonour — remaining the same and bearing it all; not to panic — this is Dheeraj.

Khimaa (ਖਿਮਾਂ) — Forgiveness:

To forgive someone who has done you harm,

not to harm them in return, to point them on the right path, and not to wish that person any harm in any way — this is Khimaa.

Daia (ਦਇਆ) Compassion:

To help a being in suffering with food, clothing, money, and whatever they need; to fulfil their basic necessities; to find a solution to relieve those in trouble — this is called Daia (compassion). A merciless person cannot give birth to Dharam (righteousness) in their heart under any circumstance. As Guru Maharaj's command is:

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ।।

Dhoul dharam da-i-aa kaa put.

The bull (of righteousness) is the son of compassion. Pg || Ang 3

In the light of these Gurvaaks (Guru's words), it seems very strange that those who kill and eat living beings would call themselves righteous — as the command is:

ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ ।।

Jee-a badhahu su dharam kar thaapahu
adharam kahahu kat bhaa-ee.

You kill living beings and call it righteousness tell me, O brother, what would you call unrighteousness?

ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ ।।

Aapas kau munivar kar thaapahu
kaa kau kahahu kasaa-ee.

You call yourself a sage and a holy man then who would you call a butcher?

Ang || Ang 1103

How Does One Become Truthful?

Books Name : Kiv Sachiārā Hoīai?

(ਕਿਵ ਸਚਿਆਰਾ ਹੋਇਐ?)

Chapter (1)

Writer : Sant Baba Waryam Singh ji Maharaj
Ratwara Sahib
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(Continued from P. 19, issue September 2026)

Whoever the Lord has bound, the saints and devotees set free, because their consciousness and nature are such that —

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ ।।

Whatever they do, the Lord accepts as good, for they are dyed in the colour of the Lord's Name. Ang 748

They have won the Lord over so completely with their love that whatever they wish to have done, the Lord has to do it — *"ek samæ mo kau gėh bāndhæ tau fun mo pæ jabāb na hoe"* (once he seizes and binds me, then I have no reply for them). When they bind me, then I can't say no to them. So, at that point the children asked for some way to make amends. Krishna Ji decreed: the amends are this — go to the pilgrimage-place of Prabhas, grind this iron pestle down against the rocks and throw it into the sea, and let the whole clan go there and do devotion and worship.

Hearing this, they all came to that pilgrimage-place. The Yadavs had become heavy drinkers. They didn't obey Krishna Maharaj's word and drank liquor, even though he had strictly warned them beforehand that they must go to the pilgrimage-place and do Lord's devotion and use no liquor at all. Grinding and grinding, the pestle was worn away, but at the end one small piece slipped out of the hand and fell into the sea, and a fish swimming nearby swallowed this piece of iron. While the Yadavs were doing their penance, at that very spot a hunter caught that fish, and when he cut it open, out of its belly came that same pointed, triangular piece of iron, which he then turned into the tip of an arrow.

The entire Yadav clan, drunk on liquor, fell to fighting among themselves and was wiped out. Then Krishna Maharaj, knowing this decree of fate, went off alone into the forest, and under the shade of a tree, leaning his back against it, resting one foot upon the other knee, lay down to rest — and on his foot the lotus-mark was glinting. At that time, in that same forest, a hunter was out searching for game, and he saw the glint of the lotus and, thinking it to be the eye of a deer, took aim and shot an arrow, which went and struck Krishna Maharaj in the side. The hunter ran up, afraid the deer might bolt with the arrow still in it, but coming close he was aghast to find that he had shot Krishna Ji Maharaj — who is the incarnation complete in sixteen phases, the Lord Himself. He repented deeply. Just as the woman had repented after shooting Bhai Tiloka with an arrow, he repented many times more than that, and the moment he saw what he had done he broke into loud wailing. Bhai Sahib Bhai Gurdas Ji writes about this —



Sant Baba Waryam Singh ji

ਜਾਇ ਸੁਤਾ ਪਰਭਾਸ ਵਿਚਿ ਗੋਡੇ ਉਤੈ ਪੈਰ ਪਸਾਰੇ ।।

He went and lay down at Prabhās, stretching one foot over his knee.

ਚਰਣ ਕਮਲ ਵਿਚਿ ਪਦਮੁ ਹੈ, ਝਿਲਮਿਲ ਝਲਕੈ ਵਾਂਗੀ ਤਾਰੇ ।।

On the lotus-foot is the lotus-mark, shimmering and glinting like a star.

ਬਧਿਕੁ ਆਇਆ ਭਾਲਦਾ, ਮਿਰਗੈ ਜਾਣਿ ਬਾਣੁ ਲੈ ਮਾਰੇ ।।

The hunter came searching and, taking him for a deer, shot an arrow.

ਦਰਸਨ ਡਿਠੋਸੁ ਜਾਇਕੈ, ਕਰਣ ਪਲਾਵ ਕਰੇ ਪੂਕਾਰੇ ।।

Going and seeing him, he cried out in

lamentation and grief.

ਗਲਿ ਵਿਚਿ ਲੀਤਾ ਕ੍ਰਿਸ਼ਨ ਜੀ, ਅਵਗੁਣੁ ਕੀਤਾ ਹਰਿ ਨ ਚਿਤਾਰੇ।।

Krishna Ji clasped him to his neck; the Lord did not take the offence to heart.

ਕਰਿ ਕਿਰਪਾ ਸੰਤੋਖਿਆ, ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਬੀਚਾਰੇ।।

Showing mercy he consoled him, mindful of his way as the redeemer of sinners.

ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ।।

The good are honoured as good, but the Lord sets right even the affairs of the bad.

ਪਾਪ ਕਰੇਂਦੇ ਪਤਿਤ ਉਧਾਰੇ।।

He redeems sinners even while they sin.

Bhāī Gurdās Ji, Vār 10/23

At that time, he wept greatly, thrashed about, beat himself against the trees, and lamented: what a terrible thing I have done, that I shot an arrow at such a beloved and great Lord — where will I ever account for it? Now the arrow has struck; what is done cannot be undone. A very evil deed has come from me. Why do I go on living? Why did I not die before I had to see this arrow lodged there? My living has no worth; why did my breath not leave me? How much better if I had never seen this sight with my own eyes. O Lord! Even if I were to die before your breath departs, still there can be no atonement for this. Wailing loudly, he cried out: O trees! O birds! You too are all weeping. You too must be repenting deeply over what I have done. You too are watching that I shot Krishna Maharaj Ji, and a great wrong has come from me. I did not shoot him — I shot taking him for a deer. How can I make amends for this deed? Let me gather wood, light a pyre, and burn myself alive, so that not a trace or name of my ashes remains. Even doing that, this weight of grievous sin will not lift from me. Even if I burn in the hells for age upon age, still there can be no atonement.

Weeping loudly, he came before Krishna Maharaj. Seeing the hunter, Krishna smiled and said in a most loving, sweet voice, "Hunter! Come to me. Why do you weep? You shouldn't weep. Come to me — because of the arrow it is hard for me to move. Come closer to me." When he reaches near, Krishna Maharaj, treating him like a great lover, a supreme devotee, takes him into his embrace and holds him close, and loves him. Then he asks, "Why do you weep?" He said, "Maharaj! I am an utter sinner, a very great murderer. I was already a great sinner before — I have killed so many animals, snuffed out the lives of so many dear birds by shooting arrow after arrow; all those birds are calling me to account, asking what right I had to snatch away the life the Lord had given them. But Maharaj! Now I have become the very greatest of murderers — by shooting you with an arrow." Krishna Maharaj listened, smiled, and said, "Hunter! You have done no wrong at all." The hunter was astonished, "Maharaj! Can there be any greater wrong than this? I committed such a huge, grievous sin — what will become of me? You say I have done nothing, and you take no account of my faults. Everyone does good to those that are good, but you are not even angry with a wretch like me. Sovereign! I am a sinner, O my Lord! I am a sinner; I deserve a heavy punishment. Punish me with your own hand, so that in my heart I may feel some fruit of atonement." Krishna Maharaj Ji said lovingly: Hunter! Do not weep. This is just the play of karma running throughout the whole world. My Maya has staged this drama of deeds. A man is doing some new deeds, sowing new seeds, and reaping some of the deeds done in past lives. Do not weep —

ਦਦੈ ਦੋਸੁ ਨ ਦੇਊ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ।।

lay blame on no one; the blame is of one's own deeds.

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ।।

What I did, that I received; lay no blame on any other person.

Ang 433

The principle of karma that Maharaj Ji has given is worth reflecting on. We don't reflect on the Bani; we pin the blame for small things on others' heads. We level charges — this one did such-and-such to me, that one did so-and-so. The being doesn't know what deeds he did in past lives, which are now being paid out to him by the unbreakable command of the Supreme Lord. Through this, tit is being repaid for tat.

Only a rare person knows the play of karma — which deed I am sowing now, which earlier-sown one I am reaping, and for which deed I am giving repayment. We heap blame on others' heads, saying this one wronged me.

Krishna Maharaj Ji said, "Hunter! Do not weep. You are not at fault." On one side, blood is flowing from Krishna Maharaj Ji's side where the arrow struck; on the other side, taking the hunter into his embrace, he is telling him lovingly why he weeps — "kar kirpā santokhiā patit udhāran birad bīchāre" (showing mercy he consoled him, mindful of his way as redeemer of sinners). He is recognizing his own way, keeping his own way. This is the Lord's way — to ferry the bad across, to do good to the bad, to set right the affairs of the bad. He nurtures us in the mother's womb. He keeps giving life to those who hang upside-down there. From one impure drop he grants such a beautiful body. Mother, father, sister, brother, in-laws, relatives, kin — he gives us these for our heart's comfort. He grants a healthy, beautiful body. For the body's upkeep he gives pure air, pure water, pure food, and every other comfort — but what sort of creature is man, that he does not even by mistake call to mind the Lord's kindness? He grows senseless in his own pride and looks with a very evil eye even upon the great souls who are ever woven into the Lord's remembrance and who long for and work for the good of all at every moment. The Lord's love does not enter his heart. Such ungrateful (akirtaghan) ones we are, and as a result, according to our deeds, we suffer terribly. Yet blessed is the Lord God, who, seeing all our faults and ingratitude, still grants us storehouses of joy every morning. Days pass, weeks pass, years pass. He is ever merciful and gracious toward us — "sadā sadā sadā daiāl" (ever, ever, ever merciful) is his way. He nurtures even the fallen and provides sustenance even to the greatest fools and the self-willed.

Krishna Mahārāj, according to the rule of keeping his own way, is loving the hunter who shot an arrow into his side. And why not — being himself the very form of pure love. "kar kirpā santokhiā patit udhāran birad bīchāre." He keeps his way of ferrying the bad across — "bhale bhale kar mannīan buriān de har kāj savāre" (the good are honored as good, but he sets right even the affairs of the bad).

There are four kinds of people in the world. First is the one who, when someone does wrong — throws a brick — plants a stone on that person's head in return. Second is the one who forgives the person who threw the brick. Third is the one who simply lets the wrongdoers go. The fourth kind is the one who does good to those who do wrong. The greatest good of all — they join him to the Lord. They say nothing,

and hold no trace of vengeance within —

ਬੁਰਿਆਂ ਨਾਲ ਬੁਰਿਆਈ ਕਰਦੇ ਮਾਫ ਕਰਨ ਕਈ ਸਿਆਣੇ।

Some wise people forgive when met with evil.

ਬੁਰਿਆਂ ਨਾਲ ਭਲਿਆਈ ਕਰਨੀ ਇਹ ਗੁਰੂ ਨਾਨਕ ਜਾਣੇ।

But to do good in return for evil this, Guru Nanak knows.

The Guru's Sikh, drawing his mind into the home of savor through the Bani, seeing the whole creation as the form of the Lord, meditates, and with both hands joined in prayer says — "Nānak Nām charhdī kalā, tere bhāne sarbat kā bhalā" (Nānak, may the Name be in ascendant spirit; in Your will, the good of all).

"bhale bhale kar mannīan buriān de har kāj savāre. pāp karende patit udhāre." "Hunter! With you, it was I who did the first act. When I was the Ram incarnation, in the Treta age, the Ram who shot the arrow at Bali — that was me, and you, in the form of Bali, reproached me, saying: Lord! You shot me from hiding; you did me an injustice. O hunter! You do not know — I told you then to wait; in the Dvapar age I will repay you for this deed. So, I have merely paid out one deed." Whom is there to blame — it is the fault of deeds alone, isn't it — "dadæ dos na deū kisæ dos karmā āpniā. jo mæ kīā so mæ pāiā dos na dījæ avar janā."

Bhai Tiloka Ji smiled and said, "Child! What wrong have you done? Do not be sorry at all." The woman is amazed that even after she did him so much wrong, he speaks with love. There

is no line of anger on his face. "Whatever I hear when the pundit gives discourse, it seems to me that this must be some perfect sadhu. To speak with such love is the way of sadhus and saints alone. The ordinary way would have been for him to talk of taking revenge on me. But instead of taking revenge, he is loving me, consoling me. If this had been done to me, I would have raised an uproar, hurled abuse, and had the culprit killed before my eyes. But on his face, there is no sign at all that he holds any malice for me, no glaring at me; on the contrary, how much savour is in his eyes — when he opens them, they feel like my very own. The moment I see them, my 'I' disappears and I feel I am dissolving into this image of love. How sweet the smile on his lips, how much peace on his face; he is some very rare being. The wound has gone so deep — the physicians say we are trying, saving him is in the Lord's hands. I doubt the physicians' words; the condition is very grave and he will not survive — yet even in such pain, he is not making me the guilty one; rather, with the sweetest, most loving words he keeps saying: Child! Do not be sorry. Why do you weep? This is all the fault of my own deeds; it was my karma that drew me into the forest, and I became absorbed in the Lord's remembrance; but my karma prompted you, you set arrow to bow and loosed it, my very karma had me struck in the side — you are not at fault at all." He blames only himself.

Sadh Sangat Ji! Why is all this? You know that there is one set of rehit (code of conduct) that the Panj Paire, subordinate to Sri Guru Granth Sahib Ji, lay out at the time of giving the gift of the Nam, after administering Amrit — the rehits and kurehits (prohibitions). We should keep those rehit's fully, because we have made a pledge before Sri Guru Granth Sahib Ji Maharaj. Joining us to Sri Guru Granth Sahib Ji, they tell us that from today onward your Guru, in the form of Bani, will be Sri Guru Granth Sahib Ji, and the principles inscribed within it, which are the Guru's form, we must fully accept — in which the daily duties to be done and the other forbidden acts are set out. We are given guidance for the path. And it is there that it comes: the bad one is I. If there is anyone worst of all, that too is I. All others are better than me. And in the Bani it is decreed that the person of this conviction is the friend of Gurus, pirs, prophets, and great souls —

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ।।
Kabīr: of all, I am the worst; everyone but me is good.
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੂਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ।।
Whoever understands it thus, he alone is my friend.

Ang 1364

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ।।
We are not good; no one is bad.
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ।।
Nānak prays: He alone ferries us across.

Ang 728

ਧਾਰਨਾ – ਗੁਰਸਿੱਖ ਨਾ ਕਿਸੇ ਨੂੰ ਮੰਦਾ ਆਖਦਾ, ਮੰਦਾ ਜਾਣੇ ਸਦਾ ਆਪ ਨੂੰ – 2, 2.
Dhārnā A Gursikh calls no one bad; he always considers himself the bad one.
ਮੇਰੇ ਪਿਆਰੇ ਮੰਦਾ ਜਾਣੇ ਸਦਾ ਆਪ ਨੂੰ – 2, 2.
My dear one, he always considers himself the bad one.
ਗੁਰਸਿੱਖ ਨਾ ਕਿਸੇ ਨੂੰ ਮੰਦਾ ਆਖਦਾ,... – 2.
A Gursikh calls no one bad

ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰੁ ਹਉ ਬੇਮੁਖ ਮੰਦਾ।।
I am an offender, a sinner; I am faithless and bad.
ਚੋਰ ਯਾਰ ਜੂਆਰਿ ਹਉਂ ਪਰ ਘਰਿ ਜੋਹੰਦਾ।।
I am a thief, a lecher, a gambler, one who covets others' homes.
ਨਿੰਦਕੁ ਦੁਸ਼ਟੁ ਹਰਾਮ ਖੋਰੁ ਠਗੁ ਦੇਸ ਠਗੰਦਾ।।
A slanderer, a villain, one who eats what is unlawful, a swindler who cheats the land.
ਕਾਮੁ ਕਰੋਧੁ ਮਦੁ ਲੋਭੁ ਮੋਹੁ ਹੰਕਾਰੁ ਕਰੰਦਾ।।
I practise lust, anger, intoxication, greed, attachment and pride.
ਬਿਸਾਸਘਾਤੀ ਅਕ੍ਰਿਤਘਣ ਮੈ ਕੋ ਨ ਰਖੰਦਾ।।
A betrayer of trust, ungrateful, keeping faith with none.
ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਡੀਆ ਸਤਿਗੁਰੁ ਬਖਸੰਦਾ।।
Remember, O disciple of the humble bard: the True Guru forgives.

Bhāī Gurdās Ji, Vār 36/21

What a difference there is in us — we do not accept the principle of Sri Guru Granth Sahib Ji at all. Yet day and night we keep crying out that Sri Guru Granth Sahib is our Guru; but obeying the Guru's command is one thing — we are not even ready to reflect on this principle. We stand on stages and blast out empty slogans that no one is as good as me. I did this good for you, that good for you, I do kindnesses. What has all this become? Just a sham, hasn't it. In words, accepting Sri Guru Granth Sahib Ji as Guru, but acting the opposite and saying we are good and no one else is; the whole rest of the world goes about as robbers, the world is bad. But dear ones! Whatever kind of mirror you have set within yourself, that is the very color you'll see when you investigate it. The Brahm-giani great souls behold the one same Lord within every creature. In their sight there is no one bad, no one gone astray, no one a fool, no one clever; if there is anyone, it is the one Light of the Lord —

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ।।
O my mind, one who has cast off his own doubt

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ।।
in his view no one is astray, for he has recognized the One Lord in all.

Ang 610

ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ।।
No one is a fool and no one is wise.
ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ।।
In all things Your will alone prevails.

Ang 98

The great souls' vision is one thing, the world's vision another. The world says: I am good, I did good, that one did me wrong; the Gurmukh is a doer of good to others — he saves even the bad from drowning. Bhai Gurdas Ji tells us —

ਫਲ ਦੇ ਵੱਟ ਵਗਾਇਆਂ ਤੱਛਣਹਾਰੇ ਤਾਰਿ ਤਰੰਦਾ ।।
It gives fruit even to the one who flings a stick at it; it ferries across the very one who cuts it down.

Bhāī Gurdās Ji, Vār 28/12

The tree is the son of water; throw a stick at it and it drops its fruit. Man eats the fruit, takes delight, sits in its shade; but the tree never says: this one flung a stick at me, so let me drop a big branch on him and kill him.

ਤੱਛੈ ਪੁੱਤ ਨ ਡੋਬਈ ਪੁੱਤ ਵੈਰ ਜਲ ਜੀ ਨ ਧਰੰਦਾ ।
Though its son (the tree) is cut, the water does not drown it; the water holds no enmity toward its son.

Bhāī Gurdās Ji, Vār 28/12

When a boat is made from the fallen tree, it then carries people across; and the son of water — the tree — holds no enmity toward those who sit upon it and cross over; it keeps ferrying them across. The man had cut it, and it carries that very man across —

ਵਰਸੈ ਹੋਇ ਸਹੰਸ ਧਾਰ ਮਿਲਿ ਗਿਲ ਜਲ ਨੀਵਾਣ ਚਲੰਦਾ ।
It rains down in a thousand streams, blends with the vegetation, and the water flows on to the low places.

Bhāī Gurdās Ji, Vār 28/12

It is the cloud — raining down in thousands of streams, blending with the plant-life, and then flowing away to the low ground —

ਡੋਬੈ ਡੁੱਬੈ ਅਗਰ ਨ
It sinks the aloewood

Bhāī Gurdās Ji, Vār 28/12

Just as there is a block of aloe wood, they sink it in water — because by sinking, its value rises —

ਆਪ ਛੱਡ ਪੁੱਤ ਪੈਜ ਰਖੰਦਾ ।।
giving up itself, it preserves the honour of its son.

Bhāī Gurdās Ji, Vār 28/12

If the aloe wood does not sink, they say its full price isn't fetched. So, the wood's worth comes only if it sinks in the water and gives up its own nature — and keeps the honor of its son —

ਤਰ ਡੁਬੈ ਡੁੱਬਾ ਤਰੈ ਜਿਣ ਹਾਰੈ ਹਾਰੈ ਸੁ ਜਿਣੰਦਾ ।।
The one who floats sinks, and the sunken one floats; the winner loses, and the loser wins.
Bhāī Gurdās Ji, Vār 28/12

The one who floats gets drowned; the drowned one gets ferried across; the one who wins loses; the one who has lost wins —

ਉਲਟਾ ਖੇਲ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉੱਪਰ ਸੀਸ ਨਿਵੰਦਾ ।।
The game of love is upside-down: the head bows down upon the feet.

Bhāī Gurdās Ji, Vār 28/12

No one places a foot upon the head; everyone

places the head above the feet. They say: the game of love is upside-down —

ਆਪਹੁੰ ਕਿਸੈ ਨ ਜਾਣੈ ਮੰਦਾ ।।

He considers no one worse than himself.

Bhāī Gurdās Ji, Vār 28/12

When he speaks, he says: in the list of the bad, I am at the very end. So, this is the nature of the Gurmukh — to do good to others and to truly consider oneself small, because he directly sees the Light of the Lord in every heart. So, for him there is no one bad in the world, no one evil. With the recognition of Brahm, the whole play appears to be running within Brahm's command alone.

So, Bhai Tiloka, of such an exalted state, is saying: Child, you have done no wrong; why do you repent and keep weeping? She says, "Good man! O one who seems so very dear! There is such pain in your words, such intimacy; and still I have done no wrong? I took your life; you have lain unconscious for so many days; and still I seem good to you? You are no ordinary man — truly you are some deities come down from another sky. We, dwellers of this land, are ready to cut one another's throats over the tiniest thing, but you, being of some other world, are saying: no, child! you are very good." "You know! How much service you are doing — for a stranger. Being a king's daughter, you have set about serving a poor man. Your royal folk would strangle a living man like me to death; instead, you are serving me, my pain is within your heart. You are loving me, day and night you serve a poor man. Child! Service bear's fruit. It bears fruit here too; here you find peace and ease, and going to His court a place is found." The Great Guru decrees thus —

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ।।

In this world, earn the merit of service;

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ।।

then a seat is found in His court.

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ।।

Says Nānak, one goes swinging one's arms (carefree and honoured).

Ang 26

The game of love is different. The tale of love is unique. Sadh Sangat Ji! When I used to farm on a plot in U.P., I had a dog. When I would come back from work in the city, my car would turn near the village of Dhamni, two miles off, and the dog — whose name was Johnny — the moment he recognized the sound of my car's horn, would come running toward me with all his strength. He would join me a kilometre away, in a village called Majra. Then he would run ahead of the car, dancing toward the farm, so full of love.

In 1977 I sold the farm and came to Mohali, but that dog stayed there. I couldn't bring him with me, but his memory kept coming back to me. The people I had sold the farm to lived a kilometre and a half away, straight across the rivers and forest. Every day he would go to their house to eat his bread, but after eating he wouldn't stay even a second. He would come straight through the rivers and forest to my sold-off farmhouse. Where I used to meet the sangat, he would sit right there. They tell me that he would sit facing the direction I used to come from in the car. He would keep watching the other cars passing, but he never went ahead to meet any car, nor did he form any attachment to the new owners. He just kept waiting there, for whenever I might come to the farm and love him. Several devotees saw tears fall from his eyes many times. The pull of his love reached all the way to me, and a pull arose within me too. To meet that dog and to bring him back, I went, together with the sangat, to hold a diwan in U.P. — but I was pained to hear that this dog named Johnny had, just two days before, given up his life while waiting and waiting for me.

Serve animals, serve trees, serve the crops; serve anyone — this service bears fruit here. And the service that is done for the Guru bears fruit here too, and in His court as well.

Sadh Sangat Ji! Pay attention: to serve you, four doctors come to every gathering at Ratwara Sahib and Mohali, six times a month, and give service. If, apart from these days, you were to go to these same doctors' clinics, you would have to

pay a 100-rupee consulting fee each. Here they see hundreds of patients free. The medicines are given free by you (the sangat). Work it out yourself: if they saw even a hundred patients, their fee would come to 10,000 rupees — but these doctors serve selflessly. The fruit of service is bound to come to them.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ।।
In this world, earn the merit of service;
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ।।
then a seat is found in His court.
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ।।
Says Nānak, one goes swinging one's arms (carefree and honoured).

Ang 26

In His court those who serve go swinging their arms; they don't walk with shoulders hunched. Service bear's fruit.

To be Continued next month.



Sant Waryam Singh ji
Maharaj
Ratawara Sahib

The Imperishable Light
Chapter One
Avinashi Jot (ਅਵਿਨਾਸ਼ੀ ਜੋਤ)

Writer : Sant Baba Waryam Singh ji Maharaj
Ratwara Sahib
Traslate Punjabi to English
Bhai Amardip Singh, USA

(Continued from P. 26, issue September 2026).

Continued from previous month.So Bhai Lehna Ji listened to the whole salok with great attention, and then, with deep love, he began to listen to the Pauri, trying to grasp its meaning —

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ।।

He Himself created His own Self; He Himself fashioned His Name.

Ang 463

What! Out of His own Self He made this whole world? Until today we had only heard that Māyā, the soul, and Ishwar are three eternal, beginningless realities — and today we heard something entirely new: that God, all by Himself, out of His own being, made this world. So, we heard a very different thing. Read it like this —

ਧਾਰਨਾ — ਨਿਰਗੁਣ ਰੂਪ ਤੋ ਸਰਗੁਣ ਰੂਪ ਹੋ ਕੇ, ਆਪੇ ਰਚੀ ਸਾਰੀ ਦੁਨੀਆ ਮੇਰੇ ਪਿਆਰੇ, ਆਪੇ ਰਚੀ ਸਾਰੀ ਦੁਨੀਆ

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ।।

He created Himself, and then fashioned the creation;

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ।।

seated within it, He beholds it with delight.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ।।

You Yourself are the Giver and the Creator;

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ।।

by Your pleasure You bestow and show mercy.

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ।।

You are the Knower of all; You give life and take it away with a word.

Ang 463

ਤੂੰ ਆਪੇ ਹੀ ਸਿਧ ਸਾਧਿਕੋ ਤੂ ਆਪੇ ਹੀ ਜੁਗ ਜੋਗੀਆ ।।

You Yourself are the adept and the seeker; You Yourself are the yoga of the ages.

ਤੂ ਆਪੇ ਹੀ ਰਸ ਰਸੀਅੜਾ ਤੂ ਆਪੇ ਹੀ ਭੋਗ ਭੋਗੀਆ ।।

You Yourself are the taster of all relish; You Yourself are the enjoyer of all delights.

ਤੂ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਤੂ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਗੀਆ ।।

You Yourself are pervading everywhere; whatever You do, that alone comes to pass.

Ang 1313

They had this understanding, for they used to go to the holy gatherings (satsang). At once he seized upon the point: until today we had only heard that Maya exists, the soul exists, and God exists too — but today we have heard something new: that from the formless (Nirgun) He became the manifest (Sargun) and, all by Himself, brought about the whole creation —

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ।।

He Himself spread out His own Māyā, and He Himself beholds it.

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ।।

He takes on many forms of many colours, yet He stays apart from them all.

Ang 537

He is present within the whole creation, and yet He remains outside of everything. He lives within it, and He is also untouched by it. Listening with deep attention, and reflected on this himself —

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ।।

Ang 463

He both created it and beholds it; and He spread out His own Maya, from within His own Self. Maya is not some separate thing, as though it were apart from Waheguru — it too is entirely His own form. But its working is of one kind, and the Lord's is of another. Yet even so, He is right there within it. From the formless He took on the form of Ekonkar from Ekonkar the Music of the word "Onkar" arose. And from that music the whole creation came into being. Today science says there was a "Big Bang." With that Big Bang a push happened. But to whom did the

push come? Science cannot tell — because the seed they speak of, the seed of nature, they say is so tiny that it is like putting a decimal point, then eighty zeros, and then a one. That is next to nothing at all; the mind cannot even picture it —

ਸੂਛਮ ਤੇ ਸੂਛਮ ਕਰ ਚੀਨੇ ਬ੍ਰਿਧਨ ਬ੍ਰਿਧ ਬਤਾਏ ।।

Subtler than the subtlest He is known, and greater than the greatest He is called.

ਭੂਮ ਅਕਾਸ ਪਤਾਲ ਸਭੈ ਸਜਿ ਏਕ ਅਨੇਕ ਸਦਾਏ ।।

Having fashioned earth, sky, and the nether regions, the One is called by countless names.

Pātshāhī 10

The One alone became the many. Those who came to know this feel no doubt; they say: everything is made of Him alone; there is no second thing here at all —

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ।।

You Yourself are the writing-tablet, You Yourself the pen, and You Yourself are the writing upon it.

ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ ।।

Speak of the One alone, O Nānak; how could there be a second?

Ang 1291

So until today he had never heard this, and now they told him. "Ekonkar" means the One; and when the One said "Onkar" (Ek Onkar), that became the music of the word. With that music the whole creation then came into being.

Christianity and Islam say two things: that when there was no creation, there was the Word (logos). This Word itself is God — because a person can only speak of as far as his reach goes.

Guru Nanak Patshah said that this Word-Brahm too was not there at first. In the state of Ekonkar, the Formless took on form; before that, He was in the formless state — Waheguru. What was He doing then? How did He act? That cannot be told by anything He created. He alone knows His own condition. How the Command worked there, where His Command reached, whether there was any creation there or not, who was there, where the devotee was, where the saint was —

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ।।

O Nānak, to describe this is as hard as steel.

Ang 8

There is nothing that can really be said or heard about it — it is a very deep matter, right there in the first Pauri. We just sing over the top of it and it passes us by, we notice nothing; yet it is from right here that a revolution comes into a person, the needle turns — the moment one reads and hears this very Pauri: What is this that has been said?

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ।।

He fashioned the creation and, seated within it, beholds it with joy.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ।।

You Yourself are the Giver and the Creator; in Your pleasure You give and shower grace.

Ang 463

He is both the Maker and the Giver. Pleased, He keeps giving, and He keeps spreading out the expanse —

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ।।

Ang 463

You know the innermost thoughts of all. No one's matter is hidden from You at any moment. You give life, and You also take it back —

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ।।

Ang 463

So then Mahārāj says —

ਤੂੰ ਆਪੇ ਹੀ ਸਿਧ ਸਾਧਿਕੋ ਤੂ ਆਪੇ ਹੀ ਜੁਗ ਜੋਗੀਆ ।।

Ang 1313

He said this higher truth: O Lord! The one who does the spiritual practice is also You; the adept is also You; the yogi of the ages is also You

ਤੂ ਆਪੇ ਹੀ ਰਸ ਰਸੀਅੜਾ ਤੂ ਆਪੇ ਹੀ ਭੋਗ ਭੋਗੀਆ ।।

ਤੂ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਤੂ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਗੀਆ ।।

Ang 1313

ਆਪੇ ਜਲੁ ਆਪੇ ਥਲੁ ਥੰਮਨੁ ਆਪੇ ਕੀਆ ਘਟਿ ਘਟਿ ਬਾਸਾ ।।

Ang 1403

You are the enjoyer of all relish; You Yourself are the water, You Yourself the sky, You Yourself the air, You Yourself the water. You Yourself dwell within all, and yet You remain untouched. Now only a rare one understands this thing — otherwise the mind cannot get hold of it. Inside our body there are two trillion, fifteen billion cells. Educated people will understand this. And if you cut each of those cells into a lakh piece more, into crores of tiny bits, He is present within

those too. And if you make it even finer than that, He is within that too. Then He is woven through everything, warp and weft, so that He can never be separated out anywhere —

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮਸਤਿ ਏਕ ਜੋਤਿ ਹੈ।।

Akāl Ustati

ਨ ਘਾਟਿ ਹੈ ਨ ਬਾਢਿ ਹੈ ਬਾਢਿ ਘਾਟਿ ਹੋਤ ਹੈ।।

Within earth and time there is one and the same Light. It neither decreases nor increases; only the outward increase and decrease seem to happen.

Akāl Ustati

ਆਪੇ ਨਰੁ ਆਪੇ ਫੁਨਿ ਨਾਰੀ ਆਪੇ ਸਾਰਿ ਆਪ ਹੀ ਪਾਸਾ।।

He Himself is the man, and He Himself the woman; He Himself is the dice, and He Himself the board.

Ang 1403

And Mahārāj makes a second thing even clearer

ਜਲ ਤੇ ਤਰੰਗ ਤਰੰਗ ਤੇ ਹੈ ਜਲੁ ਕਹਨ ਸੁਨਨ ਕਉ ਦੂਜਾ।।

Ang 1252

From water the wave arises, and from the wave it is water again; "second" is only a manner of speaking.

From water a wave is formed.

When the wave rises and strikes the shore — those who have gone to the seashore have seen how the waves come and break upon the shore — then the wave does not remain; it becomes water again. Maharaj said a great thing: from the Formless this creation arose, and from this creation the Formless is again. To speak and hear of it, it becomes a "second" thing in between — but the reality is this —

ਆਪਹਿ ਗਾਵੈ ਆਪਹਿ ਨਾਚੈ ਆਪਿ ਬਜਾਵੈ ਤੂਰਾ।।

He Himself sings, He Himself dances, He Himself plays the trumpet.

ਕਹਤ ਨਾਮਦੇਉ ਤੂੰ ਮੇਰੋ ਠਾਕੁਰੁ ਜਨੁ ਊਰਾ ਤੂੰ ਪੂਰਾ।।

Says Namdev: You are my Master; the servant is incomplete, you are perfect.

Ang 1252

The difference is only this much. When I hold myself apart from You, then I become a mere "servant," I become "adhura" (incomplete), and You always stay perfect. But when I merge into You, then You alone remain, perfect and whole; my separate being does not remain at all —

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ।।

When I was, then You were not;

ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਹੀ।।

now You alone are, and I am not. As countless waves rise in the boundless ocean, yet are only water within water.

Ang 657

So it is like this

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ।।

He Himself is the manifest, the formless, and the Formless One in profound trance.

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ।।

What He Himself created, O Nānak, He Himself then meditates upon.

Ang 290

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ।।

He Himself is the formless, and He too is the manifest;

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ।।

wielding His power, He has enchanted the whole world.

Ang 287

Whatever is seen is also He Himself — the manifest is He; and the unseen, the formless, is also He alone —

ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ।।

He Himself is the sun, and the spreading of its rays;

ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰ।।

He alone is the hidden, and He alone the manifest form.

Ang 387

So when Bhai Lehna Ji heard this — being educated, and one who used to go to the holy gatherings — he understood it deeply. It was like this —

ਧਾਰਨਾ — ਨਿਰਗੁਣ ਰੂਪ ਤੋ ਸਰਗੁਣ ਰੂਪ ਹੋ ਕੇ, ਆਪੇ ਰਚੀ ਸਾਰੀ ਦੁਨੀਆ ਮੇਰੇ ਪਿਆਰੇ, ਆਪੇ ਰਚੀ ਸਾਰੀ ਦੁਨੀਆ

ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਣੀਐ ਸਚੇ ਸਚਾ ਨਾਉ ਧਰਾਇਆ।।

Know the Guru as the Supreme Lord;

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰੁ ਸਦਾਇਆ।।

the True One took on the True Name.

ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰੁ ਬਣਾਇਆ।।

The Formless took on form and was called the boundless Ekonkar. From Ekonkar came the music of the Word, Onkar, and thus the

creation was made.

Bhāī Gurdās Jī, Vār 26/2

Bhai Gurdas Ji has explained this Pauri in great detail — whose writings are honored as the key to the Guru Granth Sahib. We read it every day —

ਆਪੀਨ੍ਹੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨ੍ਹੈ ਰਚਿਓ ਨਾਉ ।।

Ang 463

but mere reading will not settle the matter

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ।।

The mystery is not found by reading; it is found by understanding.

Ang 148

Understand the point, take it inside, and the journey ends. Just as a man riding a rocket finishes his journey quickly, so, by practicing the Bani and making it firm within, a very long journey becomes one that can be finished in seconds. So, the Guru says —

ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਣੀਐ ਸਚੇ ਸਚਾ ਨਾਉ ਧਰਾਇਆ ।।

Bhāī Gurdās Jī, Vār 26/2

From the Formless He became form so what Name did He take? At that time Ekonkar, the manifest Brahm, came to be. From Bram Ekonkar

ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰੁ ਬਣਾਇਆ ।।

Bhāī Gurdās Jī, Vār 26/2

that music, which is spoken of again and again

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ।।

Within the music is the meditation, and within the meditation He is known; through the Guru, the untold story is told.

Ang 879

That same music, entering the ears of the child in the mother's womb, was keeping it alive. That very music we call the Naam, the Word-Brahm (Shabad-Brahm). That Naam which exists

To be continued next month

INDIA

Sangat activites

Gurdwara IsherParkash Ratwara Sahib

P.o. Mullanpur Garibdas, The.Kharar, New Chandigarh, Eco city, Distt. Mohali 140901

www.gurdwaraisherprakashratwarasahib.com
www.ratwarasahib.org, www.ratwarasahib.com, www.vgrmct.org



In India Branchs

1. Sant Bela Ramgarh Patti Tek Singh, Near Sri Anandpur Sahib
P.o. Bhalan, Distt. & Teh. Ropar

1. Sant Bela Ramgarh Patti Tek Singh Shri Anandpur SahibThis branch is located 10 kilometers from Shri Anandpur Sahib, near Jindhwari village, about 2 kilometers further, on the banks of the Satluj River, in Ramgarh Bela village. Here stands a very beautiful ashram called "Sant Bela Ramgarh," Dakkhana – Bhallan, District Ropar. Below are some facilities available here:
2. This place was established 10 years ago in the name and memory of Sant Mata Biji Ranjeet Kaur Ji. A free medical camp runs here offering Allopathic, Homeopathic, Ayurvedic, and other treatments, and medicines are given completely free of cost to needy patients.
3. Guru Ka Langar (community kitchen) runs continuously, 24 hours a day.
4. Special arrangements have been made for devotees who wish to do bhajan Simran (meditation), with huts built along the riverbank for this purpose.
5. Many kinds of trees have been planted to protect and improve the environment, keeping it clean and healthy along with fresh oxygen.
6. Every Puran Mashi (full moon), a diwan (religious gathering) is held from 6:00 PM to 11:00 PM. Kirtan (devotional singing) takes place, along with Sukhmani Sahib Path and Naam Simran in order to cure and stop illnesses for the sangat. Along with this, a sweet rice dish (kheer) is made with natural herbs under the light of the full moon. After Bhog (offering to guru ji) the kheer is given to the sangat with this many illnesses such as cancer and others are cured.
7. Free accommodation is available for visiting pilgrims.
8. In memory of the Bhagats, an annual program is held every year on November 3rd, 4th, and 5th, which is attended even by devotees from abroad. Large langars and medical camps are also organized.
9. During the Bhakra Dam water release, when the water level rises near the area, arrangements are made to help residents stay safe.
9. Every year, various programs are organized in the area on auspicious occasions, in which Sant Baba Harpal Singh Ji personally blesses the Sangat with kirtan, and the Sangat's participation is excellent.
10. Retired IT College Principal Baba Ram Singh Ji serves as the chief caretaker (sevadar) of this area, serving alongside his companions.
11. Every month, around 2,000 copies of the spiritual magazine "Atam Marg" are distributed door–to–door in this area.

Contat No. Area Jathedar : Baba Ram Singh +91 94178 76243,
Bhai Daljit Singh : 95929 47920

Gurdwara IsherParkash Ratwara Sahib

P.o. Mullanpur Garibdas, The.Kharar, New Chandigarh, Eco city, Distt. Mohali 140901

www.gurdwaraisherprakashratwarasahib.com
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1. Located in a very clean and beautiful environment, near Chandigarh, Ratwara Sahib is spread across 100 acres.
2. Guru Ka Langar (community kitchen) runs 24 hours a day, serving food to all visitors around the clock.
3. Elders are provided with very modern facilities, including all modern medical facilities.
4. There is housing for over 100 Pilgrams who come here from far and near, all rooms have modern facilities. With new Chandigarh being built and many state-of-the-art medical facilities also being built man people from far-off villages of Punjab, Himachal, and Kashmir who need a place to rest or stay while they get medical treatment in new Chandigarh are provided with a room for the night and langar (food).
5. Arrangements have been made to keep the Ratwara Sahib environment green and clean — trees have been planted on every side of the buildings, and thus there is a natural oxygen system. This soothes the minds of all visiting devotees and mahapurakhs (respected spiritual figures).[8:32 AM, 7/6/2026] Amardip Atwal Usa:
6. The Gurdwara itself is very beautiful, it was built under the guidance of Sant Baba Waryam Singh Ji have brought countless devotees together for the seva.
7. There is a nursing college that has been built and many girls go to the college for training, and their living arrangements are made right inside the Ratwara Sahib complex.
8. A B.Ed College has also been operating within the complex for the past two decades.
9. Guru Gobind Singh Vidya Mandir Senior Secondary School, affiliated with CBSE Delhi since 2001, is helping raise the educational level of children from surounding areas and many children go on to be settles abroad once finished with their schooling.
10. Sant Waryam Singh Memorial Senior Secondary School, affiliated with the Punjab Education Board, has also been operating within the complex for the past several years.
11. The ashram has its own dairy operation, from which milk is supplied for the Guru Ka Langar.
12. The ashram has its own land, where fodder for the cows and food grains for langar are grown.
13. Arrangements have been made for sevadars to stay at the ashram, where selfless service (seva) has been carried out under the guidance Sant Baba Waryam Singh Ji.

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2.Gurdwara Shaheedan Singhan, Village Dharak, P.o. Majat, District : Mohali

1. Village Dharak is equipped with very modern facilities, and a large ashram spread across 2 acres is located here, in which the Gurdwara Sahib stands. Guru Granth Sahib Ji is respectfully seated (prakash) here.
2. There is a building with 20–25 rooms available for the residence of seekers/visitors.
3. Every tenth dayof the lunar fortnight, a diwan (religious gathering) is held from 6:00 PM until 11:00 PM.
4. Annual programs are also organized.
5. Bhai Jasvinder Singh Ghola serves at this ashram.
6. Annual programs are held from time to time, during which the local Sangat (congregation) of Trust Ratwara Sahib is blessed through kirtan.

3 Gurdwara Isher Parkash, Banur, District Mohali

1. The Gurdwara Sahib building is very beautifully constructed with an upper floor, on which the Gurdwara Sahib is set up on the second floor.
2. Daily, every morning, Asa Di Vaar and Naam Simran practice are done here in the manner shown by Mahapurakh Ratwara Sahib. Rehras Sahib in the evening, followed by kirtan. Every Sunday, kirtan diwan is held from 10:00 AM to 12:00 PM.
3. Seva (service) at this place is carried out by Sant Baba Gurdev Singh Ji.
4. This beautiful ashram has been running in the town for the past 3 decades. Here there are many rooms available for singhs to stay in.
5. Bhai Sahib Daya Singh Ji, Senior Secretary of the school, has been running for the past three decades, for which Sant Baba Waryam Singh Ji was the first to establish the school in the area to provide higher education for children.
6. Every year, a large annual gathering (samagam) is organized, attended by the Sangat of the area. Various great spiritual figures come and share their valuable thoughts to inspire the Sangat. Kirtaniyas from Ratwara Sahib bless the Sangat with kirtan.

4. Gurudwara Ishar Parkash, Rajpura

1. In the name Bhai Sahib Bhai Daya Singh Ji Senior Secondary School has been running for 3 decades.
2. In the Gurudwara Sahib established here and from time to time Sangat does akand path sahibs here.
3. Samagams (religious programs) are held every year.
4. The first school Sant Baba Waryam Singh Ji opened was opened/established here.

5. Gurudwara Sahib, Neelon, District Ludhiana.

1. This Gurudwara Sahib has been established from the past 3–4 years.
2. Kirtan Samagams are held here every second Saturday from 12:00 PM to 3:00 PM.
3. Diwans hall is present.
4. Guru Granth Sahib Ji is respectfully seated (prakash) here.

6. Gurudwara Ishar Parkash, Teacher Colony, Faridkot

1. Gurdwara has been established here for the last 3 decades and was started by Sant Baba Waryam Singh Ji.
2. A beautiful building for the gurdwara sahib is built.
3. A school is active in which children are learning.
4. Kirtan Samagams are held every first Monday from 12:00 PM to 3:00 PM.

Gurdwara IsherParkash Ratwara Sahib

P.o. Mullanpur Garibdas, The.Kharar, New Chandigarh, Eco city, Distt. Mohali 140901

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In Out of India Branchs



SATNAM KUTIYA, 11128 N. GOLFVIEW ROAD,

LODI, CA 95240, USA

1. Saroop of Sri Guru Granth Sahib Ji is present.
2. Naam Simran is held every Saturday from 11:00am to 1:30pm.
3. The sangat is continually doing the following, Sri Sehaj Path, Sukhmani Sahib, naam simran along with monthly smagams.
4. Every year Sant Baba Harpal Singh Ji arrives at Satnam Kutiya on the occasion of Sant Baba Satnam Singh Ji's barsi and a week–long smagam is held. During this smagam, Sri Sehaj Paath is done, Daily Naam Simran, Nitnem, Rehras sahib and Gurbani kirtan is done daily. Sangat from all over USA, Canada, UK and India attend.
5. Satnam Kutiya is established in approximately 3 acres
6. A large outdoor diwan hall is present.
7. There are many herbal plants, fruit trees, flowers, sugar cane, vegetables and other

Request to the Sangat living abroad If you use any kind of set top box (IPTV) to watch TV at home then you can contact the following numbers to watch Ratwara Sahib channel in it. If any lover from the Sangat already uses IP. TV. Box and is watching Ratwara Sahib channel in it then please kindly whatsapp the name of your set top box and channel number on the following numbers
Mobile No.: +91-98728-14385, 94172-14385





RATWARA SAHIB SHRINE'S FIXED SCHEDULE

Annual

Annual Birthday Samagam Sri Maan Sant Baba Waryam Singh ji Maharaj, Ratwara Sahib	17 June
Annual Birthday Samagam Sant Mata Ranjit Kaur ji, Ratwara Sahib	8 August
Annual Mahan Gurmat Roohani Samagam with Barsi Samgam Sri Maan Sant Baba Waryam Singh ji Maharaj Ratwara Sahib & Sant Mata Biji Ranjit Kaur ji Ratwara Sahib	30-31 October 1-2 November

Monthly

Satsang Sangrand	5.30am to 8.00am
Amrit Sanchar	First Sunday of every month

Weakly

Satsang Every Sunday	12.30pm to 4.00pm

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ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥

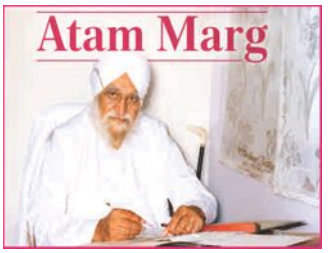
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Sant Baba Harpal Singh Ji of Ratwara Sahib and his jatha blessing the sangat with kirtan at Gurdwara Kartarsar Sahib, Padiala.











Sant Baba Harpal Singh Ji blessing the sangat with kirtan at Una Sahib. Sri Maan Sant Baba Sarabjot Singh Ji, a 17th-generation lineal descendant (bindi ansh bansh) of Guru Nanak Sahib, was also present on this occasion













Sant Baba Harpal Singh Ji blessing the sangat with kirtan during the annual smagam at Gurdwara Ishar Parkash, Banur, a branch of Ratwara Sahib. Sant Baba Gurdev Singh Ji has been serving at this sacred place.

















In village Saini Majra (near Ratwara Sahib), Sant Baba Harpal Singh Ji









Sant Baba Harpal Singh Ji blessing the sangat during the Puranmashi (full moon) smagam at Gurdwara Sant Bela Ramgarh (Sri Anandpur Sahib).









Sant Baba Harpal Singh Ji blessing the sangat with kirtan at Sant Bela Ramgarh, following an Akhand Path arranged by a highly respected jatha of bibiyan (women)










Sant Baba Harpal Singh Ji blessing the sangat with kirtan at Sant Bela Ramgarh, following an Akhand Path arranged by devotees

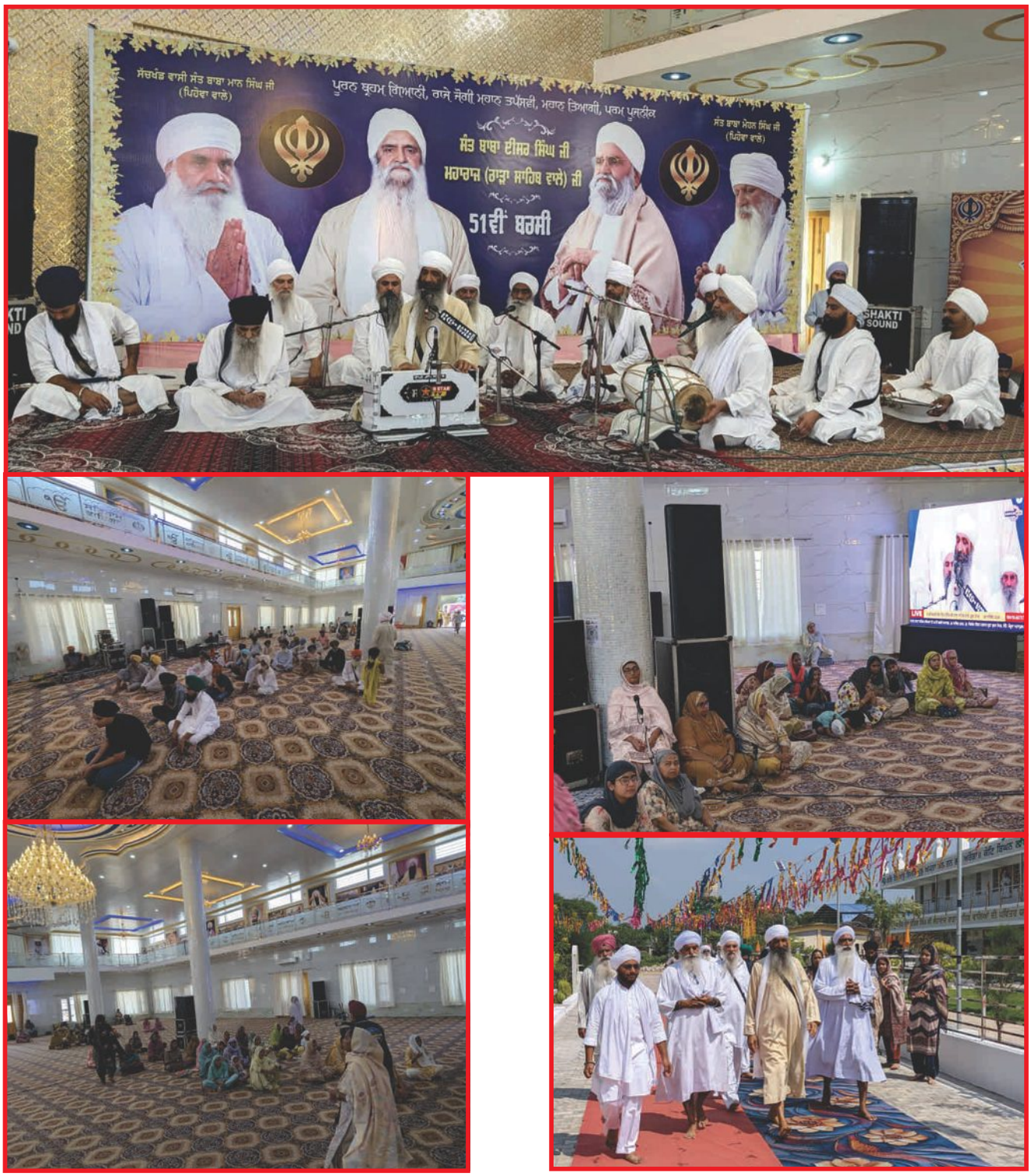








Sant Baba Harpal Singh Ji blessing the sangat with kirtan at Phool, during the smagam for the 51st Barsi of Sant Baba Ishar Singh Ji Maharaj Rara Sahib.



Sant Baba Harpal Singh Ji and his jatha blessing the sangat with kirtan on Sangrand at Gurdwara Ishar Parkash, Ratwara Sahib.











Sant Baba Harpal Singh Ji and his jatha blessing the sangat with kirtan at a devotee's home in village Paraul (near Ratwara Sahib), following the bhog of an Akhand Path Sahib.









The 31st Annual Gurmat Smagam in village Ghulal (Ludhiana) was celebrated by the local sangat with great love and devotion. Sant Baba Lakhbir Singh Ji blessed the sangat with kirtan.









Sant Baba Lakhbir Singh Ji and his jatha blessing the sangat with kirtan at the Gurmat Roohani Smagam, near the Grain Market, Ropar (near Bhatha Sahib)















Sant Baba Lakhbir Singh Ji blessing the sangat with kirtan at the Annual Gurmat Smagam, Grain Market (Chamkaur Sahib)













Blessing the sangat with kirtan during a grand Gurmat Samagam at Gurdwara Baba Budha Sahib Ji, Uttam Nagar (Uttarakhand)









Sant Baba Lakhbir Singh Ji blessing the sangat during the annual smagam at the Grain Market, Kharar.













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USA

Sangat activites

VGRMCT USA Trust Programs :

1. Weekly Satsang 5.00am to 6.30am every Sunday San Jose.
2. Weekly Satsang Every Saturday from 11:00am to 1:30pm - Satnam Kutiya
3 Monthly Smagam Satnam Kutiya Every third Saturday of the month.
4. Barsi Smagam Sant Baba Satnam Singh JI USA February 14th to February 21st 2027
5. Janam Din Smagam Sant Baba Waryam Singh Ji Sunday June 20th 2027
6. Janam Din Smagam Sant Mata Ranjit Kaur Ji Ratwara Sahib Sunday August 8th 2027
7. Sant Baba Harpal Singh Ji Parchar Pheri USA February to April 2027

For More :
Information of Program Bookings at
SATNAM KUTIYA LODI, 11128N, LODI, CA, USA
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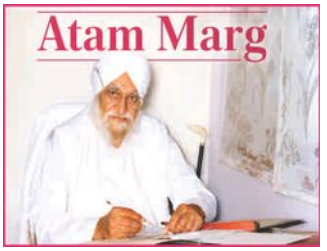
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