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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

September 2026



In 1604 CE, when Sri Guru Granth Sahib Ji was first installed, Sri Guru Arjan Dev Ji, out of eternal reverence and the utmost respect, had the Guru Granth Sahib placed on a throne higher than his own seat. On this sacred occasion, Guru Sahib Ji bestowed upon Baba Buddha Ji the honor of becoming the first Granthi (reader) of Sri Guru Granth Sahib Ji.

Editorial

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Traslate by Bhai Amardip Singh
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Dear Sadh Sangat ji,

Waheguru ji ka Khalsa,

Waheguru ji ki Fateh.

The September 2026 issue of Atam Marg is here on your computer screen as a PDF. **Atam Marg** means **"the path of the soul**." This path is the same for every person, no matter what religion they follow. Think of the ocean. People cross it in small boats, bigger boats, or large ships. It does not matter which one you use — the goal is the same: to reach the other side. In the same way, this world is like a big ocean. Every person who has a human body must cross it. We each sit in the "boat" of our own religion — **Sikh, Hindu, Christian, or Muslim** — but all of us are trying to get to the same place.

At its heart, every religion is really the same. The path of the soul is the same for everyone. We are born to find our true inner treasure. Gurbani gives this treasure many names **— Atam Vastu, Atam Dhan, Vakhar, or Naam.** This path is very hard. It is hard even to take the first step. Our mind is always busy with other things. We worry about the future, or we get stuck thinking about the past — some good memories, some bad ones. None of this lets our mind rest, even for a moment.

To calm the mind, we need to walk this path of the soul. We try many things to calm it: saying "Waheguru" out loud, saying it with our breath, and going even deeper in meditation. We also go to the Guru's house and take part in satsang. But as soon as we stop, the mind goes right back to being restless. Why doesn't this change us? Why doesn't Naam stay in our heart? Why don't we feel love for Waheguru ji? Again and again, Gurbani — all 1,430 pages of Sri Guru Granth Sahib ji — calls out to wake us up. And yet it is rare for a person to truly understand this inner treasure, turn toward it, and do something to find it and to see Waheguru ji.

In the end, it all comes down to the mind. Think of a movie projector. It shines a picture onto a screen, and that picture is what we see. Our mind works the same way. Sometimes it shows us sadness. Sometimes it shows us great joy. It never stays still — it is always moving

The great saints teach us how to work with this. First, get used to sitting still

in one position for 45 minutes without moving. Once you can sit still like that, watch your mind and notice where your thoughts want to go. This is called pratihar — pulling the senses inward. Next, try to make the mind stay still. If it can stay still for even two minutes, that means it is starting to settle — this is called pranayam. After that comes dhyan (deep focus), then dharna (concentration), and then samadhi (deep stillness). Only then does a person really begin walking the path of the soul. This is the path to finding our true inner treasure.

But here is the problem: we do not really want to leave our mind's confusion behind. Our mind naturally runs outward through our senses — our eyes, ears, and so on. Our senses bring us news of the outside world, and every day, good and bad habits and impressions keep building up inside us. Because of this, our mind stays restless.

To walk the path of the soul, we must first deal with our own mind. This is hard, because the mind must be trained slowly — just like a wild horse must be tamed gently before someone can ride it. Our mind has had too much freedom over many past lives, so it has picked up bad habits. Those habits need to be corrected. Once the mind settles down, our true self begins to shine through from within, and walking this path becomes much easier. Nothing good comes from forcing things. When we do it the right way, things fall into place quickly. On this spiritual path, the biggest power is the power of our own mind. When the mind will not cooperate, this path becomes very difficult.

You will naturally find answers to all these questions by reading this magazine, Atam Marg. Everything taught in these pages is really about the mind. Sant Baba Waryam Singh ji Maharaj lived as a householder — with a family and a normal daily life — and still reached the highest level of spirituality. He followed the spiritual teachings of Gurmat from the Guru's house while still living a full family life: eating, drinking, dressing, and going about his days. Even while doing all of this, he stayed true to Gurmat and completed the final, hardest steps of a Sikh's spiritual journey. Ratwara Sahib has kept recordings of his teachings, and that is why they keep appearing in these articles. For anyone searching for their true inner treasure, the words of great saints like him are like a mine full of precious jewels. Through these teachings, the spiritual path of Atam Marg becomes one that we can walk with ease.

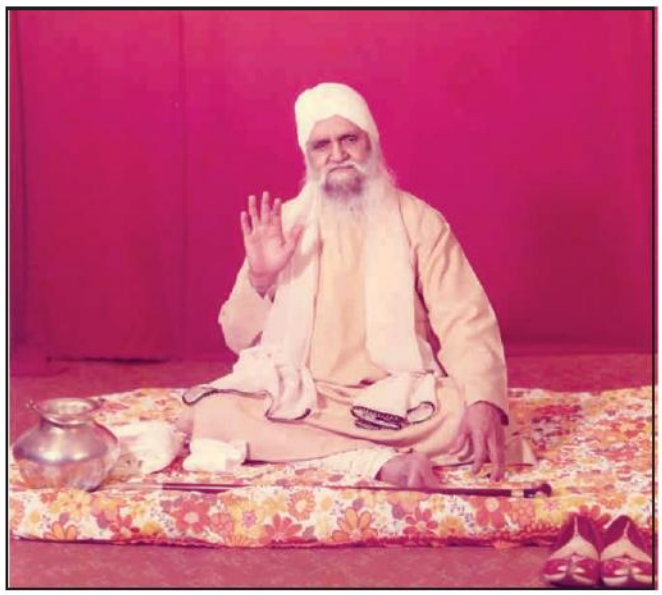
World of Saints (ਸੰਤ ਬਚਨ)

(Books Name : Baat Agam ki)

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(Continued from P. 7, issue August. 2026)

Question 1: According to Guru Granth Sahib Ji's teachings, this world is "Everything is God, everything is God" and "Brahm is seen everywhere, Brahm



Sant Isher Singh ji Maharaj, Rara Sahib

is heard everywhere — the One alone is proclaimed. The spread of the Atma is His doing; without God, nothing can be known." So then, why do we see a separate world, and how did this world come into existence?

Answer:

In truth, the one and only Supreme God (Parbrahm Parmeshvar) is playing a divine game, taking on countless forms within Himself. Just as Guru Gobind Singh Ji (the Tenth Guru) proclaimed in the Jaap Sahib:

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ
Ek moorat anek darsan
।ਕੀਨ ਰੂਪ ਅਨੇਕ।।
Keen roop anek.
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ
Khel khel akhel khelan
ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ।।
Ant ko fir ek.

— Jaap Sahib

Here, the one God appears as many — in endless streams of life, forms, faces, tastes, colors, and existences. Each person explains the world according to the strength of their own understanding. Some scholars believe the world arose from atoms. Others believe it arose from Maya (illusion), powered by God's authority. Many scholars, treating Maya, God (Ishvar), and the individual soul (Jeev) as separate, hold that when a great churning took place within the three qualities (gunas) of Maya, the soul became trapped in it. Captivated, it performs actions and holds the firm belief: "I am the doer." Reaping the fruits of these actions, it has been suffering in the cycle of birth and death since endless time. These wise thinkers have described in great detail the yogic methods by which the soul can separate itself from Maya — by controlling desires, developing a sense of non-doership, and through desireless action (nishkaam karma) and the power of meditation (yoga), becoming absorbed in Samadhi, breaking free from Maya, and attaining liberation.

However, according to Gurmat (the Guru's teachings), the world is not accepted as having a separate existence of its own. The true principle that has been revealed in the world is this: this world is nothing other than God Himself. This principle has been explained in many places.

Bhai Gurdas Ji — who has been honored with the title of Ved Vyas (the great interpreter) of the House of the Guru and is regarded as a foremost scholar — has stated: Before the creation of the world, "Sat" (Pure Being/Existence) was established in a state of deep absorption within itself, and only he knew that state. It was not a void or nothingness; rather, in that state that is beyond reach and beyond the senses (agamm,

agochar), this Sat knows its own glory only to itself. This state cannot be explained through any natural senses or organs. Different scholars have given various explanations according to their own limited reach, and many natural (worldly) views have been established. Guru Gobind Singh Ji speaks about this:

ਆਪੁ ਆਪੁਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ।।
Aap aapunee budh hai jetee.
ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ।।
Barnat bhinn bhinn tuhi tetee.
ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ।।
Tumraa lakhaa na jaae pasaaraa.
ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ।।
Kih bidh sajaa partham sansaaraa.

— Chaupai Sahib

(Meaning: Each person describes You according to their own intellect so many different descriptions of You. Your expanse cannot be fully known how was the world first created?)

The Siddhas (accomplished yogis) also requested Guru Nanak Patshah Ji to explain something about the original, primordial state. They asked:

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ
Aad kau kavan beechaar
ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ।।
katheeale sunn kahaa ghar vaaso.

— Ang 940

(Meaning: What is the contemplation of the Origin? Where does the Primal Void dwell?)

Then Guru Maharaj Ji proclaimed:

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ
Aad kau bismad beechaar katheeale
ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ।।
sunn nirantar vaas leea.

— Ang 940

(Meaning: The contemplation of the Origin is a wondrous mystery. The Primal Void dwells uninterrupted, within all.)

That wondrous state, and the Sat (True Being) established within it, is known only to the Sat itself — because for human beings, this state is beyond reach and beyond perception. So we can only call this the state of the Formless One (Nirankaar) knowing Himself through Himself. To help understand this, in the words of Bhai Gurdas Ji:

ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ
Nirankaar aakaar hoe
ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ।।
Ekankaar apaar sadaaeaa.

— Bhai Gurdas Ji, Vaar 26/2

(Meaning: The Formless One took form Ekankar, the Infinite One, came to be known.)

Ekankar is the manifest (sargun) form of the Formless One (Nirankaar). And from this Ekankar:

ਏਕੰਕਾਰਹੁੰ ਸਬਦ ਧੁਨਿ
Ekankarahun sabad dhun
ਓਅੰਕਾਰ ਆਕਾਰੁ ਬਨਾਯਾ।।
Oankaaru aakaaru banaaeaa.

— Bhai Gurdas Ji, Vaar 26/2

(Meaning: From Ekankar came the divine sound of the Shabad (Word) and from Oankar, the visible creation was fashioned.)

In the Mool Mantar, Guru Maharaj Ji did not show Ekankar and Oankar as separate. Instead, He gave both the one unified symbol (Ik Oankar). itself was declared as "Sat" (Truth) in this form. From the power of — called Naam Shakti (the Power of the Divine Name) — all activity began. From this Shabad, creation began to blossom in endless streams, with infinite forms, colours, and flavours — and it continues to blossom endlessly. Just as from one tiny seed, a vast banyan tree came into existence. This tree is the manifest (sargun) form of that tiny seed. It is this same Brahm, supported by the unmanifest (Nirgun) God, that came to be known in the form of the world.

To understand this a little more deeply, consider the Siddhas' question to Guru Maharaj Ji:

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ
Kit kit bidh jag upjai purkhaa

ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ।।
kit kit dukh binas jaee.

— Ang 946

(Meaning: In what ways does the world come into being, O Pursha (God)? In what suffering does it perish?)

In reply, Guru Maharaj Ji proclaimed very briefly:

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ।।
Haumai vich jag upjai purkhaa, naam visariai dukh paee.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ
ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ।।
Gurmukh hovai su giaan tat beechaare haumai sabad jalaae.

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ।।
Tan man nirmal nirmal baanee saachai rahai samaae.

— Ang 946

(Meaning: The world arises in ego (haumai), O Pursha; by forgetting the Naam, one suffers. One who becomes Gurmukh (God-centered) contemplates the essence of divine knowledge and burns away ego through the Shabad. Body and mind become pure; through the pure Baani, one remains merged in the True One.)

Here, the cause of the world's creation is stated to be ignorance (agyanata). Due to the ignorance of ego (haumai), the one Brahm began to appear as the world. A further explanation of this is also useful here: From the Supreme Consciousness "Ishvar," Akash (Space/Ether), combined with the Shabad (divine sound), comes into existence. Akash has only one quality: Shabad (sound). From Akash, Vayu (Air), endowed with the quality of touch, was created. Vayu has two qualities — touch is its own quality, and sound (Shabad) is inherited from Akash. From Vayu, Roop/Agni (Fire/Form) arose. Fire has three qualities: its own quality is form (roop), and the qualities of sound and touch belong to the earlier elements. From the gaseous element (Agni), taste, form, and Jal (Water) were produced. Water thus has four qualities: taste is its own; sound, touch, and form belong to the earlier three. From Water, Dharti (Earth) with the quality of smell was created. Smell is Earth's own quality; sound, touch, form, and taste belong to the earlier elements.

From the sattvic (pure) portion of these qualities, the Antahkaran (inner faculty) was created. This Antahkaran is described in four types according to its different functions: Man (mind), Buddh (intellect), Chit (consciousness), and Ahambhaav (ego/sense of "I"). Similarly, from the rajasic (active) portion of the five elements, the five Pranas (vital airs) arose: Praan, Upaan, Sumaan, Udaan, and Biaan. These are one life-force (Pawan) but given five names according to the different locations in the body where they dwell — Praan resides in the heart; Upaan in the lower region; Sumaan in the navel; Udaan in the throat; and Biaan pervades the entire body.

Because the one life-force dwells in different locations, the five pranas appear to have distinct functions: experiencing hunger and thirst is the function of Praan; elimination of waste is the function of Upaan; digesting food and water is the function of Samaan; distributing the various nutritional essences to their respective locations throughout the body is the function of Udaan; and energizing all the joints and limbs of the body into action is the function of Biaan.

In this same way, from the sattvic portion of each individual element, 25 natural forms are created, producing the five organs of knowledge (gyan indriyan): from Akash — the ears; from Vayu — the skin; from Agni (Fire) — the eyes; from Water — the tongue; from Earth — the nose. From the rajasic (active) portions of these same elements, the five organs of action (karam indriyan) are created: from Akash — the power of speech; from Vayu — the power of the hands; from Agni — the power of the feet; from Water — the reproductive organ; from Earth — the organ of elimination.

After this subtle (sukshma) creation, by the will of God, each of the five elements was

divided into two halves. One half remained as it was, and the other half left its own portion and merged with portions of the other elements. This entire process is called Panchikaran (the quintuplicating of the five elements). Through this intermingling of the five elements, the gross (sthool) universe was created. Within these universes came into being the countless realms: the mortal world (Maat Lok), the netherworld (Pataal Lok), and the heavenly realm (Suvarg Lok). This entire creation grew, blossomed, and flourished from God alone — yet due to the indestructible power of ignorance and Maya (illusion), it appears separate from God. A firm superimposition of separateness set in, and the world began to appear as a distinct reality.

This entire creation is like waves rising from the ocean — the waves are never truly separate from the ocean, but we label the surging water as waves, foam, and bubbles, and perceive it as separate from the water. Guru Maharaj Ji proclaims:

ਜਲ ਤਰੰਗ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ
Jal tarang ar fen budbudaa
ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ।।
Jal te bhinn na hoee.

— Ang 485

(Meaning: Water-waves, foam, and bubbles they are not separate from the water.)

It is all the oceans. The ocean, in its own delight, plays its own divine game — appearing in countless forms and creating the illusion of separateness. But the thoughtful person understands this ocean as merely the ocean's own play. This is simply an illusion — a mental state.

Another simple example: Imagine a rope is lying in dim twilight in front of a house door. On seeing it, a firm belief arises that it is a snake. The painful effect of this — panic and fear — disturbs the entire mind due to ignorance, and the non-existent snake generates countless imaginations in the mind and intellect. But when the daylight of Knowledge shines, it becomes clear that this was only an illusion born of ignorance. Similarly, a shining shell in moonlight appears to be silver.

So the reality, as revealed through Gurmat (the Guru's teachings) according to Guru Maharaj Ji's proclamation, is:

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

— Ang 846

(Meaning: Brahm is seen everywhere, Brahm is heard everywhere the One alone is proclaimed. The spread of the Atma is His doing; without God, nothing can be known.)

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ।।
ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ।।

ਅੰਗ - 294

(Meaning: He Himself is present in all beings. He Himself is the Seer through all eyes.)

He sees through all eyes — He alone is what is seen, and He alone is the power of sight. When everything seen is His own form, imagining a "second" or "other" is a baseless notion. This entire world is Waheguru. Due to five types of illusion (bharam), this Waheguru is appearing as the world, and the eyes that see are blind — being in deep darkness. When the Shabad is received through the Guru, and through proper and disciplined practice, divine sight (diby-drisht) is attained, then — as Guru Maharaj Ji proclaims — this entire world appears as the very form of Hari (God):

ਏ ਨੈਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ।।
ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ।।
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰ ਤੁਮ ਦੇਖਦੇ
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰ ਤੁਮ ਦੇਖਦੇ
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰ ਤੁਮ ਦੇਖਦੇ
ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ।। ਅੰਗ - 922

(Meaning: O my eyes God has placed His Light within you. See none other than God.

Through His Grace, God is seen. This world of poison that you see this too is the form of God. The form of God has come into my sight.)

But to attain this divine sight, through the stages of righteous action (karam), devotional practice (upaashnaa), and divine knowledge (gyaan), the dark black grime accumulated over countless lifetimes within the Antahkaran (inner faculty) must be removed. When the Antahkaran becomes illuminated, the false "I" (ego-superimposition) is dissolved, and the true "I" — the Soul — shines in its pristine, luminous form. Until the Guru bestows the medicine of Knowledge, whatever knowledge is gained through the power of intellect alone remains ignorance. When the sun of Knowledge rises, the distinction between "I" and "You" dissolves — and the Ekankar (One God), established in His own glory, begins to reveal itself to itself, playing in countless forms and colors. So it is that Waheguru, through illusion, was appearing as the world — and when the illusion is destroyed, the awareness of ego (haumai) dies. Then He Himself, playing in every color, remains established in His own glory.

Question 2: Many scriptures hold the view that first one should perform righteous action (karam), then comes the stage of devotional practice (upaashnaa). When upaashnaa is perfected, the light of divine knowledge (gyaan) shines forth. What is the purpose of this progression?

Answer:

Actions (karam) are of two types. The first type is actions done out of desire (kamna) — we want the fruit of happiness from these actions. Whoever performs such desire-driven actions (sukaam karam) must reap the fruits. These fruits must be experienced in this world, and after leaving this world, in the heavenly realms (suvarg lok) as well. As the Guru's proclamation states:

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ।।
ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ।। ਅੰਗ - 1414

(Meaning: Those who sow the seeds of virtuous deeds and charity all must go before Dharam Rai, the Judge of Righteousness.)

Similarly, the fruits of sinful actions (paap karam) are partly experienced in this world, and partly endured after death as harsh punishments in the divine court. As proclaimed in Gurbani:

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ।।
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆਂ ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆਂ
ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ।।
ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ।।
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ।।
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ।।
ਤਿਲ ਪੀੜੇ ਘਾਣੀ।। ਅੰਗ - 31

(Meaning: He goes about at night setting snares God knows this, O mortal. He secretly eyes the wives of others. He robs in difficult places and enjoys the sweetness of wine. Each must face the consequences of their own actions and will regret. The angel of death shall crush them like sesame seeds in an oil-press.)

If we look at actions in more detail, they are of many types. Daily actions include:

Kaayak Karam — Physical Actions:

Bathing (ishnaan); cleaning teeth (daatan); exercise for bodily health; and serving the Saints (seva).

Vaachak Karam — Vocal Actions:

Reciting the five daily Baanis; with a focused mind, doing Naam Simran (remembrance of God's Name); speaking truth; going to Satsang (spiritual gathering) and performing Kirtan (devotional singing); speaking sweetly.

Maansik Karam — Mental Actions:

1. Giving comfort to all beings with body, mind, and wealth.
2. **Practising Brahmcharya** — faithfulness to one spouse (Eka naari sada jati).
3. **Remaining in patience** (Dheeraj).
4. Firmly maintaining a disposition of contentment (santokh) and loving everyone.

Besides these, there are also Praashchit

Karam (acts of atonement), Nimatt Karam (occasional religious duties), and many other types of actions.

By performing desire-driven actions (sukaam karam), the soul becomes bound and must take on births to experience the fruits.

Nishkaam Karam — Desireless, Selfless Action:

These virtuous actions, performed as selfless service (nishkaam seva) and offered to the Guru without any expectation of reward, cause the grime of the Antahkaran (inner faculty) to be cleansed and inner Light to dawn. Such actions include speaking truth; refraining from idle and useless talk; continuously reciting the Mool Mantar; joining the Sangat (congregation) in Kirtan; regularly listening to the Sati Updesh (discourse of Truth); and selflessly serving the Guru, the Guru's Sangat, and God's creation.

In the human body, three types of Karam are performed: the first for purifying the senses (indriyan); the second for purifying the Antahkaran; the third for the purification of the individual soul (jeev atma). By performing physical Nishkaam Karam, the senses are purified and the Jigyaasu (seeker of truth) becomes qualified for Upaashnaa (devotional practice). Through Upaashnaa, the dark black grime accumulated over countless lifetimes is removed.

Upaashnaa — Devotional Practice (Two Types):

A. **Inner Upaashnaa** (Antareev Upaashnaa)

B. **Outer Upaashnaa** (Baaharlii Upaashnaa)

Inner Upaashnaa means: enshrining the Guru's meditative form (dhyaan) in the inner space of the heart; sitting in His presence with love; reciting Baani (scripture); doing Naam Jap (recitation of the Name); restraining the wandering thoughts of the mind and immersing oneself in the Guru's meditative form or in the divine resonance of the Gurmantar (the Guru's sacred word-sound); allowing no stray thoughts; enshrining the contemplation of the Baani in the heart; and applying the principle of that Baani in daily life. Through this, the Antahkaran is purified.

Through performing Nishkaam Karam, the **"Mal Dosh"** (the impurity defect of accumulated filth in the mind) is removed. When this defect is gone, during Bhajan **(devotional meditation)** the mind begins to drop its wandering thoughts and becomes absorbed. Letting go of all mental resolutions **(sankalp)**, it begins to merge into the bliss of Naam Ras (the nectar-experience of the Divine Name). Through Upaashnaa, the consciousness (birti) focuses upon its object of meditation and experiences the divine essence. The principle of the Shabad becomes a living, blissful experience. In this way, the defect of mental scatteredness **(Viksheptaa)** is removed.

Thirdly, through Gyaan Vichar (contemplation of divine knowledge), the soul begins to be purified. Faith arises in the reality of one's own true nature; the consciousness becomes filled with **Vivek** (discernment/wisdom). The soul sheds its identification as a limited being **(jeev bhaav)** and attains an intellect directed toward the Atma (the Soul). Becoming worthy of the Guru's grace, one becomes qualified for Gyaan. Understand it this way: the fruit of perfecting virtuous Karam and Upaashnaa is the state of Gyaan (divine knowledge). In this way, Nishkaam Karam and Upaashnaa are aids on the path to attaining Gyaan. Through Atam Chintan (self-inquiry), the mind becomes one-pointed; and attaining the state of Niruddh (complete stillness of the mind), one becomes qualified to experience the bliss of Jeevan Mukti (liberation while living).

Now the Jigyaasu (seeker) should purify the Antahkaran by practicing the virtuous actions described above, and by practicing mental actions (Maansik Karam), should enter the realm of Gyaan (knowledge). Knowledge is related to the mind. The body and speech (Baani) are both under the control of the mind. When the mind becomes pure, Baani and body will purify themselves automatically. So one should practice the purification of the mind. Without

the Antahkaran being purified, Gyaan cannot fully blossom. Therefore, for those who seek the Atma (God-realisation), virtuous Karam and Upaashnaa are essential.

Question 3: What steps should be taken to cultivate virtuous actions (shubh karam) and stop sinful actions (ashubh karam)?

Answer:

It is appropriate for the Jigyaasu (seeker) to daily reflect upon themselves and their actions — and with firm resolve, steadfastly work to strengthen and perfect their virtuous actions. For sinful actions that have been committed, atonement (praashchit) should be made through sincere prayer (ardaas) from the heart and genuine repentance (pashchaataap). Continuously and inwardly, one should contemplate virtuous actions. By doing this, gradually the seeker will turn away from sinful actions, and through the strength of virtuous actions, will become worthy of Atam Gyaan (God-realization/self-knowledge). But there is one essential action in all of this — one that must be done at all costs: make every effort each day to keep the company of Brahm Nishthi (those established in Brahm), Brahm Srotriya (those learned in the scriptures of Brahm), and Brahm Bakta (devoted lovers of God) — in other words, the Gyaanvaan Mahapurushs (knowledge-endowed great saints). By reflecting upon the Guru's Baani and enshrining it in the heart, one should train the mind according to the light of Gurmat's principles and live one's life in the radiant flame of that divine Knowledge.

Question 4 : Why does a person suffer in distress even when they have all material possessions and comforts?

Answer:

This body is perishable. There is no way to know with certainty when the body will end. The worldly involvements and engagements it has spread out are never fully completed. Attachment to household and family — instead of decreasing — only grows day by day as age advances. As Guru Maharaj Ji proclaims:

ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ।।

Satvai sanj keea ghar vaas.

— Ang 137

(Meaning: In the seventh stage of life, one accumulates more and settles even more deeply into the household.)

The Satguru's teaching cannot take root in this condition because of the spreading entanglements of worldly involvements. The state becomes like that of the ox at the oil-press (kohlu) — it walks all day long but covers no distance. When the blindfold is removed, it sees it has been going in circles all day and is standing exactly where it started. In this same way, the soul — exhausted and defeated like the oil-press ox until death — attains a downward path (bad state after death). Living out its life in futile effort, worry, wretchedness, and bondage — surrounded by relatives, running in the world's race, trapped in incomplete tasks — it spends its years in sighs and sorrow. Anxiety, helplessness, hopes, and fears torment the mind, and the fire of Trishnaa (insatiable craving) burns peace to ashes.

In this condition, neither does the person find time to attend Satsang and destroy ignorance, nor does the person enshrine the Satguru's teaching in the heart. Instead, fully bound in attachment to wealth, spouse, children and grandchildren, property, and status — they turn away from the Satguru and the Saints. Bound by many types of desires — desire for wealth, desire for sons, desire for public recognition, desire for power, desire for scriptural learning — they endure many types of distress. And yet, this person devoid of wisdom considers themselves clever, intelligent, and worthy of respect. In truth, Gurbani condemns such a person as a fool and one devoid of wisdom — because the very purpose for which the human birth was granted, they have spent their entire life running in the opposite direction, while holding love for the very actions destined to trap them in suffering. As Guru Maharaj Ji proclaims:

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ।।
ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ।।
ਬਲੂਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ।।
ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ।।

ਅੰਗ - 267

(Meaning: The one who is your true companion and helper does not even come to mind. You have love for the one who is your enemy. You dwell in a house of sand, and revel in joy absorbed in the colour of Maya.)

Seeing the soul's condition like this, the Mahapurushs (great Saints), filled with compassion, give teachings through Baani (sacred words) and writings. But the person does not listen, keeps their ears closed even though they have ears, remains devoid of wisdom even though they have intellect — and this foolish person laughs at and mocks the teachings of the Mahapurushs, looks at them with contempt, and tries to find faults in them. In this way, this person of backward conduct (moor-gati purush) wanders blindly in the empty forest of the world like a blind deer, enduring the suffering of the five afflictions (kleshas), spending life in sighs and sorrow — and makes themselves a candidate for the darkest of hells.

Question 5: It has been observed that many devoted people cause needless harm to Saints and speak ill of them (nindya). In such a situation, how should the Saints conduct themselves in daily life?

Answer:

When someone causes needless harm, speaks ill (nindya), or out of jealousy tries to cause some other kind of damage, it is appropriate for the Saint to try to explain matters to them. Through respected and noble persons, the Saint should try to clear the baseless misunderstandings that are being generated out of jealousy. If this effort succeeds and the ill-natured person abandons their bad conduct, that is good. If not, the Saint should deal with them according to the principles of justice (nyaay dharam) and lawful social conduct (rajnitik dharam). If it is possible, the Saint should resolve their suffering and conflict. The Saint should never, under any circumstances, act contrary to noble conduct out of a spirit of opposition — nor ever abandon patience; never become angry in any situation; and never allow their peaceful nature to be disturbed. As the light of Gurbani shows:

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ।।
ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ।

(Meaning: As long as one regards some as enemies and others as friends the mind cannot be at steady peace.)

The Saint should keep this principle active in their daily life and not allow the shadow of ignorance to enter their Antahkaran (inner faculty). On the contrary, Gurbani also teaches:

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ।।
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ।।

ਅੰਗ - 1381

(Meaning: O Farida, return good for evil do not let anger enter your mind. Your body will not suffer disease, and you will gain everything.)

The Saint should enshrine this principle in their heart and live by it and should truly contemplate their own nature. Recognising oneself as being of the nature of the Atma (Soul), they should see the one Parbrahm (Supreme God) in everyone. They should accept that whatever is happening by the Will of Waheguru is all for good — and keep in their heart the enthusiasm to return good for evil. They should regard no one in their heart as an enemy; instead, be firmly convinced that the one Soul pervades all. When seeing someone who does wrong, feel no hatred, jealousy, anger, or disgust. Remain a peaceful soul, of deep and serene wisdom, a true friend, sincere of heart, and joyful of spirit. No matter what, never disturb one's own nature by looking at others' actions. As Guru Maharaj Ji has proclaimed:

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ।।

ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨੁ ਨ ਗਵਾਵੈ ।।
ਅੰਗ - 720

(Meaning: The Lord's servant sings the praises of the Lord's Name. If anyone speaks ill of God's servant the servant does not lose their own virtue.)

In this way, keep one's own nature pure.

Question 6: In such a state, how should the Gurmukhs (God-centred souls) conduct themselves?

Answer:

In the nature of the Gurmukhs, the sense of "I" and Haumai (ego) has been completely dissolved. They see the one God within everyone — just as Bhai Ghanayiah Ji gave water to both his own side and to the enemy soldiers alike, recognizing everyone as the form of the Guru. Guru Gobind Singh Ji (the Tenth Father) honored this conduct with love, called Bhai Ghanayiah Ji a Brahmgyani (one who knows God), gave him his blessing — and commanded him: "From now on, also apply balm and bind the wounds of my injuries."

This is the equanimous disposition (samata bhari birati) of Gursikhs who have reached the advanced state — they see God in every heart; they deal with everyone with love; they remain untouched by feelings of enmity or being a stranger; they maintain patience and peace. This is because the Gurmukh's mind has been burned up in the fire of Gyaan (Knowledge), becoming "A-Man" (no-mind — beyond the ordinary mind), and all desires have been annihilated (khain). Direct, experiential attainment of Tat Gyaan (essential Knowledge) has been achieved.

So, there is no separate "other" who gives happiness, causes pain, grants honor, or inflicts insult — it is one's own Soul everywhere. They interact with everyone equally. Attaining Truth, established in Sat Mandal (the realm of Truth), living according to the conduct of Truth in the world — this is the perfect state of the Supreme Station (param pad), where the distinction between "mine" and "another's" has ceased to exist. They accept both joy and sorrow as gifts from God, living in accordance with His Will (Hukam) — and always remain in a state of bliss. Their life can be understood clearly through these words:

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ।।
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ।।
ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ।।
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ
ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ।।
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ
ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ।।
ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ
ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ।।
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ
ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ।।
ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ
ਤਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ।।
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ
ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ।। ਅੰਗ - 633-34

(Meaning: That person who does not feel pain in suffering who has no attachment to pleasure and no fear; who regards gold and dust as equal; in whom there is no slander or praise, no greed, attachment, or pride; who remains untouched by joy and sorrow, by honor and dishonor; who has abandoned all hopes and desires and remains desireless in this world; in whose heart lust and anger do not dwell in that heart, God abides. Upon whom the Guru has bestowed His grace that one has recognized this way. O Nanak, they are merged into Gobind (God) as water merges into water.)

In this way — experiencing the supreme bliss of the life-force — threading their life in God's Hukam (Will) like a single, unbroken strand, untouched by loss or gain, honor or dishonor, friend or foe, one's own or another's — they exist like the lotus flower in water: battered by the waves yet always blooming. The Gurmukh's heart never falls into despair, nor does it take on impurity upon seeing suffering. They live in the world as the duck that swims through water yet keeps its feathers dry — untouched by the water. In the love of God, knowing themselves as His very form, they live their life free from their separate, individual ego (haumai). As Maharaj Ji

has proclaimed:

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ।।
ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ।।
ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ।।
ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ।।
ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ।।
ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ।।
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ।।
ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ।।
ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ।।
ਨਾਨਕ ਓਹੁ ਪੁਰਖ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ।। ਅੰਗ – ੨੭੫

(Meaning: One who holds the Lord's Command dear to their own soul that one is called Jeevan Mukta (liberated while living). Joy and sorrow are the same to them; they are always in bliss, with no separation. Gold and dust are the same; nectar and bitter poison are the same. Honour and pride are the same; a beggar and a king are the same. Whatever the Lord ordains that is their way. O Nanak, that person is called Jeevan Mukta.)

Question 7: A person's mind is constantly generating thoughts and mental agitations (sankalp). How can one be freed from these?

Answer:

Uselessly recalling the past wastes time. Whatever has happened in the past has already happened — that time can never come back into one's hands. So, bringing past events back into memory brings nothing but loss. First, it causes the heart to harbor attachment and ill-will (raag-dosh). Second, it causes enmity toward people who are no longer present — and this is the behavior of the greatest of fools. Worrying about the future also wastes time uselessly — because no one knows what the very next moment holds, and no matter how much one thinks, nothing can happen purely according to one's own wishes. As Maharaj Ji proclaims:

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ।।
ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ।। ਅੰਗ – ੨੭੭

(Meaning: There is no power in the individual's own hand. The Lord of all is the Cause of all causes.)

The truth is that the entire game of life is proceeding under God's Hukam (Command) — so what is the point of worrying? Whatever the Creator ordains is already happening. Yes, there is one remedy: offer Ardaas (sincere prayer) with a pure heart — as we do every day after our Nitnem (daily prayers): "O God! Four watches of the day have come, four watches of the night have come — keeping me in Your love, making me worthy of Your grace, let them pass in peace." The devotee who holds this disposition in their mind will find that useless mental agitations do not arise in the mind.

How Does One Become Truthful?

Books Name : Kiv Sachiārā Hoīai?
(ਕਿਵ ਸਚਿਆਰਾ ਹੋਇਐ?)
Chapter (1)

Writer : Sant Baba Waryam Singh ji Maharaj
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(Continued from P. 15, issue August. 2026)

It's because everyone we pray to is there. The Ten Sovereign Masters are one and the same in form, yet they appear in whatever form you wish to see them. There the court of all the freed souls is seated; and when you're made to stand before it, they all say, "Ah, this one was like this inside! He was such-and-such!" At that moment all you're left with is remorse. If someone thinks, "We've done very wrong things; now what will happen? We're already ashamed of ourselves, our own conscience keeps reproaching us" — then on this too the Great Guru says: let me tell you one thing, dear one! It's this — the Lord is so merciful and kind that whenever you accept His teaching, whenever you come into His shelter, He forgives —

ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ।।
jo saran āve yis kanth lāve ih birad suāmī sandā.
Whoever comes to His refuge, He clasps to His bosom this is the way of the Master.
Ang 544

True — His Maya is so powerful that we slip; we slip on slippery ground. If the car slips and skids as it goes, the driver isn't at fault, because the road itself is bound to make it skid; it's greasy clay, so the car is sure to slip there. So even if we do slip inside this huge, powerful Maya, Guru sahib says: then get up and stand again, don't lose heart —

ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ।।
āgāhā kū trāghi pichhā fer na muhadrā.
Reach forward; do not turn your face back

ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ।।
nānak sijh ivehā vār bahur na hovī janamrā.
O Nanak, succeed this time, for this human birth may not come again. Ang – 1096

Step forward, don't step back.

So the princess ignored the voice of her conscience and shot the arrow, thrilled that today she'd killed a leopard.


Sant Baba Waryam Singh ji

But going closer, what did she see — that it was a beloved Gurmukh, glowing with the beauty of the Nam, with the melody of the Lord's Name sounding from his every pore; when you come near, the mind grows calm; if you have his darshan, the wandering thoughts come to an end — because the Guru's decree is this —

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ ।।
āve sāhib chit teriā bhagtā dithiā.
Beholding Your devotees, O Master, You come to mind. Ang 520

The moment you have the darshan of a saintly person, the melody of "Waheguru – Waheguru" starts sounding inside — because just as you feel cold near a lump of ice and feel heat near a fire, that's simply their nature. Such a saint is nothing but a treasure-house of peace; nothing else in the world is as cool as the great souls are cool of heart. On this the Guru's decree is —

ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ ਮਿਲਹਿ ਅਸੰਤ ।।
kabīr sant na chhāde sanyaī
jau kotik milėh asant.

Kabīr: the saint does not abandon his saintliness though he meet crores of the unsaintly.

ਮਲਿਆਗਰੁ ਭੁਯੰਗਮ ਬੇਢਿਓ ਤ ਸੀਤਲਤਾ ਨ ਤਜੰਤ ।।
maliāgar bhuyangam bediou ya sītaltā na tajany.

Though the sandalwood tree is entwined by serpents, it does not give up its coolness.

Ang 1373

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ।।

nah sītalan chaner devah

nah sītalan bāvan chandanah.

Not cool is the moon-god, not cool is the sandalwood, not cool is the cold season;

ਨਹ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ ਸਾਧ ਸਜਨਹ।।

nah sītalan sīt ruten nānak sītalan sādh sajanah.

O Nānak, cool is the company of the holy friend. Ang 1357

No matter how much you make the saintly folk suffer, they don't give up their peace; they never let anger take over and they say nothing foul; even when they're harmed themselves, they wish others well. From their true hearts they pray every day — "Nānak Nām charhdī kalā, tere bhāne sarbat dā bhalā" (Nānak, may the Nām be ever rising, and in Your will may everyone be blessed). So a person who begs for everyone's good can never bring harm or evil to anyone.

So when the princess comes near and sees that picture of beauty, she's filled with regret, because the face steeped in the Lord's Name, glowing with light, is pulling at her heart. A kind of unseen film began to run inside her: I have no brother either — could this be his mother and father's only son too!

If someone shot me with an arrow and killed me, my mother and father's life in this world would become hard, because I'm their only daughter. Oh! What a terrible thing I've done — through my carelessness I've ruined a whole home. She thought further: could this be the very thing the pait calls sin? Because whenever I hear the pait reciting scripture that the sinner must repent — could this sin fall on me, and I'll spend my whole life repenting? For the first time in her life, remorse came over her, because when you have the darshan of the great souls, the vices flee first, purity wakes up inside, the clouds of filth lift, and a flash of light strikes deep within; and the moment that light rose, remorse came over her — that I, in my raw immaturity, killed some mother and father's only son, so beautiful, so lovingly raised. She got off her horse at once, went and touched his body — it was still warm, blood was flowing; with full force she pressed the blood-vessel and begged her friends nearby: quickly, go and bring a physician, bring my father quickly. So they quickly brought a physician. Hearing that their only daughter was upset, the mother came too, the father came too — wondering what trouble their girl had fallen into. Going and looking, they found her in a bad state, crying, repenting, saying without meaning to: if this young man's body is lost, I'll shoot myself with an arrow too and die alongside him. Seeing her pitiful state, they realized this sense of pain had gone very deep in the child, and for the first time the girl was seen crying, saying on her own: if anything happens to this good man, I'll thrust my own arrow into myself too and die alongside him. The physician took Bhai Tiloka Ji's pulse in his hand. As some blood came out, it fell on the princess's clothes. She lifted him up, and treatment with ointment and bandage began; strengthening medicines started being given. This way several days passed in service. The physician tried hard, and then consciousness came back, the brain started working, awareness returned —

Looking carefully, he thought where I have come — this is some rich man's room. The princess sat right beside his bed on a stool, staring at his face, thinking when this handsome man comes to, I'll tell him, O good man! Just as I struck you, if you strike me the same way, I won't feel any grief; in fact, I'll be glad that I'm being killed at the hands of a handsome man like you, one who pulls the heart on his own.

Bhai Tiloka Ji's eyes opened; he cast one full glance at the princess. And what a glance — a trembling ran through the princess's body. Speaking softly, he asked, "How did I get here?" The princess said, "O kind stranger, good sir! I made a mistake; seeing you from afar as a leopard, I shot an arrow at you; since that day, I've been waiting for you to open your eyes, so that when you start speaking I can lay my sin open before

you, and you can punish me for it the same way I suddenly shot you with an arrow." Hearing this innocent, simple-hearted voice, no trace of anger showed on Bhai Tiloka Ji; instead, smiling, a compassion came into his eyes, and he began to say, "An arrow struck me from you. This is nothing to repent for. May Waheguru Ji do you good. My Guru has taught me that everyone does good to the good; but to wish good to the bad is the way of the Gursikh."

ਧਾਰਨਾ — ਗੁੱਸਾ ਮਨ ਨਾ ਹੰਢਾਵੀਂ ਮਨਾਂ ਮੇਰਿਆ, ਭਲਾ ਕਰੀਂ ਬੁਰਿਆਂ ਦਾ

Gussā man nā handhāvī
manā meriā, bhalā karī buriā
ਮੇਰੇ ਪਿਆਰੇ, ਭਲਾ ਕਰੀਂ ਬੁਰਿਆਂ ਦਾ
Mere piāre, bhalā karī buriā da
ਗੁੱਸਾ ਮਨ ਨਾ ਹੰਢਾਵੀਂ ਮਨਾਂ ਮੇਰਿਆ
Gussā man nā handhāvī manā meriā
ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ।।
farīdā bure dā bhalā kar gusā man na hadāe.

Farīd: do good to the one who does you evil, and harbour not anger in your mind.

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ।।
dehī rog na lagaī palæ sabh kichh pāe.
No disease will afflict your body, and you will obtain everything. Ang 1382
ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ।।
nānak nām charhdī kalā,
tere bhāne sarbat dā bhalā.
Nānak: may the Name be in ascendant spirit; and in Your will, the good of all.

The good and the bad alike. O Waheguru! Do good to the whole world. Even if an army is marching on us, do them good too. When Guru Dashmesh Ji, the True King, after leaving Sri Anandpur Sahib, reached the bank of the Sarsa river — with the other Singhs and the Sahibzada's — the Great Guru said, "Today the kīrtan of Asa Ji Ki Vaar hasn't been done yet; the daily discipline (nitnem) isn't to be dropped, we must have our spiritual food. Whether you get the body's food or not, you get by; but without spiritual food, what state is a man in?" — Guru Nanak, the True King, has decreed, "Akha jiva visræ mar jau" (Saying Your Name I live; forgetting it, I die). The moment they heard it from the Guru's lotus mouth, the kirtan of Asa Di Vaar began. During the kirtan itself, the sound of guns firing began to be heard. Sahibzada Ajit Singh Ji, with five hundred youths, was in battle; Bhai Bachittar Singh and other warriors held back the enemy army, but how long could such a huge, organized enemy force be held off? The army came very close, and from that side the Ardas was going on at full force — "Nanak Nam charhdi kala, tere bhane sharbat da bhala." Even for these who come firing bullets he begs good, because the evil in them comes from their evil deeds. If they had no evil deeds, goodness would come into them too. Man isn't evil; the soul of everyone is utterly pure, but because of the effect of the three qualities (guas), men get divided into the good and the bad. So, this is the Gurmukh's outlook: to beg good even for the bad; to call no one bad, and if you must call anyone bad, then only yourself, as Gurbani says —

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ।।
kabīr sabh te ham bure ham taj bhalo sabh koe.
Kabīr: of all, I am the worst; everyone but me is good.
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੂਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ।।
jin æsā kar būjhiā mīt hamārā soe.
Whoever understands it thus,
he alone is my friend. Ang 1364

When we do good even to a bad person, the Lord grows merciful toward us and no disease touches the body. We're accepted at the Lord's door —

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ।।
dehī rog na lagai pale sabh kichh pae.
No disease afflicts the body,
and one obtains everything. Ang 1382

The princess is amazed — what kind of good man is this, who didn't even get angry? I told him plainly that it was I who shot you with the arrow, yet he never once said you did a very evil thing, that you shouldn't have shot without thinking. Instead, he didn't say one bad word to me, and that's why he seems dear and good to me. In my whole life until today I've never seen a man like

this, one who says nothing even to the person who harms him.

Bhai Tiloka drew a long breath and said, "May my Master do you good." She said, "O good man! My good! I brought you near to death. My good can only come if you, willingly, shoot me with your own arrows just as I shot you — because I had heard about sin; once the pundit was saying that the sinner is a fool and gets punished in His court. Hearing that, I got furious, thinking weak men tell such tales — but today my heart feels this: that this really is a sinful deed, and I'm paying for it inside in the form of remorse." Bhai Tiloka said in the most loving voice, "O child! Don't repent, this isn't your fault." So the decree is —

ਧਾਰਨਾ – ਦਦਾ ਦੋਸ ਨ ਦੇਊ ਕਿਸੇ,
ਦੋਸ ਕਰੰਮਾਂ ਆਪਣਿਆ – ੨
dadā dos na deū kise, dos karmā āpniā
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ,
Jo mæ kīā so mæ pāiā,
ਦੋਸ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ – ੨
dos na dīje avar janā 2, 2.

He says, "O child! No blame on you; this is just the fault of my own deeds." She says, "O good man! What a thing to say. I shot you with an arrow, and you take the blame on your own head." He began to say, "O child! You don't know; you haven't been given that sight, that insight hasn't come to you from the Lord. Listen, my Guru says we should blame no one; the blame is of one's own deeds; good and bad, all of it is the fruit of one's own deeds."

Krishn Maharaj Ji was an incarnation complete in sixteen phases (kalas). Near the end of the Dvapar age, he called the sadhus from all across Bharatvarsh; many great souls arrived at Prabhas Kshetra. Krishna Maharaj Ji, along with his family, began serving the great souls. His children had a somewhat atheistic bent; they'd fallen under the influence of drinking wine. They'd completely forgotten the glory of the saints and had started thinking these were just hypocrites fooling the world, who frighten people with false tales to earn their free food. What's the difference between these and other men — only this: their clothes are ochre or saffron, and ours are other colors; they sit with their eyes shut — like herons, and when a frog comes near, they pounce and eat it at once. So, these are hypocrite saints, but they claim to be seers of the three times (trikaldarshī). It's all a sham, and we'll expose this sham.

They gathered the children, and one child named Sumbh — they tied a bowl (bata) upside-down on his belly with cloth and dressed him in women's clothes to make him look like a pregnant woman, and the rest of the children put on men's clothes and began mocking the saints. Going to each saint one by one, they bowed and, very boldly, would ask, "Baba Ji! We hear you are seers of the three times; you know everything about the past, future and present; that's why we bow to you — but there's a girl with us, and being shy she says nothing herself, but she wants to ask whether she'll bear a boy or a girl?" The saints are the very picture of peace. Laughing, they'd answer that this happens only by the will of the Lord; we don't know. The boys would clap their hands and mock, "Then why do you go around being saints? If you don't even know one small thing, what will you tell the rest of the world?"

Going to each one this way, they showed disrespect, and at last they reached Durbasa Rishi Ji, the guru of their own Yadav lineage. It was from this Rishi Ji that Krishna Ji Maharaj had learned the divine knowledge (Brahm-vidya) in eight days, and then, within eight days at Sandipan Ji's ashram, had gained further learning and learned the science of weapons. So Sandipan Ji was Krishna Ji's weapons-guru, and Durbasa Ji his spiritual guru. All the pirs and prophets have a spiritual guru; but in the House of the Guru, Sri Guru Nanak Sahib speaks of his own Guru like this —

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ।।
aprampar pārbrahm parmesar
nānak gur miliā soī jīu.

The infinite Supreme Lord, the Transcendent God O Nānak, that very One met me as

the Guru. ***Ang 599***

His Guru was the Timeless One (Akal Purakh) alone, because even in his tenth form he says —

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ।। ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ।।

ād ant ekæ avtārā. soī gurū samajhiyahu hamārā.

From beginning to end, the One alone is the incarnation. Know Him to be my Guru. (Chaupaī, Pātshāhī 10)

The gurus of other incarnations were some rishi or muni, but Sri Guru Nanak Dev Ji was himself the very form of the Timeless One —

ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ।।

jot rūp har āp gurū nānak kahāyau.

The Lord Himself, the embodiment of Light, was called Guru Nānak.

Ang 1408

So the children, going along asking and asking, reach Durbasa Rishi Ji, and there they said the same thing. Hearing it, Durbasa Ji sank into deep meditation: how have these boys become so insolent? Even with Krishna Maharaj Ji present, they've begun disrespecting the saints like this? The age of Kaljug hasn't even begun yet, and who knows what people will do in Kaljug? Because atheistic folk, by slandering the saints over and over, will fill the Kumbhi hell — which King Janak, in the Treta age, had emptied by the power of his devotion. It's still only the Dvapar age, and already the saints are being disrespected! It's begun already; and again, they make fun — this time of the family-guru. Twice Durbasa Ji put the children off. But they said again, "Guru Ji! You're our family-guru; don't you know either whether this girl will bear a boy or a girl? For nothing you have us touch your foreheads, so what difference is left between you and us?" He explained to them again: children! You shouldn't play games with the saints; if you can't honor the saints, at least don't dishonor them. All the children burst out laughing and said, "If there were any real saint, we'd honor him; here they're all just sitting to eat their bread, and they don't even know what child this girl will have!" At that moment Durbasa Ji thought: so many great souls have come to this place, each greater than the last. These insolent boys dishonor them. They must surely bear the fruit of this disrespect."

ਸੰਤਨ ਸੇਤੀ ਮਸਖਰੀ ਕੁਲ ਡੋਬਣ ਕੀ ਰੀਤ ।।

santan setī maskharī kul doban kī rīt.

To make mockery with the saints is the way to drown one's whole lineage.

It is said: whoever is bound to drown, let him provoke the saints, and he drowns on his own. Gurbani says —

ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਠਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ ।।

durbāsā siu karat thagaurī jādav e fal pāe.

Playing trickery with Durbāsā, the Yādavs reaped this fruit. Ang 693

The Great Guru says that they played their trick (mockery) on Durbasa Ji, and what was the result? They brought about the ruin of their own lineage. Durbasa Ji again spoke with love, "Go, children, go! You shouldn't mock the saints." They said, "Guru Ji! Then why don't you just say you don't know? For nothing you go around being seers of the three times." At that moment Durbasa Ji rose into the fire of Brahm-Tej (divine power), and to make the atheist children bear the fruit of what they'd done, he spoke —

"So you must ask?" "Yes." A second time he said again, "You'll ask?" The children were a little scared, but said again, "Yes." "Then shall I tell?" They said, "Yes, tell. When did we say don't tell?"

Hearing this, Durbasa Ji said, "Go, from this one's womb will be born the child that will destroy your lineage." Saying this, he took a handful of water in his palm and flung it hard, striking them. The children were scared and came back, and when they took off the clothes, out came an iron pestle (musal); the bowl didn't come out. Seeing this they were terrified — where has the bowl gone? They began to cry that now our lineage will surely be destroyed; our mother, father, brothers, relatives — the whole lineage will be wiped out. Crying and crying, they all reach Krishn Maharaj Ji.

Krishn Maharaj asked, "Why are you crying, what happened?" "Durbasa Ji has cursed us." Krishn Maharaj Ji said that a saint gives neither a blessing nor a curse without reason. If you want

a blessing, please them with service; if you want a word, win the saints' pleasure. Then whatever word comes from their mouth surely comes true —

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ।।
bhagat mukhæ te bolde se vachan hovande.
Whatever the devotees utter from their mouths, those words come true. Ang 306

You have to please them first, and then draw the word from their mouth.

Many times you see the needy come to the saints. They never did sewa, never got acquainted, never even by mistake came to satsang, but the moment they come to the saints they say — this one has no son, give this one the blessing of a child; again, and again they say — Baba Ji, give a bachan. they say, "What bachan do you want?" "Baba ji, let it happen like this for us, let this bachan be for us…" Then it's said — Look, bhai! Whatever you have me say, that's what I'll speak. There's those who say, "Baba Ji, you just say it, and a son will be born." they say, bhai, if it happened just by our saying it, we'd say it right now. What need for doctors then — you wouldn't even need God. So this is how we force the saints to give us a bachan. Sadh Sangat! One kind of bachan is where, through service, you please the saints, and then the bachan comes from their mouth on its own. The great souls hesitate a lot to give a blessing, but because of his bad intention and driven by his sinful deeds, in that case the bachan comes from their mouth on its own. But if someone troubles the saints or slanders them, does evil, then a time also comes when the cup of patience overflows, and the saintly folk, by giving a bachan, bring about destruction too — but normally the saints never call anyone bad.

So Krishna Mahārāj said that a saint gives neither curse nor blessing without reason. It's your own feeling (bhavana) that takes the blessing, and your own feeling that takes the curse. Hearing the whole thing from his sons and grandsons, he said, "Then the fault is yours alone; it was you who went and troubled the saints. So now the ruin of the Yadav lineage will surely come, because a sadhu's word is never turned aside."

ਧਾਰਨਾ — ਭਾਵੇਂ ਚੰਦਰਮਾ ਨਾਸ਼ ਹੋ ਜਾਵੇ, ਸੰਤਾਂ ਦਾ ਬੋਲ ਨ ਟਲੇ
Bhāve chandramā nāsh ho jāve, santān dā bol na tale
ਪਿਆਰੇ ਜੀ, ਸੰਤਾਂ ਦਾ ਬੋਲ ਨ ਟਲੇ - ੨, ੨
Piāre jī, santān dā bol na tale 2, 2.
ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤ੍ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ।।
nis bāsur nakhiar bināsī rav sasīar benādhā.
Night and day, the stars shall pass away; the sun and moon shall vanish;
ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ
ਇਕਿ ਸਾਧ ਬਚਨ ਅਟਲਾਧਾ।।
gir basudhā jal pavan jāego ik
sādh bachan atlādhā.
the mountains, the earth, the water and the wind shall pass away only the word of the saint stands unshakeable. Ang 1204

"Maharaj Ji! Can't you change their word either?" Hearing this, he declared that this rule has come down from the very start of the ages: the Lord never turns aside the word made by His beloveds / saints, while the saints can change what the Lord has ordained —

ਧਾਰਨਾ — ਮੇਰੀ ਬੰਨ੍ਹੀ ਹੋਈ ਭਗਤ ਛੁਡਾਉਂਦੇ ਨੇ,
ਭਗਤਾਂ ਦੀ ਬੰਨ੍ਹੀ ਨਾ ਛੁੱਟਦੀ - ੨, ੨,
Merī bannhī hoī bhagat chhudāunde ne, bhagtān dī bannhī nā chhutdī
ਮੇਰੇ ਪਿਆਰੇ, ਭਗਤਾਂ ਦੀ ਬੰਨ੍ਹੀ ਨਾ ਛੁੱਟਦੀ - ੨, ੨
Mere piāre, bhagtān dī bannhī nā chhutdī
ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੂਟੈ ਮੋਹਿ।।
merī bādhī bhagat chhadāve bāndhæ bhagat na chhūte mohi.
What I have bound, the devotee releases; but what the devotee binds, I cannot release.
ਏਕ ਸਮੈ ਮੋ ਕਉ ਗਹਿ ਬਾਂਧੈ ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ।।
ek samæ mo kau gėh bāndhæ tau fun mo pe jabāb na hoe.
If at any time he seizes and binds me, then I can make no reply. Ang 1252-53

Whoever the Lord has bound, the saints and devotees set free, because their consciousness and nature are such that. Continued next month.

(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
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(Continued from P. 22, issue August 2026).

Now no one should be blamed for this. Maharaj says: do not blame anyone —

ਧਾਰਨਾ – ਪਿਆਰੇ ਦੋਸ਼ ਨਾ ਕਿਸੇ ਨੂੰ ਦੇਵੀਂ,
ਦੋਸ਼ ਤੇਰੇ ਕਰਮਾਂ ਦਾ -2, 2

Dhārnā Piāre dosh nā kise nū devī, piāre dosh nā kise nū devī, Mere piāre, dosh tere karmā dā.

ਦਦੈ ਦੋਸੁ ਨ ਦੇਊ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥
ਪੰਨਾ – 433

Whatever I did, for that I have suffered; I do not blame anyone else

Why do you blame others? It is your own sowing. What you sowed yourself, that is what you are now reaping —

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਪੰਨਾ – 4

You shall harvest what you plant

When you were sowing, the saints kept calling out to you: do not sow slander. But when the time came to account for it, then you found yourself in trouble. This is how they used to explain it —

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥ ਪੰਨਾ – 755

The faces of the slanderers turn black, and they fall into the most horrible hell.

A man used to drink bottles of liquor, and the holy men would explain to him: in the court of the Master you will not find even a foot's space to stand; you will be pushed away, you will get only shoves. One time you will become a dog, another time a cat, another time a pig, another time a snake —

ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵੀਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਪੰਨਾ – 554

Jitu pītai khasamu vīsarai dargah milai sajāi.
Ang 554

Drinking it, he forgets his lord and master, and he is punished in the court of the lord.

And there he gets punished, because at the time he did not listen when they were calling out to wake him. Once the fruit is ripe, once the thorny harvest must be gathered, then he weeps: this happened to me, that happened to me, my work is not going right, I am in pain. Dear ones! Deeds once done must be suffered through. Mahārāj explains that —

ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ ॥
ਪੰਨਾ – 990

Actions are the paper, and the mind is the ink; good and bad are both recorded upon it.

Whatever you do, take it as the paper; and the mind that joins with it is the ink. The bad deeds get written down, and the good ones get written down too.

ਲੇਖੈ ਬੋਲਣੁ ਲੇਖੈ ਚਲਣੁ ਕਾਇਤੁ ਕੀਚਹਿ ਦਾਵੇ ॥
ਪੰਨਾ – 1238

As it is recorded, the mortals speak, and as it is recorded, they walk. So why put on all this show

When everything is in the account — all our speaking and walking is in the account, even our breathing is in the account — then do every task, say every word, with thought and care, so that no wrong is done, because it will all be counted. Nothing is outside the account —

ਮੂਲੁ ਮਤਿ ਪਰਵਾਣਾ ਏਹੋ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ॥
ਕਰਣੀ ਉਪਰਿ ਹੋਇ ਤਪਾਵਸੁ ਜੇ ਕੋ ਕਹੈ ਕਹਾਏ ॥
ਪੰਨਾ – 1238

This is the basis of intelligence; this is certified and approved. Nanak speaks and proclaims it.

By past actions, each being is judged; what else can anyone say?

No one becomes good just by saying "I am good." Whatever the deeds you have done, that is the fruit you must taste, because this becomes your "earned account" (kirat), and the earned account is never wiped away. The greatest of the great put in their full effort to wipe out the earned account, but even then they had to suffer through the deeds already done. There are countless examples, in daily life too. Every day you see that these people did such-and-such a deed, and now they are eating its fruit. Some get it in this very life, and some get it far down the road.

When the war of the Mahabharat ended, Kisrin Maharaj and all the Pandavas came together to Dhritrashtra and offered him comfort, saying: great loss has been done, women have been widowed, India has been weakened, all the youth is finished; forty-five lakh men were killed in eighteen days — never before was there such a great loss. There have been huge wars. In the first and second World Wars five crore men fought, and the wars dragged on for years. But in the Mahabharat only eighteen days, and in those eighteen days forty-five lakh men were completely wiped out; only seven survived.

Dhritrashtra said to Krishn Maharaj, "Maharaj! I have knowledge of a hundred past lives, because being born blind, my awareness entered the sukhmna channel(nerve), and so I gained knowledge of a hundred lives. And I looked through them all — I had never done any deed for which I should get this fruit. My hundred sons were killed."

He (Krishna) said, "It does not happen without cause, O King."

When a man does a deed, at that time he gives no thought to its fruit; but once he has sown it, then he finds out that he alone must reap it. Maharaj says —

ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ
ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ ॥ ਪੰਨਾ – 990

As their past actions drive them, so are mortals driven. There is no end to your glorious

The earned account (kirat) drives us, and we go as it drives. Whatever kind of deeds have been done, that is the kind of nature that forms. "Kirat" means: when deeds ripen and come due for their accounting, then a person's nature turns out just like them; the surroundings turn out to match; and he takes birth in exactly the family where scores must be settled — where he must give or take —

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ ॥

Karam dhartī sarīru jug antari jo bovai so khāti.

The body is the field of karma in this age; whatever you plant, you shall harvest.

ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ ॥
ਪੰਨਾ – 78

Kahu Nānak bhagat sohahi darvāre manmukh sadā bhavāti. Ang 78

Says Nanak, the devotees look beautiful in the court of the lord; the self-willed manmukhs wander forever in reincarnation.

So they said: His justice is always true —

ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੈ ਸਦ ਸਾਚਾ ਵਿਰਲੇ ਹੁਕਮੁ ਮਨਾਈ ॥
ਪੰਨਾ – 912

Niāu tisai kā hai sad sāchā virle hukamu manāī. Ang 912

His Justice is always Tue; how rare are those who accept his command.

ਕਿਰਤੁ ਓਨਾ ਕਾ ਮਿਟਸਿ ਨਾਹਿ ॥

Kiratu onā kā mitasi nāhi.

The record of their past actions cannot be erased

ਓਇ ਅਪਣਾ ਬੀਜਿਆ ਆਪਿ ਖਾਹਿ ॥ ਪੰਨਾ – 1183

Oi apnā bījiā āpi khāhi. Ang 1183

They harvest and eat what they have planted

Krishna Maharaj said, "You are eating what you sowed, O King! When you were sowing it, you gave no thought to what you were sowing."

Dhritrashtra said, "Maharaj! In a hundred lives I have found nothing for which I should suffer so great a fruit. "He said, "Look at the one hundred and seventh life."

He said, "My reach does not go that far, Maharaj." Krishna Maharaj showed His grace, and the one hundred and seventh life was shown to him. In that life he was a very great king, and he had a taste for eating meat. One day the

cooks did not get any meat, and they came back without it. This king kept swans, and he ordered that a swan be killed and the meat prepared and brought. When he ate it, he found it very tasty, and he told the cooks to make meat like this every day. A hundred days passed. In those hundred days he ate a hundred young swans. Now the swan is a bird that is very sensitive; it has forty-nine percent awakening. Man has fifty percent — only a one percent difference. Other animals also have some awakening. The crow is very alert. A dog has far more sense of many things than a man. A man does not catch the scent but let a dog smell something once and set it loose a hundred miles away — it will come right back; it will track down the very person it was made to smell, even if you just let it smell his clothes. Yet this man says, "I know so much." Man has only one special thing: he has the sixth sense — the third eye, the Shiv-Netra, the divine eye, the tenth door — which no other creature has. With it, he can see the Lord. In all the other eighty-four lakh species, this power to see does not exist. So, this is man's special quality.

When the parents of these swans came back — from Mansarovar — they smelled it and knew: he has killed our young ones. The two of them circled his palace, aching and grieving, and died. Their curse fell: "O King! Just as you made us suffer, so shall you suffer."

Krishna Maharaj said, "Now look at the one hundred and fourth life." He had caught an insect from a plant. There were other children too. Just as one flies a kite with a thin thread, and the thread snaps and the kite is lost, so it slips away. What came into your head was that you broke a thorn off a Kikar tree and drove it straight through both its eyes, then hurled it away? It died writhing and writhing. That became your earned account, and that was written down as your deed. That you had sown —

They said, "You had sown it, hadn't you! So now you had to pay for it. You killed the swans young, and yours were killed; you blinded the bugs eyes, and yours too were lost." So —

ਭੋਗੇ ਬਿਨ ਭਾਗੇ ਨਹੀਂ ਕਰਮ ਗਤੀ ਬਲਵਾਨ ॥

Bhoge bin bhāge nahīn karam gatī balvān.

The greatest of the great put in their full effort. King Janmeja, who was the great-grandson of Arjun — Vyas Ji once went to him. He bowed, but he bowed with some doubts in his mind.

He (Vyas Ji) said, "What is the matter, son?"

Holy men hunger only for love; the saints take nothing from anyone — they want only love.

He said, "We have come out of love for you. What argument is in your mind?"

He said, "Maharaj! This doubt has come into my mind — that they call you a seer of the three times (past, present, future)." One who has the vision of all three times — of the past, the present, and the future — is called a seer of the three times (trikaldarshi).

He said, "They call Krishna Maharaj a full incarnation of sixteen powers. And I read of others too — of Bhisham Pitama, that he was very wise, of Dronacharya, Kripacharya, and the rest. You were all such wise men — could you not stop the war? You should have; you could have stopped the war."

He said, "Janmeja! No one wanted the war. There is no man in the world who wants war, yet wars still happen. This is in no one's control. Since the world was made, wars have kept on coming. They will keep happening; they never stop, ever. Conditions become such that they cannot be turned aside."

He said, "How can they not be turned aside?"

He said, "The earned account (kirat) becomes fixed. Sometimes it is the collective kirat of a whole country, sometimes the kirat of a whole people. Say a hundred men are travelling somewhere; their kirat comes due, an accident happens, and all of them die together, the plane crashes. So the kirat is there, and it is never wiped out."

Janmeja said, "These are things said after the fact. When the matter is over, then wise men, to give comfort and consolation, say such things. But there is no truth in it; it cannot be accepted

that a man should know a thing beforehand — that there is a well ahead of you and you are told, 'You are going to fall into that well now.' How will he fall? He says, 'I won't walk, I won't fall.' You tell him it is written in his kirat to fall into the well; he says, 'How will I fall when I won't even go toward the well?'"

When he argued this much, Vyas Ji said, "Listen, let me make you understand — a destined thing is going to happen with you. You will have to go through it."

ਭੋਗੇ ਬਿਨ ਭਾਗੇ ਨਹੀਂ ਕਰਮ ਗਤੀ ਬਲਵਾਨ ॥

Bhoge bin bhāge nahīn karam gatī balvān.

He said, "Look — I would never go through it, if only I knew of it beforehand."

He said, "Write it down; call for a scribe."

Then Vyas Ji had it written out in great detail: "This and this will happen to you. You will bring a mare and ride her into the forest. From there you will bring back a girl whose caste you do not know, whose people you do not know — you will see how beautiful she is and bring her. Your whole kingdom will turn against you. Then you will wonder how to bring the people over to your side. You will hold a yajna (fire-sacrifice); no Brahmin will come to the yajna, so you will bring students instead. This will happen while they are seated in rows eating, a cloth of your new queen will fly up in the wind, and the children will laugh at something. You, thinking they laughed at seeing your queen, you will kill the Brahmin children. And the fruit of that killing will be this — leprosy will break out on your body."

He said, "Write it down; if you can stop it, then stop it. And whatever you must do to save yourself, I will tell you that too. Your saving is this: you must listen to the discourse of the Bhagvat — the praise of Waheguru — and in it a certain account will come, of immense power, and on it you will argue and sneer, and then leprosy will settle on your nose, and by this you will die.

So now put in all your effort to see if even one of these things can be turned aside."

Guru Nanak Patshah utters the command that —

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜਾਇਆ ॥
ਪੰਨਾ - 1344

Rājā Janmejā de matī baraji Biāsi padhāiā.
Ang 1344

Vyaas taught and warned the king Janmayjaa not to do three things

Again, and again Vyas Ji warned Janmeja and made him understand: if this happens, do not do that; if that happens, do not do this. But what happened?

ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥
ਪੰਨਾ -1344

Tini kari jag athārah ghāe kiratu na chalai chalāiā. Ang 1344

But he performed the sacred feast and killed Eighteen Brahmins; the record of one's past deeds cannot be erased.

Could he turn the kirat aside anywhere, with all his effort? It happened exactly so. He gave the order: no horses are to be bought. Four years passed. The commander of the army, the Bakhshi, said, "Maharaj! If there are no horses, how will we fight? The whole cavalry has grown old. Give permission to buy horses." Permission was taken, and horses were bought. He said, "Do not, by mistake, buy a mare." In the end one mare turned up so beautiful that she had to be bought.

They said, "Maharaj! She will stay tied in the stable; do not ride her."

The mare was taken, and she stayed tied up, and in the end she fell sick. Again and again, they said, "Maharaj! Only you can ride her." So, they said, "Go in these three directions, but do not go in the fourth direction at all." So, he agreed. He kept riding out in the three directions. One day such a confusion of direction came over him that he could not tell which way was which. He went south — into the forbidden direction. Ahead in the forest he lost his way; he became thirsty, and while wandering in search of water, he came before a hut and called out — 'Water!'

A young girl came out carrying water, very beautiful; the moment he saw her he forgot

everything. He began to think I must take her with me, but this will bring trouble. He said, "I will take her, but I will not do the things that come after." So, he brought her too. After that his opposition began; slander started. When he set out to hold the yajna, the Brahmins said, "We will not come to your yajna." So he took students instead. When the yajna began, the new queen who had come was serving food, holding a cloth up over her. One boy said, "There are several queens serving food." A wiser one said, "No, there is only one; she just changes her clothes; she comes each time in a different sari."

They said, "How can we know for sure?"

He said, "It will be known right now."

As the queen passed by, he flicked a grain of rice off his fingernail, and it landed on her foot. When she came a second time, the children saw from afar that the grain of rice was stuck on her. At this the children all laughed, because it was young blood. As they laughed here, such a whirlwind rose that her cloth blew up. Such rage came over King Janmeja that his good sense was destroyed.

ਹੋਣਹਾਰ ਹਿਰਦੇ ਵਸੀ ਗਈ ਸਰੀਰੋਂ ਬੁਧ ॥

Honhār hirde vasī gaī sarīron budh.

When what is destined settles into a person's mind, then the body's good sense is destroyed. The intellect turns upside down when ruin is about to come. If the wise could run the world by their own will, there would be no trouble at all — but no one's will prevails. Only that happens which is meant to happen —

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ
ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥ ਪੰਨਾ - 469

Kahu Nānak karte kīā bātā jo kichhu karnā su kari rahiā. Ang 469

Nanak Speaks the stories of the creator lord; whatever he is to do, he does.

Such fury came over him that he snatched up the children and threw them into the boiling cauldrons — one into the cauldron of kheer, one into the ghee, one into the cauldron of sacred pudding — eighteen Brahmin children he killed —

ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥
ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥ ਪੰਨਾ - 954

Rovai Janmejā khui gaiā. Ekī kāran pāpī bhaiā. Ang 954

Janmayjaa wept, that he had lost his way. One mistake, and he became a sinner.

Leprosy broke out on him, and then he wept and wandered, wailing that he had not listened. Now, if only Vyas Ji would come, he would obey — one last chance remained. Vyas Ji came, and came asking after the king's welfare. He said, "Well, O King! Did you see it for yourself?" Maharaj said —

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥
ਪੰਨਾ - 937

Lekhu na mitaī he sakhī jo likhiā kartāri. Ang 937

The inscription inscribed by the creator lord cannot be erased, O my companions

The writing on the forehead, written by the Creator, is never wiped away. Read it like this —

ਧਾਰਨਾ - ਲੇਖ ਨਾ ਮਿਟਦਾ ਜੀ, ਲਿਖਿਆ ਜੋ ਆਪ ਹਰੀ ਨੇ -2,

Dhārnā — Lekh nā mitdā jī, Likhiā jo āp Harī ne,

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥
ਪੰਨਾ - 937

Lekhu na mitaī he sakhī jo likhiā kartāri.
Ang 937

The inscription inscribed by the creator lord cannot be erased, O my companions

Because nothing in the world is able to wipe out what Waheguru has written. Only His beloved ones are able; they can erase it, because their story does not come into the world of ordinary people — their story is set apart —

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥
ਪੰਨਾ - 855

Har ke sevak jo Har bhāe tin kī kathā nirārī re. Ang 855

Those who are pleasing to the lord are the servants of the lord; their story is unique and singular.

It is within their power; they hold the strength

to cancel the writing —

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੂਟੈ ਮੋਹਿ ॥

Merī bāndhī bhagatu chhadāvai bāndhai bhagatu na chhūtai mohi.

The devotee can release anyone from my bondage, but I cannot release anyone from his.

ਏਕ ਸਮੈ ਮੋ ਕਉ ਗਹਿ ਬਾਂਧੈ
ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ ॥ ਪੰਨਾ - 1253

Ek samai mo kau gahi bāndhai tau phuni mo pai jabābu na hoi. Ang 1252

If, at any time, he grabs and binds me, even then, I cannot protest.

So in this way Bhai Lahina Ji understood well that —

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਪੰਨਾ - 4

Āpe bīji āpe hī khāhu. Ang 4

You shall harvest what you plant

Why do we blame the world, that it did this to us? These roots run deep — for trillions of years; they will keep bearing on until the deeds are destroyed. Deeds are destroyed only by repeating the Name, and by no other means. As for the deeds already ripened (prarabdh), those must be suffered through by everyone — even the saints go through them. But the stored-up deeds (Sanchit), the crores of deeds piled up — those —

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥ ਪੰਨਾ - 1195

Gur kā sabadu kātai koti karam. Ang 1195

The word of the guru's shabad eradicates the karma of millions of past actions

The Name destroys crores of deeds; there is no other way. Deeds are not destroyed without the Name. Without the Name the soul just keeps wandering, and this wheel of sorrow and joy keeps turning — forever, without stopping — the wheel of pain and of pleasure —

ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥
ਪੰਨਾ - 149

Sukhu dukhu dui dari kapare pahirahi jāi manukh. Ang 149

Pleasure and pain are the two garments given, to be work in the court of the Lord.

These are the two robes a person receives from the Lord's court to wear — one robe of sorrow, one robe of joy. So, deeds are not destroyed until, through devotion, knowledge comes. Once knowledge comes, then —

ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਸੁ ॥ ਪੰਨਾ - 1167

Giānu bhaiā tah karmah nāsu. Ang 1167

When spiritual wisdom wells up, then actions are left behind.

the deeds are destroyed. Then no deeds remain to bear fruit. But the great souls still do deeds — for the sake of the world. They have no self-interest in them, because they desire no fruit. Those who serve carry away merit; those who slander carry away sin. Nothing sticks to the saints.

So Bhai Lahina Ji kept reflecting there, understanding deeply, while the Bani was being read. He tried many times to understand, but it was a thing higher than understanding. Bhai Jodh then began Asa di Var, and when he started reading the very first salok, this voice came into Lahina Ji's ears —

ਧਾਰਨਾ - ਜਾਵਾਂ ਬਲਿਹਾਰ ਜੀ ਮੈਂ ਆਪਣੇ ਗੁਰਾਂ ਤੋਂ -2, 2.

A hundred times a day, I am a sacrifice to my guru.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥
ਪੰਨਾ - 463

He made angels out of men, without delay.

He understood that the Guru was being spoken of — the Guru of whom it is said, "A hundred times over I am a sacrifice to Him." Lahina Ji himself was searching for a Guru; he used to keep the company of holy men, and from their company he had learned that one should repeat the Name of the Lord. So he used to do the jap of "Ram, Ram," but he had not received it from any Guru; he was only doing it on his own, by imitation.

We too do a great deal of it — "Waheguru, Waheguru" — but it has not come from a Guru. Until the Name is received the full and proper way from a Guru, the root of the Name does not take hold inside. It is like the banyan: its seed is so hard that even if you bury it in a manure pile it will not split open. But let a bird eat it, and

inside the bird's stomach it softens; and wherever the bird then drops it on damp ground, there the banyan takes root and turns green.

In the same way is the Lord's Name — its true worth is bound up with the Name. Here a confusion arises: people think that if their reach only goes as far as the word of the Name, then something has been achieved, because —

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

Rām rām sabhu ko kahai kahiai rāmu na hoi.

Everyone chants the lords name, Ram Ram; but by such chanting, the lord is not obtained

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥

ਪੰਨਾ - 491

Gur parsādī rāmu mani vasai tā phalu pāvai koi. Ang 491

By Gurus Grace, the lord comes to dwell in the mind, and then, the fruits are obtained.

They call it "attainment" — the Name coming to dwell in the mind. That Name is then not forgotten even for twenty-four hours; even with open eyes he repeats the Name, and even without speaking he repeats the Name; even hearing with the ears he repeats the Name, and in the mind too he repeats the Name; and he comes to feel the Name at every moment — that here there is nothing but Waheguru in the whole world; He alone is all, everywhere. So the one in whose heart this thing has come — he alone can carry the Name forward. The Five Beloved Ones (Panj Pairey) who give Amrit and give the Name, the Gur-mantar — here great care must be taken. On one side are the beloved of the world; their attachment is caught up in the world at every moment, they love the world; one is dear to his sons, one earns for his sons, earns endlessly, toils, suffers — for what? — that we may leave it all for the sons. There will be no renewed bond, no meeting again. One soul, caught in attachment, wanders about loaded down like a donkey, because he is dear to his sons; one loves positions, one loves money — there is endless kinds of love. One is dear to the body — attachment to the body; one is dear to pleasures; one is even dear to enmity — enmity feels dear to him, harming others feels dear. But there is one kind who are dear to the Lord, dear to the Guru. In their hearts a second thing (duality) never arises —

ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੰਨਿ ਜਿਨੀ ਸਿਞਾਤਾ ਸਾਈ ॥

ਪੰਨਾ - 1424

Rate seī ji mukhu na moranni jinī siñātā sāī. Ang 1424

They alone are imbued with the lord, who do not turn their faces away from him – they realize Him.

They are dyed in the love of the Lord; they never turn their faces back. They are always —

ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥ ਪੰਨਾ - 1096

Āgāhā kū trāghi pichhā pheri na muhadrā. Ang 1096

Look Ahead; don't turn your face backwards.

moving ever forward. Whatever Name one has repeated yesterday, today one must go forward from there — not turn back, not stand still. They complete their journey, and they have one single yearning fixed in them — the pull in the breast that lets them take no rest, moving on day and night toward the endless goal, with no resting place short of Union. So this is where page 22 brings us; the discourse continues onward.

To be continued next month.

INDIA

Sangat activites

Gurdwara IsherParkash Ratwara Sahib

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



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.

for more inforarmation
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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

ON LINE MEMBERSHIP FOR INDIA

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

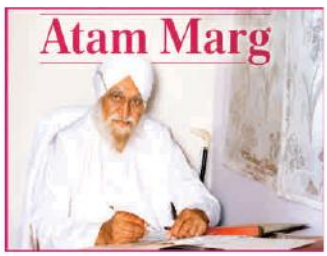
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Sri Mann Sant Baba Waryam Singh Ji Maharaj
Ratwara Sahib

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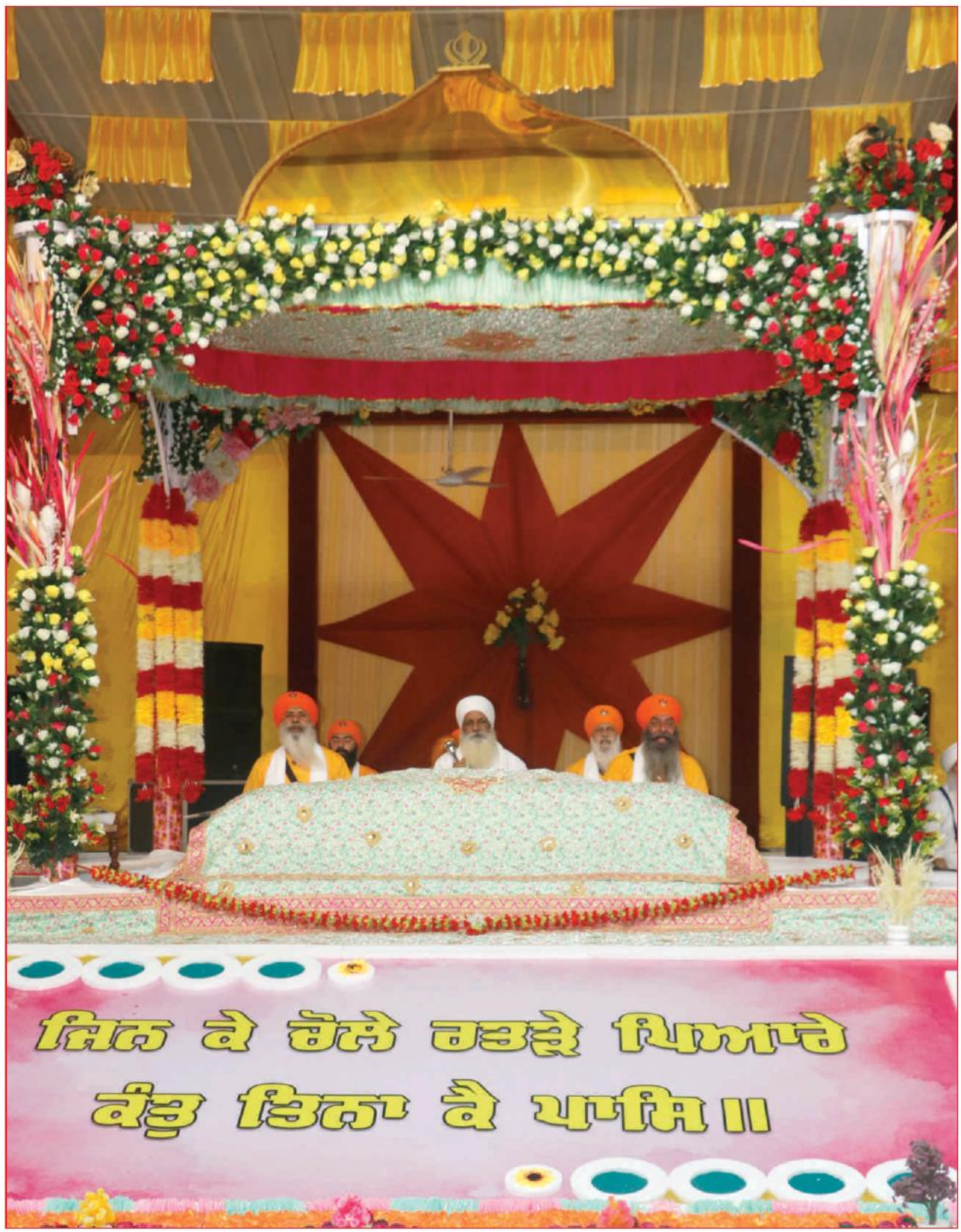
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The beautifully decorated palki (canopied throne) of Guru Granth Sahib Ji, set up for the event



Sangat at the Guru's langar's, Sabeel's (refreshment stalls), and juice langar's during the event.






Sangat (devotees) performing seva by washing utensils at the langar during the event.



Medical facilities provided during the event



Sant Baba Harpal Singh Ji, along with his jatha, blessing the sangat through kirtan.





August 8 — Birthday of Sant Mata Biji Ranjit Kaur Ji, Ratwara Sahib

The Ratwara Sahib jatha and sadhus, saints, and religious speakers (kathavachaks) who came from near and far.























Students of the Ratwara Sahib schools absorbed in shabad kirtan.







August 8 — Birthday of Sant Mata Biji Ranjit Kaur Ji, Ratwara Sahib

Sant Baba Lakhbir Singh Ji blessing the sangat with his kirtan during the event.







Dedicated sevadars (volunteers) engaged in service at the Atam Marg Gurshabad Langar





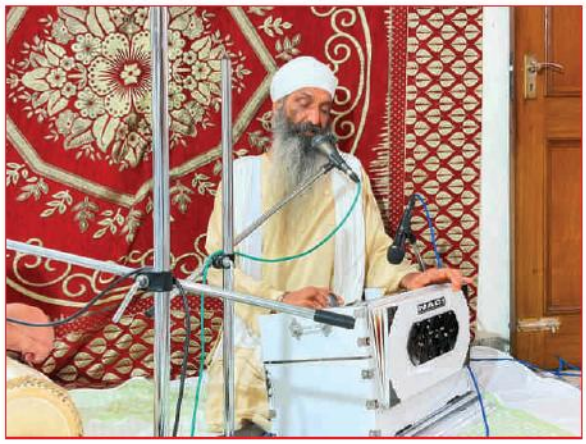
Photographs of vehicles at the event.







At the residence of Sant Maharaj Ratwara Sahib, 781 3B 1, Mohali, on the birthday of Sant Mata Biji, Sant Baba Harpal Singh Ji blessing the sangat with kirtan, with devotees arriving from near and far.













At the invitation of Sant Baba Avtar Singh Ji, in the village of Sadhanwali (Faridkot), Sant Baba Harpal Singh Ji blessing the sangat with kirtan, and afterward distributing seasonal saplings to the sangat.























At village Ajauli (near Sri Anandpur Sahib), on Sangrand, Sant Baba Harpal Singh Ji blessing the sangat with kirtan.



















At village Bharaunjian (near Ratwara Sahib), Sant Baba Harpal Singh Ji blessing the sangat with kirtan













At Sukhchain Colony, Phagwara, sangat of the Doaba region enjoying kirtan.













At village Bhadaur (Sangrur), sangat enjoying kirtan.









At village Golni (near Sri Anandpur Sahib), Sant Baba Harpal Singh Ji, along with his jatha, blessing the sangat with kirtan.













On the Sangrand of the month of Bhadon, Sant Baba Harpal Singh Ji blessing the sangat with kirtan














ਆਰਾ ਸੰਤ ਬੇਲਾ ਰਾਮਗੜ੍ਹ
(ਬ੍ਰਾਂਚ - ਰਤਵਾੜਾ ਸਾਹਿਬ)





At the Sant Bela, Sri Anandpur Sahib branch of Trust Ratwara Sahib, Sant Baba Harpal Singh Ji immersed in kirtan and spiritual discourse following the Akhand Path completion ceremony arranged by the sangat, Ratwara Sahib. Also, at Gurdwara Singh Shahidan, Dharak branch of Trust Ratwara Sahib, on the tenth day (Dasvin), Sant Baba Harpal Singh Ji blessing the sangat with kirtan.











At Sant Bela Ramgarh (Trust Ratwara Sahib branch), near Takht Sri Kesgarh Sahib, Sri Anandpur Sahib, during the full-moon night vigil (Purnmashi Rain Sabhai), Sant Baba Harpal Singh Ji leading the sangat in Naam Simran through mantra therapy. Every month at this ashram, a medicinal herbal dish is made to keep the body healthy, the consumption of which relieves serious bodily ailments







At village Ratwara (near Ratwara Sahib), Sant Baba Harpal Singh Ji blessing the sangat with kirtan







The highly revered Sant Baba Harnek Singh Ji of Langran Wale (Rara Sahib), at whose seat in Sri Fatehgarh Sahib the 51st anniversary (barsi) of Sant Baba Ishar Singh Ji Maharaj of Rara Sahib was observed with great respect, love, and devotion, with abundant langar of kheer and malpuryee (a sweet dish) served throughout. Sant Baba Harpal Singh Ji, along with his jatha, attended from Gurdwara Ishar Parkash, Ratwara Sahib, and devotees set up an Atam Marg stall, at which twenty-five people became new members of Atam Marg magazine.













At village Palasi (near Sri Anandpur Sahib), Sant Baba Harpal Singh Ji blessing the sangat with kirtan; sangat enjoying the kirtan.











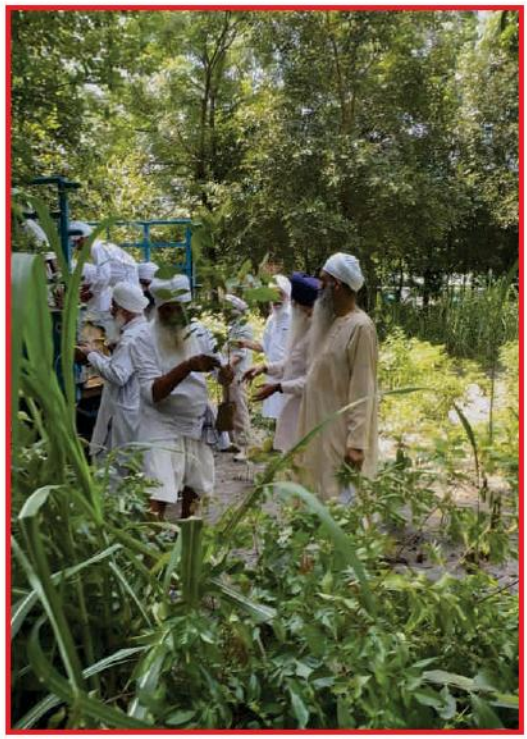
At village Bhattian (Nangal), the first installation (Parkash) of Dhan Dhan Sahib Sri Guru Granth Sahib Ji was celebrated by the village with great love and reverence. Following the completion of the Akhand Path, Sant Baba Harpal Singh Ji of Ratwara Sahib blessed the sangat with kirtan, and Atam Marg stalls were set up, at which many people became members of Atam Marg magazine

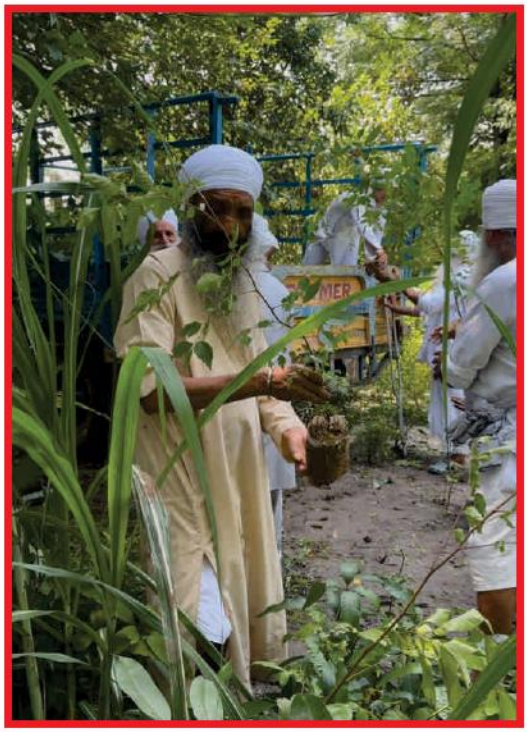


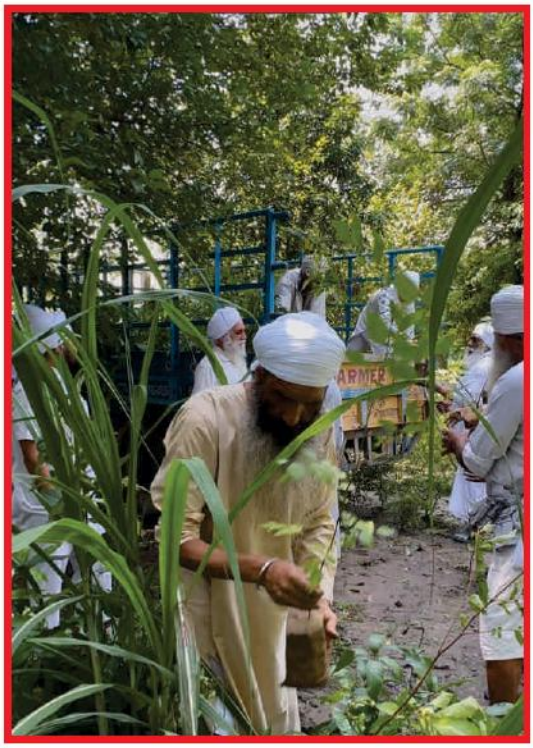




Sant Baba Harpal Singh Ji, together with the Singhs, performing the seva of planting seasonal trees around Gurdwara Ishar Parkash, Ratwara Sahib, to enrich the surrounding environment with oxygen and keep it pure.









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

CONTACT:

VISHAV GURMAT ROOHANI MISSION CHARITABLE TRUST

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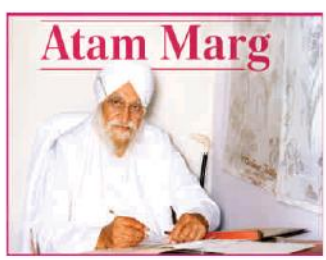
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The Soul of Path

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Satnam Kutia (Lodi)

At Satnam Kutia (Lodi), California, USA, the birthday of Sant Mata Biji Ranjit Kaur Ji of Ratwara Sahib was celebrated with great respect, devotion, and love by the local sangat. Following the completion of Sri Sehaj Path, the Trust's jathas blessed the sangat with kirtan, after which Sant Baba Amrik Singh Ji Panj Bhaniya blessed them with his kirtan. Sangat from near and far attended this event, and the Guru's langar was served.

















Sangat taking part in the Ardas, and the respect shown by the ashram toward Sant Baba Amrik Singh Ji of Panj Bhaniya







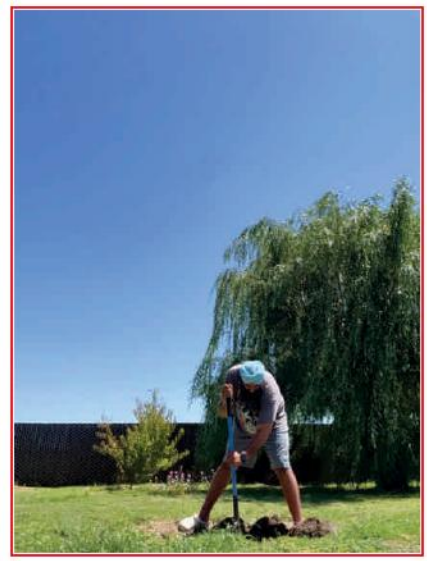






kar sewa view in Satnam kuttiya, Lodi, California USA










Canada

34

Sangat activites

Weekly Assa di War kirtan at Surrey B.C. Canada



