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August 2026

The Soul of Path

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.

ਬ੍ਰਹਮ ਦੀਜੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥
ਆਤਮ ਮਾਰਗ



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Sant Baba Isher Singh ji Maharaj, Rara Sahib
(5th August 1905 to 26 August 1975)

Editorial

Bhai Gurinder Singh
Atam Marg Sevadhar Ratwara Sahib
Translated by Bhai Amardip Singh
Secretary VGRMC Trust USA

Dear respected Sadh Sangat Ji,
Waheguru Ji Ka Khalsa.
Waheguru Ji Ki Fateh.

During his life, Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib shared his spiritual knowledge with the world. Through his own experience, he looked at the past, present, and future. He explained the *Amrit Bani* of **Sri Guru Granth Sahib Ji** in plain, everyday language that everyone could understand. He held hours-long diwans and lifted listeners to high spiritual heights. He saw the future before it came. Using his wisdom, he brought in a video camera in 1986 and started recording the diwans. Because of this, his teachings keep appearing in *Atam Marg magazine* today. **Atam Marg** is now in its 32nd year and has been published every month, without a break. It's printed every month from *Ratwara Sahib* and reaches sangat all over the world. It keeps meeting the desires of spiritual seekers.

Members of '*Atam Marg*' live in every country. They keep benefiting from the Baba Ji's teachings and are shaping their spiritual path through '*Atam Marg*'. Along with this, they're doing seva by bringing others onto this path too. They're signing up new members every month.

Sant Baba Waryam Singh Ji, who is now in Sachkhand, used to say in his diwans: when one reads '*Atam Marg*' in their home, will have peace, obstacles will be destroyed, and the person will remember Naam. Those who sign up new members of '*Atam Marg*' will have their wishes fulfilled.

Sant Baba Waryam Singh Ji spent his whole life spreading the deep teachings of **Sri Guru Granth Sahib Ji**. As a child, at four and a half years old, he received Amrit and took up Sikhi. In the prime of his youth, at 17, he met **Sant Baba Ishar Singh Ji Maharaj** of Rara Sahib. Through this meeting, he learned about his past lives. He gave his body, mind, and wealth to his beloved's feet. After that, with his blessing, he worked hard at Naam Simran his whole life and stayed focused on the teachings of **Sant Baba Isher Singh Ji** and **Sahib Sri Guru Granth Sahib Ji**— whether in Sindh, Pakistan, or in the army, or working as a superintendent secretary in Chandigarh, or later running a 50-acre farm in U.P where Sant Baba Ishar Singh Ji would visit him there too, from time to time.

Once, he asked **Sant Baba Isher Singh Ji** whether a magazine should be started from *Rara Sahib*. Baba Ji said that either he could do this work, or Gyani Mehar Singh could do it. "Following Baba Ji's words, he had '*Atam Marg*' released from *Ratwara Sahib* on Vaisakhi of 1995, through the blessed hands of our beloved **Sant Mata Biji Ranjit Kaur Ji**. '*Atam Marg*' was received with great love all over the world. "In other words, behind all of this is the blessing of **Sant Baba Ishar Singh Ji Maharaj of Rara Sahib**. It's through his words that all this work continues today.

The August issue is published and includes English translations of the books published by the **Sant Baba Waryam Singh Ji Maharaj Ratwara Sahib — Baat Agam Ki, Kiv Sachiaro Hoiye, and Avinashi Jot — along with photos of Sangat activities from India, America, Canada, and Australia**. Please read it and share it with others too.

"Please be kind enough to share the PDF further with our youth, your friends, loved ones, and relatives.

World of Saints (ਸੰਤ ਬਚਨ)

(Books Name : Baat Agam ki)

Writer : Sant Baba Waryam Singh ji Ratwara Sahib

Traslate by Bhai Amardip Singh

Secretary VGRMC Trust USA

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Questions asked by the sangat of Ratwara Sahib to Sant Maharaj (108 Sant Ishar Singh Ji Maharaj) — with his Answers



Sant Isher Singh ji Maharaj, Rara Sahib

Before May 1, 1961, the devotees in Chandigarh were very excited waiting for Sant Maharaj (108 Sant Ishar Singh Ji Maharaj) to arrive, because in 1960 he had personally laid the foundation of Gurdwara Sri Guru Singh Sabha in Sector 19-C. That year, from April 29 to May 5, congregations (diwans) were held in an open ground in Sector 19, and many new devotees found their lives fulfilled by hearing his teachings and having his darshan (blessed sight). But there was one regret — the room where Maharaj Ji stayed got very hot from the sun, and being ordinary people, they hadn't realized this discomfort until later, which caused much regret. The next year, he returned to Chandigarh from May 1–12, 1961, staying this time at a house in Sector 10 belonging to Sardar Ajmer Singh, Revenue Minister of Punjab. His “Kursi” (satsang / sitting session) was held twice

a day, with an early-morning session before staff went to their offices.

Since Chandigarh was a new city, people from many different spiritual traditions and disciples of various saints lived there. After hearing Baba Ji's spiritual words in a diwan in 1960, they had become convinced that he was a truly enlightened, complete, and a true soul. In 1961, followers of many traditions — Radha Soami, Namdhari devotees, followers of Baba Jawala Singh Ji of Harkhowal, devotees of Sant Baba Atar Singh Ji of Mastuana, admirers of Bhai Sahib Dr. Bhai Vir Singh Ji's scholarship, and followers of Sant Baba Ajit Singh Ji of Nathalpur — all came in great numbers to pay respects at the morning “Kursi,” especially on Saturdays and Sundays when an extra hour was added. Many questions were asked to Sant Baba Isher Singh Ji Rara Sahib. Typically, the questioner would tell me their question and ask that it be answered on their behalf. So an effort has been made in this article to record the words spoken by the baba ji in response to these questions.

Question — “Maharaj Ji! In yesterday's diwan you mentioned the five afflictions (kalesha). The sangat requests that you kindly explain these afflictions and enlighten the congregation.”

Answer —

Although Guru Maharaj Ji did not give an exact count of afflictions in Gurbani, he mentioned afflictions in many places. But the Rishi Patanjali, in his Yog Shastra, counted and defined them precisely as five afflictions.

The human body is the finest body in all of nature. Through it, self-realization and attaining God is the highest purpose of life. We must strive for this goal through continuous self-practice, for which the most essential things

are concentration of mind and carefulness of consciousness. The world has one true form — once firmly recognized, it appears as God Himself, which is the state of Truth and Supreme Bliss. The other, opposite form is this: the world appears as a house of sorrows, restlessness, worries, hatred and conflict, giver of gain and loss, and poison-filled.

Through the five sense organs, we gain knowledge of the world, which is the effect of the five subtle elements — sound, touch, form, taste, and smell — making us feel pleasure, pain, joy, and grief. The five vital airs (Prana, Apana, Udana, Vyana, Samana) perform the body's functions according to their own roles. Because of mind, intellect, and ego, the conscious soul starts feeling itself as a mere individual soul instead of its true form, and under the influence of ego it performs actions and takes on a sense of “I,” getting trapped in the web of karma, falling into the cycle of birth and death, and feeling deep sorrow. To remove this sorrow and attain the true, conscious state of supreme bliss, concentration of mind is essential — but the endless impressions received through the sense organs and the inner faculties do not let the mind become still. To achieve this goal, firm practice is required. The obstacles that arise on the path to gaining self-knowledge are called “kaleshas” (afflictions), which scholars have divided into five forms.

These five kinds of afflictions act like five poisonous streams flowing into the river of this life, harming every being through the five sense organs. Until these afflictions are removed, achieving one's goal is impossible. Their names are: Avidya (ignorance), Asmita (ego-sense), Raga (attachment), Dvesha (aversion), and Abhinivesha (fear of death / clinging to life).

1. Avidya (Ignorance)

Seeing the eternal in the temporary, the pure in the impure, pleasure in pain, and the soul in the not-soul — this is called ignorance. Believing something to be true when it isn't is ignorance. This whole world and its wealth are temporary

and perishable; not recognizing this as perishable is ignorance.

The body is impure due to phlegm, blood, waste, and many other impurities — considering it pure is ignorance. The inner conscience filled with wrongdoing, sin, and violence is impure — considering the body pure is ignorance. All worldly pleasures are filled with sorrow — considering them as happiness is likewise mistaking the soul for what is not the soul. Believing the senses, body, mind, consciousness, and intellect (which are all inert/material) to be the soul — this is ignorance.

The natural tendency of the three qualities (gunas) is to constantly change moment to moment. The human consciousness, made of these three qualities, is inert (jada), but because the reflection of the divine consciousness falls upon it, a sense of separation arises. Due to ignorance, the soul and the individual soul appear as different things — just as the reflection of a single moon falling in millions of water vessels appears as many, creating an illusion of multiplicity in each vessel. This confusion between the inert mind (chit) and the conscious being (purush) — mistaking one for the other — gives rise to the affliction of Asmita.

2. Asmita (Ego-sense)

The soul (Purush) is the witness; the mind/consciousness (chit) is merely its instrument of perception. The soul is conscious; the mind is inert. The soul is beyond action; the mind is active. The soul is alone in a single state; the mind carries the three qualities — Rajo, Tamo, and Sato. The soul never changes; the mind is ever-changing, transforming moment to moment. The soul is the master; the mind is its possession. In this way, the soul and the mind are utterly different. Due to ignorance, and because of their opposing natures, the distinction between the inert mind and the conscious soul is lost, and the intellect starts recognizing the mind as the soul. This situation is called the “knot of the heart” (hirde granthi). Firmly believing the inert mind and the soul to be one and the same is called the

affliction of Asmita. When one gains firm, direct realization of the mind's inertness versus the soul's consciousness, this affliction is destroyed.

3. Raga (Attachment)

Because of the above Asmita affliction, a sense of “self” arises in the mind, senses, and body, and attachment develops toward pleasurable objects — this is called “Raga.” The desire and greed that arise for the means of obtaining that pleasure leave impressions in the mind; this mental state is called the affliction of Raga.

4. Dvesha (Aversion)

This same Raga (attachment) gives birth to Dvesha (aversion), because when the impressions of attachment settle in the mind, then anything that seems to cause pain to body and mind, or anything that seems to obstruct the attainment of pleasure, becomes an object of aversion — this is the affliction of Dvesha. Hatred, anger, jealousy, enmity, and indifference arise toward whatever seems to cause pain, and whatever impressions of jealousy, slander, hostility, hatred, and anger the mind absorbs from this — that is called the affliction of Dvesha. Because of attachment and aversion, the mind is never still, and this remains a major obstacle to gaining true knowledge —

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥
 ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥
 ਜਬ ਲਗੁ ਮੋਹ ਮਗਨੁ ਸੰਗਿ ਮਾਇ ॥
 ਤਬ ਲਗੁ ਧਰਮਗਾਇ ਦੇਇ ਸਜਾਇ ॥

ਪੰਨਾ - 278

*When one holds another as enemy or friend,
 so long the mind has no true faith.
 As long as one remains engrossed in attachment
 to worldly wealth,
 so long does the Righteous Judge (Dharamraj)
 punish.*

Guru Granth Sahib, Ang 268

5. Abhinivesha (Fear of Death / Clinging to Life)

The impressions formed from trying to protect the body and senses from suffering are the cause of the Abhinivesha affliction. The fear of death appears naturally in the minds of

both the wise and the foolish. This fear of death has created very deep impressions in the mind over countless lifetimes, and every being wishes: “May I always remain bound to my wealth, children, grandchildren, and family; may I never be without them; may I never be separated from them; may my prosperity and loved ones always stay with me.” This longing and fear (anxiety) is called the affliction of Abhinivesha.

Due to ignorance, these five afflictions described above keep the soul trapped in the cycle of birth and death through impressions stored in the inner conscience, causing endless suffering. A person of true knowledge understands that the soul is never born, nor does it ever die, nor does it ever cease to exist at any time — because it is unborn, eternal, and ancient. The destruction of the body does not destroy the soul.

Lord Krishna says in the Gita: “O Arjuna! One who knows this soul to be indestructible, eternal, and unborn — how can such a person cause anyone to be killed, or kill anyone?” Just as a person discards old clothes and puts on new ones, so too does the soul discard old bodies and take on new ones. This soul cannot be cut by any weapon, cannot be burned by fire, cannot be drowned by water, and cannot be dried by wind. It cannot be cut, burned, dissolved, or dried. So this soul is, without doubt, eternal, all-pervading, unchanging, unmoving, and everlasting. This soul is imperceptible — not an object of the senses, nor of the mind — and no defect ever touches the soul. Therefore, understand with certainty that the soul never dies.

For this reason, the fear of Abhinivesha is merely a useless imagination of the mind — yet despite having this knowledge, because of the afflictions of attachment and aversion, one still identifies with the body as the self. From the ignorant to the well-read scholar, people forget their true spiritual nature and remain constantly occupied with protecting and nurturing the physical body, fearing its destruction. In this way, the impressions of fear of death settling in the mind create anxiety and keep the mind

in suffering. This state is called the affliction of Abhinivesha. This very affliction is the cause of selfishly motivated actions (sakam karma), whose desires, seated in the mind, give rise to present and future births (the cycle of transmigration).

The subtle seed of these afflictions remains hidden in the inner conscience across countless lifetimes, and because it is a major obstacle to realizing one's true self, it keeps this soul forever forgetful of its true nature. Within Gurbani, Guru Maharaj Ji repeatedly cautions us about these afflictions, and he has told us that the remedy for all these afflictions is single-minded remembrance of God (Naam simran) —

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥ ਪੰਨਾ - 262

By remembering, remembering, remembering God in remembrance, I find peace; the sufferings and afflictions of this dark age are erased from the body.

Guru Granth Sahib, Ang 262

By staying absorbed in remembrance of Waheguru, turning toward selfless good deeds, keeping the company of true, realized saints, and through devotion and worship, removing the faults of impurity and distraction, and by holding onto the knowledge-filled teachings of great souls (saints) and the Gurmat philosophy — these afflictions are removed. Otherwise, human unconsciousness cannot pull itself out of the painful cycle of birth and death. So the easy path is: keep the company of true, realized saints, practice the Naam with firm devotion, associate selflessly and without desire, following the proper method, and spend one's life in service of the Guru and Waheguru — this removes the faults of distraction and impurity. The company of true, realized saints removes ignorance. That is why in Gurmat philosophy, keeping such company (satsang) is described as supremely important.

True satsang is only that where one receives inspiration toward the Naam alone, and enthusiasm for good deeds arises in the heart. Such company is not obtained without good fortune from past deeds —

ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ
ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥

ਪੰਨਾ - 642

Singing Gods praises in the company of the holy is above all other deeds.

Says Nanak, only one who has it written in their destiny from before receives it.

Guru Granth Sahib, Ang 642

The company and meeting with true, realized saints — those in whom the light of the Naam has already dawned, and who have replaced dry intellectual knowledge with heartfelt detachment (rasik bairag) — comes about only through the rise of one's own past good deeds. The whole world sees such great souls, and many stay close to them too, but true faith in their words is only awakened in the heart of someone truly fortunate. It is said:

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ

ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥ ਪੰਨਾ - 204

Darkness is dispelled upon meeting the Lord; O Nanak, the sleep of countless lifetimes is awakened.

Guru Granth Sahib, Ang 204

Meeting them dispels the darkness of ignorance built up from all the afflictions, doubts, and past actions, and the consciousness — which lay asleep under the influence of Rajo, Tamo, and Sato qualities (Maya) across countless lifetimes — awakens and realizes its own true spiritual nature. Even though the great soul may be a complete knower of Brahm and merged inseparably with God, if the seeker's heart does not develop faith to the utmost degree, then the great soul's teaching cannot remove the darkness in that seeker's mind, as Gurbani says:

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ ॥
ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ ॥

ਪੰਨਾ - 1372

Kabir, what can the true Satguru do if the disciples themselves are at fault?

Just as blowing into a bamboo pole makes no sound, no matter how much one blows, if there's a crack in it a blind person cannot

fully grasp it either.

Guru Granth Sahib, Ang 1372

It's seen that at first, without genuine longing (jigyasa), there's no intensity to know one's true self, nor complete faith in the great soul. The reason is that the impressions from misleading, divisive teachings and from clever books limited to mere intellect fully cloud one's faith, preventing it from forming —

ਸੰਤ ਅਨੰਤਰਿ ਅੰਤਰੁ ਨਾਹੀ॥

ਪੰਨਾ - 466

The Saint has no distance from the Infinite (God).

Guru Granth Sahib, Ang 466

People see saints merely as ordinary humans and listen to their words with only shallow faith. Words heard with such shallow faith are unable to purify a mind clouded with doubts. Another point: a true saint cannot be recognized by outer appearance, nor by rituals or austerities, because only saints truly know the greatness of saints. The mind of a hypocritical, cunningly eloquent, deceptive person, being caught up in illusion (Maya), remains trapped in it. Having darkness within himself, he cannot ignite the light of true knowledge in another's heart. So in this Age of Kali (Kalyug), this is a very great obstacle that prevents the true benefit of sincere seekers. When Waheguru shows grace and a seeker's fortune awakens, only then, through Waheguru's own inspiration, does union with a true saint

occur. Such a saint may be farming in his fields, serving in the army, or engaged in honest trade and business — nothing can be said for certain about outward appearance. All that is in a soul's power is this one prayer: "O Waheguru! Please grant me the meeting of such a true Gurmukh (God-oriented) soul, meeting whom my life may become fulfilled." The sacred Bani of Guru Granth Sahib Ji repeatedly instructs: go into the company of God-loving great souls and make the effort to fulfill your life's purpose.0

Saints have no desires of their own, because in their vision, this entire visible world is nothing but Waheguru Himself. So whom would they teach, when the whole world is merely a play happening in God's own will? But the saint's body, being subject to the beings' own destiny (prarabdh), speaks true words of teaching under God's command, while the saint himself remains ever established in a state of undivided union with the Divine, in the state of complete knowledge. This matter is beyond ordinary human understanding and is difficult to grasp. May Waheguru show grace and, through His own action, bring about such divine circumstances (union with a true saint).

I believe you have all understood this discussion well, and will keep the needle of your mind fixed on love for satsang, making the effort to keep doing satsang.

Continued from last month.

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How Does One Become Truthful?

Books Name : Kiv Sachīārā Hoīai?

(ਕਿਵ ਸਚਿਆਰਾ ਹੋਇਐ?)

Chapter (1)

Writer : Sant Baba Waryam Singh ji Maharaj
Ratwara Sahib

Traslate Punjabi to English
Bhai Amardip Singh, USA

(Continued from P. 13, issue July. 2026)

Many artists put a price on their art too. These days, for example, plenty of ragis whose sweet voices can put listeners into a trance take fifteen thousand rupees after singing kirtan for an hour. The world measures their worth by their art. But all of these are worldly measures, worldly scales. All of them are perishable. In God's court they aren't worth even a single cowrie shell. The Great Guru tells us that there, such a person is worth no more than the worms that breed among worms — like the maggots that fall into a dog's head. No higher value than that is placed on such a man. The decree is —

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥

*Even if one were to live through all four ages,
or ten times as long*

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

*even if he were known across the nine continents
and followed by all*

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

*With a good name and reputation, with praise
and fame throughout the world*

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

*Still, if the lord does not bless you with his
glance of grace, then who cares? What is the
use?*

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

*Among worms, you would be considered a
lowly worm, and even contemptible sinners
would hold you in contempt.*

*On the spiritual side, in Gods court it is the
weight of honour (paF) that is put on the scale*

ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਏ ॥

Ang 469

*If the weight of honor is placed on the scale,
then, O Nanak, one sees his true weight.*

So whatever it is that our character is weighed against in God's court — that is the measure they use to tell us where we stand. They think it over and say: fine, you have plenty of the world's wealth and comforts, but because Maya has sunk its roots into you, all it has given you is the label of a corpse with no love in it —



Sant Baba Waryam Singh ji

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥

*He may be very handsome, born into a highly
respected family, very wise, a famous spiritual
teacher, prosperous and wealthy*

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥

Ang – 253

*If love has never risen in you, if that pull has
never gripped you, then, dear one, think it
over and decide for yourself: you're worth no
more than a corpse. You are a dead object. Yes,
your body runs on food and water and by
this chemical process you're called alive*

— through electronic and magnetic waves your brain works like a machine, but this chemical life is a corpse's life. Spirituality has nothing to do with it. Spirituality belongs to the heart. The intellect is blind; it is dead; it is dry. The heart is what is living and awake, the state that pulls you with love. A feeling full of savour keeps you in constant joy. Dr. Bhai Vir Singh Ji says —

ਜਿਨ੍ਹਾਂ ਉਚਿਆਈਆਂ ਉਤੇ ਬੁਧੀ ਖੰਡ ਸਾੜ ਬੈਠੀ,

*Upon those very heights where the intellect
burned its wings and fell*

ਉਨ੍ਹਾਂ ਉਚਿਆਈਆਂ ਉਤੇ ਲਗ ਗਈਆਂ ਯਾਰੀਆਂ।

upon those heights my friendships have been formed.

ਗਿਆਨੀ ਸਾਨੂੰ ਹੋੜਦਾ ਏ ਬਹਿਮੀ ਢੋਲਾ ਆਖਦਾ ਏ,

The learned man restrains me, calling me a superstitious fool

ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਬੁਧੀ ਪਾਰ ਲਾਈਆਂ ਯਾਰੀਆਂ।

but slain are those who ran their friendships only as far as the intellect

ਬੈਠ ਬੇ ਗਿਆਨੀ ਬੁਧੀ ਮੰਡਲੇ ਦੀ ਕੈਦ ਵਿਚ,

Sit, O learned one, in the prison of the realm of intellect

ਬਲਬਲੇ ਦੇ ਦੇਸ਼ ਸਾਡੀਆਂ ਲਗ ਗਈਆਂ ਯਾਰੀਆਂ।

my friendships have been formed in the land of rapturous feeling.

They say that the flights of the mind reach those heights where the lips touch the cup of Amrit, where Amrit is drunk, and without even a sip its intoxication, its great savour, soaks into every pore. This savour can't be bought for billions of rupees, nor for trillions of rupees — you get it from the shop of the sadhu. It is the play of the mind; waves of ecstasy come, and the surges of love make every pore of the body drunk. The clever scholars, educated men who have studied so much, look at this state and say, “This is just superstition.” The one who has tasted it hears the learned man and says: keep your cleverness to yourself — you know nothing about the joy of the cup of love's nectar (piram ras). This realm belongs to everyone in common, to those who are truly close, to those who savour it, to those dyed in love — it is the realm of the soul. Here the thinking is different, the feelings are different — feelings full of love; a land full of love; it has woven us into love. We became people of the land of feeling, where there is pure life, love and only love. The realm of the intellect keeps taking its flights. In those flights, in the extra spray of the inner fountain that falls into the savour, sometimes the experience of poetry wakes up.

He writes a poem, writes it himself, and then crosses it out himself again — because the realm of the intellect is no place of settled decisions. In this land of Maya things change from one

moment to the next; there's no savour here. So the person stuck in the intellect brushes off the Bani that came from the true source by calling it “poetry.” That Bani isn't composed; like a downpour of rain it comes from a realm full of savour and full of divine knowing; the surge that comes can't be held back. It is brimming with savour. Whoever reads it goes into raptures. The knowing of the land of rapture comes to the lucky ones. There it is life and only life — rolling in waves, pouring down cascades, embracing the whole world. We never knew Waheguru Ji had kept these gifts hidden inside us too. This is the real life — living and awake, welded into one with the Nam. The Great Guru has decreed —

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

They alone are truly alive, whose minds are filled with the lord.

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥ Ang – 142

O Nanak, no one else is truly alive

This is the real life. The one without it, without the Nam, is losing his honor every moment, and by eating the gifts the Giver has given, he turns them into something forbidden (haram). Sadh Sangat Ji! The clever ones call this low level “life.” It's a state of death. The body runs on food and water; the chemical process works, sending nutrients to every part through the body's inner system and through the power of the breath (prāt). Inside the brain, electronic and magnetic waves stir and race at great speed. They whirl through the fifteen billion nerves of the brain in an instant. There are two trillion, fifteen billion cells in our body. They keep this chemical process going all through the body. They produce the awareness that brings wakefulness into the physical body. A likeness of life appears, movement starts, the breaths begin to move, blood flows through the whole network of vessels, the heart does its work, the brain does its work. This too is a kind of life. It earns money too, wins fame too, and longs for beauty too — but what kind of life is this? A dead life — one with no current of love and no inner insight.

With the help of a computer, by remote control,

huge machines work like men. In America you can see robot-men working just like real men. In “House on the Rock” an orchestra plays; you put in dollars, and at that moment each one starts its own work. One plays the sitar, one the tabla, one the bugle; a fine liveliness builds up, and when the paid-for time runs out, they each lift their hands off their instruments and the music stops. The instruments don’t play out of tune; you hear the correct tunes — but the moment the money runs out, everything stops. Many such things have also been seen, where a man’s shape is made and fitted into a computer. They do their given jobs well. So a kind of movement even comes into these machine-men, but they aren’t anywhere near life. There’s movement in them, but no feeling. In the same way they can’t show that emotion, that expression. At the crossroads the lines of cars keep moving. The computer senses it. It lets the cars on one side through, then the light on the other side turns on — not by the clock, but automatically, on its own. The other way around, it gives out just as much time according to how many cars there are, all by itself. So these machines do the work too and do it very correctly — but this isn’t life. There’s no feeling in it, no closeness, no wish to help others; they just keep running the way they’re set to run.

In the same way, a life based on eating and drinking lives only for itself. It’s filled up with enmity and hatred; the urge for revenge torments its every pore; the pull of the senses drives it mad; the pull of money and the pull of selfishness make its life hollow. This is a kind of awareness, yes, but it isn’t life. Eating and drinking, raising children, earning money, enmity, opposition, lust, anger, attachment, lies, vice, greed, treachery — the one who lives this life, no matter how rich, how handsome, or how well-spoken he is, no matter how far he stretches out his horns to argue, is completely without feeling inside, without savour, so the current of life doesn’t stir in him. He’ll keep suffering, locked inside his own narrow thoughts. So this life isn’t worth a cowrie. The Great Guru gives this life the title

“they are called corpses, O Nanak,” because it’s empty of love. If there’s no love for God in his heart, then on the spiritual side he’s dead. On the other side is the one pierced by separation — the one with longing inside him; he gives himself up. Hearing one word about his Master, he blossoms, gives himself up, and treasures it, as the decree says —

ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥

Ang – 558

One who brings me a message from my lord and master says Nanak, what shall I give him?

What can I give to the dear one who would say even a word about my Beloved? Hearing that word I become so grateful that I can’t even think what to offer, what to give, what gift could ever repay the weight of his kindness. Maharaj Ji tells us: dear one! You’re carrying two useless things, and because of them you’ve been wandering for crores of years, crying out in separation — they are “I-ness and my-ness”, or call it “haumai.” Drop this haumai and serve Him. That’s the one and only thing that carries any weight in repaying His debt —

ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥

Ang – 558

Cutting off my head, I give it to him to sit upon; without my head, I shall still serve him.

So inside this Shabad a picture of separation (birha) has been drawn — one that shows us the path and lights up our darkened mind.

These loving lives are a guiding light for us who keep stumbling. In the Guru’s history there’s a mention of one shining wave of love: there was a woman who hadn’t read even a single letter, who had no knowledge of God in her mind, no insight into spirituality, no idea of sin or of virtue. Raised in a royal family, in a royal setting, this untaught girl was living life her own way. She’d sleep as soon as the sun set and get up long after sunrise; whatever came into her mind, that’s what she’d say. Eating and drinking something, roaming the forests, riding horses, wandering the wilds, swimming in

rivers, going hunting with her friends; she was a king's daughter, and no one could turn aside her orders. No law tied her down and no law scared her; whatever came into her head, she did it — those were free times, and she lived a free life. Riding horses like a royal cavalier, galloping them for miles, handling weapons — sword, spear, arrow; this was her daily life. The country was going through troubled times. You had to guard yourself, and in those days girls from good homes were like warriors. She had learned to handle every weapon. In archery she outdid great archers; there was huge strength in her body, her body was well-built, she was in full youth, in her rising years — eighteen or nineteen — and the thought of marriage hadn't yet entered anyone's mind. Nothing held her back; in her own delight she'd hunt lions and leopards in the wilds and forests; she did countless such sports, taking long swims in the river,

steering boats, and so on — that was just her natural, easy way. Her friends would ride into the forests and wilds on horses, and, watching her feats, they'd praise her; these were her joys. In those days this kind of easy, carefree life belonged to kings, queens, chiefs and nobles.

At that time Guru Nanak, the True King, was travelling from place to place to save the world, showing the way of truth to souls that had gotten stuck and setting them on the spiritual path. He was still in Sultanpur when a beloved of God, Bhai Bhagirath — the Chaudhari of Malsihan — came and touched his feet. Bhagirath Ji had earlier been a devoted worshipper of the goddess, and through his devotion to her he longed to meet the Lord. One day an unseen voice came; it seemed to him this voice was from his chosen deity, the goddess! He listened carefully, understood; the voice was ringing out: "Bhagirath! I am the goddess. I have the power to grant worldly wishes, but the longing you have — to meet the Lord — that I have no power to grant.

The key to the Lord's door, the one that opens those adamant doors, is with the Guru.

You're fortunate, because right now you can have the sight of the Guru-Lord; that is Guru Nanak, who at this time — while teaching the world to earn an honest living — is carrying out the duty of a steward (modi). Today, hearing your cries, and to satisfy your longing, he himself has come to Malsihan. Listen! I myself take all my gifts from that Guru-Lord, because He is the visible (Sargun) form of the Lord; everything is in His hands. Go! Go and grasp His feet, and your task will be done." So Bhai Bhagirath, reaching Guru Nanak's door, became Guru Nanak's own. He handed over his body, mind and wealth to Guru Nanak, keeping nothing for himself. He laid his "I" down at His feet; a whole-hearted bargain was struck; Bhai Bhagirath became Guru Nanak's. By Guru Nanak's grace he became an approved being (parvan purakh) and reached the highest station of spirituality —

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੋ ਪਾਇਓ ਸੋਈ ਠਹੁਰੁ ॥

Kabeer, you have found that place which you were seeking

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥

Ang – 1369

You have become that which you thought was separate from yourself.

His young son, on whom the full grace of Guru Nanak, the True King, fell so that the adamant doors opened, reached the inner state and began to stay absorbed in the meditation of perfect divine knowledge (Brahm-gian). His father's company gave him yet another color.

It's the first duty of parents to bring their child into Satsang, to make his Sanskar's good, so he doesn't become a problem child. Parents who are themselves cut off from Satsang, wasting their own lives in vices and bad deeds, can give their children no guidance. Every religious person has called such mothers "not good" —

ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥

That family, whose son has no spiritual wisdom or contemplation

ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ ॥

Ang – 328

Why didn't his mother just become a widow

Blessed are those mothers who fill the child with good thoughts even while it's still in the womb, because the mother's thoughts keep affecting the child in the womb. Today we understand this fully. If the mother is afraid, the child is afraid too; if the mother is happy, the child blossoms too; if the mother turns toward bad thoughts, then naturally the child's Sanskar's start forming the same way. Blessed is the mother whose child chants God's Name and brings comfort to the world. Tulsidas Ji wrote in his composition —

ਜਨਨੀ ਜਨੇ ਤਾ ਭਗਤ ਜਨੁ ਕੈ ਦਾਤਾ ਕੈ ਸੂਰ॥

If a mother gives birth, let it be to a devotee, a giver, or a hero

ਨਹੀਂ ਤਾਂ ਜਨਨੀ ਬਾਂਝ ਰਹਿ ਕਾਰੇ ਗਵਾਵੈ ਨੂਰ॥

otherwise let the mother remain barren why waste her radiance?

So, for this reason, Bhai Tiloka— through Satsang and the color of Guru Nanak's love — keeps the presence of the Lord who fills every heart, its raptures, its swaying's, and its savor, and has prayers offered for the good of all. This alone is the one life that counts as life, the life we pray for, and he had gotten it. How lucky he was to receive the company of Guru Nanak, the Guru-Lord in form — company that's rare in all four ages, that nobody gets even across the four ages. These ones received Guru Nanak's company; the dust of His feet touched their foreheads. How holy is the dust of Guru Nanak's feet — whoever's forehead touched His feet had the sins of birth after birth wiped away.

Bhai Bhagirath brings his child into the company of Guru Nanak, the True King. Seeing a fine seeker (jigyasu), Guru Nanak himself gave Bhai Tiloka the gift of the Nam. He earned the hard-won earning of the Nam to his heart's content. He gained realization; the adamant doors opened. He was given divine sight (dib-Dristi); this world appeared as the form of the Lord; all his doubts were destroyed, and Bhai Tiloka became a perfect being — call him a Sant! call him a Gurmukh! call him a Brahm-

giani! give him any title you like — he became one with the Lord. He came to be nineteen or twenty years old. To stay forever dyed in love, to keep swinging in the swing of divine love — that was his life.

There are two things. One is bare intellect, and out of it comes philosophy. It's the highest flight of thought, but because it has no touch of life, it's dead. Bare philosophy is a subject for the dead, not the living. The other is where there's philosophy too, but the heart is brimful with the love of the Supreme Light and stays that way forever —

ਜੜ੍ਹ ਤਤ੍ਹ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ॥

Here, there, in every direction and region, love has spread out and pervaded. (Jāp Sāhib)

The one who is fully joined with that supreme presence — the current of life flows in him. That's the mark of the living. Bare philosophy, the slips and misleading's of the intellect, are the mark of the dead; there's nothing in them; a man just wanders. Ved Vyas Ji revised the five shastras, and after that brought out the Vedanta shastra, but his mind found no peace. Then he went to Narad Ji and said he'd made the Vedanta shastra but his mind hadn't found peace. He said: peace of mind never comes without the love of the Lord. As the decree says —

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥

But if he does not remember god, he is like a maggot in manure.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ॥

Ang – 707

Without the lords name, there is no peace at all. How can the mind be comforted?

You should do the loving devotion of the Lord. When the mind gets into devotion, then it becomes calm, because in devotion it receives gifts from the cup of love and takes love's raptures in the realm of savor. Without love, whatever a man may be, he's nothing; he's just like the dead.

Blessed Guru Nanak, the True King, was ferrying the sangats across in far-off lands to save this burning world; a good deal of time had passed. At last, the Guru-Sikhs, dyed in the love of the world's Guru, kept catching rumors

that the Great Guru was returning, but nothing definite was known. Woven into the pull of love, they pour out their restlessness to Bebe Nanaki Ji, and Bebe Ji reassures them, taking them into trust and hope: know that the Guru is present and watching (hazir-nazir); the world is suffering, it has forgotten the Beloved Lord and, gripped by superstitions, has strayed from its main aim — meeting the Lord — and is tangled up in empty rituals; in the darkness it can find no path. The love-filled souls of the Beloved Lord are crying out, praying: “O Lord! In Your mercy, send Your Beloved to show us the way to Your union.” So Vir Ji (Guru Nanak Sahib), hearing the prayers of such souls, is reaching far lands and islands and showing them the path to union with the Lord; you too, remember Him with love — He is the Knower of every heart; the pull inside you will soon bring Him back toward Punjab; my own inner self is also giving me the good news that Vir Ji is coming very soon.

Gursikhi had spread quite far, and souls blessed by the Great Guru — beloved Gurmukhs — would comfort the satsangis and keep joining them to the Nam and Bani. Keen Gursikhs would come from fifty, a hundred miles away to see one another, sing the songs of the Guru’s love, and hold spiritual Satsang.

Among such Gursikhs, on the bank of the river Jhanan (the Chenab), there was a small principality where a Rath chieftain ruled. A little further on from his domain, on one side, lived two perfected souls, the Gursikhs Bhai Jodh and Bhai Firna Ji; they had reached the state of perfect divine knowledge and stayed forever absorbed in the Guru’s love. These two Gursikhs each held Satsang at their own place, and their fame had reached Gursikhs living hundreds of miles away, and loving Gursikhs from far-off regions would come to them and hold soul-discourses; Gursikhs in their hundreds, covering long distances, joined their company and listened to satsang. Many Gursikhs kept coming and coming to see them.

Near Sultanpur, a young man from the village of Malsihan, named Bhai Tiloka, also

took leave of his father Bhai Bhagirath Ji and set out to see Bhai Jodh and Bhai Firna Ji. Covering his stages, he stopped for the night today at an inn and, at the ambrosial hour (amrit vela), was already moving along on his way. On the road came a very lovely forest, full of greenery; seeing the thick shade of the dense trees and the beauty of the swaying trees and plants of the forest, his heart was drawn — because to savour-loving, detached people the melody of the Nam keeps sounding every moment, and at a beautiful spot the inner urge rises to sit and taste the savour of the Nam. Those who know the solitude of forests and the beauty of lovely surroundings, who know the beauty of rivers, understand that such beauty pulls at the mind and makes you want to sit right there and enjoy the bliss of devotion. Sitting in solitude, they get absorbed in devotion. Bhai Tiloka Ji, going well off the road into the forest, and enjoying the bliss of “Balihara kudrat vasia” (I am a sacrifice to the One dwelling in creation), reached a spot where his heart felt such a pull that he should sit right there and enjoy the love of the Lord. Nearby appeared a spot that was very beautiful. Going close and looking, there stood a structure shaped like a monastery (matth), somewhat crumbled and fallen. It looked as though some beloved of the Lord had, long ago, sat at this lovely spot and passed his time in the loving remembrance of the dear Lord — but the turning of time had brought this maah to ruin. It seemed the math must be three or four hundred years old; the ruins were, as it were, silently pulling the beloveds of the Lord to tell them their own life’s story. Without words, it gave the assurance that some being absorbed in devotion had lost himself in the love of the Lord at this spot. That place pulled at him, and Bhai Tiloka Ji, sitting down a little apart, gathering his mind one-pointedly into the bliss of his own true self, got absorbed. Sitting like this, a good part of the day climbed up, yet his mind wouldn’t come down. Several times his eyes opened, and with open eyes, seeing the beauty of the Lord who fills every heart, he’d get absorbed in a state of

wonder, and then his mind would turn inward again.

This forest was the property of that small king, and ordinary people didn't come into it, because the king's princess, drawn by the beauty of this forest, used to come here to roam and hunt with her friends. Today too, early in the morning, she called her friends and mounted her horse.

The princess was in front, ahead of everyone; the horses were going at a trot; a bow on her shoulder and arrows in the quiver; her sword hung from the saddle and the spear was slung alongside the saddle too, passed through a sling over her shoulder. It looked as though this princess were riding out to fight some mighty warrior. Her friends too, armed, came behind on their horses; there was a great commotion, loud talk going on. Suddenly the princess's eyes fell on Bhai Tiloka, and from far off it looked like some wild animal sitting there. One took it for a leopard, and the very next moment it seemed — not a leopard, but a deer. A second friend said: no, this is neither a leopard nor a deer; we should go closer and look — to me it looks like some man sitting there. The princess said: what would a man be doing here? Men keep to the roads and make their way; this is an unpeopled forest; lions, leopards and such wild beasts live in this place. Timid men don't come here. The princess, fixing her gaze, looked again from afar and said: to my eye this is some leopard. She pulled an arrow from the quiver and, fitting the string to the bow, drew it back with full strength; and just as the arrow was about to be loosed to pierce the target, a voice came from within: let it not be a human! A throb rose in her heart, her hands trembled, and a voice rose inside her — “Don't shoot the arrow, don't shoot, don't shoot the arrow.” She started thinking: what's happening to me today? Never until today has any such feeling, any such effect, come over my mind. Yet, despite the inner voice, she drew and shot the arrow at the target. Her aim was never off; the arrow went and struck him in the side, and Bhai

Tiloka Ji slumped over to one side. Galloping up and coming near, they were shocked to see what had happened — this was a man who'd been hit! The princess's gaze fell on the young man's face, which — steeped in the savour of peace, glowing with bliss — was giving off an unearthly light. His eyes were still open; despite the pain, the glow of his radiant face was still there. A youth of twenty-two or twenty-three, the very picture of beauty; a treasure-house of beauty, in full youth, a face that shone and shone, one you couldn't take your eyes off. Today was the first day that such feelings rose in the princess's mind — that some mother and father must have raised so beautiful a child with love, just as my mother and father are raising me; and I, without any thought at all, shot an arrow at him. This was the first time some unseen blow struck the princess's heart, some trembling started, some remorse began. Before today she'd never felt remorse, even though she'd many times watched men die at her father's hands. The Great Guru tells us: dear one! Before you repent, you need to look with a long, far-seeing eye; as it's said —

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

Do not do any evil at all; look ahead to the future with foresight Ang 474

Keep far-sighted from the start, use forethought — is what I'm doing wrong somewhere? Because if we do wrong, then not only do we lose in this world, but ahead, in God's court too, defeat is certain —

- ਜਿਹੜੇ ਕੰਮਾਂ ਤੋਂ ਹੋਵੇ ਪਛਤਾਵਾ,

ਭੁੱਲ ਕੇ ਉਹ ਕੰਮ ਨ ਕਰੀ -

ਮੇਰੇ ਪਿਆਰੇ ਭੁੱਲ ਕੇ ਉਹ ਕੰਮ ਨ ਕਰੀ -

ਜਿਹੜੇ ਕੰਮਾਂ ਤੋਂ ਹੋਵੇ ਪਛਤਾਵਾ -

ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ ॥

Fareed, those deeds which do not bring merit, forget about those deeds.

ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਗੀ ਸਾਂਈ ਦੇ ਦਰਬਾਰਿ ॥ Ang - 1381

Otherwise, you shall be put to shame, in the court of the lord.

ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥

Ang - 918

Don't do anything that you will regret in the end.

Whenever a man does an evil deed, punishment is sure to come here too, and in Gods court as well

ਧਾਰਨਾ :- ਮੰਦਾ ਨਾ ਕਰੀਏ ਜੀ,
ਦਰਗਾਹ ਵਿਚ ਹਾਰ ਜਾਵੇਂਗਾ -
ਦਰਗਾਹ ਵਿਚ ਹਾਰ ਜਾਵੇਂਗਾ -
ਮੰਦਾ ਨਾ ਕਰੀਏ ਜੀ -

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਲੀਐ ॥

Serving him, peace is obtained; mediate and dwell upon that lord and master forever

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ
ਘਾਲੀਐ ॥

Why do you do such evil deeds, that you shall have to suffer so?

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

Ang – 474

Do not do any evil at all; look ahead to the future with foresight

ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥

So throw the dice in such a way, that you shall not lose with your lord and master

ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥ Ang – 474

Do those deeds which shall bring you profit

Before doing an evil deed, think a thousand times, because if you do a wrong deed, then remorse upon remorse is all you'll be left with. The Great Guru also teaches that before doing an evil deed you should think, then think again; but before doing a good deed there's no need to think at all —

ਨਹ ਬਿਲੰਬ ਧਰਮੰ ਬਿਲੰਬ ਪਾਪੰ ॥ Ang – 1354

Do not delay in righteousness; delay in sin.

Dear one! Waheguru Ji has placed in every heart an insight that gives a man a hint beforehand about what he's doing. The voice of conscience runs inside every being, even a sinner. Listen to what voice comes from within, what it's saying over and over. It warns: don't do this deed, the accounting will be hard. But a man, caught up in his fervor, tangled in the whirlpools of the mind's darkness, does the wrong deed — and because of it the conscience says, "Don't do this

deed." But the sinful man, making the same mistake again and again, draws thick curtains around his conscience. His conscience speaks too, but he doesn't hear its voice. Even when a man does worldly work, the conscience will surely give a warning. When he goes to lend money, it warns: if this person doesn't pay it back, our relationship will break and enmity will grow between us. So do your work thoughtfully, keep your needs limited. Do you really have to take loans? Don't do the kind of deeds you'll have to repent for. Some deeds bring remorse even here, and going to the Lord's court you have to lose there too. That's why the teaching is — "Do no evil at all; look ahead with a long, far-seeing eye. Cast the dice in such a way that you do not lose with your Master." You have to go to the court of the Master-Lord, and everyone must stand in the witness-box of Truth; and there you have to bear shame — for your evil deeds. That's why the Great Guru decrees again and again: don't do such deeds —

ਧਾਰਨਾ :- ਜਾਲੋ ਜਾਲੋ ਐਸੀ ਗੀਤ,
ਜਿਤ ਮੈਂ ਪਿਆਰਾ ਵੀਸਰੈ
ਜਿਤ ਮੈਂ ਪਿਆਰਾ ਵੀਸਰੈ
ਜਾਲੋ ਜਾਲੋ ਐਸੀ ਗੀਤ

ਜਾਲਉ ਐਸੀ ਗੀਤ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

Burn away those rituals which lead you to forget the beloved lord.

ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥

Ang – 590

O Nanak, sublime is that love, which preserves my honor with my lord master

The meaning is: throw those deeds into the fire — the deeds that break your love with the Lord, break your love with the great souls, break your love with the Guru; that love alone is good by which, when you go to His court, your honour stays intact and you don't have to bear shame.

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

Ratawara Sahib

Traslate Punjabi to English

Bhai Amardip Singh, USA

(Continued from P. 19, issue July. 2026).

Guru Angad Sahib Mahsaraj asked Guru Nanak Patshah, “Patshah! You stress bathing at the ambrosial hour so much. Is there some special reward in it too?”

Maharaj said, “Look — anything, if you do it the right way, bears fruit.”

If you recite any sacred word the right way, it bears fruit. Do any task the right way, and it gives a result. Sow your crop the right way, and the harvest is bigger. In the old days, farmers used to plant the wheat seed only four fingers deep, and the seed would not sprout, because the wheat was a small, weak hybrid seed. The right way was to: plant the seed about a finger and a half deep, and it grows nice and green and bears a big harvest. After twenty-one days you add fertilizer, and then it sprouts with full strength. That is the right method. The effort is the same, but the one who does it the right way fills his storehouses, while the other one takes a loss — that is how it is in farming. It is the same with raising animals. In the entire world, whatever the task, if it is done the right way it bears fruit; done the wrong way, it bears nothing.

Maharaj said, “For those who bathe the right way, the reward is this. Whoever gets up and bathes when a quarter of the night is still left — for that person, the reward of just the bath is as great as giving sava maan (50KG) of gold in charity. Those who bathe a quarter later than that get the reward of giving a sava maan (50KG) of silver. Those who bathe two quarters after that get the reward of giving a sava maan (50KG) of copper. And after that, those who bathe

a little later get the reward of giving a sava maan (50KG) of grain in charity. And those

who bathe after the sun has come up get neither reward nor blame; they are only washing the body clean. That is why we stress this: if a person can do nothing else, but bathe the right way, even from that he can gain a very great reward.”

So the ambrosial hour is a calm and peaceful time. Bhai Lahina Ji has gone to the village pond to bathe. He is staying in the village of Sanghar, where his in-laws live. They run their business there. After singing the goddess’s songs all night long, he has gone to bathe. Just as when a good time is about to come, some method or other falls into place on its own, and the good deeds buried inside a person wake up. Blessed is the moment when the Lord’s voice falls upon one’s ears. This is exactly how the great ones were uplifted, dear Sadh Sangat! When the voice fell on the ears of a man caught up in sin, he held on to that voice.

At that hour, what does he see? Even before him, a Gursikh has gone ahead and is bathing — a man named Bhai Jodh. Guru Angad Sahib (Bhai Lahina Ji) knew him well, but they were not very close. The reason was this: around Lahina Ji there was a crowd of goddess-worshippers; his friendship was with them, he kept their company, and they all used to go together. But Bhai Jodh Ji was a devotee of Guru Nanak Patshah. Guru Nanak’s people did not go near gods and goddesses; they spread the message of Truth. So, the two sides had nothing in common. And when two people have nothing in common, no closeness grows between them —

ਆਸਾ ਇਸਟ ਉਪਾਸਨਾ ਖਾਣ ਪੀਣ ਪਹਿਰਾਣ ।

ਤੁਲਸੀ ਖਟ ਲੱਛਣ ਮਿਲੇ ਮਿਤ੍ਰਤਾ ਪਹਿਰਾਣ ।

Aspirations, core beliefs, devotion, eating habits, drinking habits, and attire.

Tulsi says when these six traits match, recognize it as true friendship.

Where these six things match — hopes, chosen object of worship, way of praying, food, drink, and dress — there friendship grows. Where these six do not fully match, there is no real friendship, only an acquaintance. So today he was surprised that this man was reciting something and reciting it with a beautiful rhythm. He listened, and this is what he heard —

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ਪੰਨਾ - 1

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred.

Image Of The Undying, Beyond Birth, Self-Existent. By Gurus Grace ~

Jap.

Name of the Composition, Jup. Chant And Meditate:

True In The Primal Beginning. True Throughout The Ages.

True Here And Now. O Nanak, Forever And Ever True. ||1||

He heard the name “Nanak,” but he did not catch the meaning of what had been said, so he tried to understand it. At that point he finished his bath. After bathing, he went and sat cross-legged on a clean spot at the edge of that same pool. Lahina Ji also bathed, and then softly went and sat down behind Bhai Jodh, hoping to understand what this man was reciting. Bhai Jodh began to read Japji Sahib. Lahina Ji tried to follow it, but Japji Sahib is very deep Bani, so he could not fully grasp it. At last, when Bhai Jodh started the fifth Pauri, in its closing lines came something that Lahina Ji tried to understand like this —

ਧਾਰਨਾ - ਜਿਹੜਾ ਸਾਰਿਆਂ ਜੀਆਂ ਦਾ ਇਕੋ ਦਾਤਾ,
ਓਹਨੂੰ ਨਾ ਵਿਸਾਰੀਂ ਬੰਦਿਆ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਓਹਨੂੰ ਨਾ ਵਿਸਾਰੀਂ ਬੰਦਿਆ-2
ਜਿਹੜਾ ਸਾਰਿਆਂ ਜੀਆਂ ਦਾ ਇਕੋ ਦਾਤਾ...

He listened with great attention —
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥

ਪੰਨਾ - 2

The Guru has given me this one understanding: there is only the One, the Giver of all souls. May I never forget Him! ||5||

For the first time he heard words like these — that there is one Giver for all beings, who gives to everyone alike. His attention was pulled in this direction. Until then he had thought that the goddess Mother was everything, and that there was nothing else here. The thought had never even come to him that the world might have a Provider too. But dear Sadh Sangat, it is not as if only one person has forgotten — the whole creation sits in forgetfulness. There is no one who has not forgotten. We read it, we hear it, but we stay just where we are. Many times, you have heard that this soul’s journey is such that, if it only knew what it was before this body was made, even then there would be a chance of a turn in its life. But it does not believe this. Before birth, it hangs upside down in the mother’s womb doing penance —

ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥ ਪੰਨਾ - 251

Upside-down in the chamber of the womb, they performed intense meditation.

They remembered God in meditation with each and every breath.

With every breath one used to stay absorbed in the sweet sound of the Lord’s Name. At that time one had real knowledge. Looking back at its hundreds of past lives, one would feel sorry: how did I waste all those lives? What did I gain? I gained nothing. Whether I was a great king, I still died; whether I was a beggar, I still died. The one thing I was meant to do, I never did. There, again, one prays: O Lord! If You pull me out of this hellish womb now, then I will never forget You again.

Maharaj says: it is not just once — every single time you become a human being, you say this —

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥

ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥ ਪੰਨਾ - 268

Hate, conflict, sexual desire, anger, emotional

*attachment,
falsehood, corruption, immense greed and
deceit:
Falsehood, corruption, immense greed and
deceit:*

*Nanak, uplift them, and redeem them, O lord
show your Mercy*

You have not forgotten just once; you have forgotten hundreds of times and keep on, forgetting. Even now you will forget again.

Again, and again the soul prays: O Lord! I will never forget Your kindness, because I know from how small a thing you are turning me into a great form. How beautiful a body You are giving me, and how many things you have prepared for me in advance. You take care when the child is born, it will not be able to eat bread or fruit, and only milk will suit it — and even that must be digested properly by a healthy body. So, You created milk in the mother — to give to me. But we do not even think of this. We say it just happens by itself; it was bound to happen. The One who arranged all this, who created milk in the body, who created milk in animals, who put honey inside flowers — we never give any thought to how great a giver he is. He put all the vitamins inside grain, the very things that keep our body's engine running. He made water, without which we could not stay alive even for a moment. Yet even then we forget all His kindnesses; we never once remember him; we become breakers of our promise. We sink even lower than the ungrateful, because not one of his countless favors ever crosses our mind. He says: you will do nothing on your own, so the great souls will call out to you again to make you understand — but it is almost impossible to move you even a hair's breadth. You will deny it so completely that you will not even believe this —

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥
ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ
ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥

ਪੰਨਾ - 920

Mātā ke udar mahi pratipāl kare so kiū

manhu visāriai.

*He nourished us in the mothers womb; why
forget him from our mind*

*Why forget from the mind such a great giver,
who gave us sustenance in the fire of the womb.*

The One who fed you even there — you have forgotten Him. Two trillion fifteen billion cells have been placed inside your body in the mother's womb. Count them if you like: even in ten lifetimes you could not count two trillion — you could never finish counting. How great is the Lord's kindness, that He made you a beautiful body and showed you to the world — and then you sit there having forgotten Him?

The soul says, "Maharaj! Now I will not forget. Now I will repeat the Name twenty-four hours a day. Now I have understood what the Name really is."

Waheguru says, "Dear one! Twenty-four hours? You won't even step onto that path. Fine — if you do repeat the Name twenty-four hours a day, then everything your journey needs, all the things you require, I will provide them all Myself, and I will do all your work. You won't need to do a thing; just sit, and everything will come to you as you sit. I will keep bringing it to you."

Waheguru says, "I will become your servant. Just try staying in the Name twenty-four hours a day and see — but you won't be able to." When the soul keeps insisting, Waheguru says, "Fine. Don't say so much. Just give me a tenth part of your breaths. This kindness of mine upon you, I take nothing in return for it; I only want from you a small tenth part — of your earnings — so that you may be blessed. I need nothing; I want nothing; all gifts are already with Me. If there is need, it is yours, not Mine. So keep your honesty and give a tenth part. By this alone you will be blessed. This much remains as my loan upon you —"

Maharaj says, here is the surprising thing —

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥

ਪੰਨਾ - 921

As is the fire within the womb, so is maya outside

The fire of maya is one and the same; the creator has staged this play

According to his will, the child is born and the family is very pleased.

The birth took place. The moment the child is born, the family fills with joy; parties begin, gatherings start, congratulations pour in. But on the other side, what happened to the soul?

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

ਪੰਨਾ - 921

Love for the lord wears off, and the child becomes attached to desires; the script of maya runs its course.

The loving link the soul once had with the Lord snapped, and its attention turned toward the things of the world.

ਏਹੁ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ

ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥ ਪੰਨਾ - 921

This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.

So what do we call Maya? Forgetting is what we call Maya — when we forget Waheguru after making such big promises, that is Maya taking over. And the great souls remind us again and again: dear ones! Maya has fallen over you. Come back home, because you came here after making a promise. You gave the Lord your word that you would repeat the Name with every breath. But now you are going back on it, turning your face away. The love of the world has woken inside you, and now you have started to see a second thing apart from God. Dear one, remember! Summonses will come to you, and you will have to face a heavy punishment for this. There is a great debt on your head. Until you settle that account, you will not be set free. This account you will have to pay — if not now, then in the next life; if not then, then the one after that —

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ ॥

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥

ਪੰਨਾ - 953

Says Nanak, Listen O mind, to the True Teachings.

Opening his ledger, God will call you to account Those rebels who have unpaid accounts shall be called out

Who will get the summonses? Whose warrants will come? The ones who still have a debt on their heads — to them the warrants will come; the messengers of death will come carrying warrants. So the great souls say: why don't you remember? Remember your debt, for the debt only keeps growing —

ਧਾਰਨਾ - ਹੋ ਗਿਆ ਕਰਜ਼ਾਈ,

ਕਰਜ਼ਾ ਕਾਸਤੋਂ ਨਹੀਂ ਮੋੜਦਾ -2, 2.

ਕਾਸਤੋਂ ਨਹੀਂ ਮੋੜਦਾ-2, 2.

ਹੋ ਗਿਆ ਕਰਜ਼ਾਈ ਕਰਜ਼ਾ-2.

You have become a debtor. In one hour, you take about twenty-four hundred breaths. A debt of twenty-four thousand breaths a day piles onto your head — work it out for your whole life. You may say, “But I do pay it back, I stay awake, I even rise and do my prayers and repeat the Name.” But do you really repeat the Name? At that time, is your mind not jumping about? Does it stay at the Lord's feet? If you are only spinning your own schemes, only chasing after your own needs, then you are not repaying the debt — you are just doing your own work. Even sitting there with your eyes shut, you have started your own business in your head — I'll do this, I'll do that — while doing nothing at all. That person is not repaying it either, dear ones! Be alert. Pay it back with full attention. So if you do not pay it back, then —

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥

ਪੰਨਾ - 953

Those who do not pay, who have turned rebellious to them the warrants will come.

ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਹੋਸੀ ਆਇ ਤਈ ॥ ਪੰਨਾ - 953

And Azrael, the angel of death, will come

They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path.

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥

ਕੂੜ ਨਿਖਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥ ਪੰਨਾ - 953

Falsehood will come to an end, O Nanak, and Truth will prevail in the end.

So this is how we sit, lost in forgetting, dear Sadh Sangat.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥

ਪੰਨਾ - 2

*The Guru has given me this one understanding
There is only the one, the giver of all souls. May
I never forget him.*

How much do we remember Him? How much do we live in His memory? If we lived in His memory, then there would be no sorrow and no quarrel; there would be only joy upon joy, bliss upon bliss, an ever-rising spirit — because in the memory of that dear Lord all these troubles come to an end.

ਧਾਰਨਾ - ਸਿਮਰ ਪਿਆਰੇ ਨੂੰ,
ਸਿਮਰਉ ਸਿਮਰ ਸਿਮਰ ਸੁਖ ਪਾਵੋ -2, 2.
ਸਿਮਰਉ ਸਿਮਰ ਸਿਮਰ ਸੁਖ ਪਾਵੋ -2, 2.
ਸਿਮਰ ਪਿਆਰੇ ਨੂੰ,..... -2.

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥ ਪੰਨਾ - 262

*Meditate, meditate, meditate in remembrance
of Him, and find peace*

*Worry and anguish shall be dispelled for your
body*

Strife and sorrow lie inside every mind — there is conflict, and there is anguish. But the person does not even know what his biggest sorrows are. The saints have counted five afflictions (kalesh).

The first is ignorance — forgetting, what we call ego (haumai). Because of it, the real thing looks false and the false looks real. What a great sorrow this is: the real cannot be seen, and only the false is seen. And even the false that is seen is the kind that changes every instant. To leave the real and look at the false — that is what ignorance means.

The second is the fear of death. Every person has it. He is afraid of dying and says, “May I live forever” — and so on. That fear stays as a burden in his mind all the time.

The third is clinging — loving wrong things that are bound to slip from your hands and not

loving the One who will always stay with you.

The fourth is attachment — the grip of worldly things, which gives pain at every turn.

The fifth is hatred — living in ill-will: forgetting the Lord and seeing a second; always keeping enmity with someone, speaking wrongly of others, being jealous.

So these five afflictions live inside a person all the time. Maharaj says: if you keep Waheguru in your memory, then all five of these will be destroyed. He is the Giver of all, the Provider; keep Him in your memory. Even in the mother’s womb He was giving to you —

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੋ ਕਿਉ ਮਨਹੁ
ਵਿਸਾਰੀਐ ॥ ਪੰਨਾ - 920

*He nourished us in the mothers womb; why
forget him from the mind?*

Why do you forget Him from your mind, dear one — the One who gave you a body like gold? So, the Lord says: if you do My devotion, I will walk along right behind you; I will do all your tasks Myself. You need do nothing — just sit in My memory.

Take Sant Maharaj Baba Atar Singh Ji of Mastuana. He had gone to Hazur Sahib, and there he did a recitation of one and a quarter lakh Japji Sahibs. It is very hard. Just try doing a hundred recitations a day and see how much time it takes. Do a hundred and fifty, then work out the time. The saints do this hard spiritual labor for our sake — so that the world that is yet to come will not just put on a saint’s robes and become a saint for show; there should be real labor inside, real earning, and real spiritual power too.

If we recall the spiritual labor of Guru Nanak Sahib, we are left amazed. The kind of spiritual labor He did, no one else can do.

So, it came into the great soul’s heart (Baba Atar Singh Ji) to sit in the water and do his devotion. He went four miles away from Hazur Sahib. He told no one to bring him food. He said nothing to anyone, just went and sat silently. One day passed, two days passed; on the third day, the head granthi there had a dream. Guru

Maharaj says to him: Brother! A devotee of Mine is sitting in the river; go and give him food. But the granthi took it for an ordinary dream and did nothing. The next day the dream came again; at last, the fourth day came. He told his wife, “I keep getting this dream.” She said, “Well! You are a fine, wise man — does a dream count for anything? These things just come and go. People come to you day and night here; what else would you dream about — buffaloes and cows coming?”

That fourth day passed too. On the fifth day the dream came again: “O Singh! Four days have gone by since I told you to take food to him — four miles away.” On the fifth day he took food and went, but after going about three miles he turned back, thinking, “What will people say — that he wanders off carrying rotis for no reason.” On the sixth day too, he put it off the same way. On the seventh day the Baba Atar Singh ji got up and went four miles further on. Finding a very beautiful spot, he sat down there in the water. And here, once more, the granthi was warned: “Look — if you don’t go today, it will go badly for you.” So this time, making a firm resolve, he went. When he reached the seventh mile, what does he see? Baba Ji is sitting in the water. He went, called out, and served him the food, and told him the whole story, and Baba Ji bowed to him. He said, “True King! Do You care this much for Your beings?” So, He is the Giver —

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥

ਪੰਨਾ - 2

*There is only the one, the Giver of all souls.
May I never forget him.*

Let anyone do devotion and see whatever the soul wishes for simply comes on its own. It is all Waheguru’s arrangement; He will provide. The holy men (saints) should not get caught in these worries. If the free kitchen (langar) is to run, He will provide for it; if any other work is to be done, He will provide for that too. The work is His; the saints He has only placed in the middle. So in this way He is the Giver of all beings. Bhai Lahina Ji is listening to the Bani with deep

attention. He is not only understanding it, but faith is also taking root in him, because he was a seeker of the highest kind. He was not like us — middling — who hear it and forget, hear it daily and forget again. We just stay where we are; no teaching has any effect. Whole lifetimes have passed in listening; we hear the finest kirtan, the finest preaching, we read the best books, yet we stay exactly where we are, sunk in forgetting, coming into wakefulness only for a little while.

So a person lives in the world with God forgotten. The reason for forgetting is that he lives in the awareness of ego. Maharaj says: drop this ego-awareness; if you do not drop it, you cannot come out of forgetting —

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥ ਪੰਨਾ - 1168

O ignorant one, Forget your egotistical intellect

Let go of this awareness of ego. So, as Lahina Ji listened on, the same thing came again in the sixth Pauri; he heard the seventh and paid attention, and then he heard the four pauris of “Suniyai.” But now he still could not fully grasp the point. He heard the four pauris of “Manne” next, and even then, could not fully understand. After that he heard the “Asankh” verses, and then —

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਉਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਉਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਪੰਨਾ - 4

*When the hand and the feet and the body are
dirty, water can wash away the dirt*

*When the clothes are soiled and stained by
urine, soap can wash them clean*

*But when the intellect is stained and polluted
by sin, it can only be cleansed by the love of the
name*

*Virtue and vice do not come by mere words,
actions repeated, over and over again, are
engraved on the soul.*

When he read that you yourself must sow and you yourself must reap —

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥

ਪੰਨਾ - 4

You shall harvest what you plant. O Nanak, by

the hukam of gods command, we come and go in reincarnation.

— he understood it well. Read it like this —
ਧਾਰਨਾ - ਆਪੇ ਬੀਜ ਆਪੇ ਹੀ ਖਾਹੁ-2, 2.

He paid still more attention, and the hook of his awareness caught fast on this line. We read endless Bani, but now and then there is one line on which our awareness catches. And once the awareness catches, then that Bani begins to work on the mind. So he understood well that —

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥ ਪੰਨਾ - 4

Virtue and vice do not come by mere words

Merely saying it makes no one virtuous and merely saying it makes no one a sinner. If someone says, “I am a sinner” or “I am very virtuous,” it does not become so by the saying —

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥ ਪੰਨਾ - 4

Actions repeated, over and over again, are engraved on the soul.

Whatever you do, you will write it down and carry it away with you — inside your very make-up (Sanskar's) —

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥॥ ਪੰਨਾ - 4

You shall harvest what you plant

Whatever good you have sown, you alone will eat it; and whatever bad you have sown, you alone will eat that too.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥ ਪੰਨਾ - 4

O Nanak, by the hukam of gods command, we come and go in reincarnation.

Here the Divine Command (Hukam) is at work — upon all deeds — and it never fails. The world suffers for this very reason: people have done such deeds, and now they are eating their fruit. What they sowed, they are now reaping.

(To be Continued next month.)

(-----)

INDIA

Sangat activites

Gurdwara IsherParkash Ratwara Sahib

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

www.gurdwaraisherprakashratwarasahib.com

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



In India Branchs

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

1. Sant Bela Ramgarh Patti Tek Singh Shri Anandpur Sahib This 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 Purn 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



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1. Located in a very clean and beautiful environment, near Chandigarh, Ratwara Sahib is spread across 100 acres.
2. Guru Ka Langar (community kitchen) runs 24 hours a day, serving food to all visitors around the clock.
3. Elders are provided with very modern facilities, including all modern medical facilities.
4. There is housing for over 100 Pilgrims 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 surrounding 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 information
9417214384, 83,**

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 day of 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 Gholi 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. Kirtanias 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

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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



Please download the app by typing the name Ratwara Sahib in the app store of your mobile phone, install it and listen to Baba Ji's Kirtan discourse videos and audio

ਆਪਣੇ ਮੋਬਾਇਲ ਫੋਨ ਦੇ ਐਪ ਸਟੋਰ ਵਿੱਚ ਰਤਵਾੜਾ ਸਾਹਿਬ ਨਾਮ ਲਿਖ ਕੇ ਐਪ ਡਾਊਨਲੋਡ ਕਰੋ ਤੇ ਇਨਸਟਾਲ ਕਰਕੇ ਬਾਬਾ ਜੀ ਦੇ ਕੀਰਤਨ ਪ੍ਰਵਚਨ ਵੀਡੀਓ ਅਤੇ ਅਡਿਓ ਲਗਾਤਾਰ ਸਰਵਣ ਕਰੋ ਜੀ।

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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

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ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥

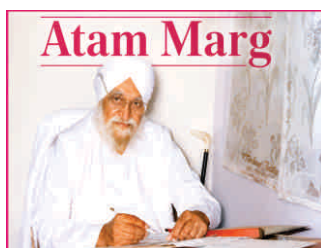
I SEE GOD, HEAR GOD, AND SPEAK OF THE ONE AND ONLY GOD.
THE SOUL IS THE CREATOR OF THE EXPANSE OF CREATION. WITHOUT GOD, I KNOW NO OTHER AT ALL.



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Editor of Atam Marg Spiritual
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Sri Mann Sant Baba Waryam
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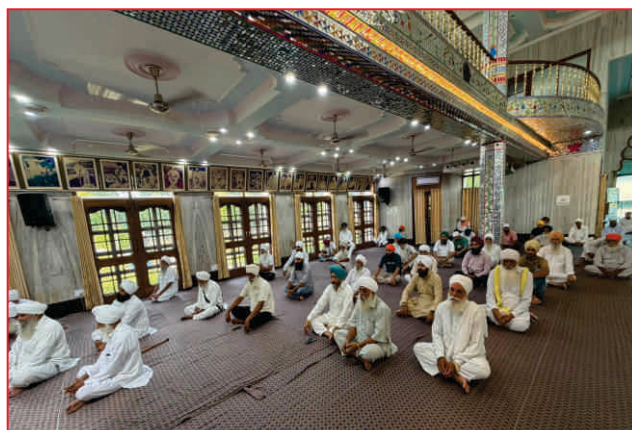
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At Gurdwara Sahib Vayehara (Sri Anandpur Sahib), during the annual event on Sawan Sangrand (the first day of the Sawan lunar month), the Ratwara Sahib jatha (group) blesses the sangat (congregation) through kirtan (devotional singing).



At Gurdwara Ratwara Sahib, during Sawan Sangrand, kirtan was performed by the Ratwara Sahib jatha.



At Sant Bela, Sri Anandpur Sahib, during the Purnmashi (full moon) event, the Ratwara Sahib jatha performs kirtan.



During his lifetime, Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib started an endless stream of religious literature. As a “gurshabad langar” (a free offering of the Guru's word, alongside physical food), the Atam Marg magazine has been published continuously for the past 32 years and is loved around the world. At every event, a stall is set up with about 62 of his Punjabi books, around 25 in Hindi, and others in English. On June 17, stalls were set up and 2,100 new members joined Atam Marg



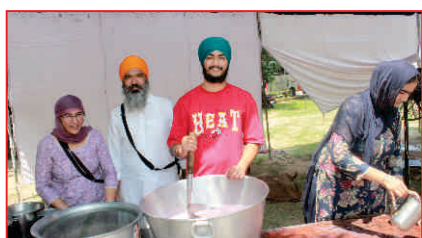
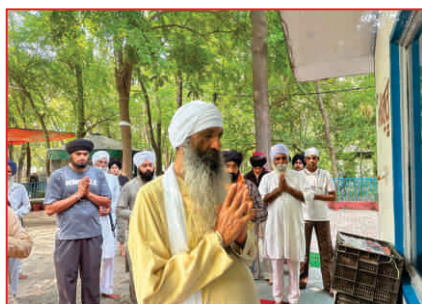
Many kinds of food are served in Guru's langars during events. The sangat eats with love and joy while enjoying the kirtan. Hundreds of sevadars (volunteers) perform seva (selfless service).



Sant Baba Waryam Singh Ji Maharaj and Sant Mata Biji Ranjit Kaur Ji used to sit on chairs at Ratwara Sahib, giving darshan (a blessed sighting) to the sangat and showering them with love. Even today, during events, their chairs are decorated at that same spot, and the sangat bows before them.



The sangat set up langars offering mango juice, banana shakes, and various sabeels (free refreshment stalls).



Interior views of Gurdwara Ishar Parkash, Ratwara Sahib.



Sevadars performing seva in Guru's langars — cooking prashada and washing utensils.



Sant Baba Harpal Singh Ji, with his jatha, blessing the sangat through kirtan on June 17.



Sant Baba Lakhbir Singh Ji, with his jatha, blessing the sangat through kirtan on June 17.



The Ratwara Sahib jatha along with sadhus, saints, kathavachaks (discourse speakers), and kirtanis (kirtan singers) from other traditions.



Ragis (hymn singers), kathavachaks, speakers, and children from the Ratwara Sahib schools



Medical facilities available during the event.



A large gathering of the sangat.



The Ratwara Sahib bibian (women's) jatha.



Children from Ratwara Sahib's schools and colleges being honored on stage.



A large gathering of the sangat



A large gathering of the sangat, receiving sirpao (robes of honor) as a blessing.



Beautifully decorated stages with Sri Guru Granth Sahib Ji respectfully installed during the gathering



The Nursing College and B.Ed College



The Atam Marg Gurshabad Langar during the event.



During his lifetime, Sant Baba Waryam Singh Ji Maharaj planted thousands of fruit-bearing and forest trees at the site, so that sangat attending large events would enjoy the peace of Naam Bani (the Guru's name and word) along with a natural environment full of pure oxygen. Now, whenever the big annual events take place, sangat from around the world fully enjoy this natural setting, and they touch their foreheads to the dust of this sacred place.



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

USA 408-393-8199

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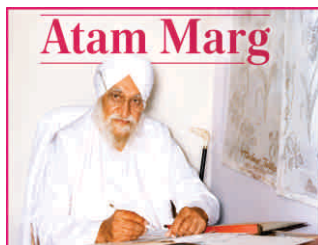
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ਪੁਸਤਕਾਂ
ਹੇਠ ਦਿਤਿਆਂ ਵੈਬਸਾਈਟ
ਤੇ ਜਾ ਕੇ ਪੀ.ਡੀ.ਐਫ.
ਡਾਊਨਲੋਡ
ਕਰਕੇ ਜਰੂਰ ਪੜ੍ਹੋ ਜੀ

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Little Tavnoor Kaur's first birthday was celebrated with great love at the Gurdwara Sahib in Lodi, USA.



Kar Sewa 'Satnam Kutiya' Lodi, California, USA



CANADA

Sangat activites

Weekly 'Asa Ki Vaar' Kirtan in Surrey, Canada;
Sant Baba Gurpal Singh Ji enlightening the congregation with spiritual discourse



On August 2, 2026, the 'Atam Marg Gurshabad Langar' was organized by the Ratwara Sahib Sangat in Surrey, Canada.



Surrey, Canada – The birth anniversary of Sant Mata Beeji Ranjit Kaur Ji was celebrated with great love by the Ratwara Sahib Sangat.



ROOHANI TOUR
18 JUNE TO 2 AUGUST 2026
SRI MAAN SANT BABA HARPAL SINGH JI
RATWARA SAHIB

AUSTRALIA

SANGAT ACTIVITES

Day 1 Gurdwara Sahib TarneC Australia

Australia
Sangat activites



Day 2 Gurdwara Sahib Tarneit, VIC Australia



Day 3 Gurdwara Sahib Tarneit, VIC Australia

<https://www.facebook.com/photo/?fbid=1340796548162053&set=pcb.1340797594828615>



Day 4 Gurdwara Sahib Tarneit, VIC Australia

<https://www.facebook.com/photo/?fbid=1340799058161802&set=pcb.1340799921495049>



Day 5 Gurdwara Sahib Tarneit, VIC Australia

<https://www.facebook.com/photo/?fbid=1340800298161678&set=pcb.1340803111494730>



1-7-2026 Bhai Harsewak Singh - Brahma Lodge, Adelaide - South Australia



1-7-2026 Shekhawat Family - Chandlers Hill, Adelaide South Australia

<https://www.facebook.com/photo/?fbid=1342146854693689&set=pcb.1342153431359698>



2-7-2026 Bhai Kamaljit Singh Grewal - Mildura, Australia

<https://www.facebook.com/photo/?fbid=1342154831359558&set=pcb.1342155594692815>

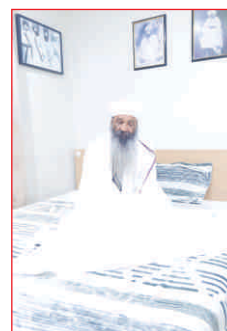


2-7-2026 Shekhawat Family - Chandlers Hill, Adelaide South Australia



4-7-2026 Bhai Parminder Singh - Strathtulloh, Australia

<https://www.facebook.com/photo/?fbid=1342162251358816&set=pcb.1342162821358759>



4-7-2026 Bhai Tajinder Singh - Tarneit, Australia

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5-7-2026 Bhai Ramandeep Singh - Manor Lakes, Australia

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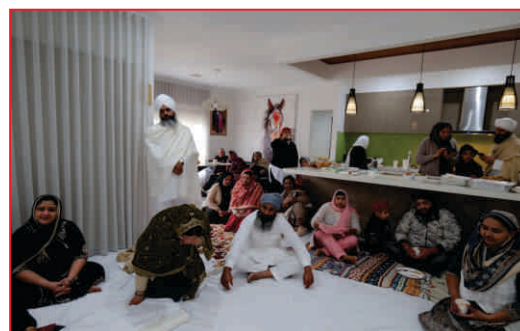
5-7-2026 Bibi Taranpreet Kaur - Aintree, Australia

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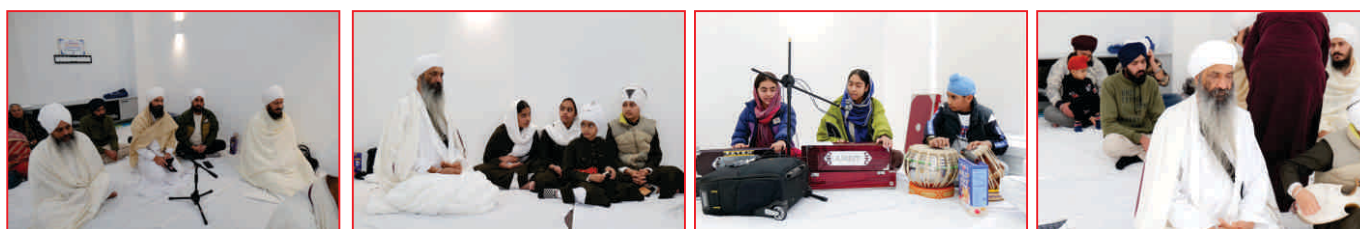
7-7-2026 Bhai Hardeep Singh - Aintree, Australia

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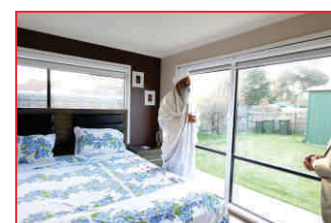
7-7-2026 Bhai Kuldeep Singh - Aintree, Australia

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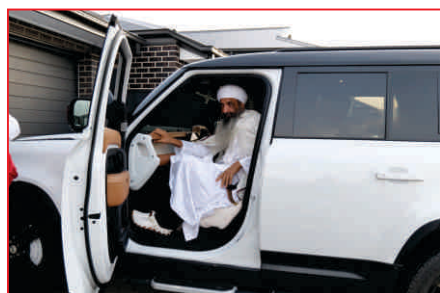
7-7-2026 Bibi Arshpreet Kaur - Truganina, Australia

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8-7-2026 Bhai Davinder Singh - Wollert, Australia

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8-7-2026 Bhai Gurinder Singh - Epping, Australia

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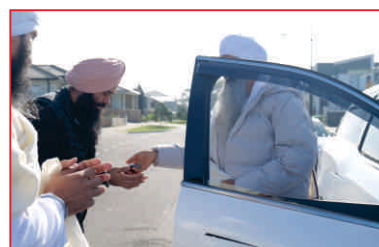
8-7-2026 Bhai Inder Singh Sandhu - Aintree, Australia

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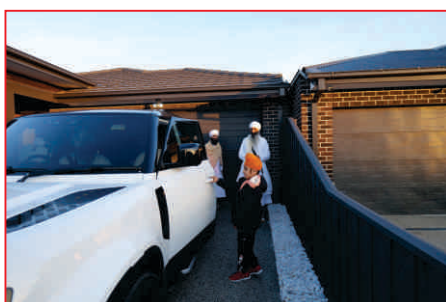
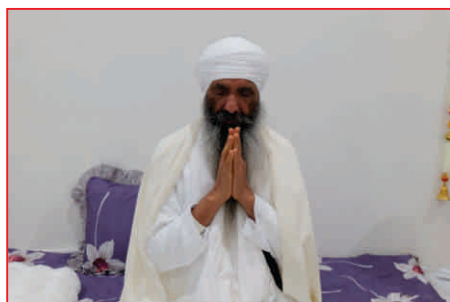
8-7-2026 Bhai Ravinder Singh - Wollert, Australia

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9-7-2026 Bhai Karandeep Singh - Aintree, Australia

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SGNSS Gurdwara Blackburn - Blackburn, Australia 9-7-2026



Day 1 Gurdwara Dal Baba Bidhi Chand Ji Khalsa Shaouni - Plumpton, Australia

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Day 3 Gurdwara Dal Baba Bidhi Chand Ji Khalsa Shaouni - Plumpton, Australia

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10-7-2026 Bhai Jaswinder Singh - Nunawading, Australia

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10-7-2026 Bhai Kamaljeet Singh Sandhu - Aintree, Australia

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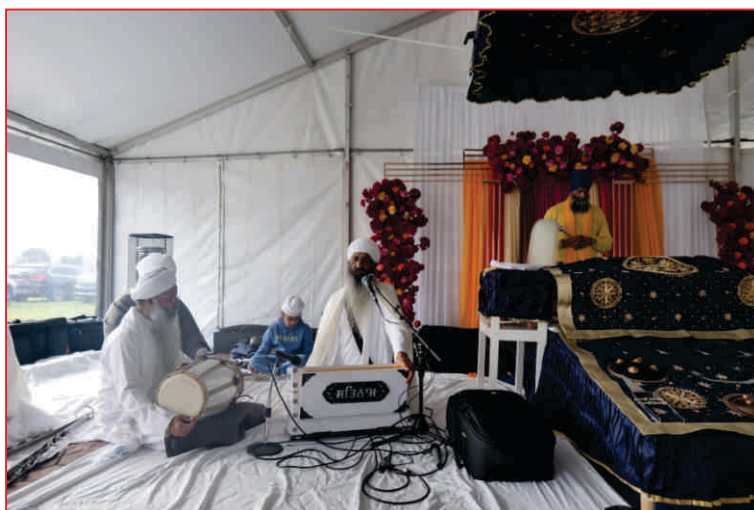
SGNSS Gurdwara Blackburn - Blackburn, Australia 10-7-2026

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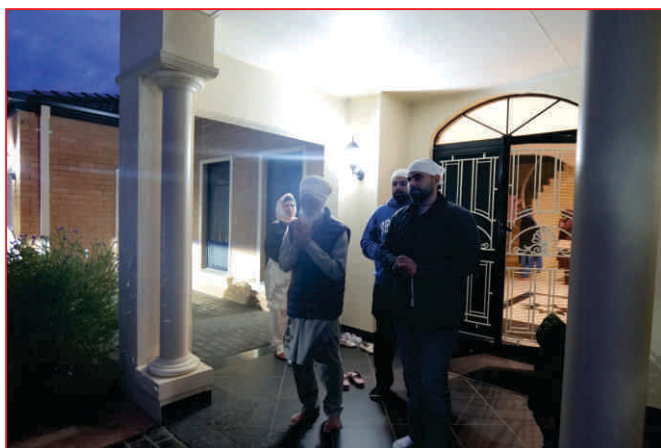
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13-7-2026 Bhai Pinda - Kialla, Australia

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14-7-2026 Bhai Amrinder Singh - Kialla, Australia

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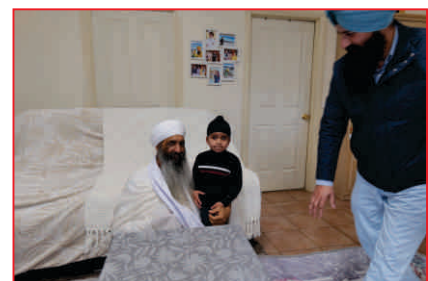
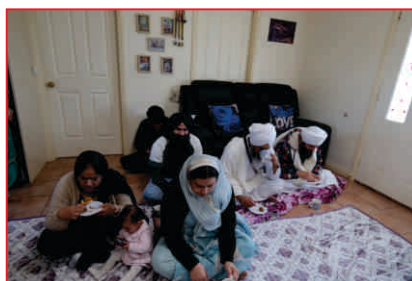
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14-7-2026 Bhai Inderjit Singh Kang - Kialla, Australia

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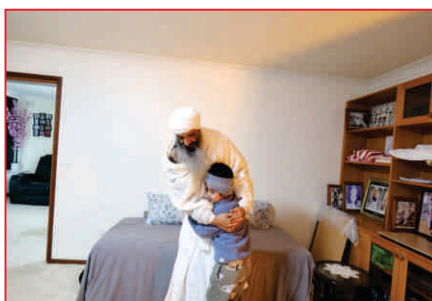
15-7-2026 Bhai Bachittar Singh Mavi - Shepparton East, Australia

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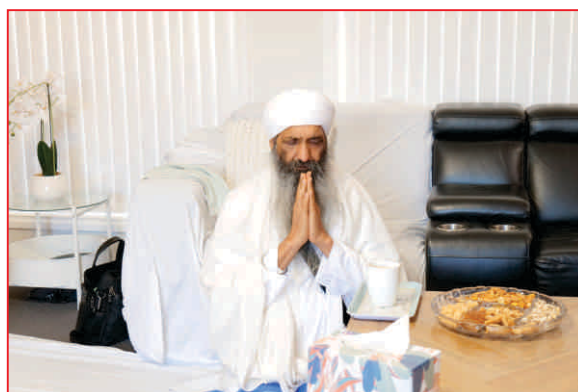
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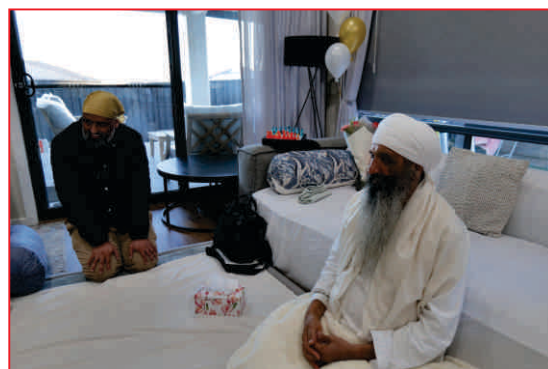
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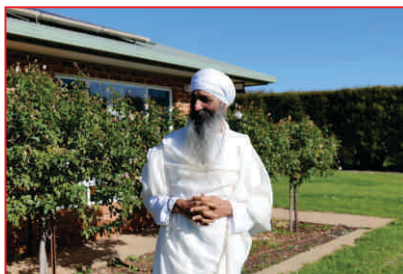
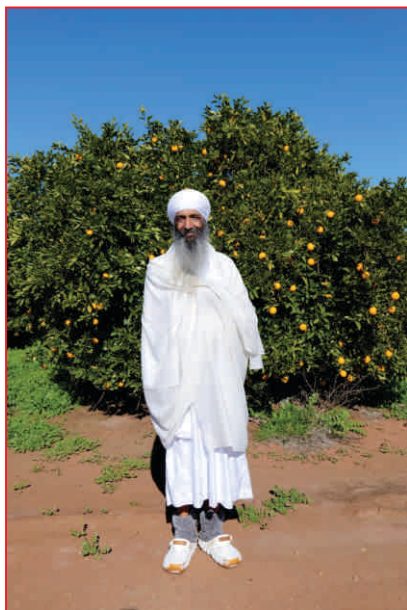
16-7-2026 Bhai Bhavpreet Singh Monu - Taylor, ACT Australia

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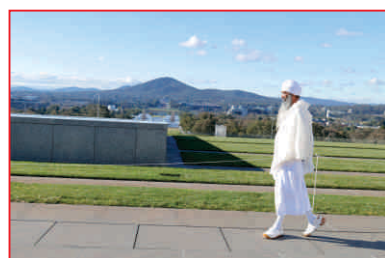
17-7-2026 Bhai Bahadur Singh - McKellar, ACT Australia

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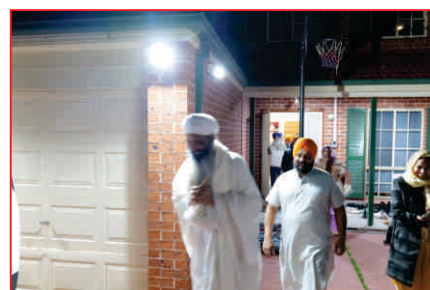
17-7-2026 Parliament of Australia - Canberra, ACT Australia

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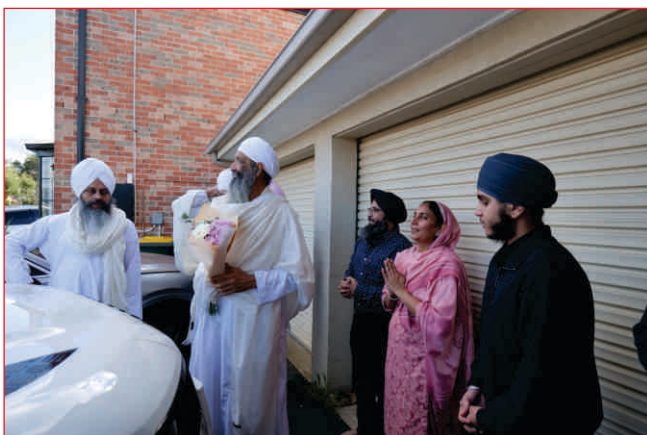
18-7-2026 Bhai Davinder Singh - Glenwood, NSW Australia

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18-7-2026 Gurdwara Sahib Shaheed Baba Deep Singh Ji - Blacktown, NSW Australia

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19-7-2026 Bhai Balwinder Singh - Glenwood, NSW Australia

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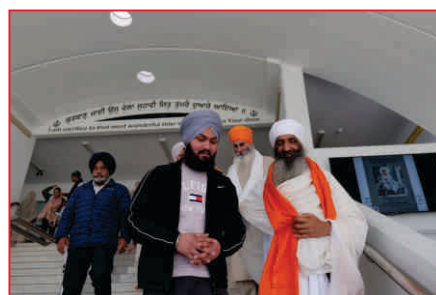
19-7-2026 Bhai Jaskaran Singh - Acacia Gardens, NSW Australia

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19-7-2026 Gurdwara Sahib Glenwood - Glenwood, NSW Australia

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20-7-2026 Bhai Gurjinder Singh & Bibi Barinder Kaur - Wallsend, NSW Australia

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Gurdwara Sahib Shepparton - Australia - 11,12,13-7-2026

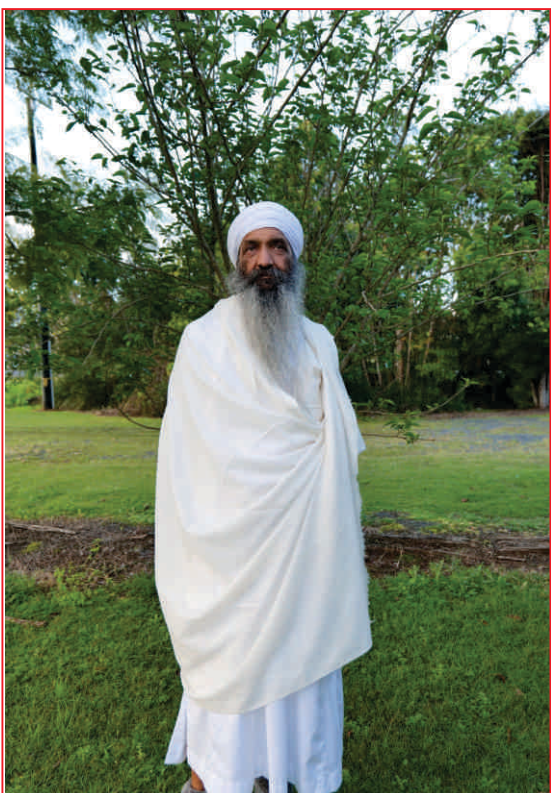
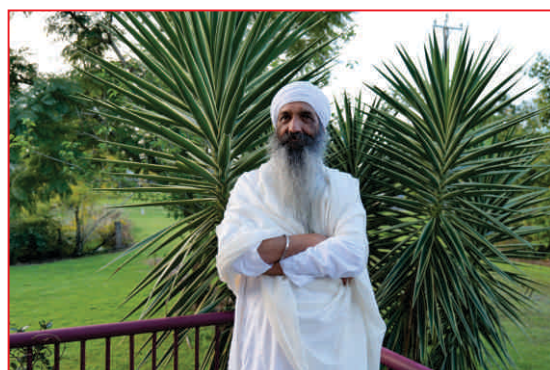


Gurdwara Sahib Shepparton - Australia - 11,12,13-7-2026



20-7-2026 Gurdwara Bangalow Sikh Temple, NSW Australia

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20-7-2026 Gurdwara Guru Nanak Sikh Temple - Woolgoolga, NSW Australia

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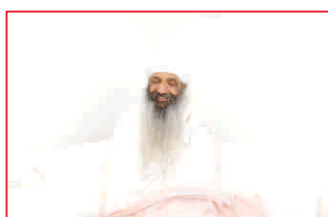
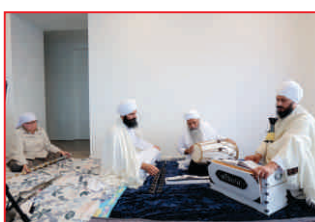
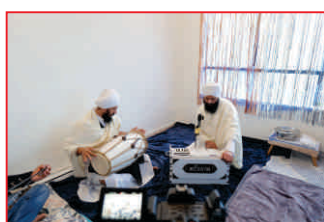
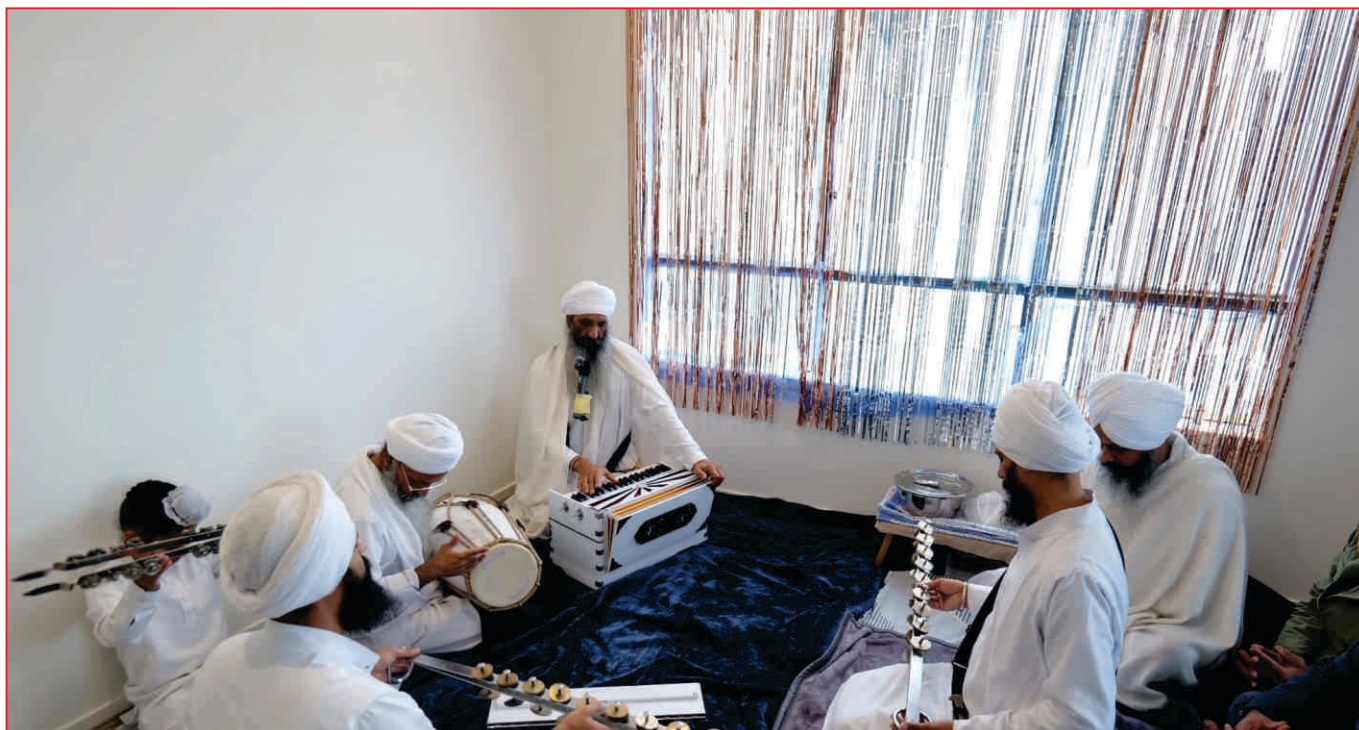
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20,21-7-2026 Bhai Uttam Singh & Bibi Parveen Kaur Flagstone (Gold Cost), QLD Australia

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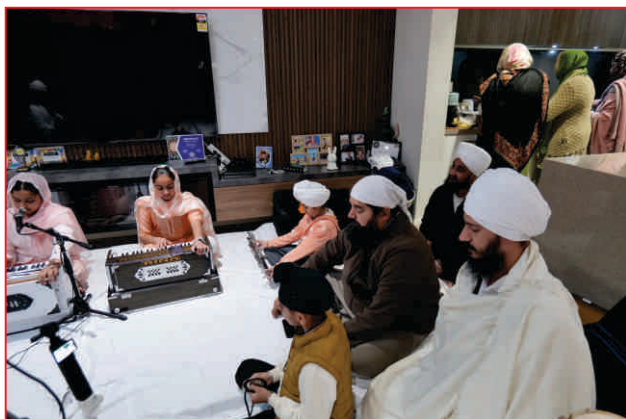
22, 24-7-2026 Bhai Gagandeep Singh - Aintree, VIC Australia



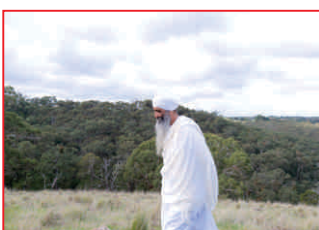
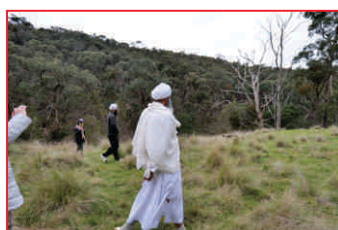
22-7-2026 Bhai Gurinder Singh Ji - Jolly Swagman Motor Inn Euroa, VIC Australia



24-7-2026 Bhai Gurjeet Singh Ji -Cobblebank, VIC Australia



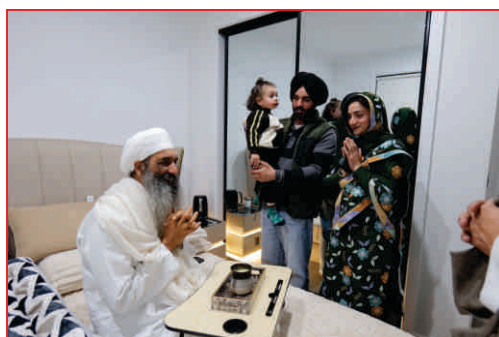
24-7-2026 Toolern Vale, VIC Australia



25-7-2026 Bhai Balpreet Singh Ji Hony - Diggers Rest, Australia 1



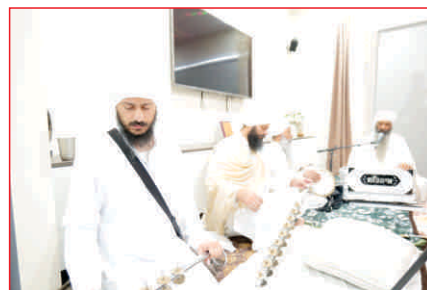
25-7-2026 Bhai Balpreet Singh Ji Hony - Diggers Rest, Australia 2



25-7-2026 Bhai Iqbal Singh - Warehouse - Diggers Rest, Australia



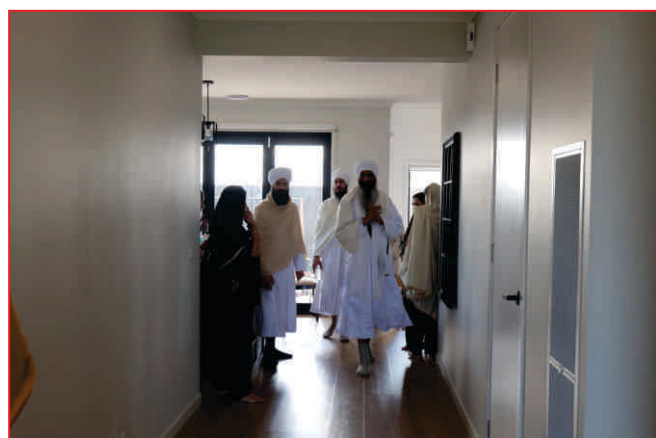
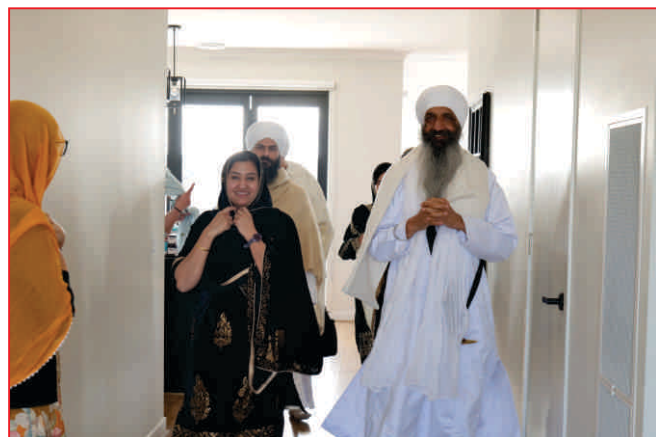
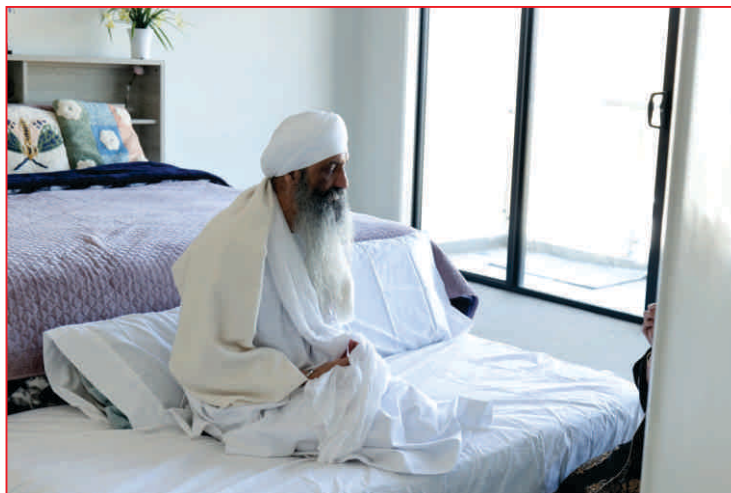
26-7-2026 Bhai Gurtej Singh Craigieburn, VIC Australia



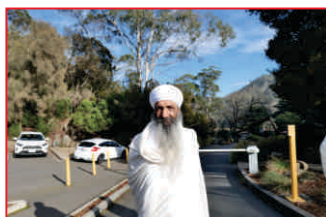
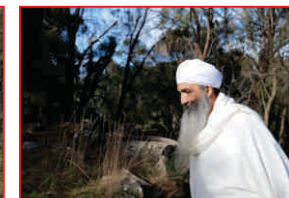
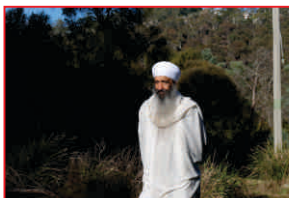
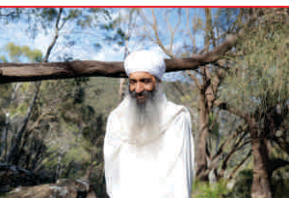
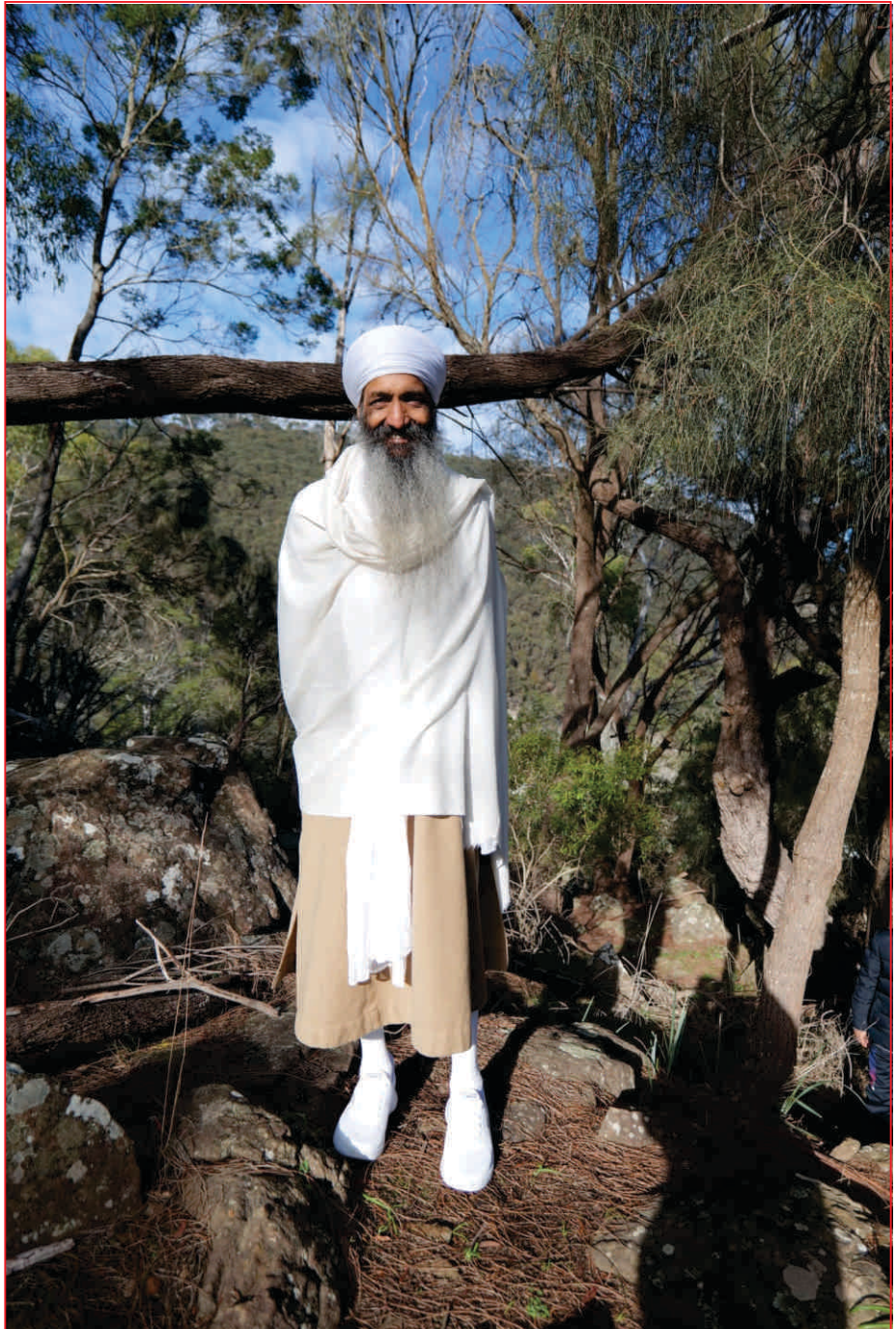
27-7-2026 Bhai Gagandeep Singh - Aintree, VIC Australia 1



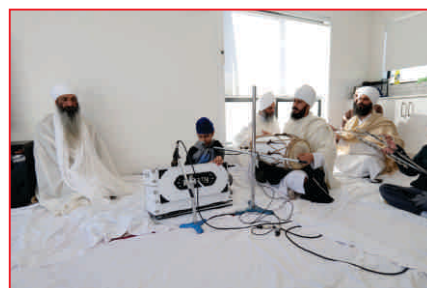
28-7-2026 Tej Jawanda - Truganina, VIC Australia



30-7-2026 Trevallyn Reserve Park - Tasmania , TSA , Austrlia



30-7-2026 Bhai Arshdeep Singh & Bibi Harshpreet Kaur - Legana, Tasmiania , Australia



30-7-2026 Gurudwara Sahib Launceston (Sikh temple) Legana, Tasmania, Australia



26-7-2026 Bhai Iqbal Singh & Bibi Rajwinder Kaur - Truganina, VIC Australia



26-7-2026 Bhai Gurvinder Singh - Tarneit, VIC Australia



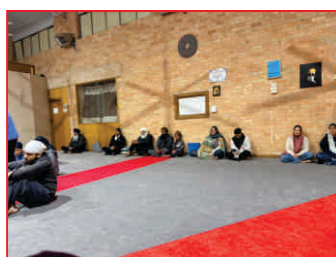
26-7-2026 Bhai Amritpal Singh - St Albans, VIC Australia



27-7-2026 1000 Steps Darley, VIC Australia



1-7-2026 Gurudwara Singh Sabha Adelaide, North Plympton, South Australia, Australia



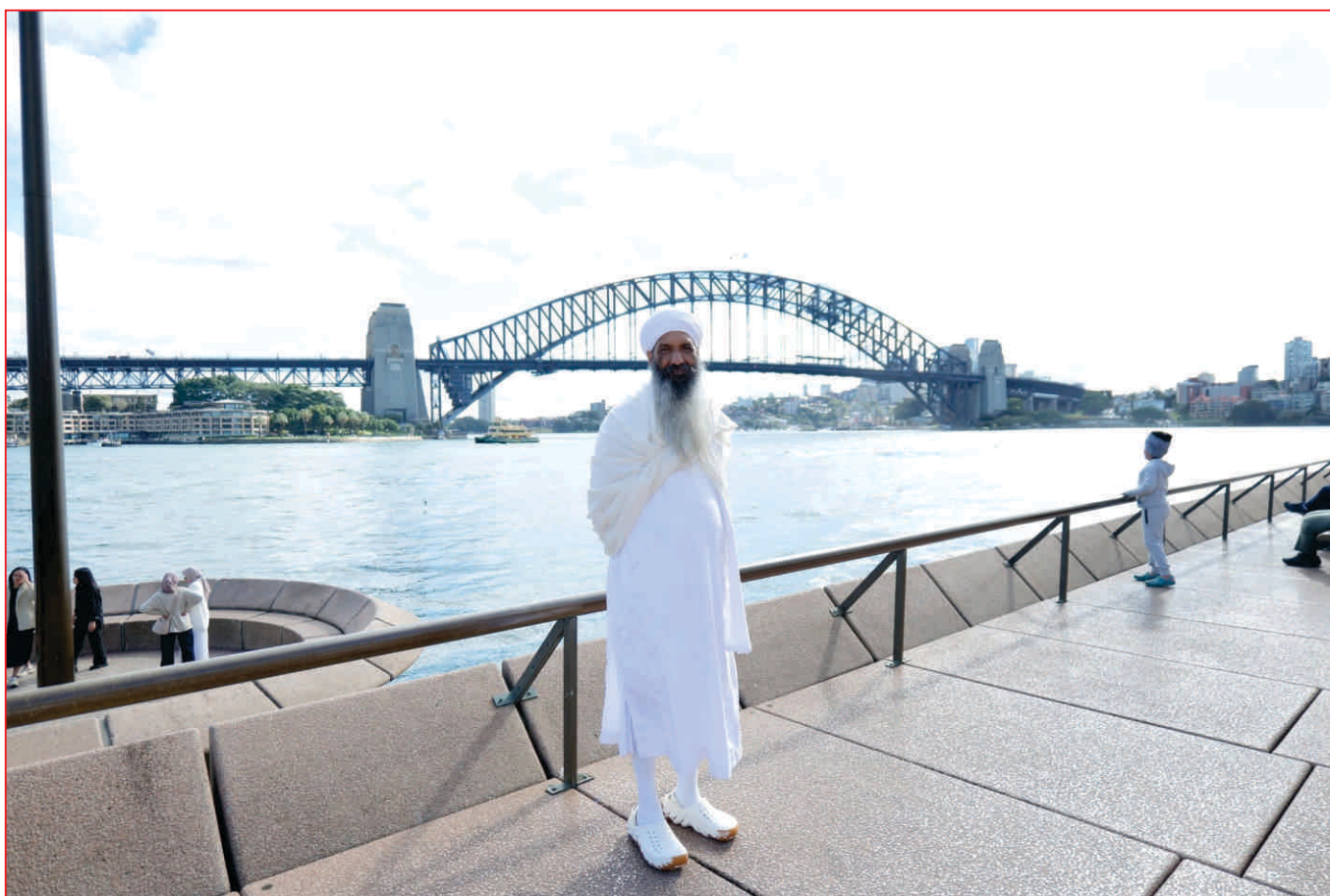
21-7-2026 Federation Walk Coastal Reserve (Gold Cost), QLD Australia

<https://www.facebook.com/photo/?fbid=1361195909455450&set=pcb.1361201662788208>



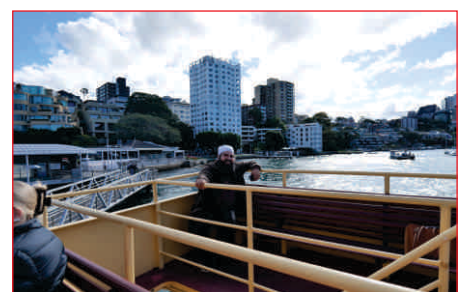
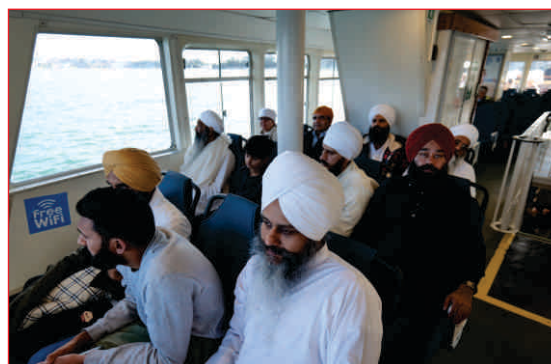
Sydney Opera House - Royal Botanic Garden - Australia

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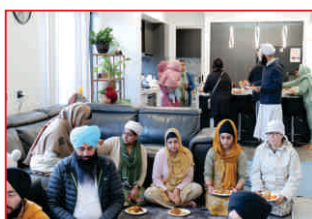
Sydney Opera House - Royal Botanic Garden, Australia 2

<https://www.facebook.com/photo/?fbid=1356884306553277&set=pcb.1356887176552990>



1-8-2026 Bhai Balpreet Singh Ji Hony - Diggers Rest, Australia 1

<https://www.facebook.com/photo/?fbid=1361071066134601&set=pcb.1361074989467542>



1-8-2026 Bhai Balpreet Singh Ji Hony - Diggers Rest, Australia 2

<https://www.facebook.com/photo/?fbid=1361075709467470&set=pcb.1361078506133857>



1-8-2026 Bhai Amandeep Singh - Darley, Australia



**Scenes from Sant Baba Harpal Singh Ji's return from Australia on August 1, 2026.
Scenes of an affectionate farewell from the Sangat in Australia**

<https://www.facebook.com/photo/?fbid=1361146636127044&set=pcb.1361149919460049>

