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The Path of The Soul

I SEE GOD, HEAR GOD, AND SPEAK OF THE ONE AND ONLY GOD.

30/-

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭੁ ਬਿਨਾ ਨਹੀਂ ਜਾਣੀਐ॥

ਆਤਮ ਮਾਰਗ

ਨਵੰਬਰ
(November)
2026

ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਜੀ
ਦੇ ਪ੍ਰਕਾਸ਼ 1469 ਈ. ਨੂੰ ਰਾਏ ਭੋਏ ਦੀ
ਤਲਵੰਡੀ (ਨਨਕਾਣਾ ਸਾਹਿਬ) ਵਿਖੇ
ਸਤਿਕਾਰਯੋਗ ਪਿਤਾ ਮਹਿਤਾ ਕਲਿਆਣ ਦਾਸ ਜੀ ਦੇ ਘਰ ਅਤੇ
ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਜੀ ਦੀ ਕੁੱਖ ਤੋਂ ਹੋਇਆ।

Sahib Sri Guru Nanak Dev Ji Maharaj was born (Parkash) in 1469 CE at Rai Bhoe Di Talwandi (now Nankana Sahib), in the home of his respected father, Mehta Kalyan Das Ji, and to his mother, Mata Tripta Ji.

If Undelivered, Please Return to
Atam Marg Office
Gurdwara Ishar Parkash, Ratwara Sahib
New Chandigarh, P.O. Mullanpur Garibdass,
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Editorial

Dear Sangat (holy congregation),
Waheguru Ji Ka Khalsa,
Waheguru Ji Ki Fateh.

Writer
Bhai Gurinder Singh
Ratwara Sahib, Atam Marg
Translate by
Bhai Amardip Singh
Secretary V.G.R.M.C.T USA

The 25th Barsi of the knower of God, speaker of God, and listener of God, the most revered Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib, will be held at Gurdwara Ishar Parkash, Ratwara Sahib, on October 30–31 and November 1–2, 2026. At the same time, we will mark the 13th Barsi of his life partner, the much-loved and most revered Sant Mata Biji Ranjit Kaur Ji. Sangat from India and abroad has already arrived, and more are on the way.

The Ratwara Sahib Trust has already held three meetings to make sure the Barsi events go smoothly. Thousands of volunteer sevadars have taken on their duties. This event is different from other events around the world because the Trust holds meetings in advance and assigns every volunteer a duty, and each sevadar carries out that duty with full responsibility. Sant Baba Waryam Singh Ji started this tradition. During his lifetime, he would hold 4–5 Trust meetings and hand over all responsibilities to the Sangat. The sevadars would arrive on time and stay alert at their posts, carrying out every seva.

Over these four days, many kinds of seva will take place, and thousands of sevadars are needed. The Trust has assigned responsibility for all of the following:

Guru Ka Langar: cooking and serving food, and keeping dishes clean
Medical services
Cleaning, and keeping the Ratwara Sahib grounds clean and sacred
Proper parking for cars, bicycles, and scooters
Guards in the Diwan Hall
Sevadars who carry Guru Maharaj's Saroop from Darbar Sahib to the stage
Proper housing for visiting Sangat
All stage arrangements
Sevadars at the stall for new Atam Marg memberships and books written by Sant Baba Waryam Singh Ji
The Gathri Ghar (luggage room) and Joda Ghar (shoe room)

The Ratwara Sahib Trust is fully ready to complete all these arrangements in an orderly way. On October 28 and 29, 2026, the UK Sangat will hold free eye camps. Patients will receive free eye check-ups and free medicine. Where needed, the Trust will provide free eye surgery, glasses, and lenses at no cost. Arrangements have been made inside the Ratwara Sahib complex for patients to stay and be cared for. The Trust runs nursing colleges, and students from the college will be present to care for the patients.

Thousands of devotees from India and abroad will come to bow their heads at Gurdwara Ishar Parkash, Ratwara Sahib. Sant Baba Waryam Singh Ji often told the Sangat: we should regularly visit the place of the saint from whom we received the gift of spiritual life — every day, every week, or every month for satsang. If that is not possible, we should at least attend the yearly events. If even that is not possible, we should go at least once every three years. If we cannot do even that, impurity builds up inside the seeker and their spiritual progress stops.At these events, lakhs (hundreds of thousands) of seekers who follow "Atam Marg," the spiritual path shown by Sant Baba Waryam Singh Ji, come to Ratwara Sahib from India and abroad and share their personal experiences with one another. On the Ratwara Sahib stages, world-famous saints, swamis, yogis, and holy people from many traditions bless the seekers by sharing their own spiritual experiences.

Let us all come together at these events and bow at Gurdwara Ishar Parkash, Ratwara Sahib, so that we can travel the spiritual path of Atam Marg more easily and quickly. Let us receive the blessings of Sant Baba Waryam Singh Ji and of the Guru's house.

Sant Baba Waryam Singh Ji
Ratwara Sahib

June 17, 1918 October 31, 2001

Writer
Bhai Amardip Singh
Secretary V.G.R.M.T USA

Souls who have truly realized God are rare in this world, and writing about their lives is never easy. On the outside they look like anyone else. On the inside, they are merged with the Divine. Gurbani reminds us that an ordinary person cannot fully describe what such a soul experiences:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥
ਅੰਗ 273

Brahm Giani Ki Gat Brahm Giani Jaanai.
Only one who knows God can understand the state of another who knows God.

What follows is a humble attempt to share the key moments in the life of Sant Baba Waryam Singh Ji, founder and head of the Vishav Gurmat Roohani Mission Charitable Trust, Ratwara Sahib.

A Child Unlike Others

Sant Waryam Singh Ji was born on June 17, 1918, in the village of Dhamot, Tehsil Payal, District Ludhiana, Punjab. His parents, Sardar Kartar Singh and Mata Inder Kaur, were devout Sikhs, and faith filled their home. He took Amrit at just four years old. Even as a schoolboy, he was already reciting Gurbani, meditating, and repeating the Gurmantar. He finished his matriculation in 1934 and then studied stenography and telegraphy at Purison Commercial College.

From an early age, it was clear he was different. He could recognize toys from a previous life and tell his mother exactly which box to find them in. Before he was born, he had appeared to her in a vision and promised that this time he would not die young, as he had in his past life, but would live a long life. Each morning, he slipped away to a quiet spot to pray and recite "Waheguru" as many as 70,000 times. Once, when a teacher asked him to read the word "tobacco" aloud, he simply stayed silent and accepted the teacher's anger rather than let the word pass his lips.

Growing up in such a spiritual home, he spent time with many great saints, including Sant Attar Singh Ji Mastuana, Baba Nand Singh Ji Kaleran, Sant Attar Singh Ji Reru Sahib, Bhai Sahib Randhir Singh Ji, Sant Dasondha Singh Ji Namdhari, Sant Jodh Singh Ji, and Sant Attar Singh Ji Attale Wale. Yet his heart longed for something more. He was searching for a true master to whom he could surrender completely.

His future father-in-law, Baba Hira Singh, was himself a realized soul. While visiting Dhamot for an Akhand Path, Baba Ji told Sant Ji's father, "You will be blessed with a son, and a daughter will be born in our house. By God's will, they will be married." And so it happened. As was the custom of the time, he married Bibi Ranjit Kaur at a young age. Through it all, he kept up his meditation and spent most of his time in kirtan and service.

Meeting His Master: Sant Isher Singh Ji, Rara Sahib

He was barely seventeen when his mother took him to Rara Sahib to meet Sant Isher Singh Ji. The moment he saw the great saint, he surrendered completely. He felt God's presence within himself and began to hear the divine music inside.

Sant Ji asked him, "Who are you, and where have you come from?" After hearing his answer, Sant Ji went into deep meditation for forty minutes. When he opened his eyes, he said: "For the first time, my wedded soul has met another

wedded soul. Until now, I have only met widows. You are just one step away from merging completely with God." Those words struck him deeply, just as Gurbani describes:

ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥
ਅੰਗ–1374

Kabir Satgur Soorme Baheya Baan Ju Ek. Lagat Hi Bhuein Gir Pareya Pra Kareje Chhek.

Kabir says: the brave True Guru shot a single arrow. The moment it struck, I fell to the ground, pierced to the heart.

From that day on, he gave himself fully to spiritual practice. He left home and traveled to Mastuana and Kamalpur, where Sant Shamsher Singh lived, and then on to Khara and Jawahar Ki Kothi. In a thick forest of caper bushes nearby, he sat in samadhi (deep meditation) for close to 22 hours a day. At his request, Jiledar Harcharan Singh brought him food only once a day.

Called Home

In 1936, Sant Isher Singh Ji came to Dhamot to hold a diwan (congregation). He visited the family home and asked Bibi Ranjit Kaur where her husband was. She told him he had been gone a long time, probably absorbed in his devotion. Sant Ji sent him a silent spiritual message to come home. Within a few days he walked straight into the diwan. Sant Ji motioned him to sit in the front row and afterwards asked how he was and shared with him the stages of spiritual experience in samadhi.

With his master's blessing, he deepened his practice of Naam and the inner bliss he felt within. He always preferred quiet places where no one would disturb him. He rejoined his family and helped his parents with the household and the farm, but never once skipped his daily meditation.

Trusting God in Sindh

In 1937, he traveled to Nawabshah in Sindh (now in Pakistan) to look for work. He was offered a job in the police but turned it down. During his time there, remarkable things happened. Reflecting on a line from Gurbani, he decided he would neither cook nor eat, trusting God completely to provide:

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ
ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥
ਅੰਗ – 10

Sail Pathar Meh Jant Upaey Ta Ka Rijak Aagai Kar Dharia.

God created creatures even inside rocks and stones and placed their food before them.

A whole week went by. He ate nothing, and the thought of food never even crossed his mind. Then came a knock at the door. A middle-aged woman from the neighborhood stood there holding a plate of two chapatis and saag. She told him some unseen force had been urging her, calling out his name, to bring him food right away. Within the week, two wealthy families also came offering him free meals and a place to stay. He accepted one invitation on a single condition: that they tell no one he was meditating and eating only once a day. When the homeowner broke that promise, he quietly left.

He then traveled from place to place, teaching Gurmat to every family he met. He helped many people leave behind harmful habits and taught them Gurmukhi and Gurbani. At Goth Chanda Singh, an elderly woman stopped him and lovingly called him her own son. He stayed there a long while, teaching the basics of Sikhi and the message of Guru Granth Sahib to people across a thirty-mile area. Thousands took Amrit through his efforts. He would also spend long stretches in samadhi in a basement there.

When word reached Bibi Ranjit Kaur, she got her in-laws' permission and went straight to him. It was the first time she had ever truly spoken with her husband since their marriage. With clear and heartfelt reasoning, she persuaded him to come home. She reminded him that Sant Isher Singh Ji had told him to live as a householder, and she argued that it is better to serve saints than to become one, and better to give than to receive. He agreed, and when he left, thousands of his followers were in tears.

A Life of Honest Work and Service

He went directly to Rara Sahib to bow before his master. At Sant Ji's wish, he worked for six

months as a manager at a Delhi furnishing company owned by Sardar Mohan Singh (Coca Cola). From 1941 to 1951, he served in the army with a cavalry brigade in Patiala. During that time, a contractor named Hukam Chand tried to bribe him to win a large defense order, asking him to simply take one day off so things could be arranged. He refused. The order went to an honest bidder instead, saving the government a great deal of money.

He later worked in the Natural Calamities Department of the Punjab Civil Secretariat until 1966. Mr. Fletcher, then Financial Commissioner of Punjab, gave him a letter of appreciation for his hard work, dedication, and honesty. All the while, he kept holding satsang and talking with people of other faiths, often discussing one question in depth: "What is Naam?"

While living in Chandigarh, he invited Sant Isher Singh Ji every year to hold satsang at various gurdwaras. Sant Ji was so dear to him and his family that no effort was spared for his comfort. He would even borrow money to serve the sangat generously. Bibi Ranjit Kaur stood by him through everything, running the langar for all and raising their children. Sant Ji knew their finances well and praised their service and devotion. One day, as he was leaving, he blessed him: "My dear, money never shrinks through charity. It multiplies." He then told him to leave his job and go farm his land in Uttar Pradesh. He went without delay.

Bringing the Terai Back to Sikhi

The land in U.P. was wild jungle, and it took tremendous effort to make it farmable. He became a successful farmer. But he was deeply troubled by the condition of the Sikh families who had settled there after Partition. Many had fallen into drinking, cattle theft, and violence. Police would pull off their turbans and humiliate them in public when they were drunk.

So, he went village to village teaching Gurmat, carrying people on his tractor trolley and driving his own car at his own expense. Little by little, people gave up their harmful ways and returned to Sikhi. Today the Terai region is firmly within the Sikh fold, and hundreds of truckloads of devotees travel from there to Ratwara Sahib every year for the annual Smagam.

He continued to visit Rara Sahib to share his experiences with his master. On one visit to U.P., Sant Ji praised his work and told him that from now on he must also guide these people spiritually. When he said he did not feel capable, Sant Ji replied, "We can make an arrangement. You surrender your body to me and leave the rest to me." Without hesitation he answered, "My body, my soul, and everything I have belongs to you."

In 1973, Sant Ji asked him to record videocassettes of kirtan and discourses and offered him one hundred thousand rupees to buy the equipment and a jeep. He said nothing. The next morning Sant Ji repeated the offer. This time he replied that if he took the money, he would have to stay at Rara Sahib and never go home. When Sant Ji would not accept that, he asked instead for permission to do the work at his own expense, with only Sant Ji's blessing. Sant Ji was delighted and blessed his efforts. In his personal diary, Sant Ji recorded this moment under one word: "Asceticism."

Carrying the Light Forward

In 1974, Sant Isher Singh Ji merged with the Divine, and Sant Baba Kishan Singh Ji took over care of the sangat at Rara Sahib. Sant Waryam Singh Ji continued to visit often, bringing the offerings of the sangat. Sant Kishan Singh Ji always blessed him and instructed him to look after the sangat of his area. Sant Ajit Singh Ji Nathalpur also blessed him in a vision to care for the sangat of the Ropar, Patiala, Rajpura, Ambala, and Fatehgarh Sahib districts.

In 1978, he sold his land and property and moved to Chandigarh. He did not rest. He began surveying the villages of Ropar District and around Chandigarh, and found people addicted to tobacco, growing it as a crop, worshipping snakes, Mata Rani (the smallpox goddess), and other imagined deities, and far removed from

the teachings of Guru Granth Sahib. With a map of every village in hand, he planned his outreach. Using his own car and his own lights and sound system, he held congregation's village by village, showing people the path of the Sikh Gurus and helping them give up alcohol, tobacco, meat, and other harmful habits. Large numbers embraced his teachings and joined the Sikh way of life.

Ratwara Sahib and the Mission

In 1986, he established a permanent missionary center at Ratwara Sahib, just 11 kilometers from Chandigarh, and founded the Vishav Gurmat Roohani Mission to spread the message of Gurmat. He also opened branch centers at Shalapur and Khubia Nangal (U.P.), Rajpura and Banur (Patiala District), Hirdeypur (Ropar District), Mehli (Doaba), and Faridkot (Malwa).

Ratwara Sahib has since become a place of pilgrimage. Hundreds of thousands of devotees travel from far and wide for the annual Smagam, usually held in October, where respected scholars and saints speak on the principles of Sri Guru Granth Sahib and Sikh spiritual values.

Sant Ji was a pioneer in using modern media to share the message of Guru Granth Sahib. He produced some 800 videocassettes of Gurbani kirtan and clear, scientific explanations of Gurbani, subtitled with quotations in English, Gurmukhi, and Hindi and illustrated with historical and religious photographs. These became hugely popular in India and abroad, and devotees copied and shared them freely. He also prepared more than 2,000 audiocassettes. Distribution centers were set up in the USA, Canada, the UK, Germany, Greece, Holland, Australia, and the Gulf countries.

He also turned to the written word. In April 1995, he launched Atam Marg magazine with 4,000 copies. Its circulation grew to 50,000, including more than 2,000 overseas members and 4,000 Hindi readers. As chairman of its editorial board, he also added an English section so that Sikh children growing up abroad could stay connected to their heritage. He wrote more than 20 books, published by the Vishav Gurmat Roohani Mission Charitable Trust and translated into English and Hindi.

His Final Journey

Having given his whole life to God and to the sangat, Sant Baba Waryam Singh Ji left his physical body in Chandigarh on October 31, 2001. The light he carried lives on through Ratwara Sahib, through the countless lives he turned toward the Guru, and through every person who still finds their way to Naam because of him.

World of Saints (ਸੰਤ ਬਚਨ)

(Baat Agam Ki — Chapter 4 part 2

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

(Continued from P. 9, issue October 2026)

Komal Hirda (ਕੋਮਲ ਹਿਰਦਾ) Soft Heart:

Always wishing well for all, giving sweet and uplifting counsel without expecting anything in



return, and not harbouring any particular anger or aversion toward anyone.

Maryaadaa (ਮਰਿਆਦਾ)

Discipline / Decorum:

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ
ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ।।
Alap ahaar sulap see nindra dayaa chhimaa tan preet.
Eat little, sleep little, show compassion and forgiveness love these in body.
Paatshahi 10

The advice: eat less than a full stomach and eat simple, plain food rather than rich and tasty food, because always eating too much causes diseases. At the time of Amrit Vela (the pre-dawn hours), one should not sleep but should do Bhajan (devotional practice). One should not eat heavy, stomach-filling food; simple, wholesome, plant-based food is very helpful for maintaining peace in the body, keeping the mind calm, and enabling Naam Japna (remembrance of God's Name).

Ishnaan - (ਇਸ਼ਨਾਨ) Bathing :

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ।।
Udam karay bhalkey parbhaatee isnaanu karay amrit sar naavai.
He rises early in the morning and bathes in the Pool of Amrit (the nectar of the Name).
Ang || Ang 305

The Amrit-filled Gurbani says: to bathe the mind in the Amrit reservoir — to cleanse the mind of anger, hate, envy, hatred, resentment, cruelty, deceit, cunning, bad thoughts, and all inner filth, and to wash the soul (Jeev Atma) by keeping the mind fixed on Gurbani, Moolmantar with one-pointed focus, and contemplating Brahm Vichaar (divine contemplation) — this is the true Ishnaan (bathing). Holding all these qualities is extremely important for the manifestation of Truth.

(ii) Dam (ਦਮ) (i.e. Tap — Austerity) -

This is of three kinds:

Tamsi Tap (ਤਾਮਸੀ ਤਪ)
(Tamasic Austerity):

Taking cold baths, performing extreme austerities, going hungry, lying on thorns, tormenting the body — this is called Tamsi Tap.

Raajsi Tap (ਰਾਜਸੀ ਤਪ) (Rajasic Austerity):

Stopping your mind from doing bad deeds. Repeatedly engaging the mind in the contemplation of Guru's Word, performing Seva (service) — this is Raajsi Tap.

Saatki Tap (ਸ਼ਕਤੀ ਤਪ) (Sattvic Austerity):

Remaining firm against the waves of sankalp (resolve) and vikalp (doubt) of the mind, and keeping steadied in the continuous flow of

Naam, Dhun (divine sound), Kirtan — this is Saatki Tap. Reciting Gurbani at home in Guru's abode, contemplation, reciting true scriptures — this is also Saatki Tap.

(a) Santokh (ਸੰਤੋਖ) - Contentment:

Living by hard work, accepting whatever comes in one's share as God-given Pralabdh (destiny), being content in the mind, not craving for more, remaining in peace and happiness — this is Santokh. When desires begin to arise from outside, one should firm oneself in contentment and remain satisfied. True contentment does not come from possessing more; it comes from restraining the eyes, ears, hands, and feet — keeping them steady.

(b) Aastik Bhaav (ਆਸਤਿਕ ਭਾਵ) Attitude of Faith:

Fully accepting Gurbani and sacred teachings, following one's life according to them, and keeping this firm in the heart — this is called Aastik Bhaav (the attitude of faith).

(s) Daan (ਦਾਨ) Charity.

There are three kinds:

Tamsic Daan (ਤਾਮਸੀ ਦਾਨ):

Giving charity reluctantly forced to do it by others, in a way that dishonours or demeans the receiver, without any grace or generosity of spirit — this is Tamsic Daan. Its fruit is sin.

Raajsi Daan (ਰਾਜਸੀ ਦਾਨ):

Giving charity out of ego and pride, not out of genuine generosity, but for the purpose of showing off — giving charity and then broadcasting it, placing it in newspapers or social announcements to gain fame — this is Raajsi Daan. The fruit of such charity disappears in this very world. As Gurbani states:

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ।।
Teerath bharat ar daan kar man mai dharai gumaan.
One who goes on pilgrimages, fasts, and gives charity, yet holds pride in the mind
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ।।
Naanak nihafal jaat tih ji-o koonchar isnaanu.
O Nanak, all that effort is fruitless like the elephant's bath (who rolls back in dust after washing).
Ang || Ang 1428

Shantki Daan (ਸ਼ਾਂਤਕੀ ਦਾਨ) (Sattvic Charity):

Sattvic charity means giving with a spirit of humility and mercy the gifts given by Waheguru to others, feeling no pride of charity — giving as if giving to Waheguru alone. This charity is very pure and holy, and it bears no ulterior motive. Sattvic charity cuts the impressions (sanskaars) of countless past lives accumulated in the antahkaran.

(h) Poojaa (ਪੂਜਾ) — Worship:

Meditating on 'Gur kee moorat man meh Dhiaan' (the Guru's form as meditation in the mind) so that Naam and Dhyaan are fixed on the Praan — immersed in one-pointed Surti (divine consciousness) — this is called inner Puja (worship). By this, the benefit of reading Paath (scripture) and Mantar-Simran (recitation-remembrance) increases greatly.

(k) Paath (ਪਾਠ) Reading of Scripture:

To do Nitnem (daily practice), to accept the Guru's teachings in the mind, and to keep walking on the path illuminated by Gurbani — following the Guru's ordained way — this is Paath.

(kh) Dand Bhinn — Fearlessness / Non-punishment of the body:

To keep the body free from harmful austerities, to maintain a simple and straightforward life free from trickery — these are among the seven vows.

(g) Shantki Birtti — Sattvic Disposition:

To hold in the mind fully, in all ways, the Sattvic (pure) disposition:

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ।।
Kabeer sabh tay ham buray ham taj bhalay sabh ko-ay.
Kabeer: I am the worst of all; let me go everyone else is good.
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੂਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ।।
Jin aisaa kar bujhiaa meet hamaaraa so-ay.
One who understands this that one is my true friend.
Ang || Ang 1364

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ।।
Ham nahee changay buraa nahee ko-ay.
I am not good and no one else is bad.
Ang || Ang 728

To keep oneself clean and tidy, not to let the mind dwell on worldly scenes or paintings in daydreams, to keep the mind oriented toward the wellbeing of others, to hold a feeling of goodwill for the poor and the suffering, not to be disturbed by criticism or losses, not to let false talk disturb one's rest — this is Sattvic Birtti.

(s) Abol (ਅਬੋਲ) Silence / Non-Distraction:

While reading Gurbani, not to let the mind wander toward any other thing; while doing Simran, not to be swayed by flattery or by meaningless chatter; not to read Bani hastily — these are called Abol.

(ss) Hom (ਹੋਮ) Service / Offering:

To provide food, water, clothing, and shelter to hungry and destitute beings; wherever beings are suffering from hunger, to provide them with necessities humbly — this is called Hom.

(iii) Sharddha (ਸ਼ਰਧਾ) Faith / Devotion:

To keep complete faith and trust in the Guru's word and the Sant's words, and through that faith to fully experience and know God — this is Sharddha. Faith, trust, devotion — these are different names for the same thing. Until there is full trust in the heart, no Brahm Vaakh (divine word), no Mahapurush's words can have any effect on the heart. As it is stated:

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ।।
Jaa kai man gur kee parteet.
One whose mind has full trust and faith in the Guru
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ।।
Tis jan aavai Har prabh cheet.
That person comes to remember the Lord God in the mind. ***Ang || Ang 283***

(IV) Samadhaan (ਸਮਾਦਾਨ) Equanimity / Settled Mind:

Being cautious and vigilant, restraining the mind in all the above-mentioned practices, not allowing the mind to be lulled into laziness by sleep and comforts, maintaining alertness in practice, understanding the Guru's teachings and listening to them, reducing the idle chatter and restlessness of the mind — cultivating this settled peace is called Samadhaan.

(V) Upram (ਉਪਰਾਮ) Withdrawal / Disengagement:

To keep oneself away from worldly thoughts full of sensual attachments, divisive speech, and meaningless chatter. Not to get the mind entangled in the bewilderment of worldly distractions and ignorance, not to let the mind fall into the blind pit of illusion —

(VI) Titiksha (ਤਤਿਕਸ਼ਾ) Endurance / Tolerance:

To bear suffering, honour-dishonour, praise-blame, and pain — to endure these patiently and with strength — this is Titiksha.

Altogether, all the above sayings are called 'Khat-Samtai' by the Mahapurushs. As Gurbani states:

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ।।
Vin gun keetay bhagat na ho-ay.
Without cultivating virtue, devotion is not possible. ***Ang || Ang 4***

8. Moksh Ichha (ਮੋਕਸ਼ ਇਛਾ) (Desire for Liberation):

To wish to be freed from the atheism and impermanence of this world, to wish for the ending of worldly suffering — the name of this desire is Moksh Ichha. Under this desire, one goes and surrenders in the shelter of a complete Guru, does Satsang, performs virtuous actions, serves the Guru, and adopts the means given by the Guru.

When these four means have come to maturity, the seeker becomes worthy of Gyan (Knowledge). For the maturity of Gyan, three means are very much needed: Shravan (listening), Manan (contemplation), and Nidhidhyasan (deep meditation/assimilation). Some Brahmagyanis (Mahapurushs) have elaborated: in the Japji Sahib Bani, these passages are repeated repeatedly in great detail, instructing the soul very effectively.

For Nidhidhyasan, Gurbani verses are repeated again and again:

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ।।
Saas saas simrahu Gobind.
With each and every breath, remember the Lord of the Universe.
ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ।।
Man antar kee utrai chind.
So the anxiety within the mind may be dispelled.

Ang || Ang 295

ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ ।।
Baaran baar baar prabh japee-ai.
Again and again, again and again, meditate on God.
ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰਪੀਐ ।।
Pee amrit ih man tan dharpee-ai.
Drinking in this Amrit (nectar), this mind and body become satisfied. Ang || Ang 289

Many Brahmagyanis (great souls of divine knowledge) are of the highest order. By listening to their words with complete faith and full devotion — absorbing their words in the heart, holding those words of knowledge within, and keeping them always through love, dignity, and devotion — the heart begins to be filled. What comes in front, before and after, comes to be understood as it is. The Guru's Aagya (command) must always be accepted and one's conduct brought into line accordingly. As commanded:

ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ
Sayvak sikh poojan sabh aaveh.
The servants and Sikhs all come to worship.
ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਊਤਮ ਬਾਨੀ ।।
Sabh gaaveh Har Har utam baanee.
They all sing the exalted Bani of Har, Har.
ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ
Gaavi-aa suniaa tin kaa Har thaa-ay paavai.
The singing and listening of those who do so God accepts it.
ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ।।
Jin Satgur kee aagi-aa sat sat kar maanee.
Those who accept the Satguru's command as completely True. Ang || Ang 669

By listening and contemplating, one reaches the state of Gurbani's principle of 'Ekonkar' — meaning 'One God; duality is falsehood.' Just as salt dissolved in water becomes one with it, by holding to this one-pointed disposition one can enter into the state of 'Iko Brahm Duttia Nasti' (Only Brahm exists; there is no second). Through Nidhidhyasan the practitioner progresses to the point where the Supreme Atma is experienced as present inside and outside, everywhere. As the Guruvaak (Guru's word) says:

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ।।
So antar so baahar anant.
He is within, and He is without infinite.
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ।।
Ghatt ghatt bi-aap rahi-aa bhagvant.
The Lord God pervades each and every heart.
ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ।।
Dharan maeh aakaas pa-i-aal.
In the earth, in the sky, in the underworld
ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ।।
Sarab lok pooran pratipaal.
He fully pervades and nurtures all worlds.
ਬਿਨ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ।।
Bin tin parbhat hai Paarbarahm.
Without Him, the Lord Supreme does not exist anywhere.
ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ।।
Jaisee aagi-aa taisaa karam.
As is His command, so is the action.
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ।।
Pa-un paanee baisantar maeh.
In wind, water, and fire
ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ।।
Chaar kunt dah diso samaeh.
In the four corners and in all ten directions He is absorbed.
ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ।।
Tis tay bhinn nahee ko thaa-oo.
There is no place separate from Him.
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ।।
Gur prasaad Naanak sukh paa-oo.
By Guru's grace, O Nanak, one flnds peace.
Ang || Ang 293-94

One's own self, one's own 'I', is completely drowned and dissolved in Him. In this world and all of creation, He alone is seen everywhere. This supreme Knowledge begins to arise, and without that Guru, faith and certainty do not arise in the heart. With this complete Knowledge, three

things become as instruments for us:

(i) Manonaash (ਮਨੋ ਨਾਸ਼) Dissolution of the Mind:

The mind dissolves until it becomes as if it no longer exists. The five kinds of mental dispositions — Praan, Vikalp, Smriti, Aavaa, and Udaasinta (restlessness) — all come to an end. The five senses — sound, touch, form, taste, smell — all cease. In this way the mind dissolves, and the pure liberated intellect understands the entire conduct of the soul under Divine Command — but in it the ego of the soul plays no role.

(ii) Tat Gyan (ਤੱਤ ਗਿਆਨ)— Realisation of the Essential Truth:

To experience the true original form of one's own soul — this is Tant Gyan (knowledge of the essence). Not a single illusion remains, and the state becomes available as the Guruvaak says:

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
Ay naytarahu mayriho Har tum meh jot Dharee.
O my eyes, the Lord has infused His light within you.
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ।।
Har bin avar na daykhahu ko-ee.
See no one else except the Lord.
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ।।
Har bin avar na daykhahu nadree Har nihaali-aa.
Look upon none other; behold the Lord alone.
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ
ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ।।
Eh vis sansaar tum daykhday eh Har kaa roop hai Har roop nadree aa-i-aa.
This poisonous world you see this is the form of the Lord; the Lord's form has come into your sight.
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ
ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ।।
Gur parsaadee bujhi-aa jaa vaykhaa Har ik hai Har bin avar na ko-ee.
By Guru's grace I have understood I see only the One Lord; without Him, there is none other.
ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ ਅੰਧ ਸੇ
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ।।
Kahai Naanak ayeh naytar andh say Satigur mili-ai dib drisatt ho-ee.
Says Nanak: these eyes were blind by meeting the Satguru, divine sight has been bestowed.

Ang || Ang 922

When divine sight is attained, then one sees divinely — experiencing God everywhere.

(iii) Vaashnaa Khay (ਵਾਸ਼ਨਾ ਖੈਅ) — Absence of Worldly Desires:

When the mind's desires — worldly desires, desires for progeny, desire for learning, bodily desires — all become purified, then Vaashnaa (worldly craving) is said to have ceased. In this world's history it seems foolish that people say 'praise me, call me great' — these worldly desires, the craving for praise, are the greatest foolishness, because no one can ever fully praise a person. So all these Vaashnaas (desires) obstruct the path of Knowledge at every step. For the protection of Knowledge, these means are adopted: the Atma becomes one with its own true nature; then the bliss of liberation begins to be experienced in life — one begins to merge into Parmatma (the Supreme Soul). Life becomes detached, desireless, and free from passions, and one remains always immersed in the bliss of divine love. By the company of such Gyanvaan Purushs (men of Knowledge), one's consciousness rises to extremely elevated levels.

How Does One Become Truthful?

Books Name : Kiv Sachiārā Hoīai?

(ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ?)

Chapter (1)

Writer : Sant Baba Waryam Singh ji Maharaj
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(Continued from P. 16, issue October 2026)

they don't walk with shoulders hunched. Service bear's fruit. Inside the House of the Guru, wherever the greatness of Simran (remembrance) is told, there too the greatness of service is held equal to it.

Bhai Tiloka Ji said, "Child! I am a stranger, yet you — not knowing me, seeing the service of a stranger — how much you have served! Not by day did you rest, nor by night; I feel that you have kept sitting awake and watchful at every moment. You have given me every comfort for my body's sake. You keep drawing up a stool beside me and gazing toward me at every moment — did he speak now; did he speak now. Sometimes you give water, sometimes you give some other thing; I am no master of this service, am I — you are doing selfless service. The fruit of it you will find in this world too, and in His court: wherever each person's account of life is cast up, there too you will surely find great reward." Hearing this, the princess was astonished and said, "O virtuous one! I cannot even grasp this thing — how the service of a stranger is done; what sort of service is this that you call it such — because whatever I see and hear, that alone is my world; I do not know whether there is any court or not." Bhai Tiloka Ji began to say, "Child! This world is perishable. In it nothing is permanent — no embodied being, no tree, no mountain; nothing stays; all come and go in their time.

Look — you do not even know the related members of your own family beyond your great-grandfather, who came and laid the foundation of this town of yours, won kingship, planted gardens. Like your great-grandfather, who came here, where has he gone? Everyone, having done good deeds and bad, departed from this world, and to render the account of their own deeds they reached the world beyond; now there is no knowing in what form they are. Child! This gross body you see is itself made of the five elements. Within it there dwells another body somewhat like it, which they call the 'ethereal body' in it the five senses, the five organs of action, the five pra (vital airs), mind, intellect, memory and ego reside. When you shot an arrow at some wild animal, its body stayed right there, but the soul slipped out of it and departed. In the same way, this 'I' that we speak of, that too lives in this very body."



Sant Baba Waryam Singh ji

The body is buried in the earth, or many bury it at sea. If it is kept in the house, the whole house fills with stench. The one who was speaking within it, seeing, delighting — that soul slips out of it. Child! I too will go from here; my body will stay right here; it is not I who stay — my body stays, but I am separate from it. But I do not die; I am the one who dwells within this body. I know of the inner, real thing; you do not know it. Have you seen it — no? Do you know what the real thing is within the almond?" She said, "The almond!" He said, "No; there is yet another thing beyond."

She began to say, "Whatever thing is the smallest, that is the real thing." He said, "Go yet further beyond." The princess said, "Then beyond the almond what color shows?" Bhai

Tiloka Ji began to say, "Child! Just as your body is — one is this gross body you see; I am speaking, am I not, through the body. This body does its work in the world. Inside it there is another body which they call the 'ethereal body'. It is made of nineteen things: the five senses, the five organs of action, the five prāys, mind, intellect, memory, ego. It never dies, nor is burnt in fire, nor sunk in water, nor does it decay; it never dies. The life of the soul is ever and ever. Whatever deeds we do, for the enjoyment of their fruit the soul takes on many bodies. When this subtle body slips out and goes into His court, at that time it goes bearing the deeds it has done. This is the world of truth. A man leaves the body; at that moment the secret of this matter is laid bare. In the court the account of one's deeds alone is rendered; there they hold the account of the court, the true account. There they reward the true ones and punish the false; just so, the court of the subtle realm (sūkham mandal) is held, in which the account alone is rendered. Child! Those who serve in the world, their service is honored in His court, and they are given a place there. All give them honor, saying —

ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ ।।
re re dargeh kahæ na kou.
No one in His court says 'get away, get away';
ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਊ ।।
au bæth adar subh deu.
rather, all say: come, be seated, and they give due honour. Ang 252

No one says 'no, no'; everyone says — come, Ji, be seated, you are blessed; going into the world you did very fine work. Those who keep humility in the world — after leaving the body, their place in His court is high. Those who keep pride while living in the world, remain low there. Those weighed down by the burden of sins do not rise upward. Over against this, the one who sinks into the lower realms takes on bodies of eighty-four lakh kinds, according to his deeds — the world of ghosts and goblins, worlds of countless kinds, in which he suffers sorrow. Those who do service, who love, who do devotion, who love the Formless One, go up into His courts. Over against them, those who slander — saying 'this world is sweet, who has seen the next' — suffer in hell. A pigeon comes, sits on some tree; if they see a cat, they shut their eyes, but they do not fly off. O Sadh Sangat Ji! They say: to me even the cat is not dear. But closing the eyes will not make the cat go away; it will come, it will surely come.

Those who say 'this world is sweet, who has seen the next' — they do not do the deeds done with the account of the hereafter in mind; they are bound to render the account. What will happen there? Then repentance comes, but then nothing is left in hand —

ਧਾਰਨਾ - ਜ਼ਿੰਦੇ ਰੋਵੇਂਗੀ ਤੇ ਰੋ ਰੋ ਪਛੋਤਾਵੇਂਗੀ,
ਫੇਰ ਤੇਰਾ ਕੋਈ ਨਾ ਬਣੇ - ੨, ੨.
Dhāranā Zinde rovengī te ro ro pachhotāvengī,
fer terā koī nā bane 2, 2.
Alive you will weep, and weeping, weeping you will repent; then no one will be yours.
ਫੇਰ ਤੇਰਾ ਜੀ, ਕੋਈ ਨਾ ਬਣੇ - ੨, ੨.
Fer tera ji, koe na bane – 2, 2.
Then, dear one, no one will be yours.
ਜ਼ਿੰਦੇ ਰੋਵੇਂਗੀ ਤੇ ਰੋ ਰੋ ਪਛੋਤਾਵੇਂਗੀ,.... - ੨.
Zinde rovegngi te ro ro pachhotanvengi… – 2.
Alive you will weep, and weeping, weeping you will repent

They began to say, "Child! There the account of one's deeds is held. For evil deeds one is punished." In this way the court is held, where the true ones, by being true, are honored, and the sinners, by being sinners, are punished. In this world a man came not to do such deeds — 'Eat, drink and be merry, for we shall have to die.' Eat, drink, enjoy, for we must die. This thinking is a great mistake. If it were so, that after the body perishes nothing at all lives on, then indeed nothing would matter. But the one who dwells within the body — the soul — does not die at all. For sins and evil deeds, a stain falls upon it, and it looks very terrible —

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ।।
nanga dojak chalia ta disæ khara daravna.
Driven naked into hell, he then looks utterly terrifying. Ang 471
ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ।।
dada dos muhi chalia lae.
With the stain of sins smeared on his face he

departs;
ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ।।
dargeh bæsan nahi jae.
he finds no place to sit in His court.
Ang 662

He finds no place to sit in His court. Just as one gets smeared with filth, so sins' stains are smeared upon the subtle body, and then repentance comes. For this work a man did not come — that he should laugh, play and sleep away his days. In this way many pass their time in pleasures, absorbed in enjoyments; but, O fortunate ones! The one who comes to satsang knows that we have come for the task of making this life fruitful. We too have passed ages in such very old births —

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ।।
kae janam bhae keet patanga.
In many births you became a worm, a moth;
ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ।।
kae janam gaj meen kuranga.
in many births, an elephant, a fish, a deer;
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ।।
kae janam pankhi sarap hoio.
in many births you were a bird, a snake;
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ।।
kae janam hævar brikh joio.
in many births you were yoked as a horse, as an ox;
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ।।
mil jagdis milan kee barria.
meet the Lord of the universe this is the time to meet Him;
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ।।
chirankal ih deh sanjaria.
after a very long time this human body was fashioned for you. Ang 176

The great souls tell us that, like the tree and such, we have taken on countless bodies, and in this way, wandering and wandering, we came to attain the human body-vessel. Now in our body there is a certain wakefulness, awareness, consciousness; it is by this awareness that we do our work with this body. Now this body we have received — it is received for the purpose of meeting the Lord. When the circle of birth and death came upon the soul, it longs to meet the Lord; but what happens is that, coming here, the swan-soul does not pick up the pearl. Like the Man-sarovar swan, which flies and dives but does not pick up the pearl; instead it goes off in another direction, settles in brackish water, picks at frogs, sits and nests among the frogs. O what a strange thing! Maharaj Ji's decree about this is —

ਧਾਰਨਾ – ਹੰਸ ਮੋਤੀ ਚੁਗਣ ਨੂੰ ਆਇਆ, ਕਰੰਗਾਂ ਤੇ ਆ ਕੇ ਬਹਿ ਗਿਆ – ੨, ੨.
Dharana — Hans moti chugan nu aia, karanga te ke bah gia – 2, 2.
The swan came to peck up pearls, but came and perched on the carcasses.
ਮੇਰੇ ਪਿਆਰੇ, ਕਰੰਗਾਂ ਤੇ ਆ ਕੇ ਬਹਿ ਗਿਆ – ੨, ੨.
Mere piare, karanga te ke bah gia – 2, 2.
My dear one, it came and perched on the carcasses.
ਹੰਸ ਮੋਤੀ ਚੁਗਣ ਨੂੰ ਆਇਆ,..... – ੨.
Hans moti chugan nu aia… – 2.
The swan came to peck up pearls
ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸ।।
sau olame dinæ ke rati milan sahans.
A hundred reproaches by day, and a thousand are earned by night.
ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ।।
sifat salahan chhad kæ karangi laga hans.
Abandoning the Lord's praise, the swan clings to carcasses;
ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ।।
flt ivehh jivia jit khae vadhaia peat.
cursed is such a life, spent only in eating and filling the belly.
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੋ ਦੁਸਮਨੁ ਹੇਤੁ।।
Nanak sache naam vin sabho dusman het.
O Nānak, without the True Name, all affection turns to enmity. Ang 790

It is a strange thing. The swan's work is to pick up pearls; by eating the pearl, strength comes into it. Flock by flock they come flying from afar, and reaching the shore sit by the water — but if they reach among the carcasses of dead frogs (where dead frogs lie thrown), and eat flesh by pecking and pecking, then what a strange thing it would be: then would anyone call that swan a swan? He would call it a heron, or a kite. The swan's work is to peck pearls. It came for the task of praise, for devotion — to rise at the ambrosial hour,

departs;
ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ।।
dargeh bæsan nahi jae.
he finds no place to sit in His court.
Ang 662

He finds no place to sit in His court. Just as one gets smeared with filth, so sins' stains are smeared upon the subtle body, and then repentance comes. For this work a man did not come — that he should laugh, play and sleep away his days. In this way many pass their time in pleasures, absorbed in enjoyments; but, O fortunate ones! The one who comes to satsang knows that we have come for the task of making this life fruitful. We too have passed ages in such very old births —

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ।।
kae janam bhae keet patanga.
In many births you became a worm, a moth;
ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ।।
kae janam gaj meen kuranga.
in many births, an elephant, a fish, a deer;
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ।।
kae janam pankhi sarap hoio.
in many births you were a bird, a snake;
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ।।
kae janam hævar brikh joio.
in many births you were yoked as a horse, as an ox;
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ।।
mil jagdis milan kee barria.
meet the Lord of the universe this is the time to meet Him;
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ।।
chirankal ih deh sanjaria.
after a very long time this human body was fashioned for you. Ang 176

The great souls tell us that, like the tree and such, we have taken on countless bodies, and in this way, wandering and wandering, we came to attain the human body-vessel. Now in our body there is a certain wakefulness, awareness, consciousness; it is by this awareness that we do our work with this body. Now this body we have received — it is received for the purpose of meeting the Lord. When the circle of birth and death came upon the soul, it longs to meet the Lord; but what happens is that, coming here, the swan-soul does not pick up the pearl. Like the Man-sarovar swan, which flies and dives but does not pick up the pearl; instead it goes off in another direction, settles in brackish water, picks at frogs, sits and nests among the frogs. O what a strange thing! Maharaj Ji's decree about this is —

ਧਾਰਨਾ – ਹੰਸ ਮੋਤੀ ਚੁਗਣ ਨੂੰ ਆਇਆ, ਕਰੰਗਾਂ ਤੇ ਆ ਕੇ ਬਹਿ ਗਿਆ – ੨, ੨.
Dharana — Hans moti chugan nu aia, karanga te ke bah gia – 2, 2.
The swan came to peck up pearls, but came and perched on the carcasses.
ਮੇਰੇ ਪਿਆਰੇ, ਕਰੰਗਾਂ ਤੇ ਆ ਕੇ ਬਹਿ ਗਿਆ – ੨, ੨.
Mere piare, karanga te ke bah gia – 2, 2.
My dear one, it came and perched on the carcasses.
ਹੰਸ ਮੋਤੀ ਚੁਗਣ ਨੂੰ ਆਇਆ,..... – ੨.
Hans moti chugan nu aia… – 2.
The swan came to peck up pearls
ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸ।।
sau olame dinæ ke rati milan sahans.
A hundred reproaches by day, and a thousand are earned by night.
ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ।।
sifat salahan chhad kæ karangi laga hans.
Abandoning the Lord's praise, the swan clings to carcasses;
ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ।।
flt ivehh jivia jit khae vadhaia peat.
cursed is such a life, spent only in eating and filling the belly.
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੋ ਦੁਸਮਨੁ ਹੇਤੁ।।
Nanak sache naam vin sabho dusman het.
O Nānak, without the True Name, all affection turns to enmity. Ang 790

It is a strange thing. The swan's work is to pick up pearls; by eating the pearl, strength comes into it. Flock by flock they come flying from afar, and reaching the shore sit by the water — but if they reach among the carcasses of dead frogs (where dead frogs lie thrown), and eat flesh by pecking and pecking, then what a strange thing it would be: then would anyone call that swan a swan? He would call it a heron, or a kite. The swan's work is to peck pearls. It came for the task of praise, for devotion — to rise at the ambrosial hour,

bathe, repeat the Name and dwell on the Name. It came to begin drinking the cup of the Name's savor, to begin tasting the relish of praise — but instead it set about pecking carcasses: slandering, backbiting, envying, falling into vices and evils; it became lost in enjoyments. What a wrong work it did! It came for the task of praise —

They say, Child! The work of a man is of this kind: it is to do the devotion of the Lord. One finds the way to devotion only when the Guru is attained. So, this body is wasted away, the body of the one who does not do devotion. Maharaj Ji has decreed that this is indeed the body of a man in which devotion is to be done —

ਧਾਰਨਾ – ਏਹੋ ਤੇਰੀ ਵਾਰੀ ਐ, ਗੋਬਿੰਦ ਮਿਲਣੇ ਦੀ – ੨, ੨.
Dharana — Eho teri vari æ, gobind milne di – 2, 2.
This is your turn, to meet the Lord (Govind).
ਗੋਬਿੰਦ ਮਿਲਣੇ ਦੀ, ਏਹੋ ਤੇਰੀ ਵਾਰੀ ਐ – ੨, ੨.
Gobind milne di, eho teri vari æ – 2, 2.
To meet the Lord this is your turn.
ਏਹੋ ਤੇਰੀ ਵਾਰੀ ਐ, ... – ੨.
Eho teri vare æ… – 2.
This is your turn
ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ।।
bhae parapat manukh dehuria.
This human body has been granted to you;
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ।।
gobind milan ki ih teri baria.
this is your turn to meet the Lord of the universe.
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ।।
avar kaaj teræ kitæ na kam.
Other works are of no use to you;
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ।।
mil sadhsangat bhaj keval naam.
join the company of the holy and chant only the Name.
ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ।।
saranjam lag bhavjal taran kæ.
Make the effort to cross over the terrifying world-ocean;
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ।।
janam britha jaat rang maia kæ.
this human birth is passing in vain, in the love of Māyā. Ang 12

Count how many years have slipped by in the love of Maya — reckon it. Maharaj says: those ages are of no use to you.

'avar kaj teræ kitæ na kam. mil sadhsangat bhaj keval naam.'

Keep the company of saints. Without their company the Name is not repeated, because it is the saints' work to repeat the Name and to make the world repeat it; it is no work of anyone but a saint. What a great title Maharaj gives them —

ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ।।
jo ap japæ avrah naam japavæ.
One who repeats the Name himself and inspires others to repeat it - Ang 306

Maharaj ji said such a great thing. That it is the work of saints and by meeting them, we are able to recite naam.

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ।।
kabeer seva kau doe bhale ek sant ik raam.
Kabīr: two are worthy of service the one Saint and the one Lord.
ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ।।
ram ju data mukat ko sant japavæ naam.
The Lord is the giver of liberation; the Saint makes one repeat the Name. Ang 1373

"So Child! This human body was not received for throwing bricks at others. It was received for the task of repeating the Lord's Name." Giving this teaching, he says —

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ।।
gur seva te bhagat kamae.
Through service to the Guru, devotion is earned;
ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ।।
tab ih manas dehi pai.
only then is this human body obtained.
ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ।।
is dehi kau simrahi dev.
Even the gods long for this body;
ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ।।
so dehi bhaj har ki sev.
so in this body, apply yourself to the Lord's service.
ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ।।
bhajahu gobind bhool mat jahu.
Meditate on the Lord; do not forget and go astray.
ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ।।

manas janam ka ehi lahu.
This alone is the profit of the human birth.
Ang 1159

It is the profit; to abandon the profit and fall into loss, to become a losing trader — is not good; having lost, one is left with nothing —

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ।।
dhann dhann kahæ sabh koe.
Everyone says: blessed, blessed;
ਮੁਖ ਊਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ।।
mukh ujal har dargeh soe.
with radiant face he shines in the Lord's court.
ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ।।
ih vapar virla vaparæ.
Rare is the one who deals in this trade;
ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ।।
nanak ta kæ sad baliharæ.
Nānak is forever a sacrifice to him.
Ang 283

I am forever a sacrifice to those who deal in the trade of the Name. So, speaking loudly and clearly, the saints tell us that we have come to do the devotion of the Lord —

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ।।
bhajahu gobind bhool mat jahu.
Meditate on the Lord; do not forget and go astray;
ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ।।
manas janam ka ehi lahu.
this alone is the profit of the human birth.
ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ।।
jab lag jara rog nahi aia.
As long as the disease of old age has not come;
ਜਬ ਲਗੁ ਕਾਲਿ ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ।।
jab lag kal grasi nahi kaia.
as long as death has not seized the body;
ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ।।
jab lag bikal bhai nahi bani.
as long as your speech has not grown feeble
ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ।।
bhaj leh re man sarrigpani.
O mind, meditate on the Lord, the Cherisher of the world.
ਅਬ ਨ ਭਜਸਿ ਭਜਸਿ ਕਬ ਭਾਈ।।
ab na bhajas bhajas kab bhai.
If you do not meditate now, when will you, O brother?
ਆਵੈ ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ।।
avæ ant na bhajia jai.
When the end comes, you will not be able to meditate.
ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ।।
jo kichh karahi soe ab sar.
Whatever you are to do, do it now;
ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰ।।
flr pachhah na pavhu paar.
else you will repent, and will not reach the far shore. Ang 1159
ਕਰਣੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ।।
karno huto su na kio pario lobh kæ fandh.
What you ought to have done, you did not; you fell into the noose of greed.
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ।।
nanak samio ram gaio ab kiu rovat andh.
O Nānak, the time is gone and spent; why do you weep now, O blind one?
Ang 1428

"Whatever you are to do, do it now — from this very moment." Begin to chant Waheguru-Waheguru. Otherwise the Guru Sahib says: now why do you weep, O blind man (andhā)? Has your inner eye not opened, has waking not come to you? So, understand it this way —

ਧਾਰਨਾ – ਤੈਨੂੰ ਗੁਰੂ ਜਗਾਉਂਦੇ ਨੇ, ਗਾਫਲਾ, ਤੈਨੂੰ ਜਾਗ ਨਾ ਆਈ – ੨, ੨.
Dhāranā tænū gurū jagāunde ne, gāflā, tænū jāg nā āī 2, 2.
The Guru is waking you, O heedless one; yet waking has not come to you.
ਜਾਗ ਲੈ ਓ ਰਨ ਮਨਾ ਜਾਗ ਲੈ ਓ ਕਹਾ ਗਾਫਲ ਸੋਇਆ।।
jag læ o ran mann jag læ o kaha gafal soia.
Wake up, O my mind, wake up why do you sleep, O heedless one?
ਜੋ ਤਨ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗ ਨ ਹੋਇਆ।।
jo tan upjia sang hi so bhi sang na hoia.
The body that was born together with you even that does not go with you.
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ।।
mat piita sut bannh jan hit ja siu kana.
Mother, father, children, relatives, people those with whom you formed affection
ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ।।
jeu chhtkio jab deh te dar agan mæ dina.
when the soul slips from the body, they cast it into the fire. ***Ang 726***

They say: waking has not come to you! This

sleep of yours — how much longer will you sleep in it? Wake up, you too wake up. In many ways the Guru is waking us — they even give jolts, even pinch — but what boldness is this, that waking still does not come! They say such words as these —

ਧਾਰਨਾ – ਕਾਹਨੂੰ ਜੰਮਣਾ ਸੀ, ਭਗਤੀ ਤੋਂ ਹੀਣਿਆਂ ਓ – ੨, ੪.

Dhāranā Kāhnū jammnā sī, bhagtī ton hīniā oe 2, 4.

Why were you born at all, O one bereft of devotion?

ਕਾਹਨੂੰ ਜੰਮਣਾ – ੨, ੪.

Kahnu jamnas – 2, 4.

Why were you born

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ

jini æsa har naam na chetio

Those who did not remember such a Name of the Lord

ਸੇ ਕਾਹੇ ਜਗਿ ਆਇ ਰਾਮ ਰਾਜੇ।।

se kahe jag ae ram raje.

why did they even come into the world, O sovereign Lord?

ਇਹੁ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ

ih manas janam dulambh hæ

This human birth is hard to obtain;

ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ।।

naam bina birtha sabh jae.

without the Name, it all passes in vain.

ਹੁਨਿ ਵਟੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ

hun vatæ har nam na bajio

Now, in this season, if you do not sow the Lord's Name,

ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ।।

agæ bhukha kia khae.

hungry in the hereafter, what will you eat?

ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ।।

manmukha no flr janam hæ nanak har bhae

The self-willed are born again and again; O Nānak, as it pleases the Lord.

Ang 450

Thinking that death is sure to come, there is no hiding from it, this does not stop for anyone. Medicines and herbs are left lying in the houses, the physician keeps counting the pulse, and in a moment the soul departs, and everything becomes strange and foreign. Those who, throughout their whole lives, having done fraud, deceit and sin, have afflicted others; who have swindled others; who, playing with the health of the poor, have given fake medicines; who, by handing out drugs, have ruined the health of innocent youths; who have, bit by bit, taken bribes from the poor and handed out licenses; and gambling with the fate of the country — for the sake of taking bribes they did very evil deeds; who, in schools and offices, took donations in bigger and bigger amounts, robbing the rights of poor students; who built up coins and papers and shop-cum-flats, dealing fraudulently —

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ।।

bahu parpanch kar par dhan liavæ.

Through much fraud he amasses the wealth of others;

ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ।।

sut dara pahi aan lutavæ.

he brings it and squanders it on his children and spouse.

ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ।।

man mere bhule kapat na kijæ.

O my deluded mind, do not practise deceit;

ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ।।

ant nibera tere jea pahi lijæ.

in the end the reckoning is taken from your own soul. Ang 656

No one else will render your account; you will have to suffer the fruit of your own deeds. In birth and death, you will find how much pain. Those whose blood has been sucked, whose flesh has been eaten, whom you abandoned — they too are ready to deal with you likewise. O fool! In Waheguru's court every single deed will be accounted for, and to render that account you will bear much hardship, pain and distress —

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ।।

læ fathe rati turahi prabh janæ prani.

Taking a noose, you creep out by night; but the Lord knows, O mortal.

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ।।

takahi nar paraia luk annar thani.

You eye others' women, hiding in secret places.

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ।।

sanni den vikham thae mitha mad mani.

You break in at difficult spots and relish sweet

wine.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ।।

karmi apo apni ape pachhutani.

By your own deeds you will come to repent, each one alone.

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ।।

ajrail faresta til pire ghane.

Azrael, the angel of death, will crush you like sesame in the press.

Ang 315

The great souls tell us how much pain there is in death. One may reckon it like this: as if a thousand scorpions stung at once, or four hundred swords were struck again upon one wound; such is the pain — of the blows of the messengers of death —

ਕਬੀਰ ਜਮ ਕਾ ਠੇਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ।।

kabir jam ka thhenga bura hæ ohu nahi sahia jae.

Kabīr: the club of the Messenger of Death is cruel; it cannot be endured.

ਏਕੁ ਜੁ ਸਾਧੂ ਮੋਹਿ ਮਿਲਿਓ ਤਿਨਿ ਲੀਆ ਅੰਚਲਿ ਲਾਇ।।

ek ju shdu mohi milio tin l anchal lae.

The one Holy Man I met has attached me to the hem of his robe (and saved me).

Ang 1368

Who saved him from the pain? One holy man (sādhū), who attached him to the hem of his robe, gave him auspicious teaching, set him upon the true path, set him to do the Lord's devotion; had him repeat the Name, the light of divine knowledge dawned, he saw Waheguru Ji's Light in every heart, and he attached him to his feet. 'ek jo sādhū mohi milio tin liā anchal lāe.' The self-willed must be born and die again and again —

ਮਨਮੁਖ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ।।

manmukh dukh ka khet hæ dukh bije dukh khae.

The self-willed one is a field of sorrow; he sows sorrow and eats sorrow.

ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ।।

dukh vich jammæ dukh maræ haumæ karat vihae.

In sorrow he is born, in sorrow he dies, passing his life in ego. ***Ang 947***

Maharaj Ji decrees that the saints themselves repeat the Name and make others repeat it. In their company the Name is repeated — 'kabīr sevā kau due bhale ek sant ik rām. rām jo dātā mukat ko sant japāvæ nām.' Reflect on it too, and you will see: whoever you form close company with, their effect naturally begins to fall upon your mind. If someone is lustful, the lustful urge gets stimulated; if a thief, thoughts of stealing come and surround the mind; if greedy, greed's effect naturally begins to fall on us. The decree is —

ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ।।

kabeer man pankhi bhaio ud ud dah dis jae.

Kabīr: the mind has become a bird; it flies off in the ten directions.

ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ।।

jo jæsi sangat milæ so tæso fal khae.

According to the company one keeps, so is the fruit one eats. Ang 1369

From the company of a sakat (one turned away from God) one cannot be saved; his thoughts are bound to have their effect. Mahārāj decrees —

ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ ਨਿਕਟਿ ਜੁ ਬੇਰੁ।।

kabir mari marau kusang ki kele nikat j ber.

Kabīr: I am slain by bad company, like a banana tree beside a thorn-bush.

ਉਹ ਝੂਲੈ ਉਹ ਚੀਰੀਐ ਸਾਕਤ ਸੰਗੁ ਨ ਹੇਰਿ।।

uh jhulæ uh chiriæ sakat sang na her.

The thorn sways and the banana is torn; so look not upon the company of the godless.

Ang 1369

And then he inspires us to keep good company —

ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ।।

kabir sangat kariæ sadh ki ant karæ nirbah.

Kabīr: keep the company of the holy, who will stand by you to the end.

ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ।।

sakat sang na kijiæ js te hoe binahu.

Keep not the company of the godless, which brings ruin. Ang 1369

For this reason, by meeting the company of perfect great souls the Name is repeated, because the saints themselves repeat the Name. Many lovers, when they hear the Guru-Maharaj's command that saints make others repeat the Name, get a kind of allergy in their thinking

faculty. In their minds comes the thought: why does the Guru-Maharaj describe the greatness of saints? They then present the meaning of 'saint' in a distorted form, whereas Guru-Maharaj Ji has plainly given the sign —

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ।।
jina sas giras na visræ har nama man mant.
Those who do not forget the Lord with each breath and morsel, with His Name as the mantra in the mind
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ।।
dhann si sei nanka puran soi sant.
blessed are they, O Nānak; they alone are the perfect saints. Ang 319

It may be that before their eyes the image of hypocrites, pretenders and the greedy comes to mind, and they grow displeased with the very title of 'saint.' But Guru-Maharaj has plainly said that those whose every breath is not emptied of the Name — they are saints; they are not merely the beloveds of the Lord, but the very form of the Lord —

ਜਿਨਾ ਨਾ ਵਿਸਰੈ ਨਾਮ ਸੇ ਕਿਨੇਹਿਆ ।।
jina na visræ naam se kinehia.
Those who never forget the Name what are they like?
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ।।
bhed na janhu mool sae jehia.
Know there is no difference at all they are like the Lord Himself. Ang 397

Guru Dashmesh, the tenth Father, decrees —

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ ।।
atam ras jih jinhi, so hæ khalas dev.
The one who knows the relish of the soul he alone is the pure, godly Khalsa.
ਪ੍ਰਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ ।।
prabh mahi, mo mahi, tas mahi, ranchak nahan bhev.
Between the Lord, myself and him there is not the slightest difference.

(Sarab Loh Granth)

So in this way we should understand truth as truth alone, and…

Continued Nex month….



Sant Waryam Singh ji
Maharaj
Ratawara Sahib

The Imperishable Light
Chapter One
Avinashi Jot (ਅਵਿਨਾਸ਼ੀ ਜੋਤ)

Writer : Sant Baba Waryam Singh ji Maharaj
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(Continued from P. 20, issue October 2026).

whatever became of the true Name entered the mind through the Guru. Now here, we do not even know the Name — we are left confused; we talk about the Word (Shabad), we talk about the Guru, we talk about the Gur-mantar. So, to the Gur-mantar itself we say we have received the Name. But the Name is attained only when it is truly met —

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ॥
Nav nidhi aythrah sidhi pichhai lagia phirahi.
The nine treasures and the eighteen spiritual powers trail along behind him,
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥
Jo Hari hirdai sada vasei.
the one who keeps the Lord ever enshrined in his heart. Ang 649

When the Name comes to dwell in the heart, then the spiritual powers and treasures (ridhīā-sidhīā) go about pleading and following him. So Bhai Gurdss Ji explains it in detail — that from Ek Onkar He came to be —

ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿਅਨੁ
ਕੁਦਰਤਿ ਕਰਿ ਕਰਤਾਰ ਕਹਾਇਆ ॥
Ambaru dharati vichhorianu kudarati kari kartar kahaia.
God stabilized earth and sky separately, and for this power of His He is known as the Creator. Bhāī Gurdās Jī, Vār 26/3

The stars that there are — set up there in the sky, with no pillar holding them up — these,

ਧਰਤੀ ਅੰਦਰਿ ਪਾਣੀਐ ਵਿਣੁ ਡੰਮਾ ਆਗਾਸੁ ਰਹਾਇਆ ॥
Dhartī andari pānīai vinu thammān āgāsu rahāiā.
He has settled the earth within the water, and without props has placed the sky in a stable position.
Bhai Gurdas Ji, Var 26/3

He made them all hold together by gravity (the force of the earth's pull). They roam in space, they move about, yet never does a hole or gap appear anywhere.

ਇੰਨ੍ਹਣ ਅੰਦਰਿ ਅਗਿ ਧਰਿ ਅਹਿਨਿਸਿ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇਆ ॥
Innhan andari agi dhari ahinisi suraju chandu upai.
Putting fire within the fuel, He created the sun and the moon, shining day and night.
Bhāī Gurdās Jī, Vār 26/3

The trees that there are — within them He set fire, by pressure. He made the sun and the moon, and made day and night.

ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ
ਕਰਿ ਖਾਣੀ ਬਾਣੀ ਚਲਤੁ ਰਚਾਇਆ ॥
Chhia ruti barah mah kari khani
bani chalatu rachaia.
Making the six seasons and twelve months, He staged the wondrous play of the four sources of life and the four modes of speech.
Bhāī Gurdās Jī, Vār 26/3

He made the four sources of creation and the four kinds of speech; He made the egg-born, the womb-born, the sweat-born, and the earth-born — these four sources He created. And among all these eighty-four lakh species, the human birth became the rarest of all —

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਫਲੁ ਜਨਮੁ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
Manas janamu dulambhu hai safalu janamu guru pora paia.
Human life is rare; whoever has found the Perfect Guru, his life has become fruitful.
Bhāī Gurdās Jī, Vār 26/3

The birth bears fruit only when the Perfect Guru is met; otherwise, Maharaj says, there is no gain in coming into the world at all.

ਧਾਰਨਾ — ਕਾਹਨੂੰ ਜੰਮਣਾ ਸੀ, ਭਗਤੀ ਤੋ ਹੀਣਿਆ ਓਏ ॥

Dhārnā — Kāhnūh jammnā sī, bhagtī to hīniāa oe.

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ ॥

Jini aisa Hari namu na chetio se kahe jagi ae Ram raje.

Those who did not remember such a Name of the Lord — why did they even come into the world, O Sovereign Lord?

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਡਾ ਸਭੁ ਜਾਏ ॥

Ihu manas janamu dulambhu hai nam bina birtha sabhu jae.

This human birth is precious and rare; without the Name it all passes in vain.

Ang - 450

Without the Name this human life passes away wasted.

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

Manas janamu dulambhu gurmukhi paia.

ਮਨੁ ਤਨੁ ਹੋਇ ਚੁਲੰਭੁ ਜੇ ਸਤਿਗੁਰ ਭਾਇਆ ॥

Manu tanu hoi chulambhu je satigur bhaia.

Mind and body are dyed deep in the Lord's love, if it pleases the True Guru.

ਚਲੈ ਜਨਮੁ ਸਵਾਰਿ ਵਖਰੁ ਸਚੁ ਲੈ ॥

Chalai janamu savari vakharu sachu lai.

He departs having made his life fruitful, carrying the true merchandise of the Name.

ਪਤਿ ਪਾਏ ਦਰਬਾਰਿ ਸਤਿਗੁਰ ਸਬਦਿ ਭੈ ॥

Pati pae darbari satigur sabadi bhai.

He wins honour in the Lord's court through the Word of the True Guru and the fear of God.

ਮਨਿ ਤਨਿ ਸਚੁ ਸਲਾਹਿ, ਸਾਚੇ ਮਨਿ ਭਾਇਆ ॥

Man tan sach salaahi man bhaia.

One who praises the True Lord with his mind and body, pleases the Mind of the True Lord.

ਲਾਲਿ ਰਤਾ ਮਨੁ ਮਾਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥

Lali rata manu mania guru pura paia.

Dyed in the Beloved's deep red, the mind is satisfied, and the Perfect Guru is found.

Ang 751

Once the Perfect Guru is found, then this birth bears fruit; otherwise, Mahārāj says, it is wasted.

ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮਾਇਆ ।।੩।।

Sadhsangati mili sahaji samaia.

Meeting the holy congregation, one is absorbed in equipoise (sahaj).

Bhai Gurdas Ji, Var 26/33

When one finds the company of the saints — the company of a perfect, spiritually-accomplished being — then, in that company, he merges naturally and effortlessly into the Lord (sahaj).

So in this way, Bhai Lehna Ji took this understanding deep into himself: that this whole creation was made by Waheguru. Think it over and see — somewhere or other our attention keeps wandering off. We do not reflect; that is why we sit tangled up, and so we do not get free. The one thing that stays is this: that I am dear to someone, mine did not happen, my daughter is not here, my son is not here; the whole day the world keeps aching with longing —

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

Baalee Rovai Naahi Bhathaar. Nsnak dukhia sabhu sansaru.

The young woman weeps because she has no husband. O Nānak, the whole world is in sorrow. ***Ang 954***

If one takes this Name into the mind, then he will win the game of life, and all his weeping and wailing will come to an end; no one will remain in sorrow.

ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥

Manne nau soe jini jai.

One who believes in the Name — he alone wins and departs.

ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥

Aurī karam na lekhai lāi.

No other deeds are of any account.

Ang 954

Put in all the rest of your effort, earn all the money, see for yourself; shut yourself in a room and see; the greatest of the great doers — a king may rule and see — none of it is anything, it is all a wasted doing, Maharaj says. You will not even understand, so why do you sit here? Dear one! You must go away from here —

ਕਹਾ ਬਿਸਾਸਾ ਇਸ ਭਾਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੈ ਠਨਕਾ ॥

Kaha bisasa is bhandee ka itanaku lagai Dhanaka.

What trust can be placed in this vessel of the

body? The slightest tap, and it cracks.

Ang 1253

Attachment, dear one, settles in — and then everything there seems finished, the good sense drains out of the body, dear one! The real task is the one done for His sake. So, make the effort, dear one! This creation Waheguru has made. Lehna Ji grasped this well. Bhai Gurdas Ji explains it further — that from Him many things were made; one by one countless things came forth, and there Waheguru remained hidden. How does the earth keep spinning? By His arrangement. This whole creation Waheguru has made. With it our natures were formed, and within our natures our deeds are at work — the deeds of crores of births. By the reckoning of those deeds the body is set in motion. The 'subtle drop' (sūrat-būnd), everyone calls the 'pure drop' (nirmal būnd). The drop is that same pure one, but in different states it has different feelings and different effects —

ਸਮਸਰਿ ਵਰਸੈ ਸੂਤ ਬੂੰਦ ਜਿਉ ਸਭਨੀ ਥਾਈ ॥
Samsari varsai surat bund jiu sabhna thai.
As the swāti raindrop falls equally upon all places,
ਜਲ ਅੰਦਰਿ ਜਲੁ ਹੋਇ ਮਿਲੈ ਧਰਤੀ ਬਹੁ ਭਾਈ ॥
Jal andari jalu hoi milai dharti bahu bhai.
Falling into water it merges in water, and on the earth it becomes earth in many ways.

Bhāī Gurdās Jī, Vār 2/5

Falling into water it becomes water; falling on the earth it mixes into the earth.

ਕਿਰਖ ਬਿਰਖ ਰਸ ਕਸ ਘਣੇ ਫਲੁ ਫੁਲੁ ਸੁਹਾਈ ॥
Kirakh birakh ras kas ghane falu fulu suhai.
In crops and trees it becomes their many sweet and bitter juices, adorned with fruit and flower.

Bhāī Gurdās Jī, Vār 2/5

Falling upon fruits, it makes the sweet juice within them increase.

ਕੇਲੇ ਵਿਚਿ ਕਪੂਰੁ ਹੋਇ ਸੀਤਲ ਸੁਖਦਾਈ ॥
Kele vichi kapuru hoi sital sukhdai.
Falling into the banana it becomes camphor, cooling and soothing.

Bhāī Gurdās Jī, Vār 2/5

If it falls into a banana, then the camphor that is formed — nowhere else does it become camphor, only there.

ਮੋਤੀ ਹੋਵੈ ਸਿਪ ਮੁਹਿ ਬਹੁ ਮੋਲ ਮੁਲਾਈ
Moti hovai sip muhi bahu mol mulai.
Falling into the mouth of an oyster it becomes a pearl of great value.

Bhāī Gurdās Jī, Vār 2/5

If it falls into the mouth of an oyster, then it becomes a pearl, worth a great deal. But if that same drop falls into the mouth of a snake, then it turns to poison, and the snake goes about biting with it —

ਬਿਸੀਅਰ ਦੇ ਮੁਹਿ ਕਾਲਕੂਟ ਚਿਤਵੈ ਬੁਰਿਆਈ
Bisiar de muhi kalkut chitavai buriai.
In the mouth of a serpent it turns to deadly poison, and it thinks only of evil.

Bhai Gurdas Ji, Var 2/5

Then it becomes evil, and thinks only of biting and doing harm.

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਤਿਸੰਗਿ ਸੁਭਾਈ ।।੫।।
ape api vartada satisangi subhai
He Himself pervades all places, and lovingly abides in the holy congregation.

Bhāī Gurdās Jī, Vār 2/5

Just as the sun pervades within all vessels — many vessels are filled with water, and in each one its reflection is seen — so from all substances He shines forth; but where some teaching, some restraint is placed, there He shines more fully. He shines within water. In the same way, the one whose inner self is pure, whose mind and reflection and dealings have gone far — there Waheguru shines in full force. The sunlight has no fault; the sunlight falls on good people doing good deeds, and it also falls where a killing takes place; the sunlight has no sin, it simply gives light wherever it falls. So in the same way it is with the holy congregation (sangat). Waheguru, after all, pervades within the whole creation —

ਧਾਰਨਾ — ਆਪੇ ਹੀ ਵਰਤਦਾ, ਆਪਣੀ ਰਚਨਾ ਅੰਦਰ
Dharna — ape hi vartada, apni rachna andar.
ਆਪੇ ਭੁਖਾ ਹੋਇ ਕੈ ਆਪਿ ਜਾਇ ਰਸੋਈ ॥
ape bhukha hoi kai api jei rasoi.
He Himself, becoming hungry, goes into the kitchen and prepares the food.
ਭੋਜਨੁ ਆਪਿ ਬਣਾਇਦਾ ਰਸ ਵਿਚਿ ਰਸ ਗੋਈ ॥
Bhojanu api banaida ras vichi ras goe.
He Himself prepares the food, hiding relish

within relish.
ਆਪੇ ਖਾਇ ਸਲਾਹਿ ਕੈ ਹੋਇ ਤ੍ਰਿਪਤਿ ਸਮੋਈ ॥
ape khei salahi kai hoi tripati samoe.
He Himself eats and praises, and becoming satisfied, merges into contentment.
ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਰਸੁ ਰਸਨਾ ਭੋਈ ॥
ape rasia api rasu rasu rasna bhoe.
He Himself is the relisher, He the relish, He the taste upon the tongue.
ਦਾਤਾ ਭੁਗਤਾ ਆਪਿ ਹੈ ਸਰਬੰਗੁ ਸਮੋਈ ॥
Data bhugta api hai sarbangu samoe
He Himself is the Giver and the Enjoyer, pervading through all.
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਹੋਈ ।।੩।।
ape api vartada gurmukhi sukhu hoe.
He Himself pervades all; through the Guru, peace is found.

Bhāī Gurdās Jī, Vār 2/3

Those who, through devotion, destroyed the three faults — attachment, aversion, and ego-covering — within them the illusion of separateness departs. In this way, to them Waheguru is seen within the whole creation, because the inner light has dawned, and the Guru has driven away their darkness —

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥
Gian anjanu guri dia agian andher binasu.
The Guru has applied the healing balm of spiritual wisdom, and the darkness of ignorance is dispelled.
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥
Hari kirpa te sant bhetia Nanak mani pargasu.
By the Lord's grace one meets the Saint; O Nānak, the mind is illumined. Ang 293

Namdev Ji is pleading, pleading. He had set down his pleading and was keeping guard and had placed curd (dhaī) inside a pot. He went to fetch the curd; and while the curd was behind him, a dog came along all at once and, picking up the roti along with it, ran off. At that moment Namdev Ji was in such a state of divine absorption (brahm-bhāv) —

ਆਪੇ ਭੁਖਾ ਹੋਇ ਕੈ ਆਪਿ ਜਾਇ ਰਸੋਈ ॥
Ape bhukha hoi kai api jai rasoe.
He Himself grows hungry, and He Himself goes to the kitchen.

Bhāī Gurdās Jī, Vār 2/3

Behind the dog he ran, calling out — 'Lord! Do not eat it dry. One side he speaks this way: all of it is nothing but Yours. To Nāmdev, truly, it appeared before his very eyes that there is no second here; You alone are all. 3–4 miles the dog ran, but there too was Waheguru; there too was the voice: 'Lord! Do not eat it dry — I forgot the ghee; the roti must be eaten with ghee.' There the dog stopped and set the roti down. He himself would smear the roti with ghee, and it would get smeared on the cloth too. When he looked up, what does he see but the Lord seated before him, smiling —

He said, "Namdev! You recognized Me even in a dog?"

He said, "Lord! Where is the place where You are not? You are in every place."

ਆਪੇ ਭੁਖਾ ਹੋਇ ਕੈ ਆਪਿ ਜਾਇ ਰਸੋਈ ॥
Ape bhukha hoi kai api jai rasoe.
He Himself grows hungry, and He Himself goes to the kitchen.
ਭੋਜਨੁ ਆਪਿ ਬਣਾਇਦਾ ਰਸ ਵਿਚਿ ਰਸ ਗੋਈ ॥
Bhojanu api banaida ras vichi ras goe.
He Himself prepares the food, hiding relish within relish.
ਆਪੇ ਖਾਇ ਸਲਾਹਿ ਕੈ ਹੋਇ ਤ੍ਰਿਪਤਿ ਸਮੋਈ ॥
ape khei salahi kai hoi tripati samoe.
He Himself eats and praises, and becoming satisfied, merges into contentment.
ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਰਸੁ ਰਸਨਾ ਭੋਈ ॥
ape rasia api rasu rasu rasna bhoe.
He Himself is the relisher, He the relish, He the taste upon the tongue.
ਦਾਤਾ ਭੁਗਤਾ ਆਪਿ ਹੈ ਸਰਬੰਗੁ ਸਮੋਈ ॥
Data bhugta api hai sarbangu samoe.
He Himself is the Giver and the Enjoyer, pervading through all.
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਹੋਈ ।।੩।।
ape api vartada gurmukhi sukhu hoe.
He Himself pervades all; through the Guru, peace is found.

Bhāī Gurdās Jī, Vār 2/3

So he began to say, "O Lord! Where is the place where You are not?" And at that moment, from within his experience, this shabad came forth —

ਧਾਰਨਾ — ਰਾਮ ਬੋਲੋ, ਰਾਮ ਬੋਲੋ, ਰਾਮ ਬੋਲਦੇ, ਸਾਰੀਆ ਘਟਾ

ਦੇ ਵਿਚ ਰਾਮ ਬੋਲਦੇ

Dharna — Ram bolo, Ram bolo, Ram bolde, saraia ghata de vichi Ram bolde.

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥

Sabhai ghat Ramu bolai rama bolai Ram bina ko bolai re.

In every heart the Lord speaks, the Lord speaks; who else speaks, but the Lord?

ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈਂ ਬਹੁ ਨਾਨਾ ਰੇ ॥

Ekal mati kuchar chiti bhajan hai bahu nana re.

From the one same clay are fashioned the elephant and the ant, and vessels of countless kinds. Ang 988

Whatever became of the clay — whether an elephant, or an ant (so small) — in all of them it is the one same Supreme Lord who dwells. Sadh Sangat Ji! This thing is very easy to say. Many people hear it from others and begin to speak of it, but to see it directly is very hard.

However easy it is to say with the mouth, that much harder it is to earn. Let me make the point clear with an example.

A certain saint used to live near us. His place was in U.P., where our farm was, about 4–5 miles from there; people would come to him. The robbers (ākū) used to beat him severely. Sometimes a servant of his would fetch water, bring food. I would tell him, "Why don't you ever come?" He lived nearby but never came for darshan. Then I learned that the robbers had gone to him and beaten him badly — a great soul. Word came that the robbers had gone and thrashed him.

I said, "Mahapurakh! How did it happen?"

He said, "They were in the form of robbers. They were cruel-looking men. They came and asked me, 'Saint Jī! What do you have?' I said, 'Waheguru!' — and that is my breath, that is my all. Whatever I have is His. I have put no lock on anything, no padlock. But because they were robbers, to them I appeared an enemy, and they ran off empty. To me only God appeared. I said, 'Even today the robbers have come in another form' — so they began to beat me all the more, beat me hard. God came to beat me too."

I said, "So then what happened?"

He said, "Nothing happened; whatever things were lying about, they took them away."

I said, "Did you not tell the police or anyone?"

He said, "Police? What has the police to do with it? The whole matter is God's; it was God who came to give me His darshan — sometimes He gives it one way, sometimes another."

Then I began to go inside, to see how badly he was hurt.

He said to me, "God is resting inside; go a little gently."

I said, "Which God?"

He said, "The snake-God."

When I looked, a snake lay on the inner side. That is his hut, and the snake lives right in it.

I said, "When you sleep inside, does it not come out?"

He said, "I sleep outside — on the verandah. God comes of His own pleasure; sometimes He comes right onto me, sometimes He lies down beside me."

I said, "When you get up in the morning?"

He said, "Then we make our request to God: 'God! Now it is time to rise,

now give us leave'; then He goes away." This state is no easy thing, Sādh Sangat Jī! It is very hard. Those souls who have reached it — to them this appears plainly; but if it is put into words for others, the matter does not register. By this very reason, Mahārāj gave this command —

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

Dhaniahu tikhi vslahu niki etu marg jana.

Sharper than a sword's edge, finer than a hair such is the path to be walked. Ang 918

So this is the experience of the great souls. Then one such paurī He Himself revealed — that within all there is the Supreme Lord. Making this clearer still, Bhāī Sāhib writes thus —

ਧਾਰਨਾ — ਰੂਪਾ ਰੰਗਾ ਦਾ ਭੁਲੇਖਾ ਪੈ ਗਿਆ, ਸਭਨਾ ਅੰਦਰ ਇਕੈ ਜੋਤ ਹੈ

Dhārnā Rūpān rangān dā bhulekhā pai giā, sabhnā andar ikai jot hai. Mere piāre sabhnā andar ikai jot hai.

ਪਾਣੀ ਕਾਲੇ ਰੰਗਿ ਵਿਚਿ ਜਿਉ ਕਾਲਾ ਦਿਸੈ ॥

Pani kale rang vichi jiu kala disai.

As water in a black dye looks black,

ਰਤਾ ਰਤੇ ਰੰਗਿ ਵਿਚਿ ਮਿਲਿ ਮੇਲਿ ਸਲਿਸੈ ॥
Rata rate rangi vichi mili meli salisai.
and red in a red dye blends and shows red,
ਪੀਲੈ ਪੀਲਾ ਹੋਇ ਮਿਲੈ ਹਿਤੁ ਜੇਹੀ ਵਿਸੈ ॥
Pilai pila hoi milai hitu jehi visai.
Adding yellow dye it turns yellow it takes on whatever it joins.
ਸਾਵਾ ਸਾਵੇ ਰੰਗਿ ਮਿਲਿ ਸਭਿ ਰੰਗ ਸਰਿਸੈ ॥
Sava save rangi mili sabhi rang sarisai.
And blending with green it becomes green it keeps company with all colours alike.
ਤਤਾ ਠੰਢਾ ਹੋਇ ਕੈ ਹਿਤੁ ਜਿਸੈ ਤਿਸੈ ॥
Tata thandha hoi kai hitu jisai tisai.
Becoming hot or cold, it takes on whatever it is joined with by the seasons it becomes hot or cold.
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਜਿਸੈ ॥੭॥
ape api vartada gurmukhi sukhu jisai.
So too the Lord pervades all; the Gurmukh, full of joy, understands this.

Bhāī Gurdās Jī, Vār 2/7

Water is but one; whatever company it keeps, that color it takes. There is but one Light — in the thief it does the thief's work, in the robber the robber's work, in the ill-natured the ill-nature's work; the fault is of the company. The Light is that same one within all; there is no confusion in it — yet a sense of 'I' has arisen within it, of self —

ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ
Anehodhaa Aap Ganaaeidhae
Those who take unjustified pride in themselves

Ang 589

If one sheds the 'I', then he merges in and is absorbed; if he does not shed it, then upon it falls the effect. Water, poured into a black color, begins to look black; poured into red, it turns red; and poured into yellow, it blends and becomes yellow. To one a warm color appeals; to another a cool color appeals.

So, Waheguru is indeed within all. But this confusion has arisen, and again the delusion arises. Whenever a matter comes up — 'Why has this happened to me, Your man?' — Waheguru is giving to all. The body is fashioned in such a way, with such differing natures; whichever 'I' has formed, the earned-record (kirat) that has formed, the nature that has formed — by its measure this body acts. Let me make the point clear with one more example —

ਹੋਵੈ ਸੂਤੁ ਕਪਾਹ ਦਾ ਕਰਿ ਤਾਣਾ ਬਾਣਾ ॥
Hovai sutu kapah da kari tana bhana.
From cotton the thread is made, and from it the warp and weft are prepared.

Bhāī Gurdās Jī, Vār 2/10

The thread is made afterward; first the cotton is picked, then from the cotton the fibres are ginned, then they are carded (fluffed), then from the carding it is spun, and then it is woven. With that the warp is set up.

ਸੂਤਹੁ ਕਪੜੁ ਜਾਣੀਐ ਆਖਾਣ ਵਖਾਣਾ ॥
Sutahu kapar janae akhan vakhana.
It is well known that from that very thread the cloth is made. Bhāī Gurdās Jī, Vār 2/10

And from the thread cloth begins to be made; whatever kind of cloth it becomes, that it is called —

ਚਉਸੀ ਤੈ ਚਉਤਾਰ ਹੋਇ ਗੰਗਾ ਜਲੁ ਜਾਣਾ ॥
Chaursi tai chautar hoi ganga jalu jana.
Made of the four threads are what are known as chausī, gangājalī and the like.
ਖਾਸਾ ਮਲਮਲ ਸਿਰੀਸਾਫੁ ਤਨ ਸੁਖ ਮਨਿ ਭਾਣਾ ॥
Kasa malmal sirisafu tan sukh mani bhana.
The superior cloths khāsā, malmal, sirīsāf made from it give comfort and please the mind. Bhāī Gurdās Jī, Vār 2/10

Some became fine cloth, some became muslin, some became a turban, some became tansukh (soft fine cloth) —

ਪਗ ਦੁਪਟਾ ਚੋਲਣਾ ਪਟਕਾ ਪਰਵਾਣਾ ॥
Pag dupata cholna patka parvana.
Becoming turban, scarf, robe and waistband, that cotton-thread becomes acceptable to one and all.
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਰੰਗੁ ਮਾਣਾ ॥੧੦॥
ape api vartada gurmukhi rangu mana.
The Lord pervades among all, and the Gurmukhs enjoy His love.

Bhāī Gurdās Jī, Vār 2/10

So in this way, the one Pauri He Himself revealed — 'Āpīnhai āpu sājio' — its explanation, Sadh Sangat Ji! To understand this in the mind is hard, because by mere reading no mystery opens, no matter settles —

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥
Pariai nahi bhedu bujhiai pavna.
The mystery is not found by reading; it is found by understanding. Ang 148

Understanding is the real thing. Those who do devotion, whose awareness has risen upward — for them it does not stop here; it must be experienced within. So, in this way he understood the whole thing, and now the false 'I' was found out — the essence of Bani, that we must ask what we are to do. Maharaj says: 'You are something else; you are something apart.' This very body became the 'I'; it got caught in it. I shed it, and you shall be set free. This changing-about, done through the 'soul' and the 'I', made it into a living being, and it came to be called the individual soul (jīv-ātmā). Taking on the covering of the individual soul, it then came to bear the stain of attachment and aversion. Upon the intellect dawns the light of the soul. The intellect begins to say —

'That I am fair, I am dark, I am poor, I am rich, I am virtuous, I am a sinner, I am a Hindu, I am a Muslim, I am a Christian, I am mad, I am a Jain, I am an atheist, I am a Sikh.' This whole play the 'I' set going. To the one above, the light of the Supreme Lord reaches, but through the body it goes about wandering. Apart from the Guru, this matter is not understood. So then, again, good and bad deeds are done by the body — in the name of the 'I'. The 'I'-made entanglements then give sorrow. The real matter Lehna Ji understood well — that right here Waheguru is, and He explained it further —

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
Sache tere khand sache brahmand.
True are Your realms, True Your universes.
Ang 463

Upon the false Pauri, again, Pind joined himself — that this 'I' which is, has become entangled with these deeds. Then, according to the deeds, the entanglements go about devouring; and going into this Pauri, the whole matter becomes clear.

ਧਾਰਨਾ — ਪਾਪੀ ਰੋਦੇ ਦੋਜਕਾ ਨੂੰ ਜਾਣਗੇ, ਦਰਗਹ ਵਿਚੋ ਕ੍ਹਢੇ ਜਾਣਗੇ ਮੇਰੇ ਪਿਆਰੇ, ਦਰਗਹ ਵਿਚੋ ਕ੍ਹਢੇ ਜਾਣਗੇ
Dharna — Papi ronde dojka nu jange, dargah vicho kadhe jange. Mere piare, dargah vichoo kadhe jange.

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
Nanak ja upai kai likhi navai dharamu bahali.

O Nānak, creating the beings, He installed the Righteous Judge to record their account.

ਓਡੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
Othai sache hi sachi nibrai chun vakhi kadhe jajmalia.
There only the wholly true are judged true; the corrupt are picked out and cast aside.
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲ੍ਹੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
Thou na paini kuriar muh kalhai dojaki chalia.
The false find no place; black-faced, they are driven to hell.
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
Terai nai rate se jin gae har gae si thagan valia.
Those imbued with Your Name depart victorious; the cheats depart as losers.
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
Likhi navai dharamu bahalia.
He installed the Righteous Judge to record the account. Ang 463

The expanse of the creation spread out, the 'I' was formed, and the 'I' tied the deeds to its own self — some good deeds it tied on, some bad deeds it tied on. From the world it had to depart, and what becomes of its final state? Those who are imbued —

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ
ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
Terai nai rate se jin gae har gae si thagan valia.
Those imbued with Your Name depart victorious; the cheats depart as losers.
Ang 463

Those who turned themselves back toward the Source, who joined themselves there where they had been separated — they go back accepted, into the Lord's court; the others are driven away with blows, cast out empty, and find no place to set even a foot.

So, what is this court like? Its explanation will take long; we shall reflect on it again in the next Satsang — because Lehna Ji, into the form of Guru Angad Dev Jī, had not yet come. Many

years' worth of his earning was yet within his mind. Of them, if we ask ourselves how our love arose — well, we too heard, just as they who would not listen heard; but why does the difference in us not appear? Reaching the next satsang, let us listen to this reflection.

— Anand Sahib —
— Gur-Astotar—
— Ardas —

End of Chapter One. This completes the chapter.



India

34

Sangat activites

Gurdwara IsherParkash Ratwara Sahib

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

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



In India Branchs

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

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

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

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

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

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

3 Gurdwara Isher Parkash, Banur, District Mohali

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

4. Gurudwara Ishar Parkash, Rajpura

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

5. Gurudwara Sahib, Neelon, District Ludhiana.

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

6. Gurudwara Ishar Parkash, Teacher Colony, Faridkot

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

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In Out of India Branchs



SATNAM KUTIYA, 11128 N. GOLFVIEW ROAD,

LODI, CA 95240, USA

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

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





RATWARA SAHIB SHRINE'S FIXED SCHEDULE

Annual

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

Monthly

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

Weakly

Satsang Every Sunday	12.30pm to 4.00pm

ON LINE MEMBERSHIP FOR INDIA

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

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.

ATAM MARG MONTHLY MAGAZINE

ਆਤਮ ਮਾਰਗ

International Spiritual Monthly Magazine in Punjabi Language

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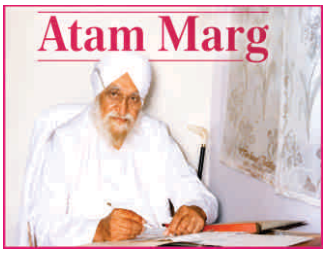

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Sri Mann Sant Baba Waryam Singh Ji Maharaj
Ratwara Sahib

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ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਗੂੜ੍ਹ ਵਿਸ਼ਿਆਂ ਤੇ ਅਦਾਰਿਤ ਧਾਰਮਿਕ ਪੁਸਤਕਾਂ ਹੇਠ ਦਿਤਿਆਂ ਵੈਬਸਾਇਟ ਤੇ ਜਾ ਕੇ ਪੀ.ਡੀ.ਐਫ. ਡਾਊਨਲੋਡ ਕਰਕੇ ਜਰੂਰ ਪੜ੍ਹੋ ਜੀ

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

ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ
ਗੁਰਗੱਦੀ ਦਿਵਸ

ਸਮੂਹ ਸ਼ਹੀਦਾਂ ਦੀ ਯਾਦ

ਸ੍ਰੀਮਾਨ ਸੰਤ ਬਾਬਾ ਵਰਿਆਮ ਸਿੰਘ ਜੀ
ਸਤਿਕਾਰਯੋਗ ਮਾਤਾ ਰਣਜੀਤ ਕੌਰ ਜੀ ਦੀ
ਨਿੱਘੀ ਯਾਦ ਵਿੱਚ

ਮਹਾਨ ਗੁਰਮਤਿ ਰੂਹਾਨੀ ਸਮਾਗਮ



ਗੁਰਦੁਆਰਾ ਈਸ਼ਰ ਪ੍ਰਕਾਸ਼
ਰਤਵਾੜਾ ਸਾਹਿਬ
ਨਿਊ ਚੰਡੀਗੜ੍ਹ

30-31 ਅਕਤੂਬਰ, 1-2 ਨਵੰਬਰ 2026

ਪ੍ਰਾਰਥਕ : ਬਾਬਾ ਲਖਬੀਰ ਸਿੰਘ ਜੀ, ਚੇਅਰਮੈਨ
ਵਿਸ਼ਵ ਗੁਰਮਤਿ ਰੂਹਾਨੀ ਮਿਸ਼ਨ ਚੈਰੀਟੇਬਲ ਟਰੱਸਟ



ਐਸੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰੇ॥
ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਹਿ
ਰਹਹਿ ਨਿਰਾਰੇ॥
ਆਪਿ ਤਰਹਿ
ਸੰਗਤਿ ਕੁਲ ਤਾਰਹਿ
ਤਿਨ ਸਫਲ ਜਨਮੁ ਜਗਿ
ਆਇਆ॥

ਸਾਰੀ ਲੁਕਾਈ
"ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ" ਦੇ
ਮੂਲ ਸਿਧਾਂਤਾਂ ਨੂੰ ਸਮਝਦਿਆਂ ਸ਼ਬਦ ਗੁਰੂ ਨਾਲ ਜੁੜ ਕੇ
ਆਪਣੇ ਮੂਲ ਨੂੰ ਪਛਾਣ ਸਕੇ।

ਗੁਰਮਤਿ ਦੇ ਮਹਾਨ ਸਿਧਾਂਤ
"ਆਪਿ ਜਪਹੁ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵਹੁ" ਦੀ ਚਾਲੀ 'ਤੇ ਚਲਦਿਆਂ
ਆਪ ਗੁਰਮਤਿ ਦੇ ਧਾਰਨੀ ਹੋਈਏ।

ਗੁਰਮਤਿ ਦੇ ਪ੍ਰਚਾਰ ਪਸਾਰ ਹਿਤ ਨਿਰੰਤਰ ਯਤਨਸ਼ੀਲ ਰਹਿ ਕੇ,
ਗੁਰਮਤਿ ਦੀ ਜੀਵਨ ਜੁਗਤ ਨੂੰ ਅਪਣਾਉਂਦੇ ਹੋਏ
"ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ" ਅਤੇ "ਸਭਸੈ ਲਏ ਮਿਲਾਏ ਜੀਉ" ਦੇ
ਟੀਚੇ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰ ਸਕੀਏ, ਇਹੋ ਇਸ ਸਮਾਗਮ ਦਾ
ਮੁੱਖ ਮੰਤਵ ਹੈ।

ਆਉ! ਦੀਦਾਰੇ ਬਖਸ਼ੋ ਜੀ!



ਬਾਬਾ ਲਖਬੀਰ ਸਿੰਘ ਜੀ
ਚੇਅਰਮੈਨ- ਟਰੱਸਟ ਰਤਵਾੜਾ ਸਾਹਿਬ

ਰਤਵਾੜਾ ਸਾਹਿਬ ਵਿਖੇ ਚੱਲ ਰਹੇ ਵਿਦਿਅਕ ਅਦਾਰੇ ਅਤੇ ਲੋਕ ਭਲਾਈ ਦੇ ਕਾਰਜ

- *ਆਤਮ ਮਾਰਗ ਮੈਗਜ਼ੀਨ
- *ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ ਸਿਲਾਈ ਸੈਂਟਰ
- *ਸੰਤ ਵਰਿਆਮ ਸਿੰਘ ਚੈਰੀਟੇਬਲ ਹਸਪਤਾਲ
- *ਇੰਟਰਨੈਸ਼ਨਲ ਡੀਵਾਇਨ ਸਕੂਲ ਆਫ਼ ਨਰਸਿੰਗ
- *ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਵਿਦਿਆ ਮੰਦਰ ਸੀ. ਸੈ. ਸਕੂਲ
- *ਸੰਤ ਵਰਿਆਮ ਸਿੰਘ ਮੈਮੋਰੀਅਲ ਪਬਲਿਕ ਸੀ. ਸੈ. ਸਕੂਲ
- *ਇੰਟਰਨੈਸ਼ਨਲ ਡੀਵਾਇਨ ਕਾਲਜ ਆਫ਼ ਐਜੂਕੇਸ਼ਨ
- *ਬਿਰਧ ਆਸ਼ਰਮ

ਹੋਰ ਵਿਸ਼ੇਸ਼:-

ਟਰੱਸਟ ਦੇ ਵਿਦਿਅਕ ਅਦਾਰਿਆਂ ਦੇ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿੱਚ ਮੱਲਾਂ ਮਾਰਨ ਵਾਲੇ ਬੱਚਿਆਂ ਨੂੰ ਸਨਮਾਨਿਤ ਕੀਤਾ ਜਾਵੇਗਾ।
ਗੱਤਕੇ ਦੀਆਂ ਟੀਮਾਂ ਆਪਣੇ ਜੌਹਰ ਵਿਖਾਉਣਗੀਆਂ।
ਦਸਤਾਰ ਮੁਕਾਬਲੇ ਹੋਣਗੇ।
ਰਿਹਾਇਸ਼ ਦੇ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਬੰਧ ਹੋਣਗੇ।
ਟਰਾਂਸਪੋਰਟ/ਸਵਾਰੀ ਲਈ ਸੰਪਰਕ — 98155-94315, 95305-12823

**ਰਤਵਾੜਾ ਸਾਹਿਬ (ਨਿਊ ਚੰਡੀਗੜ੍ਹ), ਡਾਕਖਾਨਾ: ਮੁੱਲਾਂਪੁਰ ਗਰੀਬਦਾਸ,
ਤਹਿਸੀਲ: ਖਰੜ, ਜ਼ਿਲ੍ਹਾ: ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ ਨਗਰ (ਮੁਹਾਲੀ)**

ਫੋਨ: 96461-01996, 98551-32009, 94172-14378, 98889-10777, 98146-12900

ਪ੍ਰੋਗਰਾਮ ਅਤੇ ਵਿਸ਼ੇ

30–31 ਅਕਤੂਬਰ, 1–2 ਨਵੰਬਰ 2026

ਨਾਮ ਸਿਮਰਨ	ਅੰਮ੍ਰਿਤ ਵੇਲੇ 3.00 ਤੋਂ 3.45
ਨਿੱਤਨੇਮ, ਆਸਾ ਕੀ ਵਾਰ	3.45 ਤੋਂ 4.30, 4.30 ਤੋਂ 6.00
ਗੁਰਸ਼ਬਦ ਵਿਚਾਰ ਬਾਬਾ ਲਖਬੀਰ ਸਿੰਘ ਜੀ	6.00 ਤੋਂ 7.00 ਸਵੇਰੇ
ਕਥਾ ਕੀਰਤਨ ਅਤੇ ਗੁਰਮਤਿ ਵਿਚਾਰਾਂ	ਸਵੇਰੇ 9.00 ਤੋਂ ਸ਼ਾਮ 3.30
ਰਹਿਰਾਸ, ਕਥਾ ਕੀਰਤਨ ਅਤੇ ਗੁਰਮਤਿ ਵਿਚਾਰਾਂ	ਸ਼ਾਮ 5.45 ਤੋਂ 10.00

ਨੋਟ:-

1 ਨਵੰਬਰ ਨੂੰ ਰਾਤ ਦੇ ਸਮਾਗਮ 11.30 ਵਜੇ ਤੱਕ ਚੱਲਣਗੇ।
2 ਨਵੰਬਰ ਨੂੰ ਸਮਾਗਮ ਦੀ ਸਮੁੱਚੀ ਸੰਪੂਰਨਤਾ ਸ਼ਾਮ 3.30 ਵਜੇ ਹੋਵੇਗੀ।

ਚਾਰ ਰੋਜ਼ਾ ਸਮਾਗਮ ਦੇ ਮੁੱਖ ਵਿਸ਼ੇ

30 ਅਕਤੂਬਰ	ਸਮੂਹ ਸ਼ਹੀਦਾਂ ਦੀ ਯਾਦ
31 ਅਕਤੂਬਰ	ਸੰਪਰਦਾ ਦੇ ਸਮੂਹ ਮਹਾਂਪੁਰਸ਼ਾਂ ਅਤੇ ਸੱਚਖੰਡ ਵਾਸੀ ਸ੍ਰੀਮਾਨ ਸੰਤ ਬਾਬਾ ਵਰਿਆਮ ਸਿੰਘ ਜੀ ਰਤਵਾੜਾ ਸਾਹਿਬ ਵਾਲਿਆਂ ਦੀ ਨਿੱਘੀ ਯਾਦ
1 ਨਵੰਬਰ	ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਬੀਬੀਆਂ ਦੀਆਂ ਕੁਰਬਾਨੀਆਂ ਅਤੇ ਸਤਿਕਾਰਯੋਗ ਮਾਤਾ ਰਣਜੀਤ ਕੌਰ ਜੀ ਰਤਵਾੜਾ ਸਾਹਿਬ ਵਾਲਿਆਂ ਦੀ ਨਿੱਘੀ ਯਾਦ
2 ਨਵੰਬਰ	ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਗੁਰਗੱਦੀ ਦਿਵਸ

ਸਮਾਗਮ ਦੌਰਾਨ ਵਿਚਾਰੇ ਜਾਣ ਵਾਲੇ ਹੋਰ ਸਿਧਾਂਤਕ ਵਿਸ਼ੇ

1. ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ॥
2. ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ॥
3. ਭਰੂਣ ਹੱਤਿਆ ਵਰਗੇ ਘਿਨੌਣੇ ਪਾਪ ਬਾਰੇ ਵਿਚਾਰ।
4. ਨਸ਼ਿਆਂ ਵੱਲ ਰੁਝਾਨ ਕਿਉਂ ਤੇ ਛੁਟਕਾਰਾ ਕਿਵੇਂ?
5. ਵਾਤਾਵਰਣ ਦੀ ਸ਼ੁੱਧਤਾ ਲਈ "ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ" ਦੀ ਵਿਆਖਿਆ।
6. ਐਸੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰੇ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਹਿ ਰਹਹਿ ਨਿਰਾਰੇ॥
7. ਅਜੋਕੇ ਸਮੇਂ ਅੰਦਰ ਬੱਚਿਆਂ ਨੂੰ ਗੁਰਮੁਖੀ, ਗੁਰ-ਇਤਿਹਾਸ, ਗੁਰਬਾਣੀ ਸੰਥਿਆ ਅਤੇ ਕੀਰਤਨ ਦੇ ਮਹਾਨ ਵਿਰਸੇ ਨਾਲ ਜੋੜਨਾ।
8. ਬੰਦੀ ਛੋੜ ਦਿਵਸ।
9. ਗੁਰਮਤਿ ਵਿੱਚ ਮੀਰੀ-ਪੀਰੀ ਸਿਧਾਂਤ।
10. ਸੰਤ ਰਹਤੁ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ॥
11. ਅੰਮ੍ਰਿਤ ਛਕਣ ਤੋਂ ਲੈ ਕੇ ਖਾਲਸਾ ਪਦ ਤੱਕ ਪਹੁੰਚਣ ਦਾ ਆਤਮ ਮਾਰਗ।
12. ਬਲੀਦਾਨ ਅਤੇ ਸ਼ਹਾਦਤ।
13. ਗੁਰਮਤਿ ਦੀ ਜੀਵਨ ਜੁਗਤਿ।
14. ਜੀਵਨ ਮੁਕਤ ਪੁਰਸ਼ ਦੇ ਲੱਛਣ।
15. ਗੁਰਮਤਿ ਵਿੱਚ ਮੰਜ਼ਿਲੇ-ਮਕਸੂਦ।
16. ਨੌ ਪ੍ਰਕਾਰ ਦੀ ਭਗਤੀ।
17. ਪੰਜ ਤਰ੍ਹਾਂ ਦੀ ਸਿੱਖੀ।
18. ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ....॥
19. ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸਾਥਿ॥
20. ਕਿਰਤ ਕਰਨਾ, ਨਾਮ ਜਪਣਾ, ਵੰਡ ਛਕਣਾ।

ਮੈਡੀਕਲ ਕੈਂਪ ਹਰ ਰੋਜ਼

ਅੱਖਾਂ ਦੇ ਫ੍ਰੀ ਅਪ੍ਰੇਸ਼ਨ ਕੈਂਪ- 28 ਅਤੇ 29 ਅਕਤੂਬਰ
ਅਪ੍ਰੇਸ਼ਨ ਕਰਵਾਉਣ ਵਾਲੇ ਅਧਾਰ ਕਾਰਡ ਜਰੂਰ ਲੈ ਕੇ ਆਉਣ।
ਸੰਪਰਕ:- 98146-12900, 94178-64910

ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ: 1 ਨਵੰਬਰ ਸਵੇਰੇ 11.00 ਵਜੇ

ਦਸਤਾਰ ਸਿਖਲਾਈ ਹਰ ਰੋਜ਼ ਅਤੇ ਮੁਕਾਬਲੇ: 1 ਨਵੰਬਰ ਨੂੰ

ਗੁਰੂ ਕਾ ਲੰਗਰ ਅਤੁੱਟ ਵਰਤੇਗਾ।

ਰਤਵਾੜਾ ਸਾਹਿਬ
ਲਾਈਵ ਟੈਲੀਕਾਸਟ

YouTube: https://www.youtube.com/ratwarasahib
Facebook: https://www.facebook.com/IsherParkashRatwaraSahib
Instagram: https://www.instagram.com/ratwarasahib
Spotify: https://open.spotify.com/show/7FD8K1dLIdSyL8JJbH0I5W

ਸਮੂਹ ਸੰਗਤਾਂ ਨੂੰ ਬੜੇ ਹੀ ਸਤਿਕਾਰ ਨਾਲ ਬੇਨਤੀ ਹੈ ਕਿ

ਸਮੂਹ ਸੰਗਤਾਂ ਦੀ ਹਾਜ਼ਰੀ

ਸ਼ਾਮ ਨੂੰ ਸਤਿਸੰਗ ਤੋਂ ਬਾਅਦ ਸਾਧ ਸੰਗਤ ਜੀ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਲੰਗਰ ਦੀ ਸੇਵਾ ਕੀਤੀ ਜਾਵੇਗੀ

ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਮਹਾਰਾਜ ਜੀ ਦੀ ਅਪਾਰ ਕਿਰਪਾ ਨਾਲ

ਮਹਾਨ ਸਤਿਸੰਗ ਸਮਾਗਮ

30-31 ਅਕਤੂਬਰ 1-2 ਨਵੰਬਰ

ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਮਹਾਰਾਜ ਜੀ ਦੀ ਅਪਾਰ ਕਿਰਪਾ ਨਾਲ

ਸਥਾਨ - ਵਿਸ਼ਵ ਗਾਰਮੈਂਟ ਵਰਕਰਜ਼ ਯੂਨੀਅਨ (ਏਟਕ) ਦਫ਼ਤਰ, ਵਰਧਮਾਨ ਮਾਰਕੀਟ ਨੇੜੇ ਫੁਹਾਰਾ ਚੌਕ, ਲੁਧਿਆਣਾ

ਸਮਾਂ ਸ਼ਾਮ 7 ਤੋਂ 10.00 ਵਜੇ ਤੱਕ

ਸਤਿਸੰਗ ਦੌਰਾਨ ਪੰਜਾਬੀ ਫ਼ਿਲਮ ਜਗਤ ਦੀਆਂ ਮਸ਼ਹੂਰ ਹਸਤੀਆਂ ਵੀ ਹਾਜ਼ਰੀ ਭਰਨਗੀਆਂ

ਸਤਿਸੰਗ ਦੌਰਾਨ ਪੰਜਾਬੀ ਫ਼ਿਲਮ ਜਗਤ ਦੀਆਂ ਮਸ਼ਹੂਰ ਹਸਤੀਆਂ ਵੀ ਹਾਜ਼ਰੀ ਭਰਨਗੀਆਂ

ਸਤਿਸੰਗ ਦੌਰਾਨ ਪੰਜਾਬੀ ਫ਼ਿਲਮ ਜਗਤ ਦੀਆਂ ਮਸ਼ਹੂਰ ਹਸਤੀਆਂ ਵੀ ਹਾਜ਼ਰੀ ਭਰਨਗੀਆਂ

ਟਰਾਂਸਪੋਰਟ/ਸਵਾਰੀ ਲਈ ਸੰਪਰਕ ਨੰ. 98155-04315

ਮੈਡੀਕਲ ਕੈਂਪ
1. ਸਨਿਚਰ ਕੈਂਪ ਲੱਗੇਗਾ
2. ਅੱਖਾਂ ਦੇ ਫ੍ਰੀ ਆਪ੍ਰੇਸ਼ਨ 28 ਅਤੇ 29 ਅਕਤੂਬਰ
ਅੱਖਾਂ ਦਾਨ ਕਰਨ ਲਈ ਫ਼ਾਰਮ ਭਰੇ ਜਾਣਗੇ।
3. ਫ੍ਰੀ ਦਵਾਈਆਂ

ਫ਼ੋਨ : 96461-01996, 98551-32009, 94172-14378, 98889-10777, 98146-12900

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Diwan | Day-1 | Village-Mojowal (Nangal) 10- October 2026









Diwan | Village-Roudi (Garhshankar) 14-October 2026





















Diwan | Village-Fatehpur Raian (Fatehgarh Sahib) 15-October 2026











Diwan | H.No.1273,Sec-127 (Shivalik City) Kharar | 16-October 2026











Sangrand Gurdwara Isher Parkash Ratwara Sahib 17-October 2026

















Diwan | Gurdwara Sahib Village-Torowal (Garhshankar) 17-October 2026











Diwan | Village-Salamatpur (New Chandigarh) 18-October 2026









Diwan | Gurdwara Sahib Village-Jhander Khurd (Near Behram) 19-October 2026













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
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THE SOUL IS THE CREATOR OF THE EXPANSE OF CREATION. WITHOUT GOD, I KNOW NO OTHER AT ALL.

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