

The Path of The Soul

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



July 2026

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

ਆਤਮ ਮਾਰਗ



PIR BUDDHU SHAH JI

He was a great follower of Guru Gobind Singh ji Sahib in spite of being a Sayyad Muslim. During the war of Bhanghani, his two sons, one brother and hundreds of his followers laid their lives. Guru Sahib presented him his personal comb with sacred hair as an honour.

Editorial

*Bhai Gurinder Singh
Atam Marg Sevadkar Ratwara Sahib
Translated by Bhai Amardip Singh
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Respected Sangat Ji (Congregation),

The founder of Ratwara Sahib, respected **Sant Baba Waryam Singh Ji Maharaj**, spent his life sharing the wisdom of Gurbani and spirituality. Through his inspiring words, he touched the hearts of countless people and gave them a deeper understanding of the spiritual path.

Anyone who reads his writings experiences a positive change in life. They develop a stronger desire to meet and connect with God (**Waheguru**). As this love for God grows, the five inner enemies—lust, anger, greed, attachment, and ego—begin to disappear. People also begin to understand that this worldly life is temporary and should not become their main focus.

Sant Baba Waryam Singh Ji explained the deep teachings of **Sri Guru Granth Sahib Ji** in very simple terms that everyone could understand. Through his writings and spiritual talks, he inspired people all over the world. During his lifetime, he started the publication of a monthly magazine titled Atam Marg and wrote many books in Punjabi, Hindi, and English about spirituality and the path to God.

In this edition, the first article is titled “Sant Bachan” (Words of the Saint). These teachings come from a time when **Sant Baba Isher Singh Ji Maharaj** of Rara Sahib held religious gatherings in Chandigarh, which were organized by **Sant Baba Waryam Singh Ji**. After the main congregation, spiritual seekers from many places would gather and ask **Sant Baba Isher Singh Ji** questions about spirituality. He would answer each question in great detail. Those teachings are now being published in this series under the title Sant Bachan.

The second article explains the spiritual significance of the month of Sawan. It describes the longing that a true seeker feels to meet God and explains what a person should do to satisfy that spiritual yearning.

The third article teaches that the world is constantly burning in the fires of desire, hatred, conflict, lust, and anger. However, when we gather together to listen to and discuss the stories and teachings of the Gurus and saints, these negative qualities begin to fade, and true love for the Guru grows within us.

As one reads these articles, many of the doubts and misunderstandings in one’s mind will disappear. The profound teachings of Sri Guru Granth Sahib Ji will become much easier to understand.

The English translation has been done by **Bhai Amardip Singh Atwal**, son of **Sant Baba Satnam Singh Ji Atwal (USA)**. He has used simple terms so that today’s youth can easily understand the writings of Sant Baba Waryam Singh Ji and the teachings of Sri Guru Granth Sahib Ji and appreciate the rich heritage of Sikhism.

This edition also includes color pages with information about Ratwara Sahib, along with photographs and details about spiritual programs held in the United States, Canada, and Australia. You will also find information about upcoming monthly and annual programs so that everyone can stay connected with these spiritual activities.

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World of Saints (ਸੰਤ ਬਚਨ)

(Books Name : Baat Agam Ki)

Writer : Sant Baba Waryam Singh ji Maharaj

Ratwara Sahib

Traslate Punjabi to English

Bhai Amardip Singh, USA

(Sacred Words of Sant Baba Isher Singh Ji Rara Sahib Wale)

In May very large gatherings used to attend the Satsang of Sant Ji, and many enlightened devotees would come before office hours, at the ambrosial hour (Amrit Vela), to listen to Sant Ji's sacred words. Today's



Sant Isher Singh ji Maharaj, Rara Sahib

Question : In the Divan, you mentioned 'Jigyasus' (seekers of spiritual truth). Kindly shed light on this subject in detail for the benefit of the Sangat (congregation).

Answer:

In this world, due to the influence of impressions (sanskaars) formed from the fruits of superior, middling, and inferior actions falling upon the inner being (antahkaran), the intellect of every living being is not the same. The level of thinking of each being is shaped — as superior, middling, or inferior — under the influence of one's past karmas (deeds), ancestral heritage, and surrounding environment. Some people's minds are engaged in Satsang (spiritual congregation), and they listen to the Guru's words and the explanations of the Mahatmas (saints) with great care and accept them. In contrast, there are those who come to Satsang due to some past karma, but their minds, lacking

attentiveness and shardha (devotion), remain disinclined to enshrine the sacred words in their hearts. Therefore, the same effect is not produced upon all listeners. These are classified into two categories:

The first kind are those who, lacking enthusiasm and drawn only by past karma, go to Satsang, but because they lack interest, they succumb to laziness —



Sant Baba Waryam Singh ji
Ratwara Sahib

closing their eyes and drooping their heads, they fall asleep. Such listeners are called "**Oonghe**" (the sleepers/dozers).

The second type are those who, due to pride in their own limited learning, attend Satsang

merely to evaluate how the speaker speaks and how much he knows. Since their disposition is one of judging, they merely 'smell' the discourse — like a bee that does not settle on one flower to draw nectar but keeps fluttering from flower to flower. Such listeners have been named "**Soonghe**" (the sniffers) by the wise.

The third type are those whose minds are not steady and remain scattered, caught in the whirlpool of many thoughts. Because their minds are not settled, they do not sit attentively and firmly in the Satsang. They look at those who come to bow, then try to find out who this person is, where they came from, where they are sitting — whether someone signaled them or they found a spot on their own; they observe their clothes, make guesses; if they know the person, they inwardly assess their virtues and faults. The words of the Mahatmas go unheard by them. Because their posture is not steady, sometimes they raise one knee, then the other;

sometimes they start yawning, sometimes coughing. Even after attending a full Satsang, if asked what they learned, they cannot speak for even two minutes — they just keep coughing. Meaning: they neither listen to the Satsang themselves, nor do they let others listen. Such listeners are called "**Khoonge**" (the coughers/disruptors).

The fourth type — the excellent listeners — are those who are blessed by destiny with the great fruit of Kaljug: Hari Kirtan and the company of saints. When they hear of the Satsang of a truly awakened Mahatma, they feel great enthusiasm within, go to the Satsang themselves, and also inspire and bring along friends, companions, and relatives. They find a good place to sit in the Satsang and listen to the praises of the Lord and the words of the saints with full enthusiasm and love. They hear every word, accept it, reflect upon it with their intellect, and enshrine it in their hearts. They accept the words of the Mahatmas as truth (Sati-Sati). They shape the conduct of their lives in the light of these teachings. Such listeners gain the full and complete benefit of the glory of Satsang. As Guru Maharaj's decree is:

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥
ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥

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The fruit of millions of ages is attained by those who listen to and sing the praises of the Lord.

Such listeners have been given the name "**Choonghe**" (those who drink/absorb deeply) by the wise scholars.

The Four Types of Human Mentality

The creation the Lord has produced in this world, human mentality is divided under four types of thinking. Of these, approximately 60% are those people who have no awareness of any state beyond this world. Their work is eating, drinking, sleeping, earning money by fair means or foul, and remaining immersed in all kinds of intoxications. The complete absence of spiritual awareness means their intellectual level resembles that of animals. They neither believe in God nor does righteous conduct hold any significance in their lives. They are empty of any understanding of the hereafter. According to the common saying: "Eat, drink, and be merry, for we shall have to die. Beg,

borrow, or steal" — this becomes their 'life purpose.' Making others suffer in order to fulfil their own ends is dear to them. Neither do the words of the Mahatmas and Satsang hold any attraction for them, nor does any inner longing arise. The community of such people is called "**Pamar**" (the base/fallen).

The second category of people, having a powerful attachment to sensual pleasures, are called "**Bhogi**" (pleasure-seekers). Their supreme purpose is to strive for the fulfilment of their desires. They have no reason to attend Satsang. Because the pull of pleasures is strong, thoughts for attaining pleasures keep arising in the mind. Neither can they listen to Satsang with one-pointed concentration, nor does their understanding reach the depth of the Mahatmas' words, nor does any longing arise in them. If they do attend Satsang, it is only with a powerful desire to fulfil some personal craving. Of these, about 5% get the opportunity to purify their inclinations and attain the next stage. About 90% of those who come to Satsang can easily be counted in the **Bhogi** (pleasure-seeker) category.

The third type are rare devotees in whom the impressions from past lives are very powerful. Their meritorious karmas inspire them and manifest in their hearts the enthusiasm to attain Satsang. They have no attraction to pleasures; on the contrary, there is an unfamiliar inner thirst to attain what is the true purpose of life. Their karmas bring them into contact with a perfect Mahatma even in childhood. When they attain the company of Mahatmas, they enshrine each and every word in their hearts and fully accept it. Rising at Amrit Vela (the ambrosial hour), reciting Bani (scripture), a powerful desire to know the history of the Gurus — these and other righteous acts receive tremendous inner inspiration. Concentration of mind comes to them easily and the love of the Mahatmas begins to come to them. The group of such people is called "**Jigyasu**" (true seekers). The right to Satsang, karma, devotion, and the attainment of knowledge belong to the Jigyasus. Therefore, listeners are divided into inferior, middling, and superior categories.

The Story of Guru Gobind Singh Ji and the Three Vessels

Once, when the spiritual court of Guru Dashmesh



Sri Guru Gobind Singh Ji Maharaj addressing the Sikh sangat at Sri Anandpur Sahib.

Pita Ji (**Guru Gobind Singh Ji**) was in session, a devoted Sikh, joining both hands and placing the hem of his shawl around his neck in supplication, submitted: "Patshah (King)! The Sangat listens to your supremely holy and nectar-filled words with much love and devotion, yet it has been observed — why do your words, like unerring arrows, not have the same effect on everyone? Patshah! What is the mystery in this?"

Guru Dashmesh Pita Ji, upon hearing this, said: "Devotees! Try to understand what this devotee has asked. We wish to reveal to you the secrets of Satsang in a tangible way." Sant Ji told one of his devotees to bring three iron vessels filled with water. He commanded one devotee to place a small stone in the first vessel, another to place a clod of earth (mud ball) in the second vessel, and a third devotee to take some sugar-sweets (patasas) from in front and place them in the third vessel. The commands were carried out, and Sant Ji continued to speak to the Sangat. After some time had passed, Sant Ji told those same devotees to bring their respective vessels. The Sangat was inwardly wondering with great curiosity at this spectacle, and no one could fathom

what conclusion Patshah would draw.

The command was given: "Take out the stone, the clod of mud, and the sugar-sweets from your respective vessels." The first person quickly pulled out the stone. Maharaj Ji said: Is this stone wet or dry?" That person replied: "Patshah, when I pulled the stone out of the water as per your command, it was slightly wet at that moment, but when the warm wind blowing touched it, it dried right in my hand and is now not at all wet."

The second person was commanded: "Brother, why have you not taken out the clod of mud?" He submitted: "Patshah! The clod of mud has dissolved in the water and taken the form of mud. It can no longer be taken out in the same shape in which it was placed in the water per your command." Then the decree came: "Place it in the sun." After waiting a little while, when the sun and warm wind touched it, the water dried up and the clod returned to its original form.

Then the third person was commanded: Gurmukha! Why have you not taken out the patasas? Take them out now." That person submitted: "Compassionate

Lord, Patshah Ji! I put my hand in the water and tried to take out the patasas — which were still showing their existence in the water — but upon the touch of my hand they dissolved and became the very form of water. Patshah Ji! Now they cannot come back in their original form by any means."

Guru Maharaj Ji, addressing the entire Sangat, gave the decree: "Look, disciples! The same water was filled in all three vessels, but the water produced different effects on the three things. Just so, one class of devotees is stone-like — utterly devoid of longing (jigyasa) within and without. They are firm like the hardness of a stone in their thoughts and do not quickly accept the effect of anything. The same external, superficial effect of the sacred words happens on them momentarily — just as the stone placed in water got wet — but with the first gust of bad company (kusang), that effect vanishes and they return to their rigid and firm disposition. So such listeners are stone-like, in whose hearts very little transformation comes through the Guru's Word (Shabad).

The second type of devotees are like the clod of earth — upon hearing the words of Satsang they become drenched inside and out, but do not give up their form, their identity. The effect of Satsang remains with them for a few weeks or months, but upon contact with the hot blasts of bad company, the teaching that flowed from the nectar-spring finishes from their hearts and they re-enter their original disposition. So such devotees experience a temporary effect. But if they do not soon receive Satsang again, they forget the effect of the teaching and return again to worldly vices.

The third type of devotees are those whose excellent fortune awakens and who, having attained the shelter of the Guru, dissolve into the Guru's words like the patasas. Bad company has no further effect on them. Performing the practice of Naam (the Divine Name), they progress stage by stage in karma, devotion (upasana), knowledge (gyan) and realization (vigyan), and become the very form of the Guru — 'Khalsa.' Among these, some devotees come to the Guru's court who have already attained high spiritual stations in past lives and only one or two final stages remain to be crossed. Upon them, the effect of the Guru's words becomes so deep in an instant, as Gurbani decrees:

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

ਪੰਨਾ - 1374

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(Kabir: The True Guru, the Spiritual Warrior, has shot one arrow; upon its striking, the ego has fallen to the ground and a wound has pierced the heart.)

Three Levels of Disciples (Murids)

So, dear Gurmukhs! Devotees who come to the Guru's congregation are not all equally entitled. The first type are called "Murid" (disciple). Those of a higher rank than these are called "Murid-e-Sadhik" (practicing disciple). The third, supremely excellent type are called "Murid-e-Fidai" (the selflessly devoted disciple).

There are ordinary Sikhs; the second are faithful Sikhs (Sidki Sikhs); and the third type are the 'Marjeevde' (the living-dead / who have died to the self) Sikhs. The Marjeevde Sikhs have surrendered everything to the Guru.

Five Kinds of Sikhi (Discipleship)

Guru Maharaj Ji decreed: "Listen to my teaching, recite the Bani (scripture) purely. When we recite the Bani, a very great glory (mahatam) is obtained. In this world and the next — here and there — in both places one is blessed. But there is a distinction in this too. There are five kinds of Sikhi:"

1. Sikhi of Profession/Trade (Dhande ki Sikhi): The thought comes to the mind: "As my brotherhood is going, I too should follow that way. Lest they call me 'Nigura' (one without a Guru) and shame me, I too will adopt Sikhi along with them." This Sikhi is called the 'Sikhi of Profession/Trade.' Sant Maharaj Ji mentioned that Bhai Santokh Singh Ji has, in Ritu 3, Ansu 34, at page 5180, explained the five types of Sikhi. He writes:

ਪ੍ਰਥਮਾ ਇਮ ਜਿਮ ਭਾਈਚਲੇ । ਪ੍ਰਥਮਾ ਇਮ ਜਿਮ ਭਾਈਚਲੇ ।
ਸਭਿਸਗੁਰੇ ਮੁੜ ਨਿਗੁਰਾ ਕਹੈ । ਸਭਿਸਗੁਰੇ ਮੁੜ ਨਿਗੁਰਾ ਕਹੈ ।
ਲੇ ਸਿੱਖੀ, ਪੰਧੇ ਕੀ ਅਹੈ ॥ ਲੇ ਸਿੱਖੀ, ਪੰਧੇ ਕੀ ਅਹੈ ॥

ਸ੍ਰੀ. ਗੁ. ਪ੍ਰ. ਸੂਰਜ (੫੧੨੦)

Sri Gur Parkash Granth — Page 5120

(First: "As my brethren go, all call me 'without a Guru.' I took Sikhi — it is merely a matter of

profession/trade.")

2. Sikhi of Imitation (Dekha-Dekhi ki Sikhi): One sees a person who has become a Sikh — because of the vices being removed from his family, the family got free from intoxicants, their home became filled with material comforts through hard work, sons were born, wealth came, reputation rose — as if all comforts arrived in the home. And this person sees that their condition became very good after becoming a Sikh, they began to live with peace and happiness; "If I too become a Sikh, my home too will be filled with comforts." This kind of Sikhi is called 'Sikhi of Imitation.'

3. Sikhi of Greed/Desire (Hirs ki Sikhi): One became a Sikh, but neither did love for the Guru's Shabad arise, nor enthusiasm for reciting Bani in the heart, nor was Gurmantar or Moolmantar repeated, nor was the Guru's form enshrined in the heart. Only seeing others and resolving to do what they do. No understanding came to the heart; nor was Gurmati (the Guru's wisdom) reflected upon; nor did one attend Satsang regularly; nor was the mystery of Amrit understood — one merely became a Sikh on the outside. This Sikhi is called 'Sikhi of Greed/Desire.'

4. Sikhi of Faith (Sidak ki Sikhi): The faithful Sikh does not accept anyone other than the Guru, remains in the Guru's shelter in every state, and just as passengers on a boat do not abandon the vessel, so this one does not abandon the boat of Sikhi. They consider the body as false (mithya) and do not care if their life departs or their head is taken in order to uphold the faith of Sikhi. However many hardships may come upon the body, however many torments must be endured, they never relinquish their faith and fully abide by the Guru's word:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੋਲਣ ਕਾ ਚਾਉ ॥
 ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੋਲਣ ਕਾ ਚਾਉ ॥
 ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
 ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
 ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥
 ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

ਪੰਨਾ - 1412

(If you desire to play the game of love, come onto my path with your head on your palm. Once you step onto this path, give your head and do not hesitate.) (Page 1412)

Guru Maharaj Ji began to say that such a faithful Sikh becomes my very form, becomes merged and

indistinguishable from me.

5. Sikhi of Deep Devotion (Bhavna ki Sikhi): The GurSikh, knowing no difference between the Guru and God, accepts their own Guru as the Supreme Lord (Parbrahm Parmeshwar). Day and night they keep the Guru's form enshrined in the heart and remain in the Guru's love. Their every breath passes in the remembrance of the Guru and they know the Guru as everything. So in this way, whatever kind of devotional feeling (bhavna) one has, that same kind of fruit is received.

The Nature of the Jigyasu (True Seeker)

Sant Maharaj Ji began to say: "You had spoken about Jigyasu — regarding that, this is how it is: the decision about who a Jigyasu is has already been made above. The fourth type of being is very rare. They are called "Mukt Purush" (liberated souls). Their work is to take the world out of the dark cave of ignorance, bring it into the light of knowledge, and free it from the great suffering of birth and death."

What kind is the Jigyasu? That was your main question. Regarding that, this is how it is: in the Jigyasu there is a very great longing (lochaa) for devotion to the True Guru; having shardha (faith) is absolutely essential. Bright intellect, righteous soul (dhharmatma), appreciator of virtues (gun-grahak), wise, obedient, pure of mind, free from desires, bearing humility, tender-hearted, one whose longing is only for spiritual attainment, who is free from hypocrisy in thought, word and deed, whose mind is peaceful, who puts the sacred words into practice, who loves the GurSikhs, who during meditation restrains the movements of the mind and practices with attentiveness, who has no affection whatsoever for worldly pleasures, and who has a powerful inner longing for liberation (moksha). One who abandons the attachment to worldly relatives and kinsmen knowing these to be bondage. One who, giving up social prestige and family prestige (lok-laaj, kul-laaj), earns the Guru's words; one who shuns the company of sectarians and the ignorant; one who loves firmly the words of the saints; one who forms an attachment to the eternal substance 'Aatam' (the Soul) which is of the nature of Sat-Chit-Anand (Truth-Consciousness-Bliss); who considers the body as inert, unreal, dirty, a well of suffering, and who, completely giving up attachment

to the body's relations, loves only the Lord — because as long as there is a trace of attachment, as long as there is the impurity of attachment, the soul cannot attain liberation from bondage. When attachment is completely eradicated and its family — lust (kaam), anger (krodh), greed (lobh), ego (ahankar) — are also removed. The devotee who holds such thoughts is called a "Jigyasu" (true seeker).

Question:

Maharaj! What are the characteristics of advanced-stage Jigyasus, upon whose darshan (sight) the heart is filled with joy?

Answer:

In this world, Jigyasus perform devotion and meditation, but as has been described, they have different levels — some are superior Jigyasus, others are middling Jigyasus, and yet others are inferior Jigyasus. These levels are formed naturally according to the degree of longing and attainment.

First, in this world, a true saint who has attained the rank of 'Gurmukh' is rare. In contrast, deceitful, externally robed (bhekhi), greedy, arrogant, and selfish ones will be found in abundance, but a true saint will be rare. The sign of a saint is this: when we go for their darshan, such an effect is produced on us that the Name of the Lord begins to flow from within us on its own, without any effort — it starts to resonate; whether through the tongue or through the breath.

For the darshan of such Gurmukhs, dear Gurmukhs pray every day — individually and together in the Sangat. Similarly, the superior Jigyasu is very rare. In the beginning, many people have the thought that they might find a secluded place for the attainment of the Lord — where there would be no entanglements, no distractions, and no complications. Then, meeting with the Mahatmas, they might become firm in seva (service) and simran (remembrance). But because of mental weaknesses, the jigyasa (seeking) of many diminishes. The waves of Maya (illusion), the dazzling effects of Maya, set the Jigyasu wavering. In this way, they remain halfway. But those in whose hearts there is complete shardha (faith), whose hearts are pure and free from attachment and aversion (raag-dosh), and who have love for the Mahatmas — they are rare indeed. The

primary virtues in them are: being obedient and earning the word (income from the Guru's command), always keeping the mind joyful, testing the Guru's words and enshrining them in the heart, and possessing a bright intellect.

In this world, sight (drishti) is of two kinds — one keeps picking out the faults of others; such are called "Dokh-Drisht" (those who see faults). The other are appreciators of virtues; they are called "Gun-Grahak" (those who gather virtues). For the Jigyasu, it is very necessary to remain drenched in love and devotion, and to keep the true substance in mind with firmness. Beyond this, to truly serve the Satguru (True Guru), it is very necessary to become a proper sevak (servant). The excellent servants are those who, offering their body, mind, wealth, and speech (tan, man, dhan, bani) at the feet of the Satguru, serve with humility. Through effort (purushaarth), rising at Amrit Vela, performing simran (repetition of Naam) with alertness, reflecting upon the Satguru's Shabad, they enshrine Brahm Vichar (contemplation of the Divine) in the heart to cut away the traces of ignorance (avidya). They never, even by mistake, associate with bad company or the sectarian. They do not let the words of shariat (spiritual law/scripture) go beyond the prescribed form. The essential (tatt) words of Mahatmas can cut away ignorance. So, enshrining their words with love in the heart, adopting the dispositions of Sam (equanimity), Dam (self-control), Upram (detachment), and Vairag (renunciation). With the help of Vivek (discernment), searching for Aatam Raam (the Divine Self) from within is always necessary. Giving up 'Huntaa' (sense of doership) and 'Mamtaa' (sense of possessiveness) and keeping oneself in love at the feet of the Guru, maintaining a cool temperament, being careful and detached from attachment and aversion, dwelling in contentment, keeping the mind satisfied, not drowning in desires — these are the characteristics of the superior Jigyasu. In their heart, even by mistake, should there be no residence of deadly enemies such as lust (kaam) and anger (krodh). One should always keep oneself detached from attachment (moh), ego (abhimaan), and greed (lobh) as well.

to be Continued.....

How Does One Become Truthful?

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

Chapter (1)

Writer : Sant Baba Waryam Singh ji Maharaj

Ratwara Sahib

Traslate Punjabi to English

Bhai Amardip Singh, USA

Shabad:

*'Prostrate salutation and obeisance I make
many a time before the Omnipresent Lord, the
Possessor of all powers.*

*Reach me Thy hand, O Lord and save me from
wavering, says Nanak.'*

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

ਅੰਗ - 256

*'After wandering and wandering O Lord, I have
come and entered Thy sanctuary.*

O Master, Nanak's prayer is :

"Attach me to Thy devotional service."

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

ਅੰਗ - 289

*'If Thou comest into my courtyard, the whole
land becomes beautiful.*

*Without the One Spouse of mine, no one cares
for me.'*

ਜੇ ਤੂ ਵਤਹਿ ਅੰਛਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ ॥

ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ ॥

ਅੰਗ - 1095

*'If Thou, O Lord, art my Friend, then separate
Thou me not even for an instant.*

*My soul Thou hast fascinated. When shall I
behold Thee, O my Love?'*

ਜੇ ਤੂ ਮਿਤ੍ਰ ਅਸਾਡੜਾ ਹਿਕ ਭੋਰੀ ਨਾ ਵੇਛੋੜਿ ॥

ਜੀਉ ਮਹਿੰਜਾ ਤਉ ਮੋਹਿਆ ਕਦਿ ਪਸੀ ਜਾਨੀ ਤੋਹਿ ॥

ਅੰਗ - - 1094

'The peacocks are sweetly singing,

O sister, the rainy month of 'sawan' has come.

*O Beloved, Thine amorous eyes are like a rope,
and their charm has fascinated and bewitched
the bride.*

I may cut myself into pieces for a glimpse of Thee

`mc tmsn Sgx M'ld H 'l `r`bqh'Ybd-

Now that I have attained Thee,

I then take pride in Thee.

Without Thee what can I be proud of?

*O bride, smash thy bangles along with thy couch
and break thy arms as well as of thy couch.*

*Because in
spite of thy
making so many
decorations,
O bride, the
groom is imbued
with the love of
another.*

*Thou hast not
the real bangle
seller, neither
gold bracelets,
nor good glass
bangles.*

*The arms which embrace not the Spouse's neck,
they burn in anguish.*

*All my mates have gone to enjoy their
Bridegroom, whose door, should I, the wretched
one, approach?*

*O friend, I am of good conduct, but not even one
deed of mine is pleasing to Him, my Lord.*

*Dressing my hair, I plait them into tresses and
'Ykk sgdhq o`qshmfr vhsq udqlhkkhnm-
But when I go before my love, I am not accepted
and I die of extreme sorrow.*

*I weep, the whole world weeps and even the
birds of the forest weep with me.*

*But one thing, my body's love-sickness weeps
not, which has separated me from my beloved.*

*He came to me in my dream but again went
away, upon which I shed copious tears.*

*I cannot come to Thee, O my love, nor can I send
anyone.*

*Come, O fortunate sleep, perhaps I may again
behold that Husband of mine (in dreams).*

*Says Nanak, what shall I give him, who gives
me a message of that Master of mine?*

*Cutting off my head, I will give it to him to sit
on, and without head, I will perform His service.*

Why do I not die and give up my life, since my



Sant Baba Waryam Singh ji
Ratwara Sahib

Spouse has chosen to cherish another?

ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੇਣੈ ਸਾਵਣੁ ਆਇਆ ॥
ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ ॥
ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ
ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ॥
ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ ॥
ਚੂੜਾ ਭੰਨੁ ਪਲੰਘੁ ਸਿਉ ਮੁੰਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ ਬਾਹਾ ॥
ਏਤੇ ਵੇਸ ਕਰਦੀਏ ਮੁੰਧੇ ਸਹੁ ਰਾਤੇ ਅਵਰਾਹਾ ॥
ਨਾ ਮਨੀਆਰੁ ਨ ਚੂੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ ॥
ਜੋ ਸਹ ਕੰਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ ॥
ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ
ਹਉ ਦਾਧੀ ਕੈ ਦਰਿ ਜਾਵਾ ॥
ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ ॥
ਮਾਠਿ ਗੁੰਦਾਂਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ ॥
ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ ॥
ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜ ਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੂ ॥
ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ
ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥
ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ ॥
ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੇਜਿ ਨ ਸਕਾ ਕੋਇ ॥
ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥
ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥
ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ
ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥ ਅੰਗ - 557

Sadh Sangat Ji! In this world, scorched by the fire of this age of Kaljug, you have come and taken your seat within the cool, flowing stream of satsang. Gather your scattered mind(concentrate) into one focused point, weigh things with your intellect, and enshrine the principles of Guru Sahib in your heart. This Shabad which we have just read with such love is the cry of a soul burning in the pain of separation. With the desire for union, the heart has itself become the very form of longing (birha). It is the month of Savan; the bride is all alone, an inner pull of love within her; sleep does not come, hunger is not felt. While waiting, sometimes she climbs to a high place and gazes out towards the long roads; sometimes she goes down below and pours out a shower of tears. The drizzle in the month of Savan blends its own feeling with this longing bride's, as she awaits her beloved. Sometimes, in the hope of union, she puts on all her beautifications; she pleads and, expressing the feeling of her heart, from deep within it bursts out against her will —

Now that I have attained Thee, I then take pride in Thee.

Without Thee what can I be proud of?

ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ ॥

ਅੰਗ - 557

O my Master! Without You, what is pride, what

hr lx rs`mchmf+ `mc vg`s `qd lx ad`tshYb`shnmr

—

'Dressing my hair, I plait them into tresses and

'Ykk sgdhq o`qshmf vhsq udqlhkkhnm-†

ਮਾਠਿ ਗੁੰਦਾਂਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ ॥

ਅੰਗ - 558

My hope had been that my beautifications would win me the good fortune of a glance from my beloved; but what would I, worthless and absent in virtue, know — that within me there is not a single such quality by which my Beloved might delight in me and make me his own.

'But when I go before my love, I am not accepted and I die of extreme sorrow.'

ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ ॥

ਅੰਗ - 558

What do I do — nothing works; in this worrying my very life slowly fades away. O Master! What fault have I, the ill-fated one, committed? I yearn for Your union, I long for it, I struggle like a fish out of water; my hopes were left unfulfilled, unfulfilled they remained. Why does my Beloved speak not a word with me? From the deepest depths of the heart the cry breaks out —

'I weep, the whole world weeps, and even the birds of the forest weep with me.'

ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੂ ॥

ਅੰਗ - 558

What has happened to this laughing, thriving world? Even these birds, sharing in my pain of separation, are weeping; this whole creation appears sad to me. All around, an atmosphere of separation is dealing out the pains of love-pierced hearts. The trees too, the wind too, the moon too, the stars too, the sun too — why do they all appear so sad? But —

'One thing, my body's love-sickness weeps not, which has separated me from my beloved.'

ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ

ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥

ਅੰਗ - 558

On the surface I am weeping, but within me the adamant presence of "I" (haumai, ego) has not

accepted this detachment and has remained unmoved. Your Command gave me the insight that you are indeed with me. From Gurus, pirs, prophets, dervishes, holy ones and saints, I have heard that these separations are only on account of this false “I” (haumai). A wall has been built by this “I,” this ego.

This ego has caused the separation; eternities have passed, and you keep watching; you keep waiting; you are all-powerful; you see right through this wall of ego from one side to the other, but I, the powerless one, dweller in darkness, do not perceive your presence. The Guru and the pir are saying that in this world you are the undivided light, one and the same within all and without, the very form of love, wholly perfect and complete. But this imagining of my own separate existence (haumai) simply will not believe that my beloved — for whom I struggle like a fish out of water — resides so near me, filling everything. My existence will not accept this truth of the true state of things. My understanding has fallen asleep; then you showed mercy upon me, you heard my call. I pleaded: if I am not to meet my beloved while awake, then let me go into the land of dreams and search for my beloved there, for there the mask of my “I” is very thin, so thin that one can see straight through it. So I pleaded —

‘Come, O fortunate sleep, perhaps I may again behold that Husband of mine (in dreams).’

ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥

ਅੰਗ -- 558

The boat of tears set sail and carried me into a world of exceedingly sweet dreams. Now there was coolness, there was peace. Some inner eyes of mine opened which I had never seen before. I forgot myself; Your radiant form, brimming with love and pouring out intimacy, came before me. Seeing You, I flung my arms around You — but You were pure Light alone and could not come into my embrace. You gave me a jolt and vanished into the unreachable beyond. So, brief a meeting — You came into the dream and again departed, and my eyes flowed with a stream of tears. Now I long for sleep, that my Beloved might perhaps come again into the world of my dreams and, showering love, make me His own and take me as His own, that I might never be separated. O my Lord! Hear my plea. I long to hear Your words. What can I give to the one

who would let me hear Your words —

‘Says Nanak, what shall I give him, who gives me message of that Master of mine?’

ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥

ਅੰਗ - 558

Of all things, my own existence is the dearest to me, for I preserve and protect it with such care. Yet I would make this very head — the seat of my sense of “I” — into a stool for that one to sit upon, and even without my head I would keep flying about in service. What kind of life is this — the state of separation? When You Yourself have become a stranger to me, what use is there in my living?

O Lord! You have made even this separation (birha) into a most sublime thing, bestowing it upon those pierced by longing; for within this very separation You dwell. Though union does not come, this longing lets one taste an unfathomable, nectar-filled savour, and it is Your very form — the sovereign among all the means of reaching You. Birha is the king of means. O Longing! You reign over all hearts; You are life itself. Those hearts within which there is no pull, no love — however beautiful their form, however great their wealth, however noble their lineage, however great their cleverness, however much learning of many matters they may have acquired, and however high their price when measured by the yardsticks of the world — without that love-filled pull, such a one is a foul-smelling corpse. His beauty, his cleverness, his riches, his noble birth are but stinking, decaying ornaments of a corpse. Of what use is a life bereft of that pull? It is a scorched life, empty of the bliss and joy of true living.

‘Men talk of the Lord’s love and its pangs. O, the Lord’s pangs, thou art the monarch of all.

Farid, the body in which the Lord’s love’s pangs well not up, deem thou that body to be the cremation ground.’

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥

ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਊਪਜੈ

ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥

ਅੰਗ - 1379

O my Master! Even if I have not had Your vision, Your grace is surely upon me. My eyes remain filled with tears for the sight of You, a pull arises in the heart, and You have given me a living life. You have kept me safe from being a corpse. I live in the shelter of hope, and sometimes the mind rejoices that my Beloved has

kept me among the living. There is hope that someday You will surely relent and grant Your vision; for I am not a corpse. Within, there is the pain of the love of Kusak (the yearning heart) —

‘Though one be very handsome, of high birth, wise, a leading theologian and wealthy, he shall be called as dead, O Nanak, if he has not love for the Auspicious Master.’

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥

ਅੰਗ - 253

Sadh Sangat Ji! Guru sahib has given away the secret of life and told it plainly. But we are not ready to listen. Not even for a moment are we willing to hear that, devoid of love, we are truly the dead. If a man says in anger, “You are dead,” we do not accept what he says, because we are not dead — we go about walking, moving, eating, drinking, laughing, playing, living our lives. But the words of the God-realized are grounded in truth. They directly experience the realities of life and reveal them in the world —

‘Hear thou the true tale of the saints.

They say only that what, they see with their eyes.’

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥

ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥

ਅੰਗ - 894

Having seen with their own eyes and reached full certainty, the word issues from the mouth of the God-realized. This Bani that is here — it has come down from the Primal Source (dhur). Into the hearts of those in a state of undivided union with the realm of the Timeless One (Akal Purakh), this Bani descends. Passing through the hearts of the Gurus, it took visible form as Sri Guru Granth Sahib. Onkar Himself, taking on the form of the Word, is seated within Sri Guru Granth Sahib, robed in the outline of the Shabad, having assumed a manifest (sargun) form. To those who have eyes, it is visible. To them the living, awake Bani pours out its cascades. With electric, sweet, nectar-drenched touches it grants a rapture of love, and, becoming luminous, it takes the soul by the finger and leads it to the door of the Formless One. To the blind this is not understood. Because of their disbelief, the eyes of their hearts are wholly darkened. Sometimes they call this Bani of the Primal Source mere poetry; sometimes they confer on the Gurus the title of “poet.” What can

these poor souls do — from the very beginning their evil fate has been so written. They do not know that poetry cannot soar above the realm of the intellect. What can the blind experience of the intellect know of the experience of the realm of the soul! In the realm of the intellect there is ignorance and darkness, only flaws upon flaws; the feelings of that place, cast into the form of poetry, remain incomplete, and being mere imagination, “truth” (sat) never comes about in it. That is called the versified poetry of feeble creatures. Revisions keep being made to it. Today something is written, tomorrow it is changed — but Bani is the eternal, unchanging principle, the very form of a living, awake ideal. Those who have no faith in the Lord who pervades every heart regard a thing that exists as non-existent; they are known by the title of the faithless, self-willed (manmukh). Such experience-less persons put forward their own doctrines out of the experience of their own blind intellect; but those who have firm conviction in the existence of the Lord, who have faith in the words of the great souls, in their hearts the sun of truth has risen, and so they come to know that this entire world is but the form of the Formless One. If the longing to behold Him with the eyes of experience rises intensely in the mind, then behold the words of Sri Guru Granth Sahib, enshrine the vision of Bani within the heart.

Bani lifts one out of this realm of darkness and delivers one to the realm which gives the sweet, loving strains of the pure form of the Formless One, the pure waves of the soul. So this Bani which comes — it descends from the “Realm of the Timeless” (**Akal Mandal**), through the great souls, to give insight to the beings of the realm of Kal (**Death**). In Bani it is decreed that the values of the world are established upon the basis of materialistic things. Someone may have gold heaped up by the ton, dollars piled up by the billion; measured by the yardsticks of the world, that man will be called great. He may have great ships kept in his house, boundless and enormously costly properties throughout the world, factories running across the world, workers numbering in the lakhs, ships of his own to sail upon; a rod of gold serves to measure his standing, and by that measure his greatness is reckoned; he will be called a rich man — even though

the wealth he has earned may be smeared with the sighs of the people and the blood of the helpless, even though within it groans the pain of the faint thread of the compelled — yet in the eyes of the world he will be a great man, a rich man.

On the other hand, if we measure someone by any literary standard, then based on his compositions we give him a high title, and we consider that his flight of writing soars very high in the literature he has composed. He has written books of economics, of science, of history, of philosophy; measured by the rod of gold, none of his value would be captivating — but when we look with a literary eye, then some worth attaches to him.

A person may be full of political power, may commit dishonesty and swindling, betray his

companions, spread strife in the world, sow division among various sects and religions and play the bloody game of murder, and, seated upon some political throne, attain a high office; that man is measured by the might of the distinctive privileges of his chair. That is the measure of his personality. In the same way, someone is a great Engineer, a scientist, a Computer Engineer who measures the courses of the stars and planets; likewise, one who knows the hidden secrets of atoms, an expert in chemical gases — from these various aspects the measure of his personality is taken. Some strong lover of physical power does astonishing feats, a wrestler, able to lift great weights, whom no one dares to challenge.

to be Continued.....

Continued Next month

ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ॥

O son, this is your mothers hope and prayer

On the
birthday of Sant Mata Biji
Ranjit Kaur Ji, the
founder of Trust Ratwara

GURMAT SAMAGAM
Ratwara Sahib

8 August
2026

Sant Mata Biji Ranjit Kaur ji
Ratwara Sahib

Timing : 10.00 am to 4.00 am

Amrit Sanchar : 11.00 am

Aspirant : Trust Ratwara Sahib, P.O. Mullanpur Garibdas
The.Kharar, Distt. Mohali 140901, New Chandigarh, Eco City



Sant Waryam Singh ji
Maharaj
Ratawara Sahib

The Imperishable Light

Chapter One

Avinashi Jot (ਅਵਿਨਾਸ਼ੀ ਜੋਤ)

Writer : Sant Baba Waryam Singh ji Maharaj

Ratawara Sahib

Traslate Punjabi to English

Bhai Amardip Singh, USA

*True and supreme is God's Name. Blessed is Sri
Guru Nanak Dev Ji.*

ਸਤਿਨਾਮੁ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

*'Prostrate salutation and obeisance I make many
a time before the omnipotent Lord, the Possessor
of all the powers.*

*Reach me Thy hand, O Lord and save me from
wavering, says Nanak.'*

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

ਅੰਗ - 256

*'After wandering and wandering, O Lord, I
have come and entered Thy sanctuary.*

O Master, Nanaks prayer is:

Attach me to Thy devotional service.

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

ਅੰਗ - 289

Refrain: To thy refuge have I come,

O True Guru!

To thy refuge have I come ...

ਧਾਰਨਾ - ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ,

ਸਤਿਗੁਰੂ ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ -2, 2.

ਸਤਿਗੁਰ ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ -2, 2.

ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ..... -2, 2.

'Holy Preceptor! to your shelter have I come.

*Grant me the peace and glory of God's Name,
and remove thou my anxiety. Pause.*

I see not any other place of shelter.

Growing weary I have fallen at Thy door.

*Heed not my account for I can be saved only by
ignoring my account.*

Save Thou, me, the meritless One, O Lord!

Dudq o`qcnmdq `qs Sgnt+ dudq admdYbdms- Sgnt+
O Lord, givest support to all.

*Slave Nanak follows the way of saints. Save him
Thou, O Lord, this time (in this life).'*

ਸਤਿਗੁਰ ਆਇਓ ਸ਼ਰਣ ਤੁਹਾਰੀ ॥

ਮਿਲੈ ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ ॥

ਅਵਰ ਨ ਸੂਝੈ ਦੁਜੀ ਠਾਹਰ ਹਾਰਿ ਪਰਿਓ ਤਉ ਦੁਆਰੀ ॥

ਲੇਖਾ ਛੋਡਿ ਅਲਖੈ ਛੂਟਹ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ ਉਬਾਰੀ ॥

ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ ॥

ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ ਰਾਖਿ ਲੇਹੁ ਇਹ ਬਾਰੀ ॥

ਅੰਗ - 713

*Refrain: Those of God's devotees,
who become pleasing to Him,
Wonderful is their tale ...*

ਧਾਰਨਾ - ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ,

ਸਤਿਗੁਰੂ ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ -2, 2.

ਸਤਿਗੁਰ ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ -2, 2.

ਆਇਓ ਸ਼ਰਨ ਤੁਹਾਰੀ..... -2, 2.

'Those of God's devotees,

who become pleasing to Him,

Wonderful is their tale.

Not transmigrating, they die never.

They abide with the Supreme Lord ever.'

ਸਤਿਗੁਰ ਆਇਓ ਸ਼ਰਣ ਤੁਹਾਰੀ ॥

ਮਿਲੈ ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ ॥

ਅਵਰ ਨ ਸੂਝੈ ਦੁਜੀ ਠਾਹਰ ਹਾਰਿ ਪਰਿਓ ਤਉ ਦੁਆਰੀ ॥

ਲੇਖਾ ਛੋਡਿ ਅਲਖੈ ਛੂਟਹ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ ਉਬਾਰੀ ॥

ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ ॥

ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ ਰਾਖਿ ਲੇਹੁ ਇਹ ਬਾਰੀ ॥

ਅੰਗ - 713

Those who have become dear to Waheguru are not like the rest of us. The way they talk and the way we worldly people talk are nothing alike. We face the world. We live under the shadow of death. They face the Timeless One — the place where death, sorrow, and pain can never reach.

This world is burning in the fire of greed and burning in the fire of hatred. It has no peace, not even for a moment. But when we sit quietly and listen, with our whole heart, to the words of those who are dear to Waheguru, then a door opens for us too.

Who can say whom Waheguru has sent into this

world, when that person will wake up, and when he will grow great and will have to carry responsibility on his shoulders? No one can say, because this is how Akal Purakh wills it.

Think of all the great souls (saints) who have lived. Even though they had already earned devotion in past lives, as long as the awakening had not come, as long as they had not met a perfect teacher, they stayed simple — like plain milk. But the moment the awakening came, that milk turned into curd, then into butter, and finally into pure ghee. It is the same in this world. Small souls come here, and great souls come here too. How long Maharaj keeps the great ones hidden, and when He brings them to meet Him — all of this is in the hands of Akal Purakh (Timeless Lord). Nothing is in the hands of man. Therefore—

‘Those of God’s devotees who become pleasing to Him, wonderful is their tale.’

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ
ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥

ਅੰਗ - 855

Their stories really are wonderful and special.

Take Guru Angad Sahib Ji, Before he received the Guruship, his situation was such that you would be amazed to hear it. Back then nobody could have guessed that one day he would become the very form of Akal Purakh (Timeless Lord) and the master of all the worlds. He was born in the year 1504 (or 1561 in the Sammat calendar) in the village of Matte di Sarai, a little way from Faridkot. Guru Angad Dev Ji’s father, Bhai Pheru Ji, had family roots in Gujrat, and he had three brothers.

The brothers lived with their father in Mangoval, but Bhai Pheru Mall was taken to his mother’s village at Matte di Sarai. There his marriage was arranged with Bibi Sabrai. Bhai Pheru Mall knew Persian and was a clever clerk, very good with accounts. The chief of Matte di Sarai, a man named Takht Mall, was a respected leader. He made Pheru Mall his accountant. Takht Mall was the chief of the whole area. One day a mistake turned up in Bhai Pheru Ji’s accounts, and so they locked him in an underground prison cell.

In those same days, Bhai Lehna Ji (who later became Guru Angad Sahib) went to Khadoor Sahib, where one of Takht Mall daughter was married. He told her the whole story. He used to call Chaudhary Takht Mall’s wife “Bhua Ji” (aunt), because as a child

he had been raised within her family. The accounts were checked again, and the mistake was found. Even though the chief had treated him with great respect, his heart turned away because of what had happened earlier. He then started a small business in Sanghar, the village of Bhai Lahda Ji’s in-laws. But close by, at Hari ke Pattan, where ordinary people and armies used to cross, he set up trade, and within a few days, by the grace of the Timeless Lord, he became rich.

After that, Bhai Lahda Ji took over the business. He gave up the wholesale trade and began trading salt over long distances. Everything else could be found in the homes — cloth, oil, almost anything — but salt was the one thing people could not get; it had to be carried from far away. Business was going very well, and the family used to worship the goddesses. In those days, across India, the worship of gods and goddesses had spread almost everywhere, and remembering the Akal Purakh had become a faraway thing. The reason was the belief people held they thought God was not all-powerful on His own. They believed that to create the universe, God needed Prakriti — that is, Maya. Maya, they said, was already there. And when that three-part Maya (rajo gun, tamo gun, and sato gun— the three qualities) met with God, only then, by His power, were living beings made inside it. So, in their eyes, Waheguru was not fully free and independent.

They explained it like a potter: to make a pot he needs clay, a wheel, a stick to turn the wheel, and the skill in his own hands. Only when these four things come together does something get made. Because of this belief, the God they imagined (they called Waheguru “Ishwar”) — well, they treated the formless Brahm as the highest and put Ishwar in second. So, they did not fully trust Him, and they could not picture Him in any form or color. That is why they turned to the gods — the three main ones,

Vishnu, Mahesh, and Brahma: one who feeds and sustains, one who dissolves, one who creates
‘They were Creator, Preserver and Destroyer.’

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ਅੰਗ - 7

these were the ones they worshipped. They had almost completely forgotten Waheguru. Above these gods, they believed in the Primal Power, called the Goddess (Devi). She has countless names — Devi, Adi

Shakti, Bhavani, Bhagauti, call her what you like; they all point to that same one Power.

Bhai Pheru Ji had gathered a large following. Year after year he would take this group along to worship the goddesses.

To worship the goddesses, he took up the same practice his father had followed — holding the goddess's all-night vigils. All night long he would tie bells on his ankles and dance and sing songs of praise. His voice was very sweet. He was young, handsome, with a bright, full face, and anyone who saw him was charmed at once. Nature had given him special good looks; and because of his deep faith, and because he always carried himself so seriously, everyone respected him.

Then one day something happened. The all-night vigil was going on. Songs of praise were being sung, and the dancing was in full swing. Bells were tied at his ankles, cymbals were in his hands, and with great feeling and devotion he did kirtan all night long. After that, when the ambrosial hour (amrit vela) came — around two or three in the morning — he thought of going to bathe. There was no other water supply back then; the villages had ponds, which people kept clean and pure.

So at that hour he goes to bathe and there at that very place was a Sikh of Guru Nanak Patshah, a man named Bhai Jodh, who often came to the Guru's court and had memorized a great deal of Bani. He too had come to bathe at that hour. When someone has Bani in his heart, he either recites it silently, or softly, or sings it aloud. At that moment, words of this kind were flowing from his mouth —

*Who are awake in the ambrosial morning?
Those who are beloved of God ...*

ਧਾਰਨਾ - ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ ਕੌਣ ਜਾਗਦੇ -2, 2.
ਕੋਈ ਜਾਗਦੇ ਨੇ, ਰਾਮ ਪਿਆਰੇ -2, 2.
ਕੋਈ ਜਾਗਦੇ ਨੇ ਰਾਮ ਪਿਆਰੇ ਸੰਗਤੇ, ਕੌਣ ਜਾਗਦੇ,
ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ-2.

*'In the dew-drenched night shine the stars.
The holy, those beloved of God,
at this hour are awake.
Ever awake are those loved by God,
day by day contemplating Him.
In their hearts is borne contemplation of God's
lotus feet, Praying, Lord! be not forgotten for an*

instant.

*Discarding pride, attachment, evil tendencies
and sins of mind,*

Their sufferings burn away.

States Nanak prayerfully:

'Ever awake are the devotees, beloved of God.'

ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ ॥

ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥

ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੋ ॥

ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੋ ॥

ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ

ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥

ਅੰਗ - 459

Not everyone is blessed to wake up in the ambrosial hour (amrit vela). Sometimes a person in pain cannot sleep — maybe his body is sick, maybe he has an enemy hanging over him, so sleep won't come. Someone who owes money and keeps worrying about paying it back, lost in plans and sums, cannot sleep either. A girl who is old enough to marry and no match is found, one cannot sleep. But that kind of being awake is full of pain. The ones who wake up in the love of the Lord, though — their waking is full of joy. For that kind of awakening, Bani states again and again —

'Kabir! why art thou asleep?

Rise and be awake.

*Find union with the Lord from whom art thou
separated.'*

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਬੈਠਾ ਰਹੁ ਅਰੁ ਜਾਗੁ ॥

ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾਹੀ ਕੇ ਸੰਗਿ ਲਾਗੁ ॥

ਅੰਗ - 1371

“Why are you lying there asleep? Sit up, wake up, and remember that you are separated from Waheguru. You must meet him again — and it is for this very meeting that you were given this human body, this human life.”

Maharaj says that the unlucky ones, whose fortune is poor, do not get the call to wake at the ambrosial hour, because their time has not yet come. But those who are dear to the Lord wake up at that hour, and sleep does not come to them, because —

'Sit not idle those, who,

in their heart have intense yearning.

C`x `mc mhfgs hm sgdhq dxdr Qnvr knudr
slumbering.

On their endless march urges them one sole

longing.

Know they not any place before their love's meeting;

So, ever and ever are they moving.'

ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।
ਨਿਹੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।
ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੋਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ।
ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।

ਡਾ. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ

The moment the ambrosial hour arrives, a pull rises inside them, and they simply cannot sleep. They long to sit and remember their Beloved; they long for a glimpse of Him. This hour belongs only to those who are dear to the Lord. In the lives of the self-willed, this hour never comes, because they spend the first part of the night lost in fun and pleasure, and at the ambrosial hour they do not wake. They have forgotten the whole reason they came into this world. The Gurū's words here are very firm. Like this —

'Farid, though alive, art thou no better than dead —

Thou hast not arisen from sleep at dawn to pray.'

ਧਾਰਨਾ - ਤੂੰ ਜੀਉਂਦਾ ਮਰ ਗਿਆ ਓ,
ਗਾਫਲਾ ਤੈਨੂੰ ਜਾਗ ਨਾ ਆਈ -2, 2.

If you did not wake at the ambrosial hour, then you are dead even while living, because you have forgotten God. Yet Waheguru has not forgotten you —

'Thou hast forgotten God, but know, God has not forgotten thee.'

ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ ॥

ਅੰਗ - 1383

He stays with you every moment, waiting and wondering: when will this traveler, who has wandered for billions and trillions of years, finally come home? It has been so very long —

'For numerous births were we incarnated as worms and winged creatures.

Enq mtdqnr lnqd ahqsgt+ dkdog`msr+ `Yrgdr `mc deer.

For numerous births did we become birds and snakes.

For numerous births yoked as horses, bullocks. After a long time has thy human frame come into being.

Seek now union with the Lord of the universe — Now at last is the occasion for union with Him.'

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ਕਈ ਜਨਮ ਗਜ਼ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਥੀ ਸਰਪ ਹੋਇਓ ॥

ਕਈ ਜਨਮ ਹੋਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਚਿਰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥

ਅੰਗ - 176

The Lord waits for this soul, but the soul does not wake up. So how can it be woken? It does not wake, dear Sadh Sangat, until it meets the True One —

'As shoots of deeds of previous births burst forth, Appeared a person yearning after God, thirsting for joy in Him.'

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

ਅੰਗ - 204

And when the soul meets that True One, what happens then? Maharaj says —

'Darkness is dispelled, says Nanak.

After sleep of multiple births is understanding awakened.'

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ

ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥

ਅੰਗ - 204

The darkness inside the mind is wiped away — the darkness of not knowing.

The awareness that had been asleep for millions of lifetimes, lost in the play of ego, now begins to wake. This is one kind of waking. The other kind is waking the body. If a person cannot even wake his body, how will the spiritual waking ever reach him? It won't. There is a right time for it. At such a time it is said that the person has been robbed, he has been cheated —

'The mind-home is brimful with nectar, but the perverse know not its relish.

Just as the deer knows not its own musk and wanders about guiled by doubt.'

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥

ਅੰਗ - 644

For a bad deed, for doing something wrong, this person never watches the clock. Night or day, sleep does not come to him and laziness does not stop him. But the time for prayer, the time to meet the Lord — the ambrosial hour — that one time he fails to look after. So it goes —

'The mortal rises early for evil deeds.

When it is the time to contemplate the Lord's Name, he leisurely sleeps.'

ਬੁਰੇ ਕਾਮ ਕਉ ਉਠਿ ਖਲੋਇਆ ॥

ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ ॥

ਅੰਗ - 738

'To do good is man slothful, in doing evil quick as a tiger.'

ਚੰਗਿਆਈ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰੁ ॥

ਅੰਗ - 518

When some wrong thing has to be done, he becomes as bold as a lion. So at the ambrosial hour, only those wake up who feel the pull of love for the Lord in their hearts. They do not sleep.

One time, Guru Nanak Patshah was walking along. Mardana noticed a very strange man who had picked up a huge bundle. Mardana said, "Patshah! What kind of man is this? Look how heavy a bundle he is carrying!"

Maharaj said, "Mardana! Call him over and ask him." Mardana called out, and the man came near. He set his bundle down.

They asked, "Who are you?"

He said, "I am Kaljug (the dark age). I never stay the same. I am not the same toward any one person, and I am not the same toward the world around me. I change every moment, every day, every instant. In the blink of an eye I change; I never stay as I was. There was a time when I lived inside Truth. Back then, all creatures honored Truth. People understood the speech of animals, and the speech of the wind and the world around them. They knew everything — by a telepathy sense they understood what was in each other's hearts without a word being spoken, and they were worshippers of Truth. That was one age. Then came the age of kings, the Treta Yu g(age of rituals). The power of yugs, great yugs, the royal Rajasuya yug sacrifice, all kinds of rites/rituals began. Then came the age of worship, the Duapar Yug, and that passed too and then came the time for Kaljug(age of darkness/current yug). The time is the same, the trees are the same, the seasons are the same — nothing in nature changed, but the age changed. And as the age changed, the human being slipped down from the rank of a god and became like a ghost —

'In Kali-yuga those unattached to the Name are as goblins;

In Sati-yuga by contemplation, men were pure selves (Param hans – Supreme swans).

In Dwapar and Treta were they mere human beings –

Rare were those as their egoism had subdued.'

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ

ਸਤਜੁਗਿ ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ ॥

ਦੁਆਪਰਿ ਤ੍ਰੇਤਾ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ ॥

ਅੰਗ - 1131

So time keeps changing, on and on."

He went on, "Now my time has come; people call me Kaljug. Yes, I am just Time, but because of my constant changing, the wise ones split me up and gave me different names. For 1 million seven hundred twenty-eight thousand years they called me Satjug. For 1 million two hundred ninety-six thousand years they called me Treta. For eight hundred sixty-four thousand years they called me Duapar. And now, for four hundred thirty two thousand years they will keep calling me Kaljug. So I am Kaljug, brother — I am Time itself."

Maharaj asked, "And what is this you have picked up?"

He said, "This bundle I am carrying is the bundle of laziness, because at this time these humans, have lost the devotion of the Lord from their hearts. So I throw this bundle of laziness over all of them. Then at the ambrosial hour, when it is time to repeat the Name, deep sleep falls on them repeatedly. Even if you try to wake them, they don't get up. The body just won't pull itself together, because there is no wish for it inside them."

Asking, "Are there holes worn into this bundle?"

He said, "Holes! Guru Nanak Patshah has stressed how important this hour is. And the Gursikhs who are full of longing, who have understood that —

'With the gift of human incarnation granted to thee,

Now is thy opportunity to have union with the Lord.

Nothing else shall avail thee:

In holy company on the Name immaculate meditate.

In achieving the end of liberation thyself engage! In Maya attachment is thy life going waste.'

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥

ਅੰਗ - 12

Those who have understood in their hearts that this life was given to meet the Lord — and who also understand that even a little devotion in Kaljug is enough to carry a person across — in their hearts the longing has woken up. People who feel this longing do

not fall back asleep and do not grow careless. At the ambrosial hour, with a watch of the night still left, they get up and bathe. They are the ones who have made holes in my bundle of laziness.”

to be Continued.....

ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ॥

O son, this is your mother's blessing and prayer

GURMAT SAMAGAM IN USA

In celebration of
Sant Mata Biji Ranjit Kaur Ji's Birthday
Founder of Trust Ratwara Sahib



Sant Mata Biji Ranjit Kaur ji
Ratwara Sahib

15 August 2026

Timing :
10.00 am
to 1.30 PM

PROGRAM

10:00 AM	Naam Simran
10:30 AM	Bhog of Sri Sehaj Path Sahib
11:00 AM	Roohani Kirtan Jatha VGRMCT USA
12:00 PM	Sant Baba Amrik Singh Ji Panj Bhenia Waley :
1:30 PM	Ardas, followed by Guru Ka Langar

The Gurmat Samagam is being held to celebrate the birthday of Sant Mata Biji Ranjit Kaur Ji, whose life of devotion, seva, and spiritual guidance continues to inspire the Sangat.

THE ENTIRE SADH SANGAT IS HUMBLY INVITED TO ATTEND THE SMAGAM AND
RECEIVE THE BLESSINGS OF GURU SAHIB.

VENUE : SATNAM KUTIYA,
11128N, GOLFVIEW ROAD, LODI,
CA- 95240, USA

USA 408-393-8199
vgrmctusa@gmail.com

INDIA

Sangat activites

Gurdwara IsherParkash Ratwara Sahib

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

www.gurdwaraisherprakashratwarasahib.com

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



In India Branchs

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

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

Contat No. Area Jathedar : Baba Ram Singh +91 94178 76243,

Bhai Daljit Singh : 95929 47920

Gurdwara IsherParkash Ratwara Sahib

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



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



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

for more inforarmation
9417214384, 83,

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

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

4. Gurudwara Ishar Parkash, Rajpura

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

5. Gurudwara Sahib, Neelon, District Ludhiana.

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

6. Gurudwara Ishar Parkash, Teacher Colony, Faridkot

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

Gurdwara IsherParkash Ratwara Sahib

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 Out of India Branchs

**SATNAM KUTIYA, 11128 N. GOLFVIEW ROAD,
LODI, CA 95240, USA**

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

Request to the Sangat living abroad If you use any kind of set top box (IPTV) to watch TV at home then you can contact the following numbers to watch Ratwara Sahib channel in it. If any lover from the Sangat already uses IP. TV. Box and is watching Ratwara Sahib channel in it then please kindly whatsapp the name of your set top box and channel number on the following numbers



Mobile No.: +91-98728-14385, 94172-14385



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

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

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RATWARA SAHIB SHRINE'S FIXED SCHEDULE

Annual

**Annual Birthday Samagam
Sri Maan Sant Baba Waryam Singh ji
Maharaj, Ratwara Sahib** **17 June**

**Annual Birthday Samagam
Sant Mata Ranjit Kaur ji,
Ratwara Sahib** **8 August**

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

Monthly

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

Weakly

Satsang Every Sunday **12.30pm to 4.00pm**

ON LINE MEMBERSHIP FOR INDIA

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

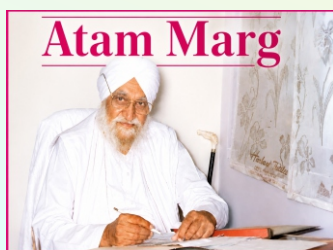
I SEE GOD, HEAR GOD, AND SPEAK OF THE ONE AND ONLY GOD.
THE SOUL IS THE CREATOR OF THE EXPANSE OF CREATION. WITHOUT GOD, I KNOW NO OTHER AT ALL.



ATAM MARG MONTHLY MAGAZINE ਆਤਮ ਮਾਰਗ

International Spiritual Monthly Magazine in Punjabi Language

on line Membership In INDIA



Trust Ratwara Sahib Founder
Editor of Atam Marg Spiritual
Magazine
Sri Mann Sant Baba Waryam
Singh Ji Maharaj
Ratwara Sahib

Atam Marg
Membership



Donation



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

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ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ॥

O son, this is your mothers hope and prayer

On the
birthday of Sant Mata Biji Ranjit Kaur
Ji, the founder of Trust Ratwara
Sahib, the spouse of great men, and a
resident of Sachkhand

GURMAT SAMAGAM
Ratwara Sahib

8 August
2026

Sant Mata Biji Ranjit Kaur ji
Ratwara Sahib

Timing : 10.00 am to 4.00 am

Amrit Sanchar : 11.00 am

Aspirant : Trust Ratwara Sahib, P.o. Mullanpur Garibdas
The.Kharar, Distt. Mohali 140901, New Chandigarh, Eco City



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(Very Nominal Charges)



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Shaheedi Smagam in Remembrance of June 1984 Shaheed's at Ratwara Sahib



1. At Trust Ratwara Sahib Branch - Gurdwara sahib Shaheedan - village Thrak near Mohali a smagam was held in remembrance of the king of shaeeds Dhan Shri Guru Arjan Dev Ji Maharaj. During the Smagam trust chairman Sant Baba Lakhbir Singh Ji , Sant Baba Harpal Singh Ji and many other kirtan jatha's of ratwara sahib blessed the sangat with gurbani and kirtan.
2. Sant Baba Lakhbir Singh Ji was honored by the public welfare organization of 15 near by villages.
3. In huge numbers devotees gathered to listen to kirtan.



Sant Baba Harpal Singh Ji Ratwara Sahib held smagams at various locations across Punjab, Haryana and U.P. During these smagams thousands of devotee's participated and were guided on the spiritual path through Gurbani. Also a booth was set up for Atam Marg Magazine and thousands of new members were registered.



Adhoya (Haryana)



Gurdwara Guru Nanak Ghat
Ktarmall, U.P.)



Vill. Majara
(Near Nangal)



Nagar Brahampur
Ajoli, Near Nangal



Prempuri
U.P.



Village Bhaton
Near Nangal



Nagar
Bhaton



Puranmashi
Samagam at
Sant Bela Ramgarh



ਲੰਗਰ ਚਲੈ ਗੁਰ ਸ਼ਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ ॥

The Langar - the Kitchen of the Gurus Shabad has been openend, and its supplies never run short.

GurShabad Langar :- ‘Atam Marg’



At Gurdwara Sri Nada Sahib, a sacred place blessed by the presence of Sri Guru Gobind Singh Ji, Gurshabad Langar and Atam Marg stall was set up. During the event, 120 new members joined the Atam Marg magazine. A total of 10,000 copies of the Atam Marg magazine were distributed free of charge to the Sangat. On this occasion, SGPC Haryana member Bhai Swaran Singh Ji and Sant Baba Balwinder Singh Ji Billa of Delhi Kar Sewa honored the Atam Marg volunteers (sevadars) with siropas.



On July 12, 2026, at Gurdwara Sri Panjokhra Sahib, District Ambala, Haryana, volunteers from Ratwara Sahib set up the Gurshabad Langar and Atam Marg stall. During the event, 211 new members subscribed to the Atam Marg magazine, and 12,000 copies of the Atam Marg magazine were distributed free of charge to the Sangat. On this occasion, SGPC member Bhai Rupinder Singh Ji, Manager Bhai Kuldeep Singh Ji, and Bhai Harnek Singh Ji visited the stall and encouraged the volunteers to continue setting up Atam Marg stalls at future programs.



On June 28, 2026, at Takht Sri Kesgarh Sahib, Sri Anandpur Sahib, Sevadars from Ratwara Sahib set up the Gurshabad Langar and Atam Marg stall. During the event, 150 new members subscribed to the Atam Marg magazine, and 15,000 copies of the Atam Marg magazine were distributed free of charge to the Sangat. On this occasion, Sant Baba Satnam Singh Ji, Head Sevdar of Qila Anandgarh, along with the Manager and staff of Takht Sri Kesgarh Sahib, visited the Atam Marg stall. They are shown in the accompanying photograph.

On July 5, 2026, at Akal Takht Sri Harmandir Sahib (Amritsar Sahib), Atam Marg stall was set up. During the event, 110 new members subscribed to the Atam Marg magazine, and 20,000 copies of the Atam Marg magazine were distributed free of charge to the Sangat.

USA

34

Sangat activites

VGRMCT USA Trust

Programs :

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

For More :

**Information of Program Bookings at
SATNAM KUTIYA LODI, 11128N, LODI, CA, USA**

CONTACT:

VISHAV GURMAT ROOHANI MISSION CHARITABLE TRUST

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ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥

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

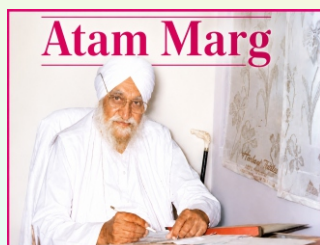
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Editor of Atam Marg Spiritual
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Sri Mann Sant Baba Waryam
Singh Ji Maharaj
Ratwara Sahib

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

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The Soul of Path

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ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ॥

O son, this is your mother's blessing and prayer

GURMAT SAMAGAM IN USA

In celebration of
Sant Mata Biji Ranjit Kaur Ji's Birthday
Founder of Trust Ratwara Sahib

15 August 2026

Sant Mata Biji Ranjit Kaur ji
Ratwara Sahib

Timing :
10.00 am
to 1.30 PM

PROGRAM

- 10:00 AM** Naam Simran
- 10:30 AM** Bhog of Sri Sehaj Path Sahib
- 11:00 AM** Roohani Kirtan Jatha VGRMCT USA
- 12:00 PM** Sant Baba Amrik Singh Ji
Panj Bhenia Waley :
- 1:30 PM** Ardas, followed by Guru Ka Langar

The Gurmat Samagam is
being held to celebrate the
birthday of Sant Mata Biji
Ranjit Kaur Ji, whose life of
devotion, seva, and
spiritual guidance
continues to inspire the
Sangat

THE ENTIRE SADH SANGAT IS HUMBLLY INVITED TO ATTEND THE SMAGAM AND
RECEIVE THE BLESSINGS OF GURU SAHIB.

VENUE : SATNAM KUTIYA,
11128N, GOLFVIEW ROAD, LODI,
CA- 95240, USA

USA 408-393-8199
vgrmctusa@gmail.com

**In celebration of
Tavnoor Kaur Dhillion's
1st Birthday**

**Shri Sukhmani Sahib Paath
and
Gurbani Kirtan
Jatha VGRMCT USA**

**Date: Sunday July 18th 2026
Time: 10:00am to 1:00pm**

**Location: Satnam Kutiya 11128 N
Golfview Road, Lodi Ca 95240, USA**

**Invitation
Kuldip Singh Shergill and Family**

Respected Sant Baba Satnam Singh Ji was given "Naam Simran" (method of meditation) by Sant Baba Waryam Singh Ji Ratwara Sahib himself. With this blessing he continued this practice every week at his own home in America, gathering the Sangat (congregation) together and establishing weekly satsang. He worked very hard throughout his life both worldly and spiritual, and now, in his memory, a spiritual center called "Satnam Kutiya" has been established in Lodi, California, by Sant Baba Harpal Singh Ji Ratwara Sahib. At Satnam Kutiya ongoing seva (service) and simran (meditation) continue regularly. Just recently, on June 20, 2026 the 108th birth anniversary of Sant Baba Waryam Singh Ji Maharaj — the founder of Ratwara Sahib — was celebrated with great love and devotion by the Sangat of America at the Lodi, California branch of Ratwara Sahib. Kirtaniyas Kirtan was performed by Jatha VGRMCT USA and Baba Manvir Singh Ji of Rara Sahib (currently doing seva and Gurudwara Sachkhand Isher Darbar In Sacramento).



AUSTRALIA

Sangat activites

With the Eternal Blessings of Sri Guru Granth Sahib



**Sant Baba Waryam Singh Ji Maharaj Ratwara
Sahib and Sant Mata Biji Ranjit Kaur Ji
inherited from Ratwara Sahib**



Sant Baba Harpal Singh ji

1st Spiritual Journey

Australia

Programme

1st Spiritual Journey

**Australia
2026**



**GURDWARA SRI GURU SINGH
SABHA, 344, HUME HWY,
CRAIGIEBURN :
20 JUNE AT 7:40PM TO 8.25PM
AND 21 JUNE AT 12:15PM TO
1:00PM**

**GURDWARA SAHIB,
BLACKBURN,
127 WHITEHORSE ROAD,
BLACKBURN
9 JULY - 10 JULY AT 7:00PM
TO 8:00PM**

**GURDWARA SAHIB, TARNEIT,
560 DAVIS ROAD, TARNEIT
24 AND 28 JUNE AT 12:00PM TO
01:00PM AND 25,26,27 JUNE
AT 7.00PM TO 8:00PM**

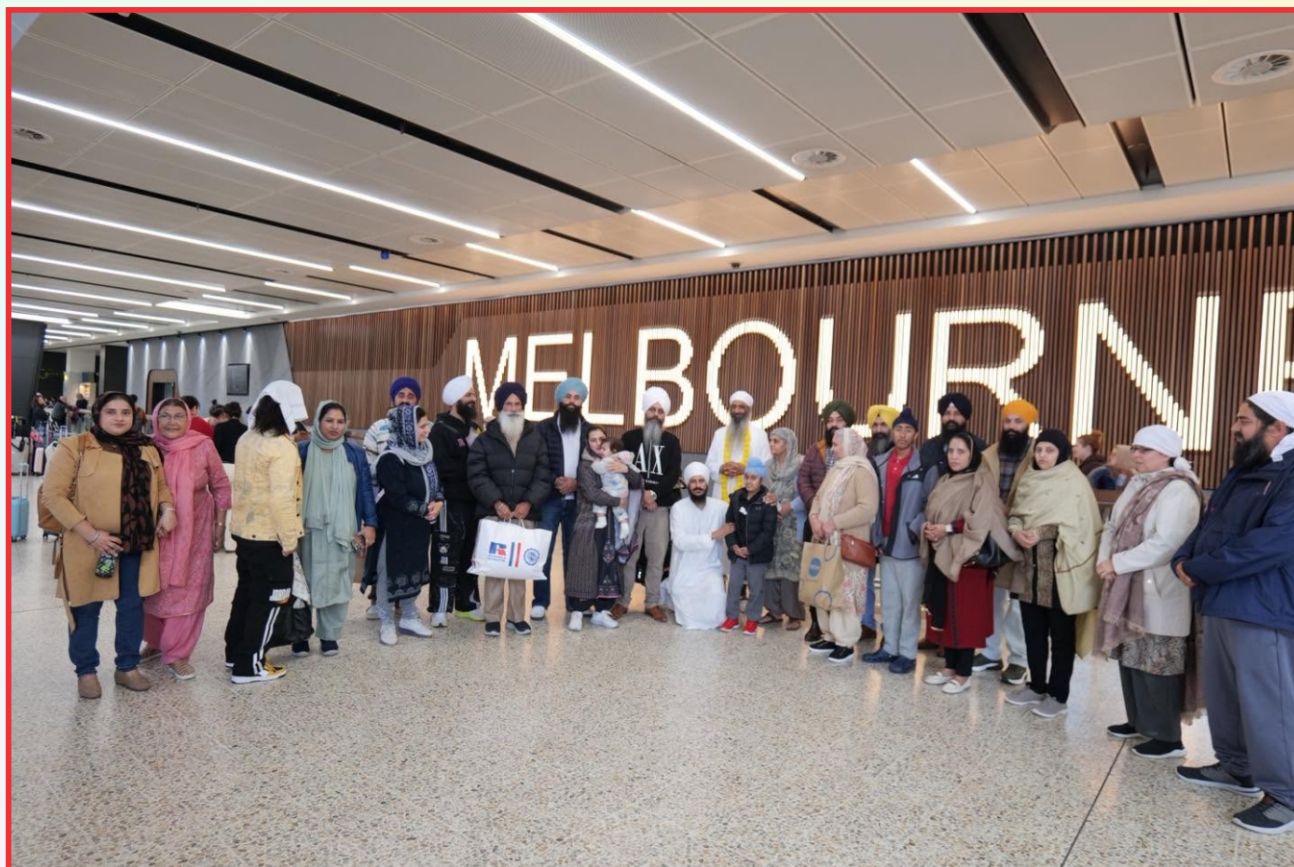
**GURDWARA MIRI PIRI SAHIB,
DEANSIDE, 87 REED COURT,
DEANSIDE
11 JULY AT 3:30PM
TO 4:30PM
AND 12 JULY AT 12:30PM
TO 1:30PM**

**GURDWARA SAHIB, PLUMPTON,
1288-1364 MELTON HWY,
PLUMPTON :
30 JUNE TO 4 JULY AT 6:00PM TO
7:00PM, AND 5 JULY AT 12:30PM
TO 1:30PM**

**GURDWARA NANAKSAR
THATH, 450 EVANS RD.,
LYNBROOK
17 JULY AT
6:30PM TO 7:15PM**

**FOR PROGRAM BOOKINGS
0421 006 082
0431 709 605**

First Parchar Pheri (Religious Tour) June 18th to August 2nd 2026. Australian Sangat receiving Sant Baba Harpal Singh Ji on arrival at Melbourne Airport



27 June 2026 Bhai Dalair Singh - Tarneit, Australia



20/6/2026

Bhai Gurtej Singh's home at Craigieburn, Australia



20 June 2026 Gurdwara Sri Guru Singh Sabha, Craigieburn, Australia

<https://www.facebook.com/photo/?fbid=1338612221713819&set=pcb.1338613781713663>



21 June 2026 Gurdwara Sri Guru Singh Sabha Craigieburn, Australia



21 JUNE 2026 BHAIRAV SINGH - KALKALLO, AUSTRALIA

<https://www.facebook.com/photo/?fbid=1338617991713242&set=pcb.1338620208379687>



21 June 2026 Bhai Tejpal Singh Mavi Wollert, Australia

<https://www.facebook.com/photo/?fbid=1338615201713521&set=pcb.1338615825046792>



Assa dee war 22 June 2026 Bhai Amandeep Singh' home - Darley, Australia



23 June 2026
Bhai Gagandeep Singh's at - Cabinets Decor,
Hoppers Crossing, Australia



'23 JUNE 2026' BIBI PARMINDER KAUR - TARNEIT
AUSTRALIA



<https://www.facebook.com/photo/?fbid=1338647251710316&set=pcb.1338649255043449>

22-6-2026 Bhai Khushwinder Singh's home - Mickleham, Australia



'23 JUNE 2026' BHAI BARINDER SINGH KANG - EPPING, AUSTRALIA



<https://www.facebook.com/photo/?fbid=133863152837855&set=pcb.1338634308378277>

‘24 Jaue 2026’ Bibi Jaswinder Kaur’s home - Tarneit, Australia



<https://www.facebook.com/photo/?fbid=1338650208376687&set=pcb.1338651808376527>

25 June 2026 'Bhai Sukhvir Singh Sukhi's home - Tarneit, Australia



'25 June 2026' Bhai Tajbant Singh's home - Fraiser Rise, Australia



<https://www.facebook.com/photo?fbid=1338656798376028&set=pcb.1338659885042386>

26-6-2026 BHAI MALKIT SINGH'S HOME - TARNEIT, AUSTRALIA

<https://www.facebook.com/search/top?q=ratwara%20sahib%20sangar%20usa%20and%20canada%20-%20vgrmt-usa>



'27 June 2026' Bibi Kulbir Kaur's home - Tarneit, Australia



<https://www.facebook.com/photo/?fbid=1338709851704076&set=pcb.1338712128370495>

(27 June 2026)
Bhai Dalair Singh's Home - Tarneit, Australia



28 June 2026 Tarneit, Australia



28 June 2026 Bhai Gagandeep Singh's home - Aintree, Australia



<https://www.facebook.com/photo/?fbid=1338719571703084&set=pcb.1338721098369598>

28-6-2026 Bhai Harpreet Singh's home - Tarneit, Australia



28 June 2026 Bhai Balpreet Singh Hony - Diggers Rest, Australia



<https://www.facebook.com/photo/?fbid=1338714411703600&set=pcb.1338716655036709>

29 June 2026 Bhai Jagdeep Singh Bath' home - Tarneit, Australia



<https://www.facebook.com/photo/?fbid=1338728268368881&set=pcb.1338729265035448>



30 June 2026 Bhai Jaspreet Singh Jassi's home - Suburb Ingle farm, Adelaide, South Australia



During the Australia parchar pheri (Spiritual Tour)2026, Atam Marg stall were set up at Gurdwara Sahibs during the Kirtan programs of Sant Baba Harpal Singh Ji. The stalls were organized by Bibi Arshpreet Kaur and Bhai Fateh Singh Ji. Through these efforts, many people have become new members of the Atam Marg magazine.



CANADA

Sangat activites

Every year, during the Vaisakhi celebrations in Surrey Vancouver, the Ratwara Sahib Sangat in Canada organizes the “Atam Marg” Gurmat Langar stall during the Nagar Kirtan. Where many members subscribed for annual membership to Atam Marg magazine . Also, spiritual books written by Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib are distributed free of charge in Punjabi, Hindi, and English.



At the request of respected Bhai Amit Arora and Bibi Maryion, the Worldwide Spiritual Mission of Guru's Wisdom Charitable Society, located at 24696 130 Avenue, Maple Ridge, BC, Canada, organized a special program on June 20, 2026, to celebrate the 108th birthday of Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib. Program was started with Asa Di Vaar Kirtan in the morning followed by Sukhmani Sahib Paath and Bhog Sri Sehaj Paath and Gurbani Kirtan. Sangat from surrey attended the celebration with great love and devotion. The Sangat enjoyed the spiritual atmosphere throughout the program. During the event, Bhai Jaswant Singh Panchi, Bhai Harjeet Singh Jeeti, Bhai Palwinder Singh, Bhai Jasbir Singh Ranu, Bhai Joban Singh and the sons of Bhai Tejbir Singh Ji performed Kirtan and katha, filling the congregation with spiritual bliss. At the conclusion of the program, Guru Ka Langar served.



In Calgary, Canada, on June 20, 2026, a special program was organized at the residence of Bhai Manoj Kumar Ji to celebrate the 108th birthday of Sant Baba Waryam Singh Ji Maharaj of Ratwara Sahib. Sangat from Edmonton and Calgary attended the program with love and devotion. The Sangat who partook made the event a great success. At the conclusion of the program, Guru Ka Langar served.



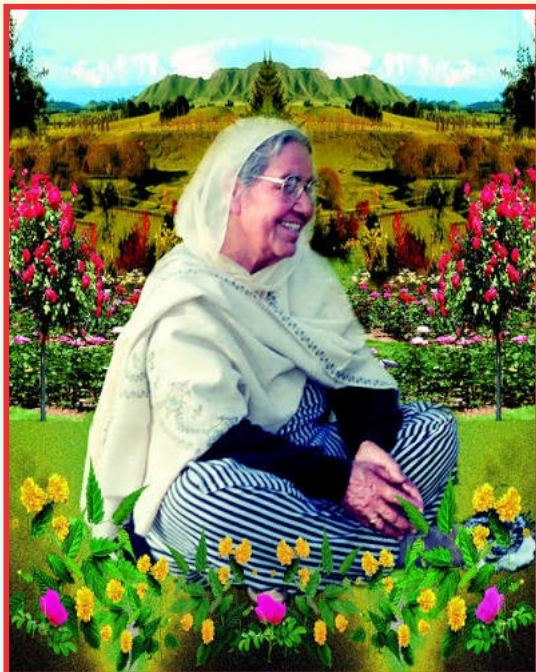
ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ॥

**Blessed, blessed, blessed is the
coming of that humble being:**

**Birthday of Sant Baba Isher Singh ji Maharaj Rare Sahib
& Sant Mata Biji Ranjit Kaur Ji, Ratwara Sahib**



Sant Baba Isher Singh ji Maharaj
Rare Sahib



Sant Mata Biji Ranjit Kaur ji
Ratwara Sahib

**GURMAT SAMAGAM
CANADA**

**9 August
2026**

**Timing :
7.00 am to 12.30 am**

Address :

**Worldwide Spiritual Mission
of**

**Guru's Wisdom Charitable
Society,**

**24696 130 AVENUE,
Maple Ridge, BC, Canada**

**Aspirant : Worldwide Spiritual Mission
of Guru's Wisdom Charitable Society,
Canada**

Programe :

1. 7.00am to 9.00 Assa Dee War
2. 9.00 to 10.30am Sukhmani Sahib
3. 10,30 Sehaj Path Bhogh
4. 11.30 to 12.30am Roohani Kirtan
5. Ardaas
6. Guru ka Langar
7. Membership of Atam Marg

**604 442 7781
604 767 4881
778 987 4701**