

# GOBIND MARG

THE MONTHLY BULLETIN OF  
**GURDWARA SRI GURU SINGH SABHA – HOUNSLOW**

APRIL 2025 – VOL XXXIII ISSUE 4



Vaaraan Bhai Gurdaas Ji

## The Five Beloved Ones

Daya:	Kindness
Dharam:	True Religion
Himmat:	Strength Against Evils Of Mind
Mohkam:	Strong-Mindedness
Sahib:	Oneness With God

**Walk just One Step to become The Beloved**

ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਡਾ ਜਾਇ ਚਲ  
ਸਤਿ ਗੁਰ ਕੋਟਿ ਪੈਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥

**As the disciple takes one step towards Prabhu,  
He takes a million steps toward the seeker.**



***Guru Gobind Singh ji chose the 1699 Vaisakhi celebration time as the historic moment to establish the Khalsa. Building upon Guru Nanak Sahib's foundation of the Panth, Guru Gobind Rai gifted to the Khalsa 'Khande ka Pahul' or 'Amrit of the Sword', and a distinct identity with the 5 Kakari (Kesh, Kanga, Kirpan, Karha and Kashera) and the Dastaar. Guru Gobind Singh ji himself took Amrit from the Beloved Five. The***

***divine power of the Amrit awakened Khalsa's Self Respect and they became Protectors of the Oppressed and feared Punishers of the Oppressors. In today's world, there is a strong need for all Gursikhs to partake in the Khande ka Pahul ceremony and to live their lives in surrender to the profound teachings of our Eternal Guru, Sri Guru Granth Sahib.***

**NOTE: THIS PUBLICATION CONTAINS SCRIPTURE - KINDLY HANDLE WITH CARE & UTMOST RESPECT**

# PROGRAMME

Gurdwara Sri Guru Singh Sabha Hounslow



Monday – Saturday (Exc Tuesday)		Tuesday		Sunday	
4:00 AM	Parkash	4:00 AM	Parkash	4:00 AM	Parkash
5:00 AM	Nitnem	5:00 AM	Nitnem	5:00 AM	Nitnem
6:00 AM	Simran	6:00 AM	Simran	6:00 AM	Simran
6:30 AM	Asa Di Var	6:30 AM	Asa Di Var	6:30 AM	Asa Di Var
7:45 AM	Ardaas	7:45 AM	Ardaas	7:45 AM	Ardaas
10:00 AM	Kirtan	10:00 AM	Kirtan	8:00 AM	Akhand Paath/Sehaj Paath Bhog Sukhmani Sahib
10:45 AM	Katha	10:30 AM	Katha	9:00 AM	Kirtan
11:30 AM	Ardaas	11:00 AM	Sukhmani Sahib Path	9:45 AM	Ardaas
		12:30 PM	Ladies Kirtan	10:00 AM	Youth Kirtan
		2:00 PM	Ardaas	11:00 AM	Kirtan
				12:00 PM	Katha
				1:00 PM	Kirtan
				2:00 PM	Ardaas
					<b>EVENING</b>
<b>EVENING</b>		<b>EVENING</b>		6:00 PM	Rehraas
6:00 PM	Rehraas	6:00 PM	Rehraas	6:30 PM	Kirtan
6:30 PM	Kirtan	6:30 PM	Kirtan	6:30 PM	Kirtan
7:00 PM	Katha	7:00 PM	Katha	7:00 PM	Katha
7:30 PM	Ardaas	7:30 PM	Ardaas	7:30 PM	Ardaas
8:00 PM	Sukhasan	8:00 PM	Sukhasan	8:00 PM	Sukhasan



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



# GURDWARA SRI GURU SINGH SABHA

Alice Way, off Hanworth Road, Hounslow, Middlesex, TW3 3UD  
 Enquiries: **020 8577 2793** Email: [khalsa@sgss.org](mailto:khalsa@sgss.org) Website: [www.sgss.org](http://www.sgss.org)

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*Note: All views expressed in this bulletin are those of the authors, and not necessarily of GSGSS Hounslow.*

### DAILY OPENING TIMES:

**Gurdwara:** 4:00am to 8:00pm      **Main Office:** 10:00am to 6:00pm  
**Matrimonial:** 10:00am to 1:00pm, - Closed on Bank Holidays.  
**Library:** Tuesdays 11:00am -1.30pm    Sundays 11:00am – 1:30pm  
**Matrimonial Service Contact** via email [marriages@sgss.org](mailto:marriages@sgss.org)

# April 2025

Important Days	Event	Nanakshahi Days	
		April ਚੇਤਰ/ ਵੈਸਾਖ	May ਵੈਸਾਖ/ ਜੇਠ
<b>Sangrandh</b> ਸੰਗਰਾਂਦ	New Month Start Date	14	14
<b>Prakash/ Avtar (Birthday) Gurburb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Guru Angad Sahib ji	Prakash, Jyoti Jot	18, 16	
Guru Tegh Bahadur ji	Prakash	18	
Guru Arjan Sahib ji	Prakash		2
Guru Amar Das ji	Prakash		23
<b>Historical Dates - Events &amp; Festivals</b>			
Sahibzada Jujhar Singh ji	Birthday	9	
Vaisakhi	Birth of the Khalsa	14	
Chotta (Lessor) Ghalughara	Ghalughara		17

Dear Sangat Jee – ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ; ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਿਹ!

**Gurmat Classes:** The new Gurmat Gyan class for adults, every Sunday from 10:30am – 12:30pm, has now become established, with about 9 students in regular attendance. The adult Gurmat Seekers discussion group has been launched, open to anyone interested to share and learn any aspect of Sikhi. It meets on the last Saturday of each month. Details on the notice boards and in this bulletin. More Sangat support is needed!

## Support Functions Update:

**Estate Maintenance** (Photo) The front of the main building has been cleaned and repainted. New lights are being installed and the works are scheduled to complete by Saturday 5 April.



**Heating System** A power flush of the pipework on the ground floor is now being undertaken, to help improve the distribution of the heat on the ground floor in the new building.

**BBC Radio 4 'Beyond Belief' Team** (Photos) visited the Gurdwara on 27 March and they audio-recorded their tour of the Gurdwara, including participation in the Langar activities, as part of their 'Religion and Food' episode to air the importance, scale and spectrum of Langar. The producer Dr Giles Fraser saw the langar being prepared, served langar to the sangat and washed the dishes. He tasted the langar and said it was delicious! The team thoroughly enjoyed the visit.



## Langar Update

Lights in the main Langar hall have been improved as an interim measure. Apron wearing by all sevadaars in the langar area is now being adopted by all.

Code of conduct in working practices, dealing with all Langaris, sevadaars and the sangat are being addressed by feedback meetings and verbally on a daily basis. We are working to secure a discount on the water that we use for cooking purposes only.



**Safeguarding** Following a talk by Aman Singh, a Policy Manual is being prepared.

**First Aid** An additional class is planned for those who have been unable to attend.

**Trespassing** To control trespassing from the side entrance, barriers have been placed on the inner gate to prevent cyclists riding through the Gurdwara site and generally act as a deterrent.

### **Guru Tegh Bahadur 350th Shahidi World Marathon**

SGSS Hounslow Sehaj Paath remembrance of Guru Sahib's Shahidi commenced on 9 March, to conclude on 24 November 2025, the Gurburb bhog day. Sangat members interested in taking part can register their names in the main office or on the website [www.sgss.org/marathon](http://www.sgss.org/marathon). Alternatively you may let our head Granthi Giani Kernail Singh ji know of your interest. Participation is encouraged; though ideal, it is not mandatory to conclude on the bhog day.

### **Income & Expenditure Figures Jan 25 – Mar 25**

Month	Jan 25	Feb 25	Mar 25	Total
<b>Income</b>	88,864.11	71,187.01	84,331.53	244,892.05
<b>Expenditure</b>	140,314.07	57,041.74	69,138.29	266,494.10

**Event Bookings:** During March, the services performed in support of the Sangat were:

• Sukhmani Sahib Paath/Kirtan	43	• School Visits	8
• Weddings	2	• Funerals	9
• Sehaj/ Akhand Paath	15	• Trips/ Lectures	0

**Health & Safety:** To help manage Covid-19 risk to ourselves and others, the Gurdwara strongly advises that everyone should continue to follow the Government guidelines to keep yourselves and your loved ones safe. Whenever possible please observe social distancing, wear face covering and wash hands frequently.

**Show Your Gratitude:** Donations to the Gurdwara to help run the Sangat services are gratefully received; this can be done in one of three ways:

**By Cheque:** Payable to Sri Guru Singh Sabha Hounslow and posted/delivered to  
Gurdwara Sri Guru Singh Sabha, Alice Way, Hounslow, TW3 3UD

**Online:** Donations can be made online at [www.sgss.org/donate](http://www.sgss.org/donate)

**BACS:** Barclays Bank, Sort code 20 96 55 and Account No. 00859095.





**Guru Nanak Sahib ji's Japji Sahib** bani is widely recognized as the quintessence of the Sri Guru Granth Sahib ji. The compilation consists of the Mool Mantar, an opening Salok or verse, a set of 38 Pauris or hymns and a final closing Salok. This month we elaborate Pauri 20 of this deeply revealing bani.



Verse	Japji Sahib Pauri 20	Glossary	Contextual Meaning
1	ਭਰੀਐ ਹਬੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥	ਭਰੀਐ ਤਨੁ ਦੇਹ	ਜੇ ਭਰ ਜਾਏ, ਜੇ ਗੰਦਾ ਹੋ ਜਾਏ, ਜੇ ਮੈਲਾ ਹੋ ਜਾਏ। ਸਰੀਰ। ਸਰੀਰ।
2	ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥	ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ	ਪਾਣੀ ਨਾਲ ਧੋਤਿਆਂ। ਉਤਰ ਜਾਂਦੀ ਹੈ। ਮਿੱਟੀ, ਧੂੜ, ਮੈਲ।
3	ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥	ਪਲੀਤੀ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ	ਪਲੀਤ, ਗੰਦਾ। ਮੂਤਰ ਨਾਲ ਪਲੀਤ। ਕੱਪੜਾ।
4	ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥	ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਲਈਐ ਧੋਇ	ਸਾਬਣ ਲਾ ਕੇ। ਲਈਦਾ ਹੈ। ਉਹ ਪਲੀਤ ਹੋਇਆ ਕੱਪੜਾ। ਧੋ ਲਈਦਾ ਹੈ।
5	ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥	ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ	ਜੇ ਭਰ ਜਾਏ, ਜੇ ਮਲੀਨ ਹੋ ਜਾਏ। ਬੁੱਧ। ਪਾਪਾਂ ਦੇ ਨਾਲ।
6	ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥	ਓਹੁ ਧੋਪੈ ਰੰਗਿ ਨਾਵੈ ਕੈ ਰੰਗਿ	ਉਹ ਪਾਪ। ਧੁਪਦਾ ਹੈ, ਧੁਪ ਸਕਦਾ ਹੈ, ਧੋਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਪਿਆਰ ਨਾਲ। ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਾਮ ਦੇ ਪ੍ਰੇਮ ਨਾਲ।
7	ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥	ਆਖਣੁ ਨਾਹਿ	ਨਾਮ, ਬਚਨ। ਨਹੀਂ ਹੈ।
8	ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥	ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ	(ਆਪੇ ਆਪਣੇ) ਕਰਮ ਕਰ ਕੇ, ਜਿਹੇ ਜਿਹੇ ਕਰਮ ਕਰੇਗੇ। ਲਿਖ ਕੇ, (ਤਿਹੇ ਜਿਹਾ ਲੇਖਾ) ਲਿਖ ਕੇ, (ਤਿਹੇ ਜਿਹੇ ਸੰਸਕਾਰਾਂ ਦਾ ਲੇਖਾ) ਲਿਖ ਕੇ, (ਤਿਹੇ ਜਿਹੇ ਸੰਸਕਾਰ ਅਪਣੇ ਮਨ ਵਿਚ) ਉੱਕਰ ਕੇ।

		ਲੈ ਜਾਹੁ	ਤੂੰ ਲੈ ਜਾਹਿਗਾ, (ਆਪਣੇ ਨਾਲ) ਲੈ ਜਾਹਿਗਾ, (ਆਪਣੇ ਮਨ ਵਿਚ) ਪ੍ਰੇ ਲਵੇਗਾ।
9	ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥	ਆਪੇ ਬੀਜਿ	ਆਪ ਹੀ। ਬੀਜ ਕੇ।
10	ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥	ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ	ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ। ਆਵਹਿਗਾ ਤੇ ਜਾਹਿਗਾ, ਜੰਮੇਗਾ ਤੇ ਮਰਹਿਗਾ, ਜਨਮ ਮਰਨ ਵਿਚ ਪਿਆ ਰਹੇਗਾ।

### ਪੰਜਾਬੀ ਅਰਥ

1-2	ਜੇ ਹੱਥ ਜਾਂ ਪੈਰ ਜਾਂ ਸਰੀਰ ਲਿੱਬੜ ਜਾਏ, ਤਾਂ ਪਾਣੀ ਨਾਲ ਧੋਤਿਆਂ ਉਹ ਮੈਲ ਉਤਰ ਜਾਂਦੀ ਹੈ।
3-4	ਜੇ (ਕੋਈ) ਕੱਪੜਾ ਮੂਤਰ ਨਾਲ ਗੰਦਾ ਹੋ ਜਾਏ, ਤਾਂ ਸਾਬੁਣ ਲਾ ਕੇ ਉਸ ਨੂੰ ਧੋ ਲਈਦਾ ਹੈ।
5-6	(ਪਰ) ਜੇ (ਮਨੁੱਖ ਦੀ) ਬੁੱਧੀ ਪਾਪਾਂ ਨਾਲ ਮਲੀਨ ਹੋ ਜਾਏ, ਤਾਂ ਉਹ ਪਾਪ ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਾਮ ਵਿਚ ਪਿਆਰ ਕਰਨ ਨਾਲ ਹੀ ਧੋਇਆ ਜਾ ਸਕਦਾ ਹੈ।
7-10	ਹੇ ਨਾਨਕ! 'ਪੰਨੀ' ਜਾਂ 'ਪਾਪ' ਨਿਰਾ ਨਾਮ ਹੀ ਨਹੀਂ ਹੈ (ਭਾਵ, ਨਿਰਾ ਕਹਿਣ-ਮਾਤਰ ਨਹੀਂ ਹੈ, ਸੱਚ-ਮੁੱਚ ਹੀ) ਤੂੰ ਜਿਹੇ ਜਿਹੇ ਕਰਮ ਕਰੇਗਾ ਤਿਹੇ ਜਿਹੇ ਸੰਸਕਾਰ ਆਪਣੇ ਅੰਦਰ ਉੱਕਰ ਕੇ ਨਾਲ ਲੈ ਜਾਹਿਗਾ। ਜੇ ਕੁਝ ਤੂੰ ਬੀਜੇਗਾ, ਉਸ ਦਾ ਫਲ ਆਪ ਹੀ ਖਾਹਿਗਾ। (ਆਪਣੇ ਬੀਜੇ ਅਨੁਸਾਰ) ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ ਜਨਮ ਮਰਨ ਦੇ ਗੇੜ ਵਿਚ ਪਿਆ ਰਹੇਗਾ। 20।
ਭਾਵ ਪੌੜੀ 20	ਮਾਇਆ ਦੇ ਪਰਭਾਵ ਦੇ ਕਾਰਨ ਮਨੁੱਖ ਵਿਕਾਰਾਂ ਵਿਚ ਪੈ ਜਾਂਦਾ ਹੈ, ਤੇ ਇਸ ਦੀ ਮਤ ਮੈਲੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਹ ਮੈਲ ਇਸ ਨੂੰ ਸੁੱਧ-ਸਰੂਪ ਪਰਮਾਤਮਾ ਤੋਂ ਵਿਛੇੜ ਰੱਖਦੀ ਹੈ, ਤੇ ਜੀਵ ਦੁਖੀ ਰਹਿੰਦਾ ਹੈ। ਨਾਮ-ਸਿਮਰਨ ਹੀ ਇਕੋ-ਇਕ ਵਸੀਲਾ ਹੈ ਜਿਸ ਨਾਲ ਮਨ ਦੀ ਇਹ ਮੈਲ ਧੁਪ ਸਕਦੀ ਹੈ। (ਸੋ, ਸਿਮਰਨ ਤਾਂ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਧੋ ਕੇ ਮਨ ਨੂੰ ਪ੍ਰਭੂ ਨਾਲ ਮੇਲਣ ਵਾਸਤੇ ਹੈ, ਪ੍ਰਭ ਤੇ ਉਸ ਦੀ ਰਚਨਾ ਦਾ ਅੰਤ ਪਾਣ ਲਈ ਜੀਵ ਨੂੰ ਸਮਰਥ ਨਹੀਂ ਬਣਾ ਸਕਦਾ) । 20।

### English Rendition

1-2	If the hands, feet or the body become soiled, they can be cleaned with water.
3-4	If a clothing item gets soiled with urine, it can be cleaned by applying soap.
5-6	(However) If (man's) wisdom be deceived with immoral thinking, then that sin can only be washed by the love of the <i>Naam of Akal Purakh</i> .
7-10	O Nanak! 'Virtuous' or 'Sinful' behaviour does not exist merely in words; it is real. Whatever actions you partake in, becomes the Karma you accumulate; you will engrave these within yourself and take them with you. That which you sow through your actions, you shall enjoy or endure the fruits of the same. In accordance with the residual proclivities of your births, you shall continue in, or be freed from, the cycles of birth and death as ordained by <i>Parmatma's Hukam</i> . 20.





ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ, ਜਿਨ੍ਹਾਂ ਦਾ ਪਹਿਲਾ ਨਾਮ ਭਾਈ ਲਹਿਣਾ ਜੀ ਸੀ, ਦਾ ਜਨਮ ਬਾਬਾ ਫੇਰੂ ਮੱਲ ਤੇ ਮਾਤਾ ਸਭਰਾਈ ਜੀ ਦੇ ਘਰ, ਮੱਤੇ ਦੀ ਸਰਾਂ ੩੧ ਮਾਰਚ ੧੫੦੪ ਈ: ਨੂੰ ਹੋਇਆ। ਬਾਬਾ ਫੇਰੂ ਮੱਲ ਦੁਕਾਨਦਾਰੀ ਕਰਦੇ ਸਨ, ਸੇ ਲਹਿਣਾ ਜੀ ਭੀ ਪਿਤਾ ਪੁਰਖੀ ਧੰਦੇ ਵਿਚ ਲੱਗ ਗਏ। ਆਪ ਦੇਵੀ ਦੇ ਪੁਜਾਰੀ ਸਨ ਅਤੇ ਹਰ ਸਾਲ ਆਪਣੇ ਸੰਗੀਆਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਦੇਵੀ ਦੀ ਯਾਤਰਾ ਨੂੰ ਜਾਇਆ ਕਰਦੇ ਸਨ।

ਸਨ ੧੫੨੬ ਵਿਚ ਬਾਬਰ ਨੇ ਹਿੰਦੁਸਤਾਨ ਤੇ ਇਕ ਤਕੜਾ ਹਮਲਾ ਕਿੱਤਾ ਤੇ ਪਾਣੀਪਤ ਦੀ ਪਹਿਲੀ ਲੜਾਈ ਵਿਚ ਇਬਰਾਹੀਮ ਲੋਧੀ ਨੂੰ ਹਾਰ ਦੇ ਕੇ ਦਿੱਲੀ ਦਾ ਬਾਦਸ਼ਾਹ ਬਣ ਗਿਆ। ਇਸ ਹਮਲੇ ਵਿਚ ਮੱਤੇ ਦੀ ਸਰਾਂ ਦੀ ਤਬਾਹੀ ਹੋ ਗਈ ਤੇ ਪਰਵਾਰ ਪਿੰਡ ਸੰਘਾਰ ਆ ਗਿਆ, ਜਿੱਥੇ ਫਿਰ ਇਕ ਹੱਟੀ ਖੋਲ ਕੇ ਆਪਣਾ ਕੰਮ ਕਰਨ ਲੱਗੇ।

ਖਡੂਰ ਸਾਹਿਬ ਵਿਖੇ ਆਪ ਨੇ ਭਾਈ ਜੋਧ ਦੇ ਪਾਸੋਂ ਗੁਰੂ ਨਾਨਕ ਦੀ ਬਾਣੀ ਸੁਣੀ ਤਾਂ ਮਨ ਬਦਲ ਗਯਾ। ਦੇਵੀ ਦੇ ਦਰਸ਼ਨਾਂ ਨੂੰ ਜਾਣ ਦੀ ਬਜਾਏ ਗੁਰੂ ਨਾਨਕ ਜੋ ਉਸ ਸਮੇਂ ਕਰਤਾਰ ਪੁਰ ਸਨ, ਓਹਨਾ ਪਾਸ ਚਲੇ ਗਏ ਤੇ ਉੱਥੇ ਹੀ ਟਿਕ ਗਏ। ਤਕਰੀਬਨ ਸੱਤ ਸਾਲ ਗੁਰੂ ਜੀ ਦੇ ਦੱਸੇ ਰਾਹ ਤੇ ਚਲਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਿੱਤੀ ਤੇ ਸਖ਼ਤ ਮੇਹਨਤ ਕਰਕੇ ਅਤੇ ਹੁਕਮ ਮਨ ਕੇ ਮਲਿਕ ਦੇ ਦਰ ਤੇ ਪ੍ਰਵਾਨ ਹੋਏ।

'ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ, ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ' ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਭਾਈ ਲਹਿਣਾ ਜੀ ਨੂੰ ਕਈ ਤਰਾਂ ਦੀ ਪਰੀਖਿਆਵਾਂ ਦਿੱਤੀਆਂ। ਸਭਤੋਂ ਪਹਿਲਾ ਘਾਹ ਦੀਆਂ ਮਿੱਟੀ ਭਰੀਆਂ ਪੰਡਾ ਚੁਕਵਾਈਆਂ ਤੇ ਭਾਈ ਲਹਿਣੇ ਨੇ ਬਗੈਰ ਹੀਲ-ਹੁੱਜਤ ਦੇ ਚੁੱਕ ਲਈਆਂ। ਭਾਵੇਂ ਉਹਨਾਂ ਦੇ ਕੀਮਤੀ ਕੱਪੜੇ ਖ਼ਰਾਬ ਹੋ ਗਏ ਸਨ।

ਫਿਰ ਇਹਨਾਂ ਨੇ ਗੰਦੇ ਛੱਪੜ ਵਿਚੋਂ ਕਟੋਰਾ ਕੱਢਣ ਲਈ ਕਿਹਾ, ਦੋਹਾਂ ਪੁੱਤਰਾਂ, ਬਾਬਾ ਸ਼੍ਰੀ ਚੰਦ ਤੇ ਬਾਬਾ ਲਖਮੀ ਦਾਸ ਨੇ ਨਾਂਹ ਕਰ ਦਿੱਤੀ, ਪਰ ਲਹਿਣਾ ਜੀ ਕੱਢ ਲਿਆਏ। ਇਸੇ ਤਰਾਂ, ਵਰਾਂਡੇ ਵਿਚੋਂ ਇਕ ਮਰੀ ਹੋਈ ਚੂਹੀ ਚੁੱਕਣ ਨੂੰ ਕਿਹਾ। ਪੁੱਤਰਾਂ ਕਿਹਾ, "ਇਹ ਸਾਡਾ ਕੰਮ ਨਹੀਂ ਹੈ। ਕਿਸੇ ਭੰਗੀ ਨੂੰ ਬੁਲਾਓ।" ਤਾਂ ਲਹਿਣਾ ਜੀ ਨੇ ਚੁੱਕ ਕੇ ਬਾਹਰ ਸੁੱਟ ਦਿੱਤੀ।

ਇਕ ਠੰਡੀ ਸਿਆਲ ਦੀ ਰਾਤ ਨੂੰ ਧਰਮਸ਼ਾਲਾ ਦੀ ਢੱਠੀ ਕੰਦ ਬਣਾਉਣ ਲਈ ਕਿਹਾ ਤੇ ਲਹਿਣਾ ਜੀ ਠੰਡੀ ਰਾਤ ਵਿਚ ਰਾਜਗੀਰੀ ਕਰਦੇ ਰਹੇ। ਸਿਆਲੇ ਦੀ ਅੱਧੀ ਰਾਤ ਨੂੰ ਦਰਿਆ ਰਾਵੀ ਤੇ ਜਾ ਕੇ ਕੱਪੜੇ ਧੋ ਲਿਆਉਣ ਲਈ ਕਿਹਾ ਤਾਂ ਲਹਿਣਾ ਜੀ ਨੇ ਧੋਬੀਆਂ ਵਾਲਾ ਕੰਮ ਭੀ ਕੀਤਾ।

ਇਕ ਵਾਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਰਾਵੀ ਵਿਚ ਇਸ਼ਨਾਨ ਕਰਨ ਲੱਗੇ ਤਾਂ ਰਾੜੇ ਪੈਣ ਲੱਗ ਗਏ। ਸਾਰੇ ਰੁੱਖਾਂ ਪਿੱਛੇ ਲੁਕ ਗਏ, ਪਰ ਲਹਿਣਾ ਜੀ ਉੱਥੇ ਹੀ ਖੜੇ ਰਹੇ। ਇਕ ਵਾਰੀ ਗੁਰੂ ਜੀ ਨੇ ਬਾਬੇ ਬੁੱਡੇ ਪਾਸੋਂ ਪੁੱਛਿਆ ਕਿ "ਰਾਤ ਕਿੰਨੀ ਗੁਜ਼ਰੀ ਹੈ ਤੇ ਕਿੰਨੀ ਬਾਕੀ ਹੈ?" ਬਾਬਾ ਜੀ ਨੇ ਕਿਹਾ, "ਢਾਈ ਪਹਿਰ ਗੁਜ਼ਰ ਗਏ ਹਨ ਅਤੇ ਡੇਹੜ ਪਹਿਰ ਬਾਕੀ ਹੈ।" ਭਾਈ ਲਹਿਣਾ ਜੀ ਤੋਂ ਪੁੱਛਿਆ ਤਾਂ ਉਹਨਾਂ ਕਿਹਾ, "ਰਾਤ ਦਿਵਸ ਜਾਨਤ ਹਮ ਨਾਹੀਂ। ਨਿਸ ਦਿਨ ਧਿਆਨ ਸਤਿਗੁਰ ਮਨਾਹੀਂ।"

ਅਖੀਰ ਭਾਈ ਲਹਿਣੇ ਨੂੰ ਮੁਰਦੇ ਦਾ ਮਾਸ ਖਾਨ ਲਈ ਕਿਹਾ ਗਿਆ। ਬਾਕੀ ਸਾਰੇ ਤਾਂ ਸੁਣਕੇ ਹੀ ਦੌੜ ਗਏ, ਪਰ ਲਹਿਣਾ ਜੀ ਪੁੱਛਣ ਲੱਗੇ, "ਸਤਿਗੁਰੂ ਕਿਧਰੋਂ ਖਾਣਾ ਸ਼ੁਰੂ ਕਰਾਂ? ਸਿਰ ਵੱਲੋਂ ਜਾਂ ਪੈਰਾਂ ਵੱਲੋਂ?" ਇਕ ਦਿਨ ਗੁਰੂ ਜੀ ਭਿਆਨਕ ਸ਼ਕਲ



ਬਣਾਕੇ, ਡੰਡਾ ਲੈ ਕੇ ਮਸਾਣਾ ਵੱਲ ਚਲੇ ਗਏ। ਬਹੁਤ ਸਾਰੇ ਲੋਗ ਪਿੱਛੇ ਚਲ ਪਏ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਪੈਸੇ ਸੁੱਟੇ। ਬਹੁਤ ਸਾਰੇ ਲੋਗ ਪੈਸੇ ਚੁੱਕ ਕੇ ਵਾਪਸ ਮੁੜ ਗਏ। ਫਿਰ ਰੁਪਏ ਸੁੱਟੇ। ਲੋਕ ਚੁੱਕਣ ਲੱਗ ਪਏ। ਹੋਰ ਲੋਕ ਆਉਂਦੇ ਦਿੱਸੇ ਤਾਂ ਕੁੱਤੇ ਛੱਡ ਦਿੱਤੇ। ਕੁੱਤਿਆਂ ਤੋਂ ਡਰਦੇ ਲੋਕ ਚਲੇ ਗਏ। ਸਿਰਫ ਤਿੰਨ ਬੰਦੇ ਰਿਹ ਗਏ। ਬਾਬੇ ਬੁੱਡੇ ਦੇ ਸਿਰ ਤੇ ਸੋਟਾ ਮਾਰਿਆ ਤੇ ਭਾਈ ਦੁਨੀ ਚੰਦ ਭੀ ਦਰਖਤ ਪਿੱਛੇ ਲੁਕ ਗਏ। ਕੇਵਲ ਭਾਈ ਲਹਿਣਾ ਰਹਿ ਗਏ। ਜਦ ਇਹ ਹੁਕਮ ਮਨ ਕੇ ਮੁਰਦਾ ਖਾਣ ਲੱਗੇ ਤਾਂ ਇਹਨਾਂ ਨੂੰ ਕੜ੍ਹਾ ਪ੍ਰਸ਼ਾਦ ਦਿਸਿਆ।

**"ਸੇਤ ਸੇ ਬਸਤ੍ਰ ਉਤਾਰਾ ਜਬ ਹੀ। ਤ੍ਰਿਹਾਵਲ ਪਿਖਰੀ ਤਬ ਹੀ।"**

ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਲਹਿਣਾ ਜੀ ਨੂੰ ਛਾਤੀ ਨਾਲ ਲਾਇਆ ਤੇ ਬੋਲੇ,

**" ਅਬ ਤੂੰ ਮੇਰੇ ਅੰਗ ਤੇ ਭਇਆ। ਤੂੰ ਲਹਿਣਾ ਮੈਂ ਦੇਨ ਦਇਆ।" (ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼)**

ਇਹ ਘਟਨਾ ੨ ਸਪਤੰਬਰ ੧੫੩੯ ਦੀ ਹੈ। ਤੇ ਭਾਈ ਲਹਿਣੇ ਨੂੰ ਅੰਗਦ ਬਣਾ ਕੇ ਗੁਰੂ ਗੱਦੀ ਸੌਂਪ ਦਿੱਤੀ।

**"ਦਿੱਤਾ ਛੱਡ ਕਰਤਾਰ ਪੁਰ, ਬੈਠ ਖਡੂਰੇ ਜੋਤ ਜਸਾਈ।" (ਭਾਈ ਗੁਰਦਾਸ)**

ਖਡੂਰ ਸਾਹਿਬ ਆ ਕੇ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਲੋਕਾਂ ਨੂੰ ਨਾਮ ਬਾਣੀ ਨਾਲ ਜੋੜਨ ਲਈ ਪ੍ਰੇਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ। ਗੁਰੂ ਅੰਗਦ ਲਈ ਸਿੱਖੀ ਦੇ ਨਵ ਜਨਮੇ ਬੂਟੇ ਨੂੰ ਬਚਾਉਣਾ ਬਹੁਤ ਭਾਰੀ ਜੁਮੇਦਾਰੀ ਸੀ। ਆਪ ਨੇ ਜਿਸ ਸੁੱਘੜਤਾ ਨਾਲ ਇਸ ਬੂਟੇ ਨੂੰ ਪਾਲਿਆ, ਬੇਹੱਦ ਸ਼ਲਾਘਾ ਜੋਗ ਹੈ।

ਖਡੂਰ ਸਾਹਿਬ ਵਿਖੇ ਗੁਰੂ ਅੰਗਦ ਜੀ ਪਾਸ ਸਤਸੰਗ ਦਾ ਪਰਚਾ, ਲੰਗਰ ਦਾ ਖਰਚਾ ਤੇ ਹਰੀ ਦਾ ਚਰਚਾ ਬਣੇ ਰਹਿੰਦੇ ਸਨ। ਓਹਨਾ ਦਾ ਆਪਣਾ ਖਾਣਾ ਘਰੋਂ ਮਾਤਾ ਖੀਵੀ ਬਣਾ ਕੇ ਭੇਜਦੇ ਸਨ। ਲੜਕਿਆਂ ਨੂੰ ਹੁਕਮ ਸੀ ਕਿ ਆਪਣਾ ਗੁਜ਼ਾਰਾ ਆਪ ਕਮਾਈ ਕਰਕੇ ਕਰੇ। ਪੁਜਾ ਦਾ ਮਾਲ ਖਾਣਾ ਜ਼ਹਿਰ ਹੈ।

ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਜ਼ਾਰੀ ਰੱਖਿਆ। ਉਂਚ ਨੀਚ ਦਾ ਭਰਮ ਦੂਰ ਕੀਤਾ। ਗੁਰਮੁਖੀ ਅੱਖਰ ਸੋਧ ਕੇ ਇਸ ਦੇ ਪ੍ਰਚਾਰ ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ। ਗੁਰਬਾਣੀ ਨੂੰ ਸੰਭਾਲ ਕੇ ਰੱਖਿਆ ਤੇ ਇਸ ਵਿਚ ਮਿਲਾਵਟ ਨਹੀਂ ਹੋਣ ਦਿੱਤੀ। ਆਪਣੇ ਇਤਿਹਾਸ ਨੂੰ ਸੰਭਾਲਿਆ ਤੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਜੀਵਨ ਸਮਾਚਾਰ ਇੱਕੱਠੇ ਕਿੱਤੇ। ਉਦਾਸੀ ਸੰਸਥਾ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ ਸਿੱਖੀ ਨੂੰ ਬਚਾਇਆ। ਲੰਗਰ ਦੀ ਸੰਸਥਾ ਨੂੰ ਪੱਕੇ ਪੈਰਾਂ ਤੇ ਖੜ੍ਹਾ ਕਿੱਤਾ। ਲੋਕਾਂ ਵਿਚ ਆਪਣੇ ਸ਼ਰੀਰ ਨੂੰ ਨਿਰੋਆ ਰੱਖਣ ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ ਤੇ ਖਡੂਰ ਸਾਹਿਬ ਵਿਖੇ ਇਕ ਅਖਾੜਾ ਬਣਾਇਆ ਜਿੱਥੇ ਆਪ ਕੁਸ਼ਤੀਆਂ ਕਰਵਾਇਆ ਕਰਦੇ ਸਨ। ਸਿੱਖੀ ਦੀ ਮਰਯਾਦਾ ਪੱਕੀ ਕਿੱਤੀ। ਸਾਰੇ ਦਿਨ ਦਾ ਪ੍ਰੋਗਰਾਮ ਬਣਾਯਾ ਤੇ ਸਾਰੇ ਸਿੱਖਾਂ ਨੂੰ ਅਮਲ ਕਰਨ ਦੀ ਹਿਦਾਯਤ ਦਿੱਤੀ। ਇਸ ਦਾ ਅਸਰ ਇਹ ਹੋਇਆ ਕਿ ਸਿੱਖ ਕੌਮ ਇਕ ਸਾਂਚੇ ਵਿਚ ਢਾਲੀ ਜਾਣ ਲੱਗ ਪਈ। ਗੁਰੂ ਨਾਨਕ ਵਾਂਗ ਗੁਰੂ ਗੱਡੀ ਯੋਗ ਹੱਥਾਂ ਵਿਚ ਦਿੱਤੀ। ਪੁੱਤਰਾਂ ਦਾ ਕੋਈ ਲਿਹਾਜ਼ ਨਾ ਕਿੱਤਾ ਤੇ ਬਾਬਾ ਅਮਰਦਾਸ ਜੀ ਦੀ ਅਣਥੱਕ ਸੇਵਾ ਮੁਖ ਰੱਖਦਿਆਂ ਗੱਦੀ ਓਹਨਾ ਦੇ ਹਵਾਲੇ ਕਿੱਤੀ।

ਗੁਰੂ ਅੰਗਦ ਜੀ ੧੩ ਸਾਲ ਗੁਰੂ ਘਰ ਦੀ ਜਿੰਮੇਵਾਰੀ ਸੰਭਾਲ ਕੇ, ਤੇ ਗੱਦੀ ਗੁਰੂ ਅਮਰਦਾਸ ਦੇ ਹਵਾਲੇ ਕਰਕੇ ੨੯ ਮਾਰਚ ੧੫੫੨ ਨੂੰ ੪੮ ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਜੋਤੀ ਜੋਤ ਸਮਾਂ ਗਏ। ਆਪ ਦਾ ਫੁਰਮਾਨ ਹੈ, "ਸਰੀਰ ਦੀ ਭੱਟੀ ਵਿਚ ਮਨ ਲੋਹਾ ਹੈ, ਪਾਪਾਂ ਦੇ ਕੋਲਿਆਂ ਦਾ ਢੇਰ ਲੱਗਾ ਹੋਇਆ ਹੈ। ਕਾਮ, ਕ੍ਰੋਧ ਤੇ ਲਾਲਚ ਦੀਆਂ ਲਪਟਾਂ ਨਿਕਲ ਰਹੀਆਂ ਹਨ। ਮਨ ਹੁਣ ਸੜ ਚੁੱਕਾ ਹੈ। ਜੀਵ, ਚਿੰਤਾ ਦੀ ਸੁਨਹੀ ਨਾਲ ਮਨ ਨੂੰ ਚੁੱਕ ਚੁੱਕ ਕੇ ਪਰੇਸ਼ਾਨ ਹੋ ਰਿਹਾ ਹੈ। ਭਾਵੇਂ ਮਨ ਮਨੁਰ ਭੀ ਹੋ ਗਿਆ ਹੋਵੇ ਪਰ ਜੇ ਗੁਰੂ ਪਾਰਸ ਮਿਲ ਜਾਏ, ਤੇ ਜੀਵ ਫਿਰ ਸੋਨਾ ਹੋ ਸਕਦਾ ਹੈ। ਨਾਮ ਦੀ ਬੂਟੀ ਵਿਚ ਬੜੀ ਤਾਕਤ ਹੈ।"

### *Guru Tegh Bahadur's Ultimate Sacrifice for Humanity..*

**TEGH BAHADUR - HIND DI CHAADUR** As children, we learnt to recite this couplet especially during the commemoration of the martyrdom day of Guru Tegh Bahadur but could not understand how Guru Tegh Bahadur could be a wrap for the whole of India!

Now at a much older age and with the Sikh community established worldwide, I feel the protective wrap, the saving shield of the Guru in terms of Religious Freedom for minority faith communities and their human rights, continues to be required to fight against terror and injustices and to motivate Sikhs to counter hate and oppression through his example and to sow the seeds of Guru's love for all, which Sikhi instructs us to do.

Very recently, I learnt about a publication about 'Martyrdom.' It was meant to throw some light on how people of different religions interpret and understand martyrdom but it mainly concentrated on the Judeo-Christian view. Fifty years ago the Pope started the process of Canonisation of Catholic martyrs to ensure that they should not be forgotten. The aforementioned publication acknowledges 40 Catholic Martyrs under Tudors and Stuarts and also Protestant Martyrs under the Catholic Rulers.

Basically, martyrs stand up for their beliefs, which one may understand to be their personal religious faith. They may be ordinary people who did or do extraordinary things such as suffering death for their adherence to and the defence of their moral truth in relation to their own faith. Hence this definition:

*'A martyr is someone who suffers persecution and death for advocating, renouncing, refusing to renounce, or refusing to advocate a religious belief or cause as demanded by an external party.'*

This does not do justice to why Guru Tegh Bahadur's martyrdom is of significant importance. It is about the human rights of others, in his case the right of the subjected Hindu community to live their faith in peace and free from oppression from the ruling class under the Mughal Emperor Aurangzeb who terrorised people who were not Muslim into submission by forcible conversions to the Islamic Faith.

The martyrdom was an unparalleled act, in the history of mankind, of self-giving for others, not just of sympathy or even empathy for those whose viewpoint we do not share. The Gurus and the Sikhs since the times of Guru Nanak had not accepted the

wearing of janeu, regardless of their ancestry or heritage from Hindu background. Yet, the protection of the right of everyone to practise their religion freely in a diverse community, is something which is relatively new. In the UK, it came about only in 2010, just ten years ago, four hundred years after Guru Tegh Bahadur's giving up his life in Chandi Chowk in New Delhi in 1675. Freedom of conscience and acceptance of diversity in belief and practice were enshrined in the Sikh thought by Guru Tegh Bahadur's generous legacy to humanity. Worldwide, it was only on 10<sup>th</sup> December 1948 that the Universal Declaration of Human Rights was agreed by the United Nations. Its article 18 states,

'Everyone has the right to freedom of Thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.'

While during this period of restrictions on us all, let us think again and understand how Guru Gobind Singh describes his father, Guru Tegh Bahadur's sacrifice in his writing, the Bacchitra Natak:

ਤਿਲਕ ਜੰਦੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥  
ਕੀਨੋ ਬਡੋਂ ਕਲੂ ਮਹੀ ਸਾਕਾ ॥

*'Tilak janju raakha prabh taaka.  
Kio baddo kalu main saaka.....'*

**'He protected their tilak and janeu  
In this age of darkness, he performed a grand deed.  
He made a supreme sacrifice for the sake of righteousness in faith  
He gave his head and uttered not a groan  
He endured this martyrdom to uphold righteousness  
He gave his head but not his determination and principles.'**

As their followers and adherents of the Sikh faith, we must not forget that at a spiritual level, we strive to develop an intense and joyous relationship with God and actively receive guidance from their teachings and actions about serving our multifaith (and of none) humankind. That way, ਸਰਬੁਤ ਦਾ ਭਲਾ । *'Sarbat da bhala'* takes on a much deeper meaning.

**Note** In remembrance, the Guru Tegh Bahadur 350th Shahidi World Marathon for Sehaj Paath concluding on 24 Nov 2025 was launched at the Gurdwara on 9 March.

Among the Sikh *panth*, Vaisakhi is a landmark of religious festivities, celebrating the birth of the Khalsa, on the first day of Vaisakh (14 April CE).

After several battles with the Mughals and the hill Rajahs, with only a band of devoted Sikhs untrained for battle, Guru Gobind Rai wanted his Sikhs to be well versed in warfare, be courageous and eager to aid the suppressed, as a religious duty. On 30<sup>th</sup> March 1699, Guru Sahib organised and addressed a huge congregation at Anand Pur Sahib, where a large tent had been erected, and conveyed a strong message of his divine mission – instilling self confidence and courage in his followers, and as warriors ever ready to fight for the faith and righteousness. After an inspirational sermon Guru ji emerged from the tent and lifting his unsheathed sword, is reported to have said in a thunderous voice “My dear Sikhs, this sword of mine wants to taste the blood of a Sikh. Is there anyone amongst you who is willing to lay down his life?”.



The whole congregation became frightened at such a foreboding call. No-one stood up and the call was repeated in a louder voice, twice more. At last one Bhai Daya Ram, a Khatri of Lahore, rose with the dignity of folded hands and offered his head. He was led inside the tent by Guru Sahib and the congregation heard the powerful sound of a sword swung swiftly and the sound of a body falling to the ground. A stream of blood was seen flowing out at the bottom of the tent. The Sikhs present were quite sure that Bhai Daya Ram had been sacrificed.

After a while Guru ji came out of the tent with his sword smeared with blood and again said in a loud thunderous voice, “Is there another true Sikh ready to give me his head?”. Some of the congregation lost their nerve and started leaving the gathering. On repeating the call twice more, another Sikh, Bhai Dharam Das, a Jat Sikh of Delhi, stood up and offered his head. He too was led inside the tent and again the sound of a sword and that of a body falling to the floor were heard. Guru ji’s call to the congregation took place five times. The following three more Sikhs then each offered their head on that day to Guru Sahib: Himmat Rai, a water-carrier from Jagannathpuri, Muhkam Chand, a washerman from Dwarka, and Sahib Chand, a barber from Bidar, Karnatka. Five devoted Sikhs from different areas of the country, different strata of society and different ancestral castes became the beloved Sikhs of the Guru. They were of the mould that Guru sahib envisaged all his Sikhs to be.

Everyone in the congregation was by now in a state of wonder and 'panic'. They believed that Guru ji had slaughtered all the five persons in the tent. They had seen blood draining out from under the tent. They started running around and leaving the congregation. Then suddenly they saw in front of them all the five Sikhs leaving the tent, dressed alike, being led by Guru ji, his sword sheathed and face beaming with joy and satisfaction.

Guru ji seated them in a semi circle in the Veer Assan, around a steel vessel. After reciting five banis, Amrit was prepared by stirring the water in the vessel with a khanda and administered to the five. They were called the Panj Piaray, meaning the Guru ji's five Beloved Ones. They were given the name 'Singh' - Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Mohkam Singh and Bhai Sahib Singh.



Guru Gobind Rai then made a unique gesture in world religious history. He requested the Panj Piaray to initiate him. Guru Sahib took the Amrit and was himself then known as Guru Gobind Singh. The huge significance of this is that Guru Sahib (in common with all Sikh Gurus) did not want himself to be seen as an intermediary between his devotees and God. In a demonstration of true equality between devotee and Guru, we see how Guru ji, at critical junctures during future conflicts, would welcome tactical advice given by five Khalsa.



During this first historic Vaisakhi day in 1699 more than seventy five thousand devotees took Amrit and joined the Khalsa brotherhood. It was miraculous that ordinary people from the street were baptised and turned into men as brave as lions. All had adopted the epithet Singh meaning lion or brave person. On this day the ladies who took Amrit were given the epithet Kaur, meaning princess.

A huge majority of people had been transformed into a unique kind of martial race, ever ready to face tyrants and outlaws. It was indeed a revolutionary time!

These days Vaisakhi is celebrated both within the Gurdwaras and outside, in India and abroad as well. Typically, in the morning there is an Akhand Path Bhog, then after Kirtan and Katha, a *Nagar Kirtan* is held. During this, a congregation led by Guru Granth Sahib at its head, moves through the main streets while Kirtan verses are sung. Alternatively, on this day the *Nishan Sahib*, may be ceremoniously cleaned, changed and rehoisted. By its tall presence, the Sikh flag serves to show the presence of the Gurdwara far and wide.

Later in the evening the sangat may engage in deep-mala, or fireworks.



12 Apr 2025

9:00am Arambh Akhand Path

14 Apr 2025

Monday, 14<sup>th</sup> April 2025

8:30-9:00am

Bhog Akhand Path

9:00-10:00am

Kirtan Assa de Var Bhai Karnail Singh Ji

10:00-11:00am

Kirtan Bhai Harpreet Singh Ji Jalandar wale

11:00-12:00pm

Seva Nishan Sahib Chole de

12:00-1:00pm

Katha Giani Amritpal Singh Ji Ludhiana wale

1:00-2:00pm

Kirtan Bhai Jujar Singh Ji Hazuri Ragi Darbar Sahib

2:00-3:00pm

Kirtan Bhai Darshan Singh Nirmal Hazuri Ragi Bangla Sahib Delhi wale

3:00-4:00pm

Kirtan Bhai Mahabir Singh Ji Hazuri Ragi Darbar Sahib

4:00-5:00pm

Kirtan Bibia Da Jatha Hounslow

5:00-6:00pm

Kirtan Youth Jatha Hounslow

6:00-6:30pm

Path Rehras Sahib

6:30-7:10pm

Kirtan Bhai Karnail Singh Ji

7:10-7:50pm

Katha Giani Amritpal Singh Ji Ludhiana wale

7:50-8:30pm

Kirtan Bhai Darshan Singh Nirmal Hazuri Ragi Bangla Sahib Delhi wale

followed by Ardas & Sukhasan

4:00pm Amrit Sanchar

Details Giani Karnail Singh Ji from the Office

**ਨਿਰੋਗ ਰਹਿਣਾ ਚਾਹੁੰਦੇ ਹੋ ਤਾਂ ਆਪਣੀ ਜੁਬਾਨ ਤੇ ਕੰਟਰੋਲ ਕਰੋ।**

*Jagtar Singh Thethi*

*Disease-free existence follows from control of the tongue..*

ਜੁਬਾਨ ਸਾਡੇ ਪਾਸੋਂ ਪਕੌੜੇ ਸਮੋਸੇ, ਤਲੀਆਂ ਚੀਜ਼ਾਂ ਤੇ ਮਿਠਾਈਆਂ ਮੰਗਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਨੂਡਲ, ਬਰਗਰ ਮੀਟ ਮੱਛੀ ਤੇ ਫਾਸਟਫੂਡ ਮੰਗਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਕੋਲਡ ਡਰਿੰਕ ਚਾਹ ਕੋਫੀ ਡਰਗਜ਼ ਤੇ ਸ਼ਰਾਬ ਮੰਗਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਅਫੀਮ ਚਰਸ ਭੰਗ ਤੇ ਹੋਰ ਕਈ ਕਿਸਮ ਦੇ ਨਸ਼ੇ ਮੰਗਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਇਹ ਸਭ ਕੁਛ ਖੁਆ ਪਿਆ ਕੇ, ਬਿਮਾਰ ਕਰਕੇ ਸਾਨੂੰ ਹਸਪਤਾਲ ਪੁਚਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਨਸ਼ੇ ਕਰਵਾ ਕੇ ਕਤਲ, ਬਲਾਤਕਾਰ ਤੇ ਭਰਿਸ਼ਟਾਚਾਰ ਤੇ ਹੋਰ ਹਰ ਤਰਾਂ ਦੇ ਗਲਤ ਕੰਮ ਕਰਵਾਉਂਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਇਹਨਾਂ ਕੰਮਾਂ ਨੂੰ ਕਰਵਾ ਕੇ ਲੜਾਈਆਂ ਕਰਵਾ ਕੇ ਥਾਣੇ ਤੇ ਕਚਹਿਰੀਆਂ ਵਿਚ ਲੈ ਜਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਪੜੋਸੀ, ਯਾਰਾਂ ਦੋਸਤਾਂ, ਭੇਣਾਂ ਭਰਾਵਾਂ, ਧੀਆਂ ਪੁਤਰਾਂ ਤੇ ਮਾਂ ਬਾਪ ਵਿਚ ਫੁਟ ਪੁਆਂਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਘਰਾਂ ਜ਼ਮੀਨ, ਜਾਏਦਾਦ ਵਿਚ ਬਟਵਾਰਾ ਕਰਵਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਇਹਨਾਂ ਉਲਝਣਾਂ ਕਾਰਨ ਸਾਨੂੰ ਪੈਸੇ ਪੱਖੋਂ ਭੀ ਕਮਜ਼ੋਰ ਕਰ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੇ ਕੋਲੋਂ ਗਲਤ ਫਹਿਮੀਆਂ ਤੇ ਨਿੰਦਾ ਚੁਗਲੀ ਕਾਰਨ ਵੱਡੇ ਤੌਰ ਵੱਡਾ ਰਿਸ਼ਤਾ ਤੁੜਵਾ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਨੂੰ ਦਹੇਜ਼ ਦੇ ਚੱਕਰਾਂ ਵਿਚ ਪਾ ਕੇ ਤਲਾਕ ਕਰਵਾ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਨੂੰ ਸਮਾਜ, ਘਰਾਂ ਤੇ ਭਾਈਚਾਰੇ ਵਿਚ ਬੇਇਜ਼ਤ ਤੇ ਬਦਨਾਮ ਕਰ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਤੋਂ ਹੀ ਨਿਕਲੀ ਹੋਈ ਗਲਤ ਗੱਲ ਸਾਨੂੰ ਬਾਦ ਵਿਚ ਪਛੁਤਾਵਾ ਦੇ ਜਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਹੀ ਇਹਨਾਂ ਕਾਰਨਾਂ ਕਰਕੇ ਸਾਡੀ ਰਾਤਾਂ ਦੀ ਨੀਂਦ ਉਡਾ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਹੀ ਨਿੰਦਾ ਚੁਗਲੀ ਤੇ ਗਲਤਫਹਿਮੀਆਂ ਕਰਕੇ ਸਾਨੂੰ ਪ੍ਰੇਸ਼ਾਨ ਕਰ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਹੀ ਗਲਤ ਗਲਾਂ ਨਾਲ ਸਾਨੂੰ ਚਿੜਚੜਾਪਨ, ਦੀਪਰੈਸ਼ਨ ਦੇ ਕੇ ਮਾਂਸਕ ਰੋਗੀ ਬਣਾ ਜਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਹੀ ਸਾਨੂੰ ਚਿੰਤਾ ਤੋਂ ਚਿਖਾ ਵਲ ਲੈ ਜਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਹੀ ਸਾਡੇ ਉਛੇ ਵਿਹਾਰ ਕਾਰਨ ਸਭ ਕਾਰੋਬਾਰ ਬਰਬਾਦ ਕਰ ਜਾਂਦੀ ਹੈ।

ਜੁਬਾਨ ਸਾਡੀ ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਦੀ ਦੌਲਤ ਤੇ ਸ਼ੁਹਰਤ ਦਾ ਮਿੰਟਾਂ ਵਿਚ ਸਤਿਆਨਾਸ ਕਰ ਦਿੰਦੀ ਹੈ।

ਜੁਬਾਨ ਹੀ ਕੁਰਸੀਆਂ, ਤਾਜ ਤਖਤ ਕਾਰਨ ਮੁਲਕਾਂ ਨੂੰ ਲੜਵਾ ਦਿੰਦੀ ਹੈ।

ਜੇ ਸੱਚ ਪੁਛੋ ਤਾਂ ਮਹਾਂਭਾਰਤ ਦੀ ਵੱਡੀ ਲੜਾਈ ਦਾ ਕਾਰਨ ਦਰੋਪਦੀ ਦੀ ਜੁਬਾਨ ਹੀ ਸੀ।

**ਇਸ ਲਈ ਜੁਬਾਨ ਤੇ ਕੰਟਰੋਲ ਕਰਨ ਵਾਲਾ ਹੀ ਮਹਾਂਨ ਹੁੰਦਾ ਹੈ।**



**The things  
you say  
about others,  
say a lot  
about you.**

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਹਮੇਸ਼ਾ ਸੁਚੀ ਕਿਰਤ ਨੂੰ ਸਲਾਹਿਆ ਹੈ ਤੇ ਕਿਰਤੀਆਂ ਦਾ ਸਾਥ ਦਿੱਤਾ ਹੈ। ਉਹਨਾਂ ਦਾ ਸਾਥੀ ਭਾਈ ਮਰਦਾਨਾ ਜੀ ਰੁਬਾਬੀ ਇਕ ਮਿਰਾਸੀ ਸੀ ਪਰ ਉਸ ਨਾਲ ਗੁਰੂ ਜੀ ਦਾ ਬਹੁਤ ਪਿਆਰ ਸੀ। ਇਕ ਬਾਰੀ ਮਰਦਾਨੇ ਨੇ ਖੁਸ਼ ਹੋ ਕੇ ਕਿਹਾ ਸੀ “ਬਾਬਾ ਤੇਰਾ ਮੇਰਾ ਬਹੁਤਾ ਅੰਤਰ ਨਾਹੀ, ਤੂੰ ਰੱਬ ਦਾ ਡੂਮ ਤੇ ਮੈਂ ਤੇਰਾ ਡੂਮ”। ਗੁਰੂ ਜੀ ਨੇ ਖੁਸ਼ ਹੋ ਕੇ ਕਿਹਾ “ਮਰਦਾਨਿਆਂ, ਜਿਥੇ ਤੇਰਾ ਵਾਸਾ, ਉਥੇ ਮੇਰਾ ਵਾਸਾ”।

ਪਹਿਲੀ ਉਦਾਸੀ ਤੇ ਨਿਕਲੇ ਤਾਂ ਗੁਰੂ ਜੀ ਐਮਨਾਬਾਦ ਭਾਈ ਲਾਲੋ ਪਾਸ ਰੁਕੇ। ਉਸ ਨੂੰ ਰੁਹਾਨੀਅਤ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। ਭਾਈ ਲਾਲੋ ਲੋਕ ਭਲਾਈ ਲਈ ਤੱਤ ਪਰ ਹੋ ਗਿਆ। ਉਸ ਵਿਚ ਸਵੈਮਾਨ ਜਾਗ ਉਠਿਆ। ਉਸ ਨੂੰ ਸੋਝੀ ਹੋ ਗਈ ਕਿ ਕੰਮ ਕਾਰ ਦੇ ਨਾਲ ਲੋਕ ਸੇਵਾ ਭੀ ਜਰੂਰੀ ਹੈ। ਏਥੇ ਹੀ ਗੁਰੂ ਜੀ ਨੇ ਉਚ ਨੀਚ ਦਾ ਭਰਮ ਮਿਟਾਇਆ। ਜਦ ਲਾਲੋ ਜੀ ਨੇ ਜੁਦਾ ਚੌਂਕਾ ਬਣਾਉਣ ਦੀ ਗਲ ਕੀਤੀ ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ, “ਸ੍ਰੀ ਮੁਖ ਕਹਿਤ ਧਰਤ ਹੈ ਜਿਤਨੀ, ਤਿਤਨੇ ਚੌਂਕਾ ਜਾਨੇ। ਸਚ ਰਤੇ ਸੇ ਸੂਚੇ ਹੂਏ, ਮਨ ਕੇ ਭਰਮ ਮਿਟਾਨੇ”।

ਗੁਰੂ ਜੀ ਨੇ ਉਹਨਾਂ ਲੋਕਾਂ ਦੀ ਨਖੇਧੀ ਕੀਤੀ ਜੋ ਹੱਕ ਹਲਾਲ ਦੀ ਕਮਾਈ ਨਹੀਂ ਕਰਦੇ ਅਤੇ ਪਖੰਡ ਦਾ ਜਾਲ ਵਿਛਾ ਕੇ ਲੋਕਾਂ ਨੂੰ ਲੁਟਦੇ ਹਨ। ਭਾਈ ਲਾਲੋ ਦੀ ਬਾਜ਼ਰੇ ਦੀ ਰੋਟੀ ਤੇ ਸਾਗ ਸੰਗਤ ਨਾਲ ਛੱਕ ਕੇ ਸ਼ਾਂਤੀਵਾਲਤਾ ਦਾ ਸਨੇਹਾਂ ਦਿੱਤਾ। ਖੁਸ਼ ਹੋ ਕੇ ਗੁਰੂ ਜੀ ਨੇ ਆਪਣਾ ਪਾਵਨ ਹੱਥ ਲਾਲੋ ਦੇ ਸਿਰ ਤੇ ਰਖਿਆ ਤਾਂ ਉਸ ਦਾ ਅਨਭਵ ਖੁਲ ਗਿਆ ਅਤੇ ਲਿਵ ਲਗ ਗਈ। ਲਿਵ ਲਾਗ ਅਨਾਹਿਤ ਕੀ ਧੁਨ ਸੋ ਬਿਨਸੇ ਭਵ ਬੰਧਨ ਔਜ ਮਜਾਲਾ। ਏਥੇ ਹੀ ਮਲਕ ਭਾਗੋ ਦੇ ਭੋਜਨ ਵਿਚੋਂ ਲਹੂ ਅਤੇ ਭਾਈ ਲਾਲੋ ਦੇ ਭੋਜਨ ਵਿਚੋਂ ਦੁਧ ਚੁਆ ਕੇ ਸੁਚੀ ਕਿਰਤ ਦੀ ਪਛਾਣ ਦੱਸੀ।



ਮੱਕਾ ਮਦੀਨਾ ਦੀ ਉਦਾਸੀ ਪਿਛੋਂ ਜਦ ਗੁਰੂ ਜੀ ਫਿਰ ਐਮਨਾਬਾਦ ਆਏ ਅਤੇ ਸ਼ਾਹਾਂ ਅਤੇ ਹਾਕਮਾਂ ਨੂੰ ਰੰਗ ਰਲੀਆਂ ਮਨਾਉਂਦੇ ਦੇਖਿਆ ਤਾਂ ਲੋਕਾਂ ਨੂੰ ਖੁਰਾਸਾਨ ਤੋਂ ਬਾਬਰ ਦੇ ਅਉਣ ਦੀ ਚਿਤਾਵਣੀ ਦਿੰਦਿਆਂ ਕਿਹਾ:

ਜੈਸੀ ਮੈਂ ਆਵੇ ਖਸਮ ਕੀ ਬਾਣੀ, ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੋ।  
ਪਾਪ ਕੀ ਜੰਜ ਲੈ ਕਾਬਲੋਂ ਧਾਇਆ, ਜੋਰੀ ਮੰਗੇ ਦਾਨੁ ਵੇ ਲਾਲੋ।  
ਸਰਮੁ ਧਰਮੁ ਦਇ ਛਪਿ ਖਲੋਏ ਕੂੜ ਫਿਰੇ ਪਰਧਾਨ ਵੇ ਲਾਲੋ।

ਅੰਗ ੨੨੨

ਫਿਰ ਗੁਰੂ ਜੀ ਨੇ ਫਰਮਾਇਆ ਕਿ ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਭਿਆਨਕ ਤਬਾਹੀ ਹੋਵੇਗੀ ਤੇ ਮਨੁਖਾਂ ਦੇ ਸ਼ੀਰਾਂ ਦੇ ਟੋਟੇ ਗਲੀਆਂ ਵਿਚ ਰੁਲਣਗੇ ਜਿਸ ਨੂੰ ਲੋਕ ਕਦੀ ਭੁਲਾ ਨਹੀਂ ਸਕਣਗੇ। ਬਾਬਰ ਨੇ ਹਮਲਾ ਕੀਤਾ ਤਾਂ ਇਸੇ ਤਰਾਂ ਹੀ ਹੋਇਆ। ਸ਼ਹਿਜ਼ਾਦਿਆਂ ਦੀਆਂ ਲਾਸ਼ਾ ਰੁਲੀਆਂ ਤੇ ਹਿੰਦੁਸਤਾਨ ਦੀ ਅਣਖ ਨੂੰ ਬਾਬਰ ਨੇ ਮਿੱਟੀ ਵਿਚ ਮਲਾਇਆ। ਬਾਬਰ ਨੇ ਐਮਨਾਬਾਦ ਦੇ ਸਾਰੇ ਵਸਨੀਕਾਂ ਨੂੰ ਬੰਦੀ ਵਿਚ ਪਾਇਆ। ਜਦ ਬਾਬਰ ਨੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੂੰ ਦੇਖਿਆ ਤਾਂ ਪਰਭਾਵਤ ਹੋ ਕੇ ਸਭ ਨੂੰ ਰਹਾਈ ਦਿਤੀ। ਕਹਿਣ ਲਗਾ “ਨਾਨਕੁ ਵਚੋਂ ਖੁਦਾ ਦਾ ਦੀਦਾਰ ਹੁੰਦਾ ਹੈ।” ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ, ਜਦ ਰਾਜੇ ਇਨਸਾਫ ਨਹੀਂ ਕਰਦੇ ਤਾਂ ਰਾਜ ਬਦਲ ਜਾਂਦੇ ਹਨ।

ਜਬ ਛੁਟੇ ਅਦਾਲਤ ਹੋਇ ਬੇਅਦਲ, ਜਬ ਛੁਟੇ ਨਿਆਓ, ਰਾਜ ਹੋਏ ਬਦਲ।

ਭਾਈ ਲਾਲੋ ਨੂੰ ਮੰਜੀ ਦੇ ਕੇ ਗੁਰੂ ਜੀ ਕਰਤਾਰਪੁਰ ਚਲੇ ਗਏ। ਪਿਛੋਂ ਭਾਈ ਲਾਲੋ ਦੇ ਪਰਚਾਰ ਸਦਕਾ ਲੋਕਾਂ ਵਿਚ ਜਾਗ੍ਰਤੀ ਆਈ ਤੇ ਉਹ ਅਸਥਾਨ ਧਰਮਸਾਲ ਬਣ ਗਿਆ।

ਭਾਈ ਲਾਲੋ ਜੀ ਸੱਚੇ, ਸੂਚੇ, ਸੰਤੋਖੀ, ਮਹਿਨਤੀ ਤੇ ਵੰਡ ਛਕਣ ਦੇ ਸੁਭਾ ਵਾਲੇ ਸਨ। ਉਹਨਾਂ ਦੇ ਘਰ ਵਾਲੀ ਭੀ ਆਏ ਗਏ ਦੀ ਸੇਵਾ ਕਰਕੇ ਖੁਸ਼ੀ ਲੈਂਦੀ ਸੀ ਅਤੇ ਪਤੀ ਦੀ ਸੇਵਾ ਵਿਚ ਪਰਸੰਨ ਰਹਿੰਦੀ ਸੀ।

ਲਾਲੋ ਸਾਧ ਬੜਾ ਸੰਤੋਖੀ ।  
ਕਰ ਧਰਮ ਮਜੂਰੀ ਕਾਇਆਂ ਪੋਖੀ ।  
ਤ੍ਰਿਆ ਤਾਂ ਕੀ ਬੜੀ ਸੁਜਾਨ ।  
ਭਰਤਾ ਕੇ ਜਾਨੇ ਭਗਵਾਨ ।

ਭਾਈ ਲਾਲੋ ਦੀ ਇਕੋ ਇਕ ਬੇਟੀ ਸੀ। ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਉਸ ਦੀ ਉਲਾਦ ਤੱਤਲਾ ਪਿੰਡ ਵਿਚ ਰਹਿੰਦੀ ਹੈ।

We are going to conclude this topic by discussion (ਵਿਚਾਰ) of why we choose to live according to the changeable Creed way of living instead of by the inborn Divine religion given to us by our creator Akaal Purakh as our Natural Religion; we will also see example of why we have to suffer the consequences at the end of our lives. Ego and egoistic discreet living has become a barrier to our attaining Divinity and we have become followers of a creed way of religious celebrations instead of becoming Gurbani-follower Sikhs.

When our egoistic mind makes wrong uses of Divine knowledge by forgetting divinity, living egoistic, unfulfilled, painful and material-attached lives then we drift away from our inner written pure 'Religion' (ਹੁਕਮ). Our decision making power in deception and delusion become slow and dim. Then due to this condition we are unable to differentiate between good and bad deeds and without realising it, commit so many sins.

When we choose to live egotistic lives then the cloud of deception and delusion become more powerful, we further drift away from our natural command Divine religion (ਧਰਮ).

Here we can say with regret that even after having keen intellect, so many different religions, Religious Texts (ਗਰੰਥ), countless religious institutions, numerous preaching and religious meditations, human beings often have no knowledge (ਗਿਆਨ) of their true nature, His creation, Divine command, inner written religion, Divine living and his own welfare. We have forgotten our Divine status and are drifting towards the under-World 'hell', unlike the unknowable 84 Lakh species, we are living impure, lowly and painful egotistic lives.

I feel we have to search for the reasons of human beings painful degraded downfalls.

Akaal Purakh gifted the human being with all the powers and abilities as an individual being. But at the same time where he has all this, there is deception and delusion of ego which is a very powerful, and imperceptible obstacle that does not let him listen to his inner natural divine self.

These Gurbani verses explain the ego (ਹਉਮੈ) further:

**Ang 466 ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥** This ego exists by the Lord's Order; people wander according to their past actions.

**Ang 999 ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੈ ਨਾਲੇ ਹਉਮੈ ਪਾਈ ॥** The Primal Lord, the Architect of Destiny, formed your form; He also burdened you with egotism.

Gurbani verse:

**ਭਰਮੇ ਆਵੈ ਭਰਮੇ ਜਾਇ ॥** In doubt he comes, and in doubt he goes. **ਇਹੁ ਜਗੁ ਜਨਮਿਆ ਦੂਜੈ ਭਾਇ ॥** This world is born out of the love of duality. **ਮਨਮੁਖਿ ਨ ਚੇਤੈ ਆਵੈ ਜਾਇ ॥** The self-



willed manmukh does not remember the Lord; he continues coming and going in reincarnation.

This is an example of deceptive and deluding ego:

In the theatre there are different actors on the stage each playing and acting out his/ her designated character role. All of them act out according to the story lines as directed. Each actor knows that he/ she is not what they are in real life, now they are just employed to do the acting. But if somehow even one person acts differently then the whole show is spoilt and that actor is penalised for his mistake. In the same way Akaal Purakh has created this world with his infinite Will (ਕੁਕਮ) like a huge stage play. All the humans are born to play their different parts. When we play our worldly parts according to our Creator's Divine command then the praise worthy performance is rewarded.

With uprightness and moral integrity and living in Divine command is our true religious labour.

Like the performance in the theatre play if we perform our worldly parts interrupted with our ego driven power and not according to the Divine command, we are punished and we have to suffer the consequences. When humans forget their Creator and become their own masters and with egotistical love for material possessions and use their own will and choose how to live their lives in duality then they likely will not qualify for Divine blessings and so as manmukhs will be deprived of good fortune. They become imprisoned in the outcome of destiny due to materialistic illusion and suffer pain and pleasure according to Divine Laws.

These Gurbani verses explain further the outcome of egotistical performances:

**Ang 433 ਜੇ ਮੈ ਕੀਆ ਸੇ ਮੈ ਪਾਇਆ ਦੇਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥** Whatever I did, for that I have suffered; I do not blame anyone else.

**Ang 601 ਆਪਣੈ ਭਾਣੈ ਜੇ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥** One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished.

**Ang 888 ਆਪਨ ਕਰਮ ਆਪੇ ਹੀ ਬੰਧ ॥** By your actions, you have bound yourself.

**ਆਵਨੁ ਜਾਵਨੁ ਮਾਇਆ ਧੰਧ ॥** You come and go, entangled in Maya.

Before it has been discussed that Divine command is Naam that is the life current (ਜੀਵਨ ਕੌਰ) which is hidden Religion's subtle move; present in all creation.

Akaal Purakh is one pervading current and His Light (ਜੋਤ) is present as pure spirit in each and every life. The love of materialistic power has blinded man about his true identity and this gift of life. He thinks himself to be as an independent being, so without realising is committing so many egotistical sins. His every move is full of greed that is based on ego inflated 'me and mine' way of living. Human beings have chosen the easy way to live according to the changeable Creed they follow, forgetting the Divine Religion present in His pure spirit.

*Waheguru Mehar Karan*

# **GURMAT GIAN & SIKH CULTURE**

## **Free Classes for Adults**

**Every Sunday**      **10:00 – 11:00am**      **Class 1**  
                                 **11:30 – 12:30pm**      **Class 2**

**The classes will cover Gurbani, Sikh history & Gurmat Gian.**

- ❖ **A set syllabus - for well rounded knowledge**
- ❖ **Interactive Class Discussions**
- ❖ **Flexible and Relevant to your needs.**

**Classes will be held in the Ground Floor Meeting Room, in the New Building.**

## **SIKHI & GURMAT SEEKERS**

### **DISCUSSION GROUP**

#### **Sikhi & Gurmat: Share & Learn Group**

**Every Last Saturday in the month at 2:00 PM**

**Venue: Ground Floor Meeting Room, New Building.**

**Come and share your thoughts and Sikhi Gyan with like-minded Adults. Attendance is open to all**

**🙏 Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh 🙏**



Gurbani speaks to the depths of the human psyche, addressing both positive and negative emotions that influence our Maan (Mind) and Atma (Soul). The Shabad of the Gurus serves as a dialogue between the mind and the soul. The goal is to harmonize the psyche, ensuring that the mind and soul work together rather than remain in conflict. Both the mind and soul are equally significant and need to be understood. Through the Guru's Shabad, we can maintain this balance, easing inner turmoil, gaining a deeper understanding of ourselves, and ultimately becoming one with the Creator. When we tune into this energy, the cosmic sound current

resonates within us.

When we listen to our inner self and align with our emotions, we can shift our state of being and find balance, seeing things from a new perspective. This brings positive energy, insight, and transformation. It all begins with self-reflection and self-diagnosis. By recognizing the emotional state we are in, we can change our mood and, in turn, transform our mindset. Often, multiple emotions are at play simultaneously, making it difficult to identify our exact emotional state, leaving us confused or overwhelmed. To move forward, we must identify which emotions are rising and understand the underlying drivers and senses involved.

Bani is Guru, and Guru is Bani. Gurbani serves as a guide, offering solutions to our problems, providing insights, and offering comfort and support. It is a profound answer to all aspects of our lives. To connect with the Shabad Guru, we must tap into the emotions and mood the Gurus experienced when they composed the Shabads. Raags enable this connection; nearly the entire SGGS ji is written in Raags, which serve as a guide to the mood of the Shabad. To understand this mood, we must first comprehend the emotions and influences that shape it. The Gurus have gifted us a precious tool to understand our emotions through Raag. It is a sacred technology that allows us to align our mind and soul. When we can fully understand our emotions, we can apply the solutions that help us on the path to realizing our true essence and the Ultimate Reality (Sat).

Guru Ji has empowered us to shift our mindset at any time, guiding us back to our true, balanced self, where we can find strength, courage, and transformation. The sound energy and vibrations of the Raag and Shabad help to create a shift not only within our psyche but also in the energy that surrounds us.

This month we are going to look at Raag Ramkali & Raag Ramkali Dakhani, the Raags for positive change, transition, growth, learning and understanding.

The emotions in Ramkali resemble those of a wise teacher guiding their student. The student feels the discomfort of learning but understands that, in the end, it will lead to growth. In this way, Ramkali represents the transition from the known to the promise of something better.

### **Raag Raamkalee - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 886**

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

*Raamkalee, Fifth Mehla:*

ਕਰਨ ਕਰਾਵਨ ਸੋਈ ॥

*He is the Creator, the Cause of causes;*

ਆਨ ਨ ਦੀਸੈ ਕੋਈ ॥

*I do not see any other at all.*

ਠਾਕੁਰੁ ਮੇਰਾ ਸੁਘੜੁ ਸੁਜਾਨਾ ॥

*My Lord and Master is wise and all-knowing.*

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਰੰਗੁ ਮਾਨਾ ॥੧॥

*Meeting with the Gurmukh, I enjoy His Love. ||1||*

ਐਸੇ ਰੇ ਹਰਿ ਰਸੁ ਮੀਠਾ ॥

*Such is the sweet, subtle essence of the Lord.*

ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਡੀਠਾ ॥੧॥ ਰਹਾਉ ॥

*How rare are those who, as Gurmukh, taste it. ||1||Pause||*

ਨਿਰਮਲ ਜੋਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮ ॥

*The Light of the Ambrosial Name of the Lord is immaculate and pure.*

ਪੀਵਤ ਅਮਰ ਭਏ ਨਿਹਕਾਮ ॥

*Drinking it in, one becomes immortal and free of desire.*

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਅਗਨਿ ਨਿਵਾਰੀ ॥

*The body and mind are cooled and soothed, and the fire is extinguished.*

ਅਨਦ ਰੂਪ ਪ੍ਰਗਟੇ ਸੰਸਾਰੀ ॥੨॥

*Such a being is the embodiment of bliss, famous throughout the world. ||2||*

ਕਿਆ ਦੇਵਉ ਜਾ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥

*What can I offer You, Lord? Everything belongs to You.*

ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਲਖ ਬੇਰਾ ॥

*I am forever a sacrifice to You, hundreds of thousands of times.*

ਤਨੁ ਮਨੁ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ ॥

*You blessed me, and fashioned my body, mind and soul.*

ਗੁਰ ਕਿਰਪਾ ਤੇ ਨੀਚੁ ਨਿਵਾਜਿਆ ॥੩॥

*By Guru's Grace, this lowly being was exalted. ||3||*

ਖੋਲਿ ਕਿਵਾਰਾ ਮਹਲਿ ਬੁਲਾਇਆ ॥

*Opening the door, You summoned me to the Mansion of Your Presence.*

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦਿਖਲਾਇਆ ॥

*As You are, so You have revealed Yourself to me.*

ਕਹੁ ਨਾਨਕ ਸਭੁ ਪੜਦਾ ਤੂਟਾ ॥

*Says Nanak, the screen is totally torn away;*

ਹਉ ਤੇਰਾ ਤੂ ਮੈ ਮਨਿ ਵੂਠਾ ॥੪॥੩॥੧੪॥

*I am Yours, and You are enshrined within my mind. ||4||3||14||*

The emotions evoked by Ramkali Dakhani reflect a shift from the old to the new, with a clear certainty that this transformation is beneficial. These feelings are further accentuated by the South Indian rhythm and style of expression.

**Raag Raamkalee Dakhani - Guru Nanak Dev Ji - Sri Guru Granth Sahib Ji - Ang**

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ਰਾਮਕਲੀ ਦਖਣੀ ਮਹਲਾ ੧ ॥

*Raamkalee, Dakhane, First Mehlā:*

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ ॥੧॥

*Abstinence, chastity, self-control and truthfulness have been implanted within me; I am imbued with the sublime essence of the True Word of the Shabad. ||1||*

ਮੇਰਾ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਰੰਗਿ ਲੀਣਾ ॥

*My Merciful Guru remains forever imbued with the Lord's Love.*

ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ ਲਾਗੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ ॥੧॥ ਰਹਾਉ ॥

*Day and night, He remains lovingly focused on the One Lord; gazing upon the*

*True Lord, He is pleased. ||1||Pause||*

ਰਹੈ ਗਗਨ ਪੁਰਿ ਦ੍ਰਿਸਟਿ ਸਮੈਸਰਿ ਅਨਹਤ ਸਬਦਿ ਰੰਗੀਣਾ ॥੨॥

*He abides in the Tenth Gate, and looks equally upon all; He is imbued with the*

*unstruck sound current of the Shabad. ||2||*

ਸਤੁ ਬੰਧਿ ਕੁਪੀਨ ਭਰਿਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਰਸੀਣਾ ॥੩॥

*Wearing the loin-cloth of chastity, He remains absorbed in the all-pervading*

*Lord; His tongue enjoys the taste of God's Love. ||3||*

ਮਿਲੈ ਗੁਰ ਸਾਚੇ ਜਿਨਿ ਰਚੁ ਰਾਚੇ ਕਿਰਤੁ ਵੀਚਾਰਿ ਪਤੀਣਾ ॥੪॥

*The One who created the creation has met the True Guru; contemplating the*

*Guru's lifestyle, He is pleased. ||4||*

ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ ॥੫॥

*All are in the One, and the One is in all. This is what the True Guru has shown me.*

॥5॥

ਜਿਨਿ ਕੀਏ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਸੇ ਪ੍ਰਭੁ ਲਖਨੁ ਨ ਜਾਈ ॥੬॥

*He who created the worlds, solar systems and galaxies - that God cannot be known. ॥6॥*

ਦੀਪਕ ਤੇ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਦਿਖਾਈ ॥੭॥

*From the lamp of God, the lamp within is lit; the Divine Light illuminates the three worlds. ॥7॥*

ਸਚੈ ਤਖਤਿ ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ॥੮॥

*The Guru sits on the true throne in the true mansion; He is attuned, absorbed in the Fearless Lord. ॥8॥*

ਮੇਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ ॥੯॥

*The Guru, the detached Yogi, has enticed the hearts of all; He plays His harp in each and every heart. ॥9॥*

ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭੁ ਕੀ ਛੁਟੇ ਸਤਿਗੁਰ ਸਚੁ ਸਖਾਈ ॥੧੦॥੮॥

*O Nanak, in God's Sanctuary, one is emancipated; the True Guru becomes our true help and support. ॥10॥8॥*

Shabads composed in Raag Ramkali & Ramkali Dakhani can be found on the following links. By accessing these you can appreciate the sounds in which the Gurus meant us to experience these Shabads:

**Raag Ramkali - Rey Man Ote Leho Har Nama (Ramkali M 9) - Professor Paramjot Singh**

<https://play.sikhnet.com/playlist/prof-paramjot-singh>

**Raag Ramkali Dakhani - Mera Gur Dayal – Professor Surinder Singh**

<https://www.youtube.com/watch?v=80Gi2RNHphl>

If you are unable to listen to or read Gurbani in Raag Ramkali or Ramkali Dakahni, you can still chant Waheguru, Sat Naam, or Ik Ongkar Simran, using the feelings of positive transition or change. The words of a Shabad bring wisdom, but singing or being immersed in a specific Raag (mood) can create a profound shift that can last for days or even weeks. You can tap into this energy at any time. True healing occurs when we align with our *gaviah* (singing) and *suniah* (listening) in harmony, allowing the full transformative power to take effect.

ॐ Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh ॐ

The Nanakshahi calander is based on the Gurbani 'BARAH MAHA', twelve months, as recited by Guru Arjun Dev ji, reflecting the changes in nature conveyed in the twelve-month cycle of the year. In the SGGS Guru Sahib writes, under Barah Maha Mahala 5, Ang 133, about the first month CHAYT:

**ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥**

*In the month of Chayt, by meditating on the Lord of the Universe (Waheguru), a deep and profound joy arises.*

**ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ...**

*Meeting with the humble saints, the Lord is found, as we chant His Naam with our tongue.*

**...ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ ॥**

*Those who have found God - blessed is their coming into this world.*

**ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥**

*Those who live without Him, for even an instant - their lives are rendered useless.*

**ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੁਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ ॥**

*The Lord is totally pervading the water the land and all space, including in the forestation as well.*

**ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ ॥**

*Those who do not remember God - how much pain must they suffer.*

**ਜਿਨੀ ਰਵਿਆ ਸੇ ਪ੍ਰਭੁ ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ ॥**

*Those who dwell upon their God have great good fortune.*

**ਰਹਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਣਾ ॥**

*My mind yearns for the blessed vision of the Lord's Darshan. O Nanak my mind is so thirsty.*

**ਚੇਤਿ ਮਿਲਾਏ ਸੇ ਪ੍ਰਭੁ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ ॥੨॥**

*I touch the feet of one who unites me with God in the month of Chayt.*



The month of CHAYT falls in the spring season; there is blossom and greenery all around that gives immense picturesque pleasure to the mind. If we remember the omnipresent Lord, one can acquire spiritual divine pleasure during this month of Chayt. But one can get the gift of Naam Simran (chant with tongue) only from the blessings of Sants and Gurus. Only those persons who practise Simran get merged into the all-pervading Divine light. They are considered alive, because life is worthless if we live forgetting the Lord even for a moment.

If the omnipresent Lord that is in the water, Earth, sky and forests, pervading everywhere, is not permeating into one's soul, then that person's state of being cannot be known. But those with Simran who get the Lord's grace in their souls are very fortunate.

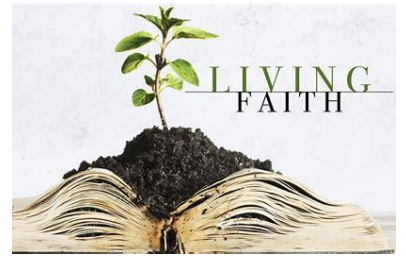
Nanak says even his mind is yearning for Waheguru's Darshan, and is thirsty for his Naam. Nanak says that person who make me meet the Lord, 'I bow to his feet (*charan*)'.

ooOOoo

There lives a gentleman in Patiala. He is a retired Professor of Economics and used to teach Economics to groups of students who were selected in the Indian Admin and Police Services (IAS & IPS). He tells about an incident of his life with great pleasure.

When his daughter had graduated, and was looking for a good college which had a specialised course in Philosophy, the family found that such a college, which also had a good reputation for Psychology studies, was available in Bangaluru. The family, consisting of father mother and daughter, left for Bangaluru. As they were travelling, the mother was apprehensive that their daughter might not get a seat as they have no recommendation of a big gun. She asked her husband to contact some chief secretary of a state and seek recommendation because many of his students were working as chief secretaries in different states.

The gentleman kept quiet. She tried again, but to no avail. At last she shook his hand vigorously and said, "Why don't you do something? Our daughter's future is affected by it." At last he spoke saying "Do not worry, Guru Nanak will take care of her. He might phone the chief selector, as He phones me often!" Irritated, the lady said "Do you have anybody else other than Guru Nanak?" The gentleman replied, "If I have Guru Nanak with me I do not need anyone else."



They finally reached Bangaluru and the selection took place. All seats were filled in as per the merit. Only one seat was left and there were four candidates, their daughter and three others having the same merit. Surprisingly the director selected the girl and announced his final decision. Everybody was happy!

After a year when they went to receive her degree, the gentleman spoke to the director and asked on what consideration had he selected their daughter. The director said "I remember that incident of last year's selection. The idea that came to my mind was that all other candidates had big recommendations with them from ministers and chief secretaries but this girl had no recommendation. Others could find admission somewhere else as well but this girl won't get a chance anywhere. So I finally selected her."

The moral of the story is that one should always be positive and have True Faith in Waheguru, who will reward such a person with the favours and gifts that he seeks.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ ॥



<b>Autumn Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
Tuesday	03/09/24	22/10/24	Half term	05/11/24	17/12/24
Saturday	07/09/24	26/10/24	Half term	09/11/24	21/12/24
Sunday	08/09/24	27/10/24	Half term	10/11/24	22/12/24

<b>Spring Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
Tuesday	07/01/25	11/02/25	Half term	25/02/25	01/04/25
Saturday	11/01/25	15/02/25	Half term	01/03/25	05/04/25
Sunday	12/01/25	16/02/25	Half term	02/03/25	06/04/25

<b>Summer Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
Tuesday	22/04/25	20/05/25	Half term	03/06/25	15/07/25
Saturday	26/04/25	24/05/25	Half term	07/06/25	19/07/25
Sunday	27/04/25	25/05/25	Half term	08/06/25	20/07/25

## GURDWARA EDUCATION PROGRAMME

### Panjabi Regular Classes

Tuesday	6:00pm – 7:30pm	First Floor Classrooms, New Building
Sunday – 1 <sup>st</sup> Session	10:00am – 11:30am	
Sunday – 2 <sup>nd</sup> Session	11:30am – 1:00pm	

### Panjabi GCSE

Sunday	11:00am – 1:00pm	1st Floor Classrooms, New Building
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### Panjabi 'A' Level

Sunday	9:00am-11:00am	Library - New Building
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### Panjabi for Adults

Saturday	9:00am – 10:30am	1st Floor Classrooms, New Building
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### Gurmat Gian for Adults

Sunday	11:30am – 12:30pm	Ground Floor Room, New Building
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### English for Adults (ESOL)

Tuesday	10:00am – 12:10pm	1st Floor Classrooms, New Building
Wednesday	10:00am – 12:10pm	

### Religious Education for the Young (4 - 6 year olds)

Sunday	1:00pm – 2:00pm	1st Floor Classrooms, New Building
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### Computer Training

Monday, Tuesday, Wednesday	10:00am – 12:00pm	Library, New Building
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**MONDAY, 14<sup>TH</sup> APRIL 2025**  
**11:00AM-MIDDAY**



# NISHAN SAHIB SEVA

Gurdwara Education & Activity Programme							
Activity	When	Time	Where	Category	Owner	Fee	Sby
Santhiya (SGGS recitation)	Mon	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW		NA
Santhiya (SGGS recitation)	Tue	5:00-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW		NA
Santhiya (SGGS recitation)	Wed	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW		NA
Kirtan, Tabla & Harmonium (3)	Mon	4:30-6:00pm	1st Fl New Bldg	Music	Mrs Bola		NA
Tabla (1)	Thu	5:30-7:30pm	1st Fl New Bldg	Music	H Sahota	£30pt	NA
Kirtan & Harmonium (2)	Thu	5:00-7:00pm	2nd Fl Main Bldg	Music	S Dhatta		NA
Gurbani Kirtan - Raj Academy	Fri	6:00-8:00pm	1st Fl New Bldg	Music	Rajinder K		Kam Kaur
Ladies Fitness	Tue	9:30-11:00am	2nd Fl Main Bldg	Wellbeing	I Kaur		R Mann
Ladies Fitness	Wed	9:30-11:30am	2nd Fl Main Bldg	Wellbeing	I Kaur		R Mann
Ladies Fitness	Thu	9:30-11:30am	2nd Fl Main Bldg	Wellbeing	I Kaur		R Mann
Gatka Martial Arts	Thu	6:00-8:00pm	Foyer New Bldg	Sports	A Walia	£15pm	Pavan
Taekwondo Korean	Mon	6:00-8:00pm	Foyer New Bldg	Sports	Mathew	£15PM	
Football (5-15 years)	Sat	9:00-11:00am	Indian Gymkhana	Sports			
Computer Training	Tue	10:00-2:00pm	Library New Bldg	Education	M Sagoo		
Computer Training	Wed	10:00-2:00pm	Library New Bldg	Education	M Sagoo		
Computer Training	Thu	10:00-2:00pm	Library New Bldg	Education	M Sagoo		
English for Adults (ESOL) - Qualify if on Income Support only	Tue	10:00-12:10pm	Academy New Bldg	Education	B K Sandhu		
English for Adults (ESOL) - Qualify if on Income Support only	Wed	10:00-12:10pm	Academy New Bldg	Education	B K Sandhu		
Panjabi (4-6 years)	Sun	1:00-2:00pm	Library	Education	B K Sandhu		
Panjabi GCSE	Sun	11:00-1:00pm	Academy New Bldg	Education	B K Sandhu		
Panjabi for Adults	Sat	8:45-10:15am	Academy New Bldg	Education	B K Sandhu		
Panjabi Session I Grp I Beginners	Sun	10:00-11:30	Academy New Bldg	Education	B K Sandhu		Charanjit K Virk
Panjabi Session I Grp II Intermediate	Sun	10:30-11:30	Academy New Bldg	Education	B K Sandhu		Inderjit K Pawar
Panjabi Session I Grp III Pre-GCSE	Sun	10:30-11:30	Academy New Bldg	Education	B K Sandhu		Barinder K Sandhu
Panjabi Session II Grp I Beginners	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu		Karmjit K Bansal
Panjabi Session II Grp II Intermediate	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu		Santokh K Dhatt
Panjabi Session II Grp III GCSE	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu		Arvinder K Kler
Panjabi Grp I Beginners	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu		Gunisha Kaur
Panjabi Grp II Beginners	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu		Poonam Kaur
Panjabi Grp III Intermediate	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu		Jaspreet K Mann
Panjabi 'A' Level	Sun	09:00-11:00		Education	B K Sandhu		Kanwalpreet K Tambar
Panjabi speaking 09.30-10.00 Barinder Kaur Sandhu	Sun	9:30-10:00		Education	B K Sandhu		Barinder K Sandhu
Kirtan Simran (last Saturday of Month)	Sat	4:00-5:00am	Main Darbar	Programme	BoS		Gagan BoS
Naam Simran Nirmolak Jatha (2nd Saturday of Month)	Sat	4:00-5:00am	Main Darbar	Programme	Nirmolak		Manmeet K
Katha in English (Sun following Sangrand)	Sun	11:15-12:00pm	Main Darbar	Programme	BoS		Babban BoS
Kirtan Simran Chardi Kala Jatha (last Saturday of Month)	Sat	12:30-3:45pm	Main Darbar	Programme	ChardiKala		Harjeet K
Rehras Chardi Kala	Sat	6:00-6:30pm	Main Darbar	Programme	ChardiKala		Harjeet K

Join the sangat on the last Saturday of each month to experience the *Magic of our Children*



**Chardi Kala Jatha**

**LAST SATURDAY EACH MONTH 12:30-3:45pm**

The SGSS YES Team, Gurdwara SGSS Hounslow, Khalsa Way, Off Alice Way, Hounslow, TW3 3UD  
Youth Engagement Service

*changing suits*

Changing Suits is a community organisation helping the Asian communities reach the support they need & increase health awareness.

Join our next workshop, "Healthy Eating," where a professional nutritionist will share helpful tips on vegetarian and vegan diets, controlling sugar levels, and preventing diabetes and high blood pressure.

The talk will be in both Punjabi and English. Don't miss this chance to learn simple ways to improve your health

Location: New Building, Gurdwara Singh Sabha Hounslow  
Launch Date: Thursday 27th March Time: 11:15am  
Future Events: Last Thursday of every month (different health workshops).

VAISAKHI KHALSA SAAJNA DIVAS




**AMRIT SANCHAR**  
KAKAARS PROVIDED  
**MONDAY 14 APRIL 2025 • 4PM**  
GURDWARA SRI GURU SINGH SABHA HOUNSLOW  
ALICE WAY • HOUNSLOW • TW3 3UA

ਅੰਮ੍ਰਿਤ ਸਰੋਂ • ਸਿੰਘ ਸਰੋਂ • ਗੁਰੂ ਵਾਲੇ ਚੁਟੇ

PLEASE ARRIVE WITH FULL KESHI ISHNAAN

FOR MORE INFORMATION: 07368 974 231 OR 07533 316 129  
AMRIT SANCHAR JATHA BHINDRAN DAMDAMI TAKSAL UK & EUROPE




**Healthy Food Workshop** ਸਿਹਤਮੰਦ ਭੋਜਨ ਵਰਕਸ਼ਾਪ

Join us to learn:

- Healthy food choices
- Getting proteins and vitamins into our meals
- Diet link to chronic conditions (e.g. diabetes, high blood pressure)

A professional nutritionist will share tips and answer your questions during a Q&A session.

Come and discover ways to help improve everyday health and manage conditions through better nutrition.

**Meeting Room in the New Building**  
**11.15am - 12pm**  
**Thurs 27 March**  
Gurdwara Sri Guru Singh Sabha  
Alice Way, Hounslow TW3 3UD

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Mr Swarnjit S Kamboh 07930 320 230  
Mr Karthik Reddy 07912 581 834  
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JOIN THE SANGAT ON THE LAST SATURDAY OF EACH MONTH TO EXPERIENCE THE BLISS OF NAAM SIMRAN

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਨਾਮ ਸਿਮਰਨ

**AMRIT VELA NAAM SIMRAN**

Meditate on the Vaheguru's name, and blossom forth in abundance.

**LAST SATURDAY EACH MONTH 4AM TO 5AM**

**Sri Guru Singh Sabha**  
Hounslow | Alice Way | TW3 3UA

# SIKH ASSISTED MARRIAGES

**Participants must be registered on our matrimonial database to benefit from this service.** Application forms for this service are available from the Gurdwara or can be downloaded from [www.sgss.org/matrimonial](http://www.sgss.org/matrimonial) The completed application form and a passport size photograph, with a non-refundable registration fee of £50 can be paid by Cheque or Bank transfer. Please use the reference 'Matrimonial/Surname'.

**Card** payments can be made in person at the Gurdwara.

**Cheque:** Payable to account 'Sri Guru Singh Sabha Hounslow' and posted/delivered to The Matrimonial Service, Gurdwara Sri Guru Singh Sabha, Alice Way, Hounslow, TW3 3UD

**Bank Transfer:** Account Name 'Sri Guru Singh Sabha Hounslow',  
Sort Code 20 96 55 and Account No. 00859095.

**Enquiries:** In person or by telephone (**020 8814 6701**): Monday – Sunday **10:00am – 1:00pm**

**Email:** [matrimonial@sgss.org](mailto:matrimonial@sgss.org)

All information will be strictly confidential and sincere efforts will be made to introduce interested parties. The management of the Gurdwara will not be responsible morally, legally, or otherwise, for any alleged act of negligence, omission, or commission by either of the parties concerned, nor will it be liable to any legal action.

The current list of our matrimonial partners appears below.

## M A L E S

<i>Ref</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Current Job</i>	<i>Height</i>
3272	Apr-98	MBBS	Doctor	6' 03"
3273	Nov-80	B Eng MBA	Product Specialist	5' 05"
3274	Nov-98	Business & Accounting Diploma	Online Trading Manager	6' 03"
3275	Jan-91	BSc Information Systems	Technical Support Officer	5' 05"
3276	Oct-93	BSc Accounting & Finance	Management Accountant	5' 09"
3277	May-97	MSC Business & Management	Retail Manager	6' 02"
3278	Feb-96	BA LLB	Paralegal	5' 08"
3279	Mar-90	Chartered Accountant	Accountant British Gas	5' 08"
3280	Apr-89	BSc (Hons) Business Computing	Project Manager	5' 11"
3281	May-98	BSc Natural Sciences BA Hons Finance, ACCA Chartered	Software Engineer	5' 11"
3282	Mar-88	Accountant	Finance Manager	5' 09"
3283	May-77	BSc Management Studies	Cloud Technology Account Director	6' 02"
3284	Jan-91	PhD, BSc -Medical	Research Fellow	5' 06"
3285	Mar-96	B Eng. (Hons) Aerospace Engineering	Flight Data Specialist	5' 11"
3286	Aug-79	BSC Manufacturing Engineering & Transport Manager CPC	HGV Driver Manager Facilities Management	5' 10"
3287	Mar-93	LLB Law Degree	Company	6' 01"
3288	Aug-88	BA Hons MBA International Business	International Business	5' 11"
3289	Jan-94	GCSE	Business Owner	6' 01"

3290	Mar-90	LLB Hons DIP PFS	Financial Adviser	5' 06"
3291	Aug-94	BA Accounting & Finance	Accounts Payable	5' 09"
3292	Apr-86	BA Hons Business Studies	Financial Crime Investigator	6' 03"
3293	Feb-93	BSc Civil Engineering	Senior Technical Coordinator	5' 06"
3294	May-84	+2 English, Maths and Punjabi	Company Director	5' 08"
3295	Jul-92	BSc (Hons) MBBS	Hospital Doctor	6' 02"
3296	Jan-95	Economics and Finance Banking	Transmate Manager	6' 00"
3297	Nov-87	BSc Maths with Economics	Senior Payment & Pensions Manager	6' 02"
3298	Sep-94	MSC Quantity Surveying	Senior Surveyor	5' 09"
3299	Nov-93	Master of Pharmacy	Director, Pharmaceutical Industry	5' 10"
3300	Nov-93	BSc Mathematics	Head Of Azure Engineering	6' 00"
3301	Nov-89	Business Studies	Uber Driver	5' 09"
3302	Mar-92	MBChB MRCS	Hospital Doctor	5' 09"
3303	Oct-88	BSc M Pharma	Pharmacy Business Owner	6' 02"
3304	Apr-92	Pharmacist, Dentist	Dentist	5' 08"
3305	May-85	BA Hons	Data Analyst	5' 08"
3306	Apr-96	BSc & MSc	Lab Technician	5' 08"
3307	Jun-98	BSc (Hons) Aerospace Engineering	Engineer	5' 10"
3308	Jan-90	MSC Investment Management	Analyst in Asset Management Company	6' 01"
3309	Oct-97	BSc Computer Science	Self- Employed	6' 00"
3310	Jun-91	Masters Banking and Finance	Investment Banker	5' 10"
3311	Oct-91	Bachelor of Engineering (Hons)	Soft wear Developer	5' 08"
3312	Mar-90	PhD, MSc	AI/ML Engineer & Data Scientist	5' 10"
3313	Apr-88	A Levels	Security Officer	5' 06"
3314	Apr-84	BA Econ and CIMA	Financial Controller	5' 09"
3315	Nov-93	BA Graphic Design	Graphic Designer	5' 10"
3316	Jan-92	BSc Economics ATT, CTA	Corporate Tax Advisor	6' 01"
3317	May-91	BSc Accounting & Business Management	Pensions Analyst	5' 07"
3318	Apr-94	MBBS	GP	5' 08"
3319	Jul-88	MBBS	Medical Doctor	6' 00"
3320	Jun-88	MSc Innovation Management (Harvard)	Director, Technology Consultant	6' 02"
3321	Dec-86	MBA International Business	Fleet Manager & Own Business	5' 06"
3322	Apr-91	BSc Economics	Risk Consultant	6' 01"
3323	May-90	Diploma in Plumbing	HGV Driver	5' 11"
3324	Sep-79	MSc Information Security	Business Owner & Investment Bank	5' 10"
3325	Mar-97	MBChB	Medical Doctor	5' 10"
3326	Jul-82	BTEC Art & Design	Retail Manager	6' 03"
3327	Dec-76	BSC Banking & International Finance	Financial Services Banking Consultant	5' 10"
3328	Sep-91	BSc Economics	Civil Servant	5' 07"
3329	Nov-81	Diploma Information Tech and Business	Healthcare Consultant	5' 08"
3330	Mar-95	BSc economics	Oil Trader	5' 07"
3331	Sep-94	BSc Business and Politics	External Relation Advisor	5' 10"
3332	Apr-92	BSc (Hons) Economics	Private Equity Director -Merchant Banker	5' 10"

3333	Aug-91	MSC Finance	Digital Analyst	6' 00"
3334	Dec-92	BSc Economics	Portfolio Manager, Hedge Fund	6' 03"
3336	Aug-87	MSc Sustainability Management	Senior Partner Sales Manager	6' 02"
3337	May-95	A Levels and Diploma	Commercial Gas Engineer	5' 09"
3338	Jul-91	BSc Sports Science & PE	Head of Key Stage - PE Teacher	5' 09"
3339	Dec-93	A Levels	Civil Servant - Home Office	5' 11"
3340	Jan-94	Advance Level In ICT	Project Manager	5' 11"
3341	Dec-93	GNVQ	Accounts Manager	6' 01"
3342	Oct-87	BA Hons	Graphic Designer	6' 03"
3343	Jun-92	BSC Mathematics	Business Owner - Trucking	5' 11"
3344	Nov-89	BA	Director, Finance Bank	6' 00"
3345	Apr-94	BA Geography	Law Enforcement	5' 05"
3346	Feb-90	BSc Maths Finance and Economics	Platform Architect	5' 10"
3347	Nov-88	BSc Accounting	Project Manager	5' 10"
3348	Jun-87	Chartered Accountant	CFO - Finance Director	5' 09"
3349	Mar-93	Master of Pharmacy	Pharmaceutical	6' 03"
3350	Sep-96	MSc Investment Management	Investment Analyst	5' 10"
3351	Aug-84	BSC Computing	Heating Engineer	5' 10"
3352	Jan-92	Masters- Finance & Accounts	Management Accountant	5' 11"
3354	Aug-99	MA Cambridge	Solicitor	5' 06"
3355	Nov-91	BSc Economics Chartered Accountant	Economist	6' 02"

## *F E M A L E S*

<i>Ref</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Current Job</i>	<i>Height</i>
9586	Mar-95	BSC	School Finance Officer	5' 02"
9588	Feb-94	MBBS	Medical Student	5' 06"
9589	Nov-85	BSc Joint Hons Human Geography with Business	Parking Appeals Officer	5' 04"
9590	Mar-91	MBBS BSc (Hons) MRCP(UK)	Hospital Doctor	5' 07"
9591	May-94	BA Politics & International Relations	Civil Servant	5' 06"
9592	Feb-95	BA Finance and Accounting	Working in a bank	5' 04"
9593	Sep-95	BSc Accounting And Finance	Audit Analyst	5' 07"
9594	Jan-89	MBBS MSc MRCS	NHS Hospital Doctor	5' 08"
9595	Aug-90	BSc Hons CIPD ILM	HR Generalist Financial	5' 03"
9596	Nov-98	BSc Medical Science Studying MBBS	Services - City of London	5' 07"
9597	Sep-89	BSc Mathematics with Finance	Student	5' 07"
9598	Mar-93	ACA - Chartered Accountant	Director Private Equity	5' 04"
9599	May-94	MSc Biomedical Science	Accountant	5' 04"
9600	Nov-93	DDS Dentist	NHS Laboratory	5' 06"
9601	Jun-95	BSC and MSC	Dentist/Clinical Director	5' 08"
9602	Mar-92	BSc (Hons)	Manufacturing Manager	5' 05"
9603	May-93	LLM	Optometrist	5' 06"
9604	May-98	MBBS Hons	Solicitor- Ernst & Young	5' 06"
9605	Aug-93	BSc (Hons) Accounting & Finance	Doctor - Hospital	5' 03"
9606	Apr-00	BA Accounting & Management	Management Accountant	5' 03"
9607	Sep-86	BA Hons Business Management	Finance Assistant	5' 05"
9608	Jun-88	Masters In History	Civil Servant	5' 03"
			Project Manager	5' 06"

9609	May-84	CIPD Level 5	HR Officer	5' 06"
9610	Mar-94	BA Hons Graphic Design	Digital Designer	5' 06"
9611	Nov-88	MSc	Physician in NHS	5' 03"
9612	Jun-95	Medicine MD	Doctor	5' 05"
9614	Nov-92	BA Literature & Creative writing	Higher Education	5' 03"
9615	Oct-95	M Pharm, PGDip	Advanced Clinical Pharmacist	5' 02"
9616	Mar-95	BA Economics	Internal Audit	5' 04"
9617	Sep-94	Business Management	Beauty	5' 03"
9618	Oct-94	MA Finance and Accounting	Finance Administration	5' 08"
9619	Sep-78	Biomedical Science	Civil Service Administrator	5' 06"
9620	May-94	Accounting Apprenticeship	Team Admiistrator	5' 05"
9621	Jan-89	Marketing & Advertising	Billing Specialist	5' 09"
9622	May-90	Biology BACHELOR OF SCIENCE (HONS) IN VETERINARY NURSING & BIOVETERINARY SCIENCE	Microbiologist	5' 08"
9623	Mar-96	NURSING & BIOVETERINARY SCIENCE	Vetinary Nurse	5' 03"
9624	May-91	ACA Chartered Accountant	Finance Business Partner	5' 05"
9625	Jul-90	Masters in Pharmacy	Clinical Product Pharmacist	5' 00"
9626	Nov-93	Degree	Professional Services	5' 05"
9627	May-02	BSc Business Economics	Government Economist	5' 09"
9628	May-92	BA Degree	Head of Strategy & AI	5' 08"
9629	Feb-89	MSc Economics	Economic Advisor	5' 09"
9630	Dec-93	BSc	Manager - Accounting & Finance Firm	5' 03"
9631	Nov-94	Doctor of Medicine	Dentist	5' 03"
9632	Sep-96	MSC - Sustainability & Management	Sustainability Consultant	5' 04"
9633	Oct-89	BMBS RCG	GP	5' 03"
9634	Nov-98	BSc Maths & Economics	Corporate Banker	5' 06"
9635	Aug-98	MSc Engineering	Geologist	5' 05"

 *Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh* 

## Readers Feedback

Please visit the Gurdwara website [www.sgss.org](http://www.sgss.org) and fill in the feedback form, or provide your thoughts by email to [khalsa@sgss.org](mailto:khalsa@sgss.org) by writing your response to the questions below and any suggestions for improvement of the bulletin.

**1. Is the balance between Spiritual, Historical and Event content about right?**

**Comment** \_\_\_\_\_

**2. Is the balance between Panjabi and English content about right?**

**Comment** \_\_\_\_\_

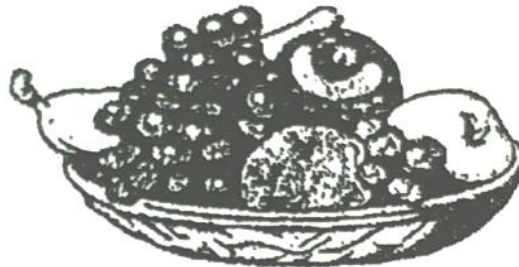
**3. Suggestions for Improvement:**

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