

# GOBIND MARG

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

**AUGUST 2025 – VOL XXXIII ISSUE 8**



*The liberation of Gurdwara Guru ka Bagh in the early 1920s is a key milestone in the Sikh struggle to free our Gurdwaras from the control of the corrupt Udasi Mahants. At this Gurdwara, the British colonial government extended its support to the Mahant. The peaceful, unarmed Akali protestors simply stood still in protest. They were mercilessly beaten by the police for over 20 days and over 12 were killed, more than 1,500 received severe injuries and 5,606 Sikhs were imprisoned. Finally, the government gave in, and conceded all their demands. This great moral victory for Sikhs led to the Sikh Gurdwaras Bill in 1925, which placed all the historical Sikh shrines under the control of the SGPC, Amritsar. [Article p. 9].*

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

# PROGRAMME



Monday – Saturday (Exc Tuesday)			T u e s d a y		S u n d a y	
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
(5:45 AM	Simran Fridays only)		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	8:00 AM	Akhand Paath/Sehaj Paath Bhog Sukhmani Sahib
10:00 AM	Kirtan		10:30 AM	Katha	9:00 AM	Kirtan
10:45 AM	Katha		11:00 AM	Sukhmani Sahib Path	9:45 AM	Ardaas
11:30 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
EVENING			EVENING		EVENING	
6:00 PM	Rehraas		6:00 PM	Rehraas	6:00 PM	Rehraas
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

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Registered Charity No. 283314

Inland Revenue Ref.

CC 15570

**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)

# August 2025

Important Days	Event	Nanakshahi Days	
		August ਸਾਵਣ / ਭਾਦੋਂ	September ਭਾਦੋਂ / ਅੱਸੂ
<b>Sangrandh</b> ਸੰਗਰਾਂਦ	New Month Start Date	16	15
<b>Parkash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Guru Amar Das ji	Jyoti Jot		16
Guru Ram Das ji	Gurgaddi/ Jyoti Jot		16/ 16
Guru Arjan Sahib ji	Gurgaddi		16
Guru Nanak Sahib ji	Jyoti Jot		22
<b>Historical Dates - Events &amp; Festivals</b>			
Gurdwara Guru ka Bagh	Morcha	8	
Guru Granth Sahib ji (Adi Granth, 1604)	Completion - ਸੰਪੂਰਨਤਾ	16	
Damdami Bir SGGGS (in 1706)	Completion - ਸੰਪੂਰਨਤਾ	30	
Guru Granth Sahib ji (Adi Granth, 1604)	Parkash		1

Dear Sangat Jee –  **WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH** 

## August marks the Completion of the Authorship of our Holy Scriptures

This month sees the completion (ਸੰਪੂਰਨਤਾ) of the original Sikh Scripture – Adi Granth Sahib - by Guru Arjan Sahib ji on 16 August 1604, as well as the completion of the Damdami Bir on 30 August 1706, which later was given the 11<sup>th</sup> Guruship by Guru Gobind Singh ji, making this Granth the Sri Guru Granth Sahib ji. It is also referred to as the Shabd Guru, whose teachings the Sangat respectfully bow to, on entering the Darbar Sahib.



The Bani of Guru Tegh Bahadur ji, was included in the Damdami Bir by the Guru's only son, the 10<sup>th</sup> Guru, Gobind Singh ji. This Granth is now installed in all Gurdwaras across the world.

In true spirit of the Granth Sahib being our living Guru, we reverently perform the Parkash function at 4:00am every morning when the Granth is installed in the Darbar Sahib. At the conclusion of the day's proceedings, we perform the Sukhasan function to respectfully retire Guru Sahib for the night, in a special bedroom called the "Sachkhand".



## Forthcoming Events

28 July – 1 Aug	First Sikhi Summer Camp – Gurdwara SGSS Hounslow 5 day Camp	Children & Youth	Education SGSS
4 Aug – 8 Aug	Second Summer 5 day Camp	Children & Youth	Education SGSS
09-08-25	Naam Simran 4:00-5:00am	RA Youth	Nirmolak Jatha
10-08-25	Monthly Dialogue 11:00-12:30am	Brain Health & Dementia	Dr Jatinder Kaur
17-08-25	Katha (English) 11:00-12:00pm	RA Youth	Basics of Sikhi
30-08-25	Children Kirtan 12:30-3:45pm	RA Youth	Chardi Kala Jatha
30-08-25	Naam Simran 4:00-5:00am	RA Youth	Basics of Sikhi
30-08-25	Children Rehras 6:00-6:30pm	RA Youth	Chardi Kala Jatha
01-09-25	Adi Sri Granth Sahib Prakash 8:00am	Prakash at Amritsar	Gurdwara SGSS



## The 2025 Sponsored Walk Event

Sunday 27<sup>th</sup> July marked our 33<sup>rd</sup> annual sponsored walk event. Our Gurdwara is probably the only one to hold such an event. This is a clear sign of the progressive thinking of our early leaders. The event attracts a lot of participants, both as active walkers and sponsors. Plenty of refreshments are offered by volunteers along the route; their contributions are greatly appreciated by the Gurdwara organisers. Once again, a most enjoyable and fulfilling time was had by everyone who took part.

## The 2025 Sikhi Summer Camp

This year the Summer Camp has been one of the most popular so far and it has been heartening to see the youngsters taking part so enthusiastically while enjoying every learning moment during the camp activities. It is well known that what the youngsters learn by age 7, becomes part of their personality and stays with them for life. The parents who put their children forward to take part are to be particularly congratulated, as are of course the teachers and the volunteers who have made it all possible. At the time of writing, the first group has concluded its activities and the second group is poised to start on 4<sup>th</sup> August.



## Income & Expenditure

**July Income:** £104,000.35 and **Expenditure:** £74,149.93

**Event Bookings** Services performed in support of the Sangat in July were:

- |                               |    |                    |   |
|-------------------------------|----|--------------------|---|
| • Sukhmani Sahib Paath/Kirtan | 28 | • School Visits    | 7 |
| • Weddings – Anand Karaj      | 13 | • Funerals         | 9 |
| • Sehaj & Akhand Paaths       | 10 | • Sog Sabha/ Ashes | 0 |

**Health & Safety** Everyone should continue to follow the Government Covid19 guidelines. 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. Following the Mool Mantar, the compilation starts an opening Salok or verse, a set of 38 Pauris or hymns and a final closing Salok. This month we elaborate the 16 verses of Pauri 24 of this deeply revealing Bani.



Ver-se	Japji Sahib Pauri 24	Glossary	Contextual Meaning
1-4	ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥	ਸਿਫਤੀ ਕਹਣਿ ਕਰਣੈ ਦੇਣਿ ਵੇਖਣਿ, ਸੁਣਣਿ ਨ ਜਾਪੈ ਮਨਿ ਮੰਤੁ	ਸਿਫਤਾਂ ਦਾ। ਕਹਿਣ ਨਾਲ, ਦੱਸਣ ਨਾਲ। ਬਣਾਈ ਹੋਈ ਕੁਦਰਤ ਦਾ। ਦੇਣ ਵਿਚ, ਦਾਤਾਂ ਦੇਣ ਨਾਲ। ਵੇਖਣ ਤੇ ਸੁਣਨ ਨਾਲ। ਨਹੀਂ ਜਾਪਦਾ, ਨਹੀਂ ਦਿੱਸਦਾ। (ਅਕਾਲ ਪੁਰਖ ਦੇ) ਮਨ ਵਿਚ। ਸਲਾਹ।
5-6	ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥	ਕੀਤਾ ਆਕਾਰੁ ਪਾਰਾਵਾਰੁ	ਬਣਾਇਆ ਹੋਇਆ। ਇਹ ਜਗਤ ਜੇ ਦਿੱਸ ਰਿਹਾ ਹੈ। ਪਾਰਲਾ ਤੇ ਉਰਲਾ ਬੰਨਾ।
7-8	ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥	ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ	ਹੱਦ-ਬੰਨਾ ਲੱਭਣ ਲਈ। ਕਈ ਮਨੁੱਖ। ਵਿਲਕਦੇ ਹਨ, ਤਰਲੇ ਲੈਂਦੇ ਹਨ। ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੱਦ-ਬੰਨੇ। ਲੱਭੇ ਨਹੀਂ ਜਾ ਸਕਦੇ।
9-10	ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥	ਏਹੁ ਅੰਤ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤ ਹੋਇ	ਇਹ ਹੱਦ-ਬੰਨਾ (ਜਿਸ ਦੀ ਭਾਲ ਬੇਅੰਤ ਜੀਵ ਕਰਦੇ ਹਨ)। ਜਿਉਂ ਜਿਉਂ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਵੱਡਾ ਆਖੀ ਜਾਵੀਏ, ਅਤੇ ਉਸ ਦੇ ਗੁਣ ਕਥਨ ਕਰੀ ਜਾਵੀਏ। ਤਿਉਂ ਤਿਉਂ ਉਹ ਹੋਰ ਵੱਡਾ ਪਰਤੀਤ ਹੋਣ ਲੱਗ ਪੈਂਦਾ ਹੈ।
11-14	ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥	ਥਾਉ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ਏਵਡੁ ਹੋਵੈ ਕੋਇ ਤਿਸੁ ਊਚੇ ਕਉ ਸੋਇ	ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਿਵਾਸ ਦਾ ਟਿਕਾਣਾ। ਉੱਚੇ ਤੋਂ ਉੱਚਾ, ਬਹੁਤ ਉੱਚਾ। ਨਾਮਣਾ, ਵਡਿਆਈ। ਇਤਨਾ ਵੱਡਾ। ਜੇ ਕੋਈ ਮਨੁੱਖ ਹੋਵੇ। ਉਸ ਉੱਚੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ। ਉਹ ਮਨੁੱਖ ਹੀ।

15-16	ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥  ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥	ਜੇਵਡੁ ਜਾਣੈ ਆਪਿ ਆਪਿ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ	ਜੇਡਾ ਵੱਡਾ। ਜਾਣਦਾ ਹੈ। ਕੇਵਲ ਆਪ ਹੀ। ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਕਰਨ ਵਾਲਾ ਹਰੀ। ਕਰਮ ਨਾਲ, ਬਖਸ਼ਿਸ਼ ਨਾਲ। ਬਖਸ਼ਿਸ਼।
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## ਪੰਜਾਬੀ ਅਰਥ

1-4	ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣਾਂ ਦਾ ਕੋਈ ਹੱਦ-ਬੰਨਾ ਨਹੀਂ ਹੈ, ਗਿਣਨ ਨਾਲ ਭੀ ਗੁਣਾਂ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ। ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਚਨਾ ਤੇ ਦਾਤਾਂ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ। ਵੇਖਣ ਤੇ ਸੁਣਨ ਨਾਲ ਭੀ ਉਸ ਦੇ ਗੁਣਾਂ ਦਾ ਪਾਰ ਨਹੀਂ ਪਾ ਸਕੀਦਾ। ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੇ ਮਨ ਵਿਚ ਕਿਹੜੀ ਸਲਾਹ ਹੈ - ਇਸ ਗੱਲ ਦਾ ਭੀ ਅੰਤ ਨਹੀਂ ਪਾਇਆ ਜਾ ਸਕਦਾ।
5-6	ਅਕਾਲ ਪੁਰਖ ਨੇ ਇਹ ਜਗਤ (ਜੋ ਦਿੱਸ ਰਿਹਾ ਹੈ) ਬਣਾਇਆ ਹੈ, ਪਰ ਇਸ ਦਾ ਅਖ਼ੀਰ, ਇਸ ਦਾ ਉਰਲਾ ਤੇ ਪਾਰਲਾ ਬੰਨਾ ਕੋਈ ਨਹੀਂ ਦਿੱਸਦਾ।
7-8	ਕਈ ਮਨੁੱਖ ਅਕਾਲ ਪੁਰਖ ਦਾ ਹੱਦ-ਬੰਨਾ ਲੱਭਣ ਲਈ ਤਰਲੇ ਲੈ ਰਹੇ ਸਨ, ਪਰ ਉਸ ਦੇ ਹੱਦ-ਬੰਨੇ ਲੱਭੇ ਨਹੀਂ ਜਾ ਸਕਦੇ।
9-10	ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣਾਂ ਦਾ ਇਹ ਹੱਦ-ਬੰਨਾ (ਜਿਸ ਦੀ ਬੇਅੰਤ ਜੀਵ ਭਾਲ ਕਰ ਰਹੇ ਹਨ) ਕੋਈ ਮਨੁੱਖ ਨਹੀਂ ਪਾ ਸਕਦਾ। ਜਿਉਂ ਜਿਉਂ ਇਹ ਗੱਲ ਆਖੀ ਜਾਵੀਏ ਕਿ ਉਹ ਵੱਡਾ ਹੈ, ਤਿਉਂ ਤਿਉਂ ਉਹ ਹੋਰ ਵੱਡਾ, ਹੋਰ ਵੱਡਾ ਪਰਤੀਤ ਹੋਣ ਲੱਗ ਪੈਂਦਾ ਹੈ।
11-14	ਅਕਾਲ ਪੁਰਖ ਵੱਡਾ ਹੈ, ਉਸ ਦਾ ਟਿਕਾਣਾ ਉੱਚਾ ਹੈ। ਉਸ ਦਾ ਨਾਮਣਾ ਭੀ ਉੱਚਾ ਹੈ। ਜੇ ਕੋਈ ਹੋਰ ਉਸ ਜੇਡਾ ਵੱਡਾ ਹੋਵੇ, ਉਹ ਹੀ ਉਸ ਉੱਚੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਸਮਝ ਸਕਦਾ ਹੈ (ਕਿ ਉਹ ਕੇਡਾ ਵੱਡਾ ਹੈ)।
15-16	ਅਕਾਲ ਪੁਰਖ ਆਪ ਹੀ ਜਾਣਦਾ ਹੈ ਕਿ ਉਹ ਆਪ ਕੇਡਾ ਵੱਡਾ ਹੈ। ਹੇ ਨਾਨਕ! (ਹਰੇਕ) ਦਾਤ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਕਰਨ ਵਾਲੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਬਖਸ਼ਿਸ਼ ਨਾਲ ਮਿਲਦੀ ਹੈ। 24।
ਭਾਵ ਪੌੜੀ 24	ਪ੍ਰਭੂ ਬੇਅੰਤ ਗੁਣਾਂ ਦਾ ਮਾਲਕ ਹੈ, ਉਸ ਦੀ ਪੈਦਾ ਕੀਤੀ ਰਚਨਾ ਭੀ ਬੇਅੰਤ ਹੈ। ਜਿਉਂ ਜਿਉਂ ਉਸ ਦੇ ਗੁਣਾਂ ਵਲ ਧਿਆਨ ਮਾਰੀਏ, ਉਹ ਹੋਰ ਵੱਡਾ ਪਰਤੀਤ ਹੋਣ ਲੱਗ ਪੈਂਦਾ ਹੈ। ਜਗਤ ਵਿਚ ਨਾਹ ਕੋਈ ਉਸ ਪ੍ਰਭੂ ਜੇਡਾ ਵੱਡਾ ਹੈ ਹੀ, ਤੇ ਇਸ ਵਾਸਤੇ ਨਾਹ ਕੋਈ ਇਹ ਦੱਸ ਸਕਦਾ ਹੈ ਕਿ ਪ੍ਰਭੂ ਕਿਤਨਾ ਵੱਡਾ ਹੈ। 24।

## English Rendition

1-4	There is no limit to the qualities of Parmatma; even by trying to count His virtues, one finds there is no end to them. The creation and gifts of Akaal Purakh have no end. Even by sight and hearing, one cannot surpass His virues. What counsel there is in the mind of Parmatma – that too has no end.
5-6	Akaal Purakh created this world (which is visible), but its limit, its near and far limits cannot be visible to us.
7-8	Many have struggled to find the limits of Akaal Purakh, but His boundaries cannot be found.

<b>9-10</b>	No human being can attain any perceived limit of the qualities of the Eternal One (which countless beings are searching for). Whenever it is said that He is great, He begins to be believed to be greater and greater still.
<b>11-14</b>	Akaal Purakh is great, His abode is high indeed. His fame is equally high. If anyone else were to be as great as Him, only that being could possibly comprehend how great He truly is.
<b>15-16</b>	Parmatma alone knows how great He Himself is. O Nanak! All gifts are received by the grace of the Eternal Waheguru, who looks upon His Creation mercifully. 24.

# SIKHI & GURMAT SEEKERS

## DISCUSSION GROUP

### Sikhi & Gurmat: Share & Learn Group

Every Last Saturday in the month at 2:00 PM

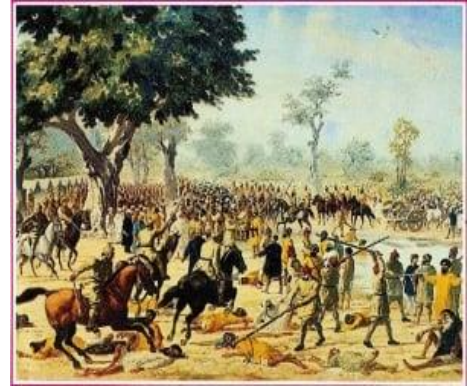
Venue: Ground Floor Meeting Room, New Building.

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 🏯



Morcha Guru Ka Bagh is an account of a major campaign outlining one of the many struggles by the Sikhs in the early 1920s. Sikhs wanted to obtain justice and regain control of their Gurdwaras. In Ghukkevali village, located about 20 km from Amritsar, are two historic Gurdwaras which had issues. One of these commemorates a visit of Guru Arjan Dev ji in 1585. The other is associated with a visit from Guru Tegh Bahadur ji in 1664.



During a period of chaos in the mid 18<sup>th</sup> century, when the brave Sikh Warriors were living in jungles and fighting against the Mughals, there was extreme hardship and Sikh martyrdom was widespread. In this period, the mahants, who belonged to the monastic order of Udasi Sikhs, were asked to take care of some of the Gurdwaras. These included Nankana Sahib, Panja Sahib, Guru ka Bagh, and some other Gurdwaras, around Anandpur Sahib. Although many Gurdwaras had been regained through peaceful resistance, at Guru ka Bagh, the Sikh reformers' capacity for suffering and resistance was put to the test.

Following the fall of Punjab's Sikh Kingdom in 1849, the mahants had started to separate from the Sikh religion, carrying out *beadabe* – misuse of Sikh sacred resources through corrupt rituals and ceremonies in the Gurdwaras. Many of the mahants started squandering the resources of the Gurdwara, thinking that they owned the Gurdwaras, and treated them like their own property.



To stop Mahant Sundar Das Udasi (of Gurdwara Guru ka Bagh), squandering the resources of the Gurdwara, the Amritsar Shiromani Gurdwara Parbandak Committee (SGPC) obtained an agreement from him on 31 January 1921, to mend his ways and thenceforth serve under an 11 member committee of the SGPC. He promised to reform his ways and make a new start, and agreed to receive the rites of Khalsa initiation. However,

seeing how the British colonial government was supporting the mahants everywhere in their efforts to retain the Gurdwaras, he repudiated part of the agreement and said that, though he had surrendered the gurdwara to the Shiromani Committee, the piece of land known as Guru ka Bagh attached to it was still his property. Encouraged by the widespread support that the then British government was giving to the mahants, he refused to allow the Sikhs to continue to take firewood for langar from its usual source - a wood in the grounds of the Gurdwara.

On 9 August 1922 the police arrested five Sikhs (Bhai Santokh Singh Lashkari Nangal, Bhai Labh Singh Rajasansi, Bhai Labh Singh Matte Nangal, Bhai Santa Singh Massa (Nakodar) and Bhai Phula Singh) on grounds of trespass, hurriedly tried them and sentenced them to six months rigorous imprisonment. In response, the SGPC decided to send a Jatha or batch, of 5 Sikhs every day to fetch the firewood. The arrests increased on grounds of theft, riot and criminal trespass. This led to more and more Sikhs joining the Jathas to protest and on 25 August, the gathering was so large that S. Beatty, Additional Superintendent of Police, ordered the police to disperse the Sikhs by a lathi (clubs and rifle butts) charge.

The government violence prompted the SGPC to further increase the size of the jathas. On August 31<sup>st</sup> 1922, the number of jathas arriving to this site was raised to 100 daily. They would start from the Akal Takht, pledged to suffer their fate silently. They were stopped by the police on the way and slashed with heavy brass-bound sticks and rifle-butts.



The police committed certain acts which were brutal in the extreme, however the Sikhs displayed unique powers of self-control and resolution, none of them winced or confronted the police. Many political leaders and reporters from abroad, witnessed the peaceful, nonviolent protest. American A. L. Verges, made a film of the proceedings entitled 'Exclusive Picture of India's Martyrdom'. English missionary and educationist Rev. Charles Freer Andrews (1871-1940) who visited Guru ka Bagh gave a graphic description of the passive resistance of the Akalis. He sent to the Press a detailed report on what he witnessed on 12 September 1922. He described the Akalis' as *"hundreds of Christs being crucified"*. His press report on 12 September 1922 stated that 'It was a sight which I never wish to see again, a sight incredible to an Englishman'. He described the most gruesome incidents he witnessed, briefly paraphrased below.

One incident was about the four Akali Sikhs with black turbans, standing perfectly still and praying, facing a band of about a dozen policemen, including two English officers. Then, without the slightest provocation, an Englishman lunged forward his lathi which was bound with brass, striking the Akali Sikh, with the most cowardly blow, just at the collar bone with great force. It sent him to the ground. He rolled over and slowly got up once more, and faced the same punishment over again. Time after time one of the four who had gone forward was laid prostrate by repeated blows, both from the English officer and the police, who were under his control. C F Andrews reported that he 'saw with my own eyes one of these police kick in the stomach a Sikh who stood helplessly before him. After one of the Akali Sikhs had been hurled to the ground, and

was lying prostrate, a police sepoy stamped with his foot upon him, using his full weight; the foot struck the prostrate man between the neck and the shoulder’.



On 13th September 1922, Sir Edward Maclagan, Lt-Governor of the Punjab, visited Guru ka Bagh and finally ordered a stop to the beatings. Instead of violence, mass arrests, imprisonments, heavy fines and attachment of properties were issued. On hearing that the government was preparing to put up to ten thousand Akalis in jails, the Sikhs stepped up their campaign and the jathas grew larger in size.

In the first week of October, in the offices of Sir Ganga Ram (a wealthy retired engineer of Lahore), the Governor General Lord Reading held discussions with the Governor of the Punjab at Shimla to find a way out of the impasse. The government at last gave in. On 17<sup>th</sup> November, 1922, the good offices of Sir Ganga Ram, obtained the Guru ka Bagh land on lease from the mahant Sundar Das. He acquired 524 kanals and 12 marlas of the garden land from mahant and allowed the Akalis access to it. He also wrote to government that he required no police protection.

Following this order, the government had no excuse to interfere with the Sikhs, who could now go freely to Guru ka Bagh to cut wood in the jungle for their Langar. For the Sikhs' gain, the moral implication of the issue was far more important and was not confined merely to the immediate point involved. On 27 April 1923, Punjab Government issued orders for the release of the prisoners. Thus ended the morcha of Guru ka Bagh in which 5,605 Sikhs went to jail (SGPC records).

The conclusion of the morcha is aptly described, once more, in the words of Rev. C F Andrews (right), who draws attention to the most important moral case established by the Sikhs: ‘The vow they had made to God was kept. I saw no act, no look, of defiance. It was true martyrdom for them as they went forward, a true act of faith, a true deed of devotion to God... They believe intensely that their right to cut wood in the garden of the Guru was an immemorial religious right, and this faith of theirs is surely to be counted for righteousness, whatever a defective and obsolete law may determine or fail to determine concerning legality’. ‘The brutality and inhumanity of the whole scene was indescribably increased by the fact that the men who were hit were praying to God and had already taken a vow that they would remain silent and peaceful in word and deed...’. ***‘There has been something far greater in this event than a mere dispute about land and property. It has gone far beyond the technical questions of legal possession or distraint. A new heroism, learnt through suffering, has arisen in the land. A new lesson in moral warfare has been taught to the world...’.***



Source: Encyclopaedia of Sikhism - Harbans Singh, [www.sikhiwiki.org](http://www.sikhiwiki.org)

ਸ਼ਰਨ ਕੌਰ, ਜਿਸ ਦਾ ਅਸਲੀ ਨਾਂ ਸ਼ਰਨੀ ਸੀ, ਤੇ ਜਿਸ ਦਾ ਜਨਮ ਪੰਜਾਬ ਦੇ ਉਤਰ-ਪੱਛਮੀ ਇਲਾਕੇ ਵਿਚ ਇਕ ਹਿੰਦੂ ਘਰਾਣੇ ਵਿਚ ਹੋਇਆ ਸੀ। ਉਹਨਾਂ ਪਿੰਡ ਵਿਚ ੯੦% ਘਰ ਪਠਾਣਾਂ ਜਾਂ ਅਫਗਾਨਾਂ ਦੇ ਹੁੰਦੇ ਸਨ। ਉਸ ਦੇ ਪਿਤਾ ਦੀ ਇਕ ਪਿੰਡ ਵਿਚ ਇਕ ਛੋਟੀ ਜਿਹੀ ਦੁਕਾਨ ਸੀ। ਜਦ ਸ਼ਰਨੀ ੧੬ ਸਾਲ ਦੀ ਹੋਈ ਤਾਂ ਉਸ ਨੂੰ ਇਕ ਨੇੜੇ ਦੇ ਪਿੰਡ ਦੇ ਵਾਸੀ ਜਗਤ ਰਾਮ ਨਾਲ ਵਿਆਹ ਦਿਤਾ ਗਿਆ। ਸ਼ਾਦੀ ਦਾ ਖੁਸ਼ੀਆਂ ਭਰਿਆ ਸਮਾਗਮ ਖਤਮ ਹੋਣ ਤੇ ਲਾੜਾ ਤੇ ਬਰਾਤ, ਸ਼ਰਨੀ ਸਮੇਤ, ਆਪਣੇ ਪਿੰਡ ਨੂੰ ਵਾਪਸ ਚੱਲ ਪਏ।

ਜਦੋਂ ਬਰਾਤ ਇਕ ਘਣੇ ਜੰਗਲ ਵਿਚੋਂ ਜਾ ਰਹੀ ਸੀ ਤਾਂ ਲੁਟੇਰੇ ਡਾਕੂਆਂ ਨੇ ਇਹਨਾਂ ਤੇ ਹਮਲਾ ਕਰ ਦਿੱਤਾ ਅਤੇ ਇਹਨਾਂ ਪਾਸੋਂ ਸਾਰੀ ਨਕਦੀ, ਗਹਿਣੇ ਅਤੇ ਹੋਰ ਕੀਮਤੀ ਚੀਜ਼ਾਂ, ਸਣੇ ਸ਼ਰਨੀ, ਸਭ ਕੁਛ ਖੋਹ ਲਿਆ। ਸ਼ਰਨੀ ਨੇ ਰੋਂਦੇ ਹੋਏ ਮਿਨਤਾਂ ਕੀਤੀਆਂ ਕਿ ਉਸ ਨੂੰ ਲਾੜੇ ਨਾਲ ਜਾਣ ਦਿੱਤਾ ਜਾਏ, ਪਰ ਉਸ ਦੀ ਕਿਸੇ ਨਾ ਸੁਣੀ ਤੇ ਉਸ ਨੂੰ ਡੋਲੇ ਵਿਚੋਂ ਖਿਛ ਕੇ ਆਪਣੇ ਸਰਦਾਰ ਪਾਸ ਲੈ ਗਏ। ਸਰਦਾਰ ਨੇ ਕਿਹਾ, ਅਜੇ ਇਸ ਨੂੰ ਰੋਕ ਲਵੋ, ਮੈਂ ਇਸ ਨੌਜਵਾਨ ਅਤੇ ਸੁੰਦਰ ਲੜਕੀ ਨਾਲ ਸ਼ਾਦੀ ਕਰਾਂਗਾ।

ਵਿਚਾਰਾ ਲਾੜਾ ਬਹੁਤ ਪਰੇਸ਼ਾਨ ਹੋ ਗਿਆ। ਉਸ ਨੂੰ ਸਮਝ ਨਹੀਂ ਆ ਰਹੀ ਸੀ ਕਿ ਉਹ ਕਿਸ ਤਰ੍ਹਾਂ ਵਹੁਟੀ ਤੋਂ ਬਿਨਾ ਆਪਣੇ ਘਰ ਜਾਵੇ। ਜੇ ਚਲਾ ਜਾਏ ਤਾਂ ਸਾਰੀ ਦੁਨੀਆਂ ਉਸ ਦਾ ਮਖੌਲ ਉਡਾਏਗੀ। ਇਹ ਸਮਾਂ ੧੯ ਵੀਂ ਸਦੀ ਦਾ ਪਹਿਲਾ ਹਿੱਸਾ ਸੀ ਅਤੇ ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨਲੂਆ ਇਸ ਪਠਾਣ ਸੂਬੇ ਦਾ ਗਵਰਨਰ ਸੀ ਜੋ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦਾ ਸਭ ਤੋਂ ਬਹਾਦਰ ਜਰਨੈਲ ਸੀ। ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨਲੂਆ ਉਸ ਵੇਲੇ ਜਮਰੌਦ ਦਾ ਕਿਲ੍ਹਾ ਬਣਵਾ ਰਿਹਾ ਸੀ।

ਜਗਤ ਰਾਮ ਸਿਧਾ ਜਮਰੌਦ ਚਲਾ ਗਿਆ ਤੇ ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨੂੰ ਆਪਣੀ ਸਾਰੀ ਵਾਰਤਾ ਸੁਣਾਈ। ਜਦੋਂ ਸਰਦਾਰ ਜਗਤ ਰਾਮ ਦੀ ਗੱਲ ਸੁਣ ਰਿਹਾ ਸੀ ਤਾਂ ਉਸ ਨੇ ਦੇਖਿਆ ਕਿ ਦੋ ਅਣਜਾਨ ਬੰਦੇ ਬਾਹਿਰ ਦਰਵਾਜ਼ੇ ਨਾਲ ਲਗੇ ਸਾਰੀ ਗੱਲ ਧਿਆਨ ਨਾਲ ਸੁਣ ਰਹੇ ਸਨ।

ਜਰਨੈਲ ਨੇ ਉਚੀ ਆਵਾਜ਼ ਨਾਲ ਕਿਹਾ, “ਇਸ ਨਿਕੰਮੇ ਤੇ ਡਰਪੋਕ ਬੰਦੇ ਨੂੰ ਸੀਖਾਂ ਅੰਦਰ ਬੰਦ ਕਰ ਦਿਉ। ਜੋ ਆਪਣੀ ਘਰ ਵਾਲੀ ਦੀ ਰਖਿਆ ਨਹੀਂ ਕਰ ਸਕਦਾ, ਉਸ ਤੇ ਕੋਈ ਰਹਿਮ ਨਹੀਂ। ਅਜੇਹੇ ਬੰਦੇ ਸਮਾਜ ਤੇ ਵਾਧੂ ਭਾਰ ਹਨ ਅਤੇ ਕੌਮ ਲਈ ਸ਼ਰਮ ਦਾ ਕਾਰਨ ਹਨ”।

ਇਹ ਗਲ ਸੁਣ ਕੇ ਦੋਨੋਂ ਬੰਦੇ ਆਪਣੇ ਸਾਹਿਬ ਨੂੰ ਖਬਰ ਦੇਣ ਲਈ ਚਲੇ ਗਏ। ਸਰਦਾਰ ਨੇ ਕੁਛ ਘੋੜਸਵਾਰ ਜਗਤ ਰਾਮ ਦੇ ਨਾਲ ਭੇਜੇ। ਅਜੇ ਦੋਨੋਂ ਸਾਰੀ ਕਹਾਣੀ ਦੱਸ ਰਹੇ ਸਨ ਕਿ ਸਿੰਘਾਂ ਨੇ ਘੇਰਾ ਪਾ ਲਿਆ ਅਤੇ ਹਥਿਆਰ ਸੁਟਣ ਲਈ ਮਜਬੂਰ ਕਰ ਦਿੱਤਾ। ਸ਼ਿੰਘਾਂ ਨੇ ਸਾਰਾ ਲੁਟ ਦਾ ਮਾਲ, ਸਾਰੇ ਡਾਕੂ ਤੇ ਸਜੀ ਹੋਈ ਦੁਲਹਨ ਦੇ ਰੂਪ ਵਿਚ ਸ਼ਰਨ ਕੌਰ ਨੂੰ ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨਲੂਏ ਦੇ ਪੇਸ਼ ਕਰ ਦਿੱਤਾ। ਜਦੋਂ ਸਰਦਾਰ ਨੇ ਉਸ ਦਾ ਨਾਂ ਪੁਛਿਆ ਤਾਂ ਉਸ ਨੇ ਕਿਹਾ:

“ਮੈਂ ਆਪਣੇ ਨਾਂ ਨੂੰ ਨਫਰਤ ਕਰਦੀ ਹਾਂ। ਆਪ ਦੀ ਸਹਾਇਤਾ ਤੋਂ ਬਿਨਾਂ ਅਜ ਮੈਨੂੰ ਆਤਮ ਹਤਿਆ ਕਰਨੀ ਪੈਣੀ ਸੀ। ਹੁਣ ਮੈਂ ਆਪ ਦੀ ਸ਼ਰਣ ਵਿਚ ਹਾਂ ਤੇ ਆਪ ਮੈਨੂੰ ਸ਼ਰਨ ਕੌਰ ਕਹਿ ਸਕਦੇ ਹੋ”। ਉਸ ਦੇ ਸਾਰੇ ਗਿਹਣੇ, ਦਾਜ ਦਾ ਸਾਮਾਨ ਉਸ ਨੂੰ ਵਾਪਸ ਕਰ ਦਿੱਤਾ ਗਿਆ ਤੇ ਉਸ ਦੇ ਪਤੀ ਦੇ ਨਾਲ ਉਸ ਨੂੰ ਸੁਸਰਾਲ ਭੇਜਣ ਦਾ ਹੁਕਮ ਦਿੱਤਾ।

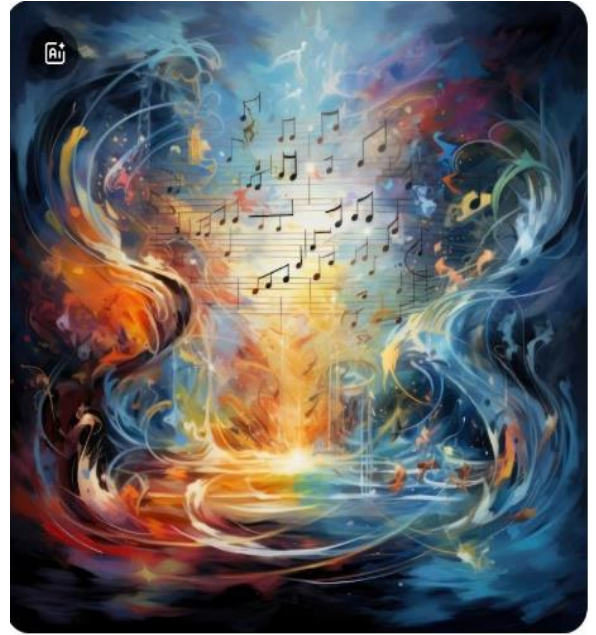
ਦੋਨਾਂ ਨੇ ਹੀ ਸਰਦਾਰ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਉਹਨਾਂ ਨੂੰ ਏਥੇ ਹੀ ਰਹਿਣ ਦੀ ਆਗਿਆ ਦਿੱਤੀ ਜਾਵੇ ਕਿਉਂ ਕਿ ਉਹ ਦੋਨੋਂ ਖਾੜਕੂ ਸਿੰਘਾਂ ਦੀ ਨਿਆਈਂ ਜੀਣਾ ਚਾਹੁੰਦੇ ਹਨ। ਡਰਾਕੂਲ ਤੇ ਕਮਜ਼ੋਰ ਲੋਕਾਂ ਵਾਂਗ ਨਹੀਂ ਜੀਣਾ ਚਾਹੁੰਦੇ ਅਤੇ ਆਪਣੇ ਬਾਕੀ ਸਾਥੀਆਂ ਨਾਲ ਮਿਲਕੇ ਕੰਮ ਕਰਨਾ ਚਾਹੁੰਦੇ ਹਨ। ਸਰਦਾਰ ਨੇ ਉਹਨਾਂ ਦੀ ਗਲ ਮੱਨ ਲਈ ਤੇ ਉਹਨਾਂ ਨੂੰ ਹੋਰ ਕਮਾਂ ਦੀ ਸਖਲਾਈ ਦੇਣੀ ਆਰੰਭ ਕਰ ਦਿਤੀ। ਸ਼ਰਨੀ ਇਕ ਮਾਹਿਰ ਜਾਸੂਸ ਬਣ ਗਈ ਤੇ ਜਗਤ ਰਾਮ ਅੰਮ੍ਰਿਤ ਛੱਕ ਕੇ ਸਰਦਾਰ ਜਗਤ ਸਿੰਘ, ਸਿੰਘਾਂ ਦੀ ਫੌਜ ਵਿਚ ਭਰਤੀ ਹੋ ਗਿਆ।



In part one of this article we learnt about: What is Divine Music (ਅਨਹਦ-ਨਾਦ)? In reality ordinary human beings listen to the outward tunes of musical productions but the spiritual Divine musical essence may remain beyond their perception and enjoyment.

Now let us try to understand: how we can get in tune with the Divine Spiritual music (ਅਨਹਦ-ਨਾਦ) with the help of Gurbani Wisdom and examples from our materialistic life?

First of all, it is important to point out that this spiritual Melody-Tune (ਰਾਗ-ਨਾਦ-ਧੁਨੀ) which



means the silent language that is flowing non-stop, beyond words, unstruck, unseen, subtle and abstract is in the vibration, pulsation, wave pattern form; it is omnipresent in the whole Universe. We can get in tune and enjoy Divine Music (ਅਨਹਦ-ਧੁਨੀ) only with our spiritual and mental power.

Let us try to understand with this example: The light and sound waves move in very fast speed to far distances. In the same way the melody of Spiritual sound (ਇਲਾਹੀ-ਨਾਦ) is vibrating at great speed and is omnipresent and pulsating in the whole Universe.

In order to hear and experience this unstruck Melody-tune (ਅਨਹਦ-ਧੁਨੀ) the seeker's spirit has to rise above the three-fold materialistic creations and the materialistic power experiences of Maya and unite with the vibrations of Divine Music ਇਲਾਹੀ-ਨਾਦ and get in tune (ਇੱਕ-ਸੁਰ) with it.

With Simran we can uplift our spiritual power from the materialistic realm and get abode into the tenth-gate (ਦਸਵੇ-ਦਰ). Only then our mind (ਮਨ) can get in-tune with the Divine Music (ਇਲਾਹੀ-ਨਾਦ).

These Gurbani Verses are further explaining the power of Naam Simran.

**Ang 110 ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥** Beyond the nine gates, the Tenth Gate is found, and liberation is obtained. The Unstruck Melody of the Shabad vibrates.

**Ang 124** ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥ Those who close off the nine gates, and restrain the wandering mind,

ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥ come to dwell in the Home of the Tenth Gate.

**Ang 339** ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ ॥ Seeing the nine openings of the body, the soul-bride is led astray; she does not obtain that incomparable thing.

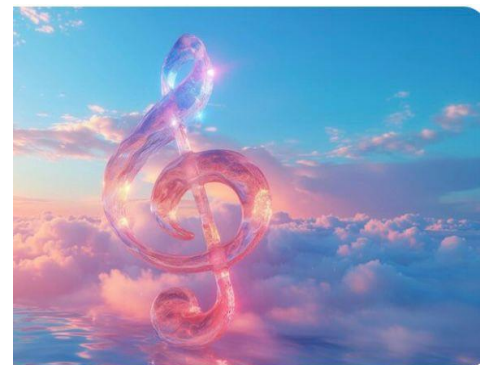
ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੂਸੇ ਦਸਵੈਂ ਤਤੁ ਸਮਾਈ ॥ Says Kabeer, the nine openings of the body are being plundered; rise up to the Tenth Gate, and discover the true essence.

**Ang 656** ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜ਼ੇ ॥ I have now closed off the doors ਬਾਜੀਅਲੇ ਅਨਹਦ ਬਾਜੇ ॥ and the unstruck celestial sound current resounds.

**Ang 943** ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥ By practicing control over the nine gates, one attains perfect control over the Tenth Gate. ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥ There, the unstruck sound current of the absolute Lord vibrates and resounds.

**Ang 1123** ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜ਼ੇ ਧਾਵਤੁ ਬਰਜਿ ਰਹਾਈ ॥ There are nine gates to the one city of the body; restrain your mind from escaping through them. ਤਿਕੁਟੀ ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲ੍ਹੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥ When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Siblings of Destiny.

After reading the wisdom in these Gurbani verses, it becomes clear that in order to get in tune (ਇੱਕ-ਸੁਰ) with the Divine melody that is omnipresent in our inner being, and outside in the whole Universe, we need to engage in chanting, simran, kirtan, sadh sangat, shabad vichaar, bhagati and seva. It is of the utmost importance, as explained in the Gurbani Verses below:



**Ang 118** ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਵਜਾਵਣਿਆ ॥ Those who focus their consciousness on the Ambrosial Bani of the Word, hear the vibrations of the Ambrosial Word of the Shabad.

**Ang 124** ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥ There, the Unstruck Melody of the Shabad vibrates day and night. Through the Guru's Teachings, the Shabad is heard.

**Ang 442** ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥ The unstruck melody resounds, and the instruments ever vibrate, singing the Bani of the True Guru. ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥ O Nanak, God the Great Giver has given me a gift; He has blended my light into the Light.

**Ang 921 ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੇ ॥** I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Lord, the Lord's Name.

**Ang 954 ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥** The unstruck sound current resounds and vibrates there. The Word of the Guru's Shabad is heard. We get inspiration from sadh sangat and Gurbani vichaar to start Naam Simran.

**Ang 263 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥** Remembering God, the unstruck melody vibrates.

From Naam Simran we can experience the unstruck melody vibration state then our inner being and the outside melody become ONE; as is explained in these Gurbani verses below:

**Ang 263 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥** Remembering God, the unstruck melody vibrates.

If a seeker listens to the Divine Love form of the silent language unstruck melody with his or her inner soul spirit then he can have vision (ਦਰਸ਼ਨ) of the essence of beauty-form (ਰਸ-ਰੂਪ) Akaal Purakh.



Let us try to understand the messages in these Gurbani verses for further knowledge (ਗਿਆਨ).

**Ang 18 ਪਿਰੁ ਰੀਸਾਲੁ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥** We meet with our Beloved, the Source of Joy, when we listen to the Word of the Guru's Shabad."||

**Ang 42 ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥** The Unstruck Celestial Music vibrates for them at the Lord's Door, and they are honored at the True Door.

**Ang 54 ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਪ੍ਰੇਮਿ ਅਪਾਰ ॥** Her glory and her wisdom are magnificent; her love for the Infinite Lord is True.

**Ang 436 ਅਨਹਦੇ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ ॥** The unstruck melody of the sound current resounds with the vibrations of the celestial instruments. ਮੇਰਾ ਮਨੇ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ ॥ My mind, my mind is imbued with the Love of my Darling Beloved.

**Ang 478 ਵਾਹੁ ਵਾਹੁ ਕਿਆ ਖੂਬੁ ਗਾਵਤਾ ਹੈ ॥** Waaho! Waaho! Hail! Hail! How wondrously he sings. ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਵਤਾ ਹੈ ॥ The Name of the Lord is pleasing to my mind.

**Ang 1033 ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਵਾਇਦਾ ॥** The sweet, melodious, unstruck sound current vibrates continuously in the home of the fearless Lord.

**Ang 1226** ਮਾਈ ਰੀ ਪੇਖਿ ਰਹੀ ਬਿਸਮਾਦ ॥ O mother, I am wonder-struck, gazing upon the Lord. ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸੁਆਦ ॥ My mind is enticed by the unstruck celestial melody; its flavour is amazing!


When this unstruck sweet melody, celestial sound current, continuously vibrates, the unstruck celestial music vibrates from the Lord's Abode; then we are honoured at the True Door with the Divine Music, the sweet Melody-tune. This unstruck Melody can be enjoyed through our perception, feelings and we can experience it through the Divine Spirit presence in our soul-being and outside in the Whole Universe. We cannot hear this Spiritual Melody with our ears because our ears can only hear the sound waves made by vibrations resulting from the striking of two or more material things.




In the next part of Divine Spiritual Melody (ਅਨਹਦ-ਨਾਦ) we will learn about what happens to the seekers who get this blessings to experience Divine Music Melody from Parmatma and enjoy the celestial vibration current and how their lives change and they become True Gurmukhs.

**Ang 783** ਅਨਹਦ ਝੁਣਕਾਰੇ ਤਤੁ ਬੀਚਾਰੇ ਸੰਤ ਗੋਸਟਿ ਨਿਤ ਹੋਵੈ ॥ The unstruck melody resounds and resonates, and the Saints contemplate the essence of reality; this discourse is their daily routine.

*Waheguru Mehar Karan*



Gurdwara Sri Guru Singh Sabha  
Alice Way, Hounslow, TW3 3UD



**WEEKLY AMRIT VELA SIMRAN**  
**EVERY FRIDAY 5:45 TO 6:30 AM**





## Abstract

It is imperative that we understand the meaning of the term '*Haumai*' before discussing why it is a barrier to a purpose driven life.

Writers have offered different interpretations of '*Haumai*'. Space does not permit a lengthy discussion, however '*Self-centredness*' perhaps best describes the term. In some contexts, *Haumai* also means Ego i.e., a sense of Self-importance.

## Introduction

We human beings set different goals to be achieved, and quite often, when one is achieved, we set ourselves another one. However, our spiritual or primary goal is completely different and is not akin to temporal or worldly goals. Let us explore what our primary spiritual goal is and what it should be.

## Development

Bani (the utterances of the Gurus and bhagats recorded in SGGS) is explicit that we came to this world for a Purpose. Bhagat Kabir ji tells us:

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥

SGSS: Kabir - 1159

Remember and reflect on the Master of the Universe and never forget Him.

ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥੧॥ ਰਹਾਉ ॥

SGGS: Kabir -1159

This is the blessed opportunity of this human birth ||1||

Guru Arjun Sahib stresses:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

SGSS: M5 - 378

You have been blessed with this human body. This (life) is your chance (time) to meet the Lord of the Universe.

## Barriers to get close to the Divine - *haumai*

It must be acknowledged that there are barriers to get close to the Divine. Perhaps, *Haumai* is a major one.

Guru Angad Sahib has described *haumai* as a chronic ailment:

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

SGSS: M2- 466

Ego/ Self-centredness is a chronic disease, (yet) there is also medicine in it. If the Almighty grants His Grace, one acts according to the Guru's Sabad (Word - Teachings in SGGS), i.e., lives according to the teachings.

### **Why is it a Chronic malady?**

In most of us, the dominant impulse is, a concept which has been emphasized by the Gurus and Bhagats in the SGGS. It dominates our *Mann* (mind) and influences our conduct. It leads to egoistic attachments as we, instead of controlling passions and purging ourselves of bad habits that darken our spirit or interior, we wallow in them. Instead of seeking emancipation from vices by cultivating divine virtues and acting on Teachings in our Scriptures, we bind ourselves to vices.

Guru Nanak Sahib says on SGSS Ang 466:

### **ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥**

In self-centredness they come, and in self-centredness they go- self-centredness creeps in soon after a baby is born and persists throughout one's life span.

### **ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥**

In self-centredness they are born, and in pride of self they die.

### **ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥**

In self-centredness they give, and in self-centredness they take-falsely believing in the I-ness-the thinking is: 'I am giving such and such thing to such and such charity or so and so.'

### **ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥**

In self-centredness they earn, and in I-ness they lose.

### **ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੁੜਿਆਰੁ ॥**

In self-centredness they become truthful or false-even when one acts righteously, it spawns the ego.

## **To Overcome the Barrier**

### ***Haumai: A Barrier to spiritual progress***

If we accept that *Haumai* is self-centredness, then, we can say that somebody who is suffused with *haumai* is self-centred and cannot think of or remember the Creator. So, to get close to the Creator, we need to rid ourselves of self-hood and self-centredness.

Guru Nanak Sahib's exhortation:

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥

SGGS: M1- 722

Give up your selfhood, and so obtain your Husband Master; what other clever tricks are of any use?

In loose popular usage, *Haumai* is associated with Pride, sense of self- importance.

Let us shed some light on - *Aap gavaaeeai* to understand the term *Haumai* better. Here Guru Nanak Sahib is asking you to give up your self-centredness- that is 'I', 'Me' and 'Mine.' In other words, do not be preoccupied with yourself and your affairs only, but instead stay focused on the Creator. The ability to shift the focus of attention from the self to the creator - is a barrier that needs to be overcome.

Most of us think that we are well balanced persons. But for people with ambitions, talents, drives and potential to achieve the goals, *haumai* - self-centred-ness and Ego-self-importance come with the territory. When success comes, it is - 'I, Me and Mine'. Bhagat Kabir Sahib is a prime example of one who gave up self-centredness and embraced the Creator. In other words, instead of being a prey to *Haumai* or Ego-self-importance, he became Divine centred or Divine oriented.

His verse:

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

Kabeer, repeating, "You, You - and embodying Your qualities - I have become like You. Nothing of me remains in myself - *Haumai* and Ego have dissipated.

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥

SGGS: Kabir - 1375

When the difference between myself and others is removed, then wherever I look, I see only You - see the Divine everywhere.

## Conclusion

Let us aspire to seek out of ego. If we want success in our projects, let us endeavour to have it without *Haumai* or ego.

We need to be self-aware of our feelings and thought processes and sweep aside *Haumai* whenever it comes in our mind. And sweep again.

Let go of attachment to whatever project or endeavour we have completed and let in the Almighty; wait for His Nadar/ Grace.

***In this way we will be Haumai-free.***

oo000oo



*Bani is Guru, and Guru is Bani.* Gurbani serves as a timeless guide, offering insight, comfort, and solutions for every part of life. To truly connect with the Shabad Guru, we must also connect with the emotional state and mood of the Gurus when the Shabads were revealed. This is where *Raag* plays a vital role. The Sri Guru Granth Sahib Ji is almost entirely composed in Raags - musical frameworks that carry specific emotional tones. Raag helps us access the emotional essence of the Shabad, providing a sacred technology that aligns mind and soul. By understanding these emotional dialogues, we can better apply Gurbani's guidance and move toward realising our true self and the Ultimate Reality (*Sat*).

When we can listen within and are in tune with our emotions, we can easily shift the state we are in and become more balanced seeing things from a different angle, giving us positive energy, insight and change. It all starts with self-reflection and diagnosis. By identifying which emotional state, we are in, we can shift our mood completely, which in turn changes our state of mind. Most of the time there are many different emotions all happening at the same time and it can be confusing and overwhelming as well as hard to identify the state of mind we are in. We need to identify what emotions and why these emotions are coming up as well as which drivers and senses are in play. Guru Ji empowers us with the ability to shift our mindset at any moment. Through the vibrational energy of Raag and Shabad, not only does our inner world transform, but the energy around us does as well. This connection brings strength, courage, and deep spiritual transformation, returning us to a place of balance and truth.

This month we are going to look at Raag Basant and Raag Basant Hindol.

Raag Basant symbolizes the transition of seasons and the rejuvenation brought by spring. It invites the mind to clear away selfishness and ego, much like a spring cleaning that removes the cobwebs of old habits and prepares the space for a fresh start. The Raag evokes feelings of hope, renewal, and the anticipation of a new beginning. Yet, these emotions are not tied to the external change of seasons; rather, they reflect an inner call to transformation and personal growth.

### **Raag Basant - Guru Nanak Dev Ji - Sri Guru Granth Sahib Ji - Ang 1169**

**ਬਸੰਤੁ ਮਹਲਾ ੧ ॥**

***Basant, First Mehla:***

**ਮੇਰੀ ਸਖੀ ਸਹੇਲੀ ਸੁਨਹੁ ਭਾਇ ॥**

***O my friends and companions, listen with love in your heart.***

**ਮੇਰਾ ਪਿਰੁ ਰੀਸਾਲੁ ਸੰਗਿ ਸਾਇ ॥**

***My Husband Lord is Incomparably Beautiful; He is always with me.***

**ਓਹੁ ਅਲਖੁ ਨ ਲਖੀਐ ਕਹਹੁ ਕਾਇ ॥**

***He is Unseen - He cannot be seen. How can I describe Him?***



ਗੁਰਿ ਸੰਗਿ ਦਿਖਾਇਓ ਰਾਮ ਰਾਇ ॥੧॥

*The Guru has shown me that my Sovereign Lord God is with me. ||1||*

ਮਿਲੁ ਸਖੀ ਸਹੇਲੀ ਹਰਿ ਗੁਨ ਬਨੇ ॥

*Joining together with my friends and companions, I am adorned with the Lord's Glorious Virtues.*

ਹਰਿ ਪ੍ਰਭ ਸੰਗਿ ਖੇਲਹਿ ਵਰ ਕਾਮਨਿ ਗੁਰਮੁਖਿ ਖੇਜਤ ਮਨ ਮਨੇ ॥੧॥ ਰਹਾਉ ॥

*The sublime soul-brides play with their Lord God. The Gurmukhs look within themselves; their minds are filled with faith. ||1||Pause||*

ਮਨਮੁਖੀ ਦੁਹਾਗਣਿ ਨਾਹਿ ਭੇਉ ॥

*The self-willed manmukhs, suffering in separation, do not understand this mystery.*

ਓਹੁ ਘਟਿ ਘਟਿ ਰਾਵੈ ਸਰਬ ਪ੍ਰੇਉ ॥

*The Beloved Lord of all celebrates in each and every heart.*

ਗੁਰਮੁਖਿ ਥਿਰੁ ਚੀਨੈ ਸੰਗਿ ਦੇਉ ॥

*The Gurmukh is stable, knowing that God is always with him.*

ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਪੁ ਜਪੇਉ ॥੨॥

*The Guru has implanted the Naam within me; I chant it, and meditate on it. ||2||*

ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਭਾਉ ਹੋਇ ॥

*Without the Guru, devotional love does not well up within.*

ਬਿਨੁ ਗੁਰ ਸੰਤ ਨ ਸੰਗੁ ਦੇਇ ॥

*Without the Guru, one is not blessed with the Society of the Saints.*

ਬਿਨੁ ਗੁਰ ਅੰਧੁਲੇ ਧੰਧੁ ਰੋਇ ॥

*Without the Guru, the blind cry out, entangled in worldly affairs.*

ਮਨੁ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮਲੁ ਸਬਦਿ ਖੋਇ ॥੩॥

*That mortal who becomes Gurmukh becomes immaculate; the Word of the Shabad washes away his filth. ||3||*

ਗੁਰਿ ਮਨੁ ਮਾਰਿਓ ਕਰਿ ਸੰਜੋਗੁ ॥

*Uniting with the Guru, the mortal conquers and subdues his mind.*

ਅਹਿਨਿਸਿ ਰਾਵੈ ਭਗਤਿ ਜੋਗੁ ॥

*Day and night, he savors the Yoga of devotional worship.*

ਗੁਰ ਸੰਤ ਸਭਾ ਦੁਖੁ ਮਿਟੈ ਰੋਗੁ ॥

*Associating with the Saint Guru, suffering and sickness are ended.*

ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਸਹਜ ਜੋਗੁ ॥੪॥੬॥

*Servant Nanak merges with his Husband Lord, in the Yoga of intuitive ease. ||4||6||*

Raag Basant Hindol captures the freshness and joy that come with a new beginning. It reflects a deep sense of contentment, one that arises from the effort and commitment to personal

transformation. This Raag is filled with hope, instilling a feeling of inner peace and satisfaction, as it marks the dawn of a new chapter in life.

**Raag Basant Hindol - Guru Nanak Dev Ji - Sri Guru Granth Sahib Ji - Ang 1171**

**ਬਸੰਤੁ ਮਹਲਾ ੧ ਹਿੰਡੋਲ ॥**

***Basant, First Mehla, Hindol:***

**ਸਾਹੁਰੜੀ ਵਧੁ ਸਭੁ ਕਿਛੁ ਸਾਝੀ ਪੇਵਕੜੈ ਧਨ ਵਖੇ ॥**

***In the House of the Husband Lord - in the world hereafter, everything is jointly owned; but in this world - in the house of the soul-bride's parents, the soul-bride owns them separately.***

**ਆਪਿ ਕੁਚਲੀ ਦੇਸੁ ਨ ਦੇਉ ਜਾਣਾ ਨਾਹੀ ਰਖੇ ॥੧॥**

***She herself is ill-mannered; how can she blame anyone else? She does not know how to take care of these things. ||1||***

**ਮੇਰੇ ਸਾਹਿਬਾ ਹਉ ਆਪੇ ਭਰਮਿ ਭੁਲਾਣੀ ॥**

***O my Lord and Master, I am deluded by doubt.***

**ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾ ਅਵਰ ਨ ਜਾਣਾ ਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥**

***I sing the Word which You have written; I do not know any other Word. ||1||Pause||***

**ਕਢਿ ਕਸੀਦਾ ਪਹਿਰਹਿ ਚੋਲੀ ਤਾਂ ਤੁਮ੍ਹ ਜਾਣਹੁ ਨਾਰੀ ॥**

***She alone is known as the Lord's bride, who embroiders her gown in the Name.***

**ਜੇ ਘਰੁ ਰਾਖਹਿ ਬੁਰਾ ਨ ਚਾਖਹਿ ਹੋਵਹਿ ਕੰਤ ਪਿਆਰੀ ॥੨॥**

***She who preserves and protects the home of her own heart and does not taste of evil, shall be the Beloved of her Husband Lord. ||2||***

**ਜੇ ਤੂੰ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਦੁਇ ਅਖਰ ਦੁਇ ਨਾਵਾ ॥**

***If you are a learned and wise religious scholar, then make a boat of the letters of the Lord's Name.***

**ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਏਕੁ ਲੰਘਾਏ ਜੇ ਕਰਿ ਸਚਿ ਸਮਾਵਾਂ ॥੩॥੨॥੧੦॥**

***Prays Nanak, the One Lord shall carry you across, if you merge in the True Lord. ||3||2||10||***

**Shabads composed in Raag Basant can be found on the following links. By accessing these you can appreciate the mood in which the Gurus meant us to experience these Shabads:**

**Raag Basant - Bhai Gurmanpreet Singh & Harmanpreet Singh**

**<https://www.youtube.com/watch?v=ZWhfrAy9AIE&t=189s>**

**Raag Basant Hindol - Sadho Eh Tan Mithia Jano - Bhai Maninder Singh Ji**

**[https://www.youtube.com/watch?v=TNthyGf2\\_2Q&t=132s](https://www.youtube.com/watch?v=TNthyGf2_2Q&t=132s)**

If you are unable to listen to or read Gurbani in Raag Basant, you can still chant Waheguru, Sat Naam, or Ik Ongkar Simran, using the feelings and mood of these raags. 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.

Next month we will look at Raag Sarang, Raag Malhar & Raag Kanra.

## Gurdwara Activities & Services for the Sangat

Activity	When	Time	Where	Category
Santhiya (SGGS recitation)	Mon	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn
Santhiya (SGGS recitation)	Tue	5:00-6:00pm	2nd Fl Main Bldg	Rel Edn
Santhiya (SGGS recitation)	Wed	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn
Kirtan, Tabla & Harmonium (3)	Mon	4:30-6:00pm	1st Fl New Bldg	Music
Tabla (1)	Thu	5:30-7:30pm	1st Fl New Bldg	Music
Kirtan & Harmonium (2)	Thu	5:00-7:00pm	2nd Fl Main Bldg	Music
Gurbani Kirtan - Raj Academy	Fri	6:00-8:00pm	1st Fl New Bldg	Music
Ladies Fitness	Tue	9:30-11:00am	2nd Fl Main Bldg	Wellbeing
Ladies Fitness	Wed	9:30-11:30am	2nd Fl Main Bldg	Wellbeing
Ladies Fitness	Thu	9:30-11:30am	2nd Fl Main Bldg	Wellbeing
Gatka Martial Arts	Thu	6:00-8:00pm	Foyer New Bldg	Sports
Taekwondo Korean	Mon	6:00-8:00pm	Foyer New Bldg	Sports
Football (5-15 years)	Sat	9:00-11:00am	Indian Gymkhana	Sports
Computer Training	Tue	10:00-2:00pm	Library New Bldg	Education
Computer Training	Wed	10:00-2:00pm	Library New Bldg	Education
Computer Training	Thu	10:00-2:00pm	Library New Bldg	Education
English for Adults (ESOL) - Qualify if on Income Support only	Tue	10:00-12:10pm	Academy New Bldg	Education
English for Adults (ESOL) - Qualify if on Income Support only	Wed	10:00-12:10pm	Academy New Bldg	Education
Panjabi (4-6 years)	Sun	1:00-2:00pm	Library	Education
Panjabi GCSE	Sun	11:00-1:00pm	Academy New Bldg	Education
Panjabi for Adults	Sat	8:45-10:15am	Academy New Bldg	Education
Panjabi Session I Grp I Beginners	Sun	10:00-11:30	Academy New Bldg	Education
Panjabi Session I Grp II Intermediate	Sun	10:30-11:30	Academy New Bldg	Education
Panjabi Session I Grp III Pre-GCSE	Sun	10:30-11:30	Academy New Bldg	Education
Panjabi Session II Grp I Beginners	Sun	11:30-13:00	Academy New Bldg	Education
Panjabi Session II Grp II Intermediate	Sun	11:30-13:00	Academy New Bldg	Education
Panjabi Session II Grp III GCSE	Sun	11:30-13:30	Academy New Bldg	Education
Panjabi Grp I Beginners	Tue	6:00-7:30	Academy New Bldg	Education
Panjabi Grp II Beginners	Tue	6:00-7:30	Academy New Bldg	Education
Panjabi Grp III Intermediate	Tue	6:00-7:30	Academy New Bldg	Education
Panjabi 'A'Level	Sun	09:00-11:00	Academy New Bldg	Education
Panjabi speaking	Sun	11:00-11:30	Academy New Bldg	Education

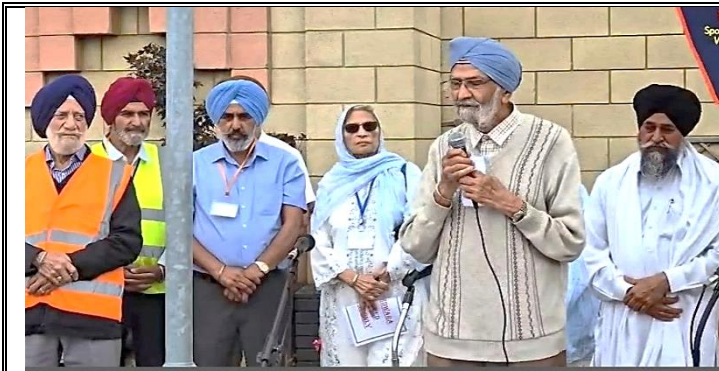




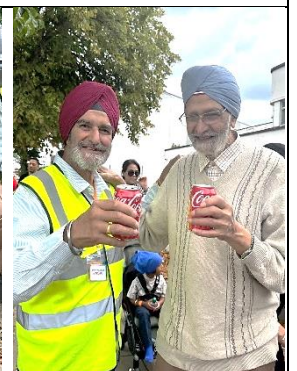
Sponsored Walk encourages the active involvement of the Sangat in the Gurdwara. Participating actively in this Gurdwara activity promotes love for each other and strengthens our bond with the Gurdwara. Very importantly, it gives our young people a sense of identity and draws them closer to Sikhi.

The money donated by the Sangat, whether as walkers or sponsors, is a most useful contribution towards the Gurdwara commitments. It is also used to help other charities, particularly in India.

This year's Sponsored Walk event proved to be a great success and was enjoyed by one and all. Our grateful thanks to all those who took part and all the organisers. In particular, we appreciate the huge effort put in by Mrs Baljit Kaur Sandhu, who by her dogged determination, collected over £1200. We also record our thanks to Mrs Harjit Kaur, Committee member, for her personal contribution of £1000, same as last year.











## Panjabi School Term Dates

Sept 2025 – July 2026

<b>Autumn Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	02/09/25	21/10/25	<b>Half term</b>	04/11/25	16/12/25
<b>Saturday</b>	06/09/25	25/10/25	<b>Half term</b>	08/11/25	20/12/25
<b>Sunday</b>	07/09/25	26/10/25	<b>Half term</b>	09/11/25	21/12/25

<b>Spring Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	06/01/26	19/02/26	<b>Half term</b>	24/02/26	24/03/26
<b>Saturday</b>	10/01/26	14/02/26	<b>Half term</b>	28/02/26	28/03/26
<b>Sunday</b>	11/01/26	15/02/26	<b>Half term</b>	01/03/26	29/03/26

<b>Summer Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	14/04/26	19/05/26	<b>Half term</b>	02/06/26	14/07/26
<b>Saturday</b>	18/04/26	23/05/26	<b>Half term</b>	06/06/26	18/07/26
<b>Sunday</b>	19/04/26	24/05/26	<b>Half term</b>	07/06/26	19/07/26

<div> GURDWARA EDUCATION PROGRAMME </div>		
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
Panjabi ‘A’ Level		
Sunday	9:00am-11:00am	Library - New Building
Panjabi for Adults		
Saturday	9:00am – 10:30am	1st Floor Classrooms, New Building
Gurmat Gian for Adults		
Sunday	11:30am – 12:30pm	Ground Floor Room, New Building
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
Computer Training		
Monday, Tuesday, Wednesday	9:30am – 11:30pm	Library, New Building

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**

# Youth Kirtan Darbaar

EVERY FRIDAY

**6:30pm - 8:00pm**

Gurudwara Sri Guru Singh Sabha  
Alice Way, Hounslow TW3 3UA

@hounslowkirtandarbaar

Scan The QR Code & Follow Our Instagram For More Updates

Chops & Bani Served For Longer  
Stays. Please Bring Your Own Food

Gurdwara Sri Guru Singh Sabha, Hounslow

# Dastaar Tying Classes

**Every Sunday  
12-2pm**

@  
**Sri Guru Singh Sabha Hounslow**  
Alice Way, Hounslow TW3 3UD

For info, contact:  
Jasinder Singh 07771 580865 / Inderpal Singh 07595 931644

**CTA Chardikala Turban ACADEMY**

Email: info@turbanacademy.com  
www.turbanacademy.com

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

**Note: Next event date is 13 August 25 starting at 2pm.**

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

# Chardi Kala Jatha

The SGSS YES Team, Gurdwara SGSS Hounslow, Khalsa Way, Off Alice Way, Hounslow, TW3 3UD  
You're Top priority service

# HOUNSLOW SIKHI'S SUMMER CAMP 2025

**28 JULY - 1 AUGUST**  
**4 AUGUST - 8 AUGUST**

**ACTION PACKED ACTIVITIES**

- Sikhi talks
- Martial arts
- Archery
- Craft workshops
- Sports day
- Surprise day trip

**6-14 YEARS**

**AT: SGSS HOUNSLOW**  
Alice Way, Hounslow TW3 3UA

Scan the code to sign up!

**CONTACT**  
07490766534

Gurdwara Sri Guru Singh Sabha, Hounslow

# UK Residential Management Ltd

Mr Swarnjit S Kamboh 07930 320 230  
Mr Karthik Reddy 07912 581 834  
Mr Asif Mohammad 07539 990 888

## Financial Services

Life Insurance	Mortgages
Income Protection	Remortgages
Business Protection	First Time Buyer
Critical Illness	Buy To Let Mortgage
Private Medical	Lettings
Home Insurance	Property Management

Gurdwara Sri Guru Singh Sabha Hounslow  
**SUPPORT SERVICE**

# COMPUTER Training Classes

No Previous Experience necessary  
All Ages Welcome

**Tuesday, Wednesday & Thursday 09:30 AM-11:30 AM**

**Computer Basics**

- ❖ Internet
- ❖ Email
- ❖ Web Browsing
- ❖ Online Forms
- ❖ Online Shopping
- ❖ Online Banking Services

**Intermediate Tools**

- ❖ Word Processing - Word
- ❖ Spreadsheets - Excel
- ❖ Presentations - Powerpoint
- ❖ Using Tablets & Mobile devices
- ❖ Wireless Setup
- ❖ Downloading applications (Apple Store, Google Play)

Apple Store Google Play

Further information contact Main Office or email: ict@sgss.org

# 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

Ref	Birth Date	Current Job	Academic Qualification	Height
3302	Mar-92	Hospital Doctor	MBChB MRCS	5' 09"
3303	Oct-88	Pharmacy Business Owner	BSc M Pharma	6' 02"
3304	Apr-92	Dentist	Pharmacist, Dentist	5' 08"
3306	Apr-96	Lab Technician	BSc & MSc	5' 08"
3307	Jun-98	Engineer	BSc (Hons) Aerospace Engineering	5' 10"
3308	Jan-90	Analyst in Asset Management Company	MSC Investment Management	6' 01"
3309	Oct-97	Self- Employed	BSc Computer Science	6' 00"
3310	Jun-91	Investment Banker	Masters Banking and Finance	5' 10"
3311	Oct-91	Software Developer	Bachelor of Engineering (Hons)	5' 08"
3312	Mar-90	AI/ML Engineer & Data Scientist	PhD, MSc, BA	5' 10"
3313	Apr-88	Security Officer	A Levels	5' 06"
3314	Apr-84	Financial Controller	BA Econ and CIMA	5' 09"
3315	Nov-93	Graphic Designer	BA Graphic Design	5' 10"
3316	Jan-92	Corporate Tax Advisor	BSc Economics ATT, CTA	6' 01"
3317	May-91	Pensions Analyst	BSc Accounting & Business Management	5' 07"
3318	Apr-94	GP	MBBS	5' 08"



3319	Jul-88	Medical Doctor	MBBS	6' 00"
3320	Jun-88	Director, Technology Consultant	MSc Innovation Management (Harvard)	6' 02"
3321	Dec-86	Fleet Manager & Own Business	MBA International Business	5' 06"
3322	Apr-91	Risk Consultant	BSc Economics	6' 01"
3323	May-90	HGV Driver	Diploma in Plumbing	5' 11"
3324	Sep-79	Business Owner & Investment Bank	MSc Information Security	5' 10"
3325	Mar-97	Medical Doctor	MBChB	5' 10"
3326	Jul-82	Retail Manager	BTEC Art & Design	6' 03"
3327	Dec-76	Financial Services Banking Consultant	BSC Banking & International Finance	5' 10"
3328	Sep-91	Civil Servant	BSc Economics	5' 07"
3329	Nov-81	Healthcare Consultant	Diploma Information Tech and Business	5' 08"
3330	Mar-95	Oil Trader	BSc Economics	5' 07"
3331	Sep-94	External Relation Advisor	BSc Business and Politics	5' 10"
3332	Apr-92	Private Equity Director -Merchant Banker	BSc (Hons) Economics	5' 10"
3333	Aug-91	Digital Analyst	MSC Finance	6' 00"
3334	Dec-92	Portfolio Manager, Hedge Fund	BSc Economics	6' 03"
3336	Aug-87	Senior Partner Sales Manager	MSc Sustainability Management	6' 02"
3337	May-95	Commercial Gas Engineer	A Levels and Diploma	5' 09"
3338	Jul-91	Head of Key Stage - PE Teacher	BSc Sports Science & PE	5' 09"
3339	Dec-93	Civil Servant - Home Office	A Levels	5' 11"
3340	Jan-94	Project Manager	Advance Level In ICT	5' 11"
3341	Dec-93	Accounts Manager	GNVQ	6' 01"
3342	Oct-87	Graphic Designer	BA Hons	6' 03"
3343	Jun-92	Business Owner - Trucking	BSC Mathematics	5' 11"
3344	Nov-89	Corporate Banker	BA History & International Relations	6' 00"
3345	Apr-94	Law Enforcement	BA Geography	5' 05"
3346	Feb-90	Platform Architect	BSc Maths Finance and Economics	5' 10"
3347	Nov-88	Project Manager	BSc Accounting	5' 10"
3348	Jun-87	CFO - Finance Director	Chartered Accountant	5' 09"
3349	Mar-93	Pharmaceutical	Master of Pharmacy	6' 03"
3350	Sep-96	Investment Analyst	MSc Investment Management	5' 10"
3351	Aug-84	Heating Engineer	BSC Computing	5' 10"
3352	Jan-92	Management Accountant	Masters- Finance & Accounts	5' 11"
3354	Aug-99	Solicitor- Slaughter & May	MA Law (Cambridge)	5' 06"
3355	Nov-91	Economist	BSc Economics Chartered Accountant	6' 02"
3356	Jun-86	Doctor GP	MBBS MRCGP	5' 10"
3357	Sep-93	Company Director	Business BA Hons	5' 07"
3358	Nov-82	Technical Pre sales Consultant	BENG	5' 09"
3359	Nov-95	Project Manager	MSc Science	5' 10"
3360	Sep-88	Chattered Accountant	BSc Maths	5' 10"

3361	Jun-95	Post Doctoral Researcher	PHD Clinical Medicine	5' 11"
3362	Sep-94	Principal Structural Engineering	B Eng Civil Engineering	5' 08"
3363	Jul-89	Software Consultant	MSc Financial Maths	5' 10"
3364	Jan-88	Senior Business Manager	BA Business Law	5' 09"
3365	Mar-87	Financial Analyst	BSc Finance & Accounting	6' 00"
3366	Aug-97	Vehicle Technician	Level 3 Engineering	5' 08"
3367	Jun-98	Senior Data Scientist	BSC Hons Computer Science	5' 08"
3368	Sep-94	Finance Admin	Diploma	6' 00"
3369	Dec-94	Corporate Investments	BA Econ & Politics MSC Real Estate	5' 11"
3370	Dec-93	Senior manager at Deloitte	BSc Maths and Economics	6' 03"
3371	Jul-92	BA Refight Specialist	BA (Hons) Product Design & Interaction	6' 00"
3372	Aug-79	HGV Driver	BSC Manufacturing Engineering & Transport Manager CPC	5' 10"
3373	Mar-92	Solicitor	LLB Hons (Law)	5' 08"
3374	Aug-91	Analyst	BSc Computing and IT	5' 08"
3375	Aug-88	International Business	BA Hons MBA International Business	5' 11"
3376	Apr-92	Supervisor at British Airways Engineering	Diploma	5' 08"
3377	Mar-87	Solicitor	BA Business Law and Management	5' 10"
3378	Mar-88	Finance Manager	BA Hons Finance, ACCA Chartered Accountant	5' 09"
3379	Jul-91	Retail Manager	BSc Building Surveyor	5' 10"
3380	Mar-90	Accountant	Chartered Accountant	5' 08"
3381	Apr-95	Operations Supervisor	Undergraduate Biomedical Science	5' 08"

## *F E M A L E S*

<i>Ref</i>	<i>Birth Date</i>	<i>Current Job</i>	<i>Academic Qualification</i>	<i>Height</i>
9594	Jan-89	NHS Hospital Doctor	MBBS MSc MRCS	5' 08"
9597	Sep-89	Director Private Equity	BSc Mathematics with Finance	5' 04"
9598	Mar-93	Accountant	ACA - Chartered Accountant	5' 04"
9599	May-94	NHS Laboratory	MSc Biomedical Science	5' 06"
9600	Nov-93	Dentist/Clinical Director	DDS Dentist	5' 08"
9601	Jun-95	Manufacturing Manager	BSC and MSC	5' 05"
9602	Mar-92	Optometrist	BSc (Hons)	5' 06"
9603	May-93	Solicitor- Ernst & Young	LLM	5' 06"
9604	May-98	Doctor - Hospital	MBBS Hons	5' 03"
9605	Aug-93	Management Accountant	BSc (Hons) Accounting & Finance	5' 03"
9606	Apr-00	Finance Assistant	BA Accounting & Management	5' 05"
9607	Sep-86	Civil Servant	BA Hons Business Management	5' 03"
9608	Jun-88	Project Manager	Masters In History	5' 06"
9609	May-84	HR Officer	CIPD Level 5	5' 06"
9610	Mar-94	Digital Designer	BA Hons Graphic Design	5' 06"
9611	Nov-88	Physician in NHS	MSc	5' 03"

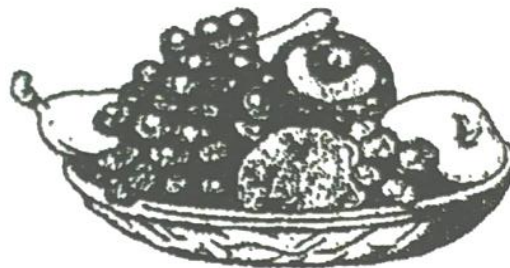
9612	Jun-95	Doctor	Medicine MD	5' 05"
9614	Nov-92	Higher Education	BA Literature & Creative writing	5' 03"
9615	Oct-95	Advanced Clinical Pharmacist	M Pharm, PGDip	5' 02"
9616	Mar-95	Internal Audit	BA Economics	5' 04"
9617	Sep-94	Beauty	Business Management	5' 03"
9618	Oct-94	Finance Administration	MA Finance and Accounting	5' 08"
9619	Sep-78	Civil Service Administrator	Biomedical Science	5' 06"
9620	May-94	Team Administrator	Accounting Apprenticeship	5' 05"
9621	Jan-89	Billing Specialist	Marketing & Advertising	5' 09"
9622	May-90	Microbiologist	Biology	5' 08"
9623	Mar-96	Vet nary Nurse	BSc (Hons) IN Veterinary Nursing & Bio Veterinary Science	5' 03"
9624	May-91	Finance Business Partner	ACA Chartered Accountant	5' 05"
9625	Jul-90	Clinical Product Pharmacist	Masters in Pharmacy	5' 00"
9626	Nov-93	Professional Services	Degree	5' 05"
9627	May-02	Government Economist	BSc Business Economics	5' 09"
9628	May-92	Head of Strategy & AI	BA Degree	5' 08"
9629	Feb-89	Economic Advisor	MSc Economics	5' 09"
9630	Dec-93	Manager - Accounting & Finance Firm	BSc	5' 03"
9631	Nov-94	Dentist	Doctor of Medicine	5' 03"
9632	Sep-96	Sustainability Consultant	MSC - Sustainability & Management	5' 04"
9633	Oct-89	GP	BMBS RCG	5' 03"
9634	Nov-98	Corporate Banker	BSc Maths & Economics	5' 06"
9635	Aug-98	Geologist	MSc Engineering	5' 05"
9636	Oct-96	Recruitment Consultant	Masters in Political Science	5' 02"
9637	Feb-91	Psychologist	MSC	5' 03"
9638	Dec-99	Marketing & Communications coordinator	BA Business Management	5' 06"
9639	Oct-93	Early Years Educator	CACHE Level 5 Dip. Nursery Nurse	5' 00"
9640	Nov-92	Finance Officer	AAT Level 4	5' 00"
9641	Feb-88	Teacher	BA Politics and Int Relations	5' 05"
9642	Aug-91	HR Employee Benefits Advisor	Degree in Psychology	5' 06"
9643	Dec-89	Supervisor in College	Studying Undergraduate Degree Open Degree	5' 02"
9644	Feb-95	Accountant International Bank	BA Finance and Accounting	5' 04"
9645	Oct-97	Trainee GP	MBChB	5' 06"
9646	Apr-97	Para Legal	LLB	5' 06"
9647	Sep-94	Senior Finance Analyst	Business and Finance Degree	5' 07"
9648	Mar-92	Lead Pharmacist	MPharm	5' 02"
9649	Nov-96	Senior Radiographer NHS Band 6	BSc Diagnostic Radiography	5' 03"
9650	Feb-93	Sales Assistant	BA Hons - Early childhood studies	4' 11"
9651	Nov-00	Student	BSC Biomedical Sciences	5' 03"
9652	May-86	Business Owner	MSc Economics	5' 04"


*Waheguru Jee Ka Khalsa   Waheguru Jee Ki Fateh*


# SINGH & CO VEG FRUIT LTD



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