

# GOBIND MARG

THE MONTHLY BULLETIN OF  
**GURDWARA SRI GURU SINGH SABHA – HOUNSLOW**  
DECEMBER 2024 – VOL XXXII      ISSUE 12



*Mata Gujar Kaur ji, born in 1624, was the devoted wife, and in 1675 widow, of Guru Tegh Bahadur Sahib, mother of Guru Gobind Singh ji and loving Grandmother of Guru Sahib's Chaar Sahibzaade. Mata ji is a shining beacon of Sikh resilience, sacrifice of the highest order, and devotion to the Sikh faith. Having endured the siege of Anandpur Sahib for over six months, Guru Gobind Singh ji left the fort on the night of December 20/21 1705. The pledge for their safe passage was treacherously broken by the Mughal army at the overflowing Sirsa river, where the party was split and Guru Sahib, with the elder Sahibzaade and about 40 Singhs, went on to Chamkaur. Mata ji was led by Gangu (who had been known to Guru Tegh Bahadur ji) along with Sahibzaade Zorawar Singh ji, age 9, and Fateh Singh ji, age 6, and went to the town of Saheri with him. Here he betrayed them and after imprisonment in the Cold Tower in Sarhind, Wazir Khan had both the Sahibzaade bricked alive, when he failed to convert the two gallant sons of Sikhi to Islam. On hearing of their cruel martyrdom, Mata Gujar Kaur ji died of severe shock, at age 81.*

**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
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 ॥



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Registered No. 75990 as a place of worship under the Worship Registration Act 1855  
Registered Charity No. 83314 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 5:00pm

**Matrimonial:** 10:00am to 1:00pm. Closed Bank Holidays.

**Library:** Tuesdays 11:00am - 1.30pm Sundays 11am – 1:30pm

**Contact** via email [marriages@sgss.org](mailto:marriages@sgss.org)

# December 2024

Important Days	Event	Nanakshahi Days	
		December ਮੱਘਰ / ਪੋਹ	January ਪੋਹ / ਮਾਘ
<b>Sangrand</b> ਸੰਗਰਾਂਦ	New Month Start Date	14	14
<b>Prakash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Guru Gobind Singh Sahib ji	Parkash		5
<b>Historical Dates - Events &amp; Festivals</b>			
Baba Fateh Singh ji	Birthday	12	
Baba Ajit Singh ji Baba Jujhar Singh ji	Shaheedi	21	
Baba Zorawar Singh ji Baba Fateh Singh ji	Shaheedi	26	
Lohri Festival			13
Mela Magi Mukatsar			14

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

**Guru Nanak Sahib ji's Parkash Utsav** was celebrated on the traditional date of 15 November, with a very full programme. Part of this day's celebration included the **Nishan Sahib** renewal function. This was performed at 11am with enthusiastic participation by all, led by the Panj Pyaare. Pictures on page 17. This function will be next repeated during Vaisakhi in April 2025.

Among the guests was His Eminence Cardinal Dr Michael Fitzgerald, who delivered the Pope's multi-faith message to the Sangat in the Darbar Sahib. Every year the Pope sends his message of unity; this year the cardinal kindly accepted our invitation to read the message in person. It was very well received.

During the 17 November programme, tributes were paid by invited guests, viz., Hounslow Mayor Cllr Karen Smith, Lord Singh of Wimbledon, MPs Ruth Cadbury and Seema Malhotra and Councillors Ajmer Grewal and Samia Choudhary. Pictures on page 17.

**Support Functions Update:** Committee progress during November is as follows:

### **Estate Maintenance**

Hardeep Singh & Onkar Singh

The lift replacement work is in progress, with evaluation of the quotations to be presented to the Committee. The Boiler & Heating system are being assessed by Mr Sandeep Brar. Extractor fan in the main kitchen to be fixed to solve the air flow issue causing excess heat.

### **Provisions I**

Mohinder Singh

Code of conduct in working practices, dealing with all sevadars and the sangat to be addressed by formal training.

### **Provisions II**

Onkar Singh & Harjinder Singh

Health & Safety First Aid training for all staff and the Granthis is planned for a November date. Proposals to control the trespassing from the side entrance are being developed.

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

- |                              |    |                   |    |
|------------------------------|----|-------------------|----|
| • Weddings                   | 3  | • School Visits   | 5  |
| • Sukhmani Sahib Path/Kirtan | 30 | • Funerals        | 11 |
| • Sehaj Path/Akhand Path     | 11 | • Trips/ Lectures | 1  |

**Health & Safety:** Everyone should continue to follow the Government Covid-19 guidelines to keep themselves and the Sangat 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, as are donations for the land effort; 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 entire Sri Guru Granth Sahib ji. This month we elaborate Pauri 16 of this deeply revealing bani.

Verse	Japji Sahib Pauri 16	Glossary	Contextual Meaning
<b>ਪੌੜੀ 16</b> <b>1</b>	ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥	ਪੰਚ (ਜਿਨ੍ਹਾਂ ਦਾ ਜ਼ਿਕਰ ਪਿਛਲੀਆਂ ਅੱਠ (8) ਪਉੜੀਆਂ ਵਿਚ ਹੈ)। ਪਰਵਾਣੁ, ਪਰਧਾਨੁ	ਉਹ ਮਨੁੱਖ ਜਿਨ੍ਹਾਂ ਨਾਮ ਸੁਣਿਆ ਹੈ ਤੇ ਮੰਨਿਆ ਹੈ, ਜਿਨ੍ਹਾਂ ਦੀ ਸੁਰਤਿ ਨਾਮ ਵਿਚ ਜੁੜੀ ਹੈ ਤੇ ਜਿਨ੍ਹਾਂ ਦੇ ਅੰਦਰ ਪਰਤੀਤ (belief, faith) ਆ ਗਈ ਹੈ। ਕਬੂਲ, ਸੁਰਖਰੂ, ਆਗੂ, ਵੱਡੇ।
<b>2</b>	ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥	ਪੰਚੇ ਦਰਗਹਿ ਮਾਨੁ	ਪੰਚ ਹੀ, ਸੰਤ ਜਨ ਹੀ। ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰਬਾਰ ਵਿਚ। ਆਦਰ; ਵਡਿਆਈ।
<b>3</b>	ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ॥	ਸੋਹਹਿ ਦਰਿ	ਸੋਭਦੇ ਹਨ, ਸੋਹਣੇ ਲੱਗਦੇ ਹਨ। ਦਰ 'ਤੇ, ਦਰਬਾਰ ਵਿਚ।
<b>4</b>	ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ॥	ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ	ਕੇਵਲ ਗੁਰੂ ਹੀ। ਸੁਰਤ ਦਾ ਨਿਸ਼ਾਨਾ।
<b>5</b>	ਜੇ ਕੇ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ॥	ਕਹੈ ਵੀਚਾਰੁ	ਬਿਆਨ ਕਰੇ, ਕਥਨ ਕਰੇ। ਕੁਦਰਤ ਦੇ ਲੇਖੇ ਦੀ ਵੀਚਾਰ।
<b>6</b>	ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ॥	ਕਰਤੇ ਕੈ ਕਰਣੈ ਸੁਮਾਰੁ	ਕਰਤਾਰ ਦੀ ਕੁਦਰਤ ਦਾ। ਹਿਸਾਬ, ਲੇਖਾ।
<b>Note on Verses 7 - 20</b>	ਢੇਰ ਪੁਰਾਣੇ ਸਮੇਂ ਵਿਚ ਕਈ ਰਿਸ਼ੀ ਮੁਨੀ ਜੰਗਲ ਵਿਚ ਤਪ ਕਰਦੇ ਰਹੇ, ਜਿਨ੍ਹਾਂ ਨੇ ਉਪਨਿਸ਼ਦਾਂ ਲਿਖੀਆਂ। ਇਹ ਬਹੁਤ ਪੁਰਾਣੀਆਂ ਧਰਮ-ਪੁਸਤਕਾਂ ਹਨ। ਕਈਆਂ ਵਿਚ ਇਹ ਵਿਚਾਰ ਕੀਤੀ ਗਈ ਹੈ ਕਿ ਜਗਤ ਕਦੋਂ ਬਣਿਆ, ਕਿਉਂ ਬਣਿਆ, ਕਿਵੇਂ ਬਣਿਆ, ਕਿਤਨਾ ਕੁ ਵੱਡਾ ਹੈ, ਇਤਿ ਆਦਿਕ। ਭਗਤੀ ਕਰਨ ਗਏ ਰਿਸ਼ੀ ਭਗਤੀ ਦੇ ਥਾਂ ਇਕ ਅਜਿਹੇ ਉੱਦਮ ਵਿਚ ਲੱਗ ਪਏ ਜੋ ਮਨੁੱਖ ਦੀ ਸਮਝ ਤੋਂ ਬਹੁਤ ਪਰੇ ਹੈ। ਇੱਥੇ ਸਤਿਗੁਰੂ ਜੀ ਇਸ ਉਕਾਈ ਵਲ ਇਸ਼ਾਰਾ ਕਰਦੇ ਹਨ। ਅਜਿਹੇ ਕੋਝੇ ਜਤਨਾਂ ਦਾ ਹੀ ਇਹ ਨਤੀਜਾ ਸੀ ਕਿ ਆਮ ਲੋਕਾਂ ਨੇ ਇਹ ਮਿਥ ਲਿਆ ਕਿ ਅਸਾਡੀ ਧਰਤੀ ਨੂੰ ਇਕ ਬਲਦ ਨੇ ਚੁੱਕਿਆ ਹੋਇਆ ਹੈ। ਇਹ ਮਿਸਾਲ ਲੈ ਕੇ ਸਤਿਗੁਰੂ ਜੀ ਇਸ ਦੀ ਨਿਖੇਧੀ ਕਰ ਕੇ ਆਖਦੇ ਹਨ ਕਿ ਕੁਦਰਤਿ ਬੇਅੰਤ ਹੈ, ਤੇ ਇਸ ਦਾ ਰਚਨਹਾਰ ਭੀ ਬੇਅੰਤ ਹੈ।		
<b>7</b>	ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ॥	ਧੌਲੁ ਦਇਆ ਕਾ ਪੂਤੁ	ਬਲਦ। ਦਇਆ ਦਾ ਪੁੱਤਰ, ਧਰਮ ਦਇਆ ਤੋਂ ਪੈਦਾ ਹੁੰਦਾ ਹੈ, ਭਾਵ, ਜਿਸ ਹਿਰਦੇ ਵਿਚ ਦਇਆ ਹੈ ਉੱਥੇ ਧਰਮ ਪਰਫੁੱਲਤ ਹੁੰਦਾ ਹੈ।
<b>8</b>	ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥	ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ  ਜਿਨਿ ਧਰਮ ਸੂਤਿ	ਸੰਤੋਖ ਨੂੰ। ਟਿਕਾ ਰੱਖਿਆ, ਹੋਂਦ ਵਿਚ ਲਿਆਂਦਾ ਹੈ, ਪੈਦਾ ਕੀਤਾ ਹੈ। ਜਿਸ (ਧਰਮ) ਨੇ। ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਿਯਮ। ਸੂਤਰ ਵਿਚ, ਮਰਯਾਦਾ ਵਿਚ।
<b>9</b>	ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ॥	ਬੁਝੈ	ਸਮਝ ਲਏ।

		ਸਚਿਆਰੁ	ਸੱਚ ਦਾ ਪਰਕਾਸ਼ ਹੋਣ ਲਈ ਯੋਗ।
10	ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ॥	ਕੇਤਾ ਭਾਰੁ ਧਰਤੀ ਹੋਰੁ	ਬੇਅੰਤ ਭਾਰ। ਧਰਤੀ ਦੇ ਹੇਠਾਂ ਹੋਰ ਬਲਦ।
11	ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ॥	ਪਰੈ	ਉਸ ਤੋਂ ਅਗਾਂਹ, ਦੂਰ, ਹੇਠਾਂ।
12	ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ॥	ਤਿਸ ਤੇ ਤਲੈ ਕਵਣੁ ਜੋਰੁ	ਉਸ ਬਲਦ ਤੋਂ। ਉਸ ਬਲਦ ਦੇ ਹੇਠਾਂ। ਕਿਹੜਾ ਸਹਾਰਾ।
13	ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ॥	ਜੀਅ ਕੇ ਨਾਵ	ਜੀਵ ਜੰਤ। ਕਈ ਨਾਵਾਂ ਦੇ।
14	ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ॥	ਵੁੜੀ ਕਲਾਮ ਵੁੜੀ ਕਲਾਮ	ਵਗਦੀ, ਚਲਦੀ। ਕਲਮ। ਚਲਦੀ ਕਲਮ ਨਾਲ, ਭਾਵ, ਕਲਮ ਨੂੰ ਰੋਕਣ ਤੋਂ ਬਿਨਾ ਹੀ ਇਕ-ਤਾਰ।
15	ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੇਇ॥	ਲਿਖਿ ਜਾਣੈ ਕੇਇ	ਲਿਖਦਾ ਜਾਣਦਾ ਹੈ, ਲਿਖਣ ਦੀ ਸਮਝ ਹੈ। ਕੋਈ ਵਿਰਲਾ।
16	ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ॥	ਲੇਖਾ ਲਿਖਿਆ  ਕੇਤਾ ਹੋਇ	ਲਿਖਿਆ ਹੋਇਆ ਲੇਖਾ, ਜੇ ਇਹ ਲੇਖਾ ਲਿਖਿਆ ਜਾਏ। ਕੇਡਾ ਵੱਡਾ ਹੋ ਜਾਏ, ਬੇਅੰਤ ਹੋ ਜਾਏ।
17	ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ॥	ਸੁਆਲਿਹੁ	ਸੁੰਦਰ।
18	ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੰਣੁ ਕੂਤੁ॥	ਕੂਤੁ	ਮਾਪ (measure), ਅੰਦਾਜ਼ਾ।
19	ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥	ਪਸਾਉ ਕਵਾਉ	ਪਸਾਰਾ, ਸੰਸਾਰ। ਬਚਨ, ਹੁਕਮ।
20	ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥	ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ	ਉਸ ਹੁਕਮ ਤੋਂ। ਬਣ ਗਏ। ਲੱਖਾਂ ਦਰਿਆ।
21	ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥	ਕੁਦਰਤਿ ਕਵਣ ਕਵਣ ਕਹਾ ਕਹਾ ਵਿਚਾਰੁ	ਤਾਕਤ, ਸਮਰਥਾ। ਕਿਹੜੀ, ਕੀਹ। ਕੁਦਰਤਿ ਕੀਹ ਸਮਰੱਥਾ? ਮੈਂ-ਆਖਾਂ। ਮੈਂ ਵਿਚਾਰ ਕਰ ਸਕਾਂ।
22	ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥	ਵਾਰਿਆ ਨਾ ਜਾਵਾ	ਸਦਕੇ (sacrifice) ਨਹੀਂ ਹੋ ਸਕਦਾ, [ਮੇਰੀ ਕੀਹ ਪਾਇਆਂ (basis) ਹੈ?]
23	ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥	ਸਾਈ ਕਾਰ	ਉਹੋ ਕਾਰ, ਉਹੋ ਕੰਮ।
24	ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥ ੧੬॥	ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ	ਥਿਰ, ਅਟੱਲ। ਹੇ ਹਰੀ!

## ਪੰਜਾਬੀ ਅਰਥ

1	ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਦੀ ਸੁਰਤ ਨਾਮ ਵਿਚ ਜੁੜੀ ਰਹਿੰਦੀ ਹੈ ਤੇ ਜਿਨ੍ਹਾਂ ਦੇ ਅੰਦਰ ਪ੍ਰਭੂ ਵਾਸਤੇ ਲਗਨ ਬਣ ਜਾਂਦੀ ਹੈ ਉਹੀ ਮਨੁੱਖ (ਇੱਥੇ ਜਗਤ ਵਿਚ) ਮੰਨੇ-ਪ੍ਰਮਾਣੇ ਰਹਿੰਦੇ ਹਨ ਅਤੇ ਸਭ ਦੇ ਆਗੂ ਹੁੰਦੇ ਹਨ, ਰਾਜ-ਦਰਬਾਰਾਂ ਵਿਚ ਭੀ ਉਹ ਪੰਚ ਜਨ ਹੀ ਸੋਭਦੇ ਹਨ।
2	ਅਕਾਲ ਪੁਰਖ ਦੀ ਦਰਗਾਹ ਵਿਚ ਭੀ ਉਹ ਪੰਚ ਜਨ ਹੀ ਆਦਰ ਪਾਂਦੇ ਹਨ।

3	ਇਹਨਾਂ ਪੰਚ ਜਨਾਂ ਦੀ ਸੁਰਤ ਦਾ ਨਿਸ਼ਾਨਾ ਕੇਵਲ ਇਕ ਗੁਰੂ ਹੀ ਹੈ। ਭਾਵ, ਇਹਨਾਂ ਦੀ ਸੁਰਤਿ ਗੁਰ-ਸ਼ਬਦ ਵਿਚ ਹੀ ਰਹਿੰਦੀ ਹੈ।...
4	ਗੁਰ-ਸ਼ਬਦ ਵਿਚ ਜੁੜੇ ਰਹਿੰਦਾ ਹੀ ਇਹਨਾਂ ਦਾ ਅਸਲ ਨਿਸ਼ਾਨਾ ਹੈ।
5	(ਪਰ ਗੁਰ-ਸ਼ਬਦ ਵਿਚ ਜੁੜੇ ਰਹਿਣ ਦਾ ਇਹ ਸਿੱਟਾ ਨਹੀਂ ਨਿਕਲ ਸਕਦਾ ਕਿ ਕੋਈ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਰਚੀ ਸਿਸ਼ਟੀ ਦਾ ਅੰਤ ਪਾ ਸਕੇ) ਅਕਾਲ-ਪੁਰਖ ਦੀ ਕੁਦਰਤਿ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ।
6	ਭਾਵੇਂ ਕੋਈ ਕਥਨ ਕਰ ਵੇਖੇ ਤੇ ਵਿਚਾਰ ਕਰ ਲਏ (ਪਰਮਾਤਮਾ ਤੇ ਉਸ ਦੀ ਕੁਦਰਤਿ ਦਾ ਅੰਤ ਲੱਭਣਾ ਮਨੁੱਖ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਮਨੋਰਥ (ਇਛਾ) ਹੋ ਹੀ ਨਹੀਂ ਸਕਦਾ)।
7	(ਅਕਾਲ ਪੁਰਖ ਦਾ) ਧਰਮ-ਰੂਪੀ ਬੱਝਵਾਂ ਨੀਯਮ ਹੀ ਬਲਦ ਹੈ (ਜੇ ਸਿਸ਼ਟੀ ਨੂੰ ਕਾਇਮ ਰੱਖ ਰਿਹਾ ਹੈ) । (ਇਹ ਧਰਮ) ਦਇਆ ਦਾ ਪੁੱਤਰ ਹੈ (ਭਾਵ, ਅਕਾਲ ਪੁਰਖ ਨੇ ਆਪਣੀ ਮਿਹਰ ਕਰ ਕੇ ਸਿਸ਼ਟੀ ਨੂੰ ਟਿਕਾ ਰੱਖਣ ਲਈ 'ਧਰਮ'-ਰੂਪ ਨੀਯਮ ਬਣਾ ਦਿੱਤਾ ਹੈ)।
8	ਇਸ ਧਰਮ ਨੇ ਆਪਣੀ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਸੰਤੋਖ ਨੂੰ ਜਨਮ ਦੇ ਦਿੱਤਾ ਹੈ।
9	ਜੇ ਕੋਈ ਮਨੁੱਖ (ਇਸ ਉਪਰ-ਦੱਸੀ ਵਿਚਾਰ ਨੂੰ) ਸਮਝ ਲਏ...
10	ਤਾਂ ਉਹ ਇਸ ਯੋਗ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਉਸ ਦੇ ਅੰਦਰ ਅਕਾਲ ਪੁਰਖ ਦਾ ਪਰਕਾਸ਼ ਹੋ ਜਾਏ।
11	(ਦੂਜੀ ਵਿਚਾਰ ਹੋਰ ਹੈ ਕਿ ਜੇ ਧਰਤੀ ਦੇ ਹੇਠ ਬਲਦ ਹੈ, ਉਸ ਬਲਦ ਨੂੰ ਸਹਾਰਾ ਦੇਣ ਲਈ ਹੇਠ ਹੋਰ ਧਰਤੀ ਹੋਈ, ਉਸ) ਧਰਤੀ ਦੇ ਹੋਰ ਬਲਦ, ਉਸ ਤੋਂ ਹੇਠਾਂ (ਧਰਤੀ ਦੇ ਹੇਠ) ਹੋਰ ਬਲਦ, ਫੇਰ ਹੋਰ ਬਲਦ...
12	(ਇਸੇ ਤਰ੍ਹਾਂ ਅਖੀਰਲੇ) ਬਲਦ ਤੋਂ ਭਾਰ (ਸਹਾਰਨ ਲਈ ਉਸ ਦੇ) ਹੇਠ ਕਿਹੜਾ ਆਸਰਾ ਹੋਵੇਗਾ?
13	(ਸਿਸ਼ਟੀ ਵਿਚ) ਕਈ ਜਾਤਾਂ ਦੇ, ਕਈ ਕਿਸਮਾਂ ਦੇ ਅਤੇ ਕਈ ਨਾਵਾਂ ਦੇ ਜੀਵ ਹਨ।
14	ਇਹਨਾਂ ਸਭਨਾਂ ਨੇ ਇਕ-ਤਾਰ ਚਲਦੀ ਕਲਮ ਨਾਲ (ਅਕਾਲ ਪੁਰਖ ਦੀ ਕੁਦਰਤ ਦਾ) ਲੇਖਾ ਲਿਖਿਆ ਹੈ..
15	(ਪਰ) ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਇਹ ਲੇਖਾ ਲਿਖਣਾ ਜਾਣਦਾ ਹੈ? (ਭਾਵ, ਪਰਮਾਤਮਾ ਦੀ ਕੁਦਰਤ ਦਾ ਅੰਤ ਕੋਈ ਭੀ ਜੀਵ ਖਾ ਨਹੀਂ ਸਕਦਾ।
16	(ਜੇ) ਲੇਖਾ ਲਿਖਿਆ (ਭੀ ਜਾਏ ਤਾਂ ਇਹ ਅੰਦਾਜ਼ਾ ਨਹੀਂ ਲੱਗ ਸਕਦਾ ਕਿ ਲੇਖਾ) ਕੇਡਾ ਵੱਡਾ ਹੋ ਜਾਏ।
17	ਅਕਾਲ ਪੁਰਖ ਦਾ ਬੇਅੰਤ ਬਲ ਹੈ, ਬੇਅੰਤ ਸੁੰਦਰ ਰੂਪ ਹੈ...
18	ਬੇਅੰਤ ਉਸ ਦੀ ਦਾਤ ਹੈ - ਇਸ ਦਾ ਕੌਣ ਅੰਦਾਜ਼ਾ ਲਾ ਸਕਦਾ ਹੈ?
19	(ਅਕਾਲ ਪੁਰਖ ਨੇ) ਆਪਣੇ ਹੁਕਮ ਨਾਲ ਸਾਰਾ ਸੰਸਾਰ ਬਣਾ ਦਿੱਤਾ...
20	ਉਸ ਹੁਕਮ ਤੋਂ (ਜ਼ਿੰਦਗੀ ਦੇ) ਲੱਖਾਂ ਦਰੀਆ ਬਣ ਗਏ ਹਨ।
21	(ਸੋ) ਮੇਰੀ ਕੀਹ ਤਾਕਤ ਹੈ ਕਿ (ਕਰਤਾਰ ਦੀ ਕੁਦਰਤਿ ਦੀ) ਵਿਚਾਰ ਕਰ ਸਕਾਂ?
22	(ਹੇ ਅਕਾਲ ਪੁਰਖ!) ਮੈਂ ਤਾਂ ਤੇਰੇ ਉੱਤੇ ਇਕ ਵਾਰੀ ਭੀ ਸਦਕੇ ਹੋਣ ਜੋਗਾ ਨਹੀਂ ਹਾਂ (ਭਾਵ, ਮੇਰੀ ਹਸਤੀ ਬਹੁਤ ਹੀ ਤੁੱਛ (trivial) ਹੈ)।
23	ਹੇ ਨਿਰੰਕਾਰ! ਤੂੰ ਸਦਾ ਅਟੱਲ ਰਹਿਣ ਵਾਲਾ ਹੈਂ।
24	ਜੇ ਤੈਨੂੰ ਚੰਗਾ ਲੱਗਦਾ ਹੈ, ਉਹ ਕੰਮ ਭਲਾ ਹੈ (ਭਾਵ, ਤੇਰੀ ਰਜ਼ਾ ਵਿਚ ਰਹਿਣਾ ਹੀ ਠੀਕ ਹੈ) ।16।
ਭਾਵ ਪੌੜੀ 16	ਭਾਗਾਂ ਵਾਲੇ ਹਨ ਉਹ ਮਨੁੱਖ ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਦੇ ਦੱਸੇ ਹੋਏ ਰਾਹ ਨੂੰ ਆਪਣੇ ਜੀਵਨ ਦਾ ਮਨੋਰਥ ਬਣਾਇਆ ਹੈ, ਜਿਨ੍ਹਾਂ ਨੇ ਨਾਮ ਵਿਚ ਸੁਰਤ ਜੋੜੀ ਹੈ ਤੇ ਜਿਨ੍ਹਾਂ ਨੇ ਪਰਮਾਤਮਾ ਨਾਲ ਪਿਆਰ ਦਾ ਰਿਸ਼ਤਾ ਗੰਢਿਆ ਹੈ। ਇਸ ਰਾਹ 'ਤੇ ਤੁਰ ਕੇ ਪ੍ਰਭੂ ਦੀ ਰਜ਼ਾ ਵਿਚ ਰਹਿਣਾ ਹੀ ਉਹਨਾਂ ਨੂੰ ਭਾਉਂਦਾ ਹੈ। ਇਹ ਨਾਮ ਸਿਮਰਨ-ਰੂਪ 'ਧਰਮ' ਉਹਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਸਹਾਰਾ ਬਣਦਾ ਹੈ, ਜਿਸ ਕਰਕੇ ਉਹ ਸੰਤੋਖ ਵਾਲਾ ਜੀਵਨ ਬਿਤਾਂਦੇ ਹਨ।  ਪਰ ਗੁਰੂ ਦੇ ਦੱਸੇ ਹੋਏ ਰਾਹ ਉੱਤੇ ਤੁਰਨ ਦਾ ਇਹ ਸਿੱਟਾ ਨਹੀਂ ਨਿਕਲ ਸਕਦਾ ਕਿ ਕੋਈ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਰਚੀ ਸਿਸ਼ਟੀ ਦਾ ਅੰਤ ਪਾ ਸਕੇ। ਇਧਰ ਤਾਂ ਜਿਉਂ ਜਿਉਂ ਵਧੀਕ ਡੂੰਘਾਈ ਵਿਚ ਜਾਉਗੇ, ਤਿਉਂ ਤਿਉਂ ਇਹ ਸਿਸ਼ਟੀ ਹੋਰ ਬੇਅੰਤ ਜਾਪੇਗੀ। ਅਸਲ ਵਿਚ ਅਜਿਹੇ ਕੋਝੇ ਜਤਨ ਦਾ ਹੀ ਨਤੀਜਾ ਸੀ ਕਿ ਆਮ ਲੋਕਾਂ ਨੇ ਇਹ ਮਿਥ ਲਿਆ ਕਿ ਅਸਾਡੀ ਧਰਤੀ ਨੂੰ ਇਕ ਬੱਲਦ ਨੇ ਚੁੱਕਿਆ ਹੋਇਆ ਹੈ। ਪਰਮਾਤਮਾ ਤੇ ਉਸ ਦੀ ਕੁਦਰਤਿ ਦਾ ਅੰਤ ਲੱਭਣਾ ਮਨੁੱਖ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਮਨੋਰਥ ਬਣ ਹੀ ਨਹੀਂ ਸਕਦਾ।16।

## English Rendition

1	The beings who are connected with Parmatma's Naam and in whom the devotion for the Lord is well established, those beings remain pious and are the leaders of all, both here and in His court.
2	Even in the court of Akal Purakh, the devotees are awarded the highest respect.
3	The state of mind of the devotees is focused on the one Guru (that is, it remains in the Gur-Shabad only).
4	Their real aim or desire is achieved only as long as they remain attached to the Gur-Shabad.
5	...However the 'perceived' end or limit of Akal Purakh's creation cannot be attained.
6	Even after great effort and thought about it, finding a limit to Prabhu and His Creation cannot be an achievable purpose or realistic desire of human life.
7	Parmatma's binding rule is the bull (which is sustaining the creation). This dharma is the son of mercy (ie, Akal Purakh, by his mercy, has made rules in the form of 'dharma' to sustain the Creation).
8	This dharma has given birth to Contentment and Calm, according to its norms.
9	If any being understands (the above-explained thoughts or messages)...
10	Then he becomes able to realize the Akal Purakh within him.
11	There are earth-like planets in every direction, in far-off places.
12	So what is the power below each bull, sustaining the bulls' position?
13	In His Creation there is a variety of beings of many castes, cultures and names.
14	All of them have written an account (of Akal Purakh) with pens of similar flow.
15	(But) it is indeed a rare being who knows how to attempt writing this account. (In other words, no being can convey the extent of Parmatma's Creation).
16	If writing such an account is attempted, even then it cannot be fathomed how big that account will become.
17	Akal Purukh has unlimited power, unlimited beautiful form..
18	Infinite is his gift - who can one assess its extent? ( <i>Rhetorical question</i> ).
19	(Akal Purukh) gave rise to the whole Creation by His single Command..
20	Millions of rivers (of life) have been formed from that single command.
21	How can I overcome my inability to contemplate the creative potency of the Creator?
22	My inability is such that I am unable to, even once, adequately express my devotion to Him.
23	O Nirankar! You are Eternal. I accept All that You Command of me.
24	You, Eternal and Formless One, are the sustainer of my Conscience.   16



ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਅਨੰਦ ਪੁਰ ਸਾਹਿਬ ਕਿਲ੍ਹੇ ਵਿਚ ਬ੍ਰਾਜਮਾਨ ਸਨ ਤੇ ਸ਼ਾਹੀ ਫੌਜਾਂ ਨੇ ਕਿਲ੍ਹੇ ਨੂੰ ਘੇਰਾ ਪਾਇਆ ਹੋਇਆ ਸੀ। ਉਹ ਕੋਈ ਭੀ ਖਾਣ ਪੀਣ ਦਾ ਸਾਮਾਨ ਅੰਦਰ ਨਹੀਂ ਜਾਣ ਦਿੰਦੇ ਸਨ। ਜਿਨ੍ਹਾਂ ਚਿਰ ਸਿੱਖਾਂ ਨੂੰ ਥੋੜਾ ਰਾਸ਼ਣ ਮਿਲਦਾ ਰਿਹਾ, ਉਹ ਜਾਨ ਤੋੜ ਕੇ ਲੜਦੇ ਰਹੇ ਪਰ ਜਦ ਰਾਸ਼ਣ ਬੰਦ ਹੋ ਗਿਆ ਤਾਂ ਭੁਖ ਨਾਲ ਮਰਨ ਲੱਗੇ। ਆਖਰ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਕਿਲ੍ਹਾ ਛੱਡਣਾ ਪਿਆ।

ਜਦ ਉਹ ਬਾਹਰ ਆਏ ਤਾਂ ਸ਼ਾਹੀ ਫੌਜ ਅਤੇ ਪਹਾੜੀ ਰਾਜਿਆਂ ਦੀਆਂ ਫੌਜਾਂ ਨੇ ਹੱਲਾ ਬੋਲ ਦਿਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਸਰਸਾ ਨਦੀ ਪਾਰ ਕੀਤੀ। ਦਸੰਬਰ ਦੀ ਠੰਡੀ ਰਾਤ ਤੇ ਜ਼ੋਰ ਦੀ ਬਾਰਸ਼ ਹੋ ਰਹੀ ਸੀ। ਨਦੀ ਪਾਰ ਕਰਨ ਲਗਿਆਂ ਗੁਰੂ ਜੀ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਲਿਖਤਾਂ ਗੁਮ ਹੋ ਗਈਆਂ। ਉਹ ਰੋਪੜ ਵਲ ਨੂੰ ਚਲ ਪਏ। ਦਸ ਲੱਖ ਸ਼ਾਹੀ ਫੌਜ ਪਿਛੇ ਆ ਰਹੀ ਸੀ। ਗੁਰੂ ਜੀ ਚਮਕੌਰ ਸਾਹਿਬ ਵਲ ਚਲੇ ਗਏ ਤੇ ਇਕ ਕੱਚੀ ਗੜ੍ਹੀ/ਹਵੇਲੀ ਵਿਚ ਰੁਕੇ। ਫੌਜਾਂ ਨੇ ਇਹ ਅਸਥਾਨ ਚਾਰੇ ਪਾਸਿਆਂ ਤੋਂ ਘੇਰ ਲਿਆ।

ਉਸ ਵੇਲੇ ੨੧ ਦਸੰਬਰ ੧੭੦੪ ਨੂੰ ਗੁਰੂ ਜੀ ਨਾਲ ਕੇਵਲ ਦੋਨੋਂ ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦੇ ਅਤੇ ੪੦ ਸਿੱਖ ਸਨ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੇ ਬਚਾਵਾਸਤੇ ਹਰ ਕੰਧ ਤੇ ਅਠ ਸਿੰਘਾਂ ਦਾ ਪਹਿਰਾ ਲਗਾ ਦਿਤਾ। ਸਿੰਘਾਂ ਨੇ ਬਹਾਦਰੀ ਨਾਲ ਮੁਕਾਬਲਾ ਕੀਤਾ ਅਤੇ ਗੜ੍ਹੀ ਨੂੰ ਫੌਜ ਤੋਂ ਬਚਾ ਕੇ ਰਖਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਪੰਜ ਪੰਜ ਸਿੰਘਾਂ ਦੇ ਜਥੇ ਬਣਾ ਕੇ ਗੜ੍ਹੀ ਤੋਂ ਬਾਹਰ ਮੁਕਾਬਲਾ ਕਰਨ ਲਈ ਭੇਜਣਾ ਅਰੰਭ ਕੀਤਾ। ਸਿੰਘ ਬਹਾਦਰੀ ਨਾਲ ਲੜਾਈ ਕਰਨ ਲਗੇ ਪਰ ਆਖਰ ਸ਼ਹੀਦ ਹੋ ਜਾਂਦੇ। ਇਹਨਾਂ ਵਿਚ ਤਿੰਨ ਪਿਆਰੇ-ਭਾਈ ਮੁਹਕਮ ਸਿੰਘ, ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ ਤੇ ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ ਅਤੇ ਭਾਈ ਜੀਵਨ ਸਿੰਘ ਰੰਘਰੇਟਾ ਸ਼ਾਮਲ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦਾ ਸੀਸ ਦਿੱਲੀ ਤੋਂ ਲਿਆਂਦਾ ਸੀ।

ਜਦੋਂ ਇਹ ਸਤਿਕਾਰਯੋਗ ਸਿੰਘ ਸ਼ਹੀਦ ਹੋ ਗਏ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦੇ ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਜੀ ਨੇ ਬਾਹਰ ਜਾ ਕੇ ਲੜਾਈ ਕਰਨ ਦੀ ਆਗਿਆ ਮੰਗੀ। ਗੁਰੂ ਜੀ ਨੇ ਉਹਨਾਂ ਨੂੰ ਜਾਣ ਦੀ ਆਗਿਆ ਦੇ ਦਿੱਤੀ ਅਤੇ ਉਹਨਾਂ ਨਾਲ ਪੰਜਾਂ ਸਿੱਖਾਂ ਭਾਈ ਮੁਹਕਮ ਸਿੰਘ, ਭਾਈ ਈਸ਼ਟਰ ਸਿੰਘ, ਭਾਈ ਲਾਲ ਸਿੰਘ, ਭਾਈ ਨੰਦ ਸਿੰਘ ਤੇ ਭਾਈ ਕੇਸਰ ਸਿੰਘ ਨੂੰ ਉਹਨਾਂ ਦੇ ਨਾਲ ਜੂਝਣ ਲਈ ਭੇਜਿਆ। ਥੋੜੇ ਸਮੇਂ ਵਿਚ ਹੀ ਮੁਗਲ ਫੌਜ ਨੇ ਘੇਰਾ ਪਾ ਕੇ ਸਾਰਿਆਂ ਨੂੰ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ।



ਵੱਡੇ ਵੀਰ ਨੂੰ ਸ਼ਹੀਦ ਹੁੰਦਿਆਂ ਦੇਖ ਕੇ ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਨੇ ਬਾਹਰ ਜਾਣ ਦੀ ਆਗਿਆ ਮੰਗੀ। ਗੁਰੂ ਜੀ ਨੇ ਨਾਲ ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ, ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ, ਭਾਈ ਮੋਹਰ ਸਿੰਘ ਤੇ ਭਾਈ ਲਾਲ ਸਿੰਘ ਨੂੰ ਨਾਲ ਭੇਜਿਆ। ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਦੀ ਉਮਰ ਕੇਵਲ ੧੪ ਸਾਲ ਸੀ। ਮੁਗਲ ਫੌਜ ਦੇ ਹੌਸਲੇ ਵੱਧੇ ਹੋਏ ਸਨ, ਉਹਨਾਂ ਨੇ ਬਾਹਰ ਨਿਕਲਦੇ ਹੀ ਘੇਰਾ ਪਾ ਕੇ ਸੱਭ ਨੂੰ ਸ਼ਹੀਦ ਕਰ ਦਿਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਸਭ ਕੁਛ ਦੇਖ ਕੇ ਫਰਮਾਇਆ – “ਆਜ ਖਾਲਸਾ ਖਾਸ ਭਯੋ ਸਤਿਗੁਰ ਕੇ ਦਰਬਾਰ।”



ਸਰਸਾ ਨਦੀ ਪਾਰ ਕਰਨ ਲਗਿਆਂ ਗੁਰੂ ਪਰਵਾਰ ਤੇ ਸਾਥੀ ਤਿੰਨ ਹਿਸਿਆਂ ਵਿਚ ਵੰਡੇ ਗਏ। ਮਾਤਾ ਸੁੰਦਰ ਕੌਰ ਭਾਈ ਮਨੀ ਸਿੰਘ ਨਾਲ ਦਿੱਲੀ ਨੂੰ ਚਲ ਪਏ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਤੇ ਸਾਥੀ ਰੋਪੜ ਹੁੰਦੇ ਹੋਏ ਚਮਕੌਰ ਸਾਹਿਬ ਵਲ ਚਲੇ ਗਏ ਅਤੇ ਮਾਤਾ ਗੁਜਰ ਕੌਰ ਜੀ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ ਬਾਬਾ ਜ਼ੋਰਾ ਸਿੰਘ (ਉਮਰ ੭ ਸਾਲ) ਤੇ ਬਾਬਾ ਫਤਿਹ ਸਿੰਘ (੫ ਸਾਲ) ਤੁਰ ਪਏ। ਛੋਟੀ ਹੀ ਉਨ੍ਹਾਂ ਨੂੰ ਗੰਗੂ ਮਿਲਿਆ ਜੋ ਕਿ ਕਿਸੇ ਸਮੇਂ ਗੁਰੂ ਘਰ ਦਾ ਰਸੋਈਆ ਸੀ। ਗੰਗੂ ਉਹਨਾਂ ਨੂੰ ਆਪਣੇ ਪਿੰਡ ਸਹੇੜੀ ਲੈ ਗਿਆ। ਮਾਤਾ ਜੀ ਦੇ ਪਾਸ ਗਹਿਣੇ ਤੇ ਨਕਦੀ ਦੇਖ ਕੇ ਗੰਗੂ ਬੇਈਮਾਨ ਹੋ ਗਿਆ। ਮੁਰਿੰਡੇ ਥਾਣੇ ਰੀਪੋਰਟ ਕਰ ਦਿਤੀ ਤੇ ਮਾਤਾ ਜੀ ਤੇ ਬਚਿਆਂ ਨੂੰ ਸਰਹੰਦ ਪੁਚਾ ਦਿਤਾ ਗਿਆ ਜਿਥੇ ਅਗਲੇ ਦਿਨ ਉਹਨਾਂ ਨੂੰ ਵਜ਼ੀਰ ਖਾਨ ਸੂਬੇ ਦੇ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ।

ਕਚਹਿਰੀ ਵਿਚ ਦੋਨੋਂ ਸਾਹਿਬਜ਼ਾਦੇ ਪੂਰੀ ਤਰਾਂ ਤਿਆਰ ਬਰ ਤਿਆਰ ਹੋ ਕੇ ਪੁਜੇ ਤੇ ਗੱਜ ਕੇ ਬੋਲੇ “ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ”। ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਉਹਨਾਂ ਦੇ ਪਿਤਾ ਬਾਰੇ ਕਈ ਮਨ ਘੜਤ ਕਹਾਣੀਆਂ ਸੁਣਾਈਆਂ ਗਈਆਂ। ਕਈ

ਤਰਾਂ ਦੇ ਲਾਲਚ ਦਿੱਤੇ ਗਏ ਤੇ ਯਤਨ ਕੀਤੇ ਗਏ ਜੋ ਉਹ ਇਸਲਾਮ ਕਬੂਲ ਕਰ ਲੈਣ। ਉਹਨਾਂ ਨੇ ਸਾਫ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਅਤੇ ਕਿਹਾ ਕਿ ਉਹ ਹਰ ਤਰਾਂ ਦੀ ਸਜ਼ਾ ਭੁਗਤਣ ਲਈ ਤਿਆਰ ਹਨ। ਸ਼ਾਇਦ ਨਵਾਬ ਉਹਨਾਂ ਨੂੰ ਛੋਟੇ ਬੱਚੇ ਸਮਝ ਕੇ ਛੱਡ ਦਿੰਦਾ ਪਰ ਉਹਦੇ ਅਹਿਲਕਾਰ ਸੁਚਾ ਨੰਦ ਨੇ ਕਿਹਾ ਕਿ ਇਹਨਾਂ ਨੂੰ ਮਾਰ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿਉਂਕਿ ਜੇ ਜੀਂਦੇ ਛੱਡ ਦਿਉ ਤਾਂ ਖਤਰੇ ਦਾ ਸਬੱਬ ਬਣ ਸਕਦੇ



ਹਨ। ਅਗਲੇ ਦਿਨ ਫਿਰ ਕਚਹਿਰੀ ਵਿਚ ਲਿਆਂਦਾ ਗਿਆ। ਕਈ ਤਰਾਂ ਦੇ ਐਸ਼ ਇਸ਼ਤ ਦੇ ਸੁਪਨੇ ਦਖਾਏ ਗਏ ਪਰ ਸਾਹਿਬਜ਼ਾਦੇ ਆਪਣਾ ਧਰਮ ਛੱਡਣ ਨੂੰ ਤਿਆਰ ਨਾ ਹੋਏ। ਆਖਰਕਾਰ ਨਵਾਬ ਨੇ ਹੁਕਮ ਦਿੱਤਾ ਜੋ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਦੀਵਾਰ ਵਿਚ ਚਣਵਾ ਦਿਤਾ ਜਾਏ।

ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਨੀਹਾਂ ਵਿਚ ਖੜਾ ਕਰਕੇ ਕੰਧ ਬਣਾਉਣੀ ਸ਼ੁਰੂ ਕਰ ਦਿਤੀ। ਬਾਰ ਬਾਰ ਉਹਨਾਂ ਨੂੰ ਖੁੱਲਾ ਪੈਸਾ, ਵਡੇ ਉਹਦੇ, ਐਸ਼ ਦਾ ਜੀਵਣ ਤੇ ਹੋਰ ਕਈ ਤਰਾਂ ਦੇ ਲਾਲਚ ਦਿੱਤੇ ਗਏ ਪਰ ਸਾਹਿਬਜ਼ਾਦੇ ਨਹੀਂ ਮੱਨੇ। ਆਖਰ ਜਦੋਂ ਦੀਵਾਰ ਉਹਨਾਂ ਦੇ ਮੌਢਿਆਂ ਤਕ ਆਈ ਤਾਂ ਉਹਨਾਂ ਦੇ ਸੀਸ ਕਲਮ ਕਰ ਦਿਤੇ ਗਏ। ਟੋਡਰ ਮੱਲ ਨਾ ਦੇ ਇਕ ਧਨਾਡ ਸੇਵਕ ਨੇ ਅਸ਼ਰਫੀਆਂ ਖੜੀਆਂ ਕਰਕੇ ੧੦ ਫੁਟ ਜ਼ਮੀਨ ਦਾ ਟੋਟਾ ਖ੍ਰੀਦ ਕੇ ਸੰਸਕਾਰ ਕੀਤਾ। ਧਰਤੀ ਦਾ ਇਹ ਟੁਕੜਾ ਦੁਨੀਆਂ ਦੀ ਸਭ ਤੋਂ ਕੀਮਤੀ ਧਰਤੀ ਹੈ।



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Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh. With the support of the Sikh UK Chaplaincy Seva Group and Chelsea and West Middlesex Hospital the SGSS Hounslow Chaplaincy team is currently working with the NHS to provide care and support to hospitalised, end of life patients and their families in a religious and spiritual way.



This year, for the Gurpurab celebrations, the Chaplaincy team organised a program at the West Middlesex Hospital on 17<sup>th</sup> November. A prayer service was held to pray for world peace, the wellbeing (Sarbat Da Bhalla de Ardaas) for the recovery of those who were in hospital, their families and for all the dedicated, hard-working staff.

We would like to say a huge thank you to all the Sevadars that attended.

Our lovely kirtan sisters were joyful to be part of the service. It seemed like we all were excited to start our day together for an enjoyable, blissful event.

With Guru's Kirpa (blessing), the Waheguru Simran and kirtan deeply connected all the sangat and you could hear a pin drop, creating a healing and well-being energy all around.

Kamaljit Kaur played Simran in the healing Raags of Asa (courage), Bhairow (Devotion) and Vadhans (bitter/sweet) on the Dilruba. This brought the sangat to another level of reflection and mood. One patient told me that the Waheguru Simran helped him forget his worries and pain. All he was hearing was the Guru's Saaj – Waheguru Ji.

Guru Nanak Sahib ji's, Japji Sahib bani was recited by kirtan Bhenjies from our Gurdwara Sahib. The blissful Paath connected all the sangat and brought peace throughout the hall.

Guru ji says that if one recites Japji Sahib every day, one will gain spiritual peace and tranquillity. They will also gain wisdom and understanding about Waheguru Ji's creations, appreciations of life's ups and downs, including the knowledge and confidence of moving forward in this world.

With blessings of our Gurus, our Ardaas is always for Sarbat Da Bhalla 🙏🙏

Although a small attempt, we feel that our mission in visiting the hospital this time was accomplished, as we saw patients and staff joining in with us at the program. This is the first time ever and we hope that the next program will bring along many more patients and staff that can all benefit from the wonderful, blessed healing prayers and kirtan.

Going forward we would also like create a healing space for all that attend and not just for those at the hospital or part of the chaplaincy team.

Here is some feedback we received regarding the program:

'We wanted more time listening to Simran' - **Hospital staff**

'The Simran was exquisite' Navtej Kaur - **NHS chaplain**

'A blissful event!' **patient**

'I felt tuned into a different vibe, and it cut through the dynamic of the ward' **patient**

We are currently planning for next year's program. We are looking for views and ideas on how to make each event better. If you would like to help with this seva, take part or have any family or friends working at the hospital that would like to join in please let us know (please leave a message for the Chaplaincy in the Gurdwara Office).

### **West Middlesex Hospital Sikh & Generic Chaplain Navtej Kaur ji Writes..**

My name is Navtej Kaur [Rani] I have been a resident Sikh and Generic Chaplain at West Middlesex Hospital for the last 8 years. The last few years saw me evolve, with the blessing of Gyani Kernail Singh ji, to the official on-call Sikh representative and chaplain for end-of-life patients at West Middlesex Hospital.

This year it was a privilege to work with Satwinder Singh of Singh Sabha Hounslow and assist in the induction of, initially, 11 volunteers to the role of Chaplain at West Middlesex Hospital. These ladies have vastly impressed me - they have endured a rigorous course of NHS on-line and in-person training and now we are honoured to have 8 of them working on the wards at our local hospital under the leadership of Reverend Sserunkuma.

They all comply with the high standards expected of NHS employees working in a medical environment, confidentiality being key to the role.

The role of Chaplain encompasses the core principles of our faith as stated throughout our bani, to serve the less fortunate without prejudice and compulsion to judge, to offer care with compassion and empathy to those most in need.

Our Sikh Chaplains tend to all regardless of faith, colour or creed. They hold space for the ones who are facing the hardest physical and mental battles which will either deliver them to greener pastures or transcend them to the next part of the journey of life to death. They offer both spiritual and pastoral care to not just patients but to Families and medical staff who deal with difficult situations.

The role of a Chaplain is unique in that as soon as that introduction is made it provokes a really meaningful conversation around spirituality and beliefs. I must say it is both

humbling and enriching to us as it carries enormous teaching. As Sikhs we never stop learning and growing, we carry the Gurus' shabads and their teachings; this informs the dialogue we have with the patients.

It is a greatly fulfilling role, one that allows you to call upon your belief systems and employ it through advice and paath/prayer. As one delivers this service it inevitably brings in self-reflection and we ask our Guru to guide us to do what is required, even just the listening act is a huge experience!

Please do spread the word and let the wider Sangat know that the ladies exist and when on duty [once a week] can call upon anyone who needs it, and if the role interests you, please reach out to us there is certainly room for more Sikh Chaplains.

For the last couple few years since Covid we, the ladies of the Sukhmani club and now new chaplains, have put on an organised prayer day in the month of November in honour of Guru Nanak Sahib ji, the founder of our faith. They have performed Paath, reciting shabads and naam simran every year we see patients and staff attend, this year it was heartening to see so many come and sit with us. The healing that emanated on 17 November from the Chapel that day was palpable and all who heard the ladies sing came and felt the healing of our Guru's Shabad. It was a huge success for the Sikh panth, and a great representation of our community; they are to be commended. Langer was also transported in the true spirit of Guru Nanak Sahib's teaching.

We are thinking of doing the next prayer day around Vaisakhi and would love to see you come and join us.

The future holds many more opportunities for us, and you should wish to join us! Under the strategic lead of Satwinder Singh we have had meetings with the Sikh Chaplaincy leads for the PRISON services and Airports authorities. We have already had a site visit to HM Wormwood Scrubs Prison and another is due to be set up with Heathrow airport.

The prison service in particular is an area that we can help our most vulnerable Sikhs who would benefit hugely from Sikh chaplains guiding them and reminding them of what it is to be a Sikh. It is especially important for us to support these persons upon release. As Sikhs we have a moral duty to not judge but to help; it would be wonderful if more of the sangat joined us.

In the meantime, if you require more information do reach out via Satwinder Singh ji, the committee and of course our eight amazing ladies, and me too.

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

**WAHEGURU JI KA KHALSA, WAHEGURU JI KI FATEH**

I wish to bring you greetings from the Vatican, from the Office which helps Pope Francis, the leader of the Catholic Church, with interfaith relations:

*"May your festivities be filled with serenity, joy and peace, and strengthen fraternity in your neighbourhoods and communities!... we wish to share with you some thoughts on how both Sikhs and Christians can sow seeds of hope, with courage, conviction and commitment, and together reap a harvest of peace. According to Pope Francis, peace is "a journey of hope in the face of obstacles and trial".*



In Sikh history you have experienced many trials, and so you are ready to be 'Pilgrims of Hope'. We are all members of the one human family, created by the One God. So we are all brothers and sisters together.

Wednesday evening, I was in Chester giving a talk on the 'Document on Human Fraternity for World Peace and Living Together' which Pope Francis signed together with a Muslim leader, the Grand Imam of al-Azhar. This document starts with a statement of faith:

"Through faith in God, who has created the universe, creatures and all human beings (equal on account of his mercy) believers are called to express this human fraternity by safeguarding creation and the entire universe and supporting all persons, especially the poorest and those most in need."

Pope Francis chose the name of Francis, when he was elected Pope, after Saint Francis of Assisi on account of this saint's attention to the poor. This coming Sunday, Pope Francis will be having a special prayer with the poor and then will have lunch with over 1000 poor people.

The Sikh tradition pays attention to the poor, providing *langar*; I heard that with the recent flooding in Spain, Sikhs offered assistance immediately, and that during the time of COVID they provided *oxygen langar*.

Another reason for Pope Francis to adopt the name of Francis was the attitude of the Saint towards Creation. He said we belong to one family instituted by the Creator God where we are all Brothers and Sisters in humanity; Francis spoke about Brother Sun, Sister Water, Brother Fire. Pope Francis has written an important letter, *Laudato Si'* in which he encourages all of us to exercise responsibility for the whole of creation around us.

I return to the Message for Guru Nanak's Day:

*"As believers, we are "pilgrims of hope", steadfast in our own religious traditions and with a shared commitment to strengthening the wellbeing of humanity. Let us, Christians and Sikhs, join hands with the people of other religious traditions and with all people of good will, in order to promote unity, harmony and prosperity for all, and to encourage everyone to become "a sower of seeds of hope and peace".*

We wish you once again a happy feast of Guru Nanak Prakash Diwas!"

**SAT SRI AKAAL** 

## Guru Nanak 555<sup>th</sup> Gurpurb Highlights - *Nishan Sahib Chola Sahib Renewal 15 Nov 2024*



Nishan Sahib Chola Sahib Service



Chola Renewal



Completion

### VIP Guest Speakers - *Paying tribute to Guru Nanak Sahib ji*

17 Nov 2024



Lord Indarjit Singh



Ruth Cadbury MP



Seema Malhotra MP



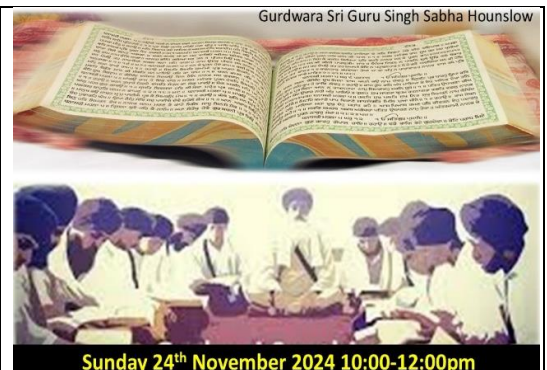
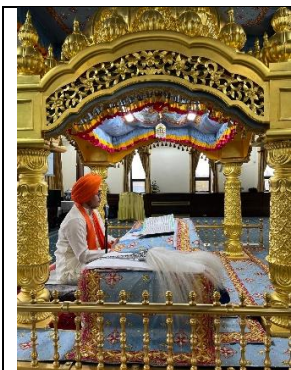
Cllr Ajmer Grewal



Cllr Samia Chaudhary

### Charhdi Kala Youth Darbar - 24 Nov 2024

### Bhog of Gurbani Santhya Classes



In the previous part, with the help of Gurbani Verses, we learnt with judgement (ਵਿਆਖਿਆ) that our mind power can quite easily understand the word to word translation of written shabads. But understanding the deeper spiritual, often hidden, divine meaning can seem beyond our mind power, especially if we are not putting in sufficient effort and time to the spiritual messages on the divinity and life-light (ਇਲਾਹੀ ਜੋਤ) in the written shabads. Our sacred Gurubani is not just for reading but it requires us to visualise with our inner perception and go deeper into the wordless space of intuitive power because the meaning is in the thought process and experience of the seekers. We are leading our lives without the Naam nector often because our minds are saturated and imprisoned in the materialistic enjoyments; unknowingly, many of us are on the paath to not living our priceless and precious lives in a fulfilling manner.

Here we can say that to many our spiritual teaching comes across only for mind entertainment and can be incomplete, empty of divinity, and tasteless to the spirit; hence it does not sink into the divine passion and sentimentality of the seekers. I have experienced that some kirtan singers (ਕੀਰਤਨੀਏ) and leaders are sometimes not preaching spirituality with interest and devotion; this could be because our minds may be absorbed in confrontational or other difficult life situations. We may lack divine light (ਜੀਵਨ ਰੌਂ) and this could lead to our failure in acquiring the intense interest, passion, joy and enthusiasm to earn or draw out the spiritual divine messages and share our Sikh wisdom and spirituality with others.

It is instructive to reflect for a moment on how others are tackling this challenge. In this and other western countries, I have seen people freely distributing pamphlets and booklets spreading Christianity in public places; they have their religious book 'Bible' translated into more than 700 different languages\* (as of 2020). Their leaders and preachers are spreading their knowledge on a big scale and preaching with full knowledge, enthusiasm, interest and hard work. \* [2024 Global Scripture Access - Wycliffe Global Alliance](#)



Sikh spirituality is part of our new, young, religion and we belong to a relatively much smaller population on the world scale. Here I feel we need to learn from the already established world religious leaders how to preach Sikh wisdom and make it accessible to other people so that we can get recognition and respect on the world platform of religions and in the minds of people in the population at large.

It is good to see that Sikh authors have written numerous books on Sikhism but often after reading many such books the spiritual seeker feels that they are mostly on Sikh history and the knowledge written in them is for mind entertainment and lacks the spirituality-based divine light wisdom that is earned by the seekers through Naam Simran and with Waheguru ji's Grace (ਕਿਰਪਾ) blessings. Such books often fail to generate a deeper sense or perception of spiritual divinity in the reader and can lack the power to change the ordinary person's materialistically-oriented mind to feel the divine messages and learn the lessons of wisdom in Gurubani verses.

Before the birth 'avtaar' of Sikh Gurus (ਗੁਰੂ ਸਾਹਿਬਾਂ) there were many religious rituals being performed, based on materialistic bodily and mind pleasures. They lacked the spark of divinity and life-light (ਧੁਰ ਕੀ ਬਾਣੀ). The fake rituals had become performances of make-belief, deceit and pretence. Some religious leaders, for their self interest and desires, had become greedy to get their own booty and gain popularity. When the religious contractors were leading such corrupt and degraded lives, we can easily imagine how low the general public's religious state would have been and their life environment. In many respects, society was in a morally degraded state. It was during such times, on seeing the religious and moral state of humanity, that Guru Nanak Sahib ji took birth.

Let us now see how Gurubani verses explain the fake religious rituals performed at that time and how Guru Sahiban disapprove of them according to the Spiritual wisdom light:

#### Ang 641

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥ They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥ But they cannot escape from the company of the five passions; they are increasingly bound to egotism.

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥ O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect.

(There is Rahao Pause at this point. Satguru is saying now reflect on the next verses and learn the wisdom on such living and reform the ways.)

ਮੇਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥ One may remain silent and use his hands as begging bowls, and wander naked in the forest.

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥ He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him.

#### Ang 642

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥ His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off;

**ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥** but this will not cause the filth of his mind to depart, even though he may make thousands of efforts.

**ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥** He may give gifts of all sorts - gold, women, horses and elephants.

**ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥** He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door.

**ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਗਤਾ ॥** He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. **ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥** ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥ He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices.

**ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥** He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these. **ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਰਹਿਆ ॥** He lives a long life, but is reincarnated again and again; he has not met with the Lord.

### Ang 495

**ਕਿਰਿਆਚਾਰ ਕਰਹਿ ਖਟੁ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ ॥** They perform the four rituals and six religious rites; the world is engrossed in these. **ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਬਿਨੁ ਗੁਰ ਬਾਜੀ ਹਾਰੀ ॥**

॥ They are not cleansed of the filth of their ego within; without the Guru, they lose the game of life.

### Ang 98

**ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ ॥** People recite from memory the wisdom of the six schools of philosophy; **ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥** they perform worship services, wear ceremonial religious marks on their foreheads, and take ritual cleansing baths at sacred shrines of pilgrimage.

**ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ ॥** They perform the inner cleansing practice with water and adopt the eighty-four Yogic postures; but still, they find no peace in any of these.

**ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ ॥** They chant and meditate, practicing austere self-discipline for years and years; **ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ॥** they wander on journeys all over the earth; **ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁੜਿ ਬਹੁੜਿ ਉਠਿ ਧਾਵੈ ਜੀਉ ॥** and yet, their hearts are not at peace, even for an instant. The Yogi rises up and goes out, over and over again.

In order to rectify the religious degradation of the society and to motivate and inspire the general public to follow the spiritual path and to reform their futile and fake rituals, our Gurus (ਗੁਰੂ ਸਾਹਿਬਾਂ) came in ten births and blessed us with Spiritual Gurbani (ਧੁਰ ਕੀ ਬਾਣੀ). With the pure Spiritual wisdom and Divine messages written in Gurbani, they showed us how to reform, in order to live fulfilling lives in the HERE and AFTER.

*Waheguru Mehar Karan*

# CLASSES ON GURMAT GIAN & SIKH CULTURE

**Free Classes for Adults and Children starting in January 2025**

**In response to Sangat interest, the Gurdwara is launching Gurmat Gian classes, to be held**



**Every Saturday 12:00 – 1:00pm,**

**Every Sunday Alongside the Panjabi classes.**

**You and your children will be taught to a set syllabus, composed of Gurbani, Sikh history and Gurmat Gian. Key features:**

- ❖ **A Four Part Set syllabus will be used**
- ❖ **Progress Tests in October 2025 (optional)**

**To enrol for these classes, please register your interest in the Main Office, giving your name and contact number...**

**Classes will be held in the First Floor Classrooms and on the Second Floor, in the Main building.**

**Note: In Nov 2025, during Guru Nanak Sahib's Parkash Purab, there will be Gurmat Gian Trophy presentation.**

Bani is Guru and Guru is Bani. Gurbani, guides us, gives us solutions to our problems, gives us insights as well as bring us comfort and support. Gurbani hand in hand with the right Raag (mood) creates the perfect energy shift. It's a beautiful solution to all aspects of our life. To connect to Shabad Guru, we really need to tap into the emotions and mood that the Gurus were feeling, when they were compiling the actual Shabad. When we can listen (suniah) 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 and change 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.



This month we are going to look at Raag Sorath, Raag Jaitsri, Raag Todi & Raag Bairarri.

**Raag Sorath** conveys the feeling of having such a strong belief in something that you want to keep repeating the experience. In fact, this feeling of certainty is so strong that you become the belief and live that belief. The atmosphere of Sorath is so powerful, that eventually even the most unresponsive listener will be attracted.

### **Raag Sorath - Guru Raam Daas Ji - Sri Guru Granth Sahib Ji – Ang 642**

ਮਃ ੪ ॥

*Fourth Mehla:*

ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੇਲੇ ॥

*Sorat'h is beautiful only when it leads the soul-bride to seek the Lord's Name.*

ਗੁਰ ਪੁਰਖੁ ਮਨਾਵੈ ਆਪਣਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥

*She pleases her Guru and God; under Guru's Instruction, she speaks the Name of the Lord, Har, Har.*

ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ ॥

*She is attracted to the Lord's Name, day and night, and her body is drenched in the color of the Love of the Lord, Har, Har.*

ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ ਟੇਲੇ ॥

*No other being like the Lord God can be found; I have looked and searched over the whole world.*

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ॥

*The Guru, the True Guru, has implanted the Naam within me; my mind does not waver anymore.*

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੋਲ ਗੋਲੇ ॥੨॥

*Servant Nanak is the Lord's slave, the slave of the slaves of the Guru, the True Guru. ||2||*

**Raag Jaitsri** conveys the heartfelt emotion of not being able to live without someone. Its mood is preoccupied with feelings of dependence and an overwhelming sense of desperately reaching out to be with that person.

**Raag Jaithsree - Guru Tegh Bahaadur Ji - Sri Guru Granth Sahib Ji - Ang 703**

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

*Jaitsree, Ninth Mehl:*

ਮਨ ਰੇ ਸਾਚਾ ਗਹੇ ਬਿਚਾਰਾ ॥

*O mind, embrace true contemplation.*

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੇ ਸਗਰੇ ਇਹੁ ਸੰਸਾਰਾ ॥੧॥ ਰਹਾਉ ॥

*Without the Lord's Name, know that this whole world is false. ||1||Pause||*

ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ ਪਾਰਾ ॥

*The Yogis are tired of searching for Him, but they have not found His limit.*

ਸੇ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੇ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥੧॥

*You must understand that the Lord and Master is near at hand, but He has no form or feature. ||1||*

ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮੈ ਹਰਿ ਕੇ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ ॥

*The Naam, the Name of the Lord is purifying in the world, and yet you never remember it.*

ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥੨॥੩॥

*Nanak has entered the Sanctuary of the One, before whom the whole world bows down; please, preserve and protect me, by Your innate nature. ||2||3||*

**Raag Todi** consists of both wisdom and humbleness. It is through these sentiments that the Raag takes a simple approach to explain things that we may be aware of but fail to ponder upon. The Raag draws the attention of the listener to contemplate these things and gives an explanation with such conviction, that we are compelled to agree.

## Raag Todee - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 711

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਪਦੇ

*Todee, Fifth Mehla, First House, Dho-Padhay:*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*One Universal Creator God. By The Grace Of The True Guru:*

ਸੰਤਨ ਅਵਰ ਨ ਕਾਹੂ ਜਾਨੀ ॥

*The Saints do not know any other.*

ਬੇਪਰਵਾਹ ਸਦਾ ਰੰਗਿ ਹਰਿ ਕੈ ਜਾ ਕੇ ਪਾਖੁ ਸੁਆਮੀ ॥ ਰਹਾਉ ॥

*They are carefree, ever in the Lord's Love; the Lord and Master is on their side. ||Pause||*

ਊਚ ਸਮਾਨਾ ਠਾਕੁਰ ਤੇਰੇ ਅਵਰ ਨ ਕਾਹੂ ਤਾਨੀ ॥

*Your canopy is so high, O Lord and Master; no one else has any power.*

ਐਸੇ ਅਮਰੁ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਰਾਚਿ ਰਹੇ ਰੰਗਿ ਗਿਆਨੀ ॥੧॥

*Such is the immortal Lord and Master the devotees have found; the spiritually wise remain absorbed in His Love. ||1||*

ਰੋਗ ਸੋਗ ਦੁਖ ਜਰਾ ਮਰਾ ਹਰਿ ਜਨਹਿ ਨਹੀ ਨਿਕਟਾਨੀ ॥

*Disease, sorrow, pain, old age and death do not even approach the humble servant of the Lord.*

ਨਿਰਭਉ ਹੋਇ ਰਹੇ ਲਿਵ ਏਕੈ ਨਾਨਕ ਹਰਿ ਮਨੁ ਮਾਨੀ ॥੨॥੧॥

*They remain fearless, in the Love of the One Lord; O Nanak, they have surrendered their minds to the Lord. ||2||1||*

**Raag Bairarri** stimulates the feelings of improving and continuing with a task, which has already been accomplished. It is an unmoving belief that what has been achieved is true a positive, which leads to hunger and desire to progress to the next stage. Although there is immense confidence in the achievement, there is no conceit or vanity in the accomplishment.

## Raag Baihaaree - Guru Raam Daas Ji - Sri Guru Granth Sahib Ji - Ang 720

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

*Bairaaree, Fourth Mehla:*

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥

*Chant the Name of the Lord, O mind, and you shall be emancipated.*

ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਸਭਿ ਖੇਵੈ ਹਰਿ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥



*The Lord shall destroy all the sins of millions upon millions of incarnations and carry you across the terrifying world-ocean. //1//Pause//*

ਕਾਇਆ ਨਗਰਿ ਬਸਤ ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰਾ ॥

*In the body-village, the Lord Master abides; the Lord is without fear, without vengeance, and without form.*

ਹਰਿ ਨਿਕਟਿ ਬਸਤ ਕਛੁ ਨਦਰਿ ਨ ਆਵੈ ਹਰਿ ਲਾਧਾ ਗੁਰ ਵੀਚਾਰਾ ॥੧॥

*The Lord is dwelling near at hand, but He cannot be seen. By the Guru's Teachings, the Lord is obtained. //1//*

ਹਰਿ ਆਪੇ ਸਾਹੁ ਸਰਾਫੁ ਰਤਨੁ ਹੀਰਾ ਹਰਿ ਆਪਿ ਕੀਆ ਪਾਸਾਰਾ ॥

*The Lord Himself is the banker, the jeweller, the jewel, the gem; the Lord Himself created the entire expanse of the creation.*

ਨਾਨਕ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁ ਹਰਿ ਨਾਮੁ ਵਿਹਾਝੇ ਸੇ ਸਾਹੁ ਸਚਾ ਵਣਜਾਰਾ ॥੨॥੪॥

*O Nanak, one who is blessed by the Lord's Kind Mercy, trades in the Lord's Name; He alone is the true banker, the true trader. //2//4//*

**Shabads composed in Raag Sorath, Raag Jaitsri, Raag Todi & Raag Bairarri 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 Sorath : Dr Gurnam Singh Ji**

<https://www.youtube.com/watch?v=CxKmv4G9nhk>

**Raag Todi - Various Hazoori Ragi**

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

**Raag Bairarri - Bhai Avtar Singh Ji**

<https://play.sikhnet.com/playlist/raags-0>

**Raag Jaitsri - Bhai Avtar Singh Ji**

<https://play.sikhnet.com/playlist/raags-0>

If you are unable to listen or read Gurbani in Raag, you can sing Waheguru Simran using those feelings of learning and insight to help create the mood of that Raag. Not only do the words of a Shabad bring a new awareness, singing in the correct Raag (mood) can bring a complete shift which can carry on for days and even weeks. You can submerge yourselves in this energy at any time in your life. When we can truly tap into our gaviah (singing) and suniah (listening) only then can the real healing take place.

Next month we will look at Raag Tilang and Tilang Kafi.

# Panjabi School Term Dates 2024 - 2025

<b>Autumn Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	03/09/24	22/10/24	<b>Half term</b>	05/11/24	17/12/24
<b>Saturday</b>	07/09/24	26/10/24	<b>Half term</b>	09/11/24	21/12/24
<b>Sunday</b>	08/09/24	27/10/24	<b>Half term</b>	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>
<b>Tuesday</b>	07/01/25	11/02/25	<b>Half term</b>	25/02/25	01/04/25
<b>Saturday</b>	11/01/25	15/02/25	<b>Half term</b>	01/03/25	05/04/25
<b>Sunday</b>	12/01/25	16/02/25	<b>Half term</b>	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>
<b>Tuesday</b>	22/04/25	20/05/25	<b>Half term</b>	03/06/25	15/07/25
<b>Saturday</b>	26/04/25	24/05/25	<b>Half term</b>	07/06/25	19/07/25
<b>Sunday</b>	27/04/25	25/05/25	<b>Half term</b>	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

Saturday	11:00am – 12:00pm	1st Floor Classrooms, 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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**Gurdwara Sri Guru Singh Sabha Hounslow**  
**SURGERY**

**Physiotherapy & Occupational Therapy**  
**Every Sunday 11:00am-1:00pm**

**Physiotherapy**

- Pain management
- Muscle weakness
- Joint movements
- Strengthening Exercises
- Walking Aids assessment
- Back problems – support & advice

**Occupational Therapy**

- Support & advice
- Supporting children with disabilities
  - Parenting advice
  - Mental Health
  - Increasing independence in Washing, Dressing, Cooking post stroke/injury/surgery
  - Upper body movements & Hand functions



For further information & bookings, contact  
Charan 07400 432 744  
therapysewa@gmail.com

**Youth Kirtan Darbaar**

EVERY FRIDAY

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

📍 Gurdwara Sri Guru Singh Sabha  
Alice Way, Hounslow TW3 3UA

📷 @hounslowkirtandarbaar

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Please Attend With Family And Friends*

**Gurdwara Sri Guru Singh Sabha Hounslow**  
**SURGERY**

**Immigration Advice Surgery**  
**Every Tuesday 11:00am-1:00pm**



UK Visas and  
Immigration

For further information & bookings, contact  
Gurdwara Office

**Gurdwara Sri Guru Singh Sabha, Hounslow**

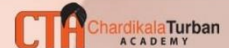
**Dastaar  
Tying Classes**

**Every Sunday  
12-2pm**

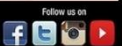
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**Sri Guru Singh Sabha Hounslow**  
Alice Way, Hounslow TW3 3UD

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



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



**Local Councillors' Surgery**  
**Every 3rd Sunday, 10 - 11am**



Cllr Afzaal Kiani



Cllr Samia Chaudhary



Cllr Farhaan Rehman



**London Borough  
of Hounslow**

**Hounslow Heath Ward**

# 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	Academic Qualification	Current Job	Height
3231	02-Jun-86	MBBS MRCP	Doctor GP	5' 10"
3233	22-Jun-85	PhD	Director at Pharmaceutical	5' 09"
3234	24-Oct-75	Fine Art Degree	Distribution Manager	5' 11"
3235	24-Aug-94	BDS	Dentist	6' 00"
3236	13-Apr-83	BA Hons Buiness Management & Finance	Engineering	5' 11"
3237	11-Dec-90	B.Sc Hons Computer Science	Software Engineer	6' 00"
3238	31-Aug-89	BDS MSc Dental Implant Surgeon	Dentist	6' 04"
3239	18-Aug-87	MSc Sustainability&Management	Senior Partner Sales Manager	6' 02"
3240	04-Dec-95	Bsc Economics ACA Qualified Accountant	Senior Accountant	5' 06"
3241	16-Sep-94	B Eng Civil Engineerig	Principal Structural Engineering	5' 08"
3242	05-Oct-94	HND Management Studies	Administrator	6' 02"
3243	02-Oct-94	Dentist	Dentist	5' 09"
3244	06-May-91	BSc Bussiness Info Systems	Sale Purchasing Manager	5' 09"

3245	25-Mar-85	LLB Hons	Customer Service Representative BA	5' 11"
3246	23-Mar-96	MSc Neuro Develop Sciences	NHS Assistant Psychologist	5' 10"
3247	25-Dec-93	GCSE	Export Operator	5' 07"
3248	10-Mar-93	MBBS BSC HONS	GP	6' 04"
3249	06-Jun-87	Sports Science	Concierge Leisure	5' 09"
3250	18-Aug-91	MBChB, MPharm	NHS Doctor	5' 10"
3251	27-May-92	BSc (Hons), PgDip (Qualified Architect	Software Consultant	5' 09"
3252	07-Dec-96	BC Economics	Investment Performance Analyst	6' 00"
3253	05-Jul-89	MSc Financial Maths	Software Consultant	5' 10"
3254	08-Nov-98	BSc Computer Science	Software Engineer	5' 09"
3255	24-Jan-92	Masters	Management Accountant	5' 11"
3256	13-Mar-87	BSc Finance & Accounting	Financial Analyst	6' 00"
3257	29-Dec-87	BSc Banking and Finance	Business & Residential Finance	5' 10"
3258	09-Apr-98	MSc Artificial Intelligence	Machine Learning Engineer	5' 11"
3259	22-Jun-92	BSC Mathematics	Business Owner - Trucking	5' 11"
3260	17-Jun-83	BA (Hons) Architecture	Architectural Assistant	5' 10"
3261	16-Aug-91	BSc Computing and IT	Analyst	5' 08"
3262	11-Aug-96	BDS	Dentist	5' 09"
3263	19-Sep-95	BSC Economics - ACCA	Finance Consultant	5' 07"
3264	26-Mar-92	LLB Hons (Law)	Solicitor	5' 08"
3265	05-Feb-97	BA Accounting and Financial Info Systems	Finance Specialist	5' 08"
3266	21-Jan-84	BDS	Dentist	5' 11"
3267	04-Oct-89	Diploma in Hospitality	Store Manager	5' 11"
3268	25-Jun-98	BSC Hons Computer Science	Senior Data Scientist	5' 08"
3269	23-Oct-96	BSc Finance	Market Risk Analyst	6' 01"
3270	12-Apr-82	MA in MGMT Studies	Business Owner	5' 10"
3271	27-Oct-89	BSc Maths and Management ACCA	Accountant	5' 07"
3272	09-Apr-98	MBBS	Doctor	6' 03"
3273	14-Nov-80	B Eng MBA	Prouct Specialist	5' 05"
3274	01-Nov-98	Business & Accounting Diploma	Online Trading Manager	6' 03"
3275	24-Jan-91	BSc Information Systems	Technical Support Officer	5' 05"
3276	22-Oct-93	BSc Accounting & Finance	Management Accountant	5' 09"
3277	16-May-97	MSC Business & Management	Retail Manager	6' 02"
3278	18-Feb-96	BA LLB	Paralegal	5' 08"
3279	18-Mar-90	Chartered Accountant	Accountant British Gas	5' 08"
3280	11-Apr-89	BSc (Hons) Business Computing	Project Manager	5' 11"
3281	27-May-98	BSc Natural Sciences	Software Engineer	5' 11"
3282	23-Mar-88	BA Hons Finance, ACCA Chartered Accountant	Finance Manager	5' 09"
3283	24-May-77	BSc Management Studies	Cloud Technology Account Director	6' 02"

3284	11-Jan-91	Phd, BSc - Medical	Research Fellow	5' 06"
3285	31-Mar-96	B Eng (Hons) Aerospace Engineering	Flight Data Specialist	5' 11"
3286	08-Aug-79	BSC Manufacturing Engineering & Transport Manager CPC	HGV Driver	5' 10"
3287	17-Mar-93	LLB Law Degree	Mananger Facilities Management Company	6' 01"
3288	01-Aug-88	BA Hons MBA International Business	International Business	5' 11"
3289	19-Jan-94	GCSE	Business Owner	6' 01"
3290	01-Mar-90	LLB Hons DIP PFS	Financial Adviser	5' 06"
3291	26-Aug-94	BA Accounting & Finance	Accounts Payable	5' 09"
3292	04-Apr-86	BAHons Business Studies	Financial Crime Investigator	6' 03"
3293	16-Feb-93	BSC Civil Engineering	Senior Technical Coordinator	5' 06"
3294	26-May-84	+2 English, Maths and Panjabi	Company Director	5' 08"
3295	21-Jul-92	BSc (Hons) MBBS	Hospital Doctor	6' 02"
3296	31-Jan-95	Economics and Finance Banking	Transmate Manager	6' 00"
3297	27-Nov-87	BSC Maths with Economics	Senior Payment & Pensions Manager	6' 02"
3298	22-Sep-94	MSC Quantity Surveying	Senior Surveyor	5' 09"
3299	28-Nov-93	Master of Pharmacy	Director, Pharmaceutical Industry	5' 10"
3300	01-Nov-93	BSc Mathematics	Head Of Azure Engineering	6' 00"
3301	19-Nov-89	Business Studies	Uber Driver	5' 09"
3302	10-Mar-92	MBChB MRCS	Hospital Doctor	5' 09"
3303	07-Oct-88	BSc M Pharma	Pharmacy Business Owner	6' 02"
3304	02-Apr-92	Pharmacist, Dentist	Dentist	5' 08"
3305	16-May-85	BA Hons	Data Analyst	5' 08"
3306	09-Apr-96	BSc & MSc	Lab Technician	5' 08"
3307	01-Jun-98	BSc (Hons) Aerospace Engineering	Engineer	5' 10"
3308	09-Jan-90	MSC Investment Management	Analyst in Asset Management Company	6' 01"
3309	29-Oct-97	BSc Computer Science	Self- Employed	6' 00"
3310	13-Jun-91	Masters Banking and Finance	Investment Banker	5' 10"
3311	02-Oct-91	Bachelor of Engineering (Hons)	Softwear Developer	5' 08"
3312	16-Mar-90	PhD,MSc,BA	AI/ML Engineer & Data Scientist	5' 10"
3313	26-Apr-88	A Levels	Security Officer	5' 06"
3314	14-Apr-84	BA Econ and CIMA	Financial Controller	5' 09"
3315	04-Nov-93	BA Graphic Design	Graphic Designer	5' 10"
3316	08-Jan-92	BSc Economics ATT, CTA	Corporate Tax Advisor	6' 01"
3317	01-May-91	BSc Accounting & Business Management	Penisons Analyst	5' 07"
3318	24-Apr-94	MBBS	GP Training - Doctor	5' 08"
3319	27-Jul-88	MBBS	Medical Doctor	6' 00"

3320	27-Jun-88	MSc Innovation Mangement (Harvard)	Director, Technology Consultant	5' 06"
3321	09-Dec-86	MBA International Business	Fleet Manager & Own Business	6' 01"
3322	08-Apr-91	BSc Economics	Risk Consultant	5' 11"
3323	29-May-90	Diploma in Plumbing	HGV Driver	5' 10"
3324	20-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"

## *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>
9561	15-Oct-01	BA Hons	Tax Accountant	5' 07"
9563	06-Jul-96	BSc Mathematics	Civil Service	5' 06"
9564	23-Jul-94	MBBS, MSC	Jnr Doctor	5' 06"
9565	18-Aug-93	MSc	IT Consultant	5' 05"
9566	19-Nov-95	Degree In Teaching BSc BioChemisitry MSc Computer Science	Primary School Teacher	5' 03"
9567	28-Jun-97	Science	Software Consultant	5' 01"
9568	04-Apr-82	Masters	Local Government Officer	5' 06"
9569	19-Jul-96	BSc Hon	WEB Developer	5' 04"
9570	20-Jan-92	BSC Mathematics and Economics	Product Director	5' 07"
9571	12-Apr-97	MBBS BSc	Doctor	5' 02"
9572	21-Jun-82	BA Business Management	HR Manager Deputy Manager in Private	5' 04"
9573	22-Dec-91	Level 4 in Early Years	Nursery	5' 01"
9574	27-Nov-92	AAT Level 4	Finance Officer	5' 00"
9575	12-Nov-98	Studying for MBBS	Student	5' 03"
9577	21-Oct-93	CACHE Level 3 Dip. Nursery Nurse	Early Years Educator Diversity and Inclusion	5' 00"
9578	30-Apr-94	MSc Business Pschology	Consultant	5' 00"
9579	05-Jul-92	Chartered Accountant	Senior Manager	5' 00"
9580	12-Sep-86	BA Economics	HR Business Partner	5' 01"
9581	09-Oct-93	ACCA	Senior Finance Manager	5' 07"
9582	30-Apr-94	BSc Business Management	Management Consultant	5' 03"
9584	18-Jan-96	Foundation Degree	Safety Engineer	5' 04"
9586	24-Mar-95	BSC	School Finance Officer	5' 02"

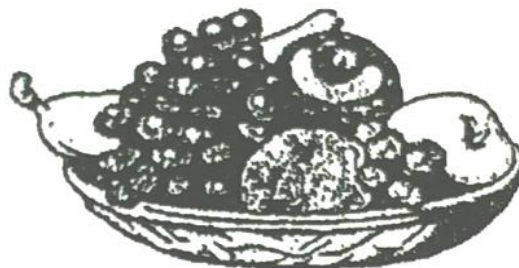
9588	02-Feb-94	MBBS	Medical Student	5' 06"
		BSc Joint Hons Human Geography		
9589	10-Nov-85	with Business	Parking Appeals Officer	5' 04"
9590	13-Mar-91	MBBS BSc (Hons) MRCP(UK)	Hospital Doctor	5' 07"
		BA Politics & International		
9591	30-May-94	Relations	Civil Servant	5' 06"
9592	21-Feb-95	BA Finance and Accounting	Working in a bank	5' 04"
9593	07-Sep-95	BSc Accounting And Finance	Audit Analyst	5' 07"
9594	07-Jan-89	MBBS MSc MRCS	NHS Hospital Doctor	5' 08"
			HR Generalist Financial	
9595	31-Aug-90	BSc Hons CIPD ILM	Services - City of London	5' 03"
9596	04-Nov-98	BSc Medical Science Studying MBBS	Student	5' 07"
9597	02-Sep-89	BSC Mathematics with Finance	Director Private Equity	5' 04"
9598	09-Mar-93	ACA - Chartered Accountant	Accountant	5' 04"
9599	24-May-94	MSc Biomedical Science	NHS Laboratory	5' 06"
9600	25-Nov-93	DDS Dentist	Dentist/Clinical Director	5' 08"
9601	10-Jun-95	BSC and MSC	Manufacturing Manager	5' 05"
9602	11-Mar-92	BSC (Hons)	Optometrist	5' 06"
9603	28-May-93	LLM	Solicitor- Ernst & Young	5' 06"
9604	27-May-98	MBBS Hons	Doctor - Hospital	5' 03"
9605	31-Aug-93	BSc (Hons) Accounting & Finance	Management Accountant	5' 03"
9606	25-Apr-00	BA Accounting & Management	Finance Assistant	5' 05"
9607	10-Sep-86	BA Hons Business Management	Civil Servant	5' 03"
9608	29-Jun-88	Masters In History	Project Manager	5' 06"
9609	21-May-84	CIPD Level 5	HR Officer	5' 06"
9610	17-Mar-94	BA Hons Graphic Design	Digital Designer	5' 06"
9611	06-Nov-88	MSc	Physician in NHS	5' 03"
9612	19-Jun-95	Medicine MD Clinical Attachment	Doctor	5' 05"
9614	12-Nov-92	BA Literature & Creative writing	Higher Education	5' 03"
9615	27-Oct-95	M Pharm, PGDip	Advanced Clinical Pharmacist	5' 02"
9616	25-Mar-95	BA Economics	Internal Audit	5' 04"
9617	06-Sep-94	Business Management	Beauty	5' 03"
9618	19-Oct-94	MA Finance and Accounting	Finance Administration	5' 08"
9619	30-Sep-78	Biomedical Science	Civil Service Administrator	5' 06"
9620	May-94	Accounting Apprenticeship	Team Administrator	5' 05"
9621	Jan-89	Marketing & Advertising	Billing Specialist	5' 09"
9622	May-90	Biology	MicroBiologist	5' 08"
9623	Mar-96	BSc(HONS) IN VETERINARY NURSING & BIOVETERINARY SCIENCE	Veterinary Nurse	5' 03"


*Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh*


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