

GOBIND MARG

THE MONTHLY BULLETIN OF
GURDWARA SRI GURU SINGH SABHA – HOUNSLOW

DECEMBER 2025 – VOL XXXIII ISSUE 12



In this shaheedi month of December, Sikhs have been blessed with one happy event – the birth of Sahibzada Baba Fateh Singh ji, the youngest son of Guru Gobind Singh ji, on 12 December 1699, at Anandpur. Brought up by his paternal grand mother, Mata Gujran Kaur ji, Baba Fateh Singh ji gave us all the gift of unmatched conviction and devotion at the tender age of just 6 years, when he resolutely resisted the most cruel Mughal attempts at conversion. He became the world's youngest martyr, along with his elder brother, Sahibzada Baba Zorawar Singh ji, age 9, on 26 December 1705.

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	
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	
10:45 AM	Katha		10:30 AM	Katha			Sukhmani Sahib	
11:30 AM	Ardaas		11:00 AM	Sukhmani Sahib Path		9:00 AM	Kirtan	
			12:30 PM	Ladies Kirtan		9:45 AM	Ardaas	
			2:00 PM	Ardaas		10:00 AM	Youth Kirtan	
						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

Alice Way, off Hanworth Road, Hounslow, Middlesex, TW3 3UD

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Registered No. 75990 as a place of worship under the Worship Registration Act 1855

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

December 2025

Important Days	Event	Nanakshahi Days	
		December ਮੱਘਰ / ਪੋਹ	January ਪੋਹ / ਮਾਘ
Sangrandh ਸੰਗਰਾਂਦ	New Month Start Date	14	
Parkash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi			
Sri Guru Gobind Singh ji	Parkash Purab		5
Baba Deep Singh ji	Janam Divas		26
Bhagat Ravidas ji	Janam Divas		29
Sri Guru Har Rai ji	Parkash Purab		31
Historical Dates - Events & Festivals			
Sahibzada Fateh Singh ji	Birthday	12	
Sahibzadeh Ajit Singh ji & Jujhar Singh ji	Shaheedi	21	
Sahibzadeh Zorawar Singh ji & Fateh Singh ji	Shaheedi	26	
Mata Gujar Kaur ji	Shaheedi	26	
Maghi Muktsar Sahib	Jorh Mela		13
Chabian da Morcha (Amritsar keys)	Morcha Divas		19

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

The 2025 Guru Tegh Bahadur SGGGS Marathon

This year 24 November marked the 350th year of the martyrdom of Guru Tegh Bahadur ji. To remember Guru Sahib's noble sacrifice for humanity - for their right to practice their faith free from hindrance - the Gurdwara launched on 9 March 2025, a marathon reading of Sri Guru Granth Sahib ji. The dedication of all the participants was awarded with a Saropa ceremony on Guru Sahib's Shahidi day.



Income & Expenditure - November 2025

During November 2025, the Gurdwara income and expenditure were as follows.

Income: £73,769.14 and **Expenditure:** £89,274.34

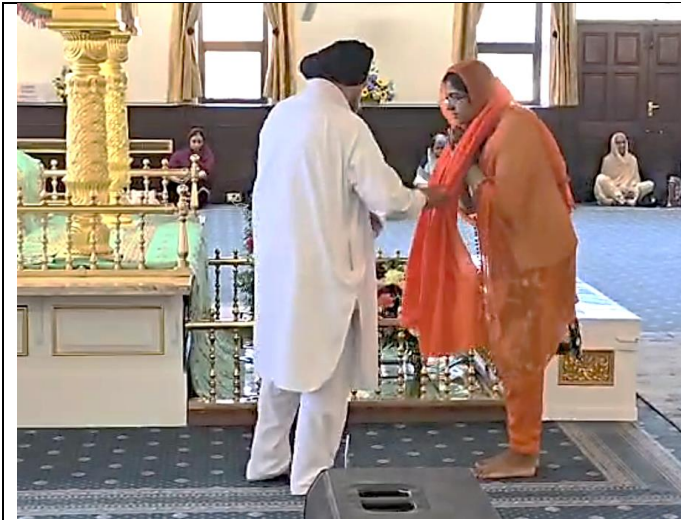
Event Bookings - November 2025

The numbers of Services performed in support of the Sangat were:

- | | | | |
|-------------------------------|----|--------------------|----|
| • Sukhmani Sahib Paath/Kirtan | 30 | • School Visits | 9 |
| • Weddings – Anand Karaj | 3 | • Funerals | 13 |
| • Sehaj & Akhand Paaths | 16 | • Sog Sabha/ Ashes | 0 |

Gurmat Gyan Course Saropa Presentation

The Gurdwara marked the completion of the first year of the new Gurmat Gyan course by recognising the dedication of the students & awarding Saropas to them on Sunday 30 November. They also had the opportunity to speak of their learning experience and enjoyment of the course. They all complimented the course leader Balbir Kaur.



Forthcoming December Events

05/12/2025	Friday Simran
07/12/2025	Community Memorial Services
13/12/2025	Naam Simran 4:00-5:00am
21/12/2025	Chotte Sahibzaade Shahidi
26/12/2025	Wade Sahibzaade Shahidi
27/12/2025	Children Kirtan 12:30-3:45pm
27/12/2025	Naam Simran 4:00-5:00am
27/12/2025	Children Rehras 6:00-6:30pm
31/12/2025	New Year Programme

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

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 with an opening Salok or verse, then a set of 38 Pauris or hymns and ends with a closing Salok. Here we elaborate the 17 verses of Pauris 30-32 of the Japji Sahib Bani.



Verse	Japji Sahib Pauri 31, 32	Glossary	Contextual Meaning
Pauri 30 1-2	ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥	ਏਕਾ, ਮਾਈ ਜੁਗਤ ਵਿਆਈ ਤਿਨਿ ਸੰਸਾਰੀ ਭੰਡਾਰੀ ਦੀਬਾਣੁ	ਇਕੱਲੀ, ਮਾਇਆ। ਜੁਗਤੀ ਨਾਲ, ਤਰੀਕੇ ਨਾਲ। ਪ੍ਰਸੂਤ ਹੋਈ। (Child birth) ਤ੍ਰੈ। (Three) ਦੁਨਿਆਵੀ (Worldly, householder) ਭੰਡਾਰ ਰਖਣ ਵਾਲਾ (Treasurer) ਕਚਿਹਰੀ (Courthouse) ਲਾਣ ਵਾਲਾ
3-4	ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥	ਜਿਵ, ਤਿਸੁ ਚਲਾਵੈ, ਫੁਰਮਾਣੁ ਓਹੁ, ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਵਿਡਾਣੁ	ਜਿਵੇਂ, ਜਿਸ ਤਰ੍ਹਾਂ, ਉਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ। (ਸੰਸਾਰ ਦੀ ਕਾਰ) ਤੋਰਦਾ ਹੈ, ਹੁਕਮ। ਅਕਾਲ ਪੁਰਖ, ਜੀਵਾਂ ਨੂੰ। ਦਿਸਦਾ ਨਹੀਂ। ਅਸਚਰਜ ਕੌਤਕ।
5-6	ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੦॥		(ਸੋ) ਕੇਵਲ ਉਸ (ਅਕਾਲ ਪੁਰਖ) ਨੂੰ ਪ੍ਰਣਾਮ ਕਰੋ ਜੋ (ਸਭ ਦਾ) ਮੁੱਢ ਹੈ, ਜੋ ਸੁੱਧ-ਸਰੂਪ ਹੈ, ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ (ਲੱਭ ਸਕਦਾ), ਜੋ ਨਾਸ-ਰਹਿਤ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਹੀ ਇਕੋ ਜਿਹਾ ਰਹਿੰਦਾ ਹੈ (ਇਹੀ ਹੈ ਤਰੀਕਾ, ਜਿਸ ਨਾਲ ਉਸ ਪ੍ਰਭੂ ਨਾਲੋਂ ਵਿੱਥ ਮਿਟ ਸਕਦੀ ਹੈ) । 31।
Pauri 31 1-4	ਆਸਣੁ ਲੇਇ ਲੇਇ ਭੰਡਾਰ ॥ ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥	ਆਸਣੁ. ਲੇਇ ਲੇਇ ਲੇਇ ਆਸਣੁ ਭੰਡਾਰ ਪਾਇਆ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ਸਾਚੀ	ਟਿਕਾਣਾ, ਲੋਕ ਵਿਚ। ਹਰੇਕ ਭਵਨ (Worlds) ਵਿਚ। ਭੰਡਾਰਿਆਂ ਦਾ ਟਿਕਾਣਾ। ਤਉ ਅਕਾਲ ਪੁਰਖ ਨੇ ਪਾ ਦਿੱਤਾ ਹੈ। (ਜੀਵਾਂ ਨੂੰ) ਪੈਦਾ ਕਰ ਕੇ। ਸੰਭਾਲ ਕਰਦਾ ਹੈ। ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਅਕਾਲ ਪੁਰਖ। ਸਦਾ ਅਟੱਲ ਰਹਿਣ ਵਾਲੀ, ਉਕਾਈ ਤੋਂ ਖਾਲੀ।
5-6	ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੧॥		(ਸੋ) ਕੇਵਲ ਉਸ (ਅਕਾਲ ਪੁਰਖ) ਨੂੰ ਪ੍ਰਣਾਮ ਕਰੋ ਜੋ (ਸਭ ਦਾ) ਮੁੱਢ ਹੈ, ਜੋ ਸੁੱਧ-ਸਰੂਪ ਹੈ, ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ (ਲੱਭ ਸਕਦਾ), ਜੋ ਨਾਸ-ਰਹਿਤ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਹੀ ਇਕੋ ਜਿਹਾ

			ਰਹਿੰਦਾ ਹੈ (ਇਹੀ ਹੈ ਤਰੀਕਾ, ਜਿਸ ਨਾਲ ਉਸ ਪ੍ਰਭੂ ਨਾਲੋਂ ਵਿੱਥ ਮਿਟ ਸਕਦੀ ਹੈ) । 31।
Pauri 32 1-2	ਇਕ ਦੂ ਜੀਭੋਂ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥	ਇਕੁ ਦੂ ਇਕ ਦੂ ਜੀਭੋਂ ਹੋਹਿ, ਲਖ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ਗੋੜਾ, ਆਖੀਅਹਿ ਜਗਦੀਸ	ਇੱਕ ਤੋਂ। ਇਕ ਜੀਭ ਤੋਂ। ਹੋ ਜਾਣ।, ਲੱਖ (ਜੀਭਾਂ) । ਲੱਖ ਜੀਭਾਂ ਤੋਂ ਹੋ ਜਾਣ। ਵੀਹ ਲੱਖ। ਫੇਰੇ, ਚੱਕਰ।, ਆਖੇ ਜਾਣ। ਜਗਤ ਦਾ ਮਾਲਕ, ਅਕਾਲ ਪੁਰਖ।
3-4	ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥	ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ਸੁਣਿ, ਕੀਟਾ	ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਮਿਲਣ ਵਾਲੇ ਰਸਤੇ ਵਿਚ। ਪਤੀ ਨੂੰ ਮਿਲਣ ਵਾਸਤੇ ਜੋ ਪਉੜੀਆਂ ਹਨ। ਚੜੀਦਾ ਹੈ, ਚੜ੍ਹ ਸਕੀਦਾ ਹੈ। ਇਕ ਰੂਪ ਹੋ ਕੇ, ਆਪਾ-ਭਾਵ ਗਵਾ ਕੇ। ਸੁਣਿ ਕੇ।, ਕੀੜਿਆਂ (ਨੀਵੇਂ ਤੋਂ ਨੀਵੇਂ ਜੀਵ) ਨੂੰ।
5	ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥੩੨॥	ਨਦਰੀ ਪਾਈਐ ਕੂੜੇ ਕੂੜੀ ਠੀਸ	ਅਕਾਲ ਪੁਰਖ ਦੀ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਨਾਲ। ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰੀਦਾ ਹੈ। ਕੂੜੇ ਮਨੁੱਖ ਦੀ। ਝੂਠੀ ਗੱਪ, ਆਪਣੇ ਆਪ ਦੀ ਝੂਠੀ ਵਡਿਆਈ।

ਪੰਜਾਬੀ ਅਰਥ

ਪੌੜੀ 30 1-2	(ਲੋਕਾਂ ਵਿਚ ਇਹ ਖ਼ਿਆਲ ਆਮ ਪ੍ਰਚੱਲਤ ਹੈ ਕਿ) ਇਕੱਲੀ ਮਾਇਆ (ਕਿਸੇ) ਜੁਗਤੀ ਨਾਲ ਪ੍ਰਸੂਤ ਹੋਈ ਤੇ ਪਰਤੱਖ ਤੌਰ 'ਤੇ ਉਸ ਦੇ ਤਿੰਨ ਪੁੱਤਰ ਜੰਮ ਪਏ। ਉਹਨਾਂ ਵਿਚੋਂ ਇਕ (ਬ੍ਰਹਮਾ) ਘਰਬਾਰੀ ਬਣ ਗਿਆ (ਭਾਵ, ਜੀਵ-ਜੰਤਾਂ ਨੂੰ ਪੈਦਾ ਕਰਨ ਲੱਗ ਪਿਆ) , ਇਕ (ਵਿਸ਼ਨੂੰ) ਭੰਡਾਰੇ ਦਾ ਮਾਲਕ ਬਣ ਗਿਆ (ਭਾਵ, ਜੀਵਾਂ ਨੂੰ ਰਿਜ਼ਕ ਅਪੜਾਣ ਦਾ ਕੰਮ ਕਰਨ ਲੱਗਾ) , ਅਤੇ ਇੱਕ (ਸ਼ਿਵ) ਕਚਹਿਰੀ ਲਾਉਂਦਾ ਹੈ (ਭਾਵ, ਜੀਵਾਂ ਨੂੰ ਸੰਘਾਰਦਾ ਹੈ) ।
3-4	(ਪਰ ਅਸਲ ਗੱਲ ਇਹ ਹੈ ਕਿ) ਜਿਵੇਂ ਉਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਭਾਉਂਦਾ ਹੈ ਅਤੇ ਜਿਵੇਂ ਉਸ ਦਾ ਹੁਕਮ ਹੁੰਦਾ ਹੈ, ਤਿਵੇਂ ਹੀ ਉਹ ਆਪ ਸੰਸਾਰ ਦੀ ਕਾਰ ਚਲਾ ਰਿਹਾ ਹੈ, (ਇਹਨਾਂ ਬ੍ਰਹਮਾ, ਵਿਸ਼ਨੂੰ ਅਤੇ ਸ਼ਿਵ ਦੇ ਕੁਝ ਹੱਥ ਨਹੀਂ) । ਇਹ ਬੜਾ ਅਸਚਰਜ ਕੋਤਕ ਹੈ ਕਿ ਉਹ ਅਕਾਲ ਪੁਰਖ (ਸਭ ਜੀਵਾਂ ਨੂੰ) ਵੇਖ ਰਿਹਾ ਹੈ ਪਰ ਜੀਵਾਂ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਨਹੀਂ ਦਿੱਸਦਾ।
5-6	(ਸੋ ਬ੍ਰਹਮਾ, ਵਿਸ਼ਨੂੰ, ਸ਼ਿਵ ਆਦਿਕ ਦੇ ਥਾਂ) ਕੇਵਲ ਉਸ (ਅਕਾਲ ਪੁਰਖ) ਨੂੰ ਪ੍ਰਣਾਮ ਕਰੇ ਜੋ (ਸਭ ਦਾ) ਮੁੱਢ ਹੈ, ਜੋ ਸ਼ੁੱਧ ਸਰੂਪ ਹੈ, ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ (ਲੱਭ ਸਕਦਾ) , ਜੋ ਨਾਸ ਰਹਿਤ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਹੀ ਇਕੋ ਜਿਹਾ ਰਹਿੰਦਾ ਹੈ। (ਇਹੀ ਹੈ ਵਸੀਲਾ ਉਸ ਪ੍ਰਭੂ ਨਾਲੋਂ ਵਿੱਥ ਦੂਰ ਕਰਨ ਦਾ) । 30।
ਭਾਵ ਪੌੜੀ 30	ਜਿਉਂ ਜਿਉਂ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿੱਚ ਜੁੜਦਾ ਹੈ, ਤਿਉਂ ਤਿਉਂ ਉਸ ਨੂੰ ਇਹ ਖ਼ਿਆਲ ਕੱਚੇ ਜਾਪਦੇ ਹਨ ਕਿ ਬ੍ਰਹਮਾ, ਵਿਸ਼ਨੂੰ, ਸ਼ਿਵ ਆਦਿਕ ਕੋਈ ਵੱਖਰੀਆਂ ਹਸਤੀਆਂ ਜਗਤ ਦਾ ਪਰਬੰਧ ਚਲਾ ਰਹੀਆਂ ਹਨ। ਸਿਮਰਨ ਵਾਲੇ ਨੂੰ ਯਕੀਨ ਹੈ ਕਿ ਪ੍ਰਭੂ ਆਪ ਆਪਣੀ ਰਜ਼ਾ ਵਿਚ ਆਪਣੇ ਹੁਕਮ ਅਨੁਸਾਰ ਜਗਤ ਦੀ ਕਾਰ ਚਲਾ ਰਿਹਾ ਹੈ, ਭਾਵੇਂ ਜੀਵਾਂ ਨੂੰ ਇਹਨਾਂ ਅੱਖਾਂ ਨਾਲ ਉਹ ਦਿੱਸਦਾ ਨਹੀਂ। 30। 30।
ਪੌੜੀ 31 1-4	ਅਕਾਲ ਪੁਰਖ ਦੇ ਭੰਡਾਰਿਆਂ ਦਾ ਟਿਕਾਣਾ ਹਰੇਕ ਭਵਨ ਵਿਚ ਹੈ । ਜੋ ਕੁਝ (ਅਕਾਲ ਪੁਰਖ ਨੇ ਉਹਨਾਂ ਭੰਡਾਰਿਆਂ ਵਿਚ) ਪਾਇਆ ਹੈ ਇਕੋ ਵਾਰੀ ਸਦਾ ਲਈ ਪਾ ਦਿੱਤਾ ਹੈ । ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਅਕਾਲ ਪੁਰਖ, ਜੀਵਾਂ ਨੂੰ ਪੈਦਾ ਕਰ ਕੇ,

	ਉਹਨਾਂ ਦੀ ਸੰਭਾਲ ਕਰ ਰਿਹਾ ਹੈ। ਹੇ ਨਾਨਕ! ਸਦਾ-ਥਿਰ ਰਹਿਣ ਵਾਲੇ (ਅਕਾਲ ਪੁਰਖ) ਦੀ (ਸ੍ਰਿਸਟੀ ਦੀ ਸੰਭਾਲ ਵਾਲੀ) ਇਹ ਕਾਰ ਸਦਾ ਅਟੱਲ ਹੈ (ਉਕਾਈ ਤੋਂ ਖਾਲੀ ਹੈ)।
5-6	ਸੋ ਕੇਵਲ ਉਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਪ੍ਰਣਾਮ ਕਰੋ ਜੋ ਸਭ ਦਾ ਮੁੱਢ ਹੈ, ਜੋ ਸੁੱਧ-ਸਰੂਪ ਹੈ, ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ (ਲੱਭ ਸਕਦਾ), ਜੋ ਨਾਸ-ਰਹਿਤ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਹੀ ਇਕੋ ਜਿਹਾ ਰਹਿੰਦਾ ਹੈ (ਇਹੀ ਹੈ ਤਰੀਕਾ, ਜਿਸ ਨਾਲ ਉਸ ਪ੍ਰਭੂ ਨਾਲੋਂ ਵਿੱਥ ਮਿਟ ਸਕਦੀ ਹੈ)। 31।
ਭਾਵ ਪੌੜੀ 31	ਬੰਦਗੀ ਦੀ ਬਰਕਤਿ ਨਾਲ ਹੀ ਇਹ ਸਮਝ ਪੈਂਦੀ ਹੈ ਕਿ ਭਾਵੇਂ ਕਰਤਾਰ ਦੀ ਪੈਦਾ ਕੀਤੀ ਹੋਈ ਸ੍ਰਿਸਟੀ ਬੇਅੰਤ ਹੈ, ਫਿਰ ਭੀ ਇਸ ਦੀ ਪਾਲਣਾ ਕਰਨ ਲਈ ਉਸ ਦੇ ਭੰਡਾਰੇ ਭੀ ਬੇਅੰਤ ਹਨ, ਕਦੀ ਮੁੱਕ ਨਹੀਂ ਸਕਦੇ। ਪਰਮਾਤਮਾ ਦੇ ਇਸ ਪਰਬੰਧ ਦੇ ਰਾਹ ਵਿਚ ਕੋਈ ਰੋਕ ਨਹੀਂ ਪੈ ਸਕਦੀ। 31।
ਪੌੜੀ 32 1-2	ਜੇ ਇੱਕ ਜੀਭ ਤੋਂ ਲੱਖ ਜੀਭਾਂ ਹੋ ਜਾਣ, ਅਤੇ ਲੱਖ ਜੀਭਾਂ ਤੋਂ ਵੀਹ ਲੱਖ ਬਣ ਜਾਣ, (ਇਹਨਾਂ ਵੀਹ ਲੱਖ ਜੀਭਾਂ ਨਾਲ ਜੇ) ਅਕਾਲ ਪੁਰਖ ਦੇ ਇਕ ਨਾਮ ਨੂੰ ਇਕ ਇਕ ਲੱਖ ਵਾਰੀ ਆਖੀਏ। [ਤਾਂ ਭੀ ਕੂੜੇ ਮਨੁੱਖ ਦੀ ਇਹ ਕੂੜੀ ਹੀ ਠੀਸ ਹੈ, ਭਾਵ, ਜੇ ਮਨੁੱਖ ਇਹ ਖਿਆਲ ਕਰੇ ਕਿ ਮੈਂ ਆਪਣੇ ਉੱਦਮ ਦੇ ਆਸਰੇ ਇਸ ਤਰ੍ਹਾਂ ਨਾਮ ਸਿਮਰ ਕੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਪਾ ਸਕਦਾ ਹਾਂ, ਤਾਂ ਇਹ ਭੂਠ ਹੈ, ਅਹੰਕਾਰ ਹੈ।]
3-4	ਇਸ ਰਸਤੇ ਵਿਚ (ਪਰਮਾਤਮਾ ਨਾਲੋਂ ਵਿੱਥ ਦੂਰ ਕਰਨ ਵਾਲੇ ਰਾਹ ਵਿਚ) ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਮਿਲਣ ਵਾਸਤੇ ਜੋ ਪਉੜੀਆਂ ਹਨ, ਉਹਨਾਂ ਉੱਤੇ ਆਪਾ-ਭਾਵ ਗਵਾ ਕੇ ਹੀ ਚੜ੍ਹ ਸਕੀਦਾ ਹੈ। [ਲੱਖਾਂ ਜੀਭਾਂ ਨਾਲ ਭੀ ਗਿਣਤੀ ਦੇ ਸਿਮਰਨ ਨਾਲ ਕੁਝ ਨਹੀਂ ਬਣਦਾ। ਆਪਾ-ਭਾਵ ਦੂਰ ਕਰਨ ਤੋਂ ਬਿਨਾਂ ਇਹ ਗਿਣਤੀ ਦੇ ਪਾਠਾਂ ਵਾਲਾ ਉੱਦਮ ਇਉਂ ਹੈ, ਮਾਨੇ,) ਆਕਾਸ਼ ਦੀਆਂ ਗੱਲਾਂ ਸੁਣ ਕੇ ਕੀੜੀਆਂ ਨੂੰ ਭੀ ਇਹ ਰੀਸ ਆ ਗਈ ਹੈ (ਕਿ ਅਸੀਂ ਭੀ ਆਕਾਸ਼ ਤੇ ਅੱਪੜ ਜਾਈਏ)।
5	ਹੇ ਨਾਨਕ! ਜੇ ਅਕਾਲ ਪੁਰਖ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਕਰੇ, ਤਾਂ ਹੀ ਉਸ ਨੂੰ ਮਿਲੀਦਾ ਹੈ, (ਨਹੀਂ ਤਾਂ) ਕੂੜੇ ਮਨੁੱਖ ਦੀ ਆਪਣੇ ਆਪ ਦੀ ਨਿਰੀ ਕੂੜੀ ਹੀ ਵਡਿਆਈ ਹੈ (ਕਿ ਮੈਂ ਸਿਮਰਨ ਕਰ ਰਿਹਾ ਹਾਂ)। 32।
ਭਾਵ ਪੌੜੀ 32	"ਕੂੜ ਦੀ ਪਾਲਿ" ਵਿਚ ਘਿਰਿਆ ਜੀਵ ਦੁਨੀਆ ਦੇ ਚਿੰਤਾ-ਫਿਕਰਾਂ ਦੁੱਖ-ਕਲੇਸ਼ਾਂ ਦੇ ਟੋਏ ਵਿਚ ਡਿੱਗਾ ਰਹਿੰਦਾ ਹੈ, ਤੇ ਪ੍ਰਭੂ ਦਾ ਨਿਵਾਸ-ਅਸਥਾਨ, ਮਾਨੇ, ਇਕ ਐਸਾ ਉੱਚਾ ਟਿਕਾਣਾ ਹੈ ਜਿਥੇ ਠੰਢ ਹੀ ਠੰਢ, ਸ਼ਾਂਤੀ ਹੀ ਸ਼ਾਂਤੀ ਹੈ। ਇਸ ਨੀਵੇਂ ਥਾਂ ਤੋਂ ਉਸ ਉੱਚੀ ਅਰਸ਼ੀ ਅਵਸਥਾ 'ਤੇ ਮਨੁੱਖ ਤਦੋਂ ਹੀ ਅੱਪੜ ਸਕਦਾ ਹੈ ਜੇ ਸਿਮਰਨ ਦੀ ਪਉੜੀ ਦਾ ਆਸਰਾ ਲਏ, 'ਤੂੰ ਤੂੰ' ਕਰਦਾ 'ਤੂੰ' ਵਿਚ ਆਪਾ ਲੀਨ ਕਰ ਦੇਵੇ। ਇਸ 'ਆਪਾ' ਵਾਰਨ ਤੋਂ ਬਿਨਾਂ ਇਹ ਸਿਮਰਨ ਵਾਲਾ ਉੱਦਮ ਇਉਂ ਹੀ ਹੈ ਜਿਵੇਂ ਅਕਾਸ਼ ਦੀਆਂ ਗੱਲਾਂ ਸੁਣ ਕੇ ਕੀੜੀਆਂ ਨੂੰ ਭੀ ਉੱਥੇ ਅੱਪੜਨ ਦਾ ਸ਼ੋਕ ਪੈਦਾ ਹੋ ਜਾਏ, ਪਰ ਤੁਰਨ ਆਪਣੀ ਕੀੜੀ ਵਾਲੀ ਰਫ਼ਤਾਰ ਨਾਲ ਹੀ। ਇਹ ਭੀ ਠੀਕ ਹੈ ਕਿ ਪ੍ਰਭੂ ਦੀ ਮਰਜ਼ੀ ਵਿਚ ਆਪਣੀ ਮਰਜ਼ੀ ਨੂੰ ਉਹੀ ਮਨੁੱਖ ਮਿਟਾਂਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਉਪਰ ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਹੋਵੇ। 32।

English Rendition

ਪੌੜੀ 30 1-2	(It is a common notion among people that) Maya alone gave birth (somehow) and directly three sons were born to her. Of them, one (Brahma) became the householder (meaning, started creating living beings), one (Vishnu) became the master of the storehouse (meaning, started providing sustenance to living beings), and one (Shiva) holds court (meaning, destroys living beings).
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3-4	(In reality however) just as He, the Timeless Being, loves His creation, and just as He sustains it with His Command, in the same way He Himself is running the creation, (the Brahma, Vishnu and Shiva have no hand in it). It is a great wonder that He, the Timeless Being, watches all beings but the beings cannot see the Timeless Being.
5-6	(So) bow only to that (Akal Purakh) who is the origin of all, who is of pure form, whose beginning cannot be known, who is timeless and eternal (this is the way by which separation from that Lord can be eliminated). 30.
ਪੈੜੀ 31 1-4	The abode of Akal Purakh's treasurers is in every dwelling. Whatever He has placed in those treasuries, has been placed once and for all. The one Akal Purakh who created the creation, creates beings and sustains them. O Nanak! This work of the eternally steadfast (Akal Purakh) (of sustaining the creation) is forever unwavering and free from depletion.
5-6	So only bow to Akal Purakh, who is the Origin of all, who is of pure form, who has no (discernible) origin, who is indestructible and who always remains the same - this is the way by which separation from that Parmatma can be eliminated. 31.
ਪੈੜੀ 32 1-2	Even if a single tongue becomes a million tongues, and those million tongues become twenty million, (and with these twenty million tongues) we chant the one <i>Naam</i> of Akal Purakh, a million times each.. <i>[...still, for the false human, this is just falsehood; if such a human thinks that by relying on his own effort, he can attain Akal Purakh by meditating on the Naam in this way, then this effort false, a reflection of their ego].</i>
3-4	On this path that takes one closer to the Parmatma, the steps leading to meeting the Timeless Being can only be ascended by shedding one's ego. <i>[Even with millions of tongues, mere counting in remembrance achieves nothing. Without removing ego, this endeavour of counting recitations is like the worms, upon hearing tales of the sky, also getting the fancy (that we too shall fly up to the sky)].</i>
5	O Nanak! Only if the Timeless Being casts a glance of grace does one attain Him; in the absence of His grace, the false person's own empty falsehood is his greatest praise (for falsely believing that he is in a state of meditation with Parmatma). 32.



ਚਮਕੌਰ ਸਾਹਿਬ ਦੀ ਜੰਗ

ਆਨੰਦ ਪੁਰ ਸਾਹਿਬ ਵਿਖੇ ਮੁਗਲਾਂ ਦੀ ਫੌਜ ਨੇ ਕਿਲੇ ਨੂੰ ਪਿਛਲੇ ਅੱਠ ਮਹੀਨੇ ਤੋਂ ਘੇਰਾ ਪਾਇਆ ਹੋਇਆ ਸੀ। ਖਾਣ ਪੀਣ ਦਾ ਕੋਈ ਸਾਮਾਨ ਬਾਹਰੋਂ ਅੰਦਰ ਨਹੀਂ ਸੀ ਆ ਸਕਦਾ। ਅੰਦਰ ਘੇਰੇ ਹੋਏ ਸਿੱਖ ਅਤੇ ਘੋੜੇ, ਹਾਥੀ ਅਤੇ ਜਾਨਵਰ ਭੀ ਭੁੱਖ ਨਾਲ ਮਰਨ ਲੱਗੇ। ਅਠਾਂ ਪਹਿਰਾਂ ਪਿੱਛੋਂ ਇਕ ਮੁਠੀ ਛੇਲੇ ਮਿਲਦੇ ਸੀ, ਉਹ ਭੀ ਬੰਦ ਹੋ ਗਏ। ਸਿੱਖ ਭੁੱਖ ਤੋਂ ਦੁਖੀ ਹੋ ਕੇ ਕਿਲ੍ਹਾ ਛੱਡਣ ਬਾਰੇ ਸੋਚਣ ਲੱਗੇ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਕਿਲ੍ਹਾ ਛੱਡਣਾ ਨਹੀਂ ਸਨ ਚਾਹੁੰਦੇ ਪਰ ਸਿੱਖਾਂ ਦੇ ਅਤੇ ਮਾਤਾ ਜੀ ਦੇ ਜ਼ੋਰ ਦੇਣ ਤੇ ਉਹਨਾਂ ਨੇ ਕਿਲ੍ਹਾ ਛੱਡਣ ਦਾ ਫੈਸਲਾ ਕਰ ਲਿਆ। ਗੁਰੂ ਜੀ ਆਪਣੇ ਚਾਰੇ ਸਪੁੱਤਰਾਂ, ਮਾਤਾ ਗੁਜਰੀ, ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ ਜੀ, ਮਾਤਾ ਸੁੰਦਰੀ ਤੇ ਬਾਕੀ ਸਿੱਖਾਂ ਸਮੇਤ ੨੦ ਦਸੰਬਰ ੧੭੦੪ ਨੂੰ ਆਨੰਦ ਪੁਰ ਸਾਹਿਬ ਛੱਡ ਕੇ ਰੋਪੜ ਵੱਲ ਤੁਰ ਪਏ।

ਮੁਗਲ ਫੌਜਾਂ ਨੇ ਪਿੱਛਾ ਕਿੱਤਾ ਤੇ ਸਰਸਾ ਨਦੀ ਪਾਰ ਕਰਨ ਲੱਗਿਆਂ ਭਿਆਨਕ ਜੰਗ ਹੋਈ। ਇਸ ਜੰਗ ਵਿਚ ਭਾਈ ਉਦੈ ਸਿੰਘ ਵਰਗੇ ਕਈ ਸੂਰਮੇ ਸ਼ਹੀਦ ਹੋ ਗਏ। ਇਥੇ ਅਜ ਕਲ ਪਰਵਾਰ-ਵਿਛੋੜਾ ਗੁਰੂਦਵਾਰਾ ਸਾਹਿਬ ਸ਼ਸ਼ੇਭਿਤ ਹੈ।

ਰਾਤ ਹਨੇਰੀ ਅਤੇ ਮੀਂਹ ਦੇ ਕਾਰਨ ਪਰਵਾਰ ਵਿਛੋੜ ਗਿਆ। ਮਾਤਾ ਸੁੰਦਰੀ ਜੀ ਤੇ ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ ਜੀ, ਭਾਈ ਮਨੀ ਸਿੰਘ ਨਾਲ ਦਿਲੀ ਪੁੱਜ ਗਏ। ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਤੇ ਛੋਟੇ ਦੋਨੇ ਸਾਹਿਬਜ਼ਾਦੇ ਗੰਗੂ ਰਸੋਈਏ ਨਾਲ ਉਸ ਦੇ ਪਿੰਡ ਖੇੜੀ ਵੱਲ ਚਲੇ ਗਏ।

Chamkaur Sikh Martyrs	
Ajit Singh	Sahibzada
Jujhar Singh	Sahibzada
Mohkam Singh	Panj Pyara
Himmat Singh	Panj Pyara
Sahib Singh	Panj Pyara
Sangat Singh	GurSikh
31 Sikh Soldiers	GurSikhs

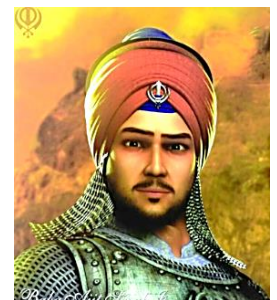
ਗੁਰੂ ਸਾਹਿਬ ਇਕ ਰਾਤ ਰੋਪੜ ਰੁੱਕ ਕੇ ਅਗਲੇ ਦਿਨ ਚਮਕੌਰ ਪੁੱਜ ਗਏ ਜਿਥੇ ਉਹਨਾਂ ਨੇ ਭਾਈ ਬੁੱਧੀ ਚੰਦ ਦੀ ਕੱਚੀ ਹਵੇਲੀ ਵਿਚ ਰੁਕ ਕੇ ਪਿੱਛੇ ਆ ਰਹੀ ਮੁਗਲ ਫੌਜ ਦਾ ਟਾਕਰਾ ਕਰਨ ਦਾ ਫੈਸਲਾ ਕੀਤਾ। ਦੂਜੇ ਦਿਨ ਇਹ ਸੰਸਾਰ ਦੀ ਅਨੋਖੀ ਲੜਾਈ ਸ਼ੁਰੂ ਹੋਈ। ਇਕ ਪਾਸੇ ਮੁਗਲਾਂ ਦੀ ਦਸ ਲੱਖ ਨਵੇਂ ਹਥਿਆਰਾਂ ਨਾਲ ਲੈਸ ਫੌਜ ਅਤੇ ਦੂਸਰੇ ਪਾਸੇ ਗੁਰੂ ਜੀ ਨਾਲ ਚਾਲੀ ਭੁੱਖੇ ਤਿਹਾਏ ਖੁੰਢੇ ਹਥਿਆਰਾਂ ਵਾਲੇ ਸਿੱਖ ਸਨ। ਦੱਸਣ ਜੋਗ ਹੈ ਕਿ ਇਕ ਭੀ ਸਿੱਖ ਨੇ ਹੱਸਲਾ ਨਹੀਂ ਛੱਡਿਆ ਤੇ ਆਖਰੀ ਦਮ ਤਕ ਲੜ ਕੇ ਸ਼ਹੀਦੀ ਪਾਈ।

ਮੁਗਲਾਂ ਨੇ ਗੜ੍ਹੀ ਉੱਤੇ ਹਮਲੇ ਕੀਤੇ ਪਰ ਉਹਨਾਂ ਦੀ ਗੁਰੂ ਜੀ ਦੇ ਤੀਰਾਂ ਅੱਗੇ ਕੋਈ ਪੇਸ਼ ਨਾ ਗਈ। ਆਪਣੀ ਵਾਹ ਨਾ ਚਲਦੀ ਦੇਖ ਕੇ ਮੁਗਲਾਂ ਨੇ ਤਿਨ ਪਾਸਿਆਂ ਤੋਂ ਹੱਲਾ ਬੋਲਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਭੀ ਤਿੰਨ ਪਾਸੇ ਤੀਰ ਛੱਡੇ। ਨਾਹਰ ਖਾਂ ਤੇ ਗੈਰਤ ਖਾਂ ਮਾਰੇ ਗਏ। ਫਿਰ ਫੌਜ ਨੇ ਗੜ੍ਹੀ ਦੇ ਦਰਵਾਜ਼ੇ ਤੇ ਹਮਲਾ ਕੀਤਾ। ਸਿੱਖਾਂ ਨੇ ਪੰਜ-ਪੰਜ ਦੇ ਦਸਤਿਆਂ ਵਿਚ ਜਾਕੇ ਦਰਵਾਜ਼ਾ ਬਚਾਉਣਾ ਚਾਹਿਆ, ਪਰ ਲੱਖਾਂ ਦੀ ਫੌਜ ਸਾਹਮਣੇ ਪੰਜ-ਪੰਜ ਕੀ ਕਰ ਸਕਦੇ ਸਨ।

ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਜੀ ਦੀ ਸ਼ਹੀਦੀ

ਕੋਈ ਪੇਸ਼ ਨਾ ਜਾਂਦੀ ਦੇਖ ਕੇ ਗੁਰੂ ਜੀ ਨੇ ਆਪ ਜੂਝਣ ਦਾ ਫੈਸਲਾ ਕੀਤਾ। ਬਚੇ ਹੋਏ ਸਿੱਖਾਂ ਨੇ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਗੁਰੂ ਜੀ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਲੈ ਕੇ ਬਾਹਰ ਚਲੇ ਜਾਣ। ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ “ਤੁਸੀਂ ਕੇਹੜੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਗੱਲ ਕਰਦੇ ਹੋ? ਤੁਸੀਂ ਸਾਰੇ ਹੀ ਮੇਰੇ ਸਾਹਿਬਜ਼ਾਦੇ ਹੋ।” ਸਿੰਘ ਚੁੱਪ ਕਰ ਗਏ।

ਉਸ ਵੇਲੇ ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਜੀ ਨੇ ਜੰਗ ਵਿਚ ਲੜਨ ਦਾ ਆਪਣਾ ਫੈਸਲਾ ਸੁਣਾਇਆ। ਗੁਰੂ ਜੀ ਨੇ ਉਹਨਾਂ ਨੂੰ ਜਾਣ ਦੀ ਆਗਿਆ ਦੇ ਦਿੱਤੀ ਅਤੇ ਨਾਲ ਪੰਜ ਸਿੱਖ, ਭਾਈ ਮੋਹਕਮ



ਸਿੰਘ (ਪੰਜ ਪਿਆਰਿਆਂ ਵਿਚੋਂ ਇਕ) ਭਾਈ ਈਸ਼ਰ ਸਿੰਘ, ਭਾਈ ਲਾਲ ਸਿੰਘ ਤੇ ਭਾਈ ਕੇਸਰ ਸਿੰਘ ਨੂੰ ਨਾਲ ਭੇਜਿਆ।

ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਤਕਰੀਬਨ ੧੯ ਸਾਲਾਂ ਦੇ ਸਨ। ਉਹਨਾਂ ਨੇ ਅਜੇਹੀ ਫੁਰਤੀ ਨਾਲ ਤੀਰ ਚਲਾਏ ਕਿ ਸਭ ਦੁਸ਼ਮਣ ਅਲਾਹ ਅਲਾਹ ਪੁਕਾਰਨ ਲੱਗੇ। ਉਹਨਾ ਦੇ ਤੀਰ ਜੱਦ ਖਤਮ ਹੋ ਗਏ ਤੇ ਦੁਸ਼ਮਣ ਨੇ ਘੇਰਾ ਪਾ ਲਿਆ। ਫਿਰ ਬਾਬਾ ਜੀ ਆਪਣੇ ਨੇਜੇ ਨਾਲ ਵਾਰ ਕਰਨ ਲੱਗੇ। ਨੇਜਾ ਟੁੱਟ ਗਿਆ ਤਾਂ ਆਪ ਤਲਵਾਰ ਨਾਲ ਲੜਨ ਲੱਗ ਪਏ।

ਕਵੀ ਸੈਨਾ ਪਤਿ ਲਿਖਦਾ ਹੈ:

ਟੂਟ ਕੈ ਸਾਂਗ ਦੁਇ, ਟੁਕ ਹੋਇ ਭੁਏ ਪਰੀ, ਗਹੀ ਤਲਵਾਰ ਦਲ ਬਹੁਤ ਮਾਰੇ।

ਏਕ ਕੇ ਸੀਸ ਧਰਿ ਦੁਇ ਟੁਕਰੇ ਕਰੇ, ਦੁਇਕੇ ਸੀਸ ਧਰਤ ਕਰ ਚਾਰੇ।

ਭਾਂਤਿ ਇਹ ਪਰਵਾਰ ਦੀਨੇ ਕਈ, ਰਕਤ ਦਰਿਆਉ ਮੇ ਪਰ ਸਾਰੇ।

ਪੰਜੇ ਸਿੰਘ ਸ਼ਹੀਦ ਹੋ ਗਏ। ਬਾਬਾ ਜੀ ਨੂੰ ਇਕ ਮੁਗਲ ਨੇ ਨੇਜਾ ਮਾਰਿਆ। ਉਹ ਬਚ ਗਏ ਪਰ ਘੋੜਾ ਜ਼ਖਮੀ ਹੋ ਗਿਆ। ਘੋੜੇ ਤੋਂ ਉਤਰੇ ਤੇ ਸਾਰਿਆਂ ਨੇ ਘੇਰ ਲਿਆ ਅਤੇ ਉਹਨਾ ਨੂੰ ਜ਼ਖਮੀ ਕਰ ਦਿੱਤਾ। ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਨੇ ਓਥੇ ਸ਼ਹਾਦਤ ਦਾ ਜਾਮ ਪੀਤਾ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਇਹ ਨਜ਼ਾਰਾ ਆਪਣੀ ਅੱਖੀਂ ਵੇਖਿਆ ਤੇ ਸਾਹਿਬਜ਼ਾਦੇ ਦੀ ਸ਼ਹਾਦਤ ਤੇ ਜੈਕਾਰਾ ਛੱਡਿਆ ਤੇ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸ਼ੁਕਰ ਕੀਤਾ।

ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਜੀ ਦੀ ਸ਼ਹਾਦਤ

ਆਪਣੇ ਵੱਡੇ ਵੀਰ ਨੂੰ ਸ਼ਹੀਦ ਹੋਇਆ ਵੇਖ ਕੇ ਜੁਝਾਰ ਸਿੰਘ ਜੀ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਜੰਗ ਵਿਚ ਜਾਣ ਲਈ ਪੇਸ਼ ਕੀਤਾ।

ਜਬ ਦੇਖਯੋ ਜੁਝਾਰ ਸਿੰਘ, ਸਮਾਂ ਪਹੁੰਚਯੋ ਆਨਿ।

ਦੌ ਰਯੋਂ ਦਲ ਮੈਂ ਧਾਇਕੈ, ਕਰ ਮੈਂ ਰਹੀ ਕਮਾਨ। (ਸੈਨਾ ਪਤੀ)



ਗੁਰੂ ਜੀ ਨੇ ਜਾਣ ਦੀ ਆਗਿਆ ਦੇ ਦਿੱਤੀ। ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ ਤੇ ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ (ਪੰਜ ਪਯਾਰੇ) ਤੇ ਤਿਨ ਹੋਰ ਸਿੰਘ ਨਾਲ ਲੈਕੇ ਉਹ ਬਾਹਰ ਗਏ। ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਦੀ ਉਮਰ ਕੇਈ ੧੪ ਸਾਲਾਂ ਦੀ ਸੀ। ਮੁਗਲ ਫੌਜ ਦੇ ਹੌਸਲੇ ਵਧੇ ਹੋਏ ਸਨ। ਬਾਹਰ ਨਿਕਲਦੇ ਹੀ ਫੌਜ ਨੇ ਹੱਲਾ ਬੋਲ ਦਿੱਤਾ।

ਗੁਰੂ ਜੀ ਨੇ ਗੜ੍ਹੀ ਵਿਚੋਂ ਤੀਰਾਂ ਦੀ ਬਰਖਾ ਆਰੰਭ ਕਰ ਦਿੱਤੀ। ਮੁਗਲ ਫੌਜਾਂ ਕੁਝ ਪਿੱਛੇ ਹਟੀਆਂ। ਜੱਥਾ ਕੁਝ ਅੱਗੇ ਵਧਿਆ। ਬਾਬਾ ਜੀ ਨੇ ਕਈ ਮੁਗਲਾਂ ਦੇ ਆਹੂ ਲਾਹੇ। ਪਰ ਪੰਜ-ਛੇ ਕਿੰਨੀ ਦੇਰ ਬਚ ਸਕਦੇ ਸਨ?

ਲੜਦੇ ਲੜਦੇ ਬਾਬਾ ਜੀ ਅਜਿਹੇ ਘੇਰੇ ਵਿਚ ਆ ਗਏ ਕਿ ਫਿਰ ਉੱਠ ਨਾ ਸੱਕੇ। ਇਹ ਸ਼ਹਾਦਤ ੨੨ ਦਸੰਬਰ ੧੭੦੪ ਨੂੰ ਤੀਸਰੇ ਪਹਿਰ ਹੋਈ।

ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਬਾਬਾ ਜੀ ਜੁਝਾਰ ਸਿੰਘ ਨੂੰ ਸ਼ਹੀਦ ਹੁੰਦਿਆਂ ਦੇਖ ਕੇ ਕਰਤਾਰ ਦਾ ਸ਼ੁਕਰ ਮਨਾਇਆ ਤੇ ਇਹ ਬਚਨ ਕੀਤੇ।

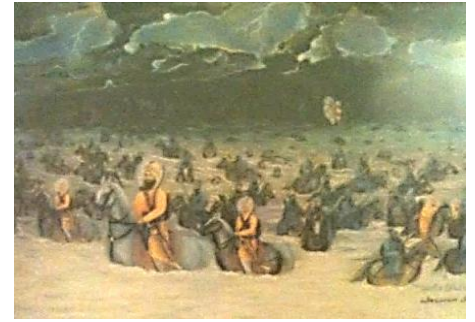
"ਆਜ ਖਾਲਸਾ ਖਾਸ ਭਯੋ ਸਤਿਗੁਰੂ ਕੇ ਦਰਬਾਰ।"



Shaheedi Diwas Chote Sahibzadeh

Pritpal Singh Jagdev

Guru Gobind Singh left the Anandpur fort Anandgarh on 5/6 December 1704 CE. On reaching the River Sirsa, it was found to be fiercely flooded. During the severe fighting here in the flooded river, there was loss of life as well as valuable writings of Guru Sahib. During the fighting Guru Sahib's revered mother, Mata Gujri ji and his two younger sons Zorawar Singh ji (age 8) and Fateh Singh ji (age 6) were separated from the rest.



After a long and arduous journey walking through the jungles, Mata Gujri ji and the Sahibzadeh reached the hut of Kuma, a Muslim water carrier who was delighted to receive them. The next morning they were met by and invited by Gangu, a former Brahmin cook of the Guru ji's household, to accompany him to his village Kheri.

On reaching Gangu's house, the three of them soon fell asleep after saying their evening prayers, with the Sahibzadeh in the embrace of their grandmother. On waking up the next morning Mata Gujri ji saw their belongings scattered about, and her gold coins (*Mohar*) missing. She asked Gangu where the coins had disappeared. He immediately accused her of suspecting him of theft and hastened straight to Morinda and proceeded to the Kotwal (Mughal police officers) and informed them of the presence of the Sahibzadeh at his house.



Inevitably swift arrests of Mata Gujri ji and the Sahibzadeh followed. A small crowd gathered and the people could not understand why two innocent minors, sons of Guru Gobind Singh ji, were being led to prison at Sirhind. A woman onlooker accused Gangu of first inviting them to his house, then handing them over. Meanwhile the brave Sahibzadeh and their grandmother proceeded with dignity and no looks of fear on their faces.

After arrival at Bassi police station in Sirhind on the next day they were placed in an open cold tower (Thanda Burj) where they endured the chilling breezes of the very cold December nights and days. From their grandmother the Sahibzadeh listened to stories (*Sakhiyaan*) of bravery from Sikh history, from the times of Baba Nanak to the martyrdom (*Shahidi*) of Guru Arjan Dev ji and their grandfather, Guru Tegh Bahadur ji. This helped develop the Sahibzadeh's resolve to stand by their faith and follow the footsteps of their beloved father, Guru Gobind



Singh ji. All three habitually recited the Rehras and Kirtan Sohilla (*baniyaan*) before retiring for the night.

At great risk to his life, Baba Moti Ram Mehra, a devotee of Guru Gobind Singh ji, managed to deliver a pitcher of milk to their place of confinement. For this Baba Moti Ram and his family were cruelly killed on orders of the Emperor of Sirhind. Sikhs today affectionately remember him with the saying:

ਧੰਨ ਮੋਤੀ ਜਿਸ ਪੁੰਨ ਕਮਾਇਆ - ਗੁਰ ਲਾਲਾਂ ਤੋਂ ਧੁੱਧ ਪਿਆਯਾ ।

The next day the police (*Sipahi*) took the Sahibzadeh to the court of Wazir Khan. The little Khalsas departed cheerfully. They greeted the court with *Waheguru ji ka Khalsa, Waheguru ji ki Fateh*.

Nawab Wazir Khan enticed them to accept Islam by reciting *Kalma* (Muslim Lessons) in exchange for any rewards they wanted. The Sahebzadeh shouted back that they would not change their faith at any cost:

ਸਾਡਾ ਸਿਰ ਜਾਵੇ ਤਾਂ ਜਾਵੇ, ਸਾਡਾ ਸਿੱਖੀ ਸਿਧਕ ਨਾ ਜਾਵੇ ।

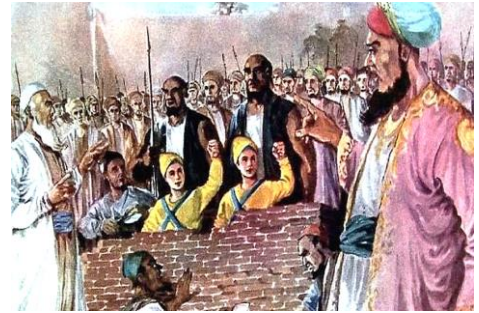
At this point the Qazi (Muslim priest) told the Nawab that according to Muslim Law the two boys were not guilty. They could not be punished for a crime that they did not commit. The Nawab was surprised at the Qazi's unexpected response, and stated that the boys were rebellious. They were sent back to the cold tower for another night.

The next day a Hindu official of the Mughal government, Dewan Sucha Nand, walked up to the Sahibzadeh and asked 'If you are released, where will you go?' The firm reply came 'We shall walk into the forests, meet with Sikhs and come back on horses to face you on the battlefield!'. On being told that their father had been slain, they replied 'No-one can kill our respected father. He will never fall into your hands!'. To this Sucha Nand reacted 'Sons of snakes..!'. He then told the Nawab: 'They must be punished and on no account be released. They must be killed!'. All the courtiers were amazed at the total lack of fear or anxiety on the faces of the Sahibzadeh.



After some deliberations with the Nawab, the Qazi changed his mind and pronounced that the Sahibzadeh must be bricked up alive. This prescribed punishment is stated in the Quran for 'seditious activities against the Muslim State'. On the Qazi's advice the Nawab called Sher Mohammad Khan, the Nawab of Malerkotla to carry out the sentence (giving him an opportunity to avenge the death of his brother at the hands of Guru Gobind Singh). Sher Moh'd Khan however refused to carry out what he said was such a cruel act on entirely innocent minors, to avenge a death that occurred on the battlefield.

In their final morning before him, Nawab Wazir Khan asked the Sahibzadeh again to accept Islam to save themselves being bricked alive. Both the Sahibzadeh repeated fearlessly that they would never give up their faith and that death was meaningless to them. Amazed at their determined and firm reply, the Nawab gave instruction to the two royal executioners from Delhi (his own staff having refused to carry out the sanguinary deed) Shisal Beg and Vishal Beg, to brick up 'these two sons of Guru Gobind Singh alive in a wall'. The Sahibzadeh were led away to the spot where the wall was to be constructed. From the large crowd that had gathered there were cries of 'What crime have they committed?' and 'How cruel and inhuman, O God!' As the brave sons of their brave father, Guru Gobind Singh, they remained calm throughout.

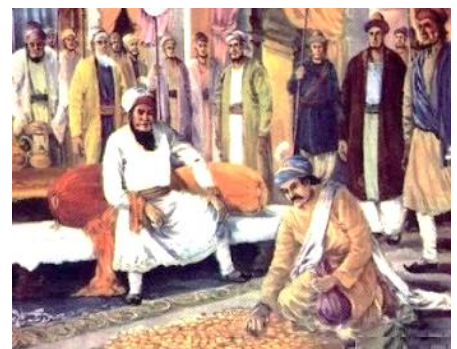


The Sahibzadeh began recital of the Japji Sahib. As the wall reached their chest level, the Qazi repeated 'There is still time, recite the Kalma and save your young lives'. To this the Sahibzadeh shouted 'We shall not give up our Faith and death does not frighten us!'. The Nawab and the Qazi were amazed at the unyielding determination of Guru Sahib's children. The tearful onlookers blessed the mother who bore such noble children!

As the wall reached shoulder high, it repeatedly crumbled and each time it was rebuilt. Going through this ordeal, both the Sahibzadeh became unconscious. Though many believe they died of suffocation as intended, other accounts state that the executioners brought the unconscious Sahibzadeh out of the wall, laid them flat on the ground and, in an instant, martyred them.

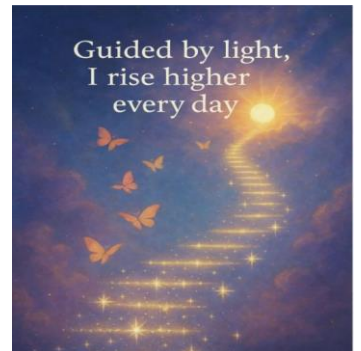
This ghastly act occurred on 26 December 1704, a Mughal punishment for no crime other than that the minors of Guru Gobind Singh ji did not renounce their faith! The people of Sirhind suffered great commotion at the sheer cruelty of this atrocious crime, committed on the most courageous youngsters, who remained steadfast to their faith despite repeated allurements by Nawab Wazir Khan and the Qazi.

On hearing the news of the martyrdom of her beloved Sahibzadeh in the Cold Tower, Mata Gujri ji passed away then and there of grief. A rich merchant Dewan Todar Mal cremated all three departed souls. The cremation was done on ground that he was forced to purchase at the cost of covering it with Mohars, gold coins.



ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥ M:5 Ang 562

In Part 2 of this article we discussed how to make Effort (ਕਰਉ ਜਤਨ) with examples from our daily lives and wisdom from Gurbani verses. Now we will discuss the second half of this Gurbani verse – to receive Mercy (ਹੋਇ ਮਿਹਰਵਾਨਾ) and we are not receiving His Blessings, when in reality Akaal Purakh is Merciful and is ever helping us like our Divine Mother.



The blessing of Spiritual Mercy is very extraordinary, rare and distinct because it is purely Divine Grace, Divine Gift and is received by the Grace of the Guru.

When Parmeshar with His Will created this Universe with One Sound (ਇੱਕੋ ਕਵਾਉ) at the same time for the well being of all the Worldly creatures the Divine Mother with the Divine Will created all the necessities for the life needs of all the living creatures.

Akaal Purakh created human being in His image/form (ਆਪਣੇ ਸਰੂਪ ਵਿੱਚ) and blessed him with the freedom of thought and the ability to use his profound intelligence in all fields.

But the human being with his ego and with the attractive, captivating and fascinating materialistic world around him (ਮਨਮੋਹਣੀ ਮਾਇਆ) misuses his freedom of thought and intelligence. He keeps himself separate from Akaal Purakh's cosy pleasurable Divine Will and suffers immensely by living according to his own choices (ਆਪਣੇ ਭਾਣੇ ਜੇ ਚਲੈ ਭਾਈ ਵਿਛੜਿ ਚੋਟਾ ਖਾਵੈ ॥ M:3 Ang 601).

Akaal Purakh is always merciful and pardons his children. For example, if for some reason a person because of his ego and (materialistic) love and hunger to accumulate wealth via false and evil methods, forgets his creator and commits sins then like our parents Parmatma also feels pain to see his prodigal sons going astray. When so many human beings lose themselves in Maya and commit grave sins due to materialistic hunger, then to help his sinful human beings Akaal Purakh from time to time has been sending Gurus, Avtaars, Sadhus, Sants Saints, Harjans and Gurmukh Pyaarays to our World in order to help bring back the lost souls from the fire of sins (ਭਉਜਲ ਬਿਖਮ ਅਸਗਾਹੁ ॥). These soulful Divine beings brought different religions and left behind their own teachings and spiritual writings to help us find our forgotten path back to our true Home (ਨਿਜ ਘਰ ॥).

The following Gurbani verses supports these thoughts further:

Ang 96 ਉਪਦੇਸੁ ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥ The Guru, the Perfect True Guru, shares the Teachings. The Guru, the True Guru, is Generous to all.

Ang 678 ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ ॥ Come back to your home, O my friend.

ਤੁਮਰੇ ਦੋਖੀ ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ ਬਿਤੀਤ ॥ The Lord Himself has eliminated your enemies, and your misfortunes are past.

Ang 373 ਜਗਤੁ ਉਧਾਰਨ ਸੰਤ ਤੁਮਾਰੇ ਦਰਸਨੁ ਪੇਖਤ ਰਹੇ ਅਘਾਇ ॥ Your Saints are the Saving Grace of the world; beholding the Blessed Vision of their Darshan, I remain satisfied.

Ang 811 ਜਗਤ ਉਧਾਰਨ ਸਾਧ ਪ੍ਰਭ ਤਿਨ੍ਹ੍ਹ ਲਾਗਹੁ ਪਾਲ ॥ God's Holy people are the saviors of the world; I grab hold of the hem of their robes.

When an enlightened Gurmukh helps an astray being back to the True Path, then he also gets Satguru's further Blessings (ਬਕਸਿਸ਼ ਹੁੰਦੀ ਹੈ ॥). This Gurbani verse says:

Ang 306 ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ Servant Nanak begs for the dust of the feet of that GurSikh who himself chants the Naam, and inspires others to chant it.

Bhai Gurdas ji writes about the Gurmukh who inspires others:

ਹਉ ਸਦਕੇ ਤਿਨਾਂ ਗੁਰਸਿਖਾਂ ॥ ਗੁਰੁ ਸਿਖ ਦੇ ਗੁਰਸਿਖ ਮਿਲਾਇਆ।

Guru Nanak Sahib came to our World in 10 Gurus' bodies (ਜਾਮੋਂ) and with Divine Blessings gave us the Sacred Gurbani Wisdom. All the recitation of Gurbani Paath and Kirtan as well as lectures are for the forgotten humans so that with the Grace of Satguru they could come back to their truthful living (ਸਾਚਾ ਜੀਵਨ ॥).

In today's Scientific age all the Gurbani is available on radio broad-casts, TV programmes, personal phones and one can listen, enjoy and learn while sitting, walking and lying down. Besides these, there are so many Gurbani based programmes in Gurdwaras, institutions and are available on different gadgets but, generally speaking, we are not taking sufficient advantage and interest in achieving Divine Blessings of soulful Grace from the sacred Wisdom.

But due to our innumerable carelessness we are very much indulged into the power and love of materialistic gains. And due to the misuse of our intelligence and intellect we are going further away from our true selves. The subtle truth is that our approach to spirituality is often misguided, superfluous and imperfect.

In other words, we can say there is no lack for human beings to acquire the Divine Blessings, and there is no lack in Satguru's Grace (ਕਿਰਪਾ ॥). Akaal Purakh is all Merciful

(ਮਿਹਰਵਾਨਾ ॥). Satguru's Blessings are like sunshine, always present and shining in unison (ਸਦ ਬਖਸਿੰਦ ਸਦਾ ਮਿਹਰਵਾਨਾ ॥).

These Gurbani verses further explain Satguru's Blessings:

Ang 275 ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥ Forever, forever and ever, He is merciful.

Ang 619 ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ ਮਿਹਰਵਾਣ ॥ The True Lord and Master is forever merciful and forgiving.

Ang 713 ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ ॥ You are always forgiving, and always merciful; You give support to all.

Ang 1074 ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਬਖਸਿੰਦਾ ॥ The Guru is merciful, and always forgiving.

Ang 1278 ਨਾਨਕ ਪ੍ਰੀਤਮ ਕ੍ਰਿਪਾਲ ਸਦਹੂੰ ਕਿਨੈ ਕੋਟਿ ਮਧੇ ਜਾਤੇ ॥ O Nanak, my Beloved is forever Merciful; out of millions, hardly anyone realizes Him.

Our required efforts in order to acquire the Divine Blessings is to go into Satguru's congregation with true love and full faith. Satguru with his infinite Blessings is distributing limitless and unbounded Divine Gifts all the time (ਇਲਾਹੀ ਦਾਤਾਂ ਦੀ ਝੜੀ ॥).

Gurbani verses elaborate this further:

Ang 102 ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥ Slowly, gently, drop by drop, the stream of nectar trickles down within.

ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਬੀਚਾਰਾ ॥ The mind drinks it in, hearing and reflecting on the Word of the Shabad.

Ang 150 ਤੂੰ ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥ You are the True Giver; You give continually. Your Gifts continue to increase.

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਜੇ ਤੁਧੁ ਭਾਇਆ ॥ Nanak begs for that gift which is pleasing to You.

Ang 437 ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੀਜੈ ਦਾਤੇ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥ You bestow Your gifts, even when we do not ask for them, O Great Giver; devotion to You is a treasure overflowing.

Ang 1014 ਤੂ ਦਾਤਾ ਦਇਆਲੁ ਸਭੈ ਸਿਰਿ ਅਹਿਨਿਸਿ ਦਾਤਿ ਸਮਾਰਿ ਕਰੇ ॥ You are the Merciful Giver, above the heads of all. Day and night, You give gifts, and take care of all.

Ang 1333 ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਾਤਾ ਜੇ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ ॥ **My** True Guru is forever the Giver. I receive whatever fruits and rewards I desire.

I hope this article in three parts has explained with help from Gurbani Wisdom and put enough light on how to make efforts to acquire Waheguru's Mercy (ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥).



Waheguru Mehar Karan!



Guru Ji blesses us with the power to shift our mindset at any moment. Through the sacred vibrational energy of Raag and Shabad, not only does our inner world transform, but the environment around us is uplifted as well. This divine connection strengthens us, instils courage, and nurtures profound spiritual growth, guiding us back to balance and truth.

Gurbani speaks directly to the human psyche, elevating and refining the emotions that shape the Maan (Mind) and Atma (Soul).

The Shabad becomes a sacred conversation between the mind and the soul, guiding them toward harmony rather than allowing them to remain in conflict. Gurbani teaches us to honour both, recognise their significance, and understand their interplay. Through the Guru's Shabad, we discover inner equilibrium, soothe emotional turbulence, deepen self-awareness, and move closer to the Creator. When we align with this divine wisdom, the cosmic sound current, Naad, begins to resonate within.

By tuning into our inner self and cultivating awareness of our emotions, we can shift our entire state of being. This alignment brings clarity, steadiness, positive energy, and transformation. It all begins with sincere self-reflection. When we recognise the emotions we're experiencing, even when they are layered or conflicting, we begin to understand what truly motivates us. Through this awareness, we can reshape our mindset and take conscious, purposeful steps forward.

This month we are going to look at Raag Jaijaiwanti.

Dhan dhan Sri Guru Tegh Bahadur Ji was not only a spiritual visionary and martyr, he was also deeply connected to devotional music, composing many Shabads in many different raags, each carrying its own emotional and spiritual mood.

Raag Jaijaiwanti is especially important because it is the final raag in the Guru Granth Sahib Ji, and the only bani in this raag is written by Guru Tegh Bahadur Ji. His shabad in this raag is calm, humble, and deeply spiritual, perfectly matching the gentle feeling

of Jaijaiwanti. This raag expresses: Sweet devotion, Humility before the Divine, Longing for God, Gratitude and surrender and Awareness that life is temporary.

Guru Tegh Bahadur Ji often teaches us to rise above fear, ego, and attachment. Raag Jaijaiwanti supports this message because its mood combines sweetness with spiritual yearning.

Raag Jaijaiwanti reflects the mix of joy and sorrow that often exists in life. It feels like a king who wins a great battle but then learns his son has died on the field. There is victory, but also deep loss.

This raag teaches us to stay steady, fulfil our duty, and remain truthful, even when our emotions pull us in different directions. It shows the strength of continuing with dignity in both celebration and grief. The balance of emotions in Raag Jaijaiwanti, happiness softened by humility, sorrow supported by strength, keeps the heart humble and the mind calm. It guides the soul to walk the spiritual path with grace, awareness, and inner balance.

Raag Jaijaiwanti – Sri Guru Tegh Bahadur Ji Sri Guru Granth Sahib Ji - Ang 1352

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:



ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

Raag Jaijaavantee, Ninth Mehla:

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

Meditate in remembrance on the Lord - meditate on the Lord; this alone shall be of use to you.

ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

Abandon your association with Maya, and take shelter in the Sanctuary of God.

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੇ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Remember that the pleasures of the world are false; this whole show is just an illusion. //1//Pause//

ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਰੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥

You must understand that this wealth is just a dream. Why are you so proud?

ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥੧॥

The empires of the earth are like walls of sand. //1//

ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥

Servant Nanak speaks the Truth: your body shall perish and pass away.

ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥

Moment by moment, yesterday passed. Today is passing as well. //2//1//

Shabads composed in Raag Jaijawi 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 Jaijawi – Ram Simar Ram Simar
Bhai Gurmeet Singh & Principal Sukhwant Singh**

<https://www.youtube.com/watch?v=bhOg8v5itb8&t=314s>



If you are unable to listen to or read Gurbani in a particular Raag, 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 Parbhathi, Prabhati Bibhas, Bibhas Parbhathi and Parbhathi Dakhani.



When a person passes away and the family informs relatives, friends and people in the community, in writing and online, it starts with a verse quoted from our scripture, Sri Guru Granth Sahib, **ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥** *M:2 Ang 1239.*

It means, 'Nanak says that we come into this world when sent and we return when recalled by God.' We are endowed with a certain number of breaths in life which we take and complete, but we don't know, when the final breath is taken. In other words, God gave us human life and only God has the "right" to take it away. No one has the "right" to take it away.

As Peggy Morgan says in her introduction to the book 'Ethical Issues in Six Religious Traditions', 'The major religious traditions of the world all teach that human life is of great value and should be respected whether the individual is elderly, handicapped, sick, poor, dying or not yet born. In some ways they go even further than this and say that the life experience of some of these people may bring them close to the heart of their religion, in a way that the experience of youth, physical fitness, intellectual ability and wealth do not. The religions also teach us personal qualities which give priority to the practical care of the poor and sick. These include a sense of justice, unselfishness, generosity, love and compassion.'

We accept that human life is a precious gift from God and therefore, it is our duty to have a high respect for life, cherish it and protect it. We are taught that human birth is obtained after countless other life forms and in the words of Guru Amardas, the third Guru 'This body is the Lord's Temple, wherein is revealed the jewel of Divine Comprehension.' (SGGS 1346).

We, human being wear the garments of happiness and suffering and we should bear in mind that human experience is God experience and human suffering is part of that experience. The experience of both, pain and comfort, or, suffering and happiness (*dukh* and *sukh*) are seen as human experiences leading to the same of ultimate surrender of self to the Will of the Creator, Timeless Being (*Karta*, and *Akal Purakh*).

There has been much concern expressed by most sections of the faith communities about the Assisted Dying Bill in parliament and in the view of many observant Sikhs, assisted dying is to all intents and purposes 'assisted suicide' or euthanasia, which the Sikh Gurus rejected as interference in God's plan.

In their 9th December 2024 response, the Network of Sikh Organisations (NSO) unequivocally opposed the Bill as 'an affront to Sikh teachings' and is 'state sanctioned

suicide.’ They also felt that ,‘There are too many flaws and even risks in the argument that an individual has the "right to die" promoted by some politicians and organizations like "EXIT".

On the other hand, there is strong emphasis in the Sikh moral teaching on compassion, dignity and the care for others and self. It also teaches us that we have a duty to protect life in a responsible way. There are many examples about the caring of the sick and dying especially during the Covid period when in Delhi, the Sikh volunteers provided the langar of oxygen, medical aid and food to those who needed it desperately, regardless of their faith and they helped with the respectful cremations or burials of the dead according to the deceased religious tradition . They were following the example of Guru Har Krishan, our 8th Guru, only eight years old, who helped those inflicted by smallpox during an epidemic in the seventeenth century. The Guru instilled in the community, the caring for the sick and vulnerable as a sacred duty – he supported the vulnerable and dying with ‘assisted living.’

We are also expected as people of faith to serve others with honesty and hard work and as carers of our human community as well as all that exists in nature. Like the Hindu and Buddhist communities, depending on our deeds, our karma, ,we believe that we enter the cycle of birth and death. Only the divine judge’s grace can lift us from it. Suffering, the Gurus said, was part of the operation of karma, and human beings should not only accept it without complaint but act so as to make the best of the situation that karma has given them.

We are also endowed with the the ability to pray and it is the power of prayer and the singing of hymns to God , the divine healer that helps us when we and our loved ones and friends face acute suffering and difficult times. Medical treatment can only support so far.

Professor Eleanor Nesbit says, ‘Certainly, they (Sikhs) would emphasize loving care of any sufferer. Clearly an attempt to end life for financial motives is immoral. There is also no place in Sikh thought for deliberately ending the life of the incurably ill or irreversibly senile. All Sikhs are to accept what God gives as an expression of God’s will. They must also sympathise with those who crave death as an alternative to being a burden on dear ones. However, it is important to nurture and maintain the state of ‘Chardi Kala’, eternal optimism. I strongly believe that our physical, religious and spiritual lives are completely intertwined and a holistic view is important to care for the ‘ inner temple of the divine. ’

To conclude, not assisted dying but Guru-guided living is the Sikh way.

Abstract

This Essay aims to stimulate all of us to look at a purpose driven and well lived life when we look back at the end of life. What decisions can we make in the near future and present time that will maximize purpose and infuse our lives with meaning

Introduction

There is hardly any person in the world who does not fear death. It could be fear of personal death, or the demise of a loved one.

We like to discuss and ponder over other trivial topics but rarely discuss our departure from this earth. We talk and spend a lot of time ensuring that our houses look attractive and talk about other people's properties, but rarely acknowledge that they are all impermanent.

Teaching by Guru Arjan Sahib directs us to ponder over our real dwelling:

ਜੇ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੇ ਲਗਾ ਮਨ ਮਾਹਿ ॥

ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ ॥

SGGS M: 5-43

That dwelling which you will have to abandon and vacate - you are attached to it in your mind. That place where you must go to dwell - you have no regard for it at all.

Development/ Expansion

Gurbani prepares us for our inevitable end; it tells us that the 'Grim Reaper' can give us a call anytime. Verses about 'our existence on this planet being impermanent' need to be noted, they incorporate very specific advice - to be remembered and reflected upon all the time. If we internalise the Teachings in Gurbani, death will not have a traumatic effect on us.

So let us look closely at the following verses and understand the Message that they are imparting to us:

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਊ ॥ ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਊ ॥

SGGS M:1- 952

There are as many travellers as there are beings: all the creatures are travellers- our stay in this world is temporary.

When one's death call is issued, there is no delay – when the call comes, one departs from this planet immediately.

ਜੇ ਦੀਸੈ ਸੇ ਚਾਲਨਹਾਰੁ ॥ ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥

SGGS M: 5-268

Whatever we can see in this world will go away-i.e. is perishable, transitory. Yet, the blindest of the blind cling to it.

The first verse makes it explicit that we are like travellers. Travellers move on after a day or two. Our stay also is impermanent like that of travellers. The second verse of the couplet makes it crystal clear that we should not cling to this life, as it is perishable. So why not reflect on what is inevitable?

ਗੁਰ ਗਿਆਨੁ ਅਪਾਰਾ ਸਿਰਜਣਹਾਰਾ ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਰੋਈ ॥

ਪਰਵਾਣਾ ਆਇਆ ਹੁਕਮਿ ਪਠਾਇਆ ਫੇਰਿ ਨ ਸਕੈ ਕੋਈ ॥ *SGGS M:1-688*

Wisdom given by the guru states that the Creator is infinite, who made the creation, and that He also directs it.

The call of death is sent by the Creator, and when the call to return is received, no one can countermand it- births and deaths are Divine ordained.

Message: Death is not within our control. It is controlled by the Creator.

ਇਕਿ ਮੂੜ ਮੁਗਧ ਨ ਚੇਤਹਿ ਮੂਲੇ ਜੇ ਆਇਆ ਤਿਸੁ ਜਾਣਾ ॥

ਨਾਮੁ ਤੇਰਾ ਸਦਾ ਸਾਚਾ ਸੋਇ ਮੈ ਮਨਿ ਭਾਣਾ ॥ *SGGS M:1-566*

Some fools and idiots never remember at all that whoever has come-is born, shall have to go - die. Your Naam - Your virtues- is True/ Eternal and ever pleasing to my mind - like to remember You and cultivate Your virtues.

The reality is that even when we are very sick and frail, we do not want to die. We ask our doctor and when not satisfied the surgeons and specialists to do their best to save us. Suddenly, money is of no importance to us, we just want to carry on living. It is very difficult to accept death, we all young and old fear it.

Instead of fearing death, why not reflect on our departure and make our life as spiritual and virtuous as possible by remembering Naam -conscious awareness of the Divine and cultivating His virtues? It will be easier then, to accept death when it knocks at our door, and knock it will.

Guidance by Bhagat Kabir Sahib:

ਰੈਨਿ ਗਈ ਮਤ ਦਿਨੁ ਭੀ ਜਾਇ ॥ ਭਵਰ ਗਏ ਬਗ ਬੈਠੇ ਆਇ ॥ *SGGS: Kabir -792*

I need to be careful: the night has passed sleeping -in indifference- lest the day should also pass, i.e. I have been engrossed in the pleasures of the youth and should not let old age also pass in indifference. The black bees have gone, and the white

cranes have come to take their place, i.e. youth has gone old age has arrived with black hair turning grey – the end of life is near.

The message of the above couplet is that since our presence on this earth is *transient*, we need to earn merit through good actions.

ਕਾਚੈ ਕਰਵੈ ਰਹੈ ਨ ਪਾਨੀ ॥ ਹੰਸੁ ਚਲਿਆ ਕਾਇਆ ਕੁਮਲਾਨੀ ॥ *SGGS: Kabir-792*

Life is not everlasting- like water cannot remain in an unbaked clay pot. When the swan/ soul departs, the body withers.

ਦੇਖੁ ਫਰੀਦਾ ਜੁ ਥੀਆ ਦਾੜੀ ਹੋਈ ਭੂਰ ॥ *SGGS: Kabir-792*

See, Farid, what has happened: your beard has become grey.

ਅਗਹੁ ਨੇੜਾ ਆਇਆ ਪਿਛਾ ਰਹਿਆ ਦੂਰਿ ॥੯॥ *SGGS: Farid-1378*

That which is coming is near and the past is left far behind-the death- is near. Message: Remember and meditate on the Divine, do good. or it will be too late.

Conclusion

First, let us be clear in our minds that birth and death are not in our control.

Guidance by Guru Nanak Sahib:

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥ *SGGS M:1- 472*

Birth and death are subject to the Command of the Creator; through His Will we come and go.

Second, life should have a meaning to it and be purpose driven. Guru Arjan Sahib illumines this aspect when he says:

ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥ ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥ *SGGS M:5-43*

O human, you came here to earn a profit. (To get near the Divine). What fruitless pursuits are you engaged in? Your entire life (night) is coming to its end.

Third, contemplation on death should compel us to take stock of our good deeds and bad deeds and how many Divine virtues we have cultivated and lived in our lives. In other words, contemplation should lead us to re-evaluate our lives.

The questions we should be asking ourselves to re-appraise our life is:

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ *SGGS M:3-922*

O my body, why have you come into this world?

And what actions/deeds have you done since you came into this world?

Narinder Kaur Bakhshi - Tribute

Rajan Singh

Narinder Kaur Bakhshi (Nunni) was awarded a Hounslow Community Stars Award on Wed 24th September 2025 by Hounslow Council.

This was in recognition of her voluntary selfless service, kindness, compassion and support for our communities. Narinder has been involved with Sri Guru Singh Sabha since 1979 and was part of the Gurdwara executive committee holding positions as the first Sikh female registrar, treasurer, stage announcements, summer camp and sponsor walk fund raising. She was part of the committee that played an important role in the visits of Queen Elizabeth II, Duke of Edinburgh and now, King Charles and Queen Camilla to our Gurdwara.



Narinder also holds crucial voluntary roles as School Governor at The Heahtlands School for over 32 years and was Head Teacher at a free community Punjabi school for over 45 years teaching Punjabi at all levels to GCSE level, cultural and religious studies. She continues to teach GCSE Punjabi at Guru Nanak Nishkam Sewak Jatha. She has been involved with Sri Hemkunt Society Youth Organisation as a volunteer judge and judge trainer for international public speaking competition for youths of the Sikh community. Narinder has been a volunteer at Hounslow Library and is currently an advisor to the The Standing Advisory Council on Religious Education (SACRE) for Hounslow Council.

With Waheguru's blessings she continues her parents, Sohan Singh and Amrit Kaur Bakhshi's legacy.



Gurdwara Activities & Sangat Services

Activity	Day	Time	Where	Category	Owner
Santhiya (SGGS recitation)	Mon	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW
Santhiya (SGGS recitation)	Tue	5:00-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW
Santhiya (SGGS recitation)	Wed	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW
Gurmat Gyan I	Sun	10:00-11:00am	Surgey Room	Rel Edn	B K Rehal
Gurmat Gyan II	Sun	11:00-12:00pm	Surgey Room	Rel Edn	B K Rehal

Simran Amitvela	Fri	6:00-6:30m	Main Darbar	Rel Edn	Giani KSW
Kirtan, Tabla & Harmonium (3)	Mon	4:30-6:00pm	1st Fl New Bldg	Music	Mrs Bola
Tabla (1)	Thu	5:30-7:30pm	1st Fl New Bldg	Music	H Sahota
Kirtan & Harmonium (2)	Thu	5:00-7:00pm	2nd Fl Main Bldg	Music	S Dhatta
Gurbani Kirtan - Raj Academy	Fri	6:00-8:00pm	1st Fl New Bldg	Music	Rajinder K
Ladies Fitness	Tue	9:30-11:00am	2nd Fl Main Bldg	Wellbeing	I Kaur
Ladies Fitness	Wed	9:30-11:30am	2nd Fl Main Bldg	Wellbeing	I Kaur
Ladies Fitness	Thu	9:30-11:30am	2nd Fl Main Bldg	Wellbeing	I Kaur
Ladies Fitness - Pilate	Tue	2:30-3:30pm	2nd Fl Main Bldg	Wellbeing	C Rai
Gatka Martial Arts	Thu	6:00-8:00pm	Foyer New Bldg	Sports	A Walia
Taekwondo Korean	Mon	6:00-8:00pm	Foyer New Bldg	Sports	Mathew
Football (5-15 years)	Sat	9:00-11:00am	Indian Gymkhana	Sports	Kamaljeet
Computer Training	Tue	9:30-11:30pm	Library New Bldg	Education	M Sagoo
Computer Training	Wed	9:30-11:30pm	Library New Bldg	Education	M Sagoo
Computer Training	Thu	9:30-11:30pm	Library New Bldg	Education	M Sagoo
English for Adults (ESOL) Qualify if on Income Support only	Tue	10:00-12:10pm	Academy New Bldg	Education	B K Sandhu
English for Adults (ESOL) Qualify if on Income Support only	Wed	10:00-12:10pm	Academy New Bldg	Education	B K Sandhu
Panjabi (4-6 years)	Sun	1:00-2:00pm	Library	Education	B K Sandhu
Panjabi GCSE	Sun	11:00-1:00pm	Academy New Bldg	Education	B K Sandhu
Panjabi for Adults	Sat	8:45-10:15am	Academy New Bldg	Education	B K Sandhu
Panjabi Session I Grp I Beginners	Sun	10:00-11:30	Academy New Bldg	Education	B K Sandhu
Panjabi Session I Grp II Intermediate	Sun	10:30-11:30	Academy New Bldg	Education	B K Sandhu
Panjabi Session I Grp III Pre-GCSE	Sun	10:30-11:30	Academy New Bldg	Education	B K Sandhu
Panjabi Session II Grp I Beginners	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu
Panjabi Session II Grp II Intermediate	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu
Panjabi Session II Grp III GCSE	Sun	11:30-13:30	Academy New Bldg	Education	B K Sandhu
Panjabi Grp I Beginners	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu
Panjabi Grp II Beginners	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu
Panjabi Grp III Intermediate	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu
Panjabi 'A' Level	Sun	09:00-11:00	Academy New Bldg	Education	B K Sandhu
Panjabi speaking	Sun	11:00-11:30	Academy New Bldg	Education	B K Sandhu
Tutions (Science, Maths)	Sun	10:00-4:00pm	Academy New Bldg	Education	R S Sooin
Kirtan Simran (last Saturday of Month)	Sat	4:00-5:00am	Main Darbar	Programme	Basics of Sikhi
Naam Simran Nirmolak Jatha (2nd Saturday of Month)	Sat	4:00-5:00am	Main Darbar	Programme	Nirmolak Jatha
Katha in English (Sun following Sangrand)	Sun	11:15-12:00pm	Main Darbar	Programme	Basics of Sikhi





Panjabi School Term Dates

Sept 2025 – July 2026

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

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

Summer Term	Start date	Last Day		Start date	Last Day
Tuesday	14/04/26	19/05/26	Half term	02/06/26	14/07/26
Saturday	18/04/26	23/05/26	Half term	06/06/26	18/07/26
Sunday	19/04/26	24/05/26	Half term	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 st Session	10:00am – 11:30am	
Sunday – 2 nd 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	10:00am – 12:00pm	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		
Tuesday, Wednesday, Thursday	9:30am – 11:30pm	Library, New Building

Gurdwara Sri Guru Singh Sabha Hounslow
SUPPORT SERVICE ✓

ESOL
& other
Academic Qualifications

Gurdwara SGSS provides FREE ESOL and other academic education courses:

- 🌀 Computing Essential Digital skills
- 🌀 Life & Working in the UK – Citizenship

Please register your interest to establish the demand to enable us to fast-track full details asap.

For further information & bookings, contact
Barinder Sandhu – Barinder@sgss.org

Gurdwara Sri Guru Singh Sabha Hounslow
SUPPORT SERVICE ✓

SIKH CHAPLAINCY SERVICE 

Available as required and when required

Regular visits to

- 🌀 Hospitals
- 🌀 Prisons
- 🌀 Heathrow Airport (as per request)

We deliver services to the Sikh community (and wider communities if requested) and Chaplaincy Departments at these sites, as well as guidance on issues concerning the Sikhs in the habitat.

Gurdwara Sri Guru Singh Sabha Hounslow
SUPPORT SERVICE ✓

DNH Advice Surgery
Every Friday 11:00am-3:00pm

Provides help, advice, information & support with a wide range of problems to people of all ages and background.

Information & Support includes benefits, eg Universal Credit, PIP, DLA, AA, Housing, Council Tax, etc

For further information & bookings, contact
Gurdwara Office – Ashi Dhillon 

disability network hounslow
hounslow's centre for independent living

Gurdwara Sri Guru Singh Sabha Hounslow
SUPPORT SERVICE ✓

PANJABI Classes

Tuesday session
🌀 6:00pm-7:30pm

Sunday sessions
🌀 Session I 10:00am-11:30am
🌀 Session II 11:30am-1:00pm

For further information & bookings, contact the Main Office

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

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

📷 @hounslowkirtandarbaar

Scan The QR Code & Follow Our Instagram For More Updates

📱 

Chips & Beers Served For Longer
Spend Time With Family And Friends




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:
Jasminder Singh 07771 580865 / Inderpal Singh 07585 931644

CTA Chardkale 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

**Chardi
Kala
Jatha**

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

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

**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

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

TUTORIAL SERVICES

Mathematics, Physics, Accounting +

EVERY SUNDAY 10:00AM- 4:00PM

Tutors are Sikh graduates from Top UK Universities
If you are an experienced teacher or tutor, please join us:

For further information & bookings, contact
Barinder Sandhu – Barinder@sgss.org
Randeep S Sooin – Randeep.soin@gmail.com

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

**METROPOLITAN
POLICE**

CRIME REPORTING HUB

HATE CRIME
don't be a victim
REPORT-IT

 **CRIME
REPORT**

CrimeStoppers.
Speak up. Stay safe.

Gurdwara SGSS Hounslow is an approved 'Crime Reporting Hub'
If you have experienced any form of a crime and want to report it
in confidence, please speak to the General Secretary who will advise you.

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**

Ladies Kirtan Classes

Every Tuesday, 10:00-12:00pm



Manager: Mrs. Anshu Kaur
Secretary: Mrs. G. Singh
Treasurer: Mrs. J. Singh
Publicity: Mrs. K. Singh
Social Media: Mrs. L. Singh
Website: Mrs. M. Singh
Email: info@sgss.org
Phone: 07930 320 230

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. 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

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
3312	Mar-90	AI/ML Engineer & Data Scientist	PhD, MSc	5' 10"
3313	Apr-88	Security Officer	A Levels	5' 06"
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"
3319	Jul-88	Medical Doctor	MBBS	6' 00"
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 MRCP	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	Chartered 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"
3382	Jan-93	Finance Lead	Chartered Accountant	5' 11"
3383	Apr-99	Civil Service Fast Stream	BA Hons	6' 02"
3384	Dec-90	Software Engineer	B.Sc. Hons Computer Science	6' 00"
3385	Mar-90	Financial Adviser	LLB Hons DIP PFS	5' 06"
3386	Oct-89	Investment Management	CFA	6' 00"
3387	Jun-94	ACA Trainee	ACA Trainee	5' 11"
3388	Jan-94	Support Advisor	Master of Technology	6' 00"
3389	Jul-94	VP Finance	BSc Hons Economics	5' 11"
3390	Feb-93	Senior Technical Coordinator	BSC Civil Engineering	5' 06"
3391	Oct-92	Finance Business Partner	Economics Degree	5' 08"
3392	Feb-93	Logistics & Operations Specialist	BA Business Management (Hons)	5' 08"
3393	Dec-94	Civil Servant	Accounting & Finance	5' 08"
3394	Apr-84	Financial Controller	BA Econ and CIMA	5' 09"
3395	Oct-95	IT Assistant	BSc Computer Science	6' 01"
3396	Jul-98	Transactional HR and Payroll	MSc International Business	5' 08"
3397	Dec-00	Government Economist	BA Economics & Maths	6' 01"
3398	Jan-90	Analyst in Asset Management Company	MSc Investment Management	6' 01"
3399	Jul-91	HGV Driver	Mechanical Engineer	5' 08"
3400	Oct-89	Store Manager	BA in Hospitality	5' 11"
3401	Jun-92	Project Manager	BSc Hons Financial Mathematics	6' 01"

3402	Dec-99	Doctor	BMBS Medical Degree	6' 02"
3403	Apr-94	GP	MBBS	5' 08"
3404	Nov-95	Business Manager	Masters in Information Systems	5' 08"
3405	Apr-85	IT Team Leader	MSC - Masters in Science in Technology	5' 08"
3406	May-93	Dentist	BDS, MPharm	5' 10"
3407	Dec-94	Doctor	MBChB	5' 10"
3408	Mar-92	Hospital Doctor	MBChB MRCS	5' 09"
3409	Dec-84	Ambulance Driver	BSc Pharmacology	5' 11"
3410	Jul-92	Doctor - Consultant	MMBS ChB	6' 01"
3411	May-88	Company Director -Own Business	Own Property Business	5' 10"
3412	Apr-92	Dentist	Pharmacist, Dentist	5' 08"
3413	Jul-92	Hospital Doctor	BSc (Hons) MBBS	6' 02"
3414	Jul-94	Own Business Director - Haulage	Diploma in Accountancy	5' 11"
3415	Jun-85	Director at Pharmaceutical	PhD	5' 09"
3416	Jul-88	IT Team Leader	BSc Computer Science	5' 07"

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>
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"
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	Veterinary Nurse	BSC (Hons) 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	Solicitor	ACA and MSc	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"

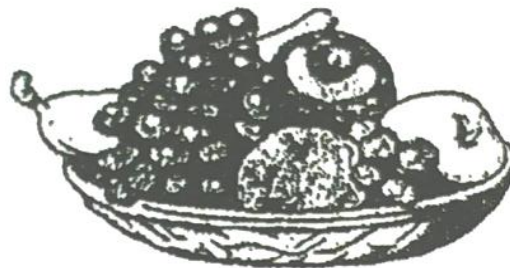
9631	Nov-94	Dentist	Doctor of Medicine	5' 03"
9632	Sep-96	Sustainability Consultant	MSC - Sustainability & Management	5' 04"
9633	Oct-89	GP	BMBS RCG	5' 03"
9634	Nov-98	Corporate Banker	BSc Maths & Economics	5' 06"
9635	Aug-98	Geologist	MSc Engineering	5' 05"
9636	Oct-96	Recruitment Consultant	Masters 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"
9653	Aug-88	Senior Policy Manager	BSc Economics	5' 01"
9654	Jul-94	NHS Doctor	MBBS, MSC	5' 06"
9655	Feb-87	Accountant	BSc CIPFA	5' 03"
9656	Oct-78	Solicitor	Solicitor LLB	5' 02"
9657	Mar-00	Doctor	MBChB	5' 04"
9658	Feb-97	Optometrist	BSc Optometry	5' 04"
9659	Mar-87	Barrister	LLB LLM Barrister (BVC)	5' 06"
9660	Dec-90	Global Director	BSc Accounting and Finance	5' 03"
9661	Nov-77	Business Administration	Political Science	5' 07"
9662	May-99	Financial/Credit Analyst	BSc Economics	5' 05"
9663	Mar-94	Digital Designer	BA Hons Graphic Design	5' 06"
9664	Apr-95	Ministry of Justice	Masters in Human Rights Law	5' 03"
9665	May-93	Solicitor- Ernst & Young	LLM	5' 06"
9666	May-94	NHS Laboratory	MSc Biomedical Science	5' 06"
9667	Jan-96	Project Manager	Law Degree	5' 08"


Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh


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