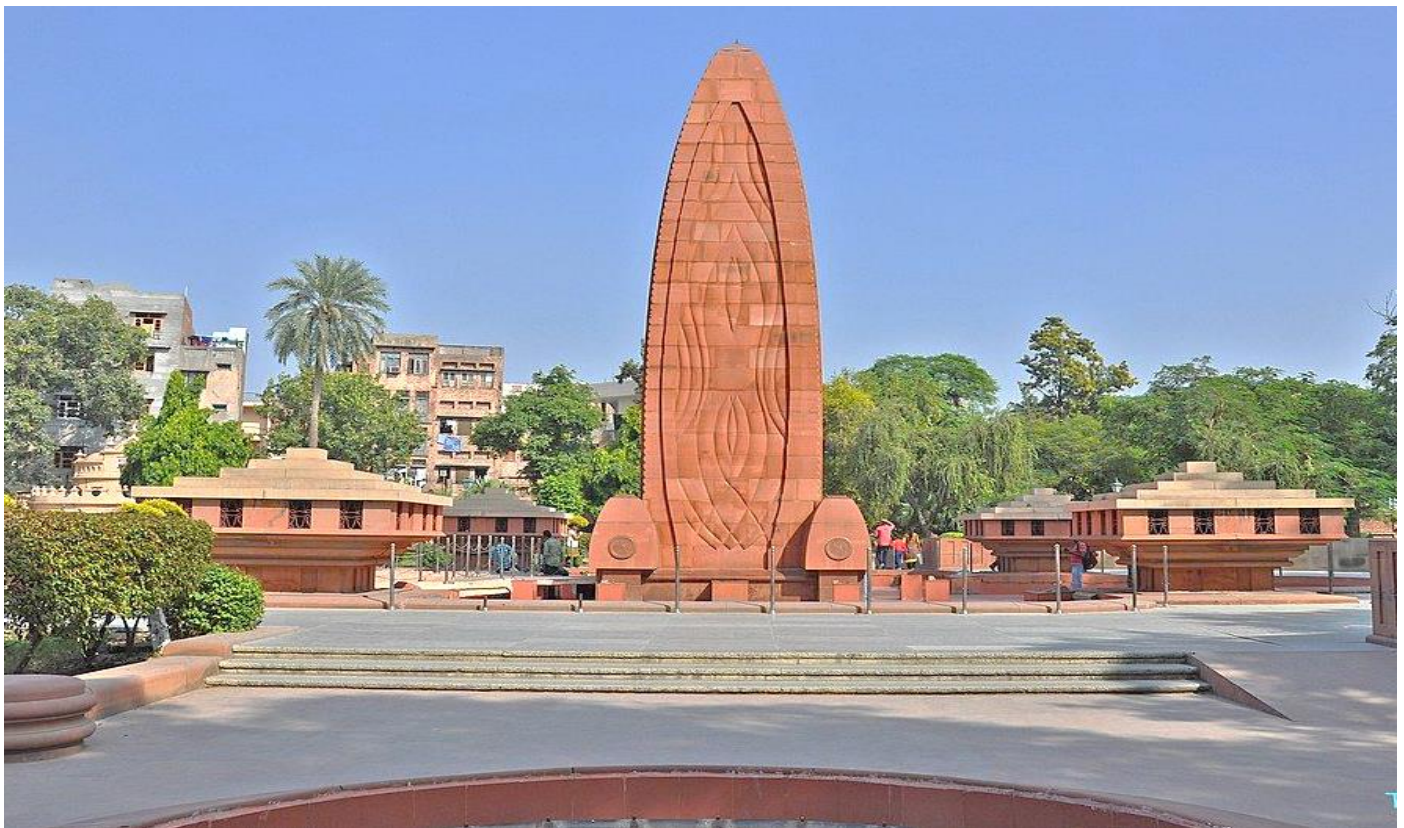


GOBIND MARG

THE MONTHLY BULLETIN OF
GURDWARA SRI GURU SINGH SABHA – HOUNSLOW

JULY 2024 – VOL XXXI ISSUE 7



The Jallianwala Bagh is a garden close to the Amritsar Darbar Sahib complex. It is the site where on the Baisakhi day of 13 April 1919, troops of the British Indian Army were ordered to fire upon unarmed civilians who had gathered to protest against the Rowlatt Act, which allowed arrest and detention of citizens, without reason. The army firing continued until their ammunition was exhausted, resulting in the death of up to 1500 people and 1200 wounded. Sardar Udham Singh took revenge for this most tragic atrocity (see page 14). This memorial was later inaugurated on 13 April 1961.



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
EVENING		EVENING		EVENING	
6:00 PM	Rehraas	6:00 PM	Rehraas	6:00 PM	Rehraas
6:30 PM	Kirtan	6:30 PM	Kirtan	6:30 PM	Kirtan
7:00 PM	Katha	7:00 PM	Katha	7:00 PM	Katha
7:30 PM	Ardaas	7:30 PM	Ardaas	7:30 PM	Ardaas
8:00 PM	Sukhasan	8:00 PM	Sukhasan	8:00 PM	Sukhasan



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



GURDWARA SRI GURU SINGH SABHA

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Registered 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.

Contact via email marriages@sgss.org

July 2024

Important Lunar Days	Event	Nanakshahi Days	
		July ਹਾੜ/ ਸਾਵਣ	August ਸਾਵਣ/
Sangrand ਸੰਗਰਾਂਦ	New Month Start Date	16	16
Mussia ਮੱਸਿਆ	New Moon (Dark)	5	4
Puranmashi ਪੂਰਨਮਾਸ਼ੀ	Full Moon	21	19
Prakash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi			
Guru Hargobind Sahib	Prakash	5	
Guru Harkrishan Sahib	Prakash	23	
Historical Dates - Events & Festivals			
Bhai Mani Singh ji	Shaheedi	9	
Bhai Taru Singh ji	Shaheedi	16	
Bhai Udham Singh ji	Shaheedi	31	
Guru ka Bagh	Morcha		8
Guru Granth Sahib ji	Completion		16

Dear Sangat Jee – ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ; ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ!
WaheGuru Ji Ka Khalsa; WaheGuru Ji Ki Fateh!

Day visit to the Chatrri War Memorial

On the 9th June, a Gurdwara delegation paid their annual respects to World War I Indian soldiers during the Chatrri Memorial service near Brighton and Hove on the South Downs. The Chatrri stands on the site where 53 Sikh and Hindu soldiers (from the tens of thousands who fought for the British Empire) were cremated during the First World War. Their ashes were respectfully scattered in the nearby sea.



Committee Elections 2024

As per the constitution, nominations for the new Executive Committee closed on 16 June and the Scrutiny Team proposed 11 shortlisted candidates on 24 June. As per constitution, no elections will be required and, the shortlisted candidates have been requested to form the working committee covering the main administrative areas, by the 12th of July. At the time of writing, these include the following broad areas, pending the creation of the final list:

- Estate, Security & Maintenance
- Langar & Associated Services
- Welfare & Wellbeing Activities
- Religious Activities
- Education & Youth Engagement
- Continuous Improvement Portfolio (CIP)

Details of the positions, roles and responsibilities will be announced as soon as the committee members have elected members to their roles and have been verified.

Additional activities during July include the following:

- A day trip to Bournemouth on 5th July
- Celebration of Culture & Diversity programme on 16th and 17th July
- Sponsored Walk on 21st July
- Kirtan by Bhai Veer Manpreet Singh on 21st July.

Further info can be obtained by contacting khalsa@sgss.org

Event Bookings: During May 2024, the services performed were:

• Weddings	10	• School Visits	8
• Sukhmani Sahib Path/Kirtan	36	• Funerals	10
• Sehaj Path/Akhand Path	12	• Trips/ Lectures	1

To enable us to continue supporting the sangat, it is our pleasure to discuss your needs.

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

Show Your Gratitude: Donations to the Gurdwara to help run the Sangat services are gratefully received, 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

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



Guru Nanak Sahib's Japji Sahib bani is widely recognized as the quintessence of the entire Sri Guru Granth Sahib ji. In the Granth, this bani, named 'Jap', commences immediately after the Mool Mantar. It begins with a salok (self-contained verses) followed by 38 Pauris of variable length, and concludes with the final salok. The message of Japji has been further elaborated in the Granth by subsequent Gurus or 'Nanaks'. The Japji is the first bani that Sikh devotees recite each day, ideally starting around two hours before dawn. The bani however can be recited at any time of the day, any number of times.

This month we will elaborate Pauris 5 and 6 which are about:

Understanding Love as Parmatma's pre-eminant 'language'; the insignificance of personal fame devoid of devotion, and the importance of attaining Parmatma's grace.

Verse	Japji Sahib Pauri 5, 6	Glossary	Contextual Meaning
ਪੌੜੀ 5 1	ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥	ਥਾਪਿਆ ਕੀਤਾ ਨਾ ਹੋਇ ਨ ਹੋਇ	'ਖੜਾ ਕਰਨਾ' ਖਲਿਆਰਨਾ, ਨੀਂਹ ਰੱਖਣੀ (ਸਾਡਾ) ਬਣਾਇਆ ਨਹੀਂ ਬਣਦਾ। (ਨਾ ਹੋਇ) = ਹੋਂਦ ਵਿੱਚ ਨਹੀਂ ਆਉਂਦਾ।
2	ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥	ਨਿਰੰਜਨੁ, ਸੋਇ	ਮਾਇਆ ਤੋਂ ਰਹਿਤ, ਉਹ।
3	ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥	ਜਿਨਿ, ਤਿਨਿ, ਮਾਨੁ	ਜਿਸ ਮਨੁੱਖ ਨੇ, ਉਸ ਮਨੁੱਖ ਨੇ, ਆਦਰ (ਵਡਿਆਈ)।
4	ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥	ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ	ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰੀਏ। ਗੁਣਾਂ ਦੇ ਖਜ਼ਾਨੇ ਨੂੰ।
5	ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥	ਮਨਿ, ਰਖੀਐ, ਭਾਉ	ਮਨ ਵਿੱਚ, ਟਿਕਾਈਏ, ਰੱਬ ਦਾ ਪਿਆਰ।
6	ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥	ਦੁਖੁ ਪਰਹਰਿ, ਘਰਿ ਲੈ ਜਾਇ	ਦੁੱਖ ਨੂੰ ਦੂਰ ਕਰਕੇ, ਹਿਰਦੇ ਵਿੱਚ। ਲੈ ਜਾਂਦਾ ਹੈ, ਖੱਟ ਲੈਂਦਾ ਹੈ।
7	ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥	ਗੁਰਮੁਖਿ ਨਾਦੰ, ਵੇਦੰ ਰਹਿਆ ਸਮਾਈ	ਗੁਰੂ ਦੀ ਰਾਹੀਂ (ਜਿਸ ਮਨੁੱਖ ਦਾ ਮੂੰਹ ਗੁਰੂ ਵਲ ਹੈ)। ਅਵਾਜ਼, ਸ਼ਬਦ, ਨਾਮ, ਗਿਆਨ। ਸਮਾ ਰਿਹਾ ਹੈ, ਸਭ ਥਾਈਂ ਵਿਆਪਕ ਹੈ।
8	ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥	ਈਸਰੁ, ਬਰਮਾ ਪਾਰਬਤੀ ਮਾਈ	ਸ਼ਿਵ, ਬ੍ਰਹਮਾ। ਸ਼ਿਵਜੀ ਦੀ ਪਤਨੀ। (ਹਿਮਾਲੀਆ ਪਰਬਤ ਦੀ ਪੁਤਰੀ ਓਮਾ ਜੋ ਸ਼ਿਵਜੀ ਨਾਲ ਵਿਆਹੀ ਗਈ)।
9	ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥	ਹਉ, ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ	ਮੈਂ, ਸਮਝ ਲਵਾਂ (ਅਨੁਭਵ ਕਰ ਲਵਾਂ)। ਮੈਂ ਉਸ ਦਾ ਵਰਣਨ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਕਥਨ; ਕਹਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ।
10	ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥	ਗੁਰਾ ਇਕ ਬੁਝਾਈ	ਹੇ ਸਤਿਗੁਰੂ! ਇਕ ਸਮਝ।

		ਇਕੁ ਦਾਤਾ ਵਿਸਰਿ ਨਾ ਜਾਈ	ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਇਕ ਅਕਾਲ ਪੁਰਖ। ਭੁੱਲ ਨਾ ਜਾਏ।
ਪੌੜੀ 6 11	ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥	ਤੀਰਥਿ, ਨਾਵਾ ਤਿਸੁ, ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ	ਤੀਰਥ ਉੱਤੋ, ਮੈਂ ਇਸ਼ਨਾਨ ਕਰਾਂ। ਉਸ ਰੱਬ ਨੂੰ, ਮੈਂ ਚੰਗਾ ਲੱਗਾਂ। ਰੱਬ ਨੂੰ ਚੰਗਾ ਲੱਗਣ ਤੋਂ ਬਿਨਾ ਨਾਇ ਕੇ ਮੈਨੂੰ ਕੀ ਮਿਲੇਆ ?
12	ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥	ਜੇਤੀ, ਸਿਰਠੀ ਉਪਾਈ, ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਕਿ ਲਈ	ਜਿਤਨੀ, ਸ੍ਰਿਸ਼ਟੀ, ਦੁਨੀਆ। ਪੈਦਾ ਕੀਤੀ ਹੋਈ, ਮੈਂ ਵੇਖਦਾ ਹਾਂ। ਪ੍ਰਭੂ ਦੀ ਮੇਹਰ ਤੋਂ ਬਿਨਾ। ਕੀਹ ਮਿਲਦਾ ਹੈ ? ਕੁਝ ਨਹੀਂ ਮਿਲਦਾ। ਕੀਹ ਕੋਈ ਲੈ ਸਕਦਾ ਹੈ?
13	ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥	ਮਤਿ ਵਿਚਿ ਮਾਣਿਕ ਇਕ ਸਿਖ, ਸੁਣੀ	(ਮਨੁੱਖ ਦੀ) ਬੁੱਧ ਦੇ ਅੰਦਰ ਹੀ। ਮੈਂਤੀ। ਇਕ ਸਿੱਖਿਆ, ਸੁਣੀਏ, ਸੁਣੀ ਜਾਏ।
14	ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥		[ਵੇਖੋ ਤੁਕ ੧੦]

ਪੰਜਾਬੀ ਅਰਥ

1	ਨਾ ਉਹ (ਅਕਾਲ ਪੁਰਖ) ਪੈਦਾ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ਅਤੇ ਨਾ ਹੀ ਕਿਸੇ ਦਾ ਬਣਾਇਆ ਬਣ ਹੀ ਸਕਦਾ ਹੈ।
2	ਉਹ ਮਾਇਆ ਦੇ ਪਰਭਾਵ ਤੋਂ ਪਰੇ ਹੈ ਕਿਉਂਕਿ ਉਹ ਆਪ ਹੀ ਖਾਲਿਸ ਅਤੇ ਨਿਰੰਜਨ (ਮਾਇਆ ਤੋਂ ਨਿਰਲੇਪ) ਹੈ।
3	ਜਿਸ ਮਨੁੱਖ ਨੇ ਉਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਸਿਮਰਿਆ ਹੈ, ਉਸ ਨੇ ਹੀ ਵਡਿਆਈ ਪਾ ਲਈ ਹੈ।
4	ਹੇ ਨਾਨਕ! ਆਓ ਅਸੀਂ ਭੀ ਉਸ ਗੁਣਾਂ ਦੇ ਖਜ਼ਾਨੇ ਹਰੀ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰੀਏ।
5	ਆਓ, ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣ ਗਾਵੀਏ ਤੇ ਸੁਣੀਏ ਅਤੇ ਆਪਣੇ ਮਨ ਵਿਚ ਉਸਦਾ ਪ੍ਰੇਮ ਟਿਕਾਈਏ।
6	ਜੇ ਮਨੁੱਖ ਇਹ ਆਹਰ ਕਰਦਾ ਹੈ, ਉਹ ਆਪਣਾ ਦੁੱਖ ਦੂਰ ਕਰਕੇ ਸੁੱਖ ਨੂੰ ਹਿਰਦੇ ਵਿਚ ਵਸਾ ਲੈਂਦਾ ਹੈ।
7	ਪਰ ਉਸ ਰੱਬ ਦਾ ਨਾਮ ਤੇ ਗਿਆਨ ਗੁਰੂ ਦੀ ਰਾਹੀਂ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਗੁਰੂ ਦੀ ਰਾਹੀਂ ਹੀ ਇਹ ਪਰਤੀਤ ਆਉਂਦੀ ਹੈ ਕਿ ਉਹ ਹਰੀ ਸਭ ਥਾਈਂ ਵਿਆਪਕ ਹੈ।
8	ਗੁਰੂ ਹੀ (ਸਾਡੇ ਲਈ) ਸ਼ਿਵ ਹੈ, ਗੁਰੂ ਹੀ (ਸਾਡੇ ਲਈ) ਗੋਰਖ ਤੇ ਬ੍ਰਹਮਾ ਹੈ ਅਤੇ ਗੁਰੂ ਹੀ (ਸਾਡੇ ਲਈ) ਮਾਈ ਪਾਰਬਤੀ ਹੈ।
9	ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਨੂੰ ਜੇ ਮੈਂ ਸਮਝ ਭੀ ਲਵਾਂ, ਤਾਂ ਭੀ ਉਸ ਦਾ ਵਰਣਨ ਨਹੀਂ ਕਰ ਸਕਦਾ; ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਦਾ ਕਥਨ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ।
10	ਹੇ ਸਤਿਗੁਰੂ! ਮੇਰੀ ਤੇਰੇ ਅੱਗੇ ਇਹ ਅਰਦਾਸ ਹੈ ਕਿ ਮੈਨੂੰ ਇਕ ਸਮਝ ਦੇਹ ਕਿ ਜਿਹੜਾ ਸਭਨਾਂ ਜੀਵਾਂ ਨੂੰ ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਇਕ ਅਕਾਲ ਪੁਰਖ ਹੈ, ਮੈਂ ਉਸ ਨੂੰ ਭੁਲਾ ਨਾ ਦਿਆਂ।5।
ਭਾਵ ਪੌੜੀ 5	ਭਾਵ: ਪ੍ਰੇਮ ਨੂੰ ਮਨ ਵਿਚ ਵਸਾ ਕੇ ਜੇ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿੱਚ ਜੁੜਦਾ ਹੈ ਉਸ ਦੇ ਹਿਰਦੇ ਵਿਚ ਸਦਾ ਸੁਖ ਤੇ ਸ਼ਾਂਤੀ ਦਾ ਨਿਵਾਸ ਹੁੰਦਾ ਹੈ। ਪਰ ਇਹ ਯਾਦ, ਇਹ ਬੰਦਗੀ, ਗੁਰੂ ਪਾਸੋਂ ਮਿਲਦੀ ਹੈ। ਗੁਰੂ ਹੀ ਇਹ ਦ੍ਰਿੜ ਕਰਦਾ ਹੈ ਕਿ ਪ੍ਰਭੂ ਹਰ ਥਾਂ ਵੱਸ ਰਿਹਾ ਹੈ, ਗੁਰੂ ਦੀ ਰਾਹੀਂ ਹੀ ਜੀਵ ਦੀ ਪ੍ਰਭੂ ਨਾਲੋਂ ਵਿੱਥ ਦੂਰ ਹੁੰਦੀ ਹੈ। ਤਾਂ ਤੇ ਗੁਰੂ ਪਾਸੋਂ ਹੀ ਬੰਦਗੀ ਦੀ ਦਾਤ ਮੰਗੀਏ।5।

11	ਮੈਂ ਤੀਰਥ ਉੱਤੇ ਜਾ ਕੇ ਤਦ ਇਸ਼ਨਾਨ ਕਰਾਂ ਜੇ ਇਉਂ ਕਰਨ ਨਾਲ ਉਸ ਪਰਮਾਤਮਾ ਨੂੰ ਖੁਸ਼ ਕਰ ਸਕਾਂ, ਪਰ ਜੇ ਇਸ ਤਰ੍ਹਾਂ ਪਰਮਾਤਮਾ ਖੁਸ਼ ਨਹੀਂ ਹੁੰਦਾ, ਤਾਂ ਮੈਂ (ਤੀਰਥ ਉੱਤੇ) ਇਸ਼ਨਾਨ ਕਰਕੇ ਕੀਹ ਖੱਟਾਂਗਾ ?
12	ਅਕਾਲ ਪੁਰਖ ਦੀ ਪੈਦਾ ਕੀਤੀ ਹੋਈ ਜਿਤਨੀ ਭੀ ਦੁਨੀਆ ਮੈਂ ਵੇਖਦਾ ਹਾਂ, ਇਸ ਵਿੱਚ ਪਰਮਾਤਮਾ ਦੀ ਕਿਰਪਾ ਤੋਂ ਬਿਨਾਂ ਕਿਸੇ ਨੂੰ ਕੁਝ ਨਹੀਂ ਮਿਲਦਾ, ਕੋਈ ਕੁਝ ਨਹੀਂ ਲੈ ਸਕਦਾ।
13	ਜੇ ਸਤਿਗੁਰੂ ਦੀ ਇਕ ਸਿੱਖਿਆ ਸੁਣ ਲਈ ਜਾਏ, ਤਾਂ ਮਨੁੱਖ ਦੀ ਬੁੱਧ ਦੇ ਅੰਦਰ ਰਤਨ, ਜਵਾਹਰ ਤੇ ਮੈਤੀ ਉਪਜ ਪੈਂਦੇ ਹਨ, ਭਾਵ, ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ ਪੈਦਾ ਹੋ ਜਾਂਦੇ ਹਨ ।
14	[ਵੇਖੋ ਤੁਕ ੧੦] ।6।
ਭਾਵ ਪੌੜੀ 6	ਭਾਵ: ਤੀਰਥ ਤੇ ਇਸ਼ਨਾਨ ਭੀ ਪ੍ਰਭੂ ਦੀ ਪ੍ਰਸੰਨਤਾ ਦੇ ਪਿਆਰ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਵਸੀਲਾ ਨਹੀਂ ਹੈ। ਜਿਸ ਉੱਤੇ ਮਿਹਰ ਹੋਵੇ ਉਹ ਗੁਰੂ ਦੇ ਰਾਹ ਤੇ ਤੁਰ ਕੇ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ ਜੁੜੇ। ਬੱਸ! ਉਸੇ ਮਨੁੱਖ ਦੀ ਮਤ ਵਿਚ ਹੁਲਾਰਾ ਆਉਂਦਾ ਹੈ ।6।

English Rendition

1	Parmatma cannot be installed nor fashioned by anyone.
2	He is beyond the effects of maya (because) he himself is pure and <i>niranjan</i> (free from maya).
3	The being who has meditated on such Akal Purakh, he alone has attained glory.
4	O Nanak! Let us praise Parmatma, the treasure of those virtuous qualities.
5	Let us sing and hear of the virtuous attributes of Parmatma, with His love in our hearts.
6	The being who practices the above, conquers pain and feels the happiness in his heart.
7	Realisation of Waheguru's <i>Naam</i> and achieving His <i>gyan</i> is obtained by Gurmukhs through the Guru; this leads to the awareness that Waheguru is all-pervasive.
8	The one Guru – Parmatma - is (for us) Shiva, Gorakh and Brahma, and Mai Parbati.
9	Even if I were to fully understand Parmatma's Hukam, I could not explain it in words.
10	O Satguru! My supplication to You, is to be blessed with the understanding that I should not forget Him, the One Datta, who is the gifter of all beings. 15।
11	I should go to pilgrimage bathing places, if by doing so, I can please Parmatma, but if He is not pleased in this way, then what do I gain by such bathing?
12	Of all the created world by Akal Purakh that I have seen, I observe that without His grace, no one gets anything, no one can take anything.
13	If just one of the teachings of Satguru were to be listened to, then gems and jewels, that is, qualities of Parmatma, arise in the wisdom of the being.
14	See verse 10 above. 16।

(ਦਲ ਭੰਜਨ ਗੁਰ ਸੂਰਮਾ, ਵਡ ਜੋਧਾ ਬਹੁ ਪਰੋਪਕਾਰੀ)

ਮੁਗਲ ਬਾਦਸ਼ਾਹ ਜਹਾਂਗੀਰ ਇਕ ਕਠੋਰ ਤੁਅਸਬੀ ਸੁਭਾ ਵਾਲਾ ਰਾਜਾ ਸੀ। ਇਸ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਪੰਜਵੇਂ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੂੰ ੩੦ ਮਈ ੧੬੦੬ ਨੂੰ ਲਾਹੌਰ ਵਿਖੇ ਤਸੀਹੇ ਦੇ ਕੇ ਸ਼ਹੀਦ ਕੀਤਾ ਗਿਆ। ਲਾਹੌਰ ਜਾਣ ਤੋਂ ਪਹਿਲਾਂ ਆਪ ਨੇ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਨੂੰ, ਜੋ ਕਿ ਉਸ ਸਮੇਂ ਕੋਈ ੧੧ ਸਾਲ ਦੇ ਸਨ, ਕਿਹਾ, "ਬੇਟਾ ਹੁਣ ਸਮੇਂ ਚੰਗੇ ਨਹੀਂ ਹਨ। ਤੂੰਸੀ ਸ਼ਸਤਰ ਪਹਿਨਣੇ ਹਨ ਅਤੇ ਤਦ ਤਕ ਡੱਟੇ ਰਹਿਣਾ ਜਦ ਤੱਕ ਇਹ ਜ਼ਾਲਮ ਜ਼ੁਲਮ ਨਾ ਛੱਡ ਦੇਣ ਜਾਂ ਖਤਮ ਨਾ ਹੋ ਜਾਣ"। ਇਸ ਨਾਲ ਹੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਹਰਿਗੋਬਿੰਦ ਦੇ ਗੁਰੂ ਹੋਣ ਦਾ ਐਲਾਨ ਕਰ ਦਿੱਤਾ।



ਪੰਜ ਪਿਆਲੇ ਪੰਜ ਪੀਰ, ਛਟਮ ਪੀਰ ਬੈਠਾ ਗੁਰ ਭਾਰੀ।

ਅਰਜਨ ਕਾਇਆ ਪਲਟ ਕੈ ਮੂਰਤਿ ਹਰਿ ਗੋਬਿੰਦ ਸਵਾਰੀ।

ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਤੋਂ ਪਿੱਛੋਂ ਸਿੱਖੀ ਬਿਖੜੇ ਸਮੇਂ ਵਿਚੋਂ ਗੁਜ਼ਰਨ ਲੱਗੀ। ਛੋਟੀ ਉਮਰ ਦੇ ਹਰਿਗੋਬਿੰਦ ਜੀ ਨੂੰ ਕਈ ਔਕੜਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਿਆ। ਉਹਨਾ ਦੇਖਿਆ ਕਿ ਪਿਤਾ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਨਾਲ ਸਿੱਖਾਂ ਵਿਚ ਬੇਹੱਦ ਗੁੱਸਾ ਭਰ ਗਿਆ ਹੈ। ਇਸ ਨੂੰ ਵਰਤੋਂ ਵਿਚ ਲਿਆਉਣ ਲਈ ਉਹਨਾ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਸੰਤ ਸਿਪਾਹੀ ਬਣਾਉਣ ਦਾ ਫੈਸਲਾ ਕੀਤਾ। ਅਜੇਹੇ ਸਿੱਖ ਜੋ ਕਿ ਪੂਰਨ ਗੁਰਸਿੱਖ ਹੋਣ, ਪਰਮਾਤਮਾ ਦੇ ਭੈ ਵਿਚ ਰਹਿਣ ਤੇ ਲੋੜ ਵੇਲੇ ਆਪਣੀ ਤੇ ਦੀਨਾਂ, ਅਨਾਥਾਂ ਦੀ ਜਰਵਾਣਿਆਂ ਤੋਂ ਰੱਖਿਆ ਕਰ ਸਕਣ। ਗੁਰ ਗੱਦੀ ਤੇ ਬੈਠਦਿਆਂ ਹੀ ਉਹਨਾ ਨੇ ਸੈਲੀ ਟੋਪੀ ਛੱਡ ਕੇ, ਦੋ ਤਲਵਾਰਾਂ ਪਹਿਨੀਆਂ। ਇਕ ਮੀਰੀ ਦੀ ਤੇ ਦੂਜੀ ਪੀਰੀ ਦੀ - ਇਕ ਰਾਜਨੀਤੀ ਦਾ ਚਿੰਨ੍ਹ ਸੀ ਤੇ ਦੂਜੀ ਧਰਮ ਦਾ।



ਦੋ ਤਲਵਾਰੀ ਬਾਧੀਆਂ ਇਕ ਮੀਰੀ ਦੀ ਇਕ ਪੀਰੀ ਦੀ

ਉਹਨਾ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਵੰਗਾਰਿਆ, "ਅੱਜ ਤੋਂ ਮੇਰੀ ਪਿਆਰੀ ਭੇਟਾ ਚੰਗਾ ਸ਼ਸਤਰ ਤੇ ਚੰਗੀ ਜਵਾਨੀ ਹੋਵੇਗੀ। ਤੂੰਸੀ ਤਕੜੇ ਹੋਕੇ ਜ਼ੁਲਮ ਨੂੰ ਰੋਕਣ ਦਾ ਜਤਨ ਕਰਨਾ ਹੈ। ਕਸਰਤ ਕਰੋ, ਘੋਲ ਕਰੋ, ਗਤਕੇ ਖੇਡੋ, ਸ਼ਿਕਾਰ ਵਾਸਤੇ ਜੰਗਲ ਵਿਚ ਜਾਓ, ਘੋੜ ਸਵਾਰੀ ਕਰੋ। ਕਮਜ਼ੋਰੀ ਇਕ ਕੌਮੀ ਗੁਨਾਹ ਹੈ, ਜੋ ਕਿਸੇ ਨੂੰ ਭੀ ਖਿਮਾ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਤੂੰਸੀ ਤਲਵਾਰ ਇਸ ਲਈ ਫੜਨੀ ਹੈ ਕਿ ਅੱਗੋਂ ਜ਼ੁਲਮ ਦੀ ਤਲਵਾਰ ਚਲਣੀ ਬੰਦ ਹੋ ਜਾਏ। ਅੱਜ ਅਸੀਂ ਇਹ ਪ੍ਰਣ ਕਰਨਾ ਹੈ ਕਿ ਸਾਡੀ ਤਲਵਾਰ ਉਨ੍ਹਾਂ ਚਿਰ ਚਲਦੀ ਰਹੇਗੀ ਜਦੋਂ

ਤੱਕ ਕਿ ਜ਼ਾਲਮ ਦੀ ਤਲਵਾਰ ਚਲਣੀ ਬੰਦ ਨਹੀਂ ਜਾਂਦੀ। ਤੁਸੀਂ ਦਿਨ ਰਾਤ ਇਕ ਕਰ ਦੇਉ। ਪਿੰਡਾਂ ਵਿਚ ਜਾਓ। ਹਰ ਇਕ ਦੇ ਸੀਨੇ ਵਿਚ ਅੱਗ ਲਾ ਦਿਉ। ਲੋਕਾਂ ਨੂੰ ਦੱਸੋ ਕਿ ਤੁਹਾਡੀ ਜਵਾਨੀ ਦੀ ਅੱਜ ਕੌਮ ਨੂੰ ਲੋੜ ਹੈ। ਤੁਹਾਡੀ ਜੁਆਨੀ ਕੌਮ ਦੇ ਲੇਖੇ ਲੱਗੇ ਤਾਂ ਹੀ ਸਫਲ ਹੋਵੇਗੀ। ਸਿਰ ਉੱਚਾ ਕਰਕੇ ਚਲਣਾ ਸਿਖੋਗੇ, ਤਾਂ ਡਰ ਨਹੀਂ ਲੱਗੇਗਾ ਤੇ ਘਬਰਾਹਟ ਦੂਰ ਹੋ ਜਾਏਗੀ। ਤੁਸੀਂ ਇਹ ਨਾ ਸੋਚੋ ਕਿ ਤੁਸੀਂ ਥੋੜੇ ਹੋ। ਤੂੰਸੀ ਇਕ ਸੇਮੇ ਨਿਆਈ ਹੋ। ਸਾਰੇ ਦਰਿਆ ਸੇਮਿਆਂ ਵਿੱਚੋਂ ਨਿਕਲਦੇ ਹਨ। ਤੁਹਾਡੇ ਜਿਹੇ ਲੱਖਾਂ ਸੇਮੇ ਹਨ। ਕੱਠੇ ਹੋਕੇ ਵਧੋਗੇ ਤਾਂ ਹੜ੍ਹ ਲਿਆ ਦਿਓਗੇ ਜੋ ਸਭ ਨੂੰ ਰੋੜ੍ਹ ਕੇ ਲੈ ਜਾਏਗਾ। ਲੱਕੜ ਦੀ ਇਕ ਨਿਮਾਣੀ ਤੀਲੀ ਸਾਰੇ ਜੰਗਲ ਨੂੰ ਸਾੜ ਦੇਂਦੀ ਹੈ। ਤੁਸੀਂ ਤਾਂ ਉਹ ਇਨਸਾਨ ਹੋ ਜਿਸਦਾ ਕਾਲਜਾ ਹੁਣੇ ਹੁਣੇ ਤੱਤੀਆਂ ਤਵੀਆਂ ਉੱਤੇ ਸਾੜਿਆ ਗਿਆ ਹੈ।

ਕਵਿਆਂ ਨੂੰ ਸੰਬੋਧਨ ਕਰਕੇ ਕਿਹਾ "ਤੁਹਾਨੂੰ ਮਾਲਕ ਨੇ ਕਵਿਤਾ ਦੀ ਦਾਤ ਬਖਸ਼ੀ ਹੈ। ਤੁਸੀਂ ਕੌਮ ਦੀ ਉਸਾਰੀ ਕਰਦੇ ਆਏ ਹੋ। ਦੁੱਖ ਦੇ ਗੀਤ ਛੱਡ ਕੇ ਕੌਮ ਨੂੰ ਟੋਇਆਂ ਵਿੱਚੋਂ ਬਾਹਰ ਕੱਢੋ। ਉਹ ਇਤਿਹਾਸ ਸੁਣਾਓ ਜੋ ਲੋਕਾਂ ਦਾ ਲਹੂ ਗਰਮ ਕਰ ਸਕੇ। ਸ਼ਹੀਦੀਆਂ ਦੀ ਕਹਾਣੀਆਂ ਦੇ ਭੱਠ ਤਪਾ ਦੇਉ ਤਾਂ ਕਿ ਇਹ ਠੰਡਾ ਲਹੂ ਗਰਮ ਹੋ ਸਕੇ ਤੇ ਮਿਧਿਆ ਹੋਇਆ ਪੰਜਾਬ ਤੇ ਡਿੱਗੀ ਹੋਈ ਕੌਮ ਫਿਰ ਪੈਰਾਂ ਤੇ ਖੜ੍ਹੀ ਹੋ ਸਕੇ"। ਢਾਡੀਆਂ ਨੂੰ ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ, "ਹੁਣ ਲੋੜ ਹੈ ਤੁਹਾਡੇ ਸਾਜ਼ਾਂ ਵਿਚੋਂ ਲਲਕਾਰਾਂ ਨਿਕਲਣ। ਤੁਹਾਡੀਆਂ ਸੁਰਾਂ ਕੌਮ ਨੂੰ ਵੰਗਾਰਨ। ਤੁਹਾਡੀ ਢੱਡ ਦੀ ਥਾਪ ਲੋਕਾਂ ਨੂੰ ਟੁੰਬ ਕੇ ਜਗਾਵੇ। ਤੁਹਾਡੇ ਗਜ਼ ਦੇ ਘੁੰਗਰੂ ਕੁਰਬਾਨੀ ਲਈ ਦਿਲਾਂ ਵਿਚ ਚਾਹ ਪੈਦਾ ਕਰਨ"। ਗੁਰੂ ਜੀ ਨੇ ਹਰ ਤਰਾਂ

ਕੌਮ ਨੂੰ ਟੁੰਬਿਆ, ਝੰਜੋੜਿਆ ਤੇ ਸਾਵਧਾਨ ਕੀਤਾ। ਦਿਨਾ ਵਿਚ ਹੀ ਇਹ ਸੁਨੇਹਾ ਘਰ ਘਰ ਪੁਹੰਚ ਗਿਆ। ਲੋਕ ਸਸਤਰ ਤੇ ਘੋੜੇ ਭੇਟ ਕਰਨ ਲੱਗੇ। ਦੀਵਾਨ ਵਿਚ ਢਾਡੀ ਵਾਰਾਂ ਸੁਣਾਉਣ ਲੱਗੇ। ਸੁਧ ਕਿਵਤਾ ਨਾਲ ਜਨਤਾ ਦਾ ਖੂਨ ਗਰਮ ਹੋਣ ਲੱਗਾ। ਵਾਰਾਂ ਨੂੰ ਮਹਾਨਤਾ ਦਿੱਤੀ। ਹਰ ਰੋਜ਼ ਵਾਰਾਂ ਸੁਣਾਈਆਂ ਜਾਣ ਲੱਗੀਆਂ। ਕੁਸ਼ਤੀਆਂ, ਨੇਜੇ-ਬਾਜੀ, ਨਕਲੀ ਜੰਗਾਂ ਕਰਕੇ ਕੌਮੀ ਆਚਰਣ ਕਿਸੇ ਖਾਸ ਢਾਂਚੇ ਵਿਚ ਢਾਲਿਆ ਜਾਣ ਲੱਗਾ। ਅਜੇਹੇ ਪ੍ਰੋਗਰਾਮ ਤੇ ਲੋਕਾਂ ਨੇ ਕਿੰਤੂ ਪ੍ਰੰਤੂ ਭੀ ਕੀਤੀ, ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਅਨੁਸਾਰ ਇਸ ਬਦਲਾਵ ਦੀ ਧਰਮ ਦੀ ਰਾਖੀ ਵਾਸਤੇ ਅਵੱਸ਼ ਲੋੜ ਸੀ। ਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਲੋਗਾਂ ਨੇ ਸਸਤਰ ਤੇ ਘੋੜੇ ਭੇਟ ਕਰਨੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਜੋਧੇ ਤੇ ਜੁਆਨ ਆਉਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ। ਗੁਰੂ ਜੀ ਨੇ ੫੨ ਚੋਣਵੇ ਸਵਾਰ ਆਪ ਅੰਗਰੱਖਿਅਕ ਦੇ ਤੌਰ ਤੇ ਰੱਖ ਲਏ। ਇਹਨਾਂ ੫੨ ਸਵਾਰਾਂ ਨਾਲ ਸਿੱਖ ਫੌਜ ਦਾ ਮੁੱਢ ਬੱਝ ਗਿਆ। ਬਹੁਤ ਸਾਰੇ ਦੀਨ ਤੇ ਸਤਾਏ ਹੋਏ ਫੌਜੀ ਸਰਦਾਰਾਂ ਨੇ ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਰਨ ਲਈ। ਲੋਹਗੜ੍ਹ ਕਿਲੇ ਦੀ ਉਸਾਰੀ ਕੀਤੀ ਅਤੇ ੧੬੦੬ ਵਿਚ ਅਕਾਲ ਤਖ਼ਤ ਦੀ ਉਸਾਰੀ ਕੀਤੀ, ਜਿਸ ਦੀ ਚਣਾਈ ਦਾ ਸਾਰਾ ਕੰਮ ਗੁਰੂ ਜੀ, ਭਾਈ ਬੁੱਢਾ ਜੀ ਤੇ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਕੀਤਾ। ਲੋਕ ਇਹਨਾਂ ਨੂੰ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਕੇਹਿਨ ਲੱਗ ਪਏ।

ਇਸ ਮਾਨ ਸਤਿਕਾਰ ਤੋਂ ਜਹਾਂਗੀਰ ਨੂੰ ਬਗਾਵਤ ਦੀ ਬੇ ਆਉਣ ਲੱਗੀ। ਉਸ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਗਵਾਲੀਅਰ ਦੇ ਕਿਲੇ ਵਿਚ ਕੈਦ ਕਰ ਦਿੱਤਾ। ਤਕਰੀਬਨ ਦੋ ਸਾਲ ਪਿੱਛੋਂ ਗੁਰੂ ਜੀ ਦੀ ਰਿਹਾਈ ਹੋਈ। ਓਹਨਾ ੫੨ ਰਾਜਿਆਂ ਨੂੰ ਛੁਡਾਇਆ ਤੇ ਬੰਦੀਛੋਰੇ ਦਾਤਾ ਕਹਾਏ।

ਇਸ ਤੋਂ ਉਪਰੰਤ ਗੁਰੂ ਜੀ ਨੇ ਸਿੱਖੀ ਦੇ ਪ੍ਰਚਾਰ ਵੱਲ ਧਿਆਨ ਦਿੱਤਾ। ਦੁਆਬੇ ਵਿਚ ਪ੍ਰਚਾਰ ਕੀਤਾ, ਪੀਲੀ ਭੀਤ ਵੱਲ ਗਏ, ਕਸ਼ਮੀਰ ਵਿਚ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਗੁਜਰਾਤ ਵਿਚ ਸ਼ਾਹ ਦੌਲਾ ਫ਼ਕੀਰ ਨਾਲ ਚਰਚਾ ਹੋਈ। ਸਨ ੧੬੨੭ ਵਿਚ ਜਹਾਂਗੀਰ ਦੀ ਮੌਤ ਹੋ ਗਈ। ਸ਼ਾਹ ਜਹਾਨ ਦਿੱਲੀ ਦਾ ਬਾਦਸ਼ਾਹ ਬਣਿਆ। ਮੇਹਰਬਾਨ ਤੇ ਚੰਦ ਦੇ ਪੁੱਤਰ ਕਰਮਚੰਦ ਨੇ ਇਕੱਠੇ ਹੋਕੇ ਝੂਠੀਆਂ ਸ਼ਕਾਇਤਾਂ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀਆਂ।



ਸ਼ਾਹਜਹਾਨ ਨੇ ਮੰਦਿਰ ਢੁਵਾਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਬਨਾਰਸ ਤੇ ਇਲਾਹਾਬਾਦ ਜ਼ਿਲਿਆਂ ਵਿਚ ਸੈਂਕੜੇ ਮੰਦਿਰ ਢਾਏ ਗਏ। ਲਾਹੌਰ ਵਿਚ ਬਣਦੀ ਬਾਉਲੀ ਤੋੜ ਕੇ ਮਸਜਿਦ ਬਣਾਉਣੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। ਸਿੱਖਾਂ ਨੂੰ ਚੰਗਾ ਨਾ ਲੱਗਾ। ਕਈ ਲੜਾਈਆਂ ਹੋਈਆਂ। ਪਹਿਲੀ ਜੰਗ ਅੰਮ੍ਰਿਤਸਰ, ਦੂਜੀ ਹਰਿਗੋਬਿੰਦ ਪੁਰ, ਤੀਜੀ ੧੬੩੧ ਵਿਚ ਨਿਥਾਨਾਂ ਵਿਖੇ, ਚੌਥੀ ਪੈਂਦੇ ਖਾਨ ਨਾਲ, ਤੇ ਇਕ ਫਗਵਾੜੇ ਦੇ ਨੇੜੇ ਦੁਆਬੇ ਵਿਚ ਹੋਈ। ਗੁਰੂ ਜੀ ਨੇ ਜੋ ਜੰਗਾਂ ਲੜੀਆਂ ਤੇ ਜਿੱਤਿਆਂ, ਸਭ ਅਸੂਲ ਤੇ ਧਰਮ ਦੀਆਂ ਲੜਾਈਆਂ ਸਨ, ਕਿਸੇ ਵਿਚ ਭੀ 'ਜ਼ਰ, ਜ਼ਮੀਨ, ਜ਼ਨ' ਦਾ ਕੋਈ ਪ੍ਰਭਾਵ ਨਹੀਂ ਸੀ।

ਅੰਤ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਨੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਤੇ ਧਿਆਨ ਦਿੱਤਾ ਤੇ ਆਪਣਾ ਟਿਕਾਣਾ ਕੀਰਤਪੁਰ ਵਿਖੇ ਕੀਤਾ। ਬਾਬਾ ਗੁਰਦਿੱਤਾ ਜੀ, ਇਹਨਾਂ ਦੇ ਵੱਡੇ ਬੇਟੇ ਚੰਗੇ ਪ੍ਰਚਾਰਕ ਸਨ। ਇਹਨਾਂ ਦੇ ਨਾਲ ਅਲਮਸਤ, ਝੂਲ, ਗੋਂਦਾ ਤੇ ਬਾਲੂ ਹਸਨੇ ਨੇ ਪ੍ਰਚਾਰ ਦੂਰ ਦੂਰ ਜਾ ਕੇ ਕੀਤਾ ਤੇ ਗੁਰੂ ਨਾਨਕ ਦੀਆਂ ਸੰਗਤਾਂ ਕਾਇਮ ਕੀਤੀਆਂ। ਅੰਤ ੩ ਮਾਰਚ ੧੬੪੪ ਕੀਰਤਪੁਰ ਸਾਹਿਬ ਵਿਚ ਬਾਬਾ ਗੁਰਦਿੱਤਾ ਦੇ ਪੁੱਤਰ ਹਰਿ ਰਾਏ ਸਾਹਿਬ ਨੂੰ ਗੁਰ ਗੱਦੀ ਸੁਪੁਰਦ ਕਰ ਕੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਗਏ। ਮੇਹਸਨ ਫਾਨੀ ਦੇ ਲਿਖਣ ਅਨੁਸਾਰ "ਸੰਗਤ ਵਿੱਚੋਂ ਗੁਰੂ ਜੀ ਨਾਲ ਅਥਾਹ ਪਿਆਰ ਇਸ ਗੱਲ ਤੋਂ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਆਪ ਦੀ ਬਲਦੀ ਚਿਤਾ ਵਿਚ ਇਕ ਰਾਜਪੂਤ ਤੇ ਇਕ ਜੱਟ ਸੜ ਕੇ ਮਰ ਗਏ"। ਕਈਆਂ ਨੂੰ ਗੁਰੂ ਹਰਿ ਰਾਏ ਜੀ ਨੇ ਰੋਕਿਆ। ਇਸ ਅਸਥਾਨ ਤੇ ਪਤਾਲਪੁਰੀ ਗੁਰਦੁਆਰਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ੩੮ ਸਾਲ ਗੁਰਗੱਦੀ ਦੀ ਜੁਮੇਵਾਰੀ ਨਿਭਾਈ। ਲੋਕਾਂ ਨੂੰ ਪਿਆਰ ਦਿੱਤਾ ਤੇ ਪਿਆਰ ਲਿਆ।



WAHEGURU JI KA KHALSA
WAHEGURU JI KI FATEH



Sri Har Krishan Ji was born on July 7, 1656 to Mata Raj Kaur Ji and Guru Har Rai Ji at Kiratpur Sahib. His elder brother, Baba Ram Rai, who was very clever and worldly wise, was sent to Delhi by his father to satisfy Aurangzeb with a caution that he should answer all questions of Aurangzeb honestly and without fear. However, on the day, Baba Ram Rai replaced some wording of Gurbani and substituted his own words in order to please Aurangzeb.



In place of 'ਮਿੱਟੀ ਮੁਸਲਮਾਨ ਕੀ' he read 'ਮਿੱਟੀ ਬੇਈਮਾਨ ਕੀ'. He also indulged in miracles, which is forbidden to Sikhs, and thus again tried to please Aurangzeb. Guru Har Rai Ji came to know about these sinful activities, and to express his intense dislike, told him to go away and never ever to show his face. Guru Har Rai's younger son, Har Krishan ji, was most pious and devoted. Though very young, Guru Sahib selected him for the *Gur-gaddi*. When Ram Rai came to know about his five-year old brother's selection, he was very upset and went straight to see Aurangzeb about it. Aurangzeb told him that he could not make him the Guru of the Sikhs but he would make up his financial loss due to his intimacy with Aurangzeb and he granted him seven villages in the northern region where Dehra Dun is situated today.

In 1662, Aurangzeb became seriously ill and went to Kashmir for respite. On his way, he stayed in Lahore for around three months. He was shocked to see a big increase in the number of Sikhs despite the tender age of their Guru. All this was happening against his wishes. When he came back to Delhi, he ordered Mirza Raja Jai Singh to call Guru Har Krishan Ji to Delhi. He sent dewan Paras Ram to Kiratpur and he diplomatically convinced Guru Ji to come to Delhi. Guru Sahib agreed to go on the condition that as per his father's wishes, he would not meet Aurangzeb face-to-face.

The Guru left for Delhi along with 2200 horsemen. He made it clear that he was going only to meet and bless the Sikh sangat of Delhi, and would not meet Aurangzeb in any case. After reaching Panjokhra, near Ambala, Pandit Lal Chand met Guru Har Krishan Ji and simply could not believe that a child could be a Guru or religious leader of the Sikhs. So he wanted to put him to the test. He asked Guru ji to explain some Slokas of the Bhagwat Gita. Guru ji asked him to invite any person from the village and that person will explain the meaning of Gita. Lal Chand cunningly brought back a totally illiterate, deaf and dumb person named Chhajju, the water carrier. As the Pandit recited the slokas of Gita, Guru Ji put his stick on Chhajju's head who explained the meanings loudly and clearly. Pandit Lal Chand was so impressed at this spectacle that he fell at the Guru's feet and himself adopted the Sikh faith.

Near Delhi Mirza Raja Jai Singh received Guru Ji and arranged for his stay at Bangla Sahib. Guru Ji made it clear to the Raja that under no circumstances would he meet Aurangzeb. The king sent some very precious gifts with a rosary to the Guru who picked up the rosary and returned everything else. Aurangzeb was amazed but realised that the child Guru had no desire to amass wealth of precious stones.

Then Aurangzeb asked Mirza Raja Jai Singh to ask Guru Ji to see if he could recognise the Raja's wife who would be dressed in servant garb, mingled with many other maid servants. The Guru soon placed his stick on the head of the queen herself, and asked, "What makes the queen dress up as a maid servant?" She was terribly embarrassed at this.

Then Aurangzeb sent for his son Muazzam who was almost the same age as the Guru ji. The prince was amazed to see the splendour and continuous running of the community kitchen (langar). The Guru gave him unseasonal fruit out of the garden to eat, as per his wishes. Even the prince asked him to give a glimpse to the king. The Guru replied that a person who does not keep God in his mind, is not alive. He merely breaths. Then he wrote on a piece of paper:

ਕਿਆ ਖਾਧੇ ਕਿਆ ਪੈਧੇ ਹੋਇ॥ ਜਾ ਮਨਿ ਨਾਹੀ ਸਾਚਾ ਸੋਇ॥

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Prince Muazzam told Aurangzeb what he had seen and also gave the writing of the Guru to him. Guru Ji's stay at Delhi was a blessing for the Sikhs of Delhi. Local people went for a glimpse of the Guru and attended morning and evening Diwan. One day Aurangzeb went for a glimpse but Guru ji got the door shut and said,

**“ਸੀਸ ਹੈ ਦੇਣਾ, ਹੁਣ ਕੇਹਾ ਕੂਚ ਕੇਹਾ ਡਰਨਾ।
ਇਹ ਬਚਨ ਹੋਦਿਆਂ ਜੇ ਅਉਰੰਗਾ ਚੜ੍ਹ ਆਇਆ।
ਸੁਣਦੇ ਹੀ ਬੁਹਾ ਬੰਦ ਕਰਾਇਆ।
ਜੁਆਬ ਸੁਆਲ ਵਿਚ ਦੁਰਘਾ ਮਲ ਪਾਇਆ।
ਅੱਧੀ ਘੜੀ ਬੁਹੇ ਤੇ ਅਉਰੰਗਾ ਖੜਾ ਰਿਹਾ।”**

Having helped many victims during the then current small pox and cholera epidemic, as he was about to return to the Panjab in the year 1664, he himself contracted an infection. When asked, "Who will be the next Guru?" he simply said "Baba Bakale" and his young soul merged with the Creator.

॥ WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH ॥



Bhai Mani Singh, scholar, soldier and martyr, led a life of exemplary devotion to the Sikh faith during the lifetimes of four Guru Sahibs. He was born as Bhai Mani Ram on the 10th March, 1644 A.D., in village Alipur. At age 13, accompanied by his father Mai Dass, he visited Guru Har Rai at Kiratpur. He stayed in the service of Guru Sahib, and thereafter that of Guru Har Krishan, and later paid homage to Guru Tegh Bahadur.

Bhai Mani Ram was personal bodyguard to Guru Gobind Singh; he was baptised during the Vaisakhi event of 1699, becoming Bhai Mani Singh, along with five of his sons. Soon after that, Guru ji sent him to Amritsar to take charge as Head Granthi of Harmandar Sahib and Jathedar of the Akal Takhat. He was Guru Sahib's Diwan (Minister).

At the time of leaving Anandpur on the night of December 20-21, 1704 AD, after crossing the severely flooded River Sirsa whilst under Mughal attack, Guru ji entrusted Bhai Mani Singh to take Mata Sundri Ji and Mata Sahib Devan to Delhi via Ambala. Later, in May 1705 AD, at the call of the Guru he reached Talwandi Sabo where he was the chosen scribe, and to him Guru Gobind Singh dictated the original manuscript of the holy Granth Sahib.

In the year 1737 AD, Bhai Mani Singh was given permission by the Governor to allow Sikhs to have free access to Harmandar Sahib on the occasion of Diwali, on the condition that he pays tax of Rupees five thousand. However, the event was cancelled after the Governor's secret plan to attack the Sikhs became known.



Instead of the unfair tax the Governor then made the usual demand of him - to embrace Islam, which Bhai Mani Singh politely but firmly refused.

Qazi Abdul Razak ordered that Bhai Mani Singh be dismembered joint by joint.

As a result, on 8 July, 1738 Nanakshahi, he was most cruelly martyred at Nakhaas Chowk.

Bhai Mani Singh, throughout his lifetime, has shown us such path of love that only a few could have walked it. **Let us proudly remember this great saint-soldier as**

one of our very own!





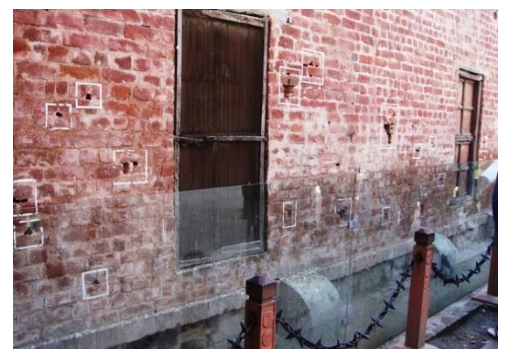
Udham Singh, a revolutionary nationalist was born on 26 December 1899 at Sunam, in the state of Patiala. He was named Sher Singh. He had a brother called Mukta Singh. His father, Tehal Singh, worked as a watchman at a railway crossing. The family was hardly making their ends meet. Sher Singh lost both of his parents at a very early age and there was no one to take care of the two young orphans. So they were both sent to Central Sikh Orphanage at Amritsar where they were looked after and educated. Their names were also changed by the

Orphanage management to Udham Singh and his brother became Sadhu Singh. He died in 1917 and Udham Singh left the Orphanage after passing matriculation examination in 1918.

Meanwhile the political situation was changing because Indians were asking for freedom of the country. Indian National Congress though initiated by Anne Besant had taken up the cause of freedom and were holding meetings and demonstrations in the country. Most of the freedom movement activities originated in Panjab.

A meeting was being held at Jallianwala Bagh (an open ground enclosed by walls on all sides and with only one entry and exit) near Harmandir Sahib Amritsar, on the Baisakhi Day on 13 April, 1919. Though the meeting was banned by the administration, a large number of people from the city and rural areas who had come to Harmandir Sahib to pay their respects, assembled in the Jallianwala Bagh. They were listening to the speeches made by the leaders. On that day 19 year old Udham Singh was serving water to the thirsty crowd, along with his friends from the orphanage. As they were doing so, an army Brigadier-General named Reginald Edward Harry Dyer, entered the arena with his army squad, sealed off the only exit and indiscriminately opened fire on the crowded gathering of thousands, without any warning. This was an absolute act of indiscriminate murder!

There prevailed a state of severe pandemonium. People ran around for protection, some tried to scale the high walls and others fell into a well in the turmoil. The only way out of the garden had been blocked by the firing unit. Most of the people were hit directly by the bullets. In a few minutes over a thousand persons were killed. Udham Singh had seen all the carnage with his eyes. He later would recall that event with anger and sorrow. It deeply hurt him and he turned into a revolutionary.



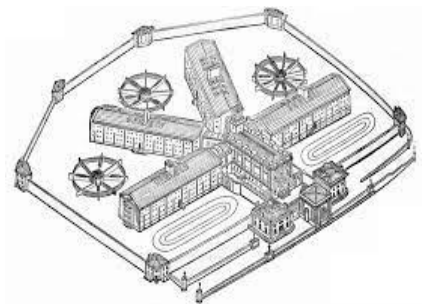
Soon after he left India and went to the United States of America. He felt thrilled to learn about the militant activities of Babbar Akalies in the early twenties and returned to India. He had brought some revolvers with him and was caught with them at Amritsar and

sentenced to four years imprisonment under the Arms Act. On release in 1931 he went to Sunam, his native place. There he was harassed by the local police. Again, he returned to Amritsar and opened a shop as a signboard painter assuming the name of Ram Mohammed Singh Azad. This name he was to use in England to signify the unity of all religious communities in India in their struggle for political freedom.

Udham Singh was deeply influenced by the activities of Bhagat Singh and his revolutionary group. In 1935 when he went to Kashmir, he was found carrying a portrait of Bhagat Singh. He invariably referred to him as his guru. He loved to sing political songs and was very fond of Ram Parshad Bismal who was a leading revolutionary poet. After staying for some time in Kashmir, Udham Singh used an alias to evade police and escaped to Germany and then reached London, England. He was on a look out for an opportunity to avenge the Jallian Wala Bagh tragedy.

His long awaited moment came at last on 13 March 1940 when at 4:30 pm in Caxton Hall a meeting of the East India Association was being held in conjunction with the Royal Central Asian Society where Michael Francis O'Dwyer (who was governor of the Punjab when the Amritsar massacre had taken place) was due to speak. With a revolver hidden in his coat, Udham Singh sneaked into the hall and when General O'Dwyer whom he held responsible for the brutal Jallianwala massacre (O'Dwyer had called the massacre a "correct action") started addressing, Udham Singh fired six shots at him. O'Dwyer was hit twice and he fell on the ground dead. Lord Zetland the Secretary of State for India, who was presiding over the meeting, was injured. Udham Singh was overpowered with a smoke revolver. He made no attempt to escape and kept saying he had done his duty to his country.

On 1 April 1940 Udham Singh was formally charged with the murder of Michael Francis O'Dwyer. On 4 June 1940 he was committed to trial at the Central Court at the Old Bailey before Justice Atkinson who sentenced him to death. An appeal was filed on his behalf which was dismissed and on 31 July 1940 he was hanged at Pentonville Prison in London.



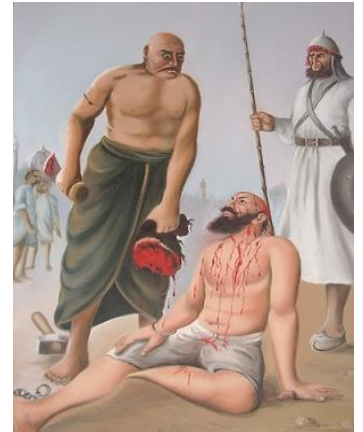
Udham Singh was essentially a man of action and apart from his statement nothing else was found written by him anywhere. During the trial, Udham Singh had requested that his ashes be sent to India but that was not done.

In 1975 the government of India, at the instance of Panjab government, finally succeeded in bringing his ashes home. Millions of people gathered to pay homage to this great son of India. He was honoured by the government by changing the name of his birth place to Sunam Udham Singh Wala and thus he was given due recognition.

Martyrdom of Bhai Taru Singh Ji

Kamaljit Kaur Prior

This month on 16 July we remember the martyrdom of Bhai Taru Singh ji, a devout Sikh farmer who worked hard on the land. Although he was not a rich man, he was always happy and content, practicing all the Sikh virtues. Bhai Taru Singh was born in the Poohla village in Amritsar, Punjab and was raised as a Sikh by his widowed mother Bibi Dharam Kaur. His father, Bhai Jodh Singh a Shaheed, died in battle. Bibi Tar Kaur was his younger sister.



During the reign of the Mughal empire, Sikh revolutionaries were plotting the overthrow of the Zakariya Khan regime and had taken refuge in the jungles. Bhai Taru Singh and his sister would serve food and give other aid to some of these Sikh fighters. The Sikhs were spied upon by Akil Das, a government informer. He informed the authorities about the brother and sister's help to the Sikh fighters. Zakaria Khan had Bhai Taru Singh and Bibi Tar Kaur arrested for treason. Bibi Tar Kaur's freedom was bought by the villagers; however, Bhai Taru Singh refused to seek a pardon and was imprisoned and tortured. Zakaria Khan gave the usual alternative, of converting to Islam or facing death. Bhai Taru Singh calmly asked, "Why must I become a Mussalman? Do not the Mussalmans die?"

As a symbol of his conversion, Bhai Taru Singh would have had to cut off his Kesh and present it as an offering to the Khan. Upon his refusal to allow his hair to be cut, Zakarya Khan, in an act of extreme cruelty, had Bhai Taru Singh's scalp cut away from his skull with a sharp implement, and he was left to bleed to a slow, painful death in his prison cell.

Soon after this heinous act perpetrated on an innocent man, Zakaria Khan was stricken with unbearable pain and the inability to urinate. He was told that this illness was due to his



maltreatment of the Sikhs. He sent an apology to the Khalsa Panth for his persecution of the Sikhs and begged for their forgiveness. His advisers suggested that if Zakaria Khan had his own scalp hit with Bhai Taru Singh's shoe, his condition might be lifted. Although the shoe cured Zakarya Khan's condition, he died 22 days later. Upon hearing that he had miraculously outlived the Khan, Bhai Taru Singh left for sachkhand on 1st July, 1745.

Bhai Taru Singh was then barely 25 years of age. Gurdwara Shaheed Bhai Taru Singh in Naulakha Bazaar, Lahore, marks the spot where Bhai Taru Singh was scalped. Nearby is Gurdwara Shaheed Ganj Singh Singhania – see cover feature – where hundreds of thousands, especially women and children, were martyred by officials of the Mughal machine, including the esteemed Bhai Mani Singh Shaheed.

Those who understand the Word of the Guru's Shabad are rare indeed. (SGGS Ang 120)

In the concluding Pauri 38 of the Japji Sahib Paath, Guru Nanak Sahib ji says:

Ang 8 **ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥** In the crucible of love, melt the Nectar of the Name,
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ and mint the True Coin of the Shabad, the Word of God.

This is the final and most important advice to all Sikhs, to unite their consciousness with shabad wisdom, the Divine current that is permeating, guiding, governing and animating every particle of the cosmos.

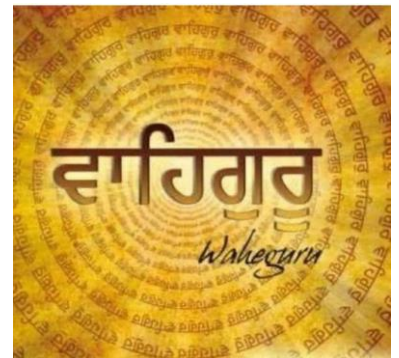
By examining inanimate matter, scientists have found the (unconscious) energy, abstract essence form of the matter. Matter can be seen with our eyes but it is created by the unseen Divine Power (Waheguru).

Here we must understand this: The seeker Bhagats with Simran shakati and love for Waheguru (ਪ੍ਰੇਮਾ ਭਗਤੀ) can find the ways to control their minds and merge into the Divine essence of the live Spiritual current and the sensation of the unstruck sound (ਅਨਹਦ ਧੁਨੀ). This unstruck sound in Gurbani is the Shabad, the experience of our Guru Sahiban. All the Gurbani shabads spoken by our Gurus while they were in deep meditation (ਸਮਾਦੀ) are in the sacred Divine language 'Guru-Bani'.

In the Sri Guru Granth Sahib the Shabads are called Sant-Bani or Bhagat-Bani as stated in these Gurbani verses:

Ang 125 **ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥** The Ambrosial Word of the Guru's Bani emanates from the Word of the Shabad. The Gurmukh speaks it and hears it.

Ang 602 **ਸਦਾ ਹਜੂਰਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਿਰਦੈ ਨਾਮੁ ਅਪਾਰਾ ॥** The Lord is ever-present, permeating and pervading all places; the Name of the Infinite Lord is enshrined within the heart.



ਜੁਗਿ ਜੁਗਿ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਨਾਉ ਮੀਠਾ ਮਨਹਿ ਪਿਆਰਾ ॥ Throughout the ages, through the Word of His Bani, His Shabad is realized, and the Name becomes so sweet and beloved to the mind. We must understand that Shabad does not have any beginning, essence, picture or feel like its source *Nirankar* (ਨਿਰੰਕਾਰ) is away from form, colour, mind, words, smell, noise or place.

Shabad's unstruck, abstract and imperceptible state is described in these Gurbani verses:

Ang 340 **ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥** Through these fifty-two letters, the three worlds and all things are described. **ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥** These letters shall perish; they cannot describe the Imperishable Lord. **ਜਹ ਅਬੋਲ ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ ॥** Where there is no speech, there, the mind rests on nothing. **ਬੋਲ ਅਬੋਲ ਮਧਿ ਹੈ ਸੋਈ ॥** He is in both speech and silence. **ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ ॥** No one can know Him as He is.

Ang 925 **ਰੁਣ ਝੁਣੈ ਸਬਦੁ ਅਨਾਹਦੁ ਨਿਤੁ ਉਠਿ ਗਾਈਐ ਸੰਤਨ ਕੈ ॥** Rise early each morning, and with the Saints, sing the melodious harmony, the unstruck sound current of the Shabad.

Ang 944 **ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ ॥** He enshrines the unlimited, absolute Shabad deep within. **ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ ॥** Chanting the Shabad, he is liberated, and saves others as well.

Ang 1154 ਤਿਨਿ ਕਰਤੇ ਇਕੁ ਚਲਤੁ ਉਪਾਇਆ ॥ The Creator has staged His Wondrous Play.
ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਇਆ ॥ I listen to the Unstruck Sound-current of the Shabad, and the
Bani of His Word.

Let us try and analyse this wisdom further:

(A) From the above verses' understanding it is clear that Shabad in our materialistic world has letter form and it appears in our sacred Gurbani and spoken words, languages created by man to communicate with other human beings. These words are abstract and do not have any form but the written words actually are pictures that make up letters that are seen on paper.

As it is in Gurbani verse:

Ang 4 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ From the Word, comes the *Naam*; from the Word, comes Your Praise. ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ From the Word, comes spiritual wisdom, singing the Songs of Your Glory. ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ From the Word, come the written and spoken words and hymns.

(B) But 'Shabad', is not absolutely in letter form.

(C) In the unseen spiritual realm, Shabad is abstract, unknowable and absolute, it is away from our mind and our wisdom and we can not grasp or hold it.

(D) Shabad (written as 'ਸਬਦੁ' in Gurbani) can be experienced by remembering, searching, understanding, recognising, earning (Waheguru's kirpa) and feeling.

(E) The abstract Shabad in its Spiritual Divine essence, light (ਜੋਤ) is the evidence and proof of its form that is felt in our being.

(F) Shabad and Naam are two sides of spiritual manifestation. In this sense,
Shabad is Divine essence.

Naam is dynamic activation.

Both Shabad and Naam are the form and evidence of Divine Spiritual Realm.

Gurbani Verses explain this further:

Ang 644 ਸਬਦੇ ਹੀ ਨਾਉ ਊਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥ Through the Word of the Shabad, the Naam wells up; through the Shabad, we are united in the Lord's Union.

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

Ang 1056 ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ॥ Through the Word of the Guru's Shabad, he lovingly centers his consciousness on the Lord's Name.

Ang 1066 ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ ॥

The Word of the Guru's Bani prevails throughout the world; through this Bani, the Lord's Name is obtained.

It was explained in Part II of this narrative that:

Shabad essence is Guru (ਤੱਤ ਸਬਦੁ - ਗੁਰੂ ਹੈ) ।

Mind consciousness is the disciple (ਸੁਰਤਿ - ਚੇਲਾ ਹੈ) ।



Here we can say that Shabad is a bridge between the World and 'Nirankar', the unssen omnipresent consciousness. In the same way our consciousness interprets Shabad essence and

is the translator of the seen letter Shabad. In other words, we can say that our mind consciousness can feel the divine essence in the written shabads 'words' and enjoy the spiritual divinity. In our inner shabad consciousness there is a bridge between our materialistic world and Nirankar. With Naam Simran (ਸਬਦ-ਸੁਰਤ) Shabad consciousness, we can go over our World to the Spiritual Divine Realm and merge into the Divine essence with this dynamic activation 'Naam Simran'.

This is supported in these Gurbani Verses:

Ang 139 ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥ He is seen, heard and known, but His subtle essence is not obtained. ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥ How can the lame, armless and blind person run to embrace the Lord? ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੇਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥ Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes. ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥ Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Lord.

Ang 938 ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥ The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥ with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord.

Ang 1123 ਮਨੁ ਕਰਿ ਬੈਲੁ ਸੁਰਤਿ ਕਰਿ ਪੈਡਾ ਗਿਆਨ ਗੋਨਿ ਭਰਿ ਡਾਰੀ ॥ My mind is the bull, and meditation is the road; I have filled my packs with spiritual wisdom, and loaded them on the bull.

But this Divine play is only possible in Sadh-sangat and with Gur-prasad, we can earn and experience this dynamic activation.

This Divine play is further explained by Bhai Gurdaas ji in his Vaaran (ਵਾਰਾਂ):

ਸਬਦੁ ਸੁਰਤ ਸਧਸੰਗਿ ਕਿਰਪਾ ਤੇ ਅੰਦਰਿ ਆਣੈ ।	ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਪਿਆਰਾ ।
ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਸੁਰਤੀ ।	ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵਿਲੇਵੈ ।
ਸਾਧਸੰਗਤਿ ਗੁਰਸਬਦੁ ਕਮਾਈ ।	ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਸਾਵਧਾਨ ਗੁਰਮੁਖਿ ਪੰਥ ਚਲੈ ਪਗੁ ਧਾਰੇ ।
ਸਾਧਸੰਗਤਿ ਸਬਦੁ ਵਸੰਦਾ ।	

Here it is important to say that with Shabad-surat practice a Divine activation takes place and the seeker starts to become wiser by the day. His talk starts to become pure and spiritually inclined with the Divine essence. The Divine voice within the soul makes the seeker spiritually strong and this helps in moulding his behaviour, character, mind, sense and awakening. This proves that there is a strong bond between the voice of the soul and Shabad-surat.

In this Gurbani verse in Ang 8 Guru Nanak Sahib says:

Ang 8 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ The intuitive consciousness, intellect and understanding of the mind are shaped there. ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there.

With the connection between Shabad and *surat* any person can get his body, mind, soul, being, and wisdom transformed into the Spiritual realm and become a **GURMUKH**.

Waheguru Mehar Karan



Raag Gauri creates an encouraging mood that enables the listener to strive harder when working towards a goal. This month we will be looking at Raag Gauri Guarairee (also spelt Gwaarayree), Raag Gauri Dakhani (also spelt Dakhanee) & Raag Gauri Chaitee (also spelt Chaytee), which are variations of Raag Gauri. Raag Gauri motivates the listener helping them achieve the desired objective with the energy of motivation. One of the beautiful aspects to this Raag is that although the listener is motivated, the atmosphere of this Raag does so without increasing one's ego, preventing self-importance and arrogance.

Raag Gauri is taught with love, compassion, humility and not by force, this is why it is the greatest teacher. Raag Gauri helps encourage us to grow and to learn from our mistakes. This learning can be through the Guru (wisdom from the Gurbani), a teacher, you yourself as an inner teacher or a family member.

Raag Gauri variations found in the SGGS include Raag Gauri Deepaki; Raag Gauri Dakhnee; Raag Gauri Bairagan; Gauri Chaetee; Raag Gauri Mala; Raag Gauri Bhi Sorath Bhi; Raag Gauri Malwa; Raag Gauri Poorbi; Gauri Poorbi Deepaki; Gauri Guaraeree. Raags created in Raag Gauri were composed by Sri Guru Nanak Sahib ji, Sri Guru Amar Das ji, Sri Guru Ram Das ji, Sri Guru Arjan Sahib ji and Sri Guru Tegh Bahadur ji.

Raag Gauri Guarairee contains a mixture of calmness and control in feeling, however the emotional message of the Raag is open and truthful in its approach. The emotions are conveyed in a direct and disciplined way. The balanced and focused character of this Raag is evident in its structure, in that its scale is restricted to 'madh saptak' (middle scale).

SGGS Ang 160

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Gauree Gwaarayree, Third Mehla:

ਤੂੰ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ ॥

You are Indescribable; how can I describe You?

ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ ॥

Those who subdue their minds, through the Word of the Guru's Shabad, are absorbed in You.

ਤੇਰੇ ਗੁਣ ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ ॥੧॥

Your Glorious Virtues are countless; their value cannot be estimated. ||1||

ਜਿਸ ਕੀ ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ ॥

The Word of His Bani belongs to Him; in Him, it is diffused.

ਤੇਰੀ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥

*Your Speech cannot be spoken; through the Word of the Guru's Shabad, it is
chanted. //1//Pause//*

ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ ॥

Where the True Guru is - there is the Sat Sangat, the True Congregation.

ਜਹ ਸਤਿਗੁਰੁ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਈ ॥

Where the True Guru is - there, the Glorious Praises of the Lord are intuitively sung.

ਜਹ ਸਤਿਗੁਰੁ ਤਹਾ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥੨॥

*Where the True Guru is - there egotism is burnt away, through the Word of the
Shabad. //2//*

ਗੁਰਮੁਖਿ ਸੇਵਾ ਮਹਲੀ ਥਾਉ ਪਾਏ ॥

The Gurmukhs serve Him; they obtain a place in the Mansion of His Presence.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ ॥

The Gurmukhs enshrine the Naam within the mind.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੩॥

The Gurmukhs worship the Lord, and are absorbed in the Naam. //3//

ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

The Giver Himself gives His Gifts,

ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ ॥

as we enshrine love for the True Guru.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥੪॥੮॥੨੮॥

Nanak celebrates those who are attuned to the Naam, the Name of the Lord.

//4//8//28//

Raag Gauri Dakhanee has a similar nature to Raag Gauri; however, the South Indian style of this Raag, including the taal (rhythm) highlights the strict and disciplined aspect of Raag Gauri.

SGGS Ang 152

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

Gauree, First Mehla, Dakhanee:

ਸੁਣਿ ਸੁਣਿ ਬੂਝੈ ਮਾਨੈ ਨਾਉ ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

*I am forever a sacrifice to the one who listens and hears, who understands and
believes in the Naam.*

ਆਪਿ ਭੁਲਾਏ ਠਉਰ ਨ ਠਾਉ ॥

When the Lord Himself leads us astray, there is no other place of rest for us to find.

ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ ॥੧॥

You impart understanding, and You unite us in Your Union. //1//

ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ ॥

I obtain the Naam, which shall go along with me in the end.

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ ॥੧॥ ਰਹਾਉ ॥

Without the Name, all are held in the grip of Death. //1//Pause//

ਖੇਤੀ ਵਣਜੁ ਨਾਵੈ ਕੀ ਓਟ ॥

My farming and my trading are by the Support of the Naam.

ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਪੇਟ ॥

The seeds of sin and virtue are bound together.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੇਟ ॥

Sexual desire and anger are the wounds of the soul.

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੇਟ ॥੨॥

The evil-minded ones forget the Naam, and then depart. ||2||

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥

True are the Teachings of the True Guru.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ ॥

The body and mind are cooled and soothed, by the touchstone of Truth.

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥

This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water.

ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ ॥੩॥

Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. ||3||

ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ ਦੁਆਰ ॥

By the Hukam of the Lord's Command, the castle of the body has ten gates.

ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ ॥

The five passions dwell there, together with the Divine Light of the Infinite.

ਆਪਿ ਤੁਲੈ ਆਪੇ ਵਣਜਾਰ ॥

The Lord Himself is the merchandise, and He Himself is the trader.

ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੫॥

O Nanak, through the Naam, the Name of the Lord, we are adorned and rejuvenated. ||4||5||

Raag Gauri Chaitee generates a deliberate sensation of fear by creating a conscious reminder of what may occur if we lose the things we take for granted. It awakens feelings of panic and regret, by exposing the listener to the possible outcome of what might happen should this warning not be heeded.

SGGS Ang 155

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Gauree Chaytee, First Mehla:

ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਂਇਆ ਕੀਜੈ ਖਿੰਝਾਤਾ ॥

Let your ear-rings be those ear-rings which pierce deep within your heart. Let your body be your patched coat.

ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ ॥੧॥

Let the five passions be disciples under your control, O begging Yogi, and make this mind your walking stick. ||1||

ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਸਿਤਾ ॥

Thus you shall find the Way of Yoga.

ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਸਿਤਾ ॥੧॥ ਰਹਾਉ ॥

There is only the One Word of the Shabad; everything else shall pass away. Let this be the fruits and roots of your mind's diet. //1//Pause//

ਮੂੰਡਿ ਮੂੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ ॥

Some try to find the Guru by shaving their heads at the Ganges, but I have made the Guru my Ganges.

ਤ੍ਰਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ ॥੨॥

The Saving Grace of the three worlds is the One Lord and Master, but those in darkness do not remember Him. //2//

ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ ॥

Practicing hypocrisy and attaching your mind to worldly objects, your doubt shall never depart.

ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੇਭਿ ਕੀ ਧਾਵਸਿਤਾ ॥੩॥

If you focus your consciousness on the Feet of the One Lord, what reason would you have to chase after greed? //3//

ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥

Meditate on the Immaculate Lord, and saturate your mind with Him.

ਕਾਰੇ ਬੇਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥

Why, O Yogi, do you make so many false and deceptive claims? //1//Pause//

ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥

The body is wild, and the mind is foolish. Practicing egotism, selfishness and conceit, your life is passing away.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ ॥੪॥੩॥੧੫॥

Prays Nanak, when the naked body is cremated, then you will come to regret and repent. //4//3//15//

Shabads composed in Raags Gauri Guarairee, Dakhnee & Chaetee include:

Har Ke Nam Vitho Bal Jao - Raag Gauri Guarairee - Professor Surinder Singh

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

Naam Millai Chalai Mai Naal - Raag Gauri Dakhnee - Gurmat Gian Group

<https://www.youtube.com/watch?v=gD285fyBO3Q>

Sukh Naahee Rae Har Bhagat Binaa - Raag Gauri Chaetee – Gurmat Gian Group

<https://www.youtube.com/watch?v=nAeS5IGP J8>

If you are unable to listen or read Gurbani in Raag Gauri, you can sing Waheguru simran using those feelings of learning and insight to help create the mood of Raag Gauri. 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.

Professor of Sikh Studies, University of Birmingham. BBC Radio 4 Thought for the Day 1st June 2024.

Religious places of worship are meant to be sanctuaries of prayer, and places where worshippers can go to connect with their creator and community. Yet recently, once again, we've been reminded they can be something else – a lightning rod for hatred and violence. A synagogue in Rouen, northern France is one of the latest to be attacked. A petrol bomb was thrown through a window.

In June each year, Sikhs commemorate the 40th anniversary of the military attack on the Golden Temple in Amritsar, India, codenamed Operation Bluestar. The Golden Temple, also known as Sri Harmandir Sahib, is the most revered and sacred site for Sikhs around the world. It stands as a symbol of equality, service, and the oneness of humanity. In June 1984, as Sikh pilgrims gathered, the Indian army launched an assault to flush out Sikh 'militants' who had fortified themselves inside the Temple complex.

The operation resulted in the loss of countless lives and casualties on both sides, and significant damage to the complex. Hundreds of irreplaceable books and documents in the Sikh Reference Library went missing and the library itself was burnt down. Even the sacred scripture, the Guru Granth Sahib, was damaged by a bullet. To mark the anniversary it has been put on display so that people, especially the younger generation can see and know what happened. Operation Bluestar remains one of the darkest events in recent Sikh history. It shocked and traumatized the Sikh community, sparking widespread outrage, which is still felt today. For many Sikhs it was seen as a direct attack on their religion itself.



In so many places around the world attacks on religious communities and their places of worship are becoming all too common. Today I'll be thinking about the anniversary and Guru Gobind Singh, the tenth Sikh Guru who emphasized that despite our different practices and beliefs, we are all united by our common humanity and our connection to the one God. He wrote:

"The temple and the mosque are the same, there is no difference between a Hindu's worship and a Muslim's prayer. All human beings are the same, but the illusion is of various types."

It's the symbolic power of sacred places that so often make them a tempting target for those who would seek to sow hatred and division. But whether it's a church, mosque, gurdwara, or synagogue that is attacked, it's crucial that, despite our differences, we come together and commit to protecting the sanctity of places of worship. In doing so, we honour our shared humanity and reaffirm the values that bind us together. If we don't, we're jeopardising the fundamental human right of ALL individuals to practice their faith in peace and without fear.



In Sri Guru Granth Sahib ji the Vaar form of devotional poetry has been used in praise of Parmatma as well as in the elaboration of aspects of human devotion. This fourth Vaar in the SGGS, starting on Ang 318, has 21 Pauris of Guru Arjan Sahib ji, each preceded by 2 Saloks. Every Pauri has 5 verses (aka 'Tuk').

This month we read the essence of the messages of the first 5 Pauris, 1 - 5.

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ 5 ਵਾਰ ਦਾ ਭਾਵ, ਪਉੜੀ-ਵਾਰ:

(1) ਪਰਮਾਤਮਾ ਹਰ ਥਾਂ ਮੌਜੂਦ ਹੈ, ਹਰੇਕ ਜੀਵ ਵਿਚ ਸਮਾਇਆ ਹੋਇਆ ਹੈ, ਪਰ ਉਹੀ ਮਨੁੱਖ ਭਲਾ ਹੈ ਜੋ ਸਤਸੰਗ ਵਿਚ ਰਹਿ ਕੇ ਪ੍ਰਭੂ ਦੀ ਸ਼ਰਨ ਆਉਂਦਾ ਹੈ ਤੇ ਪ੍ਰਭੂ ਦੀ ਰਜ਼ਾ ਵਿਚ ਤੁਰਦਾ ਹੈ।

O ever-steady Parmatma! You are omnipresent, embedded in every living being, but your grace is attained by those fortunate ones who keep the company of true believers (satsang) and walk in the the path of Your Will.

(2) ਸਤਸੰਗ ਵਿਚ ਪ੍ਰਭੂ ਦਾ ਨਾਮ-ਅੰਮ੍ਰਿਤ ਮਿਲਦਾ ਹੈ, ਪਰਮਾਤਮਾ ਆਪ ਸਹੈਤਾ ਕਰਦਾ ਹੈ ਤੇ ਕਾਮਾਦਿਕ ਵਿਕਾਰਾਂ ਤੋਂ ਮਨੁੱਖ ਬਚ ਜਾਂਦਾ ਹੈ।

In the satsang one gains the nectar of His Naam, Prabhu himself helps and saves one form indulging in the forbidden vices and activities.

(3) ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ, ਮਾਨੇ, ਅੰਮ੍ਰਿਤ-ਰੂਪ ਖਜ਼ਾਨਾ ਹੈ, ਇਹ ਅੰਮ੍ਰਿਤ ਸਤ-ਸੰਗ ਵਿਚ ਹੀ ਮਿਲਦਾ ਹੈ, ਇਸ ਦੇ ਪੀਤਿਆਂ ਮਾਇਆ ਦੀ ਤ੍ਰਿਸ਼ਨਾ ਮਿਟ ਜਾਂਦੀ ਹੈ, ਕੋਈ ਭੁੱਖ ਨਹੀਂ ਰਹਿ ਜਾਂਦੀ।

The Naam of Parmatma is a treasure in the form of amrit, this amrit is found only in the company of satsang; by drinking it the thirst for maya is eradicated, no hunger or desire for possessions remains in the devotee.

(4) ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਾਰੇ ਗੁਣਾਂ ਦੀ ਖਾਣ ਹੈ, ਮਨੁੱਖਾ ਜੀਵਨ ਦੇ ਸਫ਼ਰ ਵਿਚ, ਮਾਨੇ, ਰਾਹ ਦੀ ਖਰਚੀ ਹੈ, ਪਰ ਇਹ ਨਾਮ ਉਸ ਭਾਗਾਂ ਵਾਲੇ ਨੂੰ ਮਿਲਦਾ ਹੈ ਜੋ ਸਤਸੰਗ ਵਿਚ ਅੱਪੜਦਾ ਹੈ।

Waheguru's Naam nourishes all virtues during the journey of human life; it can be seen as a cost of the journey, but it is attained only by those fortunate one who partake in the satsang.

(5) ਮਨੁੱਖ ਤਾਂ ਕਿਤੇ ਰਹੇ, ਉਹ ਥਾਂ ਭੀ ਸੋਹਣਾ ਹੋ ਜਾਂਦਾ ਹੈ, ਜਿੱਥੇ ਸਤਸੰਗੀ ਮਿਲ ਕੇ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਦੇ ਹਨ। ਭਗਤੀ ਨੂੰ ਪਿਆਰ ਕਰਨਾ ਪ੍ਰਭੂ ਦਾ ਮੁੱਢ-ਕਦੀਮਾਂ ਦਾ ਸੁਭਾਉ ਹੈ। ਜੋ ਨਾਮ ਸਿਮਰਦਾ ਹੈ ਉਸ ਦੇ ਮਨ ਵਿਚੋਂ ਬੁਰਾਈ ਮਿਟ ਜਾਂਦੀ ਹੈ।

No matter where a person lives, that place where satsang participants praise Parmatma together also becomes beautiful. Loving devotion is the primordial nature of Parmatma. Evil is eradicated from the minds of those who meditate on the Naam.





GURDWARA EDUCATION PROGRAMME



Panjabi Regular Classes

Tuesday	6:30pm – 7:00pm	First Floor Classrooms, New Building
Sunday – 1 st Session	9:30am – 11:00am	
Sunday – 2 nd Session	11:15am – 12:45pm	

Panjabi GCSE

Sunday	11:00am – 1:00pm	First 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	First Floor Classrooms, New Building
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English for Adults (ESOL)

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

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

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

Tuesday, Wednesday, Thursday	10:00am – 2:00pm	Library, New Building
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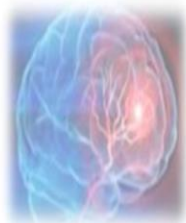
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 - Increasing independence in Washing, Dressing, Cooking post stroke/injury/surgery
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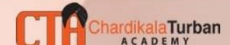
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12-2pm**

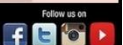
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Participants must be registered on our matrimonial database to benefit from this service. Application forms for this service are available from the Gurdwara or can be downloaded from www.sgss.org/matrimonial. The completed application form and a passport 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.

<i>M A L E S</i>				
<i>Ref</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Current Job</i>	<i>Height</i>
3186	03-Dec-94	BA Econ & Politics MSC Real Estate	Corporate Investments	5' 11"
3187	02-Jan-80	BA Hospitality Management	Business Owner	6' 04"
3188	03-Jan-94	Masters in Pharmacy	Lead Pharmacist /PCN Manager	5' 09"
3189	28-Apr-93	BSc Hons Computer Science	Lead Front End Engineer	5' 09"
3190	08-Jan-92	BSc Economics ATT, CTA	Corporate Tax Advisor	6' 01"
3191	30-Jul-93	BA Hospitality and Management	Business Owner	5' 09"
3192	19-Apr-92	BSc (Hons) Economics	Private Equity Director - Merchant Banker	5' 10"
3193	10-Mar-92	MBChB MRCS	Hospital Doctor	5' 09"
3194	02-Jun-79	MBChB GP	GP	5' 10"
3195	31-Jul-92	MMBS ChB	Doctor	6' 01"
3196	30-Sep-93	BSC Business & Financial Management	Civil servant	5' 11"
3197	02-Apr-87	MPHARM	Pharmacist	6' 00"
3198	08-Jun-90	Business Admin	Data Analyst	6' 02"

3200	05-Feb-88	B Marketing AAT	Billing Co-ordinator	6' 00"
3201	09-Nov-91	BSc Economics Chartered Accountant	Economist	6' 02"
3203	26-May-91	BSc Business Studies	IT Consultant	6' 02"
3204	27-May-98	BSc Civil Engineering	Business Owner	5' 11"
3205	04-Nov-93	BA Graphic Design	Graphic Designer	5' 10"
3206	08-Apr-91	BSc Economics	Risk Consultant	6' 01"
3207	24-Jan-91	Degree Civil Engineering	Senior Quantity Surveyor	6' 00"
3208	25-Apr-85	MSC - Masters in Science in Technology	IT Team Leader	5' 08"
3209	11-Jul-82	BTEC Art & Design	Retail Manager	6' 03"
3210	29-Feb-92	BA Hons	Self employed director	5' 08"
3211	04-Jul-89	Comp Tia- A+Certification	Account Executive	5' 11"
3212	20-May-87	Degree Building Surveying	Senior Associate of FCA	5' 09"
3213	18-Jun-88	Building Surveying	Chartered Surveyor	5' 07"
3214	22-Nov-82	BSc Maths	Business Analysts	6' 01"
3215	08-Nov-88	BSc Accounting	Project Manager	5' 10"
3217	01-Jun-93	MPHARM, MSC	Life Coach/Consultant	6' 00"
3218	15-Feb-95	A Levels	Project Co-ordinator	6' 00"
3219	12-Dec-80	BDS	Dentist	5' 08"
3220	02-Sep-96	MSc Investment Management	Investment Analyst	5' 10"
3221	26-Nov-89	BA	Director, Finance Bank	6' 00"
3222	05-Nov-96	MSc Material Science	Engineer	5' 09"
3223	12-Jan-95	PhD Mchem	Senior Development Chemist	6' 01"
3224	26-Mar-95	BSc conomics	Financial Analyst	5' 07"
3225	05-Sep-90	BSc Financial Economics	Contractor	5' 11"
3226	26-Jun-81	BSc Computer Information Systems	Senior IT Consultant	5' 09"
3227	13-Sep-93	PhD Medical Statistics	Medical Statistician	5' 08"
3228	04-Jan-91	MBBS	Doctor	5' 08"
3229	21-Dec-92	BSc Economics	Portfolio Manager, Hedge Fund	6' 03"
3230	18-May-95	A Levels and Diploma	Commercial Gas Engineer	5' 09"
3231	02-Jun-86	MBBS MRCGP	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 Manager07985 681353	5' 09"
3245	25-Mar-85	LLB 3rd Year	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	08-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	Degree	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	Bachelors	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	Product 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	Manager 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 Punjabi	Director of Company	5' 08"
3295	21-Jul-92	BSc (Hons) MBBS	Hospital Doctor	6' 02"

F E M A L E S

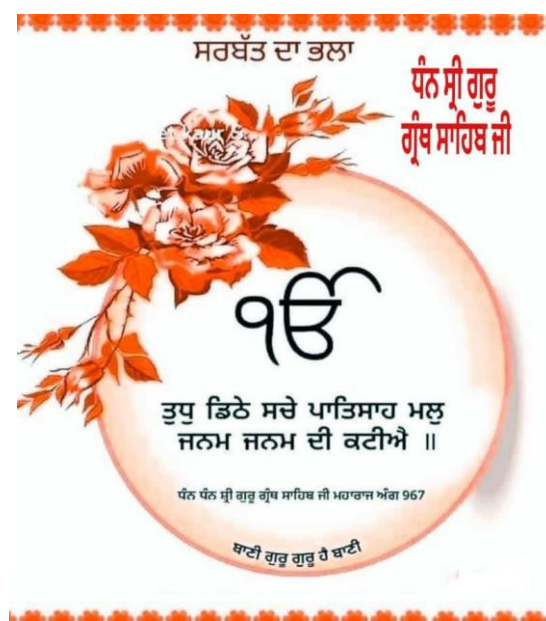
<i>Ref</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Current Job</i>	<i>Height</i>
9523	09-Mar-98	BSc Accounting and Finance	Accountant	5' 08"
9524	08-Dec-84	BSc Pharmaceutical Chemistry	Scientist	5' 05"
9525	06-May-96	MBBS BSC	Doctor	5' 08"
9526	07-Sep-87	BA English Lit & History	Personal Assistant	5' 03"
9527	06-Sep-94	Business Management	Beauty	5' 03"
9528	08-Jan-97	BSc Computer Science	Senior Software Engineer	5' 06"
9529	21-Oct-82	IT BA	Admin Officer	5' 02"
9530	26-May-81	BSc (Hons) , ACA Chartered Accountant	CEO	5' 04"
9531	12-Jun-84	BSc (Hons) , ACCA Chartered Accountant	Senior Financial Analyst	5' 07"
9532	27-Oct-95	M Pharm	Hospital Pharmacist	5' 02"
9533	30-Nov-92	BA Business	HR Advisor	5' 07"
9534	28-Dec-94	PhD	Doctorate Mathematics	5' 06"
9535	17-Nov-93	MSc Law	Solicitor	5' 02"
9536	24-Jan-89	BTec Travel and Tourism	PA/ Civil Servant	5' 05"
9537	21-May-84	CIPD	HR Assistant	5' 06"
9538	12-Feb-87	BSc CIPFA	Accountant	5' 03"
9539	12-Nov-92	BA Literature & Creative writing	Higher Education	5' 03"
9540	17-Feb-88	BA Law	Marine Broker	5' 02"
9541	18-Feb-88	BA Politics and Int Relations	Teacher	5' 05"
9542	04-Jan-95	BA Law - Human Rights and Social Justice	Contracts Manager	5' 01"
9543	05-Jan-88	Optometry	Optometrist	5' 06"
9544	19-Jun-95	Medicine MD Clinical Attachment	Doctor	5' 05"
9545	17-Jul-95	BSc Optom	Optometrists	5' 04"

9546	17-Jun-90	BSc Mathematics	Product Strategist in Asset Management	5' 04"
9547	02-Aug-85	BA Economins and Finance ACA	Chartered Accountant	5' 05"
9548	16-Nov-91	BDS,MSc	Dental Professional	5' 02"
9549	02-Feb-89	BSc MSc (Economics)	Civil Service	5' 10"
9550	22-Jan-87	BSc Nutrition & Dip Pharmaceutical Science	Lead Pharmacy Technician NHS	5' 03"
9551	02-Oct-90	BA Business Management	Business Owner	5' 06"
9552	10-Sep-95	BA Hons	Counsellor	5' 03"
9553	09-Jul-88	Ph.D Physics	University Lecturer	5' 05"
9554	16-Jun-96	MBBS	Hospital Doctor	5' 07"
9555	16-Sep-93	MBCh(Hons) BMEDSc	Doctor	5' 05"
9556	20-Jun-87	MBA International Management	Amazon Web Service	5' 06"
9557	14-May-91	ACA Charted Accountant	Finance Business Partner	5' 05"
9558	16-Apr-81	Degree & Masters CIMA	Accountant	5' 06"
9559	10-Feb-94	BSc Economics	Investment Banking	5' 08"
9560	31-May-86	MSc Economics	Business Owner	5' 04"
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	Primary School Teacher	5' 03"
9567	28-Jun-97	BSc Biochemistry MSc Computer 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	5' 04"
9573	22-Dec-91	Level 4 in Early Years	Deputy Manager in Private 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	5' 00"
9578	30-Apr-94	MSc Business Psychology	Diversity and Inclusion 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' 02"
9584	18-Jan-96	Foundation Degree	Safety Engineer	5' 04"
9585	21-May-95	Masters - Nursing	Nurse	5' 05"
9586	24-Mar-95	BSC	School Finance Officer	5' 02"
9587	25-Mar-93	PHD Health Economics	Medical Writer	5' 04"
9588	02-Feb-94	MBBS	Medical Student	5' 06"
9589	10-Nov-85	BSc Joint Hons Human Geography with Business	Parking Appeals Officer	5' 04"
9590	13-Mar-91	MBBS BSc (Hons) MRCP(UK)	Hospital Doctor	5' 07"
9591	30-May-94	BA Politics & International 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"
9595	31-Aug-90	BSc Hons CIPD ILM	HR Generalist Financial Services - City of London	5' 03"
9596	04-Nov-98	BSc Medical Science Studying MBBS	Student	6' 02"


Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh

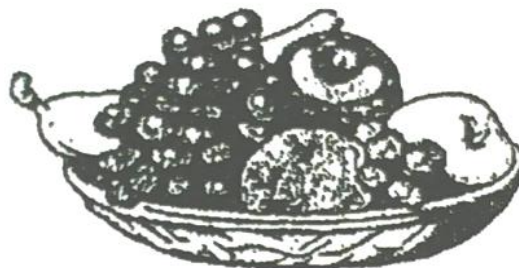

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