

GOBIND MARG

THE MONTHLY BULLETIN OF
GURDWARA SRI GURU SINGH SABHA – HOUNSLOW

JULY 2025 – VOL XXXIII ISSUE 7



The Chattri is a memorial built to honour the Sikh and Hindu soldiers of the First World War who fought in the British Army. It marks the place where 53 of the wounded Indian soldiers who died in Brighton War Hospitals (left) during 1914-1915 were cremated. The Chattri was unveiled by the Prince of Wales on 21st February 1921. A coach trip was organised on 8 June

for sangat members to attend the annual Chattri ceremony at Patchem, near Brighton.

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

PROGRAMME

Gurdwara Sri Guru Singh Sabha Hounslow



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

Enquiries: **020 8577 2793** Email: khalsa@sgss.org Website: www.sgss.org

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

July 2025

Important Days	Event	Nanakshahi Days	
		July ਰਾੜ੍ਹ/ ਸਾਵਣ	August ਸਾਵਣ/ਭਾਦੋਂ
Sangrandh ਸੰਗਰਾਂਦ	New Month Start Date	16	
Parkash/ Avtar (Birthday) Gurpurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi			
Guru Hargobind Singh ji	Parkash	5	
Guru Har Krishan ji	Parkash	23	
Completion of SGGS at Damdama Sahib	Completion - ਸੰਪੂਰਨਤਾ		30
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 - ਸੰਪੂਰਨਤਾ		16

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

Visit to the Chattri Ceremony

During this time of the year, the Gurdwara traditionally arranges a trip to Brighton seaside, combined with a visit to the Chattri, a memorial on the Downs near the village of Patcham. It was built in recognition of the decisive role that the Indian soldiers played in securing victory World War 1. The sangat pay their respects to the 53 Sikh and Hindu soldiers who fought and sacrificed their lives for the British Empire. The Chattri stands on the spot where they were cremated, in open air cremations; this type of cremations were exceptionally allowed in their respect at this time. This year the popular coach trip took place on 8 June.



Gurdwara Operating Cells Progress

Admin – The AGM of the members took place on 22 June 2025, covering the two year period since the last AGM in 2023. It was very well received, starting with the President's address followed by the reports presented by the General Secretary and the Treasurer. No resolutions were submitted, but there was a good variety of questions asked by the audience.

Maintenance – The lift replacement works have commenced on schedule in the main building. It is our expectation that the inconvenience to the Sangat of non-availability of the lift and the hand wash sinks on the ground floor will not last longer than the planned works, which should conclude by the end of July. Every effort will be made to adhere to this schedule, working with supplier of the lift.

Forthcoming Events

July 6 - Monthly Dialogue EMERGENCY Campaign on Grooming

July 15, 16, 17 - Bhai Anoop Singh Una Sahib wale

July 27th - Annual Sponsored Walk

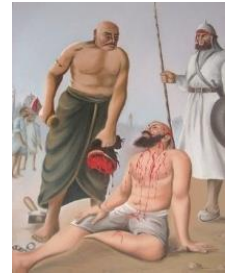
July 28th – Aug 1st & Aug 4th – Aug 8th - Hounslow Sikhi Summer Camps

This month we remember our Shaheedi Sikhs, who gave their lives for Sikhi, for the sake of future generations – that is us all today.

Bhai Mani Singh ji When asked to embrace Islam, Bhai Mani Singh politely but firmly refused. The Qazi ordered that Bhai Mani Singh be dismembered joint by joint. As a result, on 8 July 1738, he was most cruelly martyred in this manner at Nakhaas Chowk.



Bhai Taru Singh Zakaria Khan had Bhai Taru Singh and Bibi Tar Kaur wrongly 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. On refusal to accept Islam, and have his hair cut, he was scalped with a chisel on 1 July 1745. He suffered the extreme pain of his torture and died on 16 July 1745.



Bhai Udham Singh ji On the Baisakhi Day on 13 April, 1919 a large number of people had assembled in Jallianwala Bagh, Amritsar, to listen to the freedom speeches made by the leaders. On that day 19 year old Udham Singh was serving water to the thirsty crowd. With the only exit from the bagh closed, the British army officer ordered his troops to fire directly into the crowd, killing over a thousand people in just 10 long minutes. Udham Singh avenged their deaths in London's Caxton Hall on 13 March 1940 when he shot dead General O'Dwyer, whom he held responsible for the brutal Jallianwala massacre. Udham Singh was hanged in London on 31 July 1940.



Income & Expenditure June Income: £79643.69 and Expenditure: £64950.90

Event Bookings Services performed in support of the Sangat in June were:

- | | | | |
|-------------------------------|----|--------------------|----|
| • Sukhmani Sahib Paath/Kirtan | 26 | • School Visits | 6 |
| • Weddings – Anand Karaj | 5 | • Funerals | 14 |
| • Sehaj/ Akhand Paath | 16 | • Sog Sabha/ Ashes | 0 |

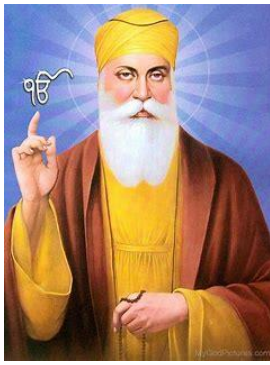
Health & Safety Everyone should continue to follow the Government Covid19 guidelines. Whenever possible please observe social distancing, wear face covering and wash hands frequently.

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

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

Online: Donations can be made online at www.sgss.org/donate

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



Guru Nanak Sahib ji's Japji Sahib bani is widely recognized as the quintessence of the Sri Guru Granth Sahib ji. Following the Mool Mantar, the compilation starts an opening Salok or verse, a set of 38 Pauris or hymns and a final closing Salok. This month we elaborate the 17 verses of Pauri 25 of this deeply revealing Bani.



Ver-se	Japji Sahib Pauri 25	Glossary	Contextual Meaning
1-2	ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥	ਕਰਮੁ ਤਿਲੁ ਤਮਾਇ ਦਾਤਾ	ਬਖਸ਼ਿਸ਼। ਤਿਲ ਜਿਤਨੀ ਭੀ। ਲਾਲਚ, ਤ੍ਰਿਸ਼ਨਾ। ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ।
3-5	ਕੇਤੇ ਮੰਗਹਿ ਜੇਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥	ਕੇਤੇ ਜੇਧ ਅਪਾਰ ਮੰਗਹਿ ਗਣਤ ਕੇਤਿਆ ਵੇਕਾਰ ਖਪਿ ਤੁਟਹਿ	ਕਈ। ਅਪਾਰ ਜੇਧੇ, ਅਨਗਿਣਤ ਸੂਰਮੇ। ਮੰਗਦੇ ਹਨ। ਗਿਣਤੀ। ਕਈਆਂ ਦੀ। ਵਿਕਾਰਾਂ ਵਿਚ। ਖਪ ਖਪ ਕੇ ਨਾਸ ਹੁੰਦੇ ਹਨ।
6-7	ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥	ਕੇਤੇ ਮੁਕਰੁ ਪਾਹਿ ਖਾਹਿ ਖਾਹਿ	ਬੇਅੰਤ ਜੀਵ। ਮੁਕਰ ਪੈਂਦੇ ਹਨ। ਖਾਂਦੇ ਹਨ, ਖਾਹੀ ਜਾਂਦੇ ਹਨ।
8-9	ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥	ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਦਾਤਿ ਦਾਤਾਰ	ਕਈ ਜੀਵਾਂ ਨੂੰ। ਕਈ ਦੁੱਖ ਕਲੇਸ਼। ਭੁੱਖ (ਭਾਵ, ਖਾਣ ਨੂੰ ਭੀ ਨਹੀਂ ਮਿਲਦਾ)। ਸਦਾ। ਬਖਸ਼ਿਸ਼। ਹੇ ਦੇਣਹਾਰ ਅਕਾਲ ਪੁਰਖ!

10 - 11	ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥	ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ਹੋਰੁ ਕੋਇ	ਬੰਦੀ ਤੋਂ, ਮਾਇਆ ਦੇ ਮੋਹ ਤੋਂ। ਮੁਕਤੀ, ਛੁਟਕਾਰਾ। ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜ਼ਾ ਵਿਚ ਤੁਰਿਆਂ। ਹੁੰਦਾ ਹੈ। ਭਾਣੇ ਦੇ ਉਲਟ ਕੋਈ ਹੋਰ ਤਰੀਕਾ। ਕੋਈ ਮਨੁੱਖ।
12 - 13	ਜੇ ਕੇ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥	ਖਾਇਕੁ ਪਾਇ ਓਹੁ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ	ਕੱਚਾ ਮਨੁੱਖ, ਮੂਰਖ। ਆਖਣਿ ਆਖਣ ਦਾ ਜਤਨ ਕਰੇ। ਉਹ ਮੂਰਖ ਹੀ। ਜਿਤਨੀਆਂ (ਚੋਟਾਂ) । ਮੂੰਹ ਉੱਤੇ ਖਾਂਦਾ ਹੈ।
14 - 15	ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੋਈ ਕੋਇ ॥	ਦੇਇ ਆਖਹਿ ਸਿ ਭਿ ਕੋਈ ਕੋਇ	ਦੇਂਦਾ ਹੈ। ਆਖਦੇ ਹਨ। ਇਹ ਗੱਲ ਭੀ। ਕਈ ਮਨੁੱਖ।
16 - 17	ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥	ਜਿਸ ਨੇ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ	ਜਿਸ ਮਨੁੱਖ ਨੂੰ। ਹੇ ਨਾਨਕ! ਪਾਤਿਸ਼ਾਹਾਂ ਦੇ ਪਾਤਿਸ਼ਾਹ।

ਪੰਜਾਬੀ ਅਰਥ

1-2	ਅਕਾਲ ਪੁਰਖ ਬੜੀਆਂ ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਹੈ, ਉਸ ਨੂੰ ਰਤਾ ਭੀ ਲਾਲਚ ਨਹੀਂ। ਉਸ ਦੀ ਬਖਸ਼ਿਸ਼ ਏਡੀ ਵੱਡੀ ਹੈ ਕਿ ਲਿਖਣ ਵਿਚ ਲਿਆਂਦੀ ਨਹੀਂ ਜਾ ਸਕਦੀ।
3-5	ਬੇਅੰਤ ਸੁਰਮੇ ਅਤੇ ਕਈ ਹੋਰ ਅਜਿਹੇ, ਜਿਨ੍ਹਾਂ ਦੀ ਗਿਣਤੀ 'ਤੇ ਵਿਚਾਰ ਨਹੀਂ ਹੋ ਸਕਦੀ, (ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰ 'ਤੇ) ਮੰਗ ਰਹੇ ਹਨ; ਕਈ ਜੀਵ (ਉਸ ਦੀਆਂ ਦਾਤਾਂ ਵਰਤ ਕੇ) ਵਿਕਾਰਾਂ ਵਿਚ (ਹੀ) ਖਪ ਖਪ ਕੇ ਨਾਸ ਹੁੰਦੇ ਹਨ।
6-7	ਬੇਅੰਤ ਜੀਵ (ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰ ਤੋਂ) ਪਦਾਰਥ ਪਰਾਪਤ ਕਰ ਕੇ ਮੁਕਰ ਪੈਂਦੇ ਹਨ (ਭਾਵ, ਕਦੇ ਸ਼ੁਕਰ ਵਿਚ ਆ ਕੇ ਇਹ ਨਹੀਂ ਆਖਦੇ ਕਿ ਸਭ ਪਦਾਰਥ ਪ੍ਰਭੂ ਆਪ ਦੇ ਰਿਹਾ ਹੈ)। ਅਨੇਕਾਂ ਮੂਰਖ (ਪਦਾਰਥ ਲੈ ਕੇ) ਖਾਹੀ ਹੀ ਜਾਂਦੇ ਹਨ (ਪਰ ਦਾਤਾਰ ਨੂੰ ਚੇਤੇ ਨਹੀਂ ਰੱਖਦੇ)।
8-9	ਅਨੇਕਾਂ ਜੀਵਾਂ ਨੂੰ ਸਦਾ ਮਾਰ, ਕਲੇਸ਼ ਅਤੇ ਭੁਖ (ਹੀ ਭਾਗਾਂ ਵਿਚ ਲਿਖੇ ਹਨ) । (ਪਰ) ਹੇ ਦੇਣਹਾਰ ਅਕਾਲ ਪੁਰਖ! ਇਹ ਭੀ ਤੇਰੀ ਬਖਸ਼ਿਸ਼ ਹੀ ਹੈ (ਕਿਉਂਕਿ ਇਹਨਾਂ ਦੁੱਖਾਂ ਕਲੇਸ਼ਾਂ ਦੇ ਕਾਰਨ ਹੀ ਮਨੁੱਖ ਨੂੰ ਰਜ਼ਾ ਵਿਚ ਤੁਰਨ ਦੀ ਸਮਝ ਪੈਂਦੀ ਹੈ)।
10 - 11	ਤੇ (ਮਾਇਆ ਦੇ ਮੋਹ ਰੂਪ) ਬੰਧਨ ਤੋਂ ਛੁਟਕਾਰਾ ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜ਼ਾ ਵਿਚ ਤੁਰਿਆਂ ਹੀ ਹੁੰਦਾ ਹੈ। ਰਜ਼ਾ ਤੋਂ ਬਿਨਾ ਕੋਈ ਹੋਰ ਤਰੀਕਾ ਕੋਈ ਮਨੁੱਖ ਨਹੀਂ ਦੱਸ ਸਕਦਾ (ਭਾਵ, ਕੋਈ ਮਨੁੱਖ ਨਹੀਂ ਦੱਸ ਸਕਦਾ ਕਿ ਰਜ਼ਾ ਵਿਚ ਤੁਰਨ ਤੋਂ ਬਿਨਾ ਮੋਹ ਤੋਂ ਛੁਟਕਾਰੇ ਦਾ ਕੋਈ ਹੋਰ ਵਸੀਲਾ ਭੀ ਹੋ ਸਕਦਾ ਹੈ)।

12 - 13	(ਪਰ) ਜੇ ਕੋਈ ਮੂਰਖ (ਮਾਇਆ ਦੇ ਮੋਹ ਤੋਂ ਛੁਟਕਾਰੇ ਦਾ ਕੋਈ ਹੋਰ ਵਸੀਲਾ) ਦੱਸਣ ਦਾ ਜਤਨ ਕਰੇ ਤਾਂ ਉਹੀ ਜਾਣਦਾ ਹੈ ਜਿਤਨੀਆਂ ਚੋਟਾਂ ਉਹ (ਇਸ ਮੂਰਖਤਾ ਦੇ ਕਾਰਨ) ਆਪਣੇ ਮੂੰਹ ਉੱਤੇ ਖਾਂਦਾ ਹੈ (ਭਾਵ, 'ਕੂੜ' ਤੋਂ ਬਚਣ ਲਈ ਇਕੋ ਹੀ ਤਰੀਕਾ ਹੈ ਕਿ ਮਨੁੱਖ ਰਜਾ ਵਿਚ ਤੁਰੇ। ਪਰ ਜੇ ਕੋਈ ਮੂਰਖ ਕੋਈ ਹੋਰ ਤਰੀਕਾ ਭਾਲਦਾ ਹੈ ਤਾਂ ਇਸ 'ਕੂੜ' ਤੋਂ ਬਚਣ ਦੇ ਥਾਂ ਸਗੋਂ ਵਧੀਕ ਦੁਖੀ ਹੁੰਦਾ ਹੈ)।
14 - 15	(ਸਾਰੇ ਨ-ਸ਼ੁਕਰੇ ਹੀ ਨਹੀਂ ਹਨ) ਅਨੇਕਾਂ ਮਨੁੱਖ ਇਹ ਗੱਲ ਭੀ ਆਖਦੇ ਹਨ ਕਿ ਅਕਾਲ ਪੁਰਖ ਆਪ ਹੀ (ਜੀਵਾਂ ਦੀਆਂ ਲੋੜਾਂ) ਜਾਣਦਾ ਹੈ ਤੇ ਆਪ ਹੀ (ਦਾਤਾ) ਦੇਂਦਾ ਹੈ।
16 - 17	ਹੇ ਨਾਨਕ! ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਆਪਣੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਬਖਸ਼ਦਾ ਹੈ, ਉਹ ਪਾਤਸ਼ਾਹਾਂ ਦਾ ਪਾਤਸ਼ਾਹ (ਬਣ ਜਾਂਦਾ) ਹੈ (ਸਿਫਤਿ-ਸਾਲਾਹ ਹੀ ਸਭ ਤੋਂ ਉੱਚੀ ਦਾਤਿ ਹੈ) । 25।
ਭਾਵ ਪੌੜੀ 25	ਪ੍ਰਭੂ ਕੇਡਾ ਵੱਡਾ ਹੈ-ਇਹ ਗੱਲ ਦੱਸਣੀ ਤਾਂ ਕਿਤੇ ਰਹੀ, ਉਸ ਦੀ ਬਖਸ਼ਿਸ਼ ਹੀ ਇਤਨੀ ਵੱਡੀ ਹੈ ਕਿ ਲਿਖਣ ਵਿਚ ਲਿਆਂਦੀ ਨਹੀਂ ਜਾ ਸਕਦੀ। ਜਗਤ ਵਿਚ ਜੇ ਵੱਡੇ ਵੱਡੇ ਦਿੱਸਦੇ ਹਨ, ਇਹ ਸਭ ਉਸ ਪ੍ਰਭੂ ਦੇ ਦਰ 'ਤੇ ਹੀ ਮੰਗਦੇ ਹਨ। ਉਹ ਤਾਂ ਸਗੋਂ ਇਤਨਾ ਵੱਡਾ ਹੈ ਕਿ ਜੀਵਾਂ ਦੇ ਮੰਗਣ ਤੇ ਬਿਨਾਂ ਇਹਨਾਂ ਦੀਆਂ ਲੋੜਾਂ ਜਾਣ ਕੇ ਆਪਣੇ ਆਪ ਹੀ ਦਾਤਾਂ ਦੇਈ ਜਾਂਦਾ ਹੈ। ਪਰ ਜੀਵ ਦੀ ਮੂਰਖਤਾ ਵੇਖੋ! ਦਾਤਾਂ ਵਰਤਦਾ ਵਰਤਦਾ ਦਾਤਾਰ ਨੂੰ ਵਿਸਾਰ ਕੇ ਵਿਕਾਰਾਂ ਵਿਚ ਪੈ ਜਾਂਦਾ ਹੈ ਤੇ ਕਈ ਦੁੱਖ-ਕਲੇਸ਼ ਸਹੇੜ ਲੈਂਦਾ ਹੈ। ਇਹ ਦੁੱਖ-ਕਲੇਸ਼ ਭੀ ਪ੍ਰਭੂ ਦੀ ਦਾਤ ਹੈ, ਕਿਉਂਕਿ ਇਹਨਾਂ ਦੁੱਖਾਂ-ਕਲੇਸ਼ਾਂ ਦੇ ਕਾਰਣ ਹੀ ਮਨੁੱਖ ਨੂੰ ਮੁੜ ਰਜਾ ਵਿਚ ਤੁਰਨ ਦੀ ਸਮਝ ਪੈਂਦੀ ਹੈ ਤੇ ਇਹ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਨ ਲੱਗ ਪੈਂਦਾ ਹੈ। ਇਹ ਸਿਫਤਿ-ਸਾਲਾਹ ਸਭ ਤੋਂ ਉੱਚੀ ਦਾਤ ਹੈ। 25।

English Rendition

1-2	Akaal Purakh is the giver of countless gifts, He is not greedy in the slightest. The blessings He can give are so great that they cannot ever be expressed in writing.
3-5	Countless heroes and many others, whose number cannot be imagined, are begging (at the door of the Eternal One); many other beings (on exhausting His gifts) are then consumed by vices, only to perish.
6-7	Countless beings, having received material things from eternal Datta, become ungrateful (i.e., they never express gratitude and say that all material things are gifts of the Lord Himself). Many fools continue to consume material things but do not care to remember Datta, the Giver).
8-9	Many beings are always destined for beatings, suffering and hunger. But, O forever giver Akaal Purakh, this too is Your blessing (because it is only because of these pains and sufferings that mankind begins to understand how to live in accordance with His devine Will).

10-11	And liberation from the bondage of Maya occurs only by conducting life in the Will of Akaal Purakh. No human being can articulate any way, other than living in His Will, of liberation from attachment to Maya.
12-13	But if a fool tries to tell (any other means of getting free of the attachment to Maya), then he himself knows the pain he suffers (due to the foolishness of trying) i.e., the only way to avoid 'falsehood' is for a person to live in the divine Will. A fool who seeks any other way, then instead of avoiding the 'falsehood', he suffers even more.
14-15	(Not all are ungrateful). Many beings also believe that the Akaal Purakh Himself knows (the needs of living beings) and Himself bestows gifts.
16-17	O Nanak! The man on whom the Eternal Lord bestows His praise and blessings, he becomes the king of kings. The message here is that Praise and blessings are the highest of gifts. 25.

SIKHI & GURMAT SEEKERS

DISCUSSION GROUP

Sikhi & Gurmat: Share & Learn Group

Every Last Saturday in the month at 2:00 PM

Venue: Ground Floor Meeting Room, New Building.

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

🙏 Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh 🙏

(ਦਲ ਭੰਜਨ ਗੁਰ ਸੁਰਮਾ, 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। ਤੂੰ ਸੀ 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। ਉਹਨਾ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਵੰਗਾਰਿਆ, "ਅੱਜ ਤੋਂ ਮੇਰੀ ਪਿਆਰੀ ਭੇਟਾ ਚੰਗਾ ਸ਼ਸਤਰ ਤੇ ਚੰਗੀ ਜਵਾਨੀ ਹੋਵੇਗੀ। ਤੂੰ 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। ਤੂੰ 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 ਜੋ 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 ਸੋਚਿਉ ਕਿ ਤੁਸੀਂ ਥੋੜੇ ਹੋ। ਤੁਸੀਂ 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 ਘੰਗਰੂ 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 ਸ਼ਸਤਰ 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, ਨੇਜ਼ੇ-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 ਸ਼ਸਤਰ ਤੇ ਘੋੜੇ ਭੇਟ ਕਰਨੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਜੇਧੇ 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 ਬਗ਼ਾਵਤ 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 ਬੰਦੀਛੋਰ 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 ਜ਼ੁਮੇਵਾਰੀ ਨਿਭਾਈ। ਲੋਕਾਂ ਨੂੰ ਪਿਆਰ ਦਿੱਤਾ ਤੇ ਪਿਆਰ ਲਿਆ।



WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH



The Universe has been created with one Word! ਏਕੋ ਸ਼ਬਦ " ਰਾਗ-ਨਾਦ-ਧੁਨੀ"
Gurbani states this on:

Ang 3 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

*You created the vast expanse of the Universe with One Word!
Hundreds of thousands of rivers began to flow.*

Ang 19 ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

From the True Lord came the air, and from the air came water.

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ *From water, He created the three worlds; in each and every heart He has infused His Light.*

This melodious, unstruck sound does not go faint or silent over time, but is continuously resounding in all creation. The melody remains constant.

In order to listen to it we have to experience it with full concentration; during Simran in the early stages, after which it is experienced all the time by the Gurmukhs with Waheguru's kirpa.

In Gurbani the unstruck sound Divine Music 'ਅਨਹਦ-ਧੁਨੀ' is described as 'Naam, Word, (Shabad), Truth, Will, Life-Light and intense concentration with pure Divine Love. This unstruck sound 'ਅਨਹਦ-ਧੁਨੀ' is so powerful that the seen and unseen

World's all creative germination, up keep, care taking, maintenance and destruction is automatically taking place in the three fold creative power.

These Gurbani verses are explaining how this 'ਅਨਹਦ-ਧੁਨੀ' is taking place automatically.

Ang 117 ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ *Creation and destruction happen through the Word of the Shabad.*

ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥ *Through the Shabad, creation happens again.*

Ang 277 ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥ *By His Order, He established the earth, and He maintains it unsupported.*

ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥ *By His Order, the world was created; by His Order, it shall merge again into Him.*

Ang 284 ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ *The Naam is the Support of all creatures.*

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥ *The Naam is the Support of the earth and solar systems.*

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥ *The Naam is the Support of the Simritees, the Vedas and the Puraanas.*

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥ *The Naam is the Support by which we hear of spiritual wisdom and meditation.*

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥ *The Naam is the Support of the Akaashic ethers and the nether regions.*

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥ *The Naam is the Support of all worlds and realms.*

ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥ *Associating with the Naam, listening to it with the ears, one is saved.*

Bhai Gurdas ji says:

ਏਕੰਕਾਰਹੁ ਸ਼ਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰੁ ਬਣਾਇਆ।

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਕੁਦਰਤਿ ਅੰਦਰਿ ਕੀਆ ਪਸਾਰਾ।

Ang 6 ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ *Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart.*

Akaal Ustat ਰਾਗਾਂ ਵਿੱਚ:

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤਿ ਏਕ ਜੋਤ ਹੈ ਨ

ਘਾਟਿ ਹੈ ਨ ਬਾਢਿ ਹੈ ਨ ਘਾਟਿ ਬਾਢਿ ਰੇਤ ਹੈ।

This sound current 'ਨਾਦ', that is Divine Melody, is ceaselessly resounding in all creation. We call this 'unstruck-sound', unstruck-word (Shabad), unstruck-melody, unstruck-tune, five shabads, pure divine singing and many other divine descriptions. This is the language of one-word, 'ਏਕੋ-ਕਵਾਉ' that is continuously singing vibes in the whole Universe, in every atom.

In Gurbani this is explained in these verses:

Ang 988 ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥ *Within all hearts, the Lord speaks, the Lord speaks. ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥* *Who else speaks, other than the Lord?*

Ang 1265 ਚਾਤ੍ਰਕ ਮੇਰ ਬੋਲਤ ਦਿਨੁ ਰਾਤੀ ਸੁਨਿ ਘਨਿਹਰ ਕੀ ਘੋਰ ॥ *The rain-birds and the peacocks sing day and night, hearing the thunder in the clouds.*

ਜੇ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ ॥ *Whatever the deer, the fish and the birds sing, they chant to the Lord, and no other.*

In the materialistic realm, the visible universe, the living creatures, vegetation, mountains, rivers, the moon, sun and stars..., there is sound current, the language of silence-melody, singing tune heard in all space and places.

These Gurbani verses give evidence of the above explanation:

Ang 62 ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ ॥ *In each and every heart the Music of the Lord's Flute vibrates, night and day, with sublime love for the Shabad.*

Ang 904 ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ ॥ *The unstruck sound current of the Shabad vibrates day and night.*

ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ ॥ *The Gurmukh knows the state of the eternal, unchanging Lord God.*

Ang 1069 ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ ॥

The unstruck sound current of the Shabad vibrates and resounds there, with the melody of the Guru's Bani; one is easily, intuitively absorbed in the Lord.

With musical instruments, through the Raag tunes, melody, rhythmical tempo and beating time in music, are ways to produce the unheard word or unstruck sound so that we can hear its representation with our human ears.

But there are very few who actually experience this melody joy and comprehend it by listening to the silence-melody during meditation with full concentrated inner hearing and recitation of Shabad- Simran.

Gurbani verses are further explaining 'ਅਨਹਦ-ਨਾਦ ਯਾ ਅਨਹਦ-ਸ਼ਬਦ'।

Ang 62 ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ ॥ *In each and every heart the Music of the Lord's Flute vibrates, night and day, with sublime love for the Shabad.*

ਵਿਰਲੇ ਕਉ ਸੋਝੀ ਪਈ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਇ ॥ *Only those few who become Gurmukh understand this by instructing their minds.*

Ang 351 ਰਾਗ ਰਤਨ ਪਰੀਆ ਪਰਵਾਰ ॥ The divine crystalline harmonies, their consorts, and their celestial families ਤਿਸੁ ਵਿਚਿ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਸਾਰ ॥ - from them, the essence of Ambrosial Nectar is produced.

ਨਾਨਕ ਕਰਤੇ ਕਾ ਇਹੁ ਧਨੁ ਮਾਲੁ ॥ O Nanak, this is the wealth and property of the Creator Lord. ਜੇ ਕੇ ਬੁਝੈ ਏਹੁ ਬੀਚਾਰੁ ॥ If only this essential reality were understood!

The majority of us are happy with the simple musical sounds and tunes and appreciate it with applause. There are very few who actually comprehend the melody and experience the Divine Music hidden in the silent-melody.

“ਅਨਹਦ-ਨਾਦ ਯਾ ਅਨਹਦ-ਸ਼ਬਦ”

Ang 340 ਜਹਾ ਬੋਲ ਤਹ ਅਛਰ ਆਵਾ ॥ *Wherever there is speech, there are letters.*

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.*

Once we went to watch a silent movie and in the waiting time a musician was playing the piano. Suddenly an elderly man stood up and started to dance to the melodious then and his feet were moving in rhythm automatically. He was completely lost in the melody of the music unaware of his audience and surrounding. The music and melody in the tune had touched his whole body and soul and had become one - with the unseen world. He was experiencing the self-forgetfulness as his spirit had merged into the 'Divine-Music'.

In reality the Divine-melody is beyond our mind's understanding as it is a subtle, abstract essence. Only those with sensational perceptive consciousness of awakening can catch and enjoy it. The rest of us enjoy the musical play, feel satisfied and entertained. It is beyond the majority of us to catch the essence of the melody because the Divine Music 'ਅਨਹਦ-ਨਾਦ' is a priceless gift from Parmatma and is a Divine experience. This is the reason our Satgurus sang and wrote Divine Guru Bani in melody 'ਰਾਗਾਂ ਵਿੱਚ'। Melody-tune 'ਰਾਗ' is Divine Spiritual Realm's secret silent-language. In so many ways, it is often seen the singing in melody 'Raag' does touch our inner being and soul in some ways or other and we get pulled into the vibration and tune. In reality ordinary human beings listen to the outward musical tunes of Divine music and the musical Divine essence may remain beyond their enjoyment.

In part 2 of this article we will learn 'how can we get in tune with the Divine Music' 'ਅਨਹਦ-ਨਾਦ'।

Waheguru Mehar Karan

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Introduction

Values are principles or standards of behaviour. They are fundamental beliefs and ideals that guide individuals and groups to act one way or another.

The three cardinal principles of the Sikh Faith are:

- Earn Your living by honest means *ਧਰਮ ਦੀ ਕੀਰਤ ਕਰੋ।*
- Share with the needy *ਵੰਡ ਕੇ ਛੱਕੋ।*
- Remember, and contemplate the Creator *ਨਾਮ ਜਪੋ।*

The question we need to ask ourselves is - Why can't we adopt the above Principles as our values, practise them ourselves, and inspire others to do the same?

This essay intends to show the likely outcome if these principles are adopted as values and practised in everyday life.

Development

The three fundamental principles or duties can shape the daily life of a seeker of spirituality - if followed conscientiously. Let us examine the three principles or duties of Sikh way of life.

1. Earn your living by honest means *ਧਰਮ ਦੀ ਕੀਰਤ ਕਰੋ।*

Guru Nanak has given the utmost importance to truthful living. Truthful living entails earning your living by honest means, without compromise.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ *SGGS Mx Ang 62*

Truth is higher than everything; but higher still is truthful living.

Honest living and honest earning keep evil thoughts away from the mind as it is centred on honesty and truthfulness rather than making easy money or depriving what morally and legally belongs to others. It also infuses the spirit of sacrifice for the needy and deprived.

Guidance by Guru Nanak Dev ji:

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥
ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥ *SGGS Mx Ang 141*

To take what truthfully belongs to another is like eating pork to a Muslim and beef to a Hindu (strictly forbidden).

Our Guru, our Spiritual Guide, stands by us, if we do not eat those carcasses - adopt fraudulent or illegitimate means to acquire wealth.

Those who follow this fundamental principle do not eye the property or wealth of others but believe in 'Right Effort' to earn their living.

2. Share with the needy

ਵੰਡ ਕੇ ਛੱਕੋ ।

This is an altruistic action to help the needy without any anticipation of rewards from an external source for helping. It is done out of the 'goodness of the heart' because one feels empathy for a person in need.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

SGGS Mx Ang 1245

Nanak, only they have recognised the right way of life: who eat what they earn through honest toil and share their earnings with the needy.

Sharing does not mean merely sharing one's earnings only, it involves sharing the sorrow and suffering of others. We can share our knowledge, skills, and expertise in any field also.

The practice of compassion and selfless service to others not only benefits the needy but also creates immunity to personal pain or mental unrest.

You come to realise that you are not the only one who is unhappy or have some big problems, but there are others who perhaps are suffering much more than you are.

ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ ॥
ਉਚੇ ਚੜ੍ਹਿ ਕੈ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥

SGGS Farid Ang 1382

O Farid! I thought I suffered alone, but the whole world is suffering.

When I elevated myself spiritually and observed carefully, I found the same anguish in every house.

When involved in the alleviating of suffering of others, those who perform selfless service or volunteer are filled with kindness and compassion. It improves their character - their mental and moral qualities and their grit and resilience.

Some studies have shown that it is the: '**Do Good, Feel Good**' factor. It can lead to a state of ਚੜ੍ਹਦੀ ਕਲਾ - high morale - whatever the circumstances. However, the service should be selfless, without an expectation of a reward.

Guidance by Guru Arjan Dev jee:

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥
ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

SGGS M5 Ang 286

One who performs selfless service, without thought of reward
Shall attain Him- i.e., experience Him within.

3. Remember and Contemplate the Divine - ਨਾਮ ਜਪੋ।

Remembrance of the Creator should be accompanied by contemplation and cultivation of His divine qualities.

Naam has been delineated as "The very essence of the Creator, the methodology for self-realisation, and ultimately the Supreme Spirit. However, it can be said that Naam stands for the conscious awareness of the Divine that can be achieved by embodying and living the Teachings and Guidance enshrined in Gurbani".

Keeping in view the importance of Naam Japo - Guru Nanak Dev Ji admonishes us:

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥
ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

SGGS M1 Ang 728

Remember the Naam-keep the Divine in your consciousness and cultivate His virtues.
All other actions are fruitless- other pursuits do not lead to spiritual upliftment.

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

SGGS M5 Ang 262

I remember the Divine and by continuously remembering Him (by thought, recounting /utterance, and deeds – (ਮਨ ਬੈਠ ਕ੍ਰਮ). I find spiritual peace, and in this way, I dispel all conflict and distress from my body.

Conclusion

With godly attributes under our belt, we become better persons, as we become more altruistic, compassionate and caring.

The constant and consistent remembrance and contemplation of the Divine, and the nourishing of His virtues spawns a change in us. It is a change from bad to good, from vice to a virtuous life.





Guru Ji empowers us with the ability to shift our mindset at any moment. Through the vibrational energy of Raag and Shabad, not only does our inner world transform, but the energy around us does as well. This connection brings strength, courage, and deep spiritual transformation, returning us to a place of balance and truth. This month we are going to look at Raag Tukhari, Raag Kedra and Raag Bhario.

Raag Tukhari expresses the soul's deep yearning to awaken the mind to the greatness of the Creator. This divine mission holds utmost importance for the soul, which remains unwavering, even when faced with a resistant or indifferent mind. The Raag captures the soul's steadfast determination by first addressing the mind directly and then gradually shifting to a gentler, more compassionate tone. At its core, the Raag is infused with the soul's intense longing to guide the mind toward spiritual awakening and union with Akaal (the Timeless One).

Raag Tukhaari - Guru Nanak Dev Ji - Sri Guru Granth Sahib Ji - Ang 1112

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

Tukhaari, First Mehla:

ਮੇਰੇ ਲਾਲ ਰੰਗੀਲੇ ਹਮ ਲਾਲਨ ਕੇ ਲਾਲੇ ॥

O my Dear Beloved, I am the slave of Your slaves.

ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਲੇ ॥

The Guru has shown me the Invisible Lord, and now, I do not seek any other.

ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਜਾ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥

The Guru showed me the Invisible Lord, when it pleased Him, and when God showered His Blessings.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਸਹਜਿ ਮਿਲੇ ਬਨਵਾਰੀ ॥

The Life of the World, the Great Giver, the Primal Lord, the Architect of Destiny, the Lord of the woods - I have met Him with intuitive ease.

ਨਦਰਿ ਕਰਹਿ ਤੂ ਤਾਰਹਿ ਤਰੀਐ ਸਚੁ ਦੇਵਹੁ ਦੀਨ ਦਇਆਲਾ ॥

Bestow Your Glance of Grace and carry me across, to save me. Please bless me with the Truth, O Lord, Merciful to the meek.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ ॥੧॥

Prays Nanak, I am the slave of Your slaves. You are the Cherisher of all souls. ||1||

Raag Tukhari reflects the soul's intense longing to awaken the mind to the majesty of the Creator. This sacred purpose is of utmost significance to the soul, which refuses to surrender, even when the mind resists. The Raag portrays the soul's unwavering focus by first appealing to the mind with urgency, then shifting to a more tender and persuasive approach. The emotional essence of this Raag lies in the soul's burning desire to lead the mind toward enlightenment and ultimate union with Akaal (the Eternal One).

ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ

Raag Kaydaaraa, The Word Of Kabir Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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

ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਬਿਬਰਜਿਤ ਤਜਹੁ ਮਾਨੁ ਅਭਿਮਾਨਾ ॥

Those who ignore both praise and slander, who reject egotistical pride and conceit,

ਲੋਹਾ ਕੰਚਨੁ ਸਮ ਕਰਿ ਜਾਨਹਿ ਤੇ ਮੂਰਤਿ ਭਗਵਾਨਾ ॥੧॥

who look alike upon iron and gold - they are the very image of the Lord God. //1//

Raag Bhario embodies the soul's faith and heartfelt devotion towards The Creator. It is a kind of fanaticism, where there is a feeling of not being aware or caring about anything else. The emotions conveyed are those of contentment and of being absorbed in a steadfast belief of faith. In this Raag, the soul is relaying the happiness that the mind could potentially experience if it joined in with this devotion.

Raag Bhairao - Guru Raam Daas Ji - Sri Guru Granth Sahib Ji - Ang 1135

ਭੈਰਉ ਮਹਲਾ ੪ ॥

Bhairao, Fourth Mehla:

ਤੇ ਸਾਧੁ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਜਿਨ ਜਪਿਆ ਗਤਿ ਹੋਇ ਹਮਾਰੀ ॥

O my Lord and Master, please unite me with the Holy people; meditating on You, I am saved.

ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ ਮਨੁ ਬਿਗਸੈ ਖਿਨੁ ਖਿਨੁ ਤਿਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ ॥੧॥

Gazing upon the Blessed Vision of their Darshan, my mind blossoms forth. Each and every moment, I am a sacrifice to them. //1//

Shabads composed in Raag Tukari, Raag Kedra and Raag Bhario 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 Tukari - Bhai Avtar Singh

<https://www.youtube.com/watch?v=tOKiW-F3Jak&t=1s>

Raag Kedra - Harbaljeet Singh

https://www.youtube.com/watch?v=bnq938XL_3Q&t=3s

Raag Bhario - Baba Kundan Singh Ji Bhalai Trust Ludhiana

<https://www.youtube.com/watch?v=tbJq7ShUPEU&t=1s>

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 Basant and Raag Basant Hindol.

The couplet in full goes as follows:

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿਹ ਨ ਕੋਇ ॥
ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸ਼ਰਨ ਜੇ ਹੋਇ ॥

(ਤਨਖਾਹਨਾਮਾ ਭਾਈ ਨੰਦ ਲਾਲ)

which means:

The Khalsa (baptised Sikhs) shall rule, their enemies shall exist no more.

Frustrated, they shall all submit, and those who seek shelter shall be protected.

The couplet is a part of the Sikh congregational prayer recited usually at the winding up of the prayer session in Gurdwaras. It is recited and sung in all the Gurdwaras of the world every day. The words of the couplets are clear, there is no ambiguity but the youngsters want to know who produced this couplet and what was the purpose behind it? If the Sikhs or the Khalsa want to get the state of Punjab back from the Mughal rulers (who should not be there in India anyway) what is the purpose of the couplet if it is recited somewhere in other countries? India became a democratic country after the Independence from the British Raj in 1947. There is no Raj or Raja any more. The head of a country or a state is elected by the people who live there. And we the Sikhs wherever we are in the world today, America, Canada, Australia or Great Britain, continue reciting the same old couplet. Is the couplet taking the Sikh community any further?

During the times of the Sikhs it was the Mughal Raj (1555-1857) in India and to sing the couplet in public would have been asking for persecution and death. The rebels were treated the same way during the British Raj (1857-1947), but the British were clever; they recruited all the Sikh saint soldiers after the collapse of the Ranjit Singh's rule in Punjab to join the Indian Army.

History of India tells us, the Hindu community was weak and the Hindu Hill Rajas just fought battles between themselves. The Muslims from the neighbouring countries took advantage; they invaded the country and became rulers. The Muslim Pirs never appreciated the Hindu religion's ethos and started converting them to Islam so that 'they all go to heaven'. They used force and had already converted a large number of Hindus to Islam and the conversion continued. After the Mughal Emperor Shah Jahan (1628-58), who is said to have built the Taj Mahal in honour of his wife, came his ruthless son, Aurungzeb (1618-1707) to power in Delhi on 21st July 1658. He locked up his sick father in the Agra Fort and killed quite a few of his dear and near ones. To remain in power the Emperor became religious fanatic and ordered all provincial governors "to destroy all the schools and temples of the infidels and put an entire

stop to their religious practices and teachings. in 1669AD. And further ordered them to start the conversion of the Brahmin from Kashmir”.

The Mughals got were very much against the Sikh who originated from Punjab and stood up against their rule and the idea of conversion of Hindus and Sikhs to Islam. Aurangzeb’s brutality and fanaticism increased as he faced more revolt in the country. On 11 November 1675 he had the ninth Sikh Guru Teg Bahadar beheaded in the open for supporting the Kashmiri Brahmins against conversion to Islam, together with his three ministers: Bhai Mati Das, who was sawn into two, Bhai Sati Das who was wrapped in cotton wool and burnt to death and Bhai Dyal Das who was lowered into a cauldron of boiling liquid.

Guru Gobind Singh (1666-1708 AD) son of Guru Teg Bahadar and the tenth Guru of the Sikhs, when he was about 30 years old, created from the followers of Guru Nanak, and those from the weak Hindu community, the brave and courageous men, called the saint soldiers of God, or the Khalsa. They will have the strength and the courage to fight the adversaries and invaders of India. This transformation happened through a unique ceremony of baptism (Khande ka Pahul) at Anandpur on 30th March 1699. In accordance with the teachings of all the Sikh Gurus, Guru Gobind Singh abolished the caste and related customs, old rituals, beliefs and superstitions of the Hindus and branded them into a one single brotherhood, all with the common surname Singh (Kaur for women). No one will be superior or inferior to another. Guru Sahib said that the Khalsa belongs to God and Victory will surely be His:

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

As the army of the Sikhs was numerically much smaller than the imperial armies of the Mughals all over the country, Guru Sahib addressed them with inspiring words:

“I will call myself Gobind Singh only if I can make the meek sparrows pounce on the hawks and tear them; only if one combatant of my force faces a legion of the enemy.”

The Sikhs, many from the peasantry oppressed for centuries, was stirred up into life and they at once believed in the saying of the Guru:

“Khalsa shall rule (Punjab), their enemies will be scattered.

Only they who seek refuge will be saved.”

A Muslim historian who reported the creation of the Khalsa to the Emperor Aurangzeb (1658-1707AD) estimated some twenty thousand men and women were baptised on the first day and the baptism continued. The Emperor was furious.

In the next three years Guru Sahib and his army engaged in four battles with the Hill Rajahs until 1704 when Anandpur Fort was attacked by the combined forces of the Mughal army and the Hill Rajahs. After an eight month siege, in December 1704 Guru

Sahib evacuated the fort of Anandpur having received sworn assurances that they would be given safe passage. This promise was not kept by the Mughals.

The Guru left Anandpur with his family and about 300 men. As an encouragement and aspiration to all the Sikhs, he left behind to remember and recite, the following couplet when required:

**ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿ ਨ ਕੋਇ ॥
ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸਰਨ ਜੇ ਹੋਇ ॥**

The Sikhs knew the Punjab was theirs and it was their right to live there. They had only to assert this right. Evacuation took place in the early hours of 20th December 1704. Fighting his way through thick and thin the Guru sent his two wives to Delhi with Bhai Mani Singh. A bloody battle ensued at Chamkaur at which the elder Sahibzadeh Ajit Singh ji and Jujhar Singh ji became martyrs, having fought in groups of 5 with countless of the enemy forces. With his few surviving companions, Guru Sahib reached Nanded in the state of Maharashtra in the South, in the beginning of September 1708. He camped at a place on the banks of river Godavari. Emperor Aurangzeb died in 1707 and his son Bahadar Shah (1707-12) became the successor.

At Nanded Guru Sahib went to see Madho Das (1670-1716AD), who lived by the river Godavari. Madho Das became a disciple of Guru Sahib and was baptized and given the new name Banda Singh Bahadar. He was deeply touched by the martyrdom of Guru Sahib's two younger sons, 8 years old Baba Zorawar Singh and 6 years old Baba Fateh Singh, by Wazir Khan the subedar of Sirhind. He undertook to lead an expedition against the Muslim leaders to avenge the cruel murders of the two young Sahibzadeh and to punish Nawab Wazir Khan for committing this crime of despicable cruelty to them and their grandmother, Mata Gujran Kaur ji.

Banda, while on his way to Punjab learnt that the Guru had been stabbed and had received fatal wounds from two Pathans sent by Wazir Khan. Anger against the Mughal was on the increase. The people in Punjab waited eagerly for their new leader, Banda and his soldiers reached Sonapat in November 1709. He had five hundred followers. He plundered government treasury and advanced steadily towards Sirhind. He destroyed all the strongholds of Muslims which came in his way and killed many sworn enemies of the Sikhs. Banda changed the name of the town Mukhlisgarh to Lohgarh (fort of Steel) and made the town the capital of the first Sikh state in February 1710. It was here that the aspiration couplet:

**ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿ ਨ ਕੋਇ ॥
ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸਰਨ ਜੇ ਹੋਇ ॥**

was sung for the first time in the open.

Banda's next target was Wazir Khan in Sirhind. Wazir Khan's army was much superior and well organized. Nevertheless the battle took place at Chhappar Chiri, twenty

kilometers from Sirhind. As luck would have it Wazir Khan fell from his horse. He was captured alive and later tortured to death, his body was hung upside down from a prominent tree. And the whole assembly thereupon resounded with shouts of the couplet,

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿਹ ਨ ਕੋਇ ॥ ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸ਼ਰਨ ਜੇ ਹੋਇ ॥

the enthusiastic singing of which became a widespread practice for the Sikhs.

The Mughal army was completely routed and the Sikh took the charge of the province of Sirhind. Banda retired to his capital at Lohgarh and his reign began from May 12, 1710. Banda's kingdom extended from Shiwalik hills in the north to south along a line passing Samana, Thanesar and Karnal. On the west by the river Tangri, on the east by river Jamuna. He minted Sikh coins for his victory and praised Guru Nanak and Guru Gobind Singh, the first and tenth Sikh Gurus.

It was not the end of the Sikh story. When Bahadar Shah, the son and successor of Aurangzeb came to power, he declared, "the Sikhs are rebels" and issued edicts to his commanders, "to kill the disciples of Nanak (the Sikhs) wherever they were found." According to this order, the Sikhs were to be wiped out of existence, wholesale.

Dr Ganda Singh in his book, "The Panjab past and present" of April 1973 writes: No trace of the Sikhs was to be left in their own land, their birthplace, the land of their ancestors. This was a tyranny of the worst type but the Guru and his Singhs were not frightened. The inspiration couplet:

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿਹ ਨ ਕੋਇ ॥

ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸ਼ਰਨ ਜੇ ਹੋਇ ॥

Dr. Ganda Singh in his book writes:

With the coming of British to Punjab (1846-49AD), the Sikh aspirations were once again revived and the recitation of the couplet was justified. In foreign democratic countries the singing of the couplet may not make sense to those who lack the context of its origin. Nevertheless, since it has been a part of the congregation prayer it should be continued to be recited and the meaning of the word "Khalsa" should be interpreted as "the Pure" or "democratically chosen person, shall rule".

There are also other scholars who take a spiritual interpretation of the couplet, emphasising that eventually the only way our troubled world will find true peace and contentment will be when it is run on Khalsa principles, treating everyone as equals, children of the same God, without desire for one group to dominate and subdue another. This state of the World may be an aspiration for the distant future, may be in the coming Yugas, but nevertheless remains an ideal of the Sikh faith and culture.





Panjabi School Term Dates

Sept 2024 – July 2025

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

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

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

 GURDWARA EDUCATION PROGRAMME 		
Panjabi Regular Classes		
Tuesday	6:00pm – 7:30pm	First Floor Classrooms, New Building
Sunday – 1 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	11:30am – 12:30pm	Ground Floor Room, New Building
English for Adults (ESOL)		
Tuesday	10:00am – 12:10pm	1st Floor Classrooms, New Building
Wednesday	10:00am – 12:10pm	
Religious Education for the Young (4 - 6 year olds)		
Sunday	1:00pm – 2:00pm	1st Floor Classrooms, New Building
Computer Training		
Monday, Tuesday, Wednesday	10:00am – 12:00pm	Library, New Building

JOIN THE SANGAT ON THE LAST SATURDAY OF EACH MONTH TO EXPERIENCE THE BLISS OF NAAM SIMRAN

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਨਾਮ ਸਿਮਰਨ
**AMRIT VELA
NAAM SIMRAN**

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

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

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

Youth Kirtan Darbaar
— EVERY FRIDAY —
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📍 Gurdwara Sri Guru Singh Sabha
Alice Way, Hounslow TW3 3UA

📷 @hounslowkirtandarbaar

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Jasvinder Singh 07771 580865 / Inderpal Singh 07595 931644

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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

Gurdwara Sri Guru Singh Sabha Hounslow
MONTHLY DIALOGUE

EMERGENCY CAMPAIGN

**A Sikh Community Seminar on
GROOMING & CHILD SEXUAL EXPLOITATION
and RADICALISATION**
**This is an EPIDEMIC affecting the Sikh Community.
Make sure to attend with family and friends.**

Join us @ the Monthly Dialogue
Sunday, 6th July 2025 — 2:00pm @ The Academy, SGSS Hounslow
SGSS, Alice Way, Hounslow, TW3 3UD

**Celebrating 20 years of the
APPG FOR
BRITISH SIKHS**

Jas Athwal MP, Chair of the APPG for British Sikhs, cordially invites you to celebrate 20 years of the APPG.

Date: Tuesday 1st July, 7-9pm
Location: Committee Room 14, House of Commons
Enter through: Cromwell Green Visitor Entrance
Please bring this invitation and Photo ID with you

For any further questions,
please contact: jeaa.chadha@parliament.uk

**HOUNSLOW
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SUMMER
CAMP 2025**

28 JULY – 1 AUGUST
4 AUGUST – 8 AUGUST
ACTION PACKED ACTIVITIES

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- Craft workshops
- Sports day
- Surprise day trip

6-14 YEARS

AT: SGSS HOUNSLOW
Alice Way, Hounslow TW3 3UA

Scan the code to sign up!

CONTACT
07490766534

Gurdwara Sri Guru Singh Sabha, Hounslow



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



WEEKLY AMRIT VELA SIMRAN
EVERY FRIDAY 5:45 TO 6:30 AM
STARTING FRIDAY 25TH JULY 2025

We warmly invite all sangat ji to join us
for Amrit Vela Simran, a beautiful
tranquil opportunity to begin your day
in the remembrance of Waheguru Ji.

If you would like to participate in
presenting the Amrit Vela Simran
Service, please register your name and
contact details at the Gurdwara Office.



Gurdwara Sri Guru Singh Sabha
Alice Way, Hounslow, TW3 3UD
khalsa@sgss.org

SIKH ASSISTED MARRIAGES

Participants must be registered on our matrimonial database to benefit from this service. Application forms for this service are available from the Gurdwara or can be downloaded from www.sgss.org/matrimonial 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
3296	Jan-95	Transmate Manager	Economics and Finance Banking	6' 00"
3297	Nov-87	Senior Payment & Pensions Manager	BSC Maths with Economics	6' 02"
3298	Sep-94	Senior Surveyor	MSC Quantity Surveying	5' 09"
3299	Nov-93	Director, Pharmaceutical Industry	Master of Pharmacy	5' 10"
3300	Nov-93	Head Of Azure Engineering	BSc Mathematics	6' 00"
3301	Nov-89	Uber Driver	Business Studies	5' 09"
3302	Mar-92	Hospital Doctor	MBChB MRCS	5' 09"
3303	Oct-88	Pharmacy Business Owner	BSc M Pharma	6' 02"
3304	Apr-92	Dentist	Pharmacist, Dentist	5' 08"
3306	Apr-96	Lab Technician	BSc & MSc	5' 08"
3307	Jun-98	Engineer	BSc (Hons) Aerospace Engineering	5' 10"
3308	Jan-90	Analyst in Asset Management Company	MSC Investment Management	6' 01"
3309	Oct-97	Self- Employed	BSc Computer Science	6' 00"
3310	Jun-91	Investment Banker	Masters Banking and Finance	5' 10"
3311	Oct-91	Software Developer	Bachelor of Engineering (Hons)	5' 08"
3312	Mar-90	AI/ML Engineer & Data Scientist	PhD,MSc,BA	5' 10"
3313	Apr-88	Security Officer	A Levels	5' 06"

3314	Apr-84	Financial Controller	BA Econ and CIMA	5' 09"
3315	Nov-93	Graphic Designer	BA Graphic Design	5' 10"
3316	Jan-92	Corporate Tax Advisor	BSc Economics ATT, CTA	6' 01"
3317	May-91	Penisons Analyst	BSc Accounting & Business Management	5' 07"
3318	Apr-94	GP	MBBS	5' 08"
3319	Jul-88	Medical Doctor	MBBS	6' 00"
3320	Jun-88	Director, Technology Consultant	MSc Innovation Mangement (Harvard)	6' 02"
3321	Dec-86	Fleet Manager & Own Business	MBA International Business	5' 06"
3322	Apr-91	Risk Consultant	BSc Economics	6' 01"
3323	May-90	HGV Driver	Diploma in Plumbing	5' 11"
3324	Sep-79	Business Owner & Investment Bank	MSc Information Security	5' 10"
3325	Mar-97	Medical Doctor	MBChB	5' 10"
3326	Jul-82	Retail Manager	BTEC Art & Design	6' 03"
3327	Dec-76	Financial Services Banking Consultant	BSC Banking & International Finance	5' 10"
3328	Sep-91	Civil Servant	BSc Economics	5' 07"
3329	Nov-81	Healthcare Consultant	Diploma Information Tech and Business	5' 08"
3330	Mar-95	Oil Trader	BSc conomics	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	Director, Finance Bank	BA	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	MA Cambridge	5' 06"
3355	Nov-91	Economist	BSc Economics Chartered Accountant	6' 02"

3356	Jun-86	Doctor GP	MBBS MRCGP	5' 10"
3357	Sep-93	Company Director	Business BA Hons	5' 07"
3358	Nov-82	Technical Pre-sales Consultant	BENG	5' 09"
3359	Nov-95	Project Manager	Msc Science	5' 10"
3360	Sep-88	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 Engineerig	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	Diploma	Finance Admin	6' 00"
3369	Dec-94	BA Econ & Politics MSC Real Estate	Corporate Investments	5' 11"
3370	Dec-93	BSc Maths and Economics	Senior manager at Deloitte	6' 03"
3371	Jul-92	BA (Hons) Product Design & Interaction	BA Refight Specialist	6' 00"
3372	Aug-79	BSC Manufacturing Engineering & Transport Manager CPC	HGV Driver	5' 10"
3373	Mar-92	LLB Hons (Law)	Solicitor	5' 08"
3374	Aug-91	BSc Computing and IT	Analyst	5' 08"
3375	Aug-88	BA Hons MBA International Business	International Business	5' 11"

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>
9597	Sep-89	Director Private Equity	BSc Mathematics with Finance	5' 04"
9598	Mar-93	Accountant	ACA - Chartered Accountant	5' 04"
9599	May-94	NHS Laboratory	MSc Biomedical Science	5' 06"
9600	Nov-93	Dentist/Clinical Director	DDS Dentist	5' 08"
9601	Jun-95	Manufacturing Manager	BSC and MSC	5' 05"
9602	Mar-92	Optometrist	BSc (Hons)	5' 06"
9603	May-93	Solicitor- Ernst & Young	LLM	5' 06"
9604	May-98	Doctor - Hospital	MBBS Hons	5' 03"
9605	Aug-93	Management Accountant	BSc (Hons) Accounting & Finance	5' 03"
9606	Apr-00	Finance Assistant	BA Accounting & Management	5' 05"
9607	Sep-86	Civil Servant	BA Hons Business Management	5' 03"
9608	Jun-88	Project Manager	Masters in History	5' 06"
9609	May-84	HR Officer	CIPD Level 5	5' 06"
9610	Mar-94	Digital Designer	BA Hons Graphic Design	5' 06"
9611	Nov-88	Physician in NHS	MSc	5' 03"
9612	Jun-95	Doctor	Medicine MD	5' 05"
9614	Nov-92	Higher Education	BA Literature & Creative Writing	5' 03"

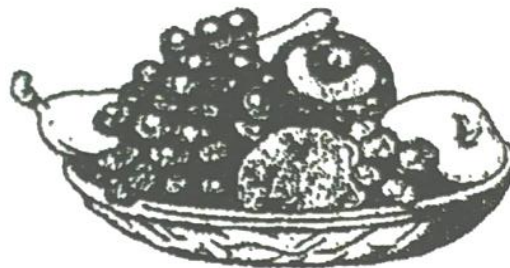
9615	Oct-95	Advanced Clinical Pharmacist	M Pharm, PGDip	5' 02"
9616	Mar-95	Internal Audit	BA Economics	5' 04"
9617	Sep-94	Beauty	Business Management	5' 03"
9618	Oct-94	Finance Administration	MA Finance and Accounting	5' 08"
9619	Sep-78	Civil Service Administrator	Biomedical Science	5' 06"
9620	May-94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


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