

# GOBIND MARG

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

JUNE 2025 – VOL XXXIII ISSUE 6



*Banda Singh Bahadur became a disciple of Guru Gobind Singh ji in 1708. In the short period of eight years to 1716, he conquered large tracts of Mughal territory. He sacked Sirhind in 1710 and killed Wazir Khan (who was responsible for the shaheedi of the Choteh Sahizadeh). This shook the foundations of the centuries old mighty Mughal empire and paved the way for the establishment of the Sikh Missals and the later rule of Maharaja Ranjit Singh in 1799. The martyrdom of Banda in 1716 and hundreds of his men saw the most cruel tortures and executions by the Mughals over a period of six months. Banda Singh was not only a fearless warrior but also a visionary reformer.*

*← Fateh Burj, the 328-ft tall War Memorial at Chappar Chiri, Mohali, is a befitting tribute to Baba Banda Singh Bahadur.*

**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](mailto:khalsa@sgss.org) Website: [www.sgss.org](http://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](mailto:marriages@sgss.org)

# June 2025

Important Days	Event	Nanakshahi Days	
		June ਜੇਠ/ ਹਾੜ	July ਹਾੜ/ ਸਾਵਣ
<b>Sangrandh</b> ਸੰਗਰਾਂਦ	New Month Start Date	15	16
<b>Prakash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Guru Arjan Sahib ji	Jyoti Jot	16	
Guru Hargobind Singh ji			5
Guru Har Krishen ji			23
<b>Historical Dates - Events &amp; Festivals</b>			
1984 Amritsar Ghalughara	Massacre	4	
Baba Banda Singh Bahadur	Shaheedi	25	
Maharaja Ranjit Singh	Barsi	29	
Bhai Mani Singh ji	Shaheedi		9



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

## Support Functions Update:

**Estate Maintenance** The installation of the new lift in the main building will begin by end June 25 and is expected to be completed by end July 25.

The underfloor heating pipes in the new building have now been flushed out and this important job to improve our heating is now complete.

**Income & Expenditure** May Income: £78,226.51 and Expenditure: £62,230.76

**Olive Tree Planting** The Faiths Forum for London organised an Olive Tree Planting Ceremony at the Gurdwara on Tuesday 25 May at 5pm. It was a highly successful event enjoyed by all.



British Sikh Nurses

770 followers

3d • Edited •

+ Follow >

It was truly wonderful and enlightening to be part of the Olive Tree Planting Ceremony at Gurdwara Sri Guru Singh Sabha, hosted by Faiths Forum for London. This beautiful event was a powerful symbol of peace, unity, and shared humanity, rooted in the Sikh spirit of seva (selfless service) and interfaith solidarity.

Moments like these remind us that planting hope and unity is just as vital as planting trees.

Rohit Sagoo QN S M Riyadul Karim BA(Hons), MA, SRPharmS, AFPH The Faith & Belief Forum Parminder Kaur Kondral, MBE Sikhs in Healthcare RCNi :: Nursing Standard APNA NHS Gurch Randhawa PhD FFPH DL



## Event Bookings

During May, the numbers of services performed in support of the Sangat were:

• Sukhmani Sahib Paath/Kirtan	23	• School Visits	8
• Weddings – Anand Karaj	8	• Funerals	7
• Sehaj/ Akhand Paath	9	• Sog Sabha/ Ashes	4

**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; this can be done in one of three ways:

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

**Online:** Donations can be made online at [www.sgss.org/donate](http://www.sgss.org/donate)

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





**Guru Nanak Sahib ji's Japji Sahib** bani is widely recognized as the quintessence of the Sri Guru Granth Sahib ji. Following the Mool Mantar, the compilation starts an opening Salok or verse, a set of 38 Pauris or hymns and a final closing Salok. This month we elaborate Pauris 22 & 23 of this deeply revealing bani.



Ver-se	Japji Sahib Pauris 22 & 23	Glossary	Contextual Meaning
1-2	ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥	ਪਾਤਾਲਾ ਪਾਤਾਲ ਆਗਾਸਾ ਆਗਾਸ ਓੜਕ ਭਾਲਿ ਥਕੇ ਕਹਨਿ ਇਕ ਵਾਤ	ਪਾਤਾਲਾਂ ਦੇ ਹੇਠ ਹੋਰ ਪਾਤਾਲ ਹਨ। ਆਕਾਸ਼ਾਂ ਦੇ ਉੱਤੇ ਹੋਰ ਆਕਾਸ਼ ਹਨ। ਅਖੀਰ, ਅੰਤ, ਅਖੀਰਲੇ ਬੰਨੇ। ਭਾਲ ਭਾਲ ਕੇ ਥੱਕ ਗਏ ਹਨ। ਆਖਦੇ ਹਨ। ਇਕ ਗੱਲ, ਇਕ-ਜ਼ਬਾਨ ਹੋ ਕੇ।
3-4	ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥	ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਕਤੇਬਾ  ਅਸੁਲੂ ਇਕ ਧਾਤੁ  ਲੇਖਾ ਹੋਇ ਲਿਖੀਐ ਲੇਖੈ ਵਿਣਾਸੁ	ਅਠਾਰਾਂ ਹਜ਼ਾਰ (ਆਲਮ) । ਕਤੇਬਾਂ ਆਖਦੀਆਂ ਹਨ। ਈਸਾਈ ਮਤ (Bible) ਤੇ ਇਸਲਾਮ ਆਦਿਕ ਦੀਆਂ ਚਾਰ ਕਿਤਾਬਾਂ: ਕੁਰਾਨ, ਅੰਜੀਲ, ਤੌਰੇਤ ਤੇ ਜੰਬੂਰ। ਮੁੱਢ। (ਨੋਟ: ਇਹ ਅਰਬੀ ਬੋਲੀ ਦਾ ਲਫਜ਼ ਹੈ।) ਇਕ ਅਕਾਲ ਪੁਰਖ, ਇਕ ਪੈਦਾ ਕਰਨ ਵਾਲਾ। ਜੇ ਲੇਖਾ ਹੋ ਸਕੇ। ਲਿਖ ਸਕੀਦਾ ਹੈ। ਲੇਖੇ ਦਾ ਖ਼ਾਤਮਾ, ਲੇਖੇ ਦਾ ਅੰਤ।
5	ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥	ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ	ਆਖੀਦਾ ਹੈ (ਜਿਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ) । ਉਹ ਅਕਾਲ ਪੁਰਖ ਆਪ ਹੀ। ਜਾਣਦਾ ਹੈ, ਆਪਣੇ ਆਪ ਨੂੰ।
6-7	ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥	ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ  ਨ ਪਾਈਆ ਵਾਹ ਪਵਹਿ	ਸਲਾਹੁਣ-ਜੋਗ ਪਰਮਾਤਮਾ। (Praise) ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰ ਕੇ। ਇਤਨੀ ਸਮਝ (ਕਿ ਅਕਾਲ ਪੁਰਖ ਕੇਡਾ ਵੱਡਾ ਹੈ)। ਕਿਸੇ ਨੇ ਨਹੀਂ ਪਾਈ। ਵਹਿਣ, ਨਾਲੇ। ਪੈਂਦੇ ਹਨ।

		ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ	ਸਮੁੰਦਰ ਵਿਚ। ਨਹੀਂ ਜਾਣੇ ਜਾਂਦੇ, ਉਹ ਨਦੀਆਂ ਤੇ ਨਾਲੇ (ਫਿਰ ਵੱਖਰੇ) ਪਛਾਣੇ ਨਹੀਂ ਜਾ ਸਕਦੇ।
8-9	ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥	ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ }  ਗਿਰਹਾ ਸੇਤੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਤਿਸੁ ਮਨਹੁ ਜੇ ਨ ਵੀਸਰਹਿ	ਸਮੁੰਦਰਾਂ ਦੇ ਪਾਤਿਸ਼ਾਹ ਤੇ ਸੁਲਤਾਨ।  ਪਹਾੜਾਂ ਜੇਡੇ। ( <i>High as mountains</i> ). ਬਰਾਬਰ ਨਹੀਂ ਹੁੰਦੇ। ਉਹ ਕੀੜੀ ਦੇ ਮਨ ਵਿਚੋਂ। ਜੇ ਤੂੰ (ਹੇ ਹਰੀ) ਨਾਹ ਵਿਸਰ ਜਾਏਂ।

## ਪੰਜਾਬੀ ਅਰਥ

1-2	ਸਾਰੇ ਵੇਦ ਇੱਕ-ਜ਼ਬਾਨ ਹੋ ਕੇ ਆਖਦੇ ਹਨ, "ਪਾਤਾਲਾਂ ਦੇ ਹੇਠ ਹੋਰ ਲੱਖਾਂ ਪਾਤਾਲ ਹਨ ਅਤੇ ਆਕਾਸ਼ਾਂ ਦੇ ਉੱਤੇ ਹੋਰ ਲੱਖਾਂ ਆਕਾਸ਼ ਹਨ, (ਬੇਅੰਤ ਰਿਸ਼ੀ ਮੁਨੀ ਇਹਨਾਂ ਦੇ) ਅਖੀਰਲੇ ਬੰਨਿਆਂ ਦੀ ਭਾਲ ਕਰਕੇ ਥੱਕ ਗਏ ਹਨ, (ਪਰ ਲੱਭ ਨਹੀਂ ਸਕੇ) "।
3-4	(ਮੁਸਲਮਾਨ ਤੇ ਈਸਾਈ ਆਦਿਕ ਦੀਆਂ ਚਾਰੇ) ਕਤੇਬਾਂ ਆਖਦੀਆਂ ਹਨ, "ਕੁੱਲ ਅਠਾਰਹ ਹਜ਼ਾਰ ਆਲਮ ਹਨ, ਜਿਨ੍ਹਾਂ ਦਾ ਮੁੱਢ ਇਕ ਅਕਾਲ ਪੁਰਖ ਹੈ"। (ਪਰ ਸੱਚੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਸ਼ਬਦ) 'ਹਜ਼ਾਰਾਂ' ਤੇ 'ਲੱਖਾਂ' ਭੀ ਕੁਦਰਤ ਦੀ ਗਿਣਤੀ ਵਿਚ ਵਰਤੇ ਨਹੀਂ ਜਾ ਸਕਦੇ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਕੁਦਰਤ ਦਾ) ਲੇਖਾ ਤਦੋਂ ਹੀ ਲਿੱਖ ਸਕੀਦਾ ਹੈ, ਜੇ ਲੇਖਾ ਹੋ ਹੀ ਸਕੇ, (ਇਹ ਲੇਖਾ ਤਾਂ ਹੋ ਹੀ ਨਹੀਂ ਸਕਦਾ, ਲੇਖਾ ਕਰਦਿਆਂ ਕਰਦਿਆਂ) ਲੇਖੇ ਦਾ ਹੀ ਖ਼ਾਤਮਾ ਹੋ ਜਾਂਦਾ ਹੈ (ਗਿਣਤੀ ਦੇ ਹਿੰਦਸੇ ਹੀ ਮੁੱਕ ਜਾਂਦੇ ਹਨ)।
5	ਹੇ ਨਾਨਕ! ਜਿਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ (ਸਾਰੇ ਜਗਤ ਵਿਚ) ਵੱਡਾ ਆਖਿਆ ਜਾ ਰਿਹਾ ਹੈ, ਉਹ ਆਪ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਜਾਣਦਾ ਹੈ (ਉਹ ਆਪਣੀ ਵਡਿਆਈ ਆਪ ਹੀ ਜਾਣਦਾ ਹੈ)। 22।
ਭਾਵ ਪੌੜੀ 22	ਪ੍ਰਭੂ ਦੀ ਕੁਦਰਤ ਦਾ ਬਿਆਨ ਕਰਨ ਲਗਿਆਂ 'ਹਜ਼ਾਰਾਂ' ਜਾਂ 'ਲੱਖਾਂ' ਦੇ ਹਿੰਦਸੇ ਵੀ ਵਰਤੇ ਨਹੀਂ ਜਾ ਸਕਦੇ। ਇਤਨੀ ਬੇਅੰਤ ਕੁਦਰਤ ਹੈ ਕਿ ਇਸ ਦਾ ਲੇਖਾ ਕਰਨ ਲਗਿਆਂ ਗਿਣਤੀ ਦੇ ਹਿੰਦਸੇ ਹੀ ਮੁੱਕ ਜਾਂਦੇ ਹਨ। 22।
6-7	ਸਲਾਹੁਣ: ਜੇਗ ਅਕਾਲ ਪੁਰਖ ਦੀਆਂ ਵਡਿਆਈਆਂ ਆਖ ਆਖ ਕੇ ਕਿਸੇ ਮਨੁੱਖ ਨੇ ਇਤਨੀ ਸਮਝ ਨਹੀਂ ਪਾਈ ਕਿ ਅਕਾਲ ਪੁਰਖ ਕੇਡਾ ਵੱਡਾ ਹੈ; ਸਿਫ਼ਤਿ-ਸਾਲਾਹ ਕਰਨ ਵਾਲੇ ਮਨੁੱਖ ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੇ ਵਿਚੇ ਹੀ ਲੀਨ ਹੋ ਜਾਂਦੇ ਹਨ। ਨਦੀਆਂ ਤੇ ਨਾਲੇ ਸਮੁੰਦਰ ਵਿਚ ਪੈਂਦੇ ਹਨ, ਪਰ ਫਿਰ ਵੱਖਰੇ ਉਹ ਪਛਾਣੇ ਨਹੀਂ ਜਾ ਸਕਦੇ (ਵਿਚੇ ਹੀ ਲੀਨ ਹੋ ਜਾਂਦੇ ਹਨ, ਤੇ ਸਮੁੰਦਰ ਦੀ ਥਾਹ ਨਹੀਂ ਪਾ ਸਕਦੇ)।
8-9	ਸਮੁੰਦਰਾਂ ਦੇ ਪਾਤਸ਼ਾਹ ਤੇ ਸੁਲਤਾਨ (ਜਿਨ੍ਹਾਂ ਦੇ ਖ਼ਜ਼ਾਨਿਆਂ ਵਿੱਚ) ਪਹਾੜ ਜੇਡੇ ਧਨ ਪਦਾਰਥਾਂ (ਦੇ ਢੇਰ ਹੋਣ) (ਪ੍ਰਭੂ ਦੀ ਸਿਫ਼ਤਿ-ਸਾਲਾਹ ਕਰਨ ਵਾਲੇ ਦੀਆਂ ਨਜ਼ਰਾਂ ਵਿਚ) ਇਕ ਕੀੜੀ ਦੇ ਭੀ ਬਰਾਬਰ ਨਹੀਂ ਹੁੰਦੇ, ਜੇ (ਹੇ ਅਕਾਲ ਪੁਰਖ!) ਉਸ ਕੀੜੀ ਦੇ ਮਨ ਵਿਚੋਂ ਤੂੰ ਨਾਹ ਵਿਸਰ ਜਾਏਂ। 23।

<b>ਭਾਵ ਪੌੜੀ 23</b>	<p>ਸੇ, ਬੰਦਗੀ ਕਰਨ ਨਾਲ ਪ੍ਰਭੂ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ। ਪਰ ਇਸ ਦਾ ਇਹ ਭਾਵ ਨਹੀਂ ਕਿ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਨ ਦਾ ਕੋਈ ਲਾਭ ਨਹੀਂ ਹੈ। ਪ੍ਰਭੂ ਦੀ ਭਗਤੀ ਦੀ ਬਰਕਤਿ ਨਾਲ ਮਨੁੱਖ ਸ਼ਾਹਾਂ ਪਾਤਿਸ਼ਾਹਾਂ ਦੀ ਭੀ ਪਰਵਾਹ ਨਹੀਂ ਕਰਦਾ, ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਸਾਹਮਣੇ ਬੇਅੰਤ ਧਨ ਭੀ ਉਸ ਨੂੰ ਤੁੱਛ ਜਾਪਦਾ ਹੈ। 23।</p>
----------------------------	--

## English Rendition

1-2	All the Vedas speak in unity with one voice of countless nether worlds below this world and of countless skies above this sky. Countless sages and saints have searched for the limits but have not succeeded in finding them.
3-4	(The books of Muslims and Christians say, 'There are a total of eighteen thousand worlds, all of which originate from one Timeless Being.' But the truth is that the words 'thousands' and 'millions' cannot be used in the count of nature; an assessment of the Timeless Being's nature can only be made if it can be accounted at all. (This accounting cannot happen; while trying to account, the account itself ends (the numbers of counting would cease to exist before the Timeless Being's nature is exhausted).
5	O Nanak! The Akal Purakh who is habitually being called great (in the whole world) knows Himself and He knows His own greatness. 22.
6-7	Advice: The greatness of the Eternal Being is such that no person has grasped it by merely recounting it repeatedly - the Eternal Being is greater; those who praise and sing His virtues become absorbed in the Eternal Being. Rivers and streams flow into the ocean, but then separately they cannot be distinguished - they become absorbed in it and cannot grasp the extent of the ocean.
8-9	The kings and sultans of the oceans whose treasures consist of heaps of wealth as huge as mountains (in the eyes of the one who praises and worships the Lord) are not equal to even a tiny insect, if (O Immortal Being!) You are not forgotten by the being of that little insect. Thus a tiny ant whose heart is full of love of the Lord, gains higher merit from the Lord than kings and sultans who own immense treasures that are higher than mountains. 23.





Guru Arjan Sahib ji, the youngest of the three sons of Guru Ram Dass ji and Bibi Bhani ji, was well looked after and well prepared to carry forward the huge responsibility of the spread of the young Sikh faith and to take care of the Gurbani contributed by four of his predecessors, including the collections of Guru Nanak Sahib ji from all over India during his four journeys. Guru Sahib acceded to Gurgaddi in 1581 after the demise of Guru Ram Dass ji.



Guru Arjan Sahib ji mostly recited and recorded his Bani between 1581 and 1604. A total of his 2312 hymns in 30 Ragas are included in Guru Granth Sahib ji. Sukhmani Sahib, composed in Rag Gauri, contains the essence of his message as the union of the soul with the Supreme Being, and the great importance of Guru and saintly people in one's life. He compiled Pothi Sahib in 1604 (also known as Adi Granth, which later became Sri Guru Granth Sahib ji) and established it at Harmandar Sahib. He appointed Baba Budha ji as the head Granthi, the first carer of the Granth. He enjoined the Sikhs to contribute 1/10<sup>th</sup> of their earnings, called Dasvandh, for community purposes.

In addition to Gurbani, Guru Arjan Sahib ji made huge contributions to Sikhi. He completed the construction of Santokhsar and started building Harmandar Sahib in 1588, the foundation stone of which was laid by a Sufi Muslim saint Sain Mian Mir. He founded the towns of Taran Taaran, Sri Hargobind Pur and Kartar Pur near Jalandhar.

When summoned to go to Lahore in 1606, he could foresee the intentions of the Government and appointed his son, Hargobind as the next Guru. His contribution to Sikhi is matchless; he enjoined Sikhs to engage in business so that the young community may flourish with honest earnings.

**ਮਰਤਾ ਮਰਤਾ ਜਗ ਮੁਆ, ਮਰ ਭਿ ਨ ਜਾਨੇ ਕੋਏ,  
ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੇ, ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਏ। (ਪੰਨਾ ੫੫੫)**

Let us vouch for the major reasons of Guru Sahib's supreme sacrifice.



**1 Teachings of Guru Nanak and his followers** Guru Nanak Sahib ji talked of the freedom of worship, abolition of slavery and equality of all human beings. The message had reached far and wide, supported by the succeeding Gurus, and was quite revolutionary for those set in their established ways.

**2 Mughal ruler Jahangir** Akbar the great was a tolerant and peaceful ruler, but his successor Jahangir in 1605, was a biased and narrow-minded person who could not tolerate that ordinary people should be attracted to the teachings of a new faith. Instead he forced them to follow Islamic teachings to the exclusion of all others.

**3 Jealousy of Pirthi Chand** Pirthi Chand, Guru Arjan's elder brother, wanted guruship to be in his own family as a right. He left no stone unturned and complained to the Governor of Lahore and even went to Delhi to manoeuvre the government but could not succeed.

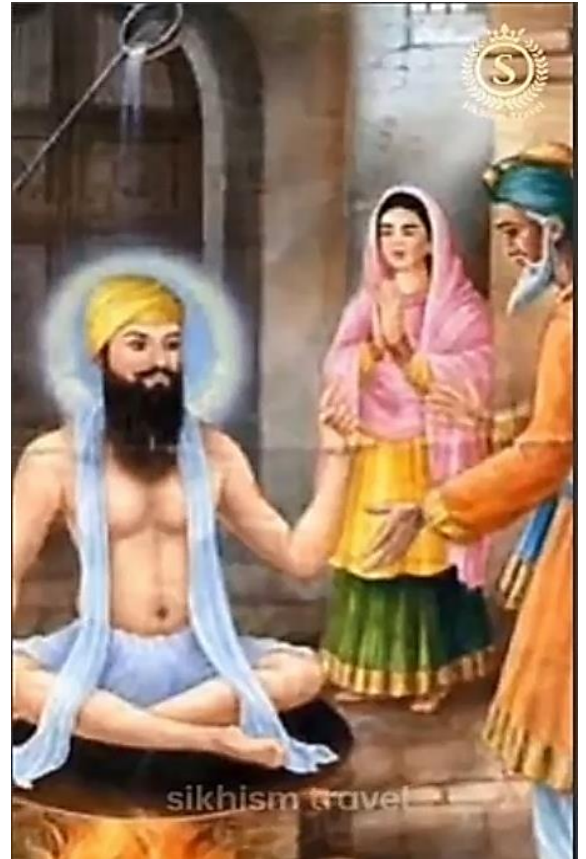
**4 Opposition of the Sanatanies** Local Hindus were never in favour of another religion because most of those who adopted Sikh faith came out of Hindus. When Guru Arjan started compiling the Granth Sahib, some Hindus and Muslims voluntarily approached Guru Sahib to offer their writings. Well known among them were Bhagat Kahna, Peelu, Chhaju and Shah Hussain who offered their own compositions for inclusion but Guru ji found that their contributions did not meet the required criteria and so turned them down. He did this with exceptional politeness (such as responding in verse).

**5 Role of Chandu** Chandu was the Dewan or the Assistant governor of Lahore. He had a marriageable daughter and sent someone to look for a suitable groom for his daughter. The Prohat or the messenger fixed the matrimonial relation of his daughter to Hargobind, son of Guru Arjan Sahib ji. When Chandu came to know he uttered some degrading remarks against Guru ji, giving himself a higher social status than Guru Sahib. When Sikhs heard such insulting remarks, they asked Guru ji not to accept a relationship with 'that haughty person'. Guru ji agreed to their request and turned down the proposal. This made Chandu furious and he looked for an opportunity for revenge.

**6 Instigations and pressure by Naqashbandies** Among Indian Muslims Naqashbandies were a group of people who were very influential and their leader Maulana Shaikh Ahmad Sirhandi, considered himself 'Mujdad Alaf Sani' (Protector of Islam). He was an extremist and always tried to defame and downgrade the Hindus and upgrade Islam. He wrote several poisonous letters to Murtaza Khan, the Governor of Lahore containing several fictional stories and ultimately Jahangir had to make up his mind to punish Guru Sahib. He has clearly written in his life story,

Tozak-i-Jahangiri, that he could no more tolerate that Hindus and even Muslims should be enticed by the so-called 'infidels'.

**Shahadat** When Jahanghir visited Lahore in 1606, he issued orders for the arrest of Guru ji. Guru Arjan Sahib ji realised that the time had come when he had to make a sacrifice for the right to freedom of worship. Before going to Lahore, he consulted Baba Buddha ji and other elite Sikhs and made it clear to them that time for sacrifice for freedom of worship had come and he was prepared for it. On reaching Lahore, he had to face several accusations, on top of which was 'helping Khusro', Jahangir's son, who had revolted against him. Jahangir ordered that Guru ji be tried under 'Yasa' death penalty through water and fire. After issuing the order Jahangir went towards Peshawar leaving Guru ji with Murtaza Khan who handed him to Chandu, who was a deadly enemy of the Sikhs and for whom the opportunity must have felt like a God send.



**When the end came**, we see that, wrapped in meditation, Guru Sahib passed away on 30 May 1606. In a short life span of slightly over 43 years, Guru Arjan Sahib ji played a pivotal role in the growth and development of the Sikh faith. He gave to the Sikhs their original holy scripture, the Adi Granth, their central place of worship, Harmandar Sahib at Amritsar and became the first martyr to lay down his life for the freedom of faith and against religious intolerance and fanaticism, all well known hallmarks of the Mughal Empire.

Guru Sahib's martyrdom marks the fulfillment of Guru Nanak's religious and ethical injunctions that personal piety must have a core of moral strength. A virtuous soul must be a courageous soul. Willingness to suffer trial for one's convictions was a religious imperative. Guru Arjan Sahib ji's life amply exemplified this principle for us all to follow as far as we can.



“ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ, ਮਰ ਭਿ ਨ ਜਾਨੇ ਕੋਇ ।

ਐਸੀ ਮਰਨੀ ਜੇ ਮਰੈ, ਬਹੁਰ ਨ ਮਰਨਾ ਹੋਇ।”

SGSS Ang 555

ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਸਿੱਖ ਇਤਹਾਸ ਦੀ ਇਕ ਮਹਾਨ ਘਟਨਾ ਹੈ । ਇਸ ਦੇ ਮੁਖ ਕਾਰਨ ਸੰਖੇਪ ਤੌਰ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਹਨ ।

## ੧. ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ਉਪਦੇਸ਼ :

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਨੇ ਗੁਲਾਮੀ ਦੇ ਸੰਗਲਾਂ ਨੂੰ ਤੋੜਨ ਦੀ ਗਲ ਕੀਤੀ ਤੇ ਲੋਧੀਆਂ ਅਤੇ ਬਾਬਰ ਦੀ ਨਿਖੇਧੀ ਕੀਤੀ ਤੇ ਜਨਤਾ ਤੇ ਹੋ ਰਹੇ ਜ਼ੁਲਮ ਦੇ ਖ਼ਿਲਾਫ਼ ਆਵਾਜ਼ ਉਠਾਈ ।

ਹਮਾਯੂੰ ਤਾਂ ਆਪ ਹੀ ਸਥਿਰ ਨਾ ਹੋ ਸਕਿਆ ਅਤੇ ਅਕਬਰ ਬਹੁਤ ਸੁਲ੍ਹਾ-ਕੁਲ ਸੀ। ਸੰਨ ੧੬੦੫ ਵਿਚ ਅਕਬਰ ਦੀ ਮੌਤ ਪਿਛੋਂ ਜਦ ਜਹਾਂਗੀਰ ਤਖ਼ਤ ਤੇ ਬੈਠਾ ਤਾਂ ਹਿੰਦੂ ਅਤੇ ਸਿੱਖ ਧਰਮਾਂ ਲਈ ਬਹੁਤ ਮੁਸ਼ਕਲ ਹੋ ਗਈ ।

## ੨. ਜਹਾਂਗੀਰ ਦਾ ਕੱਟੜਪੁਣਾ :

ਜਹਾਂਗੀਰ ਇਕ ਤੁਅਸਬੀ ਤੇ ਕੱਟੜ ਮੁਸਲਮਾਨ ਬਾਦਸ਼ਾਹ ਸੀ। ਗੁਰੂ ਸਾਹਿਬਾਂ ਦੇ ਪ੍ਰਚਾਰ ਸਦਕਾ ਸਿੱਖ ਧਰਮ ਇਕ ਵੱਡੀ ਤਾਕਤ ਬਣ ਗਿਆ ਸੀ। ਜਹਾਂਗੀਰ ਨੂੰ ਇਹ ਤਾਕਤ ਚੁਭਦੀ ਸੀ ਤੇ ਉਹ ਇਸ ਨੂੰ ਹਰ ਹਾਲਤ ਵਿਚ ਖਤਮ ਕਰਨਾ ਚਾਹੁੰਦਾ ਸੀ। ਤਖ਼ਤ ਤੇ ਬੈਠਦਿਆਂ ਹੀ ਜਹਾਂਗੀਰ ਨੇ ਇਸਲਾਮਕ ਅਸੂਲਾਂ ਨੂੰ ਕੱਢ ਕੇ ਲਾਗੂ ਕਰ ਦਿਤਾ ਅਤੇ ਹਿੰਦੂਆਂ ਦੇ ਮੰਦਰ ਢਾਉਣੇ ਤੇ ਬੁੱਤ ਤੋੜਨੇ ਸ਼ੁਰੂ ਕਰ ਦਿਤੇ।

ਇਸ ਦੇ ਨਾਲ ਹੀ ਗੈਰ-ਮੁਸਲਮਾਨਾਂ ਤੇ ਸਖਤੀ ਦਾ ਦੌਰ ਸ਼ੁਰੂ ਹੋਇਆ।

## ੩. ਪ੍ਰਿਥੀ ਚੰਦ ਦੀ ਈਰਖਾ :

ਗੁਰੂ ਘਰ ਵਿਚ ਵਡੇ ਪੁੱਤਰ ਨੂੰ ਗੱਦੀ ਦਾ ਹੱਕਦਾਰ ਨਹੀਂ ਸਮਝਿਆ ਜਾਂਦਾ ਸੀ ਸਗੋਂ ਗੁਣਾ ਨੂੰ ਪਰਖ ਕੇ ਗੱਦੀ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ। ਇਸ ਤਰ੍ਹਾਂ ਜੇਹੜੇ ਗੁਣਾ ਦੀ ਕਸਵੱਟੀ ਤੇ ਪੂਰੇ ਨਾ ਉਤਰ ਸਕੇ, ਉਹਨਾ ਨੇ ਰੋਸ ਮਨਾਇਆ ਤੇ ਨਵੇਂ ਬਣੇ ਗੁਰੂ ਨੂੰ ਨੀਚਾ ਦਖਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ।

ਬਾਬਾ ਸਿਰੀ ਚੰਦ ਨੇ ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ ਜੀ ਦੀ ਤਗੜੀ ਵਿਰੋਧਤਾ ਕੀਤੀ। ਦਾਤੂ ਤੇ ਦਾਸੂ ਜੀ ਨੇ ਗੁਰੂ ਅਮਰ ਦਾਸ ਦਾ ਭਰੀ ਸੰਗਤ ਵਿਚ ਨਿਰਾਦਰ ਕੀਤਾ। ਮੋਹਣ ਜੀ ਤਾਂ ਬਉਰੇ ਹੀ ਹੋ ਗਏ।

ਗੁਰੂ ਅਰਜਨ ਵੇਲੇ ਈਰਖਾ ਬਹੁਤ ਵੱਧ ਗਈ ਸੀ। ਪ੍ਰਿਥੀ ਚੰਦ ਤੇ ਮਹਾਦੇਵ ਜੀ ਨੇ ਗੁਰੂ ਅਰਜਨ ਜੀ ਦੀ ਕਰੜੀ ਨਖੇਧੀ ਤੇ ਵਿਰੋਧਤਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। ਮਹਾਦੇਵ ਤਾ ਸ਼ਾਂਤ ਹੋ ਗਏ ਪਰ ਪ੍ਰਿਥੀ ਚੰਦ ਜੀ ਨੇ ਸਿਰ ਤੋੜ ਕੋਸ਼ਿਸ਼ਾਂ ਸ਼ੁਰੂ ਕਰ ਦਿਤੀਆਂ। ਗੁਰੂ ਜੀ ਦੇ ਹੱਥੋਂ ਦਸਤਾਰ ਖੋਹ ਲਈ। ਗੁਰੂ ਘਰ ਦੇ ਰਸਤੇ ਬੰਦ ਕਰ ਦਿਤੇ। ਬੱਚੇ ਹਰਗੋਬਿੰਦ ਨੂੰ ਮਰਵਾਉਣ ਦੇ ਕਈ ਯਤਨ ਕੀਤੇ। ਜਦ ਪ੍ਰਿਥੀ ਚੰਦ ਸਭ ਪਾਸੇ ਤੋਂ ਨਿਰਾਸ਼ ਹੋ ਗਿਆ ਤਾਂ ਉਹ ਲਾਹੌਰ ਚਲਾ ਗਿਆ ਤੇ ਦੀਵਾਨ ਚੰਦ ਨਾਲ ਰਲ ਕੇ ਸਾਜ਼ਸ਼ਾਂ ਕਰਨ ਲਗਾ। ਉਹਨਾਂ ਨੇ ਝੂਠੀਆਂ ਕਹਾਣੀਆਂ ਘੜ ਘੜ ਕੇ ਸੁਣਾਈਆਂ ਤੇ ਜਿਹਨਾਂ ਦਾ ਕਿ ਮੁਤਅਸਬੀ ਜਹਾਂਗੀਰ ਦੇ ਦਮਾਗ ਤੇ ਬਹੁਤ ਅਸਰ ਹੋਇਆ।

ਸਿੱਖ ਜੱਥੇਬੰਦੀ ਜਹਾਂਗੀਰ ਨੂੰ ਚੁਭਦੀ ਸੀ। ਗੁਰੂ ਅਰਜਨ ਜੀ ਦੀ ਅਗਵਾਈ ਹੇਠਾਂ ਸਿੱਖਾਂ ਦੀ ਜੱਥੇਬੰਦੀ ਬਹੁਤ ਮਜ਼ਬੂਤ ਹੋ ਗਈ ਸੀ। ਸੰਗਤਾਂ ਵਲੋਂ ਮਸੰਦਾਂ ਰਾਹੀਂ ਮਾਇਆ ਭੀ ਚੌਖੀ ਆਉਣ ਲੱਗੀ। ਗੁਰੂ ਜੀ ਨੇ ਸਿੱਖੀ ਅਸੂਲਾਂ ਨੂੰ ਇਕ ਮਰਯਾਦਾ ਵਿਚ ਬੰਨਿਆ ਅਤੇ ਸਿੱਖ ਜੱਥੇਬੰਦੀ ਮਜ਼ਬੂਤ ਹੋ ਗਈ। ਇਸ ਵਾਧੇ ਹੋਏ ਸਨਮਾਨ ਕਾਰਣ ਮੁਗਲਾਂ ਨਾਲ ਟੱਕਰ ਭੀ ਹੋਈ ਤੇ ਸਿੱਖਾਂ ਉਤੇ ਜ਼ੁਲਮਾਂ ਦਾ ਕਾਂਡ ਸ਼ੁਰੂ ਹੋਇਆ।

## ੪. ਸਨਾਤਕੀਆਂ ਦੀ ਵਿਰੋਧਤਾ :

ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਹਿੰਦੂ ਸਾਧੂ, ਤਪੀਏ ਭਗਤ ਆਦਿ ਗੁਰੂਘਰ ਦੀ ਵਿਰੋਧਤਾ ਕਰ ਰਹੇ ਸਨ ਪਰ ਜਦ ਗੁਰੂ ਅਰਜਨ ਜੀ ਨੇ ਗੁਰਬਾਣੀ ਇਕੱਠੀ ਕਰਕੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬੀੜ ਬਣਾਉਣੀ ਆਰੰਭ ਕੀਤੀ ਤਾਂ ਕਈ ਭਗਤ ਜਿਵੇਂ ਕਾਹਨਾ ਜੀ ਪੀਲੂ ਜੀ, ਛੱਜੂ ਜੀ ਤੇ ਸ਼ਾਹ ਹੁਸੈਨ ਆਏ ਤੇ ਆਪਣੀ ਰਚਨਾ ਵਿਚ ਸ਼ਾਮਲ ਕਰਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। ਗੁਰੂ ਜੀ ਨੇ ਉਹਨਾਂ ਦੀ ਰਚਨਾ ਨੂੰ ਗੁਰਬਾਣੀ ਦੇ ਆਸ਼ੇ ਦੇ ਅਨੁਕੂਲ ਨਾ ਹੋਣ ਕਾਰਣ ਨਾਹ ਕਰ ਦਿਤੀ।

## ੫. ਚੰਦੂ ਦੀ ਦੁਸ਼ਮਣੀ :

ਚੰਦੂ ਲਾਹੌਰ ਦਾ ਦੀਵਾਨ ਸੀ। ਉਸ ਨੇ ਆਪਣੀ ਲੜਕੀ ਦਾ ਰਿਸ਼ਤਾ ਪੱਕਾ ਕਰਨ ਲਈ ਪ੍ਰੇਹਤ ਨੂੰ ਭੇਜਿਆ। ਪ੍ਰੇਹਤ ਨੇ ਗੁਰੂ ਘਰ ਦਾ ਮਾਨ ਸਨਮਾਨ ਦੇਖ ਕੇ ਹਰਗੋਬਿੰਦ ਨਾਲ ਰਿਸ਼ਤਾ ਪੱਕਾ ਕਰ ਦਿੱਤਾ। ਚੰਦੂ ਨੇ ਭਰੀ ਸੰਗਤ ਵਿਚ ਗੁਰੂ ਘਰ ਦਾ ਨਿਰਾਦਰ ਕੀਤਾ ਤੇ ਕਿਹਾ ਪੰਡਤ ਜੀ ਚੁਬਾਰੇ ਦੀ ਇੱਟ ਮੇਰੀ ਨੂੰ ਲਾ ਆਏ ਹੋ? ਸਿੱਖਾਂ ਨੂੰ ਬਹੁਤ ਬੁਰਾ ਲੱਗਾ। ਉਹਨਾਂ ਨੇ ਲਿਖਤੀ ਬੇਨਤੀ ਭੇਜੀ ਕਿ ਇਸ ਹੰਕਾਰੀ ਦਾ ਰਿਸ਼ਤਾ ਨਾ ਲਿਆ ਜਾਵੇ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੇ ਸਿੱਖਾਂ ਦੀ ਗੱਲ ਮੰਨ ਕੇ ਰਿਸ਼ਤੇ ਨੂੰ ਨਾਂਹ ਕਰ ਦਿੱਤੀ। ਇਸ ਕਰਕੇ ਚੰਦੂ ਨੇ ਗੁਰੂ ਜੀ ਦੇ ਵਿਰੋਧ ਤੇ ਲੱਕ ਬੁੱਠ ਲਿਆ।

## ੬. ਨਕਸ਼ਬੰਦੀਆਂ ਦੀ ਚੁੱਕ ਚੁਕਾਈ :

ਨਕਸ਼ਬੰਦੀ ਮੁਸਲਮਾਨਾਂ ਦਾ ਇਕ ਫਿਰਕਾ ਉਸ ਸਮੇਂ ਬਹੁਤ ਅਸਰ-ਰਸੂਖ ਵਾਲਾ ਸੀ। ਇਹਨਾਂ ਦਾ ਆਗੂ ਮੌਲਾਨਾ ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ ਸੀ। ਇਹ ਆਪਣੇ ਆਪ ਨੂੰ 'ਮੁਜਦਾਦ ਅਲਫ ਸਾਨੀ' (ਇਸਲਾਮ ਦਾ ਰਖਿਅਕ) ਸਮਝਦਾ ਸੀ। ਇਹ ਕੱਟੜ ਪ੍ਰਸਤ ਸੀ ਤੇ ਹਰ ਸਮੇਂ ਹਿੰਦੂਆਂ ਨੂੰ ਖਵਾਰ ਕਰਕੇ ਇਸਲਾਮ ਦੀ ਤਰੱਕੀ ਬਾਰੇ ਸੋਚਦਾ ਸੀ। ਇਸ ਨੇ ਮੁਰਤਜ਼ਾ ਖਾਂ ਨੂੰ ਚਿਠੀਆਂ ਲਿਖੀਆਂ ਜਿਨ੍ਹਾਂ ਵਿਚ ਗੁਰੂ ਜੀ ਬਾਰੇ ਪੁਠੀਆਂ ਸਿਧੀਆਂ ਗਲਤ ਗੱਲਾਂ ਲਿਖੀਆਂ। ਮੁਰਤਜ਼ਾ ਖਾਂ ਉਸ ਸਮੇਂ ਲਾਹੌਰ ਦਾ ਗਵਰਨਰ ਸੀ ਤੇ ਜਹਾਂਗੀਰ ਦੇ ਬਹੁਤ ਨੇੜੇ ਸੀ ਅਤੇ ਬਾਦਸ਼ਾਹ ਉਸ ਦੀ ਗੱਲ ਸੁਣਦਾ ਸੀ। ਇਹਨਾਂ ਸਾਰੇ ਲੋਕਾਂ ਨੇ ਜਹਾਂਗੀਰ ਨੂੰ ਇਨ੍ਹਾਂ ਭੜਕਾ ਦਿਤਾ ਕਿ ਉਸ ਨੂੰ ਛੇਤੀ ਹੀ ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਦਾ ਫੈਸਲਾ ਕਰਨਾ ਪਿਆ। ਅਸਲ ਵਿਚ ਜਹਾਂਗੀਰ ਇਹ ਬਰਦਾਸ਼ਤ ਨਾਂ ਕਰ ਸਕਿਆ ਕਿ ਕਈ ਮੁਸਲਮਾਨ ਭੀ ਗੁਰੂ ਜੀ ਵੱਲ ਖਿੱਚੇ ਜਾ ਰਹੇ ਸਨ। ਇਸ ਬਾਰੇ ਜਹਾਂਗੀਰ ਨੇ ਆਪਣੀ ਜੀਵਨ ਕਥਾ ਵਿਚ ਭੀ ਲਿਖਿਆ ਹੈ।

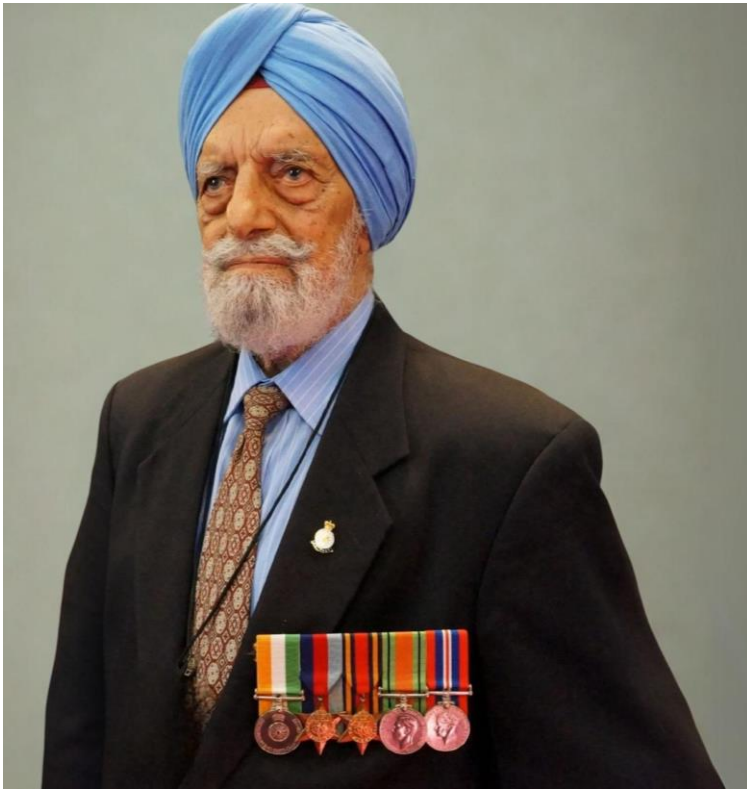
## ੭. ਸ਼ਹਾਦਤ :

ਸਨ ੧੬੦੬ ਵਿਚ ਜਦੋਂ ਜਹਾਂਗੀਰ ਲਾਹੌਰ ਆਇਆ ਤਾਂ ਗੁਰੂ ਜੀ ਦੀ ਗ੍ਰਿਫਤਾਰੀ ਦੇ ਹੁਕਮ ਦਿਤੇ। ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੇ ਭੀ ਸਮਝ ਲਿਆ ਕਿ ਕੁਰਬਾਨੀ ਦਾ ਸਮਾਂ ਆ ਗਿਆ ਹੈ। ਜਾਣ ਤੋਂ ਪਹਿਲਾਂ ਉਹਨਾਂ ਬਾਬਾ ਬੁੱਢਾ ਜੀ ਤੇ ਹੋਰ ਚੇਣਵੇਂ ਸਿੱਖਾਂ ਨਾਲ ਸਲਾਹ ਕੀਤੀ। ਇਹ ਦੱਸ ਦਿਤਾ ਕਿ ਉਹਨਾਂ ਨੂੰ ਧਰਮ ਦੀ ਰਖਿਆ ਲਈ ਕੁਰਬਾਨੀ ਦੇਣੀ ਪਵੇਗੀ। ਲਾਹੌਰ ਪੁੱਜਣ ਤੇ ਉਹਨਾਂ ਉਪਰ ਕਈ ਦੂਸ਼ਣ ਲਗਾਏ ਗਏ। ਖੁਸਰੋ ਦੀ ਮਦਦ ਦਾ ਇਲਜ਼ਾਮ ਸਭ ਤੋਂ ਉਪਰ ਸੀ। ਜਹਾਂਗੀਰ ਨੇ ਜੇ ਹੁਕਮ ਦਿਤਾ ਬ ਯਾਸਾ ਰਸਾਨੋਂਦ ਭਾਵ ਅੱਗ ਅਤੇ ਪਾਣੀ ਦੀ ਸਜ਼ਾ ਦਿਤੀ ਜਾਵੇ। ਤਸੀਹੇ ਦੇ ਕੇ ਮਾਰਨ ਦਾ ਹੁਕਮ ਦੇ ਕੇ ਜਹਾਂਗੀਰ ਪੇਸ਼ਾਵਰ ਵੱਲ ਚਲਾ ਗਿਆ ਅਤੇ ਗੁਰੂ ਜੀ ਨੂੰ ਮੁਰਤਜ਼ਾ ਖਾਂ ਦੇ ਹਵਾਲੇ ਕਰ ਗਿਆ। ਮੁਰਤਜ਼ਾ ਖਾਂ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਚੰਦੂ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿਤਾ। ਘਰੇਲੀ ਵਿਰੋਧ ਹੋਣ ਕਰਕੇ ਚੰਦੂ ਨੂੰ ਬਦਲਾ ਲੈਣ ਦਾਮੋਕਾ ਮਿਲ ਗਿਆ ਅਤੇ ਤਸੀਹੇ ਦੇਣ ਲਗਿਆਂ ਉਸ ਨੇ ਕੋਈ ਸੰਕੋਚ ਨਾ ਕੀਤਾ।



ਤੱਤੀ ਤਵੀ ਤੇ ਬਿਠਾ ਕੇ ਸੀਸ ਤੇ ਤੱਤੀ ਰੇਤ ਪਾਈ ਗਈ। ਅਗਲੇ ਦਿਨ ਉਬਲਦੇ ਪਾਣੀ ਵਿਚ ਉਬਾਲਿਆ ਗਿਆ। ਸਰੀਰ ਛਾਲੇ ਛਾਲੇ ਹੋ ਗਿਆ। ਪੰਜ ਦਿਨ ਇਹ ਕੁਛ ਚਲਦਾ ਰਿਹਾ। ਸਾਂਈ ਮੀਆਂ ਮੀਰ ਜੀ ਨੇ ਵਿਚ ਪੈ ਕੇ ਫੈਸਲਾ ਕਰਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ ਪਰ ਗੁਰੂ ਜੀ ਨੇ ਭਾਣੇ ਵਿਚ ਰਹਿਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। ਸੇ ਬਧੇ ਹੋਏ ਹੀ ਦਿਤੇ ਨਦੀ ਰੁੜ੍ਹਾਏ। ਮੈਕਾਲਿਫ ਦੇ ਕਥਨ ਅਨੁਸਾਰ ਗੁਰੂ ਅਰਜਨ ਜੀ ਨੂੰ ਉਹਨਾਂ ਦੀ ਆਪਣੀ ਸ਼ਖਸੀਅਤ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪਵਿਤਰਤਾ ਕਾਇਮ ਰੱਖਣ ਲਈ, ਖੁਸਰੋ ਦਾ ਸੁਭਾਵਕ ਆਦਰ ਕਰਨ ਅਤੇ ਜਹਾਂਗੀਰ ਦੀ ਤੰਗ ਦਿੱਲੀ ਅਤੇ ਤੁਅਸਬ ਕਾਰਨ ਸ਼ਹਾਦਤ ਦਾ ਪਿਆਲਾ ਪੀਣਾ ਪਿਆ।





The news of Sardar Rajinder Singh Dhatt's passing away was received with great sadness and pain by one and all. He was such a beloved person. He was born in 1921 in district Hoshiarpur in the village of Ambala Jattan which was popularly known as *Faujjan da Pind* (army persons' village) because a large number of the men from there served in the army.

He passed matriculation and got inspired by the freedom movement. On advice of his elders, he joined the army. The war was in full swing in 1943 and he had shifted to the Burma Front. He found himself posted there and was in the peak of action till the finish.

He served fearlessly and manfully and was promoted to the rank of Havildar Major.

He moved to Britain in 1963. He was never a man to sit still. He involved himself in community work as well as in his hobby and passion, vegetable gardening. What a wonderful gardener he was! His pumpkins, cucumbers and other products easily caught the eye of the press because of their extraordinary size.

Rajinder was not a forgotten soldier anymore. He also brought together the army personnel settled in Britain, worked for their welfare and recognition and was eventually awarded MBE when in his 103<sup>rd</sup> year of life. He greeted his 100<sup>th</sup> birthday with gritty 100 squats (*baithkaan*); he normally did 50. When he was awarded his MBE he stood up, refusing to sit in his wheelchair. What a doughty old soldier he was, fighting to the end. As a person he was so humble and gentle and won the love and regard of everybody. A devoted member of our Gurdwara, he was most enthusiastic over our Sponsored Walk annual event.

Although diagnosed with cancer in early 2023, he fought on like a true soldier and continued living his life without treatment for a further two years. Throughout his life, he stayed in high spirits as per the Sikh tradition (*Charhdi Kala*).

He will be sorely missed and his memory will remain with us for a long time to come.

**A role model indeed!**

**ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ ॥ ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥** O my mind, hold tight to the Support of the Lord's Naam. The hot winds shall never even touch you.

In the previous part of this topic we learnt that when the manmukhs get tired of their cleverness after taking different types of materialistic protection in order to get rid of the egoistic desires, their minds can still burn in the fire of attachment and they long for peace and tranquillity.

This state of the mind pertains because:

Where there is fire, there is no coolness.  
Where it is cold, there is lack of warmth.  
It is foolish to look for heat from within ice.

We humans see ourselves as wise, educated intelligent and we look for peace and mental satisfaction from egotistic desired materialistic living; this is what Bhai Gurdass ji has said about our state of being:

**ਆਸ਼ਾ ਮਨਸਾ ਮੋਹਣੀ ਤਾਮਸੁ ਤਿਸਨਾ ਸਾਂਤਿ ਨ ਆਵੈ।** Our wishes and desires look fascinating but the thirst for its yearning does not give peace.

**ਬਲਦੀ ਅੰਦਰ ਤੇਲ ਪਾਇ ਕਿਉ ਮਨੁ ਮੂਰਖੁ ਅਗਿ ਬੁਝਾਵੈ।** By adding oil to the fire how can a foolish one extinguish it.

In order to get rid of the burning conditions of the mind controlled by materialistic egoistic joy; the 'manmukhs' mortals go to different religious places to get help from the institutional leaders but they take their ego (ਹੋਮੋ) with them. Most of Our religious places are no more spiritual institutions, here the people in charge are driven by Maya and their greed is controlled by the fire of: jealousy, maliciously, dishonesty, religious bias, creed, fundamentalism and many more.

Bai Gurdaas ji says:

**ਮਾਇਆ ਡਰ ਡਰਪਤ ਹਾਰਿ ਗੁਰਦੁਆਰਿ ਜਾਵੈ।  
ਤਹਾ ਜਉ ਬਿਆਪੈ ਮਾਇਆ ਕਹਾਂ ਠਹਰਾਈਐ।**

In all life sectors the flames of uncontrolled egoistic materialistic fire affects the majority of the population and when their minds and inner being burn in ego then they cry: 'Oh God! Where is the cool joy of your presence?' for help.

When our Guru sahiban heard this cry of the people in this ego pain, they showed them the spiritual joy through Gurbani. Here are some verses as examples:

**Ang 179 ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ ॥** O my mind, hold tight to the Support of the Lord's Naam.

**ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥** The hot winds shall never even touch you.

**Ang 819 ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ ॥** The hot wind does not even touch one who is under the Protection of the Supreme Lord God.

**Ang 210 ਸੀਤਲ ਸਾਂਤਿ ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ ॥** In the Lord's Sanctuary there is soothing coolness, peace and tranquility. He has extinguished the burning fire.

**Ang 571 ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਹਰਿ ਸਰਣਾਈ ਰਾਮ ॥** Seeing that this world on fire, I have hurried to the Sanctuary of the Lord.

When a child gets hurt or is afraid of his surroundings then he cries out 'Ma ma', and runs to her for help and protection; because he has full faith and confidence that his mother is his best saviour and will take care of this calamity, misery or catastrophe. The mother's embrace is actually (ਓਲਾ) support because this is where he feels outmost safe and in most comfortable state; where no harm, misery, agony or distress can reach him. Gurbani verse further put light on this state;

**Ang 214 ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥** Adopting the innocent mind of a child, I have found peace.

Like this wisdom in the above verse, when we call out or (ਸਿਮਰਨਾ) remember for Satguru's support (ਓਲਾ) with full faith and belief and take protection, this is asking for Waheguru's shelter. We have to go into the wave of His Will (ਹੁਕਮ) and merge in it leaving behind our ego that separates us from the omnipresent Parmatma. We have to do without our tricks, cleverness, ego, 'me and mine', materialistic intelligence, this and that and take Divine refuge in the wisdom of Satguru, (ਸਤਿਗੁਰੂ) through the Gurbani: '(ਭਜਿ ਪਏ ਹਰਿ ਸਕਣਾਈ ਹੈ)।



When there is wild fire in the forests and jungles the animals run for their and lives and some animals like dears jump into rivers and streams for safety from heat and danger of burning. In the same way the Gurmukhs (ਗੁਰਮੁੱਖ ਜਨ), the blessed ones; in order to get rid of their materialistic egoistic mind, thoughts, philosophy, cleverness, why?, when?, what? and ego-wisdom; they go and sit in the Satsang and take refuge in Satguru's support (ਨਾਮ ਕਾ ਓਲਾ), like a child goes and sit in the warm lap of his mother. In the True-sangat these Gurmukhs do Simran and lose their ego in the (ਸ਼ਬਦ-ਸੁਰਤ) Divine state of being and

they become worthy of Satguru's blessings. In return the Gurmukhs drenched in Divine Love feel their soul being as in (ਨਾਮ ਕਾ ਓਲਾ) described in these Gurbani Verses:

**Ang 1101 - 1102** ਹਰਿ ਜੀ ਮਾਤਾ ਹਰਿ ਜੀ ਪਿਤਾ ਹਰਿ ਜੀਉ ਪ੍ਰਤਿਪਾਲਕ ॥ The Dear Lord is my mother, the Dear Lord is my father; the Dear Lord cherishes and nurtures me.

ਹਰਿ ਜੀ ਮੇਰੀ ਸਾਰ ਕਰੇ ਹਮ ਹਰਿ ਕੇ ਬਾਲਕ ॥ The Dear Lord takes care of me; I am the child of the Lord.

ਸਹਜੇ ਸਹਜਿ ਖਿਲਾਇਦਾ ਨਹੀ ਕਰਦਾ ਆਲਕ ॥ Slowly and steadily, He feeds me; He never fails.

ਅਉਗਣੁ ਕੇ ਨ ਚਿਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ ॥ He does not remind me of my faults; He hugs me close in His embrace.

ਮੁਹਿ ਮੰਗਾਂ ਸੋਈ ਦੇਵਦਾ ਹਰਿ ਪਿਤਾ ਸੁਖਦਾਇਕ ॥ Whatever I ask for, He give me; the Lord is my peace-giving father.

ਗਿਆਨੁ ਰਾਸਿ ਨਾਮੁ ਧਨੁ ਸਉਪਿਓਨੁ ਇਸੁ ਸਉਦੇ ਲਾਇਕ ॥ He has blessed me with the capital, the wealth of spiritual wisdom; He has made me worthy of this merchandise.

**Ang 1213** ਖੇਲਿ ਖਿਲਾਇ ਲਾਡ ਲਾਡਾਵੈ ਸਦਾ ਸਦਾ ਅਨਦਾਈ ॥ He plays with me, He fondles and caresses me. Forever and ever, He blesses me with bliss. ਪ੍ਰਤਿਪਾਲੈ ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜੈਸੇ ਮਾਤ ਪਿਤਾਈ ॥ He cherishes me, like the father and the mother love their child.

But only a few Gurmukhs living in this vicious materialistic world earn Grace 'Kirpa' of Satguru's Divine blessings enjoy, (ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ), support of Naam and the cool shelter and blissful Divinity.

This Gurbani verse supports the above statement:

**Ang 384** ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ ॥ The forest fire has burnt down so much of the grass; how rare are the plants which have remained green.

In Gurbani according to Waheguru's Will (ਹੁਕਮ) we are advised time and again to do Sangat of those blessed Gurmukhs who have achieved the Divine cool state of being likeit says in this Gurbani verse:

**Ang 286** ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥ ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥ O my mind, seek their protection; give your mind and body to those humble beings.

ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੂ ਪਛਾਤਾ ॥ ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥ Those humble beings who recognizes God are the givers of all things.

ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥ In His Sanctuary, all comforts are obtained.

ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥ By the Blessing of His Darshan, all sins are erased.

ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥ ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥ So renounce all other clever devices, and enjoin yourself to the service of those servants.



The mother and baby love is the best example of human being's support from Akaal Purakh and in return Waheguru ji's pleasing Divine protection is described in these phrases:

‘ ਸਦ-ਬਖਸਿੰਦ ‘  
‘ ਸਦਾ ਮਿਹਰਵਾਨਾ ‘  
‘ ਅਉਗੁਣ ਕੇ ਨ ਚਿਤਾਰੈ ‘  
‘ ਪ੍ਰੇਮ ਸਹਿਤ ਗਲ ਲਾਵੈ ‘

If we want to become worthy of the achievements of Akaal Purakh's Divine blessings and want to enjoy the Divine Mother's comfortable warm lap and save our souls from burning in the fire of materialistic ego lust then we have to become worthy of His Grace (ਕਿਰਪਾ) and change our living style as shown in the wisdom and light of these Gurbani Verses:

**Ang 1427** ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥ If you yearn for eternal peace, then seek the Sanctuary of the Lord.

**Ang 281** ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥ Give up your cleverness, good people - remember the Lord God, your King!

**ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥** Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart.

**Ang 1006** ਮੇਰੇ ਮਨ ਨਾਮੁ ਨਿਤ ਨਿਤ ਲੇਹ ॥ O my mind, continually, continuously chant the Naam, the Name of the Lord.

**ਜਲਤ ਨਾਹੀ ਅਗਨਿ ਸਾਗਰ ਸੂਖੁ ਮਨਿ ਤਨਿ ਦੇਹ ॥** You shall not burn in the ocean of fire, and your mind and body shall be blessed with peace.

**Ang 398** ਕੋਇ ਨ ਕਿਸ ਹੀ ਸੰਗਿ ਕਾਹੇ ਗਰਬੀਐ ॥ No one is anyone's companion; why take any pride in others?

**ਏਕੁ ਨਾਮੁ ਆਧਾਰੁ ਭਉਜਲੁ ਤਰਬੀਐ ॥** With the Support of the One Name, this terrible world-ocean is crossed over.

**Ang 901** ਰੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ ਨਾਮਾ ॥ O mind, take the sheltering support of the Lord's Naam.

**ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥** Remembering Him in meditation, evil-mindedness is dispelled, and the state of Nirvaanaa is obtained.

**Ang 211** ਜੀਅਰੇ ਓਲਾ ਨਾਮ ਕਾ ॥ Hey, soul: your only Support is the Naam, the Name of the Lord.

**ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੇ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥** Whatever else you do or make happen, the fear of death still hangs over you.



*Waheguru Mehar Karan*



*Bani is Guru, and Guru is Bani.* Gurbani serves as a timeless guide, offering insight, comfort, and solutions for every part of life. To truly connect with the Shabad Guru, we must also connect with the emotional state and mood of the Gurus when the Shabads were revealed. This is where *Raag* plays a vital role. The Sri Guru Granth Sahib Ji is almost entirely composed in Raags—musical frameworks that carry specific emotional tones.

Raag helps us access the emotional essence of the Shabad, providing a sacred technology that aligns mind and soul. By understanding these emotional dialogues, we can better apply Gurbani's guidance and move toward realising our true self and the Ultimate Reality (*Sat*).

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 Maru, Maru Kafi & Maru Dakhani. The Raags of inner strength and truth.

Raag Maru was traditionally performed on the battlefield as warriors prepared for combat. Known for its bold and intense character, this Raag evokes inner strength and courage, empowering one to speak and uphold the truth, regardless of the consequences. Its fearless essence inspires unwavering resolve, reinforcing the determination to stand by the truth at any cost.

### **Raag Maaroo - Bhagat Ravi Daas Ji - Sri Guru Granth Sahib Ji - Ang 1106**

**ਮਾਰੂ ॥**

***Maaroo:***

**ਸੁਖ ਸਾਗਰ ਸੁਰਿਤਰੁ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਬਸਿ ਜਾ ਕੇ ਰੇ ॥**

***The Lord is the ocean of peace; the miraculous tree of life, the jewel of miracles and the wish-fulfilling cow are all under His power.***

**ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੈ ॥੧॥**

***The four great blessings, the eight great miraculous spiritual powers and the nine treasures are in the palm of His hand. ||1||***

**ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਸਿ ਰਸਨਾ ॥**

***Why don't you chant the Lord's Name, Har, Har, Har?***

**ਅਵਰ ਸਭ ਛਾਡਿ ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥**

***Abandon all other devices of words. ||1||Pause||***

**ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਛਰ ਮਾਹੀ ॥**

***The many epics, the Puraanas and the Vedas are all composed out of the letters of the alphabet.***

**ਬਿਆਸ ਬੀਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥**

*After careful thought, Vyaasa spoke the supreme truth, that there is nothing equal to the Lord's Name. ||2||*

**ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਬਡੇ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥**

*In intuitive Samaadhi, their troubles are eliminated; the very fortunate ones lovingly focus on the Lord.*

**ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥੨॥੧੫॥**

*Says Ravi Daas, the Lord's slave remains detached from the world; the fear of birth and death runs away from his mind. ||3||2||15||*

Although Maru Kafi carries a forceful and direct character, it conveys its emotions with a subtle sweetness and charm. Unyielding in its essence, this Raag still manages to captivate the listener through its calm, confident delivery. Despite the intensity of its message, it invites the listener in, making even its bluntest sentiments feel compelling and approachable.

**Raag Maaroo - Guru Nanak Dev Ji - Sri Guru Granth Sahib Ji - Ang 1014**

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

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

**ਮਾਰੂ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥**

*Maaroo, Kaafee, First Mehla, Second House:*

**ਆਵਉ ਵੰਞਉ ਡੁੰਮਣੀ ਕਿਤੀ ਮਿਤ੍ਰ ਕਰੇਉ ॥**

*The double-minded person comes and goes, and has numerous friends.*

**ਸਾ ਧਨ ਢੇਈ ਨ ਲਹੈ ਵਾਢੀ ਕਿਉ ਧੀਰੇਉ ॥੧॥**

*The soul-bride is separated from her Lord, and she has no place of rest; how can she be comforted? ||1||*

**ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ ॥**

*My mind is attuned to the Love of my Husband Lord.*

**ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤੀ ਹਿਕ ਭੇਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥ ਰਹਾਉ ॥**

*I am devoted, dedicated, a sacrifice to the Lord; if only He would bless me with His Glance of Grace, even for an instant! ||1||Pause||*

**ਪੇਈਅੜੈ ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੈ ਕਿਉ ਜਾਉ ॥**

*I am a rejected bride, abandoned in my parents' home; how can I go to my in-laws now?*

**ਮੈ ਗਲਿ ਅਉਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ ਝੂਰਿ ਮਰਾਉ ॥੨॥**

*I wear my faults around my neck; without my Husband Lord, I am grieving, and wasting away to death. ||2||*

**ਪੇਈਅੜੈ ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ॥**

*But if, in my parents' home, I remember my Husband Lord, then I will come to dwell in the home of my in-laws yet.*

**ਸੁਖਿ ਸਵੰਧਿ ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥੩॥**

*The happy soul-brides sleep in peace; they find their Husband Lord, the treasure of virtue. ||3||*

ਲੇਫੂ ਨਿਹਾਲੀ ਪਟ ਕੀ ਕਾਪੜੁ ਅੰਗਿ ਬਣਾਇ ॥

*Their blankets and mattresses are made of silk, and so are the clothes on their bodies.*

ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੪॥

*The Lord rejects the impure soul-brides. Their life-night passes in misery. ||4||*

ਕਿਤੀ ਚਖਉ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਉ ॥

*I have tasted many flavors, and worn many robes,*

ਪਿਰ ਬਿਨੁ ਜੇਬਨੁ ਬਾਦਿ ਗਇਅਮੁ ਵਾਢੀ ਝੁਰੇਦੀ ਝੁਰੇਉ ॥੫॥

*but without my Husband Lord, my youth is slipping away uselessly; I am separated from Him, and I cry out in pain. ||5||*

ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥

*I have heard the True Lord's message, contemplating the Guru.*

ਸਚੇ ਸਚਾ ਬੈਰਣਾ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ ॥੬॥

*True is the home of the True Lord; by His Gracious Grace, I love Him. ||6||*

ਗਿਆਨੀ ਅੰਜਨੁ ਸਚ ਕਾ ਡੇਖੈ ਡੇਖਣਹਾਰੁ ॥

*The spiritual teacher applies the ointment of Truth to his eyes, and sees God, the Seer.*

ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ॥੭॥

*The Gurmukh comes to know and understand; ego and pride are subdued. ||7||*

ਤਉ ਭਾਵਨਿ ਤਉ ਜੇਹੀਆ ਮੂ ਜੇਹੀਆ ਕਿਤੀਆਹ ॥

*O Lord, You are pleased with those who are like Yourself; there are many more like me.*

ਨਾਨਕ ਨਾਹੁ ਨ ਵੀਛੁੜੈ ਤਿਨ ਸਚੈ ਰਤੜੀਆਹ ॥੮॥੧॥੯॥

*O Nanak, the Husband does not separate from those who are imbued with Truth. ||8||1||9||*

Raag Maru Dakhani conveys truth and reality with boldness and conviction, marked by an uncompromising and outspoken tone. Its powerful expression is further enhanced by the distinctive South Indian style of rendition and rhythmic patterns (taal).

**Raag Maaroo - Guru Nanak Dev Ji - Sri Guru Granth Sahib Ji - Ang 1033**

ਮਾਰੂ ਮਹਲਾ ੧ ਦਖਣੀ ॥

*Maaroo, First Mehla, Dakhane:*

ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ ॥

*Deep within the body-village is the fortress.*

ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ ॥

*The dwelling of the True Lord is within the city of the Tenth Gate.*

ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ॥੧॥

*This place is permanent and forever immaculate. He Himself created it. ||1||*

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥

*Within the fortress are balconies and bazaars.*

ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥

*He Himself takes care of His merchandise.*



ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥੨॥

*The hard and heavy doors of the Tenth Gate are closed and locked. Through the Word of the Guru's Shabad, they are thrown open. ||2||*

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥

*Within the fortress is the cave, the home of the self.*

ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥

*He established the nine gates of this house, by His Command and His Will.*

ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥੩॥

*In the Tenth Gate, the Primal Lord, the unknowable and infinite dwells; the unseen Lord reveals Himself. ||3||*

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਇਕ ਵਾਸਾ ॥

*Within the body of air, water and fire, the One Lord dwells.*

ਆਪੇ ਕੀਤੇ ਖੇਲੁ ਤਮਾਸਾ ॥

*He Himself stages His wondrous dramas and plays.*

ਬਲਦੀ ਜਲਿ ਨਿਵਰੈ ਕਿਰਪਾ ਤੇ ਆਪੇ ਜਲ ਨਿਧਿ ਪਾਇਦਾ ॥੪॥

*By His Grace, water puts out the burning fire; He Himself stores it up in the watery ocean. ||4||*

ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮ ਸਾਲਾ ॥

*Creating the earth, He established it as the home of Dharma.*

ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ ਨਿਰਾਲਾ ॥

*Creating and destroying, He remains unattached.*

ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ ਢਾਹਾਇਦਾ ॥੫॥

*He stages the play of the breath everywhere. Withdrawing His power, He lets the beings crumble. ||5||*

ਭਾਰ ਅਠਾਰਹ ਮਾਲਣਿ ਤੇਰੀ ॥

*Your gardener is the vast vegetation of nature.*

ਚਉਰੁ ਢੁਲੈ ਪਵਣੈ ਲੈ ਫੇਰੀ ॥

*The wind blowing around is the chauree, the fly-brush, waving over You.*

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਪਕ ਰਾਖੇ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਇਦਾ ॥੬॥

*The Lord placed the two lamps, the sun and the moon; the sun merges in the house of the moon. ||6||*

ਪੰਖੀ ਪੰਚ ਉਡਰਿ ਨਹੀ ਧਾਵਹਿ ॥

*The five birds do not fly wild.*

ਸਫਲਿਓ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਹਿ ॥

*The tree of life is fruitful, bearing the fruit of Ambrosial Nectar.*

ਗੁਰਮੁਖਿ ਸਹਜਿ ਰਵੈ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰਸੁ ਚੇਗ ਚੁਗਾਇਦਾ ॥੭॥

*The Gurmukh intuitively sings the Glorious Praises of the Lord; he eats the food of the Lord's sublime essence. ||7||*

ਝਿਲਮਿਲਿ ਝਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ ॥

*The dazzling light glitters, although neither the moon nor the stars are shining;*

ਸੂਰਜ ਕਿਰਣਿ ਨ ਬਿਜੁਲਿ ਗੈਣਾਰਾ ॥

*neither the sun's rays nor the lightning flashes across the sky.*

ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਪੂਰਿ ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ ॥੮॥

*I describe the indescribable state, which has no sign, where the all-pervading Lord is still pleasing to the mind. ||8||*

ਪਸਰੀ ਕਿਰਣਿ ਜੋਤਿ ਉਜਿਆਲਾ ॥

*The rays of Divine Light have spread out their brilliant radiance.*

ਕਰਿ ਕਰਿ ਦੇਖੈ ਆਪਿ ਦਇਆਲਾ ॥

*Having created the creation, the Merciful Lord Himself gazes upon it.*

ਅਨਹਦ ਰੁਣ ਬੁਣਕਾਰੁ ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਵਾਇਦਾ ॥੯॥

*The sweet, melodious, unstruck sound current vibrates continuously in the home of the fearless Lord. ||9||*

ਅਨਹਦੁ ਵਾਜੈ ਭ੍ਰਮੁ ਭਉ ਭਾਜੈ ॥

*When the unstruck sound current resounds, doubt and fear run away.*

ਸਗਲ ਬਿਆਪਿ ਰਹਿਆ ਪ੍ਰਭੁ ਛਾਜੈ ॥

*God is all-pervading, giving shade to all.*

ਸਭ ਤੇਰੀ ਤੂ ਗੁਰਮੁਖਿ ਜਾਤਾ ਦਰਿ ਸੇਹੈ ਗੁਣ ਗਾਇਦਾ ॥੧੦॥

*All belong to You; to the Gurmukhs, You are known. Singing Your Praises, they look beautiful in Your Court. ||10||*

ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੇਈ ॥

*He is the Primal Lord, immaculate and pure.*

ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਜਾ ਕੋਈ ॥

*I know of no other at all.*

ਏਕੰਕਾਰੁ ਵਸੈ ਮਨਿ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਗਵਾਇਦਾ ॥੧੧॥

*The One Universal Creator Lord dwells within, and is pleasing to the mind of those who banish egotism and pride. ||11||*

ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਤਿਗੁਰਿ ਦੀਆ ॥

*I drink in the Ambrosial Nectar, given by the True Guru.*

ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਆ ਤੀਆ ॥

*I do not know any other second or third.*

ਏਕੇ ਏਕੁ ਸੁ ਅਪਰ ਪਰੰਪਰੁ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਦਾ ॥੧੨॥

*He is the One, Unique, Infinite and Endless Lord; He evaluates all beings and places some in His treasury. ||12||*

ਗਿਆਨੁ ਧਿਆਨੁ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥

*Spiritual wisdom and meditation on the True Lord are deep and profound.*

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਚੀਰਾ ॥

*No one knows Your expanse.*

ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਜਾਚੈ ਕਰਮਿ ਮਿਲੈ ਸੇ ਪਾਇਦਾ ॥੧੩॥  
*All that are, beg from You; You are attained only by Your Grace. //13//*

ਕਰਮੁ ਧਰਮੁ ਸਚੁ ਹਾਥਿ ਤੁਮਾਰੈ ॥  
*You hold karma and Dharma in Your hands, O True Lord.*

ਵੇਪਰਵਾਹ ਅਖੁਟ ਭੰਡਾਰੈ ॥  
*O Independent Lord, Your treasures are inexhaustible.*

ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਸਦਾ ਪ੍ਰਭੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥੧੪॥  
*You are forever kind and compassionate, God. You unite in Your Union. //14//*

ਆਪੇ ਦੇਖਿ ਦਿਖਾਵੈ ਆਪੇ ॥  
*You Yourself see, and cause Yourself to be seen.*

ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥  
*You Yourself establish, and You Yourself disestablish.*

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਕਰਤਾ ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ ॥੧੫॥  
*The Creator Himself unites and separates; He Himself kills and rejuvenates. //15//*

ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਅੰਦਰਿ ॥  
*As much as there is, is contained within You.*

ਦੇਖਹਿ ਆਪਿ ਬੈਸਿ ਬਿਜ ਮੰਦਰਿ ॥  
*You gaze upon Your creation, sitting within Your royal palace.*

ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਹਰਿ ਦਰਸਨਿ ਸੁਖੁ ਪਾਇਦਾ ॥੧੬॥੧॥੧੩॥  
*Nanak offers this true prayer; gazing upon the Blessed Vision of the Lord's Darshan, I have found peace. //16//1//13//*

Shabads composed in Raag Maru, Maru Kafi & Maru Dakhani 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 Maru - Professor Surinder Singh - Ram Simar Pashtaahigaa Man**  
<https://www.youtube.com/watch?v=V8yqJC2jDOM>

**Raag Maru Kafi - Dr Gurinder Singh Ji - Sadbal Jaau**  
[https://www.youtube.com/watch?v=-H\\_hWUYKzi0](https://www.youtube.com/watch?v=-H_hWUYKzi0)

**Raag Maru Dakhni - kaiaa nagar nagar ghar andhar**  
<https://www.youtube.com/watch?v=-rEcyYVluzY>

If you are unable to listen to or read Gurbani in Raag Maru, Maru Kafi & Maru Dakhani, 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 Tukhari, Raag Kedara and Raag Bhairi.



# Is Paying Obeisance (ਸਨਮਾਨ, ਮਥਾ ਟੇਕਣਾ) to the Sri Guru Granth Sahib ji akin to bibliolatry (ਬਾਈਬਲ ਦੀ ਗਰੰਥ ਪੂਜਾ)?

Sohan Singh

## Abstract

Many people who are not properly acquainted with the Sikh faith may assert that Sikhs worship their Scripture - Sri Guru Granth Sahib (SGGS). This essay aims to refute the allegation and bring to the forefront the truth of the matter - Sikhs hold their Scripture in high esteem, revere it, but **do not** worship it.

## Introduction

First and foremost, let us try to understand the meaning of bibliolatry.

**Bibliolatry** is the worship of a book, idolatrous homage to a book, or the deifying of a book. This essay aims to refute the assertion by some critics that Sikhs worship Sri Guru Granth Sahib ji, which is Scripture.

Do Sikhs treat SGGS as an idol?

Before discussing the above question, let us shed some light on Japanese Martial Arts generally and on a Dojo more specifically. A *Dojo* is a place where martial artists practise discipline or martial arts like Karate and Judo, which incorporate physical and mental development.

1. Some of the etiquette the students are expected to observe are:  
Upon entering the Dojo show respect by bowing to the Dojo.
2. Bow to the instructor when you enter the training area with appreciation and respect.
3. There are two different ways of bowing, one is while standing and the other one in a sitting posture.

We will not go into details about the postures or stances to be adopted when bowing. It is sufficient to say here that you bow to an opponent and the Sensei (Karate instructor) before a sparring match and again when you have finished the sparring match.

PS: The writer is 3rd Dan in Karate and was General Secretary of Karate Do Association of Kenya for eleven years.

**A question arises:** Is the Dojo idol worship?

**Answer:** As far as I am aware, nobody has questioned the etiquette to be observed in a Dojo.



**Affirmation**      Guru Gobind Singh ji (the 10<sup>th</sup> Guru) passed on the succession of *Guruship* to Sri Guru Granth Sahib ji at Nanded before leaving this earthly abode. In other words, after Guru Gobind Singh ji our Guru is Sri Guru Granth Sahib ji.

Now, let us explore if the reverence shown to SGGS is akin to bibliolatry:

**Guru Arjan ji, who compiled Sri Guru Granth Sahib, said:**

ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੇ ॥  
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੇ ॥  
ਜੇ ਕੇ ਖਾਵੈ ਜੇ ਕੇ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੇ ॥  
ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੇ ॥  
ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੇ ॥੧॥

*SGGS M:5 Ang 1429*

In the salver or plate (i.e., the Holy Guru Granth Sahib ji), three things have been placed: Truth, Contentment and Contemplation.

The *Naam*-conscious awareness of the Divine and His virtues - who is the support of all - is also there. Whoever partakes of this i.e., cultivates the divine virtues and practises the teachings with relish, will get emancipation - from vices.

The commodity, Teachings enshrined in SGGS - cannot be forsaken; always keep it in your mind.

The dark world-ocean is crossed over, by grasping the feet of the Almighty-by seeking His support - O Nanak, it is all the extension of the Almighty.

A question arises then: How does the above verse address bibliolatry?

To answer the question, let us explore what is explicit and what is implicit in the quote.

### **What is explicit?**

- Three things have been placed: Truth, Contentment and Contemplation.
- Three things must be practised: Truth, Contentment and Contemplation. Contemplation - implies reflecting on *Sabad* or Gurbani and embodying the teachings therein.
- The commodity, i.e., *Naam* - cannot be forsaken; always keep it in your mind.

To reiterate for emphasis: The Almighty and His virtues ought to be kept in the consciousness all the time.

## What is implicit?

When a seeker or devotee adheres to, or lives the first two Teachings, SGGS becomes his or her moral and spiritual Guide. There is no bibliolatry.

It is conceded that there is a chasm between what people practise and what is the correct practise recommended in Gurbani - or what is orthopraxis.

Let us discuss another verse by Guru Amar Daas ji which stresses the importance of reflection on Sabad/ Gurbani or Teachings enshrined in SGGS and rebuts the belief that merely bowing or having sight of SGGS is adequate.

**ਸਤਿਗੁਰ ਨੇ ਸਭੁ ਕੇ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥**

All the living beings of the world behold the True Guru - want to see the True Guru for guidance.

**ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥**

*SGGS M: 3 Ang 594*

One is not liberated - from vices - by merely seeing Him, unless one contemplates the Word / Sabad / Gurbani.

**The Message:** Everyone wishes to see the Guru for Guidance, but to achieve that, one needs to reflect and practise the Teachings or Guidance in the SGGS.

In short, the emphasis is on reading or reciting Gurbani, reflecting on it, and living in accordance with the Guidance provided in Gurbani.

## To Sum Up / Conclusion

It is misleading and inaccurate to label Sri Guru Granth Sahib ji as a book. It is Sikh Scripture. Gurbani - the teachings of the Gurus, as well as the teachings of holy people, show a well-defined path that leads a devotee or seeker closer to the Almighty.

Bhagat Kabir ji, some of whose compositions are enshrined in SGGS gives a crystal-clear view of the holy scripture in these words:

**ਲੇਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥**

*SGGS: Kabir Ang 335*

People believe that this is just a song, but it is a meditation on the Almighty.

## References:

Sohan Singh, *The Real Purpose of Life*, (2015)

Morio Higaona, *Traditional Karatedo, Okinawa Goju Ryu*-1985

# Panjabi School Term Dates

Sept 2024 – July 2025

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

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

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

## GURDWARA EDUCATION PROGRAMME

### Panjabi Regular Classes

Tuesday	6:00pm – 7:30pm	First Floor Classrooms, New Building
Sunday – 1 <sup>st</sup> Session	10:00am – 11:30am	
Sunday – 2 <sup>nd</sup> Session	11:30am – 1:00pm	

### Panjabi GCSE

Sunday	11:00am – 1:00pm	1st Floor Classrooms, New Building
--------	------------------	------------------------------------

### 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 —  
**6:30pm - 8:00pm**

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

📱 @hounslowkirtandarbaar

Scan The QR Code & Follow Our Instagram For More Updates

Chips & Beans Served For Longer  
Stays - Please Bring Your Own Food

Gurdwara Sri Guru Singh Sabha, Hounslow

**Dastaar  
Tying Classes**  
**Every Sunday  
12-2pm**  
@  
**Sri Guru Singh Sabha Hounslow**  
Alice Way, Hounslow TW3 3UD

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

**CTA Chardikala Turban ACADEMY**  
Email: info@turbanacademy.com  
[www.turbanacademy.com](http://www.turbanacademy.com)

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


**Chardi  
Kala  
Jatha**

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

The SGSS YES Team, Gurdwara SGSS Hounslow, Khalsa Way, Off Alice Way, Hounslow, TW3 3UD  
Sangt Trainers Centre

Gurdwara Sri Guru Singh Sabha Hounslow  
**MONTHLY DIALOGUE**

**YOUTH MIGRATION IN  
RURAL PUNJAB**



Dr Christine Moliner, a social anthropologist specializing in migration studies teaches at OP Jindal Global University (Haryana). She currently works on youth migration in rural Punjab and its entanglement with the socio-economic and ecological crisis. She recently co-edited a book on the Indian farmers protest ([The Indian Farmers' Protest of 2020–2021: Agrarian Crisis, Dissent \(routledge.com\)](https://www.routledge.com/The-Indian-Farmers-Protest-of-2020-2021-Agrarian-Crisis-Dissent/book/9781138444444)) where she looks at the role of Sikhi in the protest.

**Join her @ the Monthly Dialogue**  
**Sunday, 1<sup>st</sup> June 2025 – 2:00pm @ The Academy, SGSS Hounslow**

**UK Residential Management Ltd**

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

**Financial Services**

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





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



**WEEKLY AMRIT VELA SIMRAN**  
EVERY FRIDAY 5:45 TO 6:30 AM  
STARTING FRIDAY 25<sup>TH</sup> 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](mailto:khalsa@sgss.org)

## Fragile Peace in South Asia: What can People of Faith do? *Tarunjit Singh Butalia*

A deadly terrorist attack on the Indian side of Kashmir late last April 2025 quickly escalated as both sides began launching missiles deep into the other's territory — in addition to drone attacks on civilian and military targets by both sides.

The US government brokered a ceasefire between India and Pakistan with a commitment for the two countries to sit across the table to negotiate their profound differences. The truce is vital for one crucial reason: experts believe the highest risk of nuclear conflict in the world is in South Asia due to the complicated history of conflict between the two nations, their nuclear stockpiles and possible misuse under the guise of pre-empting the other side. Peace talks are not just a luxury but a necessity.

As someone with ancestral roots going back to the 13<sup>th</sup> century in both India and Pakistan, the recent escalation of hostilities along the border has deeply saddened me. I have a profound love for the people of both countries. However, this conflict, which is happening about 7,000 miles away, has impacted my religion, as a Sikh, and my emotional and historical connections to Pakistan and India. India has a predominant majority of Hindus, while Pakistan has an even larger preponderance of Muslims. Both countries have appreciable minorities, such as Sikhs, Christians, Jains, Ahmadiyyas and Buddhists.

So, what role might people of faith play in establishing a lasting peace in South Asia? I believe there is immense potential for positive change, and I believe it starts with us.

First, let us remember that the people of Pakistan and India did not go to war, but their governments and armies did. Moving forward, people of faith in both countries need to counter the religiously justified 'patriotism of hate' being promoted by their governments. 'Patriotism of hate' is a term used to describe the narrative that to love India, you must hate Pakistan and its Muslim citizens, and to love Pakistan, you must hate India and its Hindu citizens. This narrative, based on religious identity, has provided legitimacy for this war on both sides. This must end through Hindus and Sikhs in India working together to confront Hindutva at home. On the other hand, Muslims of Pakistan need to free their nation from Islamic patriotism of hate.

Secondly, those Hindus and Muslims who are egging on their governments and armies to take this war further (invade and take over the other country) are playing a perilous game that can destroy their children and grandchildren. I call on them to end this 'olympics of suffering' — a term used to describe the efforts to portray your suffering as worse than the other's. This dynamic of victimhood only perpetuates the conflict. We need more compassion among the



*Paramedics carry a wounded tourist on a stretcher at a hospital in Anantnag, after assailants indiscriminately fired at tourists visiting Pahalgam, Indian-controlled Kashmir, Tuesday, April 22, 2025. (AP Photo/Dar Yasin)*

Muslim citizens of Pakistan and the Hindu citizens of India so they can recognize and acknowledge the suffering on the other side of the border.

Lastly, we need a paradigm shift among the people of India. Based on my extensive travels in India and Pakistan, I have noted that the Pakistani people love Indians, but in general, resent the Indian government, especially the current Hindutva Modi government. On the other hand, in my observation, Indians are less likely to make a distinction between Pakistani people and the Pakistani government — both are conflated as enemies of India. This asymmetry has to change on the Indian side. This 'paradigm shift' refers to a change in perspective, where Indians start to see the people of Pakistan as separate from their government and recognize their suffering. Without this change, a one-handed handshake between India and Pakistan is bound to fail.

As a diaspora Sikh, I found myself in a unique religious dilemma during this war between India and Pakistan. Two holy sites of my religion were in danger, one on each border. Amritsar, home to the Darbar Sahib in India, was under attack by Pakistan. On the other hand, Nankana Sahib in Pakistan was under attack by India. This conflict forced me to question where my allegiance lay.

The Sikh faith was founded by Siri Guru Nanak Sahib, born in 1469 at Nankana Sahib (now in Pakistan). He lived his entire life there except for several tours to the east and west. He then settled at Kartarpur Sahib (also now in Pakistan) and departed from there in 1539. He was followed by nine other Sikh Gurus who travelled widely within South Asia. The Fifth Guru, Siri Guru Arjan Sahib, established Darbar Sahib, commonly called the Golden Temple, at Amritsar in the late 16<sup>th</sup> century. The 1947 partition of South Asia resulted in the creation of the Islamic nation, Pakistan, and a Hindu-majority India. Sikhs at that time chose to move from Pakistan to India, thus leaving behind over 250 historical Sikh shrines in Pakistan, including those at Nankana Sahib and Kartarpur Sahib. The city of Amritsar was given to India. As a result, the Sikh historical shrines were divided between the two nations. For over 75 years now, Sikhs from India have had limited opportunities to visit their religious sites in Pakistan. However, the diaspora of Sikhs from Western countries is more freely able to do so now.

What does my Sikh faith call upon me to do? In the Siri Guru Granth Sahib, the Sikh Scripture that Sikhs consider the word of God, there is a verse that translates as "Recognize as brave the one who struggles for the weak and helpless."

With the offensive military campaigns by the Indian and Pakistani governments directed at each other for internal political purposes, it was clear to me that neither country was weak or helpless. India has grown to have a much larger economy than Pakistan over time. But the real challenge is that both countries are nuclear armed, and one of the recent attacks that prompted the U.S. to step in was when one of the missile hits was directly adjacent to a nuclear facility.

The weak and helpless in this war are the people of India and Pakistan — and that is who I am standing up for. It is time for them to transform the current fragile peace into a lasting peace.

*Tarunjit Singh Butalia is executive director of Religions for Peace USA.*



# SIKH ASSISTED MARRIAGES

**Participants must be registered on our matrimonial database to benefit from this service.** Application forms for this service are available from the Gurdwara or can be downloaded from [www.sgss.org/matrimonial](http://www.sgss.org/matrimonial). The completed application form and a passport size photograph, with a non-refundable registration fee of £50 can be paid by Cheque or Bank transfer. Please use the reference 'Matrimonial/Surname'.

**Card** payments can be made in person at the Gurdwara.

**Cheque:** Payable to account 'Sri Guru Singh Sabha Hounslow' and posted/delivered to The Matrimonial Service, Gurdwara Sri Guru Singh Sabha, Alice Way, Hounslow, TW3 3UD

**Bank Transfer:** Account Name 'Sri Guru Singh Sabha Hounslow',  
Sort Code 20 96 55 and Account No. 00859095.

**Enquiries:** In person or by telephone **(020 8814 6701)**: Monday – Sunday **10:00am – 1:00pm**

**Email:** [matrimonial@sgss.org](mailto:matrimonial@sgss.org)

All information will be strictly confidential and sincere efforts will be made to introduce interested parties. The management of the Gurdwara will not be responsible morally, legally, or otherwise, for any alleged act of negligence, omission, or commission by either of the parties concerned, nor will it be liable to any legal action.

The current list of our matrimonial partners appears below.

## M A L E S

Ref	Birth Date	Current Job	Academic Qualification	Height
3293	Feb-93	Senior Technical Coordinator	BSc Civil Engineering	5' 06"
3294	May-84	Company Director	+2 English, Maths and Punjabi	5' 08"
3295	Jul-92	Hospital Doctor	BSc (Hons) MBBS	6' 02"
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 Mananger	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	Chatered Accountant	BSc Maths	5' 10"
3361	Jun-95	Post Doctoral Researcher	PHD Clincial 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	Vechicle Technician	Level 3 Engineering	5' 08"
3367	Jun-98	Senior Data Scientist	BSC Hons Computer Science	5' 08"

## *F E M A L E S*

<i>Ref</i>	<i>Birth Date</i>	<i>Current Job</i>	<i>Academic Qualification</i>	<i>Height</i>
9589	Nov-85	Parking Appeals Officer	BSc Joint Hons Human Geography with Business	5' 04"
9590	Mar-91	Hospital Doctor	MBBS BSc (Hons) MRCP(UK)	5' 07"
9591	May-94	Civil Servant	BA Politics & International Relations	5' 06"
9592	Feb-95	Working in a bank	BA Finance and Accounting	5' 04"
9593	Sep-95	Audit Analyst	BSc Accounting And Finance	5' 07"
9594	Jan-89	NHS Hospital Doctor	MBBS MSc MRCS	5' 08"
9595	Aug-90	HR Generalist Financial Services - City of London	BSc Hons CIPD ILM	5' 03"
9596	Nov-98	Student	BSc Medical Science Studying MBBS	5' 07"
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"

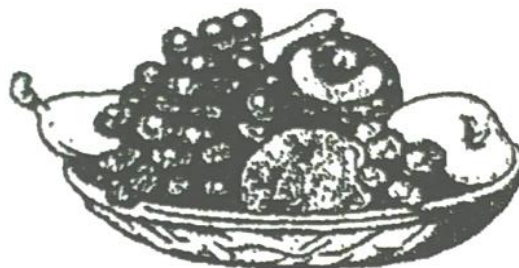
9608	Jun-88	Project Manager	Masters In History	5' 06"
9609	May-84	HR Officer	CIPD Level 5	5' 06"
9610	Mar-94	Digital Designer	BA Hons Graphic Design	5' 06"
9611	Nov-88	Physician in NHS	MSc	5' 03"
9612	Jun-95	Doctor	Medicine MD	5' 05"
9614	Nov-92	Higher Education	BA Literature & Creative writing	5' 03"
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	Vetinary 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"


*Waheguru Jee Ka Khalsa    Waheguru Jee Ki Fateh*


# SINGH & CO VEG FRUIT LTD



Unit 89, Market Pavillion, 1 Sherrin Road,  
New Spitalfield Market, Leyton, London E10 5SL  
Tel: 020 8539 1166 - 020 8532 8231 - Fax: 020 8558 0470



**GREEN STREET EXOTICS**  
**10A CARLTON TERRACE**  
**GREEN STREET**  
**LONDON E7**  
**TEL: 020 8503 4809**