

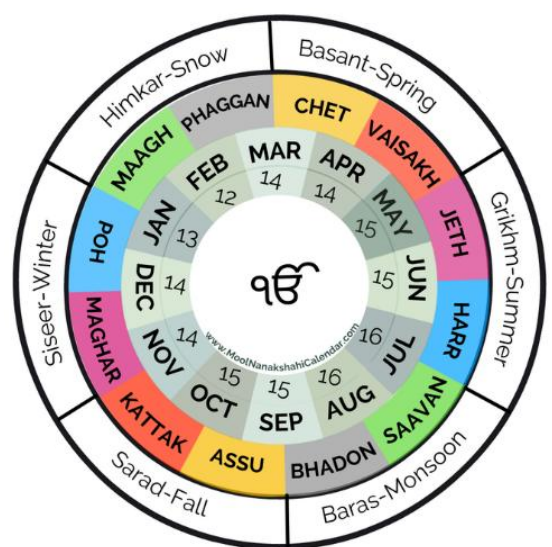
# GOBIND MARG

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

MARCH 2025 – VOL XXXIII ISSUE 3



*This month marks the start of the Sikh Nanakshahi New Year, from 1 Chet (14 March CE) as per the Gurbani Barah Maha seasonal calendar in the SGGS, first composed by Guru Nanak Sahib ji and later by Guru Arjan Sahib ji. This Khalsa Era (KE) Calendar uses the more accurate Solar Tropical year (which keeps the Months and Seasons in sync as per Gurbani) to define the duration of a year; as a consequence, it can offer fixed dates for all Sikh events from year to year. Moreover, it re-inforces the separate Sikh identity, starting with the Parkash year of Guru Nanak Sahib ji as Year 1 KE (1469 CE).*



**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)

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Registered Charity No. 83314 Inland Revenue Ref. CC 15570

*Note: All views expressed in this bulletin are those of the authors, and not necessarily of GSGSS Hounslow.*

## DAILY OPENING TIMES:

**Gurdwara:** 4:00am to 8:00pm

**Main Office:** 10:00am to 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)

# March 2025

Important Days	Event	Nanakshahi Days	
		March ਫੱਗਣ/ ਚੇਤਰ	April ਚੇਤਰ/ ਵੈਸਾਖ
Nanakshahi New Year	New Year Start Date	14	
Sangrandh ਸੰਗਰਾਂਦ	New Month Start Date	14	14
<b>Prakash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Guru Hargobind ji	Jyoti Jot	19	
Guru Angad Sahib ji	Prakash, Jyoti Jot		18, 16
Guru Tegh Bahadur ji	Prakash		18
<b>Historical Dates - Events &amp; Festivals</b>			
Nanakshahi New Year	New Year	14	
Hola Mahala	Anandpur Sahib Festival	14	
Sahibzada Jujhar Singh ji	Birthday		9
Vaisakhi	Birth of the Khalsa		14

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

**Gurmat Classes:** The new Gurmat Gyan class for adults, every Sunday from 10:30am – 12:30pm, has made a positive start. It is expected that the class size will grow as the classes become better known amongst the parents of the Panjabi class children. The adult Gurmat Seekers discussion group has been launched, open to anyone interested to share and learn any aspect of Sikhi. It will meet on the last Saturday of each month; the next meeting will be on 29 March. Details on the notice boards and in this bulletin.

## Support Functions Update:

**Heating System** A power flush of the pipework is now being undertaken in view of the age of the system, to help improve the distribution of the heat around the building.

**AC System** A technical audit of the whole system is in progress, noting the details available of each unit, with a view to locating experts to carry out the required system maintenance.

## Estate Maintenance

Hardeep Singh

The lift replacement tender work has completed and the lift replacement order for the main building lift has been placed with Kone. It is expected to be operational by June 2025, if no major issues are encountered during the ancillary works.

## Langar Update

Mohinder Singh

Apron wearing by all sevadaars in the langar area has now been adopted by all. Code of conduct in working practices, dealing with all Langaris, sevadars and the sangat are being addressed by feedback meetings and verbally on a daily basis.

## H&S Training

Harjinder Singh

The Health & Safety First Aid training for all Staff and the Granthis was conducted on 24 February 2025.

**Trespassing** Proposals to control the trespassing from the side entrance are being developed.

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

• Sukhmani Sahib Path/Kirtan	26	• Sehaj/ Akhand Path	14	• School Visits	8
• Weddings	2	• Trips/ Lectures	0	• Funerals	7

**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.

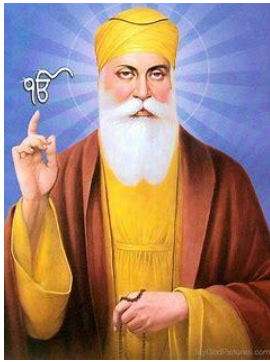
**Show Your Gratitude:** Donations to the Gurdwara to help run the Sangat services are gratefully received; this can be done in one of three ways:

**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. The compilation consists of the Mool Mantar, an opening Salok or verse, a set of 38 Pauris or hymns and a final closing Salok. This month we elaborate Pauri 19 of this deeply revealing bani.



Ver-se	Japji Sahib Pauri 19	Glossary	Contextual Meaning
1	ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥	ਨਾਵ	ਕੁਦਰਤਿ ਦੇ ਅਨੇਕ ਜੀਵਾਂ ਤੇ ਹੋਰ ਬੇਅੰਤ ਪਦਾਰਥਾਂ ਦੇ) ਨਾਮ।
2	ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥	ਅਗੰਮ ਲੋਅ ਅਸੰਖ ਲੋਅ	ਜਿਸ ਤਾਈਂ (ਕਿਸੇ ਦੀ) ਪਹੁੰਚ ਨ ਹੋ ਸਕੇ। ਲੋਕ, ਭਵਣ। ਅਨੇਕਾਂ ਹੀ ਭਵਣ।
3	ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥	ਕਹਹਿ ਸਿਰਿ ਹੋਇ	ਜੇ ਮਨੁੱਖ ਕਹਿੰਦੇ ਹਨ, ਆਖਦੇ ਹਨ। ਉਹਨਾਂ ਦੇ ਸਿਰ ਉੱਤੇ। ਹੁੰਦਾ ਹੈ।
4	ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥	ਅਖਰੀ ਸਾਲਾਹ	ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ। ਸਿਫਤਿ।
5	ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥	ਗੁਣ ਗਾਹ	ਗੁਣਾਂ ਦੇ ਗਾਹੁਣ ਵਾਲੇ, ਗੁਣਾਂ ਦੇ ਵਾਕਫ਼।
6	ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥	ਬਾਣਿ ਬਾਣਿ ਲਿਖਣੁ ਬਾਣਿ ਬੋਲਣੁ	ਬਾਣੀ, ਬੋਲੀ। ਬਾਣੀ ਦਾ ਲਿਖਣਾ। ਬਾਣੀ (ਬੋਲੀ) ਦਾ ਬੋਲਣਾ।
7	ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥	ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ	ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ। ਭਾਗਾਂ ਦਾ ਲੇਖ। ਵਖਾਣਿਆ ਜਾ ਦੱਸਿਆ, ਜਾ ਸਕਦਾ ਹੈ।
8	ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥	ਜਿਨਿ ਏਹਿ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ	ਜਿਸ ਅਕਾਲ ਪੁਰਖ ਨੇ। ਸੰਜੋਗ ਦੇ ਇਹ ਅੱਖਰ। ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੇ ਮੱਥੇ ਉੱਤੇ। (ਕੋਈ ਲੇਖ) ਨਹੀਂ ਹੈ।
9	ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥	ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ	ਜਿਸ ਤਰ੍ਹਾਂ ਅਕਾਲ ਪੁਰਖ ਹੁਕਮ ਕਰਦਾ ਹੈ। ਉਸੇ ਤਰ੍ਹਾਂ। (ਜੀਵ) ਪਾ ਲੈਂਦੇ ਹਨ, ਭੋਗਦੇ ਹਨ।
10	ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥	ਜੇਤਾ ਕੀਤਾ  ਤੇਤਾ; ਨਾਉ	ਇਹ ਸਾਰਾ ਸੰਸਾਰ ਜੋ ਅਕਾਲ ਪੁਰਖ ਨੇ ਪੈਦਾ ਕੀਤਾ ਹੈ। ਉਹ ਸਾਰਾ, ਉਤਨਾ ਹੀ; ਨਾਮ, ਰੂਪ, ਸਰੂਪ।
11	ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥	ਵਿਣੁ ਨਾਵੈ	'ਨਾਮ' ਤੋਂ ਬਿਨਾ, ਨਾਮ ਤੋਂ ਖ਼ਾਲੀ।

12	ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥	ਕੁਦਰਤਿ ਕਵਣ	ਮੇਰੀ ਕੀਹ ਤਾਕਤ ਹੈ ਕਿ ਕਰਤਾਰ ਦੀ ਕੁਦਰਤਿ ਦੀ ਵੀਚਾਰ ਕਰ ਸਕਾਂ?
13	ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥		(ਹੇ ਅਕਾਲ ਪੁਰਖ!) ਮੈਂ ਤਾਂ ਤੇਰੇ ਉੱਤੇ ਇਕ ਵਾਰੀ ਭੀ ਸਦਕੇ ਹੋਣ ਜੋਗਾ ਨਹੀਂ ਹਾਂ (ਭਾਵ, ਮੇਰੀ ਹਸਤੀ <i>(existence, being)</i> ਬਹੁਤ ਹੀ ਭੁੱਛ <i>(insignificant)</i> ਹੈ)। ਹੇ ਨਿਰੰਕਾਰ! ਤੂੰ ਸਦਾ-ਥਿਰ ਰਹਿਣ ਵਾਲਾ ਹੈਂ, ਜੋ ਤੈਨੂੰ ਚੰਗਾ ਲੱਗਦਾ ਹੈ, ਉਹੀ ਕੰਮ ਭਲਾ ਹੈ, (ਭਾਵ, ਤੇਰੀ ਰਜ਼ਾ ਵਿਚ ਰਹਿਣਾ ਹੀ ਅਸਾਂ ਜੀਵਾਂ ਲਈ ਭਲੀ ਗੱਲ ਹੈ) ।19।
14	ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥		
15	ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥		

## ਪੰਜਾਬੀ ਅਰਥ

1-3	(ਕੁਦਰਤਿ ਦੇ ਅਨੇਕ ਜੀਵਾਂ ਤੇ ਹੋਰ ਬੇਅੰਤ ਪਦਾਰਥਾਂ ਦੇ) ਅਸੰਖਾਂ ਹੀ ਨਾਮ ਹਨ ਤੇ ਅਸੰਖਾਂ ਹੀ (ਉਹਨਾਂ ਦੇ) ਥਾਂ ਟਿਕਾਣੇ ਹਨ। (ਕੁਦਰਤਿ ਵਿਚ) ਅਸੰਖਾਂ ਹੀ ਭਵਣ ਹਨ ਜਿਨ੍ਹਾਂ ਤਕ ਮਨੁੱਖ ਦੀ ਪਹੁੰਚ ਹੀ ਨਹੀਂ ਹੋ ਸਕਦੀ। (ਪਰ ਜੇ ਮਨੁੱਖ ਕੁਦਰਤਿ ਦਾ ਲੇਖਾ ਕਰਨ ਵਾਸਤੇ ਸ਼ਬਦ) 'ਅਸੰਖ' (ਭੀ) ਆਖਦੇ ਹਨ, (ਉਹਨਾਂ ਦੇ) ਸਿਰ ਉੱਤੇ ਭੀ ਭਾਰ ਹੁੰਦਾ ਹੈ (ਭਾਵ, ਉਹ ਭੀ ਭੁੱਲ ਕਰਦੇ ਹਨ, 'ਅਸੰਖ' ਸ਼ਬਦ ਭੀ ਕਾਫੀ ਨਹੀਂ ਹੈ)।		
4-9	(ਭਾਵੇਂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਕੁਦਰਤਿ ਦਾ ਲੇਖਾ ਲਫਜ਼ 'ਅਸੰਖ' ਤਾਂ ਕਿਤੇ ਰਿਹਾ, ਕੋਈ ਭੀ ਸ਼ਬਦ ਕਾਫੀ ਨਹੀਂ ਹੈ, ਪਰ) ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮ ਭੀ ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ (ਲਿਆ ਜਾ ਸਕਦਾ ਹੈ), ਉਸ ਦੀ ਸਿਫ਼ਤ-ਸਾਲਾਹ ਭੀ ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਅਕਾਲ ਪੁਰਖ ਦਾ ਗਿਆਨ ਭੀ ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ (ਵਿਚਾਰਿਆ ਜਾ ਸਕਦਾ ਹੈ)। ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ ਉਸਦੇ ਗੀਤ ਅਤੇ ਗੁਣਾਂ ਦਾ ਵਾਕਫ਼ ਹੋ ਸਕੀਦਾ ਹੈ। ਬੋਲੀ ਦਾ ਲਿਖਣਾ ਤੇ ਬੋਲਣਾ ਭੀ ਅੱਖਰਾਂ ਦੀ ਰਾਹੀਂ ਹੀ ਦੱਸਿਆ ਜਾ ਸਕਦਾ ਹੈ। (ਇਸ ਕਰਕੇ ਸ਼ਬਦ 'ਅਸੰਖ' ਵਰਤਿਆ ਗਿਆ ਹੈ, ਉਂਝ) ਜਿਸ ਅਕਾਲ ਪੁਰਖ ਨੇ (ਜੀਵਾਂ ਦੇ ਸੰਜੋਗ ਦੇ) ਇਹ ਅੱਖਰ ਲਿਖੇ ਹਨ, ਉਸ ਦੇ ਸਿਰ ਉੱਤੇ ਕੋਈ ਲੇਖ ਨਹੀਂ ਹੈ (ਭਾਵ, ਕੋਈ ਮਨੁੱਖ ਉਸ ਅਕਾਲ ਪੁਰਖ ਦਾ ਲੇਖਾ ਨਹੀਂ ਕਰ ਸਕਦਾ)। ਜਿਸ ਜਿਸ ਤਰ੍ਹਾਂ ਉਹ ਅਕਾਲ ਪੁਰਖ ਹੁਕਮ ਕਰਦਾ ਹੈ ਉਸੇ ਤਰ੍ਹਾਂ (ਜੀਵ ਆਪਣੇ ਸੰਜੋਗ) ਭੋਗਦੇ ਹਨ।		
10-11	ਇਹ ਸਾਰਾ ਸੰਸਾਰ, ਜੋ ਅਕਾਲ ਪੁਰਖ ਨੇ ਬਣਾਇਆ ਹੈ, ਇਹ ਉਸ ਦਾ ਸਰੂਪ ਹੈ ('ਇਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ, ਇਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ, ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ')। ਕੋਈ ਥਾਂ ਅਕਾਲ ਪੁਰਖ ਦੇ ਸਰੂਪ ਤੋਂ ਖ਼ਾਲੀ ਨਹੀਂ ਹੈ, (ਭਾਵ, ਜਿਹੜੀ ਥਾਂ ਜਾਂ ਪਦਾਰਥ ਵੇਖੀਏ ਉਹੀ ਅਕਾਲ ਪੁਰਖ ਦਾ ਸਰੂਪ ਦਿੱਸਦਾ ਹੈ, ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਜ਼ੋਰਾ ਜ਼ੋਰਾ ਅਕਾਲ ਪੁਰਖ ਦਾ ਸਰੂਪ ਹੈ)।		
12	(ਹੇ ਅਕਾਲ ਪੁਰਖ!) ਮੈਂ ਤੇਰੀ ਬੇਅੰਤ ਕੁਦਰਤਿ ਦੀ ਪੂਰਨ ਵਿਚਾਰ ਕਰਨ ਜੋਗਾ ਨਹੀਂ ਹਾਂ।		
13-15	(ਹੇ ਅਕਾਲ ਪੁਰਖ!) ਮੈਂ ਤਾਂ ਤੇਰੇ ਉੱਤੇ ਇਕ ਵਾਰੀ ਭੀ ਸਦਕੇ ਹੋਣ ਜੋਗਾ ਨਹੀਂ ਹਾਂ (ਭਾਵ, ਮੇਰੀ ਹਸਤੀ <i>(existence, being)</i> ਬਹੁਤ ਹੀ ਭੁੱਛ <i>(insignificant)</i> ਹੈ)। ਹੇ ਨਿਰੰਕਾਰ! ਤੂੰ ਸਦਾ-ਥਿਰ ਰਹਿਣ ਵਾਲਾ ਹੈਂ, ਜੋ ਤੈਨੂੰ ਚੰਗਾ ਲੱਗਦਾ ਹੈ, ਉਹੀ ਕੰਮ ਭਲਾ ਹੈ, (ਭਾਵ, ਤੇਰੀ ਰਜ਼ਾ ਵਿਚ ਰਹਿਣਾ ਹੀ ਅਸਾਂ ਜੀਵਾਂ ਲਈ ਭਲੀ ਗੱਲ ਹੈ) ।19।		
ਭਾਵ ਪੌੜੀ 19	ਭਲਾ, ਕਿਤਨੀਆਂ ਧਰਤੀਆਂ ਤੇ ਕਿਤਨੇ ਕੁ ਜੀਵ ਪ੍ਰਭੂ ਨੇ ਰਚੇ ਹਨ? ਮਨੁੱਖਾਂ ਦੀ ਕਿਸੇ ਬੋਲੀ ਵਿਚ ਕੋਈ ਐਸਾ ਲਫਜ਼ ਹੀ ਨਹੀਂ ਜੋ ਇਹ ਲੇਖਾ ਦੱਸ ਸਕੇ। ਬੋਲੀ ਭੀ ਰੱਬ ਵਲੋਂ ਇਕ ਦਾਤ ਮਿਲੀ ਹੈ, ਪਰ ਇਹ ਮਿਲੀ ਹੈ ਸਿਫ਼ਤਿ-ਸਾਲਾਹ ਕਰਨ ਲਈ। ਇਹ ਨਹੀਂ ਹੋ ਸਕਦਾ ਕਿ ਇਸ ਦੀ ਰਾਹੀਂ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦਾ ਅੰਤ ਪਾ ਸਕੇ। ਵੇਖੋ! ਬੇਅੰਤ ਹੈ ਉਸ ਦੀ ਕੁਦਰਤਿ ਤੇ ਇਸ ਵਿਚ		

ਜਿਧਰ ਤੱਕ ਉਹ ਆਪ ਹੀ ਆਪ ਮੇਜ਼ੂਦ ਹੈ। ਕੌਣ ਅੰਦਾਜ਼ਾ ਲਾ ਸਕਦਾ ਹੈ ਕਿ ਉਹ ਕੇਡਾ ਵੱਡਾ ਹੈ ਤੇ ਉਸ ਦੀ ਰਚਨਾ ਕਿਤਨੀ ਕੁ ਹੈ।<sup>19</sup>

## English Rendition

<b>1-3</b>	(Of the many living things and other infinite creations in nature) are countless names and innumerable are their locations. (In nature) countless are the beings that cannot be reached. (But the words that humans use to estimate or grasp the extent of nature) are inadequate and so become a cause of distress; words like 'infinite' are themselves not up to the task of estimating the extent of Creation.
<b>4-9</b>	To arrive at an estimation of Akaal Purakh, let alone words like infinite or innumerable, no word is actually up to the task. Nevertheless, to eulogise or praise Parmatma's <i>Naam</i> and virtues, this can only be done with words, which are His gift to humanity. Words are again a necessary medium to gain knowledge about Him, sing His praises or to speak and write about Him. This is why the word infinite or countless has been used, however such words cannot come close to providing an estimation of any aspect of almighty Parmatma. As He issues His Hukam, His devotees shape their destiny accordingly.
<b>10-11</b>	This whole world, that is created by Akal Purakh, reflects His beauteous form ( <i>Saroop</i> ). No place in creation is without the <i>Saroop of Akal Purakh</i> , (meaning, whatever part of His creation we can see, it reflects the Saroop of Akal Purakh).
<b>12</b>	(O Akal Purakh!) I am not capable of fully comprehending the nature of Your infinite creation.
<b>13-15</b>	O Prabhu, I am not able to offer You the sacrifice of intense devotion even once (meaning, my being is so very despicable). O Nirankar! You are immutable, what pleases You is necessarily the right course of action (that is, it is always right to live according to Your Will).



**Gurdwara Sri Guru Singh Sabha Hounslow**



## Youth Engagement Services

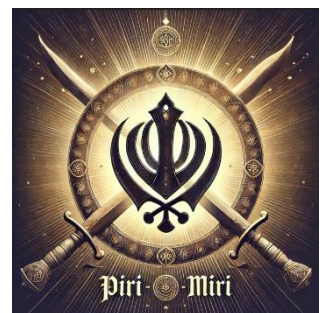
BoS English Katha 11:00-12:00	Sunday, January 19, 2025	BoS Gagan 4:00-5:00	Saturday, January 25, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, January 18, 2025
BoS English Katha 11:00-12:00	Sunday, February 16, 2025	BoS Gagan 4:00-5:00	Saturday, February 22, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, February 15, 2025
BoS English Katha 11:00-12:00	Sunday, March 16, 2025	BoS Gagan 4:00-5:00	Saturday, March 29, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, March 29, 2025
BoS English Katha 11:00-12:00	Sunday, April 20, 2025	BoS Gagan 4:00-5:00	Saturday, April 26, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, April 26, 2025
BoS English Katha 11:00-12:00	Sunday, May 18, 2025	BoS Gagan 4:00-5:00	Saturday, May 31, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, May 31, 2025
BoS English Katha 11:00-12:00	Sunday, June 15, 2025	BoS Gagan 4:00-5:00	Saturday, June 28, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, June 28, 2025
BoS English Katha 11:00-12:00	Sunday, July 20, 2025	BoS Gagan 4:00-5:00	Saturday, July 26, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, July 26, 2025
BoS English Katha 11:00-12:00	Monday, August 17, 1925	BoS Gagan 4:00-5:00	Saturday, August 30, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, August 30, 2025
BoS English Katha 11:00-12:00	Sunday, September 21, 2025	BoS Gagan 4:00-5:00	Saturday, September 27, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, September 27, 2025
BoS English Katha 11:00-12:00	Sunday, October 19, 2025	BoS Gagan 4:00-5:00	Saturday, October 25, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, October 25, 2025
BoS English Katha 11:00-12:00	Sunday, November 16, 2025	BoS Gagan 4:00-5:00	Saturday, November 29, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, November 29, 2025
BoS English Katha 11:00-12:00	Sunday, December 14, 2025	BoS Gagan 4:00-5:00	Saturday, December 27, 2025	Chardi Kala Jatha 12:30-3:45	Saturday, December 27, 2025

Guru Hargobind ji, the sixth Guru of the Sikhs, played a pivotal role in shaping Sikh history. He was born in 1595 AD in Guru Ki Vadali, Amritsar Sahib, as the only child of the fifth Guru, Guru Arjan Sahib ji, and Mata Ganga ji. His leadership was marked by a unique blend of spirituality and political wisdom, laying the foundation for Sikh sovereignty. Known as the Guru of *Piri* (spiritual authority) and *Miri* (temporal power), he emphasized that spirituality and strength must go hand in hand.

Upon receiving the Guruship, Guru Hargobind Ji faced a challenging situation. His father, Guru Arjan Sahib ji, had been martyred by the Mughal rulers, leaving the Sikh community in deep sorrow and anger. He understood that if this anger was not guided properly, it could lead to either reckless rebellion or complete passivity - both of which would be detrimental to Sikh progress.

Guru Hargobind ji knew that directly confronting the Mughal rulers would lead to severe oppression, while advising his followers to remain passive would weaken their spirit of resistance. To strike a balance, he carefully channelled this collective anger, ensuring that Sikhs remained strong but strategic in their approach.

To solidify Sikh political power, Guru Hargobind ji established the Akal Takht (Throne of the Timeless One) opposite the Harmandir Sahib. From here, he made significant political declarations and guided the Sikh community on matters of justice and governance. This symbolized that Sikhs would not only engage in spiritual practice but also take responsibility for protecting their rights and freedoms. He famously stated:



**"Miri is the servant of Piri".**

This meant that political power (*Miri*) must always serve spiritual righteousness (*Piri*) and never be misused for personal gain.

Guru Hargobind ji transformed the Sikh community into a disciplined force. He encouraged Sikhs to be self-reliant, trained them in martial arts, and emphasized physical fitness. He also encouraged them to resolve their own disputes rather than rely on the courts of unjust rulers. His teachings empowered Sikhs to be spiritually strong while also being prepared to defend themselves.

He fought five battles - four smaller and one major war - and emerged victorious in all of them. However, his wisdom was evident in his decision to move to Kartarpur after these conflicts, avoiding prolonged warfare. He understood that the Mughal rulers sought to entangle the Sikhs in continuous battles, diverting them from their spiritual and social progress. Instead of falling into this trap, he focused on strengthening the Sikh faith and community.



Guru Hargobind ji was honoured with the title “*Deen Duniya Da Patshah*” - *The King of the World and the Faithful* - reflecting his role as both a protector of the underprivileged and a spiritual guide. He made it clear that wearing swords and royal symbols like the *kalgi* (plume) was not about materialism but about responsibility. When questioned by saints, he explained that just as a traveller needs food and clothing for a journey, a leader must carry the necessary tools to fulfil their duty.

Guru Hargobind ji's leadership marked the beginning of Sikh sovereignty. His establishment of the Akal Takht, his emphasis on physical and spiritual strength, and his wisdom in dealing with hostile rulers set a precedent for future Sikh Gurus and leaders. His life was a testament to the Sikh principle of standing against oppression while remaining deeply connected to divine wisdom.

His story is not one of miracles but of strategic brilliance and unwavering faith. As stated in the Sikh scripture Sri Guru Granth Sahib ji (SGGS), Ang 396:

**ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੇਜਿ ॥ ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥**

*The True Guru has truly given a child. The long-lived one has been born to this destiny.*

**ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ ॥ ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤੁ ਬਿਗਾਸੁ ॥੧॥**

*He came to acquire a home in the womb, and his mother's heart was filled with great joy.*

**ਜੰਮਿਆ ਪੂਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥ ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ ॥ ਰਹਾਉ ॥**

*The Supreme Master's command was fulfilled as written by divine will, and a son was born, a devotee of Parmatma (Govind).*

This shabad was written by Guru Arjan Sahib ji, the father of Guru Hargobind ji, and does not mention the mythical story related to Baba Buddha ji. The commonly preached tale of Mata Ganga ji visiting Missi Roti, preparing buttermilk, and Baba Buddha ji smashing an onion leading to her pregnancy is a later addition and is not part of the Guru's original teachings. Guru Arjan Sahib ji himself dismissed this story.

Guru Hargobind ji's legacy remains a cornerstone of Sikh history, demonstrating the perfect balance between spiritual enlightenment and responsible leadership. His vision ensured that Sikhs would always stand against injustice while upholding their faith with unwavering conviction.

It is not our motive to attach ourselves to the physical form of the Guru, as none of the Gurus intended for us to do so. However, we find ourselves entangled in discussions about the Gurus having multiple marriages. These accounts were written by Brahmins and so-called scholars who were influenced by their own perspectives and lacked true understanding of Sikhi. Such narratives emerged during the early reformation of Sikhi, which began with Guru Hargobind ji. The mention of multiple marriages, from the time of the sixth Guru to Guru Gobind Singh ji, was an attempt to undermine their spiritual legacy.

In part 1 of this article we learnt that the 84 lacs of animal kingdom species live their lives according to the Will of Parmatma and that they earn their natural religion (ਧਰਮ). Human beings, after passing through many cycles of birth & death, eventually take birth as the king of all species in creation and in the 'form of Parmatma'. He has been blessed with intelligence and divine gifts, separate Will and high intellect. This is what Gurbani verse says about the above statement:

**ਮਨੁੱਖ ਨੂੰ ਰੱਬ ਨੇ ਆਪਣੇ-ਸਰੂਪ ਵਿਚ ਬਣਾਇਆ ਹੈ।**

**Ang 441 ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥** O my mind, you are the embodiment of the Divine Light - recognize your own origin.

Parmatma has blessed the human being with immense intelligence so that:

- \* He can recognise himself.
- \* He can know of his Creator.
- \* He can know and live according to the command of natural religion.
- \* He can give the 'correct' divine direction to his life.
- \* He can with divine karma merge into his Creator at the end of his life.

Gurbani explains this point of view further in this verse:

**Ang 1245 ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ ॥** Wisdom which leads to arguments is not called wisdom.

**ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥**

Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained.

**ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥**

Wisdom does not come by reading textbooks; wisdom inspires us to give in charity.

**ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥**

Says Nanak, this is the Path; other things lead to Satan.

**ਬਾਕੀ ਸਾਰੀਆਂ ਜੁਨਾਂ ਦਾ ਸਿਰਤਾਜ ਬਣਾਇਆ ਹੈ।**

**Ang 913 ਸਗਲ ਜੋਨਿ ਮਹਿ ਤੂ ਸਿਰਿ ਧਰਿਆ ॥** He installed you above the heads of all creatures;

**Ang 1075 ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥** Out of all the 8.4 million species of beings, **ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥** God blessed mankind with glory.

**ਸਾਰੀ ਕਾਇਨਾਤ ਦੀਆਂ ਬੇਅੰਤ ਦਾਤਾਂ ਬਖਸ਼ੀਆਂ ਹਨ।**

**Ang 99 ਦੇਵੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ ॥** God is Bountiful and Beautiful; He never comes up empty.

**Ang 1096** ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਮੈਨੇ ਸਉਪਿਆ ਜਾ ਤੇਰਾ ਬੰਦਾ ॥ You entrusted everything to me, when I became Your slave.

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਸੇਵ ਕਰੰਦਾ ॥

The 8.4 million species of beings all work to serve me.

ਮਾਨੁਖ ਦੇ ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਸੁਖ ਲਈ ਬੇਅੰਤ ਮਾਇਕੀ ਦਾਤਾਂ ਪ੍ਰਦਾਨ ਕੀਤੀਆਂ ਹਨ।

**Ang 268** ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥ God the Banker gives endless capital to the mortal, ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥

who eats, drinks and expends it with pleasure and joy.

**Ang 290** ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥ Why forget Him, who has given us everything?

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥ Why forget Him, who is the Life of the living beings?

For the salvation of human beings there are several religions in our World so that we can get the right divine direction and there are sacred divine writings by many Gurus, Avtaars, Sadhus, Santa and Bhagats. These Gurbani verses supports this above write up:

**Ang 79** ਜੁਗਿ ਜੁਗਿ ਪੀੜੀ ਚਲੈ ਸਤਿਗੁਰ ਕੀ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ॥ Age after age, the Family of the True Guru shall increase. As Gurmukh, they meditate on the Naam, the Name of the Lord.

**Ang 1025** ਜੁਗਿ ਜੁਗਿ ਸੰਤ ਭਲੇ ਪ੍ਰਭ ਤੇਰੇ ॥ Throughout the ages, Your Saints have been holy and sublime, O God.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਰਸਨ ਰਸੇਰੇ ॥ They sing the Glorious Praises of the Lord, savoring it with their tongues.

It is astonishing to know that the 84 lacs of animal species that have limited sense, without effort and in ignorance earn the divine gifts and are making their lives beneficial and fortunate. But the human beings with immense keen intellect that is above that of all the animal kingdom are often ignorant, careless, carefree, unmindful and unreflective about the religious divine gifts. This is due to the materialistic and egoistic behaviour which is the cause of them drowning into hell and under-world. This is what Gurbani says about this subject:

**Ang 140** ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰਾ ॥ That scholar who is full of greed, arrogant pride and egotism, is known to be a fool.

**Ang 676** ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥ He loves gifts, but he forgets the Giver.

**Ang 261** ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ ॥ He does not enshrine the Generous Lord God, the Great Giver, in his mind, even for an instant.

**ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਇਆ ਸੰਪੈ ਮਨ ਮਾਹਿ ॥** Greed, falsehood, corruption and emotional attachment - these are what he collects within his mind.

Our egoistic mind makes wrong use of the immense intellect and sound decision making power. With cleverness, discreet, crafty and cunning ways, we forget and get out of natural divine tune and the inner written divine command and religions (ਧਰਮ). Hence by living with our own ego-inflated Will, we get disconnected from the string of attachment with Parmatma. Due to the ignorance of divine knowledge we become weak in decision making and lose the sense of the difference between the evil and good deeds and unknowingly we indulge into many sins.

When we live egoistic lives, we drift away from the divine laws and our sacred source, thereby our ignorance increases without limit and our power to control our minds from making avoidable mistakes diminishes.

With regret we can say that besides there are so many religious institutions and programmes we are losing the divine knowledge and forgetting divinity and living egoistic, unfulfilled, painful and materialistic attached lives.

Gurbani verses further explain our divine ignorance:

**Ang 161** ਭਰਮੇ ਆਵੈ ਭਰਮੇ ਜਾਇ ॥ In doubt he comes, and in doubt he goes. ਇਹੁ ਜਗੁ ਜਨਮਿਆ ਦੂਜੈ ਭਾਇ ॥ This world is born out of the love of duality. ਮਨਮੁਖਿ ਨ ਚੇਤੇ ਆਵੈ ਜਾਇ ॥ The self-willed manmukh does not remember the Lord; he continues coming and going in the cycle of reincarnation.

**Ang 560** ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਸੰਸਾਰੁ ॥ Deluded by doubt, the world wanders around. ਮਰਿ ਜਨਮੈ ਜਮੁ ਕਰੇ ਖੁਆਰੁ ॥ It dies, and is born again, and is ruined by the Messenger of Death.

**Ang 684** ਸਾਧੇ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥ O Holy people, this world is deluded by doubt. ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ It has forsaken the meditative remembrance of the Lord's Name, and sold itself out to Maya.

**Ang 1140** ਬਿਨੁ ਨਾਵੈ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਖਪਿਆ ॥ Without the *Naam*, they wander and wander and wander, and waste away.

In the next part of this topic we will discuss (ਵਿਚਾਰ) with examples of ego and egoistic discreet living and how it has become a barrier into our attaining divinity and us becoming religious not followers of a creed (ਧਰਮੀ ਨਾਕੇ ਮਜ਼ਹਬੀ) human beings.

*Waheguru Mehar Karan*



# **CLASSES ON GURMAT GIAN & SIKH CULTURE**

## **Free Classes for Adults**

In response to Sangat interest, the Gurdwara is pleased to launch **Gurmat Gian classes**, to be held alongside the Panjabi classes:

<b>Every Sunday</b>	<b>10:00 – 11:00am</b>	<b>Class 1</b>
	<b>11:30 – 12:30pm</b>	<b>Class 2</b>

You will be taught Gurbani, Sikh history and Gurmat Gian.

**Key features of interest:**

- ❖ **A set syllabus - for well rounded knowledge**
- ❖ **Interactive Class Discussions**
- ❖ **Flexible and Relevant to your needs.**

To enrol in these classes, please register your interest in the Main Office or the Library (Sundays), giving your name and contact number. Or come direct to the class and you will be enrolled.

Classes will be held in the Ground Floor Meeting Room, in the New Building.

★ In Nov 2025, during Guru Nanak Sahib's Parkash Purab, there will be a **Gurmat Gian Trophy Presentation** to all those who attend and take part.



Bani is Guru and Guru is Bani. Gurbani guides us, gives us solutions to our problems, gives us insights as well as bring us comfort and support. It's a beautiful solution to all aspects of our life. To connect to Shabad Guru, we really need to tap into the emotions and mood that the Gurus were feeling in when they were compiling the actual Shabad. Raags give us this ability; almost the whole of the

SGGS is written in Raags, which is an instruction that determines the mood of the Shabad. To understand mood, we need to understand emotions and drivers that influence our mood. The Gurus have given us an extremely valuable gift of being able to understand our emotions through Raag. It is a sacred technology we can use to harness our mind and soul. When we can fully diagnose our emotions, we can apply solutions which help us on the path of understanding our true essence and the Ultimate Reality (Sat). We are now going to look at Bilaval, Bilaval Dakhani, Gound and Bilaval Gound.

**Raag Bilaval** conveys the emotions of great happiness that come from having attained a goal or achieved an aim. It is an overwhelming feeling of fulfilment, satisfaction and joy, that is experienced when the accomplishments is very important and dear to you. The happiness felt is like laughing out loud, there is no planning or any ulterior motive; it's just a natural expression of heartfelt happiness arising from a sense of achievement.

**Raag Bilaaval - Guru Raam Daas Ji - Sri Guru Granth Sahib Ji - Ang 8**

**ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥**

***Bilaaval, Fourth Mehla:***

**ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਧਿਆਵਹੁ ਹਰਿ ਚੰਦਨ ਵਾਸੁ ਸੁਗੰਧ ਗੰਧਈਆ ॥**

***Meditate on the cool water of the Name of the Lord, Har, Har. Perfume yourself with the fragrant scent of the Lord, the sandalwood tree.***

**ਮਿਲਿ ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਮੈ ਹਿਰਡ ਪਲਾਸ ਸੰਗਿ ਹਰਿ ਬੁਰੀਆ ॥੧॥**

***Joining the Society of the Saints, I have obtained the supreme status. I am just a castor-oil tree, made fragrant by their association. ||1||***

**ਜਪਿ ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਈਆ ॥**

***Meditate on the Lord of the Universe, the Master of the world, the Lord of creation.***

**ਸਰਣਿ ਪਰੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਉ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ ਸਮਈਆ ॥੧॥ ਰਹਾਉ ॥**

***Those humble beings who seek the Lord's Sanctuary are saved, like Prahlada; they are emancipated and merge with the Lord. ||1||Pause||***

**Raag Bilaval Dakhane** is full of energy, which is shown by the fast rhythm and singing of the South Indian style of expression. The feelings of Bilaval Dakhane are of confidence and happiness, which arises from having achieved the unachievable.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਛੰਤ ਦਖਣੀ

*Bilaaval, First Mehla, Chhant, Dakhnee:*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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

ਮੁੰਧ ਨਵੇਲੜੀਆ ਗੋਇਲਿ ਆਈ ਰਾਮ ॥

*The young, innocent soul-bride has come to the pasture lands of the world.*

ਮਟੁਕੀ ਡਾਰਿ ਧਰੀ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ ॥

*Laying aside her pitcher of worldly concern, she lovingly attunes herself to her Lord.*

ਲਿਵ ਲਾਇ ਹਰਿ ਸਿਉ ਰਹੀ ਗੋਇਲਿ ਸਹਜਿ ਸਬਦਿ ਸੀਗਾਰੀਆ ॥

*She remains lovingly absorbed in the pasture of the Lord, automatically embellished with the Word of the Shabad.*

ਕਰ ਜੋੜਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲਹੁ ਸਾਚਿ ਪਿਆਰੀਆ ॥

*With her palms pressed together, she prays to the Guru, to unite her with her True Beloved Lord.*

ਧਨ ਭਾਇ ਭਗਤੀ ਦੇਖਿ ਪ੍ਰੀਤਮ ਕਾਮ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿਆ ॥

*Seeing His bride's loving devotion, the Beloved Lord eradicates unfulfilled sexual desire and unresolved anger.*

ਨਾਨਕ ਮੁੰਧ ਨਵੇਲ ਸੁੰਦਰਿ ਦੇਖਿ ਪਿਰੁ ਸਾਧਾਰਿਆ ॥੧॥

*O Nanak, the young, innocent bride is so beautiful; seeing her Husband Lord, she is comforted. ||1||*

**Raag Gound** is an expression of triumph, however these feelings are balanced and in perspective ensuring that there is also an aspect of humility. Therefore, although there is a sense of knowing and understanding the achievement, there is not a feeling of becoming obsessed or getting lost in the achievement itself.

Raag Gond - Bhagat Naam Dev Ji - Sri Guru Granth Sahib Ji - Ang 873

ਗੋਂਡ ॥

*Gond:*

ਨਾਦ ਕ੍ਰਮੇ ਜੈਸੇ ਮਿਰਗਾਏ ॥

*The deer is lured by the sound of the hunter's bell;*

ਪ੍ਰਾਨ ਤਜੇ ਵਾ ਕੇ ਧਿਆਨੁ ਨ ਜਾਏ ॥੧॥

*it loses its life, but it cannot stop thinking about it. ||1||*

ਐਸੇ ਰਾਮਾ ਐਸੇ ਹੋਰਉ ॥

*In the same way, I look upon my Lord.*

ਰਾਮੁ ਛੋਡਿ ਚਿਤੁ ਅਨਤ ਨ ਫੇਰਉ ॥੧॥ ਰਹਾਉ ॥

*I will not abandon my Lord, and turn my thoughts to another. ||1||Pause||*

ਜਿਉ ਮੀਨਾ ਹੋਰੈ ਪਸੁਆਰਾ ॥

*As the fisherman looks upon the fish,*

ਸੋਨਾ ਗਢਤੇ ਹਿਰੈ ਸੁਨਾਰਾ ॥੨॥

*and the goldsmith looks upon the gold he fashions;||2||*

**Raag Bilaval Gound** consists of emotions of courage and conviction. The atmosphere created by the Raag is that of abstract happiness, however it is still disciplined enough to not be out of control. This Raag expresses its emotions poignantly, with insight and has a thousand strategy. It expresses feelings of confidence and happiness, but without any pride.

**Raag Gond - Bhagat Naam Dev Ji - Sri Guru Granth Sahib Ji - Ang 874**

ਬਿਲਾਵਲੁ ਗੋਂਡ ॥

*Bilaaval Gond:*

ਆਜੁ ਨਾਮੇ ਬੀਠਲੁ ਦੇਖਿਆ ਮੂਰਖ ਕੇ ਸਮਝਾਉ ਰੇ ॥ ਰਹਾਉ ॥

*Today, Naam Dayv saw the Lord, and so I will instruct the ignorant. //Pause//*

ਪਾਂਡੇ ਤੁਮਰੀ ਗਾਇਤ੍ਰੀ ਲੇਧੇ ਕਾ ਖੇਤੁ ਖਾਤੀ ਬੀ ॥

*O Pandit, O religious scholar, your Gayatri was grazing in the fields.*

ਲੈ ਕਰਿ ਠੇਗਾ ਟਗਰੀ ਤੇਰੀ ਲਾਂਗਤ ਲਾਂਗਤ ਜਾਤੀ ਬੀ ॥੧॥

*Taking a stick, the farmer broke its leg, and now it walks with a limp. //1//*

ਪਾਂਡੇ ਤੁਮਰਾ ਮਹਾਦੇਉ ਧਉਲੇ ਬਲਦ ਚੜਿਆ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ॥

*O Pandit, I saw your great god Shiva, riding along on a white bull.*

ਮੇਦੀ ਕੇ ਘਰ ਖਾਣਾ ਪਾਕਾ ਵਾ ਕਾ ਲੜਕਾ ਮਾਰਿਆ ਥਾ ॥੨॥

*In the merchant's house, a banquet was prepared for him - he killed the merchant's son. //2//*

Shabads composed in Raag Bilaval, Bilaval Dakhani, Gond and Bilaval Gond can be found on the following links. By accessing these you can appreciate the sounds in which the Gurus meant us to experience these Shabads:

**Raag Bilaval**

Kou Har Saman Nahi Raja – Satguru Jagjit Singh ji & Hazuri Raagi Sri Bhaini Sahib

<https://www.youtube.com/watch?v=wfMWMkYJ48w>

Raag Bilawal Dakhni : Students of jawaddi Taksal

<https://www.youtube.com/watch?v=DRd83zm28QQ>

Raag Gond - Mohe Laagti Tala Beli | Bhai Baleet Singh Ji Delhi Wale

<https://www.youtube.com/watch?v=J-ZBTk9jTS0>

Raag Bilaval Gond - Aaj Naame Beethal Dekheya

<https://play.sikhnet.com/track/aaj-naame-beethal-dekheya>

If you are unable to listen or read Gurbani in Raag, you can sing Waheguru, Sat Naam or Ik Onkar Simran using the feelings of joy to create the mood of Raag Bilaval. Not only do the words of a Shabad bring wisdom, singing or being in a certain Raag (mood) can bring a complete shift which can carry on for days and even weeks. You can submerge yourselves in this energy at any time. When we can truly align with our gaviah (singing) and suniah (listening) only then can the real healing take place.



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





The attached images are of a historic Nanakshahi Gurdwara which is in Dhaka, Bangladesh.

Guru Nanak Sahib ji visited this place during his first Udhasi [travels] in 1506/1507, while spreading the message of Truth, Oneness of God, dispelling the ignorance of useless rituals, and to make everyone aware of the presence of the Divine Light in all beings.

### **Gurdwara Description**

The Nanak Shahi Gurdwara is in the grounds of Dhaka University. As the students use the Gurdwara grounds as a shortcut, you may find the premises locked, but the Granthi is always around and so can open the gates to let you in.

The Gurdwara is situated quite centrally in Dhaka and is on a main road. It is said to have been built in its current form in 1830 to commemorate the visit of Sri Guru Nanak Sahib ji to what is now Bangladesh around 1506/1507. However, a shrine has existed on this site from a much earlier time.

As the sign shows, after the war of Independence in 1971, the advancing Sikh troops found the Gurdwara was badly damaged, the Guru Granth Sahib ji had been destroyed and the Granthi had been killed.

The Sikhs of the 63<sup>rd</sup> Cavalry Regiment then rebuilt the Gurdwara, and it was inaugurated with Sri Guru Granth Sahib ji, of which the Saroop had been brought specifically for the purpose from Takhat Sri Patna Sahib ji.

There are 2 handwritten Birs (Recensions) of the Guru Granth Sahib in the Gurdwara, one 18in X 12 In (460 mm x 300 mm) with 1336 Angs. An old, handwritten Guru Granth Sahib manuscript is preserved at this site.

A pair of wooden sandals (Kharavan), said to have belonged to Guru Tegh Bahadur ji is kept and preserved in a glass box under the location of the Guru Granth Sahib ji. Furthermore, a copy of a portrait of Guru Tegh Bahadur ji is also kept here.

This Gurdwara was visited by a member of the SGSS Hounslow Sangat, in January 2025, who felt very privileged and was warmly welcomed by the resident Granthi during his short visit. (Having been there he felt it was important that the history and location of the Gurdwara was shared with the SGSS Hounslow Sangat).

It is hoped that the reader will find the information presented useful and informative.







## THE GHOST REGIMENT

੧੯੭੧ ਦੀ ਲੜਾਈ ਦੇ ਵਿੱਚ ਫਾਈਵ ਇੰਡੀਪੈਂਡੈਂਟ ਆਰਮਡ ਸਕਾਡਨ (੬੩ ਕੈਵਲਰੀ) ਇੰਡੀਅਨ ਆਰਮੀ ਦੀ ਪਹਿਲੀ ਆਰਮਡ ਟੁਕੜੀ ਸੀ ਜੋ ਢਾਕਾ ਪਹੁੰਚੀ। ਢਾਕਾ ਯੂਨੀਵਰਸਿਟੀ ਗੁਰਦੁਆਰਾ ਪਹੁੰਚਣ ਤੋਂ ਬਾਅਦ ਉਹਨਾਂ ਨੇ ਦੇਖਿਆ ਕਿ ਗੁਰਦੁਆਰਾ ਨਾਨਕ ਸ਼ਾਹੀ ਦੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਤਬਾਹ ਕੀਤਾ ਗਿਆ ਤੇ ਗ੍ਰੰਥੀ ਸਿੰਘ ਨੂੰ ਮਾਰ ਕੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਨੂੰ ਤਹਿਸ ਨਹਿਸ ਕੀਤਾ ਗਿਆ। ੬੩ ਕੈਵਲਰੀ ਦੇ ਵੀਰਾਂ ਨੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਰੋਵਰ ਨੂੰ ਸਾਫ਼ ਕੀਤਾ ਅਤੇ ਉਸ ਤੋਂ ਬਾਅਦ ਤਖਤ ਸ੍ਰੀ ਪਟਨਾ ਸਾਹਿਬ ਤੋਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਲਿਆ ਕਰ ਕੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਵਿੱਚ ਪ੍ਰਕਾਸ਼ ਕੀਤਾ। ਉਸ ਤੋਂ ਬਾਅਦ ਜੋ ਪਹਿਲੀ ਅਰਦਾਸ ਹੋਈ ਉਸਦੇ ਵਿੱਚ ਬੰਗਲਾਦੇਸ਼ ਦੇ ਰਾਸ਼ਟਰਪਤੀ ਸ੍ਰੀ ਸ਼ਾਹੀਦ ਨਜ਼ਾਰੁਲ ਇਸਲਾਮ ਅਤੇ ਮੁੱਖ ਮੰਤਰੀ ਸ੍ਰੀ ਤਾਜ਼ੁਦੀਨ ਸ਼ਾਹੀ ਸ਼ਾਮਲ ਹੋਏ।

ਇਹ ਸਾਡੀ ਬੰਗਲਾਦੇਸ਼ ਦੀ ਮੁਕਤੀ ਦੇ ਲੰਬੇ ਚਾਰ ਦਹਾਕੇ ਬਾਅਦ ਗੁਰਦੁਆਰਾ ਨਾਨਕ ਸ਼ਾਹੀ ਨਾਲ ਜੁੜਨ ਦੀ ਯਾਦ  
ਲੈਫਟੀਨੈਂਟ ਜਰਨਲ ਕੇ ਜੇ ਸਿੰਘ, ਪੀ ਵੀ ਐਸ, ਏ ਵੀ ਐਸ ਐਮ ਬਾਰ ਅਤੇ ਸਾਰੇ ਰੈਂਕ ੬੩ ਕੈਵਲਰੀ

During 1971 war 5 (Independent) Armoured Squadron (63 Cavalry) was the first Armoured column of the Indian Army to reach Dacca. On reaching the Dacca University Grounds, they found the Gurudwara Nanak Shahi in a dilapidated state, the Guru Granth Sahib destroyed and the Granthi killed. The troops of 63 Cavalry restored the Gurudwara and reinstated Shri Guru Granth Sahib which was brought from Takhat Patna Sahib. The sarovar was cleaned and full glory was brought back to the holy shrine. The Ardas ceremony after the completion of restoration work was attended by the interim President of Bangladesh Sh. Syed Nazarul Islam and interim Prime Minister Sh. Tazuddin Shahi.

To commemorate our long connect with Gurudwara Nanak Shahi after four decades since liberation of Bangladesh

By  
Lt Gen K J Singh, PVSM, AVSM\* \* and all ranks 63 Cavalry  
THE DREAD OF ANY ADVERSARY WHO DARES



Kharavan, at the Gurdwara, said to have belonged to Guru Tegh Bahadur ji

# SIKHI & GURMAT SEEKERS DISCUSSION GROUP

## ***SGSS Adult Shared Dialogue***

In response to Sangat interest, the Gurdwara is  
pleased to launch

### **Sikhi & Gurmat Share & Learn Group**

to meet in the Exhibition Room every Last Saturday in  
the month. Next class on 29 March 2025

at 2:00 PM

**Venue: Ground Floor Meeting Room, in the New Building.**  
Come and share your thoughts and Sikhi Gyan with  
like-minded Adults.

Attendance is open to all and anyone passionate  
about all aspects of Sikhi today and its future  
direction.

We will start with an Open Agenda.

To be kept updated on this initiative, please register  
your interest in the Main Office, giving your name and  
contact number.



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






# 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 		
<b>Panjabi Regular Classes</b>		
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	
<b>Panjabi GCSE</b>		
Sunday	11:00am – 1:00pm	1st Floor Classrooms, New Building
<b>Panjabi ‘A’ Level</b>		
Sunday	9:00am-11:00am	Library - New Building
<b>Panjabi for Adults</b>		
Saturday	9:00am – 10:30am	1st Floor Classrooms, New Building
<b>Gurmat Gian for Adults</b>		
Sunday	11:30am – 12:30pm	Ground Floor Room, New Building
<b>English for Adults (ESOL)</b>		
Tuesday	10:00am – 12:10pm	1st Floor Classrooms, New Building
Wednesday	10:00am – 12:10pm	
<b>Religious Education for the Young (4 - 6 year olds)</b>		
Sunday	1:00pm – 2:00pm	1st Floor Classrooms, New Building
<b>Computer Training</b>		
Monday, Tuesday, Wednesday	10:00am – 12:00pm	Library, New Building

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

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

Physiotherapy

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

Occupational Therapy

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



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

**Gurdwara Sri Guru Singh Sabha, Hounslow**

**Dastaar**  
**Tying Classes**

**Every Sunday**  
**12-2pm**

@

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

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

**CTA** ChardikalaTurban  
ACADEMY

Email: info@turbanacademy.com  
[www.turbanacademy.com](http://www.turbanacademy.com)



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

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



**Immigration**  
**Advice Centre**



**UK Visas and**  
**Immigration**

For further information & bookings, contact  
Gurdwara Office

**Youth Kirtan Darbaar**

EVERY FRIDAY

**6:30pm – 8:00pm**

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



@hounslowkirtandarbar

Scan The QR Code &  
Follow Our Instagram  
For More Updates



*Chips & Beans Served For Langar*  
*Please Attend With Family And Friends*

*changing*  *suits*

**Changing Suits is a community organisation helping the Asian communities reach the support they need & increase health awareness.**

Join our next workshop, "Healthy Eating," where a professional nutritionist will share helpful tips on vegetarian and vegan diets, controlling sugar levels, and preventing diabetes and high blood pressure.

The talk will be in both Punjabi and English. Don't miss this chance to learn simple ways to improve your health

**Location:** New Building, Gurdwara Singh Sabha Hounslow

**Date:** Thursday 27th March **Time:** 11.15am

**Last Thursday of every month (different health workshops).**

# SIKH ASSISTED MARRIAGES

**Participants must be registered on our matrimonial database to benefit from this service.**

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

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

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

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

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

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

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

The current list of our matrimonial partners appears below.

## M A L E S

Ref	Birth Date	Academic Qualification	Current Job	Height
3260	Jun-83	BA (Hons) Architecture	Architectural Assistant	5' 10"
3261	Aug-91	BSc Computing and IT	Analyst	5' 08"
3262	Aug-96	BDS	Dentist	5' 09"
3263	Sep-95	BSC Economics - ACCA	Finance Consultant	5' 07"
3264	Mar-92	LLB Hons (Law)	Solicitor	5' 08"
3265	Feb-97	BA Accounting and Financial Info Systems	Finance Specialist	5' 08"
3266	Jan-84	BDS	Dentist	5' 11"
3267	Oct-89	Diploma in Hospitality	Store Manager	5' 11"
3268	Jun-98	BSC Hons Computer Science	Senior Data Scientist	5' 08"
3269	Oct-96	BSc Finance	Market Risk Analyst	6' 01"
3270	Apr-82	MA in MGMT Studies	Business Owner	5' 10"
3271	Oct-89	BSc Maths and Management ACCA	Accountant	5' 07"
3272	Apr-98	MBBS	Doctor	6' 03"
3273	Nov-80	B Eng MBA	Product Specialist	5' 05"
3274	Nov-98	Business & Accounting Diploma	Online Trading Manager	6' 03"

3275	Jan-91	BSc Information Systems	Technical Support Officer	5' 05"
3276	Oct-93	BSc Accounting & Finance	Management Accountant	5' 09"
3277	May-97	MSC Business & Management	Retail Manager	6' 02"
3278	Feb-96	BA LLB	Paralegal	5' 08"
3279	Mar-90	Chartered Accountant	Accountant British Gas	5' 08"
3280	Apr-89	BSc (Hons) Business Computing	Project Manager	5' 11"
3281	May-98	BSc Natural Sciences	Software Engineer	5' 11"
3282	Mar-88	BA Hons Finance, ACCA Chartered Accountant	Finance Manager	5' 09"
3283	May-77	BSc Management Studies	Cloud Technology Account Director	6' 02"
3284	Jan-91	PhD, BSc -Medical	Research Fellow	5' 06"
3285	Mar-96	B Eng (Hons) Aerospace Engineering	Flight Data Specialist	5' 11"
3286	Aug-79	BSC Manufacturing Engineering & Transport Manager CPC	HGV Driver	5' 10"
3287	Mar-93	LLB Law Degree	Manager Facilities Management Company	6' 01"
3288	Aug-88	BA Hons MBA International Business	International Business	5' 11"
3289	Jan-94	GCSE	Business Owner	6' 01"
3290	Mar-90	LLB Hons DIP PFS	Financial Adviser	5' 06"
3291	Aug-94	BA Accounting & Finance	Accounts Payable	5' 09"
3292	Apr-86	BA (Hons) Business Studies	Financial Crime Investigator	6' 03"
3293	Feb-93	BSC Civil Engineering	Senior Technical Coordinator	5' 06"
3294	May-84	+2 English, Maths and Punjabi	Company Director	5' 08"
3295	Jul-92	BSc (Hons) MBBS	Hospital Doctor	6' 02"
3296	Jan-95	Economics and Finance Banking	Transmate Manager	6' 00"
3297	Nov-87	BSC Maths with Economics	Senior Payment & Pensions Manager	6' 02"
3298	Sep-94	MSC Quantity Surveying	Senior Surveyor	5' 09"
3299	Nov-93	Master of Pharmacy	Director, Pharmaceutical Industry	5' 10"
3300	Nov-93	BSc Mathematics	Head Of Azure Engineering	6' 00"
3301	Nov-89	Business Studies	Uber Driver	5' 09"
3302	Mar-92	MBChB MRCS	Hospital Doctor	5' 09"
3303	Oct-88	BSc M Pharma	Pharmacy Business Owner	6' 02"
3304	Apr-92	Pharmacist, Dentist	Dentist	5' 08"
3305	May-85	BA Hons	Data Analyst	5' 08"
3306	Apr-96	BSc & MSc	Lab Technician	5' 08"
3307	Jun-98	BSc (Hons) Aerospace Engineering	Engineer	5' 10"
3308	Jan-90	MSC Investment Management	Analyst in Asset Management Company	6' 01"
3309	Oct-97	BSc Computer Science	Self- Employed	6' 00"
3310	Jun-91	Masters Banking and Finance	Investment Banker	5' 10"
3311	Oct-91	Bachelor of Engineering (Hons)	Software Developer	5' 08"



3312	Mar-90	PhD ,MSc, BA	AI/ML Engineer & Data Scientist	5' 10"
3313	Apr-88	A Levels	Security Officer	5' 06"
3314	Apr-84	BA Econ and CIMA	Financial Controller	5' 09"
3315	Nov-93	BA Graphic Design	Graphic Designer	5' 10"
3316	Jan-92	BSc Economics ATT, CTA	Corporate Tax Advisor	6' 01"
3317	May-91	BSc Accounting & Business Management	Pensions Analyst	5' 07"
3318	Apr-94	MBBS	GP	5' 08"
3319	Jul-88	MBBS	Medical Doctor	6' 00"
3320	Jun-88	MSc Innovation Management (Harvard)	Director, Technology Consultant	6' 02"
3321	Dec-86	MBA International Business	Fleet Manager & Own Business	5' 06"
3322	Apr-91	BSc Economics	Risk Consultant	6' 01"
3323	May-90	Diploma in Plumbing	HGV Driver	5' 11"
3324	Sep-79	MSc Information Security	Business Owner & Investment Bank	5' 10"
3325	Mar-97	MBChB	Medical Doctor	5' 10"
3326	Jul-82	BTEC Art & Design	Retail Manager	6' 03"
3327	Dec-76	BSC Banking & International Finance	Financial Services Banking Consultant	5' 10"
3328	Sep-91	BSc Economics	Civil Servant	5' 07"
3329	Nov-81	Diploma Information Tech and Business	Healthcare Consultant	5' 08"
3330	Mar-95	BSc Economics	Oil Trader	5' 07"
3331	Sep-94	BSc Business and Politics	External Relation Advisor	5' 10"
3332	Apr-92	BSc (Hons) Economics	Private Equity Director - Merchant Banker	5' 10"
3333	Aug-91	MSC Finance	Digital Analyst	6' 00"
3334	Dec-92	BSc Economics	Portfolio Manager, Hedge Fund	6' 03"
3336	Aug-87	MSc Sustainability Management	Senior Partner Sales Manager	6' 02"
3337	May-95	A Levels and Diploma	Commercial Gas Engineer	5' 09"
3338	Jul-91	BSc Sports Science & PE	Head of Key Stage - PE Teacher	5' 09"
3339	Dec-93	A Levels	Civil Servant - Home Office	5' 11"
3340	Jan-94	Advance Level In ICT	Project Manager	5' 11"
3341	Dec-93	GNVQ	Accounts Manager	6' 01"
3342	Oct-87	BA Hons	Graphic Designer	6' 03"
3343	Jun-92	BSC Mathematics	Business Owner - Trucking	5' 11"
3344	Nov-89	BA	Director, Finance Bank	6' 00"
3345	Apr-94	BA Geography	Law Enforcement	5' 05"
3346	Feb-90	BSc Maths finance and economics	Platform Architect	5' 10"

## *F E M A L E S*

<i>Ref</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Current Job</i>	<i>Height</i>
9573	Dec-91	Level 4 in Early Years	Deputy Manager in Private Nursery	5' 01"
9574	Nov-92	AAT Level 4	Finance Officer	5' 00"
9575	Nov-98	Studying for MBBS	Student	5' 03"
9576	Jul-99	BSC Finance	Business Analyst	5' 03"
9577	Oct-93	CACHE Level 3 Dip. Nursery Nurse	Early Years Educator	5' 00"
9578	Apr-94	MSc Business Psychology	Diversity and Inclusion Consultant	5' 00"
9579	Jul-92	Chartered Accountant	Senior Manager	5' 00"
9580	Sep-86	BA Economics	HR Business Partner	5' 01"
9581	Oct-93	ACCA	Senior Finance Manager	5' 07"
9584	Jan-96	Foundation Degree	Safety Engineer	5' 04"
9586	Mar-95	BSC	School Finance Officer	5' 02"
9588	Feb-94	MBBS	Medical Student	5' 06"
9589	Nov-85	BSc Hons Human Geography with Business	Parking Appeals Officer	5' 04"
9590	Mar-91	MBBS BSc (Hons) MRCP(UK)	Hospital Doctor	5' 07"
9591	May-94	BA Politics & International Relations	Civil Servant	5' 06"
9592	Feb-95	BA Finance and Accounting	Working in a bank	5' 04"
9593	Sep-95	BSc Accounting And Finance	Audit Analyst	5' 07"
9594	Jan-89	MBBS MSc MRCS	NHS Hospital Doctor	5' 08"
9595	Aug-90	BSc Hons CIPD ILM	HR Generalist Financial Services - City of London	5' 03"
9596	Nov-98	BSc Medical Science Studying MBBS	Student	5' 07"
9597	Sep-89	BSc Mathematics with Finance	Director Private Equity	5' 04"
9598	Mar-93	ACA - Chartered Accountant	Accountant	5' 04"
9599	May-94	MSc Biomedical Science	NHS Laboratory	5' 06"
9600	Nov-93	DDS Dentist	Dentist/Clinical Director	5' 08"
9601	Jun-95	BSC and MSC	Manufacturing Manager	5' 05"
9602	Mar-92	BSc (Hons)	Optometrist	5' 06"
9603	May-93	LLM	Solicitor- Ernst & Young	5' 06"
9604	May-98	MBBS Hons	Doctor - Hospital	5' 03"
9605	Aug-93	BSc )Hons) Accounting & Finance	Management Accountant	5' 03"
9606	Apr-00	BA Accounting & Management	Finance Assistant	5' 05"
9607	Sep-86	BA Hons Business Management	Civil Servant	5' 03"
9608	Jun-88	Masters In History	Project Manager	5' 06"
9609	May-84	CIPD Level 5	HR Officer	5' 06"
9610	Mar-94	BA Hons Graphic Design	Digital Designer	5' 06"
9611	Nov-88	MSc	Physician in NHS	5' 03"
9612	Jun-95	Medicine MD	Doctor	5' 05"
9614	Nov-92	BA Literature & Creative writing	Higher Education	5' 03"

9615	Oct-95	M Pharm, PGDip	Advanced Clinical Pharmacist	5' 02"
9616	Mar-95	BA Economics	Internal Audit	5' 04"
9617	Sep-94	Business Management	Beauty	5' 03"
9618	Oct-94	MA Finance and Accounting	Finance Administration	5' 08"
9619	Sep-78	Biomedical Science	Civil Service Administrator	5' 06"
9620	May-94	Accounting Apprenticeship	Team Admittatur	5' 05"
9621	Jan-89	Marketing & Advertising	Billing Specialist	5' 09"
9622	May-90	Biology	Microbiologist	5' 08"
9623	Mar-96	BSc (Hons) Veterinary Nursing & Bioveterinary Science	Veterinary Nurse	5' 03"
9624	May-91	ACA Chartered Accountant	Finance Business Partner	5' 05"
9625	Jul-90	Masters in Pharmacy	Clinical Product Pharmacist	5' 00"
9626	Nov-93	Degree	Professional Services	5' 05"
9627	May-02	BSc Business Economics	Government Economist	5' 09"
9628	May-92	BA Degree	Head of Strategy & AI	5' 08"
9629	Feb-89	MSc Economics	Economic Advisor	5' 09"
9630	Dec-93	BSc	Manager - Accounting & Finance Firm	5' 03"
9631	Nov-94	Doctor of Medicine	Dentist	5' 03"
9632	Sep-96	MSC - Sustainability & Management	Sustainability Consultant	5' 04"

 *Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh* 

## Readers Feedback

Please visit the Gurdwara website [www.sgss.org](http://www.sgss.org) and fill in the feedback form, or provide your thoughts by email to [khalsa@sgss.org](mailto:khalsa@sgss.org) by writing your response to the questions below and any suggestions for improvement of the bulletin.

**1. Is the balance between Spiritual, Historical and Event content about right?**

**Comment** \_\_\_\_\_

**2. Is the balance between Panjabi and English content about right?**

**Comment** \_\_\_\_\_

**3. Suggestions for Improvement:**

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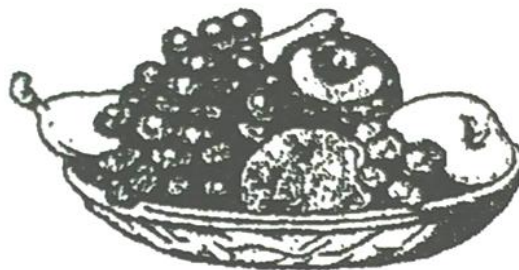
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