

# GOBIND MARG

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

MAY 2025 – VOL XXXIII ISSUE 5



*Gurdwara Chhota Ghalughara marks the location in Gurdaspur, where the genocide began, resulting in the extermination of almost a third of the Sikh population. Among the atrocities committed upon the Sikhs during the Mughal rule, the Chhota Ghalughara (Lesser Genocide) was responsible for the death of at least 10,000 Sikhs during April-June 1746, rising significantly when the cold-blooded killings of innocents in Lahore, in March 1746, are included. At this time, all the Sikhs in Lahore – men, women and children - were rounded up and martyred on orders of Lakhpat Rai, a minister of Yahya Khan. During his campaign to eradicate all Sikhs, he destroyed Sikh scripture, and about 15,000 unarmed Sikhs were pursued by the Mughal army into the marshlands and mountain sides of Khanuwan. Their only crime was that they wanted to live their lives as Nanak's (Sarbat ka Bhalla) Sikhs.*

**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)

# May 2025

Important Days	Event	Nanakshahi Days	
		May ਵੈਸਾਖ/ ਜੇਠ	June ਜੇਠ/ ਹਾੜ
<b>Sangrandh</b> ਸੰਗਰਾਂਦ	New Month Start Date	15	15
<b>Prakash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Guru Arjan Sahib ji	Prakash	2	
Guru Amardas ji	Prakash	23	
Guru Arjan Sahib ji	Jyoti Jot		16
<b>Historical Dates - Events &amp; Festivals</b>			
Chotta (Lessor) Ghalughara	Massacre	17	
1984 Amritsar Ghalughara	Massacre		4
Baba Banda Singh Bahadur	Shaheedi		25
Maharaja Ranjit Singh	Barsi		29



**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 now become established, and we have increased the student numbers to 12 in regular attendance.

### Vaisakhi 2025 and Amrit Sanchar

The Vaisakhi 2023 celebration took place on Vaisakhi day, 14th April. With full support of the Sangat we also had 18 members of the Sangat who participated in the 'Amrit Sanchar' ceremony on Vaisakhi day.



**Gurdwara Nagar Kirtan** Following our decision to combine our celebration with that of Southall Gurdwara, there have been some requests that we should revert to holding our own separate event. To establish the way forward, a wider view within the Gurdwara is sought. Please use the form at the end of this issue and hand your views in the main office or post into the feedback box located to the right of the main entrance.



### Support Functions Update:

**Estate Maintenance** The new lift in the main building will be installed during July 25. The underfloor heating pipes in the new building have now been flushed out and this important job is complete.



**Welfare** The recent talk about Health & Nutrition was attended by 20 people and was a great success.

Two more volunteers have come forward for Library Seva. The sangat is encouraged to make greater use of the library facilities.

**Trespass Control** To control trespassing from the side entrance, barriers have been placed on the inner gate to prevent cyclists riding through the Gurdwara site and generally act as a deterrent. Some complaints by sangat affected by the barriers are being looked at.



## Guru Tegh Bahadur 350th Shahidi World Marathon

SGSS Hounslow Sehaj Paath remembrance of Guru Sahib's Shahidi commenced on 9 March, to conclude on 24 November 2025, the Gurmurb bhog day. It is not too late to start and Sangat members interested in taking part can register their names in the main office or on the website [www.sgss.org/marathon](http://www.sgss.org/marathon).

Alternatively, you may let our head Granthi Giani Kernail Singh ji know of your interest. Participation is encouraged. Note it is not mandatory to conclude your recitation on the bhog day, 24 Nov 2025.

### Income & Expenditure

Month	March 25	April 25	Total Calendar YTD (1 Jan 25 – 30 Apr 25)
Income	84,331.53	39,799.31	284,181.96
Expenditure	69,138.29	49,143.81	315,637.91*

\*Inc Outgoings of £50k

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

• Sukhmani Sahib Paath/Kirtan	14	• School Visits	3
• Weddings	4	• Funerals	7
• Sehaj/ Akhand Paath	13	• Trips/ Lectures	0

**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 21 of this deeply revealing bani.



Ver-se	Japji Sahib Pauri 21	Glossary	Contextual Meaning
1-2	ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥	ਦਤੁ ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ	ਦਿੱਤਾ ਹੋਇਆ। ਜੇ ਕੋਈ ਮਨੁੱਖ ਪ੍ਰਾਪਤ ਕਰੇ, ਤਾਂ। ਤਿਲ ਮਾਤਰ, ਰਤਾ-ਮਾਤਰ। ( <i>barely any</i> ) ਆਦਰ, ਵਡਿਆਈ।
3-4	ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥	ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਭਾਉ ਕੀਤਾ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ	(ਜਿਸ ਨੇ) ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮ ਸੁਣ ਲਿਆ ਹੈ। (ਜਿਸ ਦਾ ਮਨ) ਮੰਨ ਗਿਆ ਹੈ, ਪਤੀਜ ਗਿਆ ਹੈ। ਮਨ ਵਿਚ। (ਜਿਸ ਨੇ) ਪ੍ਰੇਮ ਕੀਤਾ ਹੈ। ਅੰਦਰਲੇ ਤੀਰਥ ਉੱਤੇ। ਮਲ ਮਲ ਕੇ, ਚੰਗੀ ਤਰ੍ਹਾਂ। ਇਸ਼ਨਾਨ (ਕੀਤਾ ਹੈ)।
5-8	ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥	ਸਭਿ ਮੈ ਨਾਹੀ ਕੋਇ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਨ ਹੋਇ ਸੁਅਸਤਿ  ਬਰਮਾਉ ਸਤਿ ਸੁਹਾਣੁ ਮਨਿ ਚਾਉ	ਸਾਰੇ। ਮੈਂ ਕੋਈ ਨਹੀਂ ਹਾਂ, ਮੇਰੀ ਕੋਈ ਪਾਇਆਂ ਨਹੀਂ ਹੈ। ਗੁਣ ਪੈਦਾ ਕਰਨ ਤੋਂ ਬਿਨਾ। ਨਹੀਂ ਹੋ ਸਕਦੀ। ਜੈ ਹੋਵੇ ਤੇਰੀ, ਤੂੰ ਸਦਾ ਅਟੱਲ ਰਹੇਂ (ਭਾਵ, ਮੈਂ ਤੇਰਾ ਹੀ ਆਸਰਾ ਲੈਂਦਾ ਹਾਂ)। ਬ੍ਰਹਮਾ। ਸਦਾ-ਬਿਰ। ਸੁਬਹਾਨ, ਸੋਹਣਾ। ਮਨ ਵਿਚ ਖਿੜਾਉ।
9-10	ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥	ਵੇਲਾ ਵਖਤੁ ਥਿਤਿ ਵਾਰੁ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ- ਆਕਾਰੁ	ਸਮਾ। ਸਮਾ, ਵਕਤ। ਚੰਦ੍ਰਮਾ ਦੀ ਚਾਲ ਤੋਂ ਥਿਤਾਂ ਗਿਣੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਕਿਹੜੀਆਂ ਉਹ ਰੁਤਾਂ ਸਨ। ਮਹੀਨਾ। ਕਿਹੜਾ। ਜਿਸ ਵਿਚ, ਜਿਸ ਵੇਲੇ। ਹੋਂਦ ਵਿਚ ਆਇਆ, ਪੈਦਾ ਹੋਇਆ, ਬਣਿਆ। ਇਹ ਦਿੱਸਣ ਵਾਲਾ ਸੰਸਾਰ।
11-12	ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੇ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥	ਵੇਲ ਪਾਇਆ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ	ਸਮਾ, ਵੇਲਾ। ਪਾਈ, ਲੱਭੀ। ਸਮਾ ਨਾਹ ਲੱਭਾ। ਪੰਡਤਾਂ ਨੇ।



		ਜਿ ਹੋਵੈ ਲੇਖੁ ਲੇਖੁ ਪੁਰਾਣੁ  ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ  ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ਮਜ਼ਮੂਨ	ਨਹੀਂ ਤਾਂ। ਹੁੰਦਾ, ਬਣਿਆ ਹੁੰਦਾ। ਮਜ਼ਮੂਨ। ਪੁਰਾਣ-ਰੂਪ ਲੇਖ (ਇਸ ਮਜ਼ਮੂਨ ਦਾ ਭੀ ਇਕ ਪੁਰਾਣ ਬਣਿਆ ਹੁੰਦਾ)। ਸਮਾ, ਜਦੋਂ ਜਗਤ ਬਣਿਆ। ਨਾਹ ਲੱਭਾ। ਕਾਜ਼ੀਆਂ ਨੇ। NB. ਅਰਬੀ ਦੇ ਅਖੱਰ 'ਜ਼' ਦਾ ਉੱਚਾਰਨ ਅੱਖਰ 'ਦ' ਨਾਲ ਹੁੰਦਾ ਹੈ। (ਜੈਸੇ 'ਨਜ਼ਰ' ਦਾ 'ਨਦਰਿ')। ਨਹੀਂ ਤਾਂ। (ਕਾਜ਼ੀ) ਲਿਖ ਦਿੰਦੇ। ਕੁਰਾਨ ਵਰਗਾ ਲੇਖ। ਲੇਖ [Text or essay]
13-14	ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਰੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥	ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਸੋਈ	ਜਿਹੜਾ ਕਰਤਾਰ। ਜਗਤ ਨੂੰ। ਪੈਦਾ ਕਰਦਾ ਹੈ, ਬਣਾਉਂਦਾ ਹੈ। ਉਹ ਆਪ ਹੀ।
15-16	ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥	ਕਿਵ ਕਰਿ ਆਖਾ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਸਭੁ ਕੇ ਆਖਣਿ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ	ਕਿਉਂ ਕਰਿ, ਕਿਸ ਤਰ੍ਹਾਂ। ਮੈਂ ਆਖਾਂ, ਮੈਂ ਬਿਆਨ ਕਰਾਂ, ਮੈਂ ਕਹਿ ਸਕਾਂ। ਮੈਂ ਸਾਲਾਹਾਂ (ਅਕਾਲ ਪੁਰਖ ਦੀ ਵਡਿਆਈ ਕਰਾਂ)। ਕਿਉਂ ਕਰਿ, ਕਿਸ ਤਰ੍ਹਾਂ। ਮੈਂ ਵਰਣਨ ਕਰਾਂ। ਹਰੇਕ ਜੀਵ। ਆਖਣ ਨੂੰ ਤਾਂ ਆਖਦਾ ਹੈ, (ਜਤਨ ਕਰਦਾ ਹੈ)। ਇਕ ਦੂਜੇ ਤੋਂ ਸਿਆਣਾ ਬਣ ਬਣ ਕੇ।
17-18	ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੇ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥	ਸਾਹਿਬੁ ਨਾਈ ਜਾ ਕਾ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ਜੇ ਕੇ ਆਪੋ ਨ ਸੋਹੈ ਅਗੈ ਗਇਆ	ਮਾਲਕ, ਅਕਾਲ ਪੁਰਖ। ਵਡਿਆਈ। ਜਿਸ (ਅਕਾਲ ਪੁਰਖ) ਦਾ। ਜਿਸ ਹਰੀ ਦਾ ਸਭ ਕੁਝ ਕੀਤਾ ਹੁੰਦਾ ਹੈ। ਜੇ ਕੋਈ ਮਨੁੱਖ। ਆਪਣੇ ਆਪ ਤੋਂ, ਆਪਣੀ ਅਕਲ ਦੇ ਬਲ ਤੋਂ। ਸੋਭਦਾ ਨਹੀਂ, ਆਦਰ ਨਹੀਂ ਪਾਂਦਾ। ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰ 'ਤੇ ਜਾ ਕੇ।

## ਪੰਜਾਬੀ ਅਰਥ

1-2	ਤੀਰਥ ਜਾਤ੍ਰਾ, ਤਪਾਂ ਦੀ ਸਾਧਨਾ, (ਜੀਆਂ ਤੇ) ਦਇਆ ਕਰਨੀ, ਦਿੱਤਾ ਹੋਇਆ ਦਾਨ - (ਇਹਨਾਂ ਨਾਮ-ਰਹਿਤ ਕਰਮਾਂ ਦੇ ਵੱਟੇ (reward)) ਜੋ ਕਿਸੇ ਮਨੁੱਖ ਨੂੰ ਕੋਈ ਵਡਿਆਈ ਮਿਲ ਭੀ ਜਾਏ, ਤਾਂ ਰਤਾ-ਮਾਤਰ ਹੀ ਮਿਲਦੀ ਹੈ।
3-4	ਪਰ ਜਿਸ ਮਨੁੱਖ ਨੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਾਮ ਵਿਚ ਸੁਰਤ ਜੋੜੀ ਹੈ, ਜਿਸ ਦਾ ਮਨ ਨਾਮ ਵਿਚ ਪਤੀਜ ਗਿਆ ਹੈ ਅਤੇ ਜਿਸ ਨੇ ਆਪਣੇ ਮਨ ਵਿਚ ਅਕਾਲ ਪੁਰਖ ਦਾ ਪਿਆਰ ਜਮਾਇਆ ਹੈ, ਉਸ ਮਨੁੱਖ ਨੇ (ਮਾਨੇ) ਆਪਣੇ ਅੰਦਰਲੇ ਤੀਰਥ ਵਿਚ ਮਲ ਮਲ ਕੇ ਇਸ਼ਨਾਨ ਕਰ ਲਿਆ ਹੈ (ਭਾਵ, ਉਸ ਮਨੁੱਖ ਨੇ ਆਪਣੇ ਅੰਦਰ ਵੱਸ ਰਹੇ ਅਕਾਲ ਪੁਰਖ ਵਿਚ ਜੁੜ ਕੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਆਪਣੇ ਮਨ ਦੀ ਮੈਲ ਲਾਹ ਲਈ ਹੈ)।
5-8	(ਹੇ ਅਕਾਲ ਪੁਰਖ!) ਜੇ ਤੂੰ (ਆਪ ਆਪਣੇ) ਗੁਣ (ਮੇਰੇ ਵਿਚ) ਪੈਦਾ ਨਾਹ ਕਰੇਂ ਤਾਂ ਮੈਥੋਂ ਤੇਰੀ ਭਗਤੀ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਮੇਰੀ ਕੋਈ ਪਾਂਇਆਂ ਨਹੀਂ (ਕਿ ਮੈਂ ਤੇਰੇ ਗੁਣ ਗਾ ਸਕਾਂ), ਇਹ ਸਭ ਤੇਰੀਆਂ ਹੀ ਵਡਿਆਈਆਂ ਹਨ। (ਹੇ ਨਿਰੰਕਾਰ!) ਤੇਰੀ ਸਦਾ ਜੈ ਹੋਵੇ! ਤੂੰ ਆਪ ਹੀ ਮਾਇਆ ਹੈਂ, ਤੂੰ ਆਪ ਹੀ ਬਾਣੀ ਹੈਂ, ਤੂੰ ਆਪ ਹੀ ਬ੍ਰਹਮਾ ਹੈਂ (ਭਾਵ, ਇਸ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਬਣਾਨ ਵਾਲੇ ਮਾਇਆ, ਬਾਣੀ ਜਾਂ ਬ੍ਰਹਮਾ ਤੈਥੋਂ ਵੱਖਰੀ ਹਸਤੀ ਵਾਲੇ ਨਹੀਂ ਹਨ, ਜੋ ਲੋਕਾਂ ਨੇ ਮੰਨ ਰੱਖੇ ਹਨ), ਤੂੰ ਸਦਾ-ਬਿਰ ਹੈਂ, ਸੋਹਣਾ ਹੈਂ, ਤੇਰੇ ਮਨ ਵਿਚ ਸਦਾ ਖਿੜਾਉ ਹੈ, (ਤੂੰ ਹੀ ਜਗਤ ਰਚਣ ਵਾਲਾ ਹੈਂ, ਤੈਨੂੰ ਹੀ ਪਤਾ ਹੈ ਤੂੰ ਕਦੋਂ ਬਣਾਇਆ)।
9-10	ਕਿਹੜਾ ਉਹ ਵੇਲਾ ਤੇ ਵਕਤ ਸੀ, ਕਿਹੜੀ ਥਿਤ ਸੀ, ਕਿਹੜਾ ਦਿਨ ਸੀ, ਕਿਹੜੀਆਂ ਉਹ ਰੁੱਤਾਂ ਸਨ ਅਤੇ ਕਿਹੜਾ ਉਹ ਮਹੀਨਾ ਸੀ, ਜਦੋਂ ਇਹ ਸੰਸਾਰ ਬਣਿਆ ਸੀ?

11-12	ਉਸ ਸਮੇਂ ਦਾ ਪੰਡਤਾਂ ਨੂੰ ਭੀ ਪਤਾ ਨਾਹ ਲੱਗਾ, ਜੇ ਹੁੰਦਾ ਤਾਂ ਇਸ ਮਜ਼ਮੂਨ ਉੱਤੇ ਭੀ ਇਕ ਪੁਰਾਣ ਲਿਖਿਆ ਹੁੰਦਾ। ਉਸ ਸਮੇਂ ਦੀ ਕਾਜ਼ੀਆਂ ਨੂੰ ਖਬਰ ਨਾਹ ਲੱਗ ਸਕੀ, ਨਹੀਂ ਤਾਂ ਉਹ ਲੇਖ ਲਿਖ ਦੇਂਦੇ ਜਿਵੇਂ ਉਹਨਾਂ ਆਇਤਾਂ ( <i>verses or sentences of the Quran</i> ) ਇਕੱਠੀਆਂ ਕਰ ਕੇ ਕੁਰਾਨ ਲਿਖਿਆ ਸੀ।
13-14	(ਜਦੋਂ ਜਗਤ ਬਣਿਆ ਸੀ ਤਦੋਂ) ਕਿਹੜੀ ਥਿੱਤ ਸੀ, (ਕਿਹੜਾ) ਵਾਰ ਸੀ, ਇਹ ਗੱਲ ਕੋਈ ਜੋਗੀ ਭੀ ਨਹੀਂ ਜਾਣਦਾ। ਕੋਈ ਮਨੁੱਖ ਨਹੀਂ (ਦੱਸ ਨਹੀਂ ਸਕਦਾ) ਕਿ ਤਦੋਂ ਕਿਹੜੀ ਰੁੱਤ ਸੀ ਅਤੇ ਕਿਹੜਾ ਮਹੀਨਾ ਸੀ। ਜੇ ਸਿਰਜਣਹਾਰ ਇਸ ਜਗਤ ਨੂੰ ਪੈਦਾ ਕਰਦਾ ਹੈ, ਉਹ ਆਪ ਹੀ ਜਾਣਦਾ ਹੈ।
15-16	ਮੈਂ ਕਿਸ ਤਰ੍ਹਾਂ (ਅਕਾਲ ਪੁਰਖ ਦੀ ਵਡਿਆਈ) ਦੱਸਾਂ, ਕਿਸ ਤਰ੍ਹਾਂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਾਂ, ਕਿਸ ਤਰ੍ਹਾਂ (ਅਕਾਲ ਪੁਰਖ ਦੀ ਵਡਿਆਈ) ਵਰਣਨ ਕਰਾਂ ਅਤੇ ਕਿਸ ਤਰ੍ਹਾਂ ਸਮਝ ਸਕਾਂ? ਹੇ ਨਾਨਕ! ਹਰੇਕ ਜੀਵ ਆਪਣੇ ਆਪ ਨੂੰ ਦੂਜੇ ਨਾਲੋਂ ਸਿਆਣਾ ਸਮਝ ਕੇ (ਅਕਾਲ ਪੁਰਖ ਦੀ ਵਡਿਆਈ) ਦੱਸਣ ਦਾ ਜਤਨ ਕਰਦਾ ਹੈ, (ਪਰ ਦੱਸ ਨਹੀਂ ਸਕਦਾ)।
17-18	ਅਕਾਲ ਪੁਰਖ (ਸਭ ਤੋਂ) ਵੱਡਾ ਹੈ, ਉਸ ਦੀ ਵਡਿਆਈ ਉੱਚੀ ਹੈ। ਜੇ ਕੁਝ ਜਗਤ ਵਿਚ ਹੋ ਰਿਹਾ ਹੈ, ਉਸੇ ਦਾ ਕੀਤਾ ਹੋ ਰਿਹਾ ਹੈ। ਹੇ ਨਾਨਕ! ਜੇ ਕੋਈ ਮਨੁੱਖ ਆਪਣੀ ਅਕਲ ਦੇ ਆਸਰੇ (ਪ੍ਰਭੂ ਦੀ ਵਡਿਆਈ ਦਾ ਅੰਤ ਪਾਣ ਦਾ) ਜਤਨ ਕਰੇ, ਉਹ ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰ 'ਤੇ ਜਾ ਕੇ ਆਦਰ ਨਹੀਂ ਪਾਂਦਾ। 21।
ਭਾਵ ਪੌੜੀ 21	ਜਿਸ ਮਨੁੱਖ ਨੇ 'ਨਾਮ' ਵਿਚ ਚਿੱਤ ਜੋੜਿਆ ਹੈ, ਜਿਸ ਨੂੰ ਸਿਮਰਨ ਦੀ ਲਗਨ ਲੱਗ ਗਈ ਹੈ, ਜਿਸ ਦੇ ਮਨ ਵਿਚ ਪ੍ਰਭੂ ਦਾ ਪਿਆਰ ਉਪਜਿਆ ਹੈ, ਉਸ ਦਾ ਆਤਮਾ ਸੁੱਧ ਪਵਿੱਤਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਪਰ ਇਹ ਭਗਤੀ ਉਸ ਦੀ ਮਿਹਰ ਨਾਲ ਹੀ ਮਿਲਦੀ ਹੈ। ਬੰਦਗੀ ਦਾ ਇਹ ਸਿੱਟਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਕਿ ਮਨੁੱਖ ਇਹ ਦੱਸ ਸਕੇ ਕਿ ਜਗਤ ਕਦੋਂ ਬਣਿਆ। ਨਾਹ ਪੰਡਤ, ਨਾਹ ਕਾਜ਼ੀ, ਨਾਹ ਜੋਗੀ, ਕੋਈ ਭੀ ਇਹ ਭੇਤ ਨਹੀਂ ਪਾ ਸਕੇ। ਪਰਮਾਤਮਾ ਬੇਅੰਤ ਵੱਡਾ ਹੈ। ਉਸ ਦੀ ਵਡਿਆਈ ਭੀ ਬੇਅੰਤ ਹੈ, ਉਸ ਦੀ ਰਚਨਾ ਭੀ ਬੇਅੰਤ ਹੈ। 21।

## English Rendition

1-2	Pilgrimage, practice of penance, showing kindness (to the living), giving charity - if a person receives any glory (in return for these deeds devoid of <i>Naam</i> ) it is only a miniscule amount.
3-4	The being whose mind has accepted the <i>Naam</i> of Akal Purakh and who has instilled in his mind the love of Akal Purakh, that being has surely bathed in his <i>inner pilgrimage</i> and has thoroughly removed the dirt of his mind by joining his soul with the Akal Purakh who exists within him and sustains him.
5-8	O Akal Purakh! Without the blessing of your qualities in me, I am unable to worship you, for I have no basis of my own to sing your praises, without the gift of your virtues in me. O Nirankar!, always in the ascendent, You Yourself are Maya, You Yourself are the Bani, You Yourself are Brahma (i.e., Maya, Bani or Brahma, are not different entities from You, as people have believed), You are eternal and beautiful; as Creator, only You know when you created all).
9-10	What was the period and moment, what was the era, what was the day, what were the seasons, and what was the month when You formed this world?
11-12	Even the pandits of that time did not know, for if they did, then a <i>Purana</i> would have been written. The Qazis of that time could not know either, for if they did, they would have written verses or sentences, as they had written the <i>Qur'an</i> , by collecting verses.
13-14	No yogi knows what the date was (when the world was created), or what the day was. No man (can tell) what season it was then, and what month it was. Only the Creator who creates this world knows, for Himself.
15-16	How can I explain (the praise of Akal Purakh), how do I praise Akal Purakh, how can I describe (the praise of Akal Purakh) and how can I understand? O Nanak! Each living being tries to tell by thinking of himself as wiser than the other (but even so cannot tell).
17-18	Akal Purakh has the highest status, His glory has the highest respect. Whatever is happening in the world is attributable to Him. O Nanak! If a person tries to understand the extent of His glory, on the basis of his own imagination, he does not receive honour when he goes to the gate of Akal Purakh. 21.







ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦਾ ਜਨਮ ਚੌਥੇ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਤੇ ਬੀਬੀ ਭਾਨੀ ਦੇ ਘਰ ੧੫ ਅਪ੍ਰੈਲ ੧੫੬੩ ਨੂੰ ਗੋਇੰਦਵਾਲ ਵਿਖੇ ਹੋਇਆ। ਅਤੇ ਆਪਨੇ ਬਚਪਨ ਦੇ ਪਹਿਲੇ ਗਿਆਰਾਂ ਸਾਲ ਓਥੇ ਹੀ ਗੁਜ਼ਾਰੇ। ਸਿੱਖੀ ਵਾਤਾਵਰਨ ਵਿਚ ਆਪ ਦਾ ਪਾਲਣ-ਪੋਸ਼ਣ ਹੋਇਆ। ਹਰ ਤਰਾਂ ਦੀ ਧਾਰਮਿਕ ਅਤੇ ਆਤਮਕ ਸਿਖਿਆ ਆਪ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਈ। ਧੰਨ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਇਹਨਾਂ ਦੀ ਪਛਾਣ ਕਰਕੇ "ਦੋਹਤਾ ਬਾਣੀ ਦਾ ਬੋਹਤਾ" ਦੀ ਭਵਿੱਖ ਬਾਣੀ ਦਿਤੀ ਕੀਤੀ ਸੀ। ਗੁਰਮੁਖੀ ਆਪ ਜੀ ਨੂੰ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਸਖਾਈ। ਦੇਖ-ਰੇਖ ਬਾਬਾ ਬੁੱਢਾ ਜੀ ਕਰ ਰਹੇ ਸਨ। ਗਣਿਤ ਵਿਦਿਆ, ਮੋਹਰੀ ਜੀ ਪਾਸੋਂ, ਦੇਵਨਾਗਰੀ ਪਿੰਡ ਦੀ ਧਰਮ-ਸਾਲ ਤੋਂ, ਸੰਸਕ੍ਰਿਤ ਪੰਡਿਤ ਬੇਨੀ ਪਾਸੋਂ ਅਤੇ ਧਿਆਨ ਲਗਾਉਣਾ ਬਾਬਾ ਮੋਹਨ ਜੀ ਪਾਸੋਂ ਸਿਖਿਆ ਅਤੇ ਹਰ ਵਿਦਿਆ ਵਿਚ ਨਿਪੁਨ ਹੋ ਗਏ। ਘੋੜ ਸਵਾਰੀ ਤੇ ਨੇਜ਼ਾ ਬਾਜ਼ੀ ਦੇ ਭੀ ਮਾਹਿਰ ਸਨ। ੧੫੭੪ ਤੋਂ ਪਿੱਛੋਂ ਗੁਰੂ ਰਾਮਦਾਸ ਸਮੇਤ ਪਰਿਵਾਰ ਅੰਮ੍ਰਿਤਸਰ

ਰਹਿਣ ਲੱਗ ਪਏ ਸਨ। ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਇਥੇ ਆਪਣਾ ਜ਼ਿਆਦਾ ਸਮਾਂ ਗੁਰਬਾਣੀ ਪ੍ਰਚਾਰ ਅਤੇ ਸੇਵਾ ਵਿਚ ਲਗਾਇਆ।

ਸਨ ੧੫੮੦ ਵਿਚ ਆਪ ਨੂੰ ਰਿਸ਼ਤੇਦਾਰੀ ਵਿਚ ਵਿਆਹ ਤੇ ਲਾਹੌਰ ਜਾਣਾ ਪਿਆ ਅਤੇ ਵਿਆਹ ਪਿੱਛੋਂ ਆਪ ਓਥੇ ਭੀ ਬਾਣੀ ਦਾ ਪਰਚਾਰ ਕਰਦੇ ਰਹੇ। ਲਾਹੌਰ ਤੋਂ ਵਾਪਸੀ ਵਾਸਤੇ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਚਿਠੀਆਂ ਭੇਜੀਆਂ ਪਰ ਇਹਨਾਂ ਦੇ ਵੱਡੇ ਭਰਾ ਪ੍ਰਿਥੀ ਚੰਦ ਨੇ ਲਕੇ ਲਈਆਂ ਤੇ ਗੁਰੂ ਰਾਮਦਾਸ ਪਾਸ ਪੁੱਜਣ ਨਾ ਦਿਤੀਆਂ। ਜਦ ਆਖਰੀ ਚਿਠੀ ਮਿਲੀ ਤਾਂ ਗੁਰੂ ਰਾਮ ਦਾਸ ਨੇ ਇਹਨਾਂ ਨੂੰ ਵਾਪਸ ਬੁਲਾ ਲਿਆ।

ਆਪਣਾ ਅੰਤ ਸਮਾਂ ਨੇੜੇ ਜਾਣ ਕੇ ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਨੇ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਲਗਨ, ਨਿਮ੍ਰਤਾ, ਸੇਵਾ ਤੇ ਯੋਗਤਾ ਆਦਿ ਬੇਅੰਤ ਗੁਣਾਂ ਨੂੰ ਮੁਖ ਰੱਖ ਕੇ ਇਹਨਾਂ ਨੂੰ ਗੱਦੀ ਦੇਣ ਦਾ ਫੈਸਲਾ ਕਰ ਲਿਆ। ਇਸ ਤਰਾਂ ਜੁਲਾਈ ੧੫੮੧ ਵਿਚ ੧੮ ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਇਹਨਾਂ ਨੂੰ ਗੱਦੀ ਪ੍ਰਾਪਤ ਹੋਈ। ਪ੍ਰਿਥੀ ਚੰਦ ਨੇ ਬਹੁਤ ਵਿਰੋਧ ਕੀਤਾ। ਬੜੇ ਬੋਲ ਕਬੋਲ ਬੋਲੇ। ਗੁਰੂ ਘਰ ਦੀ ਨਾਕਾ ਬੰਦੀ ਕਰ ਦਿਤੀ ਤੇ ਸੰਗਤ ਨੂੰ ਗੁਰੂ ਘਰ ਜਾਣ ਤੋਂ ਰੋਕ ਦਿੱਤਾ। ਸੱਤਾ ਤੇ ਬਲਵੰਡ ਜੇ ਕੀਰਤਨ ਕਰਦੇ ਸੀ, ਸੰਗਤ ਨਾ ਆਉਣ ਕਾਰਨ, ਉਹਨਾਂ ਦਾ ਗੁਜ਼ਾਰਾ ਭੀ ਔਖਾ ਹੋ ਗਿਆ। ਛੱਡ ਕੇ ਚਲੇ ਗਏ। ਭੁੱਖੇ ਮਰਨ ਲਗੇ ਤਾਂ ਆਪੇ ਹੀ ਮੁੜ ਆਏ। ਸਨ ੧੫੮੧ ਵਿਚ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਆਗਰੇ ਤੋਂ ਆਏ ਤਾਂ ਉਹਨਾਂ ਨੇ ਲੋਕਾਂ ਦੀਆਂ ਗ਼ਲਤ ਫਹਿਮੀਆਂ ਦੂਰ ਕੀਤੀਆਂ ਤੇ ਪ੍ਰਿਥੀ ਚੰਦ ਵਲੋਂ ਗੁਰੂ ਘਰ ਦੇ ਖਿਲਾਫ ਸਾਜ਼ਸ਼ਾਂ ਦਾ ਪਾਜ ਉਘਾੜਿਆ।

ਅੰਮ੍ਰਿਤਸਰ ਰਹਿ ਕੇ ਗੁਰੂ ਜੀ ਨੇ ਸ਼ਹਿਰ ਦੀ ਉਸਾਰੀ ਵੱਲ ਧਿਆਨ ਦਿੱਤਾ। ਸਨ ੧੫੮੬ ਵਿਚ ਸੰਤੋਖਸਰ ਦੀ ਖੁਦਾਈ ਸ਼ੁਰੂ ਕੀਤੀ। ਤਿੰਨ ਜਨਵਰੀ ੧੫੮੮ ਨੂੰ ਸਾਂਈ ਮੀਆਂ ਮੀਰ ਪਾਸੋਂ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਦੀ ਨੀਂਹ ਰਖਾਈ। ਸਖੀ ਸਰਵਰਾਂ ਤੇ ਪੀਰ ਫ਼ਕੀਰਾਂ ਵਲੋਂ ਵਧੇ ਪਰਚਾਰ ਨੂੰ ਰੋਕਣ ਲਈ ੧੫੯੦ ਵਿਚ ਇਕ ਨਵਾਂ ਨਗਰ, ਤਰਨਤਾਰਨ ਵਸਾਇਆ। ਇਥੋਂ ਵੇਹਲੇ ਹੋ ਕੇ ਗੁਰੂ ਜੀ ਨੇ ਦੁਆਬੇ ਵਿਚ ਕਰਤਾਰ ਪੁਰ, ਜਲੰਧਰ ਨੇੜੇ ਵਸਾਇਆ, ਅਤੇ ਲੋਕਾਂ ਦੇ ਭਰਮ ਤੇ ਵਹਿਮ ਦੂਰ ਕੀਤੇ। ਮਾਤਾ ਗੰਗਾ ਜੀ ਦੇ ਨਾਂ ਤੇ ਇਕ ਖੂਹ ਲਵਾਇਆ, ਤੇ ਗੰਗਸਰ ਦਾ ਨਾਮ ਦਿੱਤਾ। ਏਸੇ ਹੀ ਪਰਚਾਰ ਦੌਰੇ ਵਿਚ ਸਰਵਰੀਆਂ ਦਾ ਸਰਦਾਰ, ਮੰਝ ਸ਼ਰਨ ਆਇਆ ਤੇ ਸਿੱਖੀ ਦਾ ਤਕੜਾ ਪ੍ਰਚਾਰਕ ਬਣਿਆ।

ਆਪ ੧੫੯੫ ਵਿਚ ਵਡਾਲੀ ਵੱਲ ਪਰਚਾਰ ਕਰ ਰਹੇ ਸਨ ਕਿ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ ਦਾ ਜਨਮ ਹੋਇਆ। ਪਾਣੀ ਦੀ ਘਾਟ ਦੂਰ ਕਰਨ ਲਈ ਗੁਰੂ ਜੀ ਨੇ ਛੇ ਹਰਟਾਂ ਵਾਲਾ ਖੂਹ ਲਵਾਇਆ। ਇਸ ਨਗਰ ਦਾ ਨਾਮ ਭੀ ਛੇਹਰਟਾਂ ਹੈ ਤੇ ਇਥੇ ਇਕ ਪ੍ਰਸਿੱਧ ਗੁਰਦੁਆਰਾ ਹੈ। ਸਨ ੧੫੯੭ ਵਿਚ ਲਾਹੌਰ ਵਿਚ ਬਿਮਾਰੀ ਫੈਲ ਗਈ। ਭੁੱਖ ਅਤੇ ਬਿਮਾਰੀ

ਕਾਰਨ ਲਾਹੌਰ ਦੇ ਬਾਜ਼ਾਰ ਲਾਸ਼ਾਂ ਨਾਲ ਭਰੇ ਰਹਿੰਦੇ। ਉਹਨਾਂ ਨੂੰ ਸ਼ਹਿਰ ਵਿੱਚੋਂ ਹਟਾ ਕੇ ਦਬਾਣ, ਸਾੜਨ ਦਾ ਕੋਈ ਪ੍ਰਬੰਧ ਨਹੀਂ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਮੁਰਦੇ ਚੁੱਕਣ ਤੇ ਸਾੜਨ, ਦਬਾਣ ਦਾ ਕੰਮ ਆਪ ਸ਼ੁਰੂ ਕੀਤਾ। ਲੰਗਰ ਲਵਾਏ ਗਏ ਤੇ ਚੂਨਾ ਮੰਡੀ ਲਾਹੌਰ ਵਿਚ ਇਮਾਰਤ ਬਣਾਉਣ ਦਾ ਕੰਮ ਸ਼ੁਰੂ ਕੀਤਾ, ਕਿ ਲੋਕਾਂ ਲਈ ਰੁਜ਼ਗਾਰ ਅਤੇ ਟਕਾਣੇ ਦਾ ਪ੍ਰਬੰਧ ਹੋ ਸਕੇ। ਇਸ ਸਮੇਂ ਗੁਰੂ ਜੀ ਅੱਠ ਮਹੀਨੇ ਲਾਹੌਰ ਰਹੇ। ਲਾਹੌਰ ਤੋਂ ਚਲ ਕੇ ਮਦਰ, ਜੰਬਰ, ਚੂਨੀਆਂ, ਬਹੁੜਵਾਲ



ਹੁੰਦੇ ਹੋਏ ਗੋਇੰਦਵਾਲ ਪੁੱਜੇ। ਅਕਬਰ ਬਾਦਸ਼ਾਹ ਜਦੋਂ ਲਾਹੌਰ ਆਇਆ ਤਾਂ ਉਸ ਨੇ ਗੁਰੂ ਜੀ ਦੀਆਂ ਵਡਿਆਈਆਂ ਦੇ ਕਿੱਸੇ ਸੁਣੇ। ੨੪ ਨਵੰਬਰ ੧੫੯੮ ਨੂੰ ਦਿੱਲੀ ਨੂੰ ਵਾਪਸ ਜਾਂਦਾ ਅਕਬਰ ਗੋਇੰਦਵਾਲ ਆ ਗਿਆ। ਗੁਰੂ ਜੀ ਨੂੰ ਮਿਲਿਆ, ਲੰਗਰ ਵਿਚ ਧਰਤੀ ਤੇ ਬੈਠ ਕੇ ਪੰਗਤ ਵਿਚ ਪਰਸ਼ਾਦਾ ਛਕਿਆ ਅਤੇ ਬਹੁਤ ਪ੍ਰਭਾਵਤ ਹੋਇਆ। ਜਗੀਰ ਦੇਣੀ ਚਾਹੀ। ਗੁਰੂ ਜੀ ਨੇ ਨਾਂਹ ਕਰ ਦਿੱਤੀ ਤੇ ਕਿਹਾ ਕਿ ਸੰਗਤ ਦੀ ਚੀਜ਼ ਹੈ ਤੇ ਸੰਗਤ ਹੀ ਚਲਾਏਗੀ। ਜਾਗੀਰਾਂ ਆ ਗਈਆਂ ਤਾਂ ਬਖੇੜੇ ਪੈਣਗੇ। ਗੁਰੂ ਦੀ ਖੁਸ਼ੀ ਇਸ

ਵਿਚ ਹੈ ਕਿ ਮਾਲੀਆ ਜੋ ਵਧਾਇਆ ਹੈ, ਇਸ ਨੂੰ ਘਟ ਕਰ ਦਿਓ, ਤਾਂ ਕਿ ਪ੍ਰਜਾ ਥੋੜੀ ਸੁਖੀ ਹੋ ਜਾਵੇ। ਅਕਬਰ ਨੇ ਹੁਕਮ ਕੀਤਾ ਕਿ ਛੇਵਾਂ ਹਿੱਸਾ ਮਾਲੀਆ ਮੁਆਫ ਕੀਤਾ ਜਾਵੇ। ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਖਸੀਅਤ, ਮਿੱਠੇ ਬੋਲ, ਪਿਆਰ ਭਰੇ ਸੁਭਾ, ਰਹਿਣੀ ਬਹਿਣੀ, ਨਿਮ੍ਰਤਾ ਤੇ ਕਰਨੀ ਤੋਂ ਅਕਬਰ ਬਹੁਤ ਪ੍ਰਭਾਵਤ ਹੋਇਆ। ਤਕਰੀਬਨ ਇਕ ਸਾਲ ਗੁਰਦਾਸ ਪੁਰ ਦੇ ਇਲਾਕੇ ਵਿਚ ਪਰਚਾਰ ਕਰ ਕੇ ੧੬੦੧ ਨੂੰ ਗੁਰੂ ਜੀ ਅੰਮ੍ਰਿਤਸਰ ਆਏ।

ਏਥੇ ਆ ਕੇ ਇਹਨਾਂ ਸਾਰੀ ਬਾਣੀ ਜੋ ਗੁਰੂ ਨਾਨਕ ਇਕਠੀ ਕਰਕੇ ਦੇ ਗਏ ਸੀ, ਤੇ ਜੋ ਇਹਨਾਂ ਆਪ ਉਚਾਰੀ, ਇਸ ਨੂੰ ਤਰਤੀਬ ਦੇਣ ਦਾ ਕੰਮ ਆਰੰਭ ਕੀਤਾ। ਭਾਈ ਗੁਰਦਾਸ ਨੂੰ ਲਿਖਣ ਵਾਸਤੇ ਲਾਇਆ। ਪਹਿਲਾਂ ਜਪ ਜੀ, ਸੋਦਰ, ਤੇ ਸੋਹਿਲਾ ਉਪ੍ਰੰਤ ਬਾਣੀ ਰਾਗਾਂ ਵਿਚ ਸ਼ੁਰੂ ਕੀਤੀ। ਕੁਲ ੩੦ ਰਾਗਾਂ ਵਿਚ ਬਾਣੀ ਲਿਖੀ ਗਈ। ਪਹਿਲਾਂ ਸ਼ਬਦ ਮਹਲੇ ਵਾਰ, ਫਿਰ ਛੰਦ ਅਤੇ ਖਾਸ ਸਿਰਲੇਖ ਵਾਲੀਆਂ ਬਾਣੀਆਂ (ਪੱਟੀ, ਬਾਰਾਂ ਮਾਂਹ, ਆਨੰਦ, ਸੁਖਮਨੀ ਆਦਿ) ਫਿਰ ਵਾਰਾਂ ਉਪ੍ਰੰਤ ਭਗਤਾਂ ਦੇ ਚੋਣਵੇਂ ਸ਼ਬਦਾਂ ਨੂੰ ਥਾਂ ਦਿੱਤੀ।

ਰਾਗਾਂ ਪਿੱਛੋਂ ਉਹ ਬਾਣੀਆਂ ਲਿਖਿਆ ਜੋ ਰਾਗਾਂ ਵਿਚ ਨਹੀਂ ਸਨ ਜਿਵੇਂ ਸੰਸਕ੍ਰਿਤੀ, ਸਲੋਕ, ਗਾਥਾ, ਫੁਨਹੇ, ਚਉਬੇਲੇ, ਭਗਤ ਕਬੀਰ ਅਤੇ ਫ਼ਰੀਦ ਜੀ ਦੇ ਸਲੋਕ, ਸਵੱਈਏ। ਫਿਰ ਸਲੋਕ ਵਾਰਾਂ ਤੋਂ ਵਧੀਕ ਅਤੇ ਮੁੰਦਾਵਣੀ ਦੇ ਸਿਰਲੇਖ ਹੇਠਾਂ ਸਲੋਕ ਦਰਜ ਕੀਤੇ। ਇਹ ਗ੍ਰੰਥ ਤਿਆਰ ਕਰਵਾਕੇ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਵਿਖੇ ੧੪ ਅਗਸਤ ੧੬੦੪ ਨੂੰ ਸਸ਼ੋਭਤ ਕਰ ਦਿੱਤਾ। ਸੋ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਜਿਥੇ ਸਿੱਖਾਂ ਨੂੰ ਇਕ ਕੇਂਦਰ ਬਖਸ਼ਿਆ, ਓਥੇ ਉਹਨਾਂ ਨੂੰ ਅਹਿਲੇ ਕਿਤਾਬ ਭੀ ਬਣਾ ਦਿੱਤਾ।

ਅੰਤ ਪ੍ਰਿਥੀ ਚੰਦ ਦੀਆਂ ਸਾਜ਼ਸ਼ਾਂ ਤੇ ਮੀਣਿਆਂ ਦੀਆਂ ਕੋਝੀਆਂ ਹਰਕਤਾਂ ਨੇ ਹੁਕੂਮਤ ਦੇ ਅਹਿਲਕਾਰਾਂ ਦੇ ਐਨੇ ਕੰਨ ਭਰੇ ਤੇ ਏਨੀਆਂ ਝੂਠੀਆਂ ਸੱਚੀਆਂ ਕਹਾਣੀਆਂ ਦਾਸੀਆਂ ਕਿ ਹੁਕੂਮਤ ਨੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੂੰ ਲਾਹੌਰ ਬੁਲਾਇਆ। ਚੰਦ ਹਤਿਆਰੇ ਨੇ ਤਰਾਂ ਤਰਾਂ ਦੇ ਤਸੀਹੇ ਦੇ ਕੇ ਜਹਾਂਗੀਰ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਖੁਸਰੋ ਦੀ ਮਦਦ ਕਰਨ ਦੇ ਦੋਸ਼ ਵਿਚ ੩੦ ਮਈ ੧੬੦੬ ਨੂੰ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ।

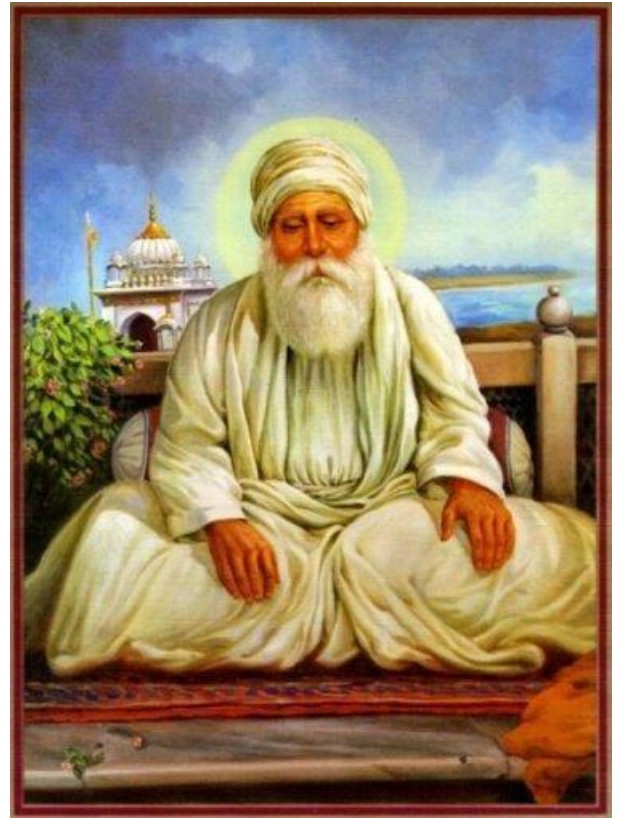


## ਭਲੇ ਅਮਰ ਦਾਸ ਗੁਣ ਤੇਰੇ, ਤੇਰੀ ਉਪਮਾ ਤੇਰਿ ਬਹਿ ਆਵੈ।

Born at village Bassar Ke, Dist Amritsar, Guru Amar Dass lived there till 1540 and used to trade in fine silks. He had a religious bent of mind. Realising the shortage of water at Bassar Ke, he helped in the digging of a well and later got a reservoir constructed there. He believed in going on pilgrimage to holy places; he specially used to go to Hardwar for a holy dip in the river Ganges, which he visited nearly twenty times.

At the ripe age of 61, he went to Khaddoor to see Guru Angad Dev ji, and accepted him as Guru. He stayed at Khaddoor for eleven years.

Early in the morning he would walk to river Beas to fetch water for Guru Angad's bath. At the instance of Guru Angad Dev ji he founded Goindwal on the banks of river Beas. Though he had a busy life there was no relaxation in the service of the Guru. He was so absorbed in the acceptance of the order or Hukam of the Guru that he would not get distracted by anything or any person.



In January 1552, when it was very cold, on one occasion whilst walking back with the pitcher of water, Guru Amar Dass ji slipped and lost his balance; but he kept the pitcher upright and saved the water. An unsympathetic by-stander taunted him. Guru Angad came to know about this incident. Finally, when the time came, he decided to nominate Baba Amar Dass ji as the next Guru, by-passing his own sons, Dattu and Dassoo.

After the Guruship was bestowed upon Baba Amar Dass ji he shifted back to Goindwal where he lived for over 22 years. Dattu ji felt enraged over being devoid of his self asserted right to the gurgaddi. One day, in the presence of the congregation, he hit Guru Amar Dass ji, but Guru ji handled the incident with great humility.

Programmes at Goindwal included all day busy ones – from morning till evening kirtan, langer, gurmat deliberations, gurbani path and sangat sewa.



## Contributions as Guru

1. To ensure equality in society Guru Amar Dass ji strictly laid down that any one coming to see him must first have 'langar in the pangat'. They all sat on the ground and none was superior or inferior. Emperor Akbar too had to eat the simple food while sitting on the floor. This step was taken by Guru Sahib to abolish the caste system which was very strong at that time.
2. A baoli or step well, was constructed which had 84 steps in a covered tunnel, leading down to the water in an open well 8 metres across. It also provided clean drinking water to the people of the area. This mammoth task was started on Vaisakhi Day in 1558, and Bhai Paro and Guru Amar Das ji personally supervised it.
3. The institution of Langar was strengthened.
4. Sangat and Pangat brought a lot of change in the attitude of normal people. They realised that this was a welcome change from the existing rigid and traditional system and that it was based on truth, as Guru ji differentiated between good and evil and impressed upon the people to discard evil and work for human welfare.
5. He was opposed to women's face covering and also condemned the barbarous custom of satti or wife's sacrifice on the death of her husband.

The new process however was not acceptable to some people, owing to personal reasons. So staunch Hindus of Goindwal complained against Guru ji to the Nawab of Lahore through the son of Gonda Marwaha, the original owner of the land. The Governor of Lahore, Khwaja Khan, personally visited Goindwal for verification. When he saw that it was all a saintly atmosphere full of mutual love and understanding and all the people were God-fearing, he dismissed the complaint. The mischief makers did not stop there. They sent Gonda's son with another person to Delhi to complain to Akbar in person. However Akbar was aware that these complaints were verified by the governor of Lahore and nothing substantial had been found. Akbar, too, rejected their claim.

They then presented a petition in writing of which the main arguments were:

1. Akbar being the protector of all religions, should protect Hinduism because this new faith was a danger to the Hindu religion as Guru Amar Dass was making unnecessary changes to Hinduism and posing a threat to its existence.
2. Hinduism has separate prayers for morning, midday and evenings, and there is no gayatry path.
3. Guru Amar Dass has abandoned Sanskrit, the language of the Vedas and Shastras.



4. Hindu traditions like Saradh, Kiria Karam and Moorty Puja are all ignored and condemned.
5. The main allegation was that “ਚਾਰ ਵਰਿ ਕੇ ਇੱਕ ਮਤ ਕਾ।”
6. Akbar sent for Guru Amar Dass to Delhi.

Due to health reasons and inability to travel, Guru Sahib sent Bhai Jetha (later Guru Ram Dass) in his stead. Bhai Jetha replied properly and convincingly to all allegations. He explained that the Sikh faith is not against any religion or person. The basic facts, Bhai Jetha said, are that:

1. We believe in One God of all people and not three gods as the Hindus do.
2. We believe in praying at all times and are not constrained to three times.
3. Sanskrit is not understood by everybody. Our Bani is in common man's language, hence easily understood.
4. We do not believe in pilgrimages because they are considered holy because someone prayed there for a long time. We inspire everyone to pray freely at any place as and when possible.
5. Lastly as per Guru Nanak, 'caste' should be determined according to the deeds of the individual and not by his birth. We firmly believe in one God, present everywhere, neither born nor ever dies, creator, maintainer of His creation and destroyer.

Akbar was pleased to hear all and desired to pay a visit to Guru Sahib. He is said to have uttered these words:

ਵਹਿ ਮੌਲਾ ਕੀ ਜਾਤ ਹੈ,  
ਭੇਧ ਭਰਮਕਛ ਨਾਂਹ ਜੇ ਕੋਈ ਰੀਸ ਤਾਂ ਕੀ  
ਕਰੇ, ਤਾਂ ਪਰ ਵਡਾ ਗੁਨਾਂਹ।

Later in 1565 Akbar visited Goindwal, saw everything for himself and had langar there as well. He was pleased and offered a jagir which was politely declined on the plea that langar should depend on honest earnings of sangat and not on one person.

In 1572 Guru Amar Dass ji asked to start planning and building the city of Amritsar. Finally on the 1st September 1574, Guru Amar Dass ji breathed his last at Goindwal Sahib. Before his demise he had passed over the guruship to his son-in-law, Bhai Jetha ji, who became Guru Ram Dass, a perfect choice out of all his clan.



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

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

The Worldly meaning of 'Olaa' (ਓਲਾ) includes support, protection, dependence, hope, reliance, but from the spiritual angle it has a deep, divine and quite a mysterious meaning.

In this article we are going to explore and try to understand how to take spiritual divine support from 'Naam' (ਨਾਮ ਦਾ ਓਲਾ) by appreciating the divinity hidden in the above Gurbani verse and how to live our lives by becoming Gurmukhs.

In our World every living being has to take some kind of support from others, while living their lives on Earth. From birth a baby depends on his/her mother for almost all needs and throughout life relies in some way on someone bigger than him/herself in size or in possession of material or intellectual wealth. Humans are social beings – one cannot survive alone on this Earth as per the laws of nature; Life is created in the fusion of two cells in all the creation.

While living our lives we often have to face many difficulties and when we fail to solve them then we take guidance and support from others and like this we create dependency.

Besides living our Worldly lives here, there is another very important aspect of our Spiritual life which is pure and hidden. For human beings, being aware of the Spiritual life is true living; otherwise we are just equal to lives in the animal kingdom.

Parmatma Akaal Purakh has created this World in two broad realms:

**Spiritual Realm:** In this Divine realm beings experience happiness, comfort, delight, pleasure, charity, good health, Divine Love, Divine Bliss, God's Grace and Naam, amongst other such virtues.

**Materialistic Realm:** Means the egoistic mind-oriented way of a life full of greed, anger, attachments, jealousy, vanity and worry, amongst other vices. These individuals burn in the fire of these vices and they live quite confused lives without realising the outcome from such materialistic poisonous situations. They suffer the noose of Demon at the end of their lives in this World.

These Gurbani verses further explain their suffering:

**Ang 921 ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥** As is the fire within the womb, so is Maya outside.

**ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥** The fire of Maya is one and the same; the Creator has staged this play.

**Ang 834 ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਇਹੁ ਮਨੁ ਤ੍ਰਿਸਨਾ ਜਲਤ ਤਿਖਈਆ ॥** The self-willed manmukhs are engrossed in attachment to Maya; their minds are thirsty, burning with desire. Vaar Bhai Gurdas ji:

**ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ ਜੀ:**

**ਬਾਬਾ ਦੇਖੈ ਧਿਆਨੁ ਧਰਿ ਜਲਤੀ ਸਭਿ ਪਿਰਥਵੀ ਦਿਸਿ ਆਈ।**

According to Gurbani wisdom the manmukhs who live in the fire of the materialistic realm, for their safety they need to reform their outward thinking and change to the inner spiritual divine way of life. In this realm their life will change to comfort, tranquillity, peace-loving and cool way of life. This is further explained in these wisdom extracts:

‘ ਭਜਿ ਪਏ ਹਰਿ ਸਰਦਾਈ ਹੈ’  
‘ ਚਰਣ ਸਰਣ ਜਾਣਾਂ ਹੈ’  
‘ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ’

Let us take an example from this simple display: if on one side we burn fire and on the other side we keep a bundle of ice. When we go closer to the fire we will start to feel the increased heat but if we return and face the ice immediately the heat will start to decrease and we start to feel cold.

In the same way this rule applies to our cool comfortable, spiritual way of our natural life. When we forget the support, refuge and protection (ਓਲਾ) of our Divine Mother ‘Akaal Purakh’, then our life starts to get involved with the egoistic burning fire of materialistic powers by which we move away from the cool comfortable shelter of Spiritual Divinity and suffer the consequence of our chosen lives.

In time we get so caught up and involved in the powers and joy of the Materialistic realm that we completely forget our Divine Spiritual Life that we have been born with.

This is what happens to us:



ਆਤਮ-ਜੀਵਨ ਦਾ:

- ਚੇਤਾ ਹੀ ਨਹੀਂ ਰਹਿੰਦਾ।
- ਖਿਆਲ ਹੀ ਨਹੀਂ ਆਉਂਦਾ।
- ਸ਼ਰਧਾ ਹੀ ਨਹੀਂ ਉਪਜਦੀ।
- ਲੋੜ ਹੀ ਨਹੀਂ ਭਾਸਦੀ।

From many births our minds have been burning in the fire of material powers and become very hard like a stag of iron. This is the reason why we do not get even slight desire to come out of it. We do not feel any need or put any effort to make changes even when we burn with egoistic fire on any small argumentative event. In this kind of atmosphere due to the egotistic attachment the inner chemistry changes and the result of it poisons the body and mind without our knowledge or awareness.

Sometimes when we get tired of egoistic mind sickness and power of material richness then we put the blame on God (ਰੱਬ) or on others around us and get temporary relief and feel comfortable with our own wisdom and cleverness. When this does not solve the problem then we seek help from others such as officers, lawyers, relatives, physicians. If after this we still do not get any kind of success then we do not hesitate to take help from Sants, Sadhus, Peers, Fakirs or Devis and Devtas. If one such Sadhu is unable to solve our problem then we go to another with our blind faith.

But Gurbani makes us aware of:

**Ang 281** ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ ॥ Reliance on mortals is in vain - know this well.

**Ang 379** ਚਰਨ ਕਮਲ ਸੇਵੀ ਰਿਦ ਅੰਤਰਿ ਗੁਰ ਪੂਰੇ ਕੈ ਆਧਾਰਿ ॥ Serve the Lord's Lotus Feet within your heart, and hold to the Support of the Perfect Guru.

ਗਿਰੁ ਮੰਦਰ ਮਹਲਾ ਜੇ ਦੀਸਹਿ ਨਾ ਕੋਈ ਸੰਗਾਰਿ ॥

Houses, mansions and palaces which you see - none of these shall go with you.

After all the fruitless help to get rid of the agony and troubles and to achieve the greedy desires some of us will take salvation from drugs and alcohol. These intoxicants only give a temporary sense of joy and relief of guilt. They do not cool off or get rid of the inner turmoil of the material egoistic fire that is burning the soul and being of man (ਤਰਿਸ਼ਨਾ ਦੀ ਅੱਗ I).

‘ਪਰ ਮਨ ਦੇ ਅੰਦਰਲੇ ਭਾਂਬੜ ਨਹੀਂ ਬੁਝਦੇ, ਨਾ ਹੀ ਹਿਰਦੇ ਵਿੱਚ ਠੰਡ ਪੈਂਦੀ ਹੈ।

In the part 2 we will find out - What do our Guru Sahiban and other spiritual scholars say about our state of being without ‘Naam Ka Olaa’.

*Waheguru Mehar Karan*





Gurbani speaks directly to the human psyche, uplifting and challenging emotions that influence the *Maan* (Mind) and *Atma* (Soul). The Shabad of the Gurus becomes a sacred dialogue between the mind and the soul, aiming to bring them into harmony. Rather than letting them remain in conflict, Gurbani guides us to recognise their equal importance and encourages understanding of both. Through the Guru's Shabad, we can find inner balance, ease emotional turmoil, deepen self-awareness, and move closer to the Creator. When we align with this divine wisdom, the cosmic sound current—*Naad*—resonates within us.

By tuning in to our inner self and becoming aware of our emotions, we can shift our state of being. This alignment brings clarity, balance, positive energy, and transformation. It all begins with honest self-reflection.

When we become aware of the emotions we're experiencing, even when they are layered or conflicting, we can begin to understand what's truly driving us. Recognising these feelings allows us to transform our mindset and take conscious steps forward.

*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 Nut Narayan, Nut & Mali Gaura.

Raag Nut Narayan unfolds a distinctive emotional mood, charged with urgency and impatience, yet grounded by an inner calm and discipline. Its intensity is deliberate and measured, as though each phrase walks a fine line between order and instability. Beneath its composed exterior lies a persistent tension, giving the impression that the balance may falter at any moment. This delicate interplay between restraint and volatility lends the Raag a compelling and unpredictable character.



**Raag Nat Naaraayan - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 978**

**ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੫ ਦੁਪਦੇ**

***Raag Nat Naaraayan, Fifth Mehla, Dho-Padhay:***

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

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

**ਉਲਾਹਨੇ ਮੈ ਕਾਹੂ ਨ ਦੀਓ ॥**

***I don't blame anyone else.***

**ਮਨ ਮੀਠ ਤੁਹਾਰੇ ਕੀਓ ॥੧॥ ਰਹਾਉ ॥**

***Whatever You do is sweet to my mind. //1//Pause//***

**ਆਗਿਆ ਮਾਨਿ ਜਾਨਿ ਸੁਖੁ ਪਾਇਆ ਸੁਨਿ ਸੁਨਿ ਨਾਮੁ ਤੁਹਾਰੇ ਜੀਓ ॥**

***Understanding and obeying Your Order, I have found peace; hearing, listening to Your Name, I live.***

**ਈਹਾਂ ਊਹਾਂ ਹਰਿ ਤੁਮ ਹੀ ਤੁਮ ਹੀ ਇਹੁ ਗੁਰ ਤੇ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜੀਓ ॥੧॥**

***Here and hereafter, O Lord, You, only You. The Guru has implanted this Mantra within me. //1//***

**ਜਬ ਤੇ ਜਾਨਿ ਪਾਈ ਏਹ ਬਾਤਾ ਤਬ ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਓ ॥**

***Since I came to realize this, I have been blessed with total peace and pleasure.***

**ਸਾਧਸੰਗਿ ਨਾਨਕ ਪਰਗਾਸਿਓ ਆਨ ਨਾਹੀ ਰੇ ਬੀਓ ॥੨॥੧॥੨॥**

***In the Saadh Sangat, the Company of the Holy, this has been revealed to Nanak, and now, there is no other for him at all. //2//1//2//***



Raag Nut creates the impression of being wild and uncontrollable and appears extreme in its feelings. It conveys the feeling of being out of control and on the edge, however it returns from the brink, by re-establishing control and stability, and hence creating a sense of relief. This Raag uses its expertise in this way to create feelings of suspense.

**Raag Nat Naaraayan - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 978**

ਨਟ ਮਹਲਾ ੫ ॥

*Nat, Fifth Mehla:*

ਜਾ ਕਉ ਭਈ ਤੁਮਾਰੀ ਧੀਰ ॥

*Whoever has You for support,*

ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਸੁਖੁ ਪਾਇਆ ਨਿਕਸੀ ਹਉਮੈ ਧੀਰ ॥੧॥ ਰਹਾਉ ॥

*has the fear of death removed; peace is found, and the disease of egotism is taken away. //1//Pause//*

ਤਪਤਿ ਬੁਝਾਨੀ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਤ੍ਰਿਪਤੇ ਜਿਉ ਬਾਰਿਕ ਧੀਰ ॥

*The fire within is quenched, and one is satisfied through the Ambrosial Word of the Guru's Bani, as the baby is satisfied by milk.*

ਮਾਤ ਪਿਤਾ ਸਾਜਨ ਸੰਤ ਮੇਰੇ ਸੰਤ ਸਹਾਈ ਬੀਰ ॥੧॥

*The Saints are my mother, father and friends. The Saints are my help and support, and my brothers. //1//*

ਖੁਲੇ ਭ੍ਰਮ ਭੀਤਿ ਮਿਲੇ ਗੋਪਾਲਾ ਹੀਰੈ ਬੇਧੇ ਹੀਰ ॥

*The doors of doubt are thrown open, and I have met the Lord of the World; God's diamond has pierced the diamond of my mind.*

ਬਿਸਮ ਭਏ ਨਾਨਕ ਜਸੁ ਗਾਵਤ ਠਾਕੁਰ ਗੁਨੀ ਗਹੀਰ ॥੨॥੨॥੩॥

*Nanak blossoms forth in ecstasy, singing the Lord's Praises; my Lord and Master is the ocean of virtue. //2//2//3//*

Raag Mali Gaura has a quiet, steady confidence—like someone who knows what they're doing from years of experience. This kind of wisdom brings a calm, natural coolness. But it's not about being distant; it's a deeper kind of happiness that comes from handling life with skill and ease.

Raag Mali Gaura carries the calm assurance of one well-versed in life's intricacies—an expert whose understanding speaks through both demeanour and expression. This is wisdom honed through experience, manifesting as a serene, effortless coolness. Yet this coolness is not aloof; it is the quiet glow of true contentment, rooted in the mastery of life through skill, clarity, and grace.

**Raag Maalee Gauraa - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 988**

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥

*Maalee Gauraa, Fifth Mehla:*

ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਗੋਪਾਲ ॥

*The Lord of the World abides in my mind and body.*

ਦੀਨ ਬਾਂਧਵ ਭਗਤਿ ਵਡਲ ਸਦਾ ਸਦਾ ਕ੍ਰਿਪਾਲ ॥੧॥ ਰਹਾਉ ॥

*Friend of the meek, Lover of His devotees, forever and ever merciful. ||1||Pause||*

ਆਦਿ ਅੰਤੇ ਮਧਿ ਤੂਹੈ ਪ੍ਰਭ ਬਿਨਾ ਨਾਹੀ ਕੋਇ ॥

*In the beginning, in the end and in the middle, You alone exist, God; there is none other than You.*

ਪੂਰਿ ਰਹਿਆ ਸਗਲ ਮੰਡਲ ਏਕੁ ਸੁਆਮੀ ਸੋਇ ॥੧॥

*He is totally permeating and pervading all worlds; He is the One and only Lord and Master. ||1||*

ਕਰਨਿ ਹਰਿ ਜਸੁ ਨੇਤ੍ਰ ਦਰਸਨੁ ਰਸਨਿ ਹਰਿ ਗੁਨ ਗਾਉ ॥

*With my ears I hear God's Praises, and with my eyes I behold the Blessed Vision of His Darshan; with my tongue I sing the Lord's Glorious Praises.*

ਬਲਿਹਾਰਿ ਜਾਏ ਸਦਾ ਨਾਨਕੁ ਦੇਹੁ ਅਪਣਾ ਨਾਉ ॥੨॥੩॥੮॥੬॥੧੪॥

*Nanak is forever a sacrifice to You; please, bless me with Your Name.*

*||2||3||8||6||14||*

Shabads composed in Raag, Nut Narayan, Nut & Mali Gaura. 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 Nat Narayan - Prof Kartar Singh Ji

<https://www.youtube.com/watch?v=dINXzQpvHM0>

Raag Nat Bhai Maninder Singh Ji Hazuri Ragi

<https://www.youtube.com/watch?v=vc8bamK-OMY>

Bhai Baljeet Singh ji Raag Mali Gaura

<https://www.youtube.com/watch?v=T95s9KWX7ql>

If you are unable to listen to or read Gurbani in Raag Nut Naryan, Raag Nut or Raag Mali Gaura, 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 experience the beauty of Raag Maru, Maru Kafi & Maru Dakhani, the Raags of inner strength and truth.

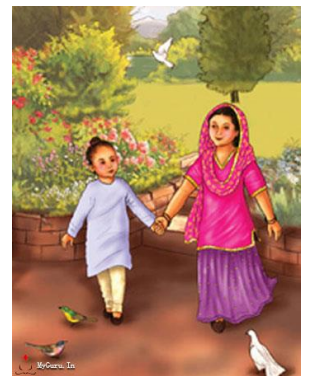


Bebe Nanaki has a special place in Sikh history. She played a most important role in the spread of Sikhism. She was the first disciple of Guru Nanak Dev Ji and the first Gursikh to perceive the holiness in Guru Nanak Dev Ji.

**Elder Sibling** Bebe Nanki was the elder sister of Guru Nanak Dev Ji. She was born in 1464, in the village of Chahal, near Lahore in Pakistan, where her maternal grandparents were settled. She was five years older than Guru Nanak, her only other sibling.

She was brought up in a lovely atmosphere in the house of her father who was a well-to-do Revenue Official in the village. Her sharp features, cheerful face and sweet tongue made her popular with everybody she encountered. She helped her mother in her daily household responsibilities and the experience made Nanaki adept in the household.

**Bond with the Guru** Nanak was named after his sister Nanaki. Her love for her Guru Brother had sacred and spiritual overtones. Her life was imbued with this sacred love. She can be seen playing her role at every step in Guru Bother's life. As an elder sister, she protected the child Nanak from the wrath of his father who being an ordinary mortal, failed to appreciate the spark of spirituality in Guru Nanak Dev Ji, and like any worldly father, expected his son to be a householder and with his family lead a life of luxury. All through their lives, the brother and sister shared a close bond. She not only treated Guru Nanak Dev Ji as her brother but also looked upon him as her Guru.



**Nanaki's Marriage** Bebe Nanaki got married in 1475 when she was eleven years old to Jai Ram, who was the revenue official from Sultanpur Lodhi, which is in the present-day district of Kapurthala. Bhai Jai Ram from Sultanpur, was the son of a Patwari, Parmanand. He considered himself blessed for being related to Guru Nanak. Nanak was only six years old when Bebe Nanki moved away to live with her husband.

At the age of fifteen, Nanak was sent to live with his sister. Bebe Nanaki not only brought her brother over to her home in Sultanpur, but through her husband's influence got him a job as an accountant with the *Nawab* Daulat Khan Lodhi. Nanak discharged his duties diligently and won the affection of his employer.

**Arranging Nanak's Marriage** Bebe Nanaki and Bhai Jai Ram then arranged Guru Nanak Dev Ji's marriage to Sulakhni, daughter of *Baba* Mool Chand and Mata Chando Rani from Gurdaspur. It was at her place that the marriage ceremony of the Guru was performed. She had a very good and cordial relationship with her sister-in-law, Mata Sulakhni. She helped her in bringing up her sons, Sri Chand and Lakhmi Chand. She

rather adopted Sri Chand, as she herself was childless. She even looked after his necessities and did not let him feel lonely.

### **Unflinching Faith in Nanak**

A humble devotee of the Guru Brother, Bebe Nanaki saw Nanak as not only a brother, but God incarnate for her. When Guru Sahib had disappeared in the river Bein for three days, and everybody assumed that he had drowned, only sister Nanaki could say with confidence that her brother could not drown as he had come to this earth to save others from being drowned in the slush of ignorance.

### **Gift of the Rabab**

Guru Nanak Dev Ji had set his Gurbani verses, gifted by Waheguru, to musical *Ragas*. The songs of Love had to be sung to the accompaniment of an instrument that symbolized Supreme Love. Guru Sahib desired to enrich the spiritual lives of the common people with divine music by singing them in accompaniment of the *Rabab*, which Mardana was adept at playing.

Knowing the intensity of his sister's sacred love for him, the Guru Brother thought it fit that she contributed to the gigantic task of the making of the sacred scripture. He sent Mardana to Bebe Nanaki, with a request for the gift of Rabab, even though the tradition did not allow a gift from a sister, Guru Nanak Dev Ji decided to disregard the tradition. For him, apart from being a sister, Nanaki was a soul saturated with the deep love of the Almighty, and this made her the most suitable person to gift him the instrument that would be played to the accompaniment of his songs of Love, his soulful renderings of the Shabad. Nanaki thought herself to be the fortunate recipient of the divine request, which she was glad to accede to. When Guru Nanak Dev Ji sang praises to the Almighty, Mardana would accompany on the Rabab, gifted by Bebe Nanaki. She used to feel blessed to see 'Nanak Guru' and 'Nanak Brother' from the innermost recesses of her heart. To say the least, Bebe Nanaki lived her life in Nanak and for Nanak.



### **Brotherly Love**

Guru Nanak Dev Ji visited his sister many times during the years to come. On one occasion when he was going away on one of the Udasis, (missionary travels) he promised her that he would come whenever she thought of him. Thus, whenever Bebe Nanaki remembered her brother; he would come to meet her. Her loving remembrance was enough for an instant response by her brother. Once when Bebe Nanaki was making *roti's* at night, she remembered how Guru Nanak Dev Ji loved the fluffed *roti's* and wished she could share them with him. Right at that very moment Guru Nanak Dev Ji walked in! The Guru Brother kept his promise and graced her with his presence.

### Understanding Nature

Once Sulakhni's mother interfered and complained to Bebe Nanaki that her brother was absent for long periods, affecting his family life. Bebe Nanaki pacified her, gave full support to her sister-in-law and at the same time would advise her Guru Brother to spare more time for his wife and family during his intervals from the travels which he was undertaking to answer the heavenly call to save humanity. The way Bebe Nanaki counselled her brother to take care of his wife, shows that she understood female psychology very well, and knew how to handle such delicate situations. In this way, Bebe Nanaki was also a great help in the family life of Guru Nanak Dev Ji.

### Rich Married Life

She enjoyed a platonic relationship with her husband who considered himself honoured to be related to her family. His deep regard for his wife and her family has been recorded by the chroniclers like this: Beloved wife, you are the sister of Nanak. Blessed is the Almighty and you too are blessed who is his sister, and to some extent, I am also blessed to have an alliance with you.



Bebe Nanaki could not become a mother all her life, but that did not make any difference to her status in the family. Nowhere in Sikh classics, has it been referred to as something deficient in her, nor was it an issue at all. As motherhood was considered only one dimension of the personality of a woman by her Guru Brother too, her state of childlessness did not alter her status as an autonomous person. She was not debarred from participating in any auspicious activity for this reason, as was wont in those days.

Her husband, Jai Ram too held her in high esteem, notwithstanding her state of childlessness. Slowly and gradually a culture was being created, whereby, a woman was an independent personality in her own right and was not subsumed under the shadow of a husband or a son as was the case in patriarchal structures in which Guru Nanak Dev Ji found himself.

### Swarag Vaas

In 1518, Bebe Nanaki breathed her last in the lap of Guru Nanak Dev Ji who at that moment was reciting Japji to her; such was the love, the spiritual love of this worldly relationship, the ideal of sacred love that the Gurus advocated for every householder. Bhai Jai Ram himself did not live much longer. Three days later he too passed away. For Guru Nanak Dev Ji, this was his last visit to Sultanpur.

This Shabad has been composed by Guru Nanak Dev Ji in Raag Ramkali Dakhni:

ਬੀਰ ਚਲੇ ਘਰਿ ਆਪਣੈ ਬਹਿਣ ਬਿਰਹਿ ਜਲਿ ਜਾਇ ॥

SGGS Ang 935

*Her brother departs for his own home; his sister burns with the pain of separation.*

The caption in the photo indicates that we should seek happiness within us and not expect to find it in others. Worth noting what Guru Amar Daas jee tells us about our interiors (SGSS Ang 569 M:3):

ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥

Man Maeriaa Anthar Thaerai Nidhhaan Hai Baahar Vasath N Bhaal ||

O my mind, the treasure (the Divine) is within you; do not search for Him on the outside - do not wander around, search for Him within.

ਜੇ ਭਾਵੈ ਸੇ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥

Jo Bhaavai So Bhunch Too Guramukh Nadhar Nihaal ||

Eat only that which is pleasing to the Almighty - do only that which is pleasing to Him - and as Gurmukh, receive the blessing of His Glance of Grace - His Guidance.

### See Equality in All Humanity

The image is captioned with the words “We were all humans until Race disconnected us, Religion separated us..

We shall look at the assertion about Religion from the perspective of the Sikh faith today, let us focus on Religion. The Sikh ideology centres on Equality, Respect for all, and Inclusivity.

Guru Arjan jee teaches us to befriend everyone, and not to see some as enemies and others as friends when he says (SGGS Ang 1299 M:5):

ਬਿਸਰਿਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੇਰਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

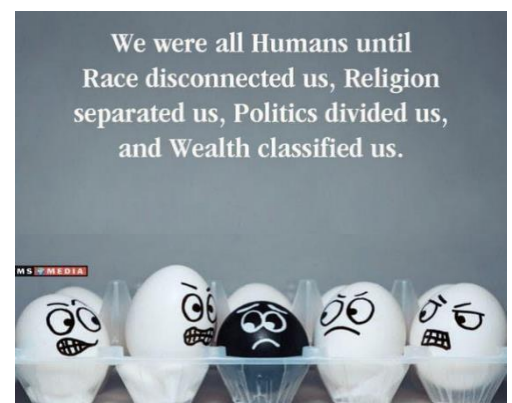
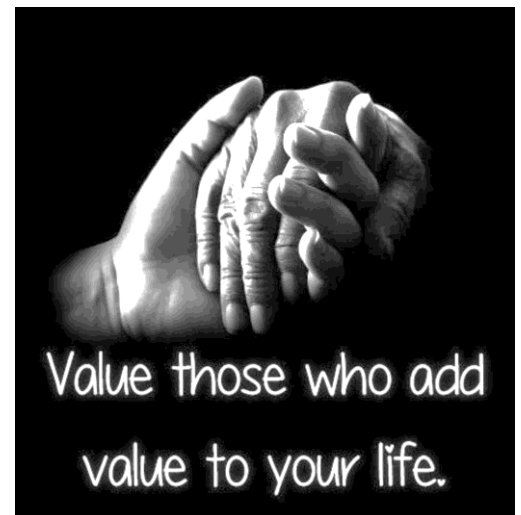
*Bisar Gae Sabh Taat Paraaee*

*Jab Tae Saadhhasangath Mohi Paaee || Rahao ||*

*Naa Ko Bairee Nehee Bigaanaa Sagal Sang Ham Ko Ban Aaee ||*

I have forgotten all my jealousy of others since I have associated with virtuous people. No one is my enemy or a stranger now. I get along (fine) with everyone.

Guru Raakha.





ਚੀਨ ਦੇ ਮਸ਼ਹੂਰ ਫਿਲਾਸਫਰ ਕਨਫਿਊਸ਼ਸ ਪਾਸ ਇਕ ਫੌਜੀ ਆਇਆ, ਉਸ ਦੇ ਹਥ ਵਿਚ ਤਲਵਾਰ ਸੀ। ਕੋਲ ਹੋ ਕੇ ਕਹਿਣ ਲਗਾ, "ਸੰਤ ਜੀ, ਮੈਂ ਤੁਹਾਡੇ ਪਾਸ ਇਸ ਕਰਕੇ ਆਇਆ ਹਾਂ ਕਿ ਤੁਸੀਂ ਮੈਨੂੰ ਨਰਕ ਤੇ ਸਵਰਗ ਦਾ ਗਿਆਨ ਦਿਉ।" ਸੰਤ ਚੁੱਪ ਰਿਹਾ। ਉਸ ਨੇ ਫਿਰ ਕਿਹਾ, "ਮੈਂ ਇਕ ਫੌਜੀ ਹਾਂ ਤੇ ਤੁਹਾਡੇ ਪਾਸੋਂ ਨਰਕ ਤੇ ਸਵਰਗ ਦਾ ਗਿਆਨ ਲੈਣ ਆਇਆ ਹਾਂ।"

ਸੰਤ ਨੇ ਮੁਸਕਰਾ ਕੇ ਜੁਆਬ ਦਿਤਾ, "ਤੁਸੀਂ ਫੌਜੀ ਨਹੀਂ ਕੋਈ ਭਿਖਾਰੀ ਲੱਗਦੇ ਹੋ।" ਇਹ ਸੁਣ ਕੇ ਫੌਜੀ ਨੂੰ ਗੁਸਾ ਆ ਗਿਆ, ਪਰ ਫਿਰ ਕਹਿਣ ਲਗਾ, "ਮੈਂ ਤੈਨੂੰ ਭਿਖਾਰੀ ਲਗਦਾ ਹਾਂ? ਮੇਰੇ ਪਾਸ ਤਲਵਾਰ ਹੈ ਜਿਸ ਨਾਲ ਮੈਂ ਹੁਣੇ ਤੁਹਾਨੂੰ ਮਾਰ ਸਕਦਾ ਹਾਂ।"

ਸੰਤ ਨੇ ਕਿਹਾ, "ਹਾਂ ਤੁਸੀਂ ਇਕ ਭਿਖਾਰੀ ਲੱਗਦੇ ਹੋ ਤੇ ਤੁਹਾਡੀ ਤਲਵਾਰ ਭੀ ਇਕ ਖਲੋਣਾ ਹੈ ਇਹ ਮੈਨੂੰ ਨਹੀਂ ਮਾਰ ਸਕਦੀ।"

ਫੌਜੀ ਦਾ ਮੂੰਹ ਗੁਸੇ ਨਾਲ ਲਾਲ ਪੀਲਾ ਹੋ ਗਿਆ। ਤਲਵਾਰ ਖਿੱਚਣ ਲਗਾ... ਫਿਰ ਅਚਾਨਕ ਰੁਕ ਗਿਆ, ਖੜਾ ਹੋ ਕੇ ਸੋਚਣ ਲਗਾ, "ਮੈਨੂੰ ਮਹਾਤਮਾ ਨਾਲ ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਸਲੂਕ ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਦਾ।"

ਸ਼ਾਂਤੀ ਨਾਲ ਕਹਿਣ ਲਗਾ, "ਖਿਆ ਕਰਨਾ, ਮੇਰੇ ਗਲਤੀ ਹੋ ਗਈ ਹੈ। ਮੈਨੂੰ ਗੁਸੇ ਵਿਚ ਨਹੀਂ ਸੀ ਆਉਣਾ ਚਾਹੀਦਾ। ਹੁਣ ਕਿਰਪਾ ਕਰਕੇ ਮੈਨੂੰ ਨਰਕ ਤੇ ਸਵਰਗ ਦਾ ਗਿਆਨ ਬਖਸ਼ੋ।"



ਸੰਤ ਮੁਸਕਰਾ ਕੇ ਕਹਿਣ ਲਗੇ, "ਤੁਹਾਨੂੰ ਤਾਂ ਇਹ ਗਿਆਨ ਮਿਲ ਚੁਕਾ ਹੈ। ੨ ਮਿੰਟ ਪਹਿਲਾਂ ਤੁਸੀਂ ਨਰਕ ਵਿਚ ਸੀ, ਜਦ ਤੁਹਾਨੂੰ ਗੁਸਾ ਆ ਰਿਹਾ ਸੀ। ਪਰ ਜਦ ਤੁਸੀਂ ਰੁਕ ਕੇ ਠੰਡੇ ਦਿਲ ਨਾਲ ਵਿਚਾਰ ਸ਼ੁਰੂ ਕੀਤੀ ਤਾਂ ਤੁਸੀਂ ਸਵਰਗ ਵਿਚ ਆ ਗਏ। ਜੇ ਕੰਮ ਤੁਸੀਂ ਗੁਸੇ ਵਿਚ ਕਰਨ ਲਗੇ ਸੀ, ਤੁਸੀਂ ਸਮਝ ਗਏ ਕਿ ਉਹ ਗਲਤ ਸੀ। ਗੁਸਾ, ਤਨਾਓ, ਝਗੜਾ ਨਰਕ ਹੈ ਪਰ ਸੋਚ, ਸ਼ਾਂਤ ਵਿਚਾਰ ਸਵਰਗ ਹੈ। ਠੰਡੇ ਦਿਲ ਨਾਲ ਸੋਚ-ਵਿਚਾਰ ਫੈਸਲਾ ਕਰਨਾ ਸਵਰਗ ਹੈ। ਅਸੀਂ ਦਿਨ ਵਿਚ ਕਈ ਵਾਰੀ ਨਰਕ ਤੇ ਸਵਰਗ ਭੇਗਦੇ ਹਾਂ। ਸੰਤੁਲਤ ਜੀਵਣ ਲਈ ਠੰਡਾ ਸੁਭਾ ਤੇ ਵਿਚਾਰ ਸ਼ਕਤੀ ਜ਼ਰੂਰੀ ਹੈ।

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## Panjabi School Term Dates

Sept 2024 – July 2025

Autumn Term	Start date	Last Day		Start date	Last Day
Tuesday	03/09/24	22/10/24	Half term	05/11/24	17/12/24
Saturday	07/09/24	26/10/24	Half term	09/11/24	21/12/24
Sunday	08/09/24	27/10/24	Half term	10/11/24	22/12/24
Spring Term	Start date	Last Day		Start date	Last Day
Tuesday	07/01/25	11/02/25	Half term	25/02/25	01/04/25
Saturday	11/01/25	15/02/25	Half term	01/03/25	05/04/25
Sunday	12/01/25	16/02/25	Half term	02/03/25	06/04/25
Summer Term	Start date	Last Day		Start date	Last Day
Tuesday	22/04/25	20/05/25	Half term	03/06/25	15/07/25
Saturday	26/04/25	24/05/25	Half term	07/06/25	19/07/25
Sunday	27/04/25	25/05/25	Half term	08/06/25	20/07/25



# GURDWARA EDUCATION PROGRAMME



## Punjabi 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	

## Punjabi GCSE

Sunday	11:00am – 1:00pm	1st Floor Classrooms, New Building
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## Punjabi 'A' Level

Sunday	9:00am-11:00am	Library - New Building
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## Punjabi for Adults

Saturday	9:00am – 10:30am	1st Floor Classrooms, New Building
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## Gurmat Gian for Adults

Sunday	11:30am – 12:30pm	Ground Floor Room, New Building
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## 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
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## Computer Training

Monday, Tuesday, Wednesday	10:00am – 12:00pm	Library, New Building
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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

Chaps & Beards Shaved For Longer  
Stays Ahead With Turbans And Turbans

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** Chardikar's 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  
Youth Engagement Service

VAISAKHI KHALSA SAAJNA DIVAS

**AMRIT  
SANCHAR**

KAKAARS PROVIDED

**MONDAY 14 APRIL 2025 • 4PM**

GURDWARA SRI GURU SINGH SABHA HOUNSLOW  
ALICE WAY • HOUNSLOW • TW3 3UA

ਅਮ੍ਰਿਤ ਸਾਕੇ • ਸਿੰਘ ਸਜੇ • ਗੁਰੂ ਵਾਲੇ ਭੁਟੇ

PLEASE ARRIVE WITH FULL KESHI ISHNAAN

FOR MORE INFORMATION: 07368 974 231 OR 07533 316 129  
AMRIT SANCHAR JATHA BHINDRAN DAMDAMI TAKSAL UK & EUROPE

*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  
Launch Date: Thursday 27th March Time: 11:15am  
Future Events: Last Thursday of every month (different health workshops).



**Blood Pressure & Food Workshop**

**ਬਲੱਡ ਪ੍ਰੈਸ਼ਰ  
ਅਤੇ ਖੁਰਾਕ ਵਰਕਸ਼ਾਪ**

- Join us to learn:
- How food affects blood pressure
  - Healthy meal ideas for managing blood pressure
  - Simple ways to balance carbs, proteins, and fats

A professional nutritionist will share tips and answer your questions during a Q&A session.

Come and discover ways to help improve everyday health and manage high blood pressure through better nutrition.

**Meeting Room in the New Building**  
**11.15am - 12pm**  
**Thursday 29 May**

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

**UK Residential Management Ltd**

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

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Critical Illness  
Private Medical  
Home Insurance

Mortgages  
Remortgages  
First Time Buyer  
Buy To Let Mortgage  
Lettings  
Property Management

# 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
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"
3347	Nov-88	BSc Accounting	Project Manager	5' 10"
3348	Jun-87	Chartered Accountant	CFO - Finance Director	5' 09"
3349	Mar-93	Master of Pharmacy	Pharmaceutical	6' 03"
3350	Sep-96	MSc Investment Management	Investment Analyst	5' 10"
3351	Aug-84	BSC Computing	Heating Engineer	5' 10"
3352	Jan-92	Masters- Finance & Accounts	Management Accountant	5' 11"
3354	Aug-99	MA Cambridge	Solicitor	5' 06"
3355	Nov-91	BSc Economics Chartered Accountant	Economist	6' 02"
3356	Jun-86	MBBS MRCGP	Doctor GP	5' 10"
3357	Sep-93	Business BA Hons	Company Director	5' 07"
3358	Nov-82	BENG	Technical Pre sales Consultant	5' 09"
3359	Nov-95	MSc Science	Project Manager	5' 10"
3360	Sep-88	BSc Maths	Chartered Accountant	5' 10"
3361	Jun-95	PHD Clinical Medicine	Post Doctoral Researcher	5' 11"

## *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>
9589	Nov-85	BSc Joint 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"

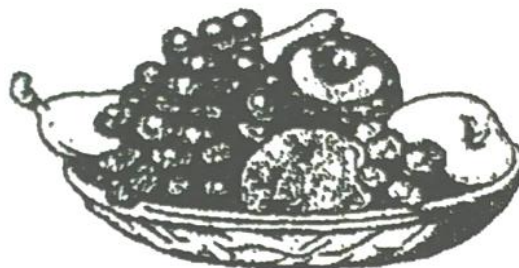
9604	May-98	MBBS Hons	Doctor - Hospital	5' 03"
9605	Aug-93	BSc )Hons) Accounting & Finance	Management Accountant	5' 03"
9606	Apr-00	BA Accounting & Management	Finance Assistant	5' 05"
9607	Sep-86	BA Hons Business Management	Civil Servant	5' 03"
9608	Jun-88	Masters In History	Project Manager	5' 06"
9609	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 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"
9633	Oct-89	BMBS RCG	GP	5' 03"
9634	Nov-98	BSc Maths & Economics	Corporate Banker	5' 06"
9635	Aug-98	MSc Engineering	Geologist	5' 05"
9636	Oct-96	Masters in Political Science	Recruitment Consultant	5' 02"
9637	Feb-91	MSC	Psychologist	5' 03"
9638	Dec-99	BA Business Management	Marketing & Communications coordinator	5' 06"
9639	Oct-93	CACHE Level 3 Dip. Nursery Nurse	Early Years Educator	5' 00"


*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**