

GOBIND MARG

THE MONTHLY BULLETIN OF
GURDWARA SRI GURU SINGH SABHA – HOUNSLOW
NOVEMBER 2024 – VOL XXXII ISSUE 11



November the 1st marks the birth of Mata Sahib Kaur ji, Mother of the Khalsa. Influenced by her parents' ardent devotion of Guru Gobind Singh ji, she dedicated her life to Guru Sahib, who was already married, as his consort and was his constant companion, even during battle. She was with Guru ji at Nanded. In 1708, when his time was near, Guru Sahib gave her 5 of his weapons before she left for Delhi. From Delhi she directed the affairs of the Sikh Panth for 39 years until 1747; she departed at age 66.

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

PROGRAMME

Gurdwara Sri Guru Singh Sabha Hounslow



Monday – Saturday (Exc Tuesday)		Tuesday		Sunday	
4:00 AM	Parkash	4:00 AM	Parkash	4:00 AM	Parkash
5:00 AM	Nitnem	5:00 AM	Nitnem	5:00 AM	Nitnem
6:00 AM	Simran	6:00 AM	Simran	6:00 AM	Simran
6:30 AM	Asa Di Var	6:30 AM	Asa Di Var	6:30 AM	Asa Di Var
7:45 AM	Ardaas	7:45 AM	Ardaas	7:45 AM	Ardaas
10:00 AM	Kirtan	10:00 AM	Kirtan	8:00 AM	Akhand Paath/Sehaj Paath Bhog Sukhmani Sahib
10:45 AM	Katha	10:30 AM	Katha	9:00 AM	Kirtan
11:30 AM	Ardaas	11:00 AM	Sukhmani Sahib Path	9:45 AM	Ardaas
		12:30 PM	Ladies Kirtan	10:00 AM	Youth Kirtan
		2:00 PM	Ardaas	11:00 AM	Kirtan
				12:00 PM	Katha
				1:00 PM	Kirtan
				2:00 PM	Ardaas
EVENING		EVENING		EVENING	
6:00 PM	Rehraas	6:00 PM	Rehraas	6:00 PM	Rehraas
6:30 PM	Kirtan	6:30 PM	Kirtan	6:30 PM	Kirtan
7:00 PM	Katha	7:00 PM	Katha	7:00 PM	Katha
7:30 PM	Ardaas	7:30 PM	Ardaas	7:30 PM	Ardaas
8:00 PM	Sukhasan	8:00 PM	Sukhasan	8:00 PM	Sukhasan



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



GURDWARA SRI GURU SINGH SABHA

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Registered No. 75990 as a place of worship under the Worship Registration Act 1855

Registered Charity No. 83314

Inland Revenue Ref. CC 15570

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

DAILY OPENING TIMES:

Gurdwara: 4:00am to 8:00pm

Main Office: 10:00am to 5:00pm

Matrimonial: 10:00am to 1:00pm. Closed Bank Holidays.

Contact via email marriages@sgss.org

November 2024

Important Days	Event	Nanakshahi Days	
		November ਕੱਤਕ/ ਮੱਘਰ	December ਮੱਘਰ / ਪੋਹ
Sangrand ਸੰਗਰਾਂਦ	New Month Start Date	14	14
Prakash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi			
Guru Nanak Sahib ji	Prakash	15	
Guru Tegh Bahadur Sahib ji	Shaheedi	24	
Guru Gobind Singh Sahib ji	Gurgadhi	24	
Historical Dates - Events & Festivals			
Bandi Chorch Divas	Guru Sahib Release Morcha	1	
Shaheedi Baba Deep Singh ji	Shaheedi	13	
Bhai Sati Das ji, Bhai Mati Das ji, Bhai Dayala Singh ji	Shaheedi	24	
Baba Zorawar Singh ji	Birthday	28	
Baba Fateh Singh ji	Birthday		12
Baba Ajit Singh ji Baba Jujhar Singh ji	Shaheedi		21
Baba Zorawar Singh ji Baba Fateh Singh ji	Shaheedi		26

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

Main Car Park Redesign Update: Mr Jagjit Singh Sihra, veteran Gurdwara Sevadaar, presented his plan to redesign the Car Park facing the main building and suggested that with his plan, with one-way drive in, the number of car spaces could be increased significantly. A scale drawing of his plan is in progress, with help from Harjinder Singh Kalyan.

Guru Nanak Sahib's Parkash Utsav will be celebrated on the traditional date of 15 November. There will be the annual Nishan Sahib chola change on the day.

Among the invited guests will be His Eminence Cardinal Dr Michael Fitzgerald who will read the Pope's multi-faith message to the Sangat in the Darbar Sahib.

Support Functions Update: Progress during October as reported is as follows:

Estate Maintenance

Hardeep Singh & Onkar Singh

The lift replacement work is in progress, with evaluation of the quotations to be concluded shortly. The Boiler & Heating system are being assessed by a technical heating expert.

Provisions I

Mohinder Singh

Apron wearing by all sevadaars in the langar area has now been adopted as standard practice. Code of conduct in working practices, dealing with all sevadaars and the sangat to be addressed by formal training.

Provisions II

Onkar Singh & Harjinder Singh

Health & Safety First Aid training is in progress with three classes agreed, each of 12 people, Depending on numbers, two classes to be conducted during October and one in November. Proposals to control the trespassing from the side entrance are being developed.

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

• Weddings	5	• School Visits	8
• Sukhmani Sahib Path/Kirtan	24	• Funerals	10
• Sehaj Path/Akhand Path	16	• Trips/ Lectures	1

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

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

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

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

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



Guru Nanak Sahib ji's Japji Sahib bani is widely recognized as the quintessence of the entire Sri Guru Granth Sahib ji.

This month we elaborate Pauris 13-15.

Verse	Japji Sahib Pauris 13 - 15	Glossary	Contextual Meaning
ਪੌੜੀ 13 1	ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥	ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ, ਬੁਧਿ	ਜੇ ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਵਿਚ ਲਗਨ ਲੱਗ ਜਾਏ। ਉੱਚੀ ਸੁਰਤ ਹੋ ਜਾਂਦੀ ਹੈ। ਮਨ ਵਿਚ। ਜਾਗ੍ਰੂਤ।
2	ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥	ਭਵਣ, ਸੁਧਿ	ਭਟਕਣ। ਖਬਰ, ਸੋਝੀ।
3	ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥	ਮੁਹਿ, ਚੋਟਾ	ਮੂਹ ਉੱਤੇ। ਸੱਟਾਂ।
4	ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥	ਜਮ ਕੈ ਸਾਥਿ	ਜਮਾਂ ਦੇ ਨਾਲ।
5	ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥		(As per Pauri 12)
6	ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ ੧੩॥		
ਪੌੜੀ 14 7	ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥	ਮਾਰਗਿ, ਠਾਕ ਠਾਕ ਨ ਪਾਇ	ਮਾਰਗ ਵਿਚ, ਰਾਹ ਵਿਚ। ਰੋਕ। ਰੋਕ ਨਹੀਂ ਪੈਂਦੀ।
8	ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥	ਪਤਿ ਸਿਉ ਪਰਗਟੁ	ਇੱਜ਼ਤ ਨਾਲ। ਪਰਸਿੱਧ ਹੋ ਕੇ।
9	ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥	ਮਗੁ ਪੰਥੁ	ਮਾਰਗ, ਰਸਤਾ। ਹੋਰ ਮਜ਼ਹਬਾਂ ਦੇ ਦੱਸੇ ਰਸਤੇ।
10	ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥	ਸੇਤੀ ਸਨਬੰਧੁ	ਨਾਲ। ਸਾਕ, ਰਿਸ਼ਤਾ, ਜੋੜ।
11	ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥		(As per Pauri 12)
12	ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ ੧੪॥		
ਪੌੜੀ 15 13	ਮੰਨੈ ਪਾਵਹਿ ਮੇਖੁ ਦੁਆਰੁ॥	ਪਾਵਹਿ ਮੇਖੁ ਦੁਆਰੁ	ਲੱਭ ਲੈਂਦੇ ਹਨ। ਮੁਕਤੀ ਦਾ ਦਰਵਾਜ਼ਾ।
14	ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥	ਪਰਵਾਰੈ ਸਾਧਾਰੁ	ਪਰਵਾਰ ਨੂੰ। ਆਧਾਰ ਸਹਿਤ ਕਰਦਾ ਹੈ।
15	ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ॥	ਤਰੈ ਗੁਰੁ ਤਾਰੇ ਸਿਖ	ਗੁਰੂ ਆਪਿ ਤਰਦਾ ਹੈ। ਸਿੱਖਾਂ ਨੂੰ ਤਾਰਦਾ ਹੈ।
16	ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ॥	ਭਵਹਿ ਨ ਭਿਖ	ਲੋੜਾਂ ਦੀ ਖ਼ਾਤਰ ਦਰ-ਦਰ ਨਹੀਂ ਰੁਲਦੇ ਫਿਰਦੇ।
17	ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥		(As per Pauri 12)
18	ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ ੧੫॥		

ਪੰਜਾਬੀ ਅਰਥ

1	ਜੇ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਦੀ ਲਗਨ ਲੱਗ ਜਾਏ, ਤਾਂ ਉਸ ਦੀ ਸੁਰਤਿ ਉੱਚੀ ਹੋ ਜਾਂਦੀ ਹੈ, ਉਸ ਦੇ ਮਨ ਵਿਚ ਜਾਗ੍ਰਤ ਆ ਜਾਂਦੀ ਹੈ, (ਭਾਵ, ਮਾਇਆ ਵਿਚ ਸੁੱਤਾ ਮਨ ਜਾਗ ਪੈਂਦਾ ਹੈ)।
2	ਸਾਰੇ ਭਵਨਾਂ ਦੀ ਉਸ ਨੂੰ ਸੋਝੀ ਹੋ ਜਾਂਦੀ ਹੈ (ਕਿ ਹਰ ਥਾਂ ਪ੍ਰਭੂ ਵਿਆਪਕ ਹੈ)।
3	ਉਹ ਮਨੁੱਖ (ਸੰਸਾਰ ਦੇ ਵਿਕਾਰਾਂ ਦੀਆਂ) ਸੱਟਾਂ ਮੂੰਹ ਉੱਤੇ ਨਹੀਂ ਖਾਦਾ (ਭਾਵ, ਸੰਸਾਰਕ ਵਿਕਾਰ ਉਸ ਉੱਤੇ ਦਬਾ ਨਹੀਂ ਪਾ ਸਕਦੇ)।
4	ਅਤੇ ਜਮਾਂ ਨਾਲ ਉਸ ਨੂੰ ਵਾਹ ਨਹੀਂ ਪੈਂਦਾ (ਭਾਵ, ਉਹ ਜਨਮ ਮਰਨ ਦੇ ਗੇੜ ਵਿਚੋਂ ਬਚ ਜਾਂਦਾ ਹੈ)।
5	ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮ, ਜੋ ਮਾਇਆ ਦੇ ਪਰਭਾਵ ਤੋਂ ਪਰੇ ਹੈ, ਇੱਛਾ ਉੱਚਾ ਹੈ ਕਿ ਇਸ ਵਿਚ ਜੁੜਨ ਵਾਲਾ ਭੀ ਉੱਚੀ ਆਤਮਕ ਅਵਸਥਾ ਵਾਲਾ ਹੋ ਜਾਂਦਾ ਹੈ।
6	ਪਰ ਇਹ ਗੱਲ ਤਾਂ ਹੀ ਸਮਝ ਵਿਚ ਆਉਂਦੀ ਹੈ, ਜੇ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਮਨ ਵਿਚ ਹਰਿ-ਨਾਮ ਦੀ ਲਗਨ ਪੈਦਾ ਕਰ ਲਏ।13।
ਭਾਵ ਪੌੜੀ 13	ਪ੍ਰਭੂ-ਚਰਨਾਂ ਦੀ ਪ੍ਰੀਤ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਚਾਨਣ ਕਰ ਦੇਂਦੀ ਹੈ, ਸਾਰੇ ਸੰਸਾਰ ਵਿਚ ਉਸ ਨੂੰ ਪਰਮਾਤਮਾ ਹੀ ਦਿਸਦਾ ਹੈ। ਉਸ ਨੂੰ ਵਿਕਾਰਾਂ ਦੀਆਂ ਚੋਟਾਂ ਨਹੀਂ ਵੱਜਦੀਆਂ ਤੇ ਨਾ ਹੀ ਉਸ ਨੂੰ ਮੌਤ ਡਰਾ ਸਕਦੀ ਹੈ।13।
7	ਜੇ ਮਨੁੱਖ ਦਾ ਮਨ ਨਾਮ ਵਿਚ ਪਤੀਜ ਜਾਏ ਤਾਂ ਜ਼ਿੰਦਗੀ ਦੇ ਸਫ਼ਰ ਵਿਚ ਵਿਚਾਰ ਆਦਿਕ ਦੀ ਕੋਈ ਰੋਕ ਨਹੀਂ ਪੈਂਦੀ।
8	ਉਹ (ਸੰਸਾਰ ਵਿਚ) ਸ਼ੋਭਾ ਖੱਟ ਕੇ ਇੱਜ਼ਤ ਨਾਲ ਜਾਂਦਾ ਹੈ।
9	ਉਹ ਫਿਰ (ਦੁਨੀਆਂ ਦੇ ਵੱਖੋ-ਵੱਖਰੇ ਮਜ਼ਹਬਾਂ ਦੇ ਦੱਸੇ) ਰਸਤਿਆਂ 'ਤੇ ਨਹੀਂ ਤੁਰਦਾ।
10	ਉਸ ਮਨੁੱਖ ਦਾ ਧਰਮ ਨਾਲ ਸਿੱਧਾ ਜੋੜ ਬਣ ਜਾਂਦਾ ਹੈ।
11	ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮ, ਜੋ ਮਾਇਆ ਦੇ ਪਰਭਾਵ ਤੋਂ ਪਰੇ ਹੈ, ਇੱਛਾ ਉੱਚਾ ਹੈ ਕਿ ਇਸ ਵਿਚ ਜੁੜਨ ਵਾਲਾ ਭੀ ਉੱਚੀ ਆਤਮਕ ਅਵਸਥਾ ਵਾਲਾ ਹੋ ਜਾਂਦਾ ਹੈ।
12	ਪਰ ਇਹ ਗੱਲ ਤਾਂ ਹੀ ਸਮਝ ਵਿਚ ਆਉਂਦੀ ਹੈ, ਜੇ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਮਨ ਵਿਚ ਹਰਿ-ਨਾਮ ਦੀ ਲਗਨ ਪੈਦਾ ਕਰ ਲਏ।14।
ਭਾਵ ਪੌੜੀ 14	ਯਾਦ ਦੀ ਬਰਕਤਿ ਨਾਲ ਜਿਉਂ ਜਿਉਂ ਮਨੁੱਖ ਦਾ ਪਿਆਰ ਪਰਮਾਤਮਾ ਨਾਲ ਬਣਦਾ ਹੈ, ਇਸ ਸਿਮਰਨ ਰੂਪ 'ਧਰਮ' ਨਾਲ ਉਸਦਾ ਇਤਨਾ ਡੂੰਘਾ ਸੰਬੰਧ ਬਣ ਜਾਂਦਾ ਹੈ ਕਿ ਕੋਈ ਰੁਕਾਵਟ ਉਸਨੂੰ ਇਸ ਸਹੀ ਨਿਸ਼ਾਨੇ ਤੋਂ ਉਖੇੜ ਨਹੀਂ ਸਕਦੀ। ਹੋਰ ਲਾਂਭੇ ਦੀਆਂ ਪਗ-ਡੰਡੀਆਂ ਉਸਨੂੰ ਕੁਰਾਹੇ ਨਹੀਂ ਪਾ ਸਕਦੀਆਂ।14।
13	ਜੇ ਮਨ ਵਿਚ ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਦੀ ਲਗਨ ਲੱਗ ਜਾਏ, ਤਾਂ (ਮਨੁੱਖ) 'ਕੂੜ' ਤੋਂ ਖ਼ਲਾਸੀ ਪਾਣ ਦਾ ਰਾਹ ਲੱਭ ਲੈਂਦੇ ਹਨ।
14	(ਇਹੋ ਜਿਹਾ ਮਨੁੱਖ) ਆਪਣੇ ਪਰਵਾਰ ਨੂੰ ਭੀ (ਅਕਾਲ ਪੁਰਖ ਦੀ) ਟੇਕ ਦ੍ਰਿੜ੍ਹ ਕਰਾਉਂਦਾ ਹੈ।
15	ਨਾਮ ਵਿਚ ਮਨ ਪਤੀਜਣ ਕਰਕੇ ਹੀ, ਸਤਿਗੁਰੂ (ਭੀ ਆਪ ਸੰਸਾਰ-ਸਾਗਰ ਤੋਂ) ਪਾਰ ਲੰਘ ਜਾਂਦਾ ਹੈ ਤੇ ਸਿੱਖਾਂ ਨੂੰ ਪਾਰ ਲੰਘਾਉਂਦਾ ਹੈ।
16	ਨਾਮ ਵਿਚ ਮਨ ਜੁੜਨ ਕਰ ਕੇ, ਹੇ ਨਾਨਕ! ਮਨੁੱਖ ਧਿਰ ਧਿਰ ਦੀ ਮੁਥਾਜੀ ਨਹੀਂ ਕਰਦੇ ਫਿਰਦੇ।
17	ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮ, ਜੋ ਮਾਇਆ ਦੇ ਪਰਭਾਵ ਤੋਂ ਪਰੇ ਹੈ, ਇੱਛਾ ਉੱਚਾ ਹੈ ਕਿ ਇਸ ਵਿਚ ਜੁੜਨ ਵਾਲਾ ਭੀ ਉੱਚੀ ਆਤਮਕ ਅਵਸਥਾ ਵਾਲਾ ਹੋ ਜਾਂਦਾ ਹੈ।
18	ਪਰ ਇਹ ਗੱਲ ਤਾਂ ਹੀ ਸਮਝ ਵਿਚ ਆਉਂਦੀ ਹੈ, ਜੇ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਮਨ ਵਿਚ ਹਰਿ-ਨਾਮ ਦੀ ਲਗਨ ਪੈਦਾ ਕਰ ਲਏ।15।
ਭਾਵ ਪੌੜੀ 15	ਇਸ ਲਗਨ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਹ ਸਾਰੇ ਬੰਧਨ ਟੁੱਟ ਜਾਂਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਪ੍ਰਭੂ ਨਾਲੋਂ ਵਿੱਥ ਪਾਈ ਹੋਈ ਸੀ। ਐਸੀ ਲਗਨ ਵਾਲਾ ਬੰਦਾ ਨਿਰਾ ਆਪ ਹੀ ਨਹੀਂ ਬਚਦਾ, ਆਪਣੇ ਪਰਵਾਰ ਦੇ ਜੀਆਂ ਨੂੰ ਭੀ ਖਸਮ ਪ੍ਰਭੂ ਦੇ ਲੜ ਲਾ ਲੈਂਦਾ ਹੈ। ਇਹ ਦਾਤ ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ ਤੋਂ ਮਿਲਦੀ ਹੈ ਉਹ ਪ੍ਰਭੂ-ਦਰ ਤੋਂ ਖੁੰਝ ਕੇ ਹੋਰ ਪਾਸੇ ਨਹੀਂ ਭਟਕਦੇ।15।

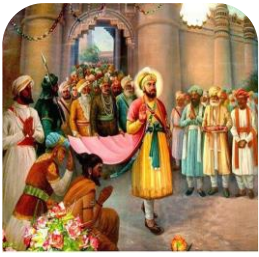
English Rendition

1	If the mind of a person starts to meditate on the Lord's name, then his spirit will be raised, his mind will be awakened (meaning, the mind sleeping in maya will wake up).
2	He becomes aware that of all his wanderings, Parmatma is present everywhere.
3	That man does not bear the pain (of worldly vices) on his face (meaning, worldly vices cannot take control of him).
4	And he does not suffer from the machinations of the messengers or soldiers of death (meaning, he escapes from the cycle of birth and death).
5	The Naam of Akal Purakh, which is beyond the influence of maya, is so high that one who joins in it also acquires a high spiritual state.
6	But this can be fully understood only if the being develops in his mind the devotion of Akal Purakh's Naam.
7	If a being's mind is drenched in the Naam, then there can be no hindrance in his journey of life in attaining Parmatma's Grace.
8	Such a being wins praise and travels the journey of worldly life with honor.
9	He then does not need to follow the paths (as prescribed by the different religions of the world).
10	That being becomes directly connected with his Faith, without hindrance.
11	The Naam of Akal Purakh, which is beyond the influence of maya, is so high that one who joins in it also acquires a high spiritual state.
12	But this can be fully understood only if the being develops in his mind the devotion of Akal Purakh's Naam.
13	If the Prabhu's Naam is engrossed in the mind, then one finds ways to get rid of any falsehood.
14	Such a being also enables the gift of firm faith of Akal Purakh to his family.
15	Because of their mind having been drenched in the Naam, not only the Satguru crosses the world-ocean, but they enable the Sikhs to cross over too.
16	With the mind firmly engrossed in the Naam, Nanak says! Such beings do not need to go around begging for trivia.
17	The Naam of Akal Purakh, which is beyond the influence of maya, is so high that one who joins in it also acquires a high spiritual state.
18	But this can be fully understood only if the being develops in his mind the devotion of Akal Purakh's Naam.



Guru Hargobind – Bandi Chorch Remembrance

Pritpal Singh Jagdev



The religious bigotry of emperor Jahangir soon extended to Guru Hargobind whom he imprisoned in Gwalior Fort, around 1619. On the intervention of the Sufi Pir Mian Mir and Sikh protests Jahangir agreed to release Guru Sahib; however Guru ji refused, saying



that the 52 imprisoned Rajput rajas and princes too had to be released alongside him.

Eventually Jahangir grudgingly agreed, and allowed all those who could hold on to the Guru's coat to leave. Guru Sahib had a coat made with 52 strips, thus releasing all the 52 Rajput royals. This act of 'Kindness for others' led to Guru Sahib's title 'Data Bandi Chorch', a name shared by the Gurdwara marking Guru Sahib's stay.

It is said that Guru Hargobind ji arrived at Amritsar on the eve of the Hindu Diwali, festival of lights, where the Sikhs too lit up candle lights to welcome him. This has now become a symbolic annual event 'Bandi Chorch Divas', marking the historic release of Guru Sahib.

ਕੌਡੇ ਰਾਖਸ਼ ਦਾ ਉਧਾਰ

Jagtar Singh Thethi

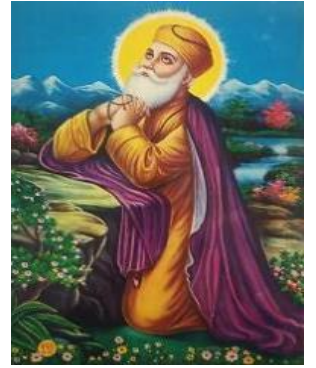
ਰਾਜਸਥਾਨੀ ਇਲਾਕੇ ਦੇ ਸ਼ਹਿਰਾਂ ਤੇ ਜੰਗਲਾਂ ਵਿਚੋਂ ਲੰਘਦੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਇੰਦੌਰ ਤੋਂ ਅਗੇ ਉਥੇ ਪੁਜੇ ਜਿਥੇ ਸੈਂਕੜੇ ਮੀਲਾਂ ਦਾ ਜੰਗਲ ਸੀ। ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਜਬਲ ਪੁਰ ਦੇ ਆਸ ਪਾਸ ਦਾ ਕੋਈ ਇਲਾਕਾ ਸੀ ਜਿਥੇ ਕੌਡਾ ਰਾਖਸ਼ ਰਹਿੰਦਾ ਸੀ। ਕੌਡਾ ਤੇ ਉਸ ਦੇ ਸਾਥੀ ਇਸੇ ਜੰਗਲ ਵਿਚ ਸਨ ਤੇ ਉਹ ਰਾਹ ਜਾਂਦੇ ਰਾਹੀਆਂ ਨੂੰ ਫੜ ਕੇ ਖਾ ਜਾਂਦੇ। ਕੌਡਾ ਰਾਖਸ਼ ਇਹਨਾਂ ਸਭਨਾ ਦਾ ਸਰਦਾਰ ਸੀ। ਉਥੇ ਪੁੱਜ ਕੇ ਮਰਦਾਨੇ ਨੂੰ ਭੁੱਖ ਲੱਗ ਗਈ। ਉਹ ਕੁਝ ਖਾਣ ਲਈ ਲੱਭਣ ਚਲਾ ਗਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਰੋਕਿਆ ਸੀ ਪਰ ਮਰਦਾਨਾ ਨਹੀਂ ਰੁਕਿਆ। ਉਸ ਨੂੰ ਭੁੱਖ ਬਹੁਤ ਸਤਾ ਰਹੀ ਸੀ। ਉਹ ਰੁੱਖਾਂ ਝਾੜੀਆਂ ਵੱਲ ਦੇਖਦਾ ਜਾ ਰਿਹਾ ਸੀ ਪਰ ਉਸ ਨੂੰ ਖਾਣ ਵਾਲੀ ਕੋਈ ਸ਼ੈ ਨਹੀਂ ਮਿਲੀ। ਅਜੇ ਥੋੜੀ ਦੂਰ ਹੀ ਗਿਆ ਸੀ ਕਿ ਕੌਡਾ ਸਾਹਮਣੇ ਖੜਾ ਦਿਸਿਆ। ਉਹ ਮਰਦਾਨੇ ਨੂੰ ਦੇਖ ਰਿਹਾ ਸੀ। ਮਰਦਾਨਾ ਉਸ ਦੀ ਸ਼ਕਲ ਦੇਖਦਾ ਹੀ ਤਰਭਕ ਗਿਆ। ਉਸ ਦੇ ਵਡੇ ਵਡੇ ਦੰਦ ਬੁੱਲ੍ਹਾ ਤੋਂ ਬਾਹਰ ਨਿਕਲੇ ਹੋਏ ਸਨ। ਉਹ ਮਰਦਾਨੇ ਤੋਂ ਦੋ ਫੁੱਟ ਉੱਚਾ ਸੀ ਤੇ ਉਸ ਦੀਆਂ ਅੱਖਾਂ ਲਾਲ ਸਨ। ਮਰਦਾਨਾ ਸਹਿਮ ਗਿਆ। ਉਹ ਪਿਛੇ ਨੂੰ ਮੁੜਨ ਹੀ ਲੱਗਾ ਸੀ ਕਿ ਕੌਡੇ ਨੇ ਆ ਦਬੋਚਿਆ। ਲੱਕੋਂ ਫੜ ਕੇ ਕੱਛੇ ਲਾ ਲਿਆ। ਮਰਦਾਨੇ ਨੂੰ ਕੁਛ ਨਾ ਸੁਝਾ ਤੇ ਉਹ ਗੁਰੂ ਸਿਮਰਨ ਕਰਨ ਲੱਗ ਪਿਆ। ਗੁਰੂ ਜੀ ਝੱਟ ਉਸ ਨੂੰ ਬਚਾਵਣ ਲਈ ਚਲ ਪਏ। ਕੌਡਾ ਮਰਦਾਨੇ ਨੂੰ ਤੇਲ ਦੇ ਕੜਾਹੇ ਵਿਚ ਸੁੱਟਣ ਵਾਲਾ ਹੀ ਸੀ ਕਿ ਪਿਛੋਂ ਗੁਰੂ ਜੀ ਆ ਗਏ। ਉਹਨਾ ਨੇ ਕੌਡੇ ਨੂੰ ਰੋਕ ਦਿੱਤੇ। ਕਹਿਣ ਲਗੇ, "ਕੌਡਿਆ, ਤੈਨੂੰ ਕਰਤਾਰ ਚਿਤ ਆਵੇ", ਨਾਲ ਹੀ ਸ਼ਬਦ ਪੜ੍ਹਨਾ ਆਰੰਭ ਕਰ ਦਿੱਤਾ।

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ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੬
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥
ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥੧॥

ਜਿਉਂ ਜਿਉਂ ਗੁਰੂ ਜੀ ਸ਼ਬਦ ਪੜ੍ਹਦੇ ਜਾਣ, ਕੌਡਾ ਪਾਣੀ ਪਾਣੀ ਹੁੰਦਾ ਜਾਏ। ਆਖਿਰ ਕੌਡਾ ਮੇਮ ਹੋ ਗਿਆ ਤੇ ਉਸ ਮਰਦਾਨੇ ਨੂੰ ਛੱਡ ਦਿੱਤਾ।

Guru Nanak was born in Nankana Sahib (Pakistan) in 1469. The first thirty years of his life he spent at home where he grew up as a mystery child, was married, took up employment but always behaved differently from an ordinary householder. When he was 37, he went for a bath at Sultan Pur in the local river called 'bayin' and did not come out of water. People around thought that Nanak had drowned. They searched for him everywhere but could not find him. He appeared on the third day and the first words he said were, "There is no Hindu, no Muslim", by which he meant that God does not differentiate between the two and loves all people alike - preaching fatherhood of God and brotherhood of man.



Guru Sahib resigned his position as a granary store manager after he made plans to embark on his God-inspired mission to spread the message of love, truth and honesty. He left home with Bhai Mardana, a Rabab player and toured various towns and villages of Panjab singing praises of God. One such visit was to Saidpur (Eminabad) where they stayed with a poor carpenter, Bhai Lalo. Here Guru ji demonstrated that a dry crusty bread of Bhai Lalo was better than the rich delicious food of rich Malik Bhago because it was earned by hard work where as Malik Bhago's food was a result of exploitation of the poor by the rich.

After Nanak had spent some time in Panjab spreading the divine message, he ventured to various religious centres and share their joys and sufferings. For fifteen years Nanak was on the move and undertook long journeys on foot along with Bhai Mardana. These journeys are called 'Udassies'.

1. During the **first Udassie** which lasted for 3 years, he visited important Hindu religious centres such as Kurukshetra, Hardwar, Benaras, Gaya (Bodhi centre) and Patna. He also reached Assam and through Dacca and Cuttak attended famous temple of Jagan Nath at Puri.
2. Guru Nanak's **second journey** lasted about 4 years (1511–1514) This tour was towards South up to Sri Lanka. This itinerary left a long legacy of Gurdwaras up to Jaffna where Raja Shivnabh showed a great interest in Guru Nanak's teachings. The return journey to Panjab was through the Western Peninsula and through Gujrat and Sindh to Panjab.
3. His **third journey** was towards the North, mainly over the hilly areas. It lasted about 2 years (1515–1516). His dress mainly consisted of skins and woollies. He walked through Nepal reaching Western Tibet and met some famous Yogies who lived in caves. His return journey was through Ladakh, Srinagar, Jammu and Sialkot.
4. His **fourth journey** to the West was the longest and lasted for four years (1517-1521). This time he covered a part of it by boat through the Arabian Sea to reach Holy Makkah, the most sacred place for the Muslims in Arabia. From there he walked to Madeena and onwards to Baghdad in Iraq and then via Tehran, Mashad and Kabul he reached Panjab. Anywhere the Guru spent some days or months, he left a legacy of Gurdwaras named after

his visit. He proved to be the greatest traveller on foot as he covered thousands of miles. For the last about eighteen years Guru Nanak settled at Kartar Pur (Pakistan) and led a settled farmer's family life. Here Bhai Lehna was devotee, whom Guru Sahib appointed as his own successor, as second Guru and named him Angad Dev. He received the book of gurbani compiled by Guru Nanak, which later became part of the Guru Granth Sahib scripture. Guru Nanak left for his heavenly abode in 1539.

Guru Nanak's Teachings: "Truth is no doubt high but higher still is truthful living."

1. **Kirat Karna:** Guru Sahib always advised all able-bodied people to lead an honest and truthful life and work hard to earn their livelihood. They should not be a burden on others, live on charity, or exploit labour. Guru ji called it *Dharam di Kirat karna*.
2. **Naam Japna:** It means remembering God or meditating and thanking Him for all His gifts of life and provision of its necessities. As Guru ji puts it 'Remember God all the time and help others to recite His name and do Simran.
3. **Wand Chhakna:** This simply guides that Sikhs should share their earnings with those unfortunate people who don't work and can't find employment or are unable to work because of some some problem like disability or sickness. Guru Ji had a clear conception of establishing a healthy, working and earning society and helping those who can't work. He called it Dasbandh or one tenth of the earning for charitable purposes.
4. **Sewa:** This golden principle is unique in Sikh society and it implies working for other people or institutions without wages or remuneration or rewards or recognition irrespective of the fact whether someone appreciates or not. Sewa may be in the shape of physical help or monetary help or mental effort like teaching someone to enhance ones knowledge.
5. **Langar:** The Sikh community have established the Langar tradition in every Gurdwara for any one who asks for food. This follows young Guru Nanak's feeding of the hungry *Sadhus* (with the money his father had entrusted him to do business with). The tradition of sharing langar was later carried on by Guru Sahib after his travels, at Kartarpur Sahib. Today, this act of charity, unique to the Sikhs, is a key function of all the Gurdwaras in the world - providing free freshly cooked vegetarian food to all the congregation, irrespective of their caste, colour creed or gender.
6. **Welfare:** In addition to langar many Gurdwaras also work on various welfare schemes such as providing libraries, running their own schools and colleges, having free treatment hospitals, organising eye camps, health checks and various other medical services to people, to ensure good health and provide treatments.
7. **Global Relief Services:** In the same spirit of service to humanity, Sikh volunteer organisations frequently reach anywhere in the world to help vicims of disasters like earthquake or flooding have struck and mitigate their suffering by supplying food, clothing or physical help.

**'As a fragrance dwells in a flower, And reflection in a mirror,
So does God dwell in every soul, Seek Him therefore in Thyself.'**

(Guru Nanak Dev ji).

The Sikh path to God is both modern and rational.. its appeal is to All of Humanity.

☪ Belief in the One God of all Humanity, who can be attained in this life through meditation... leading to ultimate unity with Almighty God.

☪ Man is responsible for his own actions and reaps as he sows. Negative karma can be erased - by gaining God's grace through a simple, ethical and moral life while remembering Naam.



☪ God is present within and cannot be found by merely going through external pilgrimages to bathing places.

☪ There is no necessity to seek God outside the ethical life of a householder; leading the life of a householder, taking full part in society, is not a barrier to salvation.

☪ Exposes the futility of meaningless ritualistic practices.. It does not foster blind faith. Using the metaphor '*to swim across the worldly ocean*', Guru Sahib says one must worship the formless Akaal Purakh only, not engage in idol worship:

ਖਸਮ ਛੇਡਿ ਦੂਜੇ ਲਾਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਾ ॥ (SGSS Ang 470)

Those traders who abandon their Creator Lord and attach themselves to another drown in the worldly ocean.

☪ Guru ji's faith gives rise to a just society which promotes equality of all its humanity - regardless of caste, creed or gender.

☪ Guru Sahib's teachings have preceded, and been entirely consistent with, many findings of science - from the existence of countless life bearing planets to parallel universes, and the continuous evolution of creation and life.

☪ Guru ji promoted a fair and just social structure based on a 'No fear or enmity' principle, respect and tolerance of others' beliefs, but always standing up against injustice, often at the risk to his own life.

☪ There can be no doubt that in the teachings of Guru Nanak Sahib can be found the answers to all of the problems of mankind today.

Guru Tegh Bahadur's Ultimate Sacrifice..

TEGH BAHADUR - HIND DI CHAADUR

As children, we learnt to recite this couplet especially during the commemoration of the martyrdom day of Guru Tegh Bahadur but could not understand how Guru Tegh Bahadur could be a wrap for the whole of India!

Now at a much older age and with the Sikh community established worldwide, I feel the protective wrap, the saving shield of the Guru in terms of Religious Freedom for minority faith communities and their human rights, continues to be required to fight against terror and injustices and to motivate Sikhs to counter hate and oppression through his example and to sow the seeds of Guru's love for all, which Sikhi instructs us to do.

Very recently, I learnt about a publication about 'Martyrdom.' It was meant to throw some light on how people of different religions interpret and understand martyrdom but it mainly concentrated on the Judeo-Christian view. Fifty years ago the Pope started the process of canonisation of Catholic martyrs to ensure that they should not be forgotten. The aforementioned publication acknowledges 40 Catholic Martyrs under Tudors and Stuarts and also Protestant Martyrs under the Catholic Rulers.

Basically, martyrs stand up for their beliefs, which one may understand to be their personal religious faith. They may be ordinary people who did or do extraordinary things such as suffering death for their adherence to and the defence of their moral truth in relation to their own faith. Hence this definition:

'A martyr is someone who suffers persecution and death for advocating, renouncing, refusing to renounce, or refusing to advocate a religious belief or cause as demanded by an external party.'

This does not do justice to why Guru Tegh Bahadur's martyrdom is of profound importance. It is in an altogether different category. *It is about the human rights of others*, in his case the right of the subjected Hindu community to live their faith in peace, free from oppression by the ruling class under the Mughal Emperor Aurangzeb,



who terrorised people who were not Muslim into submission by forcible conversions to the Islamic Faith.

Guru Sahib's martyrdom was an unparalleled act in the history of mankind, of self-giving for others, not just of sympathy, or even empathy, for those whose viewpoint we do not share. The Gurus and the Sikhs, since the times of Guru Nanak, had not accepted the wearing of *janeu*, regardless of their ancestry or heritage from Hindu background. Yet, they actively protected the right of everyone to practise their religion freely in a diverse community. This is something unique and relatively new. In the UK, it came about only in 2010, just ten years ago, four hundred years after Guru Tegh Bahadur's giving up his life in Chandni Chowk in New Delhi in 1675. Freedom of conscience and acceptance of diversity in belief and practice were enshrined in Sikh thought by Guru Tegh Bahadur's generous legacy to humanity. Worldwide, it was only on 10th December 1948 that the Universal Declaration of Human Rights was agreed by the United Nations. Its article 18 states,

'Everyone has the right to freedom of Thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.'

While during this period of restrictions on us all, let us think again and understand how Guru Gobind Singh describes his father, Guru Tegh Bahadur's sacrifice in his writing, the Bacchitra Natak:

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ॥ ਕੀਨੇ ਬਡੇ ਕਲੁ ਮਹਿ ਸਾਕਾ॥

He protected their tilak and janeu

In this age of darkness, he performed a grand deed.

He made a supreme sacrifice for the sake of righteousness in faith

He gave his head and uttered not a groan

He endured this martyrdom to uphold righteousness

He gave his head but not his determination and principles.'

As followers of Guru Gobind Singh and adherents to the Sikh faith, we must not forget that at a spiritual level, we strive to develop an intense and joyous relationship with God and actively receive guidance from their teachings and actions about serving our multifaith humankind (and those of none). That way '*Sarbat da bhala*' takes on a much deeper meaning.



What is preaching?

It is a way of teaching new ideas or important thoughts to the public via a medium in order to influence their minds and increase their knowledge and wisdom. These days there are many different methods and mediums being used to preach, for example:

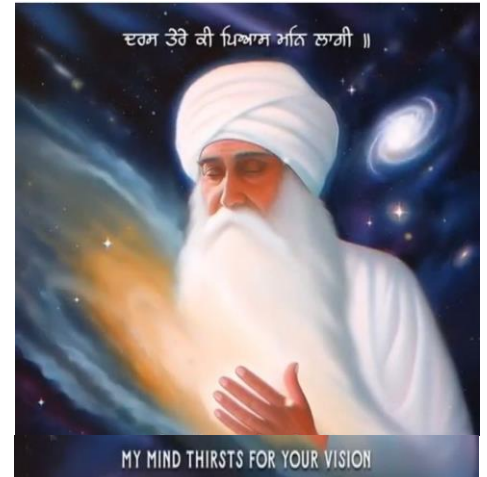
1. Physical Medium: When in congregation (ਸੱਤਸੰਗ) people sit together in a religious domain to listen to Kirtan, Katha, Paath, Lectures and to witness many other fortune deeds (ਕਰਮਕਾਂਡ).
2. Mental Medium: Religious faith knowledge and written preaching from big voluminous books and scriptures (ਗ੍ਰੰਥ).
3. Scientific inventions Medium: There are many inventions like radio, television, sound recorder, phones and more devices used to preaching prayers, kirtan and religious knowledge.
4. Personal and Spiritual Medium: This is an unseen medium, often unexpected and involves intuitive spiritual methods that can have very deep influences on the individual's mind. It is 'automatic' and happens at its own pace.

The first three media are based on the materialistic world, which is three-fold: 'created, sustained and destroyed'. These methods can influence our minds and increase knowledge but this can get changed in time with new experience and learning. We get influenced by our mental power, intellect and worldly impressions and we can touch others accordingly. Our mentality and wisdom is based on our past actions (Karam) that is why our wisdom and faith have distinctive characteristics. Because of these instincts based on experience, all the members of the same family can have distinctive faith, wisdom and beliefs.

This applies to our religious places and all the leaders and preaches. Here this can be said it is the main reason of different sectors, clans and tribes in our Gurdwaras. All the preaching and wisdom is based on different beliefs and customs in every religious place, which is why there is difference in every Gurdwara's preaching and the congregation can show subtle differences in faith beliefs and distinction with other clans. Seeing all this the general public can experience confusion, doubts and disbeliefs; this results in them losing interest in religious practices.

There are so many preaching programmes in all the world Gurdwaras but the general public's minds seem to be going against spiritual wisdom. Instead of uplifting the public's thoughts from materialistic financial motivations to the spiritual rejoicing realm that is present in our Gurbani, our preachers are failing to deliver the Gurmat Gian and the true spiritual messages. There is no fault of the public that they are going against Sikhi principles.

Instead of our religious places and Gurdwaras to preach true Bani and deliver spiritual messages many have now become financially motivated and commercial centres where religious deeds, activities and performances are conducted according to the customs and general public's interests and demands. For our human demands we are using and taking Gurbani support and seem to have lost the true spiritual values. Respect should be given to the pure and highest wisdom in Divine Gurbani. It seems we are at a point where we think that there is no need to understand the spiritual meaning and earn the virtues present in the wisdom of Gurbani.



With regret I have to say that, in my experience, some religious preachers themselves do not seem effective in imparting the divine experience so their preaching is often incomplete and lacks the sensation of divinity. They are preaching via kirtan and katha 'Sikhi Gian' with performances that please the public. All this is happening because our religious leaders' insufficient care and not preaching divine wisdom in Gurbani using effective ways and methods.

In the right explanation here we can say that our Gurdwaras, instead of uniformly preaching Gurbani verses with correct divine meaning according to Gurmat Gian and wisdom, have become centres of politicised groups. Here only selfishness and religious functions are performed by the centre's leaders with their commercial motives. By using Gurbani for our narrow personal selfish interests we have reduced the grandeur of divine spirituality and lost the opportunity of making it the most respectful and important part of our spiritual life's divinity. Because of this reduced value, we feel there is no need to understand or preach the deep spiritual messages in divine Gurbani verses.

It seems our preachers are literate in Gurmukhi but often not in spiritual Bani verses' deeper divine messages and wisdom that one earns with Waheguru's Kirpa and Blessings (ਬਖਸ਼ਿਸ਼). In our Gurdwaras some of the preachers (ਕੀਰਤਨੀਏ, ਕਥਾ ਕਾਰੀ, ਪਾਠੀ)

perform the programs without sufficient spiritual messages but with their own interest to please the congregation by making the performance interesting and pleasing to the listeners' ears.

It is important to be aware that Gurbani is more than just the Spiritual head (ਇਸ਼ਟ) of the Sikhs; it is Spiritual Life Foundation (ਜੀਵਨ ਆਧਾਰ). There is divine wisdom (ਬ੍ਰਹਮ ਗਿਆਨ) hidden as Naam in it. The Gursikhs are supposed to seek it not for themselves but to share it with the others so that the listeners can get to know the Divine Light. Our relationship with Gurbani nowadays is to recite Paath and perform rituals (ਪੂਜਾ).

We must make efforts to seek the hidden Naam, Shabad, Amrit and Divine Light in Bani verses with correct methods and to know these jewels and adopt them into our lives with the Naam Divine Light (ਇਲਾਹੀ ਜੋਤ). There is utmost need in our Sikh religion (ਸਿੱਖ ਧਰਮ) to preach the Divine Naam light (ਨਾਮ ਰੌਸ਼ਨੀ) to our sangat in our Gurdwaras.

All Sikhs should learn to reflect (ਵਿਚਾਰਨਾ) and earn (ਕਮਾ ਕੇ) with deep divine intuitive meditation the Divine Naam and earn all the jewels hidden in the Gurbani verses.

We must understand the difference between the word translation (ਅੱਖਰੀ ਅਰਥ) and intuitive divine wisdom in the Gurbani Shabads (ਅਨੁਭਵੀ ਗਿਆਨ).

These Gurbani verses further throw light on the above explanation (ਵਿਚਾਰ).

Ang 935 ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੇ ਗੁਰਮੁਖਿ ਹੋਇ ॥ How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh.

ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being.

Ang 982 ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥ If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him.

Ang 797 ਇਹ ਬਾਣੀ ਜੇ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ ॥ The Lord's Name abides deep within the nucleus of one who realizes the Bani of the Guru's Word within his soul.

In Part 2 we will continue the vichaar on Spiritual Preaching with wisdom from further Gurbani Verses.

Waheguru Mehar Karan



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. Gurbani hand in hand with the right Raag (mood) creates the perfect energy shift. 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, when they were compiling the actual Shabad. When we

can listen (suniah) within and are in tune with our emotions, we can easily shift the state we are in and become more balanced seeing things from a different angle, giving us positive energy, insight and change. It all starts with self-reflection and diagnosis. By identifying which emotional state we are in, we can shift our mood completely and change our state of mind. Most of the time there are many different emotions all happening at the same time and it can be confusing and overwhelming as well as hard to identify the state of mind we are in. We need to identify what emotions and why these emotions are coming up as well as which drivers and senses are in play.

This month we are going to look at Raag Devgandhari, Raag Bihagra, Raag Vadhans and Vadhans Dakhani.

Raag Devgandhari brings with it the feeling of satisfaction which comes from accomplishing a goal or making an achievement. The emotions of Raag Devgandhari make the listener feel empowered to do more by diminishing any feelings of laziness or feeling stuck. Being in this state of satisfaction gives feelings of extreme happiness and contentment and leaves the listener with a feeling of being in paradise.

SGGS ji Ang 530

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Dayv-Gandhaaree, Fifth Mehla:

ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਲਾਹਾ ॥

Chant the Lord's Name, and earn the profit.

ਗਤਿ ਪਾਵਹਿ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਕਾਟੇ ਜਮ ਕੇ ਫਾਹਾ ॥੧॥ ਰਹਾਉ ॥

You shall attain salvation, peace, poise and bliss, and the noose of Death shall be cut away. //1//Pause//

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਹਰਿ ਸੰਤ ਜਨਾ ਪਹਿ ਆਹਾ ॥

Searching, searching, searching and reflecting, I have found that the Lord's Name is with the Saints.

ਤਿਨ੍ਹ ਪਰਾਪਤਿ ਏਹੁ ਨਿਧਾਨਾ ਜਿਨ੍ਹ ਕੈ ਕਰਮਿ ਲਿਖਾਹਾ ॥੧॥

They alone obtain this treasure, who have such pre-ordained destiny. ||1||

ਸੇ ਬਡਭਾਗੀ ਸੇ ਪਤਿਵੰਤੇ ਸੇਈ ਪੂਰੇ ਸਾਹਾ ॥

They are very fortunate and honorable; they are the perfect bankers.

ਸੁੰਦਰ ਸੁਘੜ ਸਰੂਪ ਤੇ ਨਾਨਕ ਜਿਨ੍ਹ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹਾ ॥੨॥੧੦॥

They are beautiful, so very wise and handsome; O Nanak, purchase the Name of the Lord, Har, Har. ||2||10||

Raag Bihagra's mood is that of extreme sadness and pain. These emotions give rise to the need to find understanding and peace. The heightened emotional state of sadness and pain is only harnessed by craving for truth and meaning.

SGGS ji Ang 555

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਃ ੩ ॥

Third Mehla:

ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥

What do I know? How will I die? What sort of death will it be?

ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥

If I do not forget the Lord Master from my mind, then my death will be easy.

ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥

The world is terrified of death; everyone longs to live.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥

By Guru's Grace, one who dies while yet alive, understands the Lord's Will.

ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੇ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥੨॥

O Nanak, one who dies such a death, lives forever. ||2||

Raag Vadhans is based on Punjabi Folk music and is set in the traditions of Ghoreea, Suhag and Alohnan. The feelings instilled by this Raag can be compared to those of a bride on the day of her wedding; she is happy and sad. Although she is going to her groom, who fills her with hope and joy, she is also sad to be leaving her family. Raag Vadhans Dakhanee is very similar to Raag Vadhans, however due to its South Indian style of expression, it is more disciplined in its nature.

SGGS ji Ang 557

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

Raag Wadahans, First Mehla, First House:

ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥

To the addict, there is nothing like the drug; to the fish, there is nothing else like water.

ਜੇ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥੧॥

Those who are attuned to their Lord - everyone is pleasing to them. ||1||

ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, cut apart into pieces, a sacrifice to Your Name, O Lord Master. ||1||Pause||

ਸਾਹਿਬੁ ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥

The Lord is the fruitful tree; His Name is ambrosial nectar.

ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੨॥

Those who drink it in are satisfied; I am a sacrifice to them. ||2||

ਮੈ ਕੀ ਨਦਰਿ ਨ ਆਵਹੀ ਵਸਹਿ ਹਭੀਆਂ ਨਾਲਿ ॥

You are not visible to me, although You dwell with everyone.

ਤਿਖਾ ਤਿਹਾਇਆ ਕਿਉ ਲਹੈ ਜਾ ਸਰ ਭੀਤਰਿ ਪਾਲਿ ॥੩॥

How can the thirst of the thirsty be quenched, with that wall between me and the pond? ||3||

ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਸਿ ॥

Nanak is Your merchant; You, O Lord Master, are my merchandise.

ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥੪॥੧॥

My mind is cleansed of doubt, only when I praise You, and pray to You. //4//1//

Shabads composed in Raag Bihagra, Raag Devgandhari, Raag Vadhans and Raag Vadhans Dakhni 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 Bihagra - Gurpreet Kaur – Gurmat Gian Group

<https://soundcloud.com/gurpreet2/tu-samrath-sada-hum-deen>

Raag Devgandhari - Sabh Kishh Jeevath Ko Bivehaar - Dr. Gagandeep Singh

<https://www.youtube.com/watch?v=ttqOtJ5hAaY>

Raag Vadhans - Bhai Bhagta Singh - Visar Nahi Prabh Dheen dheyala

<https://www.youtube.com/watch?v=7LObhlcsuTc>

Raag Vadahans Dakhni - Sachra Sahib Sach Tu - JatinderSingh

<https://www.youtube.com/watch?v=3ZYTRqcXJUA>

If you are unable to listen or read Gurbani in Raag, you can sing Waheguru simran using those feelings of learning and insight to help create the mood of that particular Raag. Not only do the words of a Shabad bring a new awareness, singing in the correct Raag (mood) can bring a complete shift which can carry on for days and even weeks. You can submerge yourselves in this energy at any time in your life. When we can truly tap into our gaviah (singing) and suniah (listening) only then can the real healing take place.



Next month we will look at Raag Sorath, Raag Jaitsri, Raag Todi & Raag Bairarri.



In regard to the Chaplaincy Seva that SGSS provides, we pride ourselves on the vision to be able to help our community practically and emotionally.

Following a year of planning and training, the Gurdwara SGSS Hounslow Committee's vision and the Sevadaars' enthusiasm, dedication and hard work has finally paid off. The Chaplaincy Sevadaars have now completed their induction period, and a successful team is at the ready. The Chaplaincy team are currently carrying out regular visits to local hospitals to have a general chat with patients and hospices for End-of-Life support for patients. This also includes support for their family and friends. Support is offered to the patients by talking and listening to their needs in the best way possible. The Sevadaars make a real difference to patients, as well as their friends and families, by giving them comfort, helping to alleviate any fears they may have.

An important part of the vision for the Chaplaincy team is to provide Chaplaincy Seva for Prisons. The Chaplaincy Team visited HM Wormwood Scrubs Prison last week to learn of a society that understands justice as a process. Gagandeep Singh, a Sikh Chaplain for UK prisons met with the Chaplaincy team and gave them a tour of the prison. Inside the prison, they visited the places of worship including the chapel, the prison cells and met some of the prisoners.



In the photo above (left to right) we have Supriya Kaur, Manjit Kaur Dhillon, Konica Kaur, Harjit Kaur Singh, Kamaljit Kaur Ahdan, Giani Karnail Singh ji, Sikh Chaplain Gagandeep Singh, Gurmeet Kaur Harsh, Jasvinder Kaur Uttam Singh, Balbir Kaur Bharj & Navtej Kaur.

Going forward, the Chaplaincy team will be welcoming those in prison, visiting them with a reassuring smile and simple hospitality. It will help us all to discover how much these families, children, fathers, brothers and sisters must deal with both practically and emotionally, not just the separation from loved ones but also attached with a social stigma which can be huge!

I, Balbir Bharj, find it immensely interesting and rewarding, meeting people with such different life experiences. It has broadened my mind to prejudices. We as Sevadaars

make the difference to those who are lonely, have mental health issues, those that are guilty and not so guilty; all are humans, all in need of help.

The chaplaincy team welcome all Sevadaars to come forward to make a difference to our community. If you want to see the difference and you want to make a difference, you must be in it!

Below is Harjit Kaur Singh's experience regarding the visit:

I was very apprehensive to visit the prison when it was suggested in our chaplaincy meeting last week. After a few days of thinking about it and a long discussion with my inner self, I came to the decision that there is no harm in visiting and this may even help me to decide about the voluntary work/seva in prison.

So I decided to visit with the Chaplaincy Team (10 female colleagues & Bhai Sahib Bhai Karnail Singh ji) on the 17th October 2024. This was my first ever visit to prison in the UK. My experience was that it was very informative giving me full of knowledge of what it entailed. At the gate we were welcomed by a very pleasant gentleman, Mr Gagandeep Singh, who is an experienced employed chaplain in the Wormwood Scrubs prison in London.

After a warm welcome he informed us about some rules we had to follow, he gave us an insight of the prison and the prisoners. He took us around a few blocks, and we were greeted and treated by a few of the prisoners serving us cold water. Those prisoners were trained to go out for some sort of work to prepare them to live in the community.

We also met some chaplains from other religions. It was sad to find out from Gagandeep Singh, that Sikhs are the only community who have a nominal number of volunteers in prison. He told us that Muslim volunteers outnumbered the prisoners. It was not nice to hear about Sikhs in this context as Sikhs are always known for their hospitality, good heart, Sevabhavna and for providing Langar seva for all.

Mr Gagandeep's words were, "If ladies like us motherly figures come to visit them even once a month, it will really give them support and benefit our Sikh young inmates". These words took my fear away and helped me to decide about this seva for well-being of our young Sikh children. Some of our children are in for very petty crimes having not known the rules of this country.

In conclusion, I just would just like to say that I feel happy within myself for making this decision and it will give me so much more satisfaction once I get involved with this Seva. Also, another important thing to add is that we really need many more males in Chaplaincy to come forward.

Waheguru ji Ka Khalsa Waheguru Ji Ki Fateh!

On 20 October it was our pleasure to welcome Dr Karminder Singh ji to an inspiring Seminar entitled 'Understanding Jup Bani Yourself by Yourself'. The title of the talk is inspired by his conviction that Sikhi is a Faith designed to awaken the Spirituality in each individual being; our spirituality reflects in us the presence of the Divine, who is both immanent in His Creation and transcendental. Guru Nanak sought to connect us with Him, and finally to turn us into, the Divine!

Dr Karminder has worked on Understanding Gurbani for well over 30 years. Born and raised in Malaysia, he has frequently visited the UK and has been educated in the USA and China, achieving his PhD in political science from Boston, USA.



His Basics of Sikhi were acquired at home – his Mother had all her children read the entire Sri Guru Granth Sahib by age 10 or 12. His inspirational Father, who was a Granthi with an impressive understanding of Punjabi, Urdu and Persian, explained the meanings of the words and the verses in the scripture. He also gave them inspirational books.

His learning of Sikhi has been rooted in rejecting unbelievable tales called Sakhis, ridiculous assertions of Miracles, and demands for Blind Faith and Rituals.

Karminder is now a well-known, world class Sikh **Writer and Speaker** who has spoken in Gurdwaras, presented at Seminars and Conferences, written for magazines and journals, produced numerous videos and now has a website that shares the messages of Gurbani – **SikhiVicharForum.org**

He has published numerous books, and on his website you can see his five seminal books published in 2020: *The Hijacking of Sikhi* (420 pages), *Understanding Sidh Goshat* (271), *Understanding Anand* (162), *Understanding Asa Di Vaar* (289), *Understanding Nitnem: Jup, Sodar and Sohela*. (308).

The core theme of the books, inspired by Guru Nanak's spiritual wisdom, devotional brilliance and compassion for nature is that:

Sikhi is a Spirituality of the Self, By the Self, For the Self.

The basic idea that Gurbani contains messages that must be Understood, Accepted, Believed, Inculcated and Applied in our daily lives needs to be embraced by all Sikhs. It emphasises that Sikhi is not meant to be read, but lived. **This he calls the real deal.**



While living an ethical life, it is important that the Sikh appreciates the spiritual messages within the worldly-language verses used by the thirty five authors – six Guru Sahiban, fifteen Bhagats, twelve Bhattas (poets) and three Gursikhs, in the SGGS.

Punjabi School Term Dates 2024 - 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

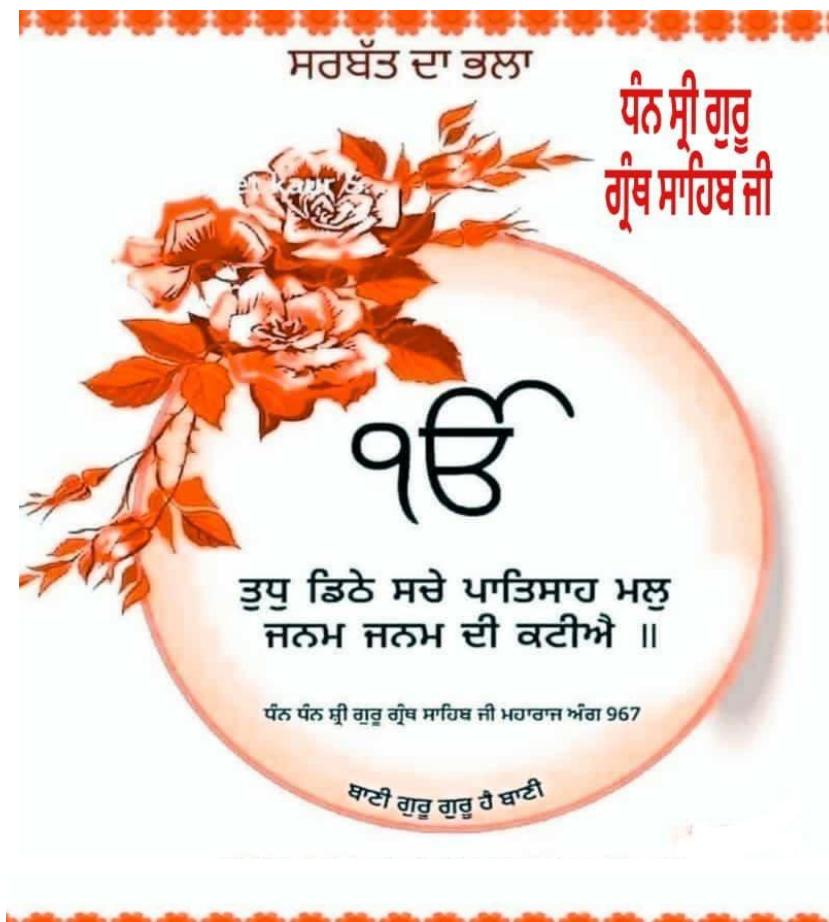
 GURDWARA EDUCATION PROGRAMME 		
Punjabi Regular Classes		
Tuesday	6:00pm – 7:30pm	First Floor Classrooms, New Building
Sunday – 1 st Session	10:00am – 11:30am	
Sunday – 2 nd Session	11:30am – 1:00pm	
Punjabi GCSE		
Sunday	11:00am – 1:00pm	1st Floor Classrooms, New Building
Punjabi ‘A’ Level		
Sunday	9:00am-11:00am	Library - New Building
Punjabi for Adults		
Saturday	9:00am – 10:30am	1st Floor Classrooms, New Building
Gurmat Gian for Adults		
Saturday	11:00am – 12:00pm	1st Floor Classrooms, New Building
English for Adults (ESOL)		
Tuesday	10:00am – 12:10pm	1st Floor Classrooms, New Building
Wednesday	10:00am – 12:10pm	
Religious Education for the Young (4 - 6 year olds)		
Sunday	1:00pm – 2:00pm	1st Floor Classrooms, New Building
Computer Training		
Tuesday, Wednesday, Thursday	10:00am – 2:00pm	Library, New Building

Gurdwara Sri Guru Singh Sabha, Hounslow

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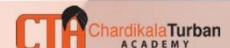
Dastaar
Tying Classes

Every Sunday
12-2pm

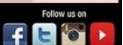
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Enquiries: In person or by telephone **(020 8814 6701)**: Monday – Sunday **10:00am – 1:00pm**

Email: matrimonial@sgss.org

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

The current list of our matrimonial partners appears below.

M A L E S

<i>Ref</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Current Job</i>	<i>Height</i>
3222	05-Nov-96	MSc Material Science	Engineer	5' 09"
3223	12-Jan-95	PhD Mchem	Senior Development Chemist	6' 01"
3224	26-Mar-95	BSc conomics	Financial Analyst	5' 07"
3225	05-Sep-90	BSc Financial Economics	Contractor	5' 11"
3226	26-Jun-81	BSc Computer Information Systems	Contractor	5' 09"
3227	13-Sep-93	PhD Medical Statistics	Medical Statistician	5' 08"
3228	14-Jan-91	MBBS	Doctor	5' 08"
3229	21-Dec-92	BSc Economics	Portfolio Manager, Hedge Fund	6' 03"
3230	18-May-95	A Levels and Diploma	Commercial Gas Engineer	5' 09"
3231	02-Jun-86	MBBS MRCGP	Doctor GP	5' 10"
3233	22-Jun-85	PhD	Director at Pharmaceutical	5' 09"
3234	24-Oct-75	Fine Art Degree	Distribution Manager	5' 11"
3235	24-Aug-94	BDS	Dentist	6' 00"
3236	13-Apr-83	BA Hons Buiness Management & Finance	Engineering	5' 11"
3237	11-Dec-90	B.Sc Hons Computer Science	Software Engineer	6' 00"
3238	31-Aug-89	BDS MSc Dental Implant Surgeon	Dentist	6' 04"

3239	18-Aug-87	MSc Sustainability&Management	Senior Partner Sales Manager	6' 02"
3240	04-Dec-95	Bsc Economics ACA Qualified Accountant	Senior Accountant	5' 06"
3241	16-Sep-94	B Eng Civil Engineerig	Principal Structural Engineering	5' 08"
3242	05-Oct-94	HND Management Studies	Administrator	6' 02"
3243	02-Oct-94	Dentist	Dentist	5' 09"
3244	06-May-91	BSc Bussiness Info Systems	Sale Purchasing Manager	5' 09"
3245	25-Mar-85	LLB Hons	Customer Service Representative BA	5' 11"
3246	23-Mar-96	MSc Neuro Develop Sciences	NHS Assistant Psychologist	5' 10"
3247	25-Dec-93	GCSE	Export Operator	5' 07"
3248	10-Mar-93	MBBS BSC HONS	GP	6' 04"
3249	06-Jun-87	Sports Science	Concierge Leisure	5' 09"
3250	18-Aug-91	MBChB, MPharm	NHS Doctor	5' 10"
3251	27-May-92	BSc (Hons), PgDip (Qualified Architect	Software Consultant	5' 09"
3252	07-Dec-96	BC Economics	Investment Performance Analyst	6' 00"
3253	05-Jul-89	MSc Financial Maths	Software Consultant	5' 10"
3254	08-Nov-98	BSc Computer Science	Software Engineer	5' 09"
3255	24-Jan-92	Masters	Management Accountant	5' 11"
3256	13-Mar-87	BSc Finance & Accounting	Financial Analyst	6' 00"
3257	29-Dec-87	BSc Banking and Finance	Business & Residential Finance	5' 10"
3258	09-Apr-98	MSc Artificial Intelligence	Machine Learning Engineer	5' 11"
3259	22-Jun-92	BSC Mathematics	Business Owner - Trucking	5' 11"
3260	17-Jun-83	BA (Hons) Architecture	Architectural Assistant	5' 10"
3261	16-Aug-91	BSc Computing and IT	Analyst	5' 08"
3262	11-Aug-96	BDS	Dentist	5' 09"
3263	19-Sep-95	BSC Economics - ACCA	Finance Consultant	5' 07"
3264	26-Mar-92	LLB Hons (Law)	Solicitor	5' 08"
3265	05-Feb-97	BA Accounting and Financial Info Systems	Finance Specialist	5' 08"
3266	21-Jan-84	BDS	Dentist	5' 11"
3267	04-Oct-89	Diploma in Hospitality	Store Manager	5' 11"
3268	25-Jun-98	BSC Hons Computer Science	Senior Data Scientist	5' 08"
3269	23-Oct-96	BSc Finance	Market Risk Analyst	6' 01"
3270	12-Apr-82	MA in MGMT Studies	Business Owner	5' 10"
3271	27-Oct-89	BSc Maths and Management ACCA	Accountant	5' 07"
3272	09-Apr-98	MBBS	Doctor	6' 03"
3273	14-Nov-80	B Eng MBA	Prouct Specialist	5' 05"
3274	01-Nov-98	Business & Accounting Diploma	Online Trading Manager	6' 03"
3275	24-Jan-91	BSc Information Systems	Technical Support Officer	5' 05"
3276	22-Oct-93	BSc Accounting & Finance	Management Accountant	5' 09"

3277	16-May-97	MSC Business & Management	Retail Manager	6' 02"
3278	18-Feb-96	BA LLB	Paralegal	5' 08"
3279	18-Mar-90	Chartered Accountant	Accountant British Gas	5' 08"
3280	11-Apr-89	BSc (Hons) Business Computing	Project Manager	5' 11"
3281	27-May-98	BSc Natural Sciences	Software Engineer	5' 11"
3282	23-Mar-88	BA Hons Finance, ACCA Chartered Accountant	Finance Manager	5' 09"
3283	24-May-77	BSc Management Studies	Cloud Technology Account Director	6' 02"
3284	11-Jan-91	Phd, BSc - Medical	Research Fellow	5' 06"
3285	31-Mar-96	B Eng (Hons) Aerospace Engineering	Flight Data Specialist	5' 11"
3286	08-Aug-79	BSC Manufacturing Engineering & Transport Manager CPC	HGV Driver	5' 10"
3287	17-Mar-93	LLB Law Degree	Mananger Facilities Management Company	6' 01"
3288	01-Aug-88	BA Hons MBA International Business	International Business	5' 11"
3289	19-Jan-94	GCSE	Business Owner	6' 01"
3290	01-Mar-90	LLB Hons DIP PFS	Financial Adviser	5' 06"
3291	26-Aug-94	BA Accounting & Finance	Accounts Payable	5' 09"
3292	04-Apr-86	BAHons Business Studies	Financial Crime Investigator	6' 03"
3293	16-Feb-93	BSC Civil Engineering	Senior Technical Coordinator	5' 06"
3294	26-May-84	+2 English, Maths and Panjabi	Company Director	5' 08"
3295	21-Jul-92	BSc (Hons) MBBS	Hospital Doctor	6' 02"
3296	31-Jan-95	Economics and Finance Banking	Transmate Manager	6' 00"
3297	27-Nov-87	BSC Maths with Economics	Senior Payment & Pensions Manager	6' 02"
3298	22-Sep-94	MSC Quantity Surveying	Senior Surveyor	5' 09"
3299	28-Nov-93	Master of Pharmacy	Director, Pharmaceutical Industry	5' 10"
3300	01-Nov-93	BSc Mathematics	Head Of Azure Engineering	6' 00"
3301	19-Nov-89	Business Studies	Uber Driver	5' 09"
3302	10-Mar-92	MBChB MRCS	Hospital Doctor	5' 09"
3303	07-Oct-88	BSc M Pharma	Pharmacy Business Owner	6' 02"
3304	02-Apr-92	Pharmacist, Dentist	Dentist	5' 08"
3305	16-May-85	BA Hons	Data Analyst	5' 08"
3306	09-Apr-96	BSc & MSc	Lab Technician	5' 08"
3307	01-Jun-98	BSc (Hons) Aerospace Engineering	Engineer	5' 10"
3308	09-Jan-90	MSC Investment Management	Analyst in Asset Management Company	6' 01"
3309	29-Oct-97	BSc Computer Science	Self- Employed	6' 00"
3310	13-Jun-91	Masters Banking and Finance	Investment Banker	5' 10"
3311	02-Oct-91	Bachelor of Engineering (Hons)	Softwear Developer	5' 08"

3312	16-Mar-90	PhD,MSc,BA	AI/ML Engineer & Data Scientist	5' 10"
3313	26-Apr-88	A Levels	Security Officer	5' 06"
3314	14-Apr-84	BA Econ and CIMA	Financial Controller	5' 09"
3315	04-Nov-93	BA Graphic Design	Graphic Designer	5' 10"
3316	08-Jan-92	BSc Economics ATT, CTA	Corporate Tax Advisor	6' 01"
3317	01-May-91	BSc Accounting & Business Management	Penisons Analyst	5' 07"
3318	24-Apr-94	MBBS	GP Training - Doctor	5' 08"
3319	27-Jul-88	MBBS	Medical Doctor	6' 00"
3320	27-Jun-88	MSc Innovation Mangement (Harvard)	Director, Technology Consultant	5' 06"
3321	09-Dec-86	MBA International Business	Fleet Manager & Own Business	6' 01"
3322	08-Apr-91	BSc Economics	Risk Consultant	5' 11"
3323	29-May-90	Diploma in Plumbing	HGV Driver	5' 10"
3324	20-Sep-79	MSc Information Security	Business Owner & Investment Bank	

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>
9555	16-Sep-93	MBCh(Hons) BMEDSc	Doctor	5' 05"
9556	20-Jun-87	MBA International Management	Amazon Web Service	5' 06"
9557	14-May-91	ACA Chartered Accountant	Finance Business Partner	5' 05"
9558	16-Apr-81	Degree & Masters CIMA	Accountant	5' 06"
9559	10-Feb-94	BSc Economics	Investment Banking	5' 08"
9560	31-May-86	MSc Economics	Business Owner	5' 04"
9561	15-Oct-01	BA Hons	Tax Accountant	5' 07"
9563	06-Jul-96	BSc Mathematics	Civil Service	5' 06"
9564	23-Jul-94	MBBS, MSC	Jnr Doctor	5' 06"
9565	18-Aug-93	MSc	IT Consultant	5' 05"
9566	19-Nov-95	Degree In Teaching BSc BioChemisitry MSc Computer	Primary School Teacher	5' 03"
9567	28-Jun-97	Science	Software Consultant	5' 01"
9568	04-Apr-82	Masters	Local Government Officer	5' 06"
9569	19-Jul-96	BSc Hon	WEB Developer	5' 04"
9570	20-Jan-92	BSC Mathematics and Economics	Product Director	5' 07"
9571	12-Apr-97	MBBS BSc	Doctor	5' 02"
9572	21-Jun-82	BA Business Management	HR Manager Deputy Manager in Private	5' 04"
9573	22-Dec-91	Level 4 in Early Years	Nursery	5' 01"
9574	27-Nov-92	AAT Level 4	Finance Officer	5' 00"
9575	12-Nov-98	Studying for MBBS	Student	5' 03"
9577	21-Oct-93	CACHE Level 3 Dip. Nursery Nurse	Early Years Educator	5' 00"

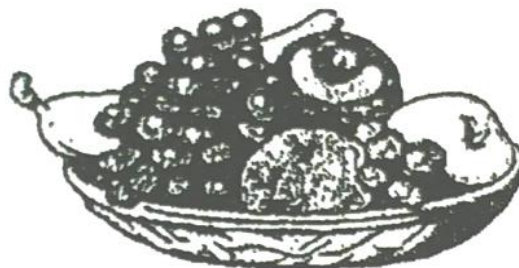
9578	30-Apr-94	MSc Business Psychology	Diversity and Inclusion Consultant	5' 00"
9579	05-Jul-92	Chartered Accountant	Senior Manager	5' 00"
9580	12-Sep-86	BA Economics	HR Business Partner	5' 01"
9581	09-Oct-93	ACCA	Senior Finance Manager	5' 07"
9582	30-Apr-94	BSc Business Management	Management Consultant	5' 03"
9584	18-Jan-96	Foundation Degree	Safety Engineer	5' 04"
9586	24-Mar-95	BSC	School Finance Officer	5' 02"
9588	02-Feb-94	MBBS	Medical Student	5' 06"
		BSc Joint Hons Human Geography with Business		
9589	10-Nov-85		Parking Appeals Officer	5' 04"
9590	13-Mar-91	MBBS BSc (Hons) MRCP(UK)	Hospital Doctor	5' 07"
		BA Politics & International Relations		
9591	30-May-94		Civil Servant	5' 06"
9592	21-Feb-95	BA Finance and Accounting	Working in a bank	5' 04"
9593	07-Sep-95	BSc Accounting And Finance	Audit Analyst	5' 07"
9594	07-Jan-89	MBBS MSc MRCS	NHS Hospital Doctor	5' 08"
			HR Generalist Financial Services - City of London	
9595	31-Aug-90	BSc Hons CIPD ILM		5' 03"
9596	04-Nov-98	BSc Medical Science Studying MBBS	Student	5' 07"
9597	02-Sep-89	BSC Mathematics with Finance	Director Private Equity	5' 04"
9598	09-Mar-93	ACA - Chartered Accountant	Accountant	5' 04"
9599	24-May-94	MSc Biomedical Science	NHS Laboratory	5' 06"
9600	25-Nov-93	DDS Dentist	Dentist/Clinical Director	5' 08"
9601	10-Jun-95	BSC and MSC	Manufacturing Manager	5' 05"
9602	11-Mar-92	BSC (Hons)	Optometrist	5' 06"
9603	28-May-93	LLM	Solicitor- Ernst & Young	5' 06"
9604	27-May-98	MBBS Hons	Doctor - Hospital	5' 03"
9605	31-Aug-93	BSc)Hons) Accounting & Finance	Management Accountant	5' 03"
9606	25-Apr-00	BA Accounting & Management	Finance Assistant	5' 05"
9607	10-Sep-86	BA Hons Business Management	Civil Servant	5' 03"
9608	29-Jun-88	Masters In History	Project Manager	5' 06"
9609	21-May-84	CIPD Level 5	HR Officer	5' 06"
9610	17-Mar-94	BA Hons Graphic Design	Digital Designer	5' 06"
9611	06-Nov-88	MSc	Physician in NHS	5' 03"
9612	19-Jun-95	Medicine MD Clinical Attachment	Doctor	5' 05"
9614	12-Nov-92	BA Literature & Creative writing	Higher Education	5' 03"
9615	27-Oct-95	M Pharm, PGDip	Advanced Clinical Pharmacist	5' 02"
9616	25-Mar-95	BA Economics	Internal Audit	5' 04"
9617	06-Sep-94	Business Management	Beauty	5' 03"
9618	19-Oct-94	MA Finance and Accounting	Finance Administration	5' 08"
9619	30-Sep-78	Biomedical Science	Civil Service Administrator	5' 06"


Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh


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