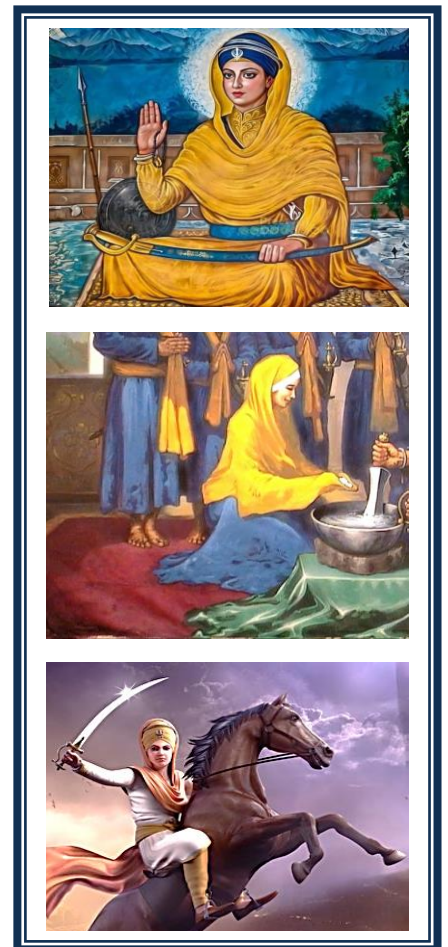


# GOBIND MARG

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

NOVEMBER 2025 – VOL XXXIII      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. Mata ji then 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



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 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

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)

# November 2025

Important Days	Event	Nanakshahi Days	
		November ਕੱਤਕ / ਮੱਘਰ	December ਮੱਘਰ / ਪੋਹ
<b>Sangrandh</b> ਸੰਗਰਾਂਦ	New Month Start Date	14	
<b>Parkash/ Avtar (Birthday) Gurgurb, Gurgaddi, Shaheedi (Martyrdom), Jyoti Jot/ Barsi</b>			
Sri Guru Nanak Sahib ji	Parkash (Observed on)	5	
Sri Guru Tegh Bahadur Sahib Ji	Shaheedi	24	
Sri Guru Gobind Singh Ji	Gurgaddi	24	
<b>Historical Dates - Events &amp; Festivals</b>			
Mata Sahib Kaur Ji	Birthday	1	
Baba Deep Singh Ji	Shaheedi	13	
Bhais Mati Das Ji, Sati Das Ji, Dayala Ji	Shaheedi	24	
Sahibzada Fateh Singh ji	Birthday		12
Sahibzada Ajit Singh ji	Shaheedi		21
Sahibzada Jujhar Singh ji	Shaheedi		21



Dear Sangat Jee – 🙏 **WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH** 🙏

### The 2025 Bandi Chorch Celebration

This year the Bandi Chorch event was celebrated on 21 October, marking the day when Guru Hargobind Sahib remarkably secured the release of 52 Indian Rajahs and Princes from prison as a condition for his own release, from the Mughal emperor Jahangir (who had imprisoned Guru Sahib, on seeing his vast popularity as a threat). Everyone thoroughly enjoyed the lighting of candles in the car park safe space.



### Baba Deep Singh Shaheedi Remembrance

Baba Deep Singh Ji's martyrdom life will be remembered on 13 November. On hearing of the destruction of Darbar Sahib Amritsar by Abdali's foreign forces, he vowed to restore it. In the fierce battle in Guru-ka-Bagh in Amritsar, he received a fatal wound in the neck but (despite age 75) fought on and made it to the precincts of Darbar Sahib. His life sets an example for all Sikhs on how to live and die with dignity.



## November & December Events

**05/11/2025** Guru Nanak Sahib Parkash

**09/11/2025** Monthly Dialogue: Pingalwara Trust

**24/11/2025** GuruTegh Bahadur Sahib Shaheedi

**07/12/2025** Monthly Dialogue: Depression & Overthinking

**21/12/2025** Chotte Sahibzaade Shahidi

**26/12/2025** Wade Sahibzaade Shahidi

**NB.** Guru Tegh Bahadur ji programme in preparation at the time of print.



## Guru Nanak Dev Ji Parkash - Programme

3<sup>rd</sup> Nov 10:00am

Arambh Akhand Path

5<sup>th</sup> Nov

**WEDNESDAY, 5<sup>TH</sup> NOV 2025**

9:30-10:00am

Bhog Akhand Path

10:00-11:00am

Kirtan Bhai Karnail Singh Ji

11:00-12:00pm

Sewa Nishan Sahib Chole Di

12:00-1:00pm

Katha Giani Mohar Singh Ji Chandigarh wale

1:00-2:00pm

Kirtan Bhai Onkar Singh Ji Hazuri Ragi Darbar Sahib

2:00-3:00pm

Kirtan Bhai Gurvinder Singh Ji Baba Bakala wale

3:00-4:00pm

Kirtan SGSS Bibia da Jatha Hounslow SGSS

4:00-5:00pm

Katha Giani Nirmaljeet Singh Ji

5:00-6:00pm

Kirtan Children Jatha Hounslow SGSS

6:00-6:30pm

Path Rehras Sahib

6:30-7:10pm

Kirtan Bhai Karnail Singh Ji

7:10-7:50pm

Katha Giani Mohar Singh Ji Chandigarh wale

7:50-8:30pm

Kirtan Giani Gurvinder Singh Ji Baba Bakala wale

Ardas & Sukhasan

## Income & Expenditure - October 2025

During Octber 2025, the Gurdwara income and expenditure were as follows.

**Income:** £123,699.47 and **Expenditure:** £160,360.31

## Event Bookings - October 2025

The numbers of Services performed in support of the Sangat were:

• Sukhmani Sahib Paath/Kirtan	25	• School Visits	8
• Weddings – Anand Karaj	9	• Funerals	9
• Sehaj & Akhand Paaths	12	• Sog Sabha/ Ashes	1

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

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

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

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

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





**Guru Nanak Sahib ji's Japji Sahib** bani is widely recognized as the quintessence of the Sri Guru Granth Sahib ji. Following the Mool Mantar, the compilation starts with an opening Salok or verse, then a set of 38 Pauris or hymns and ends with a closing Salok. This month we elaborate Pauris 28 & 29 of this deeply revealing Bani.



Verse	Japji Sahib Pauri 28, 29	Glossary	Contextual Meaning
<b>1-2</b> Pauri 28	ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੇਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥  ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥	ਮੁੰਦਾ, ਸਰਮੁ ਪਤੁ ਕਰਹਿ ਬਿਭੂਤਿ ਖਿੰਥਾ, ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ, ਪਰਤੀਤ	ਮੁੰਦਰਾਂ, ਉੱਦਮ, ਮਿਹਨਤ। ਖੱਪਰ। ( <i>Begging bowl</i> ). Also: ਇਜ਼ਤ। ਜੇ ਤੂੰ ਬਣਾਏਂ। ਗੋਹਿਆਂ ਦੀ ਸੁਆਹ। ਗੋਦੜੀ, ਮੱਤ। ਕੁਆਰਾ ਸਰੀਰ (ਵਿਕਾਰਾਂ ਤੋਂ ਬਚਿਆ ਹੋਇਆ)। ਜੇਗ ਮੱਤ ਦੀ ਰਹਿਤ, ਸ਼ਰਧਾ, ਯਕੀਨ।
<b>3-5</b>	ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥  ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੮॥	ਆਈ ਪੰਥੁ / ਪੰਥੀ  ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਆਦੇਸੁ, ਤਿਸੈ ਆਦਿ, ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ, ਵੇਸੁ	ਜੋਗੀਆਂ ਦੇ 12 ਫਿਰਕੇ ਹਨ, ਉਹਨਾਂ ਵਿਚੋਂ ਸਬ ਤੋਂ ਉੱਚਾ 'ਆਈ ਪੰਥ' ਗਿਣਿਆ ਜਾਂਦਾ ਹੈ। ਸਾਰੇ ਜੀਵ। ਇਕੇ ਹੀ ਪਾਠਸ਼ਾਲਾ ਵਿਚ ਪੜ੍ਹਨ ਵਾਲੇ ਸੱਜਣ। ਮਨ ਨੂੰ ਜਿੱਤਿਆ, ਜੇ ਮਨ ਜਿੱਤਿਆ ਜਾਏ। ਪਰਣਾਮ। ਉਸੇ ਹੀ ਅਕਾਲ ਪੁਰਖ ਨੂੰ। ਮੁੱਢ ਤੋਂ। ਪਵਿੱਤਰ, ਸੁੱਧ ਸਰੂਪ। ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ ਹੈ। ਨਾਸ ਰਹਿਤ, ਇਕ-ਰਸ। ਹਰੇਕ ਜੁਗ ਵਿਚ, ਸਦਾ। ਰੂਪ।
<b>1-3</b> Pauri 29	ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥  ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥	ਭੁਗਤਿ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ਆਪਿ ਨਾਥੀ ਸਭ, ਰਿਧਿ	ਚੂਰਮਾ। ( <i>A Sweetmeat like 'Panjiri'</i> ) ਭੰਡਾਰਾ ( <i>Treasure</i> ) ਵਰਤਾਣ ਵਾਲੀ। ਹਰੇਕ ਸਰੀਰ ਵਿਚ ਵੱਜ ਰਹੇ ਹਨ। ਸਿੰਗੀ, ਜੋਗੀਆਂ ਦੀ ਗਲ ਵਿਚ ਲਟਕਾਈ ਸਾਜ਼। ਅਕਾਲ ਪੁਰਖ ਆਪ। ਨੱਥੀ ਹੋਈ, ਵੱਸ ਵਿਚ। ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ, ਪਰਤਾਪ, ਵਡਿਆਈ।

	ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥	ਸਿਧਿ ਅਵਰਾ ਸਾਦ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ, ਕਾਰ ਚਲਾਵਹਿ, ਲੇਖੇ	'ਸਫਲਤਾ' ਕਰਾਮਾਤ। (ਜੋਗੀਆਂ ਦੀਆਂ ਅੱਠ ਵੱਡੀਆਂ ਸਿੱਧੀਆਂ ਮੰਨੀਆਂ ਗਈਆਂ ਹਨ)। ਹੋਰ, ਅਕਾਲ ਪੁਰਖ ਤੋਂ ਪਰੇ ਲੈ ਜਾਣ ਵਾਲੇ। ਸੁਆਦ, ਚਸਕੇ। ਮੇਲ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜ਼ਾ ਦਾ ਉਹ ਅੰਸ ਜਿਸ ਨਾਲ ਜੀਵ ਮਿਲਦੇ ਹਨ। ਵਿਛੋੜਾ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜ਼ਾ ਦਾ ਉਹ ਅੰਸ ਜਿਸ ਦੀ ਰਾਹੀਂ ਜੀਵ ਵਿਛੋੜਦੇ ਹਨ, ਜਾਂ ਕੋਈ ਹੋਂਦ ਵਾਲੇ ਪਦਾਰਥ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ। ਦੇਵੇਂ, ਸੰਸਾਰ ਦੀ ਕਾਰ। ਚਲਾ ਰਹੇ ਹਨ।, ਕਰਮਾਂ ਦੇ ਲੇਖੇ ਅਨੁਸਾਰ।
4-5	ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੈ ਵੇਸੁ ॥੨੮॥	ਆਦੇਸੁ, ਤਿਸੈ ਆਦਿ, ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ, ਵੇਸੁ	ਪਰਣਾਮ। ਉਸੇ ਹੀ ਅਕਾਲ ਪੁਰਖ ਨੂੰ। ਮੁੱਢ ਤੋਂ। ਪਵਿੱਤਰ, ਸੁੱਧ ਸਰੂਪ। ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ ਹੈ। ਨਾਸ ਰਹਿਤ, ਇਕ-ਰਸ। ਹਰੇਕ ਜੁਗ ਵਿਚ, ਸਦਾ।, ਰੂਪ।

## ਪੰਜਾਬੀ ਅਰਥ

1-2	(ਹੇ ਜੋਗੀ!) ਜੇ ਤੂੰ ਸੰਤੋਖ ਨੂੰ ਆਪਣੀਆਂ ਮੁੰਦਰਾਂ ਬਣਾਵੇ, ਮਿਹਨਤ ਨੂੰ ਖੱਪਰ ਤੇ ਝੋਲੀ, ਅਤੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਧਿਆਨ ਦੀ ਸੁਆਹ (ਪਿੰਡੇ ਤੇ ਮਲੋਂ), ਮੌਤ (ਦਾ ਭਉ) ਤੇਰੀ ਗੋਦੜੀ ਹੋਵੇ, ਸਰੀਰ ਨੂੰ ਵਿਕਾਰਾਂ ਤੋਂ ਬਚਾ ਕੇ ਰੱਖਣਾ ਤੇਰੇ ਲਈ ਜੋਗ ਦੀ ਰਹਿਤ ਹੋਵੇ ਅਤੇ ਸ਼ਰਧਾ ਨੂੰ ਡੰਡਾ ਬਣਾਵੇਂ, ਤਾਂ ਅੰਦਰੋਂ ਕੂੜ ਦੀ ਕੰਧ ਟੁੱਟ ਸਕਦੀ ਹੈ।
3-5	ਜੇ ਮਨੁੱਖ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਜੀਵਾਂ ਨੂੰ ਆਪਣੇ ਸੱਜਣ ਮਿੱਤਰ ਸਮਝਦਾ ਹੈ (ਅਸਲ ਵਿਚ) ਉਹੀ ਆਈ ਪੰਥ ਵਾਲਾ ਹੈ। ਜੇ ਆਪਣਾ ਮਨ ਜਿੱਤਿਆ ਜਾਏ, ਤਾਂ ਸਾਰਾ ਜਗਤ ਹੀ ਜਿੱਤਿਆ ਜਾਂਦਾ ਹੈ (ਭਾਵ, ਤਾਂ ਜਗਤ ਦੀ ਮਾਇਆ ਪਰਮਾਤਮਾ ਤੋਂ ਵਿਛੋੜ ਨਹੀਂ ਸਕਦੀ)। (ਸੋ, ਕੂੜ ਦੀ ਕੰਧ ਦੂਰ ਕਰਨ ਲਈ) ਕੇਵਲ ਉਸ (ਅਕਾਲ ਪੁਰਖ) ਨੂੰ ਪ੍ਰਣਾਮ ਕਰੇ, ਜੋ (ਸਭ ਦਾ) ਮੁੱਢ ਹੈ, ਜੋ ਸੁੱਧ ਸਰੂਪ ਹੈ, ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ (ਲੱਭ ਸਕਦਾ), ਜੋ ਨਾਸ-ਰਹਿਤ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਹੀ ਇਕੋ ਜਿਹਾ ਰਹਿੰਦਾ ਹੈ।
ਭਾਵ ਪੌੜੀ 28	ਜੋਗ-ਮਤ ਦੇ ਖੰਭਾ, ਮੁੰਦਰਾ, ਝੋਲੀ ਆਦਿਕ ਪ੍ਰਭੂ ਨਾਲੋਂ ਜੀਵ ਦੀ ਵਿੱਥ ( <i>separateness</i> ) ਮਿਟਾਣ ਜੋਗੇ ਨਹੀਂ ਹਨ। ਜਿਉਂ ਜਿਉਂ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ ਜੁੜੇਗੇ, ਸੰਤੋਖ ਵਾਲਾ ਜੀਵਨ ਬਣੇਗਾ, ਤੇ ਸਾਰੀ ਖਲਕਤ ਵਿਚ ਉਹ ਪ੍ਰਭੂ ਵੱਸਦਾ ਦਿੱਸੇਗਾ। 28।
1-3	(ਹੇ ਜੋਗੀ! ਜੇ) ਅਕਾਲ ਪੁਰਖ ਦੀ ਸਰਬ-ਵਿਆਪਕਤਾ ( <i>All-Comprehensiveness</i> ) ਦਾ ਗਿਆਨ ਤੇਰੇ ਲਈ ਭੰਡਾਰਾ ( <i>Treasure</i> ) ਹੋਵੇ, ਦਇਆ ਇਸ (ਗਿਆਨ-ਰੂਪ) ਭੰਡਾਰੇ ਦੀ ਵਰਤਾਈ ਹੋਵੇ, ਹਰੇਕ ਜੀਵ ਦੇ ਅੰਦਰ ਜਿਹੜੀ (ਜ਼ਿੰਦਗੀ ਦੀ) ਰੋਂ ਚੱਲ ਰਹੀ ਹੈ, (ਭੰਡਾਰਾ ਛਕਣ ਵੇਲੇ ਜੇ ਤੇਰੇ ਅੰਦਰ) ਇਹ ਨਾਦੀ ਵੱਜ ਰਹੀ ਹੋਵੇ, ਤੇਰਾ ਨਾਥ ਆਪ ਅਕਾਲ ਪੁਰਖ ਹੋਵੇ, ਜਿਸ ਦੇ ਵੱਸ ਵਿਚ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਹੈ, (ਤਾਂ ਕੂੜ ਦੀ ਕੰਧ ਤੇਰੇ ਅੰਦਰੋਂ ਟੁੱਟ ਕੇ ਪਰਮਾਤਮਾ ਨਾਲੋਂ ਤੇਰੀ ਵਿੱਥ ਮਿਟ ਸਕਦੀ ਹੈ। ਜੋਗ ਸਾਧਨਾਂ ਦੀ ਰਾਹੀਂ ਪ੍ਰਾਪਤ ਹੋਈਆਂ ਰਿੱਧੀਆਂ ਵਿਅਰਥ ਹਨ, ਇਹ) ਰਿੱਧੀਆਂ ਤੇ ਸਿੱਧੀਆਂ (ਤਾਂ) ਕਿਸੇ ਹੋਰ ਪਾਸੇ

	ਖੜਨ ਵਾਲੇ ਸੁਆਦ ਹਨ। ਅਕਾਲ ਪੁਰਖ ਦੀ "ਸੰਜੋਗ" ਸੱਤਾ ਤੇ "ਵਿਜੋਗ" ਸੱਤਾ ਦੋਵੇਂ (ਮਿਲ ਕੇ ਇਸ ਸੰਸਾਰ ਦੀ) ਕਾਰ ਨੂੰ ਚਲਾ ਰਹੀਆਂ ਹਨ (ਭਾਵ, ਪਿਛਲੇ ਸੰਜੋਗਾਂ ਕਰ ਕੇ ਟੱਬਰ ਆਦਿਕਾਂ ਦੇ ਜੀਵ ਇੱਥੇ ਆ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ। ਰਜਾ ਵਿਚ ਫਿਰ ਵਿਛੜ ਵਿਛੜ ਕੇ ਆਪੇ-ਆਪਣੀ ਵਾਰੀ ਇੱਥੋਂ ਤੁਰ ਜਾਂਦੇ ਹਨ) ਅਤੇ (ਸਭ ਜੀਵਾਂ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦੇ) ਲੇਖ ਅਨੁਸਾਰ (ਦਰਜਾ-ਬ-ਦਰਜਾ ਸੁਖ ਦੁਖ ਦੇ) ਛਾਂਦੇ ਮਿਲ ਰਹੇ ਹਨ (ਜੇ ਇਹ ਯਕੀਨ ਬਣ ਜਾਏ ਤਾਂ ਅੰਦਰੋਂ ਕੂੜ ਦੀ ਕੰਧ ਟੁੱਟ ਜਾਂਦੀ ਹੈ।)
4-5	(ਸੋ, ਕੂੜ ਦੀ ਕੰਧ ਦੂਰ ਕਰਨ ਲਈ) ਕੇਵਲ ਉਸ (ਅਕਾਲ ਪੁਰਖ) ਨੂੰ ਪ੍ਰਣਾਮ ਕਰੋ, ਜੋ (ਸਭ ਦਾ) ਮੁੱਢ ਹੈ, ਜੋ ਸੁੱਧ ਸਰੂਪ ਹੈ, ਜਿਸ ਦਾ ਕੋਈ ਮੁੱਢ ਨਹੀਂ (ਲੱਭ ਸਕਦਾ) , ਜੋ ਨਾਸ ਰਹਿਤ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਇਕੋ ਜਿਹਾ ਰਹਿੰਦਾ ਹੈ।
ਭਾਵ ਪੌੜੀ 29	ਸਿਮਰਨ ਦੀ ਬਰਕਤਿ ਨਾਲ ਇਹ ਗਿਆਨ ਪੈਦਾ ਹੋਵੇਗਾ ਕਿ ਪ੍ਰਭੂ ਸਭ ਥਾਂ ਭਰਪੂਰ ਹੈ ਤੇ ਸਭ ਦਾ ਸਾਈਂ ਹੈ, ਉਸ ਦੀ ਰਜਾ ਵਿਚ ਜੀਵ ਇੱਥੇ ਆ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ ਤੇ ਰਜਾ ਵਿਚ ਹੀ ਇਥੋਂ ਤੁਰ ਪੈਂਦੇ ਹਨ। ਇਹ ਗਿਆਨ ਪੈਦਾ ਹੋਇਆ ਖਲਕਤ ਨਾਲ ਪਿਆਰ ਕਰਨ ਦੀ ਜਾਚ ਆਵੇਗੀ। ਜੋਗ-ਅਭਿਆਸ ਦੀ ਰਾਹੀਂ ਪ੍ਰਾਪਤ ਹੋਈਆਂ ਰਿੱਧੀਆਂ ਸਿੱਧੀਆਂ ਨੂੰ ਉੱਚਾ ਜੀਵਨ ਸਮਝ ਲੈਣਾ ਭੁੱਲ ਹੈ। ਇਹ ਤਾਂ ਸਗੋਂ ਕੁਰਾਹੇ ( <i>wrong path</i> ) ਲੈ ਜਾਂਦੀਆਂ ਹਨ। (ਇਹਨਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਜੋਗੀ ਲੋਕ ਆਮ ਜਨਤਾ ਉੱਤੇ ਦਬਾਉ ਪਾ ਕੇ ਉਹਨਾਂ ਨੂੰ ਇਨਸਾਨੀਅਤ ਤੋਂ ਡੇਗਦੇ ਹਨ) । 29।

## English Rendition

1-2 Pauri 28	(O Yogi!) If you make contentment your earrings, hard work your begging bowl and satchel, and the ash of meditation on the Eternal Being (were to be rubbed on your body and limbs), the fear of death your blanket, protecting the body from vices becomes your yogic vow, and faith your staff (then the wall of falsehood within can be broken).
3-5	The being who considers all the living beings of the entire creation as his own noble friends (in reality) is the true follower of the path. If one conquers one's own mind, then the entire world is conquered (meaning, then the materialism of the world cannot separate one from the Supreme Being). (Therefore, to remove the wall of falsehood) bow only to Him (the Timeless Lord), who is the Source (of all), who is of pure form, whose origin cannot be found, who is indestructible, and who remains eternally the same.
1-3 Pauri 29	(O Yogi!) Make divine knowledge of Parmatma your food or treasure, compassion the sharing of this treasure, then the heavenly music that exists in every heart, is the singhi around your neck that you play. Make Parmatma your Lord and Master, in whose authority and control exists the entire Creation. The siddhis obtained through yogic practices are futile, these siddhis and accomplishments, then, are pleasures that stand on some side away from Parmatma. In accordance with Parmatma's Will, the world is run by His powers of 'union' and 'separation', which cause families of beings to arrive here and then, according to His Will, they leave in their turn. The mortal beings get their share of joys and sorrows according to their destiny.
4-5	(So, to remove the wall of falsehood) only bow to Him (the Immortal Parmatma), who is the (Primal) Origin, who is of Pure form, whose origin cannot be found, who is Indestructible and who remains Eternally the same.



**Routine Daily Prayers & Jivan Mukti**

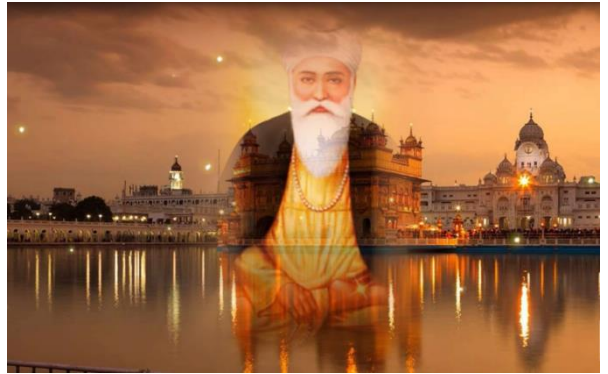
Throughout the time of Sikhi, the content of what constitutes the Nitnem Paath has varied and has been adapted according to the need of the times. In the Guru period of 239 years, we observe the following:

1. **In the days of Guru Nanak Sahib Ji**, Nitnem used to consist of only Japji Sahib, Aartee and the parts of Sohila bani gifted to us by Guru Nanak Sahib Ji.
2. **In the days of Guru Arjan Sahib Ji**, Nitnem would consist of all of the Banis in Sri Guru Granth Sahib Ji before Sri Raag begins: Japji Sahib, Rehraas Sahib, Kirtan Sohila, and possibly Sukhmani Sahib.
3. **Since Guru Gobind Singh ji's 1699 Vaisakhi Amrit Sanchaar**, Nitnem has consisted of Japji Sahib, Jaap Sahib, Tav Parsaad Savaiye, Benti Chaupai, Anand Sahib, Rehraas Sahib and Kirtan Sohila.  
**This is the expected daily recitation of every Amritdhaari Sikh.**
4. There is no mandatory Bani for anyone who has not been initiated through the Amrit Sanskaar process, as they are not held to any commitment. Gurbaani should be encouraged for all, but there is **no mandatory Nitnem requirement for anybody who is not an Amritdhari Sikh.**
5. **Nitnem alone**, despite holding infinite Shakti, **cannot give you Jivan Mukti** (salvation). Nitnem and Amritvelaa Nitnem is your basic foundation, and a massive part of your Gursikhi Jivan, but you will need *a few more disciplines* to achieve Mukti. What else is required?  
**Sincere Rehat Rehni (ਧਰਮ ਦੀ ਰੀਤਿ) is required, daily Amrit velaa and Gurbaani Abhiyaas, constant Naam Abhiyaas, and crucially, the attainment of Waheguru's Rehmat or Nadar (blessing).**
6. Without the blessings of Waheguru, nobody can become Mukat. Just because one completes **Nitnem every day, this does not automatically give you Mukti at the end of your life.**

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ।



ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਸੰਸਾਰ ਫੇਰੀ ਸਮੇਂ ਮਨੁੱਖਤਾ ਦੀ ਹਾਲਤ ਬਹੁਤ ਨਿਘਰੀ ਹੋਈ ਸੀ। ਰਾਜੇ ਜ਼ਾਲਮ ਸਨ ਤੇ ਪਰਜਾ ਜਾਹਿਲ, ਵਹਿਮਾਂ, ਭਰਮਾਂ ਨਾਲ ਭਰੀ ਹੋਈ, ਗਿਆਨ ਵਹੂਣੀ ਸੀ। ਲੋਕਾਂ ਨੂੰ ਕਿਸੇ ਪਾਸੇ ਕੋਈ ਸੁਖ ਨਹੀਂ ਸੀ। ਕਿਸੇ ਤੇ ਕੋਈ ਭਰੋਸਾ ਨਹੀਂ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਇਕ ਸਿਆਣੇ ਵੈਦ ਵਾਂਗ ਲੋਕਾਂ ਦੀਆਂ ਸਾਰੀਆਂ ਤਕਲੀਫ਼ਾਂ ਦਾ ਪਤਾ ਲਗਾਇਆ ਤੇ ਫਿਰ ਉਹਨਾਂ ਦੇ ਇਲਾਜ ਬਾਰੇ ਸੋਚਿਆ। ਮਨਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਮੇਟੇ ਤੌਰ ਤੇ ਚਾਰ ਗੱਲਾਂ ਨੂੰ ਮੁਖ ਰਖ ਕੇ ਲੋਕ ਸੁਧਾਰ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ, ਪਹਿਲੀ ਏਕਤਾ (Unity), ਦੂਸਰੀ ਬਰਾਬਰੀ (Equality), ਤੀਸਰੀ ਸ਼ਰਧਾ (Faith), ਚੌਥੀ ਪਿਆਰ (Love)। ਇਹਨਾਂ ਦੀ ਘਾਟ ਪੂਰੀ ਕਰਨ ਖਾਤਰ ਗੁਰੂ ਜੀ ਆਪਣੀਆਂ ਚਾਰ ਉਦਾਸੀਆਂ ਤੇ ਗਏ, ਲੋਕਾਂ ਨੂੰ ਮਿਲੇ ਤੇ ਉਹਨਾਂ ਵਿਚ ਸੱਚ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ।



**"ਕਲ ਤਾਰਨ ਗੁਰੂ ਨਾਨਕ ਆਇਆ।" ਭਾਈ ਗੁਰਦਾਸ**

**੧. ਇਕ ਪ੍ਰਮਾਤਮਾ ਦੀ ਹੋਂਦ** ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਆਰੰਭ (੧) ਏਕੇ ਤੋਂ ਹੁੰਦਾ ਹੈ ਜਿਸ ਨੂੰ ਵੰਡਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ। ੧ੳ ਸਾਰੇ ਗਿਆਨ ਅਤੇ ਜਪ ਜੀ ਦਾ ਮੂਲ ਹੈ। ਵਾਹਿਗੁਰੂ ਇਕ ਹੈ। ਹਮੇਸ਼ਾ ਤੋਂ ਲਗਾਤਾਰ ਹੈ, ਸਤਿ ਹੈ, ਸਭ ਗੁਣਾਂ ਦਾ ਸਮੂਹ ਹੈ। ਸਿਰਜਣਹਾਰ ਹੈ ਤੇ ਸਭ ਸ਼ਕਤੀਆਂ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਉਸ ਤੇ ਕੋਈ ਮਰਯਾਦਾ ਲਾਗੂ ਨਹੀਂ ਤੇ ਉਸ ਦੀ ਮਰਯਾਦਾ ਆਪਣੀ ਬਣਾਈ ਹੋਈ ਹੈ। ਉਹ ਨਿਰਭਉ ਅਤੇ ਮੇਹਰਬਾਨ ਹੈ। ਉਹ ਅਕਾਲ ਭਾਵ ਸਦੀਵੀ ਹੈ ਤੇ ਉਸ ਦੀ ਜੇਤ ਦਾ ਪਰਕਾਸ਼ ਹਰ ਕਿਸੇ ਵਿਚ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਉਹ ਜਨਮ ਰਹਿਤ ਹੈ ਤੇ ਉਸ ਦਾ ਪਰਕਾਸ਼ ਸੁਤੇ-ਸਿੱਧ ਹੈ।

**"ਤੁਧੁ ਰੁਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਤੂ ਵਰਨਾ ਬਾਹਰਾ ॥ ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ ਤੂ ਵਰਤਹਿ ਜਾਹਰਾ ॥" (੧੦੯੬)**

ਤੇ ਗੁਰੂ ਨਾਨਕ "ਏਕੇ ਹੈ ਭਾਈ ਏਕੇ ਹੈ" ਦੀ ਹੀ ਸੱਦ ਲਗਾਂਦੇ ਸਨ। ਉਸ ਨੂੰ ਮਿਲਣ ਦਾ ਭੀ ਇਕੋ ਰਸਤਾ ਭਾਵ "ਪ੍ਰੇਮ" ਦਾ ਰਸਤਾ ਦਸਿਆ।

**ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥ ਜਾਤਿ ਅਜਾਤਿ ਅਜੇਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ ॥੧॥**

**੨. ਸਾਧ ਸੰਗਤ (Congregational Worship)** ਮਨੁੱਖ ਦਾ ਨਿਸ਼ਾਨਾ ਹੈ ਵਾਹਿਗੁਰੂ ਜੇਹਾ ਬਣਨਾ, ਉਸ ਨੂੰ ਆਪੇ ਵਿਚ ਦੇਖਣਾ। ਇਸ ਵਾਸਤੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ "ਸਾਧ ਸੰਗਤ" ਭਾਵ ਇਕੱਠਿਆਂ ਭਗਤੀ ਕਰਨ ਦਾ ਢੰਗ ਦਸਿਆ। "ਸੰਗਤ" ਦੀ ਸਥਾਪਨਾ ਕੀਤੀ। ਇਕ ਤਾਂ ਲੋਕਾਂ ਨੂੰ ਮਿਲ ਬੈਠਣ ਦੀ ਜਾਚ ਦੱਸੀ ਜਿਸ ਨਾਲ ਭਗਤੀ ਭਾਵ ਵਧਿਆ ਤੇ ਪਿੱਛੋਂ ਸੰਗਤ ਤੇ ਹੀ, ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਸਿੱਖ ਪੰਥ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ। ਇਕ ਹੋਰ ਕਾਰਨ ਇਹ ਭੀ ਸੀ ਕਿ ਜਾਤ-ਪਾਤ ਤੇ ਉੱਚ ਨੀਚ ਦਾ ਫਰਕ ਖਤਮ ਹੋਵੇ ਤੇ ਸਮਾਜਕ ਬਰਾਬਰਤਾ ਦਾ ਵਾਧਾ ਹੋਵੇ।

**੩. ਗੁਰੂ** ਮੂਲ ਮੰਤਰ ਦੇ ਅੰਤ ਵਿਚ ਗੁਰ ਪ੍ਰਸਾਦਿ ਲਿਖਿਆ ਹੈ, ਜਿਸ ਦਾ ਭਾਵ ਹੈ ਕਿ ਸਭ ਸੋਝੀ ਗੁਰੂ ਤੋਂ ਹੀ ਮਿਲਦੀ ਹੈ। ਜਦ ਗੁਰੂ ਮਿਲ ਜਾਂਦਾ ਹੈ ਤਾਂ ਭਟਕਣਾ ਖਤਮ ਹੋ ਜਾਂਦੀ ਹੈ। ਗੁਰੂ ਜੀ ਅਨੁਸਾਰ ਮਨੁੱਖੀ ਜਨਮ ਦਾ ਮਨੋਰਥ ਵਾਹਿਗੁਰੂ ਦੀ ਪ੍ਰਾਪਤੀ ਹੈ, ਤੇ ਇਸ ਵਾਸਤੇ ਦੋ ਵਸਤੂਆਂ ਦੀ ਲੋੜ ਹੈ - ਵਾਹਿਗੁਰੂ ਦੀ ਬਖਸ਼ਿਸ਼ ਅਤੇ ਸੱਚਾ ਗੁਰੂ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਇਹ ਭੀ ਸਪਸ਼ਟ ਕਰ ਦਿਤਾ ਕਿ ਜੇ ਕਰਮ ਜੀਵ ਇਸ ਦੁਨੀਆ ਵਿਚ ਕਰਦਾ ਹੈ ਉਸ ਦਾ ਫਲ ਉਸ ਨੂੰ ਭੁਗਤਣਾ ਪਵੇਗਾ, ਪਰ ਗੁਰੂ ਇਸ ਕੁਰਾਹੇ ਜਾਂਦੇ ਨੂੰ ਠੀਕ ਰਸਤੇ ਪਾ ਸਕਦਾ ਹੈ ਤੇ ਬਦੀਆਂ ਤੋਂ ਮੇੜ ਕੇ ਸੱਚਾਈ ਦੇ ਰਸਤੇ ਤੇ ਤੋਰ ਸਕਦਾ ਹੈ। ਪੰਜਾਬ ਦੀ ਇਕ ਕਹਾਵਤ ਹੈ ਕਿ "ਸ਼ਾਹ ਬਿਨਾ ਪਤਿ ਨਹੀਂ, ਤੇ ਗੁਰੂ ਬਿਨਾ ਗਤਿ ਨਹੀਂ," ਭਾਵ ਜਿਸ ਤਰਾਂ ਕਾਰੋਬਾਰ ਵਿਚ ਬੈਂਕ ਦੀ ਸਹਾਇਤਾ ਦੀ ਲੋੜ ਹੈ, ਇਸੇ ਤਰਾਂ ਧਰਮ ਵਿਚ ਗੁਰੂ ਦੀ ਲੋੜ ਹੈ। ਗੁਰੂ ਸੋਝੀ ਦਿੰਦਾ ਹੈ। ਸਹੀ ਰਸਤਾ ਦਖਾਉਂਦਾ ਹੈ, ਤੇ ਜੀਵ ਨੂੰ ਗ਼ਲਤੀਆਂ ਕਰਕੇ ਠੇਡੇ ਨਹੀਂ ਖਾਣ ਦਿੰਦਾ। ਇਹ ਭੀ ਦਸਿਆ ਕਿ ਸ਼ਬਦ ਜਾਂ ਬਾਣੀ ਗੁਰੂ ਹੈ, ਸ਼ਰੀਰ ਗੁਰੂ ਨਹੀਂ।

**੪. ਏਕਾ ਤੇ ਸਮਦ੍ਰਿਸ਼ਤਾ (Harmony)** ਗੁਰੂ ਜੀ ਦੇ ਪਰਕਾਸ਼ ਸਮੇਂ ਵੱਖ ਵੱਖ ਕੌਮਾਂ ਇਕ ਦੂਸਰੇ ਨਾਲ ਲੜਾਈ ਝਗੜੇ ਕਰ ਰਹੀਆਂ ਸਨ। ਇਕ ਦੂਸਰੇ ਨੂੰ ਮਲੇਛ ਤੇ ਕਾਫਰ ਕਹਿੰਦੀਆਂ ਸਨ। ਗੁਰੂ ਜੀ ਨੇ ਸਹਿਨਸ਼ੀਲਤਾ ਤੇ ਸੰਤੋਖ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਮਨੁੱਖੀ ਏਕਤਾ ਤੇ ਜ਼ੋਰ ਦਿਤਾ। “ਸਭ ਮਹਿ ਜੋਤੁ ਜੋਤਿ ਹੈ ਸੋਇ” ਦੀ ਗਲ ਕੀਤੀ। ਉੱਚ ਨੀਚ ਦਾ ਖੰਡਨ ਕੀਤਾ। ਸਾਰੇ ਸੰਸਾਰ ਨੂੰ ਹੀ ਏਕੇ ਨੂਰ ਤੋਂ ਉਪਜੇ ਦੱਸਿਆ, ਭਾਂਵੇ ਉਹ ਭਲੇ ਹੋਵਣ ਜਾਂ ਮੰਦੇ। “Fatherhood of God and brotherhood of man” ਦੀ ਗਲ ਕੀਤੀ। ਰਾਜਿਆਂ ਦੇ ਜ਼ੁਲਮ ਦੇ ਖਲਾਫ਼ ਆਵਾਜ਼ ਉਠਾਈ। ਰਾਜਿਆਂ ਨੂੰ ਸ਼ੀਹ ਤੇ ਉਹਨਾਂ ਦੇ ਅਹਿਲਕਾਰਾਂ ਨੂੰ ਕੁੱਤੇ ਆਖਿਆ।

**੫. ਜਾਤ ਪਾਤ ਦੀ ਕਰੜੇ ਸ਼ਬਦਾਂ ਵਿਚ ਨਖੇਦੀ ਕੀਤੀ ਤੇ ਸਮਾਜਕ ਬਰਾਬਰਤਾ ਤੇ ਜ਼ੋਰ ਦਿਤਾ (ਅੰਗ ੧੩੩੦):**

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥ ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥

**੬. ਔਰਤ ਦਾ ਯੋਗ ਅਸਥਾਨ** ਗੁਰੂ ਨਾਨਕ ਸੰਸਾਰ ਦੇ ਪਹਿਲੇ ਧਾਰਮਕ ਤੇ ਸਮਾਜ ਸੁਧਾਰਕ ਆਗੂ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਔਰਤ ਦੀ ਬਰਾਬਰਤਾ ਦੀ ਗਲ ਕੀਤੀ। ਉਹਨਾਂ ਦਾ ਕਹਿਣਾ ਸੀ ਕਿ ਸਮਾਜ ਦਾ ਅੱਧਾ ਅੰਗ ਇਸਤਰੀਆਂ ਹਨ। ਪਰ ਦੁਨੀਆ ਦੇ ਚਿੰਤਕਾਂ ਤੇ ਧਰਮ ਆਗੂਆਂ ਨੇ ਇਸਤਰੀ ਦੀ ਬੁਰੀ ਤਰਾਂ ਨਖੇਦੀ ਕੀਤੀ ਸੀ। ਔਰਤ ਨੂੰ ਕੁਦਰਤ ਦੀ ਇਕ ਮਜ਼ੇਦਾਰ ਗ਼ਲਤੀ (agreeable blunder) ਕਹਿ ਕੇ ਖੱਜਲ ਕੀਤਾ।

ਯੂਨਾਨ ਦੇ (Aristotle) ਅਰਸਤੋਤਲ ਜਿਹੇ ਫਲਾਸਫਰ ਨੇ ਔਰਤ ਨੂੰ ਅਧੂਰੀ ਵਸਤੂ ਦੱਸਿਆ। ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਤੁਲਸੀਦਾਸ ਜਿਹੇ ਵਿਦਵਾਨ ਕਵੀਆਂ ਨੇ ਇਸ ਨੂੰ ਅੱਧਾ ਜ਼ਹਿਰ ਤੇ ਅੱਧਾ ਅੰਮ੍ਰਿਤ ਦੱਸਿਆ। ਇਸਲਾਮ ਨੇ ਵੀ ਇਸਤਰੀਆਂ ਦੀ ਗਵਾਹੀ ਇਕ ਮਰਦ ਦੇ ਬਰਾਬਰ ਮੰਨੀ। ਬੁਧ ਨੇ ਆਖਿਆ ਕਿ ਇਸਤਰੀ ਵਿਚ ਰੂਹ ਹੀ ਨਹੀਂ ਹੁੰਦੀ। ਗੁਰੂ ਨਾਨਕ ਨੇ ਇਸਤਰੀ ਨੂੰ ਮਰਦ ਦਾ ਸੰਗਾਰ ਹੀ ਨਹੀਂ ਦੱਸਿਆ ਸਗੋਂ ਸੰਜਮ ਤੇ ਬੰਧੇਜ ਦਾ ਚਿੰਨ੍ਹ ਕਿਹਾ ਹੈ। ਇਹ ਕਹਿ ਕੇ ਇਸਤਰੀ ਜਾਤੀ ਨੂੰ ਵਡਿਆਇਆ ਹੈ, “ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥” ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਇਸਤਰੀ ਵਿਚ ਅਨੇਕਾਂ ਗੁਣ ਹਨ ਤੇ “ਬੱਤੀ ਸੁਲੱਖਣੀ” ਕਹਿ ਕੇ ਨਿਵਾਜਿਆ। ਉਹਨਾਂ ਨੇ ਇਸਤਰੀ ਨੂੰ ਘਰ ਦਾ ਗਹਿਣਾ ਕਿਹਾ ਹੈ।

**੭. ਜ਼ਬਰ ਵਿਰੁੱਧ ਪ੍ਰਚਾਰ ਤੇ ਹੱਕ ਤੇ ਸੱਚ ਲਈ ਆਵਾਜ਼ ਉਠਾਉਣ ਲਈ ਪ੍ਰੇਰਨਾ** ਗੁਰੂ ਨਾਨਕ ਜੀ ਪਹਿਲੇ ਆਗੂ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਰਾਜਿਆਂ ਵਲੋਂ ਕੀਤੇ ਜਾਂਦੇ ਜ਼ੁਲਮ ਦੀ ਨਖੇਦੀ ਕੀਤੀ। ਇਸ ਸਧਾਂਤ ਨੂੰ ਵੰਗਾਰਿਆ ਕਿ ਰਾਜਾ ਕਦੀ ਗ਼ਲਤੀ ਨਹੀਂ ਕਰ ਸਕਦਾ। “A king can do no wrong”. ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਰਾਜਿਆਂ ਦਾ ਧਰਮ ਪ੍ਰਜਾ ਦੀ ਰੱਖਿਆ ਕਰਨਾ ਤੇ ਲੋਕਾਂ ਨੂੰ ਸੁਖ ਦੇਣਾ ਹੈ, ਪਰ ਰਾਜੇ ਆਪਣਾ ਫਰਜ਼ ਭੁੱਲ ਗਏ ਹਨ ਅਤੇ ਜਨਤਾ ਦੁਖੀ ਹੁੰਦੀ ਹੈ। ਬੜੀ ਦਲੇਰੀ ਨਾਲ ਉਹਨਾਂ ਨੇ ਬਾਬਰ ਦੇ ਮੂੰਹ ਤੇ ਬਾਬਰ ਜਾਬਰ ਕਿਹਾ। “ਪਾਪ ਦੀ ਜੰਝ ਲੈ ਕਾਬਲੋਂ ਧਾਇਆ, ਜੇਰੀ ਮੰਗੇ ਦਾਨ ਵੇ ਲਾਲੇ।” ਉਹਨਾਂ ਇਹ ਭੀ ਪ੍ਰਗਟਾਇਆ ਕਿ ਜੀਵਨ ਉਹ ਹੀ ਹੈ ਜੋ ਅਣਖ ਵਾਲਾ ਹੈ।

**੮. ਪਵਿਤ੍ਰਤਾ ਤੇ ਸਾਦਗੀ** ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਦੱਸਿਆ ਕਿ ਸੰਸਾਰ ਛੱਡ ਕੇ ਜੰਗਲਾਂ ਵਿਚ ਜਾਣ ਦੀ ਲੋੜ ਨਹੀਂ। ਘਰ ਪਰਿਵਾਰ ਵਿਚ ਰਹਿ ਕੇ ਵਾਹਿਗੁਰੂ ਨੂੰ ਪ੍ਰਾਪਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਮੁਸਲਮਾਨਾਂ, ਹਿੰਦੂਆਂ, ਕਿਸਾਨਾਂ, ਦੁਕਾਨਦਾਰਾਂ, ਸਪਾਹੀਆਂ ਆਦਿ ਨੂੰ ਆਪਣੇ ਕੰਮ ਕਰਦਿਆਂ ਜਨਮ ਸਫਲ ਕਰਨ ਦਾ ਵੰਗ ਦੱਸਿਆ। ਲੋਕਾਂ ਨੂੰ ਹੱਕ ਹਲਾਲ ਦੀ ਕਮਾਈ ਕਰਨ, ਤੇ ਵੰਡ ਛੱਕਣ ਵਾਸਤੇ ਉਤਸ਼ਾਹਿਤ ਕੀਤਾ। ਰਬ ਦੇ ਭੈ ਤੇ ਸਾਦਗੀ ਦੇ ਜੀਵਨ ਨੂੰ ਪਿਆਰ ਤੇ ਹਮਦਰਦੀ ਨਾਲ ਭਰਪੂਰ ਰੱਖਣ ਦੀ ਗਲ ਕੀਤੀ।

ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੇ ਉਪਦੇਸ਼ ਨੂੰ “ਨਾਮ, ਦਾਨ, ਇਸ਼ਨਾਨ” ਦ੍ਰਿੜ੍ਹ ਕਰਨਾ ਭੀ ਕਿਹਾ। ਨਾਮ ਦੇ ਅਰਥ ਹਨ ਰਬ ਵਲ ਮੂੰਹ। ਦਾਨ ਦੇ ਅਰਥ ਹਨ ਦੁਨੀਆ ਦਾ ਦਰਦ ਵੰਡਾਉਣਾ ਤੇ ਇਸ਼ਨਾਨ ਦਾ ਅਰਥ ਆਪਣੇ ਵਲ ਦੇਖਣਾ ਤੇ ਆਪਣਾ ਆਪ ਸਵਾਰਨਾ। ਵਿਚਾਰਵਾਨਾਂ ਨੇ ਇਸ ਨੂੰ “ਨਾਮ ਜਪਣਾ, ਵੰਡ ਛਕਣਾ ਤੇ ਧਰਮ ਦੀ ਕਿਰਨ” ਦੇ ਰੂਪ ਵਿਚ ਦੇਖਿਆ ਹੈ। ਸਰਬਤ ਦੇ ਭਲੇ ਦੀ ਗਲ ਕੀਤੀ ਹੈ। ਉਹਨਾਂ ਦਾ ਫ਼ਰਮਾਨ “ਨਾਨਕ ਨਾਮ, ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ”। ਇਹ ਅਜਿਹਾ ਉਪਦੇਸ਼ ਹੈ ਜੋ ਸਾਰੀ ਦੁਨੀਆ ਵਿਚ ਵਲੱਖਣ ਹੈ ਅਤੇ ਸਰਬੱਤ ਦੇ ਭਲੇ ਲਈ ਸਿੱਖ ਸਮੂਹਕ ਅਰਦਾਸ ਹੈ।







Righteous conduct leading to attainment of high character, seeing Parmatma in all, living without fear and rancour in the service of mankind - without regard to caste, creed, class, gender, or colour. Theoretical knowledge that does not enrich practical life on Earth, is of little value in attaining Jivan Mukti.



The purpose of human life is served by actively making it a fulfilled life, by meditating on Parmatma's Naam and singing His praises.



Guru Nanak taught us both the Nirgun and Sargun aspects of Parmatma - Nirgun Parmatma is formless and does not take birth. His light manifests in all Creation and living beings, hence all bodies are essentially His bodies. Parmatma immanent in Creation is His Sargun aspect.



Parmatma created Maya to keep the world going. The Manmukh man who accumulates worldly wealth under the influence of Maya, and experiences attachments to them, finds a cause for the waste of his precious life.



Maya manifests in man through the Five Vices or Vikars - Kam (Lust), Krodh (Anger), Lobh (Greed), Moh (Attachment) and Humai (Ego). Guru Sahib taught that their evil distress can be removed by meditating on His Naam.



Guru Nanak has defined five stages (*Khands*) of the state of mind of the Gurmukh who seeks union with Parmatma. These are Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand, in order of progression.



Guru Sahib gifted us most important beliefs of the Sikh faith that challenged many traditional belief systems:

- A person can be freed from the effects of earlier sins if he sincerely follows the path shown by the Guru
- Salvation is possible in this life, before death - *Jivan Mukti* - when the person achieves harmony with Parmatma's Will (*Hukam*)
- By becoming free of the five evil forces one can find love with the Lord and free himself from visions of (the unimportant) hell or heaven.



ਔਰੰਗਜ਼ੇਬ ਇਕ ਕੱਟੜ ਸ਼ਰਈ ਮੁਸਲਮਾਨ ਅਤੇ ਪੱਥਰ ਦਿਲ ਇਨਸਾਨ ਸੀ। ਤਖਤ ਤੇ ਬੈਠਦਿਆਂ ਹੀ ਉਸ ਨੇ ਐਲਾਨ ਕਰ ਦਿੱਤਾ ਸੀ ਕਿ ਦੇਸ਼ ਵਿਚ ਰਾਜ ਇਸਲਾਮੀ ਸ਼ਰ੍ਹਾ ਦੇ ਅਨੁਕੂਲ ਹੋਵੇਗਾ। ਸਾਰੇ ਹਿੰਦੂ ਸਿੱਖਾਂ ਨੂੰ ਕਾਫਰ ਗਣਿਆ ਸੀ। ਉਸ ਨੇ ਸਾਰੇ ਦੇਸ਼ ਦੇ ਹਿੰਦੂ, ਸਿੱਖਾਂ ਤੇ ਹੋਰ ਸਾਰੇ ਲੋਕਾਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਉਣ ਦਾ ਫੈਸਲਾ ਕਰਕੇ ਕਸ਼ਮੀਰ ਦੇ ਸੂਬੇਦਾਰ ਸ਼ੇਰ ਅਫਗਨ ਨੂੰ ਹੁਕਮ ਦਿੱਤਾ ਕਿ ਉਥੋਂ ਦੇ ਸਾਰੇ ਹਿੰਦੂਆਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਇਆ ਜਾਵੇ। ਜੇ ਨਾ ਮੰਨਣ ਤਾਂ ਮਾਰ ਦਿੱਤਾ ਜਾਵੇ। ਜਦ ਹਿੰਦੂਆਂ ਨੂੰ ਪਤਾ ਲਗਾ, ਤਾਂ ਕੁਛ ਮੁਹਲਤ ਮੰਗ ਕੇ ਉਹਨਾਂ ਦੇ ਪ੍ਰਤੀਨਿਧ ਪੰਡਤ ਕਿਰਪਾ ਰਾਮ ਦੀ ਅਗਵਾਈ ਹੇਠ ਅਨੰਦ ਪੁਰ ਸਾਹਿਬ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਸ਼ਰਣ ਵਿਚ ਆਏ ਤੇ ਉਹਨਾਂ ਪਾਸੋਂ ਸਹਾਇਤਾ ਮੰਗੀ। ਗੁਰੂ ਜੀ ਚਿੰਤਾਤੁਰ ਹੋ ਕੇ ਇਸ ਸੰਕਟ ਬਾਰੇ ਸੋਚਣ ਲਗੇ। ਤਬ ਸਤਿਗੁਰੂ ਇਹ ਸੋਝੀ ਭਈ, ਬਿਨ ਸਿਰ ਦੀਏ ਜਗਤ ਦੁਖ ਪਾਈ।

ਐਸੇ ਸਮੇਂ ਬਾਲ ਗੋਬਿੰਦ ਰਾਏ (ਉਮਰ ੯ ਸਾਲ) ਬਾਹਰੋਂ ਆਏ ਤੇ ਚਿੰਤਾ ਦਾ ਕਾਰਨ ਪੁਛਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਕਾਰਨ ਦਸਿਆ ਤੇ ਕਿਹਾ ਕਿ ਇਸ ਸਮੇਂ ਜੇ ਕੋਈ ਮਹਾਨ ਵਿਅਕਤੀ ਬਲੀਦਾਨ ਦੇਵੇ ਤਾਂ ਬਚਾ ਹੋ ਸਕਦਾ ਹੈ। ਸਭਾਵਿਕ ਹੀ ਗੋਬਿੰਦ ਰਾਏ ਬੋਲੇ ਕਿ ਆਪ ਨਾਲੋਂ ਵੱਡਾ ਹੋਰ ਕੌਣ ਹੈ? ਸੋ ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੂੰ ਕੁਰਬਾਨੀ ਦੇਣ ਵਾਸਤੇ ਸੋਚਣਾ ਪਿਆ। ਨਾਲ ਹੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੂੰ ਵਿਸ਼ਵਾਸ ਹੋ ਗਿਆ ਜੇ ਉਹਨਾਂ ਦੀ ਗੈਰਹਾਜ਼ਰੀ ਵਿਚ ਉਹਨਾਂ ਦਾ ਸਪੁੱਤਰ ਗੋਬਿੰਦ ਰਾਏ ਸਿੱਖ ਪੰਥ ਦੀ ਅਗਵਾਈ ਕਰਨ ਦੇ ਯੋਗ ਹੈ। ਸੋ ਉਹਨਾਂ ਨੇ ਹਿੰਦੂ ਧਰਮ ਨੂੰ ਬਚਾਵਣ ਲਈ ਆਪਣੀ ਕੁਰਬਾਨੀ ਦੇਣ ਦਾ ਇਰਾਦਾ ਬਣਾ ਲਿਆ। ਕਸ਼ਮੀਰੀ ਪੰਡਤਾਂ ਨੂੰ ਕਿਹਾ ਕਿ ਜਾ ਕੇ ਔਰੰਗਜ਼ੇਬ ਨੂੰ ਕਹਿ ਦਿਉ ਕਿ ਜੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮੁਸਲਮਾਨ ਬਣ ਜਾਣ ਤਾਂ ਅਸੀਂ ਭੀ ਇਸਲਾਮ ਕਬੂਲ ਕਰ ਲਵਾਂਗੇ। ਪੰਡਤਾਂ ਨੇ ਇਹ ਸਨੇਹਾ ਬਾਦਸ਼ਾਹ ਨੂੰ ਪੁਚਾ ਦਿੱਤਾ ਤੇ ਔਰੰਗਜ਼ੇਬ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਦਿੱਲੀ ਬੁਲਾ ਭੇਜਿਆ।

**ਅਣੋਖਾ ਇਤਹਾਸ:** ਦੁਨੀਆਂ ਦੇ ਇਤਹਾਸ ਵਿਚ ਇਹ ਇਕ ਅਣੋਖੀ ਘਟਨਾ ਵਾਪਰੀ ਜਦੋਂ ਇਕ ਮਕਤੂਲ ਆਪ ਕਤਲ ਹੋਣ ਵਾਸਤੇ ਢਾਈ ਸੌ ਮੀਲ ਪੈਦਲ ਚੱਲ ਕੇ ਦਿੱਲੀ ਪੁਜਾ ਤੇ ਕਿਸੇ ਹੋਰ ਦੇ ਭਾਵ ਹਿੰਦੂ ਧਰਮ ਨੂੰ ਬਚਾਵਣ ਲਈ ਸੀਸ ਭੇਂਟ ਕੀਤਾ। ਇਹਨਾਂ ਦੇ ਨਾਲ ੬ ਹੋਰ ਸਿੱਖ ਭਾਈ ਮਤੀ ਦਾਸ, ਭਾਈ ਸਤੀ ਦਾਸ, ਭਾਈ ਦਿਆਲਾ, ਭਾਈ ਚੀਮਾ ਤੇ ਭਾਈ ਉਦਾ ਅਤੇ ਭਾਈ ਗੁਰਦਿੱਤਾ ਸਨ। ਗੁਰੂ ਜੀ ਨੇ ਪਿਛਲੇ ਤਿੰਨਾਂ ਨੂੰ ਪਹਿਲਾਂ ਹੀ ਵੱਖ ਕਰ ਦਿੱਤਾ ਸੀ ਤਾਂ ਕਿ ਜੇ ਕੁਛ ਉਹਨਾਂ ਨਾਲ ਵਾਪਰੇ, ਉਸ ਦੀ ਖਬਰ ਅਨੰਦ ਪੁਰ ਸਾਹਿਬ ਪੁਚਾਈ ਜਾ ਸਕੇ। ਦਿੱਲੀ ਪਜਣ ਤੇ ਔਰੰਗਜ਼ੇਬ ਦੇ ਹੁਕਮ ਅੰਸਾਰ ਗੁਰੂ ਜੀ ਅੱਗੇ ਤਿੰਨ ਸਵਾਲ ਰੱਖੇ ਗਏ।



- (੧) ਇਸਲਾਮ ਧਾਰਨ ਕਰ ਲਓ ਤੇ ਦੁਨੀਆ ਦੇ ਸਾਰੇ ਸੁਖ ਤੁਹਾਨੂੰ ਮਿਲਣਗੇ।
- (੨) ਜੇ ਨਹੀਂ ਤਾਂ ਕੋਈ ਕਰਾਮਾਤ ਦਖਾਓ ਜਿਸ ਤੋਂ ਪਤਾ ਲਗੇ ਕਿ ਤੁਸੀਂ ਕਿਡੇ ਵਡੇ ਧਾਰਮਕ ਆਗੂ ਹੋ।
- (੩) ਜੇ ਇਹ ਭੀ ਨਹੀਂ ਤਾਂ ਮਰਨ ਲਈ ਤਿਆਰ ਹੋ ਜਾਉ।

ਗੁਰੂ ਜੀ ਨੇ ਜੁਆਬ ਦਿੱਤਾ ਕਿ ਧਰਮ ਛੱਡਣ ਦਾ ਸੁਆਲ ਹੀ ਪੈਦਾ ਨਹੀਂ ਹੁੰਦਾ। ਇਹ ਲਾਲਚ ਵਾਲੀਆਂ ਚੀਜ਼ਾਂ ਦਾ ਸੁਖ ਛਿਨ ਭਰ ਲਈ ਹੀ ਹੈ।

ਕਰਾਮਾਤ ਸਬੰਧੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਫਰਮਾਇਆ ਕਿ ਕਰਾਮਾਤ ਤਾਂ ਕਹਿਰ ਦਾ ਦੂਜਾ ਨਾਮ ਹੈ। ਗੁਰੂ ਪਿਆਰਿਆਂ ਨੂੰ ਇਹ ਕਰਨਾ ਸੋਭਾ ਨਹੀਂ ਪਾਉਂਦਾ। ਨਾਟਕ ਚੇਟਕ ਕਰਤ ਕੁਕਾਜਾ, ਪ੍ਰਭ ਲੋਗਤ ਕਹਿ ਆਵਤ ਲਾਜਾ। ਤੀਜੀ ਗੱਲ ਵਾਸਤੇ ਤਿਆਰ ਹਾਂ, ਸੀਸ ਦੇਣ ਲਈ ਆਏ ਹਾਂ।

ਹਕੂਮਤ ਵਲੋਂ ਗੁਰੂ ਜੀ ਨੂੰ ਭੈ ਭੀਤ ਕਰਨ ਲਈ ਸਖਤੀ ਹੋਰ ਵਧਾ ਦਿੱਤੀ ਗਈ। ਪਹਿਲੀ ਰਾਤ **ਭਾਈ ਮਤੀ ਦਾਸ** ਜੀ ਨੂੰ ਆਰੇ ਨਾਲ ਚਿਰਵਾਇਆ ਗਿਆ। ਦੂਸਰੀ ਰਾਤ **ਭਾਈ ਸਤੀ ਦਾਸ** ਨੂੰ ਰੂ ਵਿਚ ਲਪੇਟ ਕੇ ਅੱਗ ਲਾ ਕੇ ਸਾੜਿਆ ਗਿਆ। ਤੀਸਰੀ ਰਾਤ **ਭਾਈ ਦਿਆਲੇ** ਨੂੰ ਦੇਗ ਵਿਚ ਉਬਾਲਿਆ ਗਿਆ। ਉਪਰੰਤ ੧੧ ਨਵੰਬਰ ੧੬੭੫ ਦਿੱਲੀ ਵਿਚ ਮੁਨਾਦੀ ਕਰਾ ਕੇ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਇਕੱਠੇ ਕਰਕੇ ਚਾਂਦਨੀ ਚੌਕ ਵਿਚ ਗੁਰੂ ਜੀ ਨੂੰ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਅਜ ਕਲ ਗੁਰਦੁਆਰਾ ਸੀਸ ਗੰਜ ਉਸ ਅਸਥਾਨ ਤੇ ਸ਼ਸ਼ੇਭਤ ਹੈ। ਭਾਵੇਂ ਸਰੀਰ ਨੂੰ ਚੁਕਣ ਦੀ ਮਨਾਹੀ ਸੀ ਪਰ ਜੋਰ ਦੀ ਅਨੁਰੀ ਚਲਣ ਕਰਕੇ ਭਾਈ ਉਦਾ ਤੇ ਉਸ ਦੇ ਸਾਥੀਆਂ ਨੇ ਗੁਰੂ ਜੀ ਦੇ ਸੀਸ ਨੂੰ ਚਾਦਰ ਵਿਚ ਲਪੇਟ ਕੇ ਅਨੰਦ ਪੁਰ ਸਾਹਿਬ ਪੁਚਾ ਦਿੱਤਾ ਅਤੇ ਧੜ ਨੂੰ ਲੱਖੀ ਸ਼ਾਹ ਵਣਜਾਰਾ ਗੱਡੇ ਤੇ ਰਖ ਕੇ ਲੈ ਗਿਆ। ਆਪਣੇ ਘਰ ਵਿਚ ਰੱਖ ਕੇ ਘਰ ਨੂੰ ਅੱਗ ਲਗਾ ਕੇ ਸਸਕਾਰ ਕਰ ਦਿੱਤਾ। ਇਹ ਅਸਥਾਨ ਗੁਰਦੁਆਰਾ ਰਕਾਬ ਗੰਜ ਜੋ ਪਾਰਲੀਮੈਂਟ ਹਾਊਸ ਦੇ ਬਿਲਕੁਲ ਸਾਹਮਣੇ ਹੈ। ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਮਹਿ ਸੋਕ। ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ।

## **Mata Sahib Kaur Ji**

### ***The Third Guru Mahal of Guru Gobind Singh Ji***

***Dr. Paramjit Kaur Virdee***

Mata Sahib Kaur stands out as the most deserving and praiseworthy Guru Mahal of Guru Sahib. She is known and addressed as the 'Mother of the Khalsa.' Before her partaking of Amrit, she was known as 'Sahib Devan'. She was the third wife of Guru Gobind Singh Ji. In 1699, Mata Sahib Kaur became the third wife of Guru Gobind Singh Ji at Anandpur Sahib. Guru Gobind Singh Ji's earlier two wives were Mata Jito and Mata Sundri.



Mata Sahib Devan was born to Bhai Rama, a Kshatriya by caste, and Mata Jas Devi in November 1681 in Rohtas, District Jhelum. in west Punjab. During her childhood, she was affectionately called 'Sahiba'. Mata Sahib Kaur had one brother whose name was Sahib Chand. After being baptised (Amrit Chakhna) his name was changed to Sahib Singh and he became famous in Sikh history by this name only. Sahib Chand was a year or two older than his sister Mata Sahib Kaur.

From her early childhood, Mata Sahib Kaur was a sweet and quiet-natured girl. Because of the religious atmosphere at home, she was deeply influenced by Gurmat during her formative years. It is possible that in her childhood she might have seen Guru Gobind Singh Ji at Anandpur during the visit of her family. She had inherited humility, love of service to mankind and love of Guru Bani. She learnt her mother tongue, Panjabi, from a Granthi of a 'Dharamshala' and other learned Sikhs of the Guru. She had very sharp features and was fair complexioned as she grew up her parents started worrying about her marriage. Seeing her unbounded devotion to the Guru and her other qualities of head and heart, Bhai Rama thought of consulting Mata Gujri regarding her marriage. There could be none more dynamic, gallant and a more appropriate match than Guru Gobind Singh Ji. Bhai Rama sought and obtained the blessing and support of the people of Rohtas for this proposal. After having resolved to give away his daughter in marriage to Guru Gobind Singh Ji, Bhai Rama and the people of Rohtas left for Anandpur Sahib.

It is generally accepted by all the historians that Bhai Rama had requested Guru Gobind Singh Ji in the congregation at Anandpur Sahib that he had already decided to give away his daughter in marriage to the Guru and if the Guru would not accept Mata Sahib Kaur, she would have to remain unmarried all her life. All the Sikh historians agree that the Guru while accepting the request of Bhai Rama and the people of Rohtas, had stipulated a condition that Bhai Rama's daughter would live in the family chambers but would stay as a 'Kuara Dola'. He would not have any physical relationship with her.



The people of Rohtas were overjoyed on hearing the Guru's acceptance of their proposal. Guru's 'Anand Karaj' (wedding ceremony) with Mata Sahib Kaur was performed in 1699, Now the question arises how can a woman who gets married with all ceremonies be called 'Kura Dola' or how can a wife who is supposed to stay virgin in her married life request her husband for a son? Mata Sahib Kaur and Guru Gobind Singh Ji had an ideal family life in which Mata Sahib Kaur always respected her husband and worked hard for his happiness. After the death of Mata Jito in 1700, Guru Gobind Singh Ji progressively led a life of self-denial. Mata Sahib Kaur's desire for a son, and the gift of Khalsa as a son to her were part of an overall scheme of things due to which Guru Gobind Singh Ji created the Khalsa Panth. It could not be, but the ideal wife of Guru Gobind Singh Ji who could be bestowed with the honour of eternal motherhood of the Khalsa.

She followed her routine for as long as she stayed in Anandpur Sahib. She derived immense pleasure in the service of her husband, Mata Sundri and the disciples of Guru Gobind Singh Ji. Most of her time was spent in meditation and service of the people who came to see the Guru. She was very fond of the younger two sons of Guru Gobind Singh Ji and she respected Mata Sundri as her elder sister. She always had a smiling face and a pleasant disposition. Being the youngest daughter-in-law, Mata Gujri was particularly fond of her. She was very considerate and sympathetic towards the servants and helpers and looked after their needs, thereby deriving immense bliss and pleasure. During this period the forces of the Mughal Emperor attacked Anandpur Sahib. In fact, since 1699 the hill kings and the Mughals had been inimical towards Guru Gobind Singh Ji. The hill rulers did not approve of the revolutionary idea of drinking 'Amrit' (Nectar) from the same vessel and the abolition of caste and creed in society. The Mughal Empire was apprehensive of his growing military power, the location of Anandpur and the superior military capability of Guru Gobind Singh Ji's army.

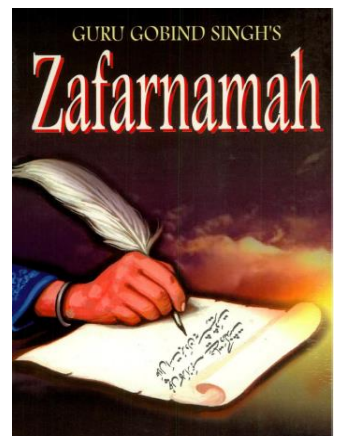
The attack of the Mughals and the hill kings were repulsed. The last battle of Anandpur was fought on the night of December 21, 1704. The Guru left the fort and moved along with his family and disciples towards Ropar via Kiratpur. A fierce battle was fought on the banks of River Sirsa with the Mughal forces. Many Sikhs achieved martyrdom in this battle, a few were washed away by the fast current of the river. The younger two sons of the Guru and Mata Gujri got separated from the main party and arrived at Saheri, a village of Brahmī Ganges. As per Guru's directions, Mata Sundri and Mata Sahib Kaur reached Ropar with the help of Bhai Dhanna Singh, a devout disciple. Guru Gobind Singh Ji along with the elder two sons and a handful of Sikh followers headed towards Chamkaur Sahib. Both Mata Sundri and Mata Sahib Kaur, under the attendance of Bhai Mani Singh, Bhai Sahib Singh (Mata Sahib Kaur's

brother) and Bhai Jawahar Singh went straight to Delhi. The place where the Mata's stayed came to be known as Mataji's Haveli. Later a Gurdwara was constructed at this place.

During this period both of his elder sons had achieved martyrdom at Chamkaur and the younger two sons and Mata Gujri at Sirhind. Thousands of the Guru's disciples whom he had designated as Khalsa had laid down their lives for him. Although his whole family had been scattered and most of it had perished, Guru Gobind Singh Ji maintained a very high physical and spiritual profile. Guru Shaib had reached Talwandi Sabo now called Damdama Sahib, in Bathinda where he stayed for nine months. On hearing the news of his arrival at Damdama Sahib, disciples again started flocking from all over the country. Both the Mata's had got the news of Guru Gobind Singh Ji's arrival at Damdama Sahib. Now each minute of their separation from him felt like an eternity for them.

Mata Sundri and Mata Sahib Kaur hired a chariot and headed towards Damdama Sahib along with Bhai Mani Singh and maternal uncle Kirpal Chand (who had stayed back in Delhi to help them). On reaching there they came to know about all that had happened to all the Sikhs, Mata Gujri and the four sons. The pleasure of having been reunited was overshadowed by the deaths in the family. Mata Sahib Kaur could not get over the loss of her mother-in-law Mata Gujri who had showered immense love and affection on her. She could not forget innumerable occasions when the younger sons of Guru Gobind Singh Ji had come to her chamber to play.

This thought has been mentioned in Guru Sahib's victory paper 'Zafarnamah' in which he had also written to Aurangzeb, "You may be thinking that you have extinguished the flame by killing my four sons but remember my fifth son, i.e., the Khalsa, is still alive and will never let you rest in peace".



*This Shabad is composed by Guru Gobind Singh Ji,*

*in Dasam Granth Sahib, Ang-2754...*

**ਕਿ ਬਾਕੀ ਬਿਮਾਂਦਅਸਤੁ ਪੇਚੀਦਹ ਮਾਰ ॥੭੮॥**

What if you have killed my four sons, the hooded cobra still sits coiled up.

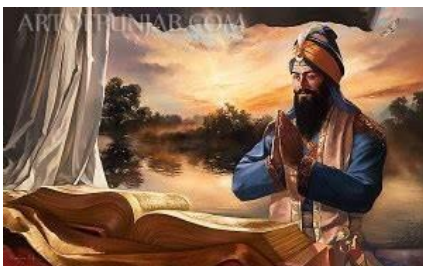
At Damdama Sahib, the site where Mata Sundri and Mata Sahib Kaur had stayed, is now a Gurdwara. Bhai Dalla, a disciple of Guru Gobind Singh Ji, had set up a tent for accommodating both the Matas. He had also requested them to stay in his haveli (house) where they would be more comfortable. But Mata Sahib Kaur declined the offer by saying that she would feel more at peace and comfortable by remaining near the feet of the Guru and sleep on the floor rather than on the cushioned beds and

enjoy other comforts of the palace. While staying at Damdama Sahib, Guru Gobind Singh toured many villages of Malwa. Mata Sahib Kaur often accompanied him. In the year 1706, at Damdama Sahib, Guru Gobind Singh Ji compiled the Guru Granth Sahib Ji with the help of Bhai Mani Singh. It appears that Guru Gobind Singh Ji received a communication from Aurangzeb requesting to meet him in Deccan. On receiving it, the Guru wanted to meet Aurangzeb for an exchange of views. So, Guru Gobind Singh Ji instructed Mata Sundri and Mata Sahib Kaur to go back to Delhi before he left for Deccan. Mata Sahib Kaur did not want to be separated once again from her husband, yet she did not want to disobey his directives. Both Mata Sundri and Mata Sahib Kaur, as per directive, left for Delhi accompanied by Bhai Mani Singh and Bhai Sahib Singh. On reaching Bhagur in Rajputana Guru Sahib received news of Aurangzeb's death. So, he turned back to Delhi.

The elder son of Aurangzeb, Muzzam (Bahadur Shah) had requested help and blessings from Guru Gobind Singh in the war of accession to the throne. Guru Gobind Singh Ji helped him in the battle of 'Jojan' near Agra on June 8, 1707, and Bahadur Shah became the emperor of India by defeating his brother Azam. He then met the Guru on July 23, 1707, in Delhi and assured him that if he became the emperor of India, he would punish and bring to book those who had tortured his family and his disciples.

After the war of 'Jojan' Guru Gobind Singh Ji wanted to talk to Bahadur Shah, but Bahadur Shah had to go immediately to suppress a rebellion of Kam Bakhs his younger brother. He requested the Guru to accompany him. When both mothers came to know of the development they again felt distressed. Mata Sahib Kaur, by her sincere and fervent pleading to Guru Gobind Singh Ji made him agree to take her along with him. Mata Sundri stayed back to guide the people in Delhi.

Guru Gobind Singh Ji left for Deccan. He reached Nanded in early September. Mata Sahib Kaur accompanied him throughout. Wherever Guru Gobind Singh Ji stopped on the way, a significant number of visiting devotees were women who came to seek his blessings. This was due to Mata Sahib Kaur's presence in the party. She used to preach



and encourage them to adopt Sikhism. On reaching Nanded, Guru Gobind Singh Ji established a separate camp away from Bahadur Shah. He selected a scenic site on the bank of the river Godavari and stayed there. The place where Mata Sahib Kaur stayed is in Basti Brahmin Vada. A Gurdwara has been constructed in her memory

there and is presently under the control of Nihang Sikhs.

At Nanded, Madho das Bairagi saint was baptised as Banda Singh Bahadur by Guru Gobind Singh Ji. He gave him the command of Khalsa and sent him to Punjab so that



he could appropriately deal with those who had been cruel to the Guru's family and continue the struggle against the oppressive regime. It was here that in fulfilment of the divine mission, Guru Gobind Singh Ji declared that the Shabad (the word of the Master) compiled in the Guru Granth Sahib Ji, would be the eternal Guru of the Khalsa. Due to Guru's holy presence, this part of the country was also blessed with a daily religious congregation. Just as at Anandpur Sahib, Mata Sahib Kaur used to remain busy looking after the comfort of the pilgrims, here too she devoted herself to the service of the visiting devotees. She looked after the kitchen which worked day and night. She would get up early in the morning, have a bath, do path and then meditate. After that, she would listen to the devotional hymns and would preach to the assembled congregation. Jassa Singh Ahluwalia, as a child, had come from Delhi with her. She would get highly pleased by his melodious voice when he sang hymns on a musical instrument (Do Tara). She blessed him so that when he grew up he should be able to serve the holy order (Panth). After the holy discourse, most of her time was spent serving the congregation and in meditation. Guru Gobind Singh Ji used to visit her once a day in her chambers.

On visualising his impending death, Guru Gobind Singh Ji called for Mata Sahib Kaur and advised her to have full faith in God and to always remember Him. Furthermore, he advised her to always endeavour to work towards the welfare and progress of the Khalsa so that it should always remain in high spirits (Chardi Kala). Mata Sahib Kaur wanted to remain by the side of the Guru till the very end. But he advised her that as the times were very treacherous, she should leave for Delhi. When she asked how she could fulfil her vow of seeing him every day, he gave her his personal five weapons and told her to look after them with reverence. He said that every day she would say her prayers after her early morning prayer and remember him through these weapons as his symbol. She would feel his presence. He also gave his seal to her and told her to keep it with care.



Only Mata Sahib Kaur was authorised to use this seal as is evident from a perusal of the religious edicts issued by both the Mata's. It seems that the Mata's brother, Bhai Sahib Singh was with her at the time she left for Delhi. She did not want to be separated from the Guru but to obey his directions. She left for Delhi with the entourage, and two special palanquins were arranged. One was meant for Mata Sahib Kaur and the other for the weapons of the Guru. Mata's small party left Nanded for Delhi. The route which Mata Sahib Kaur followed on her way back to Delhi cannot be described with any certainty. But there are indications of her stay at Burhampur, Khandwa, Agra and Mathura. She was given the news of the demise of the Guru by

his two disciples who had come from Nanded. Their names are however not available in any historical record known so far.

The weapons that Guru Gobind Singh Ji gave to Mata Sahib Kaur from his personal collection were one sword, one double-edged sword (Khanda), a dagger and two rapiers. These weapons in fact belonged to Guru Hargobind Sahib Ji who had given them to his younger son, Guru Tegh Bahadur Ji in his appreciation for the battle at Kartarpur. Guru Gobind Singh Ji had received these weapons from his father Guru Tegh Bahadur Ji. Mata Sahib Kaur kept these weapons with utmost respect till her last day when Mata Sundri's adopted son Ajit Singh forcibly took them. Mata Sahib Kaur prohibited him to do so and warned him that he would repent. Subsequently, as per historical records, it is learnt that some companions of the arrogant Ajit Singh were responsible for the death of a Muslim saint. Accused of the crime, Ajit Singh was arrested and produced before Mohammad Shah, the Mughal Emperor. A strong resentment had erupted in the Muslim community at this murder.

At first, these weapons were kept in Gurdwara Rakab Ganj, but on completion of Mata Sundri Gurdwara, these weapons were brought here and kept locked in an almirah. A brief life sketch of both the Mata's and the description of each weapon are inserted on the marble panels on the front wall of the room.

People had immense love and respect for her. Through these edicts, she had asked for voluntary donations for the community kitchen (langar). In one of the directives to Bhai Mani Singh she had instructed him to get a well dug up in Pattan Sheikh Farid and that the cost of the project was not to deter him and was to be debited to her account, She insisted that the well should be good so that whosoever drank of its water would be blessed. There are indications of financial help extended by her towards the marriages of needy girls.

In these edicts, the Sikh community has been addressed everywhere by the word 'Khalsa' as my dutiful sons, and various other affectionate words. There are instructions to recite the hymns of the Guru, there are blessings for their well-earned worldly possessions and for peace, prosperity and well-being.

Mata Sahib Kaur and Mata Sundri had very good and affectionate relationships with each other. A lot of time was devoted by them to maintaining links of communication and providing guidance to the Sikh Community. The credit for collecting and then compiling the works of Guru Gobind Singh Ji also goes to them. They were held in high esteem by the people of Delhi, Punjab and the East.

Mata Sahib Kaur left for her heavenly abode in 1745. A College has been established in memory of Mata Sundri in Delhi. It would be desirable that some such suitable memorial is also built in memory of Mata Sahib Kaur, the Mother of Khalsa.

In this second part of the article (ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥) to make the effort to sacrifice my body and soul to Him, so as to get merged into the Divine light (ਜੇਤ, ਇੱਕ ਮਿਕ ਹੋ ਜਾਣਾ). We will continue discussion about the in-laid command 'His Will' and consider why we are missing out, to achieve His Mercy.

This is a perfect example of the in-laid command: ਲਿਖਿਆ ਨਾਲ ਵਾਲਾ ਹੁਕਮ।

In the seed of a plant there is the in-laid command by which the seed sprouts, grows and matures in the right conditions for its growth. This is written in the seed in accordance with Waheguru's Will (preserved by 'nature' according to the scientists); the seed does not put any effort separately in its growth.



This in-laid command is in all the living creatures in creation; it is not just for their happiness and growth but is also for their Divine life that helps them to stay within His Will (ਹੁਕਮ). And for the human beings to know their source their creator which can also help them to live in the Divine Will if they choose to search their within.

Humans suffer from all kinds of physical and mental pain by living egoistic and materialistic lives, as a result of having forgotten their Creator (ਕਰਤਾ ਪੁਰਖ) and the in-laid command. They choose to live according to their personal knowledge and with the 'me and mine' mind-set.

These Gurbani Verses further explain this suffering:

**Ang 601** ਆਪਣੈ ਭਾਣੈ ਜੇ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੇਟਾ ਖਾਵੈ ॥ One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished.

**Ang 1287** ਆਪਣੈ ਭਾਣੈ ਕਹੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਅੰਧਾ ਅੰਧੁ ਕਮਾਈ ॥ Tell me, who has ever found peace by following his own will? The blind act in blindness.

Here it is important to point out: What is this in-laid command?

The in-laid command is;

- Basis of life, life existence, life partner, life flame, soul.
- Personal faith.
- Complete Divine Law.
- Living happiness.



- Inner Divine seed.
- Sprouts from within.
- Pervading inside and outside.
- Omnipresent.
- Free from outside Dharmas.
- Away from rituals.
- Not in the grip of materialistic knowledge.
- It is Divine Blessings and Grace.

It is important for every human to understand what this (ਲਿਖਿਆ ਨਾਲ ਹੁਕਮ) in-laid command is. As stated in the above example, the seeds of all vegetation each have in-laid commands with which every plant grows, becomes bigger, gets blossom and gives fruit. But every plant's branches, leaves, size, colour taste of fruit and life span are different. All the 84 Lakh living creatures and all the vegetation do not have intelligence like human beings do. They cannot use their separate cleverness, reasoning and schemes, but they unconsciously live within the in-laid command happily.

The 84 Lakh species of living creatures do not need any outside separate religion in order to achieve Divine blessings because they live according to the in-laid command so their souls are spontaneously evolving. They live their entire lives according to (ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ) and are unconsciously achieving their Divine spiritual efforts.

On the other hand, the majority of the human beings with their intellect are so busy with the attractive and fascinating materialistic researches that they have forgotten their creator (ਪ੍ਰਮਾਤਮਾ) and the blissful in-laid command.

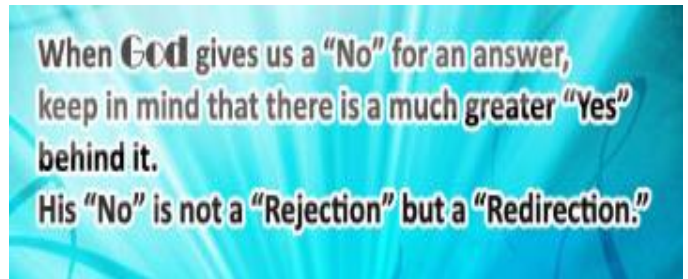
Man has forgotten the Divine command (ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ) and tends to exclusively rely on his free 'logic' of mind and 'clever' intellect. According to the 'law of karma' - what you sow so shall you reap - he has been suffering the consequences but has blamed his Creator (ਪ੍ਰਮਾਤਮਾ) and his fellow beings. Like this he is



**The Secret Will of God:  
Understanding His  
Hidden Plans for Our  
Lives**

deceiving himself and is falling into the under-world pit of fire, with his greed for materialistic power and false prestige, and so ruining the potential of his precious life. The majority of human beings have forgotten and choose to move away from the most comforting way of living by the Divine in-laid command. Hence they suffer the consequences that can be very humiliating, and make them miserable and disgraceful.

Our creator (ਕਰਤਾ ਪੁਰਖ) from time to time with his mercy to save the drowning humans, has sent many saints, peers, Gurus and spiritual teachers to our World, to show us the forgotten path to go back to live our lives according to the Divine Command (ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ) and to make effort to receive His Mercy (ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ).



This whole Divine scheme is made for us by Akaal Purakh with his Love for His creation. These Gurbani Verses further explain 'His Mercy'.

**Ang 1005 ਅੰਧ ਕੂਪ ਤੇ ਕਾਢਨਹਾਰਾ ॥** He lifts them up and pulls them out of the deep, dark pit or well.

**ਪ੍ਰੇਮ ਭਗਤਿ ਹੋਵਤ ਨਿਸਤਾਰਾ ॥** Emancipation comes through loving, devotional worship.

**ਸਾਧ ਰੂਪ ਅਪਨਾ ਤਨੁ ਧਾਰਿਆ ॥** The Holy Saint is the very embodiment of the Lord's form.

**ਮਹਾ ਅਗਨਿ ਤੇ ਆਪਿ ਉਬਾਰਿਆ ॥** He Himself saves us from the great fire.

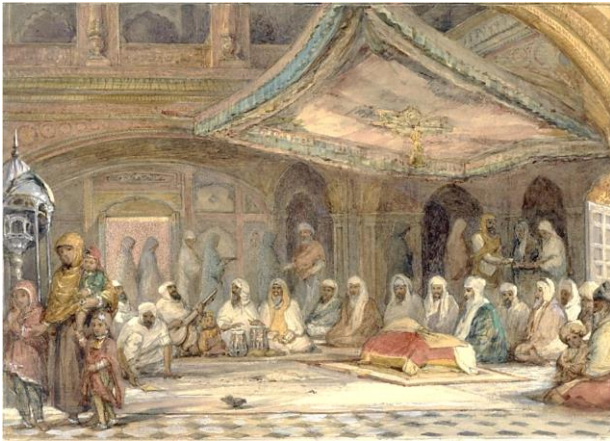
These Rituals in the name of Religion (ਧਰਮ) are only for our outside World growth that involves our mind, intellect and body. The wisdom is:

- Learnt and taught,
- Understood and make others to understand,
- Acquire knowledge to educate others,
- To learn to read with meaning and teach others,
- To follow and choose followers,
- Earned service for achievement.

But all these above efforts can only help the human being to the three-fold materialistic power achievements.

So far in this part of this article we have discussed about the first half of this Gurbani verse (ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ) which is 'making effort' (ਕਰਉ ਜਤਨ). In the next part III we will discuss in detail (ਵਿਚਾਰ) with the support of Gurbani Wisdom, the second half of the verse - to 'receive Mercy' (ਹੋਇ ਮਿਹਰਵਾਨਾ).

*Waheguru Mehar Karan!*



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.

***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.

The Raag in a composition 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*).

This month we are going to look at Raags Sarang, Malhar and Kanra.

**Raag Sarang** has a soothing character, capable of calming the mind's smouldering selfishness and negativity. Its gentle emotions cool the fire of restless desires, instead bringing forth the soul's pure, authentic thoughts. This transformation is both uplifting and deeply fulfilling.



**Raag Saarang - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 1231**

ਸਾਰਗ ਮਃ ੫ ॥

***Saarang, Fifth Mehla:***

ਕਰਤ ਕੇਲ ਬਿਖੈ ਮੇਲ ਚੰਦ੍ਰ ਸੂਰ ਮੋਹੇ ॥

***Acting and play-acting, the mortal sinks into corruption. Even the moon and the sun are enticed and bewitched.***

ਉਪਜਤਾ ਬਿਕਾਰ ਦੁੰਦਰ ਨਉਪਰੀ ਝੁਨੰਤਕਾਰ ਸੁੰਦਰ ਅਨਿਗ ਭਾਉ ਕਰਤ ਫਿਰਤ ਬਿਨੁ ਗੋਪਾਲ ਧੋਹੇ ॥  
ਰਹਾਉ ॥

*The disturbing noise of corruption wells up, in the tinkling ankle bells of Maya the beautiful. With her beguiling gestures of love, she seduces everyone except the Lord. //Pause//*

ਤੀਨਿ ਭਉਨੇ ਲਪਟਾਇ ਰਹੀ ਕਾਚ ਕਰਮਿ ਨ ਜਾਤ ਸਹੀ ਉਨਮਤ ਅੰਧ ਧੰਧ ਰਚਿਤ ਜੈਸੇ ਮਹਾ ਸਾਗਰ  
ਹੋਰੇ ॥੧॥

*Maya clings to the three worlds; those who are stuck in wrong actions cannot escape her. Drunk and engrossed in blind worldly affairs, they are tossed about on the mighty ocean. //1//*

ਉਧਰੇ ਹਰਿ ਸੰਤ ਦਾਸ ਕਾਟਿ ਦੀਨੀ ਜਮ ਕੀ ਫਾਸ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਜਾ ਕੇ ਸਿਮਰਿ ਨਾਨਕ ਓਰੇ  
॥੨॥੧੦॥੧੩੯॥੩॥੧੩॥੧੫੫॥

*The Saint, the slave of the Lord is saved; the noose of the Messenger of Death is snapped. The Naam, the Name of the Lord, is the Purifier of sinners; O Nanak, remember Him in meditation. //2//10//139//3//13//155//*

**Raag Malhar** expresses the soul's emotions to guide the mind toward calmness and renewal. While the mind often burns with impatience, seeking quick and effortless achievement, the soothing essence of this Raag brings balance and composure. It gently cools the mind's restlessness, creating a deep sense of satisfaction and inner contentment.



**Raag Malaar - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 1272**

ਮਲਾਰ ਮਹਲਾ ੫ ॥

Malaar, Fifth Mehla:

ਪ੍ਰਿਅ ਕੀ ਸੇਭ ਸੁਹਾਵਨੀ ਨੀਕੀ ॥

*The glory of my Beloved is noble and sublime.*

ਹਾਹਾ ਹੂਹੁ ਗੰਧੂਬ ਅਪਸਰਾ ਅਨੰਦ ਮੰਗਲ ਰਸ ਗਾਵਨੀ ਨੀਕੀ ॥੧॥ ਰਹਾਉ ॥

*The celestial singers and angels sing His Sublime Praises in ecstasy, happiness and joy. //1//Pause//*

ਧੁਨਿਤ ਲਲਿਤ ਗੁਨਗੁ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਬਿਧਿ ਰੂਪ ਦਿਖਾਵਨੀ ਨੀਕੀ ॥੧॥

*The most worthy beings sing God's Praises in beautiful harmonies, in all sorts of ways, in myriads of sublime forms. //1//*

ਗਿਰਿ ਤਰ ਥਲ ਜਲ ਭਵਨ ਭਰਪੁਰਿ ਘਟਿ ਘਟਿ ਲਾਲਨ ਛਾਵਨੀ ਨੀਕੀ ॥

*Throughout the mountains, trees, deserts, oceans and galaxies, permeating each and every heart, the sublime grandeur of my Love is totally pervading.*



ਸਾਧਸੰਗਿ ਰਾਮਈਆ ਰਸੁ ਪਾਇਓ ਨਾਨਕ ਜਾ ਕੈ ਭਾਵਨੀ ਨੀਕੀ ॥੨॥੩॥੨੫॥

*In the Saadh Sangat, the Company of the Holy, the Love of the Lord is found; O Nanak, sublime is that faith. //2//3//25//*

**Raag Kanra** evokes the feeling of being captivated by a personality so striking that it lingers in the mind. The character it conveys carries a magnetic presence—one that feels deeply familiar, almost your own. It's remarkable qualities and unique outlook quietly win you over, leaving a lasting impression.



**Raag Kaanraa - Guru Arjan Dev Ji - Sri Guru Granth Sahib Ji - Ang 1299**

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

*Kaanraa, Fifth Mehla:*

ਤੇਰੇ ਜਨੁ ਹਰਿ ਜਸੁ ਸੁਨਤ ਉਮਾਹਿਓ ॥੧॥ ਰਹਾਉ ॥

*Your humble servant listens to Your Praises with delight. //1//Pause//*

ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਪੇਖਿ ਪ੍ਰਭ ਕੀ ਸੋਭਾ ਜਤ ਕਤ ਪੇਖਉ ਆਹਿਓ ॥੧॥

*My mind is enlightened, gazing upon the Glory of God. Wherever I look, there He is. //1//*

ਸਭ ਤੇ ਪਰੈ ਪਰੈ ਤੇ ਉਚਾ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹਿਓ ॥੨॥

*You are the farthest of all, the highest of the far, profound, unfathomable and unreachable. //2//*

ਓਤਿ ਪੇਤਿ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਜਨ ਸਿਉ ਪਰਦਾ ਲਾਹਿਓ ॥੩॥

*You are united with Your devotees, through and through; You have removed Your veil for Your humble servants. //3//*

ਗੁਰ ਪ੍ਰਸਾਦਿ ਗਾਵੈ ਗੁਣ ਨਾਨਕ ਸਹਜ ਸਮਾਧਿ ਸਮਾਹਿਓ ॥੪॥੬॥

*By Guru's Grace, Nanak sings Your Glorious Praises; he is intuitively absorbed in Samaadhi. //4//6//*

Shabads composed in Raag Sarang, Raag Malhar and Raag Kanra can be found on the following links. By accessing these you can appreciate the mood in which the Gurus meant us to experience these Shabads:

**Raag Sarang - Bhai Dilbag Singh Gulbag Singh**

<https://www.youtube.com/watch?v=UITFrZC3pbo>

**Raag Malhar - Baras Megh Ji Til Bilam Na Lao | Bhai Sandeep Singh Ji | Hazoori Ragi | Darbar Sahib**

<https://www.youtube.com/watch?v=CtG34kQuNp0>

## Raag Kanra - Bhaj Ramo Man Ram - Dr Gurinder Singh Batala wale

[https://www.youtube.com/watch?v=Sao\\_2KmMZck](https://www.youtube.com/watch?v=Sao_2KmMZck)

If you are unable to listen to or read Gurbani in a particular Raag, you can still chant Waheguru, Sat Naam, or Ik Ongkar Simran, using the feelings and mood of these raags. The words of a Shabad bring wisdom, but singing or being immersed in a specific Raag (mood) can create a profound shift that can last for days or even weeks. You can tap into this energy at any time. True healing occurs when we align with our *gaviah* (singing) and *suniah* (listening) in harmony, allowing the full transformative power to take effect. Next month we will look at Raag Kaliyan and Kaliyan Bhopali.



### Message from Vatican City on Guru Nanak Sahib Ji's Parkash Divas Nov 2025 *Extract*

#### DICASTERY FOR INTERRELIGIOUS DIALOGUE

ਪਿਆਰੇ ਸਾਥੀਓ,

ਅੰਤਰ-ਧਾਰਮਿਕ ਵਾਰਤਾਲਾਪ ਸਭਾ, ਆਪ ਸਭ ਨੂੰ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਪੂਰਬ ਦੇ ਮੌਕੇ 'ਤੇ ਤਹਿ ਦਿਲੋਂ ਮੁਬਾਰਕਾਂ ਅਤੇ ਸ਼ੁਭਕਾਮਨਾਵਾਂ ਪੇਸ਼ ਕਰਦੀ ਹੈ, ਜੋ ਕਿ ਇਸ ਸਾਲ 5 ਨਵੰਬਰ, 2025 ਨੂੰ ਮਨਾਇਆ ਜਾਵੇਗਾ। ਇਹ ਪਵਿੱਤਰ ਦਿਹਾੜਾ ਤੁਹਾਡੇ ਅਤੇ ਤੁਹਾਡੇ ਪਰਿਵਾਰ ਲਈ ਖੁਸ਼ੀ ਅਤੇ ਸ਼ਾਂਤੀ ਲਿਆਵੇ ਅਤੇ ਤੁਹਾਡੇ ਸਮਾਜ ਵਿੱਚ ਏਕਤਾ ਅਤੇ ਭਾਈਚਾਰੇ ਦੀ ਭਾਵਨਾ ਨੂੰ ਮਜ਼ਬੂਤ ਕਰੇ।

Dear friends,

The Dicastery for Interreligious Dialogue extends its festive greetings and best wishes to you as you celebrate the anniversary of the birth of Sri Guru Nanak Dev Ji on 5 November this year. May the celebration of this feast bring happiness and peace to you and your families, and foster unity and solidarity in your communities everywhere!

We wish you all a Happy Guru Nanak Prakash Diwas!

Cardinal George Jacob Koovakad

*Prefect*

Rev. Msgr. Indunil Kodithuwakku Janakaratne Kankanamalage

*Secretary*

## Gurdwara Activities & Sangat Services

Activity	Day	Time	Where	Category	Owner
Santhiya (SGGS recitation)	Mon	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW
Santhiya (SGGS recitation)	Tue	5:00-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW
Santhiya (SGGS recitation)	Wed	4:45-6:00pm	2nd Fl Main Bldg	Rel Edn	Giani KSW
Gurmat Gyan I	Sun	10:00-11:00am	Surgey Room	Rel Edn	B K Rehal
Gurmat Gyan II	Sun	11:00-12:00pm	Surgey Room	Rel Edn	B K Rehal
Simran Amitvela	Fri	6:00-6:30m	Main Darbar	Rel Edn	Giani KSW
Kirtan, Tabla & Harmonium (3)	Mon	4:30-6:00pm	1st Fl New Bldg	Music	Mrs Bola
Tabla (1)	Thu	5:30-7:30pm	1st Fl New Bldg	Music	H Sahota
Kirtan & Harmonium (2)	Thu	5:00-7:00pm	2nd Fl Main Bldg	Music	S Dhatta
Gurbani Kirtan - Raj Academy	Fri	6:00-8:00pm	1st Fl New Bldg	Music	Rajinder K
Ladies Fitness	Tue	9:30-11:00am	2nd Fl Main Bldg	Wellbeing	I Kaur
Ladies Fitness	Wed	9:30-11:30am	2nd Fl Main Bldg	Wellbeing	I Kaur
Ladies Fitness	Thu	9:30-11:30am	2nd Fl Main Bldg	Wellbeing	I Kaur
Ladies Fitness - Pilate	Tue	2:30-3:30pm	2nd Fl Main Bldg	Wellbeing	C Rai
Gatka Martial Arts	Thu	6:00-8:00pm	Foyer New Bldg	Sports	A Walia
Taekwondo Korean	Mon	6:00-8:00pm	Foyer New Bldg	Sports	Mathew
Football (5-15 years)	Sat	9:00-11:00am	Indian Gymkhana	Sports	Kamaljeet
Computer Training	Tue	9:30-11:30pm	Library New Bldg	Education	M Sagoo
Computer Training	Wed	9:30-11:30pm	Library New Bldg	Education	M Sagoo
Computer Training	Thu	9:30-11:30pm	Library New Bldg	Education	M Sagoo
English for Adults (ESOL) Qualify if on Income Support only	Tue	10:00-12:10pm	Academy New Bldg	Education	B K Sandhu
English for Adults (ESOL) Qualify if on Income Support only	Wed	10:00-12:10pm	Academy New Bldg	Education	B K Sandhu
Panjabi (4-6 years)	Sun	1:00-2:00pm	Library	Education	B K Sandhu
Panjabi GCSE	Sun	11:00-1:00pm	Academy New Bldg	Education	B K Sandhu
Panjabi for Adults	Sat	8:45-10:15am	Academy New Bldg	Education	B K Sandhu
Panjabi Session I Grp I Beginners	Sun	10:00-11:30	Academy New Bldg	Education	B K Sandhu
Panjabi Session I Grp II Intermediate	Sun	10:30-11:30	Academy New Bldg	Education	B K Sandhu
Panjabi Session I Grp III Pre-GCSE	Sun	10:30-11:30	Academy New Bldg	Education	B K Sandhu
Panjabi Session II Grp I Beginners	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu
Panjabi Session II Grp II Intermediate	Sun	11:30-13:00	Academy New Bldg	Education	B K Sandhu
Panjabi Session II Grp III GCSE	Sun	11:30-13:30	Academy New Bldg	Education	B K Sandhu
Panjabi Grp I Beginners	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu
Panjabi Grp II Beginners	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu
Panjabi Grp III Intermediate	Tue	6:00-7:30	Academy New Bldg	Education	B K Sandhu
Panjabi 'A'Level	Sun	09:00-11:00	Academy New Bldg	Education	B K Sandhu

Panjabi speaking	Sun	11:00-11:30	Academy New Bldg	Education	B K Sandhu
Tutions (Science, Maths)	Sun	10:00-4:00pm	Academy New Bldg	Education	R S Soin
Kirtan Simran (last Saturday of Month)	Sat	4:00-5:00am	Main Darbar	Programme	Basics of Sikhi
Naam Simran Nirmolak Jatha (2nd Saturday of Month)	Sat	4:00-5:00am	Main Darbar	Programme	Nirmolak Jatha
Katha in English (Sun following Sangrand)	Sun	11:15-12:00pm	Main Darbar	Programme	Basics of Sikhi



## **Gurdwara Tutorial Sewa Celebrates**

***Randeep Singh Soin***

The Gurudwara Tutorial Services acknowledges Wahe Guru ji's mehr and invites the whole sangat to celebrate the success of our A Level Student, Arjan Singh who achieved grades A\*A\*A\* in Mathematics, Physics and Computer Science at A-Level.

In the final year Arjan was tutored by Sardar Daleep Singh and Bibi Avneet Kaur, both of whom are themselves students at Imperial College. They did their own style of selfless, free, sewa.

Arjan was helped in computer science by a non-Sikh, Danny Klinger, also a student at Imperial. Danny stepped in when he heard of the difficult situation at Arjan's school with no teacher for computer science

Danny understood the Sikh concept of sewa and charged a minimal amount for many hours of tuition.

We hope the Hounslow Gurudwara Tutor Sewa will grow and flourish next year. We already have students who will be moving into year 11 and doing their GCSE and others who will enter the final year of A-Levels.

We are looking for tutors in all subjects. So far, we have been able to cover Mathematics and the Sciences. So please come forward if you can help and spread the word amongst the Sangat. Our tutorials are held on Sundays at the Gurudwara Education Centre. We also hold remote Zoom tutorials for some A Level students.

Tuition is aimed at young people who attend the Gurudwara. The tutors do not charge for the tuition. Parents are welcome to donate to the Gurudwara, if they wish.

***The Gurudwara Tutorial voluntary service has been setup by Dr Randeep Singh Soin, himself a Tutor, and Coordinator of this important seva. Ed.***





## Panjabi School Term Dates

Sept 2025 – July 2026

<b>Autumn Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	02/09/25	21/10/25	<b>Half term</b>	04/11/25	16/12/25
<b>Saturday</b>	06/09/25	25/10/25	<b>Half term</b>	08/11/25	20/12/25
<b>Sunday</b>	07/09/25	26/10/25	<b>Half term</b>	09/11/25	21/12/25

<b>Spring Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	06/01/26	19/02/26	<b>Half term</b>	24/02/26	24/03/26
<b>Saturday</b>	10/01/26	14/02/26	<b>Half term</b>	28/02/26	28/03/26
<b>Sunday</b>	11/01/26	15/02/26	<b>Half term</b>	01/03/26	29/03/26

<b>Summer Term</b>	<b>Start date</b>	<b>Last Day</b>		<b>Start date</b>	<b>Last Day</b>
<b>Tuesday</b>	14/04/26	19/05/26	<b>Half term</b>	02/06/26	14/07/26
<b>Saturday</b>	18/04/26	23/05/26	<b>Half term</b>	06/06/26	18/07/26
<b>Sunday</b>	19/04/26	24/05/26	<b>Half term</b>	07/06/26	19/07/26

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

Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## LIBRARY

**Opening Times**  
Tuesday 11:00am-1:30pm  
Sunday 11:00am-1:30pm

**Children's Story Time**  
Sundays

11:30am-11:45am  
1:00pm-1:15pm

Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## SIKH CHAPLAINCY SERVICE



Available as required and when required

### Regular visits to

- Hospitals
- Prisons
- Heathrow Airport (as per request)

We deliver services to the Sikh community (and wider communities if requested) and Chaplaincy Departments at these sites, as well as guidance on issues concerning the Sikhs in the habitat.

Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## DNH Advice Surgery

Every Friday 11:00am-3:00pm

Provides help, advice, information & support with a wide range of problems to people of all ages and background.

Information & Support includes benefits, eg Universal Credit, PIP, DLA, AA, Housing, Council Tax, etc

For further information & bookings, contact  
Gurdwara Office – Ashi Dhillon



Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## Harmonium & Tabla Classes

Gurdwara SGSS provides

- Harmonium & (Mrs Dhatt)
- Tabla classes (Mrs Bola)

Every Monday & Thursday  
5:00pm-7:00pm



For further information contact Office  
Classes: First Floor, New Annexe

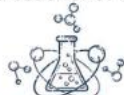
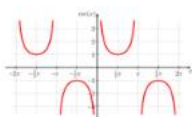
Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## TUTORIAL SERVICES

Mathematics, Physics, Accounting +

**EVERY SUNDAY 10:00AM- 4:00PM**

Tutors are Sikh graduates from Top UK Universities  
If you are an experienced teacher or tutor, please join us:



For further information & bookings, contact  
Barinder Sandhu – Barinder@sgss.org  
Randeep S Sooin – Randeep.soin@gmail.com

Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## ESOL

& other

## Academic Qualifications

Gurdwara SGSS provides FREE ESOL and other academic education courses:

- Computing Essential Digital skills
- Life & Working in the UK – Citizenship

Please register your interest to establish the demand to enable us to fast-track full details asap.

For further information & bookings, contact  
Barinder Sandhu – Barinder@sgss.org

Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE



## CRIME REPORTING HUB

**HATE CRIME**  
don't be a victim  
**REPORT-IT**



**CrimeStoppers.**  
Speak up. Stay safe.

Gurdwara SGSS Hounslow is an approved 'Crime Reporting Hub'  
If you have experienced any form of a crime and want to report it in confidence, please speak to the General Secretary who will advise you.

Gurdwara Sri Guru Singh Sabha Hounslow  
SUPPORT SERVICE

## PANJABI Classes

Tuesday session  
6:00pm-7:30pm

Sunday sessions  
Session I 10:00am-11:30am  
Session II 11:30am-1:00pm

For further information & bookings, contact the Main Office



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

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਨਾਮ ਸਿਮਰਨ

# AMRIT VELA NAAM SIMRAN

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

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

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

## Youth Kirtan Darbaar

EVERY FRIDAY

**6:30pm - 8:00pm**

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

📷 @hounslowkirtandarbaar

Scan The QR Code & Follow Our Instagram For More Updates

Chips & Beans Served For Longer  
Please Attend With Family And Friends

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:  
Jasinder Singh 07771 580865 | Inderpal Singh 07595 931644

**CTA Chardkale Turban ACADEMY**

Email: info@turbanacademy.com  
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

Gurdwara Sri Guru Singh Sabha Hounslow  
**SUPPORT SERVICE**

## COMPUTER Training Classes

No Previous Experience necessary  
All Ages Welcome

**Tuesday, Wednesday & Thursday 09:30 AM-11:30 AM**

**Computer Basics**

- ❖ Internet
- ❖ Email
- ❖ Web Browsing
- ❖ Online Forms
- ❖ Online Shopping
- ❖ Online Banking Services

**Intermediate Tools**

- ❖ Word Processing – Word
- ❖ Spreadsheets – Excel
- ❖ Presentations – Powerpoint
- ❖ Using Tablets & Mobile devices
- ❖ Wireless Setup
- ❖ Downloading applications (Apple Store, Google Play)

Apple Store Google Play

Further information contact Main Office or email: ict@sgss.org

## UK Residential Management Ltd

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

### Financial Services

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

Gurdwara Sri Guru Singh Sabha Hounslow  
**SUPPORT SERVICE**

## Ladies Kirtan Classes

**Every Tuesday, 10:00-12:00pm**

Thank you to our donors and sponsors for the Ladies Kirtan Class. We are grateful for your support and contribution to the Gurdwara. We will be happy to provide you with a receipt for your donation.

Thank you to our donors and sponsors for the Ladies Kirtan Class. We are grateful for your support and contribution to the Gurdwara. We will be happy to provide you with a receipt for your donation.

# SIKH ASSISTED MARRIAGES

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

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

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

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

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

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

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

The current list of our matrimonial partners appears below.

## M A L E S

Ref	Birth Date	Current Job	Academic Qualification	Height
3322	Apr-91	Risk Consultant	BSc Economics	6' 01"
3324	Sep-79	Business Owner & Investment Bank	MSc Information Security	5' 10"
3325	Mar-97	Medical Doctor	MBChB	5' 10"
3326	Jul-82	Retail Manager	BTEC Art & Design	6' 03"
3328	Sep-91	Civil Servant	BSc Economics	5' 07"
3329	Nov-81	Healthcare Consultant	Diploma Information Tech and Business	5' 08"
3331	Sep-94	External Relation Advisor	BSc Business and Politics	5' 10"
3332	Apr-92	Private Equity Director -Merchant Banker	BSc (Hons) Economics	5' 10"
3333	Aug-91	Digital Analyst	MSC Finance	6' 00"
3334	Dec-92	Portfolio Manager, Hedge Fund	BSc Economics	6' 03"
3336	Aug-87	Senior Partner Sales Manager	MSc Sustainability Management	6' 02"
3337	May-95	Commercial Gas Engineer	A Levels and Diploma	5' 09"
3338	Jul-91	Head of Key Stage - PE Teacher	BSc Sports Science & PE	5' 09"
3340	Jan-94	Project Manager	Advance Level In ICT	5' 11"



3341	Dec-93	Accounts Manager	GNVQ	6' 01"
3343	Jun-92	Business Owner - Trucking	BSC Mathematics	5' 11"
3344	Nov-89	Corporate Banker	BA History & International Relations	6' 00"
3345	Apr-94	Law Enforcement	BA Geography	5' 05"
3346	Feb-90	Platform Architect	BSc Maths Finance and Economics	5' 10"
3347	Nov-88	Project Manager	BSc Accounting	5' 10"
3348	Jun-87	CFO - Finance Director	Chartered Accountant	5' 09"
3349	Mar-93	Pharmaceutical	Master of Pharmacy	6' 03"
3350	Sep-96	Investment Analyst	MSc Investment Management	5' 10"
3351	Aug-84	Heating Engineer	BSC Computing	5' 10"
3352	Jan-92	Management Accountant	Masters- Finance & Accounts	5' 11"
3354	Aug-99	Solicitor- Slaughter & May	MA Law (Cambridge)	5' 06"
3355	Nov-91	Economist	BSc Economics Chartered Accountant	6' 02"
3356	Jun-86	Doctor GP	MBBS MRCGP	5' 10"
3358	Nov-82	Technical Pre sales Consultant	BENG	5' 09"
3359	Nov-95	Project Manager	MSc Science	5' 10"
3360	Sep-88	Chartered Accountant	BSc Maths	5' 10"
3362	Sep-94	Principal Structural Engineering	B Eng Civil Engineering	5' 08"
3363	Jul-89	Software Consultant	MSc Financial Maths	5' 10"
3365	Mar-87	Financial Analyst	BSc Finance & Accounting	6' 00"
3366	Aug-97	Vehicle Technician	Level 3 Engineering	5' 08"
3367	Jun-98	Senior Data Scientist	BSC Hons Computer Science	5' 08"
3368	Sep-94	Finance Admin	Diploma	6' 00"
3369	Dec-94	Corporate Investments	BA Econ & Politics MSc Real Estate	5' 11"
3371	Jul-92	BA Reflight Specialist	BA (Hons) Product Design & Interaction	6' 00"
3372	Aug-79	HGV Driver	BSC Manufacturing Engineering & Transport Manager CPC	5' 10"
3373	Mar-92	Solicitor	LLB Hons (Law)	5' 08"
3374	Aug-91	Analyst	BSc Computing and IT	5' 08"
3375	Aug-88	International Business	BA Hons MBA International Business	5' 11"
3379	Jul-91	Retail Manager	BSc Building Surveyor	5' 10"
3380	Mar-90	Accountant	Chartered Accountant	5' 08"
3381	Apr-95	Operations Supervisor	Undergraduate Biomedical Science	5' 08"
3382	Jan-93	Finance Lead	Chartered Accountant	5' 11"
3383	Apr-99	Civil Service Fast Stream	BA Hons	6' 02"
3384	Dec-90	Software Engineer	B.Sc. Hons Computer Science	6' 00"
3385	Mar-90	Financial Adviser	LLB Hons DIP PFS	5' 06"

3386	Oct-89	Investment Management	CFA	6' 00"
3387	Jun-94	ACA Trainee	ACA Trainee	5' 11"
3390	Feb-93	Senior Technical Coordinator	BSc Civil Engineering	5' 06"
3393	Dec-94	Civil Servant	Accounting & Finance	5' 08"
3394	Apr-84	Financial Controller	BA Econ and CIMA	5' 09"
3395	Oct-95	IT Assistant	BSc Computer Science	6' 01"
3397	Dec-00	Government Economist	BA Economics & Maths	6' 01"
3399	Jul-91	HGV Driver	Mechical Engineer	5' 08"
3400	Oct-89	Store Manager	BA in Hospitality	5' 11"
3402	Dec-99	Doctor	BMBS Medical Degree	6' 02"
3404	Nov-95	Business Manager	Masters in Information Systems	5' 08"
3405	Apr-85	IT Team Leader	MSC - Masters in Science in Technology	5' 08"
3406	May-93	Dentist	BDS, MPharm	5' 10"

## *F E M A L E S*

<i>Ref</i>	<i>Birth Date</i>	<i>Current Job</i>	<i>Academic Qualification</i>	<i>Height</i>
9607	Sep-86	Civil Servant	BA Hons Business Management	5' 03"
9608	Jun-88	Project Manager	Masters In History	5' 06"
9609	May-84	HR Officer	CIPD Level 5	5' 06"
9610	Mar-94	Digital Designer	BA Hons Graphic Design	5' 06"
9611	Nov-88	Physician in NHS	MSc	5' 03"
9612	Jun-95	Doctor	Medicine MD	5' 05"
9614	Nov-92	Higher Education	BA Literature & Creative writing	5' 03"
9615	Oct-95	Advanced Clinical Pharmacist	M Pharm, PGDip	5' 02"
9616	Mar-95	Internal Audit	BA Economics	5' 04"
9617	Sep-94	Beauty	Business Management	5' 03"
9618	Oct-94	Finance Administration	MA Finance and Accounting	5' 08"
9619	Sep-78	Civil Service Administrator	Biomedical Science	5' 06"
9620	May-94	Team Admistrator	Accounting Apprenticeship	5' 05"
9621	Jan-89	Billing Specialist	Marketing & Advertising	5' 09"
9622	May-90	Microbiologist	Biology	5' 08"
9623	Mar-96	Veterinary Nurse	BSc (Hons) Veterinary Nursing & Bioveterinary Science	5' 03"
9624	May-91	Finance Business Partner	ACA Chartered Accountant	5' 05"
9625	Jul-90	Clinical Product Pharmacist	Masters in Pharmacy	5' 00"
9626	Nov-93	Solicitor	ACA and MSc	5' 05"
9627	May-02	Government Economist	BSc Business Economics	5' 09"
9628	May-92	Head of Strategy & AI	BA Degree	5' 08"
9629	Feb-89	Economic Advisor	MSc Economics	5' 09"
9630	Dec-93	Manager - Accounting & Finance Firm	BSc	5' 03"
9631	Nov-94	Dentist	Doctor of Medicine	5' 03"

9632	Sep-96	Sustainability Consultant	MSC - Sustainability & Management	5' 04"
9633	Oct-89	GP	BMBS RCG	5' 03"
9634	Nov-98	Corporate Banker	BSc Maths & Economics	5' 06"
9635	Aug-98	Geologist	MSc Engineering	5' 05"
9636	Oct-96	Recruitment Consultant	Masters in Political Science	5' 02"
9637	Feb-91	Psychologist	MSC	5' 03"
9638	Dec-99	Marketing & Communications coordinator	BA Business Management	5' 06"
9639	Oct-93	Early Years Educator	CACHE Level 5 Dip. Nursery Nurse	5' 00"
9640	Nov-92	Finance Officer	AAT Level 4	5' 00"
9641	Feb-88	Teacher	BA Politics and Int Relations	5' 05"
9642	Aug-91	HR Employee Benefits Advisor	Degree in Psychology	5' 06"
9643	Dec-89	Supervisor in College	Studying Undergraduate Degree Open Degree	5' 02"
9644	Feb-95	Accountant International Bank	BA Finance and Accounting	5' 04"
9645	Oct-97	Trainee GP	MBChB	5' 06"
9646	Apr-97	Para Legal	LLB	5' 06"
9647	Sep-94	Senior Finance Analyst	Business and Finance Degree	5' 07"
9648	Mar-92	Lead Pharmacist	MPharm	5' 02"
9649	Nov-96	Senior Radiographer NHS Band 6	BSc Diagnostic Radiography	5' 03"
9650	Feb-93	Sales Assistant	BA Hons - Early childhood studies	4' 11"
9651	Nov-00	Student	BSC Biomedical Sciences	5' 03"
9652	May-86	Business Owner	MSc Economics	5' 04"
9653	Aug-88	Senior Policy Manager	BSc Economics	5' 01"
9654	Jul-94	NHS Doctor	MBBS, MSC	5' 06"
9655	Feb-87	Accountant	BSc CIPFA	5' 03"
9656	Oct-78	Solicitor	Solicitor LLB	5' 02"
9657	Mar-00	Doctor	MBChB	5' 04"
9658	Feb-97	Optometrist	BSc Optometry	5' 04"
9659	Mar-87	Barrister	LLB LLM Barrister (BVC)	5' 06"
9660	Dec-90	Global Director	BSc Accounting and Finance	5' 03"
9661	Nov-77	Business Administration	Political Science	5' 07"

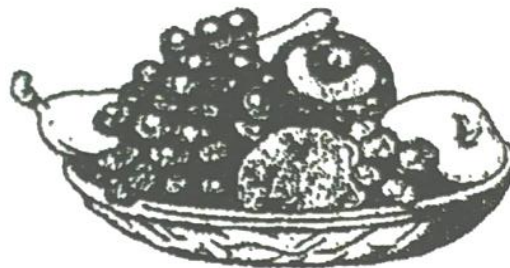
❦ *Waheguru Jee Ka Khalsa Waheguru Jee Ki Fateh* ❦



# 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**