

# GOBIND MARG

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

DECEMBER 2020 – VOL XXVII ISSUE 12



*Every year in December we remember with great sadness the martyrdom at the hands of the Mughals, of the four Khalsa Sahibzadeh of Guru Gobind Singh ji, along with their grandmother, in the space of just a few days, 21 – 26 December 1705. The event, which marks the right of all to practice their faith in peace, is commemorated with vigor by Sikhs the world over. The two elder Sahibzadeh, Ajit Singh ji (18) and Jujhar Singh ji (14) took on the Mughal army in separate batches of just five against hundreds of thousands. The two younger Sahibzadeh, both minors, Zorawar Singh ji (9) and Fateh Singh ji (6) were brutally tortured to death while in captivity. Mata Gujran Kaur ji died the same day.*



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



One Universal Creator God, Realised By the Grace of The True Guru

**Monday - Saturday  
(Excluding Tuesdays)**

**AM**

4.00	Parkash
5.00	Nitnem
6.00	Simran
6.30	Asa-Di-Vaar
7.45	Ardass
10.00	Kirtan
10.45	Katha
11.30	Ardass

**Sundays Only**

4.00	Parkash
5.00	Nitnem
6.00	Simran
6.30	Asa-Di-Vaar
7.45	Ardass
8.00	Akhand Paath or Sehaj Paath Bhog or Sukhmani Sahib

**PM**

6.00	Rehraas
6.30	Kirtan
7.00	Katha
7.30	Ardass
8.00	Sukhasan

**9.00**

9.45	Kirtan
10.00	Ardass
11.00	Youth Kirtan Kirtan

**Tuesdays Only**

4.00	Parkash
5.00	Nitnem
6.00	Simran
6.30	Asa-Di-Vaar
7.45	Ardass
10.00	Kirtan
10.30	Katha
11.00	Sukhmani Paath

**PM**

12.00	Katha
1.00	Kirtan
2.00	Ardass
6.00	Rehraas
6.30	Kirtan
7.00	Katha
7.30	Ardass
8.00	Sukhasan

**PM**

12.15	Ladies Kirtan
2.00	Ardass
6.00	Rehraas
6.30	Kirtan
7.00	Katha
7.30	Ardass
8.00	Sukhasan

**Please Note**

During the restricted services of the Gurdwara (in compliance with the government guidelines) these services are currently suspended.



ੴ ਸਤਿਗੁਰ ਪਰਸਾਦਿ ॥



# GURDWARA SRI GURU SINGH SABHA

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web site: <http://www.sgss.org>

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

Registered Charity No. 83314

Inland Revenue Ref. CC 15570

## December 2020

Important Days	Event/ Guru Sahib	Nanakshahi Calendar Day
Sangrand - ਧੋਰ	Beginning of New Month	14 December
Massia	No Moon (Dark Night)	14 December
Puranmashi/ Purnima	Full Moon	30 December
Important Sikh & Other Dates		
Sahibzada Fateh Singh ji	Birthday	12 December
Sahibzadeh Ajit Singh ji and Jujhar Singh ji	Shahidi	21 December
Sahibzadeh Zorawar Singh ji and Fateh Singh ji	Shahidi	26 December

### Activities, Facilities and Education Classes

**Please note.** The regular Gurdwara services have been suspended for the duration of the government Covid-19 virus restrictions. Normal services are being resumed gradually.

**General enquires:**

Tel 020 8577 2793

Email [khalsa@sgss.org](mailto:khalsa@sgss.org)

**Matrimonial enquires:**

Tel 020 8814 6701

Email [marriages@sgss.org](mailto:marriages@sgss.org)

## New Appointments

Following recent resignations, two new appointments have been made to the Gurdwara Committee. We welcome Gurmeet Singh Dhanoa who becomes the new General Secretary and Manjit Singh Brar who is the new Vice President.

## Bandi Chorh Divas

This important Sikh event was very well attended and appreciated by all. The Gurdwara opening times for the Sangat were extended 10am - 7pm.

## Guru Nanak Parkash Purb

Baba Nanak's birthday was celebrated during specially extended opening hours 7.00 am to 7.00 pm on Monday 30 November. The Sehaj Paath Bhog (streamed online) was followed by Sukhmani Sahib Paath.



Programme	Monday to Saturday	Sunday only
7.00 - 7.45 am	Kirtan Asa Di Var	Kirtan Asa Di Var
7.45 - 8.45 am	Katha	Katha
8.45 am	Ardaas	Ardaas
11.00 am - 12.00 pm	-	Katha
12.00 am - 1.00 pm	-	Kirtan
1.00 pm	-	Ardaas
6.00 - 6.30 pm	Rehras Sahib	Rehras Sahib
6.30 - 7.00 pm	Kirtan	Kirtan
7.00 pm	Sukhasan	Sukhasan

**Coronavirus Safety** The Gurdwara has gratefully received numerous compliments from the Sangat about the extensive preventative measures adopted to safeguard the health of the Sangat. We are thankful to our Sangat for taking responsibility and wearing masks whilst in the Gurdwara.

**Bookings** The Gurdwara is accepting bookings for the various functions. In the month of November the Gurdwara conducted 1 recitation of the Sukhmani Sahib Paath and Kirtan Diwans, 1 Sehaj Paath and prayers for 6 funerals.

**Opening Times** The Gurdwara is open for the Sangat 10am – 2pm, 7 days a week, during the current lockdown, ending on 2 December. After this, the normal hours 7am - 7pm will resume.

**Matrimonial Service** Monday to Saturday – 10am to 1pm, Sunday – 10am to 2pm.

**Main Office** Monday to Sunday – 10am to 2pm, till 2 December. 9am – 5pm thereafter.

**Show Your Gratitude** donate to the Gurdwara Fund to help run the Sangat services.

**By Cheque:** Payable to Sri Guru Singh Sabha Hounslow, cheques can be posted or delivered to: Gurdwara Sri Guru Singh Sabha Hounslow, Alice Way, Hounslow TW3 3UD.

**By Online Bank Transfer:** Account Sri Guru Singh Sabha, Sort Code: 20-96-55, Account: 00859095. To help us further increase your donation by 25% from the HMRC, please download the Gift Aid form from the Gurdwara website [www.sgss.org](http://www.sgss.org), and email to [Khalsa@sgss.org](mailto:Khalsa@sgss.org)

**I seek the Boon of His True Naam.** This part of the Rehras Sahib is composed by our fourth Guru, Ramdas ji, and is written in Rag Gujri. Guru Sahib’s 640 hymns in the Granth Sahib reflect deep spiritual depth, and uniquely, the hymns span over 30 of the 31 Ragas in the Granth. As is well known, Guru ji also composed the *Lavaan*, of which four *sloks* form the central part of the Sikh *Anand* marriage ceremony.

Guru Sahib taught his Sikhs that in addition to quiet meditation, one needs to actively participate in life, in the joys and sorrows of others. In this way we conquer our ego (*humai*) and achieve spiritual upliftment.

In this eloquent hymn, Guru Ramdas offers his prayer to Waheguru, that he seeks above all the gift that he may stay immersed in His Naam.

It appears on pages 10 and 349 of Sri Guru Granth Sahib.

	ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ॥	Glossary	Meaning in Context
1	ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥	ਹਰਿ ਕੇ ਜਨ ਸਤਪੁਰਖਾ ਬਿਨਉ	O my Great and True Guru The Guru Supplication
2	ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥	ਸਤਿਗੁਰ ਸਰਣਾਈ ਪਰਗਾਸਿ	Guru’s protection Light of the Naam
3	ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥	ਮੇ ਕਉ	Within me
4	ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥	ਗੁਰਮਤਿ, ਪ੍ਰਾਨ ਸਖਾਈ ਕੀਰਤਿ, ਰਹਰਾਸਿ	Guru’s wisdom; Life companion Guru’s Praise; Life’s vocation
5	ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥	ਵਡ ਭਾਗ ਵਡੇਰੇ ਸਰਧਾ, ਪਿਆਸ	Good fortune and blessings Faith; Yearning
6	ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥	ਤ੍ਰਿਪਤਾਸਹਿ	Satisfaction
7	ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥	ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ	Unblessed, taken by the devil of death
8	ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥	ਪ੍ਰਿਗੁ ਜੀਵੇ	Shameful life
9	ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥	ਧੁਰਿ ਮਸਤਕਿ, ਲਿਖਾਸਿ	From God on forehead; Written
10	ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥	ਸਤਸੰਗਤਿ ਜਿਤੁ ਮਿਲਿ ਜਨ	From True company On meeting such beings

## ਪੰਜਾਬੀ ਅਰਥ

**Lines 1 - 2:** ਹੇ ਮਹਾਪੁਰਖ ਗੁਰੂ! ਹੇ ਪ੍ਰਭੂ ਦੇ ਭਗਤ ਸਤਿਗੁਰੂ! ਮੈਂ ਆਪ ਅੱਗੇ ਬੇਨਤੀ ਕਰਦਾ ਹਾਂ। ਅਸੀਂ ਕੀੜੇ ਦੇ ਕਿਰਮ ਹਾਂ, ਤੇਰੀ ਸ਼ਰਨ ਆ ਪਏ ਹਾਂ, ਕਿਰਪਾ ਕਰ ਕੇ ਸਾਡੇ ਮਨਾਂ ਵਿਚ ਨਾਮ ਦਾ ਚਾਨਣ ਕਰੋ।1।

**Lines 3 - 4:** ਹੇ ਮੇਰੇ ਮਿੱਤਰ ਗੁਰੂ! ਮੈਨੂੰ ਵਾਹਿਗੁਰੂ ਦਾ ਨਾਮ-ਚਾਨਣ ਬਖਸ਼। ਗੁਰੂ ਦੀ ਸਿਖਿਆ ਰਾਹੀਂ ਪਰਾਪਤ ਹੋਇਆ ਹਰਿ-ਨਾਮ ਮੇਰੀ ਜਿੰਦ ਦਾ ਸਾਥੀ ਬਣਿਆ ਰਹੇ, ਵਾਹਿਗੁਰੂ ਦਾ ਜਸ ਮੇਰੀ ਮਰਯਾਦਾ ਜਾਂ ਰੀਤੀ ਹੈ।1। ਰਹਾਉ।

**Lines 5 - 6:** ਵਾਹਿਗੁਰੂ ਦੇ ਉਹਨਾਂ ਸੇਵਕਾਂ ਦੇ ਬੜੇ ਉੱਚੇ ਭਾਗ ਹਨ ਜਿਨ੍ਹਾਂ ਦੇ ਅੰਦਰ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਵਾਸਤੇ ਇੱਛਿਆ ਅਤੇ ਤੇਹ ਹੈ। ਜਦੋਂ ਉਹਨਾਂ ਨੂੰ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ ਉਹ ਰੱਜ ਜਾਂਦੇ ਹਨ, ਸਾਧ ਸੰਗਤਿ ਵਿਚ ਮਿਲ ਕੇ ਉਹਨਾਂ ਦੇ ਅੰਦਰ ਭਲੇ ਗੁਣਾਂ ਦੇ ਚਾਨਣ ਪੈਦਾ ਹੁੰਦੇ ਹਨ।2।

**Lines 7 - 8:** ਪਰ ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੂੰ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦਾ ਸੁਆਦ ਨਹੀਂ ਆਇਆ, ਜਾਂ ਨਾਮ ਨਹੀਂ ਮਿਲਿਆ, ਉਹ ਬਦ-ਕਿਸਮਤ ਹਨ, ਉਹ ਜਮਾਂ ਦੇ ਵੱਸ ਪਏ ਹੋਏ ਸਮਝੇ ਉਹਨਾਂ ਦੇ ਸਿਰ ਉਤੇ ਆਤਮਕ ਮੌਤ ਸਦਾ ਸਵਾਰ ਰਹਿੰਦੀ ਹੈ। ਜੇ ਮਨੁੱਖ ਗੁਰੂ ਦੀ ਸਰਨ ਨਹੀਂ ਆਉਂਦੇ, ਉਹਨਾਂ ਦੀ ਬੀਤ ਚੁਕੀ ਤੇ ਆਉਣ ਵਾਲੀ ਜ਼ਿੰਦਗੀ ਉਪਰ ਲਾਹਨਤ ਹੈ।3।

**Lines 9 - 10:** ਜਿਨ੍ਹਾਂ ਵਾਹਿਗੁਰੂ ਦੇ ਸੇਵਕਾਂ ਨੂੰ ਗੁਰੂ ਦੀ ਸੰਗਤਿ ਵਿਚ ਬੈਠਣਾ ਨਸੀਬ ਹੋਇਆ ਹੈ, ਉਹਨਾਂ ਦੇ ਮੱਥੇ ਉਤੇ ਧੁਰੋ ਹੀ ਚੰਗਾ ਲੇਖ ਲਿਖਿਆ ਹੋਇਆ ਹੈ। ਹੇ ਨਾਨਕ! ਧੰਨ ਹੈ ਸਤਸੰਗ, ਜਿਸ ਵਿਚ ਬੈਠਿਆਂ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਦਾ ਆਨੰਦ ਮਿਲਦਾ ਹੈ, ਜਿਥੇ ਗੁਰਮੁਖਾਂ ਨੂੰ ਮਿਲਿਆਂ ਤੇ ਪਰਮਾਤਮਾ ਦੇ ਚਾਨਣ ਭਰਭੂਰ ਨਾਮ ਦੀ ਪਰਾਪਤੀ ਹੁੰਦੀ ਹੈ।4। 4।

## English Rendition

**Lines 1 - 2:** O God's own, True Guru, worshipper of God, I make one supplication (prayer, request) before you. [The reference here is to the Guru, the teacher, the spiritual guide, to whom great importance is accorded in Sikhism. This was the practice until the 10<sup>th</sup> Nanak made the Granth Sahib the only Guru of all Sikhs, and the prayer today is deemed to be addressed to the Sri Guru Granth Sahib ji]. With a deep sense of egoless humility Guru Sahib continues, saying that I am lowly as an insect; having sought your shelter, have pity on me and kindly bless me with the enlightenment of Waheguru's Naam.

**Lines 3 - 4:** O my Friend, divine Guru, grant me the enlightenment that comes with Waheguru's Naam. May the gift of the Naam be the support and friend of my soul. With Waheguru's Naam thus ingrained in my soul, may the constant paise of Waheguru become my rahras, way of life, my vocation. Pause and reflect on this.

**Lines 5 - 6:** The devotees of Waheguru who have thirst, a yearning, for His Naam and mind imbued with worship of Him, are most fortunate. Their yearning is satiated when, in the society of Gurmukhs, the Sangat, they obtain Waheguru's Naam. This awakens in us the divine spark of Waheguru, inherent in us all.

**Lines 7 - 8:** Those unfortunates who have not tasted the nectar of Waheguru's Naam, their souls will be conquered by the cycle of life and death, and will not find spiritual redemption. Those who have not sought the shelter of the True Guru have wasted their lives and future.

**Lines 9 - 10:** Those fortunates who have lived in the company of the true Guru, are blessed with the mark of good fortune on their foreheads as a blessing from Waheguru. Blessed are the pious ones who form the satsangat get-together; they drink the nectar of Waheguru's Naam and will thus be enlightened.

The Mughal army along with those of the hill-chiefs had laid siege of Anand Pur Sahib for nearly eight months in 1704 with the purpose of making Guru Gobind Singh surrender or to capture him, but they were unsuccessful. The long siege made life difficult for the inmates of the fort because the enemy blocked food rations going inside, as a result both humans and animals were starving and thirsty. The Sikhs kept on resisting as long as they could survive on meagre food supplies but not for long. Overcome by desperation, some tried to persuade Guru ji to leave the fort or, ultimately, they would walk out. Guru Ji asked them to write on paper that they were deserting him, which they did.

It was at this stage that a proposal of safe passage to the Guru, his family and his followers along with the negotiations for peace on honourable terms was sent to Guru ji. He reluctantly agreed to accept even though he knew that the Mughals would not keep their word for the sake of the Sikhs.

As soon as they were out of the fort, the enemy forces attacked, breaking their word. There were nearly 400 Sikhs with Guru ji. With great difficulty they crossed river Sarsa, which was in high flood, but in the dark rainy December night, the party got separated in three columns. One with Bhai Mani Singh ji left for Delhi; Mata Gujri ji along with two younger Sahibzadeh came across Gangu, a former house cook, and followed him. The third party consisting of Guru ji with some Sikhs and the older Sahebzadeh went towards Ropar or Roop Nagar. All along Guru ji was chased by the pursuing Mughal and Hill Rajahs' army.



When he reached Chamkaur Sahib, he took shelter in a huge Haveli which had mud-walls around. The army soon reached and started surrounding the place.

The fighting started next morning. The Sikhs rained arrows at the enemy forces from inside and came out in batches of five. When one batch got martyred, the next batch would continue the defence. They struck terror in the enemy and killed them in large numbers before falling to a hero's death.



When a handful Sikhs were left, Sahibzada Ajit Singh, the eldest son, aged eighteen, asked his

father's permission to go out of the citadel for fighting. Guru Gobind Singh ji who loved his Sikhs as much as his sons, unhesitatingly allowed him, knowing very well that the Sahibzada was not going to come back alive. Sahibzada Ajit Singh fought valiantly for about an hour against the vast army and ultimately fell down. His younger brother, Jujhar Singh, at his own request, came out with the next batch. Though he was only fourteen years old, he followed his brother's footsteps and after killing a number of enemy soldiers, he succumbed to the wounds that he received at the hands of the enemy soldiers. Guru Gobind Singh ji watched both his sons attaining martyrdom at the battlefield and raised the Sikh *jaikara*, thereby thanking God. One wonders, how anyone could bear to send forward his sons to fight to death in front of his own eyes, all for protecting the freedom of the Sikhs to practice their religion peacefully.

Despite his reluctance, Guru Gobind Singh ji was persuaded by the few remaining Sikhs to leave. As he was about to leave Chamkaur Sahib, he saw the bodies of his sons lying in the field. Bhai Daya Singh Ji's eyes welled up in tears. He held Guru ji's arm and said, "Guru ji, we both have a piece of cloth each, let us cover the bodies of the Sahibzadeh with respect". Guru ji replied, "You can only cover the bodies of Baba Ajit Singh and Baba Jujhar Singh, if you have enough cloth to cover the bodies of all the martyrs lying here because they were all my sons". Saying this they left the battlefield.

It may be added here that Bibi Sharan Kaur Pabla, a young girl from village Rai Pur Rani which is about 2kms from Chamkaur Sahib, cremated the bodies of Baba Ajit Singh and Baba Jujhaar Singh. As the pyre was burning, the Mughal army saw her doing so. They caught hold of her and flung her into the burning pyre. She became the last martyr of Chamkaur Sahib.

### **Happenings at Sirhind**

Guru Gobind Singh ji along with his family members and all the Sikhs inside the fort of Anand Pur Sahib left on the chilly night of 20 December 1704 towards Ropar. The enemy broke their vow of providing safe passage and attacked Guru ji's entourage at a site near Sarsa rivulet, which was in heavy floods. As a result of this Guru ji's family got separated.

Mata Gujri ji along with the two younger Sahibzadeh went along with an acquaintance Gangu to his village named Kheri. Gangu came to know about the valuables and jewellery mata Gujri ji was carrying and became greedy. Expecting a good reward from the government he handed over Mata ji along with both the Sahibzadeh to the police, to be taken to Bassi Police Station. They were later detained in the cold tower (*Tandha Burj*) along with mata Gujri ji. In spite of the severely cold tower, the Sahibzadeh and mata ji remained in high spirits.

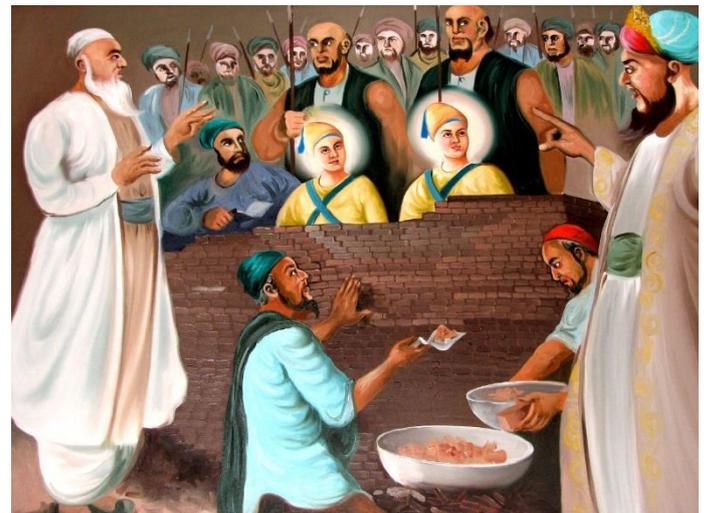


The next day, the Sahibzadeh were taken to the court of the governor of Sirhind, Wazir Khan. On their refusal to accept Islam, at first the officials tried to frighten them. The Sahibzadeh, though very young, aged nine years (Zorawar Singh) and six years (Fateh Singh), remained firm. Wazir Khan, tried to entice them with promises of a very cosy life and high positions in the court if they converted to Islam, which they flatly rejected. Even the Kazi supported their freedom because they were too young to be converted by force and the Kuran did not allow small children to be pressurised for conversion or punishment. But Diwan Sucha Nand, a crook official of the court, pleaded for their retention and a suitable punishment to be meted out to them, because they were dangerous for the government. Sucha Nand said to Wazir Khan:

**ਨੀਕੇ ਬਾਲਕ ਤੁਮ ਮਤ ਜਾਨੁਹ | ਨਾਗ ਕੇ ਇਹ ਪੁਤ ਬਖਾਨਉ |**  
**ਤੁਮਰੇ ਹਾਥ ਆਜ ਯਿਹ ਆਏ | ਕਰੁਹ ਅਬੈ ਆਪਨੇ ਮਨ ਭਾਇ |**

The Kazi issued an edict saying that the Sahibzadeh were guilty and that they may be killed by bricking them alive in a wall. Wazir Khan asked Sher Khan, the nawab of Maler Kotla to take charge of both the Sahibzadeh and take revenge of his brother and his nephew who were probably killed in one of the battles. Sher Mohammad Khan replied that he might challenge Guru Gobind Singh in a battle, but taking advantage of innocent children is cowardice and he would not do that. All the courtiers however were so eager for punishment that they hurried on the execution of the Sahibzadeh.

Vishal Beg and Shishal Beg were the residents of Samana and were executioners at Delhi. On 26 December 1704, both the Sahibzadeh were handed over to them. The wall was raised around their bodies. When the wall reached their chest, they became unconscious and they were beheaded.



When the news of the execution reached Mata Gujri ji in the *Thanda Burj* (Cold Tower) she thanked Waheguru for giving strength to the Sahibzadeh to stand against tyranny and left for her heavenly abode herself. The Mughals did not allow the bodies of Sahibzadeh and Mata Gujri ji to be cremated on Mughal grounds. A rich Hindu merchant Diwan Todar Mal covered the land required for cremation with gold coins and thus carried out the cremation after paying such a heavy price, that made him bankrupt. This place is now known as Jyoti Sarup Gurdwara.

The impact of martyrdom of the Sahibzadeh and Mata Gujri ji contributed to the factors that caused the downfall of Mughal dynasty in India and created a strong will among the people to have their own rule, which later on Maharaja Ranjit Singh ji realised.

## Ego – Humai ( ਹੋਮੈਂ )

*What is ego? How to rid yourself of it..?*

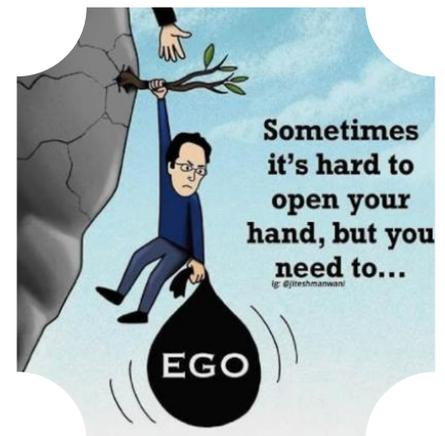
Ego plays a central role in Sikh spirituality. We will touch upon the following aspects of this important topic.

- How Gurbani defines it.. comparison to the Saripani 'snake'.
- Pull to the lower Maya Avasta.
- Man is entangled in the separate attachment of the soul to the egoistic state of being, status, degree, wealth, job status, and such like.
- How to define this state?
- Maya – Sarpani – it keeps you attached to Lower Prithvi (ਭੁਇਅੰਗਮੁ) i.e., Earth. Attachment to Maya is the primary cause of Ego.
- Shabad (Naam) is the imaginative Pankhi (ਗਰੁੱੜ). It takes you to higher Realms. Consciousness, with the help of Shabad, like the Jahaj (ਉਡੰਨ ਖਟੋਲਾ) helps the mortal to break the strings of attachment to Maya.

### Humai (Ego, like Sarpani Maya)

This story is about a Merchant (Bania) that a Bhagat ji, called Jard, narrated to a King.

“Once a rich merchant went on a journey and as he was very self centred and being a miser, he did not take any servants with him. He had to pass through dense forest and with no other human in sight. On his journey five thieves started to follow him. For miles around there was no settlement to be seen. The bania lost his way, and the night was approaching. There were cries of wild animals; he got extremely scared and his heart was beating very fast. The thieves surrounded him and took all his Merchandise. Now the bania was very frightened and tired, so he started to look for a safe place to spend the night and take a rest. The jungle was very noisy now, with the wild animal cries; this made the bania most upset and he slipped and lost his foothold. While falling into a well, he got hold of a tree root stem, that was hanging inside the well, so he was saved.



The night was dark, with thunder and lightening; suddenly he saw a huge snake at the bottom of the dry well. There were two mice, one white and the other black gnawing at the root branch he was holding onto. Above the well there was a bee honeycomb on the tree, and drops of honey were falling into the bania's mouth. He spent the night enjoying the honey nectar. But as the dawn approached the two mice managed to cut the root and the Bania fell into the well; the snake instantly killed him.”



This is the story of mankind, an authentic story, truly related to an ordinary Manmukh person (Maya Dhari Aana Thotha) an Ego orientated human.

## How is this story related to Humai 'EGO'?

Bania is a human being sent by God to this world to engage in Simran and to appreciate the treasures of Naam Simran. But he gets caught up in the vices – the Love of Maya and Ahankar, that eventually stole his Wealth of Naam Simran. We can see that metaphorically:

- What is hanging in the well is his Humai, that separates him from the rest of world, to live alone.
- The root being cut is the string of our breaths.
- The two mice are day and night, that are reducing our life span.
- The snake in the well is the time that is going to end into death.
- The honey drops are the material enjoyment which finishes at death. Without Satsang one is unable to come out of this jungle of Love or Moh of Maya.

One who get the KIRPA blessing, becomes Gurmukh. Manmukhs get caught up in MAYA (Kaal) and perish.

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥

ਇਸ ਕੀ ਸੇਵਾ ਜੇ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥

ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੂ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ ॥

ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੨॥

*SGGS M:3 Ang 718*

Glossary: ਨਾਗਨੀ - ਸੱਪਣੀ । ਗਰੁਡ - " ਸ਼ਬਦ ਹੈ "।

This story is like a play and often the listeners start to imagine it as reality and the mortal gets caught up in the plot itself and thereby misses the message in the story. This is one of the main reasons why the Sri Guru Granth Sahib ji is not a book of stories. Guru Maharaj ji, in place of stories have used figures of speech, metaphores and similies to explain our state of being.

ਮਾਇਆ ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ ਮਾਇ ॥

ਬਿਖੁ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਇ ॥

*SGGS M:3 Ang 1413*

Interpretation: ਭੁਇਅੰਗਮੁ ਦਾ ਭਾਵ ਹੈ ਜਿਸ ਦਾ ਅੰਗ ਯਾ ਪੇਟ ਪ੍ਰਿਥਵੀ (ਭੂ) ਨਾਲ ਲੱਗਾ ਹੋਇਆ ਹੋਵੈ; ਸਰਪਣੀ (ਸੱਪ) ਯਾ ਮਾਇਆ।

The snake cannot fly into the heights of the sky, and so keeps on going into holes in the Earth. Similarly, the materialistic person (Maya Dhary) is engrossed with Maya, hence cannot know the pleasures of the soul flight into the higher Realm. This is only achieved by Naam Simran (Harnaam). When the Naam (Amrit Ras) is felt in every pore and breath of the devotee then Shabad is like an imaginative bird (Ghaurd Pankhi) on which the soul rides to the higher planes and this helps to kill the EGO (Humai) that is like the SNAKE (Sarpani).

ਗੌਰਮਿੰਟ ਹਾਈ ਸਕੂਲ ਜਲੰਧਰ ਵਿਚ ਇਕ ਮਾਸਟਰ ਜੀ ਸਨ ਜੋ ਕਿ ੧੯੪੭ ਵਿਚ ਪਾਕਿਸਤਾਨ ਤੋਂ ਆਏ ਸਨ ਤੇ ਓਹਨਾ ਨੂੰ ਜਲੰਧਰ ਨੌਕਰੀ ਮਿਲ ਗਈ। ਨੌਵੀਂ ਤੇ ਦਸਵੀਂ ਜਮਾਤ ਨੂੰ ਅੰਗਰੇਜ਼ੀ, ਹਿਸਟਰੀ ਤੇ ਜੇਗਰਫੀ ਪੜ੍ਹਾਉਂਦੇ ਸਨ। ਸੁਭਾ ਦੇ ਬੜੇ ਚੰਗੇ ਸਨ। ਹਰ ਵੇਲੇ ਖੁਸ਼ ਰਹਿੰਦੇ ਸਨ ਅਤੇ ਮੇਹਨਤ ਤੇ ਪਿਆਰ ਨਾਲ ਪੜ੍ਹਾਉਂਦੇ ਸਨ।

ਇਕ ਦਿਨ ਮਾਸਟਰ ਜੀ ਕਲਾਸ ਵਿਚ ਆਏ ਤਾਂ ਕੁਝ ਘਬਰਾਏ ਹੋਏ ਸਨ। ਕਾਰਣ ਦਾ ਭੀ ਛੇਤੀ ਪਤਾ ਲੱਗ ਗਿਆ। ਆਮ ਤੌਰ ਤੇ ਅੰਦਰ ਆਕੇ ਕੁਰਸੀ ਤੇ ਬੈਠ ਕੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਆਪਣੀ ਐਨਕ ਜੇਬ ਵਿਚੋਂ ਕੱਢ ਕੇ ਰੁਮਾਲ ਨਾਲ ਉਸਦਾ ਸ਼ੀਸ਼ਾ ਸਾਫ਼ ਕਰਦੇ ਹੋਏ ਸਨ। ਪਰ ਉਸ ਦਿਨ ਓਹਨਾ ਦੇ ਪਾਸ ਚਸ਼ਮਾ ਨਹੀਂ ਸੀ ਤੇ ਓਹਨਾ ਦਾ ਚੇਹਰਾ ਭੀ ਖਾਲੀ ਖਾਲੀ ਲੱਗਦਾ ਸੀ। ਥੋੜੇ ਸਮੇਂ ਪਿੱਛੋਂ ਓਹਨਾ ਨੇ ਇਕ ਲੜਕੇ ਨੂੰ ਆਪਣੇ ਪਾਸ ਬੁਲਾਇਆ ਤੇ ਓਸਨੂੰ ਰੇਲਵੇ ਰੋਡ ਦੀ ਇਕ ਦੁਕਾਨ ਦਾ ਨਾਂ ਦਸ ਕੇ ਚਸ਼ਮਾ ਲਿਆਉਣ ਲਈ ਭੇਜ ਦਿੱਤਾ।

ਤਕਰੀਬਨ ਇਕ ਘੰਟੇ ਪਿੱਛੋਂ ਲੜਕਾ ਐਨਕ ਲੈ ਕੇ ਵਾਪਸ ਆ ਗਿਆ। ਗੇਟ ਦੇ ਅੰਦਰ ਵੜਦਿਆਂ ਹੀ ਉਹ ਹੈਡ ਮਾਸਟਰ ਸਾਹਿਬ ਦੇ ਕਾਬੂ ਆ ਗਿਆ। ਹੈਡ ਮਾਸਟਰ ਸਾਹਿਬ ਕਾਫੀ ਸਖ਼ਤ ਸੁਭਾ ਦੇ ਸਨ। ਆਮ ਤੌਰ ਤੇ ਹੱਥ ਵਿਚ ਸੇਟੀ ਫੜ ਕੇ ਉਹ ਸਕੂਲ ਦੇ ਇਰਦ ਗਿਰਦ ਚੱਕਰ ਕੱਢਦੇ ਰਹਿੰਦੇ ਸਨ ਤੇ ਜਿਹੜਾ ਲੜਕਾ ਕਲਾਸਾਂ ਤੋਂ ਬਾਹਰ ਵਰਾਂਡਿਆਂ ਵਿਚ ਜਾਂ ਗਰਾਊਂਡ ਵਿਚ ਬੇਮਤਲਬ ਤੁਰਿਆ ਫਿਰਦਾ ਮਿਲਦਾ ਤਾਂ ਉਹ ਉਸਦੀ ਬੈਂਤ ਨਾਲ ਚੰਗੀ ਸੇਵਾ ਕਰਦੇ।

ਹੈਡ ਮਾਸਟਰ ਸਾਹਿਬ ਨੇ ਉਸ ਨੂੰ ਪੁੱਛਿਆ, "ਕੀਥੋਂ"

ਕੁਦਰਤੀ ਟਾਇਲਟ ਪਿਛਲੇ ਪਾਸੇ ਹੀ ਸੀ। ਹੈਡ ਮਾਸਟਰ ਸਾਹਿਬ ਨੇ ਫਿਰ ਪੁੱਛਿਆ, "ਤੇਰੇ ਕੋਲ ਪਾਸ ਹੈ?" ਲੜਕਾ ਜੇਬ ਨੂੰ ਹੱਥ ਲਾ ਕੇ ਕਹਿਣ ਲੱਗਾ, "ਹਾਂ ਜੀ ਹੈ।" ਤੇ ਆਪਣੀ ਕਲਾਸ ਵਿਚ ਚਲਾ ਗਿਆ।

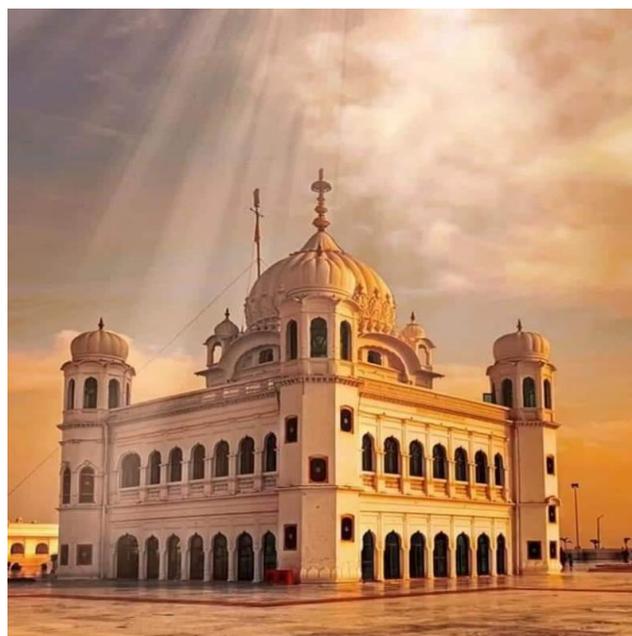
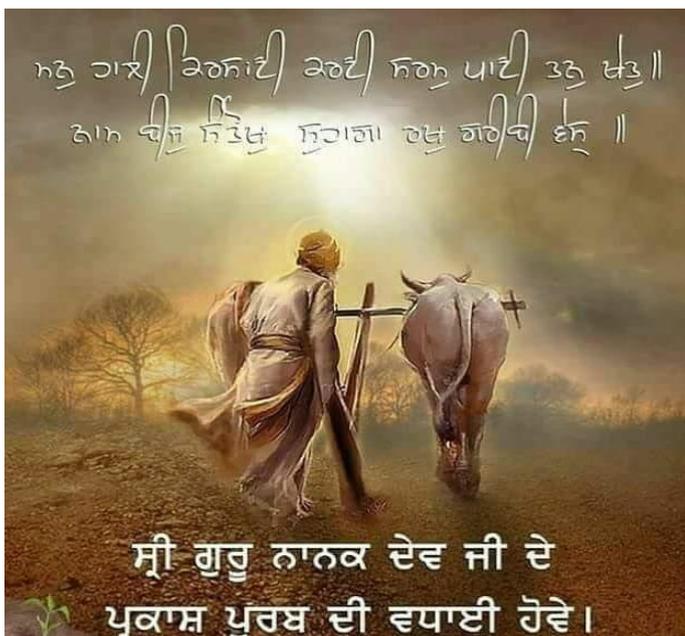
ਉਸ ਨੇ ਕਲਾਸ ਵਿਚ ਜਾ ਕੇ ਮਾਸਟਰ ਜੀ ਨੂੰ ਦੱਸਿਆ ਕਿ ਕਿਸ ਤਰਾਹ ਉਹ ਹੈਡ ਮਾਸਟਰ ਸਾਹਿਬ ਦੇ ਕਾਬੂ ਆ ਗਿਆ ਸੀ। ਮਾਸਟਰ ਜੀ ਦਾ ਭੀ ਰੰਗ ਫਿਕਾ ਹੋ ਗਿਆ ਪਰ ਲੜਕੇ ਨੇ ਦੱਸਿਆ ਕਿ ਉਹ ਕਿਸ ਤਰਾਹ ਹੋਸ਼ਿਆਰੀ ਨਾਲ ਬਚ ਨਿਕਲਿਆ। ਮਾਸਟਰ ਜੀ ਖੁਸ਼ ਹੋ ਗਏ ਤੇ ਕਹਿਣ ਲੱਗੇ, "ਵਾਹ ਬੇਟਾ! ਤੈਨੂੰ ਤੇ ਵਕੀਲ ਬਣਨਾ ਚਾਹੀਦਾ ਹੈ।"

ਅਗਲੇ ਸਾਲ ਲੜਕੇ ਨੇ ਮੈਟ੍ਰਿਕ ਦਾ ਇਮਤਿਹਾਨ ਦਿੱਤਾ। ਬਾਪ ਦੀ ਛੋਟੀ ਜੇਹੀ ਦੁਕਾਨ ਸੀ। ਗੁਜ਼ਾਰਾ ਮੁਸ਼ਕਲ ਨਾਲ ਹੋਂਦਾ ਸੀ। ਅੱਗੇ ਪੜ੍ਹਾਈ ਨਾ ਕਰ ਸਕਿਆ। ਕਿਸਮਤ ਚੰਗੀ ਸੀ। ਏਮਪਲਾਇਮੈਂਟ ਐਕਸਚੇਂਜ ਰਾਹੀਂ ਉਸ ਨੂੰ ਕਲਰਕ ਦੀ ਨੌਕਰੀ ਮਿਲ ਗਈ। ਸੱਤਰ ਰੁਪਏ ਮਹੀਨਾ ਤਨਖਵਾ ਮਿਲਣ ਲੱਗ ਪਈ। ਥੋੜੇ ਚਿਰ ਪਿੱਛੋਂ ਵਿਆਹ ਹੋ ਗਿਆ। ਸਮਾਂ ਲੱਗਦਾ ਗਿਆ। ਦੋ ਬੱਚੇ ਹੋ ਗਏ। ਘਰ ਦਾ ਗੁਜ਼ਾਰਾ ਚੰਗਾ ਚਲ ਪਿਆ।

ਅਚਾਨਕ ਹੀ ਇਕ ਦਿਨ ਉਸਨੂੰ ਖਿਆਲ ਆਇਆ ਕਿ ਮਾਸਟਰ ਜੀ ਨੇ ਕਿਹਾ ਸੀ, "ਬੇਟਾ ਤੈਨੂੰ ਵਕੀਲ ਬਣਨਾ ਚਾਹੀਦਾ ਹੈ।" ਸੋਚਿਆ - ਮੇਰੇ ਵਿਚ ਕਿ ਕਮੀ ਹੈ ਕਿ ਮੈਂ ਵਕੀਲ ਨਹੀਂ ਬਣਿਆ। ਮਾਸਟਰ ਜੀ ਗ਼ਲਤ ਨਹੀਂ ਸਨ।

FA ਦੀ ਪ੍ਰਾਈਵੇਟ ਪੜ੍ਹਾਈ ਸ਼ੁਰੂ ਕਰ ਲਈ। ਦੋ ਸਾਲ ਪਿੱਛੋਂ ਇਮਤਿਹਾਨ ਦਿੱਤਾ। ਚੰਗੇ ਨੰਬਰਾਂ ਨਾਲ ਪਾਸ ਹੋ ਗਿਆ। ਅਗਲੇ ਦੋ ਸਾਲਾਂ ਵਿਚ BA ਪਾਸ ਕਰ ਲਈ ਤੇ ਲਾ ਕਾਲੇਜ ਵਿਚ ਪੜ੍ਹਾਈ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। ਚਾਰ ਸਾਲ ਪਿੱਛੋਂ ਉਸਨੇ LLB ਪਾਸ ਕਰ ਲਈ। ਸਾਰਾ ਪਰਿਵਾਰ ਬਹੁਤ ਖੁਸ਼ ਹੋਇਆ। ਚੰਡੀਗੜ੍ਹ ਵਿਚ ਉਸਨੇ ਪ੍ਰੈਕਟਿਸ ਸ਼ੁਰੂ ਕਰ ਲਈ। ਹੌਲੀ ਹੌਲੀ ਕਮ ਚਲ ਪਿਆ ਤੇ ਗੁਜ਼ਾਰਾ ਚੰਗਾ ਹੋਣ ਲੱਗਾ। ਤਕਰੀਬਨ ਦੋ ਸਾਲ ਪਿੱਛੋਂ ਉਸ ਦੀ ਗਿਣਤੀ ਓਥੋਂ ਦੇ ਚੋਣਵੇ ਵਕੀਲਾਂ ਵਿਚ ਹੋਣ ਲੱਗੀ।

ਉਸ ਨੂੰ ਇਹਸਾਸ ਹੋਇਆ ਕਿ ਜੇ ਮਾਸਟਰ ਜੀ ਦੀ ਗੱਲ ਨਾ ਮੰਨਦਾ ਤਾਂ ਉਸਦਾ ਜੀਵਨ ਬਦਲ ਨਹੀਂ ਸੀ ਸਕਦਾ।



**Gurdwara Kartar Pur Sahib on an overcast rainy day and night.**

*Photos Sahid Shabir*

Inter Faith Week is an occasion that is intended to celebrate the UK's religious diversity and to strengthen ties between communities of different faiths and religious beliefs.

To do this, events and activities are planned by interfaith organisations as well as individual faith and belief groups led organisation in the country. The purpose of these events is to

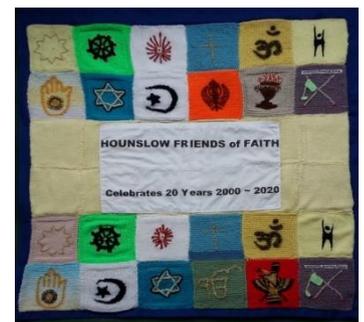
- draw attention to the invaluable work done by community-based faith groups and organisations;
- encourage greater interaction between different faith communities through learning and cooperation;
- develop integrated neighbourhoods;
- celebrate shared values between different faith communities;
- function as a gateway for new partnerships and possibilities; and
- promote understanding and tolerance between people with religious and non-religious beliefs.

The 2020 Interfaith Week has been like no other as it came in during the second lockdown due to the Covid 19 pandemic. Consequently, we find many people suffering with anxiety, loneliness and fear. Yet, always, without fail, faith enhances our mind, uplifts our spirits and fills our hearts with strong feelings of courage and determination. More than ever, caring and sharing with others in our community, becomes more important than ever. It gives us all the strength to go through this difficult time by sharing love and reaching out with friendship in our hearts. With the current situation in mind promoting interfaith relationships in our local communities and bringing some peace and security, Hounslow Friends of Faith, the local interfaith group of the London Borough of Hounslow and Sri Guru Singh Sabha members have participated in partnership events organised by the Council and the voluntary sector.

Three interfaith events during the Interfaith Week need particular mention. These are

Hounslow Friends of Faith (HFOF) celebrated its 20<sup>th</sup> anniversary this year on 12<sup>th</sup> November via Zoom. A History booklet, compiled as part of the celebrations, is dedicated to the memory of the late Jagjivan Singh, first Chair and first Patron of the HFOF. It is a matter of great pride for the Sikh community that he served as a President of the Gurdwara for some time as well as on the local and the National Interfaith Network and booklet honours him in this way. The memories from some of the founding members reflect their fondness for him. Mr Jagjivan Singh's wife Kuldip Kaur and daughter Gagan Sokhey also attended. Gagan said to the attendees that she did not know her father's contribution to the interfaith world and she seemed visibly moved by the respect shown to him by Hounslow Friends of Faith. Mr Ajit Singh MBE, who has been involved with HFOF from the very beginning, Mr Satwinder Singh Ahdan and Barinder Sandhu also contributed their ideas from their perspective as Sikhs to the occasion.

In November last year, as a part of the 550<sup>th</sup> anniversary of Sri Guru Nanak Dev ji, the HFOF Women's Interfaith Knitting Group had made a multi-coloured knitted and embroidered banner with 'IK On-KAR' symbol which formed part of the screen at events at Sri Guru Singh Sabha. This year they made a banner (see picture) showing the symbols of all the faiths and beliefs in the borough to mark the anniversary.



The second event on 14<sup>th</sup> November was at the London Buddhist Vihara, Chiswick, to promote our interfaith relationships with, recitations, chanting and Prayers for the community affected by the COVID 19 Lockdown. Nine faiths were represented

and Mr Ajit Singh and I were invited by the Most Venerable Seelawimala, the Head of the Sri Lankan Buddhist order to share our prayers as Sikhs. After I had spoken about the importance of Bandi Chhor Diwas and its symbolic significance of liberation and that a devotee's prayer is never in vain:

**ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥**

Mr Ajit Singh recited the shabad, which is sung at Harmandar Sahib in the morning many times. It is:

**ਰੋਗੀ ਕਾ ਪ੍ਰਭ ਖੰਡਹੁ ਰੋਗੁ ॥**

**ਦੁਖੀਏ ਕਾ ਮਿਟਾਵਹੁ ਪ੍ਰਭ ਸੋਗੁ ॥**

SGGS p1146

O Lord, we pray that you remove the disease from the diseased  
Sorrow from the woe-ridden  
Shelter to the homeless  
Your devotion to your follower  
O Lord, bestow honour to the meek  
Sensibility and wisdom to the ignorant and foolish  
O Lord, remove the dread and fear from us all  
And stay in ours, your servants' hearts  
O Transcendent Lord, the treasure of peace and bliss  
Give us the nectar of Your Name  
Show mercy upon us and may the holy be in your service  
Nanak says, may we become one in such society.

The third event was organised by the Ahmadiyya Muslim Women's Association, Hounslow North on 'What is Tolerance?' From the Perspective of my Faith' Women made presentations from the Buddhist, Jewish, Muslim and Sikh perspectives. I was really pleased that Balvinder Kaur Chowdhary, gave an excellent presentation based on the lives and the teachings of the Gurus.

I think that it is important that the Sikh are seen and are able to share the Gurus' message in non-Sikh settings and events because Hounslow is a borough with a rich diversity of religious and cultural traditions. In the world today communities are often divided and fearful of each other. Friendship breaks down barriers and it is more important than ever to have opportunities to meet together and become friends and find that everyone belongs to one humanity. the message of our Gurus.

## **Message from the Vatican about Baba Nanak's Parkash Purb 2020**

Following a visit by Charanjit ji and Ajit Singh ji during their Inter-Faith work, at the Mariapolis in July, a statement from the Vatican about Guru Nanak Ji's Parkash Purb 2020 has been received. It shows the valuable work done by the Inter Faith groups, in regard to spreading awareness of our faith. In the words of the Pontifical Council "...people were very happy with your talk and would like to find out more about the Sikh faith and customs...".

PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

Vatican City

*Christians and Sikhs:*

*Nurturing a Culture of Hope in Pandemic Times*

## MESSAGE FOR GURU NANAK PRAKASH DIWAS 2020

Dear Sikh Friends,

The Pontifical Council for Interreligious Dialogue (PCID), most fraternally, extends its prayerful good wishes and festal greetings to you on the occasion of Guru Nanak Prakash Diwas celebrated on 30 November this year. May the celebration of this sacred festival, which commemorates the 'birth of light' in the person of Sri Guru Nanak Dev, usher in, in these difficult times of coronavirus pandemic, a light of renewed hope among you, and peace and joy in your lives, families and communities!

On this tenth anniversary - since the Pontifical Council formally and directly connected with you through its greetings cum message on Prakash Diwas - we thank you for your valued friendship and collaboration, and convey to you in particular, our appreciation for the humanitarian services that are generously being rendered by the Sikh community in different parts of the world to people affected by the current pandemic.

The largescale contagion of Covid-19, besides being a health-related pandemic, has affected almost all aspects of our lives – social, economic, emotional and religious – and given rise to many uncertainties and anxieties, resulting in a visibly widespread sense of helplessness and hopelessness among people. In this worldwide pandemic situation, our cherished tradition of sharing with you a few reflections on this occasion, most opportunely focuses this year on the need for all of us, in particular for the Sikhs and the Christians, to nurture a culture of hope among people.

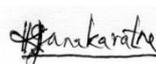
Hope, in the words of Pope Francis, is “the humble virtue, the virtue that courses beneath the water of life that keeps us from drowning in the many difficulties” (*Morning Meditation in the Chapel of the Domus Sanctae Marthae*, 17 March, 2016) we face in life. Despite despairs and desperations that we experience, it is hope that makes us go forward. It does not let 'clouds of gloom' envelop us and 'passivity' assail and prevail over us. Evoking resilience and responsibility, it enables us to begin afresh with confidence. The 'virtue of hope' easily unites humans, rebuilds confidence and reignites the passion to live. Persons displaying hope send out the message that 'contagion of hope' is possible and necessary for the present and future of humanity. The unprecedented spirit of service and solidarity, by individuals, communities and various groups including interreligious groups that we have witnessed during these pandemic times, is a profound and sure indicator that building 'a culture of hope' involves people of all creeds and cultures. For us believers, hope springs from our religious conviction that God who created us and who sustains us will never abandon us and that “we are part of one another, that we are brothers and sisters of one another” (Pope Francis, *Extraordinary Moment of Prayer in Time of Epidemic*, 27 March, 2020; cfr. Encyclical Letter *Fratelli Tutti*, 3 October, 2020, 32) and therefore, we are responsible for one another and for our 'common home'. This conviction summons us to be 'sowers of hope' in our families, neighbourhoods and communities. It must make us believers restless till we reach out, with generous acts of kindness and compassion, to awaken the much needed hope in our brothers and sisters who are more affected than we are by the disastrous effects of the pandemic, in particular those who seem to have lost hopes due to the loss of their loved ones, livelihoods, jobs and dreams for a secure future. Solidarity witnessed during these days, moreover, needs to be perseveringly and progressively strengthened so that it becomes an essential part of our lifestyle and the cornerstone of the 'culture of hope' that we aim to build.

As believers who are steadfast in our respective religious convictions and as persons with shared values and shared concerns for the well-being of all, particularly those who feel despondent and discouraged in these difficult times, may we Christians and Sikhs do all we can, individually and collectively, and together with others, towards promoting a 'culture of hope' in society by becoming more and more and encouraging others as well to become “beacons of hope, as promoters and guarantors of fraternity” (Pope Francis, *Visit to the Supreme Buddhist Patriarch, Wat Ratchabophit Sathit Maha Simaram Temple, Bangkok, Thailand*, 21 November, 2019).

Wish you all once again a serene and joyous Prakash Diwas of Sri Guru Nanak Dev Ji!



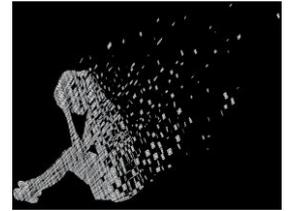
Miguel Ángel Cardinal Ayuso  
Guixot,



Rev. Msgr. Indunil Kodithuwakku  
Janakarathne Kankanamalage *Secretary*

### **Depression - a result of forgetting the Lord..**

The most important cause for depression mentioned in Guru Granth Sahib ji is when one forgets the Lord. Gurbani mentions forgetting Lord as the main source of Dukh – pain, hurt and anguish. Gurbani gives evidence of the same again and again as is clearly brought out in the verses below from scripture.



**ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਦੁਖੁ ਲਾਗੈ ਸੁਖੁ ਜਾਇ॥** **Ang 59**

**If I forget my Beloved, even for an instant, suffering overtakes me and peace departs.**

**ਵੀਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਿਹ ਨ ਮੇਲੁ ॥੪॥** **Ang 21**

**Those who separate themselves from the Lord wander lost in misery. The self-willed manmukhs do not attain union with Him. ||4||**

**ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਸੁਖੁ ਖਸਮ ਰਜਾਈ॥੩॥** **Ang 813**

**The Perfect Guru has instructed me, that peace comes by the Will of our Lord and Master. ||3||**

**ਚਿੰਤ ਅੰਦੇਸਾ ਗਣਤ ਤਜਿ ਜਾਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥** **Ang 812**

**Anxieties, worries and calculations are dismissed; the Lord's humble servant accepts the Hukam of His Command.**

**ਦੁਖੁ ਤਦੇ ਜਦਿ ਵੀਸਰੈ ਸੁਖੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ॥** **Ang 813**

**Pain comes, when one forgets Him. Peace comes when one remembers God.**

Let's elaborate on what forgetting the Lord looks like and why that leads to depression.

Most people feel anxiety and worry when they are not in control of the situation. They are clueless and thus do not know how to bring the situation under control. This happens when you try to control things that are beyond your control. You do not accept the situation or are in denial. However, when the reliance on Lord and submission to his Hukam is a norm of life, this power tussle ceases to exist.

Now this does not mean that we give up before we even start to try turning a bad situation around. God has provided us with brains to think logically and a heart to love unconditionally. When we think illogically and put conditions on love, things start going hay wire. We need to understand what can be controlled (our behaviour, our effort, our mindset etc) and what we can't control (what others do or think and most importantly results of an effort).

To understand this better let's take a hypothetical situation of 2 businessmen stuck in a difficult financial situation due to Covid-19.

Singh A relies on Waheguru and considers every situation as a challenge from the Lord to make him a better and stronger person.

1. This positive outlook itself makes him a better candidate in order to wade through any difficult situation. When he relies on his strengths and thinks that every situation leaves him with a lifelong skill; he does not waste time in analysing a bad situation and blaming others for it. He simply does what is in his power, prays to the Lord for strength and insight; and relies on the Lord to open doors for him.
2. Because the mind-set is positive, he finds positivity around him and finds ways to get out of this bad situation.
3. This positive outlook also helps him in attracting other positive individuals in his life and distancing himself from negative people, thus helping him to keep going in the right direction.

On the other hand Singh B feels that every situation is there to judge him and he has to control everything in order to succeed.

1. This quest to control everything is itself a recipe for failure. He tries to control everything like what others do or say and results of his effort; he constantly gets disappointments. These disappointments lead to worry and anxiety; and finally depression. He wastes time in analysing endlessly a bad situation and blaming others for it.
2. Because the mind-set is to control everything, he becomes short-tempered, rude and illogical when he fails to control the situation. This is a result of non-reliance on Lord and the thought that **I can control everything.**
3. He ends up attracting other egotistic individuals in his life and distances himself from positive people, thus falling into a bottom-less pit.

I am not saying that individuals who are like Singh B never succeed, in fact they might actually be quite opportunist and successful. However, a single bad situation can shake them easily and they go into depression with suicidal tendencies. They stop trying if they cannot have an absolute control.

When you remember Waheguru and rely on only Him, there is no disappointment. Neither He dies nor does He leave us. He always loves us unconditionally, constantly making us into better individuals through the trials in life.

ਨਹ ਬਿਨਮੈ ਨਹ ਛੇਡਿ ਜਾਇ ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ॥੪॥੧੮॥੪੮॥

**He does not die, and He does not leave; Nanak is attuned to His Love||4||18||48||**



### Energy advice with Green Doctors

Green Doctors are offering free energy consultations by phone to help you save money and stay out of debt.

These consultations are provided for anyone on a low income or over 65 or with a long-term health condition or disability, and deal with:

- Why it is important to live in an affordable warm home
- Energy tariffs, switching provider and onward referrals

What help is available through the Green Doctors programme

Contact [GreenDoctorsLDN@groundwork.org.uk](mailto:GreenDoctorsLDN@groundwork.org.uk) –

Tel: 0300 365 3005

[london@groundwork.org.uk](mailto:london@groundwork.org.uk)

[www.groundwork.org.uk/london](http://www.groundwork.org.uk/london)

### Let's Go Outside and Learn

Let's Go Outside and Learn connects local communities with the nature on their doorstep by introducing people to the natural environment, showing the benefits of improved health and wellbeing that spending time outdoors offers and bringing people together to make new friends. During the current lockdown their activities are inevitably being amended, but they continue to explore nature online through their regular phone chats every Tuesday as well as a range of other online activities that you can join.

Email: [outdoor.learning@outlook.com](mailto:outdoor.learning@outlook.com)

Phone: Frances 020 8401 6837 / Mairi 07939001731

### Hounslow's Young Facilitators

Hounslow Council has partnered with Participation People, a company of youth participation experts, to recruit a team of Young Facilitators for Hounslow who will take the lead in organising a series of online events for young people to support the Government's Prevent agenda.

The events will have three key aims:

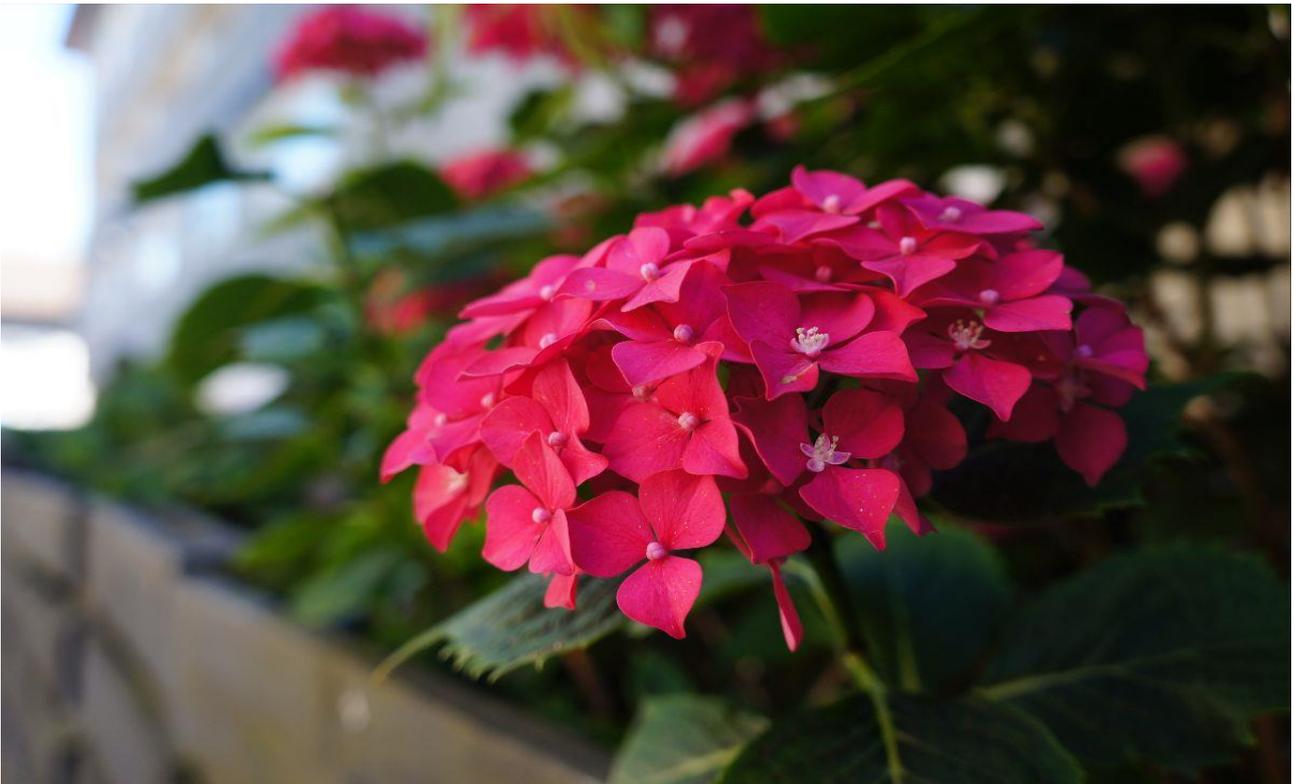
- to promote equality and inclusion
- to highlight young people's lived experiences
- to raise awareness of the dangers of extremism in all its forms
- The Young Facilitators will be actively involved in the design and implementation of the events.

This exciting opportunity is open to young people aged 14 – 19 who live in Hounslow and are committed to making a positive difference to the lives of young people in their community.

For more details please email [antonia@participationpeople.com](mailto:antonia@participationpeople.com) or phone 07921 901210.

### **The World Between Us**

Photography and mental health in Cranford



Join artist Becky Warnock and the Heston and Cranford Local Advisory group for a free photography and writing project exploring mental health; how we feel about it, how we talk about it and ways we might look after each other.

In a series of collaborative online creative workshops, we will learn photographic skills, share experiences and develop new ways to communicate with the community.

The workshops will include different tasks designed to generate conversation and build relationships, such as; story-telling techniques, creative writing, listening activities and image making exercises.

To find out more, email [cpphounslow@watermans.org.uk](mailto:cpphounslow@watermans.org.uk)

Funded by the London Borough of Hounslow, Thriving Communities. Image: Paul Franklin

## SIKH ASSISTED MARRIAGES

Application forms for this service are available from the Gurdwara. The completed application form and a passport size photograph, with the non-refundable **registration fee of £50** (cheques payable to Sri Guru Singh Sabha) should be sent to:

The Matrimonial Service,

Gurdwara Sri Guru Singh Sabha, Alice Way, Hanworth Road, Hounslow, Middlesex. TW3 3UA

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

Personal and telephone enquiries are welcome as follows:

Monday – Saturday            10:00am – 1:00pm

Sunday                            10:00am – 2:00pm

Telephone Enquiries: **020 8814 6701**

All information will be strictly confidential and sincere efforts will be made in good faith 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 for any legal action.

**Gurdwara Sri Guru Singh Sabha's current list of matrimonial partners appears below.**

## M A L E S

<i>Ref No</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Present Employment</i>	<i>Height</i>
2812	15/12/80	MSc Finance	Investment Manager	6' 00"
2813	23/03/93	BSc Biology	Teacher	6' 01"
2814	25/08/92	Primary School Teacher	Teaching at Primary School	5' 09"
2815	27/12/93	LLB Law	Paralegal	5' 11"
2816	07/10/88	BSc, MPharm	Own Pharmacy Business Bristol	6' 01"
2817	23/10/85	BA Business Studies	Estate Agent	5' 09"
2818	27/12/85	MSc Pharmacy	Pharmacist	6' 02"
2819	26/12/85	BSc(hons) Economics (LSE)	Investment Banker M&A	6' 02"
2820	10/12/82	BSC, CIMA Accountant	Business Manager Barclays	5' 11"
2821	18/11/81	High Diploma (college), Advanced IT	BUPA Health Service Consultant	5' 07"
2822	30/09/94	BSc Business & Politics	Digital Marketing (Fiat)	5' 9½"
2823	28/07/92	MD Master of Medicine	Senior House Officer	5' 06"
2824	27/07/88	Doctor of Medicine	NHS	6' 00"
2825	03/02/96	BSc(hons)	Accountant	6' 04"
2826	05/11/88	BDS Dentistry	Dentist	6' 00"
2827	28/09/85	A Levels	Deputy Court Custody Manager	5' 08"
2828	08/04/91	BSC(hons) Economics	Risk Consultant	6' 01"
2829	02/06/79	MChB, General Practitioner	GP	5' 10"
2830	10/12/75	BSC(hons) Information Management	Engineer Contractor	5' 08"
2831	28/07/93	BSC Architecture, MA Graphic Design	Graphic Designer	6' 00"
2832	04/02/88	LLB(hons), LPC Law	Associate Director, Finance	6' 00"
2833	01/12/82	LLB(hons) Law	Contracting Lawyer	5' 10"

2834	23/03/88	BA(hons), ACCA	Finance Project Manager	5' 09"
2835	01/02/89	BSc (hons)	Financial Analyst	6' 00"
2836	02/06/86	MBBS, MRCGP	Doctor GP	5' 10"
2837	12/06/76	Physics Degree	Finance work	6' 02"
2838	25/04/88	M Eng Materials Sci. & Eng., ACA	Chartered Accountant	5' 09"
2839	31/01/80	IT Degree	Assistant Manager	6' 00"
2840	17/10/91	BSc (hons)	Actuary	5' 10"
2841	19/06/94	BSc Consumer Behaviour & Marketing	Financial Writer	5' 11"
2842	14/04/90	CIMA Qualified Accountant	Senior Finance Analyst	5' 10"
2843	01/07/89	BSC(hons) Chemistry, PGCE	Mortgage Broker	5' 09"
2844	22/01/88	BSc, MBBS	Hospital Doctor	5' 10"
2845	06/02/90	MBBS	NHS Doctor	6' 02"
2846	17/11/83	BSc Aerospace Engineering	Mechanical Engineer	5' 08"
2847	20/11/84	A Levels	IT Contractor	5' 11"
2848	28/11/90	BSc Economics, ACA	Finance	5' 08"
2849	16/01/88	Postgraduate Masters	Strategy Consultant	6' 02"
2850	28/06/87	BSc(hons) Computer Science	Business Intelligence Developer	5' 11"
2851	06/05/91	BSc Business Information Systems	Business Development Mngr	5' 09"
2852	09/01/85	BA(hons), ACA	Chartered Accountant-own Bus.	5' 09"
2853	21/10/81	BDS, MJDF, RCS(eng) PGCMDE	Principle Dentist	5' 11"
2854	26/11/95	BDS Dentistry	Dentist	6' 03"
2855	10/01/89	BSc(hons) Quantity Surveyor	General Manager	6' 00"
2856	30/03/91	MSc Computer Science	IT Software Consultant	6' 05"
2857	13/03/87	BSc Finance & Accounting	Management Accounting	6' 00"
2858	04/02/94	BSc Sci. MSc Busi. Technology	Sub-contractor Manager	6' 02"
2859	19/04/84	BA economics, IMA Chartered Acc'tant	Senior Commercial Finance	5' 09"
2860	29/04/93	ACA, Degree Accounting & Finance	Chartered Accountant	5' 11"
2861	27/10/89	BSc Maths & Management	Senior Commercial Analyst	5' 06"
2862	10/09/90	BSc, MSC Finance & Risk	Self Employed	5' 04"
2864	18/03/90	Charter Accountant	British Gas	5' 08"
2865	23/09/78	LLB(hons); PGDLP; PGDNP; MSc Law	In-House Counsel Solicitor	5' 09"
2866	19/02/90	BSc(hons), MSC Computer Science	Senior Software Engineer	5' 07"
2867	27/05/92	BSc(hons), PGDiP	Architect	5' 09"
2868	19/03/92	BA Economics	Accountant, Studying Ch. Acc.	6' 03"
2869	23/11/82	B Eng Computer Systems Engineering	Technical Presales Consultant	5' 09"
2870	05/12/93	MSc Mechanical Engineering	Site Engineer	5' 09"
2871	10/03/92	BSc, MBChB, MRES	Hospital Doctor	5' 09"
2872	27/04/86	BSc Business, LLB Law	Compliance Analyst	5' 10"
2874	30/09/89	BA(hons) Business Marketing	Digital Marketing	5' 11"
2875	23/04/91	BA(hons) Film & TV Studies	Heathrow Airport	5' 10"
2876	30/06/87	A Levels, Professional Financial Qual.	Risk Consultant Property Devel.	6' 02"
2877	29/09/84	MBBS	GP Doctor	5' 06"
2878	28/08/96	Apprenticeship	Software Engineer	6' 00"
2879	07/04/75	Bachelors	Civil Service Govt. Dept.	5' 08"
2880	08/04/94	Degree Geography	Law Enforcement	5' 05"
2881	10/07/75	LLB	Transport	5' 09"
2882	16/01/94	MBBS, BSC(hons)	Doctor	6' 00"
2883	22/03/90	MPharm	Army Officer, Pharmacist	6' 01"
2884	14/04/91	BSc Maths, MSc Finance	UBS Investment Banker Strategist	5' 11"
2885	27/06/92	BDS	Dental Surgeon	5' 10"

2886	31/08/89	BDS,BEng, MSc Dental Implant Surgery	Dentist	6' 04"
2887	02/04/91	BSc Accounting & Finance	Accountant	6' 00"
2888	31/01/93	BSc(hons) Financial Mathematics	Banking Analyst	5' 11"
2889	23/05/95	M Pharm(hons)	Pre-Reg Pharmacist	5' 11"
2890	17/09/89	LLB Law	Solicitor	5' 10"
2891	06/09/92	BA(hons) Business & Computing	Ffinance Officer-LBH Council	5' 07"
2892	06/11/87	BSc(hons) Pharmaceutical Science	Manager at Pharmaceutical co.	5' 10"
2893	20/05/84	MBBS, FRCR	NHS Consultant	5' 09"
2894	06/01/58	BSc(hons)	Senior Tech. Cons. on sabatical	5' 08"
2895	28/11/92	BSc Economics, Chartered Accountant	Financial Analyst	5' 08"
2896	02/04/92	BSc Computer Science	IT Consultant	6' 01"
2897	18/05/92	BDS, MJDF	Associate, on specialist training	5' 08"
2898	17/07/88	BSc Economics, Chartered Accountant	International Tax Director	6' 00"
2899	05/07/89	MSc Financial Mathematics	IT Contractor	5' 10"
2900	18/12/81	BSc(hons) Computer Science	IT Business Analyst	5' 11"
2901	16/11/94	BA Economics	Management Accountant	5' 10"
2902	08/05/81	A Levels	Managing Director	5' 07"
2903	02/09/91	Engineering degree Construction	Estate Agent-own business	6' 00"
2904	01/04/88	CIMA (part qualified)	Management Accountant	5' 11"
2905	10/05/85	A Levels, Diploma	Renault	5' 05"
2906	30/07/93	BA Hospitality & Management	Hotelier	5' 09"
2907	15/09/88	BA Accounting & Finance	Manager, EE Mobile Co.	5' 08"
2908	05/11/91	LLB	Lawyer	6' 02"
2909	22/02/93	BDS	Dentist	6' 00"
2910	17/04/94	BDS Dental Surgery	Dentist	6' 01"
2911	25/04/94	MBBS, BSc(hons)	NHS Hospital Doctor	5' 08"
2912	19/03/95	Dip.General Nursing, stdy BSc Health	Health Care Assistant	5' 08"
2913	20/03/91	BSc Mathematics	Chartered Accountant	6' 02"

## F E M A L E S

<i>Ref No</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Present Employment</i>	<i>Height</i>
9188	28/08/74	BSc(hons) Physics	Account Director for global org	5' 6.5"
9189	03/09/96	BSc(hons) Economics	Trainee Accountant	5' 03"
9190	29/03/79	BSc(hons) Pharmacology	Senior manager	5' 07"
9191	03/11/77	Masters	Publishing	5' 07"
9192	28/02/86	degree	Local Government Officer	5' 05"
9193	26/03/85	LPC (GDL), BA(hons)	working in Legal Practice	5' 02"
9194	10/12/89	Bachelors deg, PostGrad	Special needs co-ordinator	5' 07"
9195	27/12/77	BSc Marketing & Tourism	Airline Administrator Heathrow	5' 04"
9196	09/09/87	BA, GDL Law, LPC	Contracts Specialist Oil & Gas	5' 02"
9197	15/10/87	BA English & History	Tax Consultant	5' 11"
9198	06/02/86	MBBS	GP	5' 03"
9199	21/07/92	BDS	Dentist	5' 04"
9200	03/07/93	MBBS, BMedSc	Doctor	5' 06"
9201	21/03/90	MSC International Marketing	Marketing Consultant	5' 4½"

9202	13/07/88	BSc(hons) Computer Science	IT Incident Analyst	5' 05"
9203	24/05/90	LLB(hons)	Lawyer	5' 05"
9204	28/05/95	LLB(hons)	Trainee Solicitor	5' 11"
9205	08/08/90	BSc Computer Sci & Accountancy	Senior Fixed Income Analyst	5' 08"
9206	08/02/86	LLB, LLM	Lawyer	5' 06"
9207	28/03/83	ACA, BSc Economics	Chartered Accountant	5' 02"
9208	12/04/78	BDS, MFGDP	Dentist	5' 7½"
9209	01/07/82	MChB	Doctor	5' 03"
9210	09/07/82	BA(hons)	Civil Service-Central Govt.	5' 00"
9211	19/06/81	MBBS, MRCP	Consultant Paediatrician	5' 06"
9212	27/01/86	BA(hons), MSc Info. Systems	IT Project Manager	5' 08"
9213	08/02/84	Diploma	Civil Servant at FCO	5' 02"
9214	18/02/88	BA(hons), PGCE	Teacher	5' 05"
9215	11/04/78	BSc(hons)	Estate Agent	5' 02"
9216	28/03/86	BA(hons) Business Studies	Net-A-Porter IT Manager	5' 06"
9217	09/03/81	BA Politics, Philosophy, Economics	own consultancy business	5' 07"
9218	23/01/94	Bachelors Economics	Business Analyst	5' 02"
9219	04/09/92	BA(hons) Interior Architecture	Architectural Designer	5' 07"
9220	06/08/93	BSc Optometry	Optometrist	5' 04"
9221	15/04/93	MSc Law & Finance	Banker	5' 6½"
9222	17/04/96	BA(hons) Accounting & Finance	ACA Trainee Accountant	5' 05"
9223	18/01/96	Fd Nuclear Eng. & Chemistry	Health & Safety Advisor	5' 4½"
9224	28/12/94	MSc Mathematics	PhD Uni Leicester	5' 07"
9225	04/12/81	MSc Physics	Research Scientist	5' 09"
9226	30/05/87	LLB(hons)	Management Consultant	5' 04"
9227	16/08/93	LLB LPC	Solicitor	5' 05"
9228	04/08/81	BA, Diploma Teaching, B Ed	Language Teacher	5' 05"
9229	13/03/87	LLB, LLM, BVC	In House Legal Investment Bank	5' 06"
9230	13/03/90	BSc Mathematics	Chartered Accountant	5' 05"
9231	20/08/94	MBBS, BSc(hons)	NHS Doctor	5' 05"
9232	26/07/92	Degree(hons) Economics & Finance	Senior Credit Risk Analyst	5' 04"
9233	27/11/81	BSc Math&Management, ACA	Director	5' 06"
9234	29/06/88	MA history	Project Co-ordinator	5' 06"
9235	09/10/91	BSc, MSc	Mental Health	5' 11"
9236	31/05/86	BSc(hons), MSc Economics	own business-Subway Franchise	5' 3½"
9237	23/03/92	M Pharm	Self Emp-Pharmacist (Locum)	5' 06"
9238	17/05/90	BSc Mathematics	Investment Consultant	5' 04"
9239	27/01/80	BSc Sports Therapy	Self Employed Therapist/Trainer	5' 05"
9240	12/12/89	MSc Economics/Econometrics	Trader Financial Services	5' 06"
9241	12/11/92	BA(hons) Eng. Lit & Creative Writing	Higher Education-Course Coord	5' 03"
9242	09/07/93	M Pharm	Hospital Pharmacist	5' 06"
9243	22/04/85	BA, M Phill	Publishing Manager	5' 05"
9244	23/08/95	LPC LLM	Trainee Solicitor	5' 02"
9245	16/03/90	BA	Data Analyst-Youth Offending	5' 06"
9246	21/02/86	MA, MSc. PhD	Government Research Labs	5' 05"
9247	05/10/89	BA(hons)	PA Admin/Practice Manager	5' 05"
9248	26/03/91	Mc Optom	Optometrist	5' 03"
9249	22/11/86	BSc Economics,MSc	Banking Treasury Support Ass.	5' 04"
9250	16/04/78	BA(hons) Accounts & Finance	Accounts Manager	5' 05"
9251	19/05/90	MSc(hons) Molecular Medicine	Scientist	5' 05"

9252	04/04/93	BA Business Management	Retail Management Manager	5' 01"
9253	19/06/87	ACCA	City Credit Capital	5' 04"
9254	12/08/86	BA(hons) French & Italian	Accenture IT Consulting	5' 07"
9255	21/05/84	CIPD Level 5	HR Assistant	5' 06"
9256	16/01/88	BA(hons) Finance	Finance Manager	5' 07"
9257	17/02/93	BSc, MSc Physics	Radiotherapy Physics	5' 05"
9258	18/01/87	LLB, ACCA	Accountant	5' 03"
9259	13/12/81	GNVQ Advance Business	Pre-School Teacher	5' 05"
9260	19/10/94	MA(hons) Finance & Accounting	Admin Finance	5' 08"
9261	24/02/91	BA Business & Finance	Bank Officer	5' 04"
9262	24/07/85	BSc(hons) Neuroscience	Editor	5' 04"
9263	14/03/90	LLB	Solicitor	5' 02"
9264	07/01/89	MBChB, MSc, MRCS	ST3 Surgical Registrar	5' 08"
9265	27/12/85	AAT Accounts	Credit Controller	5' 08"
9266	21/01/90	BSC Psychology	Senior Dental Nurse	5' 09"
9267	13/10/92	BA Economics, stdy. CIMA	Finance Analyst	5' 03"
9268	06/01/94	MA Human Resource Management	HR Advisor	6' 00"
9269	01/11/90	BSc(hons) Economics	VP Investment Banking	5' 04"
9270	12/01/90	BA(hons), MSc Management, PGCE	Asst. Head of Year, Teacher	5' 04"
9271	28/01/89	BSc(hons), MSc, MBA	NHS England-Senior Director	5' 04"
9272	22/12/93	BSc, masters degree	recruitment Consultant	5' 03"
9273	18/12/93	masters International Studies	Civil Services	5' 03"
9274	17/11/86	BM Bmed sci(hons)	NHS Doctor	5' 05"
9275	13/09/80	Masters	Account Director	5' 03"
9276	22/03/86	Degree Business Economics	Strategy&Digitilisation Manager	5' 04"
9277	24/09/85	BA Business Management	British Gas, p/t study	5' 04"
9278	25/05/89	Masters Mathematics	Actuary	5' 07"
9279	28/03/88	CACHE Diploma Childcare	Radiology Assistant-NHS Hosp.	5' 06"
9280	21/10/93	CACHE Level 3 Dip. Nursery Nurse	Local School	5' 0"
9281	06/07/91	BSc(hons), ICAEW ACA	Group Financial Accountant	5' 10"
9282	04/06/92	M Pharm	Pharmacist	5' 07"
9283	04/02/97	BSc, McOptom	Optometrist	5' 03"
9284	12/05/86	BA(hons)	SVP Creative & Content	5' 08"
9285	21/06/82	BSc(hons)Business Management, CIPDHR	Manager	5' 04"
9286	30/01/88	BDS	Dentist	5' 00"
9287	20/08/85	BSc Optometry	Optician	5' 06"
9288	25/12/85	MBChB, MRCP	Doctor Senior Registrar	5' 6"
9289	19/01/93	MBBS, BSc(hons)	Doctor	5' 02"
9290	29/08/88	LLB	Contract Manager	5' 05"
9291	31/07/91	BSc(hons) McOptom	Optometrist	5' 07"
9292	12/02/87	BSc(hons), CIPFA	Accountant	5' 02"
9293	12/09/91	MPharm	Pharmacist	5' 04"
9294	28/05/93	LLM, Postgraduate	Solicitor	5' 06"
9295	13/07/91	Deg. Accountancy/Finance, stdy ACA	Bank- Finance Management	5' 04"
9296	30/11/92	BA(hons) Business	HR 5' 07"	
9297	10/11/78	BA(hons) Fashion Design	Reference Co-ordinator, HR	5' 04"
9298	24/08/84	MBChB, PhD	Doctor in NHS	5' 04"
9299	09/11/96	BSc Accounting, ACA	Accountant	5' 04"



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



One Universal Creator God, Realised By the Grace of |The True Guru

## FREE ADVICE SERVICES AT THE GURDWARA

SERVICE	Location	Rate	Day	Time
Sikh Assisted Marriage Service	1st Floor Building	Daily	Mon - Sat Sunday	10 am - 1 pm 10 am - 3 pm
Legal Advice	Ground Floor	Every Second Thursday of the Month		
<b>Note:</b> This service has been discontinued.				
General Enquiries Office	Ground Floor Main Bldg	Daily	Mon - Sun	10 am - 6 pm
Metropolitan Police	Ground Floor Main Bldg	Weekly	Tuesday	11 am - 12pm
Home Office Immigration Enforcement (formerly UK Border Agency)	Ground Floor New Annexe	Weekly	Tuesday	10 am - 3 pm
Financial Advice & Estate Planning	Ground Floor New Annexe	On Demand		
Disability Network Hounslow	Ground floor New Annexe	Weekly	Friday	2 pm - 4.30 pm
Gurdwara Wellbeing Centre	Ground floor Main Bldg	Weekly	Sunday	11 am - 2 pm
Gurdwara Healthy Walks	Meet Ground Floor Foyer Main Bldg	Weekly	Thursday	10 am - 12 pm
Bereavement Service	On Demand			
Drug & Alcohol Addiction Service	On Demand			

**Please note these regular Gurdwara Services are currently suspended, in compliance with the government requirements.**

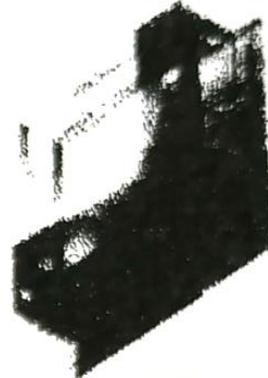
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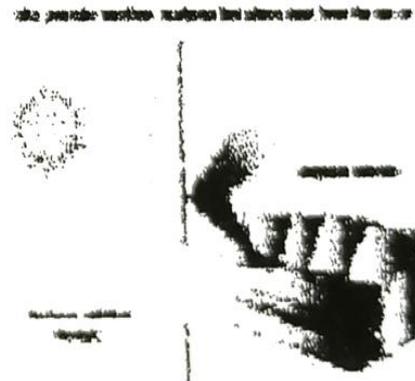
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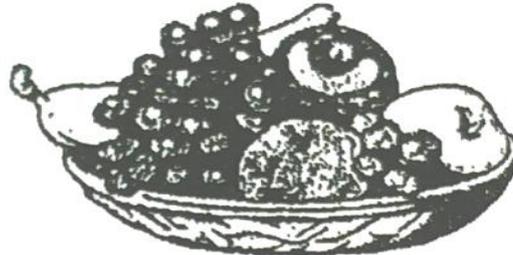
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