

## Martyrdom of Shaheed Bhai Taru Singh Ji 16<sup>th</sup> July 1745



Born in Amritsar Punjab during the reign of the Mughal Empire, Bhai Taru Singh was raised by his widowed mother. Bhai Taru Singh and his sister gave food and other aid to the Sikh revolutionaries. An informant reported them to Zakaria Khan, the governor of Punjab, and the two were arrested for treason. Though his sister's freedom was bribed for by the villagers, Bhai Taru Singh refused to seek a pardon. After a period of imprisonment and torture, Bhai Taru Singh was brought before the Khan who gave him the choice of converting to Islam or having his hair cut off. In reply, Bhai Sahab asked him if Khan could guarantee that by converting to Islam he would never ever die? If the answer was no, then it's better to die serving his Guru. Angered, Khan called barbers to cut Bhai Taru Singh's hair but they were scared to go near him, so Zakaria Khan called an

executioner to take off his scalp. Amidst the torture Bhai Sahab could only be heard reciting Japji Sahib. Bhai Sahib was returned to prison to await a slow death. Zakaria was stricken with unbearable pain and the inability to urinate. As a last resort, Zakaria sent an apology to the Khalsa Panth for his persecution of the Sikhs and begged for their forgiveness. It was suggested that if Zakaria Khan hit himself with Bhai Taru Singh's shoes, his condition might improve. Although the shoe cured the Khan's condition, he died 22 days later from hitting himself with the shoes. Upon hearing that he had miraculously outlived the Khan, Bhai Taru Singh left his body for the heavenly abode.

## Teja Singh Samundri -17<sup>th</sup> July 1926



He was among the founder-members of the Shiromani Gurdwara Parbandhak Committee of which he later became Vice President. From November 1911 to January 1922, he was imprisoned for his part in the Darbar Sahib Chabian da Morcha (agitation concerning the keys of the Golden Temple treasury). On 13 October 1925, he was arrested in connection with the Jaito morcha. He was among those Akali leaders who refused to secure their release by agreeing to blindly abide by the Sikh Gurdwaras Act passed by the then British Government on 9<sup>th</sup> July 1925. Sardar Teja Singh died in custody on 17 July 1926. He willingly laid down his life for upholding the cause of religious liberty in the face of imperial repression. Teja Singh Samundri Hall within the

holy precincts of the Golden Temple complex stands today as a living monument, commemorating his immense contribution. This building now houses the HQ of SGPC.

### GURPURABS & PROGRAMME July 2016

Shaster dharn diwas Guru Hargobind Sahib Ji (Sunday Prog. 17 July) 14.07.2016  
Parkash Guru Harkrishan Sahib Ji (Sunday Prog. 31 July) 28.07.2016

### Historical Days

Shaheedi Bhai Mani Singh Ji 09.07.2016  
Shaheedi Bhai Taru Singh Ji 16.07.2016

On first Friday of every month **Youth Program** held at Gurdwara Sahib from 6-8pm

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# Nit Chardi Kala

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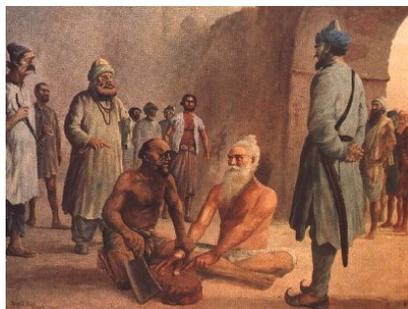


## *Sree Harkishan Dhiaei Jis Dithae Sabb Dhukh Jae*

Guru Harkrishan Sahib was born (Parkash) on 23<sup>rd</sup> July 1656 at Kiratpur Sahib. At a very tender age of five years, he was declared the Eighth Nanak by his father Guru Har Rai Sahib before his death in 1661. This inflamed his elder brother Ram Rai and following his complaint, emperor Aurangzeb issued orders through Raja Jai Singh for the young Guru to appear before him. Raja Jai Singh sent his emissary to Kiratpur Sahib to bring the Guruji to Delhi. At the repeated requests of his followers and Raja Jai Singh, Guruji agreed to go to Delhi. When Guru Sahib reached Delhi, he was greeted with full honours by Raja Jai Singh and the Sikhs of Delhi. Guru Sahib was lodged in 'Raja Jai Singh' palace (Gurdwara Bangla Sahib- photo). At the time, a severe smallpox epidemic broke out in Delhi. The young Guru began to attend the sufferers irrespective of cast and creed or religion. Particularly, the local Muslim population was much impressed with the humanitarian deeds of the Guru Sahib and nicknamed him Bala Pir (child prophet). While serving the people afflicted with this epidemic, Guru Sahib took upon himself the sufferings of the masses and had a severe attack of smallpox. By uttering 'Baba Bakala' he nominated the future (Guru) Teg Bahadur Sahib, and left for his heavenly abode.

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### Shaheed Bhai Mani Singh Ji (9<sup>th</sup> July 1737)



Bhai Mani Singh is said to have been brought in the early years of his childhood to the presence of Guru Tegh Bahadur. Mani Singh remained in Guru Gobind Rai's company even after he became the tenth Guru. Bhai Mani Singh took Amrit from Guru Gobind Singh Ji on the day of the creation of Khalsa. When Guru Gobind Singh Ji left Anandpur on the night of December 20, 1704, Bhai Mani Singh was tasked with safely accompanying Mata Sundar Kaur and Mata Sahib Kaur to Delhi. When Mata Sundar Kaur ji came to know of the trouble brewing between the *Tat Khalsa* and *Bandai Khalsa*. She appointed Bhai Mani Singh as the Head Granthi of Harimandir Sahib and sent him to

Amritsar. On his arrival at Amritsar in 1721, Bhai Mani Singh restored peace among the Khalsa and put the affairs of Harimandir Sahib in order. By 1737, the Mughal government of Lahore had strictly prohibited the Sikhs to bathe in the holy tank at Amritsar. To overcome this restriction, Bhai Mani Singh sought the permission of the Mughal Governor to hold the Diwali festival at the Golden Temple. The permission was granted for a promised payment of Rs.5,000 to the Governor. However when he came to know that the Mughals planned to attack and exterminate Sikhs on this holy occasion, he sent out messages to Sikhs to cancel their plans. Bhai Mani Singh was arrested for not paying the stipulated sum. He was asked by the Qazi to embrace Islam or else face death. Bhai Mani Singh boldly opted for death. By orders of Zakarya Khan, Bhai Mani Singh was executed at Lahore on 9<sup>th</sup> July 1737 by chopping his body to pieces joint by joint starting from the extremities. His martyrdom has become a part of the daily Sikh Ardas (prayer). He compiled Dasam Granth which includes Banis of Guru Gobind Singh.

### Sardar Udham Singh Sunam (On his martyrdom on 31<sup>st</sup> July 1940)

Udham Singh, a revolutionary nationalist, was born Sher Singh on 26 December 1899, at Sunam Sher Singh lost his parents before he was seven years and was admitted along with his brother Mukta Singh to the Central Khalsa Orphanage at Amritsar on 24 October 1907. As both brothers were administered the Sikh initiatory rites (Khande de Pahul) at the Orphanage, they were given new names, Sher Singh becoming Udham Singh and Mukta Singh Sadhu Singh. In 1917, Udham Singh's brother also died, leaving him alone in the world. In 1918, he left the Orphanage after passing the matriculation examination. He was present in the Jallianwalla Bag on the fateful Baisakhi day of 13 April 1919, when a peaceful assembly of people was fired upon by General Dyer, killing over one thousand people. The event which Udham Singh used to recall with anger and sorrow turned him to the path of revolution. Udham Singh was deeply influenced by the activities of Bhagat Singh and his revolutionary group. Later he went to Europe and reached England by the mid-thirties. He was on the lookout for an opportunity to avenge the Jallianwalla Bagh massacre. At last the long-awaited moment came on 13 March 1940. On that day, at 4.30 p.m. in the Caxton Hall, London, where a meeting of the East India Association was being held, Udham Singh fired five shots from his pistol at Sir Michael O'Dwyer, who was Governor of the Punjab at the time of Amritsar massacre. He made no attempt to escape and was arrested. On 31 July 1940, Udham Singh was hanged to death in Penton Ville Prison in London.



### Bhagat Sain Ji

Bhagat Sain Ji was born to Sri Mukhand Rai and Mata Jeevnee, in the village Thathi Sohla of Amritsar district. His birth anniversary is celebrated there every year. Punjab Government celebrated his 654 birth anniversary on Dec. 6, 1997. A Gurdwara has been built there along with a sarovar. It is believed that this was the place where Bhagat Ji used to meditate. Later he was in Lahore for sometime and then shifted to Rajasthan where he spent his whole life in service of Raja Ram, the king of Bandhavgarh. One of his hymns has been included in Sri Guru Granth Sahib Ji, which reads as:

*Dhoop Deep Ghert Saaje Aartee, Vaarne Jaao Kamlaa Patee.  
Manglaa Har Manglaa Nit Mangal Raaja Ram Rai Ko (Rahaao)  
Ootham Deeyara Nirmal Baatee, Tuhi Niranjana Kamlaa Paatee  
Rama Bhagat Rama Nand Jane, Pooran Parma Nand Bikhane  
Manhan Moorat Bhay Taar Gobinday, Sain Phenay Bhaj Parma Naday*

(Asa Mahalla 5, SGGS 488)

The meaning of which is; I offer prayers with incense, lamps and ghee, I am a sacrifice unto the Lord of Lakshmi; Hail the Lord; Who is always in eternal bliss, my Sovereign Lord, the Emperor, Pause; My Guru Rama Nand knows the Lord's Meditation; He describes the Lord as Omnipresent and the embodiment of supreme joy; The master has ferried me across the terrible world ocean; Says Sain, remember God the embodiment of supreme joy. In the praise of Bhagat Sain Ji Guru Arjan Dev Ji has said that Sain the barber, a village labourer became known in every house. The supreme Lord dwelt in his mind and he was counted among the saints.

*Sain Nae Butkaareea, Oh Ghar Ghar Suneaa  
Hirdai Vaseea Paarbrahm Bhaataa Maih Ganeaa*

(Dhanasri Bani Bhagtan Ki, Sri Sain, SGGS 695)

Bhai Gurdas Ji narrates a very interesting incident about Bhagat Sain Ji (Vaar 10/16). Sain Ji served the King. His duty was to massage the King every morning. One night he held *Raen Sbhuae* kirtan at his place, in which he became so involved that he forgot to attend to his duty in time. When he later remembered, he made his way to the King to apologize. To his astonishment the King was pleased to see him, and presented him with his own robe. To protect his devoted Bhagat, God (Waheguru) in the form of Sain Ji performed his duty so well that it left the king overjoyed with his performance.

### Bhagat Beni Ji

Bhagat Beni Ji was a contemporary of Guru Nanak Dev Ji and is said to have lived during the second half of 15<sup>th</sup> century to about first half of 16<sup>th</sup> Century. From his writings, he appears to be a learned, noble and saintly person, who dedicated himself to a life of solitude and meditation. Bhai Gurdas Ji in his *Vaaran* (14<sup>th</sup> Pauri of 10<sup>th</sup> Vaar) says that Bhagat Ji was very close to *Waheguru* (God) and God had fulfilled all his needs. Referring to the high spiritual status of Beni Ji, Guru Arjan Dev Ji says,

*“Beni kao gur kee pargas”* (Basant Mahalla 5, SGGS 1192)

‘The God blessed Beni with his Divine Illumination’

Beni Ji has criticized the ritualistic religions/sects of the time which did nothing for the upliftment of a person's spiritual level. Three verses of Bhagat Ji are included in *Guru Granth Sahib* under *Sri Raag* (SGGS pg 93), *Ramkali* (SGGS pg 974) and *Prabhati* (SGGS pg 1351).