

Saragarhi (12th September)



September 12, 1897 is a day that needs to be recalled with intense pride. Saragarhi is the incredible story of 21 men of the 36th Sikh Regiment (currently the 4th Sikh Regiment) who gave up their lives in devotion to their duty. In keeping with the great tradition of the Sikh soldiers, they fought to the death rather than surrender. The Battle at Saragarhi is one of eight stories of collective bravery published by UNESCO. It has been mentioned as one of the five most

significant events of its kind in the world which includes the Saga of Thermopylae associated with the heroic stand of a small Greek force against the mighty Persian Army of Xerxes in 480 B.C.

CORRIDOR TO A SHRINE OF PEACE CALLED KARTARPUR

Sikhs demand a corridor to their holy shrine Kartarpur Sahib. This is the place where Guru Nanak Dev ji spent last 18 years of his life. Kartarpur Sahib is unbelievably mysterious place because there are 3 mausoleums of a single person – Guru Nanak Dev ji and that too spread between two warring nations - India and Pakistan. (It is the birth place of the most modern religion - Sikhism. It is just about 4 KM from Indo-Pak border on the right bank of river Ravi in Pakistan and is visible from Border. On the demand of Sikhs, the Pakistan Govt has agreed in principle to grant a free corridor i.e entry without passport/visa. John McDonalds ex- UN member and peace maker visited Corridor site on June 20, 2008 and emphasized that this Corridor holds key to Indo-Pak peace. The last President of India Pranab Mukherjee too visited the Corridor site on June 28, 2008. On Oct.1, 2010 the Punjab Legislative Assembly unanimously passed a resolution urging the Govt of India to immediately approve the Corridor Plan and ensure early opening of the same. However, it is now 2017 and Indian Govt. is yet to come on board. People are continuously praying to God so that peace be restored between India and Pakistan. An estimated 2.5 m devotees visit corridor site to have glimpse of this holy shrine through a telescope installed by Indian Border Security Force at Dera Baba Nanak.

GURPURABS & PROGRAMME Aug. - Sept. 2017

Parkash Guru Granth Sahib Ji	Aug 22, 2017
Gurgaddi Guru Arjan Dev Sahib Ji	Aug 23, 2017
Joti Jot Guru Ram Dass Sahib Ji	Aug 24, 2017
Gurgaddi Guru Ram Dass Sahib Ji	Sept. 4, 2017
Joti Jot Guru Amar Dass Sahib Ji	Sept. 6, 2017
Gurgaddi Guru Angad Dev Sahib Ji	Sept.10, 2017
Joti Jot Guru Nanak Dev Sahib Ji	Sept. 15, 2017

Monthly Youth Prog: First Friday of the month held at Gurdwara Sahib from 6 -8 PM

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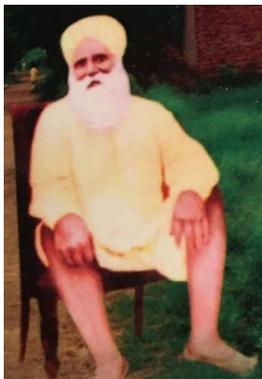


Gurdwara Kartarpur Sahib (Pakistan)

On completion of his travels, Guru Nanak Dev ji returned around 1521 to settle in Kartarpur. It is here that Guru ji departed for his heavenly abode. He spent the last 18 years – perhaps the most significant and impactful years - of his life at Kartarpur But it was in Kartarpur that Guru Nanak Dev Ji put to the test Sikhi and its new way of life. The institutional development of Sikhi, (*sangat* and *pangat*) started at Kartarpur. This is where the foundation of a new faith, independent of Hindu and Islamic practices, was firmly established. This year Joti jot Gupurab is on 15 Sept.

UNITED SIKH VOLUNTEERS AUSTRALIA ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਐਸਟ੍ਰੇਲੀਆ

Sant Baba Lakhbir Singh



According to Dr. Sewa Singh (grandson), Sant Lakhbir Singh ji (1860-1935) was born as Karim Baksh to Muslim parents, on 15th June 1844 in a small village Bakapur, about 3 km from Phillaur (Punjab). Karim Baksh had a religious bent of mind from the very beginning. Till the age of 43, this pious and holy soul was known as Maulvi Karim Baksh and worked as a Persian teacher in a Govt. School at Phillaur. But during this time, a great spiritual transformation took place which led him to being attracted to Gurbani and Gurmat. Though threatened with grave consequences by his community, he continued his path towards converting to Sikhism. He spent most of his time reciting Gurbani from memory. He used to welcome the Sikhs with the Khalsa salutation and made regular visits to Sri Harmindar Sahib (Amritsar) for the holy dip in the sacred pool. With the joint efforts of Singh Sabha Bhasur & Chief Khalsa Diwan, on 13-14 June

1903 an historical Samagam was organised at village Bakapur. An Invitation was sent on behalf of the Singh Sabha to important Sikh societies and individuals asking them to attend this important Diwan. This invitation letter included a note on the Bakapur family and its zeal for the Sikh faith which evoked a warm response. Maulvi Karim Baksh along with his family members and around 35 other blessed souls partook Khande Batae di Pahul (Sikh baptism). Among these was also another great Sant Sepahi Bhai Sahib Bhai Randhir Singh. Maulawi Karim Baksh, then 43 was named Lakhbir Singh after initiation. His four sons, Rukan Din, 15, Fateh Din, 12, Ghulam Mohammad, 6 and Khair Din, 4, became Matab Singh, Kirpal Singh, Harnam Singh and Gurbaksh Singh, respectively. His daughter Bibi Nuran, age 9, was given the Sikh name of Bibi Varyam Kaur. Lakhbir Singh ji won wide esteem in the Sikh community as Sant Lakhbir Singh. Dr. Bhai Jodh Singh, Sir Sundar Singh Majithia, Dr. Trilochan Singh, Bhai Sahib Bhai Vir Singh among others, were his great admirers. Gurdwara Sahib built at village Bakapur is being run by a registered trust and all members his wider family are actively involved in managing the Gurdwara Sahib and other social activities (medical assistance, evening school, books for the needy students etc.) Note: Some members of Baba ji's immediate family now live in Perth.

GURU KA BAGH MORCHA

One of the major campaigns in the Sikhs' agitation in the early 1920's for the reformation of their holy places. Guru ka Bagh in Ghukkevali village, about 20 km from Amritsar, is laid out on the site of a bagh (garden) which gave the place its name. In 1921, one Sundar Das was the mahant of Guru ka Bagh.. To save the shrine from being occupied by reformist Sikhs, he however signed a formal agreement with them on 31 January 1921, promising to make a new start and receive the rites of Khalsa initiation. But seeing how the government was everywhere supporting the mahants, he repudiated part of the agreement and said that, though he had surrendered the gurudwara to the Shiromani Committee, the piece of land known as Guru ka Bagh attached to it was still his property. He objected to Sikhs cutting down for the langar firewood from that land. The police, willing to oblige him, arrested on 9 August 1922 five Sikhs on charges of trespass and they were hurriedly tried and sentenced to six months rigorous imprisonment. This sparked off the agitation, and the SGPC decided to send every day a batch of five Sikhs to chop firewood from the grove of trees on the land of Gurdwara Guru ka Bagh and court arrest if prevented from doing so. On 26 August the Deputy Commissioner of Amritsar issued warrants for the arrest of eight members of the executive of the SGPC. A council of action, headed by Teja Singh Samundri, now took over charge of the Akali morcha. The government banned the assembling of ,



a detailed report on what he witnessed on 12 September 1922: It was a sight which I never wish to see again, a sight incredible to an Englishman.

"There were four Akali Sikhs with black turbans facing a band of about a dozen policemen, including two English officers... They were perfectly still and did not move further forward. Their hands were placed together in prayer and it was clear that they were praying. Then, without the slightest provocation on their part, an



Englishman lunged forward the head of his lathi which was bound with brass. He lunged it forward in such a way that his fist which held the staff struck the Akali Sikh, who was praying, just at the collar bone with great force. It looked the most cowardly blow as I saw it struck... The blow which I saw was sufficient to fell the Akali Sikh and send him to the ground. He rolled over and slowly got up once more, and faced the same punishment over again. Time after time one of the four who had gone forward was laid

prostrate by repeated blows, now from the English officer and now from the police who were under his control. The others were knocked out more quickly... I saw with my own eyes one of these police kick in the stomach a Sikh who stood helplessly before him. For when one of the Akali Sikhs had been hurled to the ground and was lying prostrate, a police sepoy stamped with his foot upon him, using his full weight; the foot struck the prostrate man between the neck and the shoulder. The vow they had made to God was kept. I saw no act, no look, of defiance. It was true martyrdom for them as they went forward, a true act of faith, a true deed of devotion to God.. They believe intensely that their right to cut wood in the garden of the Guru was an immemorial religious right, and this faith of theirs is surely to be counted for righteousness, whatever a defective and obsolete law may determine or fail to determine concerning legality"... Lt. Governor of the Punjab, visited Guru ka Bagh on 13 September 1922. Under his orders, the beating of the volunteers was stopped. Mass arrests, imprisonments, heavy fines and attachment of properties were resorted to. Later the good offices of a wealthy retired engineer, Sir Ganga Ram, were utilized to resolve the situation. On 17 November 1922, Ganga Ram acquired garden land from Mahant and allowed the Akalis access to it. On 27 April 1923, Punjab Government issued orders for the release of the prisoners. Thus, ended the morcha of Guru ka Bagh in which, per SGPC records, 5,605 Sikhs went to jail