

than I, his erring creature, has caused circumstances to be so brought about that, against my will, I am compelled to quit England in order to occupy a humble sphere in India. I submit to His Will; being persuaded that whatever is for the best will happen. I now, therefore, beg forgiveness of you, Khalsa Jee, for having forsaken the faith of my ancestors for a foreign religion; but I was very young when I embraced Christianity. It is my fond desire on reaching Bombay to take the Pahul again, and I sincerely hope for your prayers to the Sutgooroo on that solemn occasion. I am compelled to write this to you because I am not permitted to visit you in the Punjab, as I had much hoped to do. Truly a noble reward for my unwavering loyalty to the Empress of India! But SutGooroo's will be done. With WahGooroo jee ke Futteh, I remain, My beloved Countrymen, Your own flesh and blood." [London, 25 March, 1886.] DULEEP SINGH.

It is pertinent to note that young Duleep Singh was not blessed with the protection, love and care of his parents, and was literally in the imprisonment of aliens, but he still realized his glorious past and the heritage of the Gurus and came back to the Guru's path. Those parents who themselves take their innocent children to the barber for cutting their hair, are they not guilty of an act of spiritual murder of their own kith and kin? About this situation Bhai Gurdas ji writes at Vaar 35, Pauri 22,

"If the mother poisons her son, who can save him? If the guard pillages who can protect?"

Guru Har Rai Ji – Bestower of Boons

Apart from laying emphasis on the free kitchen and religious congregation and faith in the Adi Granth, Guru Har Rai undertook extensive tours in Malwa and Doaba regions of the Punjab. On one of the Guru's tours, he stayed at Mukandpur in the present district of Jullundhur. There he drove a bamboo shoot into the ground in memory of his visit; and it still survives as a stately tree. From there he went to Malwa and visited the tank near Nathana where Guru Har Gobind had fought. Kala and Karm Chand, two brothers of Mahraj tribe, came to him to complain that the people of Kaura tribe did not allow them to live among them. The Guru tried to settle the matter amicably but when Kaura tribe refused to listen, he helped the Mahraj brothers to take forcible possession of a piece of land and settle there. He remained for some time at Nathana preaching to the people, and Kala and his friends frequently waited on him. He made many disciples. One day Kala with his two nephews, Sandali and Phul, whose father was killed in the battle during Guru Har Gobind's time, went to visit the Guru. When the children arrived in his presence, Phul who was five years old, struck with his hands his own naked belly like a drum. When asked for the reason, Kala explained that he was hungry and wanted something to eat. The Guru took compassion on him and said, "He shall become great, famous and wealthy. The steeds of his escendants shall drink water as far as the Jamna river; they shall have sovereignty for many generations and be honored in proportion as they serve the Guru." When Kala reached home and his wife heard Guru's benediction, she put pressure on him to take his own sons to him, and teach them to strike their bellies in token of hunger. When Kala and his own sons appeared before the Guru, he told him that he acted in obedience to his wife. The Guru said, "The parents of these children are alive, but at the same time they shall have their own cultivation, eat the fruit of their toil, pay no tribute, and dependent on no one." This prophecy has been fulfilled and their descendants owned twenty-two villages called the Bahia. Phul had six sons. From the eldest, Tilok Singh, the Rajas of Nabha and Jind were the descendants. From Phul's second son, Ram Singh, the Maharaja of Patiala was the descendant. These three were known as the Phulkian chiefs. After India became independent in 1947, these states along with other hundreds of states in the county, became part of India.

GURPURABS & PROGRAMME FEBRUARY – MARCH 2017

Parkash Guru Har Rai Sahib Ji (Sunday Prog. 18 Dec.)	09-02-2017
Gurgaddi Guru Har Rai Sahib Ji (Sunday Prog. 26 March)	26-03-2017
Gurgaddi Guru Amar Das Ji (Sunday Prog. 2 April.)	28-03-2017
Joti Jot Guru Angad Dev Ji (Sunday Prog. 2 April.)	31-03-2017
Raansabae Kirtan (6.30 pm 11 March – 5.00 am 12 March)	11-03-2016

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

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Nit Chardi Kala



NEWSLETTER OF SIKH GURUDWARA PERTH

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Feb.- March 2017



Sikh Warrior in a Mock Battle During Holla Mohalla

Hola Mohalla is a Sikh festival that takes place on the first of the lunar month of Chet which usually falls in March (this year on 13th March). This follows the Hindu festival of Holi; Hola is the masculine form of the feminine sounding Holi. The word "Mohalla" is derived from the Arabic root **hal** (attack) But unlike Holi, when people playfully sprinkle color on each other, the Guru made Hola Mohalla an occasion for the Sikhs to demonstrate their martial skills in simulated battles. Together the words "Hola Mohalla" stands for "mock fight". This originated in the time of Guru Gobind Singh who held first such mock fight event at Anandpur in 1701.

UNITED SIKH VOLUNTEERS AUSTRALIA

ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਐਸਟ੍ਰੇਲੀਆ

“Divided We Fall”- Battle of Sabhraon 10th Feb. 1846

It is said that those races which do not learn from the history are often forgotten. On 10th Feb. 1846, Sikhs fought an historic battle against the British at Sabraon. Sikhs lost due to the treachery of their own leaders. Today Sikh communities world wide are going through the similar upheavals. If we fail to follow the basic principles set forth by our Great Guru Sahibs then the history might repeat itself.

When the news of defeat of Sikh Army reached Queen Mother Jind Kaur (Maharaja Ranjit's Queen), she despatched ten horsemen to the Sardar Sham Singh with an urgent message. The Attari Chief hurried to the scene of battle to find the shameful part played by the traitors in the hope of being upheld as Ministers of a dependent Kingdom by the grateful conquerors.' When he fully apprised himself of the situation, he hesitated for a while to take command. But in view of the delicate political situation then existing, he decided to follow the course which the legendary Maharaja (Ranjit Singh) had taught them to take when honour and duty to his faith and country was involved. Accordingly he declared his resolve to resist the British and stop them from occupying the Punjab. The Sikhs dejected at their defeat at Ferozeshah again took heart and were inspired anew by his noble example. Cunningham again describes the scene, The dangers which threatened the Sikh people pressed upon their mind and they saw no escape from foreign subjection. The grey bearded chief, Sham Singh of Attari, made known his resolution to die in the first conflict with the enemies of his race and so to offer himself as a sacrifice to the spirit of Gobind Singh ji and to the genius of his mystic commonwealth (Khalsa). By the close of first week of February, 1846, the Sikh Army had constructed formidable entrenchments about two and a half miles long on the left bank of Sutlej near Subhraon. Their batteries were placed about six feet high protected by deep trenches. These defensive works were connected with the right bank with a bridge of boats. Some twenty to twenty five thousand men and seventy guns were placed behind these entrenchments. Nevertheless, the traitors were determined once again to see the Khalsa Army beaten. Lal Singh was again re-imposed on the Army. Two days before the battle, Lal Singh again sent Shams-ud-Din to Major Lawrence with details of its defensive plan. Sardar Sham Singh, also knowing that 10th February was going to be the day of battle, rose early in the morning, dressed himself in white, and mounting his white mare proceeded to address the Sikh Army. He reminded the assembled Khalsa about their glorious traditions of bravery and sacrifices in the past and begged them, as true sons of the soil, to die rather than turn their backs on the enemy. Since he had himself dedicated his life to the sacred cause, his words had the desired effect. Dick's Division advanced according to plan and found the defences weak and easily surmountable, as Lal Singh's emissaries had reported. The 10th Queen's Regiment broke through totally unopposed, but when the entire division had penetrated some way it was suddenly fallen upon by the Sikhs and driven back. Sir Robert Dick was himself mortally wounded. During the first British attack Sardar Sham Singh had been present almost everywhere. He did not allow his men to lose heart as he moved from column to column urging the men to fight on. His action stirred the Sikhs to greater efforts and the British were eventually repulsed. William Edwards, who was present during the attack, has described the scene most graphically : Gilbert's troops immediately advanced but finding the centre of the works from their height perfectly impregnable were driven back with very heavy loss. Sir Harry Smith's Division instead of being near the right of Gilbert was on the extreme left of the Sikh position. It also advanced on the works in front and was driven back with great loss. For some time the issue of the Battle of Subhraon was hanging in the balance as the conflict raged fiercely. Cunningham, describing this contest, writes: The round shot exploded heaps of sand into the air; the hollow shells cast their fatal contents fully before them and the devious rocket sprang aloft with fury to fall hissing amid a flood of men; but all was in vain, the Sikhs stood their ground and returned the fire for fire. The field was resplendent with embattled warriors. Then as Sir Herbert Edwards says, The artillery galloped up and delivered their fire within 300 yards of the enemy's batteries and infantry charged home with the bayonet and carried the works without firing a single shot. As it was the finest attack, so also did it meet with the most determined hand-to-hand resistance with which the Khalsa soldiers had yet opposed the British. The tide of battle now turned against the gallant defenders and to make its turn irrevocable, the treacherous Commanders, Tej Singh and Lal Singh instead of leading fresh men to bolster up the defences, fled across the bridge of boats blowing the central boat after crossing. Gilbert's Division led the third charge on the Sikh centre and as they increased in number they rushed at the Sikh guns and captured them. Soon the news spread

down the line that enemy troops had won their way through to Sikh positions. Sardar Sham Singh, seeing his army facing defeat, took the final fatal plunge. He spurred forward against the 50th Foot, brandishing his sword and calling on his men to follow him. But soon he fell from his horse, his body pierced with seven balls. He had remained true to his vow to the last. Bravely the Sardar had not only gone forward to defend his own positions, but had pushed deep into the enemy lines. As proof of this his dead body, according to the British Commander-in-Chief, 'was sought for in the captured camp by his followers', who were permitted to search for their dead leader. His body was discovered where the dead lay thickest. The self-sacrifice of Sardar Sham Singh, the hero of Subhraon, had an inspiring effect. *Lord Gough described Sabraon as the Waterloo of India. Writing to Sir Robert Peel, the British Prime Minister, he paid glowing tribute to the Sikhs "Policy precluded me publicly recording my sentiments on the splendid gallantry of our fallen foe, or to record the acts of heroism displayed, not only individually, but almost collectively by the Sikh sardars and the army; and I declare were it not from a deep conviction that my country's good required the sacrifice, I could have wept to have witnessed the fearful slaughter of so devoted a body of men. Lord Gough then told the whole truth when he added, Certain it is that there would have been a different story to tell if the body of men had not been commanded by traitors." The Life and Campaigns of Viscount Gough, p. 108.* Malleson states, 'victory for the Sikhs would have meant to the English the loss of India'. The Sardar's devotion to his country's cause was unique in an era of betrayals and his fidelity and self-sacrifice shone like a beacon amidst the treachery and selfishness of his contemporaries who sold their country to the foreigners.

Kesh - Every Sikh's Link with Guru Nanak Dev Ji by Gurcharanjit Singh Lamba

The Sikh Raj was lost to the British courtesy of internecine fratricide, and treachery by Dogra courtiers. After annexation of the Sikh Raj, Governor General Lord Dalhousie took Maharaja Duleep Singh, who was only nine years old, under his tutelage. Thereafter, it was ensured that all the Sikh attendants and Granthis were removed from Duleep Singh's service. Young Duleep Singh, along with one Muslim, Mian Khema, was brought from Lahore to Calcutta. After some time Mian Khema was also replaced by Pundit Bhajan Lal of Farukhabad. Bhajan Lal was a product of the American Mission School and he used to recite passages from the Bible to young Duleep. As planned, on 8th March, 1853, in a special function held at Calcutta under the stewardship of Bishop Dr. Wilson and W. Jay Jay, this last flame of the independence of the Sikh Raj was converted to Christianity. It is interesting to note that even despite the conversion of Duleep Singh to Christianity his hairs were not shorn till a full year later and he continued to wear his beautiful turban. After a one year wait for young Duleep Singh to unlink himself from Baba Nanak his hairs were also removed. E. Dalhousie Login is most candid when she writes in Lady Login's recollections, "He had long been anxious to show that he was no longer a follower of Nanuk, the Sikh Prophet, by cutting off the long tress of hair which he, in common with all Sikhs, wore twisted up into a knob above the forehead and covered with the bright-coloured under-turban" **The most important point to note** in this episode is that even the **firanghees (English)** understood that by cutting his hair, a Sikh breaks his relationship to Guru Nanak Dev ji. During this period Maharani Jind Kaur, the mother of Duleep Singh was imprisoned at Chinar fort. She managed to escape from there and after wading through jungles and facing physical and mental agony, along with conspiracies, this Punjabi Queen managed to reach Nepal. In the process she lost her eyesight. With the help of the King of Nepal she was able to meet Duleep Singh, who was now no longer a Sikh. Although she could not see her son, she just put her hand upon his head. Instead of the royal turban, her hands touched his naked and barren head and she screamed and wailed. The loss of her husband *Sher-i-Panjab* Ranjeet Singh, the lost kingdom, the devilish conspiracies nor the arduous poverty, rumours and insinuations could not shake her courage and boldness. But now, having touched the shorn head of her beloved son, she totally broke down. Young Duleep was shaken to his core. He told his mother that he could not restore her husband, kingdom or riches but that he would definitely, as did Bhai Mahan Singh, get the declaration of his desertion from Guru's dictate removed. At this time, on 9th March, 1886, Duleep Singh wrote from England to one of his close relatives in Punjab, "I need not tell you how pleased I shall be (if the Government permits) for you to be present at my receiving "Powhi" which I trust my cousin Thakar Singh Sindanwalia will administer to me... I put my faith entirely in Sutgooroo who now that I turn to him for forgiveness I know will not forsake me" Despite having decided to remove his apostasy, Duleep Singh, in a rare gesture, addressed a letter to the *Sat Sri Akal Purak ka Khalsaji* seeking forgiveness. "My beloved Countrymen, It was not my intention ever to return to reside in India, but Sutgooroo, who governs all destiny, and is more powerful

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