

Martyrdom of Shaheed Bhai Taru Singh Ji 16th 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.

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Teja Singh Samundri -17th 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 9th 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.

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GURPURABS & PROGRAMME July 2015

Parkash Guru Hargobind Sahib Ji (Sunday Prog. 5 July)	05.07.2015
Parkash Guru Harkrishan Sahib Ji (Sunday Prog. 26 July)	23.07.2015
Historical Days	
Shaheedi Bhai Mani Singh Ji	09.07.2015
Shaheedi Bhai Taru Singh Ji	16.07.2015
On first Friday of every month Youth Program held at Gurdwara Sahib from 6-8pm	



Nit Chardi Kala

NEWSLETTER OF SIKH GURUDWARA PERTH

ISSUE 172

(Haar-Sawan 547 Nanakshahi)

July 2015

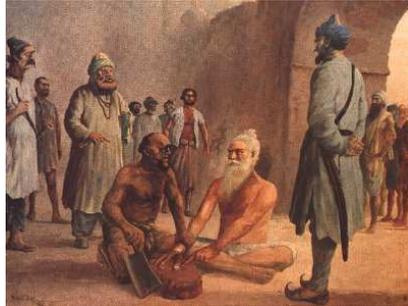


Sree Harkishan Dbiaeai Jis Dithae Sabb Dhukh Jae

Guru Harkrishan Sahib was born (Parkash) on 23rd 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.

SIKH GURDWARA PERTH, 10 Cheltenham Street Bennett Springs WA

Shaheed Bhai Mani Singh Ji (9th 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 9th 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 31st 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 Vile Prison in London.



Concept of Naam by Hardit Singh

It is generally believed that the Sanskrit word naam, the English word 'name' and the Sikh term Naam as used in Gurbani are synonymous. A deeper study reveals that the word Naam as used in the Sikh scripture is of a somewhat different nature and has a more comprehensive spiritual and divine connotation. The Sanskrit and the English words denote a person or a thing. These also mean a designation, reputation, fame, family or clan. Their implication is almost wholly mundane. Whereas Naam has several ramifications. It implies God, the Reality, mystical word or formula to recite or meditate upon (shabad in Gurbani), divine order (hukam) and at places divine teacher (guru) and guru's instructions. Naam, according to the late Professor Puran Singh, "is the supernaturally natural function of a poetical genius who though in body is at all times of day and night under the influence of the higher soul words of freedom. It is the pure subjectivity of love bursting up under the sole and invisible spirit guidance from below the crusts of earthiness, from under the hard conditions of earthly life." Naam, further, stands for the union with the Reality, to be attained by the devout repetition of his name. Naam is the sign, the symbol and song of God. It is the key to enter into the presence and the heart of God. By adoration and singing his praises, saintly hearts glow all the time. Naam brings in peace and tranquillity. It is described as the most potent "detergent" which frees the mind of its filth and afflictions and dyes it to prevent further erosion. The sub-conscious mind or the budhi is further sharpened and moulded into instant insight or intuitiveness (sudhi). In this sphere, mystical experience occurs at the mere sway of thoughts. Indeed the universe is sustained and held together by Naam: "Naam ke dhare khand brahmand". God's greatness is beyond human comprehension. But He can be approached through a ladder called Naam which can take us to His height. Naam, therefore, is greater than everything else "sabte ucha jaka nao" and "wada sahib uncha thaon, uche upar ucha nao." In the Sikh scripture God is called by various names such as Ram, Gobind, Mukand, Madhav, Prabhu, Rahim, Karim, Vithal, etc. All such epithet are known as "Karam-Naam" expressing quality and attribute of God. According to Guru Nanak, His eternal name is "Sat", i.e. Truth. He is true and so is His Naam - "Sacha sahib, sach nae." Sat Naam, an attribute given in the Mool Mantra has been His name even before the primal age - "sat naam tera para- purbala." In Jap Sahib, Guru Gobind Singh has mentioned several hundred Karam-naams in Arabic, Persian, Sanskrit and Punjabi. Before spelling these out, he has humbly submitted, in his prologue, that since God is beyond comprehension and description, full justice cannot be done to the subject matter. The appropriate word used by him is "Neti, Neti"; this is not all, this is not all as something more is yet to be said about Him. A devotee absorbed in Naam is oblivious to sorrow and pain; he remains in ever ascending spirit (chardhikala), wishes everyone well (sarbat da bhala) and is always ready to protect the weak and saint (sant ubaran dusht uparan) and fight for righteous causes (shubh kiarman te kabhun na taron). His main demand or prayer is for Naam-Dan, the greatest gift and Grace one can aspire for. In sum, it may be said that Naam is truth, and eternal, comprehensively symbolic of God's attributes, formless, immaculate and absolute. His adoration and meditation is the gateway to God's domain of Grace and bliss.

Delhi Sikh Sangat marks 300th martyrdom anniversary of Baba Banda Singh Bahadur



By [Sikh24](#) June 28, 2015 NEW DELHI (June 28, 2015)—Delhi Sikh Gurdwara Management Committee has inaugurated a series of programs in commemoration of 300th martyrdom anniversary of Baba Banda Singh Bahadur. Majority of these programs will take place at Gurdwara Raqab Ganj Sahib. Earlier this week, Vice Chancellor of Punjabi University Dr. Jaspal Singh threw light on the spiritual and life values of Baba Banda Singh Bahadur at the inauguration program. He declared Baba Banda Singh Bahadur a brave soldier and great Sikh. Dr. Jaspal Singh said that Sikh students need to work hard to highlight the hidden aspects of Baba Banda Singh Bahadur's life