

Islam and death. But the 'chosen disciple of Guru Govind Singh,' chose to lay down his life like a devoted follower than to abjure his faith for the sake of enjoying a few more years of life. His young son, Ajai Singh, about 4 years, was then placed in his arms and he was told to take the boy's life. But can a father kill his own child? He refused. The executioner then hacked the child to pieces joint by joint with a long knife, dragged out his quivering heart and thrust it into the mouth of his father, who stood unmoved like a statue, completely resigned to God's Will. His own turn came next. First of all his right eye was removed by the point of a butcher's knife and then his left. His left foot was cut off next, and then his two hands were severed from his body. His flesh was then torn with red-hot pincers, and finally he was decapitated and hacked to pieces limb by limb. Banda Singh remained calm and serene amidst these tortures, completely resigned to the Will of God and the Guru, and died with unshaken constancy, 'glorying,' says Elphinstone, 'in having been raised up by God to be a scourge to the iniquities and oppressions of the age. The other Sikh prisoners shared the same fate and were put to the sword.

PROUD TO BE A SIKH

(Excerpts from Teaching Sikh Heritage to the Youth by Gurbaksh Singh)

'My cousin is a millionaire. His father was among the early immigrants to British Columbia. He was born and educated in Vancouver. Later he studied Chartered Accountancy and later founded his own accounting firm. Physically, he had a very fair complexion, kept his hair shorn and spoke excellent English with a Canadian accent. Even his dealers and employees mistook him for a European. One day in a meeting with his staff, he mentioned about his Indian origin. Upon hearing this facial expression of the staff changed along with their behaviour. Later a he received a message saying, "Though you are our employer, you don't deserve to be equal to us; you are not of European dissent." At this point the same man who had been asking, "Why should Sikhs keep long, shabby hair when they live and work in Canada? Like others cut their hair and look clean, neat and smart." suddenly had to face the facts. Immediately upon reaching home he advised his young son, "Sunny, you must keep your hair and tie your turban. You should not lose your self identity of being a Sikh by cutting your hair. Look! I pass for a rich European. My personal looks, my education and my financial status make me a respectable citizen and an elite person in Vancouver. But when the Europeans came to know that I am an Indian they considered me an inferior human being. You may do anything, but these people will not consider you equal. Therefore, be a Sikh, look like a Sikh, and be proud of that. Why disrespect your faith? Even by doing so, you do not get what you want, equality with the majority." This episode should help remove inferiority complexes in the minds of Sikh youth living in western society. One must respect his own culture and faith if he wants to be respected by his friends. If you disregard the principles of your own faith, you loose the respect of the wider community. So why give up your hard won crown and shy away from your beautiful Sikh heritage..

☞ Guru Arjan Dev Ji's Shaheedi Gurpurab ☞

Sehaj Path Aramb 12 PM	12.06.2016
Sehaj Path (Bhog 0800; Kirtan 0800-1200 & Guru ka Langar)	19.06.2016
GURPURABS & PROGRAMME June 2016	
Shaheedi Guru Arjan Dev Sahib Ji (Sehaj Path 12-19 June)	08.06.2016
Parkash Guru Hargobind Sahib Ji (Sunday Prog. 26 June)	21.06.2016
Youth Programme (First Friday of the month 0630-0800 pm)	03.06. 2016

ੴ

☞ Nit Chardi Kala ☞

NEWSLETTER OF UNITED SIKH VOLUNTEERS AUSTRALIA

ISSUE 05/16

(Jeth- Haar 548 Nanakshahi)

June 2016



Guru Arjan Dev Ji - The First Sikh Martyr(8 June)

Guru Arjan Dev Ji was the First Sikh martyr who gave his life for the sanctity of Gurbani and Sikh Faith. His growing prestige roused the jealousy of the Mughal Emperor Jahangir. Guru Ji was asked to change the text of Guru Granth Sahib to include the praise of his prophet. When Guru Ji refused to do so, he was arrested and subjected to extreme physical torment. He was seated on red hot iron plate and hot sand was poured over his head. After 3 days of severe torture, Guru Ji was thrown into the river Ravi to inflict more pain on him and therein he disappeared. Gurdwara Dera Sahib (see photo) was built to commemorate Guru Ji's Shaheedi. (Martyrdom)

UNITED SIKH VOLUNTEERS AUSTRALIA-ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਐਸਟ੍ਰੇਲੀਆ

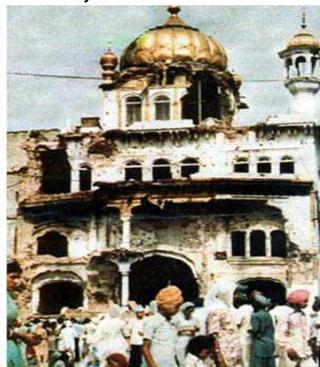
Bhagat Puran Singh's Letter to the Indian Govt. Renouncing "Padam Shree"

The President of India,
Rashtrapati Bhavan, Delhi.

Subject: Return of the award of Padam Shree against the in-human army action at Sri Darbar Sahib Shriman ji,

Sending the armed forces into Sri Darbar Sahib for military action has already produced countless painful results. As a result of this army action the Sikh world has been deeply hurt. You have seen how painful has been the effect of this army action on the Darshani Deodhi and the building of Sri Akal Takhat. Army has perpetrated acts, which you could not have known. Up to September 9, 1984, I have been investigating what I have heard from the people. I have exercised much restraint and have not rushed to conclusions. I will relate some of the happenings (that I have investigated).

1. Army-men arrested a scripture reader of Sri Darbar Sahib along with his family. The entire family was not given either food or water for the whole day. Rifle butts were administered on the scripture reader's hands the whole day. Another scripture reader of the shrine was given the same treatment until his hands were swollen.
2. The sangat in Darbar Sahib complex consisting of women, men and children has been fired upon (and killed) as the mosquitoes are wiped out with poisonous spray.
3. The pilgrims who had been arrested in Sri Darbar Sahib and Teja Singh Samundari Hall around 12 noon on Tuesday were given water by the Sikh army-men after thirty hours on Wednesday. The children's eyes were popping out with thirst and their mothers tried to moist their lips with sweat. When some women asked for water for the children the army-men told them that the children would grow up and kill the army-men so why should they be given water? On Tuesday the small quantity of water that was given to the children had cigarettes thrown into it. They were told that this is the prasad of their Guru. Army-men smoked cigarettes in Teja Singh Samundari Hall and kept on blowing the smoke at the Sikhs. The treatment meted out to the Sikhs in the name of army action has deeply hurt the feelings of the Sikh world. Hands of the young pilgrims, arrested from Darbar Sahib, were tied with their turbans, their hair were untied and used to cover their eyes with. They were forced to kneel down on the hot marble floor and to walk around on their knees. Hands of the



boys were tied behind them and they were shot through their foreheads. On the first of June 1984 the CRPF had commenced firing on Sri Darbar Sahib Amritsar. On the first of June before the arrival of the army, the CRPF had killed a scripture reader in attendance upon Guru Granth Sahib and the volume itself was shot at. After it was all over, the Sikh Reference Library and the Sikh Museum were set on fire out of enmity and in pursuance of predetermined action. On June 3, 1984, two Sikhs wearing yellow turbans and kirpans got off at Batala bus stand. They were asked by the army-men to take off their turbans. On their refusal to do so they were both shot dead. Another Nihang was shot at and killed near Gumtala jail because he had refused to surrender his kirpan. One Sikh in proper Sikh dress was standing on the roof of his house in an area of Amritsar called Kittas.

Army-men killed because he was wearing a yellow turban. On the third of July a black turbaned and kirpan-wearing young Sikh of about 25 years of age was walking past the Kitchlew traffic island. The army arrived, handcuffed and arrested him although nothing incriminating was found on his person. When army-men went to arrest the President of the Shiromani Gurdwara Prabandhak Committee Sardar Gurcharan Singh Tohra

from Teja Singh Samundari Hall, one of them was smoking a cigarette. When Sardar Tohra asked him not to smoke (in the holy precincts), his reply was, "shut up old-man or I will shoot you dead. Tohra said 'I am the President of this place' upon which the army-men became quiet. Temple servants of Sri Darbar Sahib Mukatsar, were made to lie face downwards in the circumambulatory path around the sacred tank and beaten mercilessly. As a result of this one of them died. All those boys who had taken amrit were pulled out of their homes in the villages and were beaten severely. I am compelled to observe that the army has displayed bankruptcy of character and has acted with hearts full of enmity and in a manner indicating that it wanted to wipe out the Sikhs. Young-men from villages have been troubled much after the army action. Apart from the truth depicted above, I have received information about such shameful incidents, to mention which is to violate the cultural norms. After hearing of and seeing such happenings, I reject and return to you the award of Padam Shree conferred upon me.**Puran Singh Bhagat.**

On 300th Anniversary of the Martyrdom of Baba Banda Singh Bahadur & Sikhs (Excerpts of eyewitness accounts from an article from searchsikhism)

From Gurdas Nangal Fort Banda Singh and the other Sikh prisoners were taken to Lahore. Zakriya Khan considered the number of 200 prisoners too small to be presented to the Emperor. He, therefore, ordered a general hunt of the Sikhs throughout the country. Thus in a few days thousands of Sikhs, for no fault but that they professed the Sikh faith, fell under the executioner's sword to fill 700 carts of heads to be dispatched to Delhi. On 27th February, 1716, Banda Singh and the other Sikh prisoners were brought in a procession, to Delhi. Banda Singh himself, seated in an iron cage was placed upon an elephant. After his elephant came the other Sikh prisoners, 740, tied two and two upon saddleless camels. Upon their heads were placed high fantastic fool's caps of ridiculous shape. But these unfortunate Sikhs, were quite happy



and cheerful, joyfully singing the sacred hymns of their Scripture; not the slightest sign of dejection was seen on their faces. Not all insults that their enemies had inflicted could rob the brave disciples of Guru Govind Singh of their natural dignity. 'Without any sign of dejection or shame, they rode on, calm and cheerful, even anxious to die the death of Martyrs. Banda Singh, Baj Singh, Bhai Fateh Singh and a few other leaders were imprisoned at the Tripolia. Banda Singh's wife and, his four years old son, Ajai Singh, were taken to the harem, and the remaining 694 Sikhs were

handed over to Police Chief for execution. The execution of the Sikhs began on 5th March, 1716, opposite the Kotwali (Police Station) on the side of the Tripolia. One hundred of the Sikh prisoners were taken out of their prison every day and were seated in lines for execution, with blacksmiths kept ready in attendance on the executioners to sharpen their swords. Life was promised to anyone who would renounce his faith, but they would not prove false to their Gurus and **'to the last it has not been found that one apostatized from this new formed religion,' write Surman and Stephenson** (English ambassadors to the Mughal Court) The Sikhs welcomed death with undaunted spirit, presented their heads to the executioners with cheerful faces, and, with the words 'Wahiguru! Wahiguru!' on their lips, they joyfully gave up their lives amidst the wondering praise of the populace. It was not till June 19th, that Banda Singh was led out to execution. The fate reserved for Banda Singh is too excruciating to be described. On 19th June, 1716, Banda Singh, his son Ajai Singh, Sardar Baj Singh, Ram Singh, Bhai Fateh Singh, Ali Singh and others, were taken to the Shrine of Bakhtiyar Kaki, near Qutab Minar. After Banda Singh had been dismounted and seated on the ground, he was offered the usual choice between

Islam and death. But the 'chosen disciple of Guru Govind Singh,' chose to lay down his life like a devoted follower than to abjure his faith for the sake of enjoying a few more years of life. His young son, Ajai Singh, about 4 years, was then placed in his arms and he was told to take the boy's life. But can a father kill his own child? He refused. The executioner then hacked the child to pieces joint by joint with a long knife, dragged out his quivering heart and thrust it into the mouth of his father, who stood unmoved like a statue, completely resigned to God's Will. According to the Mahma Prakash, he is reported to have said: 'What power had any one to kill me? The order of the Sat-Guru [Govind Singh] was contravened by me, and this is the punishment for it.' His own turn came next. First of all his right eye was removed by the point of a butcher's knife and then his left. His left foot was cut off next, and then his two hands were severed from his body. His flesh was then torn with red-hot pincers, and finally he was decapitated and hacked to pieces limb by limb. Banda Singh remained calm and serene amidst these tortures, completely resigned to the Will of God and the Guru, and died with unshaken constancy, 'glorying,' says Elphinstone, 'in having been raised up by God to be a scourge to the iniquities and oppressions of the age. The other Sikh prisoners shared the same fate and were put to the sword.