

Sree Harkishan Dbiaeai Jis Dithae Sabb Dbukh Jae

Guru Harkrishan Sahib was born (Parkash) in 1656 at Kiratpur Sahib. At a very tender age of five years, he was declared the Eighth Nanak Guru (24th



Oct. 2016) by his father Guru Har Rai Sahib before his death in 1661. This inflamed his elder brother Ram Rai Ji and as per his complaint, emperor Aurangzeb issued orders through Raja Jai Singh to 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 honors by Raja Jai Singh and the Sikhs of Delhi. Guru Sahib was lodged in the palace of Raja Jai Singh (Gurdwara Bangla Sahib- photo). At the time, a severe epidemic of smallpox broke out in Delhi. The young Guru began to attend the sufferers irrespective of cast and creed. Particularly, the local Muslim population was much impressed with the purely humanitarian deeds of the Guru Sahib and nicknamed him Bala Pir (child prophet). While serving the epidemic afflicted people Guru Sahib took upon himself the sufferings of the masses and was seized with a severe attack of smallpox. By uttering 'Baba Bakala' he nominated the future (Guru) Teg Bahadur Sahib, and left for his heavenly abode.

Month of Katak

In the month of Katik one must do good deeds. It is not advisable to pass the blame to others. By forgetting the supreme Lord one is affected by various illnesses (problems). Those who do not believe in the Omnipresent Lord suffer separation from God, birth after birth. In an instant all the worldly pleasures become bitter and none can play the role of an intermediary for them. Before whom shall they express their deep sorrow. Man's doing can do nothing as the destiny was recorded in the very beginning. Through the extremely good luck my Lord is met and then do all the pangs of separation go away. O' my Lord, the breaker of all bonds (shackles), do protect Nanak. In the month of Katik by acquiring the Sadh Sangat (company of saints) all the anxieties go away. (*Guru Granth Sahib page 135*)

Guru Ramdas Sahib Ji

Guru Ji had an excellent knowledge of music and 638 of his hymns and sloaks in eleven raags adorn the pages of Sri Guru Granth Sahib Ji. Among his most popular compositions are the daily routine (*Gursikh di nit karni*) of a Sikh given in the form of a hymn on page 305, and *Lawan*, the hymn recited at every Sikh marriage ceremony (*Anand Karaj*). He put the missionary work on a sound footing and sent Sikh preachers (masands) to different parts of India to spread the mission of Guru Nanak Dev Ji. Sikhism spread quickly among both rich and poor. Emperor Akabar was quite close to Guru Ji. Guru Ramdas Ji persuaded the Emperor to relieve the distress and anxiety of Hindus by abolishing the oppressive taxes on non-muslims.

GURPURABS & PROGRAMME October 2016

Parkash Guru Ram Das Ji (Sunday Prog. 23 Oct.)	17-10-2016
Joti Jot Guru Har Rai Sahib Ji (Sunday Prog. 6 Nov.)	30-10-2016
Gurgaddi Guru Harkrishan Sahib Ji (Sunday Prog. 6 Nov.)	30-10-2016
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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Guru Ramdas Sahib Ji was born (*Parkash*) on 9th Oct. 1534, in a simple God-fearing Sodhi family at Chunna Mandi, Lahore. He was also known as Jetha, which in Punjabi means the eldest. He became an orphan at the age of seven. As he grew up, he reached Goindwal and served Guru Amardas Ji with such devotion that Guru Amardas Ji married his daughter to him. Guru Ji made him go through several tests and being convinced, installed him as the fourth Guru. Guru Ramdas Ji laid the foundation stone (picture above) of the holy city of Amritsar on 13th June 1577.

UNITED SIKH VOLUNTEERS AUSTRALIA ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਐਸਟ੍ਰੇਲੀਆ

A PAGE FROM THE SIKH HISTORY (MONTH OF OCTOBER)



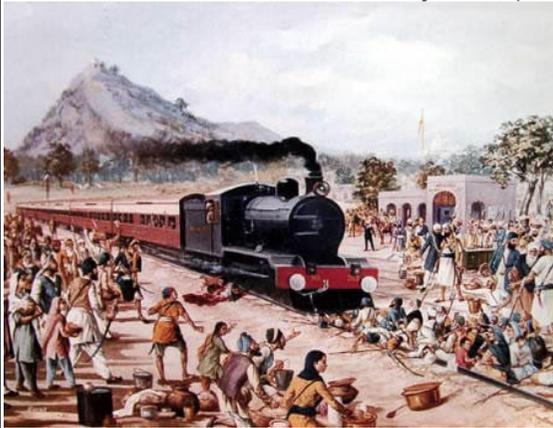
Oct. 22, 1783 Death of Great Sikh General, Sardar Jassa Singh Ahluwalia. His heroic deeds and leadership qualities won him the respect of the Sikh Community and he was called "Sultan-ul-Qaum" - King of the Sikh Nation.

Oct. 22, 1893: Maharaja Dalip Singh, the last ruler of the Punjab breathed his last in a hotel in France in 1893, far away from his motherland.

Oct. 23, 1506: Birth of Baba Budha Ji. At a very young age he became a devotee of Guru Nanak Dev Ji. On being asked he said his name was "Bura", Guru Ji instead named him "Budha" - the Awakened one. Babaji had the privilege of performing the

Gurgaddi Ceremony for five Gurus succeeding Guru Nanak Dev Ji. (Until Sixth Guru). Guru Arjan Dev Ji appointed him the first head priest of Hari Mandir Sahib after installation of Holy Granth Sahib.

Saka Punja Sahib (30 Oct. 1922)



In 1922, during the "Guru kaa Baagh" morcha a great incident occurred at Siri Punja Sahib in Hasan-Abdaal, Pakistan. The Sikhs arrested during the Akali Morcha of Guru ka Bagh, were being taken to the jails of Attock and Kamalpur. The Rawalpindi sangat found out that the trains taking the prisoners of morcha were going through the Punja Sahib (Hasan Abdal) railway station. Sangat decided to serve langar to the passing Sikh prisoners. The British government found out that the sangat was going to serve langar to the Sikh prisoners, decided not to stop the train at the Punja Sahib railway station. When the sangat found out that the station master had

received orders not to stop the train at the railway station, they decided to stop the train at any cost. Jathedar Bhai Partaap Singh ji, fearlessly said that an ardaas has been performed to provide langar to the Sikh prisoners of the morcha and as such Guru Sahib would himself stop the train at the Railway Station. On morning of 30th October sangat arrived early at the railway station with freshly prepared langer for the sikh prisoners. At ten o'clock, as the rumbling sound of the approaching train was heard, two of the Sikhs, Bhai Pratap Singh and Bhai Karam Singh who were leading the sangat went forward and sat cross legged in the middle of the track. Several others, men and women, followed suit. Seeing the Sikhs on the track, the driver of the train blew the whistle time and again but they did not budge as if they had not heard the whistle at all. The train slowed down suddenly and came to a screeching halt, but not before it had run over eleven of the squatters. The worst mauled were Bhai Pratap Singh and Bhai Karam Singh. When sangat ran to extricate the badly injured, Bhai Partap Singh from underneath the train, he told the Sangat, "Serve the hungry Singhs in the train first. You can take care of us afterwards." The train halted for one and a half hours. The Sikhs served the Singhs in the train whole-heartedly and then turned to the injured. Bhai Karam Singh, thirty year old son of Bhai Bhagwan Dass Mahant of Kesgarh Sahib died after a few hours. On the next day Bhai Partap Singh, twenty-four years of age, son of S. Sarup Singh of Akal Garh, Gujranwala attained martyrdom. Before attaining martyrdom he recited " *Kabira sant Muye kiya Roviye jo apne greh jaye rovo saakat bapre jo hato haat bikaye*" and instructed his 18 years old wife to never cry over his death

otherwise his sacrifice will be wasted. During the Govt. investigation, when the train-driver was asked the reason for stopping the train, he replied, "When the train hit the Sikhs on the track, vacuum lever dropped out of my hand and the train stopped. I did not apply the brakes." Dead bodies of the shaheed's were taken to Rawalpindi where they were cremated on 1st November 1922. They were hailed as martyrs and, until 1947, a three day religious fair used to be held in their memory at Punja Sahib.

Meeting with Bhagat Singh

(Source: Autobiography of Bhai Sahib Bhai Randhir Singh Ji – Meeting with Bhagat Singh)

At that very moment I asked the Superintendent not to worry and suggested to him the plan, saying, "You remember sir, the day Randhir Singh came to this prison, Bhagat Singh who has been sentenced to death submitted an application for permission to meet him, but you rejected it. I believe that if we now allow him to meet Randhir Singh, the meeting may take about two hours. It will quite dark by then and by 8 P.M. we will send Randhir Singh out. Thus strict secrecy about the release will be maintained." The Superintendent was impressed by this suggestion and gladly issued orders to allow this meeting and you can talk freely as long as you like. I will now give you a warder, who will guide you to Bhagat Singh. So saying, he sent a prison-warder with me and ordered him to permit us to have an unrestricted meeting. Bhagat Singh was taking his daily stroll in the prison compound. He had been told about the permission



granted for this meeting. On seeing me he came running towards me. I was standing outside the fence of the courtyard. He came close to the fence and greeted me with great love and affection, bowing low out of reverence. I also folded my hands and greeted him warmly. The warder moved away when we were together. Even the policemen on duty in the compound kept away from us. We were all alone facing each other. Bhagat Singh was so overwhelmed by the joy of meeting after months of anxious moments, that tears rolled down his eyes I had hardly met anyone in life who had developed so deep affection and love even before

coming into contact with me. It appeared we had known each other for long time. In a rapturous tone he said, "O I can hardly say how happy I am today on having met you at last. Day and night I was restlessly longing for just a short meeting with you. At last the blessed moment has come and my wishes have been fulfilled. After knowing all your great sacrifices and suffering in prison, I had become your keen admirer and passionate devotee. It was the heroism of the great freedom fighters of 1914-15 like you which inspired insignificant patriot like me. All our revolution exploits are nothing compared to the astounding heroic deeds performed by you and your companions. Your own life and struggle for freedom and rights especially impressed me. Munshi Manna Singh perhaps told you with what passionate longing I was thirsting to meet you and talk to you. I should say that my inner attachment and admiration for you brought you back to Lahore prison after sixteen years. When I first sent a message to you within this prison, that I was anxious to meet you I received your divine command to keep the Sikh symbols (beard and hair). I am prepared to abide by your wishes. I am really ashamed and am prepared to tell you frankly that I removed my hair and beard under pressing circumstances. It was for the service of the country that my companions compelled me to give up the Sikh appearance and disguise myself as a sannyasin. So it is in association with the irreligious people that I was compelled to show disrespect to my religious symbols, but now I will certainly do whatever you wish me to do. I was glad to see Bhagat Singh repentant and humble in his present attitude towards religious symbols. I was deeply impressed by his frank statement.