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AN ACCOUNT OF BAISAKHI  
*(The Khalsa Sirjana Divas of 1699)*

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*Abinash Mahapatra*

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*Abinash Mahapatra*

*Prefaced by*

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**Publication Beaureau  
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*“Some people around the world call themselves Mundia (followers of Bhagat Ramanand), some Sanyasi, some Yogi, some Brahma Chari while some as Jati. Some call themselves Hindu, some Musalman, some Rafzi (Shia), while some others as Imam Safie (Sunni). In reality, the entire human race should be recognized one”.*

*(The words of Kalgidhar Patshah Ji in Sri Akal Ustat : 15 to 18)*





**Publication Beaureau  
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*The Punjabi Global Foundation is founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Satguru Sri Guru Nanak Dev Ji Maharaj i.e., “Sarbat ka Bhalla” (Wellbeing for All). The Odisha Chapter of Punjabi Global Foundation came into effect on 1<sup>st</sup> of July, 2020 with Mr. Abinash Mahapatra (Well Recognized Sikh Historian & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities.*

**Title of the Book**

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(The Khalsa Sirjana Divas of 1699)*

**The Author**

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## *Dedication*

*Devotedly dedicated to  
my life's inspiration & guide*

*Param Satkaryog Singh Sahib Gyani Kulwant Singh Ji*

*(Hon. Jathedar of Takhat Sachkhand Sri Hazur  
Abchal Nagar Sahib, Nanded)*

*&*

*Sardar Ravinder Singh Asha Singh Bungai*

*(Hon. Secretary of Gurdwara Management Board, Takhat  
Sachkhand Sri Hazur Abchal Nagar Sahib)*



## Prologue

*Abinash Mahapatra, an acknowledged young scholar, writer and researcher on Sikh History has penned many books on Sikh History. His deep - researched literary works have been praised and authenticated by Takhat Sri Hazur Sahib, Govt. of India, Govt. of Odisha and many renowned institutions.*



*Again, Abinash Mahapatra has written a small yet beautiful account on the events which occurred on 13<sup>th</sup> April 1699 at Sri Anandpur Sahib, Punjab and the Khalsa Panth was born out of the sword of Guru Pita Sri Guru Gobind Singh Ji, under the title of “An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)”. He has beautifully narrated this historical event in his own words.*

*I wish him with my best wishes and pray to Guru Pita Sri Guru Gobind Singh Ji to bless him with all the knowledge and wisdom to keep up the good and noble works going.*

*Baba Shamsheer Singh,*

*Date – 13/04/2021*

*Jagannath Puri, Odisha.*

*(Mukh Sevadaar - Gurdwara Sri Aarti Sahib (Yadgar Asthan) & Gurdwara Sri Bauli Matth Sahib & Founder Chairperson, Sri Guru Nanak Dev Ji Religious & Charitable Trust, Puri, Odisha).*



## Foreword Note

*In this year marking the 400<sup>th</sup> Birth Anniversary of Sri Guru Tegh Bahadur Ji, it is my high honor to write a few words for Sri Abinash Mahapatra, a widely renowned, recognized and a Prominent Sikh History Scholar under the aegis of Takhat Sachkhand Sri Hazur Sahib and Govt. of India.*



*This book “An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)” is the best and authentic source of Sikh History produced till date on the theme of Khalsa Sirjana Divas. No other sources have described this theme in such a brief aspect. A reader of this book can well acknowledge that the youngest Sikh History Scholar, aged 22 years has exhumed a momentous Sikh History which has been concealed since eternities.*

*The author’s portrayal of 1699’s Khalsa Sirjana Divas is such vibrant that leafing through the manuscript, one will certainly assume that the author was physically present and has recorded every single instance that took place on the very occasion. I whole heartedly extend my appreciations for Sri Abinash Mahapatra and urge all the Gur Sikhs to decorate their dwellings with the literatures written by him.*

*Gurmit Singh*

*Date – 13/04/2021*

*Incharge – S.G.P.C. Sikh Mission,  
Chhattisgarh (Raipur).*

*(Unit of Dharam Prachar Committee, S.G.P.C., Sri Amritsar).*






## AN ACCOUNT OF BAISAKHI

*(The Khalsa Sirjana Divas of 1699)*

*The month was of Vaisakh, the day was of Sangrand and the year was of 1756 Bikrami (1699 A.D.). The day tend to be promising for the city of Anandpur Sahib on which the twilight casted its purple shadow and thus ascended the Golden Sun transmuting itself into an illustrator to dye the sky's black obscure into nature's therapeutic blue. Countless leaves signifying the green prosperity danced to welcome the dawn. The aura was pleasant, imbibed with the profound fragrance of the blooming flowers. It seemed as if several onuses had been disseminated by Mother Nature to every single component of hers to serve Rajan ke Raja, Kalgidhar Pita, Panth de Vali, Amrit de Daate, Shahi Shahenshah, Badshah Darvesh, Faiz E Noor, Dashmesh Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. The antique historical records of Punjab if profoundly scrutinised, one can make out that "Diwali" and "Baisakhi" were celebrated as most eminent jubilees in the city of Sri Anandpur Sahib, the city of bliss.*

*The consecutive commemorative celebration of Baisakhi took a sudden and drastic fillip in the year 1699 which got itself engraved in the golden pages of Global Religious History. In this particular year, Kalgidhar Patshah Ji had sent His Hukum far afield of India which brought about enormous congregation for the event of Baisakhi. Generally, in Seminars or Gurmat Katha Vichar related to Baisakhi, the central theme is consciously delimited to History of Amrit Sanchar and Panj Pyaras. But, if the Sikh Historical Chronicles are vividly inspected, one can mark out that instead of a solitary, there had befallen a series of events prior to the day of Baisakhi which I*






*am going to pen in apt maintaining their chronological sequence. At the outset, Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj probed one of His Devout Sikh and an elderly personality namely, Bhai Nannu Ji regarding the corrupt attributes prevailing within some Masands prevailing in Sri Anandpur Sahib and in other nearby areas which are situated in the state of Punjab.*

*Getting an extravagant illustration of the immoral ongoing, in retortion, Guru Sahib Ji appointed Bhai Mani Ram Ji (later Bhai Mani Singh Ji) and Bhai Alam Chand (later Bhai Alam Singh Ji) to beckon all the Masands at His Court in Sri Anandpur Sahib, with their hands tied. Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Himself inspected their identifications. Among these Masands, Bakht Mal Suri of Jalalpur Jattan and Bhai Pheru Dhari were acknowledged to be the Real Panthic Sevadaar and hence, Guru Sahib Ji Himself honoured them. He bestowed upon them The Siropa which is recognised as the Highest Form of honour prevailing in the Sikh Religion. The remnants who were perceived to be guilt-ridden for their prejudiced actions and atrocities were imposed Spartan punishments.*

*Decisively, post to these proceedings, Kalgidhar Patshah Ji proclaimed the subsequent penned lines in the presence of Sangat,*

***“From today, none of the Sikhs will connexon the Guru through Masands and if someone bids his / her contributions through a Masand, it won’t be acknowledged”. “People from all across the country (Sarbat Khalsa) have assembled in huge numbers. Tomorrow will be an auspicious moment in the entire World History”.***





*Not a solo discrete could respite the entire nocturnal, such was their excitement. Their hearts were jam-packed with anxiousness and enthusiasm heeding upon the words of Kalgidhar Patshah. The dawn put aside the dusky blanket and thus, the jiffy of waiting was concluded. The Amritvela was infused with the Kirtan of Asa di Vaar, followed by Shabad Kirtans with fusion of several musical instruments, namely Rabab, Taus, Pakhawaz and Jhajjar. Bhai Mani Ram Ji (later Bhai Mani Singh Ji) performed the elucidation of Gurbani Vichar. The Sangat was in such a bliss, it seemed as if every single individual was ensuing to the state of Gurmukh from Manmukh. The peacocks danced spreading athwart their feathers. The butterflies and honey bees instead of amassing nectars from the flowers, danced to the rhythm of the Kirtan being performed. The flowers bloomed and were ready to shed all their petals at the Sacred Feet of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj.*

*Perceiving such serenity and ecstasy of the aura, some brahmins initiated to assume that any Mahan Yagna is being organised by Guru Sahib Ji. Some brahmins presumed their fingers will remain guzzled in ghee as used to be in Baisakhi prior to this year, while some brahmins sank themselves in the ravenousness of the Langar being prepared. Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj had already fragmented the narrow-minded, superficial and hypocritical shackles of the Brahmin Parampara. Instilling their mindsets with distress, they sauntered towards Kalgidhar Patshah Ji but were not paid any distinct importance. Hence, they commenced enunciating their antagonism. In order to put on profound impacts on the hearts of masses, Satguru Ji used to comment upon various human attributes and hypocrisy viz. indirect*



indications, i.e., either through jocularities or through weighty Divine Words. In such a manner, Hazur Sachey Patshah Ji sniggered and responded to the Brahmins by voicing the beneath penned lines,

***“O erudite Pandits! I didn’t notice you.”***

Post noting to such words of Dashmesh Pita, the brahmins still sustained to forcibly claim their rights. Amused by such attributes, Guru Sahib Ji uttered,

***“Only the one who has sacrificed his / her life for others and has sited his / her head on the palm to aid the deprived and meagre can prompt others to do the Seva. Forcing upon the caste system, you have ruled over the civilisation crossing all the limits of atrocities. Sri Guru Nanak Patshah Ji heeded to the hoar of deliverance and thus, liberated them from the chains of insincerity. Now to those you were apprehending as the subjugated slice of the social order have put on their heads on palm and have rehabilitated themselves as the real Sevadaar of the Panth”.***

Heeding to Guru Sahib Ji, the Brahmin started lamenting and departed. Sachey Patshah Sahib Sri Guru Gobind Singh Ji Maharaj then voiced the following Sawaiya which is present in Khalsa Mahima of Sri Dasam Granth Sahib Ji written by Kalgidhar Patshah Ji Himself,

**ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥**

*(The Lord is One and the Victory is of the Lord).*

**ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸ਼ਾਹੀ ੧੦ ॥**

*(The utterance of the Tenth Guru)*



ਸ਼੍ਰੋਤਾ ॥

(Sawaiya)

ਜੇ ਕਛੁ ਲੇਖ ਲਿਖਿਓ ਬਿਧਨਾ ਸੋਈ ਪਾਈਯਤ ਮਿਸਰ ਜੁ ਸੋਕ ਨਿਵਾਰੇ ॥

*(O Mishr Ji!! (as you say) whatever the providence has recorded, it will surely happen, therefore, forsake your sorrow).*

ਮੇਰੇ ਕਛੁ ਅਪਰਾਧ ਨਹੀ ਗਯੋ ਯਾਦ ਤੇ ਭੁਲ ਨਹ ਕੋਪੁ ਚਿਤਾਰੇ ॥

*(There is no fault of mine in this; I had only forgotten (to serve you earlier); do not get enraged on my error).*

ਬਾਰੋ ਨਿਹਾਲੀ ਪਠੈ ਦੈਹੋ ਆਜੁ ਭਲੇ ਤੁਮ ਕੋ ਨਿਸਚੈ ਜੀਅ ਧਾਰੇ ॥

*(I shall surely cause to send the best dress of Phulkari as religious gift; do not be anxious about that).*

ਛੱਤ੍ਰੀ ਸਭੈ ਕ੍ਰਿਤ ਬਿੱਪਨ ਕੇ ਇਨਹੂੰ ਪੈ ਕਟਾਛ ਕ੍ਰਿਪਾ ਕੈ ਨਿਹਾਰੇ ॥੧॥

*(As these Kshatriyas had been performing the jobs for the Brahmins; now be kind and look towards them). (1)*

ਜੁੱਧ ਜਿਤੇ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ ॥

*(By the kindness of these Brahmin Kshatriyas (Sikhs), I have conquered the wars and also by their kindness, I have bestowed charities).*

ਅਘ ਅਉਘ ਟਰੈ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨ ਹੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ॥

*(By their kindness the clusters on sins have been destroyed and by their kindness my house is full of wealth and materials).*



ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿੱਦਿਆ ਲਈ ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸ਼ੱਤ੍ਰੁ ਮਰੇ ॥

*(By their kindness, I have received positive education (spiritual education) and by their kindness all my enemies have been destroyed).*

ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀ ਮੇਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥੨॥

*(By their kindness I have taken this form as many humble persons like me are present in Sachkhand). (2)*

ਸੇਵ ਕਰੀ ਇਨ ਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀਕੇ ॥

*(I serve them and my mind is not pleased to serve others).*

ਦਾਨ ਦਯੋ ਇਨ ਹੀ ਕੇ ਭਲੇ ਅਰੁ ਆਨ ਕੇ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੇ ॥

*(The charities bestowed on them are really good and the charities given to others do not appear to be nice).*

ਆਗੈ ਫਲੈ ਇਨ ਹੀ ਕੇ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੇ ॥

*(The charities given to them will be fruitful in future and the charities given to others in the world are unsavoury in front of donation given to them).*

ਮੇ ਗ੍ਰਹਿ ਮੈ ਮਨ ਤੇ ਤਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਭ ਹੀ ਇਨ ਹੀ ਕੇ ॥੩॥

*(Not only my house, my mind, my body, my wealth, but also my head and everything I have belongs to them). (3)*

ਦੋਹਰਾ ॥

*(Dohraa)*

ਚਟਪਟਾਇ ਚਿਤ ਮੈ ਜਰਯੋ ਤ੍ਰਿਣ ਜਯੋ ਕੁੱਧਤ ਹੋਇ ॥



*(Just as the straws while burning in ire are flabbergasted, in the same way, the Brahmin got enraged in his mind).*

**ਖੇਜ ਰੇਜ ਕੇ ਹੇਤ ਲਗ ਦਯੋ ਮਿਸਰ ਜੁ ਰੇਇ ॥੪॥**

*(Thinking about means of sustenance, he kept weeping). (4)*


*The Kirtan was concluded, Bhai Mani Ram Ji (later Bhai Mani Singh Ji) had ended his Katha Vichar, the brahmins had finished their conversation and the Sangat was witnessing all the ongoing as a silent onlooker. Out of the blue to everyone's conscience, Guru Sahib Ji stood up all of a sudden and uncovered Hi Khanda (Sri Siri Sahib Ji). His eyes were deceptive to be blood red and the hearts of the Sangat filled with ecstasy retoured to abrupt terror and astonishment. Bhai Mani Ram Ji (later Bhai Mani Singh Ji)'s ceaseless voice was dumbstruck and the Brahmins made up their minds to escape post observing Guruji's rage. Clenching Sri Siri Sahib Ji in His hands, Guru Sahib Ji walked forward, stood for a while and probed the following line in front of the Sangat,*

***“Is there anyone present here who can offer me his / her head?”***

*No one had the courage to ensue for such an offering. Guru Sahib Ji recurred His words twice more and then stood one of the Guru's paramour named Bhai Daya Ram Sobti, a resident of Lahore (present day – a province of Pakistan) who uttered the following penned lines with utmost admiration and consecration,*

***“Patshah Ji, I have even now devoted my life at Your Consecrated Feet. I offer you my head which is ever Yours”.***






*Guru Sahib Ji sauntered towards him, held his arm and clutched him inside a minor marquee which was put up on a hill. The Sikh Historians record this hill as Tambu wali Pahari which is no longer existent. A few jiffies later, the Sangat heard a thud sound which was suggestive that Bhai Daya Ram Ji has been beheaded. Guru Sahib Ji stepped out of the tent with His Siri Sahib which was dripped with fresh blood. Dashmesh demanded the offering of four more heads which were propounded by Bhai Mokham Chand of Dwarka (Gujrat), Bhai Himmat Rai of Jagannath Puri (Odisha), Bhai Sahib Chand of Bidar (Karnataka) and Bhai Dharam Das of Hastinapur, present day Meerut (Uttar Pradesh).*

*Each time Guru Sahib Ji came out of the tent, His Siri Sahib was found to be dripped with blood. Subsequently the demand of 5<sup>th</sup> head, Guru Sahib Ji stepped out of the marquee with the 5 Sikhs adorned with blue phulkari and Shastars. The people present in congregation were enchanted with their majestic appearance. Guru Sahib Ji then asked Bhai Chaupati Rai Ji to get water from Sutlej River and Bhai Diwan Dharam Chand Ji to get an iron (Sarbaloh) bowl and a double edged khanda. Guru Sahib Ji instructed the 5 Sikhs to sit beside Him and post poring the water into the bowl, He put Batashe and started stirring it with the double edged khanda reciting the Bani from Satguru Sri Guru Granth Sahib Ji Maharaj and Sri Dasam Granth Sahib Ji. Concluding this procedure, Guru Sahib Ji entitled the content of the Sarbaloh Bowl as Khande di Paul (Amrit). Sachey Patshah, Amrit de Daate, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj then insisted the congregation to call for Fateh and Jaikaara.*

*Ardas was performed and Guru Sahib with His Lotus Hands put five drops in each of the mouths of the 5 Sikhs (The*





*Panj Pyaras). Subsequently, sprinkling the Khande Di Paul (Amrit) in their eyes and then at their Kesh, He Himself took Amrit from their hands, the scenario of which represented the words from Bhai Gurdas Ji's Vaar – “Aapae Gur – Chela”. Guru Sahib Ji insisted them to introduce themselves to the Sangat which they did in the following manner,*


- (a) I was Daya Ram, born in Lahore and Guruji has bequeathed me with the name of Daya Singh i.e., the embodiment of compassion.*
- (b) I was Dharam Das, born in Hastinapur (present day – Meerut) and Guruji has bequeathed me with the name of Dharam Singh i.e., the embodiment of righteousness and justice.*
- (c) I was Mokham Chand, born in Dwarka and Guruji has bequeathed me with the name of Mokham Singh i.e., the embodiment of strength.*
- (d) I was Sahib Chand, born in Bidar (Karnataka) and Guruji has bequeathed me with the name of Sahib Singh i.e., the embodiment of royalty.*
- (e) I was Himmat Rai, born in Jagannath Puri (Odisha) and Guruji has bequeathed me with the name of Himmat Singh i.e., the embodiment of courage.*

*Guru Sahib Ji then proclaimed,*

***“From today, these 5 Sikhs are my 5 Panj Pyare (5 Beloveds) and thus, will be their recognition as long as the Moon and the Sun persists”.***

***“Even when the Parsad will be distributed in the Sangat, they will be given the foremost of all the priority”.***





*Next approached 5 more Sikhs who prayed Guruji to accept their heads as an offering at His Feet. The 5 Sikhs were namely, Dewa Ram, Ram Chand, Tehel Das, Isher Das and Fateh Chand. They prayed earnestly to accept their offering for which the ever-benevolent Guruji retorted,*

***“I had sought only 5 heads as my obligation. Though, you have voiced your enthusiasm, I will adorn you with the title of 5 Muktey”.***

*The Amrit Sanchar was further propagated when 11 more Sikhs stood which included Bhai Mani Ram Ji (later Bhai Mani Singh Ji) and his six sons namely, Bhai Chittar Singh, Bhai Bachittar Singh, Bhai Uday Singh, Bhai Aneek Singh, Bhai Ajaib Singh and Bhai Ajab Singh. This was followed by 4 more Sikhs namely, Chaupa Singh, Dharam Singh Chhibber, Alam Singh Nachanna and Gurbax Singh (descendant of Baba Buddha Ji). A further fillip took place when the Amrit Sachar for 21 Sikhs was shadowed by Rai Singh Multani (Bhai Mani Singh Ji's brother), Kirpa Singh (Pandit Kirpa Ram) and his family. Lal Singh Pishuria, and also the sons of Suraj Mall and the grandsons of Chevin Patshah, Jagatguru Sri Guru Hargobind Sahib Ji Maharaj (The 6<sup>th</sup> Guru) were fortunate to be initiated into Khalsa Panth on this eve of Amrit Sanchar.*

*Concluding the Amrit Sachar Ceremony, Guru Sahib Ji instructed the Sangat to call for Fateh and Jaikaara. Then He proclaimed,*

***“Those who have been initiated with Amrit, will be recognised as Khalsa (pure). They are the soldiers (Fauj) of Akal Purakh Sri Waheguru Ji Maharaj. A day will come***



*when the Khalsa (purity) will rule and there won't persist any prejudices”.*

*Faiz E Noor Sahib Sri Guru Gobind Singh Ji Maharaj then recited the Sikh Rehat Maryada for the Khalsa Panth. There are many sources of Sikh Rehat Maryada prevailing nowadays published by various organisations. But I earnestly urge the readers to refer to “Hazuri Sikh Rehat Maryada Parbodh” which is the only authentic source at present day authored by Sant Baba Joginder Singh Ji (Late) - Former Jathedar of Takhat Sachkhand Sri Hazur Abchal Nagar Sahib Ji (Nanded), In the first chapter of His own written Sri Prem Sumarag Granth, Kalgidhar Patshah Ji has mentioned,*


*“Samvat Satrah Sau Chhapanjai meh,  
Jo ki iss Panth mein avaigaa,  
So apnai dharma bikhai rahega,  
Nahi taan Kalyug graas layegaa”*

*(In this Panth formed in 1756 Bikrami, whosoever connexions, will be embraced and endure in Sikhi, else the sapiens will be gulped by the Kalyug).*

*Patshah Ji has also given a vivid and apt description of Khalsa in His own written Sri Sarbaloh Granth Sahib Ji under the title of Khalsa Mahima from which I quote few lines in English Translation,*

*“By the command (Hukum) of Akal Purakh, the Khalsa took the form of the most exalted sage, i.e., adorned with matted hair from the top of its head to the smallest nail of its toe. By keeping company with the divine it has achieved the*





*true purity, acquiring the noblest of forms which is of the truly devoted (Bhagat Rup)”.*

*“Dharam-Raj has bestowed on it the rank of supreme ruler, setting its place far above all that others can reach. From heaven He established its paramount rule, from the furthest shore to the uttermost limit. It is by His command; I have created the Panth which is described as Khalsa”.*

*“The earth will be cleansed from both the prejudices and the cruelties. The sacred and pure Panth will rule, walking in the way of truth and piety. Kachchh, Kirpan, Kangha, Kada and Kesh — these five Kakkar have made the followers of the Guru the servants of Akal Purakh Sri Waheguru Ji”.*

*“All my wealth, stowed in storehouse and treasury, is due to the grace of the Khalsa. Like a kingdom, with its wealth and mansions, its men and their wives each perform their appointed tasks, same theme persists in my Panth. Though I be an army's chief leader, yet I am the lowliest servant”.*

*“Friends, family, wealth, mansions, riches, and mercy — all come by the grace of the Khalsa. My body and soul, my physique and my breath, my greatness, and honour, all I receive, are due to the grace of the Khalsa. It is the Khalsa, that makes me worthy of honour and glory”.*

*“Penniless and people without leaders are those who are not in the Khalsa Panth. He/she is defined as an off track personality in this world”.*

*“False service is fruitless, here on earth or in the other world. Fruitless service lacks effect, sometimes happy,*





*sometimes sad. Religious offering and worship are my duty towards Khalsa”.*


*“The servant Gobind proclaims the victory of the Khalsa, whose sight and touch wipes every sadness away. My only own and trusted is the Khalsa, who is worthy of reverence and meditation”.*

*“The sight and touch of the Khalsa confers liberation and truth on the soul. Only he who knows its true depths who is a member of the divine Khalsa Panth. Between the Lord, myself, and it no trace of difference exists”.*

*Also, I would like to urge the readers of this write up to go through the Shabad “Khalsa Mero Roop Hai Khaas” by Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj which is present in His own written Sri Sarbaloh Granth Sahib Ji and also found in Sri Amrit Kirtan Gutka / Pothe Sahib. Guru sahib Ji has intensely described the real tenants and His relationship with the Khalsa Panth as in one of the lines, he says, “Khalsa mero Pind Paran, Khalsa Meri Jaan ki Jaan” (Khalsa is my abode and is the life of my life).*

*Hence, I bow in front of each and every Gur Khalsa prevailing in this globe on this auspicious occasion of Gurmat Baisakhi – The 322<sup>nd</sup> Khalsa Sirjana Divas in the year marking 400<sup>th</sup> Birth Anniversary of Nauwey Patshah, Dharam da Rakha, Sagal Shist di Chadar Dhan Dhan Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. It is noteworthy that there existed a Puran Gur Khalsa Gur Sikh most prevalently addressed as Bhai Nand Lal Ji. He was a scholar in Persian as well as Gurmukhi and was one of the finest 52 court poets in Kavi Darbar of Guru Sahib Ji. Once, he probed Guruji*





*regarding the Khalsa Panth and the Khalsa Raaj. Guru Sahib Ji explained in detail regarding the Khalsa Raaj to Bhai Nand Lal Ji which is evidently persisting in Bhai Nand Lal Ji's Rehat Nama. I quote those lines of Guru Sahib Ji beneath,*

***Choupai***

***“Listen, Nand Lal, this is the veracity,  
Through which I reveal my sovereignty.  
All the four castes, I blend into one caste,  
And popularise the worship of Waheguru”.***

***“They will mount the horse and fly the falcon,  
Seeing them as such, the enemies will flee.  
I will make one combat a hundred and twenty-five thousand.  
The Sikh proceeding thus, I will get emancipated”.***


***“The spears wave and the elephants are decorated,  
At every door the victory drums beat.  
When a lakh and twenty-five thousand fire-works sparkle,  
Then assume that, Khalsa has attained victory”.***

***Dohraa***

***“The Khalsa will rule and the rebels will be eliminated,  
All will be gratified to join & those who relent will survive.  
It is my directive, that if the son of a Sikh shaves his head,  
His future will be ruined & if a shaven accepts Sikhi, his  
descendants will flourish”.***

*I feel empathetically ecstatic to pen that based on their profession of the Panj Pyaras, Bhai Daya Singh Ji was a shopkeeper, Bhai Dharam Singh Ji was a farmer, Bhai*





*Mokham Singh Ji was a tailor, Bhai Himmat Singh Ji was a water carrier and Bhai Sahib Singh Ji was a barber. Shahi Shahenshah Sarbans Daani Sahib Sri Guru Gobind Singh Ji Maharaj conjugated the human race from all the four directions belonging to different ages, caste and professions. Thus, the ever-benevolent master coupled the Chaar Varan (94 divisions / castes of the civilisation) into one.*

*On the eve of Khalsa Sirjana Divas, let us take the pledge to mould our lifestyle strictly according to the Hazuri Sikh Rehat Maryada. We bow in front of none except our only Guru – Satguru Sri Guru Granth Sahib Ji Maharaj and worship none except Akal Purakh Sri Waheguru Ji. We bequeath our utmost respect for Sri Dasam Granth Sahib Ji, Sri Sarbaloh Granth Sahib Ji and other Granths which have been penned by our Dashmesh Pita Himself. We will strictly adhere to the daily routine and the Hazuri Sikh Rehat Maryada being followed in Takhat Sachkhand Sri Hazur Abchal Nagar Sahib Ji.*

*Abinash Mahapatra  
(Panth Da Daas)*





## *The References used for this Research Work*

1. *Sri Prem Sumarag Granth by Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj.*
2. *Sri Dasam Granth Sahib Ji by Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj.*
3. *Sri Sarbaloh Granth Sahib Ji by Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj.*
4. *Sri Suraj Prakash Granth by Bhai Santokh Singh Ji.*
5. *Sri Gur Sobha Granth by Kavi Sainapati (Darbari Kavi of Dashmesh Pita).*
6. *Twarikh Guru Khalsa by Giani Gian Singh.*
7. *Sri Mahima Prakash Granth by Saroop Daas Bhalla.*
8. *Sri Bansavali Nama by Keshar Singh Chhibber.*
9. *Sri Gur Bilas Patshahi 10 by Bhai Koer Singh.*
10. *Guru kiyan Saakhiyan by Bhatt Saroop Singh Kaushik.*
11. *Sri Sahid Bilas by Bhai Sewa Singh Ji.*




## *A Note on the Author of this Book*



*Whatever happens in this cosmos, happens for a purpose and the nature conspires to let you meet with the people who are destined to significantly touch your soul and leave a lifelong impression in your hearts. I feel paucity of words to express my deep reverence and admiration for Mr. Abinash Mahapatra, the youngest enlightened author, my treasured and precious friend who was born on 1<sup>st</sup> of June, 1998 (aged 22 years). What inspires and stuns most is the normalcy with which he holds this divinity within him being a renowned Sikh History scholar! Gurmat is the thread that weaves through the breath in every facet of existence of this enlightened author. I remember the significant fine morning on which Waheguru Ji blessed me with an opportunity to meet His unusually profound devotee. A prominent Sikh History Scholar who has been highly honoured for his writings by Gurmat Mahapurakh Sant Baba Kulwant Singh Ji (Jathedar, Sachkhand Sri Hazur Abchal Nagar Sahib, Nanded), Govt. of India and Various Sikh Organisations, yet, he is so down-to-earth that one who is not introduced to his versatility can hardly imagine it. His humility is amply reflected in the fact that he calls himself a servant of the Khalsa Panth and implores others to do the same. His voluminous books entitled “The Sikh History of East India” & “The Sikh History of Deccan India” have been prefaced by Gurmat Mahapurakh Sant Baba Kulwant Singh Ji (Jathedar, Sachkhand Sri Hazur Abchal Nagar Sahib, Nanded) and are series of compilations which encompasses 15 of the 38 books written by him till date.*





*Also, two of his books, namely, “The Sikh History of Nepal” & “An Account of Baisakhi” have been widely recognised by The Hon. Incharge of Sikh Missions of Shiromani Gurdwara Parbandhak Committee (Sri Amritsar Sahib), innumerable Sikh Intellectuals as well as Dignitaries residing all across the globe. His consecrated efforts to unleash the Sikh history and travels of the Sikh Gurus concealed in the lanes of distinct portions of the globe, introduces an entirely new epoch of the lives of the Sikh Gurus. His books are an eye opener as the contents help to reveal the Udasis of the Sikh Gurus where the oneness of human souls, the "Sikh" within each human being has been beautifully unfolded. The accuracy, precision and the devotion in describing the Sikh History by a man not born in a Sikh family, itself adds on to the uniqueness of these books and makes them worthy to be read by every human being who believes the concept of Guru Nanak Sahib Ji's concept of “Ek Onkar” (There is One God). I express my immense pleasure, love and extreme pride to write few words on the author as he has broken all the shackles of religious parochialism and brought in our hands these divine revelations which will be prized possessions of Sikh History for the generations to come. The amount of courage which I had mustered to write this note is trembling and hence, I conclude hereby as speck of dust dream can never describe the expansion of an enlightened soul. My prayers and best wishes for my most treasured and cherished friend.*

*Dr. Jasleen Kaur  
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*(N.B. – This book is meant for free distribution in a motive of inspiring the mankind to blend with the Magnificent Sikh History and Sikh Dharam Prachar commemorating 400<sup>th</sup> Birth Anniversary of Nauwey Patshah Satguru Sri Guru Tegh Bahadur Sahib Ji Maharaj).*

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