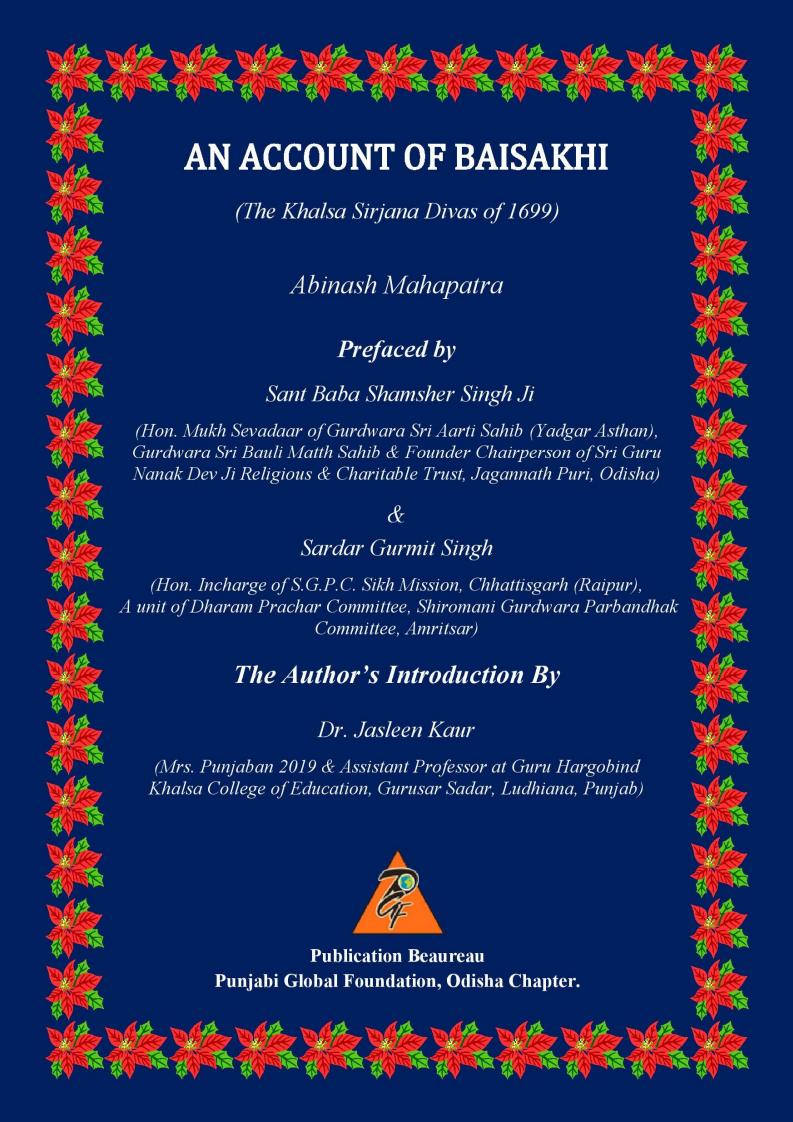
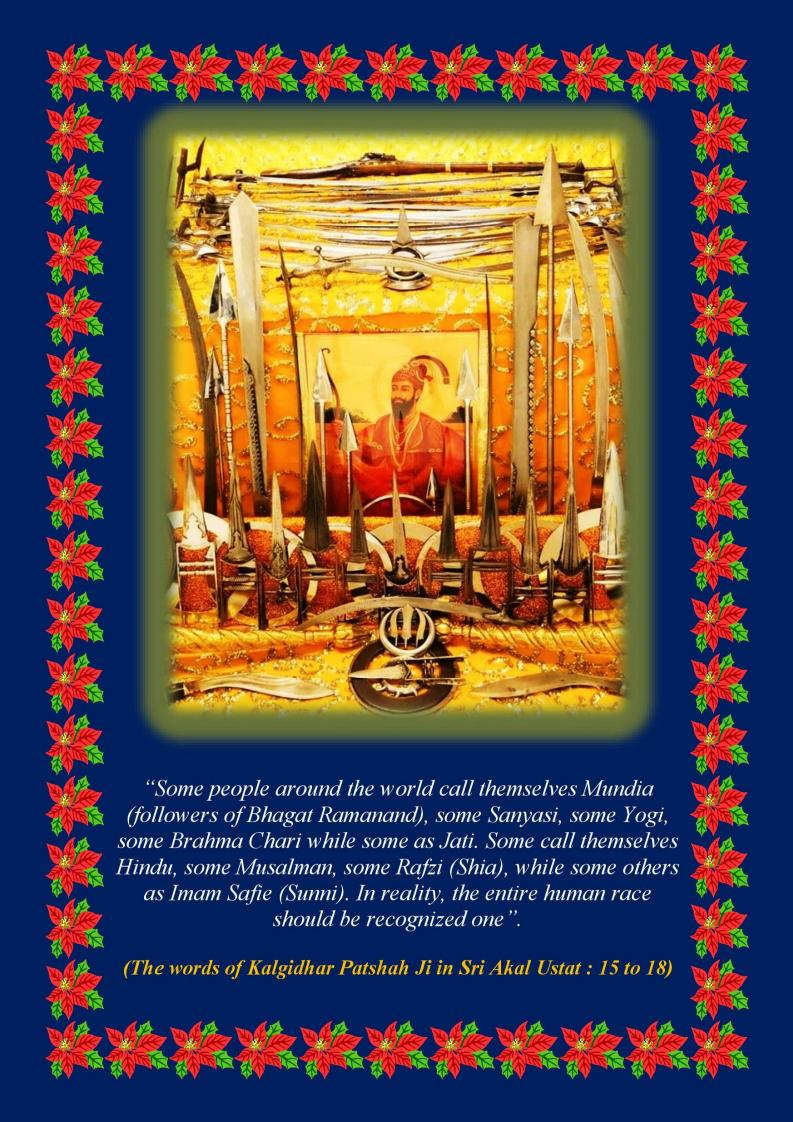
AN ACCOUNT OF BAISAKHI

(The Khalsa Sirjana Divas of 1699)



Abinash Mahapatra

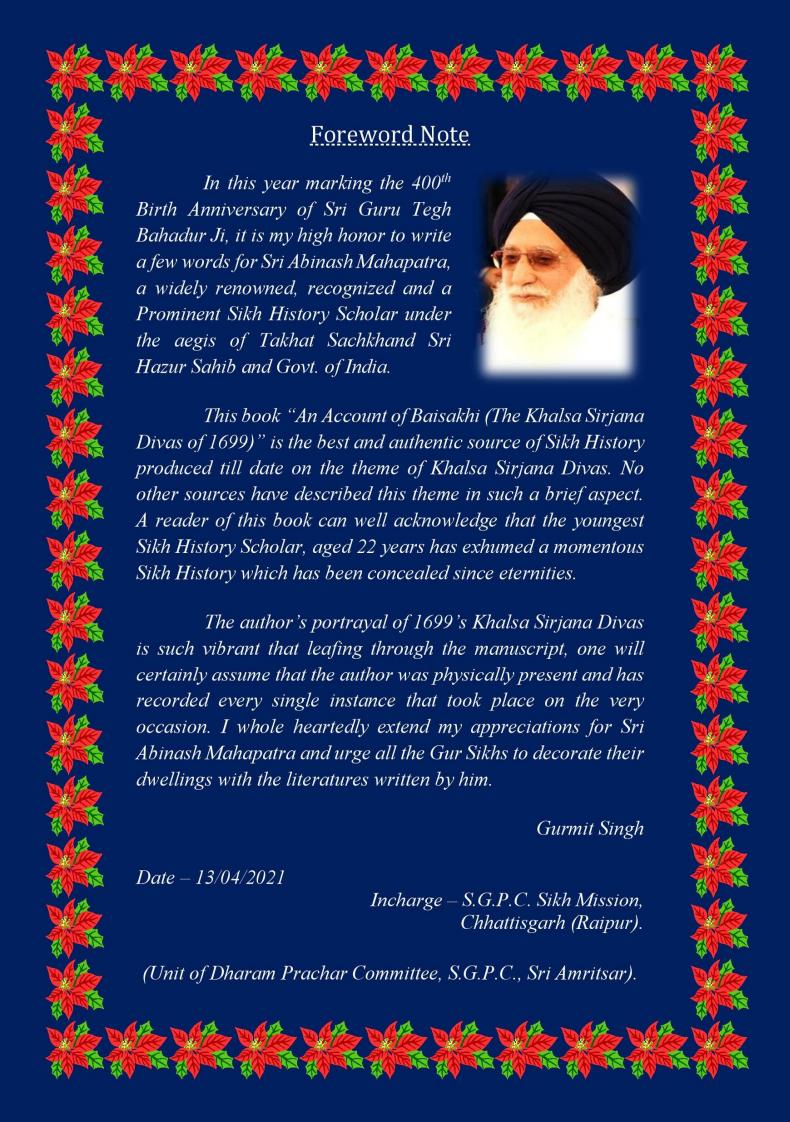








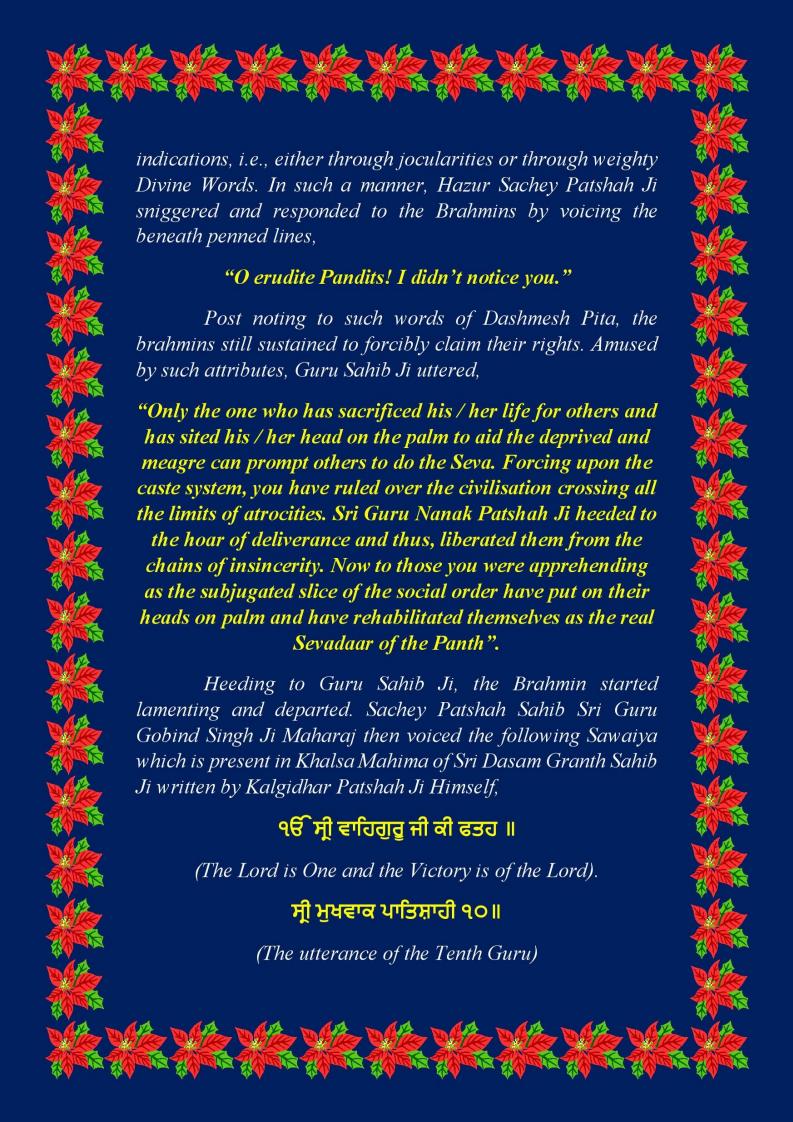
Prologue Abinash Mahapatra, acknowledged young scholar, writer and researcher on Sikh History has penned many books on Sikh History. His deep - researched literary works have been praised and authenticated by Takhat Sri Hazur Sahib, Govt. of India, Govt. of Odisha and many renowned institutions. Again, Abinash Mahapatra has written a small yet beautiful account on the events which occurred on 13th 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 hum 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 Shamsher 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).

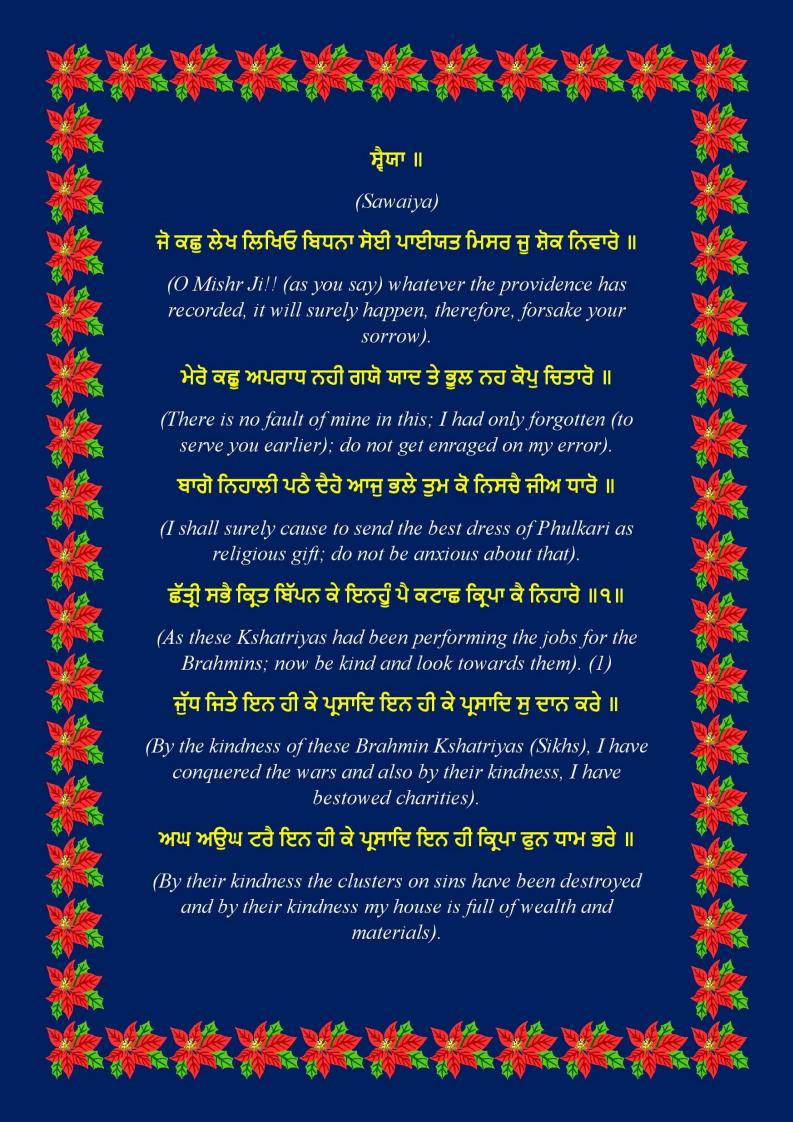


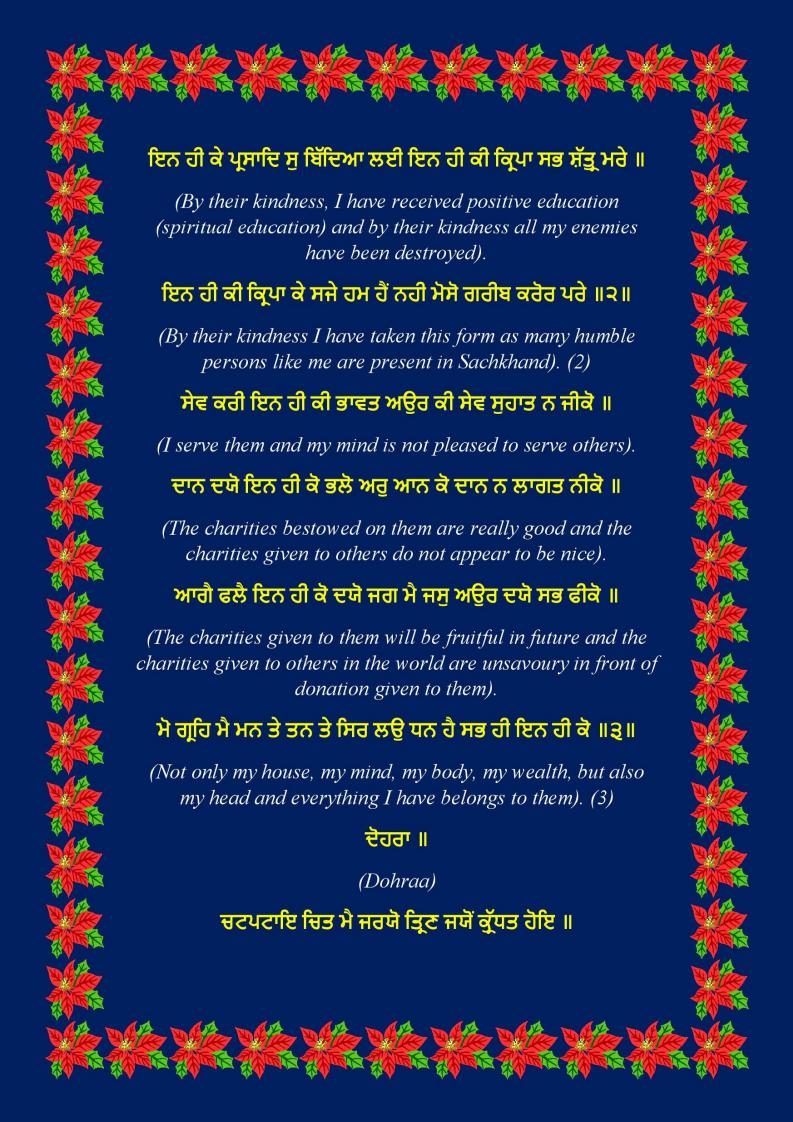
AN ACCOUNT OF BAISAKHI (The Khalsa Sirjana Divas of 1699) The month was of Vaisakh, the day was of Sangrand and the year was of 1756 Bikrami (1699 A.D.). The day tend to be promising for the city of Anandpur Sahib on which the twilight casted its purple shadow and thus ascended the Golden Sun transmuting 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. celebration consecutive commemorative 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 ongoings, 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





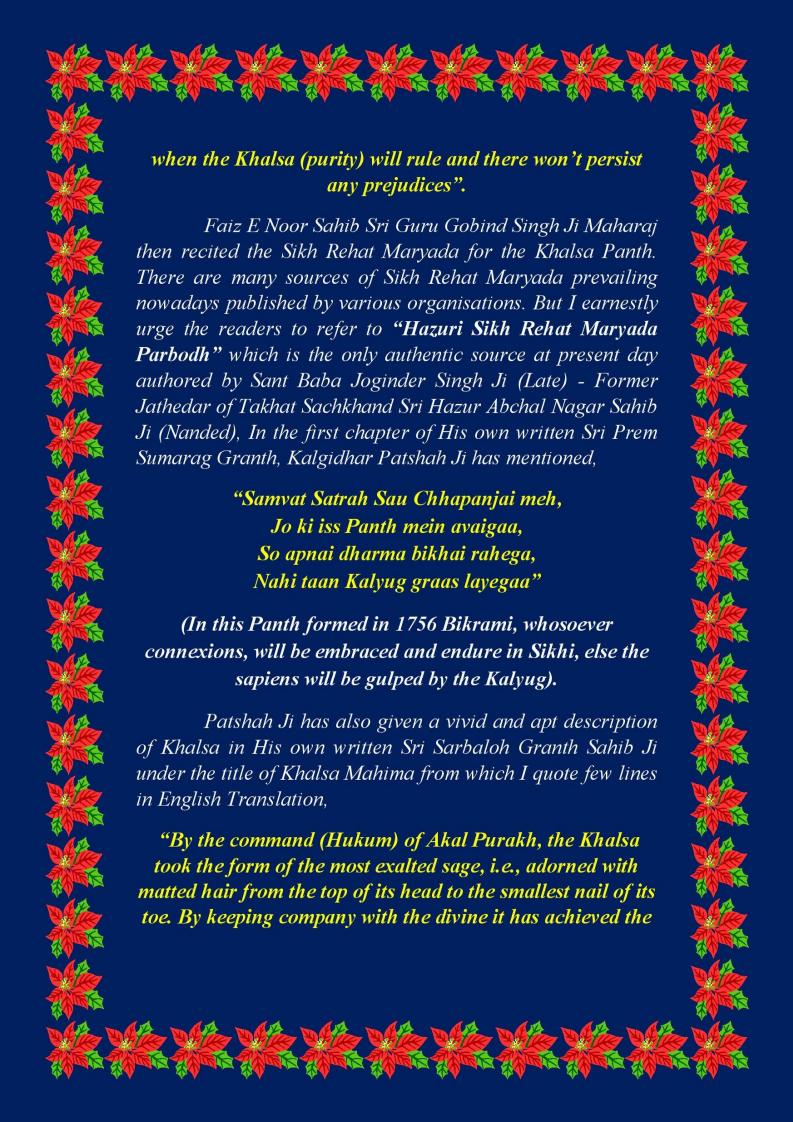




Guru Sahib Ji sauntered towards him, held his arm and clutched him inside a minor marquee which was put up on a hill. The Sikh Historians record this hill as Tambu wali Pahari which is no longer existent. A few jiffies later, the Sangat heard a thud sound which was suggestive that Bhai Daya Ram Ji has 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 5th 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

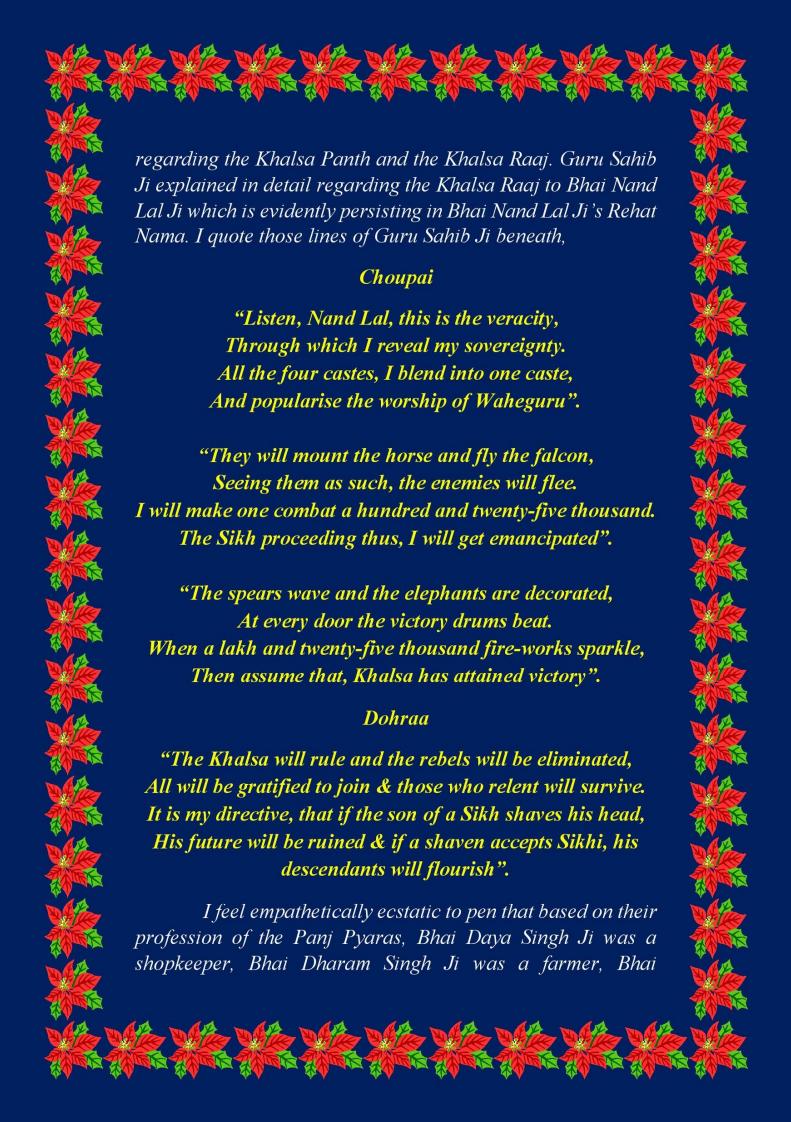
Panj Pyaras). Subsequently, sprinkling the Khande Di Paul (Amrit) in their eyes and then at their Kesh, He Himself took Amrit from their hands, the scenario of which represented the words from Bhai Gurdas Ji's Vaar - "Aapae Gur - Chela". Guru Sahib Ji insisted them to introduce themselves to the Sangat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

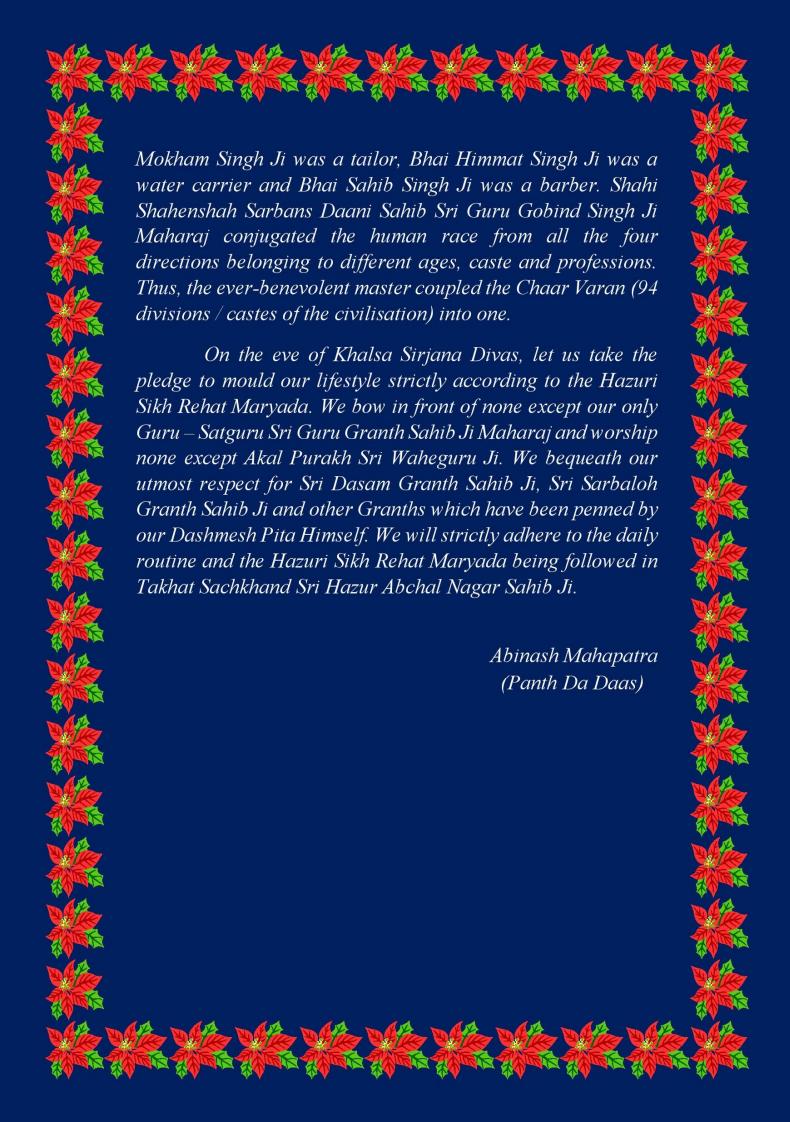
Next approached 5 more Sikhs who prayed Guruji to accept their heads as an offering at His Feet. The 5 Sikhs were namely, Dewa Ram, Ram Chand, Tehel Das, Isher Das and Fateh Chand. They prayed earnestly to accept their offering for which the ever-benevolent Guruji retorted, "I had sought only 5 heads 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 6th 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

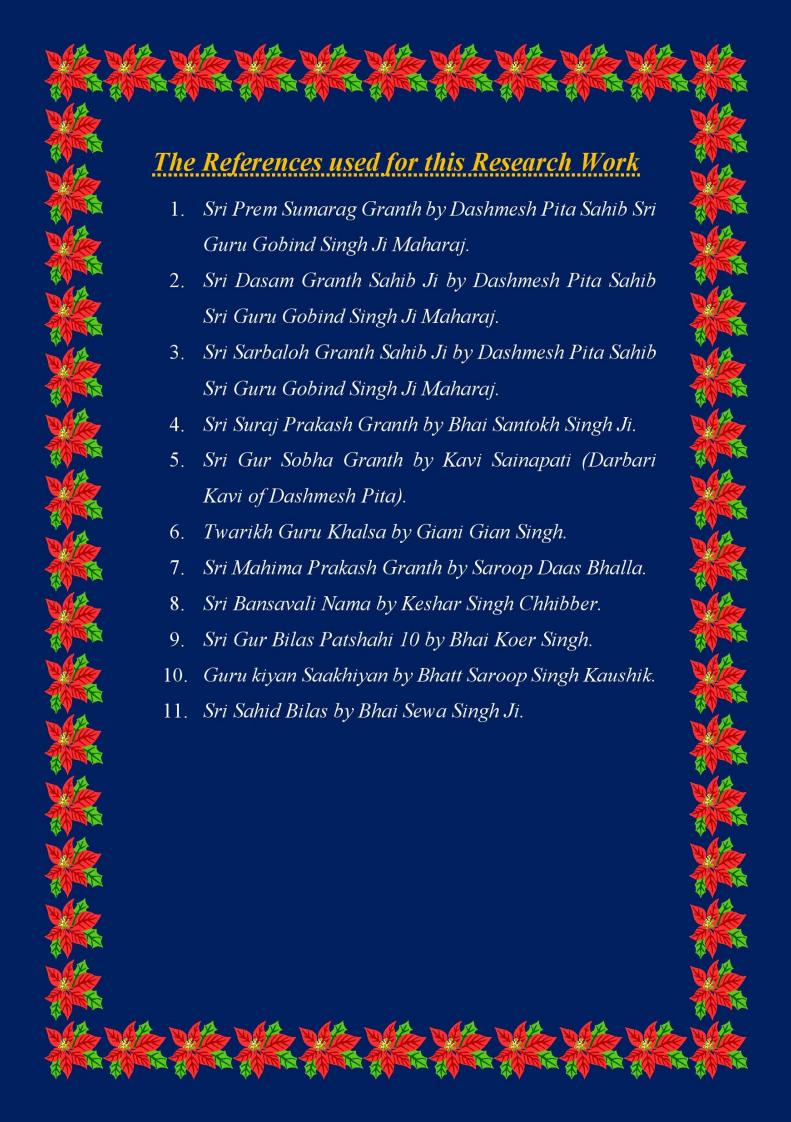












A Note on the Author of this Book



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 1st 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.





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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 400th Birth Anniversary of Nauwey Patshah Satguru Sri Guru Tegh Bahadur Sahib Ji Maharaj).

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