

# *The Sikh History of Deccan India*



*Abinash Mahapatra*

# THE SIKH HISTORY OF DECCAN INDIA

(A Compilation of 7 books on Sikh History written  
with profound research & authenticity)

**Abinash Mahapatra**

**Prefaced by**

***Param Satkaryog Singh Sahib Gyani Kulwant Singh Ji***

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**&**

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*(Junior Vice President, Shiromani Gurdwara Parbandhak Committee  
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**Held in High Regards by**

***Mrs. Ekta Sherawat***

*(Hon. Secretary of Committee of Parliament on Official Language,  
Ministry of Home Affairs, Govt. of India)*



Publication Beaureau  
Punjabi Global Foundation, Odisha Chapter.





*Countless clouds do race to hide You, of wealth, fame & civilization  
And yet through mist of tears I see appear Your Golden Name  
Each time my family and dear, do loudly claim they did me tend  
I wake from sleep to sweetly hear that You alone do help me here....*

*Abi...*



## PUNJABI GLOBAL FOUNDATION (ODISHA CHAPTER)

*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 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 (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 the Govt. of Odisha, various Sikh Authorities as well as Takhat Sahiban.*

### **Title of the Book**

The Sikh History of Deccan India

### **The Author**

Mr. Abinash Mahapatra

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A LITHOGRAPHIC PAINTING OF SATGURU SRI GURU  
NANAK DEV JI MAHARAJ SITTING WITH BHAI  
MARDANA JI AND BHAI BALA JI



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਬਿਚਲ ਨਗਰ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ਰਾਮ ॥  
ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਰਾਮ ॥

# ਜਥੇਦਾਰ ਕੁਲਵੰਤ ਸਿੰਘ

## Jathedar Kulwant Singh

Takhat Sachkhand Shri Hazur Abchnagar Sahib,  
NANDED - 431 601 M.S. (India). Ph.: 02462-238222



ਤਖਤ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਜ਼ੂਰ ਅਬਿਚਲਨਗਰ ਸਾਹਿਬ,  
ਨਾਂਦੇੜ - 431 601 (ਮਹਾਰਾਸ਼ਟਰ)

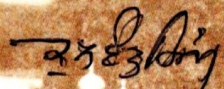
In May 2021, we are going to commemorate the 400<sup>th</sup> Parkash Gur Purab of Nauwey Patshah Satguru Sri Guru Tegh Bahadur Sahib Ji Maharaj. The celebrations of such events are not only inspiring the Sikhs at home and abroad but are also creating a wave of Sikh Dharam Parchar for the proliferation of our rich culture and heritage. The principal authority for administering the Sikh Affairs confined to Deccan India is Takhat Sachkhand Sri Hazur Abchal Nagar Sahib, the Gurdwara Management Committee which is persistently working for Sikh Dharam Parchar.

Countless Sikhs have acknowledged the author of this book, Mr. Abinash Mahapatra of Odisha as an Eminent Sikh History Scholar. But those who are in his close comradeship proclaim that apart from being a scholar in Sikh History, President of Punjabi Global Foundation (Odisha Chapter) & President of Legal Cell, Sikh Gurdwara Parbandhak Committee Bihar (S.G.P.C.B.), he is a young man with super consciousness, a mystical and dignified soul who persists in the ceaseless remembrance of Sri Waheguru Ji. The writings of this young author encompass an essence of spreading the fragrance of Gurbani and Sikh Philosophy.

This book in hand entitled 'The Sikh History of Deccan India' by the young scholar is highly praiseworthy and is a treasured addition to the antique literatures based on Sikh History. Commendably, the burgeoning author, Mr. Abinash happens to be the only Historian who has undertaken the solemn and scrutinising study on this portion of Sikh History which has largely remained untouched and obscured from the mankind since ages. The researches are never ending and hence, this book will act as a milestone and inspiration for the scholars to pursue further researches on the Sikh History of Deccan India.

The author has worked thoroughly and conscientiously to bring forth the salient features, analyse them critically and then penned them based on the specified evidences. He has tried to trace out each and every single aspect pertaining to the Sikh History of this province and has provided a complete, precise, authentic and coherent description in this book. I affirm that on the 400<sup>th</sup> Birth Anniversary of Satguru Sri Guru Tegh Bahadur Sahib Ji Maharaj, this book is a blessing to our Panth and I hope the author will keep on producing such literatures and will inspire the Sikh Youths to stay connected with Sikh History.

Regards,

  
(Kulwant Singh)  
Jathedar





M. 9888118111



M. 98140-44302

**ਗੁਰਬਖਸ਼ ਸਿੰਘ ਖਾਲਸਾ****Gurbax Singh Khalsa**

ਮੀਤ ਪ੍ਰਧਾਨ ਸ਼੍ਰੋ: ਗੁ: ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅਮ੍ਰਿਤਸਰ  
ਰਿਹਾਇਸ਼ :  
ਮਕਾਨ ਨੰਬਰ : ਬੀ-1/222 ਮਹੱਲਾ ਗੋਬਿੰਦਗੜ੍ਹ, ਨਵਾਂਸ਼ਹਿਰ

Vice President S.G.P.C. Sri Amritsar  
Resi. :  
H. No. B-1/122, Moh. Gobindgarh Nawanshahr

Ref No.

Dated..15/11/2020

Mr. Abinash Mahapatra,  
(Sikh Historian & Author)

President – Punjabi Global Foundation (Odisha Chapter)  
President – Legal Cell, Sikh Gurdwara Parbandhak Committee Bihar.

Dear Mr. Mahapatra,

**Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh**

The books authored by you entitled “The Sikh History of East India” & “The Sikh History of Deccan India” are well-researched and valuable literatures on the Sikh History which encompass a chronological sequence from the visit of Sri Guru Nanak Dev Ji and other Sikh Gurus to the establishment of Khalsa Raj in the Eastern as well as Deccan states of India. These two books have been verified by Takhat Sachkhand Sri Hazur Abchalnagar Sahib, Nanded in which you have portrayed each and every aspect of the Sikh History in such a profound manner that one can easily realise the universalism of Sikh Religion.

Your dedication and attachment towards the Sikh Religion at your present age of twenty-two years can be defined as a blessing. In all your works of Sikh History you have reflected the most important fact that the Sikh Religion is disillusioned by the social inequities and religious hypocrisies and brings forth the fact that is only the Supreme Lord “Waheguru Ji” who has created the entire world and is not watching all of us from a distance, rather He is fully present in every aspect of His creation and hence all people are equally divine for which they deserve to be treated as such, thus serving the mankind is a natural expression of worship.

You have given a clear concept in your books that to promote the vision of divine oneness and social equality, the first Sikh Guru Sri Guru Nanak Dev Ji took four Spiritual Journeys (Udasis) thus rejecting all social distinctions that produce inequities, including gender, race, religion and caste, the predominant structure for social hierarchy in South Asia and these principles were propagated by the succeeding nine Sikh Gurus and the Gur Sikhs who attained Martyrdom, thus leading to the formation of Khalsa Panth and establishment of the Khalsa Raj all across the globe.

For all the noble deeds that you have performed till date, I whole heartedly extend my appreciations and pray Waheguru Ji to bestow upon you with strength and courage to continue such research works on Sikh History according to the Gurmat Philosophy.

Gurbax Singh Khalsa  
(Junior Vice President)



संसदीय राजभाषा समिति  
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यह अत्यंत हर्ष का विषय है की मूल रूप से ओडिशा निवासी, मात्र २२ वर्षीय युवा लेखक श्री अबिनाश महापात्र ने इतनी कम उम्र में सिख धरम के इतिहास पर शोध करते हुए अपने पुस्तकें लिखे हैं। एक गैर सिख होते हुए भी इस युवा लेखक ने जिस तरह से अपनी लेखनी के माध्यम से सिख धरम के इतिहास को दर्शाया है वह अत्यंत सराहनीय एवं अनुकरणीय है। सिख धरम के प्रारम्भ से ही जो इतिहासकर्ता इस पर खोज विचार किये, उन्होंने इस धरम के सभी तथ्यों को सही ढंग से प्रस्तुत नहीं कर पाए थे और विडम्बना यह रही की जो कुछ भी लिखा गया, वो मुगलों ने या अंग्रेजों ने लिखा। सिख धरम के ऊपर जो खोज भी हुए वो इन्ही आधार पर ही होते रहें।

युवा लेखक श्री अबिनाश महापात्र के पुस्तकों के माध्यम से सिख धरम को जानना और समझना मेरे लिए एक अप्रतिम अनुभव रहा। मेरे लिए सबसे बड़ी हार्दिक प्रसन्नता की बात यह हुई की श्री अबिनाश महापात्र एक सिख ना होते हुए भी, सिख धरम के लिए जो आस्था और सम्मान दिखाए हैं, वो कल्पनाओं से परे है। येह अत्यंत गौरव का विषय है की एक इतनी कम उम्र के पूर्वी भारतीय युवा लेखक ने सिख धरम के इतिहास विकाश क्रम और उसकी उपलब्धियों पर ३८ पुस्तकें लिखी है जो देश विदेश में सिख धरम के अस्तित्व का विस्तार बताती है। श्री अबिनाश महापात्र के द्वारा रचित दो पुस्तकें **द सिख हिस्ट्री ऑफ़ ईस्ट इंडिया** और **द सिख हिस्ट्री ऑफ़ डेक्कन इंडिया** तखत सचखंड श्री हज़ूर अबचलनगर साहिब नांदेड़ से प्रमाणित और प्रशंसित है।

युवा लेखक श्री अबिनाश महापात्र के येह उपलब्धि आने वाली पीढ़ियों के लिए अनुकरणीय मिसाल है। मैं श्री अबिनाश को इस शानदार उपलब्धि के लिए हार्दिक बधाई देती हूँ और उनके उज्ज्वल भविष्य की कामना करती हूँ।

एकता सहरावत

संसदीय राजभाषा समिति





KALGIDHAR PATSHAH SAHIB  
SRI GURU GOBIND SINGH JI MAHARAJ

# DEDICATION

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

***Param Satkaryog Singh Sahib Gyani Kulwant Singh Ji***

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

&

***Sardar Ravinder Singh Asha Singh Bungai***

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



## Prologue

Bereft of Antique Acquaintance, a man is just identical a leaf who doesn't even discern that he is a fragment of the sapling. Hence, if I am oblivious of the voyages of my Master and His holiness, then I am insignificant to be authorized as a Sikh Historian. The duty of a Sikh Historian is to speak, bring out and pen down the truth regarding the facts which the Sikh Gurus have taught, the places they visited and the morals they wished to preach through their Shabad thus evacuating the society from social evils. Hence, being a Sikh Historian, I have penned nothing beyond which can be defined only in a single word i.e. "The Truth".

This book of mine is a compilation of the 7 books written by me pertaining to the Eastern India including the country of Sri Lanka namely,

1. The Sikh History of Vijayanagaram Empire
2. The Sikh History of Tamil Nadu
3. The Sikh History of Sri Lanka
4. The Sikh History of Kerela
5. The Sikh History of Karnataka
6. The Sikh History of Maharashtra
7. The Sikh History of Gujrat

Hence in essence to all the themes enclosed, I have decided to entitle this book as "**The Sikh History of Deccan India**". The contents of the book encompass the Spiritual Journeys (Udasis) of the Sikh Gurus pertaining to east India, the messages they conveyed through discourses, spiritual debate (Siddh Gosht) or singing the Shabad. Satguru Shri Guru Nanak Dev Ji – the First Sikh Guru & Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj – 10<sup>th</sup> Sikh Guru who proceed towards the Deccan and the consigns of this portion of Sikh History have long been unexplored for which they have gone concealed from the mankind in almost all the portions of the globe.

On a comprehensive exploration on the travels of these Udasis (Spiritual Travels), one can make out that wherever the Sikh Gurus visited all were impressed by their ways of life and exposition of the philosophy which not only included the locals but also Kings, Sultans, Maulvis, Pandits, Monks as well as Scholars. The parishes where the Sikh Gurus visited still possess their belongings conserved with the locals in the form of Gurdwaras, Temples, Matths, Monasteries or even in their personal dwellings, a few of which are in wrecked conditions.

The real essence of these Udasis (Spiritual Journey) of the Sikh Gurus to the religious places pertaining to different religions can be epitomized as the mission to liberate people from superstitions, infructuous deeds, hypocrisy and caste-based

differences; thus, freeing them from the shackles of fake religious heads and scholars. The main motive of liberating the people from these attributes was to connect them to the True Lord and to make them realize the Real essence of Human Birth. Even we can easily make out that the thread of Historical connection from Satguru Shri Guru Nanak Dev Ji's visit to the creation of Khalsa Panth is continuous in one way or the other.

In this book, I have tried to cover the entire travels of the Sikh Gurus and the Khalsa Raj establishments in the region of Deccan India as well as the country of Sri Lanka with the evidential records, imageries of the places and consigns related to their visits which are still existing or have vanished with due course of time be it be under natural calamities or ignorance. Being a staunch believer and follower of Hazuri Maryada, this book of mine has been authenticated by Takhat Sachkhand Sri Hazur Abchal Nagar Sahib.

I deliver my empathetic thankfulness to Param Satkaryog Singh Sahib Gyani Kulwant Singh Ji (Jathedar – Takhat Sachkhand Sri Hazur Abchal Nagar Sahib) and all the members of the Gurdwara Board, Takhat Sachkhand Sri Hazur Abchal Nagar Sahib who have stood by me and guided me as a father commanding his son. My earnest gratitude to the Research Scholars and various Sikh Dignitaries for authenticating my inscriptions and supporting me to publish this work of mine through their best wishes and appreciations.

Abinash Mahapatra  
(Sikh Historian & Author)

President – Punjabi Global Foundation, Odisha Chapter.  
President – Legal Cell, Sikh Gurdwara Parbandhak Committee Bihar.



# **CHAPTER - I**

## *The Sikh History of Vijayanaganam Empire*





A PAINTING OF  
MAHARAJA RANJIT SINGH (SHER – E – PUNJAB)



# *The Sikh History of Vijayanagaram Empire*

The third largest state of India, the rice bowl of country, where the blessings stream in the form of two tributaries – Krishna and Godavari, extensively illustrated as Kohinoor of India for the legendary Kohinoor diamond being exhumed from Golconda Fort, mostly explored for the universal prominent Tirupati temple etc. Yes, I am into dialogue about the ambience instigator of the Telegu Language – The India states of Andhra Pradesh and Telangana.

For the readers of this book of mine, I hereby pen that it was under the Andhra Pradesh Reorganization Act, 2014, popularly known as the Telangana Act, is an Act of Indian Parliament that bifurcated the state of Andhra Pradesh into Telangana and the residuary Andhra Pradesh state as an outcome of the Telangana movement. The Act defined the boundaries of the two states, determined how the assets and liabilities were to be divided, and laid out the status of Hyderabad as the permanent capital of new Telangana state and temporary capital of the Andhra Pradesh state.

Ethnically and Archaeologically important state for Hindus, Muslims and Buddhists, the concealed paragon of Sikh History was in pessimism since the bygone years due to the negligence in research works in the field of Sikh Religion. The Sikh Establishment in both the states came into presence when the First Sikh Guru – Satguru Shri Guru Nanak Dev Ji Maharaj osculated and thus voyaged through the beneath penned places which are chronologically sequenced as –

1. Srikakulam
2. Vijayanagaram
3. Visakhapatnam
4. Rajahmundry
5. Krishna
6. Guntur
7. Nalgonda
8. Adilabad
9. Nizamabad
10. Hyderabad
11. Mahbubnagar
12. Kurnool
13. Anantpur
14. Cuddapah

## 15. Chittoor

Tirupati in Chittoor District marks the last destination of Guruji in Andhra Pradesh. This book of mine entitled **“The Sikh History of Vijayanagaram Empire”** tries to pitch nimble on every solitary illustration by following the Trails of Guru Sahib in a sequential order and the post periods after Guru Sahib’s departure.

In short to say, this work of mine tries to bring out every unfolded facet of the Sikh Establishment in these states. My empathetic thankfulness to Sardar Sajan Singh Ji (A Researcher in Sikh History and Convenor of Sikh Heritage Foundation, Hyderabad Deccan who was the only person to extend his profound support, care and best wishes towards me while penning this book.

## *The Sikh History of Vijayanagaram Empire*

As mentioned in my written book, “The Sikh History of Odisha”, Satguru Shri Guru Nanak Dev Ji Maharaj ensued towards South India from Jagannath Puri crossing through the Mahendragiri Parbat of Gajapati District and sauntering along the Sea Coast. Hence, the state of Andhra Pradesh can be marked as one of the prominent states of Sikh Historicity as it is the first state through which Satguru Shri Guru Nanak Dev Ji Maharaj entered the South India while proceeding towards Sri Lanka.

When Guruji visited the state of Andhra Pradesh, it was ruled by Raja Krishna Devaraya who was married to a Princess of Raja Pratap Rudra Chandra Deb (Raja of Jagannath Puri, Odisha) named Jagmohini. If the historical records are scrutinized comprehensively, one can come to a conclusion that Guruji took the old highway took by pilgrims and entered the state of Andhra Pradesh from the state of Odisha through Kalingapatnam of Srikakulam District.

Kalingapatnam, as the name suggests, was earlier a part of Odisha for the word Kalinga connotes to Odisha, turned to be a part of the state of Andhra Pradesh in the later periods, had a deep Buddhist influence during Guruji’s Epoch and here Guruji had Spiritual Debate (Gosht) with the Buddhist Monks adjacent to Salyapetika (box of bones and relics) which has been a sacred province for both the Hindus and the Buddhists and is synonymous to a storehouse of infinite relics.

The Historical Sources claim that Salyapetika in existence since the 2<sup>nd</sup> Century B.C. and few years back, the sculptures of Hindu Goddess Tara and Marichi were discovered. But this place when scrutinized and excavated from Buddhist point of view, four stupas and countable number of sculptures reflecting the three phases of Buddhism were discovered. The Buddhist Monks of this province after getting conquered in the Spiritual Debate (Gosht) with Guruji, they accepted Him as their Master and turned to be His followers.

Legend prevails that in Srikakulam, Guruji also visited the 7<sup>th</sup> Century Asravalli Sun Temple and other important historical Hindu Shrines where He freed the locals from the shackles of fear, superstitions and greed and insisted them to worship the True Lord – Waheguru Ji. Guruji’s profound and Cosmic Shabad had an exquisite impact on their mind-sets and thus they were immersed in the Spiritual Bliss and Ecstasy.

From Srikakulam, Guruji departed and sauntered towards Vijayanagaram. In Vijayanagaram, Guruji visited the 13<sup>th</sup> Century Jagannath Swami Temple and was warmly welcomed by the Temple Priests. The priests prayed,

**“Revered Master, we have heard a lot about You from Jagannath Puri and the adjoining areas. We are blessed by Your arrival. Please bestow your benevolence by entering this Temple and by worshipping Lord Jagannath”.**

Guruji smiled and retorted,

**“I worship the Real Jagannath and not the idols. Jagannath for me is not an incarnation of Vishnu, rather Jagannath is one of the names of the True Lord – Waheguru Ji and is the creator of Brahma, Vishnu and Mahadev”.**

Sauntering from the temple premises, Guruji visited Panchmukheswar Temple in Vijayanagaram currently situated in Salur. This temple is the only temple of Hindu God Mahadev where the Shiva Lingam is five faced and is believed to have been found from River Ganga. Guruji sat few aloofness away from the temple and instructed Bhai Mardana Ji to play the Rabab.

Guruji sang a Shabad and heeding to the Shabad, the chief priest of the Temple and his juniors came running to Guruji and had spiritual debate (Gosht). The priests lost to Guruji and sought His blessings. Commemorating Guruji’s visit, Sri Gurdwara Sahib Patshahi Pehli was constructed in this region and was visited by the great Sikh Historian Dr. Surinder Singh Kohli.

From Vijayanagaram, Guruji ensued towards Visakhapatnam where He visited the Simachalam Temple and freed the locals from the shackles of blind faiths and guided them about the real essence of the True Lord who is only worthy to be worshipped. Sauntering from Visakhapatnam, Guruji ensued towards Rajahmundry of East Godavari district which is considered as a chief religious’ site for Vaishnava and Shaivite followers.

Not much has been recorded about Guruji’s accounts in this region and henceforth from Rajahmundry, Guruji proceeded through West Godavari district and ambling a few distances, reached Vijayawada of Krishna District which was addressed as Bezwada during Guruji’s tenure. Here Guruji rested in a place and blessed the Sangat. In the post periods of Guruji’s departure, this place was visited by Nanak Panthis who built a Matth in the memory of Guruji’s visit.

The Nankian Philosophy was being propagated through this Matth, but the nature casted its shadow of misfortune and this Matth got razed off most probably 3 decades ago for the cause of Road Widening and hence, currently there are no signatures left pertaining to Guruji’s visit to this province.

Henceforth from Vijayawada, Guruji proceeded towards Guntur where He had Gosht (Spiritual Debate) with the temple priests of Ram Naam Kshetram, Amravati and Nagarjuna Konda. The idol worship was much prominent in these



regions and hence Guruji forbade them from worshipping idols and directed them to worship the True & Supreme Formless Lord – Shri Waheguru Ji.

The locals as well as the priests of the temple adhered to Guruji's principles and turned themselves to be the followers of the Benevolent Master. An Udasi Matth commemorating the visit of Guruji is evidently persisting in this region. Ensuing a few distances in Guntur, Guruji reached Mangalgiri. In Mangalgiri, Guruji had Gosht (Spiritual Debate) with the priests of Panna Narashima Temple. This temple commemorates the Hindu Mythological Legend – The killing of Hiranyakashyap (Demon) by Narashima (Lion God). From Guntur, Guruji proceeded towards the district of Nalgonda.

Proceeding from Nalgonda, Guruji reached Nirmal town stationed in Adilabad District and liberated the people from oblivious and pessimistic way of life and guided them in the path of the True Lord. A Matth was constructed commemorating the visit of Guruji to this region. One of my dearest philosophers named Sardar Sajjan Singh Ji who is currently the convenor of Sikh Heritage Foundation, Hyderabad Deccan and member of the Heritage Conservation Sub Committee of Shiromani Gurudwara Prabandhak Committee, Sri Amritsar explained thus –

**“The Udasi mutt in Nirmal town is among those built around 1822 in the Deccan by Diwan Chandu Lal, who was the Prime Minister for Nizam, Asaf Jah III, a follower of the Udasi sect of ascetics which was based on the teachings of Guru Nanak's elder son Sri Chand”.**

Departing from Nizamabad, Guruji proceeded towards the present-day Hyderabad. Here Guruji had spent time in the Golconda Fort and camped at four places, the region of Kukatpally being one of them. All the places related to Guruji in present day Hyderabad were excavated three centuries post to Guruji's visit during the reign of the Nizam III, Sikander Jah. Matths were constructed in all the places pertaining to Guruji, the most prominent being at Hussaini Alam. Record also prevails that Guruji visited a province in Manikonda Zamindari where He sat under a magnificent tree and liberated the masses from various social atrocities. The tree is still prevalent in this province and has been named as Nanakramguda.

From present day Hyderabad, Guruji ensued towards Mahbubnagar District where He visited Pangal. The entitlement of the district connotes to the 6<sup>th</sup> Nizam – Mir Mahbub Ali Khan after whom the district is named. Here Guruji is said to have Gosht (Spiritual Debate) with the Yogis and Jain Scholars. The Yogis tried to terrify Guruji with their innumerable magical tricks and utterances of sacred texts. Guruji smiled and uttered “Sat Kartar” and thus concludes all their filthy magical tricks and Sacred text utterances. All their tricks were of no use and they started experiencing difficulties while uttering the scriptures. Guruji guided them,

**“If you wish to please the True Lord, then it is only possible with Naam Simran and immense love. Without cleansed mind and getting liberated from the shackles of egotism, pride and abhorrence.”**

A few distances apart persisted the oldest Jain Temple in Alvanpalli Village which too was visited by Guruji where He had Spiritual Debate (Gosht) with the Jain Scholars of the province. The Jain Scholars finally accepted the theologies of Guruji and turned His followers. Now the Jain temple is no longer persisting and has been completely razed off due to negligence. Currently, the antique sculptures of Mahavira, Parsvanatha and other relics are being preserved in Pillalamarri Museum and in the State Museum of the city. The region of Pillalamarri was also visited by Guruji where He sat under a 700 years old Banyan Tree adjacent to which currently lies the tomb of an Islam Saint. However, there persists no historical records pertaining to the meeting of Guruji with this Islamic Saint.

From Mahbubnagar, Guruji ensued towards Kurnool where He had Gosht (Spiritual Debate) with the priests of Sri Sailam and Mallikarjuna Temple, proceeded through Anantpur and reached Cuddapah. From Cuddapah, Guruji proceeded towards Chittoor. It is the most important district in the entire state as the universal prominent Tirupati temple is stationed in this province. Guruji had Gosht with the priests of this temple and a large number of locals including the priests turned into followers of Guruji. Although there are no countable Sikhs in Tirupati, but there is a Historical Guru Nanak Matth prevalent in this region commemorating the visit of Guruji to this province. Here, Mr. Rajinder Ji along with his wife and family are residing and it is surprising that his wife and his Bhabhi both have the art of reading, reciting as well as inscribing the Gurmukhi.

Here, we have a Parkash of small Saroop of Satguru Sri Guru Granth Sahib Ji Maharaj written in Devanagari script and according to Rajinder Ji, the Matth has been built 100s of year back by his forefathers who were Nanak Panthis and till date, he as well as his family strictly observe the Sikh Rehat Maryada in all their family functions & rites. The locals too are devoted to Guruji and worship at the Guru Nanak Matth in their traditional customs thus, portraying the universalism of Sikh Religion.

Past and present historians, Sikhs and non-Sikhs have overlooked the unique example of the presence of the Sikh army in this part of the Indian sub-continent, which had come on a mission of friendship and peace and a masterpiece example of Sikh-Muslim relations.

There was absolutely no obligation on the part of a Sikh ruler to send his Sikh army to help a Muslim ruler to maintain his internal security, thousands of kilometres away, endangering the lives of the army men and making them leave behind them

families and completely alienating themselves from their homeland at a time when the means of conveyance and communications were virtually non-existent.

This exemplary humanitarian gesture in those times has not been recognized by historians, not even by Sikh Scholars. The coming of the Sikh Army of Maharaja Ranjit Singh to Deccan Hyderabad at the call of the Nizam was the precursor of the modern-day Peace Keeping Force.

They were the Peace Corps of the 19th century. The present day Deccani Sikhs are a living testimony of this hitherto unexplored facet of Sikh history. The exact number of armies sent and the year is still to be traced, but the following record shows that Sikhs were here before 1830 and that in the year 1831 their population was about three or four thousand in the state.

The National Archives of India, New Delhi, is in possession of a report of the Resident of Hyderabad sent on 13th May 1831 to the Governor General of India regarding a serious affray took place in the city of Hyderabad between the Sikhs and Arabs. In his report he mentions that,

**“A great degree of jealousy and animosity has existed for some time between the Arabs and Sikhs, when a quarrel originated at Nanded, and that the Arabs seem to have had no object but that of vengeance on the Sikhs....”**

He further says,

**“About a year ago in an affray between them several lives were lost. On the present occasion the quarrel between them had its origin at Nanded where there is large body of turbulent fanatic Sikhs in attendance at the tomb of their last saint Guru Govind. There is also a party of Arabs there in the service of the Jagirdars, two of whom were lately killed by the Sikhs... ..”**

He further says that,

**“It is difficult to get a very correct account of the number of the Sikhs and Arabs on the day of engagement there are said to have been in the town about six or seven hundred of the former (Sikhs), but the Arabs when reinforced by their brethren from Golconda (within the city) there must have been nearly 2000.**

**Besides these there are a great many both Sikhs and Arabs in the different districts of the Nizam’s dominions. The whole may amount to about three or four thousand Sikhs and probably double that number of Arabas.”**

The word Deccani is simply the identification of Sikhs living in the region known as Deccan. The word Deccan means the direction South in the Urdu language. In the undivided Indian sub-continent, there were two Hyderabad cities. One was in

the western Sind province and the second one was in the southern Hyderabad province. The nomenclature used then was Hyderabad Sind and Hyderabad Deccan.

The city of Hyderabad was the capital city of the erstwhile Nizam's dominion of Hyderabad. The original inhabitants of India, settled in this part of Hyderabad were called Deccani. As such, Sikhs were labelled as Deccani Sikhs, Pathans were called as Deccani Pathans and so were other people. This was nothing but a geographical identity of the people who had changed their habitat.

Call to the Sikh Army was from Nawab Sikander Jah, the third Nizam was the ruler of Hyderabad State from 1803 to 1829. There were 16 districts in his kingdom including the areas of Sikh holy places of Nanded, now in Maharashtra and Bidar - now in Karnataka. In the administrative system of the Nizam, revenue collection was through Jagirdars, Desmukhs and Samasthans. These were influential people of communities who were allotted a large piece of land in lieu of their work of collection and remission of revenues to the King's treasury. They were entitled to keep certain portion of revenues to meet the expenditure of their forts and army. Most of the revenue collectors became puzzling, avoided depositing the revenues to the exchequer and agitated against the Nizam, and local forces failed to procure collections.

Arabs from Arabian countries, Siddis from Africa, Rajputs, Rohellas and Pathans were recruited from north India, but they also all failed to deliver results. Durbar-I-Lahore at the instance of Maharaja Chandu Lal, who was the Nizam's Prime Minister during 1822-1843 and was a devotee of Gurughar—the Sikh fold, the support of Maharaja Ranjit Singh was sought.

A request letter and presents were sent to the Lahore Durbar. **Syad Muhammad Latif**, who served as a senior bureaucrat in Punjab, in his book **“History of the Punjab”** published in 1889, on page 443 says that,

**“Distant sovereigns sought his (Ranjit Singh's) friendship”.**

He continues to say that,

**“In 1826, Darvesh Muhammad Vakil of the Nizam of Hyderabad, waited on the Durbar of Lahore with presents, consisting of four horses, a sword, a cannon and several matchlocks for the Maharaja and Kanwar Kharak Singh”.**

In the fourteenth chapter of his book, on page 267, **“Maharaja Ranjit Singh”** published in 1933 by the Hindustani Academy of Uttar Pradesh at Allahabad, **Prof. Sitaram Kohli** of Government College, Lahore, writes

**“In the year 1826 one Dervesh Mohiuddin an ambassador of the Nizam of Hyderabad, came to the Durbar-I-Lahore and on behalf of the Nizam presented four high-pedigree expensive horses, one unmatched marvelous Canopy, one**



**double-edged sword, one canon and several rifles. Apart from this, valuable presents were brought for Prince Khadag Singh”.**

On page 39 of his book **“Maharaja Ranjit Singh as Patron of the Arts”** published in 1981 by Marg Publications, Mumbai, well-known author, **Mulk Raj Anand** says that,

**“The agent of Hyderabad arrived at Lahore in 1826, with presents for the Maharaja, including a beautiful canopy. The Maharaja was so charmed with its beauty that he declared, in all humility, that it could only be used for divine Durbar of the Sacha Patshah, the true king and presented it to the Darbar Sahib at Amritsar, where it is preserved up to the present day and is spread over the Holy Sikh Scripture, Guru Granth Sahib on important religious occasions.”**

This grandiose canopy –a historical testimony of Sikh-Muslim relations was preserved by the Sikhs and displayed on all important occasions till the Indian Armed forces reduced it to ashes when they stormed and attacked the holiest of holies Harimandar Sahib, a.k.a. Golden Temple, in June 1984.

Maharaja Ranjit Singh Ji agreed to the Nizam’s proposal on the condition that he would cooperate in the construction of a gurdwara at Nanded, where Guru Gobind Singh had breathed his last. The Nizam readily agreed to the proposal and the gurdwara was constructed in 1840. I have mentioned this fact in my book **“The Sikh History of Maharashtra”**. A celebrated author of several books on Sikh Religion and Satguru Shri Guru Granth Sahib Ji, **Panth Ratan Akali Kor Singh Ji** Nihang of Kashmir, in his Punjabi book **“Huzoori Sathi”** on page No.92 published in 1933 rightly says that,

**“Maharaja Ranjit Singh sent 12 battalion strong force to help the Nizam for the protection of his state.”**

From 1829 to 1857, Hyderabad was under the regime of the fourth Nizam, Nawab Nasir Uddoula. In 1830, after completing a four months’ arduous journey, the Sikh army arrived from Lahore in Hyderabad. The army consisted of twelve Risalas – army units, each comprising of 100 personnel and each Risala headed by a Risaldar. The chief and other sub-ordinate rank officers were on horseback and the soldiers were on foot. They were first stationed outside the walled city of Hyderabad near the Mir Alam Tank, which place till today is famously known as the Sikh Chawani – the Sikh Cantonment. During the course of their revenue arrears procurement operations from the rebellious and oppressive Jagirdars, many lost their life and limb.

They, however, successfully completed the mission for which they were sent from far-off lands. While doing so, they ably maintained their social and religious attitudes and behavior. In gratitude of their sacrifice and in appreciation of them

services, all Risaldars were honored as courtiers with chairs in the court of the Nizam. They were also offered vast lands in Nirmal town of Adilabad district of present-day Andhra Pradesh as Jagir, which they refused, as they wanted to return back to their homeland. The fall of Maharaja Ranjit Singh's kingdom and slavery of the Sikhs to the British prevented them from returning to Punjab. The Nizam also wanted to retain them and he offered them lucrative incentives and honors. A separate Jamait-I-Sikhan (irregular Sikh army) was formed, and the posts were made hereditary, passing to their descendent automatically.

This Sikh Force was disbanded in the year 1951, after the 1948 annexation of the Nizam's State into Indian Union. This is a hitherto unexplored facet of the life of Sikhs from this region. Devoid of any practical option, the Sikh army personnel and their leadership decided to stay put and to marry locally as they were far away from their ancestral lands. Without exception, all were staunch believers and practitioners of Sikhism. Local women were hesitant to partake of Amrit. A practical compromise was reached without compromising the core values of Sikhism, which they guard to this day. There is custom of Chouke Chadhna – first cooking activity in the kitchen of the household an Amritdhari lady marries into. This is repeated even after every child birth. In this case, Amrit is prepared by an Amritdhari Sikh by reciting Jap Ji Sahib, stirring water and sugar puffs (batashe) with Kirpan in a bowl, Kada Parshad is prepared and after the Ardaas (supplicatory prayer), the lady enters the kitchen.

For marrying the local women, Sikh army personnel resorted to similar procedure before marriage. This precondition is still strictly adhered to and no Anand Karaj is performed without the Amrit ceremony, irrespective whether the marriage is inter-caste or intra-caste. With every Risala – the Sikh army unit, there used to be a Gurdwara, the Risaldar used to be in charge of its administration and it was part of his official duty along with other governmental duties. A soldier used to be deputed as the Granthi, who not only performed selfless Sewa in Shri Gurdwara Sahib but also taught Gurbani in Gurmukhi script enabling the learner to complete the Full Paath of Satguru Shri Guru Granth Sahib Ji and Shri Dasam Granth Sahib Ji. This religious education was compulsory for every child and that is the background for the fluency to read Gurbani in Gurmukhi script of every Deccani Sikh residing in India as well as abroad. Generally, language belongs to the land not to a religion. As the atmosphere and opportunities for speaking the Punjabi language were inadequate, they lost touch with it and became conversant with the local language, particularly Urdu, which was the official language of the state. Even today; the males and enlightened females wear all the mandatory Five Ks, and speak the local languages.

All the Deccani Sikhs strictly follow their religious values and are Amritdhari, Keshadhari and Kirpandhari, commanding respect for their religiosity amongst other communities. The Sikh Rehat Maryada is strictly adhered to while partaking meat and

only Jhatka meat is consumed. They do not trim the beards and moustaches; do not consume meat or chicken slaughtered in Muslim fashion, as prohibited in the Sikh Rehat Maryada (The Sikh Codes & Principles). The Deccani Sikhs followed most of the religious customs and practices which they brought with them from the Punjab of those days. This included the Parkash of Satguru Shri Guru Granth Sahib Ji and Shri Dasam Granth Sahib Ji. As required by Rehat Maryada and as was the tradition followed for centuries, Deccani Sikhs do not suffix their names with their castes.

They do not discriminate an Amritdhari Sikh on the basis of his or her caste as was prior to baptism. For marriage purposes, it is the overall status of the individual and the family which is taken into consideration and not the caste lineage. When the Sikh army had arrived in this region, all the Risalas had brought with them the volumes of Satguru Shri Guru Granth Sahib Ji and Shri Dasam Granth Sahib Ji.

As a practice they used to carry these volumes during all their military expeditions. The Deccani Sikhs have both these volumes side by side in every Gurdwara. They read and take the Mukhwak of Satguru Shri Guru Granth Sahib Ji and of Shri Dasam Granth Sahib Ji in every congregation. They bow their head only before Satguru Shri Guru Granth Sahib Ji as their Guru and none else. True custodians of Sikh values Centuries ago, the Sikhs migrated to other parts of world such as China, Japan, Philippines, America so on and so forth; but they are in their original form with unshorn hair, though they married local women and lost the access to Punjabi language, Gurmukhi Script and Gurbani.

In India, the Sikhs migrated long back to far off places are maintaining the Sikhi though they married local women and lost the access to Punjabi language but read the Gurbani in Gurmukhi Script. The children of recently migrated Sikhs to anywhere in India and abroad though speak Punjabi, but lost the access to the Gurbani and Gurmukhi script. Sikhs living in the Deccan region are willingly and gladly living there, maintaining standards of Sikhi. Despite unfavorable circumstances, the Deccani Sikhs are proud custodians of Sikhi in its totality for the last century and a half and serve as an example for other Sikhs to emulate. The story of the Sikhs from the Deccan does not end here rather it essentially begins with due course of time but coming to the historically important Gurdwaras of Vijayanagaram Empire, I can only proclaim that the readers of this book will not enter into a new realm of wonder for the facts which I am going to pen beneath.

The first Gurdwara about which I am going to pen is the Barambala Gurdwara. As discussed earlier, the Nizam of Hyderabad Maharaj, Chandu Lal Ji received 14 battalion Sikh Regiment from Maharaja Raja Singh for which he was highly obliged and allotted them some places to reside. Those Sikh regiments were placed at five different Chawni's. Fourteen Nishan with 14 Risaldars were placed at Sikh Chawniat, Attapur and the place was called "Barambala". An old Gurudwara building which was

constructed in 1832 A.D is still standing tall telling the rich history of the Deccani Sikhs and a new building has been constructed where over 5000 devotees can gather together under one roof and it is the nearest Gurudwara to the RGIA (Airport).

Apart from these aspects, the first lithographic print of Satguru Sri Guru Granth Sahib Ji Maharaj is present in the Gurudwara Sahib of Barambala. This Saroop of Guruji was conserved by Sikh Heritage Foundation and Salarjung Museum of Hyderabad. Scrutinizing the Ang of this Saroop, one can proclaim undoubtedly that no such Saroop is persisting anywhere across the globe. The second Gurudwara is Saheedi Asthan Baba Albail Singh Ji. Shaheed Baba Albail Singh Ji was one of the Risaldar of the Sikh force who attained martyrdom in the war fought. Every year, in the month of January, Saheedi Langar is performed and currently, the Gurudwara is under the management of Parbandhak Committee of Barambala Gurudwara. The third Gurudwara is Gurudwara Bhai Vittal Singh Chawani which has been commemorated in the memory of Vittal Singh Ji who was one of the 14 Risaldars and was residing at the same place where currently a small Gurudwara is constructed.

The fourth is Jhira Sahib, the history of which persist that a continuous water was flowing in this place but the flow has been reduced gradually and a Nishan Sahib is placed over this area and the construction of Boundary wall is underway to protect it from getting encroached. The fifth Gurudwara prevailing is entitled as Asha Singh Bagh Singh Sahidan Gurudwara which has been constructed to commemorate the glorious history of Sardar Asha Singh and Sardar Bagh Singh who attained martyrdom at Kishan Bagh (Sikh Wada) while opposing the oppression of Nizam for not paying their salary for several months. The sixth is the Gurudwara Sahib Ameerpet which is more than 100 years old and is considered as one of the biggest and oldest Gurudwara prevailing in the Vijayanagar Empire. Along with, Gurudwara Sahib Ameerpet is one among the rare Gurudwara which follows Satguru Sri Guru Granth Ji as well as Sri Dasam Granth Sahib Ji which plays a very pivotal part in the lives of the Sikhs since its inception.

One must not forget the fact that it is for the initiative of this Gurudwara that for the first time in the history of the state of Andhra Pradesh that its Government built a modern multipurpose indoor stadium, named after Kalgidhar Pita Sahib Sri Guru Gobind Singh Ji Maharaj which was a magnificent achievement for the Sikhs not only prevailing in Vijayanagaram Empire but also for each and every Sikh prevailing in different sections of the globe. In the year 2006, this Gurudwara was praised for its majestic architecture during the visit of the Punjab's Ex Chief Minister Sardar Prakash Singh Badal and SGPC president, Bibi Jagir Kaur. They congratulated the Prabandhak Committee for the construction of the intricately crafted Gurudwara and praised them for maintaining the true culture of the Sikhs i.e. The Sikh Rehat Maryada.





## **CHAPTER - II**

### *The Sikh History of Tamilnadu*





**SATGURU SRI GURU NANAK DEV JI MAHARAJ IN GOSHT WITH THE YOGIS**





## SRI GURU NANAK SAT SANGH SABHA (Regd. 7/49)

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During His Spiritual Journey (Udasi) of Guru Nanak Patshah, He has travelled almost the entire globe and during His Udasi in the Indian States, He also set His Holy Feet in the state of Tamil Nadu. The Historical Gurdwara Sahib at Rameshwaram is a captive eye catching evidence of Guru Maharaj's visit to this state. In spite of this, there were lots of other signatures pertaining to His visit to this state but has got vanished in the due course of time from this region.

In search of these lost Sikh Heritages and History, emerges a 22 years old Young Sikh Historian named Abinash Mahapatra hailing from the state of Odisha. Abinash has done vast researches on the Sikh History pertaining to various portions of the globe and has written countable number of books. One such work of his is "The Sikh History of Tamil Nadu" in which he has reflected various lost and concealed remnants of Guru Maharaj's signature pertaining to this state in very apt and authentic manner along with evidences which seems as if the Young Author Abinash is much experienced in this field of work.

Being the Current President of Gurdwara Sri Guru Nanak Satsang Sabha, Chennai, Tamil Nadu which is the principle Gurdwara / State Body Representative for the Sikhs of this state, even looking after the administration of the historical Gurdwara Sahib at Rameshwaram, I hereby wholeheartedly applaud and appreciate Abinash for his noble deeds and pray Waheguru Ji to bless him for a bright future ahead.

Harbans Singh  
(President)



## *An Introduction to Tamil Nadu Sikh History*

I may end up inscription about worldly fascinations but one refrain that rendezvous me and my pen is the theme of Sikh History and Philosophy in my writing which I carry in my soul, in my mind and in each drop of my blood. At times in stillness, I observe the comprehensive of my heart beat chanting the name Waheguru. In this book, I have described the Sikh History of the Indian state of Tamil Nadu. Tamil Nadu being the 11th major state of India, grips an inordinate sacred implication for Hindus, Muslims as well as Christians.

But the slice of devout import of this place connoting the Sikhs endure still concealed as if the Sikh religion is identical to a tacit language even to the local populaces. With orientation to my first book entitled The Sikh History of Odisha, Satguru Shri Guru Nanak Dev Ji after visiting Puri, ensued towards Vijayanagaram Empire from where he trailed to Tamil Nadu. Satguru Shri Guru Nanak Dev Ji by tapping his Holy Feet on the land of this state made it sanctified through His discourses and Shabad. If I make a comprehensive plotting of the places allied to Guru Sahib in a chronological categorization, it would be in the following custom –

1. Chennai
2. Kanchipuram – Chengalpattu
3. Vellore
4. Pondicherry
5. Tiruvannamalai
6. Tiruchirappalli
7. Tanjore
8. Kumbakonam
9. Nagapatanam
10. Rameshwaram
11. Kanyakumari

It is notable that Satguru Shri Guru Nanak Dev Ji voyaged to Sri Lanka from Nagapatanam and while recurring posterior to India He visited Rameshwaram. This presages that Satguru Shri Guru Nanak Dev Ji visited Tamil Nadu twice which is even inveterate from Janam Sakhis and other Historical sources. This book of mine entitled The Sikh History of Tamil Nadu emphasizes on the visit of Satguru Shri Guru Nanak Dev Ji and the launching of the Sikh Establishments in the state of Tamil Nadu.

## *The Sikh History of Tamil Nadu*

Satguru Shri Guru Nanak Dev Ji arrived Tamil Nadu via Tiruvallur and entered the city of Chennai where He stayed for few days. During His stay, Satguru Shri Guru Nanak Dev Ji sauntered towards the Church of the Great Mount which currently persisting in the Pedestrian Route adjacent to Kathipara Grade Flyover. I hark back that it was around the year 2018 of which on a luminous afternoon, I visited this Church. I was walking through alone in the Church premises in the rummage for someone to fetch some details of Guruji's visit as I had earlier read about this in antique Sikh Historical Sources.

Out of the blue, there seemed a holy sister who introduced herself as Sister Jasmine Tiruthalli was ambling outside the prayer hall. As fast and furious I could, I hurried to her as a result of which I even glided and was about to plunge on the corridors. With a smirk on her face, she probed,

**“My son, why are you in an imperativeness”?**

I retorted breathlessly,

**“Sister, since the past few hours, I was seeking someone to fetch some details regarding the visit of 1st Sikh Guru – Satguru Shri Guru Nanak Dev Ji Maharaj to this place”.**

Her joy knew no bounds. She offered me a chair and a glass of coconut water. Subsequent to this, she spoke the following lines,

**“The great Master, the 1st Sikh Guru visited this Church in 16th Century and held discussions with the Church Fathers and the Caretakers. At that epoch, the fathers were considered to be God men and they imbibed people with superstitions and illusions. They were money oriented. The great master visited this Church and showed them the right path.**

**The system again got corrupted and the fathers tried to conceal this historical visit from the local populace. My son, you are doing marvelous job. May the Holy Christ bless you with courage and strength”.**

On further tracing the footprints of Guruji, I noted that from the Church of Great Mount, Guruji proceeded towards Mylapore where several ancient temples are prevailing. I visited these temples and consulted the priests. They were unable to disclose this fact and hence, they took me to the senior most priest the temple named Jayashankara aged around 90 and was almost bed ridden when I visited him. He enunciated the tangible datum of Guruji's visit to this area in the following manner,



**“Abinash Aaiaa, Guru Nanak Dev Ji visited these temples and prohibited the priests from performing idol worship. He sang Holy Songs and the locals were deeply attracted. The temple priests showed great reverence for Him and turned His followers.**

**Guru Nanak Dev Ji showed them the path of righteousness, shackled the blind beliefs and influenced them to worship only the True Lord which is the only method to attain Spiritual Salvation. We have great respect for Guru Nanak Dev Ji and even our priests and locals”.**

This marks the end of Guruji’s travel in Chennai. From Chennai, Satguru Shri Guru Nanak Dev Ji sauntered towards Chengalpattu – a town in Kanchipuram which is positioned on the banks of Palar River. As the appellation advocates, it is the town of red lotuses. According to the ancient revenue records, this town was the official capital of the Vijayanagar Empire who governed this town from 1336 to 1565. When Satguru Shri Guru Nanak Dev Ji visited this place, it was under the province of Krishna Deva Raya of Vijayanagar Empire.

The local Sangat congregated towards Satguru Shri Guru Nanak Dev Ji on hearing the Shabad (Gurbani) and developed a great reverence for Him. Satguru Shri Guru Nanak Dev Ji conferred them with His mighty words to have faith and follow the principles of the True Master. The revenue records also prevail that Gurdwara Pehli Patshahi used to commemorate the visit of Satguru Shri Guru Nanak Dev Ji to this land but has been erased in the due course of time.

From Chengalpattu, Kanchipuram Satguru Shri Guru Nanak Dev Ji touched Tiruvannamalai district following through Vellore, Arcot and Pondicherry. Tiruvannamalai district is located on the foot of Annamalai or red mountains and banks of Holy Pampa River. The city has a profound accessory to the Hindu deities Mahadev and Devi Durga with the famed Annamalaiyar Temple.

The chief priest of Annamalai Temple suggested that Satguru Shri Guru Nanak Dev Ji through His homilies unfettered people from the terror of fallacies and blind beliefs. He even met Yogis and Sidhs who had come for pilgrimage to Annamalai Mountain and coached them that adoring with empty rituals and blind faiths are not putative by the Supreme Lord. Chanting of the Holy Naam and prayers with ease are the only methods to realize the Supreme Lord.

The words of Satguru Shri Guru Nanak Dev Ji had deep influence on the Yogis, Sidhs and the local populace and they developed great admiration for Him. The revenue records as well as the Gurdwara directory prevailing in Takhat Shri Harimandar Ji Patna Sahib connotes that a Manji (small cot) was raised in the reminiscence of Satguru Shri Guru Nanak Dev Ji’s visit to this dwelling but now it is vanished.

From Tiruvannamalai, treading through Villupuram, Cuddalore and Perambalur, Satguru Shri Guru Nanak Dev Ji reached Tiruchirappalli district set on the banks of Kaveri river. The district originates its appellation from the whizz Trishira who had contemplated on Hindu deity Mahadev. The period when Satguru Shri Guru Nanak Dev Ji stayed this place, the district was under the decree of Krishna Deva Raya of Vijayanagar empire.

The local historical records prevailing under the Tourism Department suggests that in Tiruchirappalli, Satguru Shri Guru Nanak Dev Ji addressed a huge congregation who would visit this district to pay pilgrimage in the famous Ranganatha Swamy Temple of Deity - Vishnu and Jambukeswarar- Akilandeswari Temple of Mahadev. Here there was an amass of priests who paid homage to Satguru Shri Guru Nanak Dev Ji and understood the essence of devotion.

The local population came with their griefs and were relieved by Satguru Shri Guru Nanak Dev Ji. History prevails that even some of the court classifieds of Krishna Deva Raya came to Satguru Shri Guru Nanak Dev Ji to seek His blessings. A Gurdwara was constructed in the reminiscence of Satguru Shri Guru Nanak Dev Ji which progressively got devastated due to obliviousness.

The local historical records prevailing under the Tourism Department and the Gurdwara directory at Takhat Shri Harimandar Ji Patna Sahib are evidences of the existent of this Gurdwara. There is not a single signature left in the memory of Satguru Shri Guru Nanak Dev Ji in this province. Ensuing from Tiruchirappalli, Satguru Shri Guru Nanak Dev Ji spanned through Thanjavur, Thiruvarur and reached Nagapattinam which is a littoral district poignant to the Bay of Bengal. The harbor of Nagapattinam aided as a principal revenue of transference of possessions from India to Sri Lanka. The port of Nagapattinam is located in Bay of Bengal in the opening of River Kuduvayyar.

At the stint of Satguru Shri Guru Nanak Dev Ji, this district was under the decree of Vijayanagar Empire. The coastal district Nagapattinam has an unfathomable accessory with the Sikh History as it is the similar place from where Satguru Shri Guru Nanak Dev Ji lodged a boat in River Kuduvayyar and ensued to Sri Lanka. It took 3 days and 3 nights for Satguru Shri Guru Nanak Dev Ji to scope Sri Lanka. Satguru Shri Guru Nanak Dev Ji landed at an old port of Sri Lanka named as Jaffna or the present day Japapatanam which is at the northernmost end of the country.

There are no signs of Satguru Shri Guru Nanak Dev Ji in this region. Even the port is in a dilapidated condition. There have been no repairs to the fort since it was constructed by the Cholas Dynasty around 3 – 12 century B. C. As mentioned in my book, "The Sikh History of Sri Lanka", subsequent to the consultation with Raja Shivnabh and 18 other monarchs of Sri Lanka, Satguru Shri Guru Nanak Dev Ji

acquired a boat from the town of Mannar which administers the famous Gulf of Mannar and touched India at Dhanushkodi Port which is popularly known as Setu Bandh (believed to be raised during the sovereignties of Hindu Deity Lord Ram).

Casing an aloofness of 14 kms from Dhanushkodi, Satguru Shri Guru Nanak Dev Ji reached the famous Hindu pilgrimage advert christened as Rameshwaram. By the time Satguru Shri Guru Nanak Dev Ji visited this place, people were deemed with irrational beliefs and had fear of useless rituals. Satguru Shri Guru Nanak Dev Ji stayed in Rameshwaram for 19 days. The detail incidents related to Guruji are penned beneath –

There used to be a pious individual named Bhagat Hari Das who was desiring to have conception of Lord Ram in this Kalyug era. When he heard of Satguru Shri Guru Nanak Dev Ji's influx, he swift to Guruji and to his surprise, he had a vision of Lord Ram in Him. The footprints of Satguru Shri Guru Nanak Dev Ji are still preserved in this place. Bhagat Hari Das used to do meditation near the footprints. During the visit of Satguru Shri Guru Nanak Dev Ji, Rameshwaram was ruled by a king named Ram Natta Maharaj.

Once the king after implementation of his adoration from the shrine, trod on his chariot followed by 32 horses and began to sally. On mode to his citadel, the chariot as well as the horses unexpectedly stopped. The king queried the charioteer the reason of curbing his jaunt. The charioteer responded, there has arrived a countless saint from North India of whom we all should pursue consecrations. Unless we pursue His benedictions, the horses as well the chariot won't traffic. The king though of mystical and deific traits, stepped down the chariot and went in exploration of Satguru Shri Guru Nanak Dev Ji.

The heavenly sparkle from the appearance of Satguru Shri Guru Nanak Dev Ji filled an enormous devotion in the core of the king. The king went to Guruji, conveyed his prayers, sought blessings for the kingdom, had a long discussion and got fervent to Satguru Shri Guru Nanak Dev Ji. His joy knew no confines on meeting Satguru Shri Guru Nanak Dev Ji. Out of his enthusiasm, he bequeathed 1 acre of land to figure the memory of Satguru Shri Guru Nanak Dev Ji and more land for the same in the future parts of his life. On a fine dawn while Satguru Shri Guru Nanak Dev Ji was performing the Shabad, the Sangat appealed Satguru Shri Guru Nanak Dev Ji that due to the coastal region, there is a very dearth of comestible water. If the wells were tunneled, then they got briny water.

Satguru Shri Guru Nanak Dev Ji on hearing the entreaty, ordered to dig a well or Bauli. To the astonishment of the crowd, the water of the well was ordinary rather than brackish. The well is conserved in the Gurdwara Premise and the palate of the water is still normal rather than saline. The local beliefs sustained that on declaiming the name Ram, they would accomplish the Siddhi and Mystical developments. To free



the people from such canopy faith, Satguru Shri Guru Nanak Dev Ji gave the notion about uncountable appellations of God (Sahasranama) and educated them that the supreme formless Lord not only has one name but his names are infinite. He even made them to comprehend the spirit of chanting the name (Naam Jap) of Waheguru.

After Satguru Shri Guru Nanak Dev Ji's exodus and several years later, a man named as Chandu Lal Bedi who was from Gurdaspur but a minister in the Hyderabad Deccan Regime erected a Sikh Gurdwara in memory of Satguru Shri Guru Nanak Dev Ji and entitled it Chandu Lal Math. Sardar Harcharan Singh (Ex – Indian Air Force official) was the first Sikh to do the daily rites of the Gurdwara. The present day massive Gurdwara was figured by Surjit Singh Barnala who was prearranged twice as the Governor i.e., from 24 May 1990 to 15 February 1991 and from 3rd. November 2004 to 31st August 2011. With great brawls, he collected funds from the Sikh Sangat of Tamil Nadu and built this huge Gurdwara with 24 rooms for guests for free of cost.

From Rameshwaram, Satguru Shri Guru Nanak Dev Ji ensued towards Nagercoil and reached Kanyakumari. Staying here for few days, Gururji departed towards Kerela about which I have mentioned in my book "The Sikh History of Kerela". The blessings from the True Lord – Waheguru Ji bestowed on the Sikhs of Tamil Nadu when Gurdwara Sri Guru Nanak Satsang Sabha was constructed in T. Nagar at Chennai. The holy shrine was established by Lieutenant Colonel Gill (former director general of prisons) around the year of 1949. This Gurdwara is currently serving as the State Body Representative of the Sikhs and the present committee is marked as the best of all who are relentlessly working for the betterment of Sikh Establishments in the state.



## **CHAPTER - III**

### *The Sikh History of Sri Lanka*



**SATGURU SRI GURU NANAK DEV JI MAHARAJ WITH  
BHAJ MARDANA JI & BHAJ BALAJI**





**SATGURU SRI GURU NANAK DEV JI MAHARAJ IN SRI LANKA**

## *An Introduction to Sri Lanka Sikh History*

From my personal experiences, being a Sikh Historian I can proclaim that a Sikh Historian is a conscious dreamer who pens the Eternal Truth as preached by his Master. A book on Sikh History bridges the gap between the humans of present generation to the humans of those generation who happily laid down their lives to defend the self-esteem of Khalsa Panth. If the geographical diversification of this country is analyzed, one can make that this country is a pear-shaped island which appears like a hanging beehive. The name of this country turned famous from the epic of Ramayana as it was the abode of the mighty demon Ravana.

This book of mine entitled “The Sikh History of Sri Lanka” focuses on the footprints of Satguru Shri Guru Nanak Dev Ji Maharaj in various regions of the country Sri Lanka. As researched by me, there are 13 places visited by Guru Sahib in this country which can be chronologically sequenced as –

1. Jaffna
2. Nayinativu
3. Trincomalee
4. Batticaloa
5. Katargama
6. Badulla
7. Sita Eliya
8. Ratnapur
9. Kotte
10. Sitwaka
11. Katleshman
12. Anuradhapura
13. Mannar

From Mannar, Guru Sahib boarded a boat and reached Dhanushkodi (Rameshwaram) in Tamil Nadu, India about which I have mentioned in my book – “The Sikh History of Tamil Nadu.”

## *The Sikh History of Sri Lanka*

As mentioned in my book “The Sikh History of Tamil Nadu”, Satguru Shri Guru Nanak Dev Ji chose a boat from the old port Nagapatanam, Tamil Nadu and reached Sri Lanka covering a duration of 3 days and 3 nights. Guruji’s boat halted at the northernmost tip of Sri Lanka which was then addressed as Japapatanam and presently addressed as Jaffna. During Satguru Shri Guru Nanak Dev Ji’s visit, this region was ruled by a Shaivite Raja named as Para Raja Sekaran whose headquarters were located at Nallur. Evidences of Satguru Shri Guru Nanak Dev Ji’s visit to this region can also be marked in the manuscript of Janam Sakhi Bhai Mani Singh Ji. As per the Sikh Historical records, Satguru Shri Guru Nanak Dev Ji reached Japapatanam where people revered and adored a Yogi who meditated for 6 months and came out only for a day. Expensive fairs were organized on the day of his coming. Satguru Shri Guru Nanak Dev Ji met the Yogi on the fair day where the following conversation started between Guruji and the Yogi in which the Yogi firstly uttered,

**“The time I take breath to the tenth gate, I visualize the entire world. I have won over this country. If you can conquer me through discussions, then only you can enter this country and step your feet here”.**

Satguru Shri Guru Nanak Dev Ji sang the following Shabad in Rag Maru –

**“Burn your fiery nature and foster your cool and calm disposition. Put your breath in right channel and establish your relationship with Lord”.**

Yogi said,

**“I am well versed and experienced in the theory of all the Yugas. I can very well track your thought process and internal feelings. I take only handful number of ounces in 6 months in a year”.**

Satguru Shri Guru Nanak Dev Ji uttered,

**“These proficiencies have bound you. You are misled now”.**

The Yogi went into the 'Matth' and closed the door. Guru Sahib stayed there. Everyone started following Guruji and attended the congregation regularly. Their minds were enlightened. When six months passed living there and yogi’s fair filled up again, Satguru Shri Guru Nanak Dev Ji ordered the residents,

**"No one will have any encounter with the Yogi. Conduct this fair after some days."**

There was no fair on that day. The gate of the Matth was opened after eight days. The Yogi had breathed his last. Satguru Shri Guru Nanak Dev Ji voiced,

**"Those who get into ridhi-sidhi are tangled in life and death."**



All the saints, siddhas, Rajas and the public fell to the feet of Guru Sahib. The disciple of Yogi also fell at Guru Sahib's Feet and requested,

**"Please give us guidance so that we accomplish deliverance."**

Satguru Shri Guru Nanak Dev Ji directed them,

**"You should rinse off filth of selfish-ness and individuality and recite the name of the True Lord."**

From Jaffna, Guru Sahib embarked a ship and set foot on the island of Nayinativu. There is a commemorative entitled as 'Guru kaa' at Bagherey in this island. From Nayinativu, Guru Sahib trekked to Trincomalee by a yacht where He reinvigorated near an ancient Tamil Hindu temple which was destroyed in 1622 by the Portuguese invaders and construction of the Fort Frederick was thru by them. From Trincomalee, Satguru Shri Guru Nanak Dev Ji Maharaj used a cruiser and set foot on Batticaloa. Batticaloa is an isle in the Eastern Domain of Sri Lanka and was the former national capital. It was this domicile where Guru Sahib met Raja Shivnabh about whom we have also read in Janam Sakhis. An admirer of Guru Sahib entitled as Mansukh who was a merchant by status of Lahore, had been to Sri Lanka prior on sundry commercial excursions. Mansukh was an intense adherent of Guru Sahib. He rehearsed Guruji's Shabad and subsisted a spiritual life. Raja Shivnabh was desperately mesmerized by the merchant's devoutness to his Master. He developed enthusiasm to recompense his genuflection to Guru Sahib. On the entreaty of this merchant, Guru Sahib came to Sri Lanka. Satguru Shri Guru Nanak Dev Ji Maharaj and Bhai Mardana Ji selected Raja Shivnabh's garden which was insincerely forsaken and parched. As soon as Guru Sahib landed there, thus the garden converted to emerald. Unproductive trees got fruits, leafless got verdures and flowerless plants blossomed with florets. Guruji chose to sit under a Reetha Tree and take bath in a pond which can be still observed. The local populace being spectators to all these incidents conveyed and initiated the Raja through the following words,

**"Please emanate out and glimpse. The deserted orchard has converted to avocado at the influx of a saint."**

Raja Shivnabh unequivocal to propel his Padmini lady domestics. The Padmini ladies in full swing danced. They fashioned an adolescent contiguous and in progress transient remarks on Satguru Shri Guru Nanak Dev Ji. Guru Sahib retorted,

**"These bodies of yours can only be beautiful if you have a decent soul. The body is otherwise of bones, flesh, blood and refuse, which cannot be beautiful. Even the multi-variety food which is taken also becomes refuse."**

The Padmini Ladies then implored for a dissertation. Satguru Shri Guru Nanak Dev Ji started to intone a Shabad which connotes to the following meaning,

**"The creation is identical to a squawk and never relishes the lord's appellation.**

**Disremembering the title, it cascades on the bait. The cognizance vibrates through malevolent concentrating. Hence, I have capitulated my adoration from the fabricated realm. One conceded the agonizing cargo of hankering, fury and other turpitudes.**

**Deprived of the Name, how can one acquire estimable demeanor? You understand that the physique is identical to the dynasty of gravel in the whirlpool and is molded into lathers, when it torrents. When the Lord's helm turns, the mortal body can be designed from a mere atom. Altogether the souls are finger damsels of the Lord. My boundless and absolute Peer of the realm has shaped the whole."**

On hearing this, the Padmini Ladies went to Raja Shivrabh and said,

**"O Raja! You had sent us to hypnotize the saint but we have vanished all arrogance of our physique to Him. Once you should visit and realize the saint by your specific. You will realize concord of cognizance on sighting him."**

The Raja summoned the Empress and commended,

**"Foremost you drive and perceive the saint. I will chaperon you."**

The queen grabbed a necklet of trinkets and bent before Satguru Shri Guru Nanak Dev Ji placing the necklace accompanied by a plate of Parsad. She presented one part to Bhai Mardana Ji additionally. Guru Sahib advocated her to take the necklet and Parsad away. The queen alleged,

**"Each nugget on the coronet amounts to more than one thousand rupees".**

Guru Sahib responded,

**"These trinkets won't escort you. It is only the Supreme God's name that will escort, and we have that prosperity."**

The queen progressed away her cohorts, bent at the Holy Feet of Guru Sahib and prayed,

**"O Lord! Two years before, I gave birth to a girl child. I Feared that the Raja may marry again hence I informed him wrongly that I am blessed with a son. I also told him that the Pundits have said that the Raja should not see the child for four years. Now, two years have passed and two years are left. I am extremely worried."**

Guru Sahib then said,

**"The Lord is capable of everything. You must keep him in your heart, look after the saints and never do such evil again, as everything is visible to the invisible."**

The queen distributed all gems and ornaments in the Name of the Lord. On return she told the Raja,

**"Whatever we heard of Satguru Shri Guru Nanak Dev Ji, He is the same."**

Hearing this, the Raja distributed wealth and walked naked feet and bowed before the Satguru. Guru Sahib said,

**"O Raja! It is because of your devotion that I have come here. Whatever question you have to ask please go ahead."**

The Raja enquired,

**"Which is the best type of fast?"**

Guru Sahib replied,

**"The best type of the fast is the fast of worldly pleasures, while reciting Lord's Name."**

The Raja further enquired,

**"Is not the fast of Ekadashi the special one?"**

Guru Sahib replied,

**"Ekadashi is also special, but factually the best is the one in which you remember Lord's Name. It is not the fast of the body, it is the fast of the heart from desires which purifies the impure body."**

The Raja was pleased by the discussions and requested Guru Sahib for a sermon. Guru Sahib sang two Shabads one in Asa Rag and other in Rag Dhanashri,

**"The body is the paper, and the mind is the inscription written upon it.**

**The ignorant fool does not read what is written on his forehead".**

Having heard the sermon, the Raja prayed,

**"Guruji! The mind cannot be depended upon. It hears from one side and forgets from the other. If you are present here forever, we will be redeemed."**

Guru Sahib said,

**"We have two parts; the body which has a form and the word which is formless. You cannot see the body for ever but the word is everlasting."**

Guru Sahib then recited Pran Sangli. Having written in a book form, Guruji gave Pran Sangli to Shivrabh and advised,

**"Read this regularly and use your breath sparingly."**

The Raja said,



**"If the medicines are readily available but the doctor is not there to tell as to what medicine is to be used, the disease cannot be cured. So, when I hear Shabad along with you then only my ignorance will be removed. If you are not there, then it cannot be."**

Guru Sahib said,

**"If the doctor is not there even the compounder can give the medicine after checking the veins. The actual disease goes with control. You should practice Pran Sangli. You should have open Langar and serve all the saints. Multi-variety food should be fed to the saints and followers."**

When Guru Sahib visited the town, Raja Shiv Nabh's joy knew no bounds. The town was then called Kurukalmadam. Kurukalmadam is the name given to that region after Guru Sahib's visit because the name itself means to Guru's Village. He requested Guru Sahib to stay at his palace. A Dharamshala (place for congregation) was stated to be there where continuous kitchen (Langar) served food to the Sangat (congregation). There is a memorial to Guruji's visit at the place. There is a Sikh Shrine which is named Udasi Math. Since Guru Sahib set his foot here, it is also known as "Charan Padak". It is also recorded that there is a free kitchen at this place. On one of the pillars in this temple Guru Sahib's Japji Sahib is inscribed in Sinhalese characters. The famous Sikh Changa Batra is said to have raised this memorial. It is also mentioned in Bhai Mani Singh Ji's Janam Sakhi that Satguru Shri Guru Arjan Dev Ji sent Bhai Pyara to Ceylon (Sri Lanka) in search of the manuscript, Pran Sangli, (Chain of the Vital Breath) which was said to have been recited by Satguru Shri Guru Nanak Dev Ji to the Raja Shivnabh. Bhai Pyara brought the manuscript but it was discarded by Guru Arjan as corrupted. It is noteworthy that few days back some researchers had recovered a 16th century inscription having reference to Guru Nanak's visit to Sri Lanka in 1511. They said,

**"28 pieces of inscription excavated near Batticaloa district of Sri Lanka, mentioned about talks between Guru Nanak and the then king of Lanka. The inscription when scrutinized was found to be in Sanskrit, Tamil and Gurmukhi script, which was a mixture of Sharda and Takri scripts of that time."**

From Kurukalmadam (Batticaloa), Guruji proceeded southwards, boarded a yacht and seaming through Kalmunae, Tiukoil, Patuvil and Panam arrived at Katargama. Katargama is stationed and lies flanked by Patuvil, Hambatota and Rakwana on the arrays of River Manak Ganga. Satguru Shri Guru Nanak Dev Ji chose to dwell in Swami Kartik Bagh which is adjacent to the banks of River. People were the followers of Swami Kartik. During Guru Sahib's tenure, this Bagh was surrounded by Swami Kartik temple, Vishnu Temple and a Ganesh temple. The priests of these temple had spiritual debate (Gosht) with Guruji and Guru Sahib elucidated to them the True path and revolved them in the direction of the reverence of the True Lord. Proceeding from Katargama, Guruji reached Badulla and resting for a while, ensued towards Sita

Eliya or Ashok Van (present day – Pushalpur) near Nuwara Eliya sited on the banks of Champa River. The place is named Sita Eliya as the Hindu Mythological Wizard – Ravana had prisoned the Hindu God – Sri Ram's wife Sita. From this place, Guruji proceeded towards Ratnapur where climbed Adam's peak. This peak is a long conical mountain which is a famous religious destination for Hindus, Christians as well as Muslims and is named after Bibliological character Adam. From Sita Eliya, Guruji walked and reached Kotte. During Guru Sahib's visit, this reign was ruled by Raja Parakarmbahu. The local populace of this province were staunch believers of Buddhism and there was Gosht (Spiritual Debate) between Satguru Shri Guru Nanak Dev Ji and the Buddhist Lamas. The Raja also joined the debate and Guru Sahib uttered the following Shabad,

**"Satyug sat sat sat bole. Punhari man mahin dole ..."**

The meaning states that in Satyug all and sundry voices truth. The mortal holds the steadiness of awareness. In Treta Yug, the saints recite His name, perform deep meditation and control over their bodies. In Dwapar, the saints accomplished four types of worship. In Kalyug, the humming of Lord's name is the only liberator. Again, the Satyug, Treta Yug and Dwapar, four types of venerating will continue. All these three ages are firm but the Kalyug has to have a base of Lord's Name. The Shabad of Guruji touched the king and he wished to become a forever follower of His. But his corrupt officials did not allow him to do so. All the details of this spiritual debate have been recorded on a stone inscription named M – 111 which is still preserved in Anuradhapura Museum. After few days of sojourn, Guru Sahib proceeded towards Sitwaka which is present day known as Aviswella in Kotte. A large number of people turned Guruji's followers and thus a massive congregation was established in this region. A Dharamshala was constructed during Guruji's tenure where Kirtan and Langar was held. After Guruji's departure, a village was named after Bhai Mardana Ji which is still called as Mardana Nagar. Even some copper plates were excavated from Kotte depicting the inscription on Satguru Shri Guru Nanak Dev Ji Maharaj mentioning Him as Nanak Acharya. The copper plate is still preserved in Anuradhapura Museum. From Kotte, Guru Sahib departed and reached Katleshman in the district of Kandy. From this place, the Hindu God – Sri Ram sent his monkey messenger Angad Ji as an emissary to demon Ravana. From Kandy, proceeding through Dambulla, Guruji reached Anuradhapura. There is a significant feature to be noticed that the most sacred Bo – Tree was brought from Bodh Gaya was brought to this region. Guru sahib on reaching Anuradhapura sat under this tree and had spiritual debate with the Lamas. The Lamas surrendered and till date, Guru Sahib is remembered in this region as "Nanak Buddha". In Anuradhapura Museum various scripts were discovered which are present till date few on which the name of Guru Sahib is also mentioned & from here, Guru Sahib proceeded to Mannar which was Guru Sahib's last destination in Sri Lanka where Guru Sahib boarded a boat and reached Dhanushkodi (Rameshwaram), Tamil Nadu in India, the details of which have been mentioned in my book "The Sikh History of Tamil Nadu".



## **CHAPTER - IV**

### *The Sikh History of Kerala*





A PAINTING OF  
SATGURU SRI GURU NANAK DEV JI MAHARAJ

## *An Introduction to Kerela Sikh History*

Kerela as the name suggests connotes to a land of Triya Raj (the rule of women) and it is called so as the Evil Demon Ravana's sister – Supernekha used to rule this province. Kerela is a spiritually dominant state and the mysticism as well as the divinity of this state enriched when Satguru Shri Guru Nanak Dev Ji Maharaj osculated the soil of this state. There are 11 places associated to Guruji in this state which can be chronologically sequenced as follows –

1. Trivandrum
2. Quilon
3. Allappay
4. Kottayam
5. Palipuram
6. Ernakulum
7. Trichur
8. Palaghat
9. Nilgiri Hills
10. Calicut
11. Coorg

Coorg was the last place where Guruji visited. Although there are 11 places associated to Guruji in this state, but we are ill-fated that we have only one Historical Gurdwara in the entire state commemorating the visit of Satguru Shri Guru Nanak Dev Ji Maharaj. All these facts will be elementally scrutinized in this book entitled “The Sikh History of Kerela.” I extend my empathetic thankfulness to Sardar Amarjit Singh of Kerela Gurdwara who has provided me innumerable resources while researching on this portion of the Sikh History which has remained largely unexplored.





**GURDWARA SRI GURU SINGH SABHA, KERALA**





**PRAKASH OF SATGURU SRI GURU GRANTH SAHIB JI MAHARAJ IN  
GURDWARA SRI GURU SINGH SABHA, KERALA**

## *The Sikh History of Kerela*

The Sikh History pertaining to this state has gone very much concealed with the due course of time and ignorance. During His Spiritual Journey (Udasi) in South India, Satguru Shri Guru Nanak Dev Ji Maharaj visited Kerela and Trivandrum was the first place of His visit. In this place, Guruji rested near the Padmanav Temple and hearing to Guruji's Shabad the priests and the locals became staunch followers of Guruji and sought His blessings. From Trivandrum, Guruji proceeded through Quilon, Allappay, Kottayam, Palipuram and Ernakulum. In Kottayam – Palipuram mid-way, Guruji is said to have Gosht (Spiritual Debate) with the local saints. Getting pleased by Guruji's attributes, they coveted to test His principle of sharing (Vand Chhakna) and hence offered Guruji only one sesame seed. Guruji smiled and pressed the sesame seed, dissolved it in water and distributed the same to everyone thus explaining the principle of sharing. While crossing through Quilon, Allappay and reached Kottayam. In Kottayam, Guruji rested in Malabar Coast where the local Raja was deeply intensified with the Shabad. As an offering, he donated 25 kg of sandalwood timbers to Guruji from his vast Sandalwood forest.

Guruji denied to accept this offering and insisted the Raja to use them for the betterment of the locals. Ensuing through Palipuram and Ernakulum, Guruji came across several Christian Pastors who are commonly addressed as Nestorians. They held several discussions with Guruji, sought His blessings and turned His followers. From Ernakulum, Guruji reached Trichur. Sauntering from Trichur, Guruji proceeded towards Palaghat from where Guruji reached the Nilgiri Hills from where He travelled westwards and reached Calicut on the sea coast.

From Calicut, Guruji proceeded towards Coorg. At the tenure of Guruji, Coorg was the part of Kerela and the capital was ruled by the descendant of Ram Raja who was potter by caste. Now, Coorg is a part of Karnataka. Listening to Guruji's Shabad, the entire locals of Coorg turned the followers of Guruji and when this news reached the King, he couldn't control his eagerness to have Darshan of Guruji. The king with all his ministers and plates of offerings came to Guruji and sought His blessings. He even urged Guruji to receive the offerings but Guruji refused and asked the king to distribute them among the locals.

Having a long conversation of Guruji, the king turned one of His disciples. Irrespective of having such deep historical connexion between the Sikh Religion and the state of Kerela, there is not a single memory of Guruji's visit persisting in the state. The local Sikhs prevailing in the state have constructed countable number of Gurdwaras for establishing and continue the Dharam Parchar by innumerable Seva.





## **CHAPTER - V**

### *The Sikh History of Karnataka*





ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



੫੫੦ ਵਾਂ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ

ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਨਾਨਕ ਝੀਰਾ ਸਾਹਿਬ, ਬਿਦਰ (ਕਰਨਾਟਕ)

Prabandhak Committee

Gurdwara Sri Nanak Jhira Saheb

Bidar-585402 (Karnataka State)



ਦੀ. 2-6-2020

Gurdwara Guru Nanak Jhira Sahib situated at Bidar, Karnataka is a Historical Sikh Shrine where Guru Nanak Patshah visited during His Udasis in South. At present, the Gurdwara Prabandhak Committee, Guru Nanak Jhira Sahib is the Principle Sikh Body of the state which also manages two more Historical Gurdwaras standing in the memory of Bhai Sahib Singh Ji who was one of the Panj Pyara of Kalgidhar Pita Guru Gobind Singh Ji and Mata Bhaago Ji one of the staunch follower of Kalgidhar Pita Satguru Shri Guru Gobind Singh Ji.

Being the present Manager of Gurdwara Prabandhak Committee, Guru Nanak Jhira Sahib I take immense pleasure in writing a few lines on the book "The Sikh History of Karnataka" authored by a Young Sikh Historian – Abinash Mahapatra. The author of this book Abinash has done intense research and has portrayed a vivid and authentic depiction of the Sikh History pertaining to this state. It is the first book to be published which reflects the lost Sikh heritages and the Sikh Heritages prevailing currently in the state of Karnataka.

I passionately appreciate and congratulate the young Sikh Historian – Abinash on behalf of all the members of Gurdwara Prabandhak Committee, Guru Nanak Jhira Sahib and extend my best wishes and support for him to create more such literatures for re-establishing the Khalsa Raj in this world which is instantly essential.

Darbara Singh

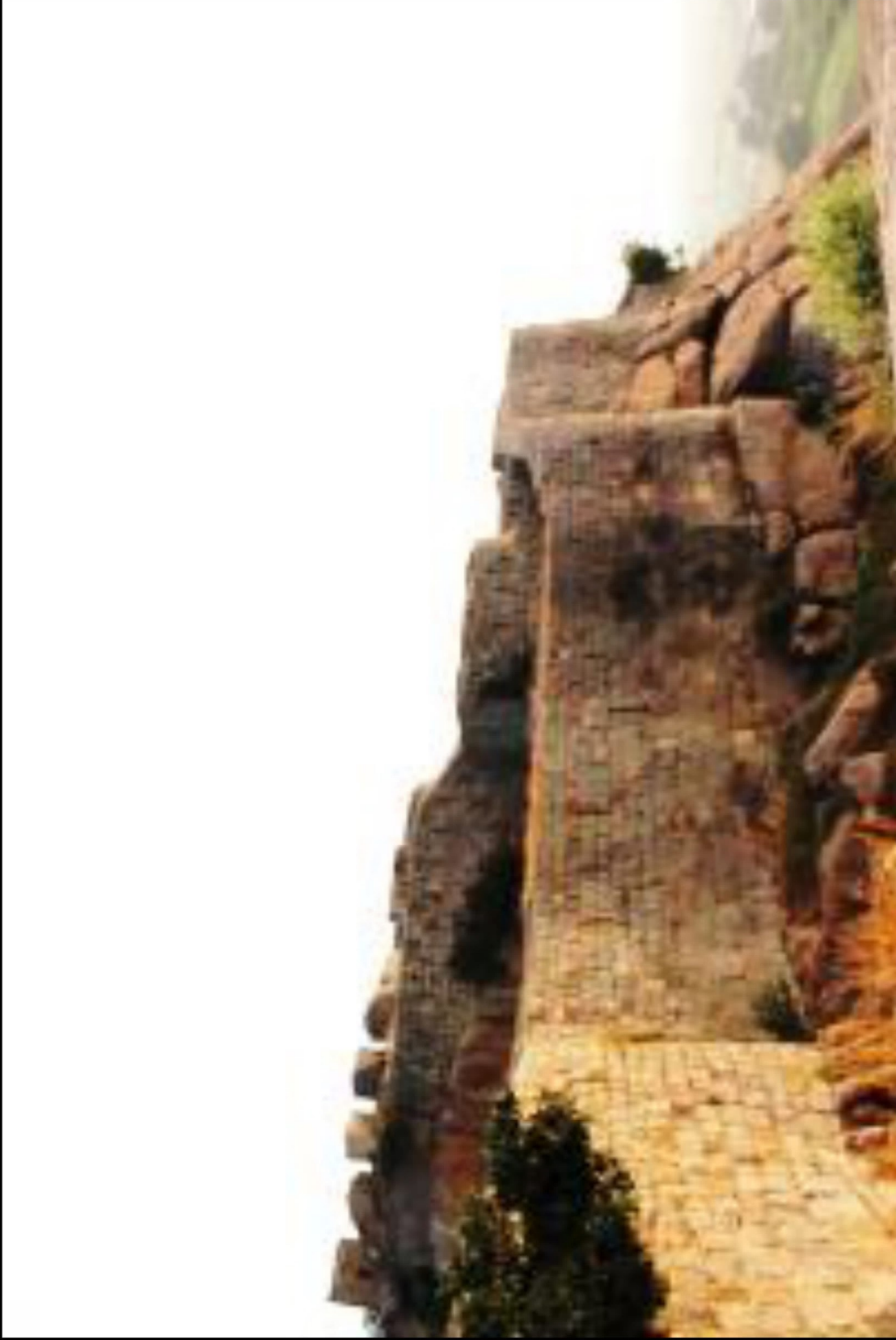
(MANAGER)

Gurdwara Sri Nanak Jhira Saheb,  
BIDAR-585 402.





**GURDWARA SRI GURU NANAK JHIRA SAHIB, BIDAR (KARNATAKA)**



BANDA BAHADUR FORT (KOPAL), KARNATAKA



## *An Introduction to Karnataka Sikh History*

A domain where life is ethnic, where the ingestion of tender coconut is a prerequisite, the all- inclusive contiguous is an embroidery of insignias, ethos, relishes, sceneries, endurance and remarkable splendor entwined with oceanic waters is one and only Karnataka. Apart from the above cited specifics, this state is conscientiously momentous for various religions who are vested in this country.

An enormous augmentation in the transcendent upliftment in this state was noted when Satguru Shri Guru Nanak Dev Ji Maharaj touched this land during His Udasi (Spiritual Journey) in which He trekked almost the entire globe. Guru Sahib preferred to be on the outskirts of the state which is entitled as Bidar in current period. Here in this place, Guruji met Muslim saints, a large number of locals became His followers.

Henceforth Guruji proceeded to various places in Karnataka which can be chronologically sequenced as -

1. Bidar
2. Raichur
3. Bellary
4. Hampi
5. Koppal
6. Kishkindha
7. Bellary
8. Bangalore
9. Mandya
10. Maddur
11. Ramgiri Hill
12. Sri Rangapatna
13. Mysore
14. Coorg
15. Maraca
16. Mangalore
17. Chikmagalur

18. South Kanara

19. North Kanara

North Kanara was the last place visited by Satguru Shri Guru Nanak Dev Ji Maharaj. The essence of Guru Sahib's philosophy was so effective that even after hundreds of years this state gave birth to Bhai Sahib Singh Ji who was a most precious jewel for Khalsa Panth, One of the Panj Pyara (Five Beloveds) of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj. Bhai Sahib Singh Ji attained martyrdom while fighting for the Panth in the battle of Chamkaur in December, 1704.

Mata Bhaago Ji (Devout wife of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj) also chose Janwada village of Karnataka to devote the remaining days of her life as a saint after Guruji left for Sachkhand (Heavenly Abode) leaving off the mortal world. Mata Bhaago Ji was the surviving warrior of Mukatsar Battle. The place where Satguru Shri Guru Nanak Dev Ji Maharaj sat & the house in which Mata Bhaago Ji resided was acquired by the Sikh Sangat of Karnataka and by enormous efforts they constructed Magnificent Gurdwaras in these places.

Even a Gurdwara commemorating Bhai Sahib Singh Ji - one of the Panj Pyara (Five Beloveds) of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj was constructed in Bidar as he belonged to Bidar, Karnataka. The three of the Gurdwaras are now being managed under the committee of Gurdwara Shri Guru Nanak Jhira Sahib – Bidar. All these facts will be elementally scrutinized in this book entitled "The Sikh History of Karnataka."

## *The Sikh History of Karnataka*

During His Spiritual Journeys (Udasis), Satguru Shri Guru Nanak Dev Ji Maharaj not only covered almost the entire India but also the globe as well. While Guruji was travelling the South India, He also visited the state of Karnataka around the year 1512. According to the history as depicted by Gurdwara Guru Nanak Dev Jhira Sahib, Bidar the following instances took place after the arrival of Guruji in this province. It goes thus, when Guruji touched the land of Karnataka, He chose to remain on the outskirts which is entitled as present day Bidar.

In this province, Guru Sahib had summits with Kanpatta Yogis and two Muslim Pir namely - Pir Jalal Uddin and Pir Yakoob Ali. The Kanpatta Yogis admired yoga and yogic powers for spiritual evolution and meditation. When Guruji commenced His Shabad, these Yogis ran to Guruji and had Gosht (Spiritual Debate) with Him. Conclusively, these Yogis surrendered to Guruji. He blessed these Yogis with the system of Naam Simran. The yogis accepted the instruction of Guruji as enlightened and the most illuminating system of Spiritual Evolution.

Ensuing about a mile, Guruji rested for a while. The two hermitages of these Muslim Pir were very much adjacent to the place where Guruji rested. Pir Jalal Uddin used to reside with his followers and Pir Yakoob Ali was residing with his family and also had some followers who stayed nearby. At an instance, Guruji inculcated Bhai Mardana Ji to play Rabab and started singing Shabad. Both the Pir on hearing the Shabad of Guruji, Pir Yakoob Ali along with his family and followers and also Pir Jalal Uddin with his followers came running to Guruji and listened to the Shabad from Guruji's harmonious voice. Both the Pir had mystical reflex ions with Guru Sahib and were very much awe-struck.

They were overwhelmed by Guruji's disposition and remunerated infinite genuflection towards Guru Sahib. Both the Pir's acceptance of Guruji's wisdoms spread like barren fire and the locals of Bidar in large number to seek Guruji's blessings and realize His Godliness. The locals as well as both the Pir narrated the miserable circumstances caused due to desperate scarcity of drinking water of Bidar to Guru Sahib. The Pir also defined that though people dug wells and made several exertions, they all led to aggravation as when the wells produced water, they found to be briny and unfit for drinking with extraordinary salinity. This mournful disorder had also caused such pitiable situation that even no one was willing to get his/her daughter to the boy residing in Bidar.

They together pleaded Guruji to unfetter them from this melancholy. Ever knowing and generous Satguru Shri Guru Nanak Dev Ji was moved by the prayers and with a smile uttered "Sat Kartar", hinted the nearby hummock and relocated a



stone with His wooden sandals, and lo and behold out babbled a spring of Amrit (sweet water) which is still sinuous with great splendor and conceit since past 508 years. Scientific observations were made on this Amrit and it was found that the Amrit is virtuous for vigor from hydropathic point of interpretation and is also found to antidote many irredeemable infirmities.

The travels of Satguru Shri Guru Nanak Dev Ji Maharaj were constrained to Bidar in countless Sikh Historical sources but the government records suggest of 17 more places prevailing in Karnataka pertaining to Guruji's visit. The local historical sources present in the custody of Ministry of Culture & Tourism and the revenue records of Karnataka speak innumerable concealed facts pertaining to the visit of Guruji to this province which is penned beneath.

From Bidar, Satguru Shri Guru Nanak Dev Ji proceeded to Raichur from where He further travelled to Bellary District. In Bellary district, Guruji visited Hampi which was the capital of Vijayanagar Kingdom and had innumerable ancient temples. When Guruji visited this place, the priests of the temples surrounded Guruji and had Spiritual Debate (Gosht) with Him. They all surrendered and the priests as well as the locals turned out to be the followers of Guruji. From Hampi Guruji ensued towards Koppal which is just 40 kms away.

Though not discussed about Hampi & Kolappa, these places have profound Sikh History concealed within them. Baba Banda Singh Bahadur's fort at Koppal Karnataka still exist and there is a large Vanjara population and Sikligar population around this fort. Every year on the eve of Holi thousands of Vanjara gathered around this fort and recite the name of Guru Nanak. The famous Vanjara Jangi Bhangi remained near this fort for number of years. Bhai Lakhi Rai Vanjara and Bhai Makhan Shah Labana had their houses at Hampi (40 km way from Koppal). This has been clearly mentioned in the Governmental Records of Hampi where it has been clearly stated that the name of the village itself in the realm corresponds to Banda Bahadur.

\*The Revenue Records of Hampi can be accessed for further verifications in this aspect.\*

There are more than 4000 Tanda in Karnataka and the Vanjara residing in these Tanda are Guru Nanak Nam Leva Sangat. From Koppal Guruji proceeded to Kishkindha following the Tungabhadra River which is currently known as Anagundi Village. The name of this region "Kishkindha" has a great significance in Hindu Mythology as the characters of epic Ramayana – Bali, Sugriva, Hanuman etc. used to reside in this region and Sri Ram – the Hindu God is said to have killed Bali here.

The locals heeded to the Shabad of Guruji, sought His blessings and became His followers. From Bellary district, Guruji proceeded to Bangalore and Mandya. In Mandya, Guruji visited Maddur and Ramgiri Hill where innumerable temples of Hindu God – Ram and Hanuman are situated. From Mandya, Guruji travelled to

Mysore. Coorg, Maraca and Mangalore were the next destinations of Guru Sahib.

From Mangalore, Guruji travelled to Chikmagalur. One the four Shankaracharya's Matth is situated in Sringeri of Chikmagalur District. Here, the Shankaracharya of this Matth paid his reverence to Guruji and sought His blessings. From Chikmagalur District, Guruji went to North Kanara and South Kanara and thus ends Guruji's Journey in Karnataka. After Guru Sahib departed, in the consecrated jurisdiction of Bidar was born Bhai Sahib Singh Ji to Sri Guru Narayan and Mata Anakamma in 1675 A.D.

In the year 1699, Bhai Sahib Singh Ji went to Anandpur Sahib where was the summit point of his with his Compassionate Guru – Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj and got himself blessed to be one of the five beloveds (Panj Pyara) of Guruji by taking Amrit from the blissful hands of Guruji at Takhat Shri Keshgarh Sahib.

He was the worthy son of Bidar and got its name engraved in Golden Letters in the pages of Sikh History. He had fought many conflicts for the Khalsa Panth and was martyred in Chamkaur Battle held in the year 1704. History prevails that even Mata Bhaago Ji (Devout wife of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj) chose Janwada village of Karnataka to devote the remaining days of her life as a saint after Guruji left for Sachkhand (Heavenly Abode) leaving off the mortal world. Mata Bhaago Ji was the surviving warrior of Mukatsar Battle. Mata Ji came to this province from Nanded, Maharashtra followed by two Maratha Landlords namely Rustam Rao and Bala Rao who were protected by Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj. Mata Ji remained in a small house adjacent to the fort of these Maratha Landlords which is evidently persisting even today.

The place where the spring babbled with the blessings of Satguru Shri Guru Nanak Dev Ji stands Gurdwara Shri Guru Nanak Dev Jhira Sahib at Bidar. The Gurdwara Sahib has innumerable residing as well as medical facilities for the visitors and is densely crowded during several Gurburab and other religious occasions. The flawless spring is now being connoted as Amrit Kund and thousands of devout souls feel the sanctity of this Kund till date.

Also, in Bidar, a magnificent Gurdwara has been constructed to commemorate Bhai Sahib Singh Ji got himself blessed to be one of the five beloveds (Panj Pyara) of Guruji by taking Amrit from the blissful hands of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj at Takhat Shri Keshgarh Sahib. At village Janwada, 10 kms from Bidar, Mata Bhaago Ji remained in a small house adjacent to the fort of the Maratha Landlords Rustam Rao and Bala Rao. The house has been turned into a Gurdwara.

All the three Gurdwara Sahib are being managed under Gurdwara Parbandhak

Committee, Shri Guru Nanak Jhira, Bidar. The management is managed by legally recognized body running purely on religious principles, having elected President, Vice President and General Secretary on prescribed basis.

From the days of Gurus, Sikhs have lived all over South Asia, apart from Tibet, Iran and Afghanistan. Of course, we now have a vast population in North America, England, Europe and the Pacific region too. It is important to bear in mind that the migration of Sikhs in modern times is for pecuniary reasons whereas in the early years of Sikhism, it was to spread the word of the Guru that Sikhs travelled far and wide. They were invited by people and rulers afar, in recognition of their physical strength and moral values.

From the days of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj, Sikhs emerged as a mighty marshal race and were in very much demand for military recruitment even in far-off places like Uttar Pradesh, Assam, Madhya Pradesh, Hyderabad and Mysore-the present-day Karnataka. They married local women there, but reared and brought up their children as perfect Sikhs. They maintained their Sikhi appearance in all unfavorable circumstances, thousands of kilometres away from their families and their native Place- Punjab.

They lost access to the spoken Punjabi due to the influence of local languages, but till today have firmly tagged themselves to the perfect Sikh appearance bearing apt knowledge in reciting and inscribing in Gurmukhi script. The royal history as recorded speaks that Sher-i-Mysore Tipu Sultan (1750-1799), the King of Mysore, recruited Sikhs in his army; their descendants are still living scattered in those areas, in very miserable conditions.

They maintained unshorn hair for about two centuries and were staunch believers in Sikhism. After independence, some Punjabi speaking Sikhs migrated to these shores for commercial reasons. Due to the mania of the Punjabis and their nouveau-riche attitude, they frowned upon the local Sikhs and taunted them for speaking the local Kannada language and not being able to speak Punjabi. A large number of them, unable to bear this kind of continuing humiliation, shorn their hair and relinquished the outer appearance of Sikhi.

Sadly, though not wholly surprisingly, no Sikh organizations came forward to take care of their economic and socio-religious needs and problems. So, the natives were being badly neglected, overlooked, superseded and looked down upon by these nouveau-riche Sikhs due to their lower economic status and their inability to speak the Punjabi language. Blessings bestowed on these Sikhs when the committee members of Gurdwara Shri Guru Nanak Jhira Sahib – Bidar bequeathed these Sikhs with great help and support. Infinite prayers and support from this Servant of the Panth for this organization.





## **CHAPTER - VI**

### *The Sikh History of Mahanashtra*

# *S. Gurinder Singh Bawa*

**Vice President** – Gurdwara Board, Takhat Sachkhand Sri Hazur Abchalnagar Sahib, Nanded.

**Chairman** – Guru Nanak Khalsa College, Nathalal Parekh Marg, Matunga East, Mumbai – 400019.

**Resi. : Guru Angad Sahib Niwas Bungalow No. 22, Vithal Nagar Co-op. Soc., J. V. P. D. Scheme  
Mumbai - 400 049. Tel.: 670 75 50 / 51 / 52 / 53 Fax : 671 5206**

Guru Nanak Khalsa College is among the earliest institutions of higher learning that emerged on the educational landscape of the erstwhile state of Maharashtra. It was in the year 1935, Dr. B.R. Ambedkar put forth his proposal of establishing an educational institution for higher education in Maharashtra to the senior officials of Shiromani Gurdwara Parbandhak Committee, Sri Amritsar. The officials immediately agreed to this noble proposal and took the initiative of providing good quality higher education as well as propagate the universal message of Sikh Religion. Thus, in the year 1937, a plot was chosen at Matunga, Mumbai where the college still is persisting since the past 87 years.

The book entitled "The Sikh History of Maharashtra" authored by Mr. Abinash Mahapatra the Odisha based Sikh Historian and Author who is youngest in this field pertaining to his age of 22 years. In this tender age and above all, being a Non-Sikh, not only he has portrayed an authentic depiction of Sikh History pertaining to this state but also, he has minded the Hazuri Sikh Rehat Maryada which is almost next to impossible for a person of his age. Hence, the author has been highly appreciated by the Secretary of Gurdwara Management Board, Takhat Sachkhand Sri Hazur Abchal Nagar Sahib, Nanded for this literary work.

The author's profound knowledge of Sikh History, his literary excellency as well as the depth of research can certainly be perceived from this book as the author has penned every single instance of the Sikh History starting from the visit of Sri Guru Nanak Dev Ji to the time of Khalsa Raj and also the unsaid history beyond this. Hence, it proves that the author has done enormous hard work to excavate these lost portions of the Sikh History to educate the upcoming youth, the Sikh Sangat as well as the students and scholars pertaining to the dept. of History and the dept. of Comparative Religions.

Being the appointed Chairperson by Shiromani Gurdwara Parbandhak Committee, Sri Amritsar and Vice President of Gurdwara Board, Takhat Sachkhand Sri Hazur Abchalnagar Sahib, Nanded for this institution, I enthusiastically appreciate this auspicious young author and extend my prayers and best wishes for his cheerful and wondrous future.



Gurinder Singh Bawa





**ਸ.ਰਵਿੰਦਰ ਸਿੰਘ**  
**ਆਸ਼ਾ ਸਿੰਘ ਬੁੰਗਈ**  
**ਸਕੱਤਰ**  
 ਗੁਰਦੁਆਰਾ ਬੋਰਡ ਤਖਤ ਸਚਖੰਡ ਸ਼੍ਰੀ  
 ਹਜ਼ੂਰ ਅਬਿਚਲਨਗਰ ਸਾਹਿਬ ਨਾਂਦੇੜ-੪੩੧੬੦੧

**S.Ravinder Singh**  
**Asha Singh Bungai**  
**SECRETARY**  
 Gurdwara Board Takhat Sachkhand Sri  
 Hazur Abchalnagar Sahib Nanded-431 601

Ref.No.Schry/20/20-21

Date : 22/07/2020

The Indian state of Maharashtra has a deep connection to the Sikh History as this state was visited by the 1st Sikh Guru – Sri Guru Nanak Dev Ji, the Sakhi of 6th Sikh Guru – Sri Guru Har Gobind Sahib Ji's meeting with saint Samarth Ram Daas Ji at Srinagar, Gharwal (Now falls in Utrakhnad) and subsequently the visit of 10th Sikh Guru – Sri Gobind Singh Ji to this state and the construction sewa of the Takhat Sahib by Maharaja Ranjit Singh Ji are prominently existent.

It is Gurdwara Board, Takhat Sachkhand Sri Hazoor Sahib Ji administers the Holy Takhat Sahib and all the Historical Gurdwaras prevailing in Nanded, Maharashtra. I would like to quote for the readers of this book that the city of Nanded is also termed as Abchal Nagar and this term was given by our 10th Guru – Sri Guru Gobind Singh Ji.

This book entitled "The Sikh History of Maharashtra" authored by a young Sikh Historian Abinash Mahapatra is an authentic portrayal of Sikh History pertaining to the Indian state of Maharashtra in a systematised chronology starting from the visit of Sri Guru Nanak Dev Ji to the visit of Sri Guru Gobind Singh Ji and the establishment of the Takhat at Nanded.

The speciality of the author is focussed on the fact that being a Non Sikh, he has maintained the codes and principles (Maryada) of the Takhat Sahib while writing this book and has expressed each and every single instance of Sikh History of this state. The author has presented such a valuable and authentic Sikh Literature pertaining to the state that one can ever produce in his age.

Being the Secretary of Gurdwara Board, Takhat Sachkhand Sri Hazoor Sahib Ji, I highly appreciate Abinash for executing such a noble cause and urge the readers to warmly welcome the book "The Sikh History of Maharashtra". On behalf of Gurdwara Board, Takhat Sachkhand Sri Hazoor Sahib Ji, I extend my best wishes for the readers.

**S.Ravinder Singh Bungai**  
 (Secretary)



## Dr. Vijay Surase

(M.B.B.S, M.D. (Med), D.M. (Card.), DNB (Card.), FCCP)

(Consultant – Interventional Cardiologist at Jupiter Hospital, Thane)

(Honorary Consultant Cardiologist to Governor of Maharashtra, Mantralaya and Maharashtra Police)

Date : \_\_\_\_\_

Patient Name : \_\_\_\_\_ Age : \_\_\_\_\_ Sex : \_\_\_\_\_

Patient id : \_\_\_\_\_ Ref. by : \_\_\_\_\_

Dear Mr. Abinash,

Your portrayal of the history referring to how my father discovered the 350 years old Hand Written Manuscript of Guru Granth Sahib preserved with the cobra skin within its pages from an approx. 700 years old Dhabaleswar Matth in your book “The Sikh History of Maharashtra” is the only authentic version inscribed till date.

In your book, you have presented the facts and findings as perceived from a detailed research and analysis. You have written it so well that being a resident of this state, I hereby confirm that the content of the write up is in line with the researched facts.

Dr. Vijay Surase

(Consultant – Interventional Cardiologist)

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For Query – info@jupiterhospital.com



**A PAINTING OF KALGIDHAR PATSHAH SAHIB  
SRI GURU GOBIND SINGH JI MAHARAJ**

## *An Introduction to Maharashtra Sikh History*

A sheer size land and diversity that stun millions, the mountains that stretch out into the mists as far as the eye can see, the innumerable forts that stand proud and strong, the scores of temples sculpted into and out of basalt rock, the diverse and colorful cultures woven into a gigantic quilt and the miles of silver white beaches stretched taut and inviting over the entire coast, the land of which is untouched, unsullied and unlimited connotes to the land of Marathas i.e. the state of Maharashtra.

Though having a deep influential figure on the map of India and in the heart of Indians, this state was fortunate to osculate the Holy Feet of 1st Sikh Guru – Satguru Shri Guru Nanak Dev Ji Maharaj who visited this place to liberate the people from the shackles of superstitions and fear thus leading them towards the path of the True Lord with the means of His three principles Kirat Karo, Vand Chako and Naam Japo. If the chronological sequence of Satguru Shri Guru Nanak Dev Ji's travel is analyzed, it would be in the following manner –

1. Ramtek
2. Tumsar
3. Kamptee
4. Nagpur
5. Narsi Bamani
6. Hingoli
7. Aundha Nagnath
8. Basmat
9. Nanded
10. Kolhapur
11. Pandharpur
12. Barsi
13. Pune
14. Lonavala
15. Ambernath



16. Mumbai (Haji Ali)

17. Treyambakeshwar

18. Nasik

Years surpassed and then it was 10th Sikh Guru – Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj who visited this state and met the sadhu Madho Das who turned to be one of the greatest Sikh Warrior in the Sikh History bearing the title of Baba Banda Singh Bahadur. It is here that the Supreme Master shed His mortal coils and entered the eternal light at Abchal Nagar, Nanded which is one of the five supreme religious seats (Takhat) of the Sikhs.

The Sikh History if comprehensively studied, then it can be traced that there are only three places namely Basmat, Nanded & Manmad comprising of nearly 11 Historical Gurdwaras related to Dasam Pita. I hope the readers to have an in- depth knowledge of Sikh History of Indian state of Maharashtra and my mission of spreading the essence of Sikhi will be fulfilled.

My empathetic thankfulness to Jathedar Baba Ranjit Singh Ji of Gurdwara Shri Guptsar Sahib situated at Manmad, Sardar Ravinder Singh Ji (The Hon. Secretary) and all the members of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded, Gyani Vijender Singh Kapoor Ji (Kathawachak) and to the committee members of Gurdwara Shri Guru Singh Sabha at Dadar, Mumbai who have earnestly helped me out during while I was carrying out researches pertaining to Sikh History of this state.

## *The Sikh History of Maharashtra*

Satguru Shri Guru Nanak Dev Ji Maharaj entered the state of Maharashtra from Madhya Pradesh during His Udasi (Spiritual Journey) in South Indian States. Ramtek in Maharashtra corresponds to the first place visited by Patshah Ji which has a profound link to Hindu religion as this region is confined to the Legend of Ramayana. The charming beauty of the place attracted Guruji and He stayed here for four months during which He even attended the fairs of Kartik Purnima and Ram Navami.

The famous Ganapati movement was in full force during the period in this place, but the leader of the Ganapati movement Acharya Jagan Prakash became disciple of Guru Nanak after listening to his discourses. A Gurdwara is prevailing here which commemorates Guru Sahib's visit to this place. Ensuing from Ramtek, Guruji proceeded towards Tumsar where He stayed for few days.

During the epoch of Guru Sahib, Tumsar was primarily inhabited by Gond Tribe and their attire was only a cloth around their waist. People were poor and hunger was endemic. Poverty persisted and there were only few doctors for which innumerable people died of hepatitis, small pox, snake bite, etc.

Mortality rate being superlative than natality had instilled the horror of liveliness and hence, finding no ways out, they started worshipping these diseases to appease them. Nag Devtaa, Haiza Devtaa and Chechak Devtaa became their famous deities over a period. Sache Patshah Ji Nanak explained the people about the disease and asked them to keep clean, drink clean water and worship only the True Lord.

Passing through Kamptee, Guruji reached Nagpur where He visited Amravati, Akola, Malikapur and Buldana and hence proceeded towards Burhanpur in Madhya Pradesh. The History pertaining to Burhanpur has been mentioned in my book "The Sikh History of Madhya Pradesh". From Burhanpur, the Guru proceeded to the south and visited Narsi Bamani where saint Namdev was born. Here a Gurdwara persists commemorating Guru Sahib's visit to this region.

From Narsi Bamani, Guruji reached Hingoli about which we have references in Puratan Janam Sakhi that Guruji had reformed the Thugs and instilled in them the essence of worshipping the True Lord and Naam Simran. Proceeding from Hingoli, Guruji went to Aundha Nagnath a place connected with Saint Namdev preaching and hence proceeding from Basmat, Guruji reached Nanded.

Guruji's first visit to this region marks the presence of Gurdwara Mal Tekdi Sahib. The historicity of this place has been described on the hoarding at the entrance of this Gurdwara as follows –

Situated on Nanded-Akola road, just five Km from Sachkhand Shri Hazur Sahib, marks the Historical Place Visited by Satguru Shri Guru Nanak Dev Ji and here, Guruji buried some wealth. Later, Chhevin Patshah Satguru Shri Guru Hargobind Sahib Ji sent Lakkad Shah fakir from Punjab to take care of this place. For which he

used to get two Mohar (Coins) daily. Guruji also ordered him that He would use the wealth in His 10<sup>th</sup> Birth.

The historicity of this place is also associated with Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj is penned in the succeeding pages of this book. Ensuing a few distance from Mal Tekdi, Satguru Shri Guru Nanak Dev Ji Maharaj rested under a Berry Tree for 9 Days and 9 hours where currently persists Gurdwara Guru Nanaksar Sahib Ji. Bhai Mardana Ji appealed Guru Sahib,

**“Patshah Ji, there is much scarcity of water in this region and even there is unavailability of water to far off distance. How will I quench my thirst?”**

Guru Sahib instructed Bhai Mardana Ji to strike the strings of Rabab. The moment Bhai Mardana Ji plucked the Strings of the Rabab, out of the blue, there emerges a water spring. Bhai Mardana Ji quenched his thirst and probed,

**“Patshah Ji, how come this water be so sweet?”**

The Benevolent Master responded,

**“This place is Divine and hence the water that upsurge is sweet as nectar”.**

Heeding to this incident, the locals started coming to Guruji. One of them emerged to be a leper who pleaded Guruji to liberate him from the disease. Guruji asked him to get bathed in that spring. He obeyed the Master’s order and to everyone’s surprise, he was cured. Currently at this place persists Gurdwara Shri Nanaksar Sahib commemorating the above penned History of Guru Sahib.

Proceeding to few distances apart, Guru Sahib rested in a place for few days where the saint Gorakh Nath happened to meet Him. Guruji had discussions with Gorakh Nath at this place and acknowledging Guruji’s Godliness, he accepted Guruji as his Master. Currently at this place persists Gurdwara Shri Nanakpuri Sahib where Kharvan (Wooden Sleepers) of Guru Sahib are still preserved.

Henceforth Guru Sahib was accompanied by Gorakh Nath and ensuing a few distance, He met Machindar Nath and his disciples Mangal Nath and Dungal Nath. He taught the significance of the name Waheguru and Naam Simran to Machindar Nath and his disciples. Currently at this place persists Gurdwara Chandan Sahib commemorating the above penned History of Guru Sahib.

Traversing a long distance from Nanded, Satguru Shri Guru Nanak Dev Ji Maharaj visited the Mahalakshmi Temple stationed in Kolhapur. Conferred as Dakshin Kashi, this is one of the chief Shakti Peeth of south. It must be noted that Guru Sahib did not enter the temple rather preferred to be in the temple premises.

The Chief Priest showed many Tantric skills to hypnotize Guruji but they were of no use. Here Guruji had Gosht (Spiritual Debate) with the priests as well as the scholars of this region. After a profound Spiritual Debate, the priests as well as the scholars surrendered to Guruji and asked Him to enter the temple to have Darshan of



Mahalakshmi to which Guruji denied and uttered the beneath penned lines,

**“I worship only the True Lord i.e., Waheguru Ji. He is my Lord and my Master”.**

Guruji instructed the people to forbid Idol Worship and preached them the real essence of worship. Guruji instilled in them the habit of doing Naam Simran and getting influenced by Guruji’s personality, the chief priest too accepted Guruji as his Master. This news spread like wild fire and hence when Guruji arrived at Pandharpur, He was warmly welcomed by the priests and scholars alike.

The readers should mark that Pandharpur is a heaven for Maharashtrian Saints and the seat of Vitthal deity, which is a typical symbol of Marathi Religious Life. Guruji entered into the chief entrance gate which is termed as Namdev Gate and preferred to be in the premises. Guruji instructed Bhai Mardana Ji to strike the strings of Rabab and commenced a Shabad.

The priests, scholars and even some of the successors of Sant Namdev Ji who were present at that instant ran towards Guruji and sat near Him with tear filled eyes from where sparkled the blazes of devotion towards the benevolent Master. The priests fell at the Holy Feet of Guruji and the successors of Sant Namdev Ji bestowed great respect and looked after the needs of Guruji.

Once after concluding the Shabad, Guruji had several discussions with the successors of Sant Namdev Ji and the Abhang of Sant Namdev Ji filled Guruji with ecstasy and hence Guruji collected some Abhang in His Pothis which were later inscribed in Satguru Shri Guru Granth Sahib Ji Maharaj while it was being compiled by 5<sup>th</sup> Sikh Guru – Satguru Shri Guru Arjan Dev Ji Maharaj.

From Pandharpur, Guruji ensued towards Barsi which was the abode of Bhagat Trilochan Ji and Bhagat Parmanand Ji. Guru Sahib had innumerable discussions with Bhagat Parmanand Ji and collected one of His Bani, a Bani of Bhagat Trilochan Ji and a Bani of Bhagat Pippa Ji in His Pothis which have been incorporated in Satguru Shri Guru Granth Sahib Ji Maharaj while it was being compiled by 5<sup>th</sup> Sikh Guru – Satguru Shri Guru Arjan Dev Ji Maharaj.

Subsequently, covering a travel of 200kms, Satguru Shri Guru Nanak Dev Ji Maharaj reached Pune which is famous for its Jyotirling Bhima Shankar situated on the banks of Sakini river. Satguru Shri Guru Nanak Dev Ji Maharaj preached the people about the essence of worshipping the True Lord and forbade them from getting deceived by performing the idol worships.

Currently, 3 miles away from Bhima Shankar Temple, a Gurdwara is constructed commemorating the visit of the Benevolent Master entitled as Gurdwara Shri Ramtekri Sahib being administered by the respective Gurdwara Management Committee.

From Poona, Satguru Shri Guru Nanak Dev Ji Maharaj ensued towards North and crossing through Lonavala, reached Ambernath. During Guruji’s epoch, this place

was famous for Ambernath Temple confined to Hindu Deity Mahadev which had been there for five hundred years before Guruji's visit. Here, Guruji had Gosht with the priests of this temple and the locals as well as the priests admired Guruji's principles and recognized His Godliness.

Currently a Gurdwara named Gurdwara Shri Guru Nanak Dev Ji with a free education school named Guru Nanak Public School is persisting in this region few distance apart from Ambernath Temple in memory of Guruji's visit being administered by the respective Gurdwara Management Committee.

From Ambernath, Satguru Shri Guru Nanak Dev Ji Maharaj proceeded towards Mumbai where He visited the Dargah of Haji Ali stationed on the sea coast of Worli. The Maulvis of this Dargah bestowed great respect on Guruji and henceforth Guruji traversed towards Treyambakeshwar (ancient Jyotirling) which is stationed 35 KMs from the city of Nasik.

This religious place is surrounded by high hills and is the region from which the Godavari River originates. There are two Akhadas of Udasis namely Naya Akhada and Puratan Akhada. Satguru Shri Guru Nanak Dev Ji Maharaj's footprints are existing in Puratan Akhada. The recitation of Sri Guru Granth Sahib goes on continuously in the Gurdwaras constructed in Satguru Shri Guru Nanak Dev Ji Maharaj's memory.

From Treyambakeshwar, Satguru Shri Guru Nanak Dev Ji Maharaj travelled further North-East and reached Panchvati, Nasik. This place has profound relationship with the Hindus in context of the Religious Epic of Ramayana. In this place there are various temples around which many saints and priests were prevailing. Satguru Shri Guru Nanak Dev Ji Maharaj held discussions with these saints and priests.

Here subsists a Punjabi Panda who resides adjacent to Ram Kund. The complete details of Satguru Shri Guru Nanak Dev Ji Maharaj's visit to this region exist in his records. The old Folios have been eaten by the moths and hence only a little could be traced. However, the records of Maharaja Dalip Singh Ji and Maharaja of Kapurthala could be found. It is suggestive that in Nasik, a village was purchased by Maharaja Dalip Singh for the maintenance of the Samadhi of Rani Jindan.

At the Samadhi of Rani Jindan the annual Akhand Path was performed till 1960, after which the Samadhi was destroyed by the municipality and a huge statue of Sri Hanuman was constructed adjoining the place. A memorial to Maharaja Kapurthala still exists. The land donated by Maharaja Dalip Singh and a Dharamshala was constructed by the successor of Maharaja of Kapurthala which still exists in dilapidated state, but the portion of it has been sold by the care-takers.

Similarly, a Gurdwara was constructed close-by and is currently in a dilapidated condition which may soon vanish if due care is not provided. But, two small Gurdwaras, one Sindhi and one Panjabi, are still prevailing near Ram Kund in the memory of Satguru Shri Guru Nanak Dev Ji Maharaj's visit.

The province of Nasik marks the end of Satguru Shri Guru Nanak Dev Ji's visit to the state of Maharashtra. The relation of Sikh History pertaining to this state is continuous in one way or the other. Once a Maratha saint, Samarth Ram Daas (Guru of Maratha King – The legendary Chhatrapati Shiva Ji) during his wanders in Northern India, happened to meet Chhevin Patshah Satguru Shri Guru Hargobind Sahib Ji at Srinagar (Garhwal, Uttarakhand) in around 1634. Fully armed and riding a horse, Chhevin Patshah Ji was just returning from a prolonged expedition followed by His armies. Having seen Guruji, Samarth Ram Daas probed,

**"I had heard that presently You are in the Gaddi of Guru Nanak Dev Ji. He was a saint who had renounced the world. But you are wearing arms followed an army and horses, allowing yourself to be addressed as Sacha Patshah, the True King. How can You be a Saint?"**

Chhevin Patshah Ji smiled at his enquiry and responded,

**"Batan faquiri, zahir amiri,**  
(Internally a hermit, and externally a prince)  
**Shastar garib ki rakhya, jarwan ki bhakhiya,**  
(Arms mean protection to the poor and destruction of the tyrant)  
**Baba Nanak sansar nahi tyaagia, maya tyaagi thi."**  
(Baba Nanak had not renounced the world but had renounced Maya)

These words of Guruji had a profound response in the heart of Samarth Ram Daas who, spontaneously uttered,

**Yeh humare man bhavti hai**  
(This has fascinated my mind)

Shiva Ji, the great warrior and pride of Maharashtra, is stated to have been initiated into martial arts by his Guru Samarth Ram Daas after having been impressed by Chhevin Patshah Ji, about the importance of use of sword in defense of the poor and the oppressed and for the protection of the justice.

Since then, years surpassed and it was Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj who osculated the soil of Maharashtra accompanied by Emperor Bahadur Shah enrouting through the state of Rajasthan and Burhanpur of Madhya Pradesh.

In Maharashtra, Basmat Nagar of District Hinguli marks the first place of Guruji's visit. The beauty and peace of this place where there was a Bagh (garden) compelled Guru Sahib to stay here for 8 days. After hearing that Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj was here the Sangat came for Guru Sahib's Darshan and blessings. It was from here that Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj proceeded towards the city of Nanded.

A Gurdwara was constructed in this place and few years ago when a Thada Sahib was dug at the site, some Shastar were found in this region. This Gurdwara



Sahib is being administered under the Gurdwara Management Committee, Takhat Sachkhand Sri Hazur Abchal Nagar Sahib.

Bahaman Vaada village marks the first place in Nanded visited by Satguru Ji where He stayed for few days along the banks of Godavari River with Emperor Bahadur Shah. One fine morning, Satguru Ji was sitting behind His camp, imbibed in His thoughts beholding to the flow of Godavari River and thus arrives Emperor Bahadur Shah and utters,

**“My Master, hereby I present this precious diamond to You”.**

Though Guruji accepted the diamond, He looked at it, smiled and consequently tossed it into Godavari River. Emperor Bahadur Shah was out of the blue and spoke to himself,

**“I had given such a precious diamond to Guru Sahib but He threw it carelessly. I think He could not judge its value and hence tossed it into Godavari River”.**

The ever-knowing benevolent Master looked at Emperor Bahadur Shah, smiled and uttered the beneath penned lines,

**“Badshah Ji, I have held in reserve your presented jewel in Godavari River. You can get into the river and acquire it.**

Adhering to the commandments of Dashmesh Pita Ji, Emperor Bahadur Shah jumps into the river and to his surprise he finds the river bed full of diamonds even more precious than what had presented to Guruji. Getting out of the river, he started shouting,

**“Karaamat! Karaamat!”**

With eyes filled with tears and devotion, Emperor Bahadur Shah fell at Guruji's feet and said,

**“Guru Sahib, I confess my inaccuracy. My pride and ego for wealth had blindfolded my eyes. My Master! You have opened my eyes. This Badshah will remain Your slave till his very last breath”.**

Currently at this place stands Gurdwara Sri Hiraghat Sahib Ji commemorating the above penned history. This Gurdwara is under the management and administration of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded.

A few distances apart persist a Gurdwara entitled as Gurdwara Shri Mata Sahib Devan Ji which commemorates Guru ka Langar supervised under Mata Sahib Kur Ji. Kalgidhar Pita used to have His Lunch here and Mata Sahib Kaur Ji used to meditate in this place. Commemorating this history, still the Langar Seva is prevailing in this Gurdwara. This Gurdwara is under the management and administration of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded.

Ensuing from Bahaman Vaada, Guruji camped for few days at present day

Ganipura, Nanded. Legend prevails that this is the same place where some soldiers sought their salaries to return home. Guruji summoned Bhai Dharam Singh Ji and Bhai Daya Singh Ji (2 of the Panj Pyara) and ordered,

**“Fetch the treasure which has been underground since the time of Pehli Patshah. The time has come for its fruitful use”.**

Complying to the orders of Guru Pita Ji, Bhai Dharam Singh Ji and Bhai Daya Singh Ji rushed to the spot, dug the treasure and getting it loaded on bullock carts, they reached near Guruji and placed it under His feet. Guru Pita Ji distributed the salaries Himself to His as well as Bahadur Shah’s soldiers not only a single coin but with shield full of coins. After getting the salaries distributed, Guruji again ordered Bhai Dharam Singh Ji and Bhai Daya Singh Ji,

**“Get the remaining portions buried at the same place from where this treasure was dug. This remaining treasure will be utilized on that very day when the no. of Khalsa gets to 96 crores and by this treasure, Langar Seva will be performed for about 2 and 1/2 days”.**

Adhering to the Master’s commandments, Bhai Dharam Singh Ji and Bhai Daya Singh Ji did the same. Currently, the place where Guruji distributed salary to the soldiers stands Gurdwara Sangat Sahib commemorating the above penned history. This Gurdwara is under the management and administration of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded.

Ensuing from Ganipura, Guruji reached Wazirabad in Nanded where He rested for few days along the banks of Godavari River. Once it so happened that a rich merchant of Nanded offered a Nagina (a precious stone set in gold). Guruji observed it, smiled and tossed it into the Godavari River the same way He tossed the diamond offered by Emperor Bahadur Shah at Bahaman Vaada, Nanded.

The merchant was astonished to look at this deed of Guruji and bore a pitiable look towards the benevolent Master. The ever-knowing Master studied his thought process and hence uttered,

**“If the Nagina was too precious and valuable, then jump into the Godavari River and get it back”.**

When the merchant jumped into the River, to his surprise the river bed was full of such jewels. Purged of his false pride, the merchant fell at the Holy Feet of Guru Pita and sought His mercy. A Gurdwara was constructed at the exact place named Gurdwara Sri Nagina Ghat Sahib commemorating this history by Raja Gulab Singh Sethi of Delhi and the construction was accomplished by his widow in 1968. This Gurdwara is under the management and administration of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded.

Here in Wazirabad, there persisted the hermitage of Madho Das originally named as Lachman Das who was a native of Rajouri from Jammu and Kashmir and

Rajput by birth who had been trained in the martial arts and had been fond of hunting. A chance killing of a pregnant doe at his hands had transformed him into a remorseful sinner in search of redemption. Having acquired some occult powers through austerities and single-minded devotion to learning of such arts, he had become an arrogant recluse impatient with lesser mortals.

Being transformed into a hot headed and headstrong Bairagi Sadhu, Madho Das had cultivated innumerable occult powers through which he made the common people inclined towards himself. Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj when arrived in the hermitage of Madho das, he was in forest imbibed in meditation for acquiring more of occult powers.

Guruji decided to wait for him and in order to test the Bairagi's mettle, He deliberately provoked him by having some of the goats slaughtered. On returning to his hermitage, Madho Das recognized the sacrilege and he at once invoked his occult powers to bring Satguru Ji to his knees, but finding them ineffective, he himself took little time to realize and acknowledge the spiritual superiority of Guru Sahib. Realizing he at once surrendered at his Guru's feet.

Thus, a conversation gets commenced between Guruji and Bairagi Madho Das which continues for hour. I have given a complete account of these conversations in my book "Baba Banda Singh Bahadur – An Autobiography", the pages of which counts to around 250 to 300. To pen a few, I can make out that in the conversation that commenced, Guruji and Bairagi Madho Das uttered the following few lines –

Guruji: "Who are you"

Madho Das: "I am a Banda (man as well as a slave)"

Guruji: "Whose Banda"

Madho Das: "Your's my Lord"

Guruji blessed and raised him to his feet. He later administered 'Khande di Pahul' to Madho Das at Abchal Nagar where Takhat Sachkhand Shri Hazur Sahib is persisting at present date and renamed him as Banda Singh. During the next four weeks, the Guru instructed him in the essentials of Sikh faith, assessed his potential as a leader and briefed him about impending mission.

It was this great hero who in the next seven years (1709-1715) gave a sharp turn to the history of Sikhs by shaking the foundation of Mughal Empire in the North-west and paved the way for the liberation of the Punjab in 1764-65.

A Gurudwara was constructed at the same spot where Guruji met Bairagi Madho Das which is entitled as Gurdwara Sri Banda Ghat Sahib which is housed in a single square room with a covered circumambulatory passage around it. This Gurdwara is under the management and administration of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded.

Once Guruji reached Amdura in Nanded, where He followed the chase



(Shikaar) and killed a rabbit. When the Sikhs of Guruji asked Him the cause of killing the innocent rabbit, Guruji smiled and responded,

**“In a former birth had been Bhai Mula, who belonged to Sialkot. He had once accompanied Pehli Patshah Guru Nanak Dev Ji during His travels. Once when Guru Nanak Dev Ji went to visit him, Mula avoided Him and hid himself for fear that the Guru might take him away on another long journey.**

**Sensing this Guru Nanak Dev Ji went away, but such is the travesty of fate that Mula died soon after of snakebite. His repentant soul had since been wandering in different sub-human bodies & hence I emancipated it by the touch of my arrow”.**

Currently at this place stands Gurdwara Sri Shikaar Ghat Sahib commemorating the above-mentioned historical fact. The construction of this Gurdwara Sahib was done much earlier but was rebuilt by Baba Jivan Singh Ji and Baba Dalip Singh Ji – Kar Seva wale during the 1960s and early 1970s. This Gurdwara is under the management and administration of Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded.

Permanently, at Nanded, Guruji based his seat. Here persisted a garden which consisted of Sandalwood trees and was maintained by Guruji Himself. As per Guruji's order, it was from this place that the sandalwood was taken to make His pyre i.e., Angitha Sahib. Hence, this place was termed as Gobind Bagh. In the due course of time, a Gurdwara was built in this place known as Gurdwara Shri Gobind Bagh Sahib.

As synonymous to a stone throwing distance from Sri Gobind Bagh Sahib, there persists Takhat Sachkhand Shri Hazur Sahib where Dashmesh Pita Ji left for His Heavenly Abode (Sachkhand). Legend prevails that the cruel and evil Wazir Khan had sent two of his men here to stab Guruji. The ever-knowing Master could know this incident prior to it happening and hence, He sent Mata Sahib Devan under a separate escort to Delhi, the details of which have been mentioned in my book “The Sikh History of Delhi”. Guruji even appointed a Sikh named Bhai Santokh Singh Ji to look after the Langar Seva.

Although Guruji got wounded, He killed one of the men and the other was killed by His Sikhs. This wound did not heal and after Banda Singh Bahadur Ji along with five of Guruji's devout Sikhs was sent to Punjab for liberating the state from the clutches of evil Wazir Khan, Guruji did not keep well. Few days thus passed.

On a fine morning, adhering to the Huqum of Akal Purakh Shri Waheguru Ji, Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj concluded the Physical Guru Tradition and on dated 04/10/1708, He declared Shabad Guru Satguru Dhan Dhan Shri Guru Granth Sahib Ji Maharaj as the 11<sup>th</sup> and eternal Guru of the Sikhs. Guru Sahib uttered,

**Agya bhai Akal ki tabhi chalayo Panth**

(Under orders of the Immortal Being, the Panth was created)

**Sabh Sikhan ko hukam hai Guru manyo Granth**

(All the Sikhs are enjoined to accept the Granth as their Guru)

**Guru Granth Ji manyo pargat Guran ki deh**

(Consider the Guru Granth as embodiment of the Gurus)

**Jo Prabhu ko mil bocha he khoj Shabad mein le**

(Those who want to meet God, can find Him in the Holy Shabad)

**Raj karega Khalsa aqi rahe na koye**

(The pure shall rule, and impure will be no more)

**Khwar hoe sabh milenge bache sharan jo hoye**

(Those separated will unite and all the devotees shall be saved)”

It was on the same date of 04/10/1708 that Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj set up a Diwan in which He uttered,

**“The time has come to move from this mortal world to Sachkhand. I order to get set up for the Funeral with the Sandalwoods.”**

Guruji then set up a tent tied firmly from all the sides around the setup Sandalwoods funeral and uttered,

**“Today night, I will enter this tent of Funeral setup and leave for Sachkhand”.**

It was in Amrit Vela that Guruji decorated the Shastar in front of Satguru Granth Sahib Ji Maharaj, performed Ardaas and soon after concluding His Ardaas, Guruji along with His Horse named Dilbag entered into the Funeral Setup tent. A Gurdwara in the form of a Manji was constructed in this place commemorating the above-mentioned history and the Sangat were countless in numbers.

Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale, in their poetic work Sri Gurmukh Parkash beautifully describe how Guru Ji left for Sachkhand, using the traditional accounts as written in Bhai Har Singh Ji's Diary and Sri Gurpartap Suraj Granth, which has been translated below by the Sikh Intellectuals of Nihang Santhia –

ਅਚਰਜ ਰੂਪ ਗੁਰੂ ਖਾਲਸੇ ਨੂੰ ਸਿਖਿਆ ਦੇ, ਬਿਆਪਕ ਸਰੂਪ ਸਦਾ ਦਰਸ਼ਨ ਦੀਨ ਹੈ।  
ਚਿਖਾ ਬਣਵਾਈ ਗੁਰ ਚੰਦਨ ਕੀ ਤੰਬੂ ਵੀਚ, ਆਪ ਇਸ਼ਨਾਨ ਕਰ ਬਸਤਰ ਲੀਨ ਹੈ।  
ਸ਼ਸਤ੍ਰ ਪਹਿਰ ਕੇ ਵੀਰ ਵਾਰ ਦਿਨ ਚੜ੍ਹਿਓ, ਸਾਰੀ ਰਾਤ ਸਿੰਘ ਜਾਰੇ ਗੁਰੂ ਰੰਗ ਭੀਨ ਹੈ।  
ਸਿੰਘ ਪ੍ਰੇਮ ਰੰਗ ਝੁਲੈ ਦਰਸ਼ਨ ਅਮੋਲ ਗੁਰੂ, ਚਰਨਾਂ ਪੈ ਪਰੈ ਹਥਿ ਲਗੇ ਨਹਿ ਚੀਨ ਹੈ ॥੧੪੬॥

Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj gave teachings to the

Khalsa that they would be ever-present in their omnipresent form. Guru Ji instructed the Singhs to make a pyre of Chandan (sandalwood), they took Ishnan and put-on new clothes. Satguru Ji put on all their Shastar (in Itihaasik Granth it mentions Guru Ji adorned on their body a bow, rifle, pesh kabz, jamdhaar, axe, khanjar in kamarkassa, shamshir in gaatra, a quiver of arrows and a spear in their hand); the day of Thursday had dawned. The Singhs stayed up all night having darshan of Guru Ji, they sat imbued in the love of Sri Guru Gobind Singh Ji. One Gur sikh tried to touch Guru Ji's Charan for the last time but was unable to physically touch Guru Sahib's body (Guru Ji showed that their body was above the 5 elements).

ਕਿਰਪਾ ਦ੍ਰਿਸ਼ਟ ਹੋਰ ਅੰਗ ਸੰਗ ਰਹੈ ਸਦਾ, ਜੇਊ ਪ੍ਰੇਮ ਨਾਮੁ ਜਪੈ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਹੈ।  
ਜਨਮ ਮਰਨ ਨਹੀ ਗੁਰੂ ਕਿਹਾ ਖਾਲਸਾ ਜੀ, ਬ੍ਰਹਮ ਸਰੂਪ ਸਤੀ ਚੇਤਨ ਜ਼ਹੂਰ ਹੈ।  
ਅਨੰਦ ਸਰੂਪ ਮੇਰਾ ਕੀਰਤਨ ਰਾਗੀ ਲਾਏ, ਜੀਵਨ ਪਦਵੀ ਪਾਈ ਗਾਵੇ ਨਹਿ ਦੂਰ ਹੈ।  
ਚੜ੍ਹਦੇ ਸੂਰਜ ਜਿਓ ਮੁਖ ਪ੍ਰਕਾਸ਼ ਗੁਰੂ, ਲਾਲੀ ਬਹੁ ਮਸਤਕ ਨੇਤਰ ਭਰਪੂਰ ਹੈ॥੧੪੭॥

Guru Ji mercifully said, "I will be ever-present to you all, who recite the Naam with love. Khalsa Ji! The Guru is beyond birth & death, the Guru is Braham, Sat Chetan Anand Saroop (the form of truth, consciousness, bliss – Waheguru) and ever-present." Guru Ji instructed the Ragi Singhs to start singing the Shabad, 'ਅਬ ਮੇਹਿ ਜੀਵਨ ਪਦਵੀ ਪਾਈ ॥' ('Now, I have obtained the state of eternal life.'-Ang 1000). Guru Ji's face was radiating like the rising sun; the glow was beyond explanation.

ਕਲਗੀ ਝੁਲਤ ਸੇਹੈ ਖਾਲਸੇ ਦੇ ਵਿਚ ਖੜੇ, ਕਰੀ ਅਰਦਾਸ ਸਭ ਗੁਰੂ ਮੰਨ ਲੀਨ ਹੈ।  
ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਤੇ ਫਤੇ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਬੁਲਾਏ, ਸਿੰਘਾਂ ਦੇ ਦੇਖਤੇ ਬੈਠੇ ਚਿਖਾ ਪ੍ਰਬੀਨ ਹੈ।  
ਜੇਗ ਕੀ ਨਿਕਾਸੇ ਅੱਗ ਚਿਖਾ ਕੇ ਜਲਾਇ ਦੀਆ, ਤਣਵਾਈ ਕਨਾਤ ਸਿੰਘਾਂ ਕੀਰਤਨ ਕੀਨ ਹੈ।  
ਦੇਹ ਕੇ ਅਲੋਪ ਕਰਾ ਸਣ ਦੇਹ ਗਏ ਪ੍ਰਭ, ਘੋੜਾ ਲੈ ਤਬੇਲੇ ਵਿਚੋਂ ਚੜ੍ਹੇ ਸੁਖ ਚੀਨ ਹੈ॥੧੪੮॥

The feathers on Guru Ji's Kalgi were waving in the breeze. Guru Ji stood amid His Khalsa, who were all doing Ardaas with their mind focused on Guru Ji. Saying 'Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh' to all the Singhs Guru Ji sat upon the pyre. The pyre set alight and the cloth screens were enclosed while Raagis continued the Kirtan. Guru Ji's body vanished from sight; Guru Ji sat upon their horse (which was ready in the stable) and left for Sachkhand. (It was after this a Sadhu had darshan of Guru Ji on their horse leaving for Sachkhand and came to where the Singhs were standing of Vairag that Guru Ji had left them. When the Singhs heard this news, they checked the stable and the horse was missing. Realizing Guru Sahib had taken the horse they were ecstatic, and realized Guru Ji was truly ever present to them. The place where the Sadhu had darshan is known as Gurdwara Ratangarh Sahib and is 14km from Takhat Sahib).

ਸਿੰਘਾਂ ਪ੍ਰਸ਼ਾਦਿ ਕਰ ਪਾਠ ਗੁਰੂ ਗ੍ਰੰਥ ਤੇਰਾ, ਭਾਈ ਮਨੀ ਸਿੰਘ ਕਰੇ ਪ੍ਰੇਮ ਰਸ ਮਾਨ ਹੈ।  
ਸੁਬਾ ਆਸਾ ਵਾਰ ਲਗੈ ਸ਼ਾਮ ਫਿਰ ਕੀਰਤਨ, ਸਿੰਘਨ ਵਿਰਾਗ ਬਹੁ ਰਹੈ ਪ੍ਰਗਟਾਨ ਹੈ।  
ਧੀਰ ਬਿਨਾ ਹੋਇ ਕਰ ਫੋਲਿਆ ਅੰਗੀਠਾ ਸਿੰਘਾਂ, ਅਸਤਿ ਨਾ ਕੋਈ ਤਹਾਂ ਦੇਖੀ ਕਿਰਪਾਨ ਹੈ।  
ਪੇਖ ਸਿੱਖ ਸੰਗਤਾਂ ਭਰੋਸਾ ਕਰ ਗੁਰੂ ਵਿਚ, ਰਚਿਆ ਸਿੰਘਾਸਨ ਪੈ ਸ਼ਸਤ੍ਰ ਟਿਕਾਣ ਹੈ॥੧੪੯॥

The Singhs prepared Karah Parsad and started a Sehaj Paath of Sri Guru Granth



Sahib Ji, Bhai Mani Singh Ji Shaheed themselves did all the Paath in a state of extreme love and bliss. Asa Di Vaar would take place every morning, and Kirtan would be sung in the evening, the Singhs were in an extreme state of Vairag. The Singhs without patience went into the enclosed area of the funeral pyre. When they looked closely, they found no bodily remains, only a small Kardh/Kirpan (which Guru Ji would always keep in their Dastaar – Guru Ji had left this there as a Nishaani. This Karadh is shown daily to the Sangat at Takhat Sahib to this day). The Singh's faith that Guru Ji was ever present increased even more. They created a platform there upon which with utmost respect they placed Guru Ji's Shastar (located where now the 'Singhasan Sahib' room stands at Takhat Sri Hazur Sahib).

Below, we have translated an extract from Sri Gurmukh Parkash by Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale, explaining the history of Gurgaddi Divas:

**ਸਤਿਗੁਰੂ ਕਿਹਾ ਗੁਰੂ ਥਾਪਦੇ ਹਾਂ ਖਾਲਸਾ ਜੀ, ਸਦਾ ਉਪਦੇਸ਼ ਦੇਵੈ ਕੱਟਕੇ ਕਲੇਸ ਕੇ। ਸ੍ਰੀ ਦਮਦਮੇ ਵਿਚ  
ਰਚਿਆ ਸੀ ਮਹਾਰਾਜ, ਆਦਿ ਗਰੰਥ ਸਾਹਿਬ ਪ੍ਰਕਾਸ਼ੇ ਅਕਲੇਸ਼ ਕੇ। ਸੁਣ ਸਿੰਘ ਸੰਗਤਾਂ ਨੇ ਗੁਰ ਗੱਦੀ  
ਲਾਇ ਕਰ, ਕੀਤੇ ਪ੍ਰਕਾਸ਼ ਸੇਹੈ ਜੋਤਿ ਜਗਤੇਸ ਕੇ। ਭਾਈ ਮਨੀ ਸਿੰਘ ਤਾਬਿਆ ਦਿਤੇ ਹੈਂ ਬਿਠਾਏ ਤਬ,  
ਧਰਮ ਸਿੰਘ ਹਰਿ ਸਿੰਘ ਖਰੇ ਵੇਸ ਕੇ।੧੩੬।**

Sri Guru Gobind Singh Ji said to the Khalsa, "I will now pass on the Gurgaddi to such a Guru who will give Updesh (spiritual teachings) forever, destroying the sorrows and pains of all." Sri Guru Ji instructed the Singhs to bring with respect the Sri Aad (Guru) Granth Sahib Ji which had been handwritten at Sri Damdama Sahib. Hearing so, the Singhs brought the Gurgaddi (Manji Sahib) and did Parkash of Sri Guru Granth Sahib Ji, containing the Jot (light) of Waheguru themselves. Bhai Mani Singh Ji was instructed to sit in the Taabia of Sri Aad (Guru) Granth Sahib Ji, Bhai Dharam Singh Ji and Bhai Har Singh Ji (Guru Ji's diary writer) were instructed to stand behind.

**ਸੰਤੋਖ ਸਿੰਘ ਭਾਈ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਸ਼ਹੀਦ ਜੋ, ਦੀਪ ਸਿੰਘ ਪਾਂਚੇ ਸਿੰਘ ਖੜੇ ਪਾਸ ਕੀਨ ਹੈ। ਸ੍ਰੀ ਦਸਮੇਸ਼  
ਨਾਲੀਏਰ ਪਾਂਚ ਪੈਸੇ ਤੇਗ ਰਾਖ, ਕਰ ਪ੍ਰਕਰਮਾ ਕੈ ਸੀਸ ਨਿਵੇ ਚੀਨ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਗੁਰੂ  
ਮੇਰਾ ਰੂਪ ਭਏ, ਪਾਂਚੇ ਪਿਆਰੇ ਦੇਵੈ ਉਪਦੇਸ਼ ਪ੍ਰਬੀਨ ਹੈ। ਸਦਾ ਇਸਤਿਥ ਗੁਰੂ ਰਹੈ ਇਹੋ ਜੱਗ ਵੀਚ, ਹੋਰ  
ਕੋਈ ਮਾਨਸ ਨਾ ਬਣੈ ਲੱਖ ਲੀਨ ਹੈ।੧੩੭।**

Alongside them were, Bhai Santokh Singh Ji, Bhai Gurbaksh Singh Ji Shaheed and Baba Deep Singh Ji Shaheed (these Gur Sikhs stood behind Sri Guru Granth Sahib Ji in the form of the Panj Pyare). Sri Guru Ji then placed a coconut, 5 Paisa and a Tegh in front of SGGs Ji and did Parikrama (circumambulation) bowing their head to Sri Guru Granth Sahib Ji. Guru Ji said "Sri Guru Granth Sahib Ji is my own form, the Panj Pyare will lead the Panth by imparting their wisdom. Sri Guru Granth Sahib Ji will remain forevermore in this world, there will be no more Gurus in human form."

Afterwards, Guru Sahib Ji did the following Bachan to all the Sikhs gathered:

**ਆਗਿਆ ਅਕਾਲ ਕੀ ਗੁਰੂ ਗ੍ਰੰਥ ਬਾਣੀ ਮੰਨੋ, ਖਾਲਸੇ ਦੀ ਸੰਗਤਿ ਤੇ ਨਾਮ ਰੰਗ ਮਾਣੀਏ। ਅੰਗ ਸੰਗ ਰਹੇ  
ਸਦਾ ਰਹਿਣੀ ਮੇਂ ਪੂਰਾ ਰਹੈ, ਖਾਲਸੇ ਦਾ ਰੂਪ ਹੋਇ ਵਰਤੋਂ ਪਛਾਣੀਏ। ਕੱਤਕ ਸੁਦੀ ਦੂਜ ਤਾਈ ਗੁਰੂ ਗ੍ਰੰਥ**

**ਟਿੱਕਾ ਭਯਾ, ਸੱਚਖੰਡ ਤਖ਼ਤ ਹੈ ਗੱਦੀ ਗੁਰੂ ਜਾਣੀਏ। ਦਸਾਂ ਗੁਰੂਆਂ ਦੀ ਜੋਤਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀਉ, ਸ੍ਰੀ ਦਸਮੇਸ਼ ਕਹਿ ਮਸਤਕ ਟਿਕਣੀਏ।੧੩੯।**

Guru Ji then instructed the Sikhs, “It is the Agya (command) of Akal Purakh that the Baani of Sri Guru Granth Sahib Ji is to be accepted as the Guru, do Sangat of the Khalsa and enjoy the bliss of Naam Simran. I will forever be ang-sang (ever-present) to you, recognize my bodily form as that of the Khalsa Panth. On the day of Katak Sudhi Dooj, Sri Guru Granth Sahib Ji was made the everlasting King, at Sachkhand Takhat Sri Hazur Sahib. Sri Guru Gobind Singh Ji said that the light of the ten Guru Sahiban resided inside Sri Guru Granth Sahib Ji, saying so they bowed down in front of Sri Guru Granth Sahib Ji.

**ਸੁਣ ਸਿੰਘ ਬਿਸਮੇ ਜੇ ਆਗਿਆ ਕੇ ਸੀਸ ਧਰ, ਗੁਰ ਦਰਸਨ ਮਨ ਤਨ ਰੰਗ ਭੀਨ ਹੈ। ਮਨੀ ਸਿੰਘ ਹਰੀ ਮੰਦਰ ਸੇਵਾ ਕਰੇ ਜਾਇ ਕਰ, ਦੀਪ ਸਿੰਘ ਦਮਦਮੇ ਜਾਵੈ ਮਨ ਲੀਨ ਹੈ। ਗੁਰਬਖਸ਼ ਸਿੰਘ ਸ੍ਰੀ ਆਨੰਦ ਪੂਰੀ ਰਹੈ, ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਅਬਚਲ ਕੀਨ ਹੈ। ਬਾਕੀ ਸਭ ਸਿੰਘ ਲਾਖੋ ਦੁਸ਼ਟਾਂ ਸੇ ਜੰਗ ਕਰੈ, ਨਾਮੁ ਆਪ ਪੈ ਤੇ ਜਪਾਵੈ ਮਸਕੀਨ ਹੈ।੧੪੦।**

Hearing so the Singhs were astonished, they bowed their head in front of Guru Ji's Bachan. Having darshan of Guru Ji, their mind and body were imbued in bliss. Bhai Mani Singh Ji was instructed to go to Sri Harmandir Sahib and do Seva as Granthi Sahib, Baba Deep Singh Ji was instructed to go to Sri Damdama Sahib. Baba Gurbaksh Singh Ji went to look after Sri Anandpur Sahib, Bhai Santokh Singh Ji was given the Seva of Sri Abchalnagar Sahib (Sri Hazur Sahib). The rest of the Singhs continued fighting with the tyrants, reciting the Naam while being imbued in humility.

In the first chapter of my written book, “The Sikh History of East India”, I have mentioned that in Lakshmipore of Bihar, persisted a Gur Sikh whose name connotes to Sardar Mangal Singh Ji (also known as Ram Singh). He was a devout Sikh of Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj and was present at Abchal Nagar (Nanded) at the epoch when there occurred the Sachkhand Gaman of Dashmesh Pita Ji. He prepared a historical manuscript in which he has mentioned each and every single instance which has occurred at that tenure.

The digitalized version of this entire manuscript of eight pages is suggestive that it has been inscribed in Larivaar Gurmukhi which is too difficult for the present readers to comprehend. Hence, to quote few portions, I pen that in this manuscript, the exact time of attack on Guruji, the name of the assassin, the reading of verses from Akal Ustat as well as other Dasam Bani and various other events of that instance in detail along the names of the persons present.

The Manji constructed was looked after by two of the Panj Pyaras – Bhai Daya Singh Ji and Bhai Dharam Singh Ji. After they passed away their cremation was done in the same place and still a Gurdwara Commemorated their Historical presence entitled as Gurdwara Bhai Daya Singh Ji Ate Bhai Dharam Singh Ji.

Later a magnificent Gurudwara was constructed by Maharaja Ranjit Singh Ji at

the same site which took 5 years to get completed (1832-1837). Before constructing the Takhat Sahib, a historic step – well (Bauli) was constructed where currently persists Gurdwara Bauli Damdama Sahib, Nanded. Maharaja Ranjit Singh Ji sent enormous wealth, artisans, laborers from Punjab under the supervision of Sardar Chanda Singh Ji.

The newly constructed Takhat Gurdwara passed onto the hands of Udasi Nanak Panthi but regained Khalsa Establishments under the influence of Singh Sabha Movement of late 19<sup>th</sup> Century (1872 – 1879). These events also established Sikhi influences in the nearby areas and thus, the Nizam of Hyderabad raised a contingent of Northern Sikhs as a part of army. These facts have been mentioned in my book “The Sikh History of Vijayanagaram Empire”.

Even it is analyzed from the Nanded Historical records that even some eminent Hindus and Muslims including merchants, scholars and Zamindar embraced Sikh Religion in this Takhat Sahib of Nanded, Maharashtra. Revered as "Sachkhand Sri Hazur Abchal Nagar Sahib", this historical shrine is one of the five Takhats (thrones) of the Sikhs is situated near Godavari river and is visited by lakhs of devotees throughout the year. It is a two-story building.

Its interior is artistically ornamented in the style of Harimandar Sahib, Amritsar. The walls of the inner room called Angitha Sahib (Singhasan Sahib) have been covered with golden plates. The dome is polished and on the pinnacle is the Kalash made of gold-plated copper. The building stands on a high base and has a small square room on the second floor bearing the gilded ribbed dome topped with a tall gilded pinnacle and umbrella shaped finial.

The Aarti in this Takhat is the traditional Arti - Arata being done at Hazur Sahib. Aarti-Arta is a very important Khalsa ritual which is a part of the Puratan (old) Akali Maryada established by Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji. Prior to the 1900's, the Nihang Singhs used to do Aarti at Harmandir Sahib in a similar fashion. After the Singh Sabha reforms, the SGPC replaced the traditional Nihang authority over Sri Harmandir Sahib, Sri Akal Takhat Sahib and other Gurdwaras in Punjab. They went ahead and banned the practice of the traditional Sikh Aarti since they deemed it to be a Hindu incursion and prevented it from being practiced in Gurdwaras in Punjab.

It is a historic fact that Emperor Aurangzeb hated music. It is said that once Aurangzeb even tried to invoke a ban on the Hindu Aarti. When this news reached Anandpur Sahib, Guru Gobind Singh declared that the Khalsa should do their Aarti even louder, with bells loud enough to tell the Mughal Empire that the Aarti can never be stopped. Henceforth, the Sikh Religion got its own version of the traditional Aarti from Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji. The Nihang guarded this traditional practice ever since, and today it is still practiced at Takhat Sachkhand Sri Hazur Sahib in Maharashtra and Takhat Sri Harimandar Ji Patna Sahib in Bihar.

The Khalsa Aarti is done for Guru Sahib and also the scared Shastars



(Weapons). The Aarti with fire lamps is a form of a military salute being given to Guru Sahib. Whereas the Kirtan simultaneously describes God's Aarti being done by nature. Also, there prevails Jhatka Maryada in this Takhat which forms an integral part of Hazuri Maryada and is the most important aspect in a Sikh's life to instill the warrior spirit within himself/herself.

There are some rooms in the basement too, so that the edifice is technically four-storied. Corners of the roof of the first floor are decorated with domed kiosks on octagonal pedestals. Other embellishments on the exterior included windows and a fancy fencing on the roof top. Inside, the sanctum it has marble lining decorated with inset work in floral patterns on lower parts of the walls and stucco and tukari work on the upper parts as well as on the ceiling.

Satguru Shri Guru Granth Sahib Ji Maharaj and Sri Dasam Granth Sahib Ji are seated in front of the sanctum during the day time only and at night it is brought inside and placed on a marbled platform. The Granth of the Sikhs that embodies the warrior spirit of the Khalsa is Sri Dasam Granth Sahib Ji. At Takhat Sahib, the palanquin (palki) that has the Parkash of Satguru Sri Guru Granth Sahib Ji Maharaj has the design of the dome of Harimandar Sahib and the one having the Parkash of Sri Dasam Granth Sahib Ji has the design of Akal Takhat Sahib. Also, the palki having the Prakash of Satguru Sri Guru Granth Sahib Ji Maharaj is much bigger in size than the one having the Prakash of Sri Dasam Granth Sahib Ji.

Every day, Mukhwak and Hukumnama are taken from both Satguru Sri Guru Granth Sahib Ji Maharaj as well as Sri Dasam Granth Sahib Ji. The smallest Saroop of Sri Dasam Granth Sahib Ji of Kalgidhar Patshah is still existing in Takhat Sahib. During the day there are some old weapons and other relics such as a golden dagger, a matchlock gun, a quiver with 35 arrows, two bows, a steel shield studded with precious stones and five golden swords. All these are placed on a marbled platform. The building complex of the Takhat Sahib is spread over several hectares. It also includes two other shrines, Bunga Mai Bhago ji (comprising a large room where Satguru Sri Guru Granth Sahib Ji is seated, earlier recognized as Sarbaloh Bunga) and Angitha Sahib of Bhai Daya Singh Ji and Bhai Dharam Singh Ji (place of cremation).

Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj, while conferring Guruship to the Holy Granth Sahib, had named Nanded region as Abchnagar (steadfast city). The word Sachkhand (region of Truth) was used to mean the abode of God. In 1956, an Act was passed by the Legislature of Hyderabad under which the Management of the Takhat Sahib and other historical Gurdwara in Nanded was legally placed under a 17 member Gurdwara Board and a five-member Managing Committee.

Hereby, I proclaim the readers of this book that they should know Gurdwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded is the only principal Sikh Body of Nanded and there's no other organization apart from this. If anyone claims some other organization to be the caretaker of the Takhat and other Sikh Historical Gurdwaras in Nanded, the claims should be avoided and reported to the Managing Committee at once.

Even after Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj departed for Sachkhand, to let the Sangat know His presence there stands Gurdwara Sri Ratangarh Sahib which is 14 kms from the Takhat stationed at Ratangarh Hills. Legend prevails that when Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj left this world and re-joined with Akal Purakh Shri Waheguru Ji, the Gur Khalsa were very disturbed. The Sikhs made preparations for his final rites as he had instructed them, the Sohila was recited and Parshad (sacred food) was distributed.

While all were mourning the loss, a Sikh arrived and uttered,

**“You suppose that Guru Sahib has become joti jot? I met Guru Sahib this very morning riding his bay horse with eagle flying overhead. After bowing to him, I asked where he was going. Guru Sahib smiled and replied that he was going to the nearby forest”.**

The Sikh asked if there were any messages to be given to the Khalsa Panth to which Guru Sahib responded,

**“Do not worry, I will always be with you. The Khalsa are advised to stay in Chardi Kala, continue Kirtan and Jap of Satnam”.**

The Sikhs who heard this statement arrived at the conclusion that it was all the Guru's play, that Guru Sahib dwelt in uninterrupted bliss. When Sikh's checked, they found that Guru Sahib's horse and Baaj were not at the stable. After receiving the message, they became Chardi Kala.

One who treasures even a grain of the Lord's love in his heart, is the blessed one and the Guru reveals himself to such a Sikh in mysterious ways. The exact place where the Sikh met with Guruji stands Gurdwara Sri Ratangarh Sahib commemorating the evidence of Kalgidhar Pita's existence even today.

Just three months post to Guruji's departure to Sachkhand, an eccentric incident occurred at the present-day location of Gurdwara Guptsar Manmad. The lines of Suraj Prakash Granth rightly says,

**“Tahaa Gram Janwada Naaye Rustam Rao Ar Bala Rao  
Dowe Raja Jodhey Wad Bali Kuchak Raaj Karte Widh Bhali  
Desh Marhatta ko Neet Looty Jo Ar Pare Turat Tisu Looty”**

The Janwada Nagar was once used to be the province of two Marathas Bhai Bala Rao and Bhai Rustam Rao. They were great warriors but according to the ethnic of Royal Politics, they used to loot the neighboring weaker kingdoms especially that of Sahu Rao. To teach the brothers a lesson, once Sahu Rao collected all his wealth, took them into a safe custody and attacked on Janwada. The brothers fought like fiery lions but were lively captured through Sahu Rao's war excellency technique. Sahu Rao ordered,

**“I order the lifelong imprisonment of Rustam Rao and Bala Rao. Take these brothers to my prison stationed on the mount peak at Satara where even birds cannot move their feathers. Have strict observation on these brothers”.**

Hearing the orders, although the brothers were pained but they didn't lose hope and earnestly prayed to the local deities, all leading to fuss. Neither the prayers were answered nor any assistance approached them. Fortunately, there used to be a Singh who was one of the prison's guard. Heeding to the lines of Gurbani as uttered by the Singh and observing a glance on his face, these two brothers used to feel pacified.

Out of panic, they never dared to probe but once they ventured of asking the Singh,

**“Whose prayers are you singing? We get very much pacified and feel liberated by hearing the prayers”.**

Heeding to the inquiries of the brothers, the Singh even felt merciful and responded,

**“These lines were composed by our 1<sup>st</sup> Master – Satguru Shri Guru Nanak Dev Ji Maharaj in the praise of the True Lord which is the only pathway to attain liberation in this Kalyug. Then it was our 10<sup>th</sup> Master – Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj who sacrificed His entire life for safe guarding the poor and the oppressed by fighting against the evils.**

**When He departed for Sachkhand, He proclaimed Satguru Shri Guru Granth Sahib Ji Maharaj and I was singing the verses from it”.**

All of a sudden arrives a Muslim Soldier who proclaimed of seeing Guruji's war excellency in Anandpur Sahib battle. He even said,

**“He is the only Magnificent Master in this entire universe who had instilled each of His Sikhs the spirit of fighting against 1.25 lakhs (Sawa Lakh)”.**

Hearing the praises of Kalgidhar Pita from a Muslim Soldier was something very astounding for the Maratha Brothers. They bowed their heads in Reverence and started ceaseless chanting of Waheguru, Waheguru, Waheguru. Their devotion for the true Lord grew intense and thus Simran happened to be part of their daily lives.

Once while heeding to the greatness of the Guru Sahiban, there commenced a Sakhi the Sikh Prison Guard regarding Chhevin Patshah Satguru Shri Guru Har Gobind Sahib Ji for the causing of entitling Him as Bandi Chor Daata. Heeding to the Sakhi, the brothers probed to the Sikh Prison Guard,

**“Will He too liberate us from our sins and recue us from this prison?”**

Heeding to this question, the Sikh Prison Guard responded,

**“Keep remembering Him. He will certainly liberate you from your sins and rescue you from this prison”.**

The devotion of the Maratha Brothers grew intense in the due course of time that they too even got ignorant towards hunger and thirst. All the time, they were thirst of the Benevolent Master and with tear filled eyes, there was only a name on their utterances i.e., Waheguru, Waheguru, Waheguru.



The Sikh Prison Guard and even the other guards started bestowing sympathy on the Marathi Brothers. Getting pleased by their True Love, thus appeared Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj. Suraj Prakash Granth quotes the following related to this incidence,

**“Aradh Raat Simrat Ur Jabai  
Pragate Guru Gobind Singh Tabai”**

The Prison where even the Sunniest of the days remained deemed started to sparkle like forest fire. Bala Rao the one who was meditating couldn't bear the flash of light and hence opened his eyes. With a resplendent glow on face, seated on a blue horse was Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj.

Guruji then commanded,

**“Bala Rao, get ready to be rescued. I have come for your succor”.**

Bala Rao tried to wake up cautiously without making a single clamor but was unable to. He asked Guru Pita,

**“My Master, I have been tied with chains. How will I rescue myself?”**

With a grin on His face, Guru Pita responded,

**“Say Waheguru Bala Rao and all the chains will break apart. Wake even your brother else he will be tightly asleep”.**

Bala Rao obeyed the mandate and thus was free from the chains. Even he did the same with Rustam Rao. The orders of the Master were wondrous and soon the two brothers were seen falling at the Sacred Feet of Guruji and with tear ecstatic eyes, they prayed Guru Pita Ji to liberate them from the prison.

Guruji ordered again,

**“Hold tightly the ropes of my horse from each from both sides hence I will ferry from this prison. Proclaim aloud that we are going with Kalgian Walla. If someone wants, then stop us if you can.”**

They did so and all the guards of the prison were alert. They tried all their best to stop them. But Guruji ordered the Blue Horse,

**“Move my dear. Ferry us across the Sky's Way. The fort is locked from all around. Hence there is no way to move out”.**

As a bird flies in Sky, so did the blue horse of Guru Pita Ji. The two brothers left the ropes of the horse and held the feet of Guruji tight flying across the sky. Moving towards Vidyanchal Mountains, the horse descended these two brothers on Earth. Guruji instructed them,

**“Now you are far-flung from the Fort. Reoccur to your abode in ecstasy. No one is going to vicious circle you. Ensure Naam Simran even while executing the Royal duties. Nourish and succor the poor. Never tyrannize the weak. Follow these attributes and you can be one of the best kings ever. I have to depart now.”**

The two brothers lamented and pleaded to Guruji,

**“Maharaj Ji, we have turned our feeling reclusive from all the worldly pleasures the moment we have started doing the Naam Simran. All our property will be sanctified, once You put Your Holy Feet there”.**

Heeding to the prayers, Guruji responded,

**“You will feel my existence in my 5 Singhs. Go to Abchal Nagar and become Khalsa. Don’t worry for anything. I am always with you”.**

Saying such, Guruji departed. Subsequently, after Guruji’s departure the two brothers sat under a Peepal Tree and were merged in deep meditation. Completely immersed in Divine Love, they used to see Guruji all around even in closed eyes. A few days surpassed and they left for Abchal Nagar.

They were warmly welcomed in Sachkhand Takhat Shri Hazur Sahib Ji and both the brothers described their experience. All the Singhs present were overwhelmed. Transformed into Khalsa, the brothers returned to their homeland. The place where Guruji descended these two brothers and they sat under the Peepal Tree, stands Gurdwara Guptsar Sahib, Manmad.

There was then very dense forest at the place of Gurudwara. It was in the year 1930 that Sant Baba Nidhan Singh Ji - Kar Seva Wale started constructing Gurudwara here by clearing the dense forest with the help of his people. Hidden Bauli was found after the sign given by Sant Baba Nidhan Singh Ji in which Bracelets of royal prisoners were recovered in an intact manner as they were new and never used.

After cleaning the well, it was noticed that the water of the well is divine and sweet. Because of this hidden well (Gupta Kwan) the Gurudwara is later named as Gurudwara Guptsar Sahib. Currently, this Gurdwara is under the custody of Jathedar Baba Ranjit Singh Ji who is performing relentless Sewa to millions of visitors.

Apart from the above-mentioned places, the city of Aurangabad though not visited by any Sikh Gurus, holds a momentous and golden locus in Sikh History. Legend prevails that before Kalgidhar Pita Sahib Shri Guru Gobind Singh Ji Maharaj arrived in this state, the Khalsa Raj was getting established in indirect methods in the city of Aurangabad, Maharashtra.

The two Pyara – Bhai Daya Singh and Dharam Singh were sent by Dashmesh Pita sahib Shri Guru Gobind Singh Ji Maharaj with the Zafarnama to be delivered to Aurangzeb, they first arrived at Aurangabad, but, finding that the emperor had shifted

to Ahmednagar, they went thither to Ahmedabad.

There, too, they found it impossible to meet the emperor because nobody would let them approach him. So, they came back to Aurangabad, and while Bhai Dharam Singh returned to Punjab to report to the Guru and seek his advice, Bhai Daya Singh stayed with a Sikh here waiting for his colleague's return. Meanwhile, he established contact with some influential Mughal officials through whom he succeeded to deliver the Zafarnama to Aurangzeb.

The house where he lived in Aurangabad became a meeting place of other Sikhs, too, who formed a Sangat, which later developed into a Gurdwara. Situated in Dhawni Mohalla, it is still called Gurdwara Bhai Sahib Bhai Daya Singh Ji and is regularly attended and maintained by the small Sikh population of the place.

The original Handwritten Manuscript of Guru Pita's Zafarnama and a Handwritten Saroop of Satguru Shri Guru Granth Sahib Ji Maharaj is preserved in this Gurdwara Sahib. Bhai Sahib Ji's birth anniversary is celebrated every year with great religious spirit on 26th August.

While researching a more on this city, I came across Dr. Vijay Surase currently bequeathing the profession of a Cardiologist at Jupiter Hospital, Thane who shared with me the following penned facts –

“Mr. Abinash, we hail from a small village; Deonala (40kms away from Aurangabad) in the Kannad Taluka of district Aurangabad. Another village, Debhegoan which is just 2 kms from Deonala and a place from where my mother hails has a very, very old historical Temple-Math which has remained aloof from the glare in general, and why would anybody know about this place?

Aurangabad as a district has historic importance. It is known for peripheral beauties - like in the caves viz. Ajanta and Ellora, Daulatabad fort (capital of undivided India then), Khultabad (tomb of Aurangzeb) and Bibi Ka Maqbara (Replica of Taj Mahal constructed by Aurangzeb for his first begum (wife) named Dilraj Banu Begum or Rabia – ud – Durani).

Debhegoan is a small beautiful village. In its farming land just randomly, you might suddenly see a herd of 15-20 deer, black bucks or sometimes even peacocks. It has now become known to the Sikh community of some parts of Maharashtra for something very sacred and priceless which is discovered by none other but my father.

The only temple at Debhegoan which they claim is 700 years old and beholds the fact that there are Samadhi of the 10 Mathadhipatis-or Guru Maharaj on record who chose to rest there in peace one after the other. Some of them they say lived more than 100 years while some passed away at an early age.

Some say that his temple which is still standing as the only strongest constructions in our village, was built from black rocks in the late ninth century and has been renovated many times without disturbing its ancient architectural looks. Interestingly there is a definite history of almost all the people in our village for past 700 years with



the history researchers who come from Rajasthan once a year.

These people have big noting books which have records of almost 700 years and their forefathers have been just keeping this same job of keeping the records. A relatively aloof compartment of the temple contained only a bunch of holy stuff, where amongst many books which were being referred for temples religious rituals; laid a book, wrapped tightly with holy cloth that never sleeked attention for many centuries.

In spite of being handled on specific religious days (Akhand Hari Naam Saptah) yearly nobody's curiosity rose to a level to learn much about it. In the year 2006, for the very first time ever my father's curiosity rose and made him ask our Maharaj to issue a permission to check on the book hidden in the pile of our religious historic treasure.

Our Maharaj granted the permission to open it with due respect. On unwrapping, it initially didn't surprise anybody because it just appeared like any thick broad Holy book but on opening it not only our Maharaj but also my father and anybody else there profoundly felt illiterate because it neither appeared Sanskrit nor Marathi, Devanagari, Hindi or Urdu. The Maharaj of the temple asked my father to analyses and investigate about the language as to which part of history, language, religion it was associated with.

In the year 2006-07 my father was the Registrar of the renowned Babasaheb Ambedkar Marathawada University at Aurangabad. Being a religious man and an authority in the University, my father opted not to move the entire book but respectfully took the copy of first few pages and approached the languages division of the University.

He consulted the local language masters as to figure out what the content actually meant and in which language. But nothing could yield to his initial digging so he later personally visited Professor Gill who took the Xerox copies of first few pages and met all the committee heads of different Gurudwara.

They at once recognized it and said that it was the Original hand written Guru Granth Sahib. They all came to meet up with my father as he was the sole educated representative from our village who was coordinating this research. They expressed robust claim saying that there are only 4 places in the entire globe other than this place of Debhegoan, Aurangabad which has become fifth in the entire world where the similar original version of Guru Granth Sahib is available.

The other places which are well known and have original Granth Sahib are Amritsar, Anandpur, Patna and Nanded. My father shared this news with the Sikh devotee friends. They were all thrilled and many of them rushed to see and take Darshan of Granth Sahib in huge numbers. This news spread all over the Marathawada and many devout people started flocking there to get blessed.

With great difficulty my father convinced all orthodox villagers to welcome Sikh people. The senior Gurudwara people demanded the handover of the Granth Sahib to

be respectfully placed at main Gurudwara of Aurangabad. But my father and the Maharaj of the temple felt that this temple is been there for more than 1000 years and probably it must be the wish of Bhagwan Sahib to stay there so better not to relocate.

It would be a bad omen to do that. immediately all agreed to maintain a special room in the Temple for the Sahib. later as the number of visitors and vehicles from distant places started rising all Sikh brothers and sisters expressed their wish to build a separate Gurudwara in the vicinity of the Temple.

After many rounds of discussion some open land adjoining the temple was finalized as the place of New Gurudwara and it was constructed in a very small record time. The village which had no Sikh family suddenly became home of many care taker Sikh families from Amritsar-Punjab.

In fact, we all family members discussed and came to a consensus to give the required land free from our farm land for such a pious activity. But our land is little away from the Temple site so the idea was dropped. And we still persist on our family will to do so. Ever since I was born, I had never seen a single Sardar Ji in my village.

But recently when I visited the place with my brother named Dr. Sanjay and my sister-in-Law named Dr. Vaishali, I honestly got tremendous positive vibes. We being children of the person who discovered it were treated respectfully there by the residential Sikh families. We all got the feel of it being a perennial pilgrimage site.

I got to touch and feel of the Original Granth Sahib. The handwriting is so clear and artistic like calligraphy that the first expression that comes out is "Vow". The pages are thick and the ink is print dark black type. I saw for myself the most fabulous fact of preserving old Vedic books of which i have just read until now; the use of Cobra snake skin pieces between some pages.

For anybody and everybody, especially for all devout Sikhs it's a must see and witness type sacred place now. It feels simply superb and awesome. Sikh community as such is very kind and loving. I respect all faiths. All faiths and religions are like rivers flowing towards their final destination-the Sea. Me and my family feel so happy and proud to be a part of this devout incidence”.

Subsequent to Dr. Surase, even I got to know some of the villagers that after this village used to get flooded but soon after the Gurudwara was established, no floods have caused distraught to the villagers. Whenever a rise in river water level is observed, the Granthi Singh Ji in full Rehat Maryada carries Guru Maharaj to the river bank and after the Paath concludes, Guru Maharaj is taken back to Gurudwara Sahib. The Gurudwara is termed as Gurudwara Dukh Niwaran Sahib.

Hereby, I pray to the Supreme Lord – Waheguru Ji to bestow His Blessings on the Sangat and the readers. My earnest gratitude to Sardar Ravinder Singh Ji (The Hon. Secretary) of Gurudwara Board, Takhat Sachkhand Shri Hazur Sahib, Nanded for extending his great support and encouragement towards me for penning this book.



## **CHAPTER - VII**

### *The Sikh History of Gujrat*



वाहेगुरुजि का खालसा ॐ १६ ॐ वाहेगुरुजि कि फ़तेह

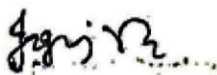
## Gurudwara Shree Guru Nanak Darbar Lakhpat Sahib

Lakhpat (Kutch) District : Bhuj – Gujrat (India)

Postal Address : Plot No. 93, Sector No. 9, National Highway, P.B. No. 112, Gandhidham (Kutch) 370201

Jagatguru Shri Guru Nanak Dev Ji Maharaj descended on Mother Earth to hoar the devout souls from the clutches to evils, superstitions, hypocrisy, falsehood and lead them towards the real essence of life by preaching three of His principles *Kirat Karo* (Earn honestly by means of hardworking), *Vand Chako* (share with the needy) and *Naam Japo* (Chant the name of the True Lord). For preaching the mankind these three principles, Jagatguru Shri Guru Nanak Dev Ji Maharaj took Spiritual Journeys which we term as Udasi. In His Udasi, He travelled almost the entire globe on foot to connect the mankind with the True Lord. He even had Spiritual Gosht (Spiritual Debate) with various Priests, Maulvis, Popes, Monks and Saints who after realising His Godliness, turned into His admirers. During His Udasi in various Indian States, Jagatguru Shri Guru Nanak Dev Ji Maharaj came to the state of Gujrat where we have His numerous footprints which are known as Nanak Bari in traditional Gujrati Language. Even it is in this land where Bhai Mokham Singh – one of the Panj Pyara of Kalgidhar Pita Guru Gobind Singh Ji is born. There are many historical Gurdwaras or Nanak Bari in this state including Gurdwara Shri Guru Nanak Darbar Lakhpat Sahib where Guru Nanak Sahib stayed. This is the only Gurdwara in the entire state which is the exact position where Guru Sahib stayed in this state.

Being the president of Gurdwara Shri Guru Nanak Darbar Lakhpat Sahib, I take high pleasure in writing a note on the book “The Sikh History of Gujrat” by a 22 years old Sikh Historian and Author named Abinash Mahapatra who hails from Odisha and has done good number of researches on the Sikh History. In this book, Abinash has given vivid depiction of all the places and history related to Jagatguru Shri Guru Nanak Dev Ji Maharaj pertaining to the state of Gujrat. I have turned over the pages of this book and hence I proclaim that this is the first ever authentic book to be published regarding the Sikh History of this state with innumerable information and evidences which is certainly going to enlighten the Sikhs as well the historians/researchers regarding the vast Sikh History of Gujrat. I wholeheartedly appreciate and congratulate Abinash for such a wonderful initiative and pray Waheguru Ji to bless him to be successful in his efforts and mission of writing and propagating the Sikh History with enough courage and support.

  
Gurudwara Shri Guru Nanak Darbar  
Lakhpat Sahib

  
Jugraj Singh (President)

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**GURDWARA SRI GURU NANAK DARBAR, LAKHPUR (GUJARAT)**



## *An Introduction to Gujrat Sikh History*

Bereft of Antique Acquaintance, a man is just identical a leaf who doesn't even discern that he is a fragment of the sapling. Hence, if I am oblivious of the voyages of my Master and His holiness, then I am insignificant to be authorized as a Sikh Historian. Gujrat – The land of Legends and Lions, the blends of culture enriched with over 4500 years of history has endowed this state with great historicity and respect.

Being the representative of quite a lot of historical and archaeological monuments pertaining to the religions of Asia – Hinduism, Islam, Buddhism, Jainism and Parsi, the significance of this state pertaining to the Sikh religion has never been reflected and was concealed with the due passage of time. The state was under the shackles of Superstitions, blind beliefs and caste discrimination. To liberate the pious souls and show the path of righteousness to the mankind, Satguru Shri Guru Nanak Dev Ji Maharaj osculated the soil of this state and thus, the chronological sequence of His travels in this state can be briefly penned as –

1. Patan
2. Idar
3. Surat
4. Broach
5. Rajpipla
6. Chandod
7. Baroda
8. Cambay
9. Ahmedabad
10. Vanod
11. Kaira
12. Dholka
13. Kathiawar
14. Palitana
15. Junagarh
16. Girnar Hills
17. Prabhash Kshetra
18. Madhavpur
19. Porbandar



20. Dwarka
21. Bhet Dwarka
22. Rann of Kutch
23. Anjar
24. Mundra
25. Mandvi
26. Bhuj
27. Narayansar
28. Lakhpat

The places correlated to Satguru Shri Guru Nanak Dev Ji's visit to this state are designated as Nanak Bari and presently, the Gujrati (Non – Sikh) admirers of Guruji whose ancestors had acknowledged the Nankian principles are termed as Gujrati Sikhs according to local Gujrati Tradition. Many places related to Guruji were and still have not turned into Sikh Gurdwaras. They are still under Udaasin control.

Years after Satguru Shri Guru Nanak Dev Ji's visit, this state played a major role in scribing the Sikh History in Golden letters by giving rise to Mokham Chand at Dwarka who had occupation as a calico printer/tailor. Mokham Chand went to Anandpur and was fortunate to take Amrit from Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj. He turned out to be one of the Panj Pyara (Five Beloveds) of Dashmesh Pita bearing the title of Bhai Mokham Singh Ji.

I have tried to pitch nimble on every solitary illustration by following the Trails of Guru Sahib in a sequential order and the post periods after Guru Sahib's departure. In short to say, this work of mine tries to bring out every unfolded facet of the Sikh Establishment in this state. I am ever grateful to Bhai Harjit Singh Ji (Sewaadar – Gurdwara Chadar Sahib, Broach and Gurdwara Guru Nanak Dev Ji Ate Janam Asthan Bhai Mokham Singh Ji) who has provided me with countless historical and governmental resources while I was researching on the parts of Gujrat's Sikh History.

My earnest and empathetic thankfulness even to Sardar Jagtar Singh Ji (President – Gurdwara Shri Guru Nanak Darbar, Lakhpat) who has filed me with courage, enthusiasm and has authenticated the portion of History pertaining to Guruji's visit to Lakhpat.

## *The Sikh History of Gujrat*

Satguru Shri Guru Nanak Dev Ji Maharaj entered the state of Gujrat through Patan, Idar and reached Surat which roles as one of the paramount harbors of the state. It was Bhai Harjit Singh Ji – a Sewaadar in Gurdwara Chadar Sahib and Gurdwara Guru Nanak Dev Ji Ate Gurdwara Janam Asthan Bhai Mokham Singh Ji, Bhet Dwarka of Gujrat who provided me with enough information for penning down the Sikh History of Gujrat.

Hereby I pen the detailed Sikh History of this state as per the Governmental records and the information shared by Harjit Singh Ji. My empathetic thankfulness to him for such assistance conveyed to me. In Surat, Guruji had discourses with the leading merchants who turned out to be Guruji's admirers and in the due course of time, they were addressed as Gujrati Sikhs. Guruji visited this port twice i.e., once while he visited this state and secondly, while He returned from the continent of Africa. When Guruji ensued to Africa, He was accompanied by these Gujrati Sikhs, the minutiae of which have been furnished in my book – "The Sikh History of Africa". The government historical records of Surat substantiate that in this port existed a Gurdwara Sahib entitled – Gurdwara Sri Guru Nanak Bari stationed on the banks of Tapi River and was visited with great admiration by various dignitaries of the state as well as of the country. From Surat, Guruji sauntered towards Broach positioned on the banks of the Narmada River.

At the stint of Guruji's influx the region was under the risk of enemy's attack and hence the local king had restricted the entry of any stranger into his kingdom. His royal guards were safeguarding all the routes including the river banks which gave entrance into their kingdom. When Guruji reached this region, it was already dusk. He pursued a boat to cross the river and reach Broach but His requirement was denied by the Royal Guards as per the king's order. The Master grinned and asked Bhai Mardana to lay a Shawl (Chadar) on the water. Bhai Mardana obeyed to His instruction and did the same. To the very much surprise of the royal guards, Guruji walked on the shawl and reached Broach. The royal guards realized that Guruji was not an ordinary man and immediately rushed to the king. The king considered Guruji's visit as a blessing and hurried to meet Him. The king sought blessings and became one of the greatest followers of Guruji and used to visit Him till the time Guruji departed. The king donated the piece of land where Guruji was seated in His memory and ordered,

**"Whosoever does Seva of this place, will be rewarded with Rs. 2 per day".**

This system of payment was prevalent till the British invasion to India and ended with their upcoming. Today, in this place a Gurdwara commemorates a visit of Guruji entitled Gurdwara Sri Chadar Sahib. According to Mythological View, there are 45

Hindu shrines located on the banks of Narmada River. When Guruji commenced His melodious Shabad to the tune of Bhai Mardana Ji's Rabab, the priests of these temples encircled Guruji and were ecstatic. When Guruji concluded His Shabad, the priests had Gosht with Him. Getting to discern Guruji's mysticism, the priests turned Guruji's followers. Legend even prevails that Saint Kabir Daas Ji was also in this area when Satguru Shri Guru Nanak Dev Ji was here and they had a meeting for the second time. On the banks of the Narmada River where Satguru Shri Guru Nanak Dev Ji stayed commemorated a Gurdwara known as Gurdwara Sri Guru Nanak Bari and the resting place of Saint Kabir Daas Ji was known as Kabir Bari. The local inhabitants also put forward a very noteworthy gen that in the Kabir Bari, at the sanctorum commemorated to Saint Kabir Daas Ji, the Kabir Panthis had preserved a handwritten manuscript of Satguru Shri Guru Granth Sahib Ji Maharaj with great reverence and religious observance. From Broach, Satguru Shri Guru Nanak Dev Ji ensued towards Rajpipla which was ruled by Maharana Rai Singh Ji. The splendors of Guruji had by this time had spread ceaselessly in the adjacent precincts. When the inhabitants of this precinct learnt about Guruji's influx, they ran and fell at His feet. Guruji blessed them and one among the throng was the court priest of king Maharana Rai Singh. On hearing the court priest's acceptance of Guruji as his Spiritual Master, the king couldn't sojourn himself to have Darshan of Guruji. When he came to Guruji, he was astounded to notice Guruji singing Shabad and his court priest lamenting out of ecstasy at His feet. He bowed to Guruji and had quite a lot of deliberations which made him to be aware of Guruji's Godliness. His elation knew no confines and he bequeathed an enormous land to construct a Dharamshala memorializing Guruji's visit later emanated to be known as Gurdwara Sri Guru Nanak Bari.

Next destination of Guruji was Chandod. Mythologically, this place is related to two mighty demons Chand and Mund. From Chandod, Guruji sauntered through Baroda & Cambay. The inhabitants of these regions were greatly devoted to Guruji and its evidence still persists in Government record which proclaims the presence of Gurdwara Sri Guru Nanak Bari in Baroda and Cambay. From Cambay, Guruji ensued towards Ahmedabad which was then entitled with Sheher – E – Jameel Hindustan meaning the fine-looking town of India. When Guruji was in this domain, a Spanish explorer named Barbosa had arrived. He met Guruji on the banks of Sabarmati River and was greatly influenced by His personality. Even the successors of Ahmed Shah I met Guruji here and sought His blessings. From Ahmedabad, Guruji sauntered towards Vanod village where He stayed in in a small room. The room where Guruji stayed was taken over by Udasis and are still under their possession. Jagdish Bhai, the present caretaker uttered,

**“Abinash Ji, the chief Udasi who took the charge of this place was Udasi Sant Brahm Daas Ji in the year of 1759. He was a Nanak Panthi and came here to**



**preserve the footprints of Guru Nanak Dev Ji. There subsists a wooden door which mentions the name of Udasi Sant Prem Daas Ji inscribed in Gujrati language. Udasi Sant Prem Daas Ji was the successor of Udasi Sant Brahm Daas Ji. Udasi Sant Brahm Daas Ji prepared two complete Handwritten Birs of Satguru Shri Guru Granth Sahib Ji Maharaj inclusive of the Rag Mala connoting to 250 years old.**

**The Birs are engraved with a traditional Kalam in Larivaar style. In the Birs, the technique of concocting this Kalam and ink is also revealed. At this time, the profuse papers of the Birs have turned fragile and there is exertion in turning them. Me, my family as well as the villagers have no knowledge of reading or dialogue in Gurmukhi but bequeath deep reverence and respect for the Birs and Guru Nanak Ji”.**

I extend my hearty salutations to the religious zeal of these villagers and their devotion bestowed for Guruji. Sauntering from Vanod village, Guruji reached Kaira where people were profoundly enthusiastic towards Guru Sahib. Guruji stayed in this region for three days and the people were so much immersed in His Shabad that they also used to shed tears out of joy. In this zone, a section of place where Guruji stayed was named as Nanaklodia. Subsequently, Guruji proceeded towards Dholka where a place named Nanak Bari venerating His visit which is in ruins and the land is under a Gujrati family. Few copies of handwritten manuscripts of Satguru Shri Guru Granth Sahib Ji Maharaj are prevailing here. From this region, Guruji ensued and reached the region of Kathiawar.

In this domain, Guruji visited Shatrunjay Hill situated in Palitana. This hill encompasses 100 Jain Temples. When Guruji commenced His melodious Shabad on this hill, the Jain priests rushed towards Him and had Spiritual Deliberation (Gosht) with Him. The deliberation continued for hours and at the final point, the Jain priests admitted defeat. They bowed in respect to Guruji and turned His followers. Moseying from Palitana, Guruji reached Junagarh formerly acknowledged as Girnar and went to the Girnar Hills. When Guruji visited this province, it was ruled by Nawab Faiz Baksh. There persisted three glorified souls entitled Girnari Baba, Narsi Ji and Data Ganj Baksh. On hearing to the Shabad of Guruji, all the three glorified souls along with their disciples reached near Guruji and sought His blessings.

When Nawab Faiz Baksh got to know of all these instances, he along with his court men came to Guruji to pay his religious observance. He was highly impressed by Guruji's personality and in the due course of time the saints along with their disciples raised up a shrine entitled Charan Padak commemorating Guruji's visit to this region. The Nawab too joined them in this shrine. Later this shrine was turned into a Sikh shrine entitled Gurdwara Sri Guru Nanak Charan Paduka. Guruji's ensuing destination was Prabhash Kshetra where the famous Jyotirling Temple of Hindu God Mahadev is

stationed. The priests of this temple had Gosht (Spiritual Debate) with Guruji. Reaching towards the culmination of the debate, the priests realized their mistakes and sought mercy from Guruji. The benevolent Master showed them the path of worshipping True Lord and forbade them from Idol Worship.

According to Guru Kian Saakhiyan by Saroop Singh Kaushik one important aspect of Kathiawar relies in the fact that it is the birthplace of Makhan Shah Labana who was born in 1619, a devout Sikh and a rich trader who discovered the ninth Sikh Guru, Satguru Sri Guru Tegh Bahadur Ji Maharaj at Bakala and uttered the words, “Guru Laado Re”. A detailed biography of Makhan Shah Labana can be scrutinized in the writings of Sardar Manjit Singh Ji Tanda.

Sauntering from Prabhash Kshetra, Guruji crossed through Madhavpur and reached Porbandar which was earlier entitled as Sudampuri. Here the Master disparaged the wearing of Rudraksha and worshipping of Shiva Lingam. He instructed people to worship the True Lord with true devotion and nobility. Hence, Guruji uttered –

**“Any man/woman who worships the Shiva Lingam calling it Lord and wears the Rudraksha around the neck can never experience the True Lord”.**

**“The worshippers of Shiva Lingam and wearer of Rudraksha just meander in dejection and goes on agitating water without possessing any awareness”.**

Heeding to Guruji’s words, some of the existing dwellers acknowledged the divinity of Guruji and turned into His admirers. From Porbandar, Guruji ensued on the way to Dwarka and visited Gomti Dwarka where He prohibited people from performing idol worship, Ramrha where He barred the innocent locals of tattoo inscription and finally reached Bhet Dwarka. Here, Guruji sat on the banks of Sankh Talab in profound meditation till late evening. After a long notice, a devout family came to Guruji and offered Him for some food. They sought His blessings and urged Him to stay in their residence to which Guruji denied. The very next day, a cluster of publics humming to the commendation of Hindu deity Krishna came to the banks of Sankh Talab. Listening to the euphonious Shabad of Satguru Shri Guru Nanak Dev Ji Maharaj, the publics prayed Him to join in their congregation but Guruji denied. Guruji uttered –

**“I don’t sing the praises of Krishna. Rather I sing the praises of the one who was created Krishna. I sing His praises who is the True Lord”.**

**“Krishna along with all the deities and the entire universe are singing His praises”.**

Hearing to the words of Guruji, the family who were the first disciples of Guruji and the clusters realized their mistakes and turned His followers. Years surpassed and the descendants of the same family who were the first disciples of



Guruji gave birth to Mokham Chand who was calico imprinter/ tailor by profession. He went to Anandpur, Punjab in the year 1699 and by glancing at Dash Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj, he was lost in mysticism to such a magnitude that when Guru Pita asked for five heads, he stood up to give his head among the five. He turned out to be one of the Five Beloveds (Panj Pyara) of Dashmesh Pita by receiving the Holy Amrit from Guru Pita's Holy Hands bearing the title Bhai Mokham Singh and got his name in the Sikh History as well as in the History of Gujrat inscribed in golden letters.

Till date, the place where Satguru Shri Guru Nanak Dev Ji Maharaj sat have its mention as Nanak Shah ka Makaaan in the Gujrat Revenue Records. Currently, there stands an enormous Gurdwara commemorating the visit of Satguru Shri Guru Nanak Dev Ji Maharaj and Bhai Mokham Singh Ji entitled as Gurdwara Shri Guru Nanak Dev Ji Ate Gurdwara Janam Asthan Bhai Mokham Singh Ji on the banks of the Sankh Talab. From Bhet Dwarka, Satguru Shri Guru Nanak Dev Ji Maharaj sauntering along the sea coast in Gulf of Kutch entered Rann of Kutch. Here Guruji visited Anjar at first and remained in the outskirts. A leading merchant named Raghu Bhatti was passing by this area. His ears got struck to Guruji's euphonious voice and being mystically persuaded, he fell at His feet and urged Him to take sanctuary in his shelter. Guruji agreed and took refuge in his garden. Huge masses came to seek Guruji's blessings in his garden. The chant of Waheguru was blowing with air in every corner of Anjar. After Guruji departed, Raghu Bhatti built a sanctorum commemorating His visit. But in the due course of time this place was ignored. Legend prevails that during the epoch of the 6<sup>th</sup> Sikh Guru – Satguru Shri Guru Har Gobind Ji, there used to be present an Islamic Fakir named Tegh Shah. On an occurrence, there was congenital a boy owning dusky complexioned membrane, an obscure scratch on brow, a moustache and bowdlerized teeth. His parents remarked that the kid was a Kuthra (Dreadful) but Satguru Shri Guru Har Gobind Ji entitled him with the title Suthra (Sparkling and Unblemished). The Sangat too complied with Guruji's mandate and took his care.

Impressed by his witty custom and his religious observance, Guruji supplemented the designation of Shah besides his name thus addressing him as Suthra Shah connoting Suthra the Lord. He was allotted by the 7<sup>th</sup> Sikh Guru – Satguru Shri Guru Har Rai Ji for Sikh Dharam Prachar in different portions of the country. In this progression, people from both the Religions Hinduism as well as Islam acknowledged Suthra Shah's perspective and were termed as Suthras. They promulgated the Sikh Religion all crossways the country and till date, the sanctorum in Raghu Bhatti's garden at Anjar is conserved by these Suthras. From Anjar fleeting through Mundra, Satguru Shri Guru Nanak Dev Ji Maharaj progressed in the direction of Mandvi. In Mandvi, there was a very enormous orchard owned by an affluent merchant named Phulwari Shah. Once during dawn, a Vama Marga Tantric saint named Shivgiri was passing by the orchard of Phulwari Shah. He claimed himself to be most powerful by



worshipping Bhairav Chakra of Bala Sundari. This ego of his shattered into fragments when he met Guruji in Phulwari Shah's orchard. Heeding to Guruji's Shabad and eyeing at an enormous crowd, his suspiciousness knew no bounds and he started doing spiritual debate (Gosht) with Guruji and even exhibited his Tantric skills to terrify Guruji. But Guruji was immersed in the love of the True Lord. At last, he comprehended Guruji was not any conventional saint and fell at His feet. He asked Guruji to liberate him and Guruji uttered –

**“It's not Bhairav Chakra of Bala Sundari rather it's the True Lord Waheguru who has generated even the microorganisms of this universe and is the repository of enormous energy. From Him all the Shakti commences and to whom all the deities' bow. He is the only one who is worthy of getting worshipped”.**

Heeding to Guruji's words, Shivgiri realized his fault and accepted Guruji as his Master. Till date, there are no Vama Marga Tantric saints or practitioners in this region. A Gurdwara was constructed in the orchid of Phulwari Shah commemorating the visit of Satguru Shri Guru Nanak Dev Ji Maharaj to Mandvi. From Mandvi, crossing through Bhuj, Guruji reached Narayansar and proceeded towards the shrine of Ashapuri Devi who was the local Goddess of the state's natives. Guruji had Gosht (Spiritual Debate) with the priests of this temple and guided them to worship the True Lord who is the sole creator of all the Gods and Goddess. After Narayansar, Guruji ensued towards Lakhpat which was then named as Basta Bander situated on the sea coast of Kori creek. Sardar Jagtar Singh Ji – Present President of the Gurdwara Sahib's Committee has guided me immensely to pen the history of Guruji's visit to this place. To this place, Guruji has osculated twice – once in His second Udasi and during His fourth Udasi. Here, Guruji resided in a Haveli – like house and left His Kharvan (Wooden sandals) as a blessing for the congregation. In 19<sup>th</sup> century, the Haveli – like house of Guruji was transformed into a Gurdwara and the Holy Sandals of Guruji are still preserved here.

But it was due to the occurrence of Nature's oblivion – an earthquake in the year 2001, this building was badly damaged. The present building noticed is only the result of relentless efforts rendered by Mrs. Gurmit Rai who played a chief role by moving the Government of Gujrat to take up this issue and rebuilt the memory of Guru Sahib. With Guru Sahib's Kirpa, Mrs. Gurmit Rai and the Government of Gujrat were awarded in UNESCO Asia – Pacific Heritage Award for maintaining this Heritage building in the year of 2005. In this Gurdwara Sahib, one can find some old books in Sindhi language pertaining to Sikh History and Gurbani. Surprisingly, there exists a well in the Gurdwara Premises which is supposed to be the only well with sweet water in the entire province. Rest all the underground water found in this province are tasted saline and brackish making them unfit for drinking. Lakhpat is the ultimate place marking the culmination of Guruji's journey to the legendary state of Gujrat in India.





## ***Indian Record***

THIS CERTIFICATE IS PROUDLY PRESENTED TO

***Abinash Mahapatra***

On this Eighteenth Day of September, 2020

*Special Recognition and Commendations are conveyed to **Abinash Mahapatra**, who has achieved amazing feat, performed, adapted, executed and Authored 38 Books on the history & triumph of Sikhs Community with hands-on multiple learning activities, had been appreciated for his versatility in terms of authoring and his spirit to inspire, motivate and encourage the coming generations.*

**Abinash Mahapatra**, achieved a new “**Indian Record**” from Makalpur, Orissa, and adjudicated by **Dr.GVNRSSS Vara Prasad**, Advocate, Supreme Court of India, at Hyderabad, Telangana, India.



**Dr. Vivekananda Babu K**

**Founder Editor**

**INDIAN BOOK OF RECORDS**

THE KEEPER OF THE INDIAN RECORDS

**SHRI JYOTI PRAKASH PANIGRAHI**

MINISTER OF STATE (IND. CHARGE)  
Tourism, Odia Language, Literature &  
Culture, Odisha



Phone { Office : (0674) 2530650  
EPABX : 232-2197

D. O. No. .... /MOSTOLLC.

BHUBANESWAR

Date 15-07-2020

I am extremely glad to know that Shri Abinash Mohapatra, a youth of Balasore district of our State is going to publish his books pertaining to the Sikh History of India and other countries visited by Guru Nanak Dev Ji.

Sikhism is based on the spiritual teachings of Guru Nanak, the first Guru, and the nine Sikh Gurus those succeeded him. Guru Nanak taught that living an "active, creative, and practical life" of "truthfulness, fidelity, self-control and purity" is above the metaphysical truth, and that the ideal man is one who "establishes union with God, knows His Will, and carries out that Will".

I appreciate the hard work of Shri Mohapatra and wish him all success in his future endeavour.

(Jyoti Prakash Panigrahi)





Dr. Opinder Singh Lamba  
ADPR CMO Punjab,  
2<sup>nd</sup> Floor, Punjab Civil Secretariat,  
Chandigarh, Punjab.  
Phone : 0172 – 2740769, 2740713  
Email – cmoadpr@gmail.com

Best wishes from Chief Minister of Punjab for your Sikh Literary pursuits.

My dear Abinash Mahapatra Ji,

Hon'ble Chief Minister of Punjab Captain Amarinder Singh has conveyed his best wishes for your extensive work on Sikh history, for all the noble ventures and success for Sikh literary pursuits in future too.

I am hereby directed to acknowledge your communiqué in this regard on behalf of Chief Minister of Punjab.

With profound regards

Yours sincerely,  
Dr. Opinder Singh Lamba  
Addl. Director (Press)/Chief Minister.

Abinash Mahapatra,  
At – Makalpur, Po – Motiganj,  
Dist – Balasore, Odisha – 756003.  
Email id – mybelovedguru9@gmail.com



# ऑल इंडिया सिक्ख प्रतिनिधि मंडल (बोर्ड) ALL INDIA SIKH PRATINIDHI MANDAL (BOARD) 14 - A, Omax City, Lucknow - 226025

स. हरपाल सिंह जग्गी  
S. HARPAL SINGH JAGGI  
राष्ट्रीय अध्यक्ष  
NATIONAL PRESIDENT  
पूर्व उपाध्यक्ष उत्तर प्रदेश पंजाबी अकादमी (पूर्व राज्य मंत्री)  
Ex- V.C. Uttar Pradesh Punjabi Academy (Ex-State Minister)

Ref. No. AISPM /DO 2020

Date : 28.12.2020

Dear Abinash Mahapatra,

With great pleasure I would like to congratulate you for your sincere efforts & dedication towards exploring the sikh historical facts.

Since the beginning of Sikhism, started by the great universal master, Sahib Sri Guru Nanak Dev Ji the historical facts have not been brought properly on papers. The irony that most of the historical facts have been written by the Mugals or by the British historians.

The world is still ignorant about the historical facts that are yet to be revealed to the world. Lot of herculean effort has to be exercised.

It was a great pleasure to go through the books. 'The Sikh history of Deccan' & 'The Sikh history of East India' written by you.

The contents are sensible, narrated with acumen dexterity and with awareness.

I appreciate and applaud you for your sincere efforts in bringing to light the actual facts of Sikh history.

My best wishes to you for your endeavor.

With regards

(Harpal Singh Jaggi)  
National President



I am extremely pleased to note that Abinash Mahapatra a young man of age 21 years from Odisha is going to publish his books pertaining to the Sikh History of India and other countries visited by Guru Nanak Dev Ji. These books are 38 in number and the author narrates about the travels of Guru Nanak Dev Ji and the Sikh History in various places of the world in these books. The author has trammelled upon that path of History, that had long remained unravelled. Reading these unknown portion of history regarding the travels of Guru Nanak Dev Ji will take the readers to a new realm of the past and make them experience spiritual ecstasy.

Sikhism can be defined as the religion which traverses beyond superstitions and medieval belief. It focuses on the real essence of life. The author's portrayal of the travels of Guru Nanak Dev Ji and Sikh History is vivid and is an authentic depiction of the Sikh History pertaining to various portions of the globe.

I congratulate Abinash, the author for this achievement and convey my best wishes. May he carve out a niche for himself by his future works on Sikhism where his heart and soul lies.

**(DR. KIRAN BEDI)**

3.2.2019.



**Sukhdev Singh Dhindsa**

**Member of Parliament (Rajya Sabha)**

Former Union Cabinet Minister

*President, Shikmani Akali Dal  
(Democratic)*



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E-mail : sukhdevsdhindsa@gmail.com

Dear Mr. Abinash Mahapatra,

At the tender age of 22 years, you have produced a number of books on Sikh History of different places which proves that not only you have seen life from close but also you have started attaining its extract. I can assure that your books are inclusive of facts on Sikh History to which most of the Sikh Sangat, people belonging to other religions & especially our young generation may not be aware of.

You have ensured that we should bring the history back from time and educate the Sikh Sangat for good. That in such a young age you are so passionate about the study of Sikh Religion, belief the fact that the youth of today are turning their back to Religion. The fact that a Non Punjabi, a Non Sikh felt drawn towards the study of Sikh History reflects the universalism of Sikh Religion and proves that our Sikh Gurus were a guide to the whole humanity and not only to the Sikhs.

The Sikh Gurus spoke to the Human Heart and this is how the heart of a person like you although belonging to different region, different culture, different religion and speaking different language, has adhered to their voice and could feel so touched that you devoted yourself for the study of Sikh Religion. All the geographical barriers have given way to the call of Eternal Truth that was a gift of the Sikh Gurus to the mankind.

Your books in hand are an effort to recount once again our glorious past, the travels of the Sikh Gurus and the messages they conveyed to the humanity with their Cosmic Shabad and preaching. I can assure you that your valuable works will be warmly welcomed by the Sikh Sangat and common readers as well on this 400<sup>th</sup> Birth Anniversary of our 9<sup>th</sup> Master – Sri Guru Tegh Bahadur Sahib Ji.

For me, you are a promising young man and I insist you to continue your efforts to produce such valuable Sikh research works and fulfil your mission of Sikh Dharam Parchar and spread the message of unity of Godhead and mankind, which is the real essence of Sikh Religion. Great love & Best wishes for you.

With Best Wishes

Sukhdev Singh Dhindsa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



ਮੁੱਖ ਦਫਤਰ

ਕਿਲ੍ਹਾ ਸ: ਹਰਨਾਮ ਸਿੰਘ

ਜ਼ਿਲ੍ਹਾ ਫਤੇਹਗੜ੍ਹ ਸਾਹਿਬ

ਪਿੰਨ ਕੋਡ-140406

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PANJAB (INDIA)

TELEFAX : 0091-1763-233764

Quilla S. Harnam Singh,  
Fatehgarh Sahib,  
Punjab, India – 140406.

Dated - 9th October 2019.

Dear Mr. Abinash Mahapatra,  
Balasore, Odisha.

Fateh,

You have done a wonderful and deep research of the Sikh Faith in India and abroad. This is a brilliant exposition which no scholar can challenge.

Though I know my Sikh History very well but as far as my knowledge of Sikh theology and divinity is concerned, I have my limits. But what you have written through your research on Sikhism and travels of Guru Nanak Dev Ji and other Sikh Gurus in different parts of the globe, I do not think any other scholar can claim more knowledge than you have scripted in your research papers. You have made me wiser about Guru Sahib's travels and history prevailing in different parts of the world.

I would recommend your unique efforts to the SGPC (Shiromani Gurdwara Parbandhak Committee) and other historical Gurdwaras of the Sikhs all over the globe. Currently, the Sikhs have spread out to 86 countries in this world and they should all keep these valuable manuscripts in their respective libraries.

I would also recommend your works to all the institutions that do research on Sikhism and also take pains to teach the Sikh Divinity.

I wish you all the luck and success in life and apart from this I pay my special thanks and gratitude for doing so much for propagation of the Sikh Faith and Sikh Religion.

With Regards,

Yours Sincerely,

Simranjit Singh Mann.



**ਮਨਜੀਤ ਸਿੰਘ ਜੀ.ਕੇ**  
ਪ੍ਰਧਾਨ  
**ਜਗ ਆਸਰਾ ਗੁਰੂ ਓਟ (ਜਾਗੋ)**  
ਜਥੇਦਾਰ ਸੰਤੋਖ ਸਿੰਘ ਜੀ



**MANJIT SINGH G.K**  
**PRESIDENT**  
**JAG AASRA GURU OTT (JAGO)**  
**JATHEDAR SANTOKH SINGH JI**

**RECOGNISED RELIGIOUS PARTY UNDER SOCIETY ACT, 1860**  
**REGISTRATION NUMBER : S 825/2016**

Date: 29/08/2020

I have not met in person Mr. Abinash Mahapatra, the author of prolific literatures on Sikh History pertaining to copious portions of the globe but I have known him for a couple of months now.

Here is a young Godly man from Odisha with culture of God and India in one. His talents of writing the Sikh History is praiseworthy and excellent at his age. He has rightly been recognised and awarded by Takhat Sahibans & various Sikh organisations.

I am impressed by his perseverance, gentleness and quest for excellence in one person. His books on Sikh History is like watching a young disciple walking behind the Sikh Gurus through all the places they visited across the globe.

The author wished "to tap the hearts of the readers". He has certainly tapped my heart. He has given a vibrant account of Sikh Gurus travelling and spreading spirituality and personal fragrance and leaving behind Godly Sangat in the places they visited.

The author has spotted and has personally visited every place where the Sikh Gurus visited. He recalled and recorded the past and brought it to present - day Sikhs residing worldwide. It is a monumental work for an author in his age of 22 years.

Abinash Mahapatra has also traced the places where the Sikh Gurus had visited and Sangat was created but the places have now been lost to modern development of roads and buildings. Talking of some such places, the author bemoans,

"Unfortunately, not many memories of Guru Sahib's visit is left in this region".

The author does not only describe what he found in places and read in books but also adds his own insight as when he cites any case related to Pandits or Maulvis. The Sikh Gurus, the author writes,

"Freed people from superstitions and infructuous deeds, caste based differences and thus freeing them from the shackles of fake hermits and yogis".

I have personally liked and have been profited from the books written by Abinash Mahapatra. I hope the author continues under the guidance of Sri Akaal Takhat Sahib and make further narrations and write more books on Sikh History. Great Love and Godly blessings to the Author.

I like him as he is.

Manjit Singh G.K.

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**PREM SINGH CHANDUMAJRA,**

FORMER MEMBER OF PARLIAMENT

(LOK SABHA)

General Secretary of Shiromani Akali Dal

**Former Member:**

- Public Accounts Committee
- Parliament Standing Committee of the Ministry of Home Affairs
- Consultative Committee of the Ministry of Water Resources
- Institute Body of P.G.I., Chandigarh



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I am extremely glad to know Mr. Abinash Mahapatra, a resident of Balasore District of State – Odisha has published numerous books pertaining to the Sikh History and the countries visited by the Sikh Gurus during their Udasis. Sikhism is based on the principles of “SARBAT DA BHALLA” and laid stress on how the individual should lead his/her life and what are his/her duties towards others.

Sri Guru Nanak Dev Ji travelled across the globe for nearly 24 years of His Life and gave the message of universal brotherhood. Subsequently, the succeeding Sikh Gurus themselves travelled to various parts of the globe or appointed some of their devout disciples in various portions of the globe for the propagation of Sikh Dharam Parchar and lead the entire human race in the path of the True Lord – Waheguru Ji.

The young Sikh Historian Abinash Mahapatra has given a vivid account of the Travels of the Sikh Gurus, the messages conveyed by them and the rich Sikh History pertaining to the respective region. I appreciate the efforts of the young scholar and request the readers to warmly welcome the books written by him.

I wish him all the success in life.

(PREM SINGH CHANDUMAJRA)

Former Member of Parliament.



# *Centre on Studies in Sri Guru Granth Sahib*

## *Guru Nanak Dev University, Amritsar – 143005*

*(Established by the State Legislature Act No. 21 of 1969)*

*University with Potential for Excellence recognised by UGC. Accredited at "A" grade level by NAAC*

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Shri Guru Nanak Dev Ji, is the founder of Sikh Religion whose 550th birth anniversary is being celebrated all over the world with great zest and enthusiasm. Guru Sahib taught mankind how to look beyond sectarian boundaries and love the entire humanity by preaching the idea of Fatherhood of one God and universal brotherhood of mankind. His hymns emphasize on one God, the creator of the entire universe. Undoubtedly, He is one of the religious leaders of His times who travelled vastly across India and abroad. He devoted about 25 years of His lifespan in visiting various places in India and abroad. The itineraries of Guru Sahib began from Sultanpur Lodhi followed by the bestowal of the divine mission upon him. He spread His teachings in India, South Asia, Middle East and many other countries. During His journeys, He visited the main pilgrimage centres of Hinduism and Islam and met many religious leaders of different beliefs.

Abinash Mahapatra a young scholar from Odisha is perhaps the youngest Sikh Historian and author who is in his tender age of 21 years and has written numerous books on Sikh History relating to India and other countries. According to Janam Sakhi tradition, Guru Nanak Dev Ji came to Odisha while moving to Ceylon (Sri Lanka) and visited Jagannath Puri which is one of the 68 sacred pilgrimage places of Hinduism. Bhai Himmat Singh Ji one of the Five Beloveds of Guru Gobind Singh Ji also belongs to this state and in Shri Guru Granth Sahib Ji, the word "Odisse" is mentioned in the Hymns of Bhagat Kabir Ji (SGGS - 1349).

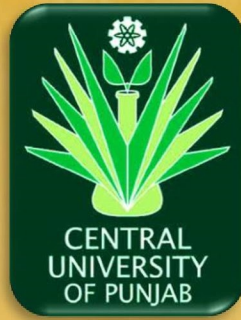
Hailing from such a divine state, the young author Abinash has taken the initiative to explore all the places visited by the Great Guru in India as well in other countries. He has tried his level best to give relevant and authenticated information about the sacred places and their present situation with the support of Shiromani Gurdwara Parbandhak Committee, Sri Akal Takhat Sahib and other Takhat Sahibans and the respective regional Sikh Organisations and Governmental organisations of the respective regions. It is indeed an innovative attempt to pen down such literatures that will evoke great interest for further research.

It gives me immense pleasure to congratulate and appreciate Abinash for bringing out such Sikh Literatures on the occasion of 550th birth anniversary of Guru Nanak Dev Ji. All my best wishes and support for him to continue more such researches on Sikh History and Philosophy.

*Amarjit Singh*

Dr. Amarjit Singh





*Abinash Mahapatra is a young Scholar of Sikh Studies who got published 38 books at the tiny age of 22 years. He is clear in his vision of Sikh History and Culture. He knows the authentic sources of his subject and knows how to display them. A Non-Punjabi of this age doing such marvellous service in the field of letters is a miracle for me. After Dr. Himadri Banerjee and Dr. Rajmohan Gandhi, I salute the Non-Punjabi Young Scholar, Abinash Mahapatra and pray before Guru Ji to keep him under His Wings.*

*Dr. Harpal Singh Pannu*

*Date - 24/06/2020*

*Professor - Guru Gobind Singh Chair,  
Central University of Punjab,  
Bathinda Punjab.*

*Former Dean (Research),  
Chairman at Dept. of Religious Studies,  
Punjabi University Patiala.*





DEPARTMENT OF HISTORY  
KURUKSHETRA UNIVERSITY KURUKSHETRA  
HARYANA: 136 119, INDIA  
(Established by the State Legislature Act XII of 1956)  
("A+" Grade NAAC Accredited)

**Dr. Amarjit Singh,**  
**Professor & Chairman,**  
**Director,**  
**Baba Banda Singh Bahadur Chair,**  
**Director,**  
**Mahatma Gandhi All India Services Coaching Institute,**  
**Kurukshetra University, Kurukshetra**

No. History/2020/16796


Dated: 18.10.2020

**TO WHOM IT MAY CONCERN**

I am immensely pleased to know that Mr. Abinash Mahapatra, a resident of Balasore District of Odisha State, a young and promising scholar of aged twenty two years has published a number of books on the history of the Sikh Gurus and the history of the Sikhs in general. Based on the Sikh Religious Literature, Primary Sources, Secondary Sources as well as on the Oral History Traditions, his writings have focused on the Life, Teachings and Philosophy of the Sikh Gurus, Udasis of Sri Guru Nanak Dev Ji and other Sikh Gurus, Establishment of the Khalsa Raj, Sikh History of various Indian States and Impacts of the Sikh Religion on the locals of the various territories visited by the Sikh Gurus across the Globe. The writings of Mr. Abinash Mahapatra have been authenticated by the Five Takhat Sahiban, and various Sikh Organizations including the Shiromani Gurudwara Prabandhak Committee, Amritsar. Besides utilizing the original sources for the composition of the Sikh History, he has also penned his own observations and interpretations on the growth and impacts of the Sikhism till the contemporary period. His knowledge, perceptions and interest on the study of the Sikh Gurus and Sikh History is indeed commendable and the same have been appreciated on record by a number of Individuals and by the various Religious Organizations, Sikh and Social Organizations and Academic Institutions which include Sri Akal Takhat Sahib, Sri Amritsar Sahib, Takhat Sachkhand Sri Hazoor Sahib Ji, Shiromani Gurudwara Prabandhak Committee, Amritsar, Gurudwara Management Committee Bangladesh and Centre on Studies in Sri Guru Granth Sahib, Guru Nanak Dev University, Amritsar and many more.

Mr. Abinash Mahapatra has indeed added a significant chapter on the historiography of Sikh Gurus and the Sikh History in general and I trust that he will sustain his interest on the study of Sikh History. I am sure that the scholars and students of the history and the general readers at large will be benefited with the writings of Mr. Abinash Mahapatra.

I wish Abinash all success in life. Love and blessings to him.

  
Amarjit Singh  
18/10/2020



*Abinash Mahapatra, a young man of Odisha has taken initiative of writing Sikh history. He has written Sikh history of many States of India and other countries until now. Though himself belonging to Non-Sikh community, his Research and commendable work shows his deep love for Sikhism.*

*His inner desire was to explore the best in Sikh history and for this purpose he himself visited so many places to find out the historical truth in Sikh history as already written by the earlier authors.*

*Abinash Mahapatra has vividly described the visit of Sikh Gurus at various places & the message of Love, brotherhood and social equity spread by them to give solace to the suffering humanity.*

*The young author has brought out many remnants from the Udasias of Sikh Gurus related to these places with authenticity and facts which no one else has described earlier in such work. I hereby congratulate the young author & expect more and more from him in this field.*

*Dr. Sahib Singh Arshi.*



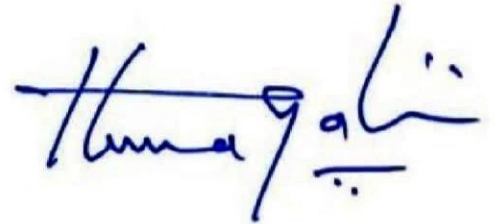
# *Hema Malini*

Blessed is the land on which He walked, blessed are those who were His companions, blessed are the souls who felt His touch and blessed are we that we are celebrating His 550th Birthday in our life expectancy. Yes, I am speaking about Guru Nanak Dev Ji, the embodiment of Supreme Formless Lord – Waheguru Ji who descended on mother earth to break the barricades of fallacies, unfounded sacraments, anxiety, creed and casteism. He accomplished this mission by four spiritual journeys for 24 years through which He travelled across the entire globe on foot to preach “The Real Message of Lord” to the mankind.

Here, I introduce Mr. Abinash Mahapatra a meritorious student of age 21 who is presently undergoing his M.Sc. in Life Sciences at Asian Institute of Public Health, Bhubaneswar. Hailing from the land of Odisha, he is a young Sikh Historian and scholar who has written 38 books on Sikh History not only on his native state Odisha but also pertaining to various states of India and Foreign Countries. The books of Mr. Abinash have been authenticated & esteemed by Shri Akal Takhat and other Takhats, Shiromani Gurdwara Parbandhak Committee Sri Amritsar, Various Govt. officials, Sikh Universities and Sikh Historians.

I appreciate Mr. Abinash Mahapatra and congratulate him for the production of such valuable Sikh Literatures on the 550th Birth Anniversary of Guru Nanak Dev Ji. I inspire him to do more such noble works in his life and convey him my best wishes for his bright and successful upcoming future.

With Best  
Wishes



Hema Malini.  
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