



# DASVE AVTARA

Guru Gobind Singh Jee was revealed to the world in 1666 AD at Patna Sahib. During his lifetime, he would go on to complete the mission of Sahib Sri Guru Nanak Dev Jee, while exuding supreme royal glamour and unbeatable valour. His divine poetic verses inspired and revolutionised societies, and will continue to do so for generations to come. His history leaves us in awe.

We feel it would be pertinent to use the lyrics of the track 'Dasve Avtara', which was produced by Kirpa Records in partnership with Akaal Publishers, to continue this article. The lyrics were written by Bhai Gurdas Singh Jee, who is believed to be a contemporary of Guru Gobind Singh Jee and possibly one of the 52 poets in His court. The lyrics were authored in 1768 AD.

ਉਹ ਗੁਰੂ ਗੋਬਿੰਦ ਹੁਇ ਪ੍ਰਗਟਿਐ ਦਸਵੇਂ ਅਵਤਾਰ ।

**Ouh Gur Gobindh Hue Pragattiaa Dhasavae Avathaaraa |**

*Guru Gobind Singh was revealed as the tenth Guru  
(by taking birth in Patna Sahib, Bihar).*

ਜਿਨ ਅਲਖ ਅਕਾਲ ਨਿਰੰਜਨਾ ਜਪਿਓ ਕਰਤਾਰ ।

**jin alakh akaal niranjanaa japiou karathaaraa |**

*He meditated upon the unblemished, imperceptible and timeless Creator.*

Guru Gobind Singh Jee came to earth with a specific remit, ordained by God:

"I have elevated you to be my own Son, I have brought you into being to propagate the Panth (righteous faith). Go to the world and promote the faith of righteousness and prevent mankind from wrong practices (like wickedness and depravity)."  
(Bachittar Natak – Wonderous Drama, Autobiography of Guru Gobind Singh Jee)

The culmination of the teachings of the Gurus was the creation of the Khalsa, the pure, to continue their legacy for time immemorial. The Vaisakhi of 1699 AD marked the fruition of the Gurus' harvest, sown from 1469 – 1699. It had taken 230 years for this harvest to bear its fruit.



Vaisakhi, or the start of the month of Vaisakh, had been celebrated in Punjab for aeons, marking the time of harvest. But, in 1699, Vaisakhi took on a new significance for Sikhs. On this day, the tenth Guru, Guru Gobind Rai (as he was known then) blazed his sword from its scabbard and asked for the head of a Sikh. Stunned silence followed.

Bhai Dey Ram, a Khatri Sikh, calmly stood with hands folded, made his way to the podium and offered his head to Guru Sahib. The Guru continued this call for heads another four times. Bhai Dharam Ram, a Jatt Sikh, Bhai Himmat Rai, a Kumar Sikh, Bhai Mokham Chand, a Chimmba Sikh, and Bhai Sahib Chand, a Nai Sikh, offered their heads one by one. Some stayed and watched in awe. Others ran in horror.

Guru Gobind Rai then got an iron vessel, water and a Khanda (double-edged sword). Mata Jeeto Jee added patase (glucose and sugar based puffs) into the iron vessel. Guru Sahib recited the prayers of Japji Sahib, Jaap Sahib, Tva Parsad Svaye, Choupai Sahib and Anand Sahib, whilst stirring the Khanda in the iron vessel. In this way, Amrit, the nectar of immortality, was created. This Amrit was then administered to those Five Singhs who had offered their heads. Upon drinking the Amrit, they were brought back to life and named Panj Pyare, Five Beloved Ones. As they became Khalsa, drinking from the same vessel, they lost their caste distinctions and acquired the new status of Singhs (Lions).

We are the Khalsa. This is our birthright. We must strive to walk and practise this path of righteousness.

**ਨਿਜ ਪੰਥ ਚਲਾਇਓ ਖਾਲਸਾ ਧਾਰ ਤੇਜ ਕਰਾਰਾ ।**

**Nij Panth Chalaaiou Khaalasaa Dhar Thaej Karaaraa |**  
*He started the path of scintillating splendour (Khalsa Panth).*

**ਸਿਰ ਕੇਸ ਧਾਰ ਗਹਿ ਖਰਗ ਕੇ ਸਭ ਦੁਸਟ ਪਛਾਰਾ ।**

**sir kaes dhaar gehi kharrag ko sabh dhusatt pashaaraa |**  
*Head full with tresses (Kes), sword in hand, the Khalsa eliminated tyrants.*

The spirit of the Khalsa is unique and unconquerable. The Khalsa may face challenges, but it has never been defeated. This is its scintillating splendour.

The distinguishing marks of this Khalsa are that they keep their hair (Kes) and have a sword (Kirpan) to hand. They humbly accept the will of God in keeping their Kes and crown themselves with a turban. The Kirpan, the sword of mercy, teaches one to remain merciful and control one's anger, but also to blaze the sword against tyranny and uphold righteousness. This dichotomy of being armed and tempered epitomises the nature of the Khalsa.

Historically, the Khalsa defeated the Mughals and Hindu Hill Kings, while making huge sacrifices to end colonialism. During the time of the Gurus, the Sikhs never lost a battle. Since then, the Khalsa has assailed all their oppressors in due time.

**ਸੀਲ ਜਤ ਕੀ ਕਸ਼ ਪਹਾਰ ਪਕਾਰਿਓ ਹਥਿਆਰਾ ।**

**Seel Jath Kee Kash Pehar Pakarriou Hathiaaraa |**

*They wore the symbol of chastity (Kashera) and raised arms.*

**ਸਚ ਫਤੇ ਬੁਲਾਈ ਗੁਰੂ ਕੀ ਜੀਤਿਓ ਰਣ ਭਾਰਾ ।**

**sach fathae bulaaee guroo kee jeethiou ran bhaaraa |**

*Roaring "Victory to the Guru", they prevailed in immense battlefields.*

Unlike raiders and victorious armies, who plundered the wealth of the Indian subcontinent, the Khalsa has a higher moral code. This includes wearing a Kashera (thigh-length underwear), which reminds a Sikh of their moral obligation to sexual fidelity with their spouse. Thus, the Khalsa never took advantage of women during their victories in battle.

The Khalsa roared the victory cry of, "Vaheguru Jee Ka Khalsa, Vaheguru Jee Ki Fateh – The Khalsa belongs to the wonderful Enlightener (God), all victories are due to the grace of God." The Khalsa remained gracious and thankful to the almighty in every victory. This Fateh, which is now the Sikh greeting, was uttered by Guru Gobind Singh Jee in his first victory in battle, at Bhanghani in 1686. The Khalsa prevailed in battles especially when they were outnumbered and out-fired.

**ਸਭ ਦੈਤ ਅਗਨਿ ਕੇ ਘੇਰ ਕਰ ਕੀਓ ਪ੍ਰਹਾਰਾ ।**

**sabh dhaith arin ko ghaer kar keeou prehaaraa |**

*The Khalsa rounded up all their devilish foes and annihilated them.*

**ਤਬ ਸਹਿਜੇ ਪ੍ਰਗਟਿਓ ਜਗਤ ਮੈ ਗੁਰੂ ਜਾਪ ਅਪਾਰਾ ।**

**jab sehijae pragattiou jagath mai gur jaap apaaraa |**

*The meditation of the infinite Lord was gradually revealed to the world.*





Destroying their tyrannical foes, the Khalsa proceeded to spread the word of God, as instructed by the Gurus. They did not forcibly convert anyone. On the contrary, they preached their message with love and intuition.

**ਯੋ ਉਪਜੇ ਸਿੰਘ ਭੁਜੰਗੀਏ ਨੀਲੰਬਰ ਧਾਰਾ ।**

**yo oupajae singh bhujangeeae neelanbar dhaaraa |**

*The warrior Singhs (lions) thus descended upon their foes, donned in blue.*

**ਤੁਰਕ ਦੁਸਟ ਸਭਿ ਛੈ ਕੀਏ ਹਰਿ ਨਾਮ ਉਚਾਰਾ ।**

**thurak dhusatt sabh shai keeae har naam ouchaaraa |**

*They eliminated all the Turk enemies (ruling Muslims) while reciting God's Name.*

The fierce warriors of the Guru, wearing their blue attire, descended upon their foes like lightning from the skies. They eliminated the proud Mughals and made them run from the sub-continent of India, never to return.

**ਤਿਨ ਅਗੈ ਕੋਈ ਨ ਠਹਿਰਓ ਭਾਗੈ ਸਿਰਦਾਰਾ ।**

**thin aagai koe n thehiriou bhaagae siradhaaraa |**

*None dared to stand in battle against them and all the chieftains took to their heels.*

**ਜਹ ਰਾਜੇ ਸ਼ਾਹ ਅਮੀਰਤੇ ਹੋਏ ਸਭ ਛਾਰਾ ।**

**jeh raajae shaah ameerarrae hoeae sabh shaaraa |**

*The kings, sovereigns and emirates, all of them were decimated.*

Here the word Sardar, Chieftain, is used. This is to leave the reader in no doubt that the Sikhs and the Guru did not fight a particular race or religion. The fight was against tyranny. In these battles, they also fought Hindu Chieftains and Kings.

**ਫਿਰ ਸੁਨ ਕਰਿ ਅੰਸੀ ਧਮਕ ਕਉ ਕਾਪੈ ਗਿਰਿ ਭਾਰਾ ।**

**fir sun kar aisee dhamak ko kaapai gir bhaaraa | a**

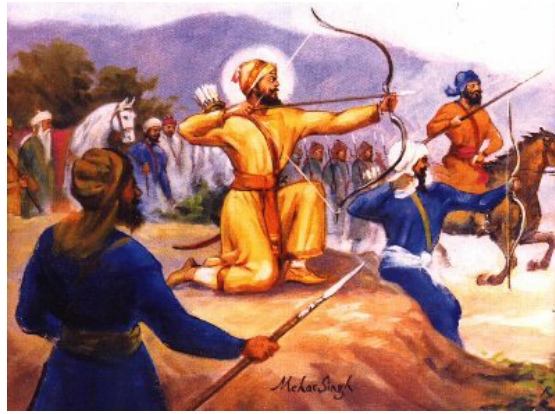
*With high pitched drum-beats (of victory), even the mountains shuddered.*

**ਤਬ ਸਭ ਧਰਤੀ ਹਲਚਲ ਭਈ ਛਾਡੇ ਘਰ ਬਾਰਾ ।**

**thab sabh dharathee halachal bhee shaaddae ghar baaraa | a**

*The upheaval ruffled the earth and people forsook their homes.*





When the Sikhs beat the Ranjit Nagara, the drum of victorious battles, people were petrified. The earth shook. People ran from their homes. The striking of the Ranjit Nagara signalled the commencement of battle, and that the Singhs were attacking the vicinity. People, knowing what carnage and destruction would follow, would run in fear. The Ranjit Nagara is placed in many Gurdwaras in the Darbar Sahib (worship hall). It is a large drum on a raised platform, usually beaten during the Ardas (supplication prayer) in some Gurdwaras. It is a traditional war drum, the beating of which ensures its continued use in the future, in both worship and war.

ਇਉਂ ਜੈਸੇ ਦੁੰਦ ਕਲੇਸ਼ ਮੈਂ ਖਾਪਿਓਂ ਸੰਸਾਰਾ ।

**eio aisae dhundh kalaesh mai khapiou sansaaraa | a**

*In such conflict and distress, the world was absorbed.*

ਤਹਿ ਬਿਨੁ ਸਾਤਿਗੁਰ ਕੋਈ ਹੈ ਨਹੀਂ ਭੈ ਕਾਟਨਹਾਰਾ ।

**thehi bin sathigur koe hai nehee bhai kaattanehaaraa | a**

*And there was none else than the True Guru who could eradicate the fright.*

In battles and wars, there is much distress and fear. Without faith in the True Guru, such fear cannot be ended. One can only reach the level of fearlessness with meditation and the guidance of the True Guru.

ਗਾਹਿ ਜੈਸੇ ਖੜਗ ਦਿਖਾਇਅਨ ਕੋ ਸਕੈ ਨ ਭੋਲਾ ।

**gehi aisae kharrag dhikhaaeian ko sakai n jhaelaa | a**

*He (the True Guru), beholding the sword, displayed feats bearable by none.*

Guru Gobind Singh Jee never lost any battle he fought. All battles were fought in defence, and the Sikhs were always outnumbered by the opposing armies. In one such battle, Guru Gobind Singh Jee and forty Sikhs were engaged in battle in Anandpur Sahib (the town of bliss), entrenched in Anandgarh (the fort of bliss). They came out of the fort after hearing their enemies, the Mughal and Hindu Hill Kings, take solemn oaths of peace on the Quran and the cow. The Sikhs were then attacked. The oaths had been false. Guru Jee writes,

"What can forty hungry men do, when suddenly a one million man army pounces upon them? ... They (the enemy) dressed in black and, like flies, came suddenly, with great uproar.

Any person who came out from behind the wall,  
took one arrow (on his body) and was submerged in blood."  
(Zafarnama 19, 26, 27)

Forty Sikhs fought a one million man army. Despite being hideously outnumbered, Guru Sahib and the Singhs managed to escape, fighting their way to the safety of Chamkaur Sahib. The Sikhs suffered some losses. In contrast, every arrow unleashed by Guru Jee claimed a life. At Chamkaur Sahib, Guru Jee once again describes the desecration in the battlefield,

“Many arrows and bullets rained and the battlefield turned red (with blood), like the red coloured laaleh (tulip) flowers. The battlefield was full of (severed) heads and legs, which gave the impression of balls and sticks.”

(Zafarnama 37, 38, [www.zafarnama.com](http://www.zafarnama.com))

Even then, they did not stop. The remaining Singhs and Guru Jee caused havoc among the opposing forces; death permeated the battlefield. One has to remember that there were less than forty Singhs in Chamkaur Sahib at this point, entrenched in the mud fortress – so the deaths described are those of the opposing armies. Guru Gobind Singh Jee still fought his way to safety, even after the deadlock at Chamkaur Sahib. This was the gallant and glorious nature of our Sovereign and undefeated King.

**ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ ॥ ੧੫ ॥**

**vaah vaah gobindh singh aapae gur chaelaa | 15 |**

*Wonderful, wonderful is (Guru) Gobind Singh; He, Himself, is the Master and the Disciple too.*

Guru Gobind Rai made history by kneeling down before the Panj Pyare (his Sikhs) and begging for Amrit, to be initiated as a Khalsa. This was the first occurrence in world history where the Guru/Prophet gained initiation from his followers. Thus, Guru Sahib set a precedent and declared to the world, 'I am no worthier than my Khalsa. They have been elevated to my own status.' Guru Gobind Rai then received Amrit and blossomed into their sovereign identity: Guru Gobind Singh Jee.

Points for us to ponder:

- 1) Are we Khalsa?
- 2) What do we need to do to honour the names given to us as Lions and Princesses (Singhs and Kauras)?
- 3) We can all become immortal by taking the initiation of the immortal nectar, Amrit. Have you taken the oath? Life is short. Death keeps no calendar. Do not miss your opportunity.
- 4) Those of you who have taken Amrit, do you taste it every day, when you do heartfelt prayers? Does your Jeevan (lifestyle) reflect that of a Khalsa? Does it exude inspiration?

Our endeavours of producing this music track and literature will be truly worthwhile if all of us make positive changes in our lives, for the betterment of ourselves and others. May we all become Khalsa (pure).



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