

THE SIKH HERITAGE OF EAST INDIA

Abinash Mahapatra

When I come across the leitmotif pertaining to the Sikh Historicity of the East India Province, I hark back to the stint while I was deliberately researching on the Sikh Antiquity by navigating through every single village èk district èk city, leafing through innumerable governmental revenue chronicles and mustering with the devout souls whose ancestors were matchlessly prosperous for getting contemporarily consecrated by Guru Sahiban, the signatures of which are still prevailing. With them my othages of my life surpassed in pungent and insightful explorations on the Sikh Historicity of this unexplored portion of our realm & His grace, I could author a manuscript entitled "The Sikh History of East India". For the comprehensive exploration, its authenticity and the excavation as well the portray of the uncharted Sikh Antiquity of East India, this book has been extensively accredited and admired by Gurdwara Management Board, Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), Shiromani Gurdwara Parbandhak Committee (Sri Amritsar Sahib) & Parliament of Official Languages (Ministry of Home Affairs, Govt. of India). There are eight chapters in this book pertaining to the all-embracing East Indian States escorted by the country of Bangladesh with each chapter being authenticated by the consistent governmental bodies and the Principal Gurdwara Management Committee(s) of the specific realms.

It is for the consciousness of the readers that in East India, the states of Bihar, Assam, Bangladesh Domain, West Bengal, Odisha, Arunachal Pradesh, Sikkim & Andaman Nicobar Islands bequeath a very profound linking with the Sikh Religion which is consistently unyielding in one way or the other. In this very research article, extracts from my book "The Sikh History of East India" connoting to the apiece solitary chapter will be penned in apt which will engross chronicles of the Guru Period as well as the Post Guru Period. Proffering my empathetic admirations at the lotus feet of Akal Purakh Sri Waheguru Ji, I put my words on paper indorsing myself as a meagre servant of the Gur Khalsa Panth.

The Sikh Historicity of East India begun when Pehli Patshah, Jagatguru Dhan Dhan Sahib Sri Guru Nanak Dev Ji Maharaj and consecutively Nauwey Patshah, Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj stepped into Bihar from the district of Chandauli, Uttar Pradesh. If a chronological sequence is to be followed, then the regions pertaining to the visit of Guru Sahiban will be in the subsequent order Sasaram, Gaya, Bodhgaya, Rajouli, Nalanda, Patna, Hajipur, Lalganj, Katihar, Munger, Bhagalpur, Sahib Ganj, Lakshmipore, Kantnagar, Baidyanath and Colgong where the consigns of their visit still prevails to mark the unbeatable predominancy of Gur Khalsa Raaj.

Pertaining to the visit of Nauwey Patshah Ji to East India, Sahib E Kamal, Faiz E Noor, Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has penned the underneath lines in Bachittar Natak of Sri Dasam Granth Sahib Ji,

"Mur Pit Purab, Kiyas Payana, Bhant Bhant ke Tiratha Nana, Jab Eh Jat Tribaini Bhaye, Pun Dan Din Karat Bitaye". (My father went to the East and visited all sorts of places of Pilgrimage; When He reached Tribaini (Prayag), He contributed His junctures in alms giving).

In the afore mentioned realms of the Indian State of Bihar, ample no. of Historical Gurdwara(s) are persisting in the memories of Guru Sahiban, a few of them encompassing some antique relics as well. The prominent Guru Ghar(s) commemorating the visit of Sri Dev Ghat Sahib" in Gaya, "Gurdwara Bara Pehli Patshah Jican be enlisted as "Gurdwara Sangat"&"Gurdwara Chota Sangat" in Rajouli, Gurdwara Sri Guru Nanak Sheetal Kund" in Nalanda, "Gurdwara Bara Sangat", "Gurdwara Chota Sangat" and also a hill entitled as "Guru Nanak Shah ka Pahar in Bhagalpur and finally, "Gurdwara Sri Guru Nanak Dev Ji" is prevailing in wrecked conditions at the districts of Baidyanath and Raj Mahal.

There prevail abundant historical facts related to the afore stated Gurdwara Sahiban which can be detailly scrutinized in my authored book, "The Sikh History of East India". The Mahant(s), Pandit(s), Maulvi(s) and scholars as well denounced their own. mindsets and accepted Hazur Sachey Patshah Ji as their Master. The readers should take into their cognizance that Sahib Sri Guru Nanak Dev Ji Maharaj has neither affronted any religious practice nor was He against any religion. The benevolent Master was in a mission of conjugating the human race with the Supreme&Eternal Truth, the Magnificent Lord, Akal Purakh Sri Waheguru Ji and this legacy was ensued by the subsequent nine Nanak Jyot(s).

Post to the exodus of Pehli Patshah Ji from the state of Bihar, Tiji Patshah, Jagatguru Dhan Dhan Sahib Sri GuruAmardas Ji Maharaj appointed a Parcharak named as Chacha Phaggu Mal Ji who arrived at Sasaram and constructed a Manji for the propagation of Nankian Philosophy. He was fortunate to have glimpse of six consecutive Sikh Gurus, i.e., starting from the 3rd Sikh Guru to the 9th Sikh Guru but couldn't have the Darshan of 8th Sikh Guru connoting to a very stipulated jiffy of His Gur Gaddi period. According to the historical chronicles, Baba Gurditta Ji (the devout son of Chhevin Patshah Jagatguru Dhan Dhan Sahib Sri Guru Har Gobind Ji Maharaj) visited Sasaram and camped at the garden of a Nawab.

During the consecrated stay at Sasaram, Baba Gurditta Ji met Chacha Phaggu Mal Ji and used to address the Sangat at the the Manji established by him. Even the legend prevails. that the third successor of Mahant Dev Gir (the devout persona who had surrendered himself to Pehli Patshah Ji at Bodhgaya) had been to Punjab and was fortunate to have a glimpse of the 7th Sikh Guru, Jagatguru Dhan Dhan Sahib Sri Guru Har Rai Ji Maharaj and accepted Sikhi under His guidance. He was the solitaryearnest Gur Sikh who had established 360 Nanak

Panthi Matth(s) in the entire state of Bihar for the Sikh Dharam Parchar. In spite of relentless Parchar, Chacha Phaggu Mal Ji was in a somber thirst for Nauwey Patshah Ji's visit.

The thirst of this fervent Gur Sikh was quenched when Sagal Srisht Di Chadar, Nauwey Patshah, Sahib Sri Guru Tegh Bahadur Ji Maharaj descended on the soil of Bihar in the year of 1666 accompanied by Mata Gujri Ji, Mata Nanaki Ji and Sri Kirpal Chand Ji. All the places pertaining to the state of Bihar cited afore have been visited by Nauwey Patshah Ji as well who entered through Sasaram post having a bathe at Karmanasha River. Guru Sahib Ji fragmented the hypocritical views of the Pandit(s) and directed them to rely their faith and devotion only on the Magnificent Lord, Akal Purakh Sri Waheguru Ji. The ghat has been named after Guru Maharaj and there. prevails a Gurdwara Sahib commemorating His visit to the stint.

The prominent Guru Ghar(s) commemo- rating the visit of Nauwey Patshah Ji can be enlisted as "Gurdwara Sri Sangat Sahib" in Chinari, "Gurdwara Taksali Sangat", "Gurdwara Chacha Phaggu Mal Ji", "Gurdwara Purana Guru ka Bagh"&"Gurdwara Purani Bari Sangat" in Sasaram, 'Gurdwara Sri Guru Tegh Bahadur Ji" in Gaya, "Gurdwara Sri Gau Ghat Sahib"&"Gurdwara Sri Guru ka Bagh" in Patna, "Gurdwara Sri Handi Sahib in Danapur, "Gurdwara Sahib" in Munger, "Gurdwara Bara Sangat"&"Gurdwara Chota Sangat in Bhagalpur, "Gurdwara Guru Nanak Sat Sangh Sabha" in Sahib Ganj, "Itihaasik Gurdwara Sri Guru Tegh Bahadur Sahib Ji" in Lakshmipore and a wrecked "Gurdwara Sahib in Raj Mahal constituenciesdenoting toto the state of Bihar.

Nevertheless, of all the afore stated Gurdwara Sahiban are of great Historical Implication, yet the most substantial Gurdwara(s) connote to be of the districts of Lakshmipore, Sahib Ganj&Raj Mahal in Bihar. The Lakshmipore Gurdwara Sahib, is a refuge to various Puraatan Shastar(s) of Nauwey Patshah Ji as well as of Kalgidhar Patshah Ji, a Huqumnama of Dasam Patahah Ji and a Saroop of Jagatguru Dhan Dhan Sahib Sri Guru Granth Sahib Ji Maharaj which was discovered from the nadirs of River Ganga. An imperative feature of this Saroop relies in the fact that even getting exhumed from a water body, it was enormously integral and fresh as it could be while placed on any terrestrial location.

It was here in Lakslimipore where persisted a Gur Sikh whose name connotes to Sardar Mangal Singh (also presaged as Sardar Ram Singh). He was a devout Khalsa and was present at SriAbchalnagar Sahib Ji when procured the Sachkhand Gamanof Sahib Sri Guru Gobind Singh Ji Maharaj. He had equipped a manuscript which has citation of every solitary incidence that took place at the stint of Hazur Sachey Patshah Ji's Jyoti Jyot. Inscribed in Larivar Gurmukhi Script, this handwritten chronicle affords the meticulous juncture of attack on Hazur Sachey Patshah Ji, the names of the assassin and the contemporary evidence that the verses from Sri Dasam Granth Sahib Ji were articulated on Dasam Pita Ji's Jyoti Jyot.

A reconcile that while A stepped into the jurisdictions of Sahib Ganj&Raj Mahal, A comprehended that the historical Gurdwara Sahiban had been razed down which can be well-thought-out to be the lack of Parchar or not as much of the Sikhi Establishments in these remote areas. Post to a penetrating scrutinization of the revenue records and with the aid of police officials, A could acquire the exact destinations of the historical Gurdwara(s). In Sahib Ganj, the bushed Nishan Sahib upon the almost wrecked "Gurdwara Sri Guru Nanak Sat Sangh Sabha" was enough sufficed to track the Khalsa Raaj in the jurisdiction. Currently, there is no Parkash of Guru Maharaj in the Gurdwara Sahib which has got nearly infringed.

The efforts of unearthing the SikhAntiquity at Raj Mahal were apparent to be mammoth. When A entered the premises of the Gurdwara Sahib, A was flabbergasted to squint the existence of inhabitants in it. The building of Gurdwara Sahib was approximately crushed to soil with the complex void of Nishan Sahib. The lack of any persisting consigns. ignited me to get the premise drilled. Post to a penetration of 3 feet, three stone slabs were excavated, the one on which Mool Mantar was engraved, on the second was carved "Guru Nanak Shahi Sangat, Zilla Raj Mahal &on the third, Mool Mantar was inscribed. A urge to leaf through my book "The Sikh History of East India" for more explorations on this leitmotif.

The Bihar's Sikh Historicity took endless fillips with the birth of Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj at the residence of Salas Rai Johri, Patna Sahib. Maharaja Ranjit Singh Ji transformed this dwelling into Takhat Sri Harimandar Ji Patna Sahib and the construction work took nearly two years i.e., from Samvat 1896 to Samvat 1898, while the reconstruction was performed on Kartik Samvat 2011 (19th November, 1954) which got accomplished on Posh 7, Samvat 2014 (1957A.D.). A have included in my book, "The Sikh History of East India" the extracts from the British Novelists entitled Charles Wilkins&Dr. F Buchanan who had visited the Takhat Sahib and have penned their majestic experiences.

Apart from these, a detailed history of the Takhat Sahib, list of relics&important dates concerned to it, the influx of Sufi Saint Bhikhan Shah to Patna Sahib, the infantile chronicles of Shahebzaada Gobind Rai Ji and a wide-ranging demonstration of the historicity linked to the Gurdwara Sahib(s) associated with Dasam Patshah Ji, namely "Gurdwara Kangan Ghat Sahib", Gurdwara Maini Sangat" and "Gurdwara Gobind Ghat Sahib can be accessed from the first chapter of my authored book "The Sikh History of East India". A wish to state that this chapter has been authenticated by the Hon. Chairman of Dharam Parchar Committee (Takhat Sri Harimandar Ji Patna Sahib), Hon. Founder President&members of S.G.P.C.B.

Subsequently, the second chapter of my book, "The Sikh History of East India" is based on the Sikh Historicity corresponding to the state ofAssam. A would like to conscious the readers that this research work of mine was copiously aided by the Hon. Chief Minister ofAssam, Eastern Zone Sikh Pratinidhi Board and the administration of Mataji Gurdwara. The descendance of Sahib Sri Guru Nanak Dev Ji Maharaj in the jurisdiction of Dhubri Sahib on the banks of Brahmaputra River where "Gurdwara Damdama Sahib and the visit to Danapur

where "Gurdwara Barcha Sahib" still persists to honor His Holy visit and the redemption of Noor Shah along with countless archives have been pertinently labelled in this chapter.

Post to His exodus, it was Nauwey Patshah Sahib Sri Guru Tegh Bahadur Ji Maharaj who stepped into this state enrouting through the banks of Brahmaputra River and reached Dhubri Sahib. Here Gurü Maharaj was invited by the Mughal appointed administrator Raja Ram Singh for his rivalry against the Ahom Raja, Chakradhwaj Singh. The capitulation of the chief Tantric Lady named Netai Dhobani the huge boulder that she flung on Guru Patshah Ji post getting all her spells futile are still prevailing at "Itihaasik Gurdwara Sri Guru Tegh Bahadur Sahib Ji" at Dhubri Sahib, Assam. The Panj Peer(s) who were invited by the Mughal appointed administrator, Raja Singh too accepted Nauwey - Patshah Ji as their Master.

Correspondingly, A have provided the names of Panj Peer(s) along with their descriptive identities, the historically commemorative Panj Peer Dargah, the visit of Nauwey Patshah Ji to Kamakhya Temple, the prevalence of Sikh Panda (Pandit) who transpires to be the current custodian of a chronicle in Gurmukhi dating back to the epoch of Guru Maharaj (along with the translation). Also, A have penned the conversation of Mahant Jivan Das of Assam with Kalgidhar Patshah Ji and His Huqumnama(s) related to the state of Assam and the list of offerings of the Assamese King, Raja Sug Deo which encompassed a golden bowl, a Panj Kala Shastar, the Parsadi Elephant, diamond bracelet, etc., in apt and vivid.

The Sher E Punjab, Maharaja Ranjit Singh Ji also had a great role in shaping the magnificent Sikh History of this state. Legend prevails that the Ahom King, Raja Chandrakant Singh had sought help from Maharaja Ranjit Singh Ji to fight against the Burmese Invaders and for this, a troop of 500 Sikh Soldiers were dispatched from Punjab under the supervision of the army commander, Sardar Chaitanya Singh & the only female "Mataji" to which the legislative entries refer to as "Battle of Hidrakchi". Though the conflict was victorious, yet some prescribed to settle in the areas of Borkhola, Hajo, Hathi Para, etc. and then "Mataji Gurdwara" was erected where prevails two of her guns and a flour mill.

A was fortunate to meet with the present. descendants of those Sikh Warriors who have been reverentially designated in almost all the fields and follow a mutual cultural system for which they have been named as Assamese Sikhs & Axomiya Sikhs. The readers of this research article can leaf through the pages of the second chapter of my authored book, "The Sikh History of East India" for a profound serutinization on the afore cited Sikh Historicity initially from the Guru Period to the stint of Khalsa Raaj Establishment in the state of Assam. The readers can pay a glimpse over my detailed conversations with the Sikh Panda (Pandit) of Kamakhya Temple and the eminent Sikhs of this state in this book. Also, A wish to state that this chapter in my book has been authenticated by the Hon. Chief Minister of Assam & the Hon. General Secretary of Sikh Pratinidhi Board, Eastern Zone (Dhubri Sahib, Assam).

The third chapter of my book, "The Sikh History of East India" is based on the Sikh Historicity linked to the realm of Bangladesh. I would like to cognizant the readers that this research work of mine was profusely aided by the Hon. Chairperson of Bangladesh Gurdwara Management Committee and the eminent Sikh Officials of respective Gurdwara Bodies stationed in the country. The places visited by Pehli Patshah, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj & Nauwey Patshah, Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj symbolizes to Sylhet, Dhaka, Mymensingh & Chittagong. Also, this province is sanctified by the Huqumnama(s) of Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj.

When I stepped into the Government Records Office at Dhaka and accessed the Revenue Records, I was astonished to notice that there are all inclusive of 152 Historical Gurdwara Sahiban in this province among which 32 were in Dhaka only. I bewailed to witness that there are only five Gurdwara Sahiban prevailing in this country, related to the visit of Pehli Patshah Ji & Nauwey Patshah Ji. In a chronological sequence, they can be enlisted as "Gurdwara Nanakshahi" & "Gurdwara Sangat Tola" in Dhaka, "Gurdwara Nanak Mandir in Mymensingh and finally, "Gurdwara Sikh Temple Estate" at Chowk Bazar & "Gurdwara Sikh Temple Estate" at Paharthali in the Chittagong dominions of this country.

I urge the readers to turn over the pages of the third chapter of my authored book, "The Sikh History of East India" for a profound exploration on the antiquity of Sikh Religion in this province. The revenue records of the existing as well as the demolished Gurdwara Sahiban, list of relics and their concerned significance especially of the contemporary portrait of Nauwey Patshah Ji preserved at "Gurdwara Sangat Tola Sahib", the list of Hindu as well as Islamic scholars & intellectuals who embraced Guru Sahiban as their Master, conversations with their present descendants & the English paraphrases of Huqumnama(s) related to this province can be gaudily scrutinized from the contents of my authored book.

The fourth chapter of the book, "The Sikh History of East India" emphasizes on the Sikh Historicity of West Bengal. This state presages to be a vital dominion in Sikh History which has been consecrated by the visits of Pehli Patshah Ji & Nauwey Patshah Ji, the commemorative Gurdwara(s) established in the memory of their visits and the divine love for Sikhi which ensues even post to the exodus of Guru Sahib Ji with hundreds of surpassing years. Generally, the principal city of Kolkata inclines to be the pivoted center of deliberating the Sikh History but the unmapped element relies in the datum that apart from Kolkata, nine more destinations have been manifested correlating the Udasi(s) of Sikh Gurus.

If a list of eminent Sikh Heritage prevailing in this state is chronologically arranged, then for Kolkata, it would be "Gurdwara Sikh Sangat", "Gurdwara Guru Nanak Dev Ji", "Gurdwara Bara Sikh Sangat", "Gurdwara Chota Sikh Sangat", "Gurdwara Guru ka Bagh (Baghmari)", "Gurdwara Muni Lal Sikh Sangat", "Gurdwara Guru ka Bagh (Narkeldanga)" & "Gurdwara Rash Bari Sikh Sangat". Also, there are historical Gurdwara(s) in the state, namely, "Gurdwara

Guru Nanak Dev Ji" in Kenduli (birthplace of Bhagat Jaidev Ji), "Itihaasik Gurdwara Guru Nanak Dev Ji" in Murshidabad, "Gurdwara Sri Guru Nanak Dev Ji in Malda "Gurdwara Charan Kamal Sahib Ji (1510)"&"Sri Guru Nanak Gurdwara (Katwa)" in Burdwan and ultimately, it was "Gurdwara Guru Nanaksar (Chandrakona)" in Midnapore. Astoundingly, while glancing the revenue records to exhume the Sikh History of this state, A was blazoned to note that Nauwey Patshah Ji had established Quila Gobindgarh at the dominion where currently persists the British constructed Fort William. It is hereby earnestly appealed, that the readers may leaf over the fourth chapter of my authored book, "The Sikh History of East India" for a profound exploration on the antiquity of Sikh Religion in this state. A have provided a detailed depiction of the visit of Guru Sahiban to this state, the evidential and authenticated history of the historical Gurdwara Sahiban, the arrival of Sri Dasam Granth Sahib Ji along with a Huqumaama and Shastar of Dasam Patshah Ji at Gurdwara Chota Sikh Sangat, amemoir of theAgrahari Sikhs of Nauwey Patshah Ji, my visits and conversation with the families whose dynasties were directly related to Nauwey Patshah Ji and have been initiated Khande Di Pahul by Dasam Patshah Ji.

A was fortunate to meet in person with these individuals and was empathetically sanctified to record their history as articulated by them. It was their noble assistance that A could prepare a hierarchical tree of this family. A have cited my visit to Rama Krishna Matth and my conversation with the Mahant(s) who revealed infinite sources of unnoticed Sikh History and the reverences of Rama Krishna Lineage including of Swami Vivekananda for our Guru Sahiban which are evidentially persisting in the form of corralled chronicles, letters and the translations of Bani, Corres pondingly, A have cited 42 BengaliAuthors along with their works on Sikh History, Philosophy&Gurbani which is a worth extraordinary facet.

A would like to quote that A have correspondingly cited the summit and dialogue of Pehli Patshah Ji with Vasco Da Gama in this state with apposite evidentiary sources and legitimacy. This specific chapter of my book "The Sikh History of East India" has been authenticated by the Hon. Secretary of "Guru Gobind Singh Study Circle, East India" who was my source of inspiration and influence during my research work. To the readers, A do extend my plea that few of the historical Gurdwara Sahiban pertaining to the state of West Bengal are in a state of ruins which needs to be reinstated at the soonest before getting miserably tumbledown. Post leafing through my book, please proffer your substantial apprehension on this aspect.

The fifth chapter of my book, "The Sikh History of East India" is associated with the Sikh History of my native land ie., Odisha. For this research work, the Hon. Chief Minister of Odisha, the Hon. Governor of Odisha&my.cousin Rashmita Panda (L.A.S.), currently serving as the Director cum C.E.O. of Odisha Skill DevelopmentAuthority were a great source of enthusiasm for me. Generally, if Panthic deliberations commence regarding the state of Odisha, then the SikhiAntiquity gets confined within the district of Jagannath Puri Apart from

this specified jurisdiction, the Sikh Historicity prevails in ten more districts where consigns of Sikhi Establishments still prevail to commemorate the presence of Khalsa Raaj.

The state of Odisha has been consecrated with the footsteps of Pehli Patshah Ji and Nauwey Patshah Ji. Also, Kalgidhar Patshah Ji has referred to the state of Odisha in His authored, "Sri Dasam Granth Sahib Ji" & "Sri Sarbaloh Granth Sahib Ji". The most significant aspect related to the Sikh Historicity of this state relies the articulation of SikhAarti at Jagannath Temple premises by Pehli Patshah Ji. The historical Gurdwara(s) in the state of Odisha can be enlisted as, "Odia Gurdwara" at Biranchipur in Balasore, "Gurdwara Guru Nanak Gaadi" & "Gurdwara Guru Nanak Sangat Sahib" in Bhadrak, "Gurdwara Sri Bauli Sahib in Jajpur, "Gurdwara Sri Guru Nanak Dev Ji" in Chhatia, "Gurdwara Guru Nanak Datan Sahib Ji" in Cuttack, "Gurdwara Sri Bauli Matth Sahib Ji", "Gurdwara Sri Mangu Matth Sahib Ji" & "Gurdwara Sri Punjabi Matth Sahib Ji" in Jagannath Puri.

However, the historically important Guru Ghar(s) include, "Gurdwara SriAarti Sahib YaadgariAsthaan" at Jagannath Puri is the only Gurdwara Sahib in the entire globe which stationed on the sea shore to commemorate the Holy SikhAarti recited by Pehli Patshah Ji in the Jagannath Temple premises. This Gurdwara Sahib has been constructed by adhering to the Huqumnama of SriAkal Takhat Sahib Ji and Takhat Sri Harimandar Ji Patna Sahib Ji which have been bequeathed upon Sant Baba Shamsheer Singh Ji. On the other hand, the "Gurdwara Sahiban" at Sungadia (Mayurbhanj), Bhavani Patna, Garposh and Koraput have been built either by the support of monarchs or the eminent Sikhs visiting this realm.

Sri Chaitanya Mahaprabhu Ji, Sri VallabhAcharya Ji & innumerable saints have met Pehli Patshah Ji at Jagannath Puri and A have inscribed evidentiary chronicles of these in my book. Also, Sher E Punjab Maharaja Ranjit Singh Ji has also visited this state, constructed the borderline wall of Jagannath Temple premises, stayed with his entire troop at Punjabi Matth and also donated the Kohinoor to this Holy Temple. A have depicted all the afore mentioned stances in the fifth chapter of this book in apt with apposite emblematic contemporary sources along with the governmental records and the history pertaining to each of the Gurdwara(s) have also been authenticated by Hon. Jathedar of SriAkal Takhat Sahib Ji.

Persuading to the sixth chapter of my book, "The Sikh History of East India", A have gaudily depicted the Sikh Historicity pertaining to the state of Arunachal Pradesh. As A have pursued my graduation degree in Zoology Honors from Himalayan University (Itanagar), A have very emotive kin with this state. A reconcile the days while A was on an excursion in the regions of Tawang, Mechuka and Lohit to unearth the massive yet concealed Sikh History and A was empathetically supported by Miss Nomi Neag who served as the Under Secretary to the Hon. Governor of Arunachal and fortunately, A came across Mr. Sagar Singh Kalsi (I.P.S.) who was posted as the Superintendent of Police in Tawang District of this state.

A would like to quote that Sri Ghanshyam Meena (I.A.S.) who served as the Commissioner at Directorate of Research (Dept. of Cultural Affairs), Govt. of Arunachal Pradesh played the role of a momentous protagonist during my research work on the Sikh History of this state. The historical Gurdwara(s) of this state can be enlisted as "Gurdwara Teesri Udasi" in Gurdwara TapAsthaan Guru Nanak Dev Ji" in in Tawang&" Peshombu, Mechuka. The historically important Gurdwara(s) of this state can be considered to be "Gurdwara Guru Nanak Ji Sabha situated at Pasighat which is the first ever Sikh Gurdwara in the state to be constructed around 1967 and the "Gurdwara Sahib at Hapoli Road of Ziro Taluka, the foundation stone of which was laid by Lt. Colonel Karamjit Singh of 60 Engineers Regiment on 5th of August in the year of 1969. Also, it is this state where Pehli Patshah Ji met Srimanta Shankar Dev at Parshuram Ghat where they had deliberate discussions and the saint altered his direction of thoughts towards those of Hazur Sachey Patshah Ji.

A would hereby like to bring into the cognizance of the readers that A have inscribed in apt the each and every single stint relating to the Sikh Historicity of this state commencing from the visit of Guru Sahib Ji, the chronicles of the historical as well as historically important Gurdwara Sahiban and also the devotion of the Buddhist Lama èk Rinpoche for Guru Maharaj. For those who wish to pursue further researches pertaining to the Sikh Historicity of the state of Arunachal Pradesh can refer to my book, "The Sikh History of East India". Craving for the treasured reminiscences associated with this state, A empathetically convey my hearty gratitude to the renowned personalities who still confers to be an integral portion of my life.

Subsequently proceeding to the seventh chapter of my book, "The Sikh History of East India", the Sikh Historicity pertaining to the state of Sikkim has been aptly embodied. The journey of Hazur Pehli Patshah Ji to this realm, the places associated with His consecrated Footprints, the devotion of local Rinpoche(s) èk Lama towards Guru Maharaj and the commemorative Sikh Heritages constructed, namely "Gurdwara Guru Nanak Lama"&" Gurdwara Guru Dang Maar along with the relics of the Benevolent Master preserved in these Guru Ghar(s) as well as in the Buddhist Monasteries have been vividly depicted in this book inclusive of proper evidential sources&governmental records as well.

The ultimate and eighth chapter of my book, "The Sikh History of East India" reflects on an uncharted yet intensely magnificent Sikh Historicity prevailing in Andaman & Nicobar Islands. Though none of our Guru Sahiban has stepped into this jurisdiction, yet the influx of Dr. Diwan Singh Kalepani and his days of torture for the freedom of India in the central jail rms an integral portion of the gigantic Sikh History. It is to bring into the consciousness of the readers that in this chapter, A have inscribed an inclusive memoir of Dr. Diwan Singh Kalepani with few instances bequeathed upon me by his progenies, the history of Gurdwara associated with him and a vivid depiction of Sikh Establishments in this Union Territory.

May the grace of Akal Purakh Sri Waheguru Ji befall on the human race.

WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH