

**Shri Guru Nanak Dev
Life, Travels and Teachings**

Other Books by the Author

The other books by the author, Dr. G.S. Chauhan are:

1. *Guru Nanak Dev's Japji Sahib.*
2. *Guru Arjan Dev's Sukhmani Sahib*
3. *Bani of Bhagats*
4. *The Gospel of the Sikh Gurus*
5. *Rahras & Kirtan Sohila*
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Shri Guru Nanak Dev Life, Travels and Teachings

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Dr Meenakshi Rajan**

Publisher :
Dr. Inderjit Kaur
President
All India Pingalwara Charitable Society (Regd.)
Amritsar

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by

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Dedication

This Humble effort to describe Shri Guru Nanak Dev's Life, Travels and Teachings is dedicated to the great saint of twentieth century, Bhagat Puran Singh, founder of All India Pingalwara Charitable Society (Regd.) Amritsar. It was due to his blessings when I met him in July 1991 that an ignorant person like me could study and understand Gurbani and write about the Guru' teachings.

Bhagat Puran Singh was a great soul and even now, he guides and removes suffering of those who help his mission of running Pingalwara. I have seen that in many cases, when some people sent donations with full faith, their diseases were cured and problems solved.

I pray that Bhagat Ji may kindly bless the readers of this book with Divine Name and faith in God.

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Foreword

To write a biographical account of a great seer of the stature of Sri Guru Nanak Dev Ji is really a difficult task. The author, Dr. G.S. Chauhan and his illustrious daughter and co-author Dr. Meenakshi Rajan have referred to various available sources of information such as Puratan Janamsakhi, Bhai Bala's Janamsakhi, Bhai Mani Singh's Janamsakhi, Meharban's Janamsakhi, Bhai Gurdas's Vars, Dr. Kirpal Singh's book, 'Janamsakhi Tradition', etc. Dr. Chauhan being a senior functionary of the Indian Railways has extensively travelled through the length and breadth of the country. Having remained posted in North Eastern India from 1958 to 1972 A.D., he is quite conversant with the people and places of the region visited by the great Guru during his long and famous travels throughout India and abroad. Influenced and fascinated by this aspect, Dr. G.S. Chauhan and the co-author have taken special interest to update travels and teachings of the Guru with the help of new information made available by an army officer Col. Dr. D.S. Grewal about the Guru's visit to Tibet, Nepal, Sikkim and north eastern states, Ladakh, etc. They have also made use of the excellent research on Janamsakhi literature by Dr. Kirpal Singh in his book 'Janamsakhi Tradition'. Thus, the authors have given a new dimension to their book 'Shri Guru Nanak Dev— Life, Travels and Teachings'.

The readers will find that there are 76 quotations of Gurbani in this book. The authors want to connect the readers with Guru Ji's original Bani so that it creates an interest for the study of Sri Guru Granth Sahib.

Annexure 1 at the end is a very good introduction to the contents of Sri Guru Granth Sahib. Annexure 2 is the translation of 'Sidh Gosht' which records the Guru's discussions with the yogis at 'Achal Vatala'. This will clarify many doubts about the spiritual path. Another special feature of the book is details of Guru Ji's visit to Tibet, Nepal, Sikkim, Arunachal Pradesh, Assam, Ladakh, etc. Since these are difficult areas, not frequented by most Sikh scholars and historians, there was hardly any record about Guru Ji's visits to these areas in the past. It is hoped that the readers in general and the non-punjabi-knowing ones in particular would make the most of the labour put in by the authors and enrich their knowledge about the Guru.

The authors deserve a special appreciation of the prospective readers for the missionary zeal and the selfless effort put in by them since there is no profit motive and the book is being printed and published under the aegis of the All India Pingalwara Charitable Society (Regd.), Amritsar and distributed free of cost among the general public. We, in Pingalwara, are therefore all praise for this cause of the authors and wish them all the very best in their lives.

Last, but not the least, I am thankful to the authors for giving me the responsibility of getting the book printed. My thanks are also due to Dr. Inderjit Kaur, Patron President, Pingalwara for giving her gracious nod in this noble cause.

Ar. Mukhtar Singh Goraya,
Hony. Secretary,
Pingalwara, Amritsar.



Introduction

As Guru Nanak Dev did not write his autobiography, now we have to depend upon the writings of holy persons written long after Guru Ji's time. The earliest reliable written record is by Bhai Gurdas who was son of Guru Amar Das's brother and uncle of Guru Arjan Dev; a great scholar in his own right. Guru Arjan Dev selected him as the scribe for compiling Guru Granth Sahib. Although the compositions of Bhai Gurdas were not included in Guru Granth Sahib, but Guru Arjan Dev honoured them by saying that these can be sung in Harimandir Sahib at Amritsar and these are explanation of the Holy Granth. Bhai Gurdas's first and the eleventh Vaars (ballad) give cryptic information about Guru Nanak Dev's travels and the people he met. These can be taken as most reliable as there were persons like Baba Budha who had seen Guru Nanak's time and were Bhai Gurdas's close associates. The 11th Vaar of Bhai Gurdas gives names of the devotees of Guru Nanak Dev and up to the time of Guru Har Gobind Sahib. Bhai Mani Singh, a close associate of Guru Gobind Singh, the tenth master is said to have requested Guru Gobind Singh that Bhai Gurdas's Var has only given details of these devotees, the questions they asked from Guru Ji and the stories of their good deeds are not known. Guru Gobind Singh then related these details which were recorded by Bhai Mani Singh in his book "*Sikhan Di Bhagat Mala*". It has been translated into English as "Gospel of the Sikh Gurus" by the author and it is being distributed by All India Pingalwara Charitable Society (Regd.) Amritsar free of cost.

Available Sources of Information.

Other information about Guru Nanak Dev's life is available in the Janamsakhis. It appears that the purpose of writing the Janamsakhis was neither to record history nor to provide exegesis of Gurbani of Guru Nanak. The real motive was to transmit information to the younger generation about the "wonderful" personality of Guru Nanak and to tell them that Guru Nanak revealed to the world a unique and enlightened faith that preached the doctrine of unity and supremacy of God, True Name and selfless service. Thus the Janamsakhi literature presents a religio-legendary literature wherein ingredients of historical evidence lie deep underneath.

There are four of the Janamsakhis:-

- 1) **Puratan Janamsakhi.** This is also called Villayat Wali Janamsakhi. Bhai Veer Singh, a great scholar saint, discovered an old manuscript; edited it and got it printed in Gurmukhi script. It is believed to have been written some time during the time of Guru Har Gobind Sahib. It is available from Bhai Veer Singh Sahitya Sadan, Bhai Veer Singh Marg. New Delhi -1.
- 2) **Bhai Bala Janamsakhi.** This Janamsakhi is the Hindali version of Guru Nanak's tradition. It mentions all accounts as eye witness accounts of one imaginary person named Bhai Bala. There is no mention of Bhai Bala in any other Janamsakhi or works of Bhai Gurdas.

Hindal was a devotee of Guru Amar Das who became prominent during the pontificate of Guru Ram Das. For his devotion and dedicated service, he was blessed by the Guru as a *Masand* (a preacher-deputy). He settled at his native village, Jandiala in Amritsar district. He made many disciples who came to be known as Hindalis or Niranjanias. After his

death, his son, Bidhi Chand deviated from the Guru's path and his few followers became a heretical sect. It is believed that it was during the period of Bidhi Chand that those of his followers compiled a Granth and a Janamsakhi with a view to extol Hindal and denigrate the founder Sikh Guru. (M.A. Macauliffe: The Sikh Religion: Vol: I) The material given in this Janamsakhi is very chaotic and misleading. There are numerous versions of Bala Janamsakhi but none appears to be authentic.

3) Bhai Mani Singh's Janamsakhi or Gyan Ratnawali.

Bhai Mani Singh told the congregation that when Guru Granth Sahib had been compiled, the Sikhs made a request to Guru Arjan Dev that since there was no recorded tradition, it was apprehended that the devotees might be misled by some unbecoming narrative getting into the tradition of Guru Nanak Dev. Then Guru Arjan Dev asked Bhai Gurdas to compose a Vaar describing Guru Nanak Dev's life. Thus the first Vaar of Bhai Gurdas contains an account of different events of the life of Guru Nanak Dev. Although it is brief and cryptic in style, yet it contains mention of all eastern and western itineraries of Guru Ji and confirms that he visited all places of pilgrimage. It also mentions about Guru Ji's visit to the hills.

Bhai Mani Singh's Janamsakhi is basically an explanation of Bhai Gurdas's first Vaar. There is a lot of disagreement whether this is the work of Bhai Mani Singh himself or of one of the audience of Bhai Mani Singh. It seems that one of the persons who listened to the discourses of Bhai Mani Singh wrote it down and gave it the name of Bhai Mani Singh to make it popular. This Janamsakhi gives most reliable information

about Guru Nanak Dev's travels to Baghdad and many other places.

- 4) **Janamsakhi Miharban.** Manohar Das Miharban was the son of Guru Arjan Dev's elder brother, Prithi Chand and grand son of Guru Ram Das. He is said to have his education under the tutelage of Guru Arjan Dev. He was a great writer and musician of Guru's verses (*Kirtania*) in his own right. He was perhaps the first to make an attempt at the exegesis of sacred hymns of Guru Nanak and explain their spiritual significance in a dialogue form. Being a direct descendant of Guru's family, he was conversant of Guru Nanak Dev's traditions.

This Janamsakhi gives realistic details and description of Guru Nanak's travels in different directions, North, South, East and West. Miharban seems to have better knowledge of geographical locations of places. There are a number of incidents related by him which are missed by others. This book also gives more details and valuable data about Guru Nanak's life while at Kartar Pur. He gives more details about Bhai Lehna's stay at Kartar Pur and mentions about compilation of Japji Sahib and discussions with the Sidhas at Achal Vatala. Dr Kirpal Singh author Of "Janamsakhi Tradition" has researched into this Janamsakhi and done very good work. The book has been published by Khalsa College Amritsar in two volumes.

All the Janamsakhis coming to us viz. Puratan Janamsakhi, Bala Janamsakhi, Bhai Mani Singh Janamsakhi and Miharban Janamsakhi were written at different periods of time and from different perspectives.

- 1) The Puratan Janamsakhi was written in Muslim domination period in a terse style.
- 2) The Bala Janamsakhi follows typical socio-psychological

approach which kept it popular with the average devotees for a long time. The most popular picture depicting Guru Nanak Dev with Bala and Mardana on his right and left side is the result of this Janamsakhi.

- 3) The Bhai Mani Singh Janamsakhi is based on classical Vedantic pattern with a view to put forth the objective of each anecdote. He has followed Bhai Gurdas's Vaar and given details to enrich the knowledge of the devotees.
- 4) The Miharban Janamsakhi follows the style of *goshtis* or exegesis before the congregation where in the background is provided to explain the hymn.

The situation which existed in the sixteenth century of India and middle-east has changed considerably due to political changes. The names of the places and jurisdiction of countries have also changed. In Guru Ji's time Hajipur was the flourishing town on the north bank of Ganges River but now Patna is more famous. Peshawar was Gorakh Hatri and Baijnath was Kirgram or Kir Nagar.

Preservation of Historical Shrines.

A very important point is preservation of historical places visited by Guru Nanak Dev. Guru Har Gobind Sahib took number of steps to maintain these historical places. He personally visited, Talwandi the birth place of Guru Nanak Dev to identify the places connected with life of Guru Nanak. He also went to Nanakmatta and some other places in the hills. The Sikh chiefs and Maharaja Ranjit Singh continued this good work. The Harimandir Sahib was reconstructed by the initiative of Sardar Jassa Singh Ahluwalia and other chiefs of Sikh armies. Maharaja Ranjit Singh donated funds generously for marble lining and gold covering of the domes and inside decorations etc. It is a matter of great gratification that the Sikh

kings and the chiefs were very open minded and contributed towards the holy places of all the religions. Maharaja Ranjit Singh not only donated the gold and made other contribution for the Golden temple (Harimandir Sahib) at Amritsar but also donated 14 quintals of gold for the golden canopy of the Shiva Lingam and other works at Vishvanath Temple at Benaras and the silver doors of the Somnath shrine in Gujarat State. He is said to have contributed great wealth to the mosques and tombs of Muslim fakirs. Maharaja of Kapurthala state spent one lakh rupees each on building of the Gurdwara, the Temple and the Mosque at Kapurthala. How great it would be if people follow the open minded and generous humanistic approach to life as taught by Guru Nanak Dev?

In the first half of the nineteenth century, there was a minister in Hyderabad State named Chandu Lal Bedi who belonged to Dera Baba Nanak. He also located the places visited by Guru Nanak in south India and got the shrines in the memory of Guru Nanak Dev's visit constructed at five places i.e.

- 1) Rameshwaram in Tamil Nadu.
- 2) Shri Rangam-Trichnapalli (Tamil Nadu).
- 3) Tiruvanamalai (Tamil Nadu).
- 4) Kanchipuram (Tamil Nadu).
- 5) Guntur (Andhra Pradesh).

The Gurdwara at Rameshwaram has been renovated. The other Gurdwaras which were being managed by Udasi saints are to be located. The Sikh organisations are not doing enough work to locate and maintain the historic places at locations where Sikh population is not there or is very small. It is a matter of great appreciation that the Udasi and Nirmalas saints have been looking after these heritages for so long. It is a very sad

story that the people instead of appreciating their great work of preserving the tradition; lay stress on forcibly taking away the shrine from them without any compensation or any thought of showing gratefulness to them. It affects the source of livelihood in most of the cases; therefore we should appreciate this aspect and suitably compensate the trustees.

It is high time the Sikh communities make a positive and definite programme to safeguard, preserve and maintain the historic places. The division of the political states should not become a hindrance and divide the community into separate groups but it should remain one united community and spread Guru Nanak's message throughout the world.

One of my loved ones gave a very good suggestion. He said that the one of the central Sikh organisations should take up the task of listing out all the Sikh shrines and take care of their maintenance and upkeep. It is being done by the Christians and their central organisation has full details of all churches, they may belong to Protestants, Catholics or any other denomination. Inter-Gurdwara transfers would remove the regional barriers and make people of smaller places proud when the properly trained priests are posted in their Gurdwaras.

Self appointed Babas and untrained Sewadars doing harm to Guru's Devotees.

Another important factor which has to be looked into and taken care of is that some untrained and self styled custodians of Sikh tradition are playing havoc with the principles taught by Guru Nanak Dev. I would like to quote three examples for the benefit of the readers.

- 1) In Mumbai, there is a memorial to Bhai Veer Singh near Church Gate. Bhai Veer Singh used to stay there with a

devotee and have satsang there. There were a large number of Guru Nanak's devotees in the area most of them are "Sehajdhari" Sikhs the refugees from Sindh and West Punjab areas. After Bhai Veer Singh's passing away, this place is maintaining the tradition of having weekly Kirtan and religious programs on the holy festivals; they celebrate Bhai Veer Singh's birthday and other Gurburbs. One day one Baba type Sikh attended the programme. After the prayers, Prasad was distributed. He refused to accept Prasad saying, "He won't accept Prasad because the Sindhis are attending the programme." Sardar Hari Singh who maintains the place was very much upset as it is a great disrespect to the Guru Granth Sahib if a devotee walks away without having Prasad. So he followed the Baba, requested him and even touched his feet to return and accept Prasad. Finally, the man returned and accepted Prasad.

Now, think, what harmful impact such an illogical behaviour would have had on the highly respected Sindhi gentlemen who have maintained Guru Nanak's tradition throughout several generations. There is another Gurdwara in New Marine Lines known as "Tilli Bai da Gurdwara" near Sunder Bai Hall maintained by Sindhi families where I have been attending weekly programs for more than ten years when I was posted in Mumbai. The people there are very devoted and really dedicated to Guru's mission. Some of the devotees remember full text of Guru Granth Sahib by heart and understand and explain the meanings very beautifully and clearly. There are a number of musicians who sing classical ragas during the programs. Similarly, wherever Guru Ji went in India or abroad, local communities of the devotees were formed and they have maintained the traditions to the best of

their capabilities. We should appreciate and support them rather than criticising and condemning them. By doing so, we would be doing great service to the mission of Guru Nanak Dev.

2) At Patiala, there was a very rich Hindu gentleman devotee of the Guru. He would visit Gurdwara Dookh Niwaran Sahib daily. One day he asked the sewadar standing at the gate of the shrine as to why he carried a spear? The sewadar, very foolishly said, "It is to break the skull of the clean shaven people like him." The gentleman was greatly hurt to hear this from the sewadar and stopped coming to the Gurdwara. He built a big temple at Patiala which is very popular now with the people. How a single foolish reply must have stopped many devotees from paying homage to the Gurdwara.

3) I was told by another very respected gentleman friend of mine that while visiting Gurdwara Paonta Sahib, the sewadar insulted his wife for a simple thing like veil accidentally slipping from her head. Instead of reminding her of the slip, he used abusive words inside the shrine.

This shows that the Sikh community is not doing much important work of training the Gurdwara staff in humility and the principles enunciated by Guru Nanak Dev. The wrong teachings by the so-called Babas are also not being adequately marginalised.

In the first half of the twentieth century, there was a Sikh Missionary College near Khalsa College where all the preachers were given training in Sikh doctrines and public speaking. These trained preachers did very good work and attended all ceremonial public functions and even private functions like marriage ceremonies. I remember that all the marriages in our family were attended by these preachers. It

would be a good idea if the Granthis, preachers and the Sewadars are given training before posting for work.

Now, the times have changed. The marriages are solemnised in the marriage halls instead of Gurdwaras. No importance is given to spiritual instructions during the sacred ceremony of Anand Karaj (marriage). It is high time the central organisations take up the work of educating the community on the sacred principals of the Gurus just like it was done when Gurdwara Movement was started. It may be recalled, during the days of Gurdwara Movement, only five persons accompanied the groom in the marriage party and only inexpensive clothes were exchanged as gifts. Dowry and golden ornaments were not allowed.

In the U.K. the Gurdwaras have taken initiative and built halls with the Gurdwara buildings where the Langar food is served to the marriage guests and the functions are more spiritual than social. It would be a great step forward if the Sikhs reiterate and reintroduce the reformative customs in the society. This will not only save wasteful expenditure on the marriages but shall also encourage honest living among the society which has been badly corrupted due to wasteful social compulsions like expenses on marriages etc.

It will not be out of place to dwell on the role of “Sehajdhari” Sikhs during the darkest period of Sikh history i.e. the period after Baba Banda’s martyrdom and before the rise of Sikh kingdom of Maharaja Ranjit Singh. Due to extreme tyrannical behaviour of the Mughal rulers, the Sikhs had to take refuge in the jungles and move from place to place on the horse backs to escape the royal forces. It was the “Sehajdhari” communities who supported them with money, rations and intelligence in such difficult times. In most of the areas, the

eldest son of the family was christened an “Amritdhari Sikh” as an offering to the Guru while the rest of the family remained “Sehajdhari Sikhs” to escape ruler’s anger while they were following their normal business or profession. Diwan Kaura Mal, an ancestor of Bhai Sahib Bhai Veer Singh should be the typical guiding light. Since this part of the history is not known to most of the people; the illiterate so called “Babas” are doing great harm to the followers of Guru Nanak Dev who have been following his teachings for many generations.

Guru Nanak Dev’s Message is Universal.

Guru Nanak Dev’s message is not confined to any particular community, country or time. His teachings are about Truth which is eternal. Truth is one and the same everywhere, at all times and in all religions, because Truth is that which is unchangeable. Guru Ji went to the religious places and met the priests and sages of all the religions. His hymns clearly state the saints as sisters. He has laid more stress on good actions, love and devotion to the Divine Name rather than the caste or the worldly position. Thus his teaching is for the whole world and it would be great service to Guru Nanak Dev if his principles are spread every where instead of confining them to a particular community or a region.

The ignorant fanatics tied down to the shackles of worldliness of religion have been criticising other religions without understanding the real meaning of Truth which is identical in every religion. Fanaticism has really deprived the world of the spiritual bliss and has plunged it into depths of materialism and world wars.

Need to spread Guru Ji’s message in different languages.

As a result of formation of linguistic states, the medium

of instruction in all the states is the local language. Most of the Sikh literature being published is only in Gurmukhi script. Thus the devotees outside Punjab in India and in foreign countries are practically starved of the information on Guru Ji's teachings. With Sikh diasporas spread all over the world, it is high time that the central Sikh organisations and other charitable bodies try to co-ordinate their efforts and publish essential literature in various Indian and foreign languages.

There are large numbers of local Sikh communities spread in various states in India. In Assam, a number of villages are inhabited by the Sikhs who are descendants of the Sikh army men who went to Assam with Guru Tegh Bahadur Sahib and chose to settle in Assam. When I was posted to Guwahati in 1958 A.D; I saw a turbaned Sardar in the Railway workshop. I tried to talk with him in Punjabi language, but he did not understand anything. I was told that there was a large number of Sikhs there in Assam who speak Assamese language and live like local people but maintain their traditions and prayer ritual of Sikhs in the Gurdwara. We should therefore translate essential literature like translation of daily prayers and life of Gurus for them and distribute free or at reasonable cost. It would be best service to Guru Ji's mission. Similarly, there are communities all over in Maharashtra, Karnataka and Bengal etc. My friend Sardar Hanuman Singh, past President of Gurdwara at Bangalore whose forefathers went with the Sikh army sent by Maharaja Ranjit Singh to help Tipu Sultan; told me that he had translated Japji Sahib in Kanada language and script and distributed 2000 copies to commemorate Guru Nanak Dev's 500th birthday celebration. There are a large number of Sikhs who are descendants of the Sikh army mentioned above and the Sikligars who were the weapon

manufacturers for Guru Gobind Singh; in Karnataka who speak local language. But now the new people coming from Punjab and managing the Gurdwaras do not appreciate such niceties and need of the local Sikhs.

About this Book.

There are a large number of books on the life, travels, history and other aspects of Guru Nanak Dev. Although an attempt was made at the 500th birthday celebration of Guru Nanak Dev to send the scholars to follow the routes taken by Guru Ji, but most the books were written by people who did not have adequate exposure to other parts of India and outside world and reproduced information available on record. In the recent past, particularly with Sikh army men being posted in previously unapproachable areas, a lot of fresh information has been disseminated by army men particularly by Col. Dr D.S. Grewal about Guru Nanak Dev's visit to Tibet, Nepal, Sikim and North-Eastern states and Ladakh etc. Dr Kirpal Singh who also visited places of historical importance has done excellent work in investigating into the Janamsakhi literature and writing his book Janamsakhi Tradition (English version of his earlier Punjabi book Janamsakhi Prampara.) These books have opened new areas and have made available Guru Ji's travels to wider and more difficult regions at great heights. We have included Guru Ji's travels to the newly known areas in this book. We shall be grateful if the readers would very kindly give me any further information on Guru Ji's travels or places of worship set up in memory of Guru Nanak Dev.

We therefore chose to do this service to Guru Ji to update his travels and teachings which can be understood by an average person. The language is simple and the translation of the hymns is in prose instead of poetry as given by other authors

of English books. The poetry translations sometimes make it difficult to understand real purport of the hymns. The hymns are given in Gurmukhi as well as Devnagri Scripts for the benefit of the non-Punjabi and non-Gurmukhi knowing readers. Thus, the book has come up in a three-language format.

In the end, we have added an annexure 1 in the form of a brief note on Guru Granth Sahib for the benefit of the readers outside Punjab who are not exposed to much literature on Sikh Heritage.

We are grateful to **Bibi Dr Inderjit Kaur** and **Sardar Mukhtar Singh** who are doing excellent work at All India Pingalwara Charitable Society Amritsar of not only taking care of physical and mental needs of the patients but also of the spiritual needs of the society at large—which is the main cause of the physical and mental diseases in the present materialistic times.

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Chapter 1

Life, Travels and Teachings of Shri Guru Nanak Dev: Birth and Childhood.

Shri Guru Nanak Dev was born in 1469AD at *Rai Bhoi di Talwandi* now known as Nankana Sahib. It is situated in Shekhupura district of Pakistan near Lahore. His father's name is Shri Kalyan Chand Mehta a Bedi Kshatriya by caste who was working as a revenue official with Rai Bular the local land lord of Talwandi. His mother's name is Mata Tripta ji. At that time Lodhi family was ruling Delhi and Behlol Lodhi was the ruler.

There is some confusion about the date of birth of Shri Guru Nanak Dev. According to *Puratan Janam Sakhi* he was born on the third bright day of the moon of Baisakh month of Indian calendar. Most historians agree with this date. Yet the actual celebration is done on Kartik Poornima day. The scholars forward a number of arguments in favour of each date. I think the main reason for deciding in favour of Poornima day of Kartik month is that it was on this day Shri Guru Nanak Dev emerged from *Kali Bein* at Sultan Pur Lodhi after having received His message from the Supreme Being or in simple language his Day of Enlightenment.

As a small child, he would not weep like other children but was always smiling in his cradle as if he had come to distribute happiness. As he grew up and started walking, he would give away whatever he could lay his hands upon to the

children, beggars or saints. Some times he would give even the house hold utensils and ornaments.

When he could go out for playing with other children, he was always the leader of the group. He never quarreled with others during play, but never lost. Many times he would be seen sitting with his eyes closed for long time. He had a shining forehead.

Rai Bhoi the founder chief of the village had converted to Islam under duress. Therefore he was kind to the non Muslim communities. That was why the wandering saints came to the village in large numbers. On Rai Bhoi's death, his son Rai Bular became the chief. He appointed Kalyan Chand Bedi as the revenue official of his lands consisting of about 10 villages.

Nanak's father was unhappy with his habit of giving away things in charity but his mother would try to cover up his actions. Mehta Kalyan Chand one day complained to the priest who had predicted that Nanak would be very lucky and prosperous, that on the contrary he is giving away his belongings to the beggars indiscriminately. After discussion, it was decided to send the child to the traditional teacher to learn accounting so that he could become revenue official like his father when he grew up.

At the school of teacher Gopal, the young Nanak learned alphabet and the multiplication tables very quickly and started learning calculations of interest on capital. The teacher was very much surprised. More so when Nanak, after finishing his allotted studies would sit with his eyes closed for long time. At first the teacher thought that he was sleeping but since he never fell down like a sleeping person, he discovered that Nanak was actually in deep meditation.

In the 15th century, the Pathan rulers were very cruel.

They would indulge in reckless loot and forcible conversions to Islam. Hindu saints and other holy persons left for the hills or forests. Talwandi was such a place which was surrounded by forests all around. Therefore, there were many holy persons visiting Talwandi for alms etc. Child Nanak would often have long dialogues with them and give them food and clothes. His teacher knew about these incidents and wondered as to how to teach the one who knew every thing before hand.

One day, child Nanak was all the time busy writing something on his wooden board and did not turn up to show his work to the teacher. Then the teacher called him to show his work. When the teacher saw the board, he was wonder-struck to find that it was not the school work but a long poetry written opposite each letter. It was what appears as” *Assa Mahalla 1 Patti Likhi*” in Shri Guru Granth Sahib, on more than one *patti* i.e. wooden board. In this composition all the letters were attached with deep spiritual meanings. The composition contained very high level instructions on dispassion. After seeing this the teacher was stunned and inquired from Nanak as to why he was not interested in the studies like accounting etc. that his father wanted him to learn ? That will enable him to earn livelihood when he grows up. On hearing this, Nanak Dev replied as it is contained in “ Siri Rag M: 1” recorded at page 16 of Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥ ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ
ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥ ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰੁ ॥੧॥ ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ
ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥ ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ
ਚਾਉ ॥ ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥ ਕਰਮਿ ਮਿਲੈ ਤਾ

ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ ॥੨॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ
 ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰ ॥ ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥ ਅਗੈ
 ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥ ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ
 ਛਿਜੈ ਦੇਹ ॥ ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੋਹ ॥ ਨਾਨਕ ਉਠੀ ਚਲਿਆ
 ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥ (ਅੰਗ ੧੬)

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

ਜਾਲਿ ਮੋਹੁ ਬਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥ ਭਾਤੁ ਕਲਮ ਕਰਿ
 ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਠਿ ਲਿਖੁ ਕੀਚਾਰੁ ॥ ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ
 ਅੰਤੁ ਨ ਪਾਰਾਕਾਰੁ ॥੧॥ ਬਾਬਾ ਝੇਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਯੁ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ
 ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਯੁ ॥੧॥ ਰਹਾਤੁ ॥ ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ
 ਖੁਸੀਆ ਸਦ ਚਾਤੁ ॥ ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਤੁ ॥
 ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਤੁ ਦੁਆਤੁ ॥੨॥ ਝਿਕਿ ਆਵਹਿ
 ਝਿਕਿ ਜਾਹਿ ਤੁਠਿ ਰਖੀਅਹਿ ਨਾਕ ਸਲਾਰ ॥ ਝਿਕਿ ਤੁਪਾਝੇ ਮੰਗਤੇ ਝਿਕਨਾ
 ਵਡੇ ਦਰਵਾਰ ॥ ਅਗੈ ਗਝਿਆ ਜਾਯੀਐ ਵਿਯੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥ ਭੈ ਤੇਰੈ
 ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਚਿਜੈ ਟੇਹ ॥ ਨਾਕ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ
 ਡਿਠੇ ਖੋਹ ॥ ਨਾਨਕ ਤੁਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥

(ਅੰਗ ੧੬)

Meanings:-

“Burn your attachments, grind them to make ink and make your intellect as paper. Make the pen out of love and devotion and your mind as writer. Then write what your spiritual master tells you to write. Write the praise of His Name and that He is beyond limits. If one writes this type of accounting, then there will be seal of Truth on the writer whenever his accounts are asked for in the Lord’s court. (1)

The Lord shall bestow honour, happiness and high spirits for ever. Those persons who would have Lord’s true Name, they shall have the seal of approval on their forehead. This can be had with Karma and not mere talk. (2)

One comes and another goes; one calls himself a leader (of men). One is born as a beggar and another holds a court. One's real worth is only known when one goes to His court. Without the Lord's Name all else is in vain. (3)

O Lord, I wear myself out in Your fear because even those who called themselves Lords and Kings were reduced to dust. One's all the false attachments are snapped when one passes out of life. (4)(6)"

After hearing this, the teacher forgot all his wisdom and learning. He apologized from Nanak Dev and requested him to take care of his salvation. He also told him to do whatever he wished.

For a few days Nanak Dev did not go to the teacher. He kept sitting in the house or would go to the forests for discussions with the wandering saints. His father then sent him to Pundit Brij Nath for studying Sanskrit. The teacher gave him the Sanskrit alphabet to learn. The child Nanak learnt very fast whatever was taught to him. One day his father found him carrying a paper and inquired as to what was written on it. Nanak Dev replied that it was " *Sapat Shaloki Geeta*". His father inquired if he could read it. He replied that he could read and explain its meanings. His father then took him to the teacher and told about the paper and *Sapat Shaloki Geeta*. The teacher listened to the explanations and was astonished at it. Nanak Dev then told him that real benefit shall be obtained only by singing it. After this incident, Nanak Dev remained in the house for some time, playing with the boys and having discourses with holy persons.

Mehta Kalyan Chand was again very sad because his only son was not studying as per his wishes. His condition was noticed by his employer Rai Bular and he suggested that Nanak be given Persian education. Later on he would also learn

accounting etc. in due course. Then as he grows up, will be entrusted with his father's official duties. Accordingly, Nanak was sent to a *Maulvi* in his school to learn Persian. Here again, the Persian teacher was amazed at the speed Nanak was learning what was taught to him. After a few days Nanak became irregular, would come late and go away at his own will. When the teacher inquired the reason for all this, Nanak handed him a paper, on which a composition called "*Si-harfi*" was written. In this composition, against every Persian letter, spiritual qualities like dispassion, devotion and God's praise were written. After reading this, the teacher bowed his head and said that it was Allah who was speaking through Nanak.

After this again Nanak was home bound. Most of the time he would lie on his bed with eyes closed. He did not care even for his food. The parents thought that while roaming in the forest, some negative element had affected him. So they called the village Maulvi who was also the traditional extortionist to look him up. The Maulvi tried his best but Nanak did not get up. As a last resort, he told Nanak "In the name the God, who loves you, please get up." On hearing this, Nanak got up with a bright face and smiled. He spoke to the Maulvi in Persian about the perishable nature of this world, our relations with worldly people, dispassion and need to praise God which is recorded as "*Tilang M. 1. Ghar 1*" at page 721 in Shri Guru Granth Sahib:-

ਰਾਗੁ ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ ॥
ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ ॥੧॥ ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ
ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ॥ ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ
ਨ ਦਾਨੀ ॥੧॥ ਰਹਾਉ ॥ ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾਂ ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ ॥
ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ ਚੁੰ ਸਵਦ ਤਕਬੀਰ ॥੨॥ ਸਬ ਰੋਜ ਗਸਤਮ

ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ ਖਿਆਲ ॥ ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਈ
ਚਿਨੀ ਅਹਵਾਲ ॥੩॥ ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ ਬੇਬਾਕ ॥
ਨਾਨਕ ਬੁਗੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ ਖਾਕ ॥੪॥੧॥

(ਅੰਗ -੭੨੧)

ਰਾਗੁ ਤਿਲਨਾ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਿਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਮਤੁ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ
ਕਰਤਾਰ ॥ ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ ॥੧॥ ਟੁਨੀਆ
ਸੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ ਟਾਨੀ ॥ ਮਮ ਸਰ ਮੂਝਿ ਅਜਰਾਡੀਲ
ਗਿਰਫਤਹ ਦਿਲ ਛੇਚਿ ਨ ਟਾਨੀ ॥੧॥ ਰਹਾਤੁ ॥ ਜਨ ਪਿਸਰ ਪਦਰ
ਬਿਰਾਦਰਾਂ ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ ॥ ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ
ਚੁੰ ਸਕਦੁ ਤਕਬੀਰ ॥੨॥ ਸਕ ਰੋਜ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ
ਖਿਅਲ ॥ ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਝੀ ਚਿਨੀ ਅਹਵਾਲ
॥੩॥ ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ ਬੇਬਾਕ ॥ ਨਾਨਕ
ਬੁਗੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ ਖਾਕ ॥੪॥੧॥ (ਅੰਗ-੭੨੧)

Meanings:-

God is one. He is manifest and un-manifest. He is the creator of all. He is present in everything. He is fearless. He is without enmity. He is beyond time and birth. He created Himself. He can be realized only by His Grace.

O Lord! My prayer is to you alone. Hear me. You are great, true, beneficent, spotless and sustainer of all (I)

Kindly enshrine this truth in my mind that this world is a passing vanity. Although my forelocks are in the hands of messenger of death, my mind does not know the Truth. (I) (Rahau)

My wife, son, father, brothers: not one shall hold my hand. When I fall into the grave and last prayer is read, no one shall come to my rescue. (2)

I was lured by temptations and greed day and night and evil thoughts were always overpowering me. My state is such that I never did any pious deed. (3)

I am of such low destiny that I am a back-biter, ignorant, shameless and without fear of God. Nanak says that, but I am your slave. O lord! I am the dust of feet of your slaves. Please save me. (4) (1)

The Maulvi who came to cure Nanak was himself cured of worldly attachments.

Grazing of cattle by Nanak.

After this incident, Nanak started moving about, talking to people and leading a normal life. His father now thought that since Nanak was not interested in any studies, he may be asked to graze cattle in the forest. May be, he will become normal after sometime when he can again be put to studies. After this Nanak started to take the cattle to the forest regularly. One day, while the cattle were grazing, Nanak went into deep meditation (*smadhi*). The cattle thus left unattended, went into wheat fields, ate some and destroyed the remaining crop. The master of the field a Bhatti farmer came and got hold of Nanak and took him to Rai Bular the master of the villages and made a complaint and asked for payment of damages. Mehta Kalyan Chand was also summoned. After the discussions, it was decided to send a few respectable persons to assess the loss. When this team reached the site, they found that there was no damage but the crop was better than before. After this, Rai Bular and his courtiers were convinced that Nanak was a blessed soul. The complaint was therefore dismissed. Nanak then narrated his composition in Soohi raga which is recorded as Soohi Rag M 1 at page 730 of Shri Guru Granth Sahib :-

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜੋਗੀ ਹੋਵੈ ਜੋਗਵੈ ਭੋਗੀ ਹੋਵੈ ਖਾਇ ॥ ਤਪੀਆ ਹੋਵੈ ਤਪੁ ਕਰੇ ਤੀਰਥਿ ਮਲਿ
ਮਲਿ ਨਾਇ ॥੧॥ ਤੇਰਾ ਸਦੜਾ ਸੁਣੀਜੈ ਭਾਈ ਜੇ ਕੋ ਬਹੈ ਅਲਾਇ ॥੧॥ ਰਹਾਉ ॥
ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੇ ਜੋ ਖਟੇ ਸੋ ਖਾਇ ॥ ਅਗੈ ਪੁਛ ਨ ਹੋਵਈ ਜੇ ਸਣੁ ਨੀਸਾਣੈ
ਜਾਇ ॥੨॥ ਤੈਸੋ ਜੈਸਾ ਕਾਢੀਐ ਜੈਸੀ ਕਾਰ ਕਮਾਇ ॥ ਜੋ ਦਮੁ ਚਿਤਿ ਨ
ਆਵਈ ਸੋ ਦਮੁ ਬਿਰਥਾ ਜਾਇ ॥੩॥ ਇਹੁ ਤਨੁ ਵੇਚੀ ਬੈ ਕਰੀ ਜੇ ਕੋ ਲਏ
ਵਿਕਾਇ ॥ ਨਾਨਕ ਕੰਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨਿ ਨਾਹੀ ਸਚਾ ਨਾਉ ॥੪॥੫॥੭॥

ਅੰਗ-੭੩੦

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜੋਗੀ ਹੋਵੈ ਜੋਗਵੈ ਭੋਗੀ ਹੋਵੈ ਖਾਇ ॥ ਤਪੀਆ ਹੋਵੈ ਤਪੁ ਕਰੇ ਤੀਰਥਿ
ਮਲਿ ਮਲਿ ਨਾਇ ॥੧॥ ਤੇਰਾ ਸਦੜਾ ਸੁਣੀਜੈ ਭਾਈ ਜੇ ਕੋ ਬਹੈ ਅਲਾਇ
॥੧॥ ਰਹਾਉ ॥ ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੇ ਜੋ ਖਟੇ ਸੋ ਖਾਇ ॥ ਅਗੈ
ਪੁਛ ਨ ਹੋਵਈ ਜੇ ਸਣੁ ਨੀਸਾਣੈ ਜਾਇ ॥੨॥ ਤੈਸੋ ਜੈਸਾ ਕਾਢੀਐ
ਜੈਸੀ ਕਾਰ ਕਮਾਇ ॥ ਜੋ ਦਮੁ ਚਿਤਿ ਨ ਆਵਈ ਸੋ ਦਮੁ ਬਿਰਥਾ
ਜਾਇ ॥੩॥ ਇਹੁ ਤਨੁ ਵੇਚੀ ਬੈ ਕਰੀ ਜੇ ਕੋ ਲਏ ਵਿਕਾਇ ॥ ਨਾਨਕ
ਕੰਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨਿ ਨਾਹੀ ਸਚਾ ਨਾਉ ॥੪॥੫॥੭॥

ਅੰਗ-੭੩੦

Meanings:-

“The yogis, the worldly people and those conducting austerities are busy in their work because their inner soul is not enlightened as yet. (1) But, O Lord, I hear your call. Those who meditate on the Lord, hear His call. (1) (Rahau) One should do good deeds; only then he will not be investigated when he goes to God. (2) One shall be recognised as per his deeds. Those breaths, when God is not remembered are wasted. (3) I am prepared to sell myself if somebody is prepared to purchase. Human body is useless without His Name.” (4)(5)(7)

Holy Thread.

After this incident, Nanak started doing his routine work

of looking after the cattle and other household duties. His father then thought that it was proper time for his holy thread ceremony. This ceremony is a must among Kshatriya males. It signifies the second birth of a person i.e. adoption of religious duties in life. So his father arranged food, goats for sacrificial offering and other items required for the function. As the ceremony started, the priest was holding the holy thread in his hands. Young Nanak inquired about the purpose of this ceremony. The priest said that since he was a high class born Kshatriya; the holy thread ceremony will make him a respected person in the community as it is considered to signify the second birth. Hearing this, Nanak replied as per his composition in *Vaar Assa Mahalla 1* recorded on pp 471 of Shri Guru Granth Sahib:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਦਇਆ ਕਪਾਹੁ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ
ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨਾ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥
ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥ ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ
ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥ ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥
ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥ ਮਃ ੧ ॥ ਲਖ ਚੋਰੀਆ
ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥ ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ
ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥ ਤਗੁ ਕਪਾਹੁ ਕਤੀਐ ਬਾਮਣੁ ਵਟੇ ਆਇ ॥ ਕੁਹਿ
ਬਕਰਾ ਰਿੰਨੁ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ ॥ ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ
ਪਾਈਐ ਹੋਰੁ ॥ ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥ ਮਃ ੧ ॥
ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ ॥ ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ
ਤਗੁ ਨ ਤੁਟਸਿ ਪੂਤ ॥੩॥ ਮਃ ੧ ॥ ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥ ਭਲਕੇ
ਬੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥ ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥ ਤਗੁ ਨ ਜਿਹਵਾ
ਤਗੁ ਨ ਅਖੀ ॥ ਵੇਤਗਾ ਆਪੇ ਵਤੈ ॥ ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ ॥ ਲੈ
ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥ ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥ ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ
ਵਿਡਾਣੁ ॥ ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥੪॥

ਅੰਗ-੪੭੧

सलोकु मः १ ॥

दइआ कपाह संतोखु सूतु जतु गंडी सतु वटु ॥ इहु जनेउ जीअ
का हडी त पाडे घतु ॥ ना इहु तुटै ना मलु लगै ना इहु जलै न
जाडि ॥ धंनु सु माणस नानका जो गलि चले पाडि ॥ चउकडि मुलि
अणाडिआ बहि चउकै पाडिआ ॥ सिखा कंनि चडाडीआ गुरु ब्राहमणु
थिआ ॥ एहु मुआ एहु झडि पडिआ वेतगा गडिआ ॥१॥ मः १ ॥
लख चोरीआ लख जारीआ लख कूडीआ लख गालि ॥ लख ठगीआ
पहिनामीआ राति दिनसु जीअ नालि ॥ तगु कपाहहु कतीअै बामणु
वटे आडि ॥ कुहि बकरा रिन्नि खाडिआ सभु को आखै पाडि ॥ होडि
पुराणा सुटीअै भी फिरि पाडीअै होरु ॥ नानक तगु न तुटडी जे तगि
होवै जोरु ॥२॥ मः १ ॥ नाडि मंनिअै पति उूपजै सालाही सचु सूतु ॥
दरगह अंदरि पाडीअै तगु न तूटसि पूत ॥३॥ मः १ ॥ तगु न इंद्री
तगु न नारी ॥ भलके थुक पवै नित दाडी ॥ तगु न पैरी तगु न
हथी ॥ तगु न जिहवा तगु न अखी ॥ वेतगा आपे वतै ॥ वटि धागे
अवरा घतै ॥ लै भाडि करे वीआहु ॥ कढि कागलु दसे राहु ॥ सुणि
वेखहु लोका इहु विडाणु ॥ मनि अंधा नाउ सुजाणु ॥४॥

अंग-४७१

He stressed on the fact that the cotton thread will perish.
He wanted a thread which will last for ever and lead one to
the lord. The gist of this composition is as under.

Meanings:-

“The thread I want is to be made of compassion as cotton,
contentment as thread, continence as the knot and truth the
twist. O Brahmin! put such a thread if you have one. It will
not break, will not get soiled, shall not burn nor it shall be lost.
Those who wear such a thread are really great. Your thread
costs little; it is put while sitting in a sanctified square in a
ceremony where holy mantras are whistled into the ears. But
when a person dies, the thread is burnt along with the body.
So the man goes beyond without it. (1)”

The priest was moved on hearing this, but since he was bound by the tradition, he again requested Nanak to put on the thread. Nanak replied in terms of the stanza 2 of the same composition as under:-

“Millions of thefts, illicit relations, falsehoods and abuses, deceits, concealed actions that stick to life day and night are committed and yet the Brahmin twists the thread, kills and cooks the goats, eats it and says to all: “wear this sacred thread”. When the thread breaks, it is replaced with another. But if it had the power, it would not break. (2)”

The priest agreed with Nanak that what he said was the thread of the soul, but he must wear this thread on his body as has been the practice since Vedic times. Nanak again replied:-

“Believing in the Lord’s Name, one attains honour, the Lord’s praise is the true thread which never breaks and with this we are blessed in the Lord’s court. (3)”

The priest was un- nerved by the arguments, yet he humbly requested Nanak to put on the thread in the name of tradition. Then Nanak replied:-

“There is no thread for women, no thread for the senses and every day people commit adulteries. This thread does not restrain our feet, hands, tongue and eyes i.e. our senses from doing wrong. The Brahmin twists the thread for others but himself goes without it after his death. He conducts marriages, makes and interprets the horoscopes after taking money. Hear me, o people! The wonder of wonders is that he is blind but his name is “wisdom”. (4).”

After hearing this, the priest accepted that this child is a highly exalted soul and thus beyond the worldly thread ceremonies.

The shadow of the tree did not change.

After the holy thread incident, life was running as usual. Nanak went for grazing cattle as usual. Most of the time, he was absorbed in Divine prayers. One day he was resting under a tree, lied down and fell asleep. The sun changed its course as per its routine, but the shade of the tree did not change. Rai Bular happened to come that way and noticed that whereas shades of all the trees had changed with the change in the direction of the sun but under this particular tree, the shade did not change. Rai Bular was surprised. He woke up Nanak very respectfully and found him with his usual smile. On returning to the village, Rai Bular sent for Mehta Kalyan Chand and narrated the incident. He advised him not to admonish Nanak on any account because he was a holy person. It was matter of good luck that he was born in his village. It was due to his grace that the village lived happily.

On another occasion, once again when Nanak was sleeping under a tree, although the shade of the tree had changed, one large cobra snake was providing shade to Nanak's head with its hood. Rai Bular was passing that way with his horsemen. On hearing the noise Nanak got up and the snake went away. Rai Bular was convinced of Nanak's holiness. He therefore bowed his head with full respect to Nanak. A memorial Gurdwara Mal Sahib commemorates this incident.

Betrothal and Marriage.

When Guru Nanak became of 16 years, his parents thought of his marriage. Since he was not interested in any worldly vocation, some people thought that, once the responsibilities of marriage fall on his shoulders, he may get interested in earning money. So the family priest was called in and was

asked to find out a suitable match for Nanak. In search of such a match, the priest reached Pakhoke Randhawe. There lived a person named Moola, Kshatriya by caste and a *Patwari* (a land revenue official) by profession. He offered to marry his daughter Sulakhani to Nanak. As per the local tradition, Moola's brother and the family priest went to Talwandi Rai Bhoi and performed Sulakhani's betrothal to Nanak, also fixed the date for marriage. It was also decided that the marriage will be celebrated at Batala (Gurdaspur district). As the marriage was being performed, some body noticed a wall which was likely to fall down as it was moving. Guru Nanak Dev said that this wall will not fall. It will remain for ever. This wall is standing even to-day. Now Gurdwara "Kandh Sahib" is situated at the location where the marriage was solemnized.

Sacha Sauda or the True Bargain.

Even after the marriage, Guru Nanak did not show any interest in business or worldly affairs. He would spend most of his time meeting saints and fakirs visiting Talwandi. On returning home, he would keep quiet or lie down. It was a matter of concern and anguish for the parents that Nanak though a married man now; but did nothing to earn his livelihood. They were also worried that people might taunt that Mehta Kalyan Chand's son was good for nothing. One day Mehta Kalyan Chand advised his son to do some work. Giving him twenty rupees, he asked him to make a good deal with the money. Nanak Dev, accompanied by another person left with his father's permission.

When Guru Nanak reached near Chuharkana a village about 24 kms from Talwandi, he met a group of sadhus who were hungry. He thought what could be a better deal than providing food to the hungry holy men. He therefore arranged food for the sadhus with 20 rupees and returned home. His father was terribly

upset because he had given him the money to do some good business and not to feed the ascetics. Nanak was well aware of his father's temper; therefore he did not return home but hid himself under a huge tree in a dry pond beyond the woods a little away from the village. His mother and sister brought him from there when his father's temper cooled down. Now a Gurdwara named "Tamboo Sahib" is located at that spot. The place at which Nanak fed the saints is now known as "Sacha Sauda". There is a railway station of this name also.

Meeting with Mardana.

In those days Nanak met a person named Mardana. He was a village musician, would play on rebeck and sing songs of saints like Sheikh Farid, Namdev, Trilochan, Ravidas and others for his rich clients. Nanak used to listen to the recitation of such hymns from him. He asked Mardana to go on a pilgrimage. Mardana refused saying that he is yet to marry his daughter. Then Nanak asked his father for permission to go on pilgrimage. He did not accede to his request. Instead he said: "We have just performed your marriage. There is lot of time to do pilgrimages." Hearing this, Nanak kept quiet.

Calling in the physician.

Guru Nanak was now past 20, but was still indifferent to any worldly occupation. Once he did not eat anything for three months and remained absorbed in meditation. All the family members got worried whether he was suffering from any serious ailment. So the physician was called in who started to feel Nanak's pulse and inquired as to what was the trouble with him. In response, Nanak laughed and said that he had no trouble physically. Only he pined for God's love and union with Him. The physician was surprised and told Nanak's father that he did not need any medicine. There was no medicine for such a malady.

Chapter 2

At Sultan Pur Lodhi

Guru Nanak's sister Nanki was married to Shri Jairam who lived at Sultanpur Lodhi near Kapurthala and was in the employment of Daulat Khan Lodhi. This town is situated 45 kms south west of Jalandhar, and is a famous city in Punjab's Doaba region on the banks of river Bein, a tributary of river Beas. The earlier name of this town was "Tamasvan". One Sultan Khan an officer of Mahmood Ghazanavi named it after his own name. He also contributed to the prosperity of the town. However in times of Guru Nanak, Sultan Pur Lodhi was a *jagir* of Daulat Khan Lodhi, a relative of Bahlol Khan Lodhi, the founder of Lodhi dynasty of Delhi.

When Jairam came to know that Nanak was not interested in any worldly business, he wrote a letter to his father-in-law Mehta Kalyan Chand to send Nanak to Sultan Pur. May be, he would feel at home there. He even gave a hint that he would try to find a job for him there. Therefore, the family decided to send him to Sultan Pur. Nanak also readily agreed to this suggestion.

When Guru Nanak's wife came to know of this, she also wanted to accompany him. But, he told her that as soon as he settles down at the new place, he would send for her. After this he set out for Sultan Pur.

On reaching Sultan Pur, Nanak was affectionately received by his sister Nanki and the brother-in-law. The next

day, Jairam went to see Daulat Khan Lodhi and advised him that his brother-in-law Nanak, had come and he requested him to give him a job alongwith him in the stores (*Modikhana*). Jairam was the chief executive of the stores and was considered an important officer because in those days the local *faujdar*s were collecting revenue in the form of grain. The Lodhi kings conferred lands (*Jagirs*) on their selected officers and they would give land to the tenants who worked for them. All military positions were based on land grants. The employees of the modikhana were paid paltry sums as salary and they received fixed amount of rations for their livelihood called “*alufa*” on daily basis.

In the modikhana, Nanak was entrusted with the job of weighing grains and keeping record of it. He worked very honestly and was very hard-working. He would share his own rations with the needy and was very kind to the poor and the mendicants. It is said that sometimes, while working he would go into trance at the number thirteen and go on repeating the same number. This was because thirteen in Punjabi is “*tera*” which also means yours (God’s). Thus while in trance, he was repeating to God “I am yours” again and again. Nanak was very meticulous in his records keeping. Every day he would complete his work before going home, may be he had to sit for late hours. On the site of the modikhana Gurdwara "Hatt Sahib" is located. Some of the weight measures used by Guru Nanak are also preserved there.

Birth of two sons.

By now a few years had passed after Nanak’s marriage. He remained despondent as ever. His parents and wife were very sad over this. His elder sister Nanki was also issueless although a number of years had passed since her marriage.

Because of this, his parents were keen that Nanak should have his children. Nanak's mother-in-law Chando Rani was also worried. Therefore, she accompanied by her husband visited Sultan Pur and had discussions with Nanki suggesting that she advised her brother. After some time a son was born to Nanak who was named Sri Chand. Thereafter he was blessed with another son, Lakhmi Das.

Audit of Guru Nanak's Accounts.

Food items were deposited in the modikhana by many categories of people like landlords, overlords and chiefs etc. who collected the land revenue in the form of grains, jaggery etc. Rations were drawn by Daulat Khan's officials, soldiers, accountants and other employees in required quantity in lieu of salary. The modies who preceded Guru Nanak were all dishonest. They used to keep one tenth of the required quantity unto themselves. They called this practice as *dahinimi*. Such practices were rampant during the times of Lodhi kings. Contrary to all such dishonest practices, Guru Nanak weighed correctly and delivered full quantity as was sought by anybody. Thus, those who received grains were very happy and sang praise of Nanak as a "mody". The reputation of Nanak as an honest mody spread all around.

Many mendicants, saints, fakirs, ascetics and other poor people of different groups started to flock to the modikhana to get grains. Nanak had special love for such people. Sometimes Nanak would take a fakir with him and give him rations out of his own quota as fixed for him. Thus all the holy men were much pleased with this mody and they had special words of appreciation for him. Nanak's fame and glory thus spread far and wide.

About 13 kms from Sultan Pur there was a village called

Malsihan. Bhagirath was the chief of this village. He was a God fearing person and a devotee of the Goddess Kali. One day he came to deposit grains in the modikhana at Sultan Pur; he was very much impressed by Nanak's honesty and proficiency at work. He noticed there was a great spirit in Nanak which nourished the poor. He noticed that while working, Nanak was always absorbed in God. He felt that the goddess he worshipped also served this great soul. All the doubts in his mind were cleared and he became the disciple of Guru Nanak.

As Guru Nanak's fame spread with each passing day, some people whose illegitimate income was adversely affected became very jealous of Nanak's popularity. They complained to Daulat Khan Lodhi that this mody Nanak was squandering his modikhana's grains on the poor and mendicants. The job of the mody was of great responsibility. So Daulat Khan called Jairam and asked him to check all the accounts of the modikhana. The officers appointed by Daulat Khan checked the accounts thoroughly but found no discrepancy. The complaint made by the jealous people proved to be false.

Marriage of Mardana's daughter.

The news of Nanak's appointment as the mody and his popularity as an honest and generous person reached Talwandi. Whosoever visited Sultan Pur from Talwandi met Nanak, got his alufa fixed and returned to Talwandi in a very happy frame of mind and sang praises of Nanak. When Mardana heard such news about Nanak, he felt the desire to meet him. As a matter of chance, Mehta Kalyan Chand asked him to go to Sultan Pur and get the news about Nanak. On getting this message, he went over to Sultan Pur. Guru Nanak made him stay with him for some time. Guru Nanak would get up early in the morning, and go to the Bein River for the bath. Thereafter, he remained

absorbed in meditation for a while. Thereafter, Mardana would sing verses of saints and similarly, kirtan would be performed in the evening. After some days passed like this, Mardana sensing the liberal nature of Nanak placed his problem of his daughter's marriage before him. He sought some financial help from him. Nanak asked him to think and make a list of the things he wanted for his daughter's marriage. Mardana made the list and handed over to Nanak.

When Bhagirath came to Sultan Pur to pay his respects to Nanak, he gave the list to Bhagirath and directed him to go to Lahore and fetch all the articles in the list. Keeping in mind that there is no delay, he was told not to spend more than one night in Lahore. Bhagirath had a friend named Mansukh a rich trader in Lahore. So he approached him for the purchases. Mansukh said that every thing else could be arranged except the gold bangles. When Bhagirath expressed that he could in no circumstances stay in Lahore in defiance of his Guru's instructions for more than one night, Mansukh gave him the bangles he had got for his own daughter. After hearing about Guru Nanak, he was so much impressed that he decided to accompany Bhagirath to Sultan Pur so that he could meet the great man under whose feet his friend had sought shelter. Both of them reached Sultan Pur and after meeting Guru Nanak, Mansukh was elated and like Bhagirath he also became his disciple. It was the same Mansukh who went to Sri Lanka and spread Guru Nanak's message there.

Mardana went back to Talwandi taking with him the things meant for his daughter's marriage. After marrying off his daughter, he returned to Sultan Pur.

Sulakhani's parents at Sultan Pur.

Before leaving for Sultan Pur, Guru Nanak had assured

his wife that he would call her there once he gets a job and is settled. After getting a job in the modikhana he sent for her at Sultan Pur from Talwandi. He settled his family in a separate hired house where Gurdwara Guru Ka Bagh is located these days.

Because of the liberal and generous nature of Guru Nanak, many ascetics, saints, fakirs and the poor would flock his modikhana. He would get their alufa fixed by Daulat Khan. Those, whom he could not help, he invited them to his own house for food. Thus there was a line of visitors outside his house at the meal times. When Nanak's in-laws came to know of this, they came to Sultan Pur and requested Bibi Nanki to persuade her brother not to fritter away his money on the ascetics. She replied that Nanak gave alms from what he earns and that the family had enough to spare.

Disappearance in river Bein.

While at Sultan Pur, Guru Nanak's routine was to go to the river Bein in the morning daily. The place where he used to bathe was about one and a half kilometre from the town. It was an enchanting location because of its natural beauty. After the bath he would meditate for a while. As per a local tradition, there was a hut of a Muslim holy man named Allah Ditta (popularly known as Kharbuje Shah). Guru Nanak would often have discourse with him. After his demise, a tomb came up near the hut. This tomb remained there till 1941, when Maharaja of Kapurthala got a Gurdwara built on that site named Gurdwara Ber Sahib. Before that time, there was a modest small brick-built structure at the site.

One day early in the morning, accompanied by an attendant, Nanak went for the bath. He left his clothes with the attendant and entered the river. When he did not come out for

a long time, the attendant raised hue and cry that Nanak was drowned in the river. Soon the news spread in Sultan Pur. Daulat Khan Lodhi accompanied with Jairam came to the river. He immediately deployed the fishermen to throw their nets in water and look for Nanak's body. The boatmen were asked to dive in water and search. All efforts failed to find the body. There was great sorrow among the people of Sultan Pur. Daulat Khan ordered that the Modikhana accounts be checked. Jairam conducted the check and found every thing in order. Some surplus grains were kept aside.

According to the "Puratan Janam Sakhi", Guru Nanak was called in the court of the Supreme Being and offered nectar and asked to drink. After he drank it, he was told "I am with you. You are blessed. Whosoever meditates on your name will also be blessed. Go to the world, meditate on My Name and spread this message to others to meditate on My Name. Remain unattached in the world and spend your time in remembering Name, generosity, purity of mind, service to the needy etc. This shall be your mission in the world."

Guru Nanak thanked and paid his respects. Before his departure he was asked "O, Nanak, say something in praise of My Name". Guru Nanak then said the following as recorded at page 14 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੧॥ ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ ॥੧॥ ਰਹਾਉ ॥ ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ ਪਾਇ ॥ ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੨॥ ਪੰਖੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥ ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ

ਖਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੩॥ ਨਾਨਕ
ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥ ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ
ਪਉਣੁ ਚਲਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥

ਅੰਗ- ੧੪-੧੫

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਕਠੁ ਪੀਅਠੁ ਅਪਿਆਤੁ ॥ ਚੰਡੁ ਸੂਰਜੁ ਫੁੜਿ ਗੁਫੈ
ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਤੁਠੁ ਨ ਥਾਤੁ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ
ਆਖਾ ਨਾਤੁ ॥੧॥ ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥ ਸੁਠਿ ਸੁਠਿ ਆਖਠੁ ਆਖਠਾ
ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ ॥੧॥ ਰਹਾਤੁ ॥ ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਠਿ ਪੀਸਾ
ਪਾਇ ॥ ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਤੁ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ
ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਤੁ ॥੨॥ ਪੰਥੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ
ਜਾਤੁ ॥ ਨਦਰੀ ਕਿਸੈ ਨ ਆਕਰੂ ਨਾ ਕਿਠੁ ਪੀਆ ਨ ਖਾਤੁ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ
ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਤੁ ॥੩॥ ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਠਾ ਪੜਿ ਪੜਿ
ਕੀਚੈ ਭਾਤੁ ॥ ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਠਿ ਪਤੁਠੁ ਚਲਾਤੁ ॥ ਭੀ ਤੇਰੀ
ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਤੁ ॥੪॥੨॥ ਅੰਗ- ੧੪-੧੫

Meanings:-

“ If aeons be my age, air be my food and drink, and I
cage myself in a cave where neither sun nor moon could enter,
and I were not to sleep even in a dream, I would still not be
able to value You or Your Name O Lord.(1)

The true Lord has His seat in Himself. I only hear His
merits. If He were to be merciful, He would create His cravings
in me. (Pause)

If I were to be pressed like a reed –mat, ground like grain
in the mill, if I were burnt in fire and mixed with ashes, I would
still not be able to value Thee nor Thy Name O Lord.(2)

If I were a bird and trailed across a hundred of skies,
remained unseen, ate naught nor drank, I would not be able
to value Thee, nor Thy Name, O Lord. (3)

If I read through millions of pages and knew their mysterious intent, if I wrote with an ocean of ink with speed of wind, I would still not be able to value Thee, nor Thy Name, O Lord. (4-2)”

The Lord then told him that he has been blessed and those who will take his name will also be blessed. Whosoever is showered with kindness by him shall also be exalted by the Lord. Lord said “My Name is *Parbrahm Parmeshwar* and your name is *Gur Parmeshwar*, now go to the world and spread My message.” Gur Parmeshwar means the Teacher Blessed by God. Then the Lord asked him whether he had understood His Will, than praise the Will. Guru Nanak replied that he was capable of saying what he had seen, all he could say was “You are...” Then Guru Nanak recited the Mool Mantra and the first sloka of Jap as under:-

“Ik onkar Sat Naam Karta Purakh Nirbhau Nirvair Akal Moorat Ajuni Saibhang Gur Parsadi. Jap. Addi such. Jugadi sach. Hai bhi sach. Nanak hosi bhi sach.”

Jap is the gist of Shri Guru Granth Sahib and the Mool Mantra is gist of Jap. The Mool Mantra and the first sloka of Jap is the praise of the Lord.

Before departure he was offered a robe of honour. The Lord then asked the attendants to leave Nanak back on the river bank at Sultan Pur.

After three days of disappearance, Nanak was seen sitting in a cremation ground about 3 kms upstream from where he went missing. There is a Gurdwara named Sant Ghat at that place.

The people of Sultanpur were highly astonished and excited when they learnt about Nanak’s return. The news

spread that Nanak has come back to life after three days. Many said that he was a ghost of Nanak who died three days back and now sits in the cremation ground. He, after some time got up and went to the modikhana and distributed the excess grains found as his share to the needy. Many people thought that since Nanak had remained in the river for three days, he had lost his balance of mind and gone crazy. After giving away all his belongings Nanak went and sat among the fakirs. When his in-laws learnt about this incident, they came to Sultan Pur accompanied by a pundit named Shama. When they saw Guru Nanak sitting among the fakirs, they felt very sad. They requested Nanki, his elder sister to suitably advise Nanak, but she had full faith in Nanak's wisdom, so she told them to accept what Nanak was doing with faith. So his father-in-law took his wife Mata Sulakhani and the younger son Lakhmi Das with him to his village Pakhoke and the elder son Sri Chand remained with Bibi Nanki at Sultan Pur.

The first words Guru Nanak uttered after coming out of the river was "There is no Hindu and no Musalman." This caused furore throughout Sultan Pur. The town being a Muslim dominated place, and a famous place of Muslim learning, such a statement was considered blasphemy. The matter was reported to Daulat Khan. He sent his messengers to call Nanak who said that he did not know who was Daulat Khan. The Nawab then sent his men to request Nanak to come for the sake of God. On hearing this Nanak went to the Nawab. The Qazi of the town was already there. Seeing Nanak in ascetic robes, the Nawab gave him full respect and said that the Qazi had some questions to ask. Nanak looked at the Qazi who asked, "You say that there is no Hindu and no Musalman. Does the faith founded by Prophet Muhammad not exist?" Nanak replied

that it was difficult to be a Musalman. One has to live life as per the will of God. Getting one's mind cleansed of ego and inculcating compassion, mercy and love for all is the true path of religion and only rare persons tread this path. Nanak enunciated the following composition recorded at page 141 as Sloke M 1 of Guru GranthSahib:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥ ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨੁ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥ ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥੧॥

ਅੰਗ- ੧੪੧

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ਅਵਲਿ ਅਤੁਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥ ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨੁ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥ ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥੧॥

ਅੰਗ- ੧੪੧

Meanings:-

“Hard it is to call oneself a Muslim: If one had these (attributes) then alone he is one.

First, let the faith in Allah seem sweet to him.

And then with this as scraper, let him rub his inside clean of Ego.

And with his faith in the leader of his faith, let him break the illusion of life and death.

And, submit to the Will of Allah, and, believing in his Eternal Creator, he should loose his self (ego).

And Nanak if he is so merciful to all creatures, truly he is acclaimed as a true Muslim.”

On further questions by the Qazi, Guru Nanak gave him true meaning of Muslim prayers and equipments as under as recorded at page 140-41 of Shri Guru Granth Sahib.:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ
ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥ ਮਃ ੧ ॥ ਹਕੁ ਪਰਾਇਆ
ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ
ਨ ਖਾਇ ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ ਮਾਰਣ ਪਾਹਿ
ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ
ਪਾਇ ॥੨॥ ਮਃ੧ ॥ ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ
ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥ ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ
ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ ਨਾਨਕ
ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥੩॥ ਅੰਗ-੧੪੦-੧੪੧

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ
ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥ ਮਃ ੧ ॥ ਹਕੁ ਪਰਾਇਆ
ਨਾਨਕਾ ਤੁਸੁ ਸੁਅਰ ਤੁਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ
ਨ ਖਾਇ ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ ਮਾਰਣ ਪਾਹਿ
ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ
ਪਾਇ ॥੨॥ ਮਃ੧ ॥ ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ
ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥ ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ
ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ ਨਾਨਕ
ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥੩॥

ਅੰਗ-੧੪੦-੧੪੧

Meanings:-

“Let mercy be the mosque, faith thy prayer mat, and honest living thy Quran.

Humility thy circumcision, and good conduct thy fast. Thus thou become a true Musalman.

If pious works be thy Kaaba, and Truth thy teacher and good deeds thy prayers, and if rosary be His Will, then the God shall keep thy honour. (1)

M: 1

To deprive one of his due is to eat the cow (forbidden for Hindus) for one and swine for the other (forbidden for Muslims).

If we do not usurp another’s due, the Guru-teacher shall stand by us.

By mere talk, no one goes to the heaven; the emancipation is only possible by living by Truth.

If one seasons one’s food with condiments, it does not become pure.

Nanak: through false talk, one gathers nothing but falsehood. (2)

M: 1

You say your prayers five times and have given them five names.

Let Truth be the first, honest living the second, and the good of all be the third: let fourth be the honest mind and the fifth be the praise of the Lord.

Say thou, pray, the prayer of deeds, and be thus a true Musalman.

Any other prayer is false and, false is their value. (3)”

The Qazi said, “Hindus have one path and the Muslims have another. Which path do you tread?” Nanak replied, “I am on the path to God and the God is neither Hindu nor Muslim.” The Qazi then said that since you do not differentiate between the Hindus and Muslims, as it was the time for *namaz* (Muslim prayer); you may accompany us to the mosque and say the prayers. Nanak agreed to this and accompanied by Daulat Khan they went to the mosque.

When Guru Nanak went to the mosque, the Hindus of the town including Jairam became apprehensive that Daulat Khan and the Qazi might convert Nanak into Islam. But Nanki was the only one who had full faith in her brother’s commitment. So she allayed Jairam’s fears on Nanak’s account.

To say *namaz*, Daulat Khan, Qazi and Nanak stood in a row. The Qazi and Daulat Khan began saying their *namaz* but Nanak only looked at them attentively. Once he looked at Qazi and laughed because he had a strong insight to assume that Qazi’s mind was not in the *namaz*, rather it was in something else. When the *namaz* was over, the Qazi asked Nanak in a furious tone, “O Nanak! Why did you laugh at my saying the *namaz*?” Nanak patiently replied, “Your *namaz* has not been accepted in the Divine Court because your mind was somewhere else. Since you yourself were not present in the *namaz*, I could not have been with you in saying it.” This enraged the Qazi still further and he declared that his mind was very much in the prayers but you were laughing standing nearby. Nanak said that it was not necessary that mere physical bowing could mean homage to God. It was the mind that had to pay the homage, and that one could do anyway. Similarly, if the mind was in the *namaz*, one might say it anyway; but if the mind was not in the prayer and it was anxious about the

new born filly at home, such saying of namaz was of no use. Listening this, the Qazi was astonished. He realized that Nanak had correctly read his mental state. Bewildered at Qazi's silence, Daulat Khan asked for the reason. The Qazi replied that Nanak was right. Then Daulat Khan asked Nanak that he could have said namaz with him. Nanak replied that his mind too was wandering, purchasing horses in Kabul. Hearing this both of them bowed to Nanak and accepted that he was truly a man of God.

At Sultan Pur there was a holy person who was worshipping stone idols. He was not happy because he could not achieve union with the Lord. When he heard that there is a saint in the town whom both Hindus and Muslims respect, he thought of visiting Guru Nanak Dev. Guru Nanak Dev was happy to meet him and appreciated his sincerity and devotion. He advised him to worship the Unmanifest Lord as He is present every where. The lifeless idols cannot reply to his prayers but the Omnipresent Lord listens and answers to our prayers. The holy person was happy and accepted Guru's advice.

From Guru Nanak's stay at Sultan Pur, we learn the following three lessons:-

- 1) From the episode of the Nawab and the Qazi we learn that when you pray, put your mind in the prayer. Many people recite holy prayers throughout their lives but do not derive any benefit from it. Prayer is the function of the mind and not the body. Guru Nanak Dev in Japji Sahib has given a simple recipe for this. He says that when you say the prayer, listen to it carefully. This involves the mind in the prayer which purifies the mind thus helping our power of concentration leading to *Dhyana and Samadhi*.

- 2) From the episode of the idol worshipper, we learn that we should not pray to the lifeless idols but to the Omnipresent Lord.

Our attachment to the objects of wealth and possessions is simply an act of idol worship which should be avoided. Attach your mind to something which is ever-lasting and not the perishable worldly possessions and family etc. Parmahansa Ramakrishna has very nicely said that as for family and wealth, think that these belong to the Lord and you are the care-taker or day nurse. Like when the day nurse leaves for her home at night; the parents are fully responsible for their children, similarly, the Lord takes care of the whole universe. Have faith in Him and do your duty honestly to rear family and make honest living like a good care taker. He shall take care of the rest.

- 3) After Guru Nanak Dev left the modikhana and was sitting outside the town. The Nawab appointed another person to work in his place. When the new person checked the accounts, he found lot of money was due to Guru Nanak. The Nawab sent the money to him. At that time lot of mendicants and other needy persons were sitting with him. He distributed the money among them. Some body pointed to him that since he has his own family, the money should be given to them. Guru told them that all are the form of the Lord. So help everybody. We should help the needy within our resources and not confine our generosity to our family only.

Receiving Rebeck from Bhai Phiranda.

Guru Nanak was now preparing himself for long travels both physically and mentally. After Bein episode, he did not return home and broke his all attachments with his family. He

meditated, lessened his daily food intake and began living on cow milk alone. Mardana was always with him. While at Talwandi, Guru Nanak had improvised a musical instrument with the reed which played like rebeck. While playing on this instrument, Mardana had pleased Guru Nanak by singing hymns accompanied by music. Now Guru Nanak felt that Mardana needed another rebeck before starting for the journey. The musical instrument made of wood and steel strings was not readily available. On inquiry, it became known that one Bhai Phiranda, a native of village Bharoana towards south-west of Sultan Pur had such an instrument and he might part with it if requested. Guru Nanak asked Mardana to get some money from his sister Nanki and go to Bhai Phiranda to get the rebeck. The latter himself came to Sultan Pur and presented the rebeck to Guru Nanak. Now a Gurdwara stands in village Bharoana in the memory of Bhai Phiranda.

Departure from Sultan Pur and promise with Bibi Nanki.

When the news of Guru Nanak leaving his house hold reached his in-law's place, his father-in-law Sri Mool Chand accompanied by one Shyama Brahmin came to Sultan Pur. Both of them tried to convince Guru Nanak to realize his family responsibilities and not to leave the house. The Brahmin gave quotations from holy books but nothing could stand before Guru's reasonable explanations. Bibi Nanki understood every thing but controlled her sisterly love by not insisting on Nanak's cancelling his travel plans.

However Guru Nanak understood everybody's feelings and promised to Bibi Nanki that whenever she felt the hunger of separation very badly Nanak would be with her. He kept his promise. It is said that one day while making chapattis, one chapatti swelled with steam very nicely. Bibi Nanki remem-

bered that her brother Nanak loved such fluffy chapattis and wished whole-heartedly that if he could be there to eat it. Immediately Nanak came and asked his sister for food as he was feeling very hungry.



Chapter 3

Guru Nanak's First Long Travel (Udasi)

When Guru Nanak discussed his plans for a long travel with Mardana, he expressed his desire to visit Talwandi to look up his people. But Guru Nanak did not want to go there as he knew that his people would be upset. He therefore left Sultan Pur and reached Sayyadpur (Saidpur) now known as Eminabad (in Gujranwala district of Pakistan). Mardana went to Talwandi about 40 kms, from there.

In this town, there lived a humble carpenter named Bhai Lalo. Guru Nanak stayed with him. He would daily go out away from the town and remain absorbed in communion with God throughout the day. In preparation for the long journey, he also began conditioning his body, by living on little food and in rough environs. He sat on hard pebbles and meditated. According to a local tradition, this place is marked by a "Gurdwara Rori Sahib." Rori in Punjabi means pebbles. Before Pakistan came into existence, this was a very popular place of pilgrimage.

During Guru Nanak's stay at Sayyadpur, the local feudal lord named Malik Bhago arranged *Brahm-bhoj* (feast for the holy). All residents of the town, irrespective of their caste were invited for the feast. Malik Bhago committed lot of tyrannies on his subjects and people were fed up with him. But no body dared to say a word against him. Since he was a guest, Guru Nanak was also invited. Whole town went for the feast, but Guru Nanak

did not go. The jealous Brahmins, who were very caste conscious, instigated Malik Bhago that Guru Nanak, although a Kshatriya was living in the house of a low-caste carpenter, eats with him but has declined his invitation for Brahm-bhoj. Malik Bhago summoned Nanak and asked him as to why he did not participate in the holy feast offered by him. Guru Nanak replied that he was a mendicant and would eat whatever God sent for him. The Brahmins then said that the food given in the holy feast was also sent by God. Then Guru Nanak replied that the food is good and pure only when procured out of honestly earned money. The holy feast food was purchased with wealth extracted from the poor by Malik Bhago by tyranny and therefore was literally the blood of his poor subjects. Then the Brahmins said that it was a great insult to not only the Malik but also disrespect to the holy ritual. Let Nanak prove what he has said. Then Guru Nanak asked for some food to be brought from the feast and some from the house of poor Lalo. He held the two in each hand and pressed. Every body was surprised when blood started oozing from the food of Malik Bhago and milk from that of poor Lalo. This quietened all the critics of Guru Nanak and they bowed to him in respect.

Malik Bhago apologised for his high-handedness. Guru Ji advised him that ill-gotten wealth is like seed of a *kikar* tree which is soft but when you sow it, it grows into a big tree with sharp and strong thorns. Similarly, the money collected through unfair means seems pleasant in the beginning but its after-effects are extremely harmful. Malik Bhago agreed not to harm and fleece his subjects.

By this time, Mardana had returned from Talwandi after meeting his people. Thereafter, Guru Nanak sought permission of Bhai Lalo to leave and continue his journey.

Sajjan, the Swindler.

At Talwandi, Mardana had seen a group of pilgrims going to Pakpattan for pilgrimage to the tomb of Shaikh Farid Shakarganj. Therefore, while at Sayyadpur, he expressed his desire to visit Pakpattan and requested Guru Nanak to take him there. In those days, if one had to go from Sayyadpur to Pakpattan, one had to go to Lahore first and then to Multan. From Lahore, there were two routes, one by boat on river Ravi and the other by road. On both the routes, one had to pass through an important town named Tulamba, now known as Makhdoompur in Multan district. In those days, there was no inn at Tulamba where the passengers could halt. Therefore, a swindler named Sajjan got a private inn constructed outside the town. There he constructed one temple and a mosque. He would take innocent unsuspecting passengers to his inn and kill them to deprive them of their belongings and throw their bodies in a well. Outside the inn, he placed pitchers of water separately marked for Hindus and Muslims.

When Guru Nanak arrived at Tulamba, he was also invited to stay in the inn for the night. He was offered food and then asked to go to sleep. Seeing bright glow on Guru Nanak's face, Sajjan thought that he was a rich mendicant and must be having a lot of money with him. But Guru Nanak understood his intention. When Sajjan repeatedly requested Guru to sleep as it was already late, Guru Nanak told Mardana to play his rebeck and sang the following composition recorded as Suhi Mahalla 1 Ghar 6 at page729 of Guru Granth sahib:-

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੬ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥ ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ
ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥੧॥ ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥੧॥ ਰਹਾਉ ॥ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ

ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ ॥ ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨੀ ਵਿਚਹੁ ਸਖਣੀਆਹਾ ॥੨॥
ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ ॥ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ
ਨਾ ਕਹੀਅਨਿ ॥੩॥ ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈਜਨ ਦੇਖਿ ਭੁਲੰਨਿ ॥ ਸੇ ਫਲ
ਕੰਮਿ ਨ ਆਵਨੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨਿ ॥੪॥ ਅੰਧੁਲੈ ਭਾਰੁ ਉਠਾਇਆ
ਭੂਗਰ ਵਾਟ ਬਹੁਤੁ ॥ ਅਖੀ ਲੋੜੀ ਨਾ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ ॥੫॥
ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ
ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥੬॥੧॥੩॥

ਅੰਗ - ੭੨੯

ਸੂਠੀ ਸਹਲਾ ੧ ਘਰੁ ੬ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੁਜਲੁ ਕੈਠਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲਝੀ ਮਸੁ ॥ ਧੋਤਿਆ ਜੂਠਿ ਨ ਤੁਰੈ
ਜੇ ਸਤੁ ਧੋਵਾ ਤਿਸੁ ॥੧॥ ਸਜਣ ਸੇਝੀ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥
ਜਿਠੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਠੈ ਖੜੇ ਦਿਸੰਨਿ ॥੧॥ ਰਹਾਤੁ ॥ ਕੋਠੇ ਮੰਡਪ ਮਾਝੀਆ
ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ ॥ ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨੀ ਵਿਚਹੁ ਸਖਣੀਆਹਾ ॥੨॥
ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ ॥ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ
ਨਾ ਕਹੀਅਨਿ ॥੩॥ ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈਜਨ ਦੇਖਿ ਭੁਲੰਨਿ ॥ ਸੇ
ਫਲ ਕੰਮਿ ਨ ਆਵਨੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨਿ ॥੪॥ ਅੰਧੁਲੈ ਭਾਰੁ ਤੁਠਾਇਆ
ਭੂਗਰ ਵਾਟ ਬਹੁਤੁ ॥ ਅਖੀ ਲੋੜੀ ਨਾ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ ॥੫॥
ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ
ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥੬॥੧॥੩॥

ਅੰਗ - ੭੨੯

Meanings:-

“Bronze shines brightly but when rubbed, black colour comes out of it. One may wash it but its inner impurity does not go. (1)

He (God) alone is our friend who goes with us in the yond, and whenever the accounts of our deeds are asked, He stands by us (as our pledge) (1-Pause)

Our houses and mansions, may they be painted from outside, but are of no use when crumbled, for they are yawning emptiness from within. (2)

The heron is robed in white feathers and lives at pilgrim places. But he devours life like devil; how can his whiteness proclaim his purity? (3)

If my body is like a tall beautiful silk cotton (simmal) tree and people are taken in by my vain majesty. But as its fruits are useless, so are my virtues without any good deeds. (4)

The blind one is carrying a heavy load uphill on a long winding road, but his eyes are not seeing the way: how shall he then reach his destination? (5)

Of what use is any other service, goodness or wisdom, except the Lord's name? So cherish thou It. O Nanak, so that your bonds are snapped (6) (1) (3)."

This hymn left a deep impact on Sajjan. He understood that it was addressed at him. Each verse seems to have washed off the evil embedded in his mind. Sajjan understood that all the evils mentioned by Guru Nanak were in him and that this holy person could read his mind correctly. He fell at Guru's feet and wept bitterly. He realised his vices and became a noble and honest person. He became a missionary of Guru Nanak and did a lot of work to preach his message. The first dharamsala was made at Tulamba by Sajjan.

Discussions with Baba Farid's successor at Pakpatan.

Pakpatan is located in Sahiwal district of Pakistan Punjab. It is a famous ford on the banks of Satluj River. Two important roads coming from west meet here; therefore all the travellers and invaders have been coming on this route. Hazrat Baba Shaikh Farid's tomb stands here and devotees come from far and near for pilgrimage. Taimur had forbidden his forces from ransacking the town out of respect for Baba Farid.

Earlier Pakpatan was known as Ajodhan. After Shaikh

Farid's arrival, a number of devotees started visiting the place. Since they were washing themselves before prayers in the river, this place became known as Pakpatan meaning holy river bank.

Shaikh Farid came to Pakpatan in the thirteenth century. At the time of Guru Nanak's visit, Shaikh Ibrahim was occupying the holy seat. He is referred to as Shaikh Braham in the Janamsakhis.

Guru Nanak settled in the forest near the town. When he was singing praise of God and Mardana was playing the rebeck, one devotee of Shaikh Ibrahim named Shaikh Kamal came to the forest to collect firewood for the monastery. At that time Guru Nanak was singing in Assa Raga which meant:-

“O Lord! You are the only One. You are the writer of everybody's fate. So whom shall we appeal except You?”

Shaikh Kamal listened carefully and came near them. He was surprised that a Hindu saint was singing the praise of One God. He requested them to repeat the song, memorised it and told his master about it. Shaikh Ibrahim was very much impressed with this and told Shaikh Kamal that they should meet the great soul. So they went to the forest and paid their respects to Guru Nanak. Guru Nanak welcomed them and embraced Shaikh Ibrahim. The Shaikh took them to the monastery and there they had interesting dialogue as under:-

Shaikh Ibrahim: “You say that there is only one God but the Muslims say that there is Hazrat Muhammad also.”

Guru Nanak: “There is only one God and that is the limit. So worship only one God and no body else.”

This has been further clarified by Guru Amar Das, the third master as “Always worship one God who is present in all the creation. Why pray to any other who is born and dies?”

Shaikh Ibrahim: “Tear away your formal silken dress and wear a blanket. Wear the dress which shall help you to meet the Lord.” (103)

Guru Nanak: “If your beloved has gone abroad, (if you think the Lord is away from you) remember and meditate on Him. If your life style and actions are good, you shall certainly meet the Lord.”

Shaikh Ibrahim: “When young, I did not think of the lord. Now in old age I shall die. Then lying in the grave I shall cry that I could not meet my beloved Lord.” (54)

Guru Nanak: “I am ugly, having ignorance, bad habits and dirty mind. I could meet my beloved only if I had good qualities. So Nanak says that get rid of the bad qualities”

Shaikh Ibrahim: “What is that holy word, what are the good qualities and what is the mystic formula by which I could attain the Lord? Which dress I should wear that shall attract my beloved Lord?” (126)

Guru Nanak: “Humility is the word, forgiveness is the quality and our tongue is the magical formula. (To put it simply, one should be humble, tolerate others’ bad words and recite God’s name with the tongue.) With these three things as the dress code one shall attract the Lord.” (127)

Note: For greater detail of Shaikh Farid’s compositions; please refer to my book “Bani of Bhagats” published by All India Pingalwara Charitable Society (Regd.) Amritsar distributed free of cost. You can send me e-mail for e-copy.

Shaikh Ibrahim was the twelfth descendant of Shaikh Farid and was also known as Farid. He was greatly impressed by Guru Nanak. He therefore requested him to stay longer with

him. Guru Ji promised to visit him again and took his leave.

Solar Eclipse at Kurukshetra.

From Pakpatan, Guru Ji crossed Satluj River and took the road to Delhi through Sirsa and Hansi. In Sirsa there is a Gurdwara commemorating Guru's visit. From Sirsa, Guru Ji reached Kurukshetra via Pehowa which is also a pilgrim centre for Hindus. It is believed that Saraswati River once flowed here. As per the local tradition, the Pandwas performed the last rites of their kin here after the battle of Mahabharata. At Pehowa there is a Gurdwara built by Raja Udai Singh and there is a spring of Guru Nanak's time which is still oozing water. Later Guru Hargobind, the sixth master, built an open well with steps (baoli) there.

Kurukshetra is the site where the well known battle of Mahabharata between the Pandwas and the Kauravas was fought. It is considered a holy pilgrim centre and a great festival is held here on the solar eclipse time. When Guru Nanak Dev reached here, it was the time of solar eclipse. He sat on a high mound. The site where Guru sat was discovered by Maharaja Ranjit Singh. He purchased the land and built a Gurdwara there which is known as Gurdwara *Sidh bati*. It is situated near the Kurukshetra tank and the boundary of the Gurdwara touches the boundary of the Kurukshetra University.

Guru Nanak Dev and Mardana were singing the praise of the Lord when one queen and her son who had lost his kingdom reached there. They were impressed by the glory of the Guru and prostrated before him. The prince was not aware of the solar eclipse. He had hunted a deer which he was carrying with him. He respectfully offered the deer to Guru Ji who asked it to be cooked in a pot. The prince's entourage did the needful. The prince started telling Guru Ji that he had lost

his kingdom and requested for his blessings to recover the same. Guru Ji assured him that if he decides to look after his subjects and rule honestly, recovery of his kingdom was not a difficult thing.

As per the tradition, no cooking is allowed during solar eclipse. Therefore when the Brahmins saw smoke rising from the fire, they came rushing and started shouting, quarrelling and even tried to hit Guru Ji. Guru Ji told them that if cooking of meat is not allowed at the time of solar eclipse, so is fighting and hitting somebody. If they had any valid argument, it could be exchanged. The Brahmins felt ashamed at this and called for a senior Brahmin named Nanu who had won every discussion in the past. Nanu was very clever with arguments and he gave a number of reasons against meat-eating.

Guru Ji told him that humans are the highest form of life and have the thinking power and will which is denied to the animals. When the humans think and connect themselves with the Supreme Being, another still higher intellect is generated which is called *Sidh budhi*. If somebody continues to act and think about his body and other physical aspects only, he shall not rise above animal stage. All the traditions and worship created by the Brahmins touch only physical way of life and do not rise to development of mind and intellect. Therefore the filth collected by their minds in this and the past lives is not washed away. Solar eclipse is a natural phenomenon and God is taking care of everything. By your bathing in the holy tank, giving of alms etc nothing shall change or happen. The discussions continued on merits and demerits of meat. Guru Ji told them that it is given in the Shastras that meat was served at the times of thread ceremony, marriages and major worship events. During these discussions, the following teachings were given by guru Ji:-

- 1) The humans are born of flesh and their birth, growth and eating etc is like the animals. Any attempts to achieve higher level of consciousness with the help of actions like fasting, austerities and other bodily activities prove to be failure. Any food which causes harm to the system and trouble in the mind should be avoided.
- 2) If the bodily needs are fulfilled with wisdom and self control, then not only the body remains healthy, but it helps in mental and spiritual development as well. The mind attains higher levels and God's love elevates the humans into angels. One should develop deep aspiration for the Lord, meditate on His name and keep company with holy persons.
- 3) The humans are born of flesh and thus have animal tendencies. One should develop higher level of noble thinking; make conscious efforts to avoid negative tendencies thus develop positive tendencies. Meditation and spiritual development are the activities of the mind. Keep your mind pure and always have positive and loving thoughts in your mind.

Nanu had read in Skandh and Bhwikhat Puranas that in Kaliyuga, there will be an incarnation of God named Nanak. So he changed his name from Nanu to Nanak and claimed that he was the incarnation as forecast in the Puranas. After meeting Guru Nanak dev, he was ashamed of his action, apologised and became a devotee of Guru Ji.

At Panipat, meeting with Shaikh Sharaf.

From Kurukshetra, Guru Ji travelled southward and reached at Panipat. Guru Ji was sitting outside the town at a well and performing kirtan when one Shaikh Tahar disciple of Peer Shaikh Sharaf came there to fetch water for his master. When Shaikh Tahar saw two holy fakirs sitting there, he wished

them “O holy fakirs! Salaam Alekam.” Guru Ji replied as “Alekh ko Salaam ho, peer ko dastpesh” Shaikh Tahar was surprised at this unusual response to his greetings and reported to his master. Shaikh Sharaf was also surprised and told his disciple that the fakir seems to be an enlightened one and asked Shaikh Tahar to take him there.

Shaikh Sharaf asked Guru Ji the meaning of his unusual response to his disciple’s normal Muslim greeting. Guru Ji explained that only the Lord is Eternal. All others are short lived. Therefore he said that only God is Eternal and extended his hand to the Peer as a friend. The Shaikh asked Guru Ji why he was keeping hair on his head while dressed as a fakir. Guru ji explained that a fakir should mend his mind and not the hair on the head. Nobody can become a fakir without mending the mind. A fakir should completely surrender to his mentor. He should treat God as his father and all other beings as brothers and sisters.

Then Shaikh Sharaf asked Guru Ji as to which religion his dress code belongs. Guru ji replied that the real dress code of a fakir is to follow Guru’s advice and always remember the Divine name in the mind. A fakir should attain equanimity by treating good-bad and happiness and sorrow the same way with equanimity. He must conquer the five enemies i.e. lust, anger, attachment, greed and ego and be firm in void (shunya) all the time. This is the proper dress code for a fakir.

Shaikh Sharaf was highly impressed, he bowed to Guru Ji and then after staying for sometime at Panipat, he left for Delhi.

At Delhi, Reviving the Emperor’s Dead Elephant.

Arriving at Delhi, Guru Ji rested at a high mound on the bank of Jamuna River. It was a very green and pleasant spot which is known as Majnu ka Tilla. After performing kirtan, as

Guru Ji was resting and enjoying the scenic beauty, he heard some wailing and crying noises coming from the emperor's elephant stable. He asked Mardana to go and inquire into the sounds. Mardana went and reported on return that the elephant maintained by the family which served them as their livelihood had died on the previous day. The family was worried that the emperor might punish them. Even if the emperor purchased a new elephant, he may not give it to them.

Guru Ji went over to their place. As the elephant keeper was relating his story, the family was inconsolably wailing. This scene made Guru Ji's heart melt. He told every body to keep quiet and asked them if the elephant is revived, what will they do? They said that in that case they shall celebrate and laugh. But the dead are never revived. Guru Ji asked the keeper to sweep his hands on the elephant's face and say "Waheguru". As soon as the keeper did that, the elephant opened his eyes slowly and shook his body. In a few minutes, it stood up. Every body was surprised. This news of the elephant's revival spread like wild fire and the emperor also heard it. He sent his messengers to verify the news. When it was confirmed, the emperor decided to visit the spot.

The emperor asked Guru Ji whether he had revived the elephant. Guru Ji replied that it is God only who gives life and death. Who is he to revive the elephant? The fakirs can only pray. It is for God to show mercy. Then the emperor asked Guru Ji to pray to God that the elephant may die. Guru Ji smiled. His eyes were closed and in a short time the elephant slowly slumped and fell down dead. Then the emperor asked Guru Ji to again revive the elephant.

Guru Ji advised the emperor that if iron is placed in the fire, it becomes red hot. It is possible to handle the coals but

the red hot iron can not be handled. Similarly the fakirs, who are absorbed in the God day and night, become fully unified with Him. The God therefore never refuses their prayer. The emperor was very much impressed and bowed to Guru Ji. He requested Guru Ji to accept some offerings. Guru Ji said that it is God Who gives everybody, therefore he only asks for what ever he wants from the God.

One fakir known as Majnu was living nearby the place where Guru Ji rested on the mound. He was a high soul and he served Guru Ji and Mardana, had discussions in spiritual matters. Guru Ji was pleased with him and blessed him. Now the place is known as Majnu ka Tilla and there is a Gurdwara by that name.

At Hari dwar on Baisakhi Festival.

From Delhi, Guru Ji went to Hari dwar. At that time there was a big gathering at Hari dwar due to Baisakhi festival. At that time, the modern town of Hari dwar did not exist. The town of Maya Pur and Kankhal were there. Guru Ji settled at a place about 300 meters away from the Hari- ki- Pauri where there is a Gurdwara by name “Nanak Bara” managed by Udasi sadhus. It seems Guru Hari Rai the seventh master located the site and deputed one Udasi by name Bhagat Bhagwan to look after it.

On the Baisakhi day, there was a huge crowd at Hari-ki-Pauri where people got into the river and were throwing water towards east. The Brahmin Pandas were busy collecting donations. If somebody did not give them any money, they would threaten with curses. The people then got frightened and yielded to give them the money. Guru Ji got into the water and started throwing water towards west. Some people asked him as to why was he throwing water in westerly direction? He asked them in turn the reason of their throwing water towards

east. They said that they were giving water to their dead forefathers who were living on the sun. After hearing this Guru Ji continued throwing water towards west. The people were curious at his action. Some thought that he was a Muslim. Then they asked him the reason for his throwing water towards west. He said that he has fields in westerly direction near Lahore. This year there is no rain. Therefore he is throwing water towards the fields so that the crops do not dry up. The people laughed at this and said that how the water will reach so far as Lahore? Guru Nanak inquired from them the distance of sun from the earth. Some wise man replied that it might be many thousand million kilo-metres. Guru Ji said that his fields are only at the distance of a few hundred kms. If water could reach the sun, it would easily reach his fields.

The people gathered there were impressed by the argument and understood that the priests had been misleading them. They all sat at a place around Guru Ji and listened to him with great devotion. Guru Ji told them that repeating mantras and telling beads when their mind is elsewhere are of no use. Some people asked him as to how did he know that their mind was not in meditation. Guru Ji told what some people had on their mind. They agreed and this incident strengthened their devotion to Guru Ji.

From Hari dwar, Guru Ji went to Kankhal. It is an important pilgrim centre having many important shrines. There is a temple where Parjapati, Parwati's father conducted an important Yagna and did not invite Lord Shiva. She felt insulted and committed suicide by jumping into the fire. Lord Shiva is said to be so upset that he performed Tandav dance there.

At Nanakmatta and Ritha sahib.

From Kankhal, Guru Ji went to the place now known as

Nanakmatta by passing through Terai region. From Kankhal, a hilly pathway leads to Kot Duar. There is a Gurdwara at Kot Duar to commemorate Guru's visit. It is known as Gurdwara Charanpaduka. From Kot Duar a direct hilly pathway leads to Srinagar (Pauri) capital of Garhwal state. Here also there is an old Gurdwara to commemorate Guru's visit. The building is said to have survived the floods of 1803 A.D. From Srinagar, Guru Ji went to Badrinath and Kedarnath. From Kedarnath, Guru Ji took the route that now leads to Joshi Math and passing through Antdhura reached near Lepulekh.

Towards the south of the present day Almora district, the Nainital District touches the boundary of Nepal. Along the Nepal boarder, on the Indian side, flows Kali River. It is also called Sharda River. From Lepulekh, a hilly pathway leads to Almora alongside this river. On the southern flank of Lepulekh, a hilly pathway leads to Haldwani. About 50 kms from Haldwani, there was a forest where a large number of Yogis resided. Guru Nanak reached this place by passing through the hilly pathway from Almora. The place where Guru Ji rested is known as Ritha Sahib.

In the sixteenth century, this entire area was replete with yogi hermitages. There were several schools teaching principles enunciated by sage Patanjali in Yoga Sutra. In those days, yogis were dominating the spiritual field in northern India and Punjab. They were disciples of Gorakh Nath. There were twelve branches of these yogis and each of their tradition had a separate habitation.

It is said that Mardana felt very hungry and requested Guru Ji for some food. Guru Ji told him to go and request the yogis to give him something to eat. But the yogis refused. Mardana returned and told Guru Ji. They were sitting under

a soap berry (Ritha) tree. The fruit of this tree is very bitter and is used for washing delicate clothes. Guru Ji asked Mardana to eat the fruits of the tree under which they sat. When Mardana ate those soap nuts, they were sweet and tasty. Even to-day, the fruits of this particular tree are sweet where as those of all other trees all around are bitter. The sweet fruits are taken away by the devotees as offering or Prasad to far off places. This is the reason it is known as “Ritha Sahib”. The yogi Mahant of the yogi hermitage looks after it. Now they have built an improvised canopy over it.

From there, Guru Ji reached a place near Deuha rivulet, which is now known as Nanakmatta. In those days, it was known as Gorakhmatta. This place is about 48 kms from Ritha Sahib. From Haldwani it is about 96 kms.

At Gorakhmatta, Guru Ji sat under a Pipal tree. The original inhabitants of this place called Dharus call this tree as Panja Sahib as every leaf of this tree has imprint of the Guru’s hand. Strange are the ways of God: this Pipal tree is not like other ordinary Pipal trees. Its each leaf is rich green; softer than the leaves of other Pipal trees and has more than one imprints on each of them. About twenty yards from this tree there is another Pipal in the precincts of Gurdwara Nanakmatta which is quite ordinary and has nothing in common with the sanctified tree.

Guru Hargobind sahib, the sixth master, sent Bhai Almast to this place. He worked very enthusiastically to locate the place. The yogis felt jealous of him and they burnt this Pipal tree. Then at the invitation of Bhai Almast, Guru Hargobind arrived at this place. He poured a bowl full of water mixed with saffron in the roots of the burnt tree. Soon the tree sprouted into green leaves, and since then its branches have reddish tinge.

While sitting under this tree, Guru Nanak asked Mardana to make a bonfire. Mardana collected some dried wood and then went to the yogis to ask for the fire to light the bonfire. The yogis refused to give him the fire. Mardana somehow managed to light the fire and lit the bonfire. That night, there was heavy rain and wind and all the bonfires of the yogis got extinguished. But Guru Nanak's bonfire continued to burn throughout. On the eve of Diwali, the Dhars come and collect the ash of this bonfire as Prasad. They offer as much money as a new born baby can hold in hand and take the ash to their homes. The management of the Gurdwara pack the ash in small quantity in paper bags with "Sat Nam" printed on them.

Getting up in the morning, Guru Ji felt the need for water. He asked Mardana to ask for some water from the yogis. The yogis refused to oblige. Then Guru Ji asked Mardana to go northwards. He would have hardly gone a few furlongs when he found a rivulet there. Mardana brought the water from there. This river is known as Phauri Ganga to commemorate Guru Ji's visit to this place. This rivulet has since merged in Deuha dam. At the request of local Sikhs, the state Government has provided some springs from Phauri Ganga into the well and connected the well into the dam. Stairs go down the well from both sides so that the devotees can take the sacred water. The pool formed by the dam has been named "Nanak Sagar".

When the yogis found that their non-cooperation has failed to either harass or harm Guru Ji, they were impressed by his personality and tried to convert him as a yogi. So they came to him in a large group and asked him who was his Guru and from whom he had received initiation? Guru Ji recited the following hymn recorded as Suhi Mahalla 1, Ghar 7; at page 730 of Guru Granth Sahib:-

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਕਉਣ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ ਸਰਾਫੁ ਬੁਲਾਵਾ ॥ ਕਉਣੁ ਗੁਰੂ
ਕੈ ਪਹਿ ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ ॥੧॥ ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ
ਅੰਤੁ ਨ ਜਾਣਾ ॥ ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ
ਸਮਾਣਾ ॥੧॥ ਰਹਾਉ ॥ ਮਨੁ ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ ॥
ਘਟ ਹੀ ਭੀਤਰਿ ਸੋ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ ॥੨॥ ਆਪੇ ਕੰਡਾ
ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥ ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੁਝੈ ਆਪੇ ਹੈ
ਵਣਜਾਰਾ ॥੩॥ ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ ॥
ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੂੜਾ ਪਾਵੈ ॥੪॥੨॥੬॥

ਅੰਗ- ੭੩੦-੩੧

ਸੂਫੀ ਮਹਲਾ ੧ ॥

ਕਤੁਯੁ ਤਰਾਜੀ ਕਕਯੁ ਤੁਲਾ ਤੇਰਾ ਕਕਯੁ ਸਰਾਫੁ ਬੁਲਾਵਾ ॥ ਕਤੁਯੁ ਗੁਰੂ
ਕੈ ਪਹਿ ਫੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ ॥੧॥ ਮੇਰੇ ਲਾਲ ਜੀਤੁ
ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ॥ ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ
ਸਰਬ ਸਮਾਣਾ ॥੧॥ ਰਹਾਉ ॥ ਮਨੁ ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ
ਕਮਾਵਾ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਸੋ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ ॥੨॥
ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥ ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੁਝੈ
ਆਪੇ ਹੈ ਵਣਜਾਰਾ ॥੩॥ ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ
ਜਾਵੈ ॥ ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੂੜਾ ਪਾਵੈ ॥੪॥੨॥੬॥

ਅੰਗ- ੭੩੦-੩੧

Meanings:-

“Which is the weighing scale, which are the weight measure; which gold tester can be called to test my Lord? Who is the master from whom I may receive initiation and from whom I can get Him evaluated? (1).

O my beloved Lord! No body knows your limits. You are prevailing in water, land and the sky and are pervasive in all the creation. (1) (Pause).

My mind is the scale, consciousness the weights and the

devotion to the Lord is the gold tester. I restrain my mind by weighing the Lord in my self. (2).

The Lord is Himself the needle of the scale, the weights, the weighing scale and the weigh man. He Himself is the viewer, evaluator and the good-dealer. (3).

I am a blind, low born, and alienated and my mind is fluctuating every moment. Nanak says how can this thoughtless one attain enlightenment? (4) (2) (9).”

The yogis could not perceive higher things Guru Ji told them therefore they asked him to get converted to their yoga way of life. Guru ji then recited the following hymn recorded as Suhi Mahalla 1, Ghar 7 at page 730 of Guru Granth Sahib:-

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੭ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ
ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਢੀ ਵਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ
ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ
ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ
ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ
ਨ ਤੀਰਥਿ ਨਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ
ਪਾਈਐ ॥੨॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥
ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ
ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੩॥ ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ
ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥ ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਢੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ
ਪਦੁ ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ ਪਾਈਐ
॥੪॥੧॥੮॥ ਅੰਗ-੭੩੦

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੭ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ
ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਢੀ ਵਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ
ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ
ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ

मसाणी जोगु न ताड़ी लाड़ीअै ॥ जोगु न देसि दिसंतरि भविअै जोगु
न तीरथि नाड़ीअै ॥ अंजन माहि निरंजनि रहीअै जोग जुगति इव पाड़ीअै
॥२॥ सतिगुरु भेटै ता सहसा तूटै धावतु वरजि रहाड़ीअै ॥ निझरु
झरै सहज धुनि लागै घर ही परचा पाड़ीअै ॥ अंजन माहि निरंजनि
रहीअै जोग जुगति इव पाड़ीअै ॥३॥ नानक जीवतिआ मरि रहीअै
अैसा जोगु कमाड़ीअै ॥ वाजे बाझहु सिंढी वाजै तडु निरभडु पडु
पाड़ीअै ॥ अंजन माहि निरंजनि रहीअै जोग जुगति तडु पाड़ीअै
॥४॥१॥८॥ अंग-७३०

Meanings:-

“Yoga does not lie in wearing of the patched quilt, or carrying a staff; and neither rubbing ashes on the body. Yoga does not lie in wearing of the earrings, close cropping of the head hair, or in blowing the horn. The true way to attain yoga is to remain in Maya but still not be affected by it. (1).

Yoga is not practised by mere talking. To become a true Yogi, one must practise undifferentiating sight and regard all alike. (1) (Rahau).

Yoga does not lie in frequenting wild places, tombs and cremation grounds; not in being absorbed in Samadhi. Yoga does not lie in wandering over lands and regions, or bathing at holy places. The true way to attain yoga is to remain in Maya but still not be affected by it. (2).

By contact with the True Master, all doubts are shattered, and the vacillating mind becomes stable. When one attains Self enlightenment, absorption of the mind in Self is attained and the spring of nectar starts oozing. The true way to attain yoga is to remain in Maya but still not be affected by it. (3).

Nanak says to practice such yoga so that one should die while living (reference to Jiwan Mukta stage). One attains the fearless state only when the horn sounds without blowing.

(Reference to Anahad nad or un struck music state). The true way to attain yoga is to remain in Maya but still not be affected by it. (4) (1) (8).”

When Guru Ji explained his views in the terminology of the yogis, they realised that Guru Nanak was not an ordinary mortal but a very great soul. So they bowed to him and Guru ji departed for Tanda.

At Tanda of Banjaras.

Travelling from Nanakmatta after a distance of about 100 kms, Guru Ji reached Tanda. It is situated on the road connecting Moradabad and Nainital. Most of the residents here are the Banjaras i.e. the travelling traders. In Guru Ji’s days, most of the traders were travelling salesmen and it was the halting place and centre for business. The traders brought rice from the Terai region for sale in the plains. They kept large number of mares and horses for loading their wares. This town is located in Rampur District and is at a distance of about 13 kms from district headquarters.

After reaching Tanda, Guru Ji rested outside the town. On that day, a son was born in a rich Banjara family and lot of festivities were going on. Mardana was feeling very hungry. When he noticed the festivities, he requested Guru Ji for permission to go and ask for food. Guru Ji advised him to go but should not give any blessings. So Mardana went there, kept standing but no body paid any attention to him. He returned disheartened. Guru Ji advised him to cultivate contentment and perseverance. Guru Ji then recited the following hymn recorded as Siri Raga Pahire Mahalla 1, Ghar 1; at page 75-76 of Guru Granth sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥ ਖੀਰੁ ਪੀਐ

ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ
 ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ ॥ ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ ਕਮਾਇਆ
 ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੁਢੀ ਦੂਜੈ ਹੇਤਿ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੁਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥੧॥ ਦੂਜੈ ਪਹਰੈ
 ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ ॥ ਅਹਿਨਿਸਿ ਕਾਮਿ
 ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ ॥ ਰਾਮ ਨਾਮੁ ਘਟ
 ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ
 ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ ਝੁਠੇ ॥ ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ
 ਨਹੀ ਪੂਜਾ ॥ ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥੨॥
 ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ ਆਇ ॥ ਜੋਬਨੁ
 ਘਟੈ ਜਰੂਆ ਜਿਣੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ ਘਟੈ ਦਿਨੁ ਜਾਇ ॥ ਅੰਤਿ
 ਕਾਲਿ ਪਛੁਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥ ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ
 ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥ ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ
 ਸਿਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛੁਤਾਇ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ
 ਚੇਤਹੁ ਲਿਵ ਲਾਇ ॥੩॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਧਿ
 ਭਇਆ ਤਨੁ ਖੀਣੁ ॥ ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ
 ਨ ਵੈਣ ॥ ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ ॥ ਗੁਣ ਅੰਤਰਿ
 ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ ॥ ਖੜੁ ਪਕੀ ਕੁੜਿ ਭਜੈ ਬਿਨਸੈ
 ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ
 ਪਛਾਣੁ ॥੪॥ ਅੰਗ-੭੫-੭੬

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਧਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥ ਖੀਰੁ
 ਧੀਐ ਖੇਲਾਈਐ ਵਧਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ ॥ ਮਾਤ ਪਿਤਾ
 ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ ॥ ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ
 ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੁਢੀ
 ਦੂਜੈ ਹੇਤਿ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੁਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥੧॥
 ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਧਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ ॥ ਅਹਿਨਿਸਿ
 ਕਾਮਿ ਵਿਆਪਿਆ ਵਧਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ ॥ ਰਾਮ ਨਾਮੁ
 ਘਟ ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ

संजमु नाही जनमि मरहुगे झूठे ॥ तीरथ वरत सुचि संजमु नाही करमु
 धरमु नही पूजा ॥ नानक भाडि भगति निसतारा दुबिधा विआपै दूजा
 ॥२॥ तीजै पहरै रैणि कै वणजारिआ मित्रा सरि हंस उलथडे आडि ॥
 जोबनु घटै जरूआ जिणै वणजारिआ मित्रा आव घटै दिनु जाडि ॥ अंति
 कालि पछुतासी अंधुले जा जमि पकडि चलाडिआ ॥ सभु किछु अपुना
 करि करि राखिआ खिन महि भडिआ पराडिआ ॥ बुधि विसरजी गडी
 सिआणप करि अवगण पछुताडि ॥ कहु नानक प्राणी तीजै पहरै प्रभु
 चेतहु लिव लाडि ॥३॥ चरुथै पहरै रैणि कै वणजारिआ मित्रा बिरधि
 भडिआ तनु खीणु ॥ अखी अंधु न दीसडी वणजारिआ मित्रा कंनी
 सुणै न वैण ॥ अखी अंधु जीभ रसु नाही रहे पराकडु ताणा ॥ गुण
 अंतरि नाही किडु सुखु पावै मनमुख आवण जाणा ॥ खडु पकी कुडि
 भजै बिनसै आडि चलै किआ माणु ॥ कहु नानक प्राणी चरुथै पहरै
 गुरमुखि सबदु पछाणु ॥४॥

Meanings:-

“O my merchant friend! In the first quarter of the night, you were placed in the womb by the Divine will. Suspended by the head, you underwent penance and prayed to God for release. You were hanging upside down and absorbed in praying to God. You came into the world naked and shall go away from it again naked. One gets what is recorded by God’s pen on his forehead. Nanak says that one gets placed in the womb by the Divine will. (1)

In the second Quarter of the night, my merchant friend, you put God out of your mind. You were fondled by diverse hands like Krishna in Yashodha’s house. While every one showered love and fondled by diverse hands, mother claimed you as her son. O forgetful one! Remember the Lord. In the end nothing shall go with you. You have forgotten the Lord who created you; contemplate on him in your mind. Nanak says that in the second quarter of the night you put God out of your mind. (2).

In the third quarter of the night, your mind was absorbed in wealth and youthful activities. O my merchant friend! You did not think of the Divine Name which is the source of your release from bondage. Forgetful of God you were baffled in the maze of Maya. Lured by wealth and drunk in desires, you wasted away your life. You did not merchandise in righteousness and nor you made friends with good deeds. Nanak says that in the third quarter of the night, you were absorbed in wealth and youthful activities. (3).

In the fourth quarter of the night the reapers of harvest (messengers of death) came to the field. O my merchant friend! When Yama comes to take you, no body shall know your destination. When caught in the grip of the Yama, none shall know your destination or the God's will. Every body cried false tears and in no time you became a stranger. Your attainment shall be whatever you desired in life. Nanak says, O man listen! in the fourth quarter, the reapers came to reap the field. (4)"

Next day, the new born child died. Now the joy and celebration disappeared and sorrow and grief overtook the family. Every body coming from the house was crying. Guru Nanak said that the new born was not their son but a money lender of the past life who had come to recover his dues.

At Ayodhya.

Leaving Tanda, Guru Ji travelled in south-east direction and reached Gola town. This is a famous pilgrim centre with Shiva temples being there. In the olden days, it was on the bank of Ganges River. Now Sharda River flows near by. Guru Nanak travelled to the river and then took a boat via Sharda and Ghagra rivers to Ayodhya. The site where Guru Nanak sat after reaching Ayodhya is marked by an old Gurdwara. Ayodhya being the birth place of Lord Rama is an important

pilgrim centre for Hindus. The Samadhi of king Dasratha, father of Lord Rama is also located in the town.

In Ayodhya, many holy persons from different religious traditions came and had discussions with Guru Ji. They wanted to know whether those who donate large sums of money for performing of yagna; perform austere meditation; go about naked; hang themselves upside down; perform worship and rituals etc shall be liberated or not? Listening to them, Guru Ji kept quiet for some time and then recited the following hymn recorded as Bhairau M 1 at page 1127 of Guru Granth Sahib:-

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਜਗਨ ਹੋਮ ਪੁੰਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੂਖ ਸਹੈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ
ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮਿ ਗੁਰਮੁਖਿ ਲਹੈ ॥੧॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ
ਜਗਿ ਜਨਮਾ ॥ ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲੁ ਮਰਿ ਭ੍ਰਮਨਾ
॥੧॥ ਰਹਾਉ ॥ ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ
ਕਰੈ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਝਿ ਮਰੈ ॥੨॥
ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਤੀਰਥਿ ਗਵਨੁ ਅਤਿ ਭ੍ਰਮਨੁ ਕਰੈ ॥ ਰਾਮ
ਨਾਮ ਬਿਨੁ ਸਾਂਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁ ਪਾਰਿ ਪਰੈ ॥੩॥ ਜਟਾ
ਮੁਕਟੁ ਤਨਿ ਭਸਮ ਲਗਾਈ ਬਸਤ੍ਰ ਛੋਡਿ ਤਨਿ ਨਗਨੁ ਭਇਆ ॥ ਰਾਮ ਨਾਮ
ਬਿਨੁ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਕਿਰਤ ਕੈ ਬਾਧੈ ਭੇਖੁ ਭਇਆ ॥੪॥ ਜੇਤੇ ਜੀਅ ਜੰਤ
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਜਤੁ ਕਤੁ ਤੂ ਸਰਬ ਜੀਆ ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਾਖਿ
ਲੇ ਜਨ ਕਉ ਹਰਿ ਰਸੁ ਨਾਨਕ ਝੋਲਿ ਪੀਆ ॥੫॥੨॥੮॥ ਅੰਗ-੧੧੨੭

ਭੈਰਤੁ ਮਹਲਾ ੧ ॥

ਜਗਨ ਹੋਮ ਪੁੰਨ ਤਪ ਪੂਜਾ ਫੇਹ ਟੁਕੀ ਨਿਤ ਦੂਖ ਸਹੈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ
ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮਿ ਗੁਰਮੁਖਿ ਲਹੈ ॥੧॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ
ਜਗਿ ਜਨਮਾ ॥ ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲੁ ਮਰਿ
ਭ੍ਰਮਨਾ ॥੧॥ ਰਹਾਉ ॥ ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ
ਤਿਕਾਲ ਕਰੈ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ
ਉਰਝਿ ਮਰੈ ॥੨॥ ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਤੀਰਥਿ ਗਵਨੁ ਅਤਿ
ਭ੍ਰਮਨੁ ਕਰੈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਾਂਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁ

पारि परै ॥३॥ जटा मुकटु तनि भसम लगाड़ी बसत्र छोडि तनि नगनु
भडिआ ॥ राम नाम बिनु त्रिपति न आवै किरत कै बाँधै भेखु
भडिआ ॥४॥ जेते जीअ जंत जलि थलि महीअलि जत्र कत्र तू सरब
जीआ ॥ गुर परसादि राखि ले जन कडु हरि रसु नानक झोलि
पीआ ॥५॥७॥८॥

अंग-११२७

Meanings:-

“One may perform sacrifices; make fire offerings; dis-
pense charities; perform austerities and offer worship but
without devotion to the Divine Name, liberation shall not be
attained. By devotion to the Divine Name, God shall bless with
liberation. Without devotion to the Divine name, the human
birth is gone as waste. Such people have by uttering poisonous
words consumed poison. Such people without devotion to the
Divine Name die without any gain and wander in transmigra-
tion in different forms. (1) (Pause)

One may study scriptures, expound grammar and perform
worship three times a day; O man! The liberation does not come
without Master’s Word. Without devotion to the Divine Name,
one dies entangled in the Maya. (2)

Many may carry staff like the yogis; a begging bowl; grow
the tuft, wear the sacred thread and dhoti; visit bathing spots
and wander in pilgrimages. But they do not attain peace without
the Divine Name. One shall obtain liberation only by
contemplation on the Divine Name. (3)

One may wear matted hair on the head, smear the body
with ashes; discard vesture and go about naked; but the
liberation shall not come without the Divine Name. People
assume their guises as they are bound by their deeds. (4)

The Lord cherishes all creation on land and in water and

elsewhere. Nanak says he has enjoyed the nectar of His grace in plenty. (5) (7) (8)"

From Ayodhya Guru Ji proceeded to Prayag after staying for a few days at Ayodhya.

At Prayag (Sangam of Ganga, Jamuna and Saraswati) near Allahabad.

From Ayodhya, Guru Ji reached Nizamabad on the bank of Tanas River. At some distance from the river bank in the town there is a Gurdwara where Guru Ji had rested. It is said that Baba Prem Das Udasi had discovered this site and several generations of Bhallas (descendents of Guru Amar Das the third master) have lived here thereafter. Baba Sarup Singh Bhalla first came here; he authored the book named "Mahima Prakash". After seven generations, none of the descendants are now alive.

Prayag, the confluence of the three rivers is about 150 kms from Nizamabad (now district Azamgarh). After reaching Prayag, Guru Ji rested at Jhusi town which is on the left side of the confluence of Ganga and Jamuna. It was an ancient town and high rising sand-dunes are found there. This place is situated on the north of Ganges opposite the Sangam whereas Prayag is on the south bank. While coming from Nizamabad, Guru Ji halted at Jhusi away from the crowds at Prayag town. During the times of Guru Nanak, Ganga flowed just past Jhusi. According to Mahant Baba Pancha Nand of Udasi centre, a raised platform existed at the place sanctified by Guru Ji which has since been washed away by the river. This platform is said to have been between the Udasi monastery (Kot Daya Ram) and the high rising buildings of the Nirmalas.

The pilgrims used to come to Jhusi after bathing at Triveni.

One day Guru Ji was sitting absorbed in his thoughts on the bank of Ganges. Many pilgrims felt impressed by the glow on his forehead and came to sit near him. When Guru Ji looked at them, they requested him for spiritual guidance. They complained that in spite of the regular worship, they were not achieving the celestial bliss. Guru Ji explained that the five vices like lust, anger, attachment, greed and the ego do not let them enjoy the bliss. Guru Ji then recited the following hymn recorded as Siri Rag M 1 at page 15 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥ ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ
ਸੁਖੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥ ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ
॥੧॥ ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥ ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ
ਕਰਮ ਬਹਿ ਰੋਇ ॥੧॥ ਰਹਾਉ ॥ ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ
ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥ ਏਤੇ ਰਸ
ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥ ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ
ਪਰਵਾਣੁ ॥ ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥ ਜੋ ਤਿਸੁ
ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ ॥੩॥ ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ
ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥ ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ
ਸੁਆਲਿਉ ਕਾਇ ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥੪॥੪॥

ਅੰਗ-੧੫

ਸਿਰੀਰਾਗੁ ਸਹਲਾ ੧ ॥

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥ ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ
ਸੁਖੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥ ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ
ਕਰਤਾਰ ॥੧॥ ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥ ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ
ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ ॥੧॥ ਰਹਾਉ ॥ ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ
ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ
ਮਾਸੁ ॥ ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥ ਜਿਤੁ ਬੋਲੀਐ
ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥ ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ

मन अजाण ॥ जो तिसु भावहि से भले होरि कि कहण वखाण ॥३॥
तिन मति तिन पति तिन धनु पलै जिन हिरदै रहिआ समाडि ॥ तिन
का किआ सालाहणा अवर सुआलिउ काडि ॥ नानक नदरी बाहरे
राचहि दानि न नाडि ॥४॥४॥ अंग-१५

Meanings:-

“Greed is a dog, falsehood is a scavenger and deceitful earning is like eating of carrion. Slander of others is like stuffing of mouth with filth. Wrath is an unclean fire. O Creator Lord! Craving for earthly tastes, self praise and the like are my actions.

O friends! Utter only such words that bring you honour. Only noble deeds are accepted at the God’s court. Those with bad deeds shall wail. (1) (Rahau)

Man is engrossed in taste of gold, silver, women and fragrant substances; horses, soft beds, mansions, sweet tasting meals and flesh food etc. With all these tastes engrossing the body; how can Divine Name find lodging in your mind? (2)

Only such utterances should be spoken that would bring honour in the Lord’s court. O my thoughtless ignorant self! Uttering of ill tasting words shall only bring ruin. Nothing beyond this may be said. (3)

Those in whose hearts, the Lord’s Word reside, get all the wisdom, honours and wealth. Those pleasing God are only good.

There is nothing as praise worthy as the praise of the Lord. Nanak says that those who are deprived of God’s grace are not enamoured of either charity or the Divine Name. (4) (4).”

The pilgrims were deeply impressed by this hymn and thanked Guru Ji and left.

On another day, when Guru Ji was sitting on the bank, some pilgrims came and respectfully asked him for guidance about some spiritual matters. They wanted to know that although some people meditate standing in the water, torture their body by putting chains around their necks, visit pilgrim centres and go about naked; yet their ego is not eradicated nor their bodily afflictions are got rid off. Guru Ji explained that the evils of the mind could be eradicated only by making the mind dwelling place of Divine name. Then he recited the following hymn recorded in Ram kali ki vaar as Sloke Mahalla 1 on page 952 of Guru Granth sahib:-

ਸਲੋਕ ਮਃ ੧ ॥

ਨਾ ਸਤਿ ਦੁਖੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ ਪਾਣੀ ਜੰਤ ਫਿਰਹਿ ॥ ਨਾ
ਸਤਿ ਮੂੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਰੁਖੀ
ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਦੁਖ ਸਹਹਿ ॥ ਨਾ ਸਤਿ ਹਸਤੀ ਬਧੇ ਸੰਗਲ
ਨਾ ਸਤਿ ਗਾਈ ਘਾਹੁ ਚਰਹਿ ॥ ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੋਈ ਜਿਸ ਨੋ
ਦੇਇ ਤਿਸੁ ਆਇ ਮਿਲੈ ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਜਿਸੁ ਘਟ ਭੀਤਰਿ
ਸਬਦੁ ਰਵੈ ॥ ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ ਜਿਸਹਿ ਖੁਆਈ ਤਿਸੁ
ਕਉਣੁ ਕਹੈ ॥ ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣੁ ॥ ਜਿਸਹਿ
ਭੁਲਾਈ ਪੰਥ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਣੁ ॥੧॥ ਅੰਗ- ੬੫੨

ਸਲੋਕ ਮਃ ੧ ॥

ਨਾ ਸਤਿ ਟੁਕੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ ਪਾਠੀ ਜੰਤ ਫਿਰਹਿ ॥ ਨਾ
ਸਤਿ ਸੂੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਰੁਖੀ
ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਟੁਕ ਸਹਹਿ ॥ ਨਾ ਸਤਿ ਹਸਤੀ ਬਧੇ ਸੰਗਲ
ਨਾ ਸਤਿ ਗਾਈ ਘਾਹੁ ਚਰਹਿ ॥ ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੋਈ ਜਿਸ
ਨੋ ਦੇਇ ਤਿਸੁ ਆਇ ਮਿਲੈ ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਜਿਸੁ ਘਟ
ਭੀਤਰਿ ਸਬਦੁ ਰਵੈ ॥ ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ ਜਿਸਹਿ ਖੁਆਈ
ਤਿਸੁ ਕਉਣੁ ਕਹੈ ॥ ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣੁ ॥
ਜਿਸਹਿ ਭੁਲਾਈ ਪੰਥ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਣੁ ॥੧॥

ਅੰਗ- ੬੫੨

Meanings:-

“Spiritual perfection can neither be achieved by self-torture or from indulging in pleasures; or wandering in water like creatures of water; close cropping of hair; wandering from land to land; worshipping of trees, plants or stones; lacerating one self and bearing torments. Spiritual perfection can also not be achieved by keeping elephants on chains or herds of grazing cows.

Perfection is granted by the Lord in whose powers it lies. On whom He grants perfection is granted union with Him. Nanak says, this exaltation comes to him whose self is engrossed in remembrance of the Divine Word.

All creation is abode of the Lord and He is present in all the living beings. Who can show the way to those who are alienated from the Lord? Those whom the Lord has shown the way, nobody can lead them astray. Those who have gone astray from the primal morning time, who can show them the way? (1)”

The pilgrims, after listening to this bowed to Guru Ji. He left Jhusi after staying there for a few days and proceeded towards Varanasi.

At Benaras now named Varanasi.

From Jhusi, Guru Ji travelled about 150 kms towards south east and reached Benaras. He rested at a place about one and a half km away from the present Varanasi Railway Station. This locality is known as Guru Ka Bagh and there is a Gurdwara there by this name. According to tradition, Ganga Ram a Brahmin was first to call on Guru Ji. He was very much impressed by Guru Ji and became his disciple. He is said to have spread Guru’s mission in Benaras. His two grandsons Hari Lal and Hari Krishan came to meet Guru Arjan Dev and

he uttered slokas in Sanskrit for them. These two preached Sikh tenants in and around Kashi.

One day, Guru Nanak sat on the bank of Ganges. He saw Pundits busy reading books. Several disciples sat by them taking lessons. Many more were meditating; some others sat there with their bodies besmeared with ashes from the cremation grounds. On seeing Guru Nanak there, some people came and asked him what was he doing there? All were absorbed either in worship or studying or teaching.

Benaras has been known as a centre for spiritual studies where dialogues and discussions on spiritual matters were common. One Brahmin by name Chatar Das lived near by Guru's place. One day he came and sat near by and asked O devotee! You do not wear saligram; you do not have Tulsi rosary nor do you have any frontal mark of sandal. What kind of devotee are you? In reply Guru Ji recited the following hymn recorded as Mahalla 1 Basant Hindol, Ghar 2 at page 1171 of Guru Granth Sahib:-

ਮਹਲਾ ੧ ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਲ ਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ
ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥੧॥ ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮੁ
ਗਵਾਵਹੁ ॥ ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ ਗਚੁ ਲਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥ ਕਰ
ਹਰਿਹਟ ਮਾਲ ਟਿੰਡ ਪਰੋਵਹੁ ਤਿਸੁ ਭੀਤਰਿ ਮਨੁ ਜੋਵਹੁ ॥ ਅੰਮ੍ਰਿਤੁ ਸਿੰਚਹੁ
ਭਰਹੁ ਕਿਆਰੇ ਤਉ ਮਾਲੀ ਕੇ ਹੋਵਹੁ ॥੨॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ
ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ ॥ ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮੁ ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੇਟਿਆ
ਜਾਈ ॥੩॥ ਬਗੁਲੇ ਤੇ ਫੁਨਿ ਹੰਸੁਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ ਦਇਆਲਾ ॥ ਪ੍ਰਣਵਤਿ
ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥੪॥੧॥੯॥

ਅੰਗ - ੧੧੭੧

ਮਹਲਾ ੧ ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਲ ਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ

बेड़ा बाँधहु दइआ करहु दइआला ॥१॥ काहे कलरा सिंचहु जनमु
गवावहु ॥ काची ढहगि दिवाल काहे गचु लावहु ॥१॥ रहाउ ॥ कर
हरिहट माल टिंड परोवहु तिसु भीतरि मनु जोवहु ॥ अंम्रितु सिंचहु
भरहु किआरे तउ माली के होवहु ॥२॥ कामु क्रोधु दुइ करहु बसोले
गोडहु धरती भाड़ी ॥ जिउ गोडहु तिउ तुम् सुख पावहु किरतु न
मेटिआ जाड़ी ॥३॥ बगुले ते फुनि हंसुला होवै जे तू करहि दइआला ॥
प्रणवति नानकु दासनि दासा दइआ करहु दइआला ॥४॥१॥६॥

अंग - ११७१

Meanings:-

“O Brahmin! Make good actions as the saligram stone you worship and the Tulsi rosary. Equip your ship of repetition of Divine Name and pray to the gracious Lord for grace. (1)

Why waste your life by watering alkaline soil? Why apply mortar to the mud wall? It shall finally crumble. (1) (Pause).”

Then Chatar Das asked if this type of farming is waste, what type of farming should be done? Guru Ji then recited the remaining composition.

“Make your serving hands as the Persian wheel, its string and the pots; to that yoke bullocks of your mind. Irrigate nectar field, fill the patches; then you shall be owned by the Divine gardener. (2).

Make spades of your lust and wrath; dig the earth with these (do introspection). As you will dig this way, joy shall come to you. Your accumulated actions (karma) shall not affect you. (3).

As the Lord shows His grace, the heroin is turned into a swan. O Lord! Your humble servant of your servants supplicates for Your grace. (4) (1) (9)”

After listening to this, Chatar Das paid his obeisance to Guru Ji.

One day as Guru Ji sat on the river bank, some people asked him what gain people of Benaras will achieve since the town has been a major centre for study of Hindu scriptures. Its inhabitants study and acquire knowledge. How much spiritual upliftment will they get? Guru Nanak then recited the following hymn recorded as Sloke M 1 in Assa di vaar at page 467 of Shri Guru Granth Sahib:

ਸਲੋਕੁ ਮਃ ੧ ॥

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥ ਪੜਿ ਪੜਿ ਬੇੜੀ
ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥ ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ
ਜੇਤੇ ਮਾਸ ॥ ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥ ਨਾਨਕ ਲੇਖੈ
ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

ਸਲੋਕੁ ਮਃ ੧ ॥

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥ ਪੜਿ ਪੜਿ ਬੇੜੀ
ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥ ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ
ਜੇਤੇ ਮਾਸ ॥ ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥ ਨਾਨਕ ਲੇਖੈ
ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

Meanings:-

“Man may read cartload of books; may pack and study boat full of books; and books filling cellars he may read. He may devote all the years, all the months and all the breaths to the study. Despite all this, only contemplation of the Name shall be approved by the Lord, says Nanak. All the rest is waste of time in egoism. (1).”

The listeners got their doubts resolved and bowed before the Guru.

The orthodox among the Hindus of sixteenth century had invented one or the other ritual for each religious observance. They called it *maryada*. In matters of cooking and eating, the rituals laid too much stress on purity. The rituals connected with

purity laid stress on bathing; keeping away from sutak (where a child is born recently), etc.

One day one Brahmin of Benaras requested Guru Ji to have meals with him at his place. When the food was offered, Guru Ji said that the food was not pure. The Brahmin was taken aback. He said that he had taken bath before cooking, washed the fire wood and observed all other rituals. Guru Ji told him that the food was not pure because he did not maintain purity of mind while preparing food. When the Brahmin asked what he meant by purity of mind, Guru Ji recited the following hymn recorded as Sloke M 1 in Assa di Vaar at page 472 of Shri Guru Granth Sahib:-

ਮਃ ੧ ॥

ਜਿਉ ਜੋਰੁ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ ॥ ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ
ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥
ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

ਅੰਗ-੪੭੨

ਸਃ ੧ ॥

ਜਿਤੁ ਜੋਰੁ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ ॥ ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ
ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥
ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥ ਅੰਗ-੪੭੨

Meanings:-

“As the women’s periods occur again and again, making her unclean; so in the mouth of a liar the falsehood abides. It brings him ignominy for ever. Do not call those pure who wash their bodies clean. Nanak says that only those persons are pure in whose mind the Lord abides. (2).”

The Guru saw that the Brahmin had made the hearth by digging the earth. The firewood was washed before use. Then Guru Ji recited further.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥ ਗੋਹੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ
ਕੀੜਾ ਹੋਇ ॥ ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ
ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ
ਰਸੋਇ ॥ ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥

ਸਲੋਕੁ ਮਃ ੧ ॥

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥ ਗੋਹੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ
ਕੀੜਾ ਹੋਇ ॥ ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ
ਜੀਤੁ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ ਸੂਤਕੁ ਕਿਤੁ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ
ਪਵੈ ਰਸੋਇ ॥ ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥

“If one believes in sutak impurity, then it is occurring everywhere. Worms are found inside the wood and cow dung. The water is the first living thing which sustains everything. How can you believe in sutak impurity when it was occurring even in the kitchen? Nanak says that sutak impurity is washed away only by enlightenment (1).”

Listening this, the Brahmin paid obeisance to Guru Nanak.

One day as Guru Ji was sitting in Benaras, some Brahmins asked him that whereas the Vedas laid stress on knowledge, he advocated for good deeds. They wanted to know the difference between the two. In response, Guru Ji recited the following hymn recorded as M 1 in Sarang ki vaar at page 1243 of Shri Guru Granth Sahib:-

ਮਃ ੧ ॥

ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ ॥ ਜੋ ਬੀਜੈ ਸੋ ਉਗਵੈ ਖਾਂਦਾ ਜਾਣੈ
ਜੀਉ ॥ ਗਿਆਨੁ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੇ ਸਚਾ ਨਾਉ ॥ ਸਚੁ ਬੀਜੈ ਸਚੁ ਉਗਵੈ
ਦਰਗਹ ਪਾਈਐ ਥਾਉ ॥ ਬੇਦੁ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਸਿ ਕਰਮੀ ਪਲੈ ਹੋਇ ॥
ਨਾਨਕ ਰਾਸੀ ਬਾਹਰਾ ਲਦਿ ਨ ਚਲਿਆ ਕੋਇ ॥੨॥ ਅੰਗ- ੧੨੪੩

मः १ ॥

बेदु पुकारे पुनु पापु सुरग नरक का बीउ ॥ जो बीजै सो उगवै
खाँदा जाणै जीउ ॥ गिआनु सलाहे वडा करि सचो सचा नाउ ॥ सचु
बीजै सचु उगवै दरगह पाडीअै थाउ ॥ बेदु वपारी गिआनु रासि
करमी पलै होइ ॥ नानक रासी बाहरा लदि न चलिआ कोइ ॥२॥

अंग- १२४३

“The scriptures declare that good and evil actions are the seeds of heaven and hell. What ever one sows, it sprouts and one has to consume that. The enlightenment has been declared as supreme by the scriptures. But it is attained by the Divine Name. If one sows truth, truth grows and one finds a place at the Divine court. The scriptures are the merchants and enlightenment is their capital. It is obtained only by Divine grace. Nanak says the without this capital, none can leave the world with profit (2).”

The Brahmins understood that the good deeds were in fact necessary to acquire knowledge. So they bowed to Guru Ji. After halting at Benaras for a few days, he departed for onward journey.

Meeting Raja Hari Nath at Chandrauli.

There is road from Benaras to Patna through Gaya. On this road, at about 48 kms distance from Benaras, there is an ancient town of Chandrauli. Within the radius of about 5 miles, there are ancient ruins of several habitations. Raja Hari Nath was the chief of the area when Guru Nanak went there.

Setting out from Benaras for Gaya, Guru Ji rested outside Chandrauli town. He remained absorbed in himself and did not talk to anybody. This had salutary effect on the people. Soon the news spread that a fakir had come who neither spoke nor made any gesture. The very sight of his handsome and impressive face was blissful. Hearing this, Raja Hari Nath chief

of the town came to meet him and sat near him. At that time Guru Ji recited the following hymn recorded as Dhanasri M 1 at page 661-662 of Shri Guru Granth Sahib:-

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ ॥ ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥ ਜੈ ਤਨਿ ਬਾਣੀ
ਵਿਸਰਿ ਜਾਇ ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥ ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ
ਹੋਇ ॥ ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਜਿਨਿ ਕਨ ਕੀਤੇ ਅਖੀ
ਨਾਕੁ ॥ ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ ਤਾਤੁ ॥ ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ ਅਗਨੀ
ਪਾਇ ॥ ਵਾਜੈ ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ ॥੨॥ ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥
ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥ ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥ ਦਰਗਹ
ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥ ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥ ਜਿਤੁ ਲਗਿ
ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ ॥ ਜੇ ਕੋ ਡੂਬੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥ ਨਾਨਕ ਸਾਚਾ
ਸਰਬ ਦਾਤਾਰ ॥੪॥੩॥੫॥ ਅੰਗ-੬੬੧-੬੨

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਜੀਤੁ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ ॥ ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥ ਜੈ ਤਨਿ
ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥ ਜਿਤੁ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥ ਬਹੁਤਾ ਬੋਲਣੁ
ਝਖਣੁ ਹੋਇ ॥ ਵਿਣੁ ਬੋਲੇ ਜਾਠੈ ਸਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਜਿਨਿ ਕਨ
ਕੀਤੇ ਅਖੀ ਨਾਕੁ ॥ ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ ਤਾਤੁ ॥ ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ
ਅਗਨੀ ਪਾਇ ॥ ਵਾਜੈ ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ ॥੨॥ ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ
ਸੁਆਦ ॥ ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥ ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ
॥ ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥ ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥
ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ ॥ ਜੇ ਕੋ ਡੂਬੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥
ਨਾਨਕ ਸਾਚਾ ਸਰਬ ਦਾਤਾਰ ॥੪॥੩॥੫॥ ਅੰਗ-੬੬੧-੬੨

Meanings:-

“One’s self is fallen into evils and therefore is burning and ruined. One, who has forgotten the holy Word, wails like a leper. (1)

Too much talk is just babbling. The Lord knows all without our uttering. (1) (Pause).

Contemplate on the Lord who gave us the eyes and the nose also the tongue with the skill to talk. He protected us in the fire of mother's womb. It is by His command that the wind conveys the sound. (2)

Attachment to worldly objects, love and pleasure, bring one blots of ignominy. Man returns from the world with face soiled with blackness of sin. Such a man finds no place of rest in the Lord's court. (3)

It is only by the grace of the Lord that one gets utterance of the Divine Name. Only by attachment to the Name, one gets liberation. There is no other shelter. Nanak says that the Lord dispenses universal bounty Of Divine Name and one who is sinking is saved. (4) (3) (5)."

This hymn acted as balm on the psych of Hari Nath as if Guru Ji had spelled his mind. It seemed to him that God Himself took the form of the fakir to eradicate his suffering. He therefore fell at Guru Ji's feet and prayed that the Guru make him his disciple and let him be his companion. He even promised to renounce the throne. Guru Ji advised him that there is yoga even in reigning. He therefore told him to serve the people and remember the Divine Name. Thus by giving the message of Naam, charity and humility, Guru Ji proceeded further on his journey to Gaya.

At Gaya.

After passing through Sasaram, Guru Ji reached Gaya. It is an important Hindu pilgrim centre situated on the Phalgu River. The local belief was that Gaya was a devil and Lord Vishnu was pleased with his hard meditation who told him to ask for a boon. Gaya asked for the boon that whosoever saw him might get free from pangs of hell. Lord Vishnu said "whosoever sees my feet will get liberated"

Vishnu-pad (feet of Vishnu) is a huge temple where pilgrims from all over India come to pay obeisance. Another belief was that whosoever performed last rites of his ancestors who were already dead, they would also get liberated. Therefore a large number of Hindus visited Gaya to perform last rites of their ancestors and to seek liberation for themselves as well. Worship of feet was a Buddhist custom which had been adopted by the Hindus. Similarly, the Buddhists used to worship and circumambulate the Pipal tree and this custom had been adopted by the Hindus. While performing these rites they made round balls of rice and lighted lamps. They believed that by doing so, their ancestors will get salvation.

As Guru Ji sat on the bank of Phalgu River, the pandas came to him and asked him to get the last rites of his ancestors performed so that they may get liberated. Guru Ji told them that he has lit the lamp for himself and his ancestors. He had performed such a ritual that darkness of ignorance shall vanish. Those who have lit the lamp of Divine Name, they stood liberated. Then he recited the hymn recorded as Assa Mahalla 1 at page 358 of Shri Guru Granth Sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥ ਉਨਿ ਚਾਨਣਿ ਓਹੁ
ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥ ਲੋਕਾ ਮਤ ਕੋ ਫਕੜਿ ਪਾਇ ॥ ਲਖ
ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥ ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ
ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ
ਆਧਾਰੁ ॥੨॥ ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ
ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥੩॥ ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ
ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥ ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ
ਨਾਹਿ ॥੪॥੨॥੩੨॥

ਅੰਗ-੩੫੮

आसा महला १ ॥

दीवा मेरा इकु नामु दुखु विचि पाइआ तेलु ॥ उनि चानणि एहु
सोखिआ चूका जम सिउ मेनु ॥१॥ लोका मत को फकड़ि पाइ ॥
लख मड़िआ करि इकठे इक रती ले भाहि ॥१॥ रहाउ ॥ पिंडु पतलि
मेरी केसउ किरिआ सचु नामु करताउ ॥ अथै ओथै आगै पाछै इहु
मेरा आधारु ॥२॥ गंग बनारसि सिफति तुमारी नावै आतम राउ ॥
सचा नावणु ताँ थीअै जाँ अहिनिमि लागै भाउ ॥३॥ इक लोकी होरु
छमिछरी ब्राहमणु वटि पिंडु खाइ ॥ नानक पिंडु बखसीस का कबहूँ
निखूटसि नाहि ॥४॥२॥३२॥ अंग-३५८

Meanings:-

“My sole lamp is the Divine name; I have poured the oil of suffering in it. As the oil is burnt, it gives the light of enlightenment and the encounter with the messenger of death is avoided. (1).

Do not ridicule this as an idle boast; one particle of fire can burn lakhs of maunds of fire wood. (1) (Rahau).

Devotion to holy Divine Name is my ritual sweets feasting and offering to God. In this life and hereafter; now and in future, this is my only support. (2).

Lord’s praise is my Ganges and Benaras and my Divine self takes dip there in. True bathing lies in engaging in devotion to the Lord day and night. (3).

The Brahmins mould and consume the offerings to the gods and the departed souls. Nanak says that the offering of Divine grace is inexhaustible and remains for ever. (4) (2) (32).”

The Brahmins were very much impressed and bowed to Guru Ji. There is a Gurdwara located near Vishnu Pad temple to commemorate Guru Nanak’s visit to this place and is known as Gurdwara Deo Ghat. This was constructed by Bhai Almast during the time of Guru Hargobind the sixth master. The stamp

of Bhai Almast is preserved in the Gurdwara. This Bhai Almast was the same who served in the Gurdwara at Nanakmatta. A hukamnama of Guru Tegh Bahadur is also preserved in the Gurdwara which is a modest structure. Such important historical shrines need to be taken care of by the Sikhs all over India and should receive priority.

At Budha Gaya Meeting with Devgiri.

From Gaya, Guru Ji went to Budha Gaya which is quite near. It was a Buddhist place but was taken over by Hindus after the Buddhists were driven out of the country. As the Hindus treated Lord Buddha as one of the incarnations of Lord Vishnu, they took over the control of this place. After reaching there Guru Ji rested outside the town. Devgiri was the chief priest of all the temples in this place. He was highly respected scholar and keen to search for truth. But, unfortunately due to too much stress on dispassion he had acquired a very dry mind devoid of love and compassion. He came to Guru Ji and had detailed discussions on spiritual matters. **Guru Ji advised him that attachment to perishable objects, evil actions etc is bad but attachment to the love of Divine Name is good as the Lord is eternal. We should train our mind instead of troubling the senses. Humans should not restrict themselves to intellect only but also inculcate love for the Lord and His creation.**

This teaching was something new to Devgiri. On further inquiry, Guru Ji told him that the senses and body organs are not to be coerced but need to be trained so as to refrain from evil actions and control the mind so as not to attach itself to low class activities. For purity of the mind, make use of dispassion and discrimination. After thus purifying the mind, keep it under full control. Do not kill the love which is the gift of the Lord; use it for connecting the mind to higher level of

thinking and devotion to God. Guru Ji then recited the following hymn recorded as Gauri Bairagan Mahalla 1 at page 157 of Shri Guru Granth Sahib:-

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ
ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥੧॥ ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥ ਤੇਰਾ
ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥ ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ
ਸਬਦ ਬੀਚਾਰੁ ॥ ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥੨॥
ਮਛੁਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ ॥ ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ
ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ ॥੩॥ ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ
ਵਸੈ ਭਉ ਜਾਇ ॥ ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ
॥੪॥੨॥੧੯॥ ਅੰਗ-੧੫੭

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ
ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥੧॥ ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥
ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥ ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ
ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ ॥ ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ
ਅਪਾਰੁ ॥੨॥ ਮਛੁਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ ॥ ਤੁਰਵਾਰਿ
ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ ॥੩॥ ਨਾਗਨਿ ਹੋਵਾ ਧਰ
ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ ॥ ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ
ਸਮਾਇ ॥੪॥੨॥੧੯॥ ਅੰਗ-੧੫੭

Meanings:-

“If I were a deer, I would reside in the forest and live on the vegetation. With my Master’s grace I may unite with my Lord and sacrifice myself over Him again and again. (1).

I am a trader in the wares of the Lord and O Lord! My capital is Divine Name. (1) (Rahau).

If I were a cuckoo, I would live on mango trees and meditate on Lord’s word with Sehaj (equanimity). I may meet

my beloved Lord and I may enjoy His sight endlessly. (2).

If I were a fish, I would reside in water aware of all the family and other creatures. My Lord being present at both ends, I may meet Him with spread out arms. (3).

If I were a snake, I would live under the earth, with Lord's love in my heart; all my fears shall be expelled. Nanak says that those who have been united with Lord, they are ever happy like a blissful married woman. (4) (2) (19)."

Devgiri was completely changed. Now he was absorbed in the God all the day and night. With his love and devotion, he was successful in keeping Guru Ji with him for a long time. The third successor priest of Devgiri came to visit Guru Hari Rai the seventh Master and he became his disciple. Guru Hari Rai gave him the name "Bhagat Bhagwan". He converted a large number of people as "Nanak Panthis" who served to spread Guru Nanak's message far and wide and take care of the Gurdwaras in many little known places which are difficult to reach. I wish the Sikh community should appreciate their service and make a programme to help such sages working in difficult and sometime hostile surrounds.

At Hajipur (Patna).

A pathway existed between Gaya and what is now known as Patna Sahib. In those days there was no habitation in this area. There is a Gurdwara Gai Ghat in what is now called Gulzar Bagh to commemorate Guru Nanak's visit to Patna. Perhaps Guru Ji crossed the river at this location to reach Hajipur situated across the river. At the site of Patna, the debris of ancient Patliputra town was extant. Passing through these and crossing the river, Guru Ji reached Hajipur which was an important city in those days. Hajipur is located on the northern bank of Ganges and opposite the city of Patna where Gandak

River merges in Ganges. After crossing the river, Guru Ji sat at the place where the Gurdwara Nanak Shahi is situated. This place is in Ram Chaura Mahalla in Harihar colony.

On reaching Hajipur, Mardana felt very hungry and requested Guru Ji for permission to go and ask for food somewhere. Guru Ji gave a small red shining stone and asked him to take it and exchange it for something to eat. He first went to a vegetable vendor who only offered one reddish saying that he is accepting the stone so that his children will play with it. Even after insistence by Mardana, he did not give two of them. Mardana took back his stone and went a sweet meat seller. There also the shopkeeper refused to give anything worthwhile in exchange for the stone. Mardana went to another few shops where again he met with same fate.

Finally he reached Jawahartola, the colony of the jewellers and stopped outside a house requesting for food in exchange for the red stone. At that time, Salis Rai, the jeweller was going to have his meals. His servant went in and reported that one stranger from far away place had come outside and wants to exchange a red stone for food urgently. Salis Rai asked his accountant Adaraka to go out and call in the stranger. Mardana came in and narrated his experience connected with exchange of stone for food. Salis Rai examined the stone. It was a pure and sparkling invaluable ruby gem. Salis Rai was very pleased to have a look at the stone. His master had told him to pay something for just being permitted to have a look at such a precious invaluable gem (Darshan Bhet) or offering for a sight. So he told Adaraka to serve food to Mardana and also give him one hundred rupees. He told Mardana to take the money and the gem back to his master and he will negotiate the sale of the gem later. Mardana said that his master was also hungry.

So, Salis Rai asked Mardana the address of the place where Guru Ji was sitting and told Adaraka to take food for Guru Ji.

Mardana returned and told the whole story to Guru Ji and returned the gem and handed over a hundred rupees. Guru Ji said that the one hundred rupees was not their due as they should not take anything without giving anything in return. As soon as Mardana left, Adaraka reached with food for Guru Ji.

At that time Guru Ji was singing the Lord's praise in a very melodious voice. Adaraka was very much impressed by this. As soon as the hymn was completed, he offered the food and bowed at Guru Ji's feet. He said that he had come expecting that he was a jeweller, but he found him to be a form of the Lord. Mardana also came back by this time after returning one hundred rupees. Salis Rai was astonished at this unusual behaviour and he himself wanted to meet the person who had returned the money.

Salis Rai came, bowed to Guru Ji and took his seat by his side. He said that he was pleased to have a look at his ruby gem but was surprised to meet him. He wanted to know the name and address of Guru Ji. Guru Ji told him that he was a devotee of Unmanifest Lord and whole world was his country. Salis Rai requested Guru Ji to enlighten him about the Unmanifest Lord and bless him to attain His devotion. Guru Ji told him that those who have Divine Name in their eyes see nothing else. There are Gurmukh (Guru-oriented) people and Manmukh (self-oriented) people in this world. Just like there are lotus and frogs in the same water. Both of them have entirely different ways of life. The lotus while remaining in the mud remains totally unattached whereas the frogs are only interested in eating the insects and weeds and never get the advantage of purity of nectar in the lotus. Then he recited the following

hymn recorded as Maroo Mahalla 1 at page 990 of Shri Guru Granth Sahib:-

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਪਦਮਨਿ ਜਾਵਲ ਰੇ ॥ ਪਦਮਨਿ ਜਾਵਲ
ਜਲ ਰਸ ਸੰਗਤਿ ਸੰਗਿ ਦੋਖ ਨਹੀ ਰੇ ॥੧॥ ਦਾਦਰ ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ
ਰੇ ॥ ਭਖਸਿ ਸਿਬਾਲੁ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥
ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤ ਅਲੀਅਲ ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ ॥ ਚੰਦ ਕੁਮੁਦਨੀ
ਦੂਰਹੁ ਨਿਵਸਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ ॥੨॥ ਅੰਮ੍ਰਿਤ ਖੰਡੁ ਦੂਧਿ ਮਧੁ ਸੰਚਸਿ
ਤੂ ਬਨ ਚਾਤੁਰ ਰੇ ॥ ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਪਿਸਨ ਪ੍ਰੀਤਿ ਜਿਉ
ਰੇ ॥੩॥ ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ ਜਨ ਮੂਰਖ ਆਗਮ ਸਾਸ ਸੁਨੇ ॥ ਅਪਨਾ ਆਪੁ
ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਸੁਆਨ ਪੂਛਿ ਜਿਉ ਰੇ ॥੪॥ ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ
ਰਾਚਹਿ ਇਕ ਹਰਿ ਹਰਿ ਚਰਣੀ ਰੇ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਵਸਿ ਨਾਨਕ ਰਸਨਾ
ਨਾਮੁ ਜਪਿ ਰੇ ॥੫॥੪॥ ਅੰਗ-੬੬੦

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਪਦਮਨਿ ਜਾਵਲ ਰੇ ॥ ਪਦਮਨਿ ਜਾਵਲ
ਜਲ ਰਸ ਸੰਗਤਿ ਸੰਗਿ ਦੋਖ ਨਹੀ ਰੇ ॥੧॥ ਦਾਦਰ ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ
ਰੇ ॥ ਭਖਸਿ ਸਿਬਾਲੁ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ ਰੇ ॥੧॥
ਰਹਾਉ ॥ ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤ ਅਲੀਅਲ ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ ॥ ਚੰਦ
ਕੁਮੁਦਨੀ ਦੂਰਹੁ ਨਿਵਸਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ ॥੨॥ ਅੰਮ੍ਰਿਤ ਖੰਡੁ ਦੂਧਿ
ਮਧੁ ਸੰਚਸਿ ਤੂ ਬਨ ਚਾਤੁਰ ਰੇ ॥ ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ
ਪਿਸਨ ਪ੍ਰੀਤਿ ਜਿਉ ਰੇ ॥੩॥ ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ ਜਨ ਮੂਰਖ ਆਗਮ ਸਾਸ
ਸੁਨੇ ॥ ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਸੁਆਨ ਪੂਛਿ ਜਿਉ ਰੇ ॥੪॥
ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ ਰਾਚਹਿ ਇਕ ਹਰਿ ਹਰਿ ਚਰਣੀ ਰੇ ॥ ਪੂਰਬਿ ਲਿਖਿਆ
ਪਾਵਸਿ ਨਾਨਕ ਰਸਨਾ ਨਾਮੁ ਜਪਿ ਰੇ ॥੫॥੪॥ ਅੰਗ-੬੬੦

Meanings:-

“Both the lotus and algae are there in the pure water of the pond. The lotus abides in the company of algae and water, yet it is untouched by their pollution. (1)

The frog while living in the water eats algae, unaware of the nectar in the lotus shall never attain illumination. (1) (Pause).

The humming bee though is at a distance, but smells the nectar scent of lotus and comes down to enjoy it whereas the frog in spite of being close by does not know it. (2)

The lotus flower though at an immense distance from the moon, yet bows to it. O clever frog in your own place! Know that although there is nectar and sweetness of sugar and honey in the milk, yet the flea discards milk but is in love with blood. (3)

Although the ignorant live with the wise persons, yet they do not learn wisdom of Vedas and Shastras. Some people do not change their character like a dog's tail never becomes straight. (There is a story that somebody put the tail of a dog in a pipe for twelve years. When it was taken out, it was again upturned.) (4)

The hypocrites do not get attached to Divine Name whereas the others bow to the Divine. Nanak says that each one gets what is destined by the Lord. Therefore you go on uttering the holy name with your tongue. (5) (4)''

Salis Rai felt peace in his mind and bowed to Guru Ji. He requested that his offering be accepted. Guru Ji refused to accept money but accepted food. Salis Rai again requested that he be assigned some service. Guru Ji told him that it was not necessary to acquire higher social status to have virtue of Divine name. Therefore, one should not be proud of one's social status. Guru Ji told him that his accountant Adaraka was on way to realising Name (though his subordinate) and was spiritually higher than him. Therefore he deserved to be treated with respect. Bhai Vir Singh in his book Guru Nanak Chamtkar writes that Salis Rai bowed at the feet of his subordinate. Seeing his humility, Guru Ji was delighted and put his turban on Salis Rai's head as his blessing.

Guru Ji advised them that like a musician recognises the tune and the jeweller recognises the purity of a jewel just by seeing it, those devotees of God who have been absorbed in His name, develop an insight to see everybody as the form of God. The outside appearances are like the dress only and they see the True Lord in the soul. This is what is loosely called clairvoyance.

Guru Ji stayed in Patna for about four months period. There is famous Vishnu temple nearby where a large fair is held on the full moon day of Indian Kartik month. Guru Ji went there and enlightened many people. One day a devotee of Vishnu asked him “mind seeks material wealth; material wealth cannot be attained without ego; and ego takes one away from God. So how can one realise God? In response, Guru Ji recited the following hymn recorded as Assa M 1 at page 416 of Shri Guru Granth Sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੋ ਕਹੀਐ ॥ ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ ॥
 ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ ॥ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥੧॥
 ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥ ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ ਛੋਡੁ ਆਪੇ
 ਬਖਸਿ ਮਿਲਾਵਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥ ਅੰਗ-੪੧੬

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੋ ਕਹੀਐ ॥ ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ ॥
 ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ ॥ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ
 ॥੧॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥ ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ
 ਛੋਡੁ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥ ਅੰਗ-੪੧੬

Meanings:-

“With the destruction of the body, what is the use of the hoarded wealth? How can the Divine Name be attained without the true teacher? O friend! The wealth of Divine name is our

true companion. It is attained with the blessing of the true teacher by remaining absorbed in the Divine Name day and night. (1)

Apart from Lord's name, who is our companion? Treat happiness and sorrow as same with equanimity and do not leave the Lord's name. Then God will join you with his grace. (1) (Rahau)."

The Vishnu devotees were happy as they felt solace and fell at Guru Ji's feet. The full moon day of Kartik is celebrated at Patna as Guru Ji's birthday with religious fervour. Descendants of Adaraka and Salis Rai have been serving the Guru's mission and one Fateh Chand Maini was beloved of Guru Gobind Singh the tenth master.

At Malda in Bengal.

From Hajipur, Guru Ji set on his way parallel to Ganges passing through Mongher and Bhagalpur; he reached Kant Nagar and Kargola. At both these places, there are Gurdwaras in memory of Guru's visit. Then he reached Malda in Bengal which is world famous for its "langra" variety of mangoes. This town was a big halting point for boats which sailed on Kalindi and Mahananda rivers. It is said that there was a money-lender by name Ram dev Babu who was very rich and lived like a king. He was a good person and served the visiting saints and fakirs. He owned a big mango garden where he had provided arrangements for stay of holy persons. One day when he visited his garden, Guru Ji was singing the following hymn recorded in Guru Granth Sahib as Gauri Mahalla 1 at page 225 of Shri Guru Granth Sahib:-

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ ॥ ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ ॥ ਬਿਨੁ
ਹਰਿ ਨਾਮ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥ ਕਿਆ ਪਹਿਰਉ ਕਿਆ ਓਢਿ ਦਿਖਾਵਉ ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥ ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ

ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ ॥ ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ ਗੁਲਾਲਾ ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ
ਸੁਖੁ ਭਾਲਾ ॥੨॥ ਨੈਨ ਸਲੋਨੀ ਸੁੰਦਰ ਨਾਰੀ ॥ ਖੋੜ ਸੀਗਾਰ ਕਰੈ ਅਤਿ
ਪਿਆਰੀ ॥ ਬਿਨੁ ਜਗਦੀਸ ਭਜੇ ਨਿਤ ਖੁਆਰੀ ॥੩॥ ਦਰ ਘਰ ਮਹਲਾ ਸੇਜ
ਸੁਖਾਲੀ ॥ ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ ਦੇਹ ਦੁਖਾਲੀ
॥੪॥ ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ ॥ ਲਸਕਰ ਨੇਬ ਖਵਾਸੀ ਪਾਜੇ ॥ ਬਿਨੁ ਜਗਦੀਸ
ਝੂਠੇ ਦਿਵਾਜੇ ॥੫॥ ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ ॥ ਤਾਜ ਕੁਲਹ
ਸਿਰਿ ਛਤ੍ਰ ਬਨਾਵਉ ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥੬॥ ਖਾਨੁ ਮਲੂਕੁ
ਕਹਾਵਉ ਰਾਜਾ ॥ ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ
ਕਾਜਾ ॥੭॥ ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ ॥ ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ
ਮੁਰਾਰੀ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੮॥੧੦॥ ਅੰਗ-੨੨੫

ਗੁਰੂੜੀ ਸਹਲਾ ੧ ॥

ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਕਤੁ ॥ ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਵਛਾਕਤੁ ॥ ਬਿਨੁ
ਹਰਿ ਨਾਮ ਕਹਾ ਸੁਖੁ ਪਾਕਤੁ ॥੧॥ ਕਿਆ ਪਹਿਰਤੁ ਕਿਆ ਔਠਿ ਦਿਖਾਕਤੁ ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਕਤੁ ॥੧॥ ਰਹਾਤੁ ॥ ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ
ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ ॥ ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ ਗੁਲਾਲਾ ॥ ਬਿਨੁ ਜਗਦੀਸ
ਕਹਾ ਸੁਖੁ ਭਾਲਾ ॥੨॥ ਨੈਨ ਸਲੋਨੀ ਸੁੰਦਰ ਨਾਰੀ ॥ ਖੋੜ ਸੀਗਾਰ ਕਰੈ
ਅਤਿ ਪਿਆਰੀ ॥ ਬਿਨੁ ਜਗਦੀਸ ਭਜੇ ਨਿਤ ਖੁਆਰੀ ॥੩॥ ਦਰ ਘਰ ਸਹਲਾ
ਸੇਜ ਸੁਖਾਲੀ ॥ ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ
ਟੇਹ ਟੁਕਾਲੀ ॥੪॥ ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ ॥ ਲਸਕਰ ਨੇਬ ਖਵਾਸੀ ਪਾਜੇ ॥
ਬਿਨੁ ਜਗਦੀਸ ਝੂਠੇ ਦਿਵਾਜੇ ॥੫॥ ਸਿਧੁ ਕਹਾਕਤੁ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਕਤੁ ॥
ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰ ਬਨਾਕਤੁ ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਕਤੁ ॥੬॥
ਖਾਨੁ ਮਲੂਕੁ ਕਹਾਕਤੁ ਰਾਜਾ ॥ ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ ॥ ਬਿਨੁ ਗੁਰ
ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ ॥੭॥ ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ ॥ ਗੁਰਮਤਿ
ਜਾਨਿਆ ਰਿਦੈ ਮੁਰਾਰੀ ॥ ਪ੍ਰਭਵਤਿ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੮॥੧੦॥

ਅੰਗ-੨੨੫

Meanings:-

“Those who enjoy fragrant scents, sandal etc and wear silk and other costly garments; shall not get peace of mind without remembering the Divine Name. (1).

Whatever one wears or enjoys, happiness shall evade one without the Lord's Name. (1) Rahau).

One may wear ear rings in the ears and pearl necklace around the neck and red cosmetics with flower garlands yet peace and happiness can not be had without the love of Master of the Universe. (2).

One may have lovely woman with beautiful eyes always happy and smiling with attractive make up etc but without remembering the Lord of Universe, all this shall only bring harm (3).

One may have beautiful mansions with large gates and the gardens; have comfortable beds with the gardener spreading flowers on it day and night yet without the Lord Name all this shall not be of any avail. (4).

One may possess horses and elephants with armies equipped with spears and trumpets etc but without the Lord's Name it is only false show (5).

One may be called a Sidha and possess psychic powers and wear crown and other signs of power and authority; yet without the Lord's Name shall not find Truth. (6).

One may be called a Khan, Governor or a king all these are false honorifics because without the Lord's Name all achievements are fruitless (7).

With a high level of ego and attachment, one forgets the Master's word. With practice of the Master's word, the Lord comes to reside in one's heart. Nanak bows and surrenders to the Lord and seeks His grace. (8) (10)."

After listening to this hymn, Ram Dev Babu was very much impressed. He started coming to attend Kirtan both morning and evening times and requested Guru Ji to stay longer with

him. So Guru Ji spent the rainy season of that year at Malda.

From Malda he set out for Dhaka now in Bangladesh via Murshadabad the town known for silk cloth.

At Dhaka in Bangladesh.

At Dhaka there was a famous pilgrim centre, the temple of Dhakeshwari goddess. The town was called Dhaka after the name of goddess. Dhaka was situated on the bank of Bohi Ganga which was then an important tributary of Padma River. Guru Nanak halted on the northern side of Dhaka which is now called Rear Bazaar. This area is inhabited by the potters as it was in those days. A tradition of Guru Nanak's visit still survives among the residents. It is said that Guru Ji dug a well there with his wooden staff. This well still exists. Before 1947, a fair used to be held here in the Indian calendar month of Chet.

From Dhaka, Guru Ji set out for Kamrup in what is now Assam. In those days most frequented route for travel from Dhaka to Kamrup was by Brahmaputra River. The present day districts of Goal Para, Kamrup-Rangpur and Cooch-Bihar constituted Kamrup. Guru Ji boarded a boat from Dhaka and landed at Dhubri.

At Dhubri.

Dhubri is an important town of Assam and headquarter of Goal Para District. Guru Ji spent some time at Dhubri in meditation and spread the Divine name among the people of this area. He also met great sage Shankara Dev of Assam. Both of them had discussions on spiritual matters. There is great similarity in the views of both of them.

It is said that one day when Guru Ji and Mardana were sitting on the bank of Brahmaputra River, its water started rising in floods. Mardana got worried. This river is very powerful.

Its water may rise and fall by as much as more than 30 feet. But Guru Ji assured Mardana not to worry. Slowly the water receded and both were safe. It is said that one king by name Raja Tilkhan Sain came. He was very sad because his young son had died. Guru Ji advised him not to worry as human beings are born and die as per will of the Lord. The king was relieved of sorrow and became his disciple

Later Guru Tegh Bahadur raised a platform at the place where Guru Nanak had rested. There is a memorial Gurdwara called Damdama Sahib at this place. After visiting Gauri Pur, Rangamati, Goal Para and Jogi Gopha; Guru Ji reached Guwahati.

Dhubri is an important historical place for Sikhs. After about one hundred years of Guru Nanak's visit, Guru Tegh Bahadur came here. When Mughal emperor Aurangzeb made up his mind to conquer the Hindu kingdom of Kamrup, he deputed a Hindu general Raja Ram Singh of Jaipur for this purpose. Raja Ram Singh's mother Rani Pushpa Devi was great devotee of Guru Tegh Bahadur. So she advised her son saying, "The Assamese are great magicians, so be careful and talk to Guru Tegh Bahadur on the way at Patna." Raja Ram Singh halted at Patna and inquired about Guru Tegh Bahadur who had by that time left for Dhaka. So Raja Ram Singh went to Dhaka and met Guru Ji, told him about his mother's desire and requested Guru Ji to accompany him to Assam. Guru Tegh Bahadur agreed and both he and Raja Ram Singh reached Dhubri from Dhaka in 1668 A.D.

Guru Tegh Bahadur stayed at Gurdwara Damdama Sahib of Guru Nanak and Raja Ram Singh and his forces camped at Rangamati at a distance of about 22 kms. The king of Assam Raja Chakardhawaj Singh's forces were already fully prepared

for the encounter under the command of general Baraphukan. At that time, Assam was centre of black magic; so the Assamese also deployed the group of black magicians under the command of one washerwoman known in history as Dhubri.

The two opposing forces fought very bravely. Dhubri the magician caused great flood in Brahmaputra River. Guru Tegh Bahadur had already cautioned Raja Ram Singh about it and they had shifted to higher lands. The washerwoman tried many other tricks but none worked. She understood that there was somebody who was making her black magic ineffective. So she thought of killing Guru Ji and threw a huge stone at him by her magic across the river. The stone fell at a distance of about 50 metres from Guru's residence and it was buried in the ground. Then she threw a big Banyan tree at him. Guru Ji stopped it by shooting an arrow and it stopped in the air about six feet high. It is said that by now its roots have grown into the earth and every leaf of this tree has a hole in it showing the effect of Guru's arrow on every leaf.

When the black magicians found that their tricks were not successful. They decided to surrender to Guru Ji and request for their liberation. Guru Ji advised them to abandon black magic and meditate on Divine Name. In the battle, Raja Ram Singh's nephew was killed. After a fierce battle, the Mughal forces captured some area of Assam but could not reach Guwahati.

Raja Ram Singh's mother understood treachery of Aurangzeb and his plan to finish two Hindu kings in one stroke. So she sent a message to Raja Ram Singh saying, "Aurangzeb forced you to go to Assam and fight the Hindu King. He killed your father by poisoning and now he is trying to finish your innocent son. There is no need to fight for such an ungrateful

emperor and risk your life.” After receiving this message, Raja Ram Singh appealed to Guru Ji to extricate him from this difficult situation. Guru Ji advised him that it of no use for two Hindu kings to fight. It is better that a respectable agreement is reached between the two sides. Raja Ram Singh agreed to the suggestion. Raja Chakardhawaj Singh was already keen to meet Guru Ji. So Guru Ji called him and an agreement was reached between two forces. It was decided that Mughal forces will abandon any plans to conquer Guwahati and the Assamese will not fight to recover the area conquered by the Mughal army. The Delhi forces were happy to be saved from the black magic of the Assamese and the Assamese were happy that their country was saved. To express their gratitude, both armies brought red earth from Rangamati and raised a huge platform where Guru Ji was sitting known as “peace mound”. The earth of this mound is red where as the earth of Dhubri and around is black. Both forces built a beautiful Gurdwara there.

Raja Chakardhawaj Singh attached a few villages to the Gurdwara as jagir and handed over a brass plate recording this offer. It is said that one British Deputy Commissioner wanted to see this brass plate but never returned it.

At this place, Guru Ji blessed Raja Ram Rai of Tripura with the son. This child became Raja Ratan Rai and later came to Anand Pur to present a white elephant to Guru Gobind Singh.

In this Gurdwara, there is a rare old copy of Guru Granth Sahib from the time of Guru Tegh Bahadur and it contains compositions up to Guru Arjan dev only and not that of Guru Tegh Bahadur as it was added later by Guru Gobind Singh while staying at Damdama Sahib near Bathinda in Punjab after he left Anand Pur Sahib.

The stone slab which was thrown by the washer woman

is there in the compound of State Bank of India. It is well carved stone standing in tilted position and buried in the ground. As per tradition, the British officers wanted to build a big building at the place of this stone slab. So they tried to dig it out but could not reach the bottom. Then they tried to pull it out with the help of crane but failed. After this they attempted to blow it out with gun powder but could not succeed. Then at last they thought to break it with chisel and hammer. When they struck the chisel with the hammer, blood oozed out of it. Thereafter they abandoned it as it was. When I visited it in 1958 A.D., I could see the red blood stains on the top. Now it is a great attraction among the visitors to Dhubri.

At Kamrup Guwahati.

Guwahati is now capital of Assam and is an important city in the east. It is situated on the bank of Brahmaputra. There is famous Kamakhya temple on the hill at the river bank near Pandu overlooking N. F. Railway Headquarters. It is said that in the old days even human sacrifices were offered here. Now goats and chicken are offered as sacrifice. Further up the hill there is a Shiva temple. There is a tradition that when Lord Shiva performed Tandav dance, the female organ of Parvati fell at this place. This temple is for worshippers of Shakti.

After reaching Kamrup, Guru Ji stayed outside the town. After reaching here Mardana felt very hungry and requested Guru Ji's permission to go out and get some food. Guru Ji cautioned him that the people of this place are very proficient in Tantra and since he is very sensitive, he should be very careful about his safety. When Mardana went and stood outside a house, the women of the house invited him in. With their Tantric powers, they took away thinking and speaking powers of Mardana. They almost converted him in to a ram that simply followed them.

After waiting for sometime, Guru Ji himself went to the town to look for him. The women tried to do the same Tantric tricks with Guru Nanak which they had done with Mardana. In the face of Guru Nanak's spiritual powers, all their Tantric powers proved to be futile. They all bowed to Guru Ji and he brought back Mardana to his normal senses. Guru Ji then asked Mardana to play his rebeck and he recited the following hymn recorded as Vadhans Mahalla 1 at page 557 of Shri Guru Granth Sahib:

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣਿ ਕੂਕੇ ਕਾਇ ॥ ਜੇ ਗੁਣਵੰਤੀ ਥੀ ਰਹੈ
ਤਾ ਭੀ ਸਹੁ ਰਾਵਣ ਜਾਇ ॥੧॥ ਮੇਰਾ ਕੰਤੁ ਰੀਸਾਲੂ ਕੀ ਧਨ ਅਵਰਾ ਰਾਵੇ
ਜੀ ॥੧॥ ਰਹਾਉ ॥ ਕਰਣੀ ਕਾਮਣ ਜੇ ਥੀਐ ਜੇ ਮਨੁ ਧਾਰਾ ਹੋਇ ॥ ਮਾਣਕੁ
ਮੁਲਿ ਨ ਪਾਈਐ ਲੀਜੈ ਚਿਤਿ ਪਰੋਇ ॥੨॥ ਰਾਹੁ ਦਸਾਈ ਨ ਜੁਲਾਂ ਆਖਾਂ
ਅੰਮੜੀਆਸੁ ॥ ਤੈ ਸਹ ਨਾਲਿ ਅਕੂਅਣਾ ਕਿਉ ਥੀਵੈ ਘਰ ਵਾਸੁ ॥੩॥ ਨਾਨਕ
ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਤੈ ਸਹ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸੋਇ
॥੪॥੨॥ ਅੰਗ-੫੫੭

वडहंसु महला १ ॥

गुणवंती सहु राविआ निरगुणि कूके काडि ॥ जे गुणवंती थी रहै ता
भी सहु रावण जाडि ॥१॥ मेरा कंतु रीसालू की धन अकरा रावे जी
॥१॥ रहाउ ॥ करणी कामण जे थीअै जे मनु धागा होडि ॥ माणकु
मुलि न पाईअै लीजै चिति परोडि ॥२॥ राहु दसाई न जुलौ आखौं
अंमड़ीआसु ॥ तै सह नालि अकूअणा किउ थीवै घर वासु ॥३॥ नानक
इकी बाहरा दूजा नाही कोडि ॥ तै सह लगी जे रहै भी सहु रावै
सोडि ॥४॥२॥ अंग-५५७

Meanings:-

“Women of merit enjoy bliss with their Lord; why should those without merit be jealous of them? If she acquires merit, the Lord shall favour her too. (1).

The Lord is so playfully delightful; then why should the women seek pleasure with others? (1) (Pause).

Make good deeds the magical rites; the heart the thread.
The beads to string it are so precious that these can not be
purchased with money. (2).

I do not follow the path indicated by the Lord yet say that
I have arrived at the destination. O women! When you are not
communicative with the Lord; how can you live in His home?
(3).

Nanak says that there is no body except the Lord. If you
maintain love with the Lord, He shall grant bliss to you. (4) (2)."

Then the women tried their black magic tricks on Guru
Ji. When all the tricks failed, they decided to win his heart by
singing and dancing. Then they tried their songs and dancing
but it was of no avail. Guru Ji then recited the following hymn
recorded as Assa Mahalla 1 recorded at page 349-50 of Shri
Guru Granth sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ ॥ ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥ ਨਾਰਦੁ
ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥ ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥ ਨਾਨਕ ਨਾਮ
ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥ ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰੂ ਪਾਸਹੁ
ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥ ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ ॥ ਜੇ ਸਤੁ ਵਰਿਯੁਆ
ਜੀਵਣ ਖਾਣੁ ॥ ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ ॥੨॥ ਦਰਸਨਿ ਦੇਖਿਐ
ਦਇਆ ਨ ਹੋਇ ॥ ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥ ਰਾਜਾ ਨਿਆਉ ਕਰੇ
ਹਥਿ ਹੋਇ ॥ ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥੩॥ ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥
ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥ ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥ ਤਾ ਕਿਛੁ
ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥ ਅੰਗ-੩੪੯-੫੦

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ ॥ ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥ ਨਾਰਦੁ ਨਾਚੈ
ਕਲਿ ਕਾ ਭਾਉ ॥ ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥ ਨਾਨਕ ਨਾਮ ਵਿਟਹੁ
ਕੁਰਬਾਣੁ ॥ ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰੂ ਪਾਸਹੁ
ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥ ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ ॥ ਜੇ ਸਤੁ ਵਰਿਯੁਆ
ਜੀਵਣ

खाणु ॥ खसम पछाणै सो दिनु परवाणु ॥२॥ दरसनि देखिअै दडिआ
न होइ ॥ लडे दिते विणु रहै न कोइ ॥ राजा निआउु करे हथि
होइ ॥ कहै खुदाइि न मानै कोइ ॥३॥ माणस मूरति नानकु नामु ॥
करणी कुता दरि फुरमानु ॥ गुर परसादि जाणै मिहमानु ॥ ता किछु
दरगह पावै मानु ॥४॥४॥ अंग-३४६-५०

Meanings:-

“The bells and cymbals of stray thinking are playing in the mind and a drum is constantly playing. Such is the world. The restless mind is enacting dance like Narda (a mythological sage). This is happening due to the influence of Kaliyuga. (1).

Where can those with continence and virtue rest their feet in this age? O world! You have gone blind. This is the time to realize the God. (1) (Rahau).

In this age, the disciples receive sustenance from their mentors. They live with mentors just for attraction of food. If a disciple lives with the mentor like this for food even for a hundred years, it shall be of no avail. Only those who realise the Lord shall be approved. (2).

In this age, none takes pity at the sight of suffering. No one restrains himself from receiving graft. The rulers dispense justice when their palm is greased. No one is persuaded to do right thing in the name of God. (3).

Nanak says that men are human only in shape and name; but their doings are that of dogs waiting at the master's door for commands. He who by Lord's grace understands that he is only a passing lodger in this world alone may get honour at the Lord's court. (4) (4).”

When even song and dance failed to have any effect on Guru Ji, they came with lot of material things to offer and entice him. But Guru Ji remained absorbed in his own thoughts. When

they had exhausted their tricks and energy and realised they have failed, they finally fell on Guru Ji's feet. Guru Ji advised them to abandon black magic and meditate on the God's name. After staying there for some days, Guru Ji left for Dhanasri valley.

Live and prosper- Get uprooted and disperse.

Guru Nanak left Kamrup and travelled eastward along Brahmaputra River. On the way he stayed at several places. In one of the town, the inhabitants began to laugh at him, taunt him and did not let him stay there. Guru Ji left the place saying, "May this town flourish."

Travelling further, Guru Ji sojourned in another village. The residents of this village paid respects and looked after him and Mardana very well. Guru Ji said, "May this village disperse." Mardana was very much intrigued at these contradicting blessings. Guru Ji explained to him that when good people go to other places, people at large will become good in their company. On the other hand if the wicked people of a town go to other place, they will spread vice among those who come in their contact. On listening to this Mardana bowed to Guru Ji.

Deliverance of the Demons.

Guru Nanak travelled eastward and reached Gola Ghat town. This town is located on the eastern bank of Dhanasri River and falls in Sib-sagar district. Sibsagar town is well known for Lord Shiva temple and ruins of Ahom palaces. The temple is on a big tank which is higher than the city level and is fed by a subterranean spring. Now with a number of oil wells located in this area, it has assumed importance.

On the north of Dhanasri valley, there are wide plains

surrounded by Naga and Mukir mountains. Naga people live here. They sacrificed humans and were cannibals. When Guru Nanak and Mardana reached Dhanasri valley, they were captured by the Nagas. Guru Ji and Mardana were performing Kirtan and were fully transcended from worldly cares. When the Nagas tried to kill them, they were charmed by the Divine glow and spiritual strength of Guru Ji. They realised that they were not ordinary mortals. The Nagas were highly impressed by Guru Ji's teaching and they released them.

At Sylhet.

From Dhanasri valley, Guru Ji travelled along Brahmaputra River and reached Guwahati. From here a hilly route leads to Shillong. Guru Nanak travelled on this road and passed through Jowai. From there he took the Jainatipura hilly route on which only horses and humans could walk and reached Sylhet. There used to be an old Gurdwara at Sylhet in memory of Guru Nanak's visit which perhaps got destroyed in the earthquake of 1897 A. D. In the sixteenth century, Muslims had established themselves in this region. Shah Jalal had been a known fakir of this area. He passed away in 1531 A. D. He was contemporary of Guru Nanak. He was perhaps disciple of Baba Shaikh Farid of Pakpattan and was therefore known as Farid. The story of "Shaikh Farid in Asa country" in *Vilayatvali Janamsakhi* therefore relates to Shaikh Jalal. After meeting Shaikh Jalal, guru Ji left by boat towards Calcutta and then on to the road to south India. Travelling on this road, he reached Cuttack, the principal town in Orissa.

On the way to Jagan Nath Puri.

When Guru Nanak arrived at Cuttack, Raja Prataprudradev was the king of Orissa. The most famous temple in Orissa being Jagan Nath temple, the king was reverentially called Jagan

Nath. The king was a Vaishnavite and Vaishnavism spread most in his time. Saint Chaitanya was in his time (1485-1533 A. D.). When the king learnt that a holy man from north India accompanied by a rebeck player had come to Cuttack and was singing hymns, he set out to meet Guru Nanak. The people gave him seat respectfully near Guru Ji. After sitting for a while, the king asked Guru Ji what this world was; he himself knew nothing about it. All the creatures here are different from each other. Some are holy while others are cheats. What image of God can we perceive from His creation? In reply, Guru Ji recited the following hymn recorded as Assa M 1 at page 352 of Shri Guru Granth Sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥ ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ ॥ ਉਜਲ ਮੋਤੀ
ਚੂਗਹਿ ਹੰਸ ॥ ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ ॥੧॥ ਜੋ ਦੀਸੈ ਸੋ ਉਪਜੈ ਬਿਨਸੈ ॥
ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥ ਬਿਰਲਾ ਬੂਝੈ ਪਾਵੈ ਭੇਦੁ ॥
ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ ॥ ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ ॥੨॥ ਮੁਕਤੋ ਰਾਤਉ ਰੰਗਿ ਰਵਾਂਤਉ ॥ ਰਾਜਨ ਰਾਜਿ
ਸਦਾ ਬਿਗਸਾਂਤਉ ॥ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥ ਬੁਝਤੁ ਪਾਹਨ ਤਾਰਹਿ
ਤਾਰਿ ॥੩॥ ਤਿਭਵਣ ਮਹਿ ਜੋਤਿ ਤਿਭਵਣ ਮਹਿ ਜਾਣਿਆ ॥ ਉਲਟ ਭਈ
ਘਰੁ ਘਰ ਮਹਿ ਆਣਿਆ ॥ ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕੁ
ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ ॥੪॥੧੨॥

ਅੰਗ-੩੫੨

ਆਸਾ ਮਹਲਾ ੧ ॥

ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥ ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ ॥ ਤੂਜਲ ਮੋਤੀ
ਚੂਗਹਿ ਹੰਸ ॥ ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ ॥੧॥ ਜੋ ਦੀਸੈ ਸੋ ਤੁਪਜੈ
ਬਿਨਸੈ ॥ ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥ ਬਿਰਲਾ
ਬੂਝੈ ਪਾਵੈ ਭੇਦੁ ॥ ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ ॥ ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ
ਸਮਾਇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ ॥੨॥ ਮੁਕਤੋ ਰਾਤਉ ਰੰਗਿ
ਰਵਾਂਤਉ ॥ ਰਾਜਨ ਰਾਜਿ ਸਦਾ ਬਿਗਸਾਂਤਉ ॥ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥

बूडत पाहन तारहि तारि ॥३॥ त्रिभवण महि जोति त्रिभवण महि
जाणिआ ॥ उलट भई घु घर महि आणिआ ॥ अहिनिसि भगति करे
लिव लाडि ॥ नानकु तिन कै लागै पाडि ॥४॥१२॥

अंग-३५२

Meanings:-

“In the lake of holy congregation, the lotuses grow which are ever in bloom and full of fragrance. In that lake, the swans pick up orient pearls. Such swans, being of Divine Essence, are possessed of all faculties. (1) All that is visible takes birth and is destroyed. These lotuses do not grow without water of this lake (holy congregation) (1) (Pause).

Those (sages) who have Divine realisation and have learned mysteries are rare. The Vedas only discuss the Maya of the three qualities (rajas, tamas and sattvic). Those who serve the holy preceptor attain the supreme state. (2)

They become aware of the cosmic note and are absorbed in Divine Essence. Whoever is attached to such liberated souls are dyed in love of God; is always in bloom like a king of kings. Whosoever is saved by Divine grace; like a sinking stone is made to swim? (3)

Such a high soul realises the Lord in all the three worlds and beholds His light. He attains the Lord and his mind is turned away from the world. Nanak pays obeisance at the feet of such great souls who are performing devotion to the Lord with full concentration. (4) (12)”

Listening to this, the king bowed to Guru Ji, paid his obeisance and departed. There is an old Gurdwara at Cuttack in memory of Guru Nanak’s visit.

At Jagan Nath Puri.

From Cuttack, Guru Ji travelled to Puri by an old road

known as Jagan Nath road. When the King of Orissa met Guru Ji at Cuttack, this news spread to Puri and other places. At Puri there was a Panda (priest) who was expert in logic and quite rich. He was the priest of many rich and powerful pilgrims who would put up with him during their visit to Jagan Nath temple. Due to his clever and shrewd ways, people had nicknamed him Kaliyug. When he learned that the king had paid respects to the Guru, he became jealous and got worried about his position. Therefore he decided to confront and win Guru Ji before he reaches Puri. He therefore came to old Puri road by his knowledge of logic, Tantra or wealth. At first he tried to overawe Guru Ji by adopting several dreadful postures. Mardana got terrified and requested Guru Ji to save him. But Guru Ji told him not to get worried. When frightful postures did not work, he created strong wind and heavy rain. Mardana again got worried but Guru Ji assured him of his safety. Then the rain, clouds and storm subsided and it got clear.

When Kaliyug found that his Tantra was of no use, he assumed his normal state and appeared before Guru Ji. He requested Guru Ji to ask and accept any thing from him but act according to his wishes. Guru Ji recited the following hymn in Siri Rag Mahalla 1 recorded at page 14 of Guru Granth Sahib:-

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥ ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ
ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ
ਨਾਉ ॥੧॥ ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ
ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥ ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ
ਪਲਘਿ ਲਾਲ ਜੜਾਉ ॥ ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥ ਮਤੁ
ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੨॥ ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ
ਰਿਧਿ ਆਖਾ ਆਉ ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥ ਮਤੁ

ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥ ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ
ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥ ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥

ਅੰਗ-੧੪

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

ਮੋਤੀ ਤ ਮਸ਼ਦਰ ਤੂਸਰਹਿ ਰਤਨੀ ਤ ਹੋਇ ਜੜਾਤੁ ॥ ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ
ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਤੁ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ
ਨਾਤੁ ॥੧॥ ਹਰਿ ਬਿਨੁ ਜੀਤੁ ਜਲਿ ਬਲਿ ਜਾਤੁ ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਠਿ
ਦੇਖਿਆ ਅਕਰੁ ਨਾਹੀ ਥਾਤੁ ॥੧॥ ਰਹਾਤੁ ॥ ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜੀ
ਪਲਠਿ ਲਾਲ ਜੜਾਤੁ ॥ ਮੋਹਣੀ ਮੁਖਿ ਮਠੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਤੁ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਤੁ ॥੨॥ ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ
ਲਾਡੀ ਰਿਠਿ ਆਖਾ ਆਤੁ ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਤੁ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਤੁ ॥੩॥ ਸੁਲਤਾਨੁ ਹੋਵਾ
ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਤੁ ॥ ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ
ਸਭ ਵਾਤੁ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਤੁ ॥੪॥੧॥

ਅੰਗ-੧੪

Meanings:-

“If the palaces are erected with pearls and embellished with gems; are plastered with paste of musk, saffron, agar and sandalwood like fragrant things providing sheer joy to the heart; I am afraid that all this shall make me forget the Lord and efface the Lord’s name from my heart. (1).

If I were to live without the love of Lord, I would die. My preceptor advises me that except the Lord, there is no other shelter to be found. (1) (Pause).”

Then Kaliyug tried to entice Guru Ji with ground studded with rubies, comforts and attractive women etc. Then Guru Ji recited the next stanza.

“If the ground were studded with rubies, the bead spreads laid with gems; with a female of unsurpassed beauty couched in it and engaged in dalliance. I am afraid that I may get involved in these pleasures and forget the Lord and His Name be effaced from my heart. (2).”

Then Kaliyug said if Guru Ji was not interested in all these pleasures, he may accept psychic and other powers. Then Guru Ji recited the next stanza.

“If I were to be a Sidha, master of accomplishments and calling forth miracles; able to conceal and manifest my forms at will and become centre of world’s faith. I am afraid that all these will engross me and I may forget the Lord and His Name may be effaced from my mind. (3).”

Then Kaliyug asked him if he would like to be an emperor and rule over the empires. Then Guru Ji recited the fourth stanza.

“If I were to be a monarch, with vast hordes of armies; set my feet on a throne with my writ running far and wide; Nanak says all that is just void. I am afraid I may forget the Lord and His Name be effaced from my mind. (4) (1)”

Hearing this Kaliyug fell at Guru Ji’s feet and apologised for his misconduct. Thus discoursing with Kaliyug, Guru Ji reached Jagan Nath Puri.

About Jagan Nath temple, most western scholars hold that it was originally a Buddhist temple and with the help of Ganga and Solar dynasty kings, it was converted into a Vishnu temple. No body seems to have checked whether before it became a Buddhist temple, if it was a Vishnu Temple and got restored to its original form after the fall of Buddhist kingdoms. At the time of Guru Nanak’s visit, it was a Vishnu temple. The pilgrims came from far and wide to visit this shrine. Saint

Chaitanya, the famous Vaishnav saint of Bengal came to Puri when he was 25 years old and then spent most part of his life here. He hosted Guru Ji and deputed his disciple by name Udiata to look after his comforts. It is said that Guru Ji and Chaitanya used to sing hymns together.

Puri is a very beautiful place with its sea waves; breeze blowing over the sea; moon and stars in the sky looked very enchanting to Guru Nanak. It is said that Rabindra Nath Tagore also liked this place and used to spend lot of time here. One day when Guru Ji visited the temple, the priests were performing Aarti of the Jagan Nath deity with lighted lamps in a plate with pearls and gems in it. Guru Ji did not participate in it. After the Aarti was over, the priests asked Guru Ji as to why he did not participate in the Aarti? Guru Ji said that all the objects of nature were constantly performing His Aarti and that was the real Aarti. The priests asked him to recite that real Aarti he spoke of. Then Guru Ji recited the following hymn recorded as Dhanasri Mahalla 1 at page 663 of Shri Guru Granth Sahib:-

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥ ਯੂਪੁ
ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥ ਕੈਸੀ
ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ
॥੧॥ ਰਹਾਉ ॥ ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ
ਏਕ ਤੋਹੀ ॥ ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ
ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥ ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ
ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ
ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥ ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ
ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥ ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ ਹੋਇ ਜਾ
ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥੪॥੧॥੧੭॥੯॥

धनासरी महला १ आरती १६ सतिगुर प्रसादि ॥

गगन मै थालु रवि चंदु दीपक बने तारिका मंडल जनक मोती ॥
धूपु मलआनलो पवणु चवरो करे सगल बनराडि फूलंत जोती ॥१॥
कैसी आरती होडि भव खंडना तेरी आरती ॥ अनहता सबद वाजंत
भेरी ॥१॥ रहाउ ॥ सहस तव नैन नन नैन है तोहि कडु सहस मूरति
नना डेक तोही ॥ सहस पद बिमल नन डेक पद गंध बिनु सहस
तव गंध डिव चलत मोही ॥२॥ सभ महि जोति जोति है सोडि ॥ तिस
कै चानणि सभ महि चानणु होडि ॥ गुर साखी जोति परगटु होडि ॥
जो तिसु भावै सु आरती होडि ॥३॥ हरि चरण कमल मकरंद लोभित
मनो अनदिनो मोहि आही पिआसा ॥ क्रिपा जलु देहि नानक सारिंग
कडु होडि जा ते तैरै नामि वासा ॥४॥१॥७॥६॥

“(For worshipping the Lord) the sky is the plate, sun and moon are the lamps, the galaxies of the stars are the pearls. The scented breeze of the mountains is the incense; wind is the whisk, and O Lord! All the vegetations are the flowers for your worship. (1).

O Lord! The destroyer of the cycle of birth and death, this is the way Your “Aarti” is being done. How else it could be done? Accompanying Your worship, the un struck music is the playing of the kettle drums. (1) (Rahau).

(In the manifest form) You have thousands of eyes and forms yet (in the unmanifest form) You have none. (Similarly) You have thousands of holy lotus feet, yet no feet. You have thousands of noses yet no nose. It is these qualities of yours, which have infatuated me. (2).

Your consciousness is the consciousness of every being. Your light illuminates every being. These aspects can only be realised by instructions of a true teacher. Your Aarti is the only thing that pleases You. (3).

O Lord! Your holy feet are the nectar of flowers which

fascinate my mind. I am thirsty for them day in and day out. I am the rain bird. Kindly give me the water of Your grace so that I may always reside in Your Name, says Guru Nanak Dev. (4) (1) (7) (9).”

Late Shri Balraj Sawhney, the famous Bollywood actor of twentieth century, while studying at Rabindra Nath Tagore’s Shanti Niketan University, once asked Tagore that he has written Aarti for India (Bharat) in the form of National Anthem of India “Jan Gana Manna.....Jai Ho” , why has he not written for the whole universe? Shri Tagore replied that Guru Nanak has already done that in the form of the above mentioned hymn and no body could do better than that.

It is said that one day Guru Ji was sitting with Mardana on the sea shore. Mardana felt thirsty. There was no source of drinking water nearby and the sea water is not potable. Guru Ji with his staff dug up the sand near him and there appeared a fresh water spring and Mardana drank the water. Seeing a spring of sweet water on the sea coast a number of people gathered there. It is said the Kaliyug built a Baoli there and now stands a Gurdwara Baoli Sahib there in commemoration of Guru Ji’s visit. It is maintained by Udasi saints.

Another Visit by the king of Orissa.

Raja Prataprudradev king of Orissa had met Guru Ji at Cuttack. When he came to know that Guru Ji had gone to Puri, he also came there to have a glimpse of him. Guru Ji asked for his welfare and after exchange of formalities, the king asked him as to how he had acquired the gift of name that he possessed. Guru Ji then recited the following hymn recorded as Rag Gauri Mahalla 1 Gauri Guareri at page 220-221 of Shri Guru Granth Sahib:-

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਗਉੜੀ ਗੁਆਰੇਰੀ
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ

ਬੀਚਾਰੁ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥ ਤ੍ਰਿਕੁਟੀ ਛੂਟੀ ਬਿਮਲ ਮਝਾਰਿ ॥
ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ ॥੧॥ ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤ ਮਨੁ ਮਾਨਿਆ ॥
ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥ ਇਕੁ ਸੁਖੁ ਮਾਨਿਆ
ਸਹਜਿ ਮਿਲਾਇਆ ॥ ਨਿਰਮਲ ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ਲਾਲ ਭਏ ਸੂਹਾ ਰੰਗੁ
ਮਾਇਆ ॥ ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੨॥ ਅੰਗ-੨੨੦-੨੧

ਰਾਗੁ ਗੜੁੜੀ ਅਸਟਪਦੀਆ ਸਹਲਾ ੧ ਗੜੁੜੀ ਗੁਆਰੇਰੀ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ
ਬੀਚਾਰੁ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥ ਤ੍ਰਿਕੁਟੀ ਛੂਟੀ ਬਿਮਲ ਮਝਾਰਿ ॥
ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ ॥੧॥ ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤ ਮਨੁ ਮਾਨਿਆ ॥
ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥ ਇਕੁ ਸੁਖੁ ਮਾਨਿਆ
ਸਹਜਿ ਮਿਲਾਇਆ ॥ ਨਿਰਮਲ ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ਲਾਲ ਭਏ ਸੂਹਾ
ਰੰਗੁ ਮਾਇਆ ॥ ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੨॥

ਅੰਗ-੨੨੦-੨੧

Meanings:-

“By contemplation on the Divine Name, lie the boon of nine treasures and yogic accomplishments; and the evil propensities are suppressed. Then one sees the all pervading Lord in all creation. (1)

As one’s self is enveloped in purity, release from the three qualities of Maya is attained. This is the gain of the true Master’s contact and teachings. (1) (Rahau)

By enjoying the pleasure of the Lord’s name, one gets absorbed in equipoise. The sacred teachings shall remove all the doubts. By the Lord’s grace all the evils are expelled and one gets dyed in the colour of the lord i.e. gets purified and absorbed in the True Name. (2).”

After listening this, the king bowed to Guru Ji. Guru Ji stayed in Puri for some days and then proceeded on his southward journey.

Chapter 4

Guru Ji's Second Long Travel (Udasi)

From Puri, Guru Ji and Mardana came to Cuttack and then took the road from Bengal to Ganjam for their southward journey. Many scholars have said that Guru Ji returned to Punjab and then went to south India. But most agree that he took the southward turn from Cuttack itself. The later view appears to be correct. From Ganjam, they travelled further south on the road to Kanchipuram and reached a place now called Guntur. It is a famous town of Andhra Pradesh and principal town of the district by this name. It is very close to mountains. There is a Gurdwara here in the memory of Guru Ji's visit built by Diwan Chandu Lal a minister in Hyderabad state in the first half of nineteenth century. He had built shrines at five such places in south India sanctified by Guru's visit.

The word Guntur is a derivative of Telegu word *Gunta* which means a water pond. In the sixteenth century, it was not a famous town. It became famous when the French came here in the eighteenth century and got impressed by the scenic beauty of the place. It seems Guru Ji was impressed by the scenic beauty of the place, rested for a few days and then continued his further southward journey to Kanchipuram.

At Kanchipuram; meeting with a Jain ascetic.

Leaving Guntur and passing through the area around the modern city of Chennai, Guru Ji continued southward journey and reached Kanchipuram situated at a distance of about 72

kms south-west of Chennai. It is one of the most famous ancient pilgrim centres of India. Hieun Tsang visited this place during the seventh century. He has recorded that the Jain population of this place was equal to that of Buddhists and Brahmins. This town is also the seat of Shankracharya of Kanchipuram. This city has been the capital of Pala and Chola Kings. During Guru Nanak's visit, the temples consecrated to Vishnu and Shiva existed here. There is a Gurdwara in the memory of Guru's visit here. Dr Kirpal Singh has mentioned that till 1960, it was managed by one Mahant Narinder Nath.

One day Guru Ji went to a village situated about 3 kms south of the town called Triparutikumram. Here there is a Jain temple from the times of Chola Kings. When the priest learnt that a saint from north India had arrived, he came out to receive him. The priest asked him, "You take any kind of fresh and stale food, eat roasted grams and drink water without filtering, shake the trees to get the fruit and kill creatures?" The Guru remained silent for some time after listening to the question, and then recited the following hymn recorded as Sloke Mahalla 1 at page 149-50 of Shri Guru Granth Sahib:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥ ਫੋਲਿ ਫਦੀਹਤਿ
ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥ ਭੇਡਾ ਵਾਰੀ ਸਿਰੁ ਖੋਹਾਇਨਿ
ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥ ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰ ਰੋਵਨਿ
ਧਾਹੀ ॥ ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ ॥
ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਵੋਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥ ਸਦਾ ਕੁਚੀਲ
ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥ ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ
ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥ ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੋ ਪਿਛੀ ਜਾਹੀ ॥ ਨਾ ਓਇ
ਜੋਗੀ ਨਾ ਓਇ ਜੰਗਮ ਨਾ ਓਇ ਕਾਜੀ ਮੁਲਾ ॥ ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ
ਫਿਟਾ ਵਤੈ ਗਲਾ ॥ ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਰਖੈ ॥ ਦਾਨਹੁ
ਤੈ ਇਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਥੈ ॥ ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ

ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ ॥ ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ ॥
 ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ ॥ ਮੁਇਆ ਜੀਵਦਿਆ
 ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ ॥ ਨਾਨਕ ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ਨਾ ਗਲ
 ਨ ਭਾਣੀ ॥ ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥ ਵੁਠੈ
 ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ ॥ ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ
 ਸਾ ਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥ ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ
 ਸੋਹੈ ॥ ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ ॥ ਨਾਨਕ ਜੇ
 ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ ॥੧॥

ਅੰਗ-੧੪੯-੫੦

ਸਲੋਕੁ ਸਃ ੧ ॥

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥ ਫੋਲਿ ਫਦੀਹਤਿ
 ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥ ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ
 ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥ ਮਾਤੂ ਪੀਤੂ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਕਰ ਰੋਕਨਿ ਧਾਹੀ ॥
 ਈਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਟੀਕਾ ਸੁਝੈ ਕਿਥਾਤੂ ਪਾਹੀ ॥ ਅਠਸਠਿ
 ਤੀਰਥ ਦੇਨਿ ਨ ਫੋੜੀ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥ ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਟਿਨੁ
 ਰਾਨੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥ ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਯੈ ਦਫਿ ਟੀਕਾਣਿ
 ਨ ਜਾਹੀ ॥ ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੋ ਪਿਠੀ ਜਾਹੀ ॥ ਨਾ ਈਝਿ ਜੋਗੀ
 ਨਾ ਈਝਿ ਜੰਗਮ ਨਾ ਈਝਿ ਕਾਜੀ ਮੁੰਲਾ ॥ ਦਯਿ ਕਿਗੋਝੇ ਫਿਰਹਿ ਕਿਗੁਤੇ ਫਿਟਾ
 ਵਟੈ ਗਲਾ ॥ ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਝੀ ਅਕੁ ਨ ਕੋਝੀ ਰਖੈ ॥ ਦਾਨਹੁ
 ਤੈ ਝਿਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਝੀ ਸਿਰਿ ਖੁਥੈ ॥ ਪਾਣੀ ਵਿਚਹੁ ਰਨਨ ਤੁਪੰਨੇ
 ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ ॥ ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ ॥
 ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ ॥ ਮੁਇਆ ਜੀਵਦਿਆ
 ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ ॥ ਨਾਨਕ ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ਨਾ ਗਲ
 ਨ ਭਾਣੀ ॥ ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥ ਵੁਠੈ
 ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ ॥ ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ
 ਸਾ ਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥ ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ
 ਸੋਹੈ ॥ ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ ॥ ਨਾਨਕ
 ਜੇ ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ ॥੧॥

ਅੰਗ-੧੪੯-੫੦

Meanings:-

“There are some people who get their head hair plucked and drink foul water; beg and eat others leavings. They scatter their ordure, inhale its foul smell, and they are afraid of water. Their heads are plucked like sheep and their hands are smeared with ashes. With their families piteously wailing around them, they make their parents earnings to lie waste.

After they die, no offerings in the form of flour-pies or food on leaves dedicated to them are made. Nor the eleventh day obsequies or the lamp lighting ceremonies are performed. At sixty eight holy spots, they find no prop and the Brahmins do not accept their food. They remain covered with filth day and night and they have no forehead paste mark.

They always sit in a cluster like mourners and do not attend religious assemblies. They march in single file with begging bowls tied to their waists and dangling tassels. They are neither Yogis, nor *Jangams* neither they are Muslim Qazi or Mullahs. Whole herd of them corrupted and cursed of God wander about as lost.

God alone grants life and takes it away. They do not give charities or take holy baths and dust falls in their plucked hair. The water they abjure is the source of fourteen jewels after churning by the Mudrachal Mountains. The sixty eight holy spots that they shun have been sanctified by the gods. Holy concourses are held there and holy discourses are delivered.

Namaz and puja are performed after purifying the limbs and the wise ones always purify themselves with a bath. By bathing the limbs, the living and dead are rendered pure. Nanak says that those with their hair dishevelled are Satan's disciples and nothing good appeals to them. The life giving process in the water is implicit and it comes from the raining clouds to create joy.

The rain clouds cause growth of grains, sugar cane and cotton which covers the nakedness of all. The rain clouds grow the grass which feeds the cattle who give milk and that is churned by the women. With the ghee (clarified butter) are performed ritual Yagna, ritual feasts and manifold worship and all noble activities.

The preceptor is like an ocean and the devotion is like rivers; bathing in these brings exaltation. Nanak says that if those with plucked hair abjure bathing, they deserve throwing of seven handfuls of dust on their head. (1)”

Listening to this hymn, the Jain priest bowed to Guru Ji. After spending some time at Kanchipuram, Guru Ji left for south.

At Tiruvanamalai.

Guru Nanak accompanied by Mardana continued southward journey and reached Tiruvanamalai. It is a holy pilgrim centre in south India and is famous for the temple dedicated to fire element of nature. It also has Arunachal Mountain which is claimed as the oldest rock formation in the world. As per the tradition, this mountain sprung when Lord Shiva proved his supremacy over Vishnu and Brahma. In the last century, Ramana Maharishi a great sage came to this hill when he was in his teens and spent his whole life on this hill. His Ashram is situated on the Bangalore-Pudicherry road just in the beginning of the town. Ramana Maharishi was highly respected among great sages like Vivekananda, Aurobindo and all the Shankracharyas. The Ashram provides descent accommodation and food to the visitors and has a very well equipped library with books on all faiths.

In the sixteenth century, this town fell on the road leading

to south. Now roads lead to all directions from here. The name Tiruvanamalai means “sacred flame on the mountain.” According to one tradition, once Parvati, consort of Lord Shiva placed her hands on Shiva’s eyes and that caused darkness in the entire world. At this Shiva got annoyed with her and sent her to the world. She did penance at Tiruvanamalai. Then Shiva caused a flame of fire on the adjoining hill, thus indicating that her lapse had been condoned. Thus the town which sprouted at the foot of the hill assumed the name of the hill.

Guru Nanak stayed in Tiruvanamalai for some time. Dr Kirpal Singh has mentioned that there is a Gurdwara built by Diwan Chandu Lal of Hyderabad and was managed by Mahant Narinder Nath till 1960. Now I could not locate it.

One day Guru Ji was sitting in the fire element temple and a stone fell down and caused some injury to him. The people asked him, how is it that such a great soul like him had to suffer this injury? Guru Ji replied that no god or goddess has been able to get free from the consequences of his or her Karma. Even Parvati had to resort to penance. It is only through the Divine name that one could escape the effect of Karma. Then he recited the following hymn recorded as Sloke Mahalla 1 at page 953-54 Ram kali ki vaar of Shri Guru Granth Sahib:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ ॥ ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥
 ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਰੋਵੈ ਰਾਮੁ
 ਨਿਕਾਲਾ ਭਇਆ ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥ ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ
 ਗਵਾਇ ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੂ ਵਾਇ ॥ ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ ॥
 ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ ॥ ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥ ਏਕੀ
 ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ
 ਲਾਗੈ ਭੀੜ ॥ ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥ ਘਰਿ ਘਰਿ ਮਾਰਗਿ ਭੀਖਿਆ

ਜਾਇ ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥ ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ
ਗਵਾਇ ॥ ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥ ਮੰਨੇ
ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥ ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥੧॥

ਅੰਗ-੯੫੩-੫੪

ਸਲੋਕੁ ਸਃ ੧ ॥

ਸਹੰਸਰ ਫਾਨ ਟੇ ਡਿੰਦੂ ਰੋਆਇਆ ॥ ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥
ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥ ਐਸੀ ਫਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁਡਿ ਗਇਆ ॥
ਰੋਵੈ ਫਹਸਿਰੁ ਲੱਕ ਗਵਾਇ ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡੁਰੂ ਵਾਇ ॥ ਰੋਵਹਿ
ਪਾਠਵ ਭਏ ਮਜ਼ੂਰ ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਿ ਵਫ਼ੂਰ ॥ ਰੋਵੈ ਜਨਮੇਜਾ
ਖੁਡਿ ਗਇਆ ॥ ਝੇਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ
ਪੀਰ ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀਡ ॥ ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪਠਾਇ ॥ ਘਰਿ
ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥
ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥ ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥ ਨਾਨਕ ਦੁਖੀਆ
ਸਭੁ ਸੰਸਾਰੁ ॥ ਮੰਨੇ ਨਾਤੁ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥ ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ
ਲਾਇ ॥੧॥

ਅੰਗ-੯੫੩-੫੪

Meanings:-

“Indira had to wail as he was branded with thousand marks of infamy; Parsuram wailed as he had to return home as powerless. Ajai had to wail as he had to swallow the horse-dung he gave in charity. On such as these had fallen the chastisement from the Divine court. When Lord Ram was separated from Sita and Laxman, he had to wail. The ten-headed Ravana who had eloped Sita by beating a hand drum; had to wail when he lost Lanka to Ram. The Pandwas, who had spent their time in the Lord's presence, had to wail when they were turned into labourers. Janmeja wailed as he had gone astray when a single lapse turned him into a sinner. Sheikhs and other categories of the holy in Islam wail, lest suffering may befall to them in the last hour.

The kings' wail as their ears are pierced; and had to go begging from door to door. The covetous wail as they hoard their wealth; the Pundits wail as their learning has forsaken them, the young bride bemoans her lord's absence. Nanak says that the whole world is involved in suffering. Only such persons who are attached to the Divine Name triumph in the end. No other ritual avails. (1)"

Guru Ji stayed in Tiruvanamalai for some days and then travelled further down south.

On the Way to Sri Lanka.

Guru Nanak and Mardana left Tiruvanamalai and after travelling southward, reached Trichnapalli. Near this place is the famous temple called Sri Rangam of Alwar saints who were Vishnu devotees. This temple is situated between two rivers named Kaveri and Kolerun. In fact, *Rangam* in Tamil language means the one situated between two rivers. For Vishnu devotees in south India, this was the most important temple and it was here that famous Vaishnav saint and leader of Bhakti movement; Ramanuja spent the last years of his life. This temple has seven circumambulatory paths. Guru Nanak Dev spent a few days in this temple. Here also there was a Gurdwara built by Diwan Chandu Lal in memory of Guru's visit which has fallen down with passage of time.

From Trichnapalli Guru Ji took a boat via Kaveri River and reached Nagapatnam. This was the port from where the people embarked the ships to reach eastern parts of Sri Lanka.

In Sri Lanka.

On the Lankan side there is a port which has the modern name of Batticola given to it by the Dutch. Earlier it was known as Madakulapa. It is a very old colony of Tamils and finds

mention in *Sakandh Purana*. The incident of Lanka burning by Hanuman, as given in Ramayana is also said to have taken place here. The king of Batticola was a devotee of Lord Shiva. This is perhaps the reason; the authors of various Janamsakhis have named him Raja Shiv Nabh. It means that he was a devotee of Lord Shiva. His real name is not known.

The King had learnt from Bhai Mansukh about Guru Nanak. Bhai Mansukh was from Lahore who had come to meet Guru Ji along with Bhai Bhagirath of Malsihan who was a great devotee of Guru Nanak Dev.

Bhai Mansukh had come to Sri Lanka in connection of his business and had met the king and told him about greatness of Guru Nanak. But the king did not know him by face.

As per the Vilayatvali Janamsakhi, Guru Ji came and rested in the king's garden. At that time, the garden had dried up. All the trees and plants were devoid of the leaves and flowers. After Guru Ji's arrival, the trees and plants started sprouting. The gardeners were happy and surprised and they reported the news to the king. So when the king learnt that a saint from north India had arrived and that his garden was flourishing after his arrival, he wanted to test the saint. So he sent some charming maids to entice Guru Ji. They showed him many of their charms but Guru Ji remained absorbed in his thoughts and could not be disturbed. Then the king came himself and requested for Guru Ji's introduction, whether he was a Yogi or a Pundit? Guru Ji recited the following hymn recorded as Maroo Mahalla 1 at page 992 of Shri Guru Granth Sahib:-

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਜੋਗੀ ਜੁਗਤਿ ਨਾਮੁ ਨਿਰਮਾਇਲੁ ਤਾ ਕੈ ਮੈਲੁ ਨ ਰਾਤੀ ॥ ਪ੍ਰੀਤਮ ਨਾਥੁ ਸਦਾ
ਸਚੁ ਸੰਗੇ ਜਨਮ ਮਰਣ ਗਤਿ ਬੀਤੀ ॥੧॥ ਗੁਸਾਈ ਤੇਰਾ ਕਹਾ ਨਾਮੁ ਕੈਸੇ
ਜਾਤੀ ॥ ਜਾ ਤਉ ਭੀਤਰਿ ਮਹਲਿ ਬੁਲਾਵਹਿ ਪੁਛਉ ਬਾਤ ਨਿਰੰਤੀ ॥੧॥

ਰਹਾਉ ॥ ਬ੍ਰਹਮਣੁ ਬ੍ਰਹਮ ਗਿਆਨ ਇਸਨਾਨੀ ਹਰਿ ਗੁਣ ਪੂਜੇ ਪਾਤੀ ॥ ਏਕੋ
ਨਾਮੁ ਏਕੁ ਨਾਰਾਇਣੁ ਤ੍ਰਿਭਵਣੁ ਏਕਾ ਜੋਤੀ ॥੨॥ ਜਿਹਵਾ ਡੰਡੀ ਇਹੁ ਘਟੁ
ਛਾਬਾ ਤੋਲਉ ਨਾਮੁ ਅਜਾਚੀ ॥ ਏਕੋ ਹਾਟੁ ਸਾਹੁ ਸਭਨਾ ਸਿਰਿ ਵਣਜਾਰੇ ਇਕ
ਭਾਤੀ ॥੩॥ ਦੋਵੈ ਸਿਰੇ ਸਤਿਗੁਰੂ ਨਿਬੇੜੇ ਸੋ ਬੁਝੈ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ
ਜੀਅਹੁ ਰਹੈ ਨਿਭਰਾਤੀ ॥ ਸਬਦੁ ਵਸਾਏ ਭਰਮੁ ਚੁਕਾਏ ਸਦਾ ਸੇਵਕੁ ਦਿਨੁ
ਰਾਤੀ ॥੪॥ ਉਪਰਿ ਗਗਨੁ ਗਗਨੁ ਪਰਿ ਗੋਰਖੁ ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੂ ਪੁਨਿ
ਵਾਸੀ ॥ ਗੁਰ ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੋ ਨਾਨਕੁ ਭਇਆ ਉਦਾਸੀ ॥੫॥੧੧॥

ਅੰਗ-੯੯੨

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਜੋਗੀ ਜੁਗਤਿ ਨਾਮੁ ਨਿਰਮਾਇਲੁ ਤਾ ਕੈ ਮੈਲੁ ਨ ਰਾਤੀ ॥ ਪ੍ਰੀਤਮ ਨਾਥੁ ਸਦਾ
ਸਚੁ ਸੰਗੇ ਜਨਮ ਮਰਣ ਗਤਿ ਭੀਤੀ ॥੧॥ ਗੁਸਾਈ ਤੇਰਾ ਕਹਾ ਨਾਮੁ ਕੈਸੇ
ਜਾਤੀ ॥ ਜਾ ਤਤੁ ਭੀਤਰਿ ਮਹਲਿ ਬੁਲਾਵਹਿ ਪ੍ਰਭੁ ਬਾਤ ਨਿਰੰਤੀ ॥੧॥ ਰਹਾਤੁ ॥
ਬ੍ਰਹਮਣੁ ਬ੍ਰਹਮ ਗਿਆਨ ਇਸਨਾਨੀ ਹਰਿ ਗੁਣ ਪੂਜੇ ਪਾਤੀ ॥ ਏਕੋ ਨਾਮੁ
ਏਕੁ ਨਾਰਾਇਣੁ ਤ੍ਰਿਭਵਣੁ ਏਕਾ ਜੋਤੀ ॥੨॥ ਜਿਹਵਾ ਡੰਡੀ ਇਹੁ ਘਟੁ ਛਾਬਾ
ਤੋਲਤੁ ਨਾਮੁ ਅਜਾਚੀ ॥ ਏਕੋ ਹਾਟੁ ਸਾਹੁ ਸਭਨਾ ਸਿਰਿ ਵਣਜਾਰੇ ਇਕ
ਭਾਤੀ ॥੩॥ ਦੋਵੈ ਸਿਰੇ ਸਤਿਗੁਰੂ ਨਿਬੇੜੇ ਸੋ ਬੁਝੈ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ
ਜੀਅਹੁ ਰਹੈ ਨਿਭਰਾਤੀ ॥ ਸਬਦੁ ਵਸਾਏ ਭਰਮੁ ਚੁਕਾਏ ਸਦਾ ਸੇਵਕੁ ਦਿਨੁ
ਰਾਤੀ ॥੪॥ ਉਪਰਿ ਗਗਨੁ ਗਗਨੁ ਪਰਿ ਗੋਰਖੁ ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੂ ਪੁਨਿ ਵਾਸੀ ॥
ਗੁਰ ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੋ ਨਾਨਕੁ ਭਇਆ ਉਦਾਸੀ ॥੫॥੧੧॥

ਅੰਗ-੯੯੨

Meanings:-

“A Yogi is one who practices devotion to the immaculate name, and there is not a grain of impurity in him. His beloved Lord is always by his side and the problems of transmigration have been annulled. (1).

O Lord! What is Your name like? How is it realised? I would inquire from You the inner secret if You call me inside your mansion. (1) (Rahau).

A true Brahmin is one whose holy bath is enlightenment of God; and whose worship by leaf petals is by singing Divine

laudation. There is one Lord's Name pervasive in all the three worlds and one sole light. (2).

With the beam of my tongue and scale of my heart, I weigh the Lord's immaculate name. There is one supreme merchant over all, the trader of all kinds and only one shop. (3).

The holy preceptor has disclosed the mystery of both ends. This fact is realised by those who are solely absorbed in the Lord and whose self is free from all doubts. This is realised by such high souls who have Divine word lodged in their mind, have banished all doubts and abide in God day and night. (4).

The cherisher of the world, the inaccessible Enlightener resides at the top of tenth chamber. By the teaching of my Master, my inside and outside world has become one for me. By this teaching, Nanak has turned an anchorite (Udasi). (5) (11)."

After hearing this, the king realised that here was the same holy person whom Bhai Mansukh had referred to. The king bowed to him and took him to his palace. Guru Ji stayed with him for some time.

Then Guru Ji took leave of him and went to a place about 20 kms south of Batticola. It was a charming and pleasant place. Guru Ji stayed here for some time. It is said that Guru Ji initiated one Changa Bhatra as his disciple at this place. The place where Guru Ji stayed is part of the town now known as Kurukalmandap. Kurukal is a Tamil word which means "Guru's town". Dr Kirpal Singh has mentioned that the people of this town had told him that it was about four and a half hundred years back when a realised soul had come from North India and stayed there. The town came up in memory of his visit. Guru Nanak stayed there for some time and then travelled

ahead to Katargama the most famous pilgrim place in Sri Lanka.

Meeting the King of Sri Lanka.

Katargama is located at the south eastern tip of Sri Lanka and is most famous pilgrim centre in Sri Lanka. The Indian pilgrims had been visiting this place for centuries before Guru Nanak's visit. The pilgrims went from Batticola to Katargama travelling along the eastern coast. The famous pilgrim centre is located on the bank of Manak Ganga River. Many traditions are associated with this place which are said to be five thousand years older than Christ. All these traditions are related to Lord Subramanian or Kartik Swami, son of Lord Shiva. Lord Subramanian is called Katargama in Sinhalese language. From there, Guru Ji travelled to the hill tract called Sita Ahilia. According to old tradition, king Ravana had kept Sita, wife of Lord Rama in captivity in this forest.

Guru Nanak went further from there to reach Koti state. At that time, king Dharmaparakarmabahu, IX, ruled Koti state. The king was highly impressed by Guru Ji. The Koti state was predominantly Buddhist by faith which is an atheistic religion at that time. Guru Nanak not only believed in God, but was always one with God. So he preached theism which deeply impressed the king. In Buddhist hierarchy, Raja Sangha enjoyed the highest status and was held in very high esteem. When Raja Sangha learnt that a saint from north India had come; and the king was highly impressed and he had made the king his disciple, he tried to create an opportunity to have a dialogue with Guru Nanak. Since the Guru's teaching was against caste system and idol-worship, the Brahmins also sided with the Buddhists.

They all began discussions in the presence of king of Koti.

The Guru advised that only Divine Name can provide them with peace. After the discussions, all were highly impressed and after a brief halt at Koti, Guru Nanak travelled in the northern direction. It is said that there is a stone engraving in a museum at Anuradhpura, under No. 111, this engraving is in Sanskrit. It states that in the 15th year of rule of King Dharmaparakarmabahu, Nanakacharya visited. His religion was One, Timeless God which rejected idol-worship and caste system.

Mardana's Hunger.

From Koti, Guru Nanak reached Sitavaka which is situated about 54 kms north-east of the present city of Colombo. Guru Ji travelled further north from Sitavaka and reached Anuradhpura. This town had been capital of Sri Lanka since ancient times. From there, he went further north and reached a port town named Taliminar. The entire stretch from Anuradhpura to Taliminar was dry. It had scanty rain and faced shortage of water hence the area was sparsely populated. Some villages existed on the sea shore and people had fishing as their main profession. Most of the population lived on the banks of ponds and lakes. They used to store rain water and used that water for their daily needs through out the year. Most of the area was covered by forest which was infested by tigers and jackals.

On the way from Anuradhpura to Mainar, Mardana felt very thirsty. At that time Guru Ji was sitting in the forest. He noticed that jackals were going in a particular direction. Guru Ji told Mardana that water might be available in the same direction as the jackals were going. Because the wild animals knew the source of water, they were going to quench their thirst. So Guru Ji and Mardana followed the jackals and

reached the water pond. Both of them drank water. Then Mardana said that he was feeling hungry. Guru Ji went into the pond and did not return for some time. Mardana got worried. When Guru Ji returned after long time, he told Mardana that he has brought food for him. Mardana was happy to see Guru Ji and also to have his food. So after satiating Mardana's thirst and hunger, they resumed their journey.

Return to Mainland; At Rameshwaram.

After boarding a passenger ship or a boat, Guru Ji and Mardana left Mainar and reached Dhanuskodi in India. This place is about 13 kms from Rameshwaram. It is said that Lord Rama built a bridge here to invade Sri Lanka. Guru Ji set out from here and reached Rameshwaram. Here stands a Gurdwara Nanak Udasi Math in the memory of Guru Nanak's visit. The Sikhs in the south have built a new building. Sardar Surjit Singh Barnala, Governor of Tamil Nadu has confirmed this to me recently. The temple at Rameshwaram is on an island and is built by black stone brought from Sri Lanka. It is a very fine specimen of Dravidian art. After arrival at Rameshwaram, Guru Ji had discussions with many Yogis who belonged to the cult of Gorakh Nath. When Guru Ji went to visit the temple, they asked him that he was a worshipper of One Formless God, then why was he visiting the temples? In response, Guru Ji recited the following hymn recorded as Gauri M 1 at page 223 of Shri Guru Granth sahib:-

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥ ਦੂਜਾ
ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ ॥ ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥
ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ ਦੋਇ ॥ ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ ॥੨॥ ਧਰਣਿ
ਗਗਨ ਨਹ ਦੇਖਉ ਦੋਇ ॥ ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੋਇ ॥੩॥ ਰਵਿ ਸਸਿ ਦੇਖਉ
ਦੀਪਕ ਉਜਿਆਲਾ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ ॥੪॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰਾ

ਚਿਤੁ ਲਾਇਆ ॥ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਏਕੁ ਬੁਝਾਇਆ ॥੫॥ ਏਕੁ ਨਿਰੰਜਨੁ
ਗੁਰਮੁਖਿ ਜਾਤਾ ॥ ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਤਾ ॥੬॥ ਏਕੋ ਹੁਕਮੁ ਵਰਤੇ
ਸਭ ਲੋਈ ॥ ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੭॥ ਰਾਹ ਦੋਵੈ ਖਸਮੁ ਏਕੋ ਜਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ ॥੮॥ ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਹੀ ॥ ਕਹੁ
ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ ॥੯॥੫॥ ਅੰਗ-੨੨੩

ਗੁਰੂਗੀ ਮਹਲਾ ੧ ॥

ਟੂਜੀ ਸਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥
ਟੂਜਾ ਕਤੁਯੁ ਕਹਾ ਨਹੀ ਕੀਝੀ ॥ ਸਮ ਮਹਿ ਝੇਕੁ ਨਿਰੰਜਨੁ ਸੀਝੀ ॥੨॥
ਰਹਾਤੁ ॥ ਟੂਜੀ ਟੂਰਮਤਿ ਆਖੈ ਟੀਝਿ ॥ ਆਕੈ ਜਾਇ ਮਰਿ ਟੂਜਾ ਹੀਝਿ ॥੨॥
ਧਰਯਿ ਗਗਨ ਨਹ ਟੇਖਤੁ ਟੀਝਿ ॥ ਨਾਰੀ ਪੁਰਖ ਸਭਾਝੀ ਲੀਝਿ ॥੩॥
ਰਵਿ ਸਸਿ ਟੇਖਤੁ ਟੀਝਕ ਤੁਝਿਆਲਾ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ ॥੪॥
ਕਰਿ ਕ੍ਰਿਪਾ ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ ॥ ਸਤਿਗੁਰਿ ਮੋ ਕਤੁ ਝੇਕੁ ਬੁਝਾਇਆ ॥੫॥
ਝੇਕੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥ ਟੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਤਾ ॥੬॥ ਝੇਕੋ
ਹੁਕਮੁ ਵਰਤੈ ਸਮ ਲੀਝੀ ॥ ਝੇਕਸੁ ਤੇ ਸਮ ਓਪਤਿ ਹੀਝੀ ॥੭॥ ਰਾਹ ਟੀਝੈ
ਖਸਮੁ ਝੇਕੋ ਜਾਯੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਯੁ ॥੮॥ ਸਗਲ ਰੂਪ
ਵਰਨ ਮਨ ਮਾਹੀ ॥ ਕਹੁ ਨਾਨਕ ਝੇਕੋ ਸਾਲਾਹੀ ॥੯॥੫॥

ਅੰਗ-੨੨੩

Meanings:-

“The world is being ruined by lust, wrath and pride because Maya i.e. duality is lodged in the mind of the world’s people. (1)

There is none who can be second to Supreme Being. The all pervasive immaculate God is present in all the creation. (1)
(Pause).

Those who have foul thinking, being inspired by duality, speak of a reality other than God. Such people shy away from those who abide in God and therefore are caught in transmigration. (2)

I do not see any duality in the earth or the sky. The same Divine light is manifest in all humanity. (3)

As I see the refulgent lamps of the sun and moon, I find my beloved youthful Lord is manifest in everything. (4)

My holy preceptor has granted me enlightenment of the sole Supreme Being; my heart is attached to his grace. I have realised the sole Immaculate Being by guidance of my Master. (5)

By the holy word, I have envisioned Him and my all duality has been annulled. (6)

All the creation has arisen from the One; and all the worlds operate under His ordinance. (7) Although there are two paths, but each know the Lord to be the same. The Divine ordinance is realised by the Master's teachings. (8)

Only the mind creates all diverse colours and forms. Nanak says that we should laud that Sole Reality. (9) (5)."

Share Your Food with Others.

Guru Ji left Rameshwaram and passing through Ramnandpuram and Tiruvanamalai, he reached near Trivandrum which is at a little distance from the sea and earlier known as Tiruvan Ananthpuram which means "the holy city of Sri Ananta". Near here there are towns named Palam and Kottayam. Between these towns, there was a monastery of Yogis. During the discussions with the Yogis, Guru Ji explained the principle of sharing whatever you have especially with the needy. The yogis wanting to test him; gave him one sesame seed and asked, how it could be shared? Guru Ji ground it in a small earthen mortar, added a little water and distributed to each one of them. There is a Gurdwara Tilganji Sahib to commemorate Guru Ji's visit to the monastery which is managed by Udasi mendicants.

Salvation of Kauda the Demon.

Leaving Palam-Kottayam area, Guru Ji travelled to

Annamalai hill in the south of present Coimbatore district in Tamil Nadu. This is a forested area inhabited by tribes who were cannibals. They were from Kadan tribe also called Kauda. It is not the name of a particular person but the name of the tribe. When Kauda saw two people coming, he managed to get hold of Mardana and boiled oil to fry him before eating. Mardana got terrified and requested Guru Ji to save him. Guru Ji told him not to worry and put his hand in the oil saying “Waheguru”. When Mardana did that, the boiling oil became cold. The Kauda was very much impressed by this and the personality of Guru Ji. He became his disciple. I am told by Sardar Hanuman Singh of Bangalore whose forefathers had come with the Sikh army sent by Maharaja Ranjit Singh to help Tipu Sultan to fight the British that there were many devotees of Guru Nanak Dev in that area and were called “Nankaijahs”. It seems that the Kauda also became a missionary and preached Guru Ji’s message like Sajjan the swindler.

At Bidar in Karnataka.

Passing through the Nilgiri hills Guru Ji reached the town of Bidar. The place where the town stands was once a dense bamboo forest. In Malayalam and Kannada languages Bidar means bamboo. The Kakatiya kings of Warangal; got a temple dedicated to Lord Shiva constructed after clearing the bamboo forest. Then the town developed near the temple. Guru Nanak reached the forest on the northern side of Bidar. In this region, lived two holy men by name Jalal-ud-Din and Syed Yakub Ali. When they learnt of arrival of a fakir, they came to meet him. Guru Ji put up with them for some time. He recited the following hymn recorded as Sloke M 1 at page 465 in Assa di vaar of Shri Guru Granth Sahib:-

ਸਲੋਕ ਮਃ ੧ ॥

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ
ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥ ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ
ਅਪਾਰੁ ॥ ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥ ਜੋਗੀ
ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ
ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥ ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥
ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੂਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥ ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ
ਖਾਰਾਬਾ ਵੇਕਾਰ ॥ ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥
ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥ ਓਇ ਜਿ ਆਖਹਿ
ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥ ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ
ਨਾਮੁ ਆਧਾਰੁ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

ਅੰਗ-੪੬੫-੬੬

ਸਲੋਕ ਮਃ ੧ ॥

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਕੀਚਾਰੁ ॥ ਬੰਦੇ ਸੇ ਜਿ
ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਟੀਕਾਰੁ ॥ ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ
ਰੂਪਿ ਅਪਾਰੁ ॥ ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥ ਜੋਗੀ
ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ
ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥ ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਤੁਪਜੈ ਦੇਠੈ ਕੈ ਵੀਚਾਰਿ
॥ ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੂਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥ ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ
ਖਾਰਾਬਾ ਵੇਕਾਰ ॥ ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ
ਕਾਰ ॥ ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥ ਓਇ ਜਿ
ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥ ਨਾਨਕ ਭਗਤਾ ਭੁਖ
ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ ਸਦਾ ਅਨੰਦ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ
ਪਾ ਚਾਰੁ ॥੧॥

ਅੰਗ-੪੬੫-੬੬

Meanings:-

“The Muslims study and contemplate on their Shariat code (code of conduct) of which they are enamoured. God’s true devotees are those who put restraints on themselves and who have the sight of God.

The Hindus laud God and describe Him as of endless aspect according to the Shastras. Yet they bathe at holy spots, worship idols and make offerings to them by burning aloe fragrance.

The yogis seeking to enter nescience, meditate on the Creator with the name of Alakh; He who is of subtle aspect, whose name is Immaculate, they contemplate on Him in embodied form.

The charitable when giving away charity, instead of feeling contented, seek thousand fold rewards for their benefactions yet they expect acclaim from the world.

The thieves, lechers and evil-doers engage in worthless destructive activities. Thus they spend whatever capital they had earned in previous lives. What is the worth of their doings?

O Lord! There are creatures on land and in water; form upon form. What ever they think is all known to You and You are aware of all of them.

Nanak says that the Lord's devotees are hungry of performing Divine laudation. The Eternal Divine Name is their prop.

They abide in Divine joy day and night. I am the dust of the feet of such holy and noble persons. (1)"

There is a Gurdwara at Bidar to commemorate Guru's visit. It is said that there was shortage of water in Bidar. The Muslim holy men requested Guru Ji's help. Guru Ji made a hole in the ground with his staff and a spring of sweet water sprouted there. The Sikhs and Hindus call it "Nanak Jhira" and the Muslims call it "Chashma-i-Shahdad". This place was part of Hyderabad state and the Sikhs of the area have got the possession of the place after long drawn efforts. Now there is

a beautiful Gurdwara and is known as Gurdwara Nanak Jhira.

When Nizam of Hyderabad sent for Sikh army from Maharaja Ranjit Singh, they tried to take possession of the place but failed. They settled at a place about two miles away called Sikh pet and which is known as Chik pet by the locals. Bhai Sahib Singh one of the five "Panj piare" was from Bidar. Mai Bhago, the brave lady who fought at Mukatsar in Punjab for Guru Gobind Singh also came and settled near Bidar at Janwada about eleven kms. from Bidar. A beautiful "Tap Asthan" stand at Janwada in her memory. She spread Guru's message in South India.

At Nanded in Maharashtra state.

Nanded town is situated about 190 kms from Bidar. After reaching here, Guru Ji stayed at a place about 5 kms away from the town. Now there stands a Gurdwara Mal Tekri. A Muslim holy man Fakir Sayad Shah Hussain Lakar lived here. Guru Ji stayed with him for a few days. The tomb of the fakir is on the back of the Gurdwara.

These days, this town is better known as the resting place of Guru Gobind Singh, the tenth Master and is recognised as one of the five thrones (Takhat) by the Sikh community.

On the Bank of Narbada River.

From Nanded, Guru Ji travelled towards northwest and passing through a town then called Devgiri and now known as Daultabad in Aurangabad district reached Baroch situated on the bank of Narbada River where it merges in the Arabian sea. At that time, Baroch was an important port for trade with Western countries. Roads from all directions lead to this place.

Baroch is an ancient town, the Greeks called it Barigaza.

It was here that Lord Vishnu had asked for two and half *karam* of land from king Bali. Guru Nanak stayed at a place on the bank of Narbada River which is quite close to the Railway Station. It is known as “Nanakwari”.

When Guru Ji was staying here, a Sannyasin came and sat near him. After a while, she sought Guru Ji’s permission and asked, “How can mind merge in God, while being away from it?” In reply, Guru Ji recited the following hymn recorded as Gauri Guareri M 1 at page 222 of Guru Granth Sahib:-

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥ ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥
 ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥ ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥
 ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਮਨੁ ਭੂਲੋ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥
 ਮਨੁ ਭੂਲੋ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥ ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥ ਮਨੁ ਭੂਲੋ ਮਾਇਆ
 ਘਰਿ ਜਾਇ ॥ ਕਾਮਿ ਬਿਰੁਧਉ ਰਹੈ ਨ ਠਾਇ ॥ ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ
 ਰਸਾਇ ॥੩॥ ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥ ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥
 ਜੂਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥੪॥ ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ ਹਰਖ ਸੋਕ ਉਭੇ
 ਦਰਵਾਰਿ ॥ ਸੁਖੁ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥੫॥ ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ
 ਮਿਲਾਏ ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ
 ਪਾਏ ॥੬॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੁਖ ਨਿਵਾਸੁ ॥ ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ
 ਵਾਸੁ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੭॥ ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ
 ਫੁਨਿ ਧਾਵੈ ॥ ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ
 ॥੮॥੩॥ ਅੰਗ-੨੨੨

ਨਾ ਸਨੁ ਸਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥ ਸਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥ ਸਨੁ
 ਸਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥ ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥ ਆਪੁ
 ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਸਨੁ ਭੂਲੋ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥
 ਸਨੁ ਭੂਲੋ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥ ਸਨੁ ਸਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥ ਸਨੁ ਭੂਲੋ
 ਮਾਇਆ ਘਰਿ ਜਾਇ ॥ ਕਾਮਿ ਬਿਰੁਧਉ ਰਹੈ ਨ ਠਾਇ ॥ ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ
 ਰਸਨ ਰਸਾਇ ॥੩॥ ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥ ਬਹੁ ਚਿੰਤਾ ਪਿੜ

चालै हारी ॥ जूअै खेलणु काची सारी ॥४॥ संपडु संची भडे विकार ॥
हरख सोक उभे दरवारि ॥ सुखु सहजे जपि रिदै मुरारि ॥५॥ नदरि
करे ता मेलि मिलाडे ॥ गुण संग्रहि अडुगण सबदि जलाडे ॥ गुरमुखि
नामु पदारथु पाडे ॥६॥ बिनु नावै सभ दूख निवासु ॥ मनमुख मूड
माडिआ चित वासु ॥ गुरमुखि गिआनु धुरि करमि लिखिआसु ॥७॥
मनु चंचलु धावतु फुनि धावै ॥ साचे सूचे मैलु न भावै ॥ नानक
गुरमुखि हरि गुण गावै ॥८॥३॥ अंग-२२२

Meanings:-

“There is no achievement of the objectives while the mind is not subdued; because it is in the power of minions of evil thinking and duality. When the mind absorbs the Master’s teachings, then it gets united with the Lord Creator. (1).

The God, who is without attributes; is responsive to man’s good qualities and deeds, banishes man’s ego and then He is realised. (1) (Pause).

The misguided mind is involved in evil thoughts; the mind deluded with sin gets hardened and with realisation, the mind gets united with the Supreme Being. (2)

In the deluded mind, the Maya enters and abides in it. When it is involved in lust, it loses its poise. O man! Meditate on the God and impart the taste of this to your tongue. (3)

By excessive anxiety for elephants, steeds, gold, progeny and women; the man loses the battle (for control of mind). (4)

By these anxieties, he is playing false encounters. Evil thinking comes with hoarding of the wealth. The pleasure and pain keep standing at our doors. The spontaneous joy comes to us only by meditating on the Lord. (5)

When the Lord shows grace, He unites one with the preceptor. With this, the good qualities are generated and the bad qualities are consumed in the holy word. Then the man

acquires the boon of the Divine Name by the Master's guidance. (6)

Without Devotion to the Divine Name, one is always suffering and the mind is fixed in Maya and ego. By the Lord's grace and master's guidance, the realisation is attained. (7)

(Otherwise) the mind constantly runs about and never ceases running. The holy and pure minded are averse to impurity of the mind. Nanak says that those who are guided by God are always chanting Divine name and praise. (8) (3)"

After listening to this hymn, she paid obeisance to Guru Ji. Guru Ji stayed there for some time. The Gurdwara at Nanakwari was granted a jagir of 75 rupees per annum by the British Government.

At Girnar Hills (Sorath Desh)

Leaving Baroch by boat, Guru Ji reached Parbhas near modern day town of Vairaval. Near Parbhas, there is famous Somnath temple which was destroyed by Mahmood in the twelfth century and rebuilt by King Kumar Pala. The Sikh king, Maharaja Ranjit Singh of Punjab donated silver doors to this temple. Guru Ji reached Girnar hill which is about 80 kms from Somnath temple. This hill is about 15 kms away from Junagarh. The earlier name of Junagarh was Soratha. Saurashtra is another name of Soratha. Although during the British rule, Rajkot and many other states were in Saurashtra region, only the Nawab of Junagarh was called "Sorath Sarkar" i.e. His Highness of Sorath. Thus Junagarh was the real Sorath country.

When Guru Nanak reached Junagarh, Muzaffar II was the ruler of Soratha country. On reaching there, Guru Ji told Mardana that it was Sorath country and it was here that the lovers named Soratha and Bija were born. The Soratha Raga

seems charming only if it leads to union with God. Then he asked Mardana to play Soratha Raga on his rebeck and he recited the following hymn recorded as Sloke Mahalla 1 at page 642 of Guru Granth Sahib:-

ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਸਲੋਕੁ ਮਃ ੧ ॥ ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ ॥ ਦੰਦੀ ਮੈਲੁ
 ਨ ਕਤੁ ਮਨਿ ਜੀਭੈ ਸਚਾ ਸੋਇ ॥ ਸਸੁਰੈ ਪੇਈਐ ਭੈ ਵਸੀ ਸਤਿਗੁਰੁ ਸੇਵਿ
 ਨਿਸੰਗ ॥ ਪਰਹਰਿ ਕਪੜੁ ਜੇ ਪਿਰ ਮਿਲੈ ਖੁਸੀ ਰਾਵੈ ਪਿਰੁ ਸੰਗਿ ॥ ਸਦਾ ਸੀਗਾਰੀ
 ਨਾਉ ਮਨਿ ਕਦੇ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥ ਦੇਵਰ ਜੇਠ ਮੁਏ ਦੁਖਿ ਸਸੂ ਕਾ ਡਰੁ ਕਿਸੁ ॥
 ਜੇ ਪਿਰ ਭਾਵੈ ਨਾਨਕਾ ਕਰਮ ਮਣੀ ਸਭੁ ਸਚੁ ॥੧॥ ਅੰਗ-੬੪੨

ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਸਲੋਕੁ ਮਃ ੧ ॥ ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ ॥ ਦੰਦੀ
 ਮੈਲੁ ਨ ਕਤੁ ਮਨਿ ਜੀਭੈ ਸਚਾ ਸੋਇ ॥ ਸਸੁਰੈ ਪੇਈਐ ਭੈ ਵਸੀ ਸਤਿਗੁਰੁ
 ਸੇਵਿ ਨਿਸੰਗ ॥ ਪਰਹਰਿ ਕਪੜੁ ਜੇ ਪਿਰ ਮਿਲੈ ਖੁਸੀ ਰਾਵੈ ਪਿਰੁ ਸੰਗਿ ॥
 ਸਦਾ ਸੀਗਾਰੀ ਨਾਤੁ ਮਨਿ ਕਦੇ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥ ਦੇਵਰ ਜੇਠ ਮੁਏ ਫੁਕਿ
 ਸਸੂ ਕਾ ਡਰੁ ਕਿਸੁ ॥ ਜੇ ਪਿਰ ਭਾਵੈ ਨਾਨਕਾ ਕਰਮ ਮਣੀ ਸਭੁ ਸਚੁ ॥੧॥
 ਅੰਗ-੬੪੨

Meanings:-

“If the holy Eternal Lord is in the singer’s mind, the Soratha Raga shall always have lovely aspect. If the teeth are not soiled by biting the food obtained by unfair means; and name of the Eternal Lord is borne on the mind and the tongue; and here and hereafter, one should abide in the fear of the Lord; and by the service to the holy preceptor, one shall be freed of the duality.

If the union with the Lord were to come after discarding the worldly vesture, even then one must be happy to unite with the Lord. The devotees’ minds being always free from impurity; should always be bedecked with Divine Name.

If the woman’s pain of her male relationship has died, why should she have fear of her husband’s elder and younger

brother or of the mother-in-law? Nanak says that if the woman is favoured by the beloved; she will bear the jewel of good fortune on her forehead and all existence about her shall bear the aspect of Truth. (1)”

At the time of Guru Nanak’s visit, the Girnar hill near Junagarh was famous centre of Yogis of Gorakh Nath sect. Dattatreya was preceptor of Machhandar Nath. He gave initiation to the latter who in turn initiated Gorakh Nath. The seat of Dattatreya was on one of the highest peaks of Girnar hills. There were some Jain shrines on way to these peaks. It seems that the holy men of different traditions had been living on the Girnar Mountains from ancient times. These days, there are three famous water sources on the Girnar i.e. Gorakhmukhi kund, Hanuman Kund, and Karmandal kund.

At present there is no old Gurdwara in the memory of Guru Nanak’s visit to Junagarh. It is said that there used to be a Nanak Shahi Gurdwara in Junagarh behind the garden of the Naths where Durga temple (Dharagarh gate) stands now. The saints of Suthra Shahi order of Sikhs used to live there. Now they have moved from there after selling their place to a householder. After spending some time at Girnar Hills, Guru Ji moved further north.

At Ujjain.

From Girnar Mountains, Guru Ji travelled through Ahmedabad to Ujjain. In the old days, both these towns were important trade centres. The earlier name of Ujjain was Avantipura having been located on Avanti River now known as Sapra River. Famous King Bikramjit was the ruler of this place. The Indian calendar “Bikrami” is named after him. His brother Bharthari Hari had renounced the throne and home and became an ascetic. His cave in Ujjain is famous on date. Guru

Nanak Dev had discussions with him later which are recorded in Guru's composition "Sidh Gosht". The temple of Maha Kal is a famous landmark of the town.

At the time of Guru Nanak's visit, the cave of Bharthari Hari was on the bank of Sapra River outside the town. The Muslims erected a mosque near the cave before which stood a tamarind tree. Guru Ji went and sat near the tree. The Hindu pilgrims of all traditions came to pay obeisance at the cave of Bharthari Hari. Near this place resided Bharthari yogi. At the time Guru Nanak was performing kirtan (singing hymns). The yogi was highly impressed. He asked Guru Ji as to how many yogis coming over here would achieve salvation? In reply, Guru Ji recited the following hymn recorded as Gauri Mahalla 1 at page 223 of Shri Guru Granth Sahib:-

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥ ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥੧॥
 ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ ॥ ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਿ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥
 ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥੨॥ ਰਵਿ
 ਸਸਿ ਏਕੋ ਗ੍ਰਿਹੁ ਉਦਿਆਨੈ ॥ ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥੩॥ ਏਕ ਸਬਦ
 ਇਕ ਭਿਖਿਆ ਮਾਗੈ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ ॥੪॥ ਭੈ ਰਚਿ
 ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥ ਕੀਮਤਿ ਕਉਣ ਰਹੈ ਲਿਵ ਲਾਇ ॥੫॥ ਆਪੇ ਮੇਲੇ
 ਭਰਮੁ ਚੁਕਾਏ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥੬॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ
 ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਚੁ ॥੭॥ ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ ॥
 ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥੮॥੬॥ ਅੰਗ-੨੨੩

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥ ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥੧॥
 ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ ॥ ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਿ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥
 ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥੨॥ ਰਵਿ
 ਸਸਿ ਏਕੋ ਗ੍ਰਿਹੁ ਉਦਿਆਨੈ ॥ ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥੩॥ ਏਕ
 ਸਬਦੁ ਇਕ ਭਿਖਿਆ ਮਾਗੈ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ ॥੪॥

भै रचि रहै न बाहरि जाइ ॥ कीमति कउण रहै लिव लाइ ॥५॥
आपे मेले भरमु चुकाइ ॥ गुर परसादि परम पदु पाइ ॥६॥ गुर
की सेवा सबदु वीचारु ॥ हउमै मारे करणी सारु ॥७॥ जप तप संजम
पाठ पुराणु ॥ कहु नानक अपरंपर मानु ॥८॥६॥ अंग-२२३

Meanings:-

“One is pure only when acting on the guidance of the True Self. Those who are not initiated do not know the true secret of liberation. Only the yogi, who has subdued the five evils and cherishes truth in his heart, contemplates on the practice of truth. (1) (Rahau).

Only such yogis realise the practice of pranayama and yoga and have Divine essence within them. (2)

For a true yogi, the heat of the sun, the coolness of the moon and home as well as forest is all alike. For him action and devotion have same order of performance. (3)

The sole name God, charity, to be ever awake in enlightenment, meditation, yoga practice and truth are to be performed by the true yogi. (4)

A true yogi, who is absorbed in fear of God, does not stray from the Self; who can evaluate his depth of absorption? (5)

To whosoever the God unites and lifts his illusions; attains the supreme state by his master's grace. (6)

The holy action of such a yogi lies in service of the Master, contemplation of the holy word and subduing egoism. (7)

Nanak says that the true faith lies in the essence of uttering the Divine Name, austerity, recitation of sacred scriptures. Then one transcends the worldly knowledge (8) (6)”.

After listening to this hymn, many misgivings in Bharthari yogi's mind got cleared. He discussed many subjects with Guru

Ji and thus got enlightened about the significance of meditating on the holy word. One day when Bharthari yogi was feeling very humble and obliged to Guru Ji, he asked him, “You do not take the ordinary food. We live among the trees and woods. What kind of food can we place before you that may please you? You do not seek anything obtained by exercise of supernatural or magical powers. We are afraid that we have not been able to look after and serve you well.” On hearing this, Guru Ji recited the following hymn recorded as Gauri Mahalla 1 at page 223-224 of Shri Guru Granth Sahib:-

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ ॥ ਮੁਕਤ
ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੇਖੰ ॥੧॥ ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥ ਰੂਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ
ਬਾਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ ॥ ਅਨਦਿਨੁ
ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥ ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿਭਾਵੈ ॥੨॥ ਕਾਲੁ ਜਾਲੁ ਬ੍ਰਹਮ
ਅਗਨੀ ਜਾਰੇ ॥ ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ ॥ ਆਪਿ ਤਰੈ ਪਿਤਰੀ
ਨਿਸਤਾਰੇ ॥੩॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜੋਗੀ ਹੋਇ ॥ ਭੈ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ
ਹੋਇ ॥ ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥੪॥ ਨਰ ਨਿਹਕੇਵਲ ਨਿਰਭਉ ਨਾਉ ॥ ਅਨਾਥਹ
ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ ॥ ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ ॥੫॥ ਅੰਤਰਿ
ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥ ਸਾਚੈ ਸਬਦਿ ਦਰਿ
ਨੀਸਾਣੈ ॥੬॥ ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥ ਆਵੈ ਨ ਜਾਵੈ ਚੂਕੈ
ਆਸਾ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥੭॥ ਜੋ ਦੀਸੈ ਸੋ ਆਸ ਨਿਰਾਸਾ ॥
ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਭੂਖ ਪਿਆਸਾ ॥ ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ ॥੮॥੭॥

ਅੰਗ-੨੨੩-੨੪

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ ॥ ਮੁਕਤ
ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੇਖੰ ॥੧॥ ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥ ਰੂਖਿ ਬਿਰਖਿ
ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ ॥
ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥ ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿਭਾਵੈ ॥੨॥ ਕਾਲੁ
ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਰੇ ॥ ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ ॥ ਆਪਿ

तरे पितरी निसतारे ॥३॥ सतिगुरु सेवे सो जोगी होइ ॥ भै रचि
रहै सु निरभउ होइ ॥ जैसा सेवै तैसो होइ ॥४॥ नर निहकेवल
निरभउ नाउ ॥ अनाथह नाथ करे बलि जाउ ॥ पुनरपि जनमु नाही
गुण गाउ ॥५॥ अंतरि बाहरि इको जाणै ॥ गुर कै सबदे आपु पछाणै
॥ साचै सबदि दरि नीसाणै ॥६॥ सबदि मरै तिसु निज घरि वासा
॥ आवै न जावै चूकै आसा ॥ गुर कै सबदि कमलु परगासा ॥७॥
जो दीसै सो आस निरासा ॥ काम क्रोध बिखु भूख पिआसा ॥ नानक
बिरले मिलहि उदासा ॥८॥७॥ अंग-२२३-२४

Meanings:-

“I have taken the vow to practice forgiveness, follow noble conduct and contentment. Therefore no malady or suffering from Yama afflicts me and I have been merged into formless and featureless Lord. (1)

The yogi has nothing to be afraid of because the God is all pervasive including the trees and plants. (1) (Rahau).

A true yogi if liberated from all kinds of fear and meditates on the Lord without any fear and being ever awake is absorbed in the Truth. Such a yogi pleases my mind. (2)

Such yogi burns the snare of death in the flame of enlightenment; annuls the old age, the path of death and pride. He not only is liberated himself but brings liberation to his ancestors as well. (3)

A true yogi is devoted to his Preceptor; being merged in the fear of God, he becomes fearless thus becoming the form of the Lord whom he was serving. (4)

The Divine name is emancipator from fear and blesses with the immaculate state. Such yogi is saviour of the helpless; I sacrifice myself over such a yogi. By chanting Divine laudation, one is freed from transmigration. (5)

The yoga practioners realise Supreme Being within and

without. They realise the Lord by the Master's teachings. By the power of the Divine Word, he shall be marked with bliss at the Divine court. (6)

Whosoever dies to the world but lives with the holy Word abides in Divine essence. His desires are finished and transmigration is annulled. The lotus of his heart is illumined by the grace of his Master. (7)

Everybody, we see in the world is filled with despair and hope; is moved by lust and wrath and is hungry and thirsty for the poison of the world. Nanak Dev says they are very rare souls who have renounced the world. (8) (7)”

After listening to this hymn, Bharthari bowed to Guru Ji and then further discussions continued. Bharthari then inquired from Guru Ji what his way of knowledge was. Which bathing did he attach importance to? Whom did he remember? In reply, Guru Ji recited the following hymn recorded as Rag Assa Mahalla 1 Ashatpadian Ghar 2 at page 411-12 of Shri Guru Granth Sahib:-

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨ੍ਰਵੈ ॥ ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਜਲੁ
ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥ ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥ ਐਸਾ ਗਿਆਨੁ
ਸੁਨਹੁ ਅਭ ਮੋਰੇ ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ ॥੧॥ ਰਹਾਉ ॥ ਸਚੁ
ਬ੍ਰਹੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥ ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੋਧੁ ਜਲਾਵੈ ॥ ਗਗਨਿ
ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ ॥ ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥੨॥ ਸਚੁ ਮਨੁ
ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥ ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥ ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੋ
ਹੋਵੈ ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥ ਗੁਰ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ ॥
ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ ॥ ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥ ਨਿਰਮਲ
ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥੪॥ ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥ ਤੀਰਥ ਮਜਨੁ
ਗੁਰ ਵੀਚਾਰਾ ॥ ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ
॥੫॥ ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ ॥ ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥ ਕਾਰ

ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥ ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥ ਜਲ ਮਹਿ
ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥ ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ
ਆਖਾ ਦੂਰਿ ॥ ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥ ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ
ਨ ਕੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ ॥ ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥
ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥ ਅੰਗ-੪੧੧-੧੨

ਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘੁ ੨ ੧੯ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥
ਤੁਨਰਿ ਅਥਘਟਿ ਸਰਵਰਿ ਨਾਵੈ ॥ ਭਕੈ ਨ ਭੋਲੈ ਫਰਿ ਗੁਣ ਗਾਵੈ ॥ ਜਲੁ
ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥ ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥ ਐਸਾ
ਗਿਆਨੁ ਸੁਨਹੁ ਆਮ ਮੋਰੇ ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਾਮ ਠਤੁਰੇ ॥੧॥ ਰਹਾਤੁ ॥
ਸਚੁ ਬ੍ਰਹਮੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥ ਸਤਿਗੁਰੁ ਸਭਦਿ ਕਰੋਧੁ ਜਲਾਵੈ ॥ ਗਗਨਿ
ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ ॥ ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਟੁ ਪਾਵੈ ॥੨॥ ਸਚੁ ਮਨ
ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥ ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥ ਜੈ ਸਿਤੁ ਰਾਤਾ
ਤੈਸੋ ਹੋਵੈ ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥ ਗੁਰੁ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ
ਬੁਝਾਵੈ ॥ ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ ॥ ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥
ਨਿਰਮਲ ਬਾਣੀ ਨਾਟੁ ਵਜਾਵੈ ॥੪॥ ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥ ਠੀਰਥ
ਮਜਨੁ ਗੁਰੁ ਵੀਚਾਰਾ ॥ ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਠਹਾਰਾ
॥੫॥ ਰਸਿ ਰਸਿਆ ਮਤਿ ਝੋਲੈ ਭਾਇ ॥ ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥
ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥ ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥
ਜਲ ਮਹਿ ਤੁਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥ ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਕਿਸੁ
ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥ ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥ ਅੰਤਰਿ
ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ ॥ ਸੁਣਿ ਭਰਥਰਿ
ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥

ਅੰਗ-੪੧੧-੧੨

Meanings:-

“A seeker descending into the pool, of Divine elixir for a holy bath; which is difficult to access, must take three vows i. e. refrain from the idle chatter, engage in Divine laudation and should be absorbed in cosmic silence like water in the sky. Thus stirring the equable state, should obtain the Supreme elixir. (1)

O my heart! Listen to this way of realisation; the Lord pervasive everywhere has propped up the entire space. (1) (Rahau).

One who observes the discipline of truth, the death does not torment him and such person absorbed in Master's Word must consume his wrath. While settled in the state of absorption, he enters the seat of illumination. Thus touching the Divine philosopher's stone, one shall attain the Supreme state. (2)

To obtain purity of his self, must churn the truth; and should wash his mind of all impurities in the brimful pool of holy company. Then he will become as that to which he is attached. He should resign himself to the Divine will. (3)

He should allay his passion's fire in the cooling snow of preceptor's teachings; smear his body with the ashes of service and absorption in God; make his earrings of entering the house of poise and should blow the horn of the immaculate Word. (4)

Illumination should be his supreme elixir. He should make his Master's teaching as his bathing at holy spots; worship of the Lord abiding within as his temple and all this shall unite his self to the Divine Light. (5)

One whose mind is attached solely to the love of the Lord and fully drenched in the joy of abidance in God; being one of the elected ones is fully absorbed in Divine Monarch; and he does his all biddings at the behest of inaccessible and indescribable Lord. (6)

The God directed ones are like lotus; they rise from water and yet keep far from it; although it is in water but its light is pervasive. Whom shall I call near and whom far from the Lord?

I chant the praise of repository of all merit that is eternal. (7)

Within and without, there is none other than the Lord and all happens as per His pleasure. O Bharthari! Listen, Nanak says this after pondering that the immaculate Name which is my sole support. (8) (1)”

Listening to this Bharthari again bowed and Guru Nanak Dev put up with Bharthari for some time and then set out for north.

At Pokhran in Rajasthan; the bitter Aak plant’s (Calotropis procera, A wild bitter plant of sandy region) fruit made sweet.

From Ujjain, Guru Ji travelled to Ajmer and visited Pushkar temple and the lake. There is historic Gurdwara on the bank of Pushkar Lake to commemorate Guru’s visit. This place was visited by Guru Gobind Singh the tenth Master also. From Pushkar Guru Ji travelled to Jodhpur. On the highway from Jaisalmer to Jodhpur, very close to Pokhran the place where India exploded first atomic device; there is a Gurdwara to commemorate Guru Ji’s visit.

I was told by Mrs. Balbir Kaur Raina of Vashi, Navi Mumbai that in the winter of 1997, when her family was returning from Jaisalmer after attending the desert festival of Rajasthan and reached Pokhran, they noticed a yellow rusted sign board in Punjabi on the highway. She alighted from the car and found that it was showing the way to a Gurdwara. The small restaurant owner told them that the place was only 200 metres away from there. So they went into the hamlet and found a small building housing the Gurdwara commemorating Guru’s visit. The person in charge of the place who was dressed like a Sikh but could not speak in Punjabi, explained the history of the place.

He said that Guru Nanak while travelling towards north reached there, Mardana felt very hungry and requested Guru Ji for food. Guru Ji told him to go and eat the fruit of Aak plant, he may eat as much he liked but should not keep any with him. This Aak is very bitter and when plucked, milk like white liquid comes out which causes blisters on the skin, hence it is called “blistering milk plant”. It is a favourite food of the camels. Mardana went and found an Aak plant. He plucked one berry and it tasted sweet. Then he ate the berries to his full and out of greed put some in his pockets for future. When he returned, Guru Ji told him as to why was he carrying bitter fruit in his pockets. Then Mardana found that these berries were bitter and he apologised for not following Guru Ji’s instructions. This is another instance of converting bitter fruit into sweet other than the story converting the bitter soap nuts sweet near Nanakmatta.

The priest of the Gurdwara told them that the army men frequent the place often. Otherwise there are not many visitors. He had written to SGPC Amritsar for giving publicity and arrange tours of the pilgrims but no body has responded. **It is important that Sikh organisations pay attention to such historic places otherwise they shall be lost for ever.**

At Mathura.

Mathura being the birth place of Lord Krishna is an important pilgrim centre. Being close to Delhi, it used to bear the brunt of Muslim antipathy. Mahmood of Ghazni was the first to demolish the temples of Mathura. Then Sikandar Lodhi devastated several temples of Mathura. At Mathura, Guru Nanak Dev put up in the temple of Keshav Deva. Then this temple was located in a small building. Later during the reign of Jahangir a big temple was constructed. It was demolished again in 1669 AD under orders of Emperor Aurangzeb. When

Guru Nanak sat in the temple, many visitors came and sat near him. During the course of discussions, they asked him; what service rendered by him has enabled him to get identified with the Almighty Lord? In reply, Guru Ji recited the following hymn recorded as Dhanasri Mahalla 1 at page 686 of Shri Guru Granth Sahib:

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਣੁ ॥ ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ ॥
 ਠਾਕੁਰ ਮਹਿ ਦਾਸੁ ਦਾਸ ਮਹਿ ਸੋਇ ॥ ਜਹ ਦੇਖਾ ਤਹ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥
 ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ ਪਾਈਐ ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮਰਿ ਆਈਐ ਜਾਈਐ
 ॥੧॥ ਰਹਾਉ ॥ ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥ ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ
 ਮਿਲਾਵੈ ॥ ਹਰਿ ਕੇ ਲੋਗ ਅਵਰ ਨਹੀ ਕਾਰਾ ॥ ਸਾਚਉ ਠਾਕੁਰੁ ਸਾਚੁ ਪਿਆਰਾ
 ॥੨॥ ਤਨ ਮਹਿ ਮਨੁਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥ ਸੋ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ ॥
 ਸੇਵਕੁ ਪ੍ਰਭ ਕੈ ਲਾਗੈ ਪਾਇ ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਮਿਲਾਇ ॥੩॥ ਆਪਿ
 ਦਿਖਾਵੈ ਆਪੇ ਦੇਖੈ ॥ ਹਠਿ ਨ ਪਤੀਜੈ ਨਾ ਬਹੁ ਭੇਖੈ ॥ ਘੜਿ ਭਾਡੇ ਜਿਨਿ
 ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭਿ ਮਨੁ ਪਤੀਆਇਆ ॥੪॥ ਪੜਿ ਪੜਿ
 ਭੂਲਹਿ ਚੋਟਾ ਖਾਹਿ ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਆਵਹਿ ਜਾਹਿ ॥ ਨਾਮੁ ਜਪੈ ਭਉ
 ਭੋਜਨੁ ਖਾਇ ॥ ਗੁਰਮੁਖਿ ਸੇਵਕ ਰਹੇ ਸਮਾਇ ॥੫॥ ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ
 ਵਾਸਾ ॥ ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ ॥ ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥ ਸਾਚਿ
 ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥੬॥ ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ ॥ ਆਦਿ ਜੁਗਾਦਿ
 ਸਹਜਿ ਮਨੁ ਧੀਰਿ ॥ ਪਲ ਪੰਕਜ ਮਹਿ ਕੋਟਿ ਉਧਾਰੇ ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰੁ
 ਮੇਲਿ ਪਿਆਰੇ ॥੭॥ ਕਿਸੁ ਆਗੈ ਪ੍ਰਭ ਤੁਧੁ ਸਾਲਾਹੀ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ
 ਕੋ ਨਾਹੀ ॥ ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਜਾਇ ॥ ਨਾਨਕ ਸਹਜਿ ਭਾਇ
 ਗੁਣ ਗਾਇ ॥੮॥੨॥ ਅੰਗ-੬੮੬

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਣੁ ॥ ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ ॥
 ਠਾਕੁਰ ਸਹਿ ਦਾਸੁ ਦਾਸ ਸਹਿ ਸੋਇ ॥ ਜਹ ਦੇਖਾ ਤਹ ਅਕੁਰੁ ਨ ਕੀਠਿ
 ॥੧॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ ਪਾਈਐ ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮਰਿ ਆਈਐ
 ਜਾਈਐ ॥੧॥ ਰਹਾਉ ॥ ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥ ਅਕਥੁ ਕਥਾਵੈ
 ਸਬਦਿ ਮਿਲਾਵੈ ॥ ਹਰਿ ਕੇ ਲੋਗ ਅਕਰ ਨਹੀ ਕਾਰਾ ॥ ਸਾਚਤੁ ਠਾਕੁਰੁ ਸਾਚੁ

पिआरा ॥२॥ तन महि मनुआ मन महि साचा ॥ सो साचा मिलि
 साचे राचा ॥ सेवकु प्रभ कै लागै पाडि ॥ सतिगुरु पूरा मिलै मिलाडि
 ॥३॥ आपि दिखावै आपे देखै ॥ हठि न पतीजै ना बहु भेखै ॥
 घडि भाडे जिनि अंम्रितु पाडिआ ॥ प्रेम भगति प्रभि मनु पतीआडिआ
 ॥४॥ पडि पडि भूलहि चोटा खाहि ॥ बहुतु सिआणप आवहि जाहि ॥
 नामु जपै भडु भोजनु खाडि ॥ गुरुमुखि सेवक रहे समाडि ॥५॥ पूजि
 सिला तीरथ बन वासा ॥ भरमत डोलत भडे उदासा ॥ मनि मैलै
 सूचा किडु होडि ॥ साचि मिलै पावै पति सोडि ॥६॥ आचारा वीचारु
 सरीरि ॥ आदि जुगादि सहजि मनु धीरि ॥ पल पंकज महि कोटि
 उधारे ॥ करि किरपा गुरु मेलि पिआरे ॥७॥ किसु आगै प्रभ तुधु
 सालाही ॥ तुधु बिनु दूजा मै को नाही ॥ जिडु तुधु भावै तिडु राखु
 रजाडि ॥ नानक सहजि भाडि गुण गाडि ॥८॥२॥

अंग-६८६

Meanings:

“Those seeking union with God with coolness and equipoise are approved and they are not subjected to death or transmigration. The servant is absorbed in the Lord and the Lord is in the servant. Wherever I look, I behold none other than the Lord. (1)

The devotion and equipoise (Sehaj) are attained by the Master’s guidance. Without the Master’s guidance, one is subjected to death and transmigration. (1) (Rahau).

Adopt the preceptor who confirms truth in one’s mind and inspires utterance of the unutterable Lord and brings about union with the Lord by the holy Word. No other pursuit engages the devotees of God. To them only the holy Lord and Truth are dear. (2)

The mind abides in the body and the holy Eternal Lord abides in the mind; the mind united with Eternal Lord is absorbed in Him. When a perfectly endowed master finds

union and leads others to it, the devotee falls at the feet of the Lord. (3)

The Lord sees and knows everything and He himself endows vision on the devotee. The Lord is not propitiated by sectarian garbs or hard austerity (*hath*). The mind is absorbed by devotion in the Lord who poured nectar in the vessel (humans) while creating them. (4)

Those who study may go astray and are punished for that. Too much cleverness only brings transmigration. The servant of God gets absorbed in the Lord by grace of his Master and by contemplating on God, develops fear of God in his mind. (5)

Those who are worshipping stones and are staying at the bathing spots and forests; running away from the world and wandering here and there yet still impure in their mind; how can they acquire purity? Only those who are united with the truth are honoured. (6)

O Lord! Unite me with the preceptor with your grace; who is endowed with noble conduct and contemplation; is having a poised mind from primal times and can save millions in the twinkling of his lotus eyes. (7)

O Lord! Whom can we relate Your laudation? There is no body existing except You. Keep us obedient to your will as may please you; may Nanak chant Your praise in spontaneous poise. (8) (2)”

While staying at Mathura, some Vaishnavite natives of Mathura came to him and asked, “What is your religious path? What is your code of conduct? What are your teachings?” Guru Nanak answered these questions in the following hymn recorded Rag Sarang Chaupde Mahalla1 Ghar 1 at page 1197 of Shri Guru Granth Sahib:-

ਰਾਗੁ ਸਾਰਗ ਚਉਪਦੇ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਅਪੁਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ ॥ ਚਰਨ ਗਹੇ ਜਗਜੀਵਨ
ਪ੍ਰਭ ਕੇ ਹਉਮੈ ਮਾਰਿ ਨਿਬੇਰੀ ॥੧॥ ਰਹਾਉ ॥ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰ
ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਹਮਾਰੇ ॥ ਮੋਹਨ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਸਮਝਸਿ ਸਬਦੁ
ਬੀਚਾਰੇ ॥੧॥ ਮਨਮੁਖ ਹੀਨ ਹੋਛੀ ਮਤਿ ਝੂਠੀ ਮਨਿ ਤਨਿ ਪੀਰ ਸਰੀਰੇ ॥ ਜਬ
ਕੀ ਰਾਮ ਰੰਗੀਲੈ ਰਾਤੀ ਰਾਮ ਜਪਤ ਮਨ ਧੀਰੇ ॥੨॥ ਹਉਮੈ ਛੋਡਿ ਭਈ
ਬੈਰਾਗਨਿ ਤਬ ਸਾਚੀ ਸੁਰਤਿ ਸਮਾਨੀ ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ
ਬਿਸਰੀ ਲਾਜ ਲੋਕਾਨੀ ॥੩॥ ਭੂਰ ਭਵਿਖ ਨਾਹੀ ਤੁਮ ਜੈਸੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ
ਅਧਾਰਾ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੀ ਸੋਹਾਗਨਿ ਨਾਨਕ ਰਾਮ ਭਤਾਰਾ ॥੪॥੧॥

ਅੰਗ-੧੧੯੭

ਰਾਗੁ ਸਾਰਗ ਚਉਪਦੇ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਅਪੁਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ ॥ ਚਰਨ ਗਹੇ ਜਗਜੀਵਨ ਪ੍ਰਭ
ਕੇ ਹਉਮੈ ਮਾਰਿ ਨਿਬੇਰੀ ॥੧॥ ਰਹਾਉ ॥ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰ ਪ੍ਰੀਤਮ
ਪ੍ਰਾਨ ਹਮਾਰੇ ॥ ਮੋਹਨ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਸਮਝਸਿ ਸਬਦੁ ਬੀਚਾਰੇ ॥੧॥
ਮਨਮੁਖ ਹੀਨ ਹੋਛੀ ਮਤਿ ਝੂਠੀ ਮਨਿ ਤਨਿ ਪੀਰ ਸਰੀਰੇ ॥ ਜਬ ਕੀ ਰਾਮ
ਰੰਗੀਲੈ ਰਾਤੀ ਰਾਮ ਜਪਤ ਮਨ ਧੀਰੇ ॥੨॥ ਹਉਮੈ ਛੋਡਿ ਭਈ ਬੈਰਾਗਨਿ ਤਬ
ਸਾਚੀ ਸੁਰਤਿ ਸਮਾਨੀ ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਬਿਸਰੀ ਲਾਜ
ਲੋਕਾਨੀ ॥੩॥ ਭੂਰ ਭਵਿਖ ਨਾਹੀ ਤੁਮ ਜੈਸੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਹਰਿ
ਕੈ ਨਾਮਿ ਰਤੀ ਸੋਹਾਗਨਿ ਨਾਨਕ ਰਾਮ ਭਤਾਰਾ ॥੪॥੧॥

ਅੰਗ-੧੧੯੭

Meanings:-

“I am the handmaid of the Lord. I have grasped the feet of the Lord who is the life of the universe. This has ended my egoism. (1) (Rahau).

The Supreme Lord who is supreme effulgence and perfection incarnate; beloved of my life; the holy charmer; has captured my heart and by contemplating on the Divine Word, I have realised Him. (1)

The low egoists of shallow and foul understanding are racked with agony in their mind and body. After entering into the love for the Lord who is full of delights; my mind is in poise with contemplation on the Lord. (2)

By discarding egoism, I am grown unattached and have been absorbed in pure realisation. My mind is fixed in faith in immaculate and uncreated Lord; therefore I have discarded the constraints of convention. (3)

O my beloved Lord! Prop of my life, in the past or future, none is like you. The female of self dyed in the Divine name is eternally blessed in matrimony. Nanak says that God is her (soul's) spouse. (4) (1)"

When the Vaishnavite natives of Mathura listened to this hymn, they bowed to Guru Ji. After staying in Mathura for a few days, Guru Ji continued his journey northward.

At Delhi, Majnu ka Tilla.

Travelling northward from Mathura, Guru Ji arrived at Delhi and rested outside the town on the bank of Jamuna River what is known as Majnu ka Tilla. A Muslim fakir by name Majnu lived there. He was always absorbed in meditation and was respected among the holy men of Delhi. When Guru Ji was putting up there, most of the Muslim fakirs would talk about the liberal and charitable temper of Emperor Sikandar Lodhi

One day some fakirs asked Guru Ji whether giving charity was considered noble in all religions, but if a king gives his charity, does he or does he not deserve liberation. Guru Nanak Dev had seen the ruins of temples demolished by Sikandar Lodhi at Mathura. He replied that those who are blind of mind and commit cruelties on populace; their charity is like putting a bundh or dam across the sea water with mud To explain it

further, he recited the following hymn recorded as Sloke Mahalla 1 at page 1287 of Shri Guru Granth Sahib:-

ਮਃ ੧ ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ ॥ ਚਿਕੜਿ ਲਾਇਐ
ਕਿਆ ਥੀਐ ਜਾਂ ਤੁਟੈ ਪਥਰ ਬੰਧੁ ॥ ਬੰਧੁ ਤੁਟਾ ਬੇੜੀ ਨਹੀ ਨਾ ਤੁਲਹਾ ਨਾ
ਹਾਥ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕੇਤੇ ਡੁਬੇ ਸਾਥ ॥੩॥ ਅੰਗ-੧੨੮੭

ਸਃ ੧ ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ ॥ ਚਿਕੜਿ
ਲਾਇਐ ਕਿਆ ਥੀਐ ਜਾਂ ਤੁਟੈ ਪਥਰ ਬੰਧੁ ॥ ਬੰਧੁ ਤੁਟਾ ਬੇੜੀ ਨਹੀ
ਨਾ ਤੁਲਹਾ ਨਾ ਹਾਥ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕੇਤੇ ਡੁਬੇ ਸਾਥ ॥੩॥

ਅੰਗ-੧੨੮੭

Meanings:-

“By performing thoughtless acts, the mind goes blind; and blindness of the mind makes the physical faculties also blind. How can mud secure a bank when even stone embankments give way? All embankments shall fail.

Neither raft nor a boat is of any use in immeasurably deep water. Nanak says that without the support of holy Name numerous communities have sunk. (3) “

Now the holy men realised that charity is fruitful only when complimented by good and noble conduct. Guru Ji stayed there for a few days and then travelled North West. There is a historic Gurdwara at Majnu ka Tilla in Delhi.

At Sultanpur Lodhi.

From Delhi, Guru Ji travelled through Panipat, Thanesar and reached Takhtupura in Moga District. There is a historic Gurdwara there. From there he crossed Satluj River and reached Sultanpur where he met his sister Bibi Nanki who was missing her brother badly. However he was free of attachment but this does not mean that one should cut oneself from the relatives.

While at Sultanpur, one holy man met Guru Ji and asked,

“You have realised God but we fail to know anything of Him. How great He is and what does he look like?” in reply Guru Ji recited the following hymn which is recorded as Sloke Mahalla 1 at page 1239 of Shri Guru Granth Sahib:-

ਮਹਲਾ ੧ ॥

ਆਖਣਿ ਅਉਖਾ ਸੁਨਣਿ ਅਉਖਾ ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ ॥ ਇਕਿ ਆਖਿ
ਆਖਹਿ ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨੁ ਰਾਤਿ ॥ ਜੇ ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ
ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ ॥ ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ ਥਾਪਿ ॥
ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ ਆਖਿ ॥੨॥ ਅੰਗ-੧੨੩੯

ਸਫਲਾ ੧ ॥

ਆਖਣਿ ਅਉਖਾ ਸੁਨਣਿ ਅਉਖਾ ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ ॥ ਇਕਿ ਆਖਿ
ਆਖਹਿ ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨੁ ਰਾਤਿ ॥ ਜੇ ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ
ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ ॥ ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ ਥਾਪਿ ॥
ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ ਆਖਿ ॥੨॥

ਅੰਗ-੧੨੩੯

Meanings:-

“It is difficult to discourse on God and hard to listen to it; God can not be realised by mere words. Some talk about him in various postures in words day and night. God would have been visible if he had the form; neither His form nor entity is visible.

All causes are created by the Creator Lord and it is He who created all good and bad creatures. Nanak says, it is hard to discourse of Him. He can not be realised by words. (2)”

On hearing this, the holy man paid his obeisance to Guru Ji and departed. Guru Ji stayed at Sultanpur Lodhi for some time and then departed towards Talwandi his parents' place.

At Patti (Amritsar District); Discussions with a Farmer.

A little ahead of Sultanpur, Guru Ji crossed Beas River

and after travelling about 16 kms reached Patti. When Guru Ji was passing by Patti, he saw some peasants ploughing the fields. He stayed with them in the fields for some time. The owner of the fields came and started discussions with Guru Ji. During the discussions, Guru Ji asked him what will be the fruit of farming he was doing and was getting done. The man in his ego said that with this he would offer food to saints like Guru Ji, feed the family and carry on give and take with relatives. Thus farming was the principal source of his livelihood. Guru Ji listened to his answer attentively and the asked as to what he did for salvation of his soul. This is a different kind of farming which makes our souls flourish. The farmer and the peasants then requested Guru Ji to tell them about that kind of farming too. Then Guru Ji recited the following hymn recorded as Siri Rag Mahalla 1 Ghar 3 at page 23 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ ॥ ਮਨੁ
ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥ ਕਾਹੇ
ਗਰਬਸਿ ਮੂੜੇ ਮਾਇਆ ॥ ਪਿਤ ਸੁਤੇ ਸਗਲ ਕਾਲਤ੍ਰ ਮਾਤਾ ਤੇਰੇ ਹੋਹਿ ਨ
ਅੰਤਿ ਸਖਾਇਆ ॥ ਰਹਾਉ ॥ ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ
ਆਤਮੈ ਹੋਇ ਧਿਆਈ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ ਬਿਗਸੈ
ਮਧੁ ਆਸ੍ਰਮਾਈ ॥੨॥ ਬੀਸ ਸਪਤਾਹਰੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੋੜਾ ਨਿਤ ਕਾਲੁ
ਸਾਰੈ ॥ ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੋ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥੩॥੨੬॥

ਅੰਗ-੨੩

ਸਿਰੀਰਾਗੁ ਸਹਲਾ ੧ ਘਰੁ ੩ ॥

ਡਿਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ ॥ ਮਨੁ
ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਡਿਹੁ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥ ਕਾਹੇ
ਗਰਬਸਿ ਮੂੜੇ ਮਾਇਆ ॥ ਪਿਤ ਸੁਤੇ ਸਗਲ ਕਾਲਤ੍ਰ ਮਾਤਾ ਤੇਰੇ ਹੋਹਿ ਨ
ਅੰਤਿ ਸਖਾਇਆ ॥ ਰਹਾਉ ॥ ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ

तजि आतमै होइ धिआड़ी ॥ जपु तपु संजमु होहि जब राखे कमलु
बिगसै मधु आस्रमाड़ी ॥२॥ बीस सपताहरो बासरो संग्रहै तीनि खोड़ा
नित कालु सारै ॥ दस अठार मै अपरंपरो चीनै कहै नानकु इव
इकु तारै ॥३॥२६॥

अंग-२३

Meanings:-

“Make your body the soil and sow the seed of good deeds in it; then irrigate it with the Divine Name. Make your mind the cultivator and raise the crop of God’s devotion; then you shall attain the state of *nirvana* i.e. state free from transmigration. (1)

O thoughtless man! Why take pride in worldly pelf? Father, progeny, wife, mother none in the end shall come to your rescue. (1) (Rahau)

Uproot malignant weeds of evil inclinations and thoughts; after discarding these, contemplate on the Lord. Guard this cultivation with prayer, austerity and self-control. Then the lotus shall bloom and nectar shall ooze from it. (2)

Those who garner devotion throughout twenty seven phases of the moon; thus each day garner devotion; in the three phases of life (childhood, youth and old age) keep death in mind; in the ten scriptures and eighteen Puranas, seek the limitless Lord; Nanak says that those shall be taken across by the sole Lord. (3) (26)”

The peasants and the farmer bowed, and touched Guru Ji’s feet. Guru Ji left for Talwandi.

At Talwandi, Meeting parents after 12 Years.

From Patti, Guru Ji travelled to his parents’ home town Talwandi after a long travel spanning 12 years period aimed at preaching the Divine Name. After reaching there, he rested

outside the town. Mardana was keen to visit his home and asked Guru Ji's permission. Guru Ji told him to go but he should not disclose Guru's whereabouts. So when he went to his home, the news spread throughout the town that Mardana had returned after 12 years. Mardana first went to his home and then visited Guru's mother. She asked Nanak Dev's whereabouts, but Mardana did not reveal anything because Guru Ji had forbidden him. So when Mardana made haste to return to the forest, Guru's mother understood that he must be going to meet Nanak Dev. So she followed him and reached where Guru Nanak sat. As she was meeting her son after a long period of twelve years, her eyes overflowed with tears of love. Guru Ji got up and touched her feet. Then Guru Ji's father also came. Guru Ji paid his respects to him also. Then both the parents stressed that he should visit his home but Guru Ji did not agree and stayed outside. When the parents expressed too much love and tried to put pressure on him, he told Mardana to play his rebeck and recited the following hymn recorded as Vadhans Mahalla 1 Ghar 1 at page 557 of Shri Guru Granth Sahib:-

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥ ਅਮਲੀ ਅਮਲੁ ਨ
ਅੰਬਝੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥ ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥੧॥
ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥ ਸਾਹਿਬੁ
ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ
ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੨॥ ਮੈ ਕੀ ਨਦਰਿ ਨ ਆਵਹੀ ਵਸਹਿ ਹਭੀਆਂ ਨਾਲਿ ॥
ਤਿਖਾ ਤਿਹਾਇਆ ਕਿਉ ਲਹੈ ਜਾ ਸਰ ਭੀਤਰਿ ਪਾਲਿ ॥੩॥ ਨਾਨਕੁ ਤੇਰਾ
ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ ॥ ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ
ਅਰਦਾਸਿ ॥੪॥੧॥ ਅੰਗ-੫੫੭

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥ ਅਮਲੀ ਅਮਲੁ
ਨ ਅੰਬਝੈ ਸਭੀ ਨੀਰੁ ਨ ਹੋਇ ॥ ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ

कोड़ि ॥१॥ हडु वारी वंजा खंनीअै वंजा तडु साहिव के नावै ॥१॥
 रहाडु ॥ साहिवु सफलिए रुखड़ा अंम्रितु जा का नाडु ॥ जिन पीआ
 ते त्रिपत भडे हडु तिन बलिहारै जाडु ॥२॥ मै की नदरि न आवही
 वसहि हभीआँ नालि ॥ तिखा तिहाड़िआ किडु लहै जा सर भीतरि
 पालि ॥३॥ नानकु तेरा बाणीआ तू साहिवु मै रासि ॥ मन ते धोखा
 ता लहै जा सिफति करी अरदासि ॥४॥१॥ अंग-५५७

Meanings:-

“One used to intoxicants, can not live without as the fish can not survive without water. Those who are dyed in the love of their beloved Lord can not live without the Lord. (1).

I sacrifice myself over the name of the Lord. (1) (Rahau).

My Lord is perfectly grown tree giving fruit of nectar of Divine Name. Those who have partaken are satisfied and I sacrifice myself over them. (2)’

Although He is invisible yet He is prevailing everywhere. If you have pond of water inside you, how can you remain thirsty? (3).

O Lord! You are my ware and capital; Nanak says that he is Your salesman. One’s doubts and duality shall vanish if one sings praise of the Lord and prays to Him. (4) (1).”

After staying at Talwandi for some time, Guru Ji continued on his mission.



Chapter 5

Guru Ji's Third Long Travel of North and North East.

At Lahore, Meeting Duni Chand.

After leaving Talwandi, Guru Ji reached Lahore and stayed outside the town near the New Badami Bagh. At that time a very rich man named Duni Chand lived in Lahore. He used to collect one crore of financial units of that time called *dam* for the royal treasury, hence was having the title *karori*. He was a Khatri by caste and was the revenue officer of the areas adjoining Lahore. His residence was in *Chuhatta Bazaar* Jawahar Mal. It is said that Jawahar Mal was one of his ancestors and the bazaar was named after him. There is a Gurdwara there in the memory of Guru Ji's visit.

In those days, the rich people used to display their wealth by tying small pieces of beautiful cloth outside their houses. One such piece denoted one lakh rupees. It is said that seven such pieces were tied outside the house of Duni Chand meaning that he possessed seven lakh rupees. In those days, this was a very big sum and therefore, Duni Chand was very proud of his wealth.

One day, Duni Chand happened to meet Guru Ji and after listening the hymns being sung by him, he was impressed. Guru Ji found that Duni Chand was highly egocentric. To correct him, Guru Ji gave him one small sewing needle and told him to keep it safely and he would ask for it in the next life. Duni

Chand took the needle home and gave it to his wife telling her that Guru Ji will ask for it in next life, so she should store it carefully. His wife told him that nothing goes with a man after his death. So he came back to Guru Ji and returned the needle saying that since nothing goes with a man after death in the next life, he would not be able to keep it. Then Guru asked him if he can not take a small thing like a needle with him after death, how shall his wealth that he had been collecting accompany him after death? This opened his eyes and he realised his false ego and mistake. Guru Ji told him that only Divine name, meditation, altruism and good deeds go with one after death. Duni Chand was impressed by Guru Ji's teachings and fell at his feet.

One day Duni Chand invited Guru Ji at his place. It happened to be his father's death anniversary (sharadh). He had arranged a big feast for holy men and others, so that the virtue of it goes to his father. Guru Ji told him that at that time his father was in the incarnation of a jackal and was sitting hungry for many days in the forest at a particular location. He should take fish for him. He should therefore go there with fish and satisfy his hunger. He should not be afraid of him because his father would recover the human mind and capabilities and talk to him. When Duni Chand went there, he found the jackal sitting quiet. Then his father told him that he had sworn not to eat fish at a ritual ceremony but his desire for eating fish did not go away. Therefore, even after death and being born as a jackal, he was craving for fish. Duni Chand offered the fish to his father and returned.

Then Guru Ji advised Duni Chand that in spite of feeding the Brahmins and other people after the death, the soul of parents remains hungry and also does not bring any virtue. One

must serve the parents when they are alive. Duni Chand fell on Guru Ji's feet and became his disciple.

At Kirat Pur, meeting with Peer Budhan Shah.

From Lahore, Guru Ji travelled towards Ropar hills passing through present Amritsar and Jalandhar districts. After crossing Satluj River, he sat in a forest on the eastern bank of the river now known as Kirat Pur. This place was within Bilaspur state. The Naina Devi shrine was very close to this place. This place is 23 kms north of Ropar and 10 kms south of Anand Pur Sahib.

During the time of Guru Nanak Dev, there was a Muslim holy man Fakir Budhan Shah who lived on that side of Satluj. He had some goats. Being impressed by Guru's hymns, he invited Guru Ji to his hut. He served Guru Ji and Mardana with goat's milk and they stayed with him for some time. At the place sanctified by Guru Nanak Dev, Guru Har Gobind the sixth Master founded Kirat Pur town. The place of Fakir Budhan Shah is about one and a half km from Kirat Pur and quite close to Durbar of Baba Gurditta. The place Guru Ji had dialogue with Budhan Shah is commemorated by Gurdwara Charan Kanwal.

At Jawalaji.

From Kirat Pur, Guru Ji travelled eastward and passing through Suket, reached Mandi town. The word Mandi stands for market place. This town was located on the junction of roads coming from Hoshiarpur, Bilaspur, Leh, Yarkand, and Kangra etc. Therefore traders from all over came from far and wide places and traded their wares here. Hence the town became to be known as Mandi. About 16 kms from Mandi is a water source known as Rivalsar. Passing through Mandi and

Rivalsar, Guru Ji and Mardana reached Jawalaji in Kangra district.

In this shrine, there are no idols but there is a natural flame of a volcano. This flame is worshipped. There are several mythical stories about this flame. Maharaja Kharak Singh, son of Maharaja Ranjit Singh donated silver doors to the temple. Guru Nanak Dev and Mardana came to Jawalaji, stayed for some time and then travelled eastward towards Baijnath.

At Baijnath (Kirgram).

Leaving Jawalaji, Guru Ji and Mardana travelled towards Kangra. There is an ancient temple in the town. It is said that when Lord Shiva performed Tandav dance with the dead body of his wife, her head and ear fell at the place where the temple in Kangra is located. Hence this temple is considered very holy. At the time of Guru Nanak's visit, Ram Chand was the king of Kangra. Guru Ji visited the temple and continued his onward journey eastwards.

Passing through Palam Pur, Guru Ji reached Baijnath which was known as Kirgram at that time. It is about 17 kms from Palam Pur. There are two famous temples at Baijnath wherein are found the written genealogies of rulers of Kirgram. In the twelfth century, the town of Kirgram and Kir race inhabited in the area as can be seen in the brass plates found in Chamba. At the time of Guru Nanak's visit, the Kir kingdom was considered subservient to the Kangra ruler. With the downfall of the Kir rulers, the name of the town changed from their tribe to that of the temple i.e. Baijnath.

When Guru Nanak reached Kirgram, the king of the day is said to have invited Guru Ji for meals to his house. After spending some time in Kirgram, Guru Ji left for Kulu.

At Manikaran

From Kulu Guru Ji went along a small river to Mani Karan. It is known for its temple where the ear-rings of goddess Parwati were lost. There is a hot spring. One saint has built a very big Gurdwara here to commemorate Guru Ji's visit. There is accomodation for about two thousand pilgrims in the rest rooms which are heated with natural gases. The tank is having warm water and is very pleasant. The hot spring water is used to cook food and tea is prepared directly in hot spring water as it is at 99^o C. There is a cave where steam is released from the stones and is very healing for the patients suffering from breathing problems. There is good road connecting Shri Mani Karan Sahib Gurdwara with Kulu.

On the Way to Mount Kailash (Sumer Mountain).

From Mani Karan, Guru Ji went to Lahaul and Spiti valley. Kulu. Spiti is towards north-east of Kulu and Lahaul is on the west of Spiti. For reaching Lahaul from Kulu, one has to pass through Rohtang pass. Twenty five miles east of Rohtang is Chandan Kala pass. Passing through it Guru Ji reached Spiti region. There is a village named Malana, near the Chandan Kala pass where Guru Nanak is still remembered as Nanak Tapa and the tradition of Guru Nanak visiting the place is current.

Spiti touches Tibet where there are passes, through which trade had been going through for centuries. These are called Sprang or Prang passes. It was through these passes that Zorawar Singh had invaded Tibet in 1841 AD. Guru Ji and Mardana also took this route and passing through Chomurti and Boling, reached Mansarovar and Kailash mountains. On this route, Guru Ji met a number of holy persons called *Sidhas*.

Sumer and Meru are two synonymous words like Spiti and Piti. In Chinese, Sumer is written as Singh Ling. It seems, there was a meeting of holy men at Sumer at that time. All the yogis of Gorakh Nath tradition were there. Col. Dalwinder Singh Grewal, who had long postings in Sikim and Arunachal Pradesh, has met a number of Buddhist lamas who have testified that the Buddhist monks and the King of Tibet also happened to be at Mansarovar Lake at that time. He has published his findings in his Punjabi book “So Than Sohava” in Punjabi, published by S.G.P.C. Amritsar.

The Sidhas, who met Guru Ji at Kailash and Mansarovar Lake, put many questions to him. They wanted to know how they had crossed such a difficult hilly terrain. Guru Nanak replied that they put full faith in God and have been able to reach here. Then the Sidhas asked how the people living in the plains beyond the mountains were doing. Guru Ji replied that anarchy was prevailing in India. The rulers who should be protectors of the subjects have turned oppressive. Although the people are no doubt religious, but the lack of Divine Knowledge had led to hypocrisy and prudery to dominate over the true spirit of religion. The rulers accepted bribes and evil was prevailing everywhere. Then in reply to another question, he told the Sidhas that they had run away and were hiding in the mountains and there was hardly anybody to guide the masses on the path of Truth.

On the bank of Mansarovar Lake there are four Tibetan temples in which the statues of Guru Nanak are also placed and these statues are also worshipped. This is perhaps why the Tibetan scholar Tarunga Tulku has said that many Tibetans believe that Guru Nanak was the incarnation of Padamsambhava, Padamsambhava Urgian was a resident of

Swat valley in the North-West of Kashmir. He was an expert in Tantric knowledge. In the second half of eighth century, he was living in the hill town of Mandi. He was invited by the king of Tibet so as to preach Buddhism. He played a special role in spreading Buddhism in Tibet with great zeal and success. The Buddhists in Tibet, Ladakh, Sikim and other North-Eastern areas worship him and his idol is very conspicuous.

Guru Nanak in Tibet, Sikim and Arunachal Pradesh.

Those who lived in Amritsar in the first half of the twentieth century must have seen a large number of Tibetan Lamas coming there in winter months and staying in Guru Ram Das Sarai. They would be chanting mantras and continuously rotating the prayer wheel with one hand while visiting Durbar Sahib. They were devotees of Guru Nanak whom they call “Nanak Lama”. Now as reported by Col. Dalwinder Singh Grewal, there is very large number of proofs of Guru Nanak’s visits to Sikim and Arunachal Pradesh. Col. Grewal has done great service to the memory of Guru Ji.

In Sikim. at Chhorten Naimala.

At the time of Guru Ji’s visit to Sumer, Tarasung Deocchung was the king of Tibet. He was trying to construct a monastery at Sakia. At that time the people of Sakia area were very bad and were dealing in the worship of evil souls. They were carnivorous and would eat humans after roasting. Therefore they were against any religious activity like construction of the monastery. The King of Tibet therefore sought help of Guru Nanak Dev to put the people of the area on the right path so that the monastery could be constructed.

Guru Ji reached there in the ninth month of the Tibetan calendar. On the request of the local lamas, Guru Ji controlled

the evil souls and the construction of the monastery progressed smoothly. To commemorate this event, every year there is a festival in the monastery when the lamas perform the dance dressed as ghosts bound in chains, cry and weep and repent their evil actions.

When Guru Ji reached the place known as Chhorten Naimala, he was very much impressed by its natural beauty. In the state of bliss, he spread the 108 beads of his counting beads in the valley and wherever the beads fell, one lake was formed. These lakes look like the counting beads. Therefore Guru Ji named them as Naimala (new mala). Taking this as a place of worship, the local lamas have made a temple there called Chhorten (place of worship) Naimala. After this, this place is also called by this name.

At Muguthang.

From Chhorten Naimala, Guru Ji went to Muguthang where he stayed for about a week and visited around the place. According to the local tradition, there were two demons living in the lake there who were man eaters. The local population appealed to Guru Ji to release them from the tyranny of the devils. Guru Ji rolled a big stone from the hill towards the lake. When the devils saw the stone coming towards them, they came out of the lake and requested Guru Ji with folded hands to pardon them. Guru Ji then threw a rope and stopped the stone. The stone is still hanging in precarious state and has marks of the rope on it. Both the devils expressed gratefulness to Guru Ji for pardoning them and saving their lives. Guru Ji advised them to stop eating humans and advised them to meditate on the God.

After another devil named Rambha heard the story of these two devils surrendering to Guru Ji, he came and

challenged Guru Ji. Guru Ji threw a big stone at him. The devil assumed the form of a mouse and hid under another big stone. Then Guru Ji started playing with big stones like balls. When the devil saw this, he was amazed and started peeping at Guru Ji through the opening. Seeing this, Guru Ji threw a stone at him which hit his nose and got stuck there. The devil Rambha surrendered to Guru Ji and requested for the third eye because his two eyes became useless due to the stone stuck on his nose. Guru Ji granted this request and advised him to do good deeds and meditate on the God. This is a well known tradition of the area and on the day of this happening, there is a big fair every year.

From Muguthang, Guru Ji went the valleys of Kedang, Serang and Gualang. Kedang valley is full of beautiful colourful flowers. Guru Ji was very much pleased to see this valley and named it as “Sunder Vadi” i. e. Beautiful Valley. In the Gualang valley, there was always heavy fog, clouds, rain and sharp winds. Therefore Guru Ji named it as “Udas Vadi” i.e. indifferent valley. When he went to the Serang valley, there people were always killing animals. Therefore Guru Ji named it as “Kasai Vadi” i.e. butcher valley. These names of the three valleys are still prevalent.

Guru Dangmar Tal.

From Muguthang, Guru Ji went to Sora via Giagong and sat on the bank of a large lake. A number of shepherds came and sat around him. They complained that during winter months this lake being located at high altitude gets frozen and they can not get drinking water. They prayed to Guru Ji for help. Guru Ji struck the frozen surface of the lake with his wooden staff. The ice broke and clear shining water came out. It is said that after that, the water of this part of the lake has

never frozen and the residents around the area have a permanent source of water. This lake and the adjoining mountain are still called Guru Dangmar.

One of the shepherd prayed that they live here at a great height and in cold climate. So when they go back after long interval to their homes and families, they experience poor male power and begged for help. Guru Ji pointed to the lake water and told him that after drinking the lake water they shall not experience any sexual deficiency. Now large numbers of people take away the lake water after filling the bottles and jars.

It is understood that the vehicle drivers put a few drops of the sacred water of Guru Dangmar in the radiators of their vehicles and the water does not freeze at sub-zero temperatures.

From Guru Dangmar, Guru Ji reached Thangu where he stayed for two days. There was foot mark of Guru Ji on a stone in Thangu. The soldiers of boarder roads organisation, by mistake blasted the stone and the portion of the stone with foot marks fell in the Teesta River. This stone was recovered by Lachen Lama and restored in Lachen Gompha. Here one memorial Chhorten (place of worship) was constructed in the memory of Guru Ji's visit.

After Thangu, Guru Ji went to Lachen and stayed there for some days. At Lachen, the foot marks of Guru Ji which fell in Teesta River are restored and worshipped. Here are stored the Karmandal (metal water pot carried by the saints) and the formal dress presented by the king of Tibet as thanks giving after Guru Ji helped completion of monastery at Sakia and the Gompha at Lavoo. In the Lachen Gompha, Guru Ji is worshipped with his idol. If you happen to go to Thangu and Lachen, meet the Lamas there. They have full details of about Guru Ji's visit.

At Chungthang.

From Lachen, Guru Ji went to Chungthang. After reaching there, he halted on a high mound. The local populace were surprised to see him as there were hardly any visitors there from outside their area. After seeing him some people came out of their huts and stood around him surprised. Before they could say anything, one very large devil like man threw a big stone at Guru Ji. When the locals as well as those accompanying Guru Ji saw the stone coming, they got afraid, but Guru Ji diverted the coming stone with his finger. The stone got diverted and rested on the ground. Guru Ji dug his staff in the ground and said, “He will rest there only”. He climbed the stone and sat on the top of it. While climbing the stone, Guru Ji’s foot marks were embedded on the stone. When the people saw all this, they fell on Guru Ji’s feet.

After some time, Guru Ji took out the cooked rice packed in banana leaf and started to eat it. Both the rice and the banana leaf was something new to them as hardly anything was growing there. When Guru Ji heard their story, he scattered the rice around and buried the banana leaves near by. After that this area has become the virtual rice bowl and bananas grow there in plenty. Sikim now is known as valley of rice.

One old lady requested Guru Ji that the water source was far away and she was finding great difficulty in fetching water. Guru Ji searched the corner of the stone on which he was sitting, and a fresh water spring appeared there. Every body ran to drink cool water. The villagers constructed a place of worship there and installed Guru Ji’s idol there for worship.

At Lachung Valley.

From Chungthang, Guru Ji went to Lachung valley. It is a very cold place and because of snow and cold water, the

people never took bath. Guru Ji shifted one stone and a hot water spring emerged from there. Now this is a place of pilgrimage. From here, Guru Ji went to Lachung Gompha where the scenes of Guru's visit to Tibet have been painted on the walls. From Lachung valley, it is said that Guru Ji also went to Bhutan via Tibet.

Col. Grewal's Discussion with Head Lama of Lachen Gompha.

Col. Dalwinder Singh Grewal in his book "So Than Sohava" has detailed his discussions with the head lama of Lachen Gompha which is very interesting and informative. I am therefore giving details of these discussions for the information of the readers.

Col. Grewal while on posting in Sikim went to Lachen Gompha accompanied by a Tibetan boy who was the interpreter. The head lama was of Tibetan origin and was frequently moving between Tibet and Sikim before 1962 Chinese war. Now it was not easy. When requested about Guru Nanak's travelogue in Sikim, he was pleased to describe it which tallied with the information collected by Col. Grewal earlier. This proved that the traditions of Guru's visit to Sikim were correct.

The Head Lama described that Guru Ji came from Tibet first to Sakia monastery and then via Guru Dangmar and Thangu reached Lachen. In these areas, Guru Nanak was remembered as Nanak Lama and there were many places commemorating Guru's visit. Directing towards Gompha, he said that a number of memorials of Guru Ji have been preserved inside the Gompha. There is one very costly royal robe presented by the King of Tibet at Sakia. These robes are preserved in a glass house so that these can be seen from outside. The robe is a long gown having blue embroidery on

it. There are red and blue ceremonial scarves to be worn on the gown. These are very costly and can be only presented by royalty. But Guru Ji gave away these to the locals who must have preserved them with reverence and when Lachen Gompha came up, they handed them over there for preservation. There is also a metal Karmandal which is double the size of water pot normally used by the sadhus. It is also preserved with reverence in the main altar. The foot marks recovered from the Teesta River have also been preserved.

He told that previously these foot marks were on a stone near Thangu and the lamas were going there for their worship. One year, when they went, they found the stone missing. They were very much disappointed. After a long search, these were found in the bed of Teesta River. These were brought in the Gompha and are now worshipped with great reverence.

Then he showed the statues of Guru Nanak. One of these is very big eight feet tall. These do not match with our usual conception of Guru Nanak which is usually based on the paintings of artist Sobha Singh. These statues are similar to the Tibetan figures with the exception of hair.

He further disclosed that the information about Guru Nanak's travels is available in the Tibetan books and he would try to obtain these books. It was a difficult job because these were in Tibet.

It will be a good idea if one of the Sikh organisation sponsors a programme for an intellectual in Tibet to collect this material and get it translated in English or any other Indian language. I am sure some organisation will come forward in the name of Guru Nanak.

It is understood that visitors from Sikh organisations have started visiting these relics of Guru Ji.

Dr. Grewal's visit to Thangu Gompha.

During Dr. Grewal's posting at Thangu, he tried to get as much information about Guru Ji's visit to Sikim. Therefore he went to the Thangu Gompha which is about half an hour climb. The Lama of this Gompha was a Karmapa Buddhist and a worshipper of Guru Nanak. The Gompha was very beautiful inside, a fine display of Buddhist art work. The Lama told Dr. Grewal that there were 1001 statues of Guru Nanak in this Gompha and it was taking one and a half hour for the worship of these 1001 statues. While displaying the statues, the lama said that the Gompha had been saved only by the grace of Guru Nanak otherwise the glacier hanging over the hill had destroyed the valley twice.

He confirmed the route adopted by Guru Ji as described by the other sources. Dr. Grewal has quoted another unnamed reliable source, according to which there are four branches of Buddhism in Tibet of which the main are two branches i.e. Gailugappa and Karmapa Naingmapa. These days Gailugappa are in majority. The followers of Gailugappa sect wear red robes and that of Karmapa Naingmapa wear yellow robes. The followers of Karmapa Naingmapa sect are mainly found in Nepal, Sikim, Bhutan and Arunachal Pradesh. They are mainly settled in fifteenth and sixteenth centuries.

In the fifteenth century, the king of Tibet was follower of Karmapa sect. But the Gailugappa Buddhists revolted against him. When the king was away to Mount Kailash to attend the religious meet of the Sidhas, the lamas of Gailugappa sect took over the rulership of Tibet. That was the time when Guru Nanak was at Mansarovar. The Sidhas had great influence on the Karmapa king of Tibet. After the discussions at Kailash Mansarovar, when Guru Nanak impressed all the other sects,

the king became devotee of Guru Nanak. He installed Guru Nanak's statues in all the Karmapa Gomphas. He invited Guru Ji to visit Tibet. Guru Ji was in Nepal when the king requested him to visit Sakia because by that time he had lost control over Tibet. Guru Ji accepted his request. In Tibet, Guru Ji is known as Nanak Lama.

Guru Dangmar Lake.

This lake is near Giagong Plato and you reach there from Thangu. In the high altitudes of Sikim around 20,000 feet, it is very cold. The temperatures ranges around (-) 30 degrees C. The original inhabitants of this area depend on yak animals for their all needs. They live in the tents made with yak skin, they eat yak meat, drink yak milk and butter, and they make umbrellas out of yak hair, dresses of yak skin and ride on the yak. The yak satisfies all their needs.

The lake is located in a valley surrounded by snow clad hills very close to Tibet boarder. The way to the lake goes along Teesta River and one has to climb about 20 kms on the hill route. The lake is at an altitude of 18,000 feet and the surrounding hills are about 20,500 feet high.

The lake is about one km radius and looks white being covered with ice. Only at the place where Guru Ji had struck with his staff, the water was shining green and blue. There are some white Buddhist flags fluttering on the hills around.

When the yak shepherds saw a man looking different with a beard with bright face, they understood that this must be a God sent person. (The men from south Tibet and north Sikim who frequent this area do not grow beard.) So they thought some angel had come to solve their problems. Their first request was that after the snow fall, the water freezes and they do not

get drinking water. They do not have enough means to burn fire for melting the ice. Guru Ji examined the surroundings and found that they had a genuine problem because finding water below 10 feet of snow on the lake and Teesta River was not humanly possible. Guru Ji always carried a long wooden staff while travelling in the hills. It helps one to travel on the soft snow. Then after examining the lake he dug his staff in the ice on the lake. Below this, clear water emerged and all the shepherds became very happy. Guru Ji told them that, after that it will never freeze. Since that time, while all the lake freezes in winter but the portion where Guru Ji dug his staff never freezes. This solved the major problem of the shepherds.

Finding that Guru Ji was an angel sent by God to help them, one of the shepherds came forward and said that because of their long stay at great heights and in cold climate, their capacity to father children diminishes. Thus they have very few progeny. Guru Ji said that whosoever shall take the water of this lake will have sufficient reproductive powers. Then the lake was named Guru Dangmar Tal. Guru Ji further advised them to keep the lake pure and not to adulterate it. If it was adulterated, then its healing powers shall be destroyed.

After staying in the huts of the shepherds for a few days, Guru Ji returned to Thangu via Giagong.

Col. Grewal's visit to the Lake and construction of Gurdwara Sahib.

When Col. Grewal got the opportunity to visit Guru Dangmar Lake, he travelled from Giagong to the Lake. The scene at the Lake was breath taking. Some part of the Lake was covered with ice and the remaining portion was bright shining water. The reflection of snow clad hills in the water was heavenly.

He took one sip of the holy Lake water and had wonderful vibration throughout his body and was charged with energy. His eyes brightened. Then he sprinkled some water on his face. He forgave the idea of a bath in the Lake as it might pollute the water. Then he went around the lake covering about 3kms distance.

Since he had to perform his official duty for which he had to climb a steep hill with about 2000 feet climb, he left for the hill top. The Lake water charged him so much that he could climb the top in about two and half hour which was taking normally seven to eight hours. The downward journey could be completed in just one hour. On that day, although he went up and down the steep hill and worked whole day, he did not take any food but still he did not feel hungry. This was the effect of the nectar of holy Guru Dangmar Lake.

On the return to his base, he discussed with his Brigade Commander Brigadier Sachdev about building a memorial in the form of a Gurdwara at the Lake. After discussions, it was decided to build a Gurdwara and a bathroom so as to avoid bathing in the Lake; because that may pollute the holy water. Soon the construction work was started and the Gurdwara and the bath room were completed. A unit of Punjab regiment was posted nearby to look after the Gurdwara Sahib. One copy of Guru Granth Sahib was brought from Siliguri by helicopter and soon a helipad was also constructed nearby. Arrangement for tea and snacks was also made so that the visitors could be protected from extreme cold conditions.

Slowly, news about the Lake spread through out the Indian Army. People started taking water first in bottles and then in jerry cans. Some people even started bathing in the Lake. This created apprehension about the purity of the Lake.

The tradition of the powers of this Lake water spread so far and wide that the drivers of the vehicles would add some of the Lake water in the radiators of their vehicles and they found the radiator water did not freeze even at (-) 30 degrees C.

With increase in the army presence in the area, the number of the visitors also increased. A metalled road from Giagong was made and it was named as “Guru Nanak Marg”. A military bus was started from Gangtok to Giagong and it was named “Guru Nanak Express”. In the Giagong Plato, world’s highest golf course also came up. The Buddhists started an annual fair in this place to commemorate Guru Nanak’s visit which was attended by people of all religions. Slowly a Hindu temple was also constructed. The number of visitors increased so much that the Lake water started becoming polluted. Seeing this, some controls were imposed on the number of visitors. Slowly, these controls became very strict. Now one has to take permission from Army Head Quarters and the Sikim government.

For going to Guru Dangmar Lake from Delhi, you can reach Siliguri by any Assam bound train and stay in the Gurdwara at Siliguri or in a hotel. Next day, go to Gangtok by bus and stay in Tibet hotel or in the Gurdwara. From Gangtok to Chungthang the journey can be covered by a jeep and from there you can go to Thangu and Guru Dangmar. The hot water springs and Lachung can also be visited.

From 1995 to 1997, the groups of Sikh pilgrims arrived here from Delhi but in 1998, the permission was denied. A rumour was that this strictness was due to defence considerations. Perhaps the local Karmapa Buddhists pressurised the Government to create problems for the Sikh visitors so that they can have monopoly over the Lake. Now there is no body to look after the Gurdwara Sahib.

It is imperative that this important historical and religious heritage of our secular country must be preserved. To maintain the purity of the place, the number of visitors could be limited but there should not be any total ban. Since this place is difficult to reach, it will be better if the Indian Army takes over the maintenance of the Sikim Gurdwaras. This will take care of defence requirements as well the Sikh sentiment.

My other suggestion is that every Sikh organisation maintaining Gurdwaras in Sikh populated areas like Punjab, Haryana, Delhi, U.P., Bombay etc should set aside some portion of their budget for taking care of far flung heritage Gurdwaras in Rajasthan, N.E. States and South India and some foreign countries. It will be better that such places are listed and adopted by the organisations so that no duplication or neglect takes place. This could be done the way the Christians are managing the churches which have been listed and well managed all over the world irrespective of the denomination.

The Nirmalas and Udasi organisations should also be involved since they have been doing the service so far. Unfortunately, instead of being grateful to them for preserving the heritage so long, some ill informed and over zealous people threaten non-Akali organisations. If the Sikhs quarrel among themselves; how can they spread Guru Nanak's message of peace and universal brotherhood of all beings as the children of same God?

Guru Ji in Arunachal Pradesh.

In the extreme north east of India, the last village of Siang district of Arunachal Pradesh, close to Tibet boarder is Segong. This village is inhabited by Memba tribe people who came from Tibet. They were devotees of Guru Nanak. Perhaps they were the Karmapa Buddhists who left Tibet after the Karmapa

Buddhist ruler was overthrown by the Gailugappa Buddhists. Guru Nanak Dev must have helped them to settle here. Their main occupations are cutting the trees and make planks out of it and hunting. At the time of Col. Grewal's visit there, the nearest road was ten days journey away. The daily necessities were air dropped.

One day at about at 6.30 P.M., (it becomes dark there by 4.30 P.M.) the village head came to Dr Grewal with the request that one young man was suffering from severe stomach pain so he should help by giving some medicine. (Dr. Grewal is not a medical practitioner). Dr Grewal had the emergency medical kit with him, so he took it and accompanied the village head to the village. When he examined the young man, he found his abdomen swollen with gas accumulation. So he wanted to administer the appropriate tablets. Then he found that there was a lama sitting and praying who stopped him. The lama told him to wait for his prayer to end before administering the medicine. Grewal sat down and started listening to the prayers. He heard the names like Shiva, Lord Budha and Nanak Lama being uttered. After the prayer was over, he asked the lama as to whom he prayed. Was he praying to Lord Buddha? The lama said, "No, we pray to our guru, Guru Nanak". Then on further questioning, he told that this prayer was taught to him by his master and that it was continuing through ages. The first master had met Guru Nanak and then the tradition continued through generations. On further questioning he clarified the historical details.

He said, "We worship Lord Buddha, Lord Shiva and also Nanak Lama. We have the statues of all of them in our Gompha. Earlier there was a very big Shiva temple there. Saints used to come here from long distances for pilgrimage. Guru

Nanak also came. He had discussions with the saints. Then because of the beauty of the place, he meditated here for long time. Afterwards, an earthquake caused heavy floods and the temple was destroyed. When the Lamas came, they constructed a Buddhist temple where we are worshipping all the three i.e. Buddha, Shiva and Nanak Lama.”

When Dr Grewal asked him as to why they worship Lord Shiva and Guru Nanak, he clarified that Lord Shiva had done meditation there. Guru Nanak also meditated in the forests of Pemoshubu about 16 kms away. Once while he accompanied by two companions was meditating, some wild bear attacked him and his two companions. As God would have it, the stone on which they were sitting, took them in its lap. It is a very large stone and there is an impression of the three of them on the stone (like that in Gurdwara Pathar Sahib in Leh.) An annual fair is held there every year for three days in the month of March and all the people of the valley attend the festival.

Next day Dr. Grewal accompanied by the lama went to see the places visited by Guru Ji. On the way, the lama showed the white flags with the typical Sikh symbol of chakra, swords and a dagger and said that these are all Guru Nanak’s flags. It is surprising that in this remote place the Sikh symbol carrying flags were there. Because this Sikh symbol was adopted during the time of Guru Gobind Singh, it means that some Sikh saints like Nirmalas or udasis must have visited this place and updated the people about Guru Gobind Singh’s mission as successor to Guru Nanak Dev. I think, the greater possibility is that the Karmapa Buddhists who used to visit Amritsar every year in winter months must have carried the tradition of flag and other symbols of Guru Nanak’s mission.

After walking for one and a half hour, and after going

down wooden steps, they reached a place where there was a big stone covered on the sides with clothes with something printed on them but it had faded. The lama took out the drum with beads tied to strings as shown in Lord Shiva's paintings and started praying. The stone had three human bodies carved in it very delicately and clearly. It must be a natural phenomenon as it was humanly difficult to carve out the figures so well. It showed Guru Nanak with two companions. The lama narrated the story, "Guru Nanak and his companions while sitting on this stone were meditating. The wild bear saw them and came to attack them. The stone rose higher and took them in its lap thus their bodies became engraved in it. The bear jumped but could not reach them and finally left." He further showed the place where the worship was performed. He told that a big fair was held every year on the day Guru Ji had come there. People go around the whole area which takes about three hours. On that day meals are prepared there which are served to all the visitors free.

After coming down the wooden steps again, they walked for another half an hour; they reached entrance to a tunnel by the bank of a rivulet among big boulders. The lama said, "Through this gate only the pure minded person can pass, he may be any fat but a person with impure mind cannot pass however thin he may be. I have seen this with my own eyes."

After passing through the entrance, they came to a small hill water way. There was a small pond. The lama directed towards the water and said, "Whatever you want to know, think it in your mind. Then you look into the water and seek the answer. You will get the answer." This was a very beautiful scene having snow clad hills, valley with thick forests, vast expanse of wild flowers and sparkling water can be the dream

of a writer or an artist. It was a great gift of God to the world. No wonder Guru Ji chose the place for his meditation and stayed there for a long period.

Then the lama showed Dr Grewal a tunnel which was one mile long where Guru Ji meditated after returning from Pemoshubu. He mentioned that Guru Ji brought the local population there from Tibet and settled them at that place. It is quite possible that the ancestors of these people were Karmapa Buddhists who had to leave Tibet and Guru Ji must have helped them to settle here. Since they were devotees of Guru Nanak, therefore the tradition continued. The lama told that an annual fair near 23 March was held there to commemorate Guru Ji's visit.

On the return journey, he showed the ruins of the Shiva temple where Yargpachu River had spread the stones. The new Gompha is on the hill which takes about 25 minutes to climb. There was the Sikh flag on the main gate, a Shiva Linga in the veranda and beautiful paintings on the walls made by artists. There was a very big Sikh flag on the roof. Inside the Gompha, there was a painting of Guru Nanak along with Buddhist paintings. The lama performed Aarti of Lord Budha and Guru Nanak with the same devotion. Dr Grewal mentions that he was moved with emotion when he saw that it was real devotion which broke the walls of narrow sectarian divide and showed true faith. The differences arise where there is greed. Here it was pure devotion. If the whole world follows this concept, there would be no religious fights.

The army managed to construct a Gurdwara there. Now there is a sixteen kms long road from Manchukha to Gurdwara Sahib and also an air port near by.

At Pemoshubu (Arunachal); Guru Nanak's place of meditation.

In the local dialect, Manchukha means health giving water. This is the abode of Karmapa Buddhists uprooted from Tibet. Tibet is only 20 kms from there. It is a Tehsil headquarter of west Along District. It has about 15 small village hutments and an air outlet from the area. For going out of the valley, one has to cross high mountains and the journey may take more than seven days.

Construction of Gurdwara in the valley of flowers.

Guru Ji came from Tibet and reached Manchukha via Samia monastery and meditated in the valley of flowers. This valley has colourful flowers spread over vast expanse of many miles. The army men decided to construct a Gurdwara in the valley. The Karmapa carpenters cut some wooden planks for the building. The army jawans transported the construction materials from Serang to Pemoshubu. In a period of three months, three rooms were completed. In one room, Guru Granth Sahib has been kept, one room is for the free kitchen and third room is for the priest.

For the construction materials, Col. Grewal's wife Mrs. Gur Charan Kaur contributed a lot and the Air Force pilots extended full cooperation. She managed the funds, purchased the corrugated iron sheets, nails, saws, hammers and other tools and these were transported by air from Mohan Bari air port of Dibrugarh in Assam. The Gurdwara building was designed according to the local custom and the people liked it very much. All this work was completed by the army men belonging to all states and religions with only two Sikhs i.e. Col Grewal and Major B.S. Gill. It is one of the finest example of religious devotion and cooperation of Indian soldiers.

After completion of the building, Col. Grewal brought one copy of Guru Granth from the Army Gurdwara and installed in the new building. He used to travel 16 kms daily to perform morning and evening religious routine in the Gurdwara. He trained one local lama to read Guru Granth Sahib and perform the morning and evening formal prayers. The local lama took very keen interest and soon became an expert. Later a regiment of Engineers who were mostly Sikhs from Punjab were posted there and they contributed greatly in serving the Gurdwara. There was tradition of a fair and free kitchen at Pemoshubu on 22nd to 24th of March to commemorate Guru Nanak Dev's visit there. The army arranged free kitchen (Langar) there. Again Baisakhi was celebrated in the new Gurdwara on 13th April. In due course, a road has been constructed between Manchukha and Along. Now the journey which used to take seven days can be completed in a matter of a few hours.

I sent one copy of Col. Grewal's book "So Than Sohava" along with my books of translation of Japji Sahib, Sukhmani Sahib, and Bani of Bhagats enshrined in Guru Granth Sahib and The Gospel of Sikh Gurus to Gen. J. J. Singh Honourable Governor of Arunachal Pradesh. He was very happy, thanked me and confirmed that he visited the Gurdwara and would do his best to look after it. My books are available from All India Pingalwara Charitable Society Amritsar free of cost.

Guru Nanak Dev in Ladakh region.

Guru Ji at Hemus Monastery: From Sikim and Arunachal areas, Guru Ji must have returned via Tibet and Kailash Mountains and from there he went to Ladakh and Kashmir following the route through Chusul. He went to Upashi town and then to Karu which is 32 kms off Upashi. On the south-east of Karu, there are two villages the inhabitants of which

worship only Guru Nanak. They worship no gods or goddesses beside him. This confirms Guru Ji's visit there but no shrine could be found.

On the east of Karu, Hemus is the oldest habitation of Ladakh. There is a tradition that the foundation of the Hemus monastery was laid by Guru Nanak. There is a stone there where Guru Ji sat and held the dialogue. It is said that Guru Ji meditated on this place for some time. Hemus is 40 kms south of Leh, the capital town of Ladakh.

From Karu and Hemus, Guru Ji went parallel to the Indus River to Iskardu located on the bank of Indus River.

At Leh; Datan Sahib.

In the main bazaar of Leh, there is holy tree commemorating the visit of Guru Nanak Dev. It is said that there were no trees in this area being a cold desert, people requested Guru Ji about lack of plants. Guru Ji was brushing his teeth with a green twig at that time. The tradition is that he dug the twig in the earth and it grew into a huge big tree. This tree is still there and is reverentially called "Datan Sahib". People take away the bark and branches of the tree as Prasad offering. Now, thanks to the defence forces, there is lot of greenery in the region.

At Pathar Sahib on the Leh- Srinagar Road.

About 25 kms from the Leh airport on the Srinagar route, Gurdwara Pathar Sahib is located on the road. As per tradition, there was a monster living in the area that used to trouble the people. The people were in great distress but could not do anything. When Guru Ji went there, they requested him for help. Guru Ji advised the monster not to trouble the people. The monster was not happy with this and took it as an offence. So

he wanted to kill Guru Ji. Guru Ji was sitting in the vally down below the hill. The monster rolled down a big boulder so that Guru Ji would be crushed under it. But the stone became soft like wax and became hollow around Guru Ji without doing any harm. Then the monster himself came down to check whether Guru Ji was dead or not. He was surprised to see that Guru Ji was absolutely unharmed. Then he tried to push the stone with his foot to move it further to crush Guru Ji. The stone did not move but became soft and his foot got embedded in the stone. Then the monster realised that Guru Ji was not an ordinary person. He apologised and became a disciple.

Now the stone is preserved and you can see the hollow space where Guru ji was sitting. The depression on the stone made by the monster's foot is also very clear. The Gurdwara has been constructed there by the army where tea and food is served to all visitors. The place is conspicuous as, while going from Leh, the Gurdwara is on the right side and on the left side is Nishan Sahib on the top of the hill. It is said that the monster was on the place where Nishan Sahib is there.

I visited Leh and paid my obeisance at Pathar Sahib and Datan Sahib. I also visited Hemus monastery. My hosts Lama Jamyang Dorje and Mrs Lopsang Dolma (Lamo) of Choglam Sar are very well known healers all over India and people come to them even from foreign countries. Mrs Dolma can see and take out the diseased part inside the body by sucking with the help of a small tube. Thus the gall bladder and kidney stones if not very big can be removed without even the patient having any feeling. She will just take out the stone and give it to you. It is all gift of God.

Incidentally, the Choglam Sar was the worst affected area in the floods and hill slides of Leh in 2010. The mud and huge

stones came down the hills rushing damaging the buildings and flooding the roads. All the houses were completely destroyed. Only the house of Lama Dorje and his wife survived. They did lot of relief work to help and re-establish the sufferers. Now the local people bow to their house while passing in front of it.

Lama Dorje told me that the people of Ladakh called Guru Ji as Nanak Lama and worshipped him. He said that there is custom in the local population that the produce of any crop is first offered at Pathar Sahib before it is used for domestic consumption. All the local people stop on the road and prey before proceeding further. The magnet hill is also near by on the same road about 8 kms ahead.

Guru Nanak at Amar Nath cave.

From Pathar Sahib, Guru Ji went to Iskardu. There was a historic Gurdwara there till 1947. Now it has gone to Pakistan. From Iskardu, he went to Kargil. At Kargil, there is a Gurdwara and temple side by side. About 80 kms from Kargil is Drass which is quite close to Zojila Pass. Crossing Zojila Pass, Guru Ji came to Baltal town and reached the famous Hindu Pilgrimage centre of Amar Nath.

The Amar Nath temple is situated in a mountain cave where water seeps down all the time. It freezes before falling down thus forming a natural ice lingam. During the pilgrim season, a very large number of people visit the shrine for which arrangements are made by the J and K Government.

From Amar Nath, Guru Ji travelled to Pahalgam and from there to Matan near Anant Nag. Matan was known for ancient temple of Martand which was razed to ground by the Muslim rulers. A little away from the Martand temple are water springs.

Guru Ji took his seat near them. There is a Gurdwara there. At the time of Maharaja Ranjit Singh, six volumes of Guru Granth Sahib used to be installed at the place where Guru Ji had rested. That dharamsala has since fallen down and Guru Granth Sahib is now installed in a newly constructed room. Matan and Martand are quite close to Anant Nag now known as Islamabad which is a major city of Kashmir. Even these days the Pandas of Matan maintain record books of the visitors and their ancestors (vahis) like their counterparts at Hardwar and Puri.

Meeting with Braham Das at Matan.

At the time of Guru Nanak's visit, there lived a Brahmin named Braham Das at Bij Bihara. He was very proud of his knowledge. He had collected a very large number of books and was ever ready for discussions with any saint or fakir who visited that area. As soon as he learnt that a fakir had come, he came prepared with lot of books for discussion with Guru Ji.

When Braham Das saw Guru's attire, he asked why Guru Ji was wearing leather. How was he living? Why was he not following the code set by Shastras? Guru Ji replied that there was no need to perform any rituals. The only thing required is to remember the Lord who has created the universe, this manifest world, and made the earth and sky etc.

Then Guru Ji recited the following hymn recorded in Guru Granth Sahib as Vaar Malar Ki; Sloke Mahalla 1 and followed by a Pauri at page 1279:-

ਮਹਲਾ ੧ ॥

ਹੇਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦਰੁ ਗੁਰ ਪਉੜੀ ਨਿਜ ਥਾਨੁ ॥ ਰੁੜਉ ਠਾਕੁਰੁ ਨਾਨਕਾ
ਸਭਿ ਸੁਖ ਸਾਚਉ ਨਾਮੁ ॥੨॥ ਪਉੜੀ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ
ਪਛਾਣਿਆ ॥ ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ ॥ ਵਿਣੁ ਬੰਮਾ ਗਗਨੁ
ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ ॥ ਕੀਏ

ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਿਡਾਣਿਆ ॥ ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ
ਪੁਰਬਾਣਿਆ ॥ ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ ॥ ਸਚੈ
ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ ॥੧॥ ਅੰਗ-੧੨੭੯

ਮਹਲਾ ੧ ॥

ਫੇਕੀ ਪਾਖਰੁ ਫੇਕੁ ਦਰੁ ਗੁਰੁ ਪਤੁਝੀ ਨਿਜ ਥਾਨੁ ॥ ਰੂੜੁ ਠਾਕੁਰੁ ਨਾਨਕਾ
ਸਮਿ ਸੁਖ ਸਾਚਤੁ ਨਾਮੁ ॥੨॥ ਪਤੁਝੀ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ
ਆਪੁ ਪਛਾਣਿਆ ॥ ਅੰਬਰੁ ਧਰਤਿ ਵਿਠੋਢਿ ਚੰਦੀਆ ਤਾਣਿਆ ॥ ਵਿਧੁ
ਥੰਮਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥ ਸੂਰਜੁ ਚੰਦੁ ਤੁਪਾਇ ਜੋਤਿ
ਸਮਾਣਿਆ ॥ ਕੀਝੈ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਿਡਾਣਿਆ ॥ ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ
ਨਾਵਣ ਪੁਰਬਾਣਿਆ ॥ ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ ॥
ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ ॥੧॥

ਅੰਗ-੧੨੭੯

Meanings:-

"There is one destination and only one door (that of the Lord) and the Guru is the step ladder to reach there. There is only one highest Lord and all the comforts and bliss can be had only by remembering His Name. (2)

Pauri. He created his Self and realised Himself. By separating the sky and the earth, He spread the canopy. He holds the sky without pillars by His Ordinance. He then created sun and moon whose light is pervasive. Then by a wondrous miracle He made night and day. Then the holy bathing spots were instituted for holy baths, discourses and celebrating sacred days. There is none equal to Him and what can one say to describe him? He is eternally seated on the throne, the rest is all evanescent. (1)."

After hearing this, Braham Das bowed to Guru Ji, paid his obeisance. After a short stay at Matan, Guru Ji resumed his journey to Anant Nag and Sri Nagar.

On Way to Punjab.

From Matan Guru Ji went to Anant Nag and further to Sri Nagar a distance of about 64 kms. The town of Sri Nagar was founded by Emperor Ashoka. The temple of Shankracharya is located on the hill top over looking the town. Guru Nanak is said to have met many yogis there, held discussions with them and resolved their doubts like that of Braham Das. There is no historic Gurdwara in Sri Nagar at present but there is an Udasi *Dera* (centre) in memory of Baba Sri Chand the elder son of Guru Nanak.

From Sri Nagar, Guru Ji went to Baramula on the bank of Jehlum River about 56 kms from there. Across the river, near Baramula, there is a shrine in the memory of Guru Nanak at Harmukh Ganga which confirms his visit to this place. Guru Ji then travelled close to Kulahal via Uri. From there, Guru Ji travelled to Kaliansar where there was a Gurdwara in the memory of his visit. From there Guru Ji came to the place known as Hasan Abdal or Panja Sahib.

At Panja Sahib.

Hasan Abdal is about 32 kms east of Attock. Here a shepherd by the name Hasan had got an inn constructed for the travellers. The word “Abdal” means “the blessed one”, perhaps this was the reason that the town came to be known as Hasan Abdal. When Guru Ji went there, Hasan was grazing cattle. He offered milk to Guru Ji and Mardana and looked after them. The tomb of Hasan is still there.

On another hill close by, there lived a Muslim fakir by name Wali Qandhari. He belonged to Rafizi sect of Shia Muslims tradition. According to a tradition, he was very proud and wanted all the population around to accept him as their mentor. There was a water spring on the top of the hill where

he was living. Therefore he controlled the water of the fountain and refused water to those who did not accept him as their mentor.

When Guru Ji met him, he did not show the normal courtesy. So Guru Ji climbed down the hill and rested there. It is said that Mardana felt thirsty and requested Guru Ji for water. He told him to go up the hill and request Wali Qandhari for water. Mardana went up and requested for water. The fakir asked him as to who was his master. Mardana told him that Guru Nanak was his master. Then Wali Qandhari told him to go and ask for water from him. Mardana returned disappointed and told Guru Ji what had happened. Guru Ji gave him a stick and told him to go up to the water spring and come down by dragging the stick on the ground. When Mardana did that, the water spring came down and dried up at the hill top. Seeing this, Wali Qandhari was enraged and he rolled down a big boulder stone at Guru Ji with the intention to kill him. There were no trees on the hill then as even to-day to stop the boulder en route. Guru Ji simply put his hand and the stone stopped there.

When Mardana started playing his rebeck and started kirtan, the fakir came down and bowed to Guru Ji. He asked Guru Ji as to what was his name. Guru Ji said, "Believer in God". Then the dialogue went on. Guru Ji told him that quarrels between the Shia and the Sunnis are uncalled for. All the saints are God's men therefore the saints of all sects should be respected.

The impression of Guru Ji's hand got embedded on the stone which is still there. Maharaja Ranjit Singh of Punjab got a beautiful Gurdwara and a tank constructed there to commemorate Guru Ji's visit to the place.

Meeting with Yogi Bal Nath.

Hasan Abdal was located on the kutchra road which led from Peshawar to Lahore. Later on Sher Shah Suri strengthened it and planted trees on both sides. He also built inns and wells etc for the convenience of the travellers. Guru Ji left Hasan Abdal and reached Tilla Bal Gudain. Here was centre of Yogi Bal Nath in Sindh Sagar Doaba. The yogis came to this place from far off distances for visit to the centre. Guru Nanak Dev reached there and rested at a place some distance away from the centre of the yogis. When Bal Nath learnt that a holy man had come, he went to Guru Ji and brought him to his centre. He gave lot of respect to Guru Ji. In an exclusive interview, he asked Guru Ji as to who his preceptor was and what was his path to salvation? Guru Ji in reply recited the following hymn recorded Ram kali Mahalla 1 at page 878 of Shri Guru Granth Sahib:-

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਹਮ ਡੋਲਤ ਬੇੜੀ ਪਾਪ ਭਰੀ ਹੈ ਪਵਣੁ ਲਗੈ ਮਤੁ ਜਾਈ ॥ ਸਨਮੁਖ ਸਿਧ
ਭੇਟਣ ਕਉ ਆਏ ਨਿਹਚਉ ਦੇਹਿ ਵਡਿਆਈ ॥੧॥ ਗੁਰ ਤਾਰਿ
ਤਾਰਣਹਾਰਿਆ ॥ ਦੇਹਿ ਭਗਤਿ ਪੂਰਨ ਅਵਿਨਾਸੀ ਹਉ ਤੁਝ ਕਉ
ਬਲਿਹਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥ ਸਿਧ ਸਾਧਿਕ ਜੋਗੀ ਅਰੁ ਜੰਗਮ ਏਕੁ ਸਿਧੁ
ਜਿਨੀ ਧਿਆਇਆ ॥ ਪਰਸਤ ਪੈਰ ਸਿਝਤ ਤੇ ਸੁਆਮੀ ਅਖਰੁ ਜਿਨ ਕਉ
ਆਇਆ ॥੨॥ ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਨ ਜਾਨਾ ਨਾਮੁ ਜਪੀ ਪ੍ਰਭ ਤੇਰਾ ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਭੇਟਿਓ ਸਾਚੈ ਸਬਦਿ ਨਿਬੇਰਾ ॥੩॥੬॥

ਅੰਗ-੮੭੮

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਹਮ ਡੋਲਤ ਬੇੜੀ ਪਾਪ ਭਰੀ ਹੈ ਪਕਠੁ ਲਗੈ ਮਤੁ ਜਾਈ ॥ ਸਨਮੁਖ ਸਿਧ
ਭੇਟਣ ਕਉ ਆਏ ਨਿਹਚਉ ਦੇਹਿ ਵਡਿਆਈ ॥੧॥ ਗੁਰ ਤਾਰਿ ਤਾਰਣਹਾਰਿਆ ॥
ਦੇਹਿ ਭਗਤਿ ਪੂਰਨ ਅਵਿਨਾਸੀ ਹਉ ਤੁਝ ਕਉ ਬਲਿਹਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥
ਸਿਧ ਸਾਧਿਕ ਜੋਗੀ ਅਰੁ ਜੰਗਮ ਏਕੁ ਸਿਧੁ ਜਿਨੀ ਧਿਆਇਆ ॥ ਪਰਸਤ

पैर सिझत ते सुआमी अखरु जिन कडु आइआ ॥२॥ जप तप संजम
करम न जाना नामु जपी प्रभ तेरा ॥ गुरु परमेसरु नानक भेटिए साचै
सबदि निबेरा ॥३॥६॥ अंग-८७८

Meanings:-

“I am a boat laden with sins, lest it may sink due to being shaken with winds (distractions towards negative actions).

O Lord incarnate! We have approached You; we wish to have sight of You, do grant us exaltation. (1)

O Master saviour! Save us.

Grant us perfect devotion to the Eternal Lord, I am sacrifice to You, (1) (Rahau).

The true Sidhas, Yogis and mendicants are only those who have meditated solely on conferrer of attainments.

Those getting realisation touch the Lord's feet and attain union. (2)

O Lord! I do not know how to do repetition of texts, austerity, self restraint or rituals. I only know how to utter Your name.

Nanak says that he met the image of the Supreme Being, the Master, by His holy Word, all his doubts were set at rest. (3) (6)”

Yogi Bal Nath was highly impressed and influenced after listening to this hymn. He also said that Guru Nanak had realised God and devotion was the only way to God realisation. Guru Ji stayed there for some time. The impression of Guru Ji's feet is there where Guru Ji had sat. There was a small Gurdwara there and before the partition it was looked after by sadhus.

A little distance away from this Tilla there is the famous

fort of Rohtas which is about 5 kms from Dina Railway Station. This fort was built by Sher Shah Suri after Guru Nanak's visit. After this fort, now this town is also called Rohtas. Near this fort, there is a fountain called Choha Baba Nanak. This is said to be a memorial of the time of Guru Nanak as it is said, Guru Nanak brought the spring out by picking up a stone.

At Sialkot, meeting Bhai Mula Khatri.

From Tilla Bal Gudain, Guru Ji and Mardana travelled towards south east what was known as Shah Rah or the Royal Road. After crossing Jehlum and Chenab Rivers, they reached Sialkot. It was an ancient town and it is said that it had been capital of entire Punjab in the past. Guru Nanak and Mardana stayed outside the town under a berry tree. On this site, there is a Gurdwara which was a popular place of pilgrimage before partition of the country.

While Guru Ji rested there, he sent Mardana to the town with two paisa coins to purchase "Truth" and "Falsehood". Mardana visited all the shops but no one responded to his need. There was one shop keeper named Bhai Mula, he took two pieces of paper and wrote "death is truth (reality)" on one paper and on the other "life is falsehood (transient)". He gave the two pieces of paper to Mardana who took them to Guru Ji. Guru Ji was very much impressed and he came to meet Bhai Mula at his shop. He had discussions with Bhai Mula and told him that he had realised the reality of life. Bhai Mula said that he had not yet learnt much of Truth but he should be able to with his guidance and grace. He was so impressed that he got prepared to accompany Guru Ji on his journey. Guru Nanak stayed at Sialkot for some time and then travelled further towards Multan.

On a subsequent visit to Sialkot, Guru Ji sent Mardana to call Bhai Mula. By this time, Mula had got married. When his

wife came to know about Guru Ji coming to Sialkot, she became worried that Mula may again go away with him. So she called him home from the shop and hid him in the fire wood store. When Mardana went to the shop, he was told that Mula had gone home. Then Mardana went to his home and inquired about Mula. His wife said that he was not at home. Mardana returned to Guru Ji and reported to him. Guru Ji said that Mula was aware of truth about death earlier but now after marriage, he is lost in the falsehood of the life. After some time, news came that Mula had died of snake bite in the fire wood store.

Discussions with Mian Mittha.

Guru Nanak accompanied by Mardana and Bhai Mula left Sialkot for Talwandi. On the way they reached Kotla Mian Mittha. A spiritually enlightened fakir named Mian Mittha lived there. Guru Nanak Dev stayed outside the town. When Mian Mittha learnt about the holy visitors, he came down and had long discussions with Guru Ji and said,

“.....The first name is of *Khuda*, then of the Prophet (Mohammad); If Nanak recites Quran, he will be accepted in the Divine Court.”

Guru Nanak replied; “First comes Khuda’s name, Prophet stands at His door. O Shaikh! Cultivate nobility, only then you will earn acceptance.”

Mian Mittha said that just like a lamp can not be lighted without oil; salvation can not be had without Prophet and union with God can not be realised. These questions and answers are recorded as Siri Rag Mahalla 1 Ghar 5 at page 25 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

**ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥ ਜਿਉ ਸਾਹਿਬੁ
ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥੧॥ ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ**

ਜਲੈ ॥੧॥ ਰਹਾਉ ॥ ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥
 ਸਚੁ ਬੁਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥ ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥ ਕਰਿ
 ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥ ਇਤੁ ਤਨਿ ਲਾਰੈ ਬਾਣੀਆ ॥
 ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥ ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥ ਵਿਚਿ
 ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ
 ਲੁਡਾਈਐ ॥੪॥੩੩॥ ਅੰਗ-੨੫-੨੬

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

ਅਠਲ ਚਲਾਈ ਨਹ ਚਲੈ ਨਹ ਘਾਤੁ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥ ਜਿਤੁ ਸਾਹਿਬੁ
 ਰਾਖੈ ਤਿਤੁ ਰਹੈ ਫਿਸੁ ਲੋਭੀ ਕਾ ਜੀਤੁ ਟਲ ਪਲੈ ॥੧॥ ਬਿਨੁ ਤੇਲੁ ਦੀਵਾ
 ਕਿਤੁ ਜਲੈ ॥੧॥ ਰਹਾਤੁ ॥ ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਫਿਤੁ
 ਤਨਿ ਪਾਈਐ ॥ ਸਚੁ ਬੁਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥ ਫਿਹੁ ਤੇਲੁ ਦੀਵਾ ਫਿਤੁ
 ਜਲੈ ॥ ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬੁ ਤਤੁ ਮਿਲੈ ॥੧॥ ਰਹਾਤੁ ॥ ਫਿਤੁ ਤਨਿ ਲਾਰੈ
 ਬਾਣੀਆ ॥ ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥ ਸਭ ਦੁਨੀਆ ਆਵਣ
 ਜਾਣੀਆ ॥੩॥ ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ
 ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥ ਅੰਗ-੨੫-੨੬

Meanings:-

“God is above any deceit and therefore can not be deceived by any body. Nor He can be harmed by any sword. Live as per the God’s will. But as a human being my mind is wavering (and is not stable or one pointed). (1)

Therefore how can the lamp (of God’s realisation) be lighted without the oil (of Prophet)? (1) (Rahau)”

Then Guru Ji replied; “Let man live life as guided by the scriptures and the wick of the fear of God be put in the lamp of self. Let this wick be lighted with the realisation of holy Truth. (2)

In this way, the oil lamp shall be lighted. In this light the union with God shall come out. (1) (Rahau).

As the self is penetrated with holy word, joy comes with

devotion to God. Know that the whole word is evanescent. (3).

Serve the God's creation in this world, and then you shall get a place in the Divine portal. Nanak says, and then you may gambol in that joy. (4) (33)”

Then Mian Mittha asked; which is that Quran the reading of which would earn a man acceptance? Which is that austerity which helps union with God? Which is that *Roza* and *Namaz* which shall make our mind to concentrate on God.

Guru Nanak replied in the following hymn recorded as Majh ki Vaar Sloke Mahalla 1 at page 140- 141 of Shri Guru Granth Sahib:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ
ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥ ਮਃ ੧ ॥ ਹਕੁ ਪਰਾਇਆ
ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ
ਨ ਖਾਇ ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ ਮਾਰਣ ਪਾਹਿ
ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ
॥੨॥ ਮਃ ੧ ॥ ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ ਸਚੁ
ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥ ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ
ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ ਨਾਨਕ ਜੇਤੇ
ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥੩॥ ਅੰਗ-੧੪੦-੪੧

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ
ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥ ਮਃ ੧ ॥ ਹਕੁ ਪਰਾਇਆ
ਨਾਨਕਾ ਤੁਸੁ ਸੂਅਰ ਤੁਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ
ਨ ਖਾਇ ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ ਮਾਰਣ ਪਾਹਿ
ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ

पाइ ॥२॥ मः १ ॥ पंजि निवाजा वखत पंजि पंजा पंजे नाउ ॥ पहिला
सचु हलाल दुइ तीजा खैर खुदाइ ॥ चतुथी नीअति रासि मनु पंजवी
सिफति सनाइ ॥ करणी कलमा आखि कै ता मुसलमाणु सदाइ ॥
नानक जेते कूड़िआर कूड़ै कूड़ी पाइ ॥३॥

अंग-१४०-४१

“Let the compassion be the mosque, sincerity as the prayer mat; honest and legitimate living as the *Quran* scripture. Let modesty be your circumcision, noble conduct be your *Ramzan* fast; and you shall become real Muslim. Let your good deeds be *Kaaba*, truth your preceptor; and good actions be your *Kalama* and *Namaz*. Let the rosary be made of such actions that please God. Nanak says that in this way, your honour shall be vindicated before God. (1).

Mahalla 1

To grab what is others' is evil, as the pig's flesh to the Muslim and that of the cow to the Hindu. The preceptor shall intervene for his follower only if he had not eaten carrion (other's rights or due). One does not earn praise merely by chatter. Forgiveness is granted for truthful actions. The forbidden meat does not turn lawful by addition of condiments of false arguments. Nanak says that falsehood shall only be rewarded with falsehood. (2)

Mahalla 1

There are five Muslim prayers at five appointed times. They have five names. Truthful is the first; legitimate earning is the second; the third prayer is to request God for universal welfare; the fourth is sincerity of heart and mind; and the fifth is laudation of God. Recite the *Kalama* of noble actions; then only one can be called a true Mussalman. Nanak says that the entire hypocrite shall meet an ignoble end. (3)"

Mian Mittha was highly impressed at this and bowed before Guru Ji. After spending some more time there, Guru Ji left for Talwandi.

Guru Nanak returns to Talwandi.

Guru Nanak, Mardana and Bhai Mula returned to Talwandi and stayed outside the village. Mardana went into the village and met his family. Guru Nanak's parents also learnt about their son's arrival. They went and brought him home. Since Guru Nanak had returned after many years, and the whole family had gathered, there was an atmosphere of rejoicing. Every body felt that since Guru Nanak had returned after many years of sojourn in distant lands, he deserved to be served with dainty dishes. His mother was happiest of all. So, she asked him to name the dish and she promised to prepare the same for him. However Guru Nanak had another type of desire in his mind which was much higher than the worldly dishes. Guru Ji kept quiet. On being pressed further he recited the following hymn recorded as Siri Rag Mahalla 1 at page 16-17 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥ ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ
ਨਾਦ ਕੀਏ ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥ ਬਾਬਾ
ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਏ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ
॥੧॥ ਰਹਾਉ ॥ ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥ ਨੀਲੀ ਸਿਆਹੀ
ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥ ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ
ਤੇਰਾ ਨਾਮੁ ॥੨॥ ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਪੈਏ ਤਨੁ ਪੀੜੀਐ
ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥ ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣੁ
ਤੇਰੀ ਵਾਟ ॥ ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥ ਵਾਜਾ
ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥੩॥ ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ
ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ

and spices. Devotion to the God is the thirty six viands (delicious dishes) but these are attained only by divine grace. (1).

O friend! To taste other than these is to ruin bliss because gormandising on other than these only produce torment to the body and fills the mind with foul thinking. (1) (Rahau)”

Then mother told him to remove his old clothes and wanted him to wear new colourful costly clothes. Then Guru Ji narrated further;

“A consciousness dyed in God is your vermilion wear; giving charity is like wearing white dresses. Snapping worldly attachment is like wearing blue and black; and contemplation of Divine feet is like your gown. Contentment is your girdle and the God’s name is the wealth and youthful beauty. (2)

O friend! All other wear ruins bliss; that is the wear which is like torment to the wearer and fills the mind with foul thinking. (1) (Rahau)”

Then his father offered him horses to ride. In reply to this, Guru Ji recited further;

“To know the way to the Lord is like being master of horses, saddle clothes, golden tail tips; turning your mind towards the Lord’s merits is like possessing quiver, arrows, bow, spear and sword strap; and the manifest honour conferred by the lord on us are like the drums and lances and the Lord’s grace is my high caste. (3)

O friend! All accoutrements and mounting other than these is to ruin bliss. Such mounting only brings torment to the body. These things only fill the mind with evil thinking. (1) (Rahau)”

Then his father told him that they have built new house. In case he desires. He can have any comforts to his desire. Then Guru Ji recited further;

“Our joy in the Divine name is like our house and home and the Lord’s grace is the family. To win the Lord’s pleasure which is beyond description is the mark of our rank. Nanak says, He is the true king who does not need anybody’s counsel. (4)

O friend! To seek ease other than this is like ruining bliss. Such ease only brings torment to the body and fills the mind with foul thinking. (1) (Rahau) (4) (7)”

Guru Ji stayed at Talwandi for some time and then proceeded to Sultanpur Lodhi to meet his sister.

At Sultanpur Lodhi, meeting Bibi Nanki and Daulat Khan.

Accompanied by Mardana, Guru Ji reached Sultanpur where he met his elder sister Bibi Nanki and other members of his family. It was an emotional get together after a long time.

Incidentally, Daulat Khan Lodhi who was the land lord of Sultanpur and by this time had become the governor of whole of Punjab with his head quarters at Lahore was visiting Sultanpur to look after his lands. When he learnt that Guru Nanak was in the town, he came to meet him. He asked Guru Ji about his well being and his present residence. Guru Ji recited the following hymn recorded as Siri Rag Mahalla 1 at page 64 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥ ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ
ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥੧॥ ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ
ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ
ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥ ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ
॥੨॥ ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥ ਦਰਿ ਕੂਚ
ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥ ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ
ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੂਚੁ

॥੪॥ ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ
ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥ ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ
ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥
ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ
ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥ ਦਿਨੁ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਿਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ
ਪਲੋਇ ॥ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥੮॥੧੭॥

ਅੰਗ-੬੪

ਸਿਰੀਰਾਗੁ ਸਹਲਾ ੧ ਬਹੁ ੨ ॥

ਮੁਕਾਮੁ ਕਰਿ ਬੈਸਯਾ ਨਿਤ ਚਲਯੈ ਕੀ ਧੋਖ ॥ ਮੁਕਾਮੁ ਤਾ ਧਰੁ ਜਾਯੀਐ
ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥੧॥ ਫੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਯੀ
ਖਰਚੁ ਬਾਘਫੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੨॥ ਰਹਾਤੁ ॥ ਜੋਗੀ ਤ ਆਸਯੁ ਕਰਿ ਬਹੈ
ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥ ਪੰਡਿਤ ਵਖਾਯਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਟੇਵ ਸਥਾਨਿ
॥੩॥ ਸੁਰ ਸਿਧ ਗਯ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥ ਫਰਿ ਕੂਚ
ਕੂਚਾ ਕਰਿ ਗਏ ਅਕਰੇ ਭਿ ਚਲਯਹਾਰ ॥੪॥ ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਤੁਮਰੇ
ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਬਝੀ ਮੁਹਿਤਿ ਕਿ ਚਲਯਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ
ਪਹੂਚੁ ॥੫॥ ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਯੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕੁ
ਵਖਾਯੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੬॥ ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ
ਕਾਦਰੁ ਕਰਯਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਯ ਜਾਵਯੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ
॥੭॥ ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥ ਅਸਮਾਨੁ
ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਏਹੀ ਏਕੁ ॥੮॥ ਦਿਨੁ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਿਸਿ ਚਲੈ
ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥ ਮੁਕਾਮੁ ਏਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ
॥੯॥੧੭॥

ਅੰਗ-੬੪

Meanings:-

“Settling down in the world as if it was your lasting abode or home is thoughtless. All the time our stay is uncertain from impending departure.

Our true abode is in the realm that is immutable and eternal. (1)

How can the world be reckoned as the lasting abode? Engage yourself in the devotion to the holy Name and by

truthful actions gather the provisions for your journey of the world. (1) (Rahau).

The Yogi practises the yogic postures and the Mullah adopts the pious stance. The Brahmin expounds the scriptures sitting in the temples. (2)

The Sidhas settled in the deities' temples; the gods, Sidhas, the divine choristers, keepers of the vows of silence, Muslim divines and leaders of traditions; all must depart far away and others too are poised for departure. (3)

The kings, lords, chiefs, nobles all of them have departed and in a short while time for departure shall come for all. O myself! Know that time shall come for you too to leave. (4)

This truth has been expounded in all the holy books but very few realise this. Nanak submits that in water and land, He is all pervasive. (5)

Allah is beyond our knowing and is inaccessible, Almighty, Creator, Gracious, Eternal, Merciful and Immutable but the whole world is evanescent with only one God as destination. (6)

Eternal is only that which shall not die or come to an end. Heaven and earth must vanish one day, God alone is immutable. (7)

The sun moves in the day and the moon moves in the night. Millions of stars speed at night also move. Nanak proclaims the truth that none except the Lord is immutable. (8) (17)”

In Bhai Mani Singh's book "*Sikhan di Bhagat Mala*" there is a story told by Guru Gobind Singh the tenth Master, about this meeting as given below. Bhai Mani Singh's book is in Punjabi language in Gurmukhi script. I found that such a great

heritage of Sikhs must be made available to wider circle. Therefore it was translated in English and is now being distributed by All India Pingalwara Charitable Society Amritsar free of cost. I can also send email if desired.

“Nawab Daulat Khan on hearing this bowed before Guru Ji and said that he recognised Guru Nanak Dev as a prophet of the Supreme Being. He said that he had but one desire, which was to see the *Khawaja Peer* (angel of waters) as he had heard that Khawaja Peer was an eternal sage since the earth and the sky were destructible, the air and water were permanent.

Guru Nanak Dev told him that if the Nawab so desired, he could elevate Khan himself to be the Khawaja Peer. Nawab Daulat Khan said though Guru Ji was capable of doing anything, he was desirous of having at least one glimpse of Khawaja Peer himself.

Guru Nanak Dev advised the Nawab to meditate. He said that all the elements like sky, air, fire, water and earth had the power of *Atma* or (soul or spirit) and that Khawaja Peer was also an *Atma*.

The Nawab tried to meditate, but was not able to do so for a long time. So he requested Guru Ji for help. Guru Ji asked him to try and continue the meditation. He asked the Nawab to concentrate on the tip of the nose (the middle of the eyebrows or the *Ajna Chakra*) and to bring back his concentration as soon it drifts away. Guru Ji assured him of his blessings in this effort and that he would have a glimpse of *Khawaja Peer* in the night,

After about nine hours, early in the morning, Khawaja Peer appeared in a vision to the Khan. The room became brightly lit as the Peer appeared holding two vessels brimming with jewels. First he bowed to Guru Nanak Dev and offered him the jewels. Guru Ji informed Khan about the arrival of the

Peer who then bowed before him. Guru ji spoke to the Peer telling him that henceforth Daulat Khan would be the king of the Water Kingdom. The Peer immediately expressed his happiness and that he was ready to serve him or Guru Ji, as he desired. Nawab Daulat Khan said that as the Peer was an expert in the management of the Water Kingdom so he should continue his good work as his minister.

Guru Ji then declared that Nawab Daulat Khan would continue in the world for another five years and then would join the Peer on leaving the earthly body. So the Peer should continue to work as his minister and after five years both would merge in the Supreme Being.

The Nawab was thoroughly devoted to Guru Ji and spread his message throughout Punjab.”



Chapter 6

Guru Ji's Fourth Long Travel in Western Direction.

When Mardana came to know of Guru Ji's plan to leave on a journey again, he expressed his desire for pilgrimage to Mecca for Huj. Guru Ji agreed to his wishes and left for the fourth long journey in the Western direction To Mecca and Baghdad etc. Guru Ji and Mardana left Sultanpur Lodhi, crossed Satluj River in a boat and reached Pakpatan. Although Pakpatan is a little distance away from the river, yet it was a famous ferry station on the western bank of Satluj River at the time of Guru Nanak. Several routes converged here; this was Guru Ji's second visit to this place. As during the last visit, Shaikh Ibrahim occupied the spiritual seat of Shaikh Farid. Shaikh Ibrahim was quite liberal and warm hearted person. He welcomed Guru Ji and lodged him in the monastery.

In the morning, Guru Ji and Mardana would get up early and perform kirtan. Guru Ji would be lost in Divine melody and sing hymns where as Mardana would play the rebeck. In those days the holy persons used to express their feelings in verse. Incidentally, the Sanskrit word "Rishi" means a poet. When some person becomes spiritually exalted, the poetry comes naturally to him. The tradition was so strong that every such saint either possessed or remembered his own verses or famous verses of some other holy person by heart. When Guru Nanak recited his own hymns, Shaikh Ibrahim was also inspired to recite some verses.

One day, during the discourse, Shaikh Ibrahim recited this Shaikh Farid's couplet;

Farid says:-

ਫਰੀਦਾ ਪਾੜਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲੜੀ ਪਹਿਰੇਉ ॥

ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੇਈ ਵੇਸ ਕਰੇਉ ॥੧੦੩॥

ਅੰਗ - ੧੩੮੩

ਫਰੀਦਾ ਪਾੜਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲੜੀ ਪਹਿਰੇਉ ॥

ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੇਈ ਵੇਸ ਕਰੇਉ ॥੧੦੩॥

ਅੰਗ - ੧੩੮੩

Meanings:-

“O Farid! Tear your clothes to strips and assume coarse woollen wear. Assume whatever wear that will bring you close to the beloved Lord. (103)” (Shri Guru Granth Sahib Page 1383)

Guru Ji replied:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਪਿਰੁ ਨਿਤ ਝੂਰੇ ਸੰਮਹਾਲੇ ॥

ਮਿਲਦਿਆ ਫਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ ॥੧॥

ਅੰਗ- ੫੯੪

ਸਲੋਕੁ ਮਃ ੧ ॥

ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਪਿਰੁ ਨਿਤ ਝੂਰੇ ਸੰਮਹਾਲੇ ॥

ਮਿਲਦਿਆ ਫਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ ॥੧॥

ਅੰਗ- ੫੯੪

Meanings:-

“In the home the wife is paining for husband who is far away; ever thinking of him; if the lover were sincere, the union will soon come about. (1)” (Guru Granth Sahib Page 594)

Shaikh Ibrahim again said:-

ਫਰੀਦਾ ਨੰਢੀ ਕੰਤੁ ਨ ਰਾਵਿਓ ਵਡੀ ਥੀ ਮੁਈਆਸੁ ॥
ਧਨ ਕੂਕੋਂਦੀ ਗੋਰ ਮੇਂ ਤੈ ਸਹ ਨਾ ਮਿਲੀਆਸੁ ॥੫੪॥

ਅੰਗ-੧੩੮੦

ਫਰੀਦਾ ਨੰਢੀ ਕੰਤੁ ਨ ਰਾਕਿਏ ਵਡੀ ਥੀ ਮੁਈਆਸੁ ॥
ਧਨ ਕੂਕੋਂਦੀ ਗੋਰ ਮੇਂ ਤੈ ਸਹ ਨਾ ਮਿਲੀਆਸੁ ॥੫੪॥

ਅੰਗ-੧੩੮੦

Meanings:-

“Farid says, while in the youth, this life female did not love the Lord; and died when grown old. Now in the grave the soul is wailing. O Lord! I failed to meet You. (54)”

(Shri Guru Granth Sahib page 1380)

To this Guru Ji replied:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਹਲ ਕੁਚਜੀ ਮੜਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕਸੁਧ ॥
ਜੇ ਗੁਣ ਹੋਵਨਿ ਤਾ ਪਿਰੁ ਰਵੈ ਨਾਨਕ ਅਵਗੁਣ ਮੁੰਧ ॥੧॥

ਅੰਗ-੧੦੮੮

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਹਲ ਕੁਚਜੀ ਮੜਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕਸੁਧ ॥
ਜੇ ਗੁਣ ਹੋਵਨਿ ਤਾ ਪਿਰੁ ਰਵੈ ਨਾਨਕ ਅਵਗੁਣ ਮੁੰਧ ॥੧॥

ਅੰਗ-੧੦੮੮

Meanings:-

“The woman of bad ways, self-complacent, of blackened impure mind (is wailing). If she had merit, she would have had bliss with her husband and not as the foolish female with bad qualities, says Nanak. (1)” (Shri Guru Granth Sahib Page 1088)

Shaikh Ibrahim was deeply impressed and felt very happy

after listening to Guru Nanak's verses. He asked Guru Ji that it needed a knife to kill the mind. In reply Guru Ji recited the following hymn recorded as Sloke Mahalla 1 at page 956 of Shri Guru Granth Sahib:-

ਮਃ ੧ ॥

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ ॥ ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ ॥ ਸਬਦੇ
ਸਾਣ ਰਖਾਈ ਲਾਇ ॥ ਗੁਣ ਕੀ ਥੇਕੈ ਵਿਚਿ ਸਮਾਇ ॥ ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ
ਸੇਖੁ ॥ ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ ॥ ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥ ਨਾਨਕ
ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥੨॥ ਅੰਗ-੯੫੬

ਸਃ ੧ ॥

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਮੁ ਸਾਰੁ ॥ ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ ॥ ਸਬਦੇ
ਸਾਣ ਰਖਾਈ ਲਾਇ ॥ ਗੁਣ ਕੀ ਥੇਕੈ ਵਿਚਿ ਸਮਾਇ ॥ ਤਿਸ ਦਾ ਕੁਠਾ
ਹੋਵੈ ਸੇਖੁ ॥ ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ ॥ ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥
ਨਾਨਕ ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥੨॥

ਅੰਗ-੯੫੬

Meanings:-

“If the knife is made of truth, the steel is also of truth of indestructible workmanship; it is sharpened on the grinding stone of holy Word; put in a scabbard of good qualities; and with this knife the Shaikh is slaughtered, then the blood of avarice shall ooze out. Such a kind of slaughtering is of approved kind and is acceptable to the Lord.

Nanak says, such a sacrifice is seen and approved at the Divine Portal. (2)”

Shaikh Ibrahim was very happy and he handed over compositions of Shaikh Baba Farid to Guru Ji. Guru Ji stayed at Pakpattan for some time and composed nine pauries of Assa Di Vaar which were later included as first nine stanzas of Assa Di Vaar in Guru Granth Sahib.

At Multan meeting Baha-ud- Din Makhdum.

Multan is one of the ancient towns of Punjab. During the time of Alexander the Great, it was the capital town of Mali community. At the time of Guru Nanak, it was the capital of surrounding area. In the eighteenth century, before setting up of Bahawalpur State, the area comprising of this state and the deserts of Bikaner were all under Multan. It is also said that the story of Bhagat Prahalaad and his father Harnakash also took place in this town. After the arrival of the Muslims in India, Multan became an important centre of Islam.

The tomb of Shamus Tabrez stands now in the south of Multan. His real name was Shamus-ud-Din and he migrated from fertile Afghan region in 17th century to settle here. Shaikh Baha-ud-Din Zakaria migrated to this place in 12th century. Pilgrims from far off places come to Multan to visit and pay obeisance at the tombs of these holy men. Thus Multan became centre for Muslim culture because of the tombs of these great sages. At the time of Guru Nanak's visit, Muslim Fakirs of different traditions lived in Multan.

Shaikh Jalal Bukhari (died. A.D. 1291) was the first of the Bukhari family to settle at Uch and was well known as spiritually enlightened fakir. He was the disciple of Shaikh Baha-ud-Din Zakaria Quraishi (died. A. D. 1269). Baha-ud-Din Zakaria was a close friend of Baba Farid Ganj-i-Shakar (died. A. D. 1269). Thus the descendants of Baba Farid of Pakpattan, Shaikh Bukhari of Uch and Baha-ud-Din in Multan were frequently meeting each other and were on very good terms. These three families have produced several Muslim divines.

The local Muslim community considered these three as great Islamic centres of Pakpattan, Uch and Multan as holy

places. All these three places were owned and looked after by three different persons. Generally the person appointed belonged to the family of the founder. He was called *Makhdum* and those who attended on him were called *khadims* (servants). There were always three makhdums at the three centres.

At the time of Guru Nanak's visit, seat of Baha-ud-Din Zakaria was occupied by one Baha-ud-Din from amongst his family. We may call him Baha-ud-Din Makhdum. However in the Janamsakhis he is mentioned as Makhdum Bahavdi. When Guru Ji reached the tomb of Baha-ud-Din Zakaria, Makhdum was going to say Namaz. He sent a message through his attendant that he was going to say Namaz and Guru Ji should wait and not go without meeting him. When the khadims came near Guru Ji, he assured him that he would wait for Makhdum and will not go without meeting him. The khadims were surprised that Guru Ji knew what was in their mind.

After sometime, Makhdum came after saying his prayers and Guru Ji stood up to receive him. They shook hands and settled down. The Makhdum inquired about his welfare. He replied that he was fine after meeting good people. Makhdum said that he knew about Guru Ji seeing both Hindus and Muslims with one eye. However he wanted to know if God was within both of them. Guru Ji told him that God resides in all places and all beings. Residing within all of us, He enjoys the joys of the world and bears both pain and pleasure. He also recited the following hymn recorded as Siri Rag Mahalla 1 at page 23 of Shri Guru Granth Sahib:-

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

**ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ॥ ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ
ਭਤਾਰੁ ॥੧॥ ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥
ਆਪੇ ਮਾਛੀ ਮਛਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥ ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ**

ਲਾਲੁ ॥੨॥ ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ॥ ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ
ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥ ਕਉਲੁ
ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥੪॥੨੫॥ ਅੰਗ-੨੩

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਕਯਹਾਰੁ ॥ ਆਪੇ ਹੋਵੈ ਚੋਲਫੁ
ਆਪੇ ਸੇਜ ਭਠਾਰੁ ॥੧॥ ਰੰਗਿ ਰਠਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ
॥੧॥ ਰਹਾਤੁ ॥ ਆਪੇ ਮਾਠੀ ਮਠੁਲੀ ਆਪੇ ਪਾਠੀ ਜਾਲੁ ॥ ਆਪੇ
ਜਾਲ ਮਠਕਫੁ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ ॥੨॥ ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ
ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ॥ ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥
ਪ੍ਰਠਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥ ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ
ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥੪॥੨੫॥ ਅੰਗ-੨੩

Meanings:-

“He himself is voluptuary, and himself essence and enjoyer of pleasures. He, is himself the female be gowned and himself the husband taking delight in the couch. (1)

The Lord soaked in dye of delight is completely pervasive in the universe.

The Lord is himself the fisherman, the fish, water, and net, the bead and the bait. (2)

O dear sister of my soul! The beloved is voluptuary of many delights and the happily-wedded ones have perpetual delight with Him. See how unlucky I am. (3)

O Lord! Nanak prays that You are the lake, the swan, the lotus and the buds, night buds; the loveliness of view and the enjoyer of delight. (4) (25)”

On hearing this, Baha-ud-Din bowed before Guru Ji. After spending some time at Multan, Guru Ji left for Uch.

At Uch meeting Makhdum of Uch.

Uch is a very ancient town. It is said that it was founded

by Alexander the Great. During the reign of Mahmood of Ghazni, Muslim rule was established here. Prior to this it was known as Deogarh. Because of the tomb of Jalal-ud-Din Bukhari, it was an important centre of Islam. The Makhdum at the time of Guru Nanak's visit was Shaikh Hajji Abdul Sahib Bukhari.

During his stay at Uch, Guru Ji stayed with Makhdum. At that time he was making preparations for pilgrimage for Hajj. After some time Baha-ud-Din Makhdum of Multan also arrived in Uch. All of them set out for Hajj. After having spent some days in Uch, Guru Ji also accompanied them.

Guru Ji in Kutch.

Guru Ji, Mardana, Makhdum of Uch and Makhdum of Multan boarded a boat at Uch, and then crossing via Panjnad went to Sakkhar through Indus River. The two Makhdums wanted to go to Mecca via Shikarpur so they got down from the boat at Sakkhar. Guru Nanak took another boat in the Indus River and reached Lakhpat Nagar. In those days, Lakhpat and Kutch regions formed part of Sindh. In ancient times, river Indus and its subsidiary streams fell into the sea after passing through Kutch.

Up to 10th century, Lakhpat was a prosperous region. There after its water started to decline and by 18th century, it turned in to barren land. The earth quake of 1819 completely destroyed and buried it under earth along with another town Sindhri which was a port town. Here earth pushed itself down by 12-15 feet. The salt water spread it self from Sindhri over 3200 square kms. Thus this earthquake ruined Lakhpat region; a fertile paddy land for ever and turned it into a barren region.

At the time of Guru Ji's visit, Lakhpat was called Basta

Bandar and earned revenue of one lakh kori (six koris were roughly equal to one rupee). Since all transportation was by boats, the village came to be known as “Lakhpat”. There is a huge Gurdwara in memory of Guru Ji’s visit at Lakhpat. There is a manuscript in the Gurdwara which says that the land in Kuriani village was attached to Gurdwara as *jagir*. This place is 19 kms off Lakhpat. At Kuriani there is a very old pond which is called Nanaksar. There is a Gurdwara at Kuriani also which has been rebuilt.

For many centuries *Assa Purani Devi* has been worshipped in Lakhpat region. An old temple dedicated to her is about 54 kms away from Lakhpat on Lakhpat Bhuj road. There is a tradition in Lakhpat that the goddess Assa Purani Devi came to Guru Nanak and requested that the entire world accepted his spiritual suzerainty but he should spare this Lakhpat region for her. The tradition shows that Guru Ji did not go in to the interior of the region.

At Hinglaj Temple.

Guru Ji left Lakhpat and travelling through Kuriani and Kotesvara reached the old temple of Naraina Swami that is situated on the sea shore. From here he boarded a boat and reached Sonmiani. This port was locally called Miani. It is situated 80 Kms west of Karachi and was a famous port of Baluchistan. Before founding of Karachi, most of the trade in central Asia was carried from this port via Kalat. It was a natural port.

Hinglaj is very far off from Miani on the hills close to Iran. It is an old temple on the bank of Huglaj River in Hinglaj hills. It was then the principal shrine of the area. The Muslims called it the shrine of goddess Nani and the Hindus called it Kali Mata Parbati. The place was so difficult to reach that in those days,

the priest of the temple who was a Muslim lady would brand the visitors with red hot iron on the back as a proof of having visited the Hinglaj temple.

The temple was in a high valley, semi-circle in size. To reach the temple one had to climb a large number of steps. Guru Ji visited the temple. To the east of this temple and a little further off there used to be a Gurdwara in memory of Guru Nanak's visit. In the temple some *sadhus* met him and were surprised at his attire like that of a Hajji. No body could make out whether he was an ascetic, Bairagi, Udasi or Vaishnav, a Khatri, Brahmin, Vaishya or Shudra. Some of them came and asked Guru Ji; O beloved of God! What is your attire and what do you eat? Also please let us know about you so that we can make out as to what should be served to you so as to please you. In reply, Guru Ji recited the following verse recorded as Sloke Mahalla 1 in Sarang ki vaar at page 1245 of Shri Guru Granth Sahib:-

ਸਲੋਕ ਮਃ ੧ ॥

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥ ਦਇਆ ਦੇਵਤਾ
ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨੁ ॥ ਜੁਗਤਿ ਧੋਤੀ ਸੁਰਤਿ ਚਉਕਾ ਤਿਲਕੁ
ਕਰਣੀ ਹੋਇ ॥ ਭਾਉ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਤ ਕੋਈ ਕੋਇ ॥੧॥

ਅੰਗ-੧੨੪੫

ਸਲੋਕ ਮਃ ੧ ॥

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥ ਦਇਆ
ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨੁ ॥ ਜੁਗਤਿ ਧੋਤੀ ਸੁਰਤਿ
ਚਉਕਾ ਤਿਲਕੁ ਕਰਣੀ ਹੋਇ ॥ ਭਾਉ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਤ
ਕੋਈ ਕੋਇ ॥੧॥

ਅੰਗ-੧੨੪੫

Meanings:-

“Those adopting the fast of truth, holy pilgrimage of contentment, bath of illumination and meditation; making

compassion their deity, forgiveness their rosaries are pre-eminent among men.

Nanak says that those who make *dhoti* as union with the Lord; absorption in God as the ritually pure kitchen; then make love as the food to be consumed are very rare and they are the ones blessed by God. (1)”

When the sadhus heard this, they fell at his feet.

At Mecca and Medina. At Mecca.

After leaving Hinglaj temple, Guru Ji and Mardana reached the Miani port. They took the sea route and reached Kalhatt on the other end of Persian Gulf which was a very famous place in those days. Travelling through Kalhatt (near Muscat) came to Aden and then to the port of Al-Aswatt which was famous among the Hajjis and only 20 kms from Jeddah. From there, they went to Mecca. These days’ non-Muslims are not allowed to go to Mecca but in those days this condition was not so strictly followed. One of my Muslim colleagues who had been to Mecca and had also served on deputation to Saudi Arabia, told me that even the non-Muslim representatives of foreign construction contractor firms are not allowed to enter Mecca for supervision of construction works carried out by them. They supervise work through closed circuit T.V.

In old days, Mecca was an important centre of trade even before it became holy centre of Muslims. Originally, Mecca came around Zamzam well. Sura 106 of Quran Sharif calls it “the eternal establishment for the caravans both in summer and winter”. Guru Nanak stayed in Mecca for some time. In the meantime, the Makhdums of Uch and Multan also arrived. They were quite surprised to find Guru Ji arriving before them.

There was one Indian Punjabi Muslim settled in Mecca named

Jiwan who was serving in the holy place. One day when he was cleaning up the place early in the morning, he found one man sleeping with his feet towards Kaaba. Jiwan shook up the person (Guru Ji) and told him that he was sleeping with his feet towards the abode of God. Guru Ji told him to shift his feet in the direction in which God did not reside. Then Jiwan picked up Guru Ji's feet and rotated his body but he found that Kaaba was moving in the same direction as his feet. Then Guru Ji told him that even according to Islamic faith, God is *Rabul-almin* i.e. all pervasive.

Many Hajjis got together there as they developed apprehension about his faith. So they asked him, "O holy man! Are you are a Hindu or a Muslim?" Guru Ji then uttered the following hymn recorded as Tilang Mahalla 1 at page 721 of Shri Guru Granth Sahib:-

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ॥ ਮੈ ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ ॥ ਕਰ
ਕਾਸਾ ਦਰਸਨ ਕੀ ਭੂਖ ॥ ਮੈ ਦਰਿ ਮਾਗਉ ਨੀਤਾ ਨੀਤ ॥੧॥ ਤਉ ਦਰਸਨ
ਕੀ ਕਰਉ ਸਮਾਇ ॥ ਮੈ ਦਰਿ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥ ਕੇਸਰਿ
ਕੁਸਮ ਮਿਰਗਮੈ ਹਰਣਾ ਸਰਬ ਸਰੀਰੀ ਚੜ੍ਹਣਾ ॥ ਚੰਦਨ ਭਗਤਾ ਜੋਤਿ ਇਨੇਹੀ
ਸਰਬੇ ਪਰਮਲੁ ਕਰਣਾ ॥੨॥ ਘਿਅ ਪਟ ਭਾਂਡਾ ਕਹੈ ਨ ਕੋਇ ॥ ਐਸਾ ਭਗਤੁ
ਵਰਨ ਮਹਿ ਹੋਇ ॥ ਤੇਰੈ ਨਾਮਿ ਨਿਵੇ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ ਤਿਨ ਦਰਿ
ਭੀਖਿਆ ਪਾਇ ॥੩॥੧॥੨॥ ਅੰਗ-੭੨੧

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਤੁ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ॥ ਮੈ ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ ॥ ਕਰ
ਕਾਸਾ ਦਰਸਨ ਕੀ ਭੂਖ ॥ ਮੈ ਦਰਿ ਮਾਗਤੁ ਨੀਤਾ ਨੀਤ ॥੧॥ ਤਤੁ ਦਰਸਨ
ਕੀ ਕਰਤੁ ਸਮਾਇ ॥ ਮੈ ਦਰਿ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥
ਕੇਸਰਿ ਕੁਸਮ ਮਿਰਗਮੈ ਹਰਣਾ ਸਰਬ ਸਰੀਰੀ ਚੜ੍ਹਣਾ ॥ ਚੰਦਨ ਭਗਤਾ ਜੋਤਿ
ਇਨੇਹੀ ਸਰਬੇ ਪਰਮਲੁ ਕਰਣਾ ॥੨॥ ਘਿਅ ਪਟ ਭਾਂਡਾ ਕਹੈ ਨ ਕੋਇ ॥
ਐਸਾ ਭਗਤੁ ਵਰਨ ਮਹਿ ਹੋਇ ॥ ਤੇਰੈ ਨਾਮਿ ਨਿਵੇ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ
ਤਿਨ ਦਰਿ ਭੀਖਿਆ ਪਾਇ ॥੩॥੧॥੨॥ ਅੰਗ-੭੨੧

Meanings:-

“O Lord! Your fear is my hemp-drug, my mind is the leather pouch; mad with this intoxication, I have become an anchorite. I hunger for Your sight and I beg this with my bowl at Your door for ever. (1)

I yearn for your sight. I am a beggar at Your door, pray dole out this charity to me. (1) (Rahau)

The merit of sandalwood and God’s devotee is that they impart fragrance to all. (2)

Like silk and ghee which are always considered pure, the God’s devotees are also pure; what ever faith they may belong to. Nanak says that he bows to the devotion to the Lord’s Name and begs at the door of such (great souls) for alms. (3) (1) (2)”

When the Hajjis did not get clear answer whether he was a Hindu or a Muslim, then they asked him to show his book to see whether it was Quran or some other text. They also wanted to know whether Hindus or Muslims are good. In response, Guru Ji said that both Hindus and Muslims would suffer without noble deeds such as righteousness and truth etc. It implied that those who did good deeds were good people. After hearing this Hajjis kept quiet. Guru Ji stayed in Mecca for some time and then travelled towards Medina.

It is said that Makhdum of Uch requested Guru Ji for his wooden sandals as memorial to their meeting. Guru Ji gave them to him and these are preserved at Uch even today. Along with these sandals, other things connected with Guru Ji preserved at Uch are Bairagan, bangles made of stone, mace of stone and a wooden boat in which Guru Ji travelled.

At Medina.

The real name of Medina is Al-Medina which means a city.

Before the time of Prophet Muhammad it was known as Yasrab. Mecca was a religious place even before but Medina became a religious place after Muhammad because of his tomb exists there.

When Guru Nanak reached Medina, he sat outside the town. He asked Mardana to go and pay obeisance at the tomb of Prophet Muhammad. Mardana came back after paying his respects there and then took Guru Ji also along with him. Then Guru Ji also visited the tomb of the Prophet Muhammad. Returning from there, they stayed in Medina for some time and then set out for onward journey towards Baghdad.

Guru Ji in Baghdad.

From Medina, there are two routes to reach Baghdad. One route is for the caravans via Damascus which is very long. The alternative route which is much shorter and is preferred by the Hajjis is through the desert via Faiz but was rather difficult. This desert bound route was prepared specially for the Hajjis by Begum Zubaida wife of Caliph Harun Rashid. Arrangements for water were also made at some places on this route. Faiz was 376 kms from Medina and was capital of Najad. From Najad onward, the path was rather narrow and difficult. In the 16th century, this route was open and Guru Ji and Mardana followed this route and reached Baghdad.

According to Encyclopaedia of Islam, Baghdad is an Iranian name meaning “a gift by God”. It is an ancient city more than 3000 years old. Before the discovery of the sea route, Baghdad like Mecca was a centre for caravans coming from the east as well west. The 9th century was the golden period in the history of Baghdad. At that time Caliph Al Mamum, a successor of Harun Rashid contributed a lot towards its prosperity. At that time it was considered as the greatest centre of Islam. In the 13th century Halaku Khan destroyed the city

and in the 16th century it came under the suzerainty of Turks.

At the time of Guru Nanak's visit, Baghdad was under the Iranians. The rulers belonged to Shia sect. Halaku Khan visited many mosques belonging to the Shia community and razed the mosques of Sunni community and executed their imams. It was a period of great religious crisis in the history of Baghdad. The City of Baghdad is situated on the bank of river Euphrates. In the olden times it was on the western bank but it got ruined and the new city came up on the eastern bank of the river.

At the time of Guru Nanak's visit, the city was on the eastern bank. Guru Ji and Mardana approached the city and found a place to stay outside the city which is close to the present Railway Station. One of my Muslim friends who went on Hajj pilgrimage brought the photograph of the Gurdwara and showed it to me with lot of reverence. Recently, I met a gentleman who had stayed in Baghdad for long period of time who told me that the Gurdwara was expanded and when the local Muslim community came to know of programme of further expansion, they approached Saddam Hussain the then President of Iraq and put up a graveyard next to the Gurdwara; thus blocking all expansion plans.

Guru Ji and Mardana would get up early and sing praise of the Lord accompanied with music on the rebeck. One day Mardana played rebeck and Guru Ji sang the following composition from Japji Sahib (22nd Pauri) at page 5 of Guru Granth sahib:-

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ
ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ
ਜਾਣੈ ਆਪੁ ॥੨੨॥ ਅੰਗ-੫

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ

वेद कहनि इक वात ॥ सहस अठारह कहनि कतेबा असुलू इकु
धातु ॥ लेखा होइ त लिखीअै लेखै होइ विणासु ॥ नानक वडा
आखीअै आपे जाणै आपु ॥२२॥ अंग-५

Meanings:-

“He (God) has created millions of nether worlds and heavens and men have given up the attempt to count them in despair.

The Vedas too declare their helplessness in despair.

The Muslim scriptures declare eighteen thousand species; such a count is in vain; there is nothing real except the Lord.

No body can state or measure His infinite state; men’s lives are swallowed in such effort.

Nanak says; know that He is Supreme and all-knowing. (22)”

In those days music was banned in Baghdad. Some local people used to attempt to stop Guru Ji from singing but could not dare to argue seeing the glow on his face. Then they decided to complain to Peer Dastgir who was the religious head of the place and belonged to Qadiri Sufi sect. He was authorised to issue *Fatwa* or religious directive on such matters and also decide the punishment.

At that time several baptismal rites were performed at the time of one’s initiation into Qadiri Sufi sect. They remembered God by seven names, reciting them in a prescribed order. As per another ritual, the new entrant into the sect would raise his thumbs of both of his hands and give his right hand into the right hand of the spiritual mentor. That is why such a mentor among the Qadiri sect is called “Peer Dastgir” which means a spiritual mentor who holds the hand. At the time of Guru Ji’s visit, Shah Mohi-ud-Din Abdul Qadir Gilani was called “Peer Dastgir”.

When the people went to Peer Dastgir and reported the matter, he thought that this new person might propagate his teachings and thus become a challenge to him. The religious top brass are also very proud and therefore jealous of any competition. Therefore he decided that this case deserved a punishment of death by stoning. So the crowd of people picked up stones and reached the place where Guru Ji was sitting. When Guru Ji and Mardana saw the crowd with stones in their hands, they became apprehensive of trouble. One man came forward and told Guru Ji that they have come to implement Peer Dastgir's *fatwa* of killing them by stoning. Guru Ji got up and told them that it was the time for Namaz and they should not think of anything else at that time. He put his hands on his ears and loudly shouted Sat Kartar in the tune of Azan (the call for Namaz to the faithful). As soon as they heard this loud Azan call, the stones in their hands fell down and all of them went into coma. This news reached Peer Dastgir. He had already heard about the happenings during Guru Ji's visit to Mecca. So he went himself accompanied by his son and followers. Reaching there, he saw the earlier crowd motionless and requested Guru Ji to kindly bring them into senses. Guru Ji said that these people had come to kill me by stoning, but I have killed their minds with the arrow of the God's Word. Then on further request by the Peer, Guru Ji brought them to senses.

Discussions between Peer Dastgir and Guru Ji at Baghdad.

The Peer asked Guru Ji "Which tradition and religion he belongs to and what was his name?" Guru Ji replied that he does not belong to any tradition. God has sent him to this world; therefore he only recognised the God who is prevailing in all corners of the creation. He did not recognise the fakirs who have drawn circles around themselves. They have established

their spiritual seats and have become men of the world though they call themselves the men of God. From spiritual angle, they are of no consequence. Among the Sufi's there are fourteen families and 72 branches. These are only the boundaries drawn by them around themselves. I do not belong to any tradition; I am a man of Unmanifest God. My worldly name is Nanak. Since the Peer had heard this name from the hajjis coming from Mecca, he realised the greatness of Guru Nanak and bowed to him. In Mecca Guru Nanak was called "Hindi Peer".

Then Peer Dastgir asked as to why Guru Ji was singing and playing music. Guru Ji told him that music was a gift of God to humans who had been blessed with intellect and power of discrimination. There is music in the nature, the blowing wind causes the reeds to rub against each other thus creating music, the leaves of the trees and the chirping birds create music. When man adds his voice to the instrumental music, then the praise of God can be made more heavenly causing absorption of the mind in godliness. But when the music is connected with songs on subjects of lust, greed, desire, anger and pride etc it becomes harmful to the mind and is therefore undesirable. There is no harm rather it is good to sing the praise of God accompanied with music. Then the Peer asked why is it that every body likes music after all it is made by man? Guru Ji replied that the music is made by God, man has only discovered it.

Peer Dastgir agreed to this. Now music is played in all the tombs of Sufis when the devotees sing "*Kawalis*" in praise of God and the departed saints.

Then the Peer asked Guru Ji that according to Muslim traditions, there are only seven skies above and seven earths and below but he was singing that there are lakhs of skies and

earths. This was a case of blasphemy, how can he explain this controversy. Guru Ji replied that the God's creation is immense and limitless. One can visualise as far as one understands. It is for the astronomers to count the stars and planets and not the God's fakirs. The fakirs are greatly impressed by the display of God's creation as seen partly in the form of stars in the sky at night. It is only when the fakir's worldly eyes close in absorption in the God; that he is able to realise the vastness of the creation.

Then the Peer asked Guru Ji to show him the proof of more than seven skies and seven neither worlds. Peer's son who was still young and pure minded; was sitting nearby, immediately offered himself to witness the God's limitless creation. Guru Ji took his hand in his own hand and asked him to close his eyes. As soon as the Peer's son closed his eyes, he realised that he was flying at very fast speed and witnessing many worlds in the sky. After some time, he lost the count and stopped counting. Then Guru Ji showed him the neither worlds too. On one of the worlds, there was a congregation of sages and heavenly music was being played. There was a large vessel filled with Halwa (karah Prasad offering to the devotees) made of wheat flour, sugar and ghee (clarified butter). Guru Ji told the Peer's son that if they go back without any proof of having seen other worlds, the people down there may not believe them. So they filled a bowl with Halwa and took it with them. When Guru Ji asked the boy to open his eyes, he was surprised to see that his father and other people were still there. He thought that he had spent ages in going around many worlds, but according to our world, only a few minutes had elapsed. Then the boy related his experiences of having seen many worlds. The Peer asked if there was any proof of all that they were

saying. Then the boy produced the bowl of Halwa he had brought with him. Since they did not have anything with them before leaving for the sojourn, it confirmed that what they were saying was true.

After this Peer Dastgir and his son were highly pleased. After some dialogue with Guru Ji they went home. Other people also returned to their homes. Guru Nanak had discussions with Peer Dastgir on many occasions after that time; Fakir Bahlol listened to the discussions very attentively and became his disciple. This fact has come to light from an epitaph discovered by Ananda Acharya. He has referred to it in his poetry book "Snow Birds". This epitaph was found outside the city of Baghdad. The words inscribed on it when translated in English were as under:-

"Here Guru Nanak had dialogue with Fakir Bahlol. Even after sixty years (sixty winters) of Guru Nanak's leaving Iran, Bahlol's soul remained stuck to the words of Guru Nanak as a bee remains glued to the flower on which is reflected the light of the dawn."

The epitaph is in mixed language of Arabic and Turkish. Bhai Veer Singh has given the copy of the original epitaph in his book "Guru Nanak Chamtkar Volume II" opposite page 174 and also a sketch of the memorial.

In the west of Baghdad where Guru Ji had put up, a raised platform and a tomb is found in a room. It is said that it is the tomb of Fakir Bahlol and the platform which is 3 feet wide, 4 feet long and 3 feet high is the one on which Guru Nanak used to sit. In 1918 A.D. the attendant who used to look after this was Sayad Usuf. There is a courtyard in front of the room where pomegranates are grown. There is a boundary wall around the compound with one gate.

On the platform, there is writing in Arabic, the free English translation of which is given below:-

“Look! The great God fulfilled the wish. A new building got erected for Baba Nanak. In the construction of this, seven Godly people contributed. The date comes to 927 Hijri. The fortunate disciple started new supply of water from the earth.”

The date 927 Hijri seems to be correct as it is equivalent to 1520 A.D. *Al Sabia* or *Sabian* or *Subi* people lived in Iraq up to sixties of twentieth century. They called themselves followers of Guru Nanak. They were natives of Iraq and lived in south Iraq. They maintained unshorn hair and beard and wore Guru Nanak’s portrait around their neck. They were mostly gold smiths by profession. They did not consider themselves Muslims nor other people in Iraq consider or call them as such. They consider water as pious.

The most reliable record of Guru Ji’s Baghdad visit is available in the 1st Vaar para nos. 35 and 36 of Bhai Gurdas who had long association with four Gurus and happened to be there not much after Guru Nanak’s time.

After spending some time in Baghdad, Guru Ji travelled further eastward toward Mashhad.

In Iran at Mashhad.

Guru Nanak and Mardana reached Tabrez which was an ancient town of Iran. Ibn Batuta the famous traveller had taken ten days to cover the distance between Baghdad and Tabrez. As a result of earth quakes, the town was destroyed several times and reconstructed each time. From Tabrez, Guru Ji and Mardana went to Tehran and from there to Mashhad. The earlier name of this town was Tus. Two great sages, Firdausi and Al-Gazli were born in this city. Mashhad literally means “place for martyrdom.”

Mashhad was a great centre of Shia Muslims. Caliph Harun Rashid suddenly passed away there in A.D. 819. His son accompanied by his son-in-law came to pay respects at his tomb in A.D. 829. His son-in-law Al Raza took some grapes and breathed his last there. The tombs of both of them are side by side and Shia devotees from far off places come here to pay their obeisance.

Guru Ji and Mardana settled outside the town and did not go to the shrine of martyrs as did all the Hajjis. The city dwellers, after noticing this became anxious to know to which tradition this fakir belonged. They came to Guru Ji and asked if he had faith in Allah, Prophet Muhammad and Hazrat Ali. ***Guru Nanak replied that Hazrat Muhammad was a Prophet whose job was to convey the message. He came with the message from God. What is more important is the message he brought and it became all the more important to follow that message. The message exhorted men to worship God. This is the will of God. I follow this.*** The people who had come to meet Guru Ji failed to understand him. They asked him to go to Peer Abdul Rahman, their spiritual mentor. Peer Abdul Rahman was a native of Gurdez and had gone to Mashhad on pilgrimage. So Guru Nanak, Mardana and all the people went to the Peer who told Guru Ji that all the people of the town are Shia and had faith in Hazrat Ali. He wanted to know whether he was a Shia or Sunni. Guru Nanak replied that Divine light shines in all. All the prophets are equal for him. He further told that same Divine Light pervaded in them and in the entire universe. However we fail to perceive it because of predominance of evil and passion. If one eradicates one's ego, one can perceive and it will become visible.

Abdul Rahman and natives of Mashhad were highly

impressed. Guru Ji stayed in Mashhad for some time and then resumed his journey towards Kabul.

In Afghanistan at Kabul.

Guru Nanak and Mardana travelled on the old route in north Iran from Mashhad and reached Balkh a town in the northern part of Afghanistan. It has since been renamed as Wazirabad. It is situated on the bank of Balkh River which flows down and joins Amu River after about 80 kms. Due to political ups and downs, this town has been destroyed several times and each time it was resurrected soon thereafter. Guru Nanak and Mardana passed through Balkh and reached Kabul. Kabul is the capital of Afghanistan. It acquired this status when Babur conquered it in 1504 A.D.

Guru Nanak put up outside the town towards Sultanpur side. Some holy men met him there and held discussions with him. They warned him that it was the place of Muslims and he should be cautious. The Guru replied that the same Divine Light pervades in all. God has created all beings in the same mould. However, some of them wear holy thread and some get themselves circumscribed. The holy men were deeply impressed by Guru Ji's words. Guru Ji spent some time in Kabul and then proceeded towards Peshawar.

At Peshawar (Gorakh Hatri).

At the time of Guru Nanak's visit, the Khyber Pass route was very difficult. This route was opened during the regime of Emperor Akbar. Guru Nanak Dev therefore travelled through Kuram Pass. That is why there are several Gurdwaras on the banks of Parachinar and the Kuram Rivers. These were in place till 1947. There was a Gurdwara in Pewrah near Afghan boarder and another at Maulana village about 3 kms

from Parachinar. The tradition of Guru Nanak Dev having stayed there was current among the Muslim population there.

At the time of Guru Nanak's visit, Peshawar was known as Parashawar and this is the name mentioned by Babur in his book *Tuzk-i-Babari*. The modern name Peshawar came up during regime of Akbar. At the time of Guru Ji's visit, there was a shrine there called Gorakh Hatri. Earlier, this was an important Buddhist centre. There was a Pipal tree about 100 feet high. The Buddhists considered this tree holy as they believed that Gautam Buddha had sat under this tree. Even Babur has made a reference to it in his memoirs.

At the time of Guru Nanak's visit, it was a centre of yogi followers of Gorakh Nath. When Guru Nanak and Mardana reached there, the community food (bhandara) was being served. After the food was taken by all, the yogis asked Guru Ji whether he was a householder or an ascetic. The Guru replied that he was a householder. One of the yogis said that like a man given to intoxication cannot concentrate on God, a householder cannot get enlightenment because he is ever engrossed in family affairs. In reply, Guru Ji said that one cannot become a yogi merely by getting his ears pierced through and wearing ear rings. The inculcation of the following virtues is must to become a true yogi. Then he recited the following hymn as recorded as Gauri Cheti Mahalla 1 at page 155-56 of Shri Guru Granth Sahib:-

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਂਇਆ ਕੀਜੈ ਖਿੰਬਾਤਾ ॥ ਪੰਚ ਚੇਲੇ ਵਸਿ
ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ ॥੧॥ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਸਿਤਾ ॥
ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਸਿਤਾ ॥੧॥ ਰਹਾਉ ॥
ਮੂੰਡਿ ਮੂੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ ॥ ਤ੍ਰਿਭਵਣ
ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ ॥੨॥ ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ
ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ ॥ ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ

ਲੋਭਿ ਕੀ ਧਾਵਸਿਤਾ ॥੩॥ ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥ ਕਾਹੇ ਬੋਲਹਿ
ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥ ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ
ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ
ਪਛੁਤਾਣੀਤਾ ॥੪॥੩॥੧੫॥ ਅੰਗ-੧੫੫-੧੫੬

ਗੁਰੁ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਇਆ ਕੀਜੈ ਖਿੰਠਾਤਾ ॥ ਪੰਚ ਚੇਲੇ
ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਡਿਛੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ ॥੧॥ ਜੋਗ ਜੁਗਤਿ
ਫਿਰਿ ਪਾਵਸਿਤਾ ॥ ਡੇਕੁ ਸਬਦੁ ਟੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ
ਲਾਵਸਿਤਾ ॥੧॥ ਰਹਾਉ ॥ ਮੁੰਡਿ ਮੁੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ
ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ ॥ ਤ੍ਰਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਡੇਕੁ ਨ ਚੇਤਸਿ
ਅੰਧਾਤਾ ॥੨॥ ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ
ਜਾਵਸਿਤਾ ॥ ਡੇਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੋਭਿ ਕੀ
ਧਾਵਸਿਤਾ ॥੩॥ ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥ ਕਾਹੇ ਬੋਲਹਿ
ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥ ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਡਿਆਣਾ
ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਟਾਝੈ ਫਿਰਿ
ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ ॥੪॥੩॥੧੫॥ ਅੰਗ-੧੫੫-੧੫੬

Meanings:-

“O yogi! Bring under control your five disciples (five evils like lust, greed, anger, attachment and pride); make your mind as staff; wear the ear rings in your heart and make the body as the patched quilt. (1)

Then you shall attain true yoga-praxis. Make faith in the Supreme Being without a second as the diet of herbs and roots. (1) (Rahau)

As you adopt a master by shaving on the banks of Ganges River, we have adopted Ganges as the Master (the Supreme Being). You in your blindness have never contemplated on the Lord who is the saviour of the three worlds. (2)

The doubts are not eliminated by hypocritical talk to attract people. If your mind was fixed solely in the feet of the Lord;

then why should you rush along in avarice and greed? (3)

O myself! Engage yourself in uttering the Divine name of the Immaculate Lord. O yogi! What is the good in uttering all the falsehood? (1) (Rahau)

The body is demented and the self is immature; that is why the life is passed in possessiveness. Nanak thus supplicates; when after death the bare flesh burns, nothing is left but regrets. (4) (3) (15)”

During the stay at Gorakh Hatri, one day the yogis asked him if he gave importance to outside symbols. They also wanted to know what kind of a yogi one ought to be since he did not accept occult powers. In reply, he uttered the following hymn recorded as Ramkali Mahalla 1 at page 877 of Shri Guru Granth Sahib:-

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸੁਰਤਿ ਸਬਦੁ ਸਾਖੀ ਮੇਰੀ ਸਿੰਢੀ ਬਾਜੈ ਲੋਕੁ ਸੁਣੇ ॥ ਪਤੁ ਝੋਲੀ ਮੰਗਣ ਕੈ
ਤਾਈ ਭੀਖਿਆ ਨਾਮੁ ਪੜੇ ॥੧॥ ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ ॥ ਗੋਰਖੁ ਸੋ ਜਿਨਿ ਗੋਇ
ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥ ਪਾਣੀ ਪ੍ਰਾਣ ਪਵਣਿ ਬੰਧਿ
ਰਾਖੇ ਚੰਦੁ ਸੂਰਜੁ ਮੁਖਿ ਦੀਏ ॥ ਮਰਣ ਜੀਵਣ ਕਉ ਧਰਤੀ ਦੀਨੀ ਏਤੇ ਗੁਣ
ਵਿਸਰੇ ॥੨॥ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜੋਗੀ ਜੰਗਮ ਪੀਰ ਪੁਰਸ ਬਹੁਤੇਰੇ ॥ ਜੇ ਤਿਨ
ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ ਤਾ ਮਨੁ ਸੇਵ ਕਰੇ ॥੩॥ ਕਾਗਦੁ ਲੂਣੁ ਰਹੈ ਘ੍ਰਿਤ
ਸੰਗੇ ਪਾਣੀ ਕਮਲੁ ਰਹੈ ॥ ਐਸੇ ਭਗਤ ਮਿਲਹਿ ਜਨ ਨਾਨਕ ਤਿਨ ਜਮੁ ਕਿਆ
ਕਰੈ ॥੪॥੪॥ ਅੰਗ-੮੭੭

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸੁਰਤਿ ਸਬਦੁ ਸਾਖੀ ਮੇਰੀ ਸਿੰਢੀ ਬਾਜੈ ਲੋਕੁ ਸੁਣੇ ॥ ਪਤੁ ਝੋਲੀ ਮੰਗਣ
ਕੈ ਤਾਈ ਭੀਖਿਆ ਨਾਮੁ ਪੜੇ ॥੧॥ ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ ॥ ਗੋਰਖੁ ਸੋ
ਜਿਨਿ ਗੋਇ ਤੁਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥ ਪਾਣੀ ਪ੍ਰਾਣ ਪਵਣਿ
ਬੰਧਿ ਰਾਖੇ ਚੰਦੁ ਸੂਰਜੁ ਮੁਖਿ ਦੀਏ ॥ ਮਰਣ ਜੀਵਣ ਕਉ ਧਰਤੀ ਦੀਨੀ
ਏਤੇ ਗੁਣ ਵਿਸਰੇ ॥੨॥ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜੋਗੀ ਜੰਗਮ ਪੀਰ ਪੁਰਸ ਬਹੁਤੇਰੇ ॥
ਜੇ ਤਿਨ ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ ਤਾ ਮਨੁ ਸੇਵ ਕਰੇ ॥੩॥ ਕਾਗਦੁ ਲੂਣੁ

रहै घृत संगे पाणी कमलु रहै ॥ अैसे भगत मिलहि जन नानक तिन
जमु किया करै ॥४॥४॥ अंग-८७७

Meaning:-

“Absorption in the Divine Word and my master’s teachings is my horn; and when it makes sound, the world listens to it. Begging charity of the Divine Name is my begging-bowl. (1)

O friend! Know that the Lord of the universe is always awake. The Lord created the universe in an instant and He the True Lord sustains it. (1) (Rahau)

The Lord has blessed us the air, Prana and water to sustain life; He made two great lamps of the sun and moon; He has made earth for birth and death of the humans; but the humans have forgotten all the boons. (2)

When I meet any Sidhas, Yogis, wandering mendicants and Muslim Peers, I utter God’s laudation; in this way, my mind serves Him. (3)

Paper and salt when in the company of ghee (clarified butter) remain untouched by water and so does lotus. Nanak, the servant of God says, similarly the devotees of the God mingle with mankind; what harm can Yama do to them? (4) (4)”

Listening to this, the yogis bowed to him. A small Gurdwara marked the place where Guru Ji sat till 1947 A.D. Guru Ji stayed there for a few days then set out on further travel to Saidpur.

At Qandhar.

Bhai Veer Singh in his book “Guru Nanak Chamtkar part II” has mentioned that Guru Ji visited Qandhar also. Guru Ji arrived in Qandhar and rested outside the town. It is an ancient

town and was set up by Alexander the Great with its fortifications. Later Nadir Shah and Ahmed Shah Abdali occupied and enriched the town.

Here a Mughal youth named Yarwali became Guru Ji's disciple. He was a good man but due to misconceptions in his mind, he could not concentrate on God. Guru Ji advised him to get rid of attachments and greed; break his connection with outside and connect with God. There are lot of so called holy persons who teach about God. But their real aim is not the Self-realisation of their disciples but the desire to increase the number of their disciples and make them part with their wealth. Avoid such teachers.

The real path is to be true to oneself, stop deceiving oneself; get up early in the morning and contemplate on God and do self introspection. ***When one deceives others, it may be gross or subtle deception, the deceiver also gets deceived. The anger is like fire, it burns the angry person before affecting the others. Pride and ego expels the egoist's power of discrimination. Thus all the five evils i.e. lust, anger, greed, attachment and pride should be avoided.***

Yarwali became a happy person and requested Guru Ji to stay with him for some time. He became a devotee and spread Guru Ji's message.

One day Guru Ji was sitting near a water body. It was very cold and ice was frozen on the surface of the water. One Hindu Khatri came, removed his clothes and dived in ice cold water. On coming out of the water, he was trembling with cold while putting on his clothes. Guru Ji was watching him and noted his forbearance but felt sorry for him as his hard austerities had not borne fruit. Guru Ji was therefore moved by kindness and

decided to put him on the right path. He called the Khatri close to him and asked him the purpose of his suffering the austerities.

The Khatri replied that one mendicant had told him that bath begets virtues so he was following the mendicant's advice. After the bath, I worship idols before starting day's work. Guru Ji then uttered the following hymn recorded as Pauri 15 in vaar Mallar Rag ki Mahalla 1 at page 1284-85 of Shri Guru Granth Sahib:-

ਪਉੜੀ ॥

ਇਕਿ ਵਣ ਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਦੁ ਨ ਦੇਵਹੀ ॥ ਇਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ ਜਲੁ ਹੋਵਹੀ ॥ ਇਕਿ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਹੀ ॥ ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ ॥ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ ਰਾਤਿ ਨੀਦ ਨ ਸੋਵਹੀ ॥ ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥ ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ ॥ ਸੋਹਨਿ ਖਸਮ ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ ॥੧੫॥ ਅੰਗ-੧੨੮੪-੮੫

ਧਤੁੜੀ ॥

ਫਿਕਿ ਕਠ ਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਦੁ ਨ ਫੋਕਹੀ ॥ ਫਿਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ ਜਲੁ ਹੋਵਹੀ ॥ ਫਿਕਿ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਹੀ ॥ ਫਿਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ ॥ ਫਿਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ ਰਾਤਿ ਨੀਦ ਨ ਸੋਵਹੀ ॥ ਫਿਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥ ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ ॥ ਸੋਹਨਿ ਖਸਮ ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ ॥੧੫॥ ਅੰਗ-੧੨੮੪-੮੫

Meaning:-

“Some go and sit in the forests and do not beg. Some bathe in ice cold waters without caring for frost and ice. Some cover their bodies with ashes and do not bathe. Some keep hair braided and leave their home and tribe. Some wander about naked and do not sleep at night. Some sit by burning fires and heat their limbs. Without Lord's Name, the body shall become

ashes and the practitioner of these practices shall weep. Only those persons shall be honoured at the Lord's abode who serve the True Teacher. (15)"

The Khatri understood the uselessness of the austerities and Guru Ji told him that the bath purifies the body which affects the mind. But bath by itself and suffering austerities have no worth. All worship and meditation is also fruitless unless ego is abandoned. Therefore expel the ego, meditate on the Lord and continue on this path. When you walk on the path, you reach the destination. The Khatri was impressed by Guru Ji's teachings and became his disciple. He requested Guru Ji to stay with him for some time. Guru Ji therefore stayed with him for three days.

There was another Pathan named Shah Sharaf who belonged to Bidar in south India but came to Qandhar and settled there. He was friend of Yarwali. One day when he came to meet his friend Yarwali, he noticed some strange brightness and calmness on his friend's face. Therefore he asked Yarwali if he had met a holy man who has influenced him. When Yarwali replied in affirmative, he asked why he forgot to call him so that he would also have benefited by Guru Ji's sage advice. Yarwali felt sorry and frankly admitted that he became so much absorbed in the instructions that he completely forgot about his friend.

Shah Sharaf developed so much aspiration to meet Guru Ji that he will not rest till he finds out the True Teacher. So after four day's search, he met Guru Ji. He was elated to see the brightness and glow on Guru Ji's face, bowed to him and requested Guru Ji to explain about the coffin like dress he was wearing. Guru Ji replied that coffin is worn by the dead, so we are dead for the family and people but living. Shah Sharaf could

not understand what is meant by dead and living. So he asked for clarification. Then Guru Ji explained that for the purpose of the world, we are dead but after our self or ego dies away then we become alive in the real sense for the purpose of God. Listening this, Shah Sharaf was astonished by the depth of its meaning.

Then Shah Sharaf asked the meaning of the patched quilt. Guru Ji explained that it stands for, being torn, needle, thread, stitching and covering ourselves. Shah Sharaf could not understand anything so he asked for clarification. ***Then Guru Ji explained that tearing of the quilt stands for self introspection; the needle stands for patience,; thread stands for company of saints; stitching stands for accepting God's will and wearing the patched quilt is getting rid of false dignity.***

Then Shah Sharaf asked, "What is the use of wearing the patched quilt?" Guru Ji told him that wearing patched quilt saves you from the messenger of death. Once you fully follow the meaning of patched quilt, you rise above birth and death. Then Shah Sharaf asked who the true mendicant is? Guru Ji told him ***that a person who has realised the all pervading Lord and is fully coloured in His love is a true mendicant.***

With further discussions, Shah Sharaf understood that it is the mind which need be purified because if you force the body to desist from an undesirable action but the mind is not trained, then howsoever you try; the bad habit shall not go away. ***Guru Ji further explained that remembrance of God's name helps to conquer the mind. It is like making friends with the lion, when the other animals know that lion is your friend, they will not bother you. Once you make friends with God, the evil tendencies shall leave you by themselves.***

Shah Sharaf was so much impressed that he wanted to accompany Guru Ji. With great persuasion, Guru Ji convinced him to stay back and have company of Yarwali and the Khatri disciple. Whenever he wanted, he could go to Khuram and meet one of Guru Ji's disciples there. Thus after illuminating three persons, who could light up others in future, Guru Ji left Qandhar and travelled towards Punjab.

On the way to Saidpur, Man Chand.

After leaving Qandhar, Guru Ji rested outside a village. A Pathan passer by saw a fakir with glow on his face and therefore saluted Guru Ji. Guru Ji asked him to send Man Chand of the village as he had some work with him. The Pathan went to the village and passed down the message to Man Chand who was surprised to hear this as he did not know any such person. On second thought, he decided to visit Guru Ji and came outside the village where he was sitting. He had brought some dry fruits and presented the same to Guru Ji. Still he was surprised as he could not understand how Guru Ji knew him. Guru Ji inquired about his welfare. Man Chand in return requested if he could be of any service. He also wanted to know Guru Ji's place of stay and the tradition to which he belonged. He also said that he was first surprised to see his attire and now he was more surprised to hear his advice.

Guru Ji said, "Most surprising thing is that this world will not last for ever. Even then every body was busy collecting things by hook or crook as if they were to live for ever. It is strange that no body is worried about the thing which is eternal."

Man Chand said that what Guru Ji told was correct but how to know what is the truth? He worked whole day and slept peacefully at night and always did good deeds to everybody.

The people therefore respected him. He would like to be enlightened further on this issue.

Guru Ji then said, ***“The human body has to sustain itself in the world, therefore the mind which is the driver of the body finds ways and means of livelihood in the visible world. The most difficult problem is; how to know what is not visible? All visible objects are temporary and have limitations. How can the limitless and eternal object can be subject of limited and temporary mind? So never try or attempt to see the Eternal Lord in visible form. By remembering His Divine name, another mind is born which is called experience or “higher mind”. Then the hunger for Divine Knowledge is satiated.”***

Man Chand asked what belief one should keep in the mind? Should one do any thing other than good deeds?

Guru Ji then said, ***“The Lord gives the experience of His presence to his beloved devotees. Lord’s love is the source of true happiness. If you love the world, then you feel sad while leaving it. The lovers of the Lord would be experiencing the subtle pleasures at the time of death of their physical body; they will continue to be in that state even after leaving the body. The lovers of the world, on leaving the body will feel sad on seeing pleasures because they would not have the physical body to experience the physical pleasures. Therefore we should divert our mind from the worldly enjoyments to the ever happy state with development of love for the Eternal Lord.***

If we do not do this during our worldly life that is the night time, we repent badly when we become aware of the result of our actions after death because at that stage, we are helpless in the absence of physical body.”

Man Chand was feeling as if Guru Ji has opened his eyes to a new world. He very humbly requested Guru Ji to guide him on the path and bless him with his grace.

Guru Ji told him, “The knowledge that we hear and after passing through the mind reaches our memory and intellect forms our property. *Mostly we hear the spiritual instructions and forget as soon as we leave the assembly. If we remember “Waheguru” name all the time and it seeps into the depths of our mind, memory and intellect; then we become connected with the Lord. We should attempt to connect our small self with the Supreme Self.*”

Man Chand then requested Guru Ji for his blessings that he should be able to travel on the path shown by him. Guru Ji was very happy with sincerity of Man Chand and therefore very graciously presented his staff to him and told that the evil of forgetfulness of the Lord shall be driven out by the staff. As soon Man Chand put his staff on his head, he experienced great change in himself and felt strange enlightenment inside his mind. Guru Ji left the village and proceeded further towards Saidpur.

It is said in Vedanta teachings that when a devotee after following proper practices becomes ripe for receiving the teacher’s grace, the teacher himself searches him out. This and many other examples when Guru Ji searched for the ripe disciples go to prove this fact.

Swami Ramdas of Anand Ashram at Kanhagad in Kerala India was once asked by a devotee as to what qualifications he had acquired before he was blessed with Self-realisation by Ramana Maharishi? He replied that he went to him with purified mind like dry wood; therefore Maharishi set him on fire and blessed him with enlightenment. It is said in Vedanta

that when the disciple is ready, the master himself searches him out.

At Saidpur; devastation by Babur.

From Gorakh Hatri, Guru Ji travelled via Hasan Abdal and Tilla Bal Gudain to Saidpur. In one of Guru Ji's earlier travels, he had been to Saidpur and had stayed with Bhai Lalo. This town is now known as Eminabad. In his earlier visit while staying with Bhai Lalo, he narrated sad state of the country wherein the rulers were tyrannical and plundering the public. Guru Ji listened carefully and in the evening, when a number of devotees had gathered to hear Kirtan, Guru Ji went in trance and then uttered the following hymn stating the future events to happen in Saidpur; recorded as Tilang Mahalla 1 at page 722 of Shri Guru Granth Sahib:-

ਤਿਲੰਗ ਮਹਲਾ ੧ ॥

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥ ਪਾਪ
ਕੀ ਜੰਝ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥ ਸਰਮੁ ਧਰਮੁ
ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ ॥ ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ
ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ ॥ ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ
ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੋ ॥ ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ
ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ ॥ ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ
ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ ॥੧॥ ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ
ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥ ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੋਲਾ ॥
ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥ ਕਾਇਆ
ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥ ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ
ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥ ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ
ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥੨॥੩॥੪॥ ਅੰਗ-੭੨੨-੨੩

ਤਿਲੰਗ ਮਹਲਾ ੧ ॥

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥ ਪਾਪ
ਕੀ ਜੰਝ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥ ਸਰਮੁ ਧਰਮੁ

दुइ छपि खलोइे कूडु फिरै परधानु वे लालो ॥ काजीआ बामणा
की गल थकी अगटु पड़े सैतानु वे लालो ॥ मुसलमानीआ पड़हि कतेबा
कसट महि करहि खुदाइि वे लालो ॥ जाति सनाती होरि हिदवाणीआ
इहि भी लेखै लाइि वे लालो ॥ खून के सोहिले गावीअहि नानक
रतु का कुंगू पाइि वे लालो ॥१॥ साहिब के गुण नानकु गावै मास
पुरी विचि आखु मसोला ॥ जिनि उपाड़ी रंगि रवाड़ी बैठा वेखै वखि
इिकेला ॥ सचा सो साहिबु सचु तपावसु सचड़ा निआउ करेगु मसोला ॥
काइिआ कपडु टुकु टुकु होसी हिदुसतानु समालसी बोला ॥ आवनि
अठतरै जानि सतानवै होरु भी उठसी मरद का चेला ॥ सच की बाणी
नानकु आखै सचु सुणाइिसी सच की बेला ॥२॥३॥५॥

अंग-७२२-२३

Meaning:-

“O Lalo! I am describing what my Master is telling me. (He) is bringing the marriage party of sin from Kabul and they would be forcibly asking for charity (of wealth and women). Nobility and spirituality have hidden and falsehood is prevailing everywhere. The Kazis and Brahmins have been ignored and the Devil is dictating the rules. The Muslims are reading their holy books and crying for God’s help in distress. The men and women of other religions and castes are also in distress. Nanak says that ballads of blood are being sung and the helpless women are forcibly assaulted and made to put forehead mark of blood. (1)

Nanak sings the praise of the Lord in the town of meat (it is said that Saidpur consumed lot of meat hence called “Masपुरी”). The Lord, who has created and sustains the creation, is watching the happenings but is separated from them. The Lord is true, does justice and punishes the guilty. Humans will be torn like pieces of cloth and Hindustan shall cry at its worst. The (invader) shall come in eighty seventh year

of (Bikrami calendar 1578) go back in ninety seventh (Bikrami calendar 1597) year; another disciple of brave master shall rise. Nanak is saying the truth because it is time to tell the truth. (2) (3) (5)”

When Guru Ji was sitting outside the town, one Brahmin came and he offered dry fruits to Guru Ji. He said that after listening to his hymn on the previous day, he was greatly perturbed about the safety of his family. Guru Ji advised him to shift to a high place at a distance from Saidpur. He did that and was spared.

In this hymn, Guru Ji was alluding to attack by Babur on Saidpur. Babur attacked India five times. The first attack was in 1504 A.D. and the second attack 1519 A.D. The first two attacks were near the borders only. The third attack in 1520 A.D. was on Saidpur. At that time Pathans were ruling over Saidpur. The Lodhi rulers at Delhi had become weak; therefore the local chiefs were very corrupt. When news of likely invasion by Babur reached Saidpur, the Pathan rulers were in quandary; if they surrender to him, then after his return, the Emperor of Delhi will punish them. So they decided to fight. Since Babur had better armoury of guns and cannons, the resistance failed soon. Babur over ran the town, looted wealth and carried away men and women as prisoners. Guru Nanak and Mardana were also taken prisoners. Guru Ji was made to carry a load on his head and Mardana was asked to hold reins of a horse of one Mir Khan a commander of Babur.

Guru Ji told Mardana to leave the reins of the horse and play his rebeck. He did that and the horse followed him. The load on Guru Ji's head travelled above his head in the air. Seeing the most distressing state of both Hindu and Muslim women and men Guru Ji recited the following hymn recorded

as Assa Mahalla 1 Ashatpadi Ghar 3 at page 417 of Guru Granth Sahib:-

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥ ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ
ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥ ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ
ਹਦੂਰਿ ॥੧॥ ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥ ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ
ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥੧॥ ਰਹਾਉ ॥ ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ
ਸੋਹਨਿ ਪਾਸਿ ॥ ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥ ਉਪਰਹੁ
ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥ ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ ਲਖੁ
ਲਹਨਿ ਖੜੀਆ ॥ ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥ ਤਿਨੁ ਗਲਿ
ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥੩॥ ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ
ਰਖੇ ਰੰਗੁ ਲਾਇ ॥ ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥ ਜੇ ਤਿਸੁ
ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥੪॥ ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ
ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥ ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥ ਇਕਨਾ ਵਖਤ
ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥ ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ
ਕਢਹਿ ਨਾਇ ॥ ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥
ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ ॥ ਇਕਨਾ ਏਹੋ
ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ
ਮਾਨੁਖ ॥੭॥੧੧॥ ਅੰਗ-੪੧੭

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥ ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ
ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥ ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ
ਹਦੂਰਿ ॥੧॥ ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥ ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ
ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥੧॥ ਰਹਾਉ ॥ ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ
ਸੋਹਨਿ ਪਾਸਿ ॥ ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥ ਉਪਰਹੁ
ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥ ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ
ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥ ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥ ਤਿਨੁ
ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥੩॥ ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ
ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥ ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥

जे तिसु भावै दे वडिआड़ी जे भावै देइ सजाइ ॥४॥ अगो दे जे
चेतीअै ताँ काइतु मिलै सजाइ ॥ साहाँ सुरति गवाड़ीआ रंगि तमासै
चाइ ॥ बाबरवाणी फिरि गड़ी कुडिरु न रोटी खाइ ॥५॥ इकना वखत
खुआड़ीअहि इकना पूजा जाइ ॥ चडुके विणु हिंदवाणीआ किडु टिके
कढहि नाइ ॥ रामु न कबहू चेतिए हुणि कहणि न मिलै खुदाइ
॥६॥ इकि घरि आवहि आपणै इकि मिलि मिलि पुछहि सुख ॥ इकना
इहो लिखिआ बहि बहि रोवहि दुख ॥ जो तिसु भावै सो थीअै नानक
किआ मानुख ॥७॥११॥ अंग-४१७

Meanings:-

“The women of status who wore beautiful wear on their heads and vermillion (*sindhur*) in their hair parting line; their hairs were shorn and there was dust all over their necks. Those who were living in the palaces are now waiting for orders. (1)

O Lord! I bow to you. You are the Supreme Being, beginning of everything; no body knows Your limits and You are watching Your own play. (1) (Rahau)

They were looking beautiful in the company of their husbands when they came after marriage. They came in palanquins and wore bangles and other jewellery of elephant tusks. Their mother in law sacrificed water over their heads and everything around them was shining. (2)

Some of their female attendants used to be sitting by their sides and others were standing in attendance. They were eating nuts, dates and other dry fruits; and were enjoying marital bliss. They were wearing silk dresses and jewellery of pearls and other gems. (3)

Wealth and youthful beauty which was the source of enjoyment; became their enemies. The soldiers were told by the invaders to drive them by heaping insults on them. The God may bless some with honour and may punish some as He likes. (4)

If one thinks about the results of one's actions; why should there be the need for punishment? The rulers lost their senses and became busy in enjoyments. Babur ruled all around and people were starving for food. (5)

Some people were served food at proper time and some were even worshipped. The Hindu women who were so particular about purity were craving for what ever food they could have. The Hindus never remembered Lord Ram and the Muslims forgot about Khuda; now they were not able to get help from any source. (6)

(After the invasion was over) some people were inquiring about the safety of others. Some were crying over their losses and saying that it was in their fate. Nanak says that whatever God wills, happens. Humans can not do anything. (7) (11)"

When Mir Khan, the commander saw that Guru Ji's load was travelling over his head and that the horse was faithfully following Mardana; and that Guru Ji and Mardana were singing heavenly hymn, he went and reported the matter to Babur. In the mean time, all the prisoners had reached the camp where they were asked to grind grains on the grinding stone wheels. When Guru Ji was singing and Mardana was playing rebeck, the grinding wheels were rotating by themselves. When Babur came, he was astonished to see this. He realised that the fakir was a God realised one, so he bowed to Guru Ji. All his Mughal commanders also followed. Then Babur requested Guru Ji to accept his offering. Guru Ji told him that he does not want anything for himself. He instead asked for release of all the prisoners who were innocent and had not harmed the Mughal army. Babur did that and released all the prisoners.

After getting all the prisoners released, when Guru Ji returned to the town, he was appalled to see the devastation

carried out by Babur. The news that Guru Ji has got the release of the prisoners at Saidpur spread like wild fire. So those people who had run away to safety returned to their homes. The prisoners came back and met their dear ones. Some were busy in disposing their dead relatives while others were pondering over the problem of their livelihood.

Then Guru Nanak Dev came to know that there were still many prisoners with Babur's army. Because they were picking up any body on the way and making prisoner. Guru Ji therefore again went to Babur's camp and sang the following hymn outside his camp which is recorded as Assa Mahalla 1 at page 360 of Shri Guru Granth Sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥ ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ
ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥ ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ
ਦਰਦੁ ਨ ਆਇਆ ॥੧॥ ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥ ਜੇ ਸਕਤਾ ਸਕਤੇ
ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥ ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ
ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥
ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥ ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ
ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ
ਦਾਣੇ ॥ ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥੩॥੫॥੩੯॥

ਅੰਗ- ੩੬੦

ਆਸਾ ਮਹਲਾ ੧ ॥

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥ ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ
ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥ ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ
ਦਰਦੁ ਨ ਆਇਆ ॥੧॥ ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥ ਜੇ ਸਕਤਾ ਸਕਤੇ
ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥ ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ
ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ
ਨ ਕਾਈ ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥ ਜੇ
ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ

जेते चुगै दाणे ॥ मरि मरि जीवै ता किछु पाइ नानक नामु वखाणे
॥३॥५॥३६॥ अंग- ३६०

Meaning:-

“O Babur! You conquered Khurasan (some parts of Iran, Russia and Afghanistan) and frightened Hindustan. O Lord! I do not blame you but You made the Mughal army make very powerful attack. They hit so hard that every body was crying in distress. O Lord! You did not pity them? (1)

O Lord! You take care of everybody. If a strong person kills another strong person (like soldiers in battle) I do not feel bad. (1) (Rahau)

If a powerful person fights another powerful person like tigers, it is justified but looting and killing of innocents is cowardice. The Mughal soldiers have killed jewel like people and there is no count of the dead. O Lord! You join and You separate people, this is your greatness. (2)

If somebody assumes a grand name and enjoys pleasures to his taste, he is only an insect picking up grains in the eyes of the Lord. Nanak says that one should die while being alive by doing good deeds, and then only his name shall be honoured. (3) (5) (39)”

As soon as Babur heard the sad tune of this hymn, he immediately called Guru Ji in his tent. He requested Guru Ji for the meanings of the hymn. When Guru Ji explained the meanings, Babur felt ashamed of his conduct and offered hemp herb leaves which he used to take. Guru Ji then recited the hymn “O Lord! Your fear is my hemp herb and my mind is the leather bag” Babur was so much impressed that he requested Guru Ji to accompany him. After lot of persuasion, Guru Ji stayed with him for three days and then left his camp.

While Guru Ji was staying with Babur, he asked for a boon. Guru Ji asked him to free all the prisoners before any boon is granted. Babur ordered release of all the prisoners with his army. Then he requested that his regime in India should be stable. Guru Ji advised him, ***“If he desired stability of his family’s rule, his family should live in India as Indians; be fair to both Muslims and Hindus, respect the God’s fakirs and saints. Justice is the sun and the sovereignty is its reflection. As soon as justice is neglected, the rule shall be over.”***

It is said that Babur released all the prisoners and returned to Kabul. Guru Ji stayed in Saidpur for some time and then returned to Talwandi.



Chapter 7

Settling at Kartar Pur

Founding of Kartar Pur.

After leaving Saidpur, Guru Nanak Dev and Mardana arrived at Talwandi. They stayed there for some time. Bhai Mardana took time to meet his family. Parents of Guru Nanak Dev had grown quite old by that time. Therefore Guru Ji wanted to spend some time with them and other members of his family just like any other householder. He removed his attire worn during travels and dressed like ordinary people.

After a few days, he took Mardana along and travelled towards Lahore. From there they went further northwest and reached near Ravi River at a distance of about 80 kms from Lahore. Guru Nanak liked the beautiful spot on the bank of Ravi River, set up his camp there and started living there. In the neighbourhood village, there was a farmer's family who were very good people. The lady of the house would bring milk for Guru Ji daily and also look after their other needs. By Guru Ji's blessings, this family flourished and became quite prosperous.

Slowly, the people of surrounding villages came to know that a holy man had settled at that place and they started visiting Guru Ji. One day a few mendicants visited Guru Ji. At that time, Mardana was performing kirtan and Guru Ji was singing the following hymn:-

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥

ਅੰਗ-੯੫੩

कूड़ निखुटे नानका एड़कि सचि रही ॥२॥ अंग-६५३

“O Nanak! Falsehood is shattered-

Only the truth comes out good finally.”

(Ramkali Mahalla 1in Ramkali ki vaar before 13th Pauri at page 953 of Shri Guru Granth Sahib)

This verse stirred the inner feelings of the mendicants who began to sing this verse while playing with pieces of reed. Where ever they went, they sang this verse; thus the popularity of Guru Nanak spread all around.

When the *karoria* (revenue official) learnt that a holy man had settled in his region and his popularity was increasing day by day; he felt very jealous. So he decided to oust Guru Ji from the place. With this intention, he started for Guru Ji’s camp but his horse would not move. So he had to give up the mission. On another occasion when he started, something fell in his eyes and he could not see. So the second attempt also had to be abandoned. By this time, his ego was at its highest and he was burning with anger. His associates advised him that since his two attempts have failed, the fakir might be a very beloved of God; so it would be wrong to harass him. Though he was adamant initially, but finally he comprehended the situation and decided to visit Guru Ji and see for himself as to why he was so popular among the masses. When he went and met Guru Ji, he felt elated, and paid his respects. He stayed for some days with Guru Ji and offered to set up a village for him which was named Kartar Pur by Guru Nanak.

There was another *karoria* at Lahore by name Duni Chand who had met Guru Ji earlier and had become his disciple, when he came to know that Guru Nanak had set up a village near Ravi River, he came there, paid his respects and got a house for Guru Ji and an inn for visitors constructed at Kartar Pur.

Ajitta Randhawa.

The villages around Kartar Pur were mostly inhabited by people of Randhawa sub-caste and this group of many villages was called *Tapa*. So this area was known as Tapa of Randhawas. Opposite side of Ravi River was a village named Pakkhole where his father-in-law was the Patwari. In this village lived Ajitta Randhawa son of Hitta Randhawa. When he learnt about a holy man settled at Kartar Pur, he came and sought spiritual light and became Guru Ji's disciple. He stayed with Guru Ji and accompanied him on most of his travels around Kartar Pur.

Ubare Khan and Shaikh Malo two Pathan disciples.

After crossing Ravi River from Kartar Pur and travelling on the road to Batala, there is village named Jorian. A Pathan named Ubare Khan lived in this village. He was friend of Shaikh Malo who had visited Guru Nanak at Kartar Pur and was very happy to have discussed Godly matters with Guru Ji. Ubare Khan also went and met Guru Ji. He asked whether he was a Hindu or a Muslim. Guru Ji replied that only God is eternal; neither Hindus nor Muslims are so. Therefore every body should focus his mind on the God. The question of being a Hindu or a Muslim was irrelevant. Ubare Khan was satisfied with the replies and fell at Guru Ji's feet. He sought Guru Ji's blessing and Guru Ji said, "God will bless him."

There was another peasant named Abdul Rahman at Jorian. When he learnt that Ubare Khan had met Guru Ji and was appreciating him, he felt bad that a Muslim was devoted to a Hindu fakir. One day Abdul Rahman also met Guru Ji and asked him whether he was a Hindu or a Muslim. Guru Ji replied that the Divine name was his religion. Abdul Rahman again asked, how is it that beloved of God had no religion? Guru Ji

again replied that the beloved of God love God. They do not get involved in the controversies of religion and Hindu or Muslim scriptures. The entire creation of the God is essentially the same. Both the Hindus and Muslims; rich and poor and the good and bad are all His creation. The same Divine light illuminates all the creation. Because of our ego and bias, we fail to see this light. After hearing this, Abdul Rahman was satisfied and fell at the Guru Ji's feet and became his disciple.

Bhai Lehna arrives at Kartar Pur.

The area around Mukatsar was sparsely populated before Guru Gobind Singh fought a battle there with the Mughal army. The villages were located at quite a distance from each other. At a distance of about 13 kms, towards north east of Mukatsar there was a village named Matte-di-Sarai. In this small village, there lived a Khatri Bhai Pheru by name. He ran a small shop in the village and was known for his honesty and integrity. In 1504 A. D. he got a son names Lehna and he grew to be a man of religious disposition.

India was repeatedly attacked by invaders from the western countries at frequent intervals. Babur invaded India in 1504, 1519 and 1520 A.D. and the destruction and devastation carried out by him reminded the Punjabis about the holocaust that followed Taimur's invasion earlier. Matte-di-Sarai fell on the highway from Peshawar to Delhi and the village had been looted earlier by the Baloch invaders. Therefore fearing another invasion by Babur, the villagers started deserting the village. Bhai Pheru also took his family along and shifted to Hari-ka-Pattan, a little distance away from the road but his business did not succeed there. So he crossed Satluj and Beas Rivers and settled at Khadur in present Amritsar district.

Bhai Lehna was married to Khivi. Her parents were also

residents of Matte-di-Sarai. They had four children, two daughters (Bibi Anokhi, Bibi Amro) and two sons (Dasu and Datu). When Guru Nanak founded Kartar Pur, Bhai Lehna lived at Khadur.

Bhai Lehna was a man of religious disposition and he used to visit the temple of Jawalaji (fire goddess) every year. This temple is of volcanic origin located in Kangra district of Himachal Pradesh. The pilgrims from far off places come to this temple for worship. Being close to Punjab state, people of Punjab have special attraction and reverence for this temple. From Khadur, one of the routes passed through Kartar Pur, the newly founded town by Guru Nanak Dev. Once he met a devotee of Guru Nanak in his village who was reciting Guru Ji's compositions. Bhai Lehna heard these and was very much impressed. This created a strong desire in his mind to meet Guru Nanak.

Therefore on one of the group visits to Jawalaji; Bhai Lehna persuaded the group to stop for some time at Kartar Pur. Asking the others to wait outside the town, he alone went into the town. He met an old man from whom he inquired about the place of Guru Nanak. The old man volunteered to take him there and held the reins of Bhai Lehna's horse to lead his horse. After reaching the place; he was told to tie up the horse and wash up before meeting Guru Nanak. So, when after wash up; Bhai Lehna went inside the house, he was surprised and shocked to see the same old man who had lead him by holding his horse's reins was Guru Nanak Dev himself. Bhai Lehna felt ashamed and apologised profusely. Guru Ji only smiled and blessed him.

This episode only shows that when a devotee is ready for spiritual growth, the True Teacher meets him. The same

happened with Swami Vivekanand when he met Parmahansa Ramakrishna. The devotees should concentrate on self development rather than searching for the teacher. The danger of self-search being that one of the self-appointed gurus might grab and exploit you.

Bhai Lehna after meeting Guru Nanak felt that his search for the master was over. So he went back to his group of pilgrims and told them that they may proceed further and he would stay back at Kartar Pur as the purpose for which he used to go to the shrine of goddess had been served. The group members protested but could not move Bhai Lehna. While staying at Guru Ji's place, Bhai Lehna felt that his dubiety was gone and that the goddess he worshipped earlier remained in the service of Guru Ji.

When the group of pilgrims returned after visiting Jawalaji, they stopped at Kartar Pur. They persuaded Bhai Lehna to accompany back home but he was clear in his mind that he would continue to stay at Kartar Pur and told his friends to inform his family accordingly. The pilgrims went back to Khadur and informed his family that Bhai Lehna had chosen to stay back at Kartar Pur. While at Kartar Pur, Bhai Lehna fully devoted himself to the service of Guru Nanak and also served in the free kitchen (*Guru ka Langar*).

Meeting Bura (Baba Budha).

Once Guru Nanak set out from Kartar Pur and sat outside the present Kathu Nangal village about 19 kms from Amritsar. This village was also inhabited by Randhawa Jats. Outside the village where Guru Ji was sitting, one small boy was grazing cattle. He came to Guru Ji and paid his respects and began to talk to him. Guru Ji asked him that it was his age for playing and enjoyment, but he was discussing the spiritual matters like

a mature man of old age (Budha). In reply, the child told him that one day his mother told him to light the fire. While lighting the fire, he noticed that the small wood pieces catch fire sooner before the big wooden pieces. So he started thinking that he could leave the world even in childhood. Since that time, he started looking for holy people and serving them.

Guru Ji was highly pleased on hearing this from a child and asked his name. He replied that his name was Bura. Hearing this, Guru Ji remarked that since he was mature and full of wisdom; his name should be Budha. As this child grew up, he became a renowned Sikh and is known as Baba Budha in Sikh tradition. He served the first six Sikh Gurus till Guru Hargobind. He had the honour of anointing five Gurus, from Guru Angad Dev to Guru Hargobind Sahib. Guru Arjan Dev appointed him first *Granthi* of Shri Harimandir Sahib at Amritsar.

Guru Nanak stayed at the village of this child for some days and then returned to Kartar Pur.

Visit to Achal Vatala.

Achal Vatala is about 6 kms from Batala town in Punjab and is known for the historic shrine of Lord Shiva's son Kartik. There is a tradition that Kartik put up here after circumambulation around the earth. An ancient temple and a tank dedicated to the memory of Lord Shiva exist here. The village also came to be known after the name of the shrine. There were several idols around the tank which according to a tradition were destroyed by the orders of Emperor Aurangzeb. These days, there is a temple in the midst of the shrine which has an epitaph saying that the temple was got constructed by Ram Dial Bhandari in 1854 A.D. On the wall of the Shiva temple, there is a painting depicting Guru Nanak Dev with the Sidhas sitting

around him very reverentially. This shows that even at the time of construction of the temple, the saints very respectfully referred to the Guru Ji's visit to Achal Vatala.

At a little raised mound on the bank of the pool, there is a Gurdwara and according to local tradition, Guru Nanak sat at the very location on his arrival. There is a berry tree inside the Gurdwara which is said to be dated during Guru Ji's time. There was a stepped well (baoli) which has since been converted into an ordinary well. Maharaja Ranjit Singh donated land for Langar and also contributed towards construction of the shrine.

Every year there is a big fair at the time of Shivratri festival which happens during the months of February-March. In the old days all the yogis would meet at this place during the festival. Guru Nanak also visited this place during the festival accompanied by Bhai Lehna and Ajitta Randhawa. During the festival a number of professional performers including the singers would set up shop in the fair. They are called *Ras Dhariyas* or *Bhagtiyas*. They would sing devotional songs and act dramas depicting the story of the holy personages. One such group became very popular and collected heavy crowd. There were hardly any visitors at the camp of the Sidhas. So the Sidhas became jealous and tried to collect the crowd of public by showing some miracle. It was the standard practice of the yogis to win the minds of the public by showing some miracle. They would also frighten the people by the threat of a curse which may destroy their families. Although no body loved the yogis from their hearts, but they were too much afraid of their curses and were respecting them out of fear.

On the contrary, Guru Nanak was teaching remembrance of the Divine Name and universal love. He was teaching that

we should neither fear nor frighten anybody. Because of these simple and loving practices, the popularity of Guru Nanak was increasing which made the yogis jealous of him. To show their powers and impress the gathering at the fair, the yogis therefore decided to show some miracle. By their magical powers, they hid the collection vessel in which the people were putting donations for the show of the Bhagtiyas or Ras Dhariyas as mentioned above. As soon as the singers discovered this fact, they became nervous and started searching all around. There was chaos and the yogis felt happy. Then the yogis declared that if Guru Nanak had some power, he should find the collection vessel. Guru Ji produced it in no time. The yogis felt embarrassed.

Then the yogis decided to engage Guru Ji in arguments on spiritual matters and thus defeat him. So they all collected, came and sat in front of Guru Ji and asked him as to why he has become a householder by abdicating his state of a mendicant. Guru Ji questioned them as to why they go to the householders for begging food once having divorced the family life? He asked: Why do you coerce people by threatening by fear of curses to part with what ever you need? The yogis had no answer to these questions.

After having lost in arguments, they thought of showing miracles; thus frighten and win over Guru Ji. Some of the yogis assumed the forms of wild animals like lions, flying birds, snakes, flames of fire and other frightening figures. All the people in the fair started trembling with fear. Guru Ji told the gathering not to be afraid as it was only black magic. Guru Ji's disciple Ajitta Randhawa who had by now gained sufficient spiritual powers was with Guru Ji. Guru Ji told him to draw a line around the people while uttering "Waheguru". Guru Ji

assured everybody that all the black magic of the yogis will have no effect within the protective line. Since Ajitta Randhawa possessed some powers, he thought of displaying these powers in response to the yogis' magic because he was feeling very bad by seeing the behaviour of the yogis towards Guru Ji. So he spread a sheet of cloth on the pool water, sat on it and started floating as if on a wooden board. The previous day, there was a heavy hail storm which killed a large number of birds. These dead birds were floating upside down. Ajitta picked up these dead birds one by one and made them fly away. The people and the yogis were astonished to see that a devotee of Guru Ji had such magical powers. In spite of the best efforts of the yogis, Guru Ji remained un-affected and peaceful. When the yogis failed in their show of magical powers, Guru Ji looked at them which made them powerless.

After this the yogis realised their mistake and apologised for their arrogance. They also realised that the magical or super natural powers called Sidhhies are of no consequence.

Guru Ji advised them to follow God's Will and that the spiritual powers had no value for the spiritual seekers. The real gift of God is the remembrance of His name. Have full faith in God and do not waver in faith because a seed of lintels if it is broken in two parts does not grow. Similarly divided loyalties do not bring any results. Attach firmly to the Lord like a morning glory creeper which when attached to the big tall tree with thick trunk, by firmly going around the trunk and branches rises to the top of the tree and flowers there at the height. Its flowers are visible at great distance and it spreads happiness all around. Similarly if you attach yourself firmly to God who is the highest, your capacity to spread happiness shall also greatly increase.

The yogis who lived at Achal Vatala were followers of Gorakh Nath because at that time only the followers of Gorakh Nath were found in Punjab. Their basic virtue was that they had turned away from the house-hold life. So the first point they raised against Guru Ji was that he was a house holder. One Bhangar Nath said that his action of discarding the robes of a renunciate and becoming a householder was like putting tart in milk which splits the milk. Since the religion of Guru Nanak was essentially a religion of the householders, he replied that if the mind and intellect were not pious, the Name milk (devotional prayers by chanting God's name) gets soured. Thus one should keep a check on his senses even when living as a house-holder. He told the yogis that they thought that the householders are inferior yet they go to their houses to beg for food. If the house-holders do not work to produce grains and other goods, wherefrom they would get their food and how will the world run?

Then the yogis asked: "the lady churns milk to get butter out of it, but mere churning (without milk) fails to make butter as a result ghee is not made." They wanted to know whether the fault lay with the lady, the pitcher in which it is churned or the ghee itself. This was a symbolic question in which the lady stands for the mentor, the pitcher is the disciple and the milk is the knowledge and ghee is union with the Lord. When one fails to attain anything even after performing rituals, who is to be blamed? Guru Nanak and Bhai Lehna listened to all this with rapt attention. Then Bhai Lehna who always listened to hymns of Guru Nanak with rapt attention recited the following hymn of Guru Nanak recorded as Soohi Mahalla 1 Ghar 6 in Shri Guru Granth Sahib at page 729:- (Please refer to the hymns given at page 58 to 60 hereinbefore.)

The essence of this hymn was that the body pitcher can remain worth use only if the Guru helps and only then appropriate fruit is achieved.

Sidh Gosht.

The discussions with the Sidhas which took place at Achal Vatala have been penned down by Guru Nanak Dev himself in the composition named "Sidh Gosht" after return to Kartar Pur. In this composition, Guru Ji has recorded the wisdom he imparted to the yogis for the benefit of posterity and contains questions by various yogis and the answers by Guru Ji. Guru Ji used to employ a special technique to set up proper environment for discussions. Instead of thrusting his views on the other party, he would create a situation which would force the other party to ask a question. Then Guru Ji would give a simple and crisp reply so that the other person would realise his mistake.

When the yogis heard the Guru Ji's answers, they felt peace of mind and bowed before Guru Ji and exclaimed, "O Nanak, your spiritual attainment is great."

A detailed explanation on Sidh Gosht has been given in Annexure 2 at the end. Since this composition contains very deep spiritual concepts, I thought it will be useful to study this composition.

At Kiri Pathanan.

After leaving the fair of Achal Vatala, Guru Ji accompanied by Bhai Lehna passed through Batala and went towards the Beas River. They reached the village Kiri Pathanan near the present town of Sri Hargobindpur which was founded by Guru Arjan Dev later. The residents of Kiri Pathanan were mostly Pathans devotees of Guru Nanak Dev. They would sing Guru's hymns accompanied with music. Here Guru Ji uttered

the following hymn recorded as Tilang Mahalla 1 Ghar 2 at page 724 of Shri Guru Granth Sahib:-

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਕਿਆ ਕਹੀਐ ਰੇ ਭਾਈ ॥ ਆਪੇ ਜਾਣੈ ਕਰੇ
ਆਪਿ ਜਿਨਿ ਵਾੜੀ ਹੈ ਲਾਈ ॥੧॥ ਰਾਇਸਾ ਪਿਆਰੇ ਕਾ ਰਾਇਸਾ ਜਿਤੁ ਸਦਾ
ਸੁਖੁ ਹੋਈ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਰੰਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ ਸਾ ਪਛੋ ਰੇ ਤਾਣੀ ॥
ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨॥ ਪਛੋਤਾਵਾ ਨਾ ਮਿਲੈ ਜਬ
ਚੁਕੈਗੀ ਸਾਰੀ ॥ ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ ॥੩॥ ਕੰਤੁ
ਲੀਆ ਸੋਹਾਗਣੀ ਮੈ ਤੇ ਵਧਵੀ ਏਹ ॥ ਸੇ ਗੁਣ ਮੁਝੈ ਨ ਆਵਨੀ ਕੈ ਜੀ
ਦੋਸੁ ਧਰੇਹ ॥੪॥ ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੂਛੁਗੀ ਜਾਏ ॥ ਪਾਇ
ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਤੁਗੀ ਪੰਥੁ ਬਤਾਏ ॥੫॥ ਹੁਕਮੁ ਪਛਾਣੈ ਨਾਨਕਾ
ਭਉ ਚੰਦਨੁ ਲਾਵੈ ॥ ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ ॥੬॥
ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥ ਜੇ ਬਹੁਤੇਰਾ
ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥੭॥ ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਲਿਵ ਲਿਵੈ
ਕਉ ਪਾਵੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਾਣੀਐ ਤਉ ਅਨਭਉ ਪਾਵੈ ॥੮॥ ਪਾਨਾ ਵਾੜੀ
ਹੋਇ ਘਰਿ ਖਰੁ ਸਾਰ ਨ ਜਾਣੈ ॥ ਰਸੀਆ ਹੋਵੈ ਮੁਸਕ ਕਾ ਤਬ ਫੂਲੁ ਪਛਾਣੈ
॥੯॥ ਅਪਿਉ ਪੀਵੈ ਜੋ ਨਾਨਕਾ ਭ੍ਰਮੁ ਭ੍ਰਮਿ ਸਮਾਵੈ ॥ ਸਹਜੇ ਸਹਜੇ ਮਿਲਿ ਰਹੈ
ਅਮਰਾ ਪਦੁ ਪਾਵੈ ॥੧੦॥੧॥ ਅੰਗ-੭੨੪-੨੫

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਕਿਆ ਕਹੀਐ ਰੇ ਭਾਈ ॥ ਆਪੇ ਜਾਪੈ
ਕਰੇ ਆਪਿ ਜਿਨਿ ਵਾੜੀ ਹੈ ਲਾਈ ॥੧॥ ਰਾਇਸਾ ਪਿਆਰੇ ਕਾ ਰਾਇਸਾ ਜਿਤੁ
ਸਦਾ ਸੁਖੁ ਹੋਈ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਰੰਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ ਸਾ ਪਛੋ ਰੇ
ਤਾਣੀ ॥ ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨॥ ਪਛੋਤਾਵਾ ਨਾ
ਮਿਲੈ ਜਬ ਚੁਕੈਗੀ ਸਾਰੀ ॥ ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ ॥੩॥
ਕੰਤੁ ਲੀਆ ਸੋਹਾਗਣੀ ਮੈ ਤੇ ਵਧਵੀ ਏਹ ॥ ਸੇ ਗੁਣ ਮੁਝੈ ਨ ਆਵਨੀ
ਕੈ ਜੀ ਦੋਸੁ ਧਰੇਹ ॥੪॥ ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੂਛੁਗੀ ਜਾਏ ॥
ਪਾਇ ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਤੁਗੀ ਪੰਥੁ ਬਤਾਏ ॥੫॥ ਹੁਕਮੁ ਪਛਾਣੈ ਨਾਨਕਾ
ਭਉ ਚੰਦਨੁ ਲਾਵੈ ॥ ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ ॥੬॥
ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥ ਜੇ
ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥੭॥ ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ

लिव लिवै कडु धावै ॥ गुर परसादी जाणीअै तडु अनभडु पावै ॥८॥
पाना वाड़ी होइि घरि खरु सार न जाणै ॥ रसीआ होवै मुसक का
तब फूलु पछाणै ॥९॥ अपिडु पीवै जो नानका भ्रमु भ्रमि समावै ॥
सहजे सहजे मिलि रहै अमरा पदु पावै ॥१०॥१॥ अंग-७२४-२५

Meanings:-

“O brother! He who created the beings cherishes them too; what more we can say on this? He, who has sown this field, knows every thing about it himself and does what is best. (1)

Recite the tales of Divine Beloved as a result of which the everlasting joy shall come, (1) (Rahau)

The female that did not have bliss with the spouse, must fall into regrets. As the life's night passes, she will rub her hands in sorrow; and pluck her hair. (2)

There will be no time for regrets when the game of chess (symbol of life) shall be up. The opportunity of the joy with the beloved shall come only when she again takes human birth (next human incarnation). (3)

According to me, the happily wedded wives who possess their spouse are superior. I do not possess such good qualities like them. Whom can I blame for this? (4)

I shall inquire from such of my sister friends who had bliss with the Lord; I shall touch their feet and supplicate them and thus find the way. (5)

Nanak says that the female that realises the ordinance and applies sandal wood paste of His fear; and uses magic spells of good qualities; attains the Beloved. (6)

One that is truly united from the core of his heart with the Lord may be called united to the Lord. The union does not come by mere desire or useless chatter. (7)

The metal joins the metal and the love is inclined towards

love. Through the Master's grace is attained the apprehension of the Lord and the Lord is realised. (8)

If you have a betel orchard at home, it is of little value to the ass. One who delights in fragrance can only appreciate flowers. (9)

Nanak says that whoever quaffs nectar (amrita), his doubts are self absorbed and he is merged spontaneously in Enlightenment and attains the state of immortality. (10) (1)''

After leaving Kiri Pathanan Guru Ji resumed his journey southward.

At Bikaner.

Guru Nanak and Bhai Lehna after passing through Khadur village and crossing Beas River reached Sultanpur and met Bibi Nanki. From there they reached Matte-di-Sarai which is known as Sarai Naga these days. There is a Gurdwara to commemorate Guru Ji's visit to the village. After leaving the village, they reached Sirsa. It is said that king Saras had built a fort there and founded the village. It became the capital of Rai Kalyan Singh a Sikh ruler of the area. From Sirsa, Guru Ji reached Rajputana region.

At that time, the important states in Rajputana were Ajmer, Jodhpur, Sarohi, Nagaur, Bikaner and Marwar etc. In the 15th century, the sixth son of Rai Jodha king of Marwar who was named Bika conquered the territory now called Bikaner with the help of his uncle and then in 1485 A.D. got a fort constructed there. Interestingly, Bika propitiated his family goddess before starting on his mission. The Goddess was pleased and promised to follow him and support on the condition that he will not look back. When Bika was about 30 kms from Bikaner, he had a doubt in his mind whether the

Goddess was following him or not. So he looked back to check. The moment he looked back, the Goddess stopped there. Now there is a famous temple known for a very large number of rats in the temple some of which are white rats. They have free access everywhere but do not go out of the temple. According to the tradition, if you spot a white rat, it is very lucky. I was fortunate that as soon I entered the temple a white rat was spotted and a number of them were seen later. The temple priest was also happy and blessed me. This must be a unique temple of rats.

When Guru Nanak came to this region, Bikaner was not a big town. On the way from Sirsa to Bikaner, Guru Ji reached a town where Vaishnavites lived in large numbers. They asked Guru Ji that there are a large number of ways of serving God. But what kind of service and endeavour can help man achieve communion with the God? In reply, Guru Ji told that one must consider oneself servant of God if one wanted to realise Him. We can reach Him only if we live as per His dictates. Then he recited the following hymn recorded as Assa Mahalla 1 at page 421 of Shri Guru Granth Sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਰੂੜੋ ਠਾਕੁਰ ਮਾਹਰੋ ਰੂੜੀ ਗੁਰਬਾਣੀ ॥ ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਾਈਐ
 ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥ ਮੈ ਓਲ੍ਹਗੀਆ ਓਲ੍ਹਗੀ ਹਮ ਛੋਰੂ ਬਾਰੇ ॥ ਜਿਉ ਤੂੰ
 ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥ ਦਰਸਨ ਕੀ ਪਿਆਸਾ
 ਘਣੀ ਭਾਣੈ ਮਨਿ ਭਾਈਐ ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਿਆਈਆ ਭਾਣੈ ਪਤਿ
 ਪਾਈਐ ॥੨॥ ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ ॥ ਜਹ ਦੇਖਾ ਤਹ
 ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥੩॥ ਆਪਿ ਕਰੇ ਆਪੇ ਹਰੇ ਵੇਖੈ ਵਡਿਆਈ ॥
 ਗੁਰਮੁਖਿ ਹੋਇ ਨਿਹਾਲੀਐ ਇਉ ਕੀਮਤਿ ਪਾਈ ॥੪॥ ਜੀਵਦਿਆ ਲਾਹਾ ਮਿਲੈ
 ਗੁਰ ਕਾਰ ਕਮਾਵੈ ॥ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥੫॥ ਮਨਮੁਖ
 ਤੋਟਾ ਨਿਤ ਹੈ ਭਰਮਹਿ ਭਰਮਾਏ ॥ ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਉ ਦਰਸਨੁ
 ਪਾਏ ॥੬॥ ਤਾ ਜਗਿ ਆਇਆ ਜਾਣੀਐ ਸਾਚੈ ਲਿਵ ਲਾਏ ॥ ਗੁਰ ਭੇਟੇ ਪਾਰਸੁ

ਭਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥੭॥ ਅਹਿਨਿਸਿ ਰਹੈ ਨਿਰਾਲਮੋ ਕਾਰ ਧੁਰ ਕੀ
ਕਰਣੀ ॥ ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ ॥੮॥੧੯॥

ਅੰਗ-੪੨੧

ਆਸਾ ਮਹਲਾ ੧ ॥

ਰੂੜੋ ਠਾਕੁਰ ਮਾਹਰੋ ਰੂੜੀ ਗੁਰਬਾਣੀ ॥ ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਾਈਐ
ਪਟੁ ਨਿਰਬਾਣੀ ॥੧॥ ਮੈ ਔਲੰਗੀਆ ਔਲੰਗੀ ਹਮ ਚੋਰੁ ਥਾਰੇ ॥ ਜਿਤੁ ਤੂੰ
ਰਾਖਹਿ ਤਿਤੁ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ ॥੧॥ ਰਹਾਤੁ ॥ ਦਰਸਨ ਕੀ ਪਿਆਸਾ
ਬਾਠੀ ਭਾਠੈ ਮਨਿ ਭਾਈਐ ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਿਆਈਆ ਭਾਠੈ ਪਤਿ
ਪਾਈਐ ॥੨॥ ਸਾਚਤੁ ਦੂਰਿ ਨ ਜਾਠੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ ॥ ਜਹ ਦੇਖਾ
ਤਹ ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥੩॥ ਆਪਿ ਕਰੇ ਆਪੇ ਹਰੇ ਵੇਖੈ
ਵਡਿਆਈ ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਨਿਹਾਲੀਐ ਡਿਤੁ ਕੀਮਤਿ ਪਾਈ ॥੪॥ ਜੀਵਦਿਆ
ਲਾਹਾ ਮਿਲੈ ਗੁਰ ਕਾਰ ਕਮਾਵੈ ॥ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ
॥੫॥ ਮਨਮੁਖ ਠੋਟਾ ਨਿਤ ਹੈ ਭਰਮਹਿ ਭਰਮਾਏ ॥ ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤਈ
ਕਿਤੁ ਦਰਸਨੁ ਪਾਏ ॥੬॥ ਤਾ ਜਗਿ ਆਇਆ ਜਾਠੀਐ ਸਾਚੈ ਲਿਖ ਲਾਏ ॥
ਗੁਰ ਭੇਟੇ ਪਾਰਸੁ ਭਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥੭॥ ਅਹਿਨਿਸਿ ਰਹੈ ਨਿਰਾਲਮੋ
ਕਾਰ ਧੁਰ ਕੀ ਕਰਣੀ ॥ ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ ॥੮॥੧੯॥

ਅੰਗ-੪੨੧

Meaning:-

“The Lord is beautiful; his Word (Gurbani) is also beautiful. We can meet the holy preceptor only by very good fortune from whom we can obtain the state of liberation. (1)

I am the slave of your slaves; your servant; I abide as You keep me with Your Name always on my tongue. (1) (Rahau)

Your will is sweet to my mind and my thirst for Your sight is great. All exaltation lies in the hands of the Lord and it comes with His will. (2)

The holy Creator lies within your self; so do not think He is far away. How can I realise His greatness because He is all pervasive where ever I look? (3)

He himself creates life and takes it away. The exaltation lies in His glance of grace. His greatness is realised by beholding Him with eyes of faith. (4)

If one follows the master's teachings, he achieves gain in his life. The holy preceptor is gained by pre-recorded good fortune. (5)

The egoists always suffer loss and keep whirling in transmigration. The persons with ego are purblind, cannot contemplate on the Lord. So how can they gain sight of Him? (6)

Those who are devoted to the holy Eternal should only be reckoned as truly born. They turn into philosopher's stone by coming in contact with the Master. Their light is merged in the Divine light. (7)

Those who engage in the task in the morning primal hour abide in the Immaculate day and night. Nanak says that they are filled with contentment and are always devoted to the Lord's feet. (8) (19)"

The Vaishnavites fell at Guru Ji's feet and paid their obeisance. Thereafter Guru Ji proceeded towards Bikaner. On the way, he came across another habitation of Vaishnavites who asked Guru Ji, "Where does God reside and how can he be realised? In reply, Guru Ji recited the following hymn recorded as Sloke Mahalla 1 at page 1090 of Shri Guru Granth Sahib:-

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਰਬੇ ਜੋਇ ਅਗਛਮੀ ਦੂਖੁ ਘਨੇਰੋ ਆਥਿ ॥ ਕਾਲਰੁ ਲਾਦਸਿ ਸਰੁ ਲਾਘਣਉ
ਲਾਭੁ ਨ ਪੂੰਜੀ ਸਾਥਿ ॥੧॥ ਮਃ ੧ ॥ ਪੂੰਜੀ ਸਾਚਉ ਨਾਮੁ ਤੂ ਅਖੁਟਉ ਦਰਬੁ
ਅਪਾਰੁ ॥ ਨਾਨਕ ਵਖਰੁ ਨਿਰਮਲਉ ਧੰਨੁ ਸਾਹੁ ਵਾਪਾਰੁ ॥੨॥ ਅੰਗ-੧੦੯੦

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਰਬੇ ਜੋਇ ਅਗਛਮੀ ਦੂਖੁ ਘਨੇਰੋ ਆਥਿ ॥ ਕਾਲਰੁ ਲਾਦਸਿ ਸਰੁ ਲਾਘਣਉ
ਲਾਭੁ ਨ ਪੂੰਜੀ ਸਾਥਿ ॥੧॥ ਮਃ ੧ ॥ ਪੂੰਜੀ ਸਾਚਤੁ ਨਾਮੁ ਤੂ ਅਖੁਟਉ

ਦਰਬੁ ਅਧਾਰੁ ॥ ਨਾਨਕ ਕਖਰੁ ਨਿਰਮਲਤੁ ਖੰਨੁ ਸਾਹੁ ਕਾਧਾਰੁ ॥੨॥

ਅੰਗ-੧੦੬੦

Meanings:-

“Behold the Immutable Lord in all the creation. Attachment to the worldly wealth causes much suffering; because, by crossing the ocean you will be laden with the saline earth and this will not bring you much profit. (1)

Sloke Mahalla 1.

The capital of the holy name is inexhaustible and limitless wealth. Holyness is such capital that those who deal in it (traders) and the business, both are blessed. (2)”

Listening to this, the Vaishnav people bowed to Guru Ji. After this, Guru Ji met another group of Vaishnav saints who asked him, “Man is born into this world, spends some time therein and dies thereafter. What efforts should he make to realise God so that the life’s mission is successful?” Guru Ji replied that it is by remembering the Divine Name that one can realise God. Only some rare persons comprehend the Name, but whosoever do, are freed from all sorrow and get united with God. To make his views clear, Guru Ji recited the following hymn recorded as Bhairon Mahalla 1 at page 1126 of Shri Guru Granth Sahib:-

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਭੂੰਡੀ ਚਾਲ ਚਰਣ ਕਰ ਖਿਸਰੇ ਤੁਚਾ ਦੇਹ ਕੁਮਲਾਨੀ ॥ ਨੇਤ੍ਰੀ ਧੁੰਧਿ ਕਰਨ
ਭਏ ਬਹਰੇ ਮਨਮੁਖਿ ਨਾਮੁ ਨ ਜਾਨੀ ॥੧॥ ਅੰਧੁਲੇ ਕਿਆ ਪਾਇਆ ਜਗਿ
ਆਇ ॥ ਰਾਮੁ ਰਿਦੈ ਨਹੀ ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਲੇ ਮੂਲੁ ਗਵਾਇ ॥੧॥ ਰਹਾਉ ॥
ਜਿਹਵਾ ਰੰਗਿ ਨਹੀ ਹਰਿ ਰਾਤੀ ਜਬ ਬੋਲੈ ਤਬ ਫੀਕੇ ॥ ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ
ਵਿਆਪਸਿ ਪਸੂ ਭਏ ਕਦੇ ਹੋਹਿ ਨ ਨੀਕੇ ॥੨॥ ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਵਿਰਲੀ ਪਾਇਆ
ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਏ ॥ ਜਬ ਲਗੁ ਸਬਦ ਭੇਦੁ ਨਹੀ ਆਇਆ ਤਬ ਲਗੁ

ਕਾਲੁ ਸੰਤਾਏ ॥੩॥ ਅਨ ਕੋ ਦਰੁ ਘਰੁ ਕਬਹੂ ਨ ਜਾਨਸਿ ਏਕੋ ਦਰੁ ਸਚਿਆਰਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥੪॥੩॥੪॥

ਅੰਗ-੧੧੨੬

ਭੈਰਤੁ ਮਹਲਾ ੧ ॥

ਭ੍ਰੰਡੀ ਚਾਲ ਚਰਣ ਕਰ ਖਿਸਰੇ ਤੁਚਾ ਫੇਹ ਕੁਮਲਾਨੀ ॥ ਨੇਤੀ ਖੁੰਢਿ ਕਰਨ
ਭਝੇ ਬਹਰੇ ਮਨਮੁਖਿ ਨਾਮੁ ਨ ਜਾਨੀ ॥੧॥ ਅੰਘੁਲੇ ਕਿਆ ਪਾਇਆ ਜਗਿ
ਆਇ ॥ ਰਾਮੁ ਰਿਟੈ ਨਹੀ ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਲੇ ਸੂਲੁ ਗਵਾਇ ॥੧॥ ਰਹਾਤੁ ॥
ਜਿਹਵਾ ਰੰਗਿ ਨਹੀ ਹਰਿ ਰਾਤੀ ਜਬ ਬੋਲੈ ਤਬ ਫੀਕੇ ॥ ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ
ਵਿਆਪਸਿ ਪਸੂ ਭਝੇ ਕਟੇ ਹੋਇ ਨ ਨੀਕੇ ॥੨॥ ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਵਿਰਲੀ
ਪਾਇਆ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਏ ॥ ਜਬ ਲਗੁ ਸਬਦ ਭੇਦੁ ਨਹੀ ਆਇਆ
ਤਬ ਲਗੁ ਕਾਲੁ ਸੰਤਾਏ ॥੩॥ ਅਨ ਕੋ ਦਰੁ ਘਰੁ ਕਬਹੂ ਨ ਜਾਨਸਿ ਏਕੋ
ਦਰੁ ਸਚਿਆਰਾ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ
॥੪॥੩॥੪॥

ਅੰਗ-੧੧੨੬

Meanings:-

“In the old age, man’s gait becomes awkward, the feet and hands become unsteady and the body and skin are withered. The eyes become clouded, the ears become deaf but yet the man with ego does not turn to the God’s Divine Name. (1)

O blind man! What have you achieved after coming into this world? You did neither bear God in your heart nor did you serve your master. Therefore you depart from this world after losing even your capital (good karma of previous births). (1) (Rahau)

Your tongue is ever uttering unpleasant words and is never immersed in the joy of repeating God’s Name. Those who are involved in calumniating the holy persons never become noble but turn into beasts. (2)

There are very few persons who are united by the Lord to the holy preceptor and taste nectar of God’s blessing. The

torment of death shall continue (cycle of incarnations) so long the significance of the holy Word is not realised. (3)

Those who are solely attached to God's portal and do not know of any other door except that of God are the pure people. After deliberation, Nanak states that (such pure people) attain the supreme state with their master's grace. (4) (3) (4)"

At Multan.

After listening to this, the Vaishnav saints bowed to Guru Ji. From Bikaner Guru Ji turned towards Uch, then in Bahawalpur State (now in Pakistan). Guru Ji had met Shaikh Hajji Abdullah of this place at Mecca. Passing through Uch, Guru Ji reached Multan.

Multan is known for a very large number of fakirs there. (According to a proverb, four things are gift of Multan; dust, heat, fakirs and graves.) When the fakirs came to know of Guru Ji's arrival in Multan, they were apprehensive about their own popularity. Therefore they wanted to tell Guru Ji that Multan was full of holy people and there was no room for him. So they sent him a bowl of milk full up to the brim. Guru Ji understood their intentions and simply placed *champa* which term is used for clarified sugar (*mishri*) in Multan on the milk indicating that Guru Ji shall not disturb their positions and remain aloof and provide sweetness like sugar to the milk of the fakirs of Multan.

While in Multan, Guru Ji went to the shrine of Baha-ud-Din Zakaria. At that time, one of the descendents of Baha-ud-Din, Makhdum Baha-ud-Din was the custodian of the shrine. He welcomed Guru Ji. After some time he asked Guru Ji, "You do not seem to have acquired a spiritual preceptor for Divine worship and that you still seem to be wandering." In the reply, Guru Ji told him that the real issue was not to settle down at

one place or keep wandering. The real issue at stake was to remove all the ills and realise God. Guru Ji recited the following hymn recorded as Maroo Mahalla 1 at page 1014-15 of Shri Guru Granth Sahib to make his point clear to Makhdam:-

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮਾਰੂ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਆਵਉ ਵੰਞਉ ਡੁੰਮਣੀ ਕਿਤੀ ਮਿਤ੍ ਕਰੇਉ ॥ ਸਾ ਧਨ ਢੋਈ ਨ ਲਹੈ ਵਾਢੀ
ਕਿਉ ਧੀਰੇਉ ॥੧॥ ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ ॥ ਹਉ ਘੋਲਿ
ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤੀ ਹਿਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥ ਰਹਾਉ ॥ ਪੇਈਅੜੈ
ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੈ ਕਿਉ ਜਾਉ ॥ ਮੈ ਗਲਿ ਅਉਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ
ਝੂਰਿ ਮਰਾਉ ॥੨॥ ਪੇਈਅੜੈ ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ॥ ਸੁਖਿ ਸਵੰਧਿ
ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥੩॥ ਲੇਫੁ ਨਿਹਾਲੀ ਪਟ ਕੀ ਕਾਪੜੁ ਅੰਗਿ
ਬਣਾਇ ॥ ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੪॥ ਕਿਤੀ ਚਖਉ
ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਉ ॥ ਪਿਰ ਬਿਨੁ ਜੋਬਨੁ ਬਾਦਿ ਗੜਿਅਮੁ ਵਾਢੀ ਝੂਰੇਦੀ
ਝੂਰੇਉ ॥੫॥ ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥ ਸਚੇ ਸਚਾ ਬੈਹਣਾ
ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ ॥੬॥ ਗਿਆਨੀ ਅੰਜਨੁ ਸਚ ਕਾ ਡੇਖੈ ਡੇਖਣਹਾਰੁ ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ॥੭॥ ਤਉ ਭਾਵਨਿ ਤਉ
ਜੇਹੀਆ ਮੁ ਜੇਹੀਆ ਕਿਤੀਆਹ ॥ ਨਾਨਕ ਨਾਹੁ ਨ ਵੀਛੁੜੈ ਤਿਨ ਸਚੈ
ਰਤੜੀਆਹ ॥੮॥੧॥੯॥

ਅੰਗ-੧੦੧੪-੧੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮਾਰੂ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਆਕਤੁ ਕੰਞਤੁ ਡੁੰਮਣੀ ਕਿਤੀ ਮਿਰ ਕਰੇਤੁ ॥ ਸਾ ਧਨ ਫੋੜੀ ਨ ਲਹੈ ਵਾਢੀ
ਕਿਤੁ ਧੀਰਿਤੁ ॥੧॥ ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ ॥ ਹਤੁ ਘੋਲਿ
ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤੀ ਹਿਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥ ਰਹਾਉ ॥ ਪੇਈਅੜੈ
ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੈ ਕਿਤੁ ਜਾਤੁ ॥ ਮੈ ਗਲਿ ਅਤੁਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ
ਝੂਰਿ ਮਰਾਤੁ ॥੨॥ ਪੇਈਅੜੈ ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ॥ ਸੁਖਿ
ਸਵੰਧਿ ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥੩॥ ਲੇਫੁ ਨਿਹਾਲੀ ਪਟ ਕੀ
ਕਾਪੜੁ ਅੰਗਿ ਬਠਾਇ ॥ ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ
॥੪॥ ਕਿਤੀ ਚਖਤੁ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਤੁ ॥ ਪਿਰ ਬਿਨੁ ਜੋਬਨੁ ਬਾਦਿ
ਗੜਿਅਮੁ ਵਾਢੀ ਝੂਰੇਦੀ ਝੂਰੇਤੁ ॥੫॥ ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ
ਵੀਚਾਰਿ ॥ ਸਚੇ ਸਚਾ ਬੈਹਣਾ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ ॥੬॥ ਗਿਆਨੀ ਅੰਜਨੁ
ਸਚ ਕਾ ਡੇਖੈ ਡੇਖਣਹਾਰੁ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ

निवारि ॥७॥ तडु डवनि तडु डेहीआ डू डेहीआ कितीआह ॥ नानक
नाहु न वीछुडै तिन सचै रतडीआह ॥८॥१॥६॥ अंग-१०१४-१५

Meanings:-

“I, like a female with divided loyalty, befriend many and thus come and go. Such a woman does not find a true shelter. How can one who is separated from the Lord find solace? (1)

My heart is devoted to the beloved spouse. Even for a glance of grace by the Lord, I would sacrifice myself and be cut into pieces. (1) (Rahau)

Because of my ruined matrimony, I lie in my parent’s home; how may I go to my husband’s home? My neck is clenched in the grip of demerits and I pine away due to separation from my beloved. (2)

If I keep my beloved spouse in my mind while in the parent’s home, I would find lodgement in my in-law’s home. A happy woman finds her Lord repository of merits and sleeps in happy matrimony in joy. (3)

A woman of cursed matrimony who has been cast off by her spouse, in spite of silk quilt and mattress and fine dress worn over her limbs her nights pass in nights of suffering. (4)

I may taste however many delights and however garbs I may wear; without the love of the spouse (Lord) my youth (life) is gone waste. The cast-off female pines for ever. (5)

Therefore hear the call of the Eternal through the Master’s teachings. The assembly of the holy persons is the Holy Lord. The devotion is induced by mere glance of the Lord. (6)

The enlightened have applied collyrium of truth by which the Beholder of all beholds. By the master’s guidance, egoism is cast off and knowledge and enlightenment are acquired. (7)

Only such females, who share the Lord's merits, please the Lord. All others are like me. Nanak says that those who are absorbed in the holy truth are never sequestered from their Lord. (8) (1) (9)"

Makhdum Baha-ud-Din was highly impressed by this hymn. He said that Guru Ji had given him a glimpse of God. Guru Ji told Makhdum that he had the spiritual training, attainments and heritage of Baha-ud-Din Zakaria. Moreover he himself was a spiritually enlightened fakir. The Makhdum again said that the Guru was a greater Pir who had given him a glimpse of God. There after, Guru Ji started on his return journey to Kartar Pur. Prior to 1947 A.D., the place where Guru Nanak sat was preserved in the house of Pirs although it was maintained and looked after by the Muslims.

Meeting Syed Abdul Qadir Gilani.

After leaving Multan, Guru Ji travelled via Dipalpur (now in Sahiwal District of Pakistan) and reached Shergarh. Here lived one spiritually enlightened saint by name Daud Kirmani. This fakir was the disciple of Syed Abdul Qadir Gilani of Lahore. During discussions, Daud Kirmani eulogised his mentor a lot. So Guru Ji resolved to meet his mentor at Lahore.

Syed Abdul Qadir Gilani lived on the bank of Ravi River where he had set up his establishment. His father Syed Jamal-ud-Din had migrated from Baghdad to settle at Lahore. Guru Nanak met Syed Abdul Qadir Gilani on the river bank where they had long discussions. Guru Nanak said that the world is full of suffering. Syed Gilani said that the pleasure is in realising truth and achieving union with God. With discussions on deep spiritual matters made Guru Ji emotional, his eyes brimmed with tears and he said that only God is true. Every thing else

is transient. Real pleasure can only be achieved after realising God. Guru Ji then recited the following hymn which has been recorded as Siri rag Mahalla 1 at page 15 of Shri Guru Granth Sahib.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥ ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ
ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥ ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥੧॥
ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ
ਚਲੈ ਮਾਣੁ ॥੧॥ ਰਹਾਉ ॥ ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥
ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਤਾ ਮਨੁ ਖੀਵਾ
ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੨॥ ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ
ਤਨਿ ਵਾਸੁ ॥ ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥ ਦੁਖ ਤਿਸੈ
ਪਹਿ ਆਖੀਅਹਿ ਸੁਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥੩॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ
ਕੇ ਜੀਅ ਪਰਾਣ ॥ ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤ੍ਰੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥ ਹੋਰਿ
ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥ ਅੰਗ-੧੫-੧੬

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਫੇਕਣਹਾਰਿ ॥ ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ
ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥ ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ
॥੧॥ ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ
ਦਰਗਹ ਚਲੈ ਮਾਣੁ ॥੧॥ ਰਹਾਉ ॥ ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ
ਸਚਾ ਨਾਉ ॥ ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਤਾ
ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੨॥ ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ
ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥ ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥
ਦੁਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੁਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥੩॥ ਸੋ ਕਿਉ ਮਨਹੁ
ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ ॥ ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤ੍ਰੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ
ਖਾਣੁ ॥ ਹੋਰਿ ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥

ਅੰਗ-੧੫-੧੬

Meanings:-

“The Bestower Lord has given mouthful of falsehood as an intoxicant to the mankind. Having intoxicated with it, one

forgets death and indulges in evanescent pleasures. The sober ones have been endowed with truth so that they may stay at the Divine Court. (1)

O Nanak! Attach yourself to the Truth of the holy Lord. As a result of devotion to the Lord, one gets joy and honour at the Divine Court. (1) (Rahau)

Truth is the wine made without molasses; it is distilled out of holy Name. I may be sacrifice to those who hear and expound the truth. True inebriation only comes when one finds a place in the Divine Mansion. (2)

There shall be more than million blessings if one's countenance is illuminated with water of goodness and Lord's Name; and the fragrance of charity wafted over his self. Carry your sorrow only to him who can confer joy on you. (3)

Why do you cast the Lord out of your mind who is the Lord of self and life? Without devotion to the Lord, all delicious food and beautiful apparel is impurity. What pleases the Lord is only approved. All else is false. (4) (5)"

After hearing this Syed Abdul Qadir Gilani was highly impressed and said that discussions with the holy persons on Divine are always satisfying. After staying with him for a few days, Guru Ji returned to Kartar Pur.

Compilation of Japji Sahib.

At Kartar Pur, Guru Ji's disciples would get up early in the morning and recite hymns of Guru Nanak Dev. In the evening, they would recite Rehras and Kirtan Sohila at night. Since there was no specific composition for recitation in the morning, Guru Ji asked Bhai Lehna to prepare a composition for recitation in the morning by culling hymns from his works.

Guru Nanak gave all of his works to Bhai Lehna and asked him to select stanzas eulogising God to be set apart.

Bhai Lehna began selecting the stanzas. He used to recite the stanzas to Guru Nanak every morning and Guru Ji would look very carefully. **Thus, Bhai Lehna selected 38 stanzas and arranged them in a very interesting order so that the whole composition becomes a poem dealing with one question which is faced by every one in his life i.e. “How to break the wall of falsehood (Maya) and how to achieve Truth?”**

Before the first stanza, there is “Mool mantra” or the basic underlying mantra which or the concept in which Guru Nanak Dev describes God whose praise is sung in whole of “Shri Guru Granth Sahib”. This is followed by a Sloka which explains, what is truth? At the end of 38 stanzas, there is another sloka which is composition of Guru Angad Dev. This sloka gives the gist of Japji Sahib. It is said that the **Mool Mantra describes basic concepts relating to the Supreme Being and Japji Sahib describes the path to be travelled to attain Him.**

The name of this composition is “Jap” which means remembrance, devotion and meditation. This is a very appropriate name as this composition deals with an extremely pertinent question in human life, “How to break the wall of falsehood (Maya)” i.e. how to remove the obstruction of Maya which prevents us from being finally absorbed in the Almighty Lord. The answer is given by him in the next line of first stanza is, “by following the will of the Lord which has been written by Him for us.” This in turn is achieved by us by remembering His Name, devotion and meditation i.e. Jap. “Ji” is added to this name to show respect.

The full text deals with different stages in the progress of

the adventurer from the first stage when one becomes aware of one's separation from God and after passing through different stages of purification, remembrance, singing of praise, meditation, realisation of His presence in all his creation and achieve final absorption in the Lord. It is full course of instructions step by step. In the fourth stanza, Guru Ji says that morning ambrosial hour is the best time for meditating on the praise of the Lord. In the fifth stanza, it is stated that the Lord is indescribable and He is the universal sustainer and we should never forget Him.

In the 8th to 11th stanzas, Guru Ji has advised us to listen to what we say in the meditation. This is the easiest way to concentrate and become one minded. When two senses i.e. speech and hearing are concentrated upon, the mind does not vacillate and it helps to gain a number of attainments listed in these stanzas. The next stage is to accept in the inner mind and act on what we are saying in the prayers in our daily lives. **(Mere repetition of the holy verses is like reading the prescription and formula of the medicine and not taking the medicine itself.)** The importance of it is explained in stanzas twelve to fifteen. In the 16th stanza, it is stated that if one perfects the teachings up to this stage, one attains full control of his senses and is accepted as "*Panch*" or the "chosen one".

In the stanzas 17 to 19, Guru Ji explains the most sought after questions like; why are people good or bad? Why does God give misery or sorrow? Etc. Stanza no. 20 explains the "law of karma i.e. cause and effect" and how to escape the cycle of cause and effect? In the 21st to 25th stanzas, Guru Ji has described a number of important issues to enlighten the devotee about the Lord's creation. In the 26th stanza, Guru Ji

describes the Lord's shop and its wares i.e. the things the saints distribute to enlighten the devotees. The Lord's unique court is described in the 27th stanza.

In the 28th to 33rd stanzas, the true significance of various religious symbols of different religions are described to enlighten the devotee so that he does not lay too much stress on the outward symbols and thus forget the true objective. In the 34th to 37th stanzas, five important stages of spiritual progress or the inner development of the devotee are described. These stages are:-

- (1) Dharam Khand or the region of the worldly duties.
- (2) Gyan Khand or the region of knowledge.
- (3) Saram Khand or the region of earnest effort to implement the knowledge.
- (4) Karam Khand or the region of Divine Grace.
- (5) Sach Khand or the region of Truth, the highest stage.

In the 38th stanza, Guru Ji has described the qualities which a true teacher has to acquire before one can be blessed by the Lord to teach His Divine message or become a prophet. Thus Japji Sahib is a complete course of instruction for an ordinary person to graduate to the highest level. This guide, though dealing with the most difficult subject, is put in very simple and understandable terminology and language. The idea of making this composition to be recited in the early morning hours is that it settles in the inner depth of the mind of the devotee and he acts on it. Mere recitation is like reading the prescription and not taking the medicine. It has no beneficial effect.

For full details, kindly refer to my book "Guru Nanak Dev's Japji" distributed by All India Pingalwara Charitable Society Amritsar (Punjab, India) free of cost.

In the last sloka, Guru Ji has assured that such a pilgrim on his path not only obtains his own salvation and is accepted by Him with the devotee's face shining, but he carries many with him to the same goal. This is precisely the reason, why all the religions lay so much stress on the association with the saints. If one associates with the saints, there is every possibility that they will take him across the ocean of Maya to merge with God and attain salvation. Three things are important for any devotee (1) deep aspiration, (2) constant remembrance of His Name and (3) association with the saints who will guide him at the critical stages of progress where one is likely to falter and drop out.

Meeting an old friend from Sultanpur.

When Guru Ji was working at Sultanpur in the stores of Nawab Daulat Khan, he had a Khatri colleague who was his very good friend. He was well read and Vaishnavite by faith. In 1525 A.D. when Babur invaded India Daulat Khan suffered defeat and he was made a prisoner and brought to Sultanpur where he breathed his last. After his death, his employees dispersed to different places. When Guru Ji's friend learnt that he has settled at Kartar Pur, he came there to see him. At Kartar Pur, he heard many anecdotes about Guru Ji and was highly pleased to meet Guru Ji who received him very affectionately. They refreshed their memories of Sultanpur and sat together and talked for some time.

One day the friend asked, "When a trader sets out of his home and returns after a profitable deal, he tells his friends as to how and wherefrom he bought his wares and how he earned his profit. You have earned such fame. Please, tell us how you did that? At this Guru Ji laughed and recited the following hymn recorded Assa Mahalla 1 at page 352-353 of Shri Guru Granth Sahib:-

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੋ ਤਿਨਿ ਕੀਆ ਸੋ ਸਚੁ ਬੀਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥ ਹਿਰਦੈ
ਨਾਮੁ ਨਾਹੀ ਮਨਿ ਭੰਗੁ ॥ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ਸੰਗੁ ॥੧॥ ਹਰਿ ਜੀਉ
ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ
ਨਉ ਨਿਧਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ ॥ ਤਾ ਕੈ
ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਜੋ ਹਰਿ ਰਾਤੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ
ਪਰਮ ਨਿਧਾਨੁ ॥੨॥ ਹਰਿ ਵਰੁ ਜਿਨਿ ਪਾਇਆ ਧਨ ਨਾਰੀ ॥ ਹਰਿ ਸਿਉ ਰਾਤੀ
ਸਬਦੁ ਵੀਚਾਰੀ ॥ ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਕੁਲ ਤਾਰੈ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਤਤੁ
ਵੀਚਾਰੈ ॥੩॥ ਹਮਰੀ ਜਾਤਿ ਪਤਿ ਸਚੁ ਨਾਉ ॥ ਕਰਮ ਧਰਮ ਸੰਜਮੁ ਸਤ
ਭਾਉ ॥ ਨਾਨਕ ਬਖਸੇ ਪੂਛ ਨ ਹੋਇ ॥ ਦੂਜਾ ਮੇਟੇ ਏਕੋ ਸੋਇ ॥੪॥੧੪॥

ਅੰਗ-੩੫੨-੫੩

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੋ ਤਿਨਿ ਕੀਆ ਸੋ ਸਚੁ ਥੀਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥ ਹਿਰਦੈ
ਨਾਮੁ ਨਾਹੀ ਮਨਿ ਭੰਗੁ ॥ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ਸੰਗੁ ॥੧॥ ਹਰਿ ਜੀਉ
ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ
ਨਉ ਨਿਧਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ ॥ ਤਾ
ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਜੋ ਹਰਿ ਰਾਤੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥ ਤਿਨ ਕੀ
ਸੰਗਤਿ ਪਰਮ ਨਿਧਾਨੁ ॥੨॥ ਹਰਿ ਵਰੁ ਜਿਨਿ ਪਾਇਆ ਧਨ ਨਾਰੀ ॥ ਹਰਿ
ਸਿਉ ਰਾਤੀ ਸਬਦੁ ਵੀਚਾਰੀ ॥ ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਕੁਲ ਤਾਰੈ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਿ ਤਤੁ ਵੀਚਾਰੈ ॥੩॥ ਹਮਰੀ ਜਾਤਿ ਪਤਿ ਸਚੁ ਨਾਉ ॥ ਕਰਮ ਧਰਮ
ਸੰਜਮੁ ਸਤ ਭਾਉ ॥ ਨਾਨਕ ਬਖਸੇ ਪੂਛ ਨ ਹੋਇ ॥ ਦੂਜਾ ਮੇਟੇ ਏਕੋ
ਸੋਇ ॥੪॥੧੪॥

ਅੰਗ-੩੫੨-੫੩

Meanings:-

“On whosoever the Divine Name is conferred by the holy preceptor, becomes holy. One, who bears the holy Name in his heart without scattering the mind’s faculties, feels constant association with the Lord day and night. (1)

O Lord! Keep me always under your shelter. By the master’s grace, I have obtained Divine joy, blessing of the name and the nine Divine treasures. (1) (Rahau)

I am ever a sacrifice to one who has made devotion to the holy Name his ritual performance. Those who are dyed in the Lord find acceptance. One will find supreme treasure in their company. (2)

The woman, who has the Lord as her spouse and by contemplation of the holy Word, is dyed in the love of the Lord. Such a one is liberated herself and also liberates her family and the associates. Then all of them will be in the service of holy preceptor and always contemplating on the Divine Essence. (3)

The holy Name is our caste-pride and honour; the holy devotion is our ritual acts and discipline. Nanak says that one who effaces duality and unites with the Lord, is liberated. Nothing shall come in his way. (4) (14)”

Listening to this the friend bowed to Guru Ji and after staying for a few days at Kartar Pur, returned to his home.

Bhai Lehna’s exemplary service and devotion to Guru Nanak.

Bhai Lehna was a very dedicated disciple and followed Guru Ji’s instructions very meticulously without caring for himself. In fact there are many tests through which he had to pass before he was selected by Guru Nanak Dev as his successor. While on the way to Jawalaji for pilgrimage, Bhai Lehna stayed back at Kartar Pur and devoted himself fully to the service of Guru Nanak. He served in the fields and the Langar and carried out Guru Ji’s instructions meticulously without questioning.

Once there were no rains and therefore the crops failed. There was no food in the Langar for two days. So Guru Nanak Dev asked his elder son Sri Chand to go out, climb the tree and shake it, the sweets will fall from the tree, so that the devotees can be fed. Sri Chand replied, “How will sweets fall

from the tree?” I shall not go out and do it at this time of the night. The same was the reply of his second son Lakhmi Das. Then Guru Ji asked Bhai Lehna to do the same. He obediently climbed the tree and shook it vigorously. As a result a lot of food fell down; this satiated the hunger of all the devotees.

On another occasion, a cat entered the hall where Guru Ji was sitting with his devotees with a dead mouse in its mouth. As the cat left the room, the dead rat fell down. Guru Ji asked Sri Chand to throw out the dead rat. He refused saying that he will call for the scavenger. Lakhmi Das replied the same way. When Guru Ji asked Bhai Lehna to throw out the dead rat, he immediately carried out the instructions.

Once when Bhai Lehna returned from his village, he brought a head load of salt for Guru Ji's Langar on his head. He was well off and could afford a horse or a labourer, but out of sheer devotion, he chose to carry the load on his head. When he reached Kartar Pur, he came to know that Guru Ji was working in the fields. Without waiting, he set out for the fields and met Guru Ji. So, when Bhai Lehna reached there, Guru Ji asked him to tie up the bundle of hay and carry it to the cattle shed. He immediately carried out the instructions and put the bundle of hay on his head. The hay was wet; so the water dripped and spoiled his new silk clothes. When Mata Tripta noticed this, she asked Guru Ji as to why was he spoiling the new silk dress of Bhai Lehna? This load could as well be carried by a labourer. Guru Ji answered that it was not dirty mud on his clothes but saffron which is a sign of his spiritual attainment. So, he has been blessed to carry the load.

Pontificate for Bhai Lehna.

Bhai Lehna greatly impressed Guru Ji, so he kept him at

Kartar Pur with him for many years. People from all faiths would visit Kartar Pur, so Bhai Lehna would benefit from the spiritual discussions and take keen interest in spiritual matters. These discussions touched his inner feelings. When Guru Nanak asked him to compile Japji Sahib, it was not only a test for his understanding of Sikh doctrine; but also a test of faith and commitment.

One day, when Guru Ji went for a bath in Ravi River, he came out a little late as he remained in meditation a little longer. Bhai Lehna was waiting, standing outside with Guru Ji's clothes. Since it was very cold and raining, Bhai Lehna got sick with cold and became unconscious. Some how, Guru Ji made Bhai Lehna stand up and took him home. After being wrapped in warm clothes, Lehna regained consciousness. Guru Ji was very much pleased with Bhai Lehna's dedication.

One day, Guru Ji was in irritant mood and he asked his disciples to leave him alone. Many of them went back as per command. Some were still left. After reaching the forest, Guru Ji again asked them to leave. All except Bhai Lehna left morose. Thereafter, they saw what looked like a dead body on wooden pyre lying in the forest. Guru Ji asked Bhai Lehna to eat it. He simply asked, "From which side he should eat it, head or the feet?" When he reached the feet, he saw Guru Ji lying there. Bhai Lehna's test was complete. Guru Nanak told him, "You are part and limb of my body. From now onward, you shall be called Angad." Both of them then returned to Kartar Pur.

Guru Ji had premonition that his end was not far. So he collected his family and the congregation of the devotees at Kartar Pur. In every body's presence, he put five paise and a cocoanut before Angad and bowed before him. At the same

time he handed over his pothi or collection of the hymns to Shri Angad. Angad was quite humble. He stood with folded hands. Guru Nanak asked him, "O man! Now realise your true self and ask for something." Guru Angad Dev replied, "Good rapport with the congregation, those who have broken away should come back." Guru Nanak Dev said, "I forgive all because of you." On listening to this, Guru Angad Dev fell at the feet of Guru Nanak Dev.

Light merges with the Divine Light.

Guru Nanak Dev lived for more than 70 years. He passed away on 22nd September 1539 A.D. Guru Ji's family including his wife, two sons, Sri Chand and Lakhmi Das were present at Kartar Pur. In some Janamsakhis, there is mention about the quarrel between the Hindu and Muslim Disciples. Since the right to perform the last rites lies with the family, there should have been no possibility of any such quarrel.

It is said that the Samadhi was built where Guru Ji's body was cremated but it was washed away by the waters of Ravi River which changes its course often. Similarly the town founded by Guru Ji was also washed away by Ravi River. At the place of the old Kartar Pur town, now stands Kartar Pur Gurdwara. The Sikh Shrine was saved by the Maharaja of Patiala and other Sikhs by building a wall along the Ravi River in 1870 A.D.

Dharam Chand, the grand son of Guru Nanak, son of Lakhmi Das took some ashes from the Samadhi of Guru Nanak and got constructed a new shrine at Dehura Baba Nanak on the eastern bank of Ravi River where the river did not cause an erosion. Around this shrine, came up a town which is called Dera Baba Nanak. During Maharaja Ranjit Singh's time,

descendants of Guru Nanak lived there and the Maharaja donated enough land to the Gurdwara (Durbar Sahib) which still stands in its name.

May Guru Nanak Dev bless the reader with inner strength and deep understanding of the principles taught by him?



Annexure : 1

Shri Guru Granth Sahib

The word “Granth” is derived from Sanskrit which means “Book par excellence”. This term is used for the holy books. Shri Guru Granth Sahib is the holy book of the Sikhs which enshrines the compositions of six out ten Gurus and a large number of holy persons from different religions, states and communities; some of them belonged to the lowest classes of the society called *Shudras*. All the holy books of other religions contain history or mythology of their prophets only but Shri Guru Granth Sahib is unique in the respect that it enshrines sacred compositions of holy persons of other religions as well i.e. Hindus and Muslims and some of the devotees of the gurus. It is not only the repository of the Divine Name (*Shabad, Naam*), but it is looked upon as embodiment in visible form of the ten Sikh Gurus. It is therefore offered worship and not mere veneration. In the assemblies, Shri Guru Granth Sahib is the presiding presence; all who enter, bow before it and make offerings which are intended to be used for religious objectives and philanthropic purposes.

The need for Compiling Shri Guru Granth Sahib.

The need for compiling Guru Granth Sahib was felt by Shri Guru Arjan Dev when some devotees complained that some persons were writing compositions and putting the name Nanak in them. The recitation of such compositions was not offering the peace of mind like the genuine compositions of the holy Gurus. Therefore they requested Guru Arjan Dev to stop

the malpractices of the dubious persons. After hearing this Guru Ji decided to compile all the compositions of the Gurus and the holy saints in the book form.

Collection of the basic records.

Collection of the basic material was a big job. Guru Nanak Dev was either writing his compositions himself or his accomplices were writing them and Guru Ji carried the book called "*Pothi*" or the sacred volume as mentioned in the visit to Mecca. This *Pothi* was handed over by him to his successor Shri Guru Angad Dev in 1539 A.D. Guru Angad Dev whose period of apostleship lasted from 1539 to 1552 A.D. added some compositions of his own, though their volume is slender. He was mainly amplifying the deeper meaning and significance of the teachings of Guru Nanak Dev. His successor Guru Amar Das during his holy ministry from 1552 to 1574 A.D. with the fervour of inspired devotion added a large volume of his sacred poetry to what he inherited from his Master. He gave expression to deep devotion, philosophy and the higher moral vision. He also collected the entire body of his own compositions and his predecessors as well as those of the Bhagats or the saint-poets of India whose teachings accorded to the principles of Sikhism. The entire body of the sacred verse was recorded in two volumes (*Pothis*) which are still available with the descendants of the Guru. These were scribed by Baba Sahas Ram grand son of Guru Amar Das during 1570-72 A.D. These two volumes were obtained by Guru Arjan Dev from Baba Mohan after great persuasion.

Guru Ram Das succeeded Guru Amar Das (1574-81A.D.). He constructed the holy pool called Amritsar (Pool of Immortality) and the city of Amritsar around it. He composed fairly large body of hymns rich with devotional fervour, whose

inspiration and musical appeal is irresistible to the human spirit. Apart from the Pothis available with Baba Mohan at Goindwal, some of the other devotees of the Gurus also possessed the sacred hymns. When the news spread that Guru Ji was compiling all the sacred hymns in a Granth, the devotees offered all the material available with them.

Guru Arjan Dev constructed a temple in the middle of the sacred pool Amritsar and named it as Hari Mandir. This is now popularly known as Golden Temple. Besides this temple, Guru Arjan Dev composed a large volume of sacred verse re-enunciating the teachings of his predecessors, elucidating and amplifying them and adding visions and insights of his own.

Compilation of Shri Guru Granth Sahib.

For the purpose of undertaking the onerous task of compiling Shri Guru Granth Sahib, Guru Arjan Dev along with his devoted disciple, the great poet and savant Bhai Gurdas retired to the place about a mile towards North-East of Hari Mandir Sahib in a clearing amidst of a cluster of thick *ber* trees where Gurdwara Ramsar is located now. Guru Ji got tents pitched there. Quantity of paper, reed pens and ink was stocked. Bhai Gurdas served as amanuensis to record the holy volume. The whole process of writing took a year.

Guru Arjan Dev recorded the compositions Raga wise. In the long compositions like Vaars (ballads) the Slokas were added which amplified the subject explained in the connected Pauri (paragraph). In the compositions of the Bhagats, there were some compositions which could be taken by less developed disciples to contradict the teaching of the Gurus. Therefore Guru Ji added the relevant compositions of the Gurus to clarify the point. The Slokas which were still left over were

recorded as “Sloke Vaaran te vadhik” i.e. The Slokas which could not be accommodated in the Vaars.

The language of the compositions is mostly Punjabi which may range from east to extreme west of Punjab. It is said in Punjab that the language changes every 20 kms distance. Therefore there is large variety in Punjabi itself. In addition, there is Sanskrit, Persian, and Arabic, the “Sant Bhasha” (language spoken by the travelling mendicants which included words from languages of Bengal, Bihar and Maharashtra etc.)

Jap, Rehras and Kirtan Sohila were recorded in the beginning of the volume. These are the compositions recited in the morning, evening and at bed time. (English translations by the author; of Japji Sahib, Sukhmani Sahib, Bani of Bhagats and Rehras with Kirtan Sohila including original Bani in Punjabi and Devnagri have been published and are available from All India Pingalwara Charitable Society Amritsar free of cost.)

Now all the five Banis recited at the time of "Amrit ceremony" and Assa di Vaar, Rehras, Kirtan Sohila have been published in one book titled "Nitnem" which is also available from All India Pingalwara Charitable Society Amritsar free of cost.

After these compositions, the compositions of the Gurus were recorded according to the Ragas including the compositions of the Bhagats. The number of the paragraph and serial number of the composition etc were put at the end to show proper indexing. Mostly after the first paragraph, one or two lines are recorded which give the gist of the hymn and is followed by “Rahau” which means pause and ponder over these lines. The musicians therefore repeat these lines while singing the composition.

These are followed by those compositions of holy Gurus and the Bhagats which are not as per any musical meter.

Guru Nanak Dev and his successors as well as the holy sages fully understood that the whole universe is generating music and for tuning the human soul dry knowledge is not needed. What is required is the Divine knowledge conveyed through Divine music. The music is connected with seasons and the time of day and night. Therefore the learned musicians fixed the timings of singing the various meters so as to have maximum impact on the listeners. In addition to the musical meters, there is also the Ghar or treble (Tal) i.e. timing and intensity of the drum play. In Gurbani, there are 17 Ghars or trebles which are mentioned along with the Raga.

Names of the Compositions.

According to the length or the number of the paragraphs or the nature of the contents, the compositions are named.

Chaupde: These compositions are having mainly four paragraphs of four sentences. But there are some Chaupde which may have one, two or three paragraphs.

Ashatpadi: In these compositions, there are eight paragraphs. The typical example of this style is Sukhmani Sahib. English translation of Sukhmani Sahib along with original text in Punjabi and Devnagri has been published and is available from All India Pingalwara Charitable Society Amritsar free of cost.

Solhe: These are the long compositions mostly having 16 paragraphs.

Chhant: These compositions in which deep spiritual subject are explained with human soul represented by the female heroin waiting for the beloved Lord. In India, Chhant type compositions are mostly recited by the groom

to entertain the bride's friends and are therefore of entertaining nature.

Vaars: These compositions are the ballads in which the battle of the devotee with the five evils like lust, greed, ego, anger and attachment is described. These are sung on the tunes of famous Vaars in history. This tune is also recorded by Guru Ji where ever applicable.

Slokas: It means collection of lines of poetry. There may be any number of lines even up to 26 lines so that complete subject is covered.

The Ragas:

There are 31 musical metres or classical Ragas in which the compositions are meant to be sung.

- 1. Siri Rag:** This Raga has been described as the supreme Raga in Gurbani. Bhai Gurdas also has described Siri Raga as the philosopher's stone among the stones. It belongs to the East Indian tradition and is supposed to be sung in the evening hours. In Gurbani, there are 100 Chaupde, 29 Ashatpadi, 4 Pahire, 3 Chant, 1 Vanjara, and one Vaar of M: 4. In Bhagat Bani there are 5 compositions.
- 2. Majh Rag:** According to the music experts, this Raga has originated in the Majha tract (Amritsar and Lahore districts) of Punjab state. This Raga is supposed to be sung in the fourth pahar (three hours unit) i.e. the evening time of the day. In this Raga there are 50 Chaupde, 39 Ashatpadi, one Bara Manha (twelve months), one Din-Rain and one Vaar.
- 3. Gauri Rag:** This is an ancient Raga and is described as a complete musical system. There are several branches of this Raga like Gauri Guareri, Dakhani, Cheti, Bairagan, Deepki, Poorbi, Majh, Malwa, Mala, and Sorath etc. All

these are to be sung in the evening time. In this Raga there are 251 Chaupde, 44 Ashatpadi, 11 Chhant, one Bawan Akhri, One Sukhmani, one Thitti and two Vaars. In Bhagat Bani there are 74 paragraphs of saint Kabir, one Bawan Akhri, and one Thitti, one Vaar and one paragraph of saint Namdev and 5 of Ravidas Ji.

4. **Assa Rag:** This Raga is supposed to be developed by Shri Guru Nanak Dev and it is a complete Raga. This is to be sung in the morning hours. Assa Di Vaar is an important composition which is sung in the morning time in all the Gurdwaras and religious meets. Shri Guru Nanak Dev's compositions which were composed to address Muslim fakirs are mostly in this Raga. These include Rehras, 231 Chaupde, 39 Ashatpadi, 3 Birhade, 2 Patties, 35 Chant and one Vaar. In Bhagat Bani, there are 37 compositions of saint Kabir, 5 of saint Namdev, 6 of saint Ravidas, 3 of Dhana Ji and 2 of Shaikh Farid.
5. **Gujri Rag:** The experts are of the opinion that this Raga has been developed by a mixture of Bhairau and Ramkali Ragas. This Raga is very popular among the Gujar (shepherd) tribes mostly in Punjab and adjoining states of India. This Raga is of serious nature and therefore more suited for devotional subjects. It is supposed to be sung in the morning time. In this Raga, there are 48 Chaupde, 9 Ashatpadi, 2 Vaars and 8 compositions of the Bhagats.
6. **Dev Gandhari Rag:** This is an ancient Raga. Being a difficult system, its reference is not found often. This is to be sung after day break in the morning time. There are no long compositions but only 47 Chaupde out of which 6 are of Guru Ram Das and 38 of Guru Arjan Dev.
7. **Bihagra Rag:** This Raga is a complete system of Bilawal

dynasty. It is also said to be mixture of Kedara and Gauri Ragas. The time for singing this Raga is mid-night. There are 2 Chaupde, 15 Chant and one Vaar in this raga.

8. **Vadhans Rag:** This is a complete musical system and is sung at the time of mid-day and after three hours of sun set. It has a branch known as Vadhans Dakhani. In this Raga there are 24 Chaupde, 2 Ashatpadi, 17 Chant and one Vaar.
9. **Sorath Rag:** This Raga belongs the Saurashtra region of Gujarat State. This is Raga is sung after three hours of sun set and is mostly used for subjects connected with dispassion. In this Raga, there are 139 Chaupde, 10 Ashatpadi, and one Vaar of the Gurus and 23 compositions of the Bhagats i.e. 11 of Kabir Ji, 3 of Shri Namdev 7 of saint Ravidas and 2 of saint Bhikhan.
10. **Dhanasri Rag:** This is a complete musical system and is sung in the third three hour period of the day. Singing of this Raga creates an atmosphere of dispassion. Therefore in these compositions, all practices which create obstacles in the true devotion are condemned. In this Raga there are 93 Chaupde, 3 Ashatpadi, 5 Chant and in Bhagat Bani there are 17 compositions; 5 of Kabir, 5 of Namdev, 3 of Ravidas and one each of saints Trilochan, Sain, Pipa and Dhana Bhagat.
11. **Jaitsari Rag:** It is a complete musical system of Eastern music and is a combination of Jait and Siri Ragas. It is sung in the fourth three hour period of the day. In this Raga, there is no long composition but only 27 Chaupde, 3 Chant and one Vaar of Guru Arjan Dev. There is one composition of Sri Ravidas.
12. **Todi Rag:** This Raga is though very melodious yet simple. Its nature is serious. It is sung in the second three

hour period of the day. There is no long composition in this Raga but only 32 Chaupde and three compositions of saint Namdev.

- 13. Bairari Rag:** This is a complete musical system of Maroo dynasty. Some scholars say that it is sung in the second three hour period and others suggest evening time as most suitable. In this Raga also there is no long composition but only 6 Chaupde of Guru Ramdas and one of Guru Arjan Dev.
- 14. Tilang Rag:** This Raga is mostly popular in Southern India. This Raga was made popular by Punjabi Sufi fakirs. Some scholars suggest the third three hour period of the day as most suitable while others suggest mid-night of winter and rainy season as most beneficial. In this Raga there are 12 Chaupde, 5 Ashatpadi (although these headings are not recorded) and 3 compositions of the Bhagats.
- 15. Soohi Rag:** Some experts are of the opinion that this Raga is a mixture of Kanhra and Megh Malar Ragas while others claim it as mixture of Kanhra and Sarang Ragas. The most appropriate time for singing this raga is after sunrise or after six hours of day break. This raga is very popular with the Sufi fakirs. There are 82 Chaupde, 16 Ashatpadi, 3 Kuchaji, Suchaji and Gunwanti, 29 Chant and one Vaar M: 3. In Bhagat Bani there are 5 compositions of saint Kabir, 3 of saint Ravidas and two of Shaikh Farid.
- 16. Bilawal Rag:** This is an ancient and complete musical system and is popular in the southern and eastern Indian music. The most appropriate time of singing it is the first or the second three hours of the day. In this Raga there

are 149 Chaupde, 11 Ashatpadi, one Thitti M: 1, 2 Var sat M: 3, 9 Chant and one Vaar M: 4. In the Bhagat Bani, there are 12 compositions of saint Kabir, one of saint Namdev two of saint Ravidas and one of Sadhana Bhagat.

17. **Gond Rag:** This is an ancient but very difficult Raga but the expert singers like to sing it. It is a complete musical system and the time to sing it is mid-day. One of its varieties is Bilawal-Gond raga. This Raga has 28 Chaupde, one Ashatpadi and 20 compositions of the Bhagats out of which 11 are of saint Kabir, 7 of saint Namdev and 2 of saint Ravidas.
18. **Ramkali Rag:** This Raga was very popular with the Nath Yogis; therefore all the discussions or instructions with them are in this Raga. It is very popular with the musicians. The timing for singing it is first three hour period of the day. One of the varieties of this Raga is Ramkali Dakhani. In this Raga there are 81 Chaupde, 22 Ashatpadi, Anand Sahib and 3 Vaars. In the Bhagat Bani, there are 12 Shabad of saint Kabir, 4 of saint Namdev, one of saint Ravidas and one of saint Beni.
19. **Nat Narain Rag:** This is an ancient and a complete musical system and is formed by a mixture of Bilawal and Kalyan Ragas. The time for singing this Raga is the fourth three hour period of the day. In this Raga there are 19 Chaupde and 6 Ashatpadi.
20. **Mali Gaura Rag:** This Raga is believed to belong to the North Indian musical systems. It is a complete musical system and is sung in the third three hour period of the day. In this Raga there are 14 Chaupde and 3 compositions of Bhagat Namdev without any heading.
21. **Maroo Rag:** It is an ancient and popular musical system

and is sung in both South and North India. It is sung in the third three hour period of the day. In this Raga there are 60 Chaupde, 20 Ashatpadi, 62 Solhe and one Vaar. In the Bhagat Bani, there are 16 compositions out of which 12 are of saint Kabir, one of saint Namdev, one of saint Jaidev and 2 of saint Ravidas.

22. **Tukhari Rag:** It is a complete musical system to be sung after one and half hours of sun rise. Some musicians are of the view that evening time is more appropriate time. There are 11 Chhants in this raga.
23. **Kedara Rag;** It is an ancient musical system and is to be sung after 3 hours of sun set. In this raga there are only 17 Chaupde. In Bhagat Bani there are 7 compositions out of which 6 are of saint Kabir and one of saint Ravidas.
24. **Bhairau Rag:** This Raga is the musical system to generate devotion. The time of singing it is the morning sun rise. Some experts are of the opinion that it is a mixture of Ramkali, Todi and Gauri Ragas. In this Raga there are 93 Chaupde and 6 Ashatpadi. In the Bhagat Bani, there are 33 compositions out of which 20 are saint Kabir, 12 of saint Namdev and one of saint Ravidas.
25. **Basant Rag:** It is an ancient and popular Raga and is to be sung at night time. It is connected with spring (Basant) season. In the Golden Temple Amritsar, this raga is sung every day in the morning of spring season. In this Raga, there are 63 Chaupde, 11 Ashatpadi and one Vaar. In Bhagat Bani, there are 13 compositions out of which 8 are of saint Kabir, one of saint Rama Nand, 3 of saint Namdev and one of saint Ravidas.
26. **Sarang Rag:** This is an ancient musical system in Indian music and is quite popular. It is mostly used in folk songs.

In this Raga there are 159 Chaupde, 7 Ashatpadi, one Chant and one Vaar. In Bhagat Bani, there are 9 compositions out of which 3 are of saint Kabir, 3 of saint Namdev, one of saint Parma Nand and one line of saint Surdas which was completed by Guru Arjan dev because saint Surdas went into trance after singing one line.

27. **Malhar Rag:** This Raga is connected with the rainy season and nature; and it is a mixture of Sarang, Megh and Gond ragas. The time of singing it without rainy season is mid night. In this raga there are 61 Chaupde, 8 Ashatpadi, one Chhant and one Vaar. In Bhagat Bani, there are 5 compositions, 2 of saint Namdev and 3 of saint Ravidas.
28. **Kanra Rag:** It is an ancient Raga and is quite popular among the singers. Emperor Akbar's court musician Tansain improved this Raga. The time for singing it is mid-night. In this Raga, there are 62 Chaupde, 6 Ashatpadi, one Chant and one Vaar. In Bhagat Bani, there is one composition of saint Namdev.
29. **Kalyan Rag:** It is an ancient, popular and melodious Raga. It is to be sung during the first three hours of the night. In this Raga there are 17 Chaupde and 6 Ashatpadi.
30. **Parbhati Rag:** This is an ancient Raga and mixture of many ragas like Bhairavi, Ramkali, Assa and Lalit etc. It is a complete musical system and is to be sung is the first three hours after sun rise. In this Raga there are 46 Chaupde and 12 Ashatpadi. In Bhagat Bani there are 9 compositions out of which 5 of saint Kabir, 3 of saint Namdev and one of saint Beni.
31. **Jaijawanti Rag:** It is an ancient complete system of music. Some musicians say that the time of singing this

Raga is morning time while others say that second three hour period is more appropriate. In this Raga, there are only 4 compositions of Guru Tegh Bahadur.

In addition to the above Bani composed by six Gurus and the Bhagats, there are 12 Banis which are included in Shri Guru Granth Sahib as under:-

1. Sloke Sahaskriti.
2. Gatha Mahalla 5.
3. Funhe Mahalla 5.
4. Chaubole Mahalla 5.
5. Sloke Bhagat Kabir Jiu Ke.
6. Sloke Shaikh Farid Ke.
7. Sawaye Sri Mukhbak Mahalla 5.
8. Sawaye Bhattan Ke.
9. Sloke Varran te vadhik.
10. Sloke Mahalla 9.
11. Mundawani Mahalla 5.
12. Rag Mala.

To have an idea of the volume of compositions by the Gurus and the Bhagats, the sum total of their compositions is given below:-

1. Shri Guru Nanak Dev	958
2. Shri Guru Angad Dev	63
3. Shri Guru Amar Das	885
4. Shri Guru Ram Das	640
5. Shri Guru Arjan Dev	2304
6. Shri Guru Tegh Bahadur	116
7. Bhagat Sadhana	1
8. Bhagat Sunder	6
9. Bhagat Surdas	1

10. Bhagat Sain	1
11. Bhagat Kabir	532
12. Bhagat Jaidev	2
13. Bhagat Trilochan	4
14. Bhagat Dhana	3
15. Bhagat Namdev	61
16. Bhagat Parma Nand	1
17. Bhagat Pipa	1
18. Bhagat Shaikh Farid	116
19. Bhagat Beni	3
20. Bhagat Bhikhan	2
21. Bhagat Ravidas	40
22. Bhagat Rama Nand	1
23. Bhagat 11 Bhatt	123
24. Bhagat Mardana	3
25. Bhagat Satta and Balwand	8
26. Rag Mala	12
Grand Total	5887 compositions.*

*The numbers are based on the figures given by Dr Rattan Singh Jaggi in his book “Shri Guru Granth Prichay” published by Gobind Sadan Institute of Advanced Studies in comparative religion, Gadai Pur New Delhi 110030.

The sacred volume was completed in the later half of August 1604 A.D. less than two years were remaining at this time of the mortal life of Guru Arjan Dev, when he was to wear the crown of martyrdom. Before this, he completed two grand projects, the Hari Mandir temple in the middle of Amritsar and the Holy Scripture enshrining the spirit of Gurus’ teachings.

The sacred Volume was carried to the town of Amritsar to be installed in the holy temple with joyous fanfare, in

reverent procession with Guru Ji himself walking and waving the whisk over it. Baba Budha was appointed the head priest of Hari Mandir.

The teachings of Shri Guru Granth Sahib.

The holy Sacred Shri Guru Granth Sahib enshrines the Bani which Guru Nanak Dev has described as “Bani of the Creator Lord” while describing the future of Eminabad to Bhai Lalo. It is therefore not the product of human mind but is “God inspired”. It is like an ocean of wisdom and can not be fathomed by the human minds which like a fish in the ocean; it can live in it but can not fathom the ocean’s limits. You find many explanations of the same compositions yet they may all be correct. It all depends upon the aspect viewed by the interpreter.

Guru Ji exhorted as may be seen from the story of Abdul Rahman who met Guru Nanak Dev at Kartarpur (In Chapter Seven), that religion is not important. The beloved of God had no religion. The beloved of God loved God. They do not get involved in the controversies of superiority or inferiority of one religion or the other. The same Divine light is resplendent in all. We fail to see this light and due to our ego; start arguing about religions.

The first lesson we learn in the Mool Mantra is “uncompromising monotheism and the most important characteristics of the Supreme Being; and that He can only be reached by His grace”. It is said that Japji Sahib is the explanation of Mool Mantra and the whole of the Guru Granth Sahib is the explanation of Japji sahib. In the Indian philosophical systems, God has been described as either manifest or unmanifest. But Guru Nanak Dev has in the very beginning of Mool Mantra; placed numerical “One” as “Ik” showing that although He is both manifest and unmanifest, but in both the aspects He is the same and hence only One.

Guru Nanak Dev in his compositions has explained true meaning of religious practices and symbols. As may be seen in the story of holy thread; Guru Ji told the Brahmin to give him the holy thread made of compassion, contentment, truth and austerities instead of cotton. He explained the significance of yogic symbols like ear rings to be made of contentment, hard effort to be made into begging bag, and ashes on the body made of Divine Knowledge etc in stanza 28 and 29 of Japji Sahib. Similarly he explained the true meaning of Namaz and Roza to the Muslim fakirs.

In Indian philosophy, Maya is supposed to possess three qualities (gunas) i.e. Tamas Guna (sloth, darkness); Rajas Guna (passion, activity); and Sattva Guna (intelligence, poise). In Gurbani, one is exhorted to rise above these three Gunas and to enter the Fourth State (Chautha pad) or absorption in the Infinite, the Absolute.

In the Indian philosophy, "*Karma*" or the fate; i.e. the result of one's actions; one is supposed to accumulate is stressed upon. The fruit of it; in the shape of good or bad is enjoyed by the doer in the same or future lives. Thus "*Avagaman*" or reincarnation is the basic feature of Indian philosophy. For deeds arising out of desire, passion or negative actions etc one has to continue to reincarnate and suffer repeated births and deaths till all deeds done find retribution. Gurbani clearly describes that one reaps what ever is sown by him. Do not blame any one for your bad luck or suffering as it is only the result of your own deeds in the past. Because the humans have been endowed with the will to decide and to make the judgement, the human life is the only time when one can perform actions which will give good or bad karma hence it is called (karam juni). The stones, vegetation, animals and the

life of the gods in heaven are the (bhog juni) or the life for enjoying the fruit of karma. They can only enjoy the fruit of their past actions but can not create fresh karma. Hence the human life is described as a rare gift in “Rehras” the evening prayer. The gods in the heaven therefore yearn for the human life so that they can perform good deeds and achieve Mukti.

Hukum which can be loosely translated as command stands for cosmic moral force for the operation of law of retribution and the law of grace. In some philosophical systems, there is strict law of retribution and have therefore stressed on karma only; but Guru Ji has very clearly stated in Mool mantra that no body can achieve liberation or Self Realisation with his own efforts or karma but only through His grace (Gur Prasad). Grace is a Divine mystery, and no amount of austerities, intellectual search, performance of rituals or hath-yoga praxis etc can force it out of God’s hand. We should therefore pray for His grace and not the reward for our good karma.

Devotion and remembrance of the Lord’s Name (Bhakti Yoga) is the corner stone of Gurbani teachings as opposed to Karam Yoga. Karam Yoga i.e. path of service can annul our past negative karma but can not lead to Self-realisation. Empty ritual and barren austerity have been denigrated as these lead one away from loving devotion. Some sages have advocated the path of knowledge (Gyan Yoga). The world is an ocean of maya. To cross it, one can either swim across or board a ship and cross. Imagine the difficulty of swimming across the ocean, only the very strong ones can achieve success. But when the ship of the Lord’s Name is available, even the weak ones can board it and cross the ocean of Maya. This is the reason Guru Ji has stressed so much on devotion and meditation on His Name.

Devotion or *Bhagti* is also of two types i.e. *Sarguna* and *Nirguna*. In *Sarguna Bhagti*, something in manifest form i.e. a statue or a living being like a person or something manifest like an idol are worshipped. Since any thing which is created or manifest must die, so how can it grant the devotee the liberation from birth and death cycle? Therefore Guru Nanak Dev; in the very beginning in Mool Mantra has stated that the Lord is beyond time, birth and death and is eternal and has advised the devotion of the Unmanifest Lord.. Saint Namdev used to worship Lord Krishna in the form of a statue. When the Lord saw that his devotion was perfect, He was shown the way to *Nirguna Bhagti*. All his compositions in *Guru Granth Sahib* are about *Nirguna Bhagti*.

Mysticism as viewed in the ambit of Guru's teachings bears several aspects. The most important being *Sehaj* the path of prayer and meditation with equipoise. In *Gurbani*, it is described as the path of devotion that involves no "forced" process of self purification, nothing that does not arise from depths of the higher Self. The ideal to be striven after in spiritual practices is union with the Lord. With the attainment of this state, one is ever present in the state of bliss (Anand).

The words "Naam" and "Shabad" are repeatedly occurring in *Gurbani*. Their simple dictionary meaning is Name and Word. But these two terms bear deep significance as per *Gurbani*. Naam is identical with the bearer i.e. the Supreme Being. In *Nirguna* worship, the Naam is the only source to approach God. Shabad is the "cosmic order" which is imperishable, as well as "syllable" and "Word".

Another important teaching of the Gurus is importance of the life of "house holder" or a family man. The Yogi and Sanyasi cult sages had stressed on leaving the family life and

considered it inferior to living a celibate life in the forests. Guru Nanak Dev told the Yogis that as they have to go and beg at the doors of family men, how can they tell them to be inferior? Guru Ji after his travels dressed like an ordinary person and lived as a householder ploughing his fields for his own livelihood and feeding the visiting devotees.

Guru Nanak Dev has rejected the caste system prevalent in the Indian society. He has stressed on equality and universal brotherhood. Guru Arjan Dev has included the Bani of the so-called low caste saints like Namdev, Ravidas, Sain, Sadhana and Kabir in Shri Guru Granth Sahib.

Seva is beneficent action or service without soliciting any reward and is an important teaching of Shri Guru Granth Sahib. While prayer, meditation and devotion are so greatly commended, *Seva* has the role of completion and fulfilment to the spiritual life. *Seva* should be with all humility.

Humility has been stressed as an important quality of the devotee. It is said in Gurbani that whosoever considers himself as low, should be known as the highest. In Gurbani, when ever the example of a bad person is to be given, the Gurus quote themselves. This is the highest state of humility. A humble person serves others and the one with ego loses his power of discrimination and is of no use to anybody. A typical example quoted by Guru Ji is that of a simal tree; which is very tall, sober and prosperous looking. It does not bear any fruit and the birds coming to it for quenching their hunger go back disheartened.

Mukti or liberation from the cycle of births and deaths or transmigration is the final aim of a devotee. Guru Ji has said that ritual actions can not lead one to this stage. It is achieved when the self has been engaged in devotion and contemplation of Divine Reality and is blessed with Divine Grace. One who

has attained this state is called a *Jiwan Mukta* or liberated while still alive. In Sukhmani Sahib, Guru Arjan Dev has devoted two Ashatpadi (22 and 23) on this subject.

An important postulate of the teachings imparted by Shri Guru Granth Sahib is the significance of the Guru or the spiritual guide, holy Preceptor. Guru's guidance being essential for spiritual upliftment of the disciple, all reverence, and complete trust is enjoined upon the disciple to be given to him. The Guru is no ordinary mortal; he is divinely inspired being, so completely attuned to the Supreme Being. The disciple has to purify himself and for the final ascent to the highest level; God sends the Guru. As we have seen, there are many instances in the story of Shri Guru Nanak Dev where Guru Ji himself searched for the qualified disciple and liberated him or her.

When a disciple purifies himself and is ripe, the Guru searches for him. It is said that God sends the Guru to the purified devotee and the Guru unites the devotee with God.



Annexure : 2

Sidh Gosht

After the fiasco at the Shivratri fair at Achal Vatala, when the Sidhas found that their miracles have failed, they thought they could defeat Guru Nanak Dev in discussions. So they came to the place where Guru Ji and his disciples were sitting. Guru Ji has recorded these discussions in his composition "Sidh Gosht" as recorded at page 938 to 946 in Ramkali Raga. I am giving the English translation of the composition containing these discussions.

Since the Sidhas were angry because of their ego having been hurt, one Sidha named Charpat started the dialogue by throwing a volley of questions at Guru Ji. They asked him as to what was his name and caste? To which path of spiritualism he belongs? With what purpose has he come to the fair? From where has he come and where is he going? (1) and (2)

Guru Ji had a typical style of answering the questioner. Instead of answering in anger or in insulting mood, he would praise the questioner as if he himself knew the answers. Therefore, understood he told Charpat that he was a liberated soul and understood all these things; however he would try to answer his questions. Guru Ji told him that as a duck and lotus remain in water but keep dry; similarly humans should maintain union with God's Word and the consciousness and thus cross the ocean of the world. One should be free of hopes and despair and keep the mind one pointed and not frighten others by fear

of curses. Guru Nanak said that a person who follows this path and teaches it to others, he would like to be his servant. (3) to (5).

Next Sidha Lahoripa requested Guru Ji to answer his question as he was honestly seeking the answers to his questions. He wanted to know as to how to reach God's door? Guru Ji replied that when a devotee develops deep aspiration, God himself joins such a person with him. On this Loharipa commented that this was not the right path. One should leave the house, live in the forests under the trees, eat roots and fruits etc, remain an ascetic, bathe at the holy places and remain unattached to avoid collecting any sin. This is the correct way to achieve union with God. Guru Ji told them that one should not get lost in worldly affairs like shop and home and remain absorbed in the God's name. Limited food and sleep along with true business in God's name should be mediated upon with equipoise. (6), (7) and (8).

The Sidhas then thought that they may convert Nanak Dev to their cult. So they told him to join one of their 12 disciplines and have ear rings, a bag, and a patched quilt. They would award him a high rank among the Sidhas. Guru Ji answered that he has attained constant remembrance of God's name which is more important than the high rank they were offering. He had overcome attachment and ego which is more important than the high rank they were offering. He had overcome attachment and ego which was the equivalent of their ear rings; he has conquered lust, anger and pride which is his path; and understood his master's teachings which is his patched quilt; the realization that God is prevailing everywhere is his bag. To change the upside down mind and turn to upward is his begging bowl; controlling the mind from going astray is his cap. Not

to lose contact with God is his way to achieve Yoga. (9) to (11)

The Sidhas who were of the opinion that yoga could only be attained by following their way of deserting the family and worldly life were very much surprised to hear Guru Ji's replies; therefore they again insisted that Guru Nanak Dev adopts one of their branches and follows the path shown by six Shastras. The Sidhas then asked Guru Ji; what is that is hidden? Who is liberated? Who is united with God from inside and outside? Who is that which comes and goes? Who is prevailing in all the three regions of the universe? (12)

Guru Ji replied that it is God who is hidden in everybody. One who is God-oriented is liberated. The manner to get united with God from outside is to remember His name and settle God's name in the mind is to unite with Him from inside. The mind-oriented people go on taking birth and dyeing repeatedly. Guru Ji further told them that Truth is prevailing in all the three regions of the Universe. (13)

In those days, there was the practice of asking questions from the opponents for which the questioner knew the answers. If the other person is not able to give satisfactory replies, then they would make fun of him. The Sidhas asked Guru Ji how has the serpent of Maya devoured the humans and tied them up. How the humans have wasted their lives and how they regain their purpose of life? How is one purified? How the darkness prevails in the world? Whosoever will reply these questions shall be their respected teacher. (14)

Guru Ji replied that flawed intelligence has tied up the humans to it. The mind-oriented have wasted their lives. The gurus oriented have discovered the true purpose of their lives. When one meets his master, with his mind unwavering; then

his mind shall not fluctuate and nor he shall incarnate into another body. Then one's mind shall settle in peaceful cave and discover the secret Lord's true form. Guru Ji told the Sidhas that God likes such a person (15 and 16).

Guru Ji had put on the robes of an ascetic while going for his long travels and now while settling at Kartarpur he put on the dress of a family man. The Sidhas thought of questioning him on this issue. So they asked him; O Udasi! Why did you leave your house? Why did you adopt the Udasi garb? What is the merchandise you are dealing with? How will you be able to make your accomplices cross the ocean of the world? (17)

Guru Ji replied that he dressed up as an Udasi to look for God oriented persons because such persons are the source of light on God. The garb of an Udasi is not a source of liberation but only a way to meet the men of God. This is because the God's men are reluctant to discuss spirituality with the worldly and family men. I am dealing with Truth and my associates shall be liberated by becoming God oriented. (18)

On hearing this, the Sidhas wanted to know as to how Guru Ji has received this state without the guidance of any spiritual guide or a Yogi. How has he diverted his mind towards God? How has he destroyed his hopes and despair? How has he attained the unbroken light of Godly flame in his mind? How can one eat steel without teeth? (19)

Guru Ji replied that he was continuously connected in the remembrance of God that he got absorbed in God. Thus his life was completely changed from the worldly ways and he became God oriented. This he could achieve by remembrance of God's name without any austerities or Pranayam etc. Lord's name has also destroyed his hopes and despair. If one rises above three qualities of Maya, it is possible to eat steel (the very

difficult task of crossing the ocean of Maya in the world is equivalent to eating steel without teeth). God Himself is the one who saves His devotees by His grace. (20)

The Sidhas then again wanted to know; what was Guru Ji's opinion as to what was existing before the creation of the world. What is the location of void? What are the ear rings of Divine knowledge which has been referred to by Guruji? Who is residing in every heart? How can the wand of death be destroyed? How can one attain the state of fearlessness? How can we know the state of equipoise and contentment? How can the enemies like lust and greed etc. be destroyed? Guru Ji told them that the Guru's word or mantra destroys the person's ego; then one rests in his own Self or consciousness. Guru Nanak is the servant of the one who has recognized God who has created the world. The idea of this simple answer is that one should not get lost in such unproductive questions but do practical work of recognizing the word of God. (21)

The Sidhas again asked Guru Ji as to from where one comes and where does one go (after death)? Only such a person can reply to this question whose master is perfect and without any greed. How can one attain the highest state as well the state in between the manifest and unmanifest? How can we attain love of a God oriented person?

Guru Ji replied that one comes and goes from the world as per the will of God. One must obtain this knowledge from perfect master; lead a life of honesty and truth and remember God's name. It is how one shall obtain Divine Knowledge. Then the Sidhas wanted to have separate answers to each question. Then Guru Ji answered in the 23rd stanza as under. (22)

1. Before the creation of Universe, what is your opinion about God's unmanifest state?

The concept of the state before creation of the Universe is that of ecstasy.

2. Where does nothingness (shunya) reside?
Shunya is prevailing everywhere
3. What is gyan mudra or posture for receiving Divine Knowledge?
Think of God with unwavering mind.
4. Who resides in every heart?
The True Lord resides in every lord.
5. How to destroy the wand of death??
Practice the teachings of your master. By this you reach the state between the unmanifest and manifest states.
6. How can you attain fearless state?
Rise above the three qualities of Maya and know the Truth.
7. How to attain the states of equipoise and contentment?
Do not get absorbed in other worldly affairs. Always keep meditating on God. You shall reach the state of equipoise (Sehaj) and contentment.
8. How to eradicate our enemies like lust and greed etc?
Serve the needy and your master and follow the path shown by your teacher.
The will of God is strange. Try to understand it and follow it. Destroy your ego. Then the Truth shall reside in your mind and you shall become a true yogi. (23)

Guru Ji further continued to illuminate the Sidhas. The God's unmanifest state changes to the manifest state by passing through the intermediate state. A person whose duality is destroyed by the Lord through the teachings of a true teacher, his heart lotus (chakra) is opened. Such a person is a true Yogi. A self realized (jiwan mukta) person knows everything and

fully understands the compassionate Lord. Such a person is honoured by the Lord. The true ones are born out of Truth and are absorbed in Truth (reference to the messengers of God). The false ones come to the world but do not find a stable place and go on roaming in transmigration. Only such persons understand God's word that are made to understand it under His will. God's word is only capable of ending the cycle of transmigration. God joins only such persons who have won over their ego. (24 and 25)

The mind-oriented persons forget that they will have to face the messenger of death. They pin their hopes on other than God. Such persons lose their path and keep wandering in the forests and cremation grounds. Instead of God's word, they meditate on false entities. They have thus lost the true path. True happiness can only be obtained by getting absorbed in Truth. (26)

On the contrary, the guru oriented persons develop fear of God in their minds and forge their minds as per the teachings of their master. They sing the praise of God and attain the state of purity of mind and liberation. Such persons are engaged in meditation on the Divine Knowledge and doing good turn to others. Whosoever comes in contact with such persons, becomes a divine person i.e. knower of Truth. Such persons can describe the indescribable. Such persons can illuminate others about God because they are themselves illuminated and have destroyed their ego. (27 and 29)

The Guru-oriented persons know that the True Lord has created the Universe and coming and going of people is a game. Because they are fully absorbed in the God's word, they leave this world and go to their true home with full respect. How can one get absorbed in God without true name? Such persons

possess all the spiritual powers and treasures. They know the discrimination between good and bad. They are aware of every one's natural tendencies and acquired traits. They bestow the God's word to others and bless them with liberation. (30 and 31)

Those who are absorbed in the God's word, their egos are destroyed; they get absorbed in Truth; they attain liberation and are aware of happenings in all the three regions of the Universe. Thus, such persons are always blessed and happy. By getting absorbed in the God's word, company of saints and benefit of austerities are obtained. Such persons are always enjoying the benefit of meditation on the qualities of the Lord. (32 and 33)

God's name is blessed by the true teacher. Those who have been thus blessed have attained yoga (union) with the Lord and are absorbed in the Truth. The Yogis are divided in twelve branches and the sanyasies have ten branches because they are still lost in illusions. You may think and find that all paths other than God's name are full of duality. The guru-oriented persons obtain the jewels by meditating on God's name. They earn true wages and can make anybody knower of the indescribable God. The Guru oriented persons meditate on God's name; they give charity, they bathe in purity and can attain Samadhi effortlessly. They receive honours in the Lord's court and are capable of making anybody join with the Lord. (34, 35 and 36)

The guru oriented persons are the knower of Vedas, Shastras and Simrities and also know the secrets of everybody's mind. They destroy the differences and enmity. They also destroy all the accounts of the karma as well as worldly duties. Because they have attained the Lord, they are always absorbed in the holy name. (37)

On the contrary, those without a true teacher are always

lost in illusions and are born and die repeatedly. Their efforts do not yield dividends and their minds are always wavering. Without a true teacher, one is always a loser and the snake of death bites and they die without any worthwhile achievement. (38)

One who is blessed with a true teacher, he is taken across the ocean of the world. His bad qualities are dispelled and he leaves the world with good qualities. The liberation is attained by contemplating on the God's word. The Guru-oriented persons are never defeated in the battle field of the world. They consider the body as the shop and the mind as the trader and they trade in Sehaj or the state of equipoise. (39)

The guru oriented Lord Rama constructed a bridge across the sea. Lanka (Shri Lanka) was looted and the demons lost very badly. Proud Ravana was killed by Lord Rama because Ravana's brother Vibhishan gave all secrets to Lord Rama. With the blessing of true teacher, lord Rama could float the stones on water. With the true teacher's grace, lord Rama could liberate thirty crore demi gods. (40)

With the grace of true teacher the cycle of transmigration can be eliminated. A guru oriented person receives honour in the Lord's court. He knows good and bad thoughts of everybody and is always in the state of equipoise. He is received in the Lord's court with praise and honour and there are no obstructions for him. (41)

A God-oriented person recites the name of unmanifest God and destroys his ego. He always sings praise and is absorbed in the True Lord. He has high reputation because of the Lord's name and he is aware of the whole Universe. (42)

After this dialogue, the Sidhas wanted to know more about Guru Ji. So they asked him these questions. How did life

originate? Which way has its sway in the present age? Who is your guru whom you are following? Which is the Gospel that keeps you detached? O young Nanak! Listen to what we have to say. Which teachings can make one cross the ocean of the world? (43)

Guru Ji replied that air is the origin of life. The age is of following teachings of true teacher. The true teacher's word is the guru and the mind is the disciple. Since I am attached to the ineffable Gospel of the Lord, I am detached from the world. God is my guru age after age. The teaching of the Gospel is given by the Lord and the true teacher has destroyed my ego. (44)

The Sidhas further asked how steel can be eaten with teeth of wax. Which food can destroy our pride? How can our house of snow exist in robes of fire? Which is the cave where the mind finds rest? Who is that pervades all into which one has to merge? Which is the contemplation that makes mind abide in itself. (45)

Guru Ji replies to these questions. When one stills one's ego, one destroys the sense of the other. The world is hard like steel for the egocentric because he is unwise. When one practices God's word, one eats steel. Know that it is the God which pervades inside and outside. The inner fire is quenched due to the will of God. (46)

When one dwells in the fear of the Lord, his ego is stilled. Then one realizes the True One and contemplates on the word of God. Then the true word resides in one's heart's cave. Then the body and mind are comforted and imbued in God's love. Then the vicious fires of lust and anger are quenched. All this happens with a glance of grace by the Gracious Lord. (47)

Then the Sidhas asked more questions like (1) how does the peaceful and cold moon representing Sattva Guna come to our heart? (2) How does sun of wisdom balze in our life? (3)How does one overcome limitations of time? (4) How can one become guru oriented and one's honour is saved? (5) Who is the warrior that overpowers death? O Nanak! What do you think about these questions? (48)

Guru Ji replied to these questions as below. (1) By continuous meditations on the God's word, the mind's moon is infinitely illuminated. (2) When the sun of God's wisdom shines in the moon of our mind; the darkness is dispelled. (3) By having full faith on the God's name, one looks at pleasure and pain alike. (Why worry about time?) (4) God Himself shall carry us across the ocean of the Maya. Knowing the Guru's instructions, one merges in the truth. (5) Guru Nanak dev assures us that by following these instructions; the messenger of death shall not devour us. (49)

Guru Ji continues further. The Lord's name is supreme. One suffers pain and death without the Lord's name. When one's mind merges in the Lord's name, the duality is expelled and one is merged in One Lord. At this stage, the vital airs in the devotee's body flow with full force and the Sahasrara Chakra (tenth door) opens. (These are great changes in the human anatomy and weak minded persons drop meditations.) But those devotees who are meditating on the God's name remain undisturbed and they attain the highest state of merging in the Lord. (50)

Then one Sidha started discussion about the undisturbed or thoughtless state of the mind. Then Guru Ji illuminated the Sidhas on this subject. He said that the Lord in undisturbed state (Shunya state) is within us (in the sleep or dream state); the Lord

is outside us (in waking state). The Lord is in all the three regions of the universe (in fourth or turia state). One who understands this, he does not attract any vice or virtue and he becomes aware of the Primal Being the Immaculate Lord. One who is imbued in the name of God, he himself becomes incarnation of the creator Lord. (51)

Everyone is talking about the state of void (Shunya). But can one attain the state of endless void? What is the condition of those who are enraptured by this state?

Then Guru Ji answers that those persons become similar to the One in whom they are enraptured. They are neither born again nor do they die. The God-oriented ones always instruct their minds and do not indulge in idle or purposeless talk. (52)

One should fill the breaches of the nine doors of the human body; then only the tenth door is opened. (There are total of ten doors. Two eyes, two ears, two nostrils, mouth, anus, urethra are visible. The tenth door called Sahasrara Chakra located at the top of the head which receives Divine Energies is secret and it opens only with the grace of the true teacher.) At this stage the unstruck music rings in one's mind. After this one sees the Lord's presence permeating all. Then one realizes that the Lord is filling all the hearts. Then the secret or unmanifest Word becomes manifest. Such persons know the true Lord. (53)

After meeting the Lord in effortless state, one is always in bliss. He is always awake to the Lord and does not sleep in ignorance. Then one sees the Lord's presence permeating all. Those who meditate on the Lord's name are liberated and liberate others also. They are always engaged in practicing their teacher's guidance. They lose their egos and are never in any doubt. (54)

Then the Sidhas asked more questions. (1) Which is the place where one's foolish traits are suppressed? Why one is tied to the door of Yama? Can one attain honour and respect without meditating on the God's name? How is one to know all this and be ferried across the ocean of maya? Guru Nanak Dev says that can a fool and ignorant person not understand all this in any manner? (55)

Guru Ji told the Sidhas that by meditating on the Lord's name one's ignorance is dispelled. When one meets the true teacher, one is led to the door of salvation. The egocentric person does not know the quintessence and is thus beaten about and is wasted away. Because of evil traits, one is separated from God and burns in the fire of suffering. When one accepts and follows God's will, one attains all the divine qualities and knowledge. Such persons are honoured in the Lord's court. (56)

When one begets merchandise of truth, he is liberated himself and liberates others as well. Knowing and imbued in truth with equipoise, one is honoured. Nobody can evaluate them. These persons perceive the Lord everywhere. Through the love of God, such persons are emancipated. (57)

Then the Sidhas asked further questions.

- (1) Where does the Word reside by meditating on which one is ferried across the ocean or the world?
- (2) Where does the air spanning ten fingers reside and what is its support?
- (3) That which speaks and plays in our body, how can it lead us to the unknowable Lord?

Guru Ji answers:

O Yogi! Hear, how I have instructed my mind. The mind of the God-oriented person is attuned to the holy word and

through the holy word the Lord unites us with Him. Then the person himself becomes all-wise, all-seeing and through perfect destiny merges in God. (58)

The Divine and indescribable word is prevailing everywhere I can see. The vital airs (Pranas) reside in the all-pervading Lord who does not need any support. He is support of all the powers. When the God is merciful, the word resides in one's heart and all the doubts are cleared. Due to the Divine name's residence in one's heart, one's body, mind and speech are purified. With meditation on the Word, one realizes the existence of the Lord everywhere and thus crosses the ocean of the world. With the grace of the Word, one becomes free from distinctions of caste, colour, signs and illusions etc. (59)

O Yogi! The support of ten fingers of vital airs (here reference is to Pranayam exercise) is the Lord who is not disturbed by any thoughts. One should grasp whatever the God oriented persons say because they have attained quintessence and know the infinite Lord. If one destroys the three qualities of Maya and enshrines the word in his mind, one's ego shall be eliminated. When one knows One Lord within and without then one shall develop love for God. Such high souls come to know all secrets of Ida, Pingla and Sushumana nadies when the Lord blesses them with His grace. When the Lord Himself comes in their mind, all secrets of the Ida, Pingla and Sushumana etc are naturally revealed to them. (60)

The Sidhas again asked; the air is said to be life of the mind, then what is the support of air? Which is the way to wisdom? What is the practice of a Sidha?

Guru Ji replied. Without the Divine Word, one does not get the essence and the thirst of ego is not quenched. The one, who is imbued in God, tastes the nectar and remains absorbed in God.

The Yogis again asked what kind of wisdom holds the mind? What is the food that sustains it?

Guru Ji replied that by holding pain and pleasure with the grace of the True Teacher, the mind is sustained. Then one does not taste death. (61)

If one is not imbued with God's love nor tastes His essence; has not known the Guru's word then he is consumed by inner fire. If one does not utter God's word and does not remain chaste; does not contemplate on the Truth that truly regulates one's breath; what else can one do? Guru Nanak Dev told them that if one keeps one's flow of mind even, dwells on ineffable Gospel of God; then one attains all pervading Lord. (62)

Even after detailed replies by Guru Ji, one yogi again insisted on separate replies on each issue. Guru Ji, said; one is imbued in God's love by the guru's grace only. Then one drinks the nectar and submerges in truth. He reflects on his guru's teachings and quenches his inner fire and tasting the nectar enjoys bliss in his soul. By the guru's grace he contemplates on the True One and is emancipated. But there are rare ones who understand this. (63)

The Yogis asked further questions. Where does this mind the self-willed elephant reside? Where does the Word reside when wandering of the mind ceases?

Guru Ji replied; when God is merciful, He leads us to the guru and the mind abides in itself. Then one's ego is eliminated, the mind gets purified and it stops vacillating. The yogis again asked; how is one to know the First Cause? How is one to know the Self? How is the sun to enter the house of the moon? Guru Ji replied that as the devotee is rid of his ego, he merges in equipoise. (64)

If the mind abides in the Self, then with the guru's grace the First Cause is known. If the Yogi holds his breath in the region of naval (naval chakra), with the guru's grace, one knows the First Cause. If one realizes that the holy word abides in the Self, one gets to know the light of all the three worlds. Hunger for the True Lord destroys all the worldly suffering and one is satiated through the Truth. At this stage the God-oriented person hears unstruck music (anahad shabad) but very rare persons realize its importance. Guru Nanak Dev speaks truth that a person, who is imbued with the Truth, does not lose its colour. (65)

The yogis raised further questions.

- (1) When the body and heart did not exist, where was the mind?
- (2) If there was no support of the naval chakra what was the support to the vital airs?
- (3) If there was no form, no sign of the Absolute Being; to whom through the word was one attuned?
- (4) If there was no tomb made of ovary juices and sperm, how could one evaluate the Supreme?
- (5) Since God has no colour, no garb nor form; so how was He identified with Truth? Guru Ji said, "Those who are detached beings, attached to the God's name knew the True one as they do now. (66)

Guru Ji then replied to these questions.

- (1) When there was no human body or heart, the mind abided in the Absolute Lord in detachment.
- (2) When the naval chakra did not support the vital air then it abided in itself, imbued with Lord's love.
- (3) When there was no form, no sign, no individuation, and then the Word in its essence abided in the Absolute God.

- (4) When there was no earth, no sky, then the light of the Absolute Lord permeated all the three worlds.
- (5) Then all distinctions, all forms abided in One Wondrous Word. Guru Nanak Dev told the Sidhas that it is true that Gospel of Truth is ineffable. Without Truth, nobody is purified. (67)

The yogis asked Guru Ji. How does the world come into being? How does it merge in its source and all pain is ended?

Guru Ji replied that the word came into being through a sense of individuation and due to forsaking Name, it comes to grief. At this stage the yogis realized that Guru Ji was an Avatar of the Lord. They therefore requested him to educate them how to attain liberation in this dark age of Kaliyuga.

Guru Ji advised them that the God man should reflect on the essence of wisdom and through the Divine Word, still his ego. Then his body and mind shall become pure. Since His Word is also pure, the God man shall merge in the truth. Through the Name he remains detached, and enshrines Truth in his mind. Reflect in your mind and you will find that one can't practice yoga without the Lord's Name. (68)

Rare is the one who by the grace of guru reflects on the True Word. To him, the True One becomes manifest through the Divine Word. His mind is imbued with God; but rare are the persons who know this. Those who know the true way of Yoga, abide within their self. This is because they know that there is no one but One God alone. (69)

In this stanza, Guru Ji has described the importance of following and practicing the teachings of the true teacher.

Without serving the true teacher, one does not attain true yoga as the true teacher knows no one but God alone. Without

meeting the true teacher, one is not emancipated. One does not attain the Divine Name, thus suffers immense woes. Without the true teacher, one is enveloped by the smoke of ego. Thus one loses the merit of life. (70)

In this stanza, Guru Ji has described the praise of a God-oriented person.

The God-oriented person conquers his mind and stills his ego. By enshrining the Truth in his heart, he overcomes death. He is therefore honoured in the Lord's court. He whom God unites with Himself through the Guru, alone knows. Guru Nanak Dev says that such God-oriented person knows God's-Word. (71)

O yogis! Listen to the final conclusion. Yoga can't be practiced without the Lord's Name. Only such a person shall attain bliss that is ever imbued with God's Name. This is because all things manifest through God's Name including all wisdom. Without the Name, one may wear myriads of garbs, but one remains strayed from the true path. This is God's will. Only through the true teacher one attains true Name as well as way to yoga. You may reflect and see that without the Name; one can't be emancipated.(72)

At this stage all the Sidhas paid their respects to Guru Ji and he thanked God with folded hands.

O God! You alone know your state. What can mere humans say about you? You yourself are manifest and unmanifest and also enjoy all states. Many seekers, adepts and gurus and disciples are seeking Your Will. They beg for Your Name and You, bless them with it. O Lord! I am sacrifice to your vision. You, O my Lord! You have staged your own play which can be known through the true teacher. You are pervading in all ages. O God! There is none other than you. (73)

Annexure 3

Glossary of spiritual terms.

- Abbe hayat: Nectar; Amrit.
Abhyas: Practice.
Adhibhuta: Matter; Physical thing.
Adhideva: Atma; God Infinite.
Adhiyagya: Highest state of self-realisation.
Adhyatam: Embodied soul; Jivatma.
Adna: low.
Agni: Fire.
Agyan;Agyanta: Ignorance.
Ajapa Jap: Automatic mental recitation of the mantra.
Akash: Space or sky. The fifth element.
Akhtyar: Done with ego.
Akidat: Faith.
Aks: Image in the mirror.
Allah: God Infinite.
Amar: Liberated.
Anatma: Untruth, phenomena.
Angad: Part or limb of the body.
Anubhav: Experience.
Apana Vayu: The air in the body which expels the wastes out of the body.
Apara: The knowledge that leads to the material world.
Asat: Untruth, opposite of "Sat" the truth.
Ashik: Lover.

Asura: Demon.
Atma: God Infinite, Truth, Braham.
Atmanand: Bliss.
Atam Darshan: Self realisation.
Atam Gyan: Knowledge of Truth or God Infinite.
Atam Gyani: Self realised person.
Avtar: Reincarnation, prophet.
Bhakti: Devotion.
Bhishma; Grand uncle of the Kaurvas and Pandwas in Mahabharat.
Brahm: The Absolute, Supreme Being.
Brahma: The demigod who is known as the creator of the Universe.
Brahmchari: Seeker, celibate.
Brahm Gyan: Knowledge of the Absolute.
Brahmin: Priest in Hindu order. One who is born in Brahmin family?
Brahm-sutras: Books giving references about God.
Brahspati: Jupiter.
Budhi: Intelligence.
Chakra; The lotus or centres of energy in the body.
Darshan: Seeing.
Darvesh: sage, saint, fakir. One who is waiting at the door of the Lord?
Dharma: Religion, duty.
Dharti: earth.
Dhyana: Concentration; meditation.
Divya Shakti: Sixth sense; clairvoyance.
Drishta: One who sees.
Drishya: The seen object.

Gobind: Support of the earth.
Guru: Teacher; preceptor.
Guru Ji: Respectful address to the teacher.
Guru Mantra: Highest word initiated by the preceptor.
Gyan: Knowledge; knowledge of Atma.
Gyan Marg; Gyan Yoga: The path of knowledge.
Gyata: knower.
Haq: Truth, Atma.
Hath Yoga: Physical practices; austerities.
Hirdya: Mind; heart.
Ilim: Knowledge.
Ishak: Love.
Ishwar: Personal God.
Jagrat: Wakeful state of consciousness.
Jal: Water.
Jalal: Glow or glamour on the face.
Jalwa: Glamour.
Japa: Recitation of the mantra.
Jathra Agni: Life force, breath.
Jiva: Finite being.
Jivan Mukat: One who is liberated while still in body
Kalpa: Cycle of creation.
Kanth: Throat.
Karma: Actions; the fruit of good and bad actions.
Karma Yoga: The path of action.
Khudi: ego.
Kshatriya: Warrior class among the Hindus.
Kubera: The demigod of wealth.
Kudrat: Nature; prakriti.
Mahesh or Shiva; Demigod who is known as annihilator.

Manan or maniai: Acceptance of teachings.
Mantra: Holy word.
Maya: Illusion; worldly creation which is not eternal.
Meru: Sumer Mountain in Tibet where Guru Nanak had discussions with sages, Yogis, Buddhists, and the king of Tibet.
Moksha or Mukti: Liberation from bondage.
Murshid: Guru or preceptor.
Nafrat: Hatred.
Neti-neti; Path of negation.
Nidhiyasan: Teachings actually experienced after acceptance by the mind with confirmation and satisfaction.
Nirguni: Formless.
Nirvana: Liberation.
Nirvikalpa: State of absolute tranquillity and peace without thoughts.
Om: Inexpressible Absolute.
Pak: Pure.
Para: Knowledge that leads to God; higher knowledge.
Param Atma, Parmatma: God Infinite.
Prana: The vital force in the body; breath.
Prana Vayu: the air which is inhaled and exhaled.
Pranayama; Prana Yoga: Yoga of regulating breath.
Prema Bhakti: Loving devotion.
Rajas Guna: quality of activity which creates sensual desires resulting in bondage.
Rakshasa: Demon.
Rihai: Liberation.
Rishi: sage.
Rooh: Jivatma; embodied soul.
Rudra: Annihilator. Lord Shiva

Sahaj Yoga: Yoga of equipoise and normalcy propagated by Guru Nanak.

Sankalap: Thought; firm determination.

Sanyasi: Man of renunciation.

Sat: Truth; eternal.

Sattva: Highest Guna or purest quality which leads to knowledge and peace.

Savdhan: Sober minded attentive seeker.

Shabad: Word; guru mantra; highest holy word.

Shakti: Power.

Sharadha: Faith.

Sidha: Ascetic or a yogi.

Sifat: Praise; nature or creation.

Sidak: Faith; contentment.

Sarguni: With form.

Sarvana or Suniai: Listening to discourse, own recitation or reading of scriptures.

Sudra: Labour class among Hindus.

Simran: Recitation or remembrance of mantra.

Surt: Consciousness; concentration.

Surt Sadhana: Concentration; mental fixation with meaning.

Surt Samadhi; Surt Yoga: Merging or absorption in meaning.

Shushupati: Deep sleep state of consciousness.

Swapna: Dream state of consciousness.

Tatwa Gyan: Highest knowledge.

Triguni Maya: Threefold manifestation of Maya.

Trikuti: Point between eyebrows called Ajna Chakra.

Turia: The blissful highest state.

Turia Atit: Maximum depth of blissful state.

Tyag: Renunciation.
Upasana: Bhakya; selfless actions.
Vairag: Detachment.
Vedanta: A school of thought believing in the Absolute.
Vedantis: Those who practice Vedanta.
Videhmukt: Liberated, with no consciousness of physical
body.
Vikalap: action.
Vivek: Power of discrimination.
Yoga: Uniting with Infinite.



Appeal

*Sewak kau sewa ban agyee.
Hukam boojh parm pad payee.*

In the healthy environment of Gurdwara Dehra Sahib Lahore and in the light of the teachings of Gurbani, the work of selfless service which was started by Bhagat Puran Singh at Lahore was implemented after arriving at Amritsar. At the time of partition of the country, on reaching the refugee camp at the Khalsa College, Amritsar on 18-08-1947, Bhagat Puran Singh started the service of suffering humanity with full vigour; which had become need of the hour due to the outbreak of cholera epidemic. After this, he never looked back and for giving the present shape to the Pingalwara, its founder had to struggle very hard, round the clock.

At this time (on 29-02-2012 A.D.) Pingalwara has about 1565 inmates which are being looked after without any discrimination of religion, caste, creed or colour. They include destitute, cripples, sick and insane men, women, children and the aged. Some of them are suffering from incurable diseases and are terminally ill.

In addition to this, a lot of literature is printed and distributed free of cost, free education is given to the poor children, free artificial limbs are provided to the handicapped, and to save and improve the environment, free tree plantation is done in government and common lands, etc. etc.

The daily expenditure of Pingalwara is over Rs. 3,50,000/- (Rs. Three lac fifty thousand) which is being incurred out of

the donations and help received from the donors and well-wishers.

Donors are humbly requested to send donations through money-orders, bank drafts, cheques, etc. so that the good work of selfless service is kept going. E-Banking Account nos. for foreign as well as inland donors are given below:

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Dr. Inderjit Kaur, President

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