

Navin Paneeri

Stories from the life of Guru Nanak Dev

Volume - 3



Bhai Vir Singh Sahitya Sadan
Bhai Vir.Singh Marg, Gole Market
New Delhi - 110 001

Navin Paneeri

Stories from the life of Guru Nanak Dev

Volume - 3

Navin Paneeri

Stories from the life of Guru Nanak Dev (Vol. 3)

© Bhai Vir Singh Sahitya Sadan, New Delhi

New Edition, 2007

Based on Guru Nanak Chamatkar by Bhai Vir Singh

Punjabi Narration : Dr. Giani Bhajan Singh

English Translation : Prof. Surjit Singh Chawla

Artist : Bodh Raj

Publisher : Bhai Vir Singh Sahitya Sadan

Bhai Vir Singh Marg, New Delhi -110 001

Phone 2336 3510, Fax. 2374 4347

Printer : Sunder Printers

2477-79, Nalwa Street, Pahar Ganj

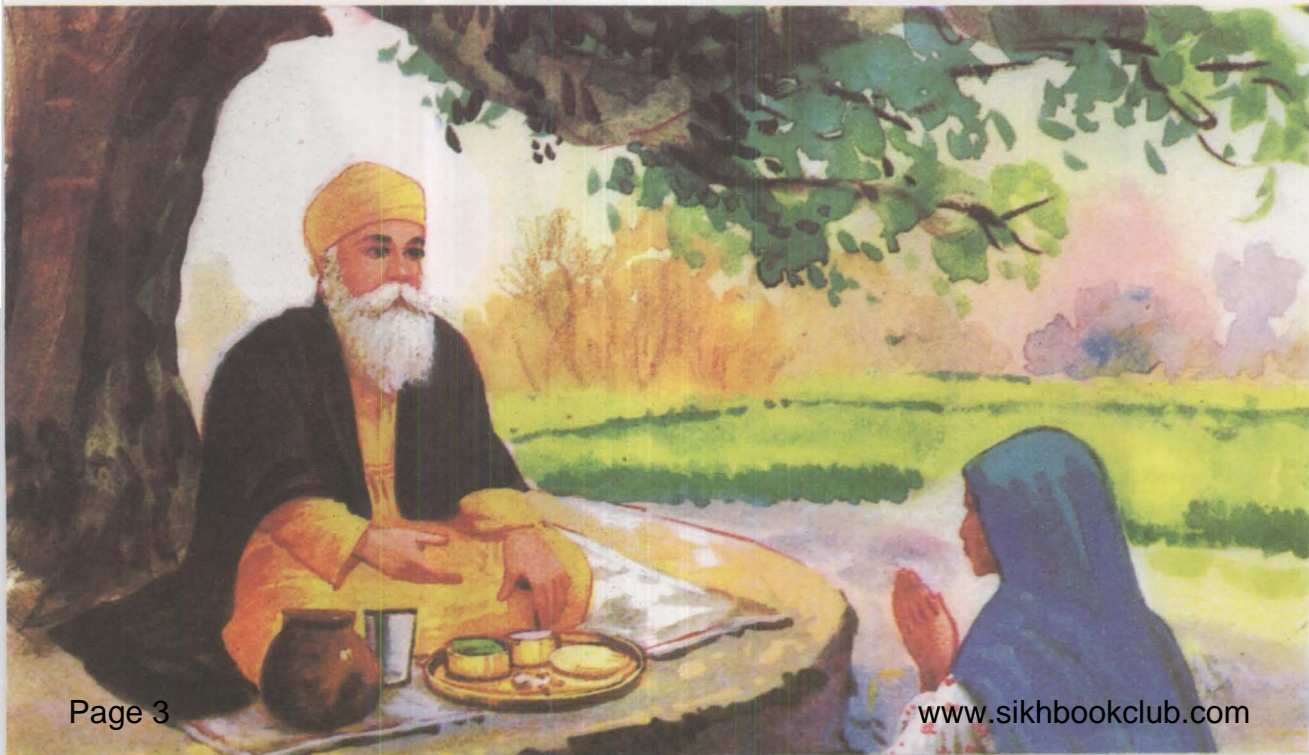
New Delhi-110 055

Price : Rs. 55/-

A NEW TOWN IS FOUNDED

At the end of the first course of his missionary travels Guru Nanak returned to his home town, Rai Bhoi's Talwandi. He stayed there for a short while. Then he embarked upon another series of travels. He took Mardana along with him. After walking for about twenty miles along the banks of river Ravi, the Guru set up his camp under a tree in beautiful lush green surroundings. He used to perform Kirtan at dawn and dusk

A peasant woman used to pass that way in order to take food to her husband who worked in the nearby fields. She was fascinated by the divine music. One day she stopped near the tree, bowed in reverence and said to the Guru, "You have not taken anything for the last three days." The Guru said, "I am a human being like you. I too feel hunger and thirst. I sing hymns in the Lord's praise. When I get some food, I do take it."



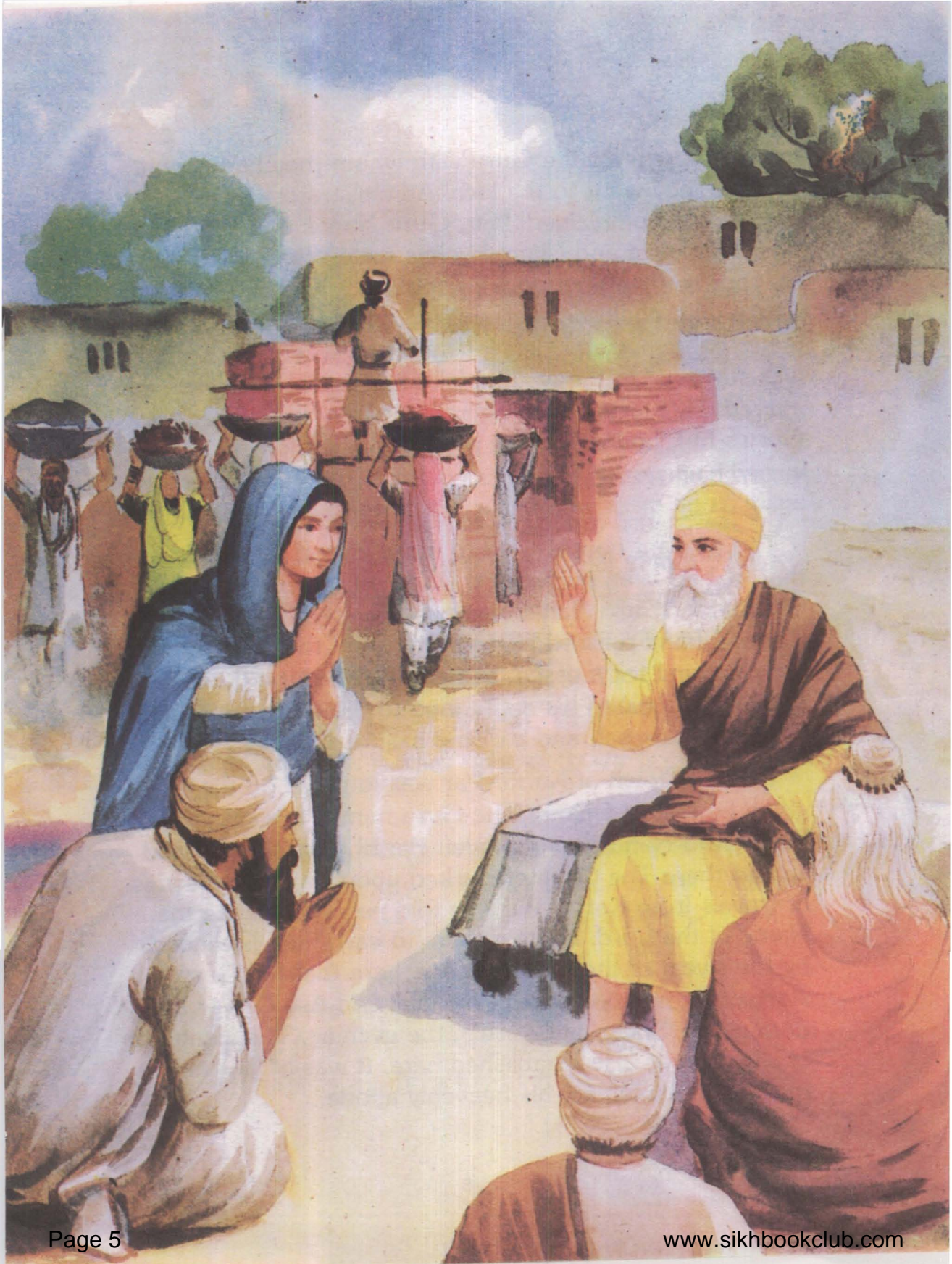
The peasant woman went to her home brought some chapaties alongwith curd and butter milk and offered these to Guru Nanak.

As the Guru accepted her offerings, she felt blessed. One day her husband also came to the Guru and sought his blessings.

The peasant woman and her husband said to the Guru, You stay under this tree in sunshine, cold and rain.. Please allow us to raise a thatched shelter for you.” They constructed a number of thatched shelters

The growing popularity of the Guru irritated Maulvis, Pandits and Yogis. They felt that their followers had



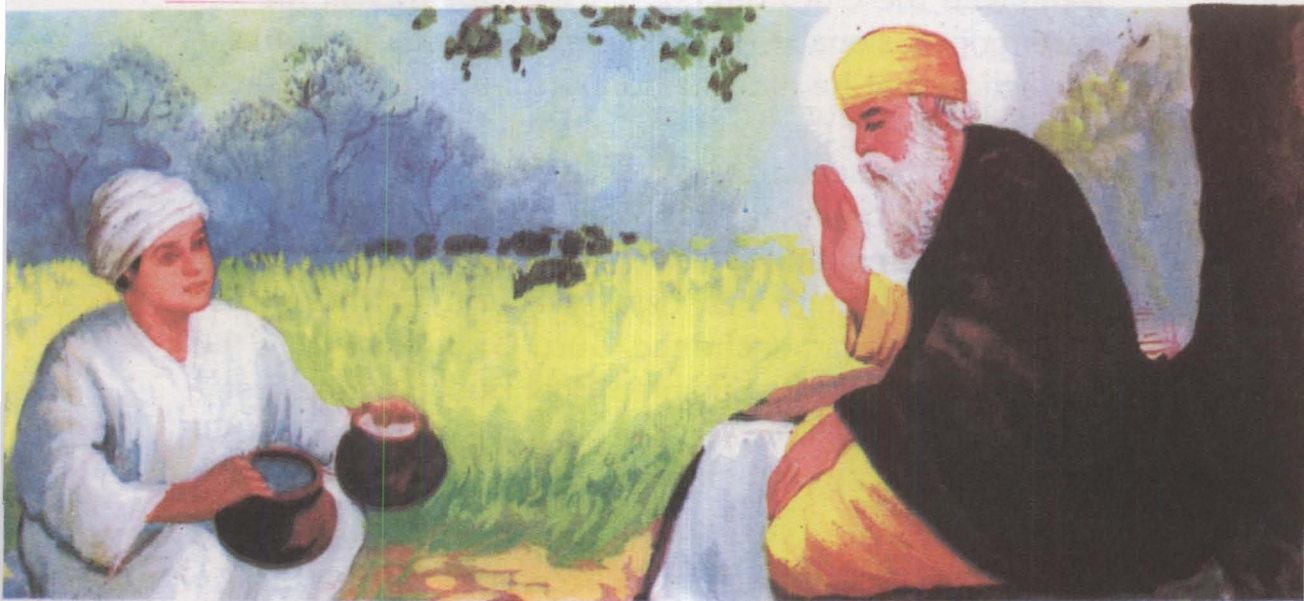


deserted them for the Guru with whom they had sought refuge. They went to the local Administrator Karori Chand and complained, "Sir, Guru Nanak is opposed to both Hinduism and Islam. He has set up thatched shelters on your land without your permission." Karori Chand was a man who could be easily misled. Unable to contain his anger he immediately left for the place where the Guru was staying. On the way he fell off his mare and was injured. He started once again but when he reached the Guru's hut, he lost his eye sight. But the moment he turned back, he regained his eye sight. This happened once again as he made another effort to go towards the Guru.

The peasant couple tried to make Karori Chand realise that he had been punished by God for his evil designs. They said, "Guru Nanak has been blessed by God" Karori Chand realised his folly. He went to the Guru in all humility, and felt blessed, as he listened to the Guru's words. he donated his entire land to the Guru and built a temple (Dharmsal) and a dining hall for Langar.

Thus the town of Kartar Par was founded on the land gifted by Karori Chand. The Guru named the city 'Kartar Pur'. Guru Nanak's parents left Rai Bhoi's Talwandi and settled there. The Guru embarked upon his second series of travels from Kartar Pur. He told people to recite the Name of the Lord. He told them to earn their livelihood by the sweat of their brow. It was here that the Guru started the practice of reciting Japji and Asa Di Var at dawan and 'Sodar' and 'Arti' in the evening. The institution of Langar was also established here. It was at Kartar Pur that the Guru left for his heavenly abode.

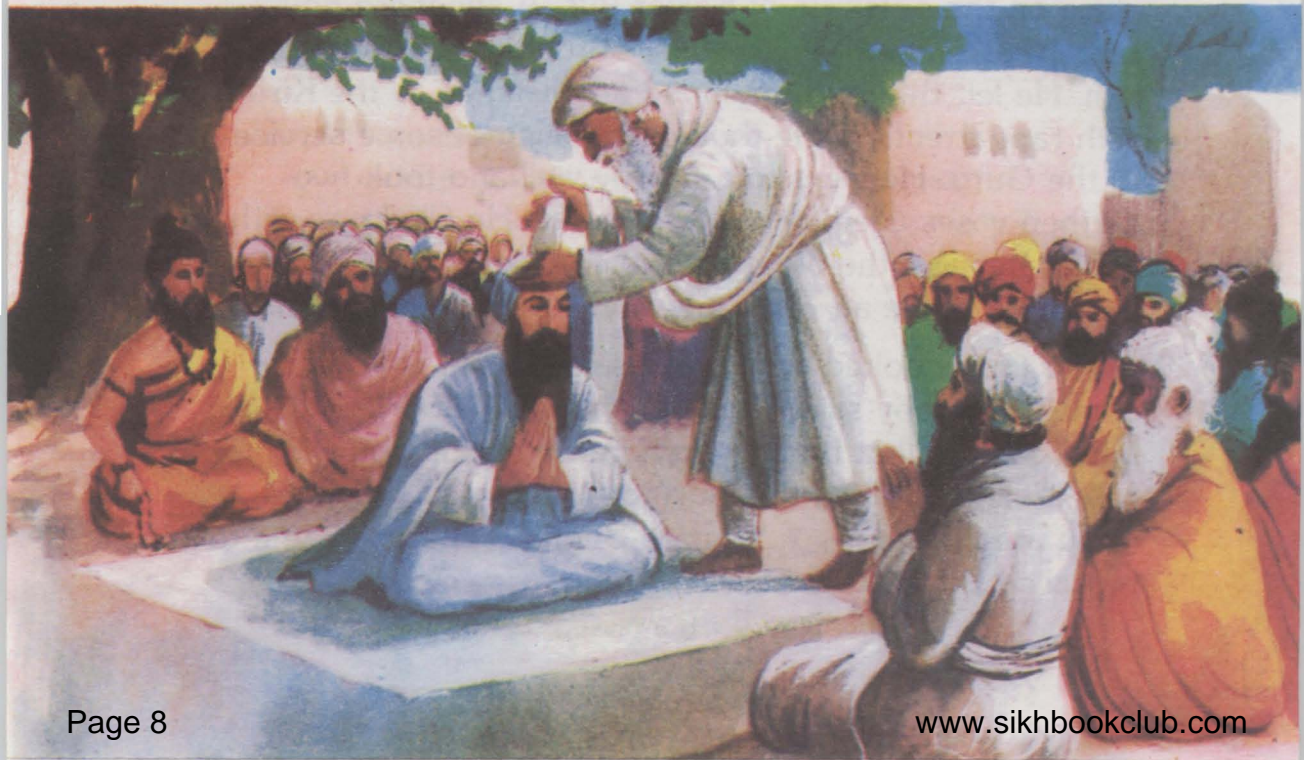
MEETING WITH BHAI BOORHA



The Guru was singing hymns under a tree in a lonely place on the outskirts of Kartar Pur. A shepherd boy came there. The divine melody of the hymns fascinated him. He left the herd untended and listened to the Kirtan with rapt attention. He thought of being of some service to the Guru. He went to a nearby well and took two earthen vases used for drawing water. He filled one with cool water and the other with milk, placed these before the Guru, made an obsequious gesture and sat down near him.

The Guru looked at him and said, "What is your name?" The boy said, "Lord, my name is Boorha." The Guru said, "What brings you here? What do you wish to have?" The boy told the Guru of his spiritual longings. "You are not Boorha? You are Budha." The boy came to be called Budha ever since.

This was the beginning of Bhai Budha's everlasting association with the House of Guru Nanak. He started living with the Guru. Of course, he used to visit his parents occasionally. This boy achieved such spiritual perfection that he had the honour of applying the sacred mark (Tilak) on the forehead of Bhai Lehna when he was appointed the second Guru of the Sikhs by Guru Nanak and came to be called Guru Angad. Bhai Budha and his descendants continued performing this sacred duty till Guru Gobind Singh was installed as the tenth Guru. When Guru Arjan enshrined Guru Granth Sahib at the Golden Temple, he appointed Bhai Budha as the first Granthi.



GURU NANAK AT SIRSA

On his way to Deccan, during the course of the second series of travels, Guru Nanak made his first halt at Sirsa in the Hissar region of Haryana. In those days Sirsa was an important religious centre. It was the abode of Hindu holy men, yogis and Muslim faqirs. Instead of enlightening the people, these holy men were leading them astray. Guru Nanak had specially gone to Sirsa to persuade these holy men to give up their false ideas and take to the



path of truth and virtue.

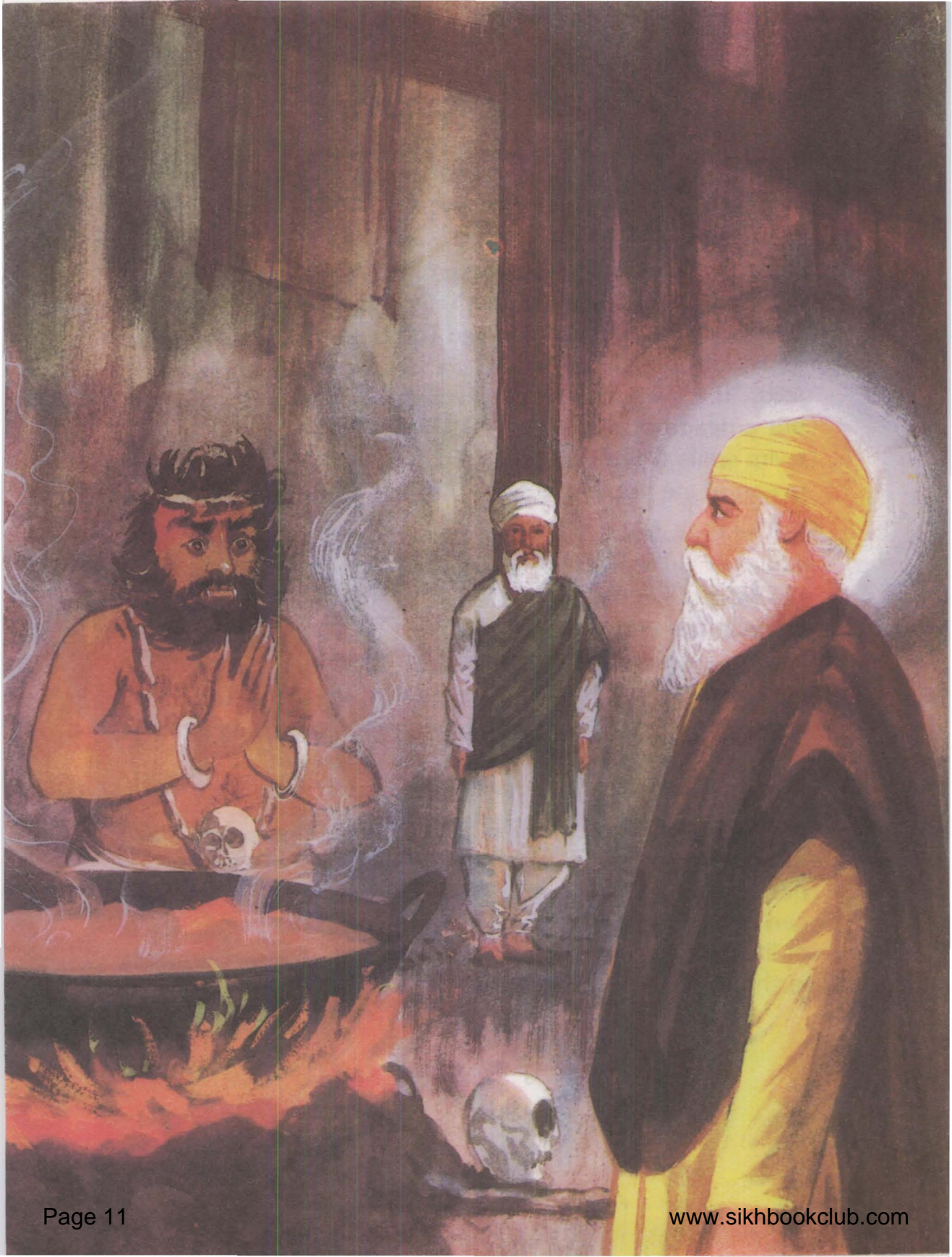
On hearing of the Guru's stay at Sirsa, Hindu holy men and Muslim faqirs paid a visit to the Guru. They had made up their mind, to engage the Guru in debate, defeat him and force him to leave Sirsa. The Guru talked to them at length. He answered all their questions and dispelled all their doubts. He convinced them that meditation on the name of Lord is the best way to realise Him. A beautiful Gurdwara now stands at the place where the Guru enlightened the holy men of Sirsa.

A RAKSHSA REDEEMED

Guru Nanak left Sirsa with Mardana and a disciple Seeho. After travelling for a long time they reached those forests of Dhanasri which were inhabited by a number of rakshsas (Man Eaters). Of them a Rakshsa named Kode was the most notorious. He would lift human beings from far off places, fry his victims in a cauldron of boiling oil and eat their flesh. He was so much feared that none dared enter the forest in which he lived.

He was wild with joy on seeing the Guru and his companions and uttered a horrible war cry. Mardana had gone to a lake to fetch water. Kode lifted Mardana from the banks of the lake and carried him to the cauldron of boiling oil.

At once the Guru went there. He looked at Kode with eyes full of compassion and kindness. Then the Guru cast a glance at the cauldron. At once the oil cooled down and the fire burning under the cauldron died out. The moment Kode the Man Eater, looked at the Guru, he released Mardana and fell at the Guru's feet. As his forehead touched the Guru's feet the darkness of evil and ignorance was dispelled and he felt that he had been enlightened. He sincerely repented for his sins. He received true knowledge from the Guru and started earning his livelihood by the sweat of his brow. The Guru told him to respect human life and love mankind.

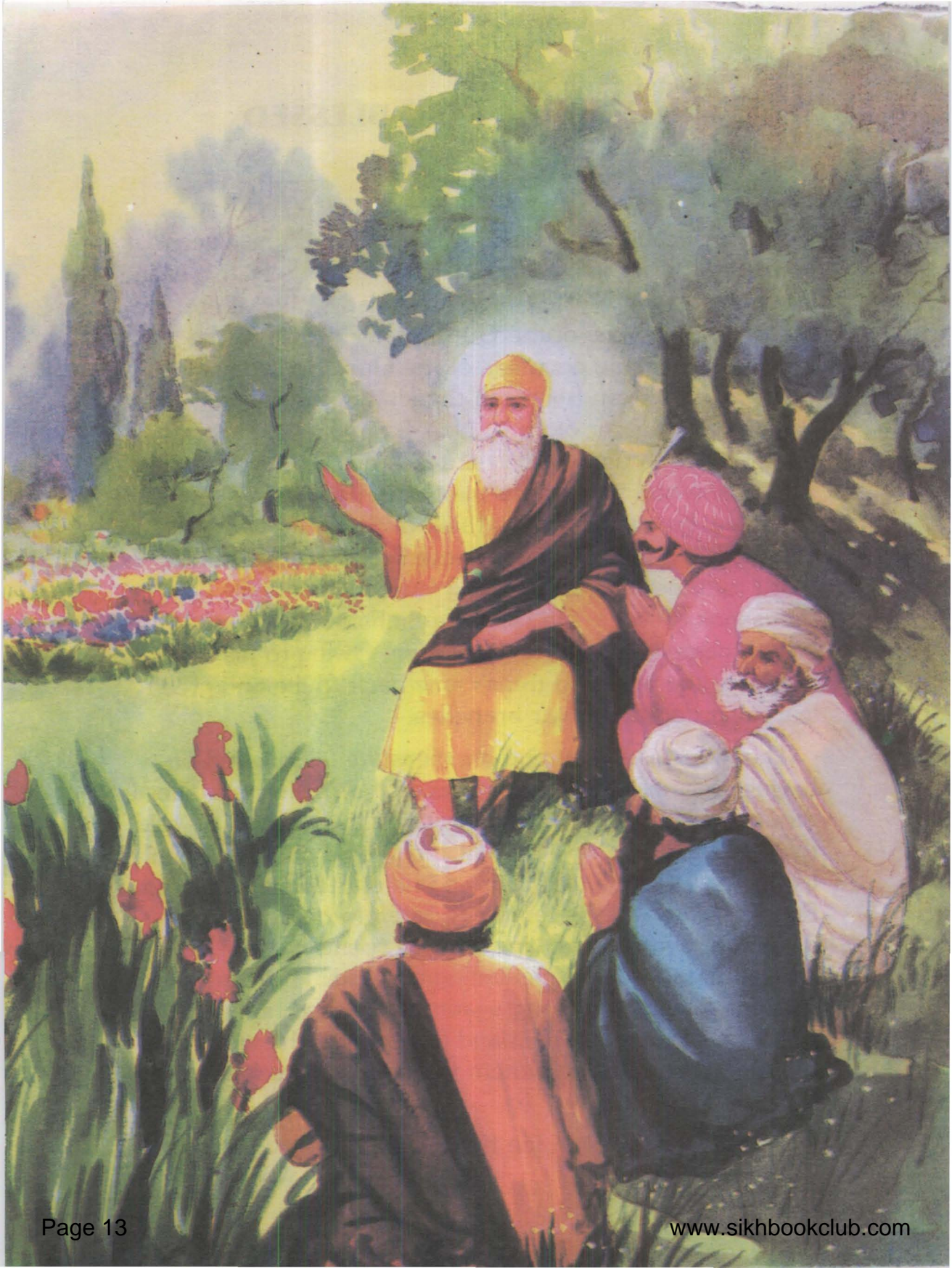


DIALOGUE WITH YOGI MACHHINDRA NATH

On his way to Sinhaldweep, Guru Nanak landed on an island. Yogi Machhindra Nath and his disciples lived there. They warmly welcomed the Guru and exchanged ideas with him. Machhindra Nath asked a question. He said, "If a living man falls into the ocean he is drowned but a dead body floats in it. Please tell us how can we swim while we are alive? How can a swimmer cross the ocean of life and reach the other world?"

The Guru said, "O, Yogiraj, learn to swim on the waves of the ocean. At first a man learns to swim with the help of his hands and feet. Then he learns to swim without any effort and swims like a floating dead body. Such a swimmer floats like a dead body but is in fact alive. Dear Yogis, one must not swim for the sake of swimming. We should have a purpose. Swimming is an exercise of the body. It is an expression of a human desire. We should, swim with some purpose in view."

"What ought to be our purpose?" the yogis asked. "We must learn to love God. Salvation alone should not be our aim. We have to go to the Kingdom of the Lord. We can do so by being alive and swimming through the ocean of life. We can not achieve our aim by drowning ourselves in the ocean." the Guru said.

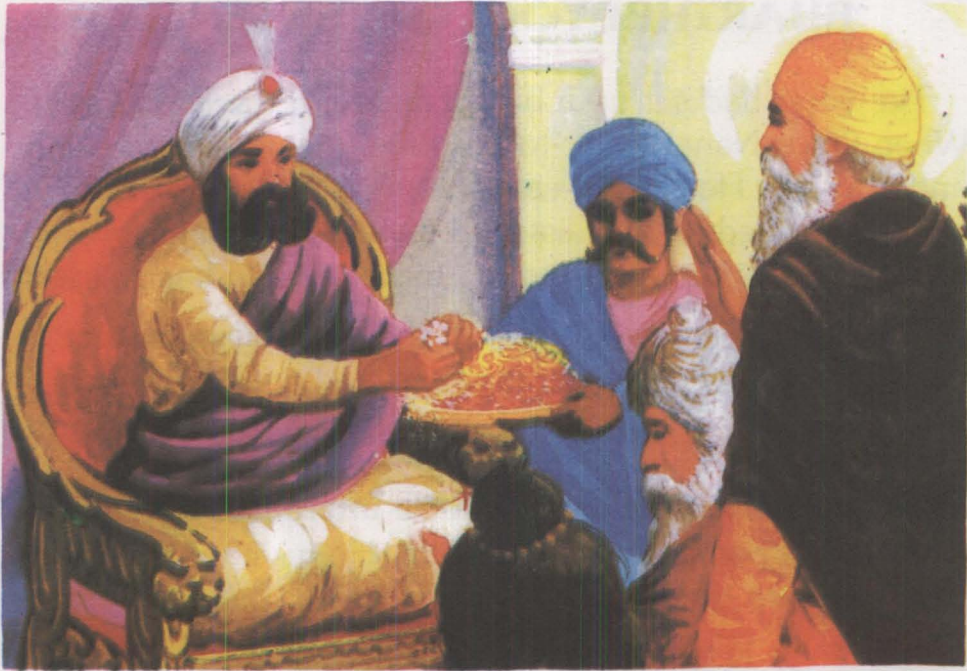


RAJA SHIVNABH BLESSED

Raja Shivnabh ruled over the island of Sinhaldweep. Mansukh a disciple of Guru Nanak had gone to this island in connection with his business and had settled there. He used to sing hymns of the Guru. Many people of the island had become devotees of the Guru on listening to these hymns. Even Shivnabh the king of the island became an admirer of Guru Nanak on listening to the discourses of Mansukh on the teachings of Guru Nanak. Though he had never seen the Guru, he became his devotee. He would always think of the Guru and longed to see him. It was Shivnabh's love which compelled the Guru to undertake such a long journey covering thousands of miles. On reaching Sinhaldweep, Guru Nanak camped in the King's garden. Owing to his presence the withered trees came back to life and green leaves sprouted on their branches.

The king, his queen and his ministers felt blessed on having a glimpse of the divine face of Guru Nanak. They requested him to stay in the Royal Palace. The Guru told them to build a temple so that the people could see him freely. So a temple was built and he started staying in it. People flocked to the temple to listen to his Kirtan and divine discourses. The king used to spend most of his time sitting there and meditating on God. The Guru made the king head of the congregation but asked him to continue ruling over the island to promote the welfare of his subjects and to help them to attach themselves to the Lord.

Guru Nanak said to the King, "We can serve mankind



while performing our duties and fulfilling our obligations and at the same time attach ourselves to the Almighty". The king wanted to abdicate and become a recluse. But the Guru told him that he could dedicate himself to God by leading the congregation and performing the duties of a king. Thus he would make the best use of his life.

The king as well as a large number of his subjects became Guru Nanak's followers. Guru Arjan sent a sikh Bhai Pera to Sinhaldweep. On his return he reported that the sikh sangat was still in existence and the grandson of Shivnabh ruled over the island. It is said that Guru Arjan had sent Bhai Pera to the island to bring from there 'Pran Sangli' a composition of Guru Nanak. In those days ships for Sinhaldweep used to leave Japa Patan Port and reach there in about three days.

BHARTHRI YOGI ENLIGHTENED

The yogis had set up a big monastery in the Kajjli forest. When Guru Nanak went to the forest he set up his camp under a tree. He started singing hymns. The passers by were fascinated as they listened to the hymns and discourses of the Guru and felt that they had been blessed.

Bharthri Yogi was the chief of the Yogis living in that monastery. He was widely respected and people used to bow to him in reverence. When he heard about the Guru, he too came to pay his regards to him. The blissful melody of the Kirtan and the noble utterances of the Guru had a powerful effect on him. He gave up his pride and bowed to the Guru in all humility.

The Yogis held discussions with the Guru for days together and debated many religious issues. They were convinced of the correctness of the ideas of Guru Nanak. The Guru went to their monastery. He found that the yogis were under the influence of intoxicants. He asked them to give up these intoxicants and take to the repetition of Lord's name. Bharthri Yogi became a disciple of the Guru and set up a sikh sangat.



A HUT DEMOLISHED

During the course of his travels from Deccan to Panjab, Guru Nanak halted outside a city. It started raining heavily. A piercing cold wind blew. The Guru and his companions went to the city but none offered to provide them shelter. So they came out of the city. They saw a hut outside the city which belonged to a poor farm labourer who warmly welcomed them and invited them to stay in his hut.

He heated water for the Guru and his disciples and asked them to wash their hands and feet. He baked millet chapatis and requested the Guru to accept the humble fare. He said that the food was too rough for his great guests but he had nothing better to offer. His affection and spirit of service pleased the Guru. He looked at the poor farm labourer with great compassion and asked his companions to take the food prepared by him.

In the morning the farm labourer made an offering of all that he possessed and bowed to him in great reverence. The Guru said "Your hut is no good. Why not demolsih it?" "Do as you please" replied the farm labourer. The Guru himself demolished his hut and broke his cot into



pieces. Both Saido and Sheeha were surprised. They thought, "We can not understnad why has the Guru destroyed the hut of this poor man who gave us shelter and food last night?" But they kept quiet.

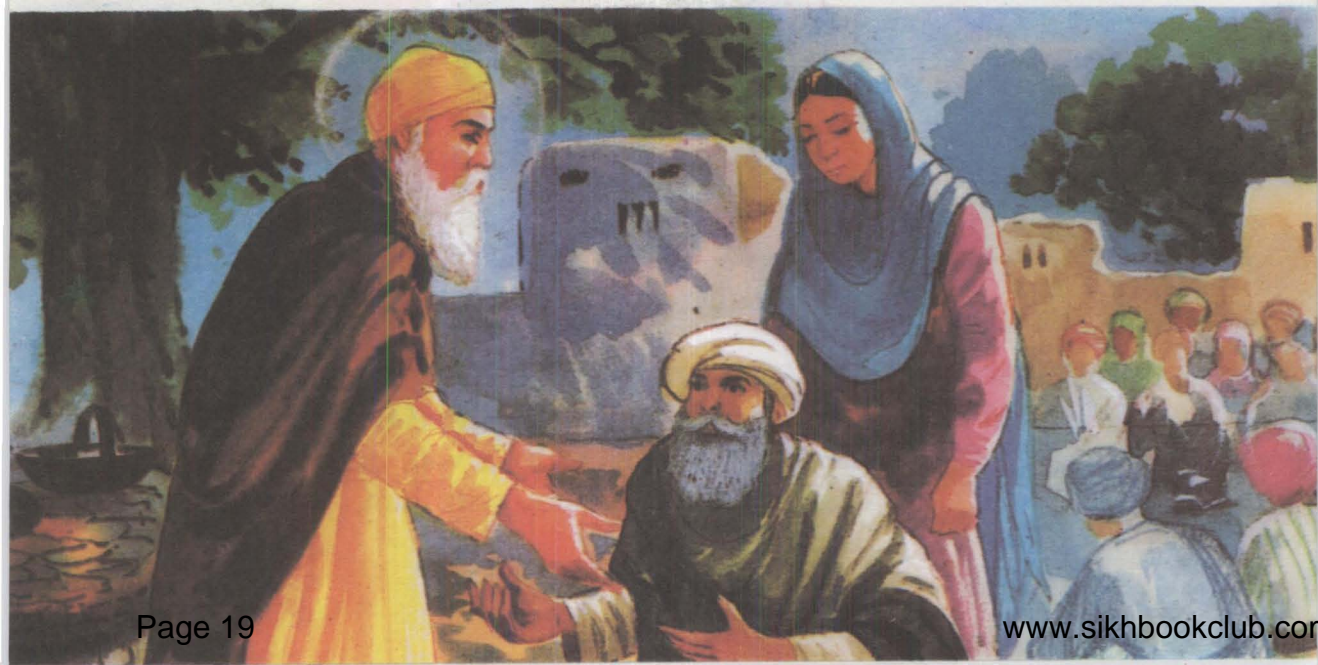
Guru Nanak and his disciples had travelled for two days. Saido could no longer contain himself. He said, "Why did you demolish the poor farm labourer's hut?" The Guru smiled and said, "You better go and see for yourself". When Saido went to the place where the farm labourer's hut had stood earlier, he saw a beautiful mansion being built. He was told by the poor farmer that while digging the foundations of his hut he had found a pitcher full of gold coins. The farmer said, "With these gold coins I shall build a beautiful temple in memory of my Guru's visit to this place and for the rest of my lfie I shall devote all my time to singing the praise of the Lord."



GURU NANAK AT BATALA

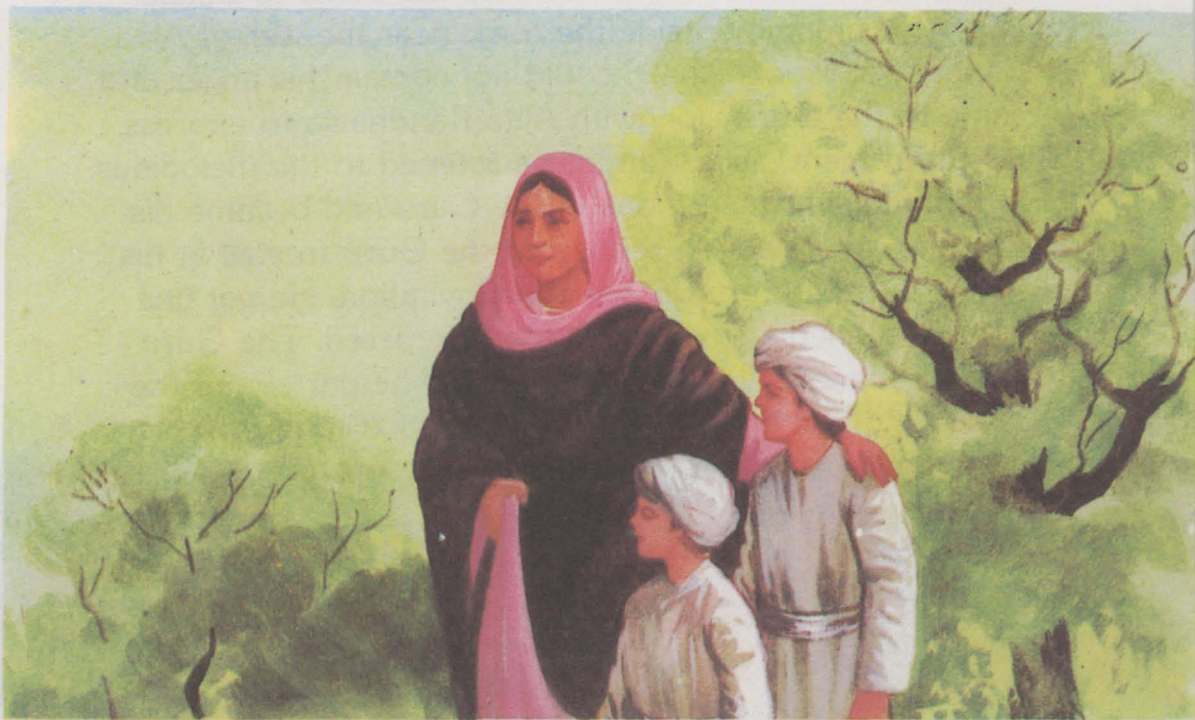
Guru Nanak went to Batala. His in-laws lived there. His sister Nanaki had already left for her heavenly abode. His wife and sons had been living with their maternal grand parents at Batala. His father Mehta Kalu came to Batala and insisted that the Guru should go to Rai Bhoi's Talwandi. But the Guru declined to go there. He set up his camp near the well of Ajita Randhawa and started singing hymns in praise of the Lord.

People came to know that the son-in-law of a Moola Khatri who had become a recluse, had come to Batala and was camping outside the town near the well of Ajita Randhawa. Moola Khatri could not contain his anger and came to the Guru alongwith Ajita Randhawa to express his resentment. Ajita Randhawa listened to the melodious kirtan and simple sermons of the Guru and became his disciple. Moola Khatri requested the Guru to stay at his house but the Guru declined the invitation. He got fine clothes stiched and delicious food prepared. The Guru neither accepted the clothes nor did he partake of the food. He did not speak even a word in response to his



requests. In the meanwhile his sons Shri Chand and Lakshmi Das came there. They bowed in reverence to their father and took seats in the congregation.

Next day Moola Shah visted the Guru alongwith his wife and his daughter Sulakhni. They spoke angrily to the Guru. Ajita Randhawa came there and said to them, "Please do not be angry with the Guru. He is God Himself in human form, submit to his will and you will be happy." Moola Shah and his wife realised that the Guru was following some divine design. He said to the Guru, "Please forgive us for our harsh words." Guru Nanak



bestowed peace of mind on them.

After staying at Batala for many days the Guru left for Kartar Pur. Ajita Randhawa took Guru's wife and sons to Kartar Pur and left them there to stay with him.

DISCUSSION WITH HOLY MEN IN THE HIMALAYAS

During the course of third series of missionary travels Guru Nanak visited parts of Northern India. He climbed the peaks of the Himalayas and went to Ladakh and Tibet. He went to the Mansrovar Lake. Many Yogis, ascetics and hermits lived there. He enlightened them and showed them the path of true virtue.

His poetic composition 'Siddha Gosht' contains the essence of his discussion with the Yogis and Siddhas. He said to them, "You are doing nothing for the benefit of the people and society. You have renounced the world and have become recluses. You perform penance in these far off places and yet depend on those very people on whom you have turned your back. He alone is the real devotee of the Lord who meditates on Him and shows noble path of virtue to others. The real Yogi should share with the people their sorrows and sufferings."

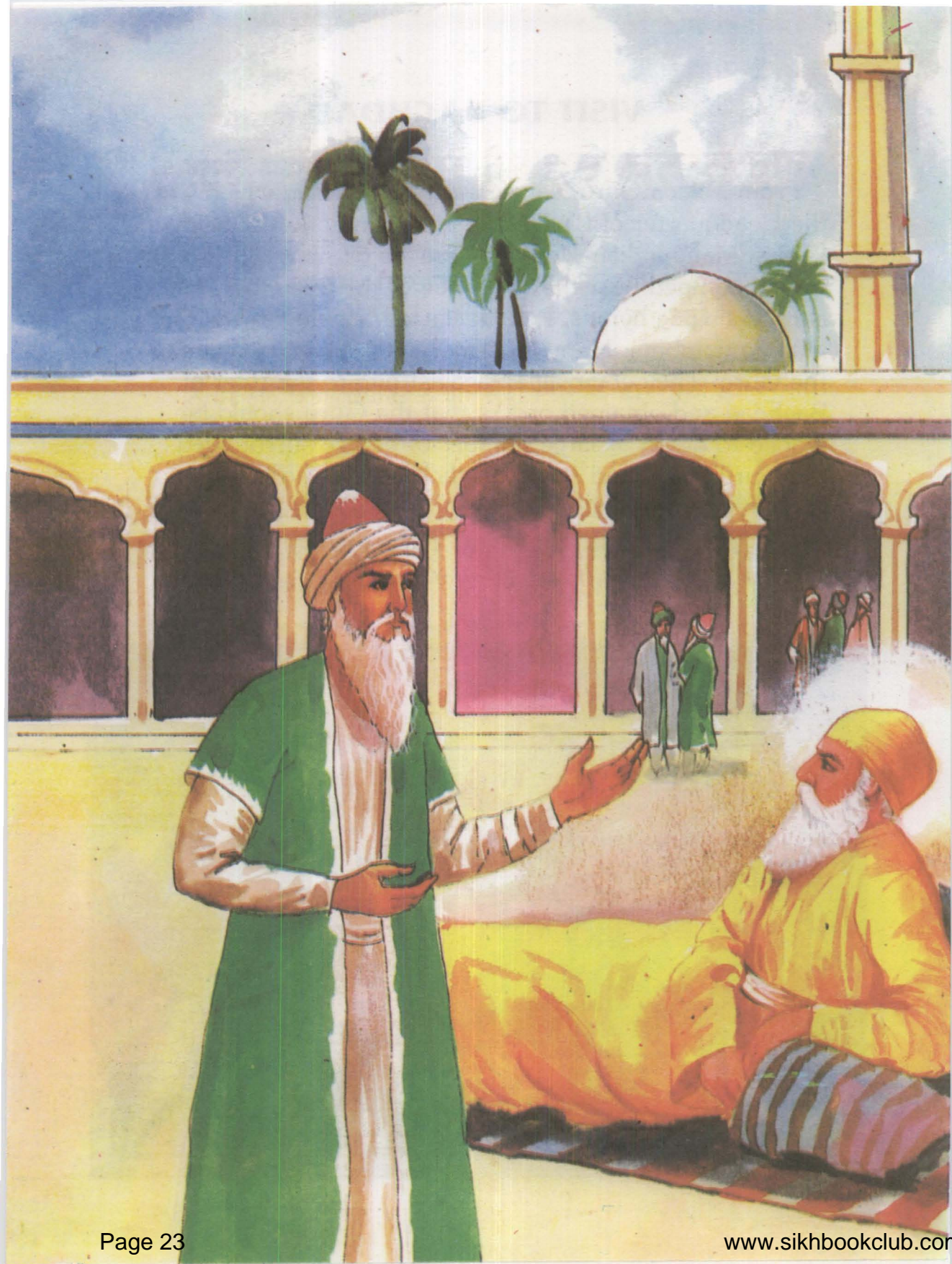


GURU NANAK AT MECCA

During the course of fourth missionary travels Guru Nanak went to Karachi (West Pakistan) from there he travelled by ship and reached Eden. There he held a discussion with an Indian Faqir Shah Sharaf. Then he travelled to Mecca. Many Muslim devotees from India had gone there to perform Haj. At dawn a pilgrim named Jiwan found that the Guru was asleep with his feet stretched towards the holy Qaba. He felt that the Guru had shown disrespect to the abode of God.

He kicked the Guru and said, "Who are you? Why do you sleep with your feet towards the holiest of the holies?" The Guru said, "Do not be angry with me. Kindly turn my feet in the direction in which God does not live." When Jiwan turned Guru's feet in the other direction, the Guru smiled and said, "Is the abode of the Lord not there in this direction?" The Guru enlightened Jiwan and told him that the Divine spirit lives every where. We insult the Almighty if we do not lead our lives according to his instructions.

In many janam sakhis (stories from the life of the Guru) it has been stated that Guru Nanak turned Mecca. But the real significance of this story lies in the fact that Guru Nanak convinced Jiwan that God is present everywhere. The Guru told Jiwan and other Muslims who had gathered there that they should become true Muslims.



VISIT TO BAGHDAD

From Mecca Guru Nanak went to Baghdad which was the Headquarter of Pir Dastgir and many other Muslim Faqirs. Many Indian Muslims were his disciples. Guru Nanak camped near the residence of the Sufi Faqir. He started singing hymns. People started flocking to the Guru in large numbers. Many Muslim Faqirs became jealous of the Guru. They complained against him to the ruler of Baghdad and obtained orders that the Guru should be stoned to death. A large number of people surrounded the Guru. They had stones in their hands and wanted to kill him.

It was the time for offering prayers. But the Qazis were





so excited that they even forgot to call the faithful to offer prayers. The Guru saw such a large number of people advancing towards him but he remained calm and composed. He stood up and gave a call for prayers in the manner of Muslim priests.

The Guru exchanged views with Pir Dastgir and told him that he fully agreed with the ideas contained in the Muslim call for prayers. He expressed his ideas on God, man and human actions. This convinced the Pir that the Guru was an enlightened saint.

The Pir took the Guru to his residence. He stayed there for a number of days. He spoke to the Pir of true virtue and enlightened him.

There is an inscription in Baghdad which records that the Guru had a discussion with Faqir Behlol. The platform on which the Guru had camped is still in existence.

GURU WENT TO QANDHAR

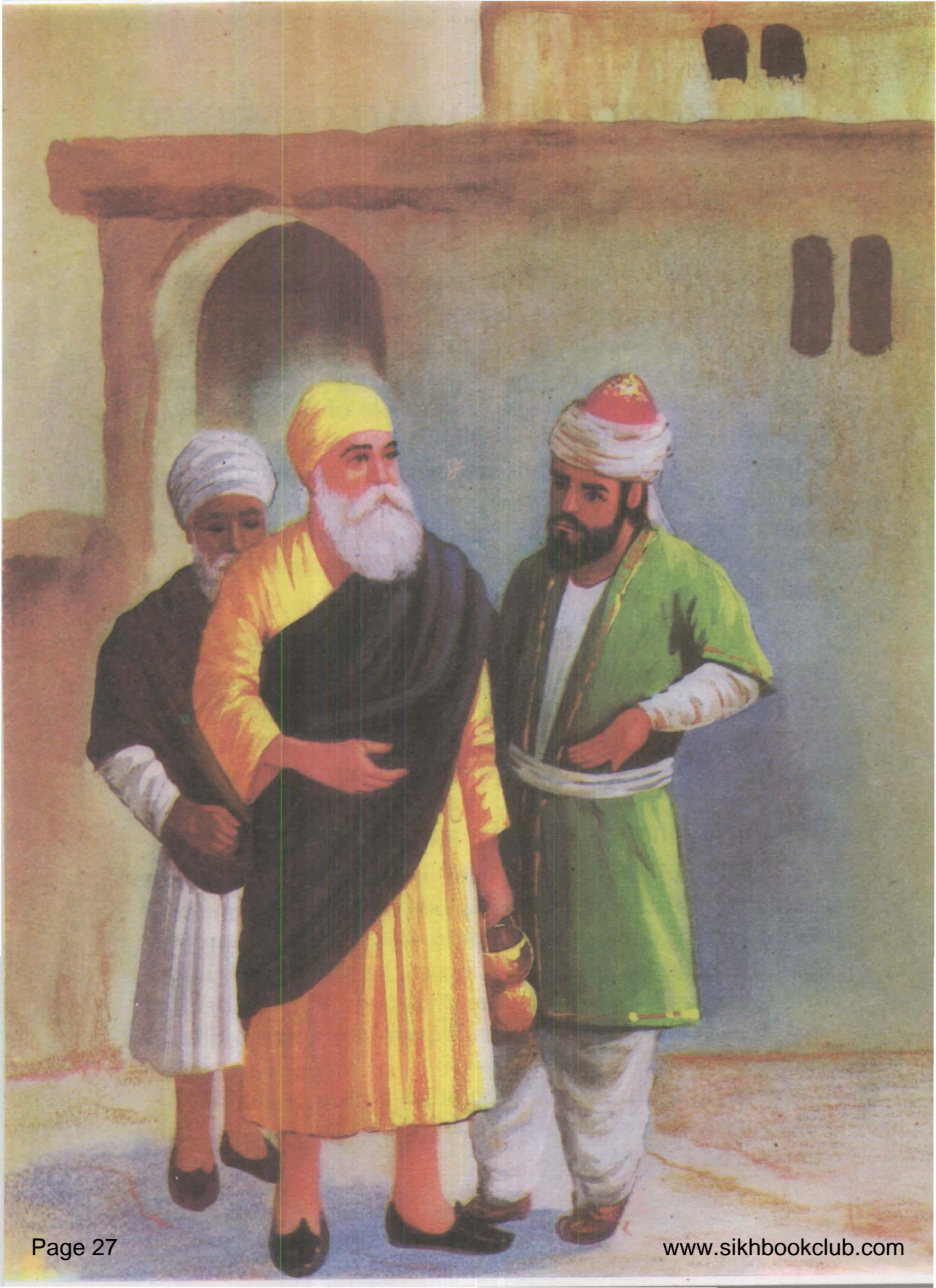
Qandhar is a city in Afghanistan. It was founded by Alexander the great when he invaded India. On his way back to India the Guru reached Qandhar. He stood at the door of a house and knocked. A young Mughal came out and asked the Guru his name and the country he came from. He was so much impressed with the Guru's reply that he at once started talking about God and His grace.

This young man was called Yarwalli. He was a great devotee of God. He longed to have a glimpse of the Lord but his desire had so far remained unfulfilled. After listening to the Guru he said, "In you I have had a glimpse of God. Please make me your disciple." Guru Nanak stayed as his guest. Yarwalli became a devotee of the Guru.

There lived a Khatri trader in Qandhar. Guru Nanak spoke to him regarding the real significance of ritual bathing and purification ceremonies. He asked him to plunge in the meditation on God. The Guru stayed at his house for three days.

Another noble man Shah Sharaf lived in Qandhar. In fact he was a Pathan from India. He had gone to Qandhar from Bidar, a city in South India. For quite some time he had been living in Qandhar. He had many spiritual doubts. The Guru showed him the path of virtue.

A large number of Khatri, Pathans and Mughals became the followers of the Guru. He did not ask any one to change his religion. He told them that service of mankind is the true path of virtue and the followers of all the religions can take to this path.



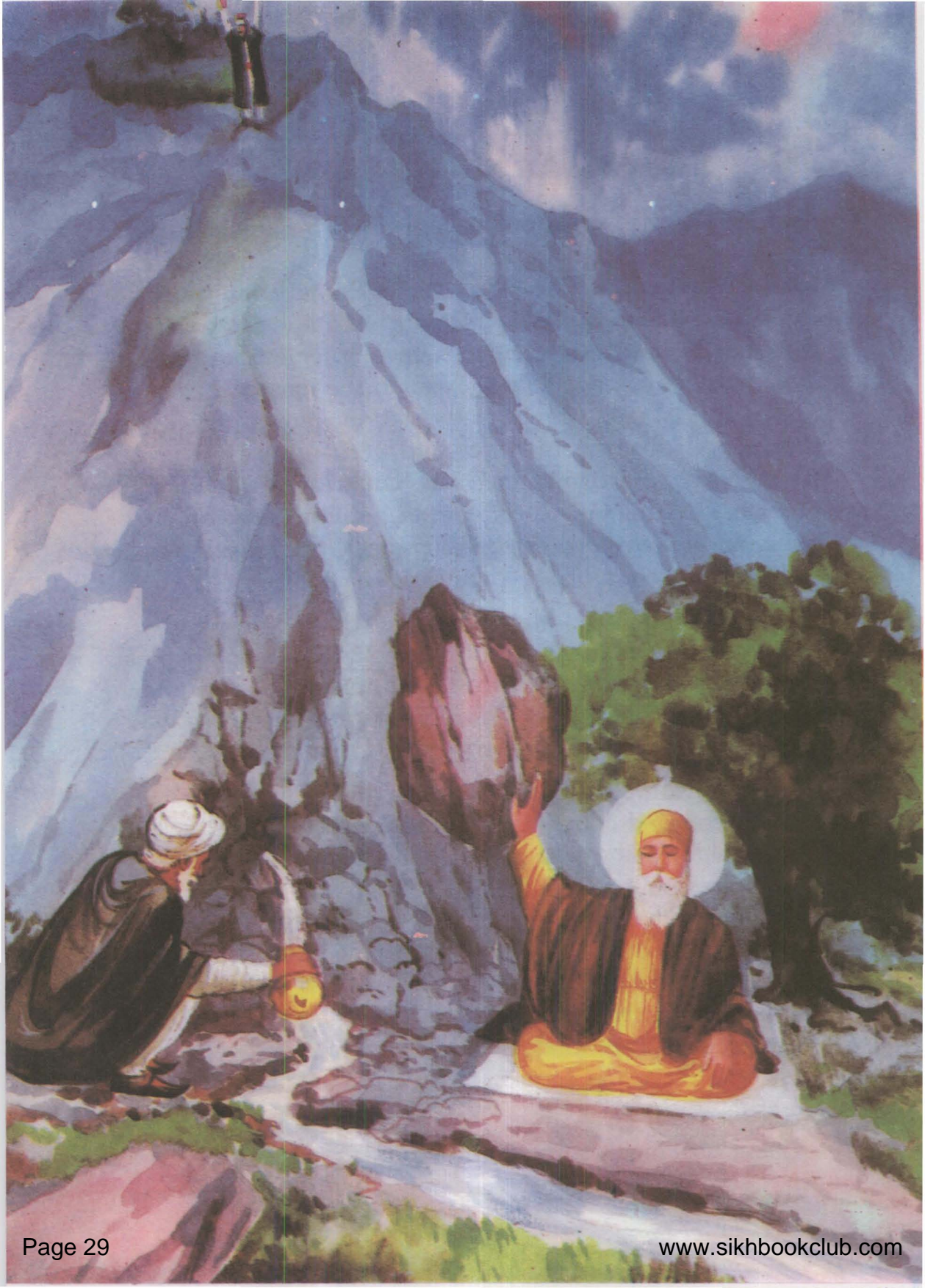
ENCOUNTER WITH WALLI QANDHARI

While travelling from Mecca to India, Guru Nanak passed through parts of Russia, Iran and Afghanistan. He came to Peshawar and from there went to Hassan Abdal. On a hillock near this town lived a haughty Muslim holy man called Walli Qandhari. The whole of the hillock was under his occupation. It overlooked a wilderness. The next day Guru set up his camp under a tree at the foot of the hillock. The melody of the hymns sung by the Guru fascinated the people and they flocked to him in large numbers. The popularity of the Guru irritated Walli Qandhari.

Guru Nanak sent Mardana to Walli Qandhari to fetch water. Walli Qandhari insulted him and said, "If your Guru has great spiritual power he should ask God to give him water. Guru Nanak asked Mardana to push a stone which was lying nearby. A spring of water gushed forth. It continues to flow till today. Walli Qandhari's well dried up. Even today there is no water in it.

Walli Qandhari was wild with anger. He pushed a huge boulder from the top of the hillock so that Mardana and Guru Nanak could be crushed under it. When Mardana saw the huge boulder rolling down, he was panicky but the Guru said, "Wahegur" and stopped the boulder with his hand. The image of Guru's palm got imprinted on the stone.

Later on Guru Nanak's devotees built a beautiful Gurdwara at this site. The town of Hassan Abdal became famous as Panja Sahib.



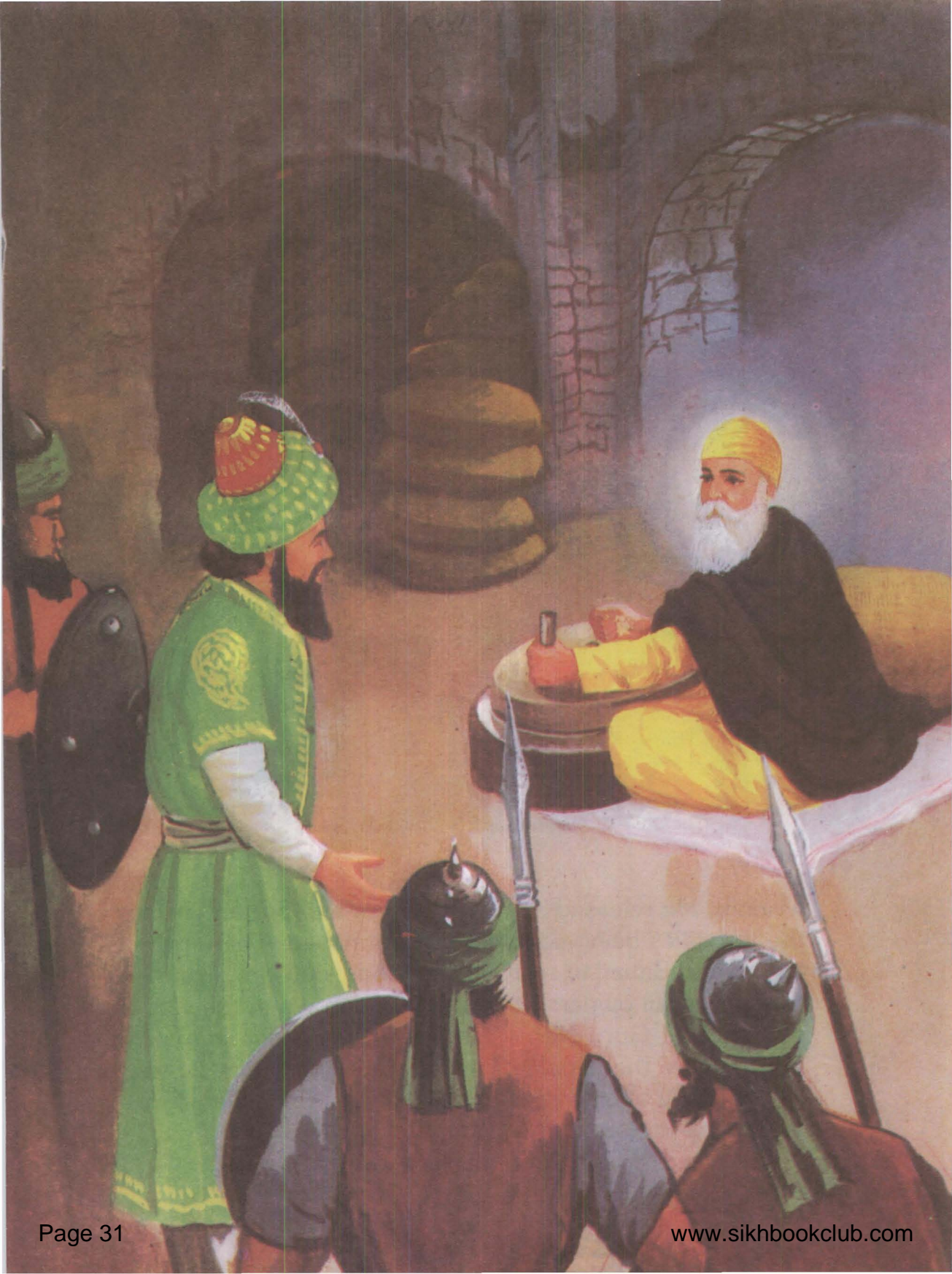
BABAR'S INVASION

In 1521 Guru Nanak once again went to Emnabad. He met Bhai Lalo. For many days he performed Kirtan and blessed the people. The Guru was at Emnabad when the city was attacked by Babar. The local Pathan ruler and the citizens were subjected to savage cruelties. A very large number of people were killed in the massacre. Thousands of men women and children were taken prisoners. Houses were looted and women were dishonoured. Mardana and Guru Nanak were also taken prisoners. Mardana was ordered to hold the reins of a horse and take it to the Mughal camp. Guru Nanak was ordered to carry a heavy load.

Guru Nanak asked Mardana to let off the horse and play upon his rebeck. Both of them started singing hymns. General Mir Khan noticed that the bundle had risen a few inches above the head of Guru Nanak and the horse was following Mardana of its own.

In the prison both Guru Nanak and Mardana were ordered to grind flour. Mir Khan saw that the stone mill of Guru Nanak was working of it's own. He went to Babar and spoke about this miracle. The Emperor himself came to the prison to see the miracle. He said to the Guru, "We committed a mistake in imprisoning you. Please pardon us. You are being set free. I wish to make an offering to you. Kindly accept it." The Guru replied, "All these prisoners are innocent. Set them free and get their blessings. Serve the people. They will curse you if you are cruel to them."

Babar was highly impressed by Guru's words of



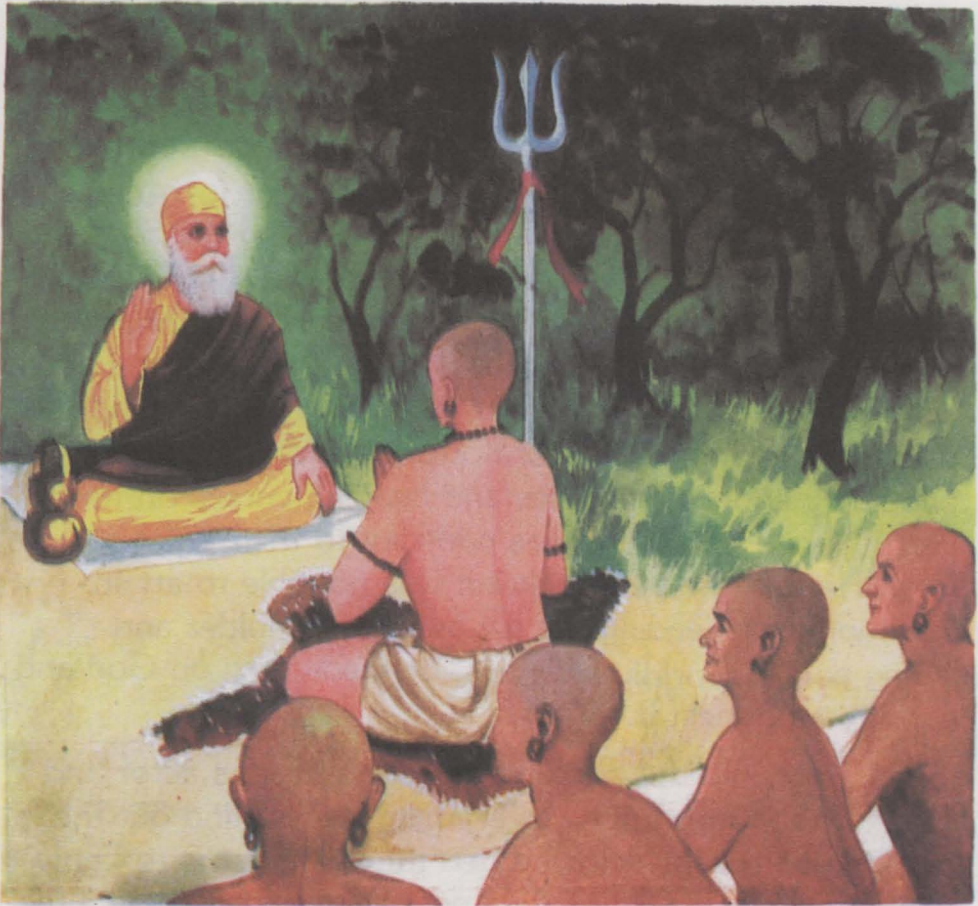


wisdom. He released all the prisoners and put an end to the atrocities being committed at Emnabad. The Guru also asked Babar to restore the goods looted by his men to the rightful owners. It came to be known in the whole of India that Guru Nanak alone had succeeded in making Babar spare the people of India. 'Babar vani' was written by the Guru after witnessing the sufferings of the people during the invasion of Babar.

DISCUSSION WITH SIDDHAS AT ACHAL BATALA

Many Siddhas used to gather at Achal Batala on the eve of Shivratri. Guru Nanak left Kartar Pur for Achal Batala to attend the Shivratri fair and talk to the Siddhas. He camped under a tree on the outskirts of the town and started singing hymns. He was accompanied by Mardana and Ajita Randhawa. The crowd at the fair swelled. People were spell bound by the kirtan of the Guru. The Siddhas used to condemn the life of house holders, frighten the people by showing miracles and heaping curses on them. Guru Nanak's message was contrary to their point of view. He told the people that it was possible to attain salvation while leading the life of a house-holder and taking part in worldly activities, by meditating on God and earning an honest livelihood.

The yogis hid the drinking pot of a religious actor and said, "If the Guru knows everything let him find out the drinking pot of the actor." When the Guru came to know of it he found out the drinking pot. This further irritated the Yogis. They felt that the miracles which they had performed had lost their significance. They came together to hold a discussion with the Guru. They said, "After wearing the robes of a Sanyasi why did you adopt the life of a house-holder?" The Guru said, "You were born in the house of a house-holder. You have renounced the worldly life. Why do you go to the householders to get alms? Your life is supported by the house-holders. Why do you condemn them and create hatred against them?"



Guru Nanak's discussion with the yogis is well known. He gave a fitting reply to all their questions. They could not answer a single question of the Guru. He exposed their wrong thinking. Many Siddhas changed their way of life and became the followers of the Guru who thought that by following the true path of viture, the Siddhas could give spiritual solace to the people.

GURU NANAK AT MULTAN

After discussing spiritual matters with the Siddhas at Achal Batala, Guru Nanak went to Multan (West Pakistan). In those days Multan was an important centre of Muslim Pirs and Faqirs. They did not like that the Guru should visit Multan. They held a meeting and worked out a plan to prevent Guru Nanak from entering Multan. When the Guru was on the outskirts of the city he was offered on behalf of the Muslim saints of Multan, a bowl of milk full to the brim. They wanted to convey the message that the city was already full of Pirs and Faqirs and that there was no room for him in the city.

The Guru took a Chameli flower and placed it in the bowl of milk. His message was, 'Just as a bowl full of milk can accommodate a flower so could the city of Multan which was full of Pirs and Faqirs accommodate him .

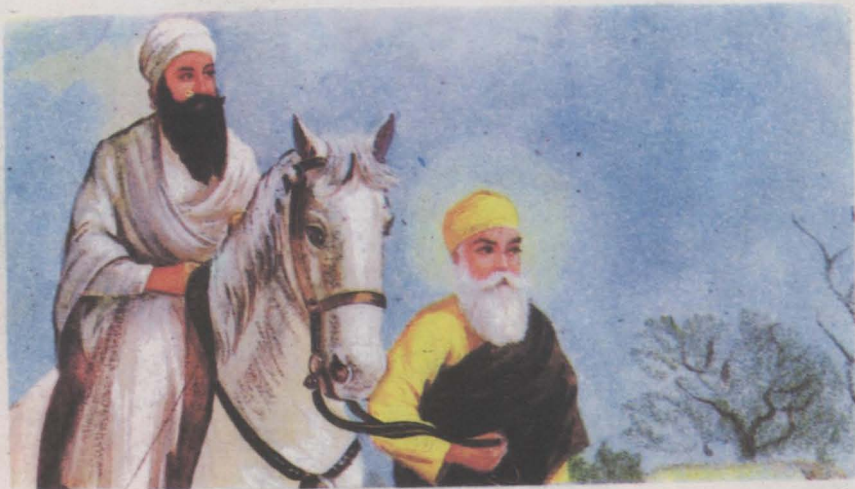


BHAI LEHNA AT KARTAR PUR

Bhai Lehna had been staying at village Khadur for a long time. Every year he used to go on pilgrimage to Vaishno Devi in the company of his friends. But he could not attain peace of mind.

One day he enquired from one of the disciples of Guru Nanak about the abode of the Guru. On his way to Vaishno Devi temple, he halted at Kartar Pur. He asked his companions to wait for him outside the town and himself came to the town to pay his homage to the Guru.

Aware as he was of the intensity of his love, the Guru came out in the street to receive him. Bhai Lehna enquired from the Guru himself about the address of Guru Nanak. The Guru asked Bhai Lehna to follow him. When they reached the house, the Guru entered the house from the back side. Bhai Lehna went in and placed his head at the feet of the Guru. Such profound peace descended on him that he did not feel like raising his head



from the Guru's feet. When he realised that the Guru himself had received him in the street, he begged pardon for the disrespect shown by him. He had been riding the horse while the Guru had walked on foot.

At the very first meeting he was so much fascinated that he decided to stay at Kartar Pur for the rest of his life. The Guru told him to go back to Khadur and look after his family.

He came to Khadur but all the time he would think about Kartar Pur. He made arrangements about the comfortable living of his family. After staying at Khadur for some time he left again for Kartar Pur. He carried a load of salt for use in the common kitchen (Langar) at Kartar Pur.

At that time Guru Nanak was looking after the work on the farm. Lehna also went there.



He was given a bundle of grass to carry to the Guru's house. His clothes were soiled with the muddy water

dripping from the bundle of grass. Mother Sulakhni said to the Guru, "This gentleman had already travelled a long way carrying a bundle of salt on his head. You have made him carry such a heavy load again. His fine clothes have been soiled. You should have been a little considerate." The Guru said, "He did not carry a bundle of grass. He carried the canopy of spiritual sovereignty. The drops of muddy water were the drops of saffron."

When Lehna met the Guru for the first time the Guru had spoken some words of great significance. Bhai Lehna told the Guru that his name was Lehna. (A man whom we owe something.) The Guru had said, "You have to get a lot from me. I owe you a lot." None could grasp the importance of his utterance.

So many times the Guru put him to test. He asked him to shake a tree and get provisions for the common kitchen. The Guru's sons declined to obey the Guru thinking that it was impossible to get provisions in that manner. Once the Guru asked Bhai Lehna to eat the flesh of a dead body. His sons and other disciples refused to obey him. But Bhai Lehna said, "Sir which part of the dead body should I eat first?" Bhai Lehna came out successful in every test.

Feeling that his journey through this world was about to come to an end the Guru asked the members of his family and his disciples to assemble. He asked Bhai Lehna to occupy his Seat. He placed a coconut and five paise before Bhai Lehna and bowed to him. He asked Bhai Buddha to apply the sacred mark (tilak) on Bhai Lehna's forehead. The Guru said that from that day Bhai Lehna had become Guru Angad. He gave the book containing his Bani to Bhai Lehna.

DEPARTURE FOR THE HEAVENLY ABODE

Next day the Guru lay down under a tree. His sons, his wife and members of the congregation gathered there. They were plunged in grief. The Guru asked them to sing hymns. When they started singing hymns, the Guru uttered 'Waheguru', looked at Guru Angad, covered his face and breathed his last.

A quarrel ensued. His Hindu followers wanted to cremate his mortal remains while the Muslim devotees wanted to bury his dead body. Earlier when such a controversy had arisen the Guru had said, "place flowers on the right and left side of my body. The community whose flowers remain fresh shall have the right to perform my death rites in accordance with its customs."



It is said that the flowers offered by both Hindus and Muslims continued to bloom. It meant that the Guru belonged to both Hindus and Muslims.

