

# Gur Balam Sakhian

*Stories of Beloved Gura Nanak*

**Bhai Sahib Bhai Vir Singh**

*Translated By*

M. L. Mongia



**Bhai Vir Singh Sahitya Sadan**

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**Gur Belam Sakhian**

**Bhai Vir Singh**

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**Stories of Beloved Guru Nanak  
Gur Balam Sakhian**

## PREFACE

Emerson, a pious soul lived in America. He felt the sensation and ecstasy of meeting the Lord. But he clamored: Tell me, how this sensation would become incessant?

Guru Nanak has shown the way, how to make it incessant.

Alas! Emerson had known Guru Nanak. Similarly, Girthe felt ecstasy and wondrousness sometimes. Inspired by Emerson, Carlyle and Girthe a few persons in Europe and America gained new thoughts, like Trine and J. Elen. They have written nice words about Emerson's sensations of the Lord and feelings of ecstasy and wondrousness of Girthe. Trine has described the incessant sensation in an excellent manner.

Had they known the true Spiritual path that Guru Nanak told, then, all their doubts would have gone.

Similarly, Bergson of France said: In our body we have two minds. One is intellectual mind and another is intuitive mind. Maybe we can feel the presence of the Lord with that intuitive mind. But he could not gain the intuition.

It was Guru Nanak only who explained in a very simple language that the intuitive mind is developed by 'Recitation of the Lord's name with love'.

A person who is in the incessant remembrance of the Lord has pearls, gems, rubies and jewels in his mind.

Padam Bhushan Bhai Sahib Dr. Vir Singh was a saint who had the pearls, gems, rubies and jewels in his mind.

He has put all the pearls, gems, rubies and jewels in his writings.

When you read his writings with love, these pearls, gems, rubies and jewels come out of his writings and enter your mind through a wavy sensation as if by magic.

In Bhai Sahib Dr. Vir Singh's writings the essence is the Lord's name that gives fragrance to his writings. I have tried my best to keep the essence and fragrance intact.

M. L. Mongia

## FOREWORD

Popularly known as the 'Father of Modern Punjabi Literature', Bhai Vir Singh was born at a time when movements of religious reform and awakening were swaying the young minds. Born an year before the start of the Singh Sabha Movement, Bhai Vir Singh soon became its main inspiration and guiding spirit. He devoted whole of his life for the rejuvenation of the Sikh community through his writings - novels, poetry and annotation of the sacred text. Through tracts on popular themes, Bhai Vir Singh reached the larger audience. He even started a Punjabi weekly, the *Khalsa Samachar*, which is continuing till date.

Bhai Vir Singh Sahitya Sadan, a premier literary and cultural organisation in the capital, was set up in 1958 to propagate Bhai Vir Singh's writings through publication of his works. In order to ensure that his writings reach cross-section of readers, the Sadan has decided to translate some of his major writings into English and other languages. On our request Shri M.L. Mongia, a devotee of Bhai Vir Singh, has translated *Guru Balam Sakhiyan* from Punjabi to English as a labour of love. We are thankful to Mrs. Jasjit Man Singh and S. Kuljeet Singh for their input to this volume. We take pleasure in presenting this work to the readers.

New Delhi  
September 2007

J.S. Neki  
General Secretary

## Our Handsome Guru's House

**Our handsome Guru's name is Guru Nanak Dev**

**O**ur respected and beloved Guru came into this world over five hundred years ago. At that time Bahlol Lodhi was the King. According to the Indian calendar it was the year 1526. When the Lord sends a Guru to this world, he is called a prophet. **The Lord sent him to educate the people to do good deeds, to teach the people to love each other and most importantly to love the Lord.** The name of the village where he was born was Rai Bhoedi-talwandi. This village is about 20 kilometers from Lahore. Now it is called Nankana Sahib. The Guru's mom's name was Bibi Tripta and dad's name was Mehta Kalu Ram but people called him simply Kalu Ji. He was a Khatri and his sub-caste was Bedi.

What was Kalu Ji's profession? There were many more villages around his village. All the villages joined together were called a town.

A governor ruled this town. His name was Rai Bular.

This governor, Rai Bular had appointed Mehta Kalu as an official under him.

An official is a person who keeps account of all the land and the money coming and being spent, so that the governor has not to do everything himself.

Mehta Kalu, besides keeping the account of the governor's money, was also keeping account of the lands and land revenue. So, he was called a revenue officer. He was senior to the heads of all other villages.

A girl was born to Mehta Kalu in the year 1521 (Indian Calendar). Her name was Nanki. She was a darling of the family and everybody called her Bibi Nanki. She was a loving girl. Even in childhood she was very sensible and intelligent. In very young age she used to help her mom in small jobs and she used to listen to the mom's talk praising the Lord. She used to hear and tell stories. She used to ask riddles but she got more pleasure in listening to the talk about the Lord and saints. When she played with the girls of her own age, she used to sing short songs. In these songs, she longed for a dear brother. She wished that the Lord would send her a brother.

She used to sing

like this:

*Come my brother,  
sister is calling you.*

*Come handsome  
brother,  
sister loves you.*



## Guru Nanak's Birthday

**A** prophet was born in the house of Mehta Kalu, our Guru Nanak Dev, when his sister Bibi Nanki was a little over five years old.

When the child Guru was born, then, the house was illuminated by itself.

As soon as the child Guru was born, Mehta Kalu called the priest whose name was Hardyal. Mehta Kalu was a Bedi by caste and Hardyal was the priest of the Bedis.

Who is a priest? Priest is a pandit, who is called when there is a ceremony in the house, like marriage or birth in the house, to perform all the prayers and say thanks to the Lord for His blessings. He is also given money and other things as charity. Also he used to teach the children to read and write.

Hardyal made a Birth horoscope and said: This child will be a big man, a great man.

Mehta Kalu asked him: Will he become very rich with lot of money?

Hardyal said: He will be a man of God. People will respect him as a prophet. He will prompt people to do goodness. He will teach people to love the Lord. O Brother, the Lord has sent him. He is a prophet. Mind you, don't consider him like other children.

And really, it was so. This child never cried as other children do. His mom used to give him milk on time. But even if he were hungry at milk time, he would not cry. He would remain lying down calmly. Sometimes he looked up. Sometimes when he slept, his face looked very bright and his tender lips seemed to smile. If his mom went out, even then he was calm in his cradle. Sometimes when sister Nanki would caress him and talk to him lovingly, then he would look at her and his face would shine with delight.



## The Child's Playfulness

In this way, this child who had come from the Lord became three years old. Now he started talking. He started playing also but his playing was somewhat different. When the sister would talk or tell some small stories, then he would listen and while listening he would say: Yes, He is there. Yes, He is there.

Sometimes he would say: See! Who is there? It is He. It is He! Then he would raise his hands and say: It is He. It is He!

In this way while playing, in a playful gesture he would say something that people in the house did not understand what he said.

Now the child started walking also. But sometimes in the verandah or his mom's room he would sit down with legs crossed and close his eyes. Then open his eyes after sometime and laughingly say: Yes. O Lord!

Then he would get busy in playing with other children. When another child came to his house, then he would offer him bread to eat and give butter also. The toys that his mom would bring or the playthings that his sister gave, this novel child would give them away to other children. Like other children he would not say mine, mine, or cling to the toys.

When his sister would bring her dolls and tell him



to play with her, then he would make the dolls lie down and say: **Speak! Please speak! Say, He is there.** When the dolls did not speak, he would tell his sister: **They don't speak.**



## Charitableness in Childhood

**I**n this way, this handsome child became five or six years old.

Now he would go out of the house for a stroll. He would talk nice things.

When he went out many men and women would stop him and ask him questions. People were astonished to listen to his replies. He would talk like elder wise people.

People said: "He is so young but he talks so intelligently". Sometimes, people could not understand his talk. He would say: 'He is there', 'He is there' and run away. People could not understand what he meant by 'He is there', 'He is there'. As he grew up, people began to understand that he talked about the Lord. People were eager to listen to him. When he went out and sat under a tree, people would swarm and sit around and ask him questions. They felt delighted but astonished to listen to his replies.

In the old biography is written: When he grew up he often talked about the Lord.

Now he got into another habit. If he had anything in his hand and anybody asked for it, then he would just give it away.

One day, he was carrying a jug in his hand. One sadhu said: I do not have a utensil for drinking water.

Please give this jug to me. He just gave it away. Like this he gave away so many things from the house.

Mom loved him very much. She did pamper him but she felt a bit uneasy to see this habit. Then, she thought, after all he is not doing anything bad. He is charitable for a good cause.

Even his dad Mehta Kalu loved him much but seeing this habit he felt nervous. He thought: My son might not be mad. Then, he would go to the priest and say: You said he would be a big man. Now he is giving away all the household articles.

The priest would then console him and say: Sir, don't feel bad. Those who are sent by the Lord to bless people on earth are generous. He is the biggest prophet. Don't lose faith. Have confidence.

Well. Who is a Sir? The Brahmin is called a priest and somebody who is his client and gives money to him is respectfully called Sir.

Who is generous and who is a donor? Generous is a person who wishes to give something to a needy person and the person who gives is a donor.



## Tutor

One day, this handsome child's dad Mehta Kalu again told the priest: This child is giving away articles of the house so often. You tell me, what should I do? He is our only son and has come after a long wait. I wouldn't like to beat him.

The priest then said: Sir, Let him study. Let him go to the tutor. Let him learn to read and write and do sums, so that he can work when he becomes grown up. He will be busy with the tutor the whole day. But please don't beat him or slap him. He is a Lord's loving child.

Then, Mehta Kalu took him to the tutor. The tutor's name was Gopal.

What is a tutor? In villages and towns there were persons to whom all children were sent to study. He used to teach reading and writing. Then he taught arithmetic to the children. He taught the letters called numerals like one, two, three, up to hundred and plus, minus, multiplication, divide, calculation of interest, and writing of books of accounts. He also taught how to write letters to other traders in other cities.

Like, these days, we send children to school and they learn arithmetic and other subjects. In olden days people used to send children to the tutor to study.

Mehta Kalu said to Gopal: Here you are, Tutor, you please teach my child. You teach him to read and write. You teach him arithmetic and all accounts and whatever knowledge you have.

Mehta Kalu gave a box of sweets and money to the tutor.

The tutor distributed the sweets and with love made the child sit near him. He took out a writing board and on the top wrote in an artistic style: 'Saint Blessed'. Then, he wrote a few letters of the alphabet on the writing board and gave it to the godly child to copy and write.

No child would understand the meaning of 'Saint Blessed'. The tutor used to write as a sort of blessing: 'I bow to the saint', so that the child may learn by the blessings of the saint. Saint means a man of God.

This handsome child Nanak read the alphabet as if he knew it already. Then the tutor wrote the numerals, one to ten. That also the godly child wrote very quickly.

Then, one day the tutor taught him to combine the alphabets and said: By combining the alphabets you can write words, and when you learn the words, then you can write a letter or you can write anything that comes to your mind.

One day the tutor saw that the godly child had written a word. When he asked: O child, what have you written?

The godly child replied: I have written '**H**'. If we put '**e**' next to it, then it becomes '**He**'.

The tutor (with astonishment) asked: What is 'He'? Then the handsome child said: '**He** who has created

**us. 'He' is our Lord. 'He' who has created the entire world.** The tutor was wonderstruck to hear this. For sometime he was quiet. Then he asked: Anything else?

The godly child: Yes, my tutor. **'H' is humility. Service to the Lord with humility is fruitful.**

Tutor: Dear child, what is fruitful?

The godly child: **Good deeds. The effort to do good deeds is fruitful.** It doesn't go waste.

The tutor was amazed. In deep thought he went and sat on his carpet.

The child kept his writing board in front of him and sat down with eyes closed and quiet. The child whom we should call the Lord's child continued learning for some more days.

One day, the tutor called him and asked: I had taught you to write sentences. Have you written those?

Then the child brought his writing board and showed it to the tutor. On the writing board was written as under:

**It is He, who is the creator, one Lord of all  
Those who are remembering Him from their heart  
Are serving Him. Their life has become fruitful.**

When the tutor read all what he had written, then sometimes he looked at the child's face and sometimes at his feet. The tutor's head bowed down in respect and he said to himself: This child in this young age knows everything about the Lord. Even the pandits don't know that much. Maybe he has come as a prophet from the Lord.



## Tutor Blessed

**T**he handsome child kept going to the tutor. He was studying also. But after some days he stopped studying. He would just sit with eyes closed or keep on looking towards one side.

The tutor then said to him: Dear child, you are not learning now. You can write well what comes to your mind. Now you learn some accounts. It will be good for you.

Then the handsome child's eyes filled with mercy. With merciful eyes, he looked towards the tutor who was sitting on the carpet and said: O pious man, you stop writing accounts. You stop teaching accounts. These things entangle you in worldly desires. You write the Lord's name. Write His praise. He is the infinite Lord. The tutor was again astonished that this child already has knowledge of everything. He has more knowledge than the pandits have. He gives sermons as a person sent by the Lord.

Then the tutor thought: Let me ask and see what does he reply? So, he asked: How do we write the name and praise of the Lord?

Then the God's child said (with an innocent love): O Dear tutor, sentiments, 'S' is for sentiments, burn the sentiments. Let the soot of that be the ink. Let the intellectual mind, with which you teach us, be a

paper. Then, 'L' for Lord, Love the Lord. Let this be the pen. Let the outer mind be the disciple to write, as I am your pupil whom you are teaching to write. And for yourself, dear tutor, choose a Guru. Guru is he who knows the path towards the Lord. Ask him and write what he tells. He will tell you, **"Write the Lord's name. Write the Lord's praise."**

The tutor was greatly astonished and (in a firm tone) he said: O Nanak, if I get to know writing the Lord's name in this way, what benefit will it give? But if you learn the accounts that I teach, then you will become a Chief Executive or Author or Chief Accountant. But what benefit would your kind of writing give?

Then the child again looked towards the tutor with merciful eyes and said: O tutor, if you learn this writing, then when you die and go to the Lord, where you will be asked, what good deeds have you done in the world? At that time this writing will save you and the Lord will give you the fruits of writing the Lord's name.

The tutor then asked many other questions. He was also astonished as to how the godly child had sanctified the letter 'H'. The tutor bowed to the godly child in respect and said: You are not a child. You are the Guru. You have blessed me. You do what comes to your mind. I am nobody to guide you.

Then, this Lord's loving child came back home. Now, he sat all the time without doing anything. When he slept, he kept on sleeping. When he went outdoors, then he talked to the saints and sadhus about the Lord.





## Pandit Brij Nath

**N**ow, again one day, dad Mehta Kalu, met the priest and said: O Pandit, what horoscope have you made for my son? He keeps lying down like a mad person. He is not going to the tutor. He is not studying. He is not doing anything. He only talks of spiritualism with the sadhus. Say, what should I do? You are a wise man. You suggest a way out.

Hardyal priest said: If he talks of spiritual things in this age, then he is a big saint or a prophet. His aptitude is towards spiritualism. You better take him to pandit Brij Nath. He will teach him Sanskrit language. Then he will become a big saint. Even otherwise if a child studies according to his aptitude, then he feels good and becomes intelligent.

Mehta Kalu agreed to the suggestion of the priest and so he took his dear son to pandit Brij Nath.

Pandit already wished that if this child, who is being talked about all over in the town, comes to him then he would also know what the people talk about. So, he lovingly welcomed the child. He wrote the alphabets of the Devnagri script in which the difficult language Sanskrit is written on a writing-board and asked the child to copy and re-write those. The godly child wrote those easily. Whatever the pandit wrote, he could read. The pandit was amazed at how intelligent the child was.

One day, on seeing a paper in his hand, his dad Mehta Kalu asked him: What is this?

The godly child replied: This is a seven couplet scripture.

Dad was astonished as to how the child had learnt so much in such a short time. He took him to the pandit and showed him what the child had written.

The pandit said: Dear child, will you read it?

Then the child read it all and also elucidated the meanings of the same.

The pandit was wonderstruck. He touched the child's feet and said: Bless me. I am your servant. You are the image of the Lord whose seven couplets these are.

Meanwhile, the godly child left quietly. Nobody noticed when he went. He went and played with friends of his age. Then he brought all his friends to his house. It was evening and food was ready. He made everybody eat food before they left. Mom lovingly served food to all his friends.



## Muslim Priest

The most exalted but still young in age, Guru Nanak was playing in his parent's house. But one could not understand his mind in his playing.

He could feel the Lord very near, very close, everywhere as other children see their parents very near. In that love of the Lord, sometimes he was laughing, playing and running around, sometimes he was quiet and sometimes he was sitting or lying down.

His dad Mehta Kalu and his mom Bibi Tripta felt delighted when they saw him laughing and playing. But when he was quiet, then they felt sad.

But as he grew older, his quietness increased. He used to go out of his house and the village and sit in the forest. A few days passed like this. Then suddenly he became cheerful.

Seeing him in a happy mood dad asked him: Son, if you like shall I take you to the Muslim priest? You can learn Persian language that is the official language now.

What is official Language? Whoever is the ruler, his language is the official language. The rulers were Muslims and their language was Persian. All government work was done in Persian language. Dad thought that if he learns Persian, then he would

become a big officer. The blooming and happy child said: Yes. Dad.

Then Mehta Kalu took the child to the Muslim priest.

The Muslim priest, out of consideration for the son of an official, respectfully asked him to sit and he wrote thirty alphabets of Persian on a writing board. The child read those as if he already knew them. Then he taught him to join alphabets to make words and then he made him read the Persian language children's primer. Even that, the child learnt very quickly. For a few days the child went to the Muslim priest regularly on time. But then the child started bunking and remained serious. He was missing the school quite often.

The priest then told him: O Nanak, you don't study as diligently as you were studying earlier. The child then said: I have already read.

The Muslim priest asked: Say what you have read. Then the godly child gave one paper to the Muslim priest. On the paper were written all the Persian alphabets and against every alphabet there was a stanza written in praise of the Lord. On seeing the paper, the Muslim priest fell at the child Guru's feet and said: You are a prophet. You have gained all the knowledge without being taught.

Prophet is a man of God immersed in the Lord's love.

The child who was immersed in the love of the Lord again started sitting quiet. Either he was lying down at home or sitting with eyes closed. Even food, sometimes he used to have and sometimes not.

Then the parents got worried. Then they called the

Muslim priest and said: See what has happened to the child?

The Muslim priest talked to the godly child and tried to make him speak but the child remained lying down quiet.

Then the Muslim priest whispered in his ear: For the sake of God whom you love, please sit up. The handsome child then sat up. His face looked bright and there was a blossom on his forehead. There was no sadness in him. Then he spoke one couplet in Persian wherein he asked the priest: O priest, pray to God.

Prayer is a request to the Lord telling him what you wish in your mind.

In the prayer he told the priest to say to the Lord:

We are in worldly desires day and night and in your forgetfulness. The world is perishable. Please don't see to our bad deeds. Prompt us to do good deeds. Prompt us that we love you. Give us the company of holy people. Give us your love O Lord.

On listening to this couplet in Persian, the Muslim priest fell at his feet. The Guru blessed him and he got immersed in the love of the Lord and started reciting the Lord's name.



## The Sacred Thread

**G**uru Nanak was born as a prophet in a Khatri ancestry called Bedi. Ancestry means caste. In Hindus, one caste is Brahmin and one caste is Khatri. These two castes are considered upper castes. There is a ritual in these castes that when a child is eleven years old, then a red thread is put around his neck.

The Guru's dad Mehta Kalu decided that the sacred red thread ceremony should be performed. The tradition was that the ceremony of putting the thread was done with gaiety. All the relations, brothers, sisters and friends were invited. Very delicious food was made and served. In some Khatri houses meat was also made and served to the guests.

Mehta Kalu wished to see and do all the ceremony for his loving child. So, after consultation with Hardyal priest, all arrangements were made.

Accordingly, on the day that was fixed for the celebration, the priest Hardyal came over. The priest got the floor scrubbed in the verandah and made it nice. Then he put a small dais there. Then he spread a carpet on the dais and sat on it and in the front he inscribed with wheat flour dough.

What is inscribed? Inscribed means, he wrote with the wheat flour dough. He took the wheat flour dough in his fingers and made a letter called OM. Then he

made a design of the nine stars of the sky. Then he made another sign called Ganesh.

After having inscribed on the ground, he made the godly child sit in front of it and started reciting something that is called chanting the holy text. In this way he worshipped all the figures that he had inscribed on the floor.

While the pandit worshipped Guru Nanak looked on with sweet smiles.

There was a subtle charm in his eyes. It appeared as if he was absorbed in himself in a meditative mood like a blossoming flower.

Pandit Hardyal now chanted some more holy text. Then he picked up the red thread and again chanted the holy text.

This sacred thread is made of seven strands of red threads twisted into a circle that is long enough that when you put the thread on your neck, it can come under your arm and stay on the side. It was like a garland of red thread that had to be put on the neck of the godly child.

When the pandit picked up this garland of threads to put on the Guru's neck, then the child raised his hand and stopped the pandit and said: What is it and why do you want to put it on my neck?

The pandit said: Well, handsome child, this is a sacred thread. You are an upper caste Bedi Khatri. By wearing this thread you will be initiated as an upper caste Bedi Khatri. You will be considered reborn. Those who are not initiated are not considered upper caste Khatri. They are considered as low caste.

On hearing the words low caste, the child showed a frown on his forehead but then he became normal

and asked the pandit: This will become dirty by wearing on the neck.

Pandit replied: Then you can wash it.

The Guru said: This will wear out and break.

Pandit replied: You can buy another one and wear that on your neck.

Guru: Don't you have a sacred thread that should not get dirty nor break? Pandit: I do not have, but O novel child if you have anything then you tell me. Wonderful are your miracles.

Guru: Don't consider anybody as low. Be merciful to everybody. This should be the cotton. Don't be greedy. Be happy with what you have. Pandit, you call it contentment. Let this be the spinning. Let speaking the truth be the twisting. Let purity of mind be the knots, so that it remains sacred. O pandit, you make this sacred thread. This will neither break nor get dirty. If you want to go to my Lord's house with this sacred thread, then along with wearing this sacred thread you praise the Lord. Say, he is all goodness. Also recite His name that is most sacred. Then the thread that I have told will become a true thread by singing the praises of the Lord and by reciting the Lord's name with love. It will make you respectable in the Lord's palace. In the Lord's palace you will be respected as an upper caste and really pious.

After this he stood up on the dais and looked towards all the relations, friends, Brahmins and other guests who were swarming around and said: What is this red thread you wear? The pandit makes it by twisting the threads and then chants some holy text. This thread breaks as it becomes old. The pandit dies of old age. Whatever the pandit whispers in your



ears, nobody understands. So, really speaking, nothing goes in anybody's mind and nothing goes with you when you leave this world. You wear the thread and are initiated as upper caste or what was said twice born. But you are killing goats and eating meat. After wearing this sacred thread, even then you tell lies, you indulge in stealing, you think evil of other people. You deceive people. Neither you remain true nor you remain pure. You are engaged in dirty habits and do evil deeds. How is it that you have become upper caste by wearing the thread and how others are low caste?

You were supposed to stop doing evil deeds after wearing the sacred thread. Your hands and feet should not have caused other people to suffer. Your eyes should have seen other people with love. You should have spoken sweetly. Then it could be said that you are upper caste and the thread has strength. Listen all the big people, when the pandit comes to your house for the ceremony of the sacred thread, then, have you ever thought whether his making you wear the thread is fruitful or fruitless? The pandit himself is not away from evil deeds but preaches others to do goodness. Wear the sacred thread that I have told. This will neither become dirty nor break. This will make you happy in this world as also in the next world too.

Hardyal was a pious man. He was sure that from birth only this child has come from the Lord.

Today, when he heard the amazing true discourse from the Guru of this young age, then he said: You are great. You are great. You have come from the heavens. You alone know your greatness.

Even other people who listened to him were bewildered as to how at the age of eleven he has given such a true discourse. It appears he is a prophet who will be a savior for the people and allay the sufferings of the world.



## The Child Guru as Herdsman

The Guru now spent most of the time by going to the fields and sitting there. When in the house, he would sit with his eyes closed.

Inwardly he was immersed in the Lord's love. Outwardly it appeared as if he was deliberately not attentive. When he slept, he kept on sleeping for long hours without talking to anyone. If somebody asked anything he would not reply properly. Some people started saying that he is mad, purposelessly he is called a sadhu.

On the other side, the parents thought: He remains quiet only in the house. But he is happy to go to the fields or the forest and there he talks also. He has discourses with saints and sadhus.

Discourse means to talk and discuss some deep knowledge of something.

So, they decided that they should send the cows and buffaloes for grazing with him. For a couple of days the herdsman could go with him. After that he could himself supervise and look after them. If he gets used to this work, they would buy a herd of cows and buffaloes. Herd means a large number of cows or buffaloes.

So, dad Mehta Kalu said : O son Nanak, you remain happy in the fields, garden or forest, and you are

fond of cows, buffaloes and calves. You are happy to feed them. Now you take the cows and buffaloes to the fields. They will be grazing and you will also be happy. By the grace of God, there is plenty in the house.

Then the child Guru said: Yes, Dad.

So, now the child Nanak, yes, Guru Nanak became a herdsman. The 'One' who had to take hordes of big and small people to the Lord's palace has, today, become a herdsman. He took the cows and buffaloes to the village pasture or further in open fields where there was more of grass.

The cattle were happy to eat the grass and he was happy immersed in his love of the Lord. Sometimes he would close his eyes and be in meditation of the Lord. He felt the Lord very near to him, inside his body and outside in nature. He was immersed in the Lord's love and was in ecstasy. Sometimes, he used to recite His name as if he was calling Him. Sometimes, he sang sweet songs as if he was enjoying His love.

What happened one day? This godly child sat immersed in the love of the Lord and his eyes closed. He got so much immersed as if lost. The child Guru was not aware of the goings on outside. People say that yogis go into deep meditation. Similarly, the Guru went into deep meditation as if un-conscious. The handsome child was in remembrance and love of the Lord but outwardly it appeared that he was in a trance.

Then the cows and buffaloes strayed into the field of a landlord. The field was lush with beautiful green crop. Soon the landlord came. When he saw this, he

was enraged and in a furious tone he said: O mad child, you are sleeping carefree. See, your cattle have eaten up my crop. Get up. If you are a gentleman then pay me the damages.

The Guru opened his eyes slowly and looked towards him.

The Guru had mercy and love in his eyes. He said: O gentleman, look towards the Lord. If the cattle have eaten some of your crop then the Lord will make the crop grow more in your field. The plants that have been eaten up will grow ten times. Everything is in the Lord's hand.

But the landlord who was full of anger kept on shouting loudly and went to the Governor's court and made a complaint to Rai Bular who was the Governor. He also held the godly child from the arm and took him to the governor. The handsome Lord's loving child with a bright and shining face went and stood quietly there.

Rai Bular listened to the landlord and then called Mehta Kalu, the Guru's dad and said: Pay damages to this landlord. By your son's carelessness, your cows and buffaloes damaged his field.

But Rai Bular looked again and again towards the godly child and was astonished to see how quietly he was standing with a handsome blossoming face as if a prince was standing in a King's Durbar quietly like a statue. How handsome and lovely he looked.

Mehta Kalu said: Sir, It is not in my control. My son is like that. He doesn't take interest in any work. People can even put a wrong blame on him, thinking that he is mad. It will be justice if you have it checked. Then Rai Bular sent his orderly to ascertain if the

crop had been really eaten up or the landlord was telling a lie.

Who is an orderly? An orderly is a person who works under an officer and does all the outdoor work. He waits in the court for orders from the officer.

So the orderly went and came back and said: This landlord is telling a lie. His field is lush green and blooming. There is no sign of even a little grass eaten up by cattle.

Then Rai Bular glared at the landlord. The landlord said: Sir, I haven't told any lie. The buffaloes surely ate the crop.

This child is a prophet or a magician. It is his miracle. He had said: Wait, God will bless you. Your crop will grow ten times. But I did not believe. O respected Rai, while coming with me he was looking at the eaten up field again and again. His looking had some supernatural power that the field has become green again. I did not tell any lie. Then he bowed his head.

Then Rai Bular sent away the landlord as a liar.

Now, Rai Bular looked at the godly child again and again. Previously, Rai Bular had listened to the stories from the pandit, the tutor and the Muslim priest as to how astonished they were when the child Guru talked about the Lord.

Then again at the ceremony of the sacred thread how he gave a spiritual discourse.

Rai Bular had also heard that some people call him mad.

But today he was really puzzled as to what was the reality? Actually he felt a great attraction for the Guru. He looked at the loving face of the godly child

again and again. In his mind, he was sure that the cattle ate the landlord's crop and his miracle has made it blooming and green again. He must be a prophet. The Lord has sent him. He is born in my state.

Somebody who is exalted and sent by the Lord and who is the Lord's beloved is called a prophet.



## The Snake as an Umbrella

**T**hen the child Guru and Mehta Kalu came home. Next day again the child took the cows and buffaloes for grazing to the open fields. The cows and buffaloes ate the grass but the godly child sang nice and lovely praises of the Lord. It seemed as if the cows and buffaloes were listening to the lovely songs. They would lift their heads and look again and again towards their handsome herdsman, the Lord's loving herdsman.

A few days passed like this. One day, it wasn't noon as yet when the child Guru Nanak sat and then lay down in a beautiful green field on one side and it appeared as if he was sleeping. Soon, it became noon and the sun was hot.

From the forest a cobra snake came. What is a cobra snake? This is a snake that raises his mouth and head and expands it like a grain-cleaning basket. It is also called a snake with an expanded hood. This snake was very big. It might be a king of cobras. It was very big, very fat and quite long. It was a big cobra. Such a snake is called King Cobra.

This snake came where the godly child was lying down. After coming there did it bite him? No. He came near the head of the godly child, raised his head and spread his hood. He acted like an umbrella



and shaded the handsome child's face on which the sun was sending hot rays.

Sometimes, the cows and buffaloes, on seeing a big snake, run away. But today, they forgot eating, came near and sat down and kept gazing at their godly herdsman who was lying down.

In the meanwhile, Rai Bular came this way. He had gone out somewhere and was coming back. From a distance he saw that the same child who had restored the eaten up field, Mehta Kalu's son was asleep.

With fear in his heart, he thought: O Lord! Cobra snake has bitten such a lovely and handsome child. See, how he is lying! He is still and not moving.

What should I do? I think, I should go closer and kill the snake. Maybe the child can be saved.

When Rai Bular pulled the reins of his horse to go that side and took out his spear, then the snake ran away faster than a horse and vanished in a moment. Then Rai Bular went forward and saw that the child was breathing. He got down from the horse and was satisfied that the child was alive. Then he instantly hugged him and held him in a close embrace.

But see what happened? He felt rapture and started reciting the Lord's name. He felt as if he had embraced the Lord.

What he saw today, and the transformation he felt by embracing the child, then he got full faith that this child is not an ordinary child. The Lord has sent his own beloved. He said (in Persian): You are a prophet. You are a messenger of God. It meant 'You have brought a message for us from the Lord'. You are the Lord's. The Lord is yours.

## The Shade of the Tree

**O**ne day again, Rai Bular went out for hunting or some other work.

When he returned in the afternoon, he saw the cattle grazing in the fields and on one side was sleeping a handsome child. The shade of all the trees had changed their direction. But the shade of the tree that was near his head had not changed its direction. The shade remained there where he was sleeping.

Rai Bular was astonished and when he saw with attention, he said; O, he is the same Nanak, who made the field blossom and for whom the cobra stood like an umbrella. Today the shade of all trees has gone but the shade of one tree has not gone. It is still there on his face. He understood that the child Nanak is definitely miraculous and surely a God's child.

When Rai Bular's men woke him up, the godly child stood up and looked towards Rai Bular. He looked at Rai Bular again and again. Rai Bular got ecstasy. He understood that the godly child's glance has love and gives ecstasy.

From that day, Rai bular had full faith that Nanak has come from the Lord. Then his faith never wavered. Day by day his faith and love increased. He started treating him as his Guru. He became his disciple

and became a lover of the Lord. Guru Nanak blessed him in this world and for the next world too.

Whenever Mehta Kalu felt sad on thinking that his son was mad, or a non-earning, or good for nothing child or when he got angry, then Rai Bular tried to make him understand: Mehta Kalu, this son of yours is a gem, a pearl. He is the Lord's child. He has come from the Lord's palace. Give him respect. Don't ever say harsh words for him. Never scold him.



## Farming

**T**he Guru was now adolescent and going to be a young man but he had no inclination towards worldly gains. Adolescence is the age before becoming a young man. His mind was attracted to the love of the Lord. Since some days now he had stopped talking. Sometimes, he was lying down in his bedroom in the house. Sometimes, he would go to the forest and sit there in meditation.

Well, what is meditation? Those who love God sit and recite his name by the tongue either loudly or softly, or silently in the mind, with attention towards the Lord and they don't think of anything else at that time. That is called meditation.

And what is attention? Like, when a teacher gives a lesson, and the child reads it without attention, then he cannot learn it well. But if he reads it with attention and the attention doesn't go elsewhere, then he remembers and learns well. So, to keep the mind in one direction is attention.

The Guru had all the knowledge in him. Whatever you gave him to read, he just read it out. It appeared, he had already read.

He loved the Lord very much. He felt extremely happy to hear about the Lord.

Effortlessly, he would compose songs praising the Lord. Then, he would sing those songs. From the house, he would go to the lonely fields outside and sit in meditation for the whole day. When a sadhu came, he would talk to him gladly.

He would talk to his sister Nanki about the Lord. Sister Nanki had a firm belief that he is the Lord's loving child. Sister Nanki was the first one who got faith that he is immersed in the Lord's love although outwardly he plays with us.

Sometimes, when the mother became sad, then sister Nanki used to make her understand saying: Brother is a gem, a pearl. People are themselves mad. Their eyes cannot judge properly. Brother is immersed in the Lord's love.

Even Rai Bular, after seeing three miracles, got firm faith that he is not an ordinary child. He is a prophet of the prophets. He is a great prophet.

Rai Bular was the second person to understand the child Guru truly. He had so much faith that all his life he remained firm in Guru-love. Rai Bular never wavered. The Guru blessed him. He got love of the Lord from the Guru. He became a true disciple of Guru Nanak.

But the parents were under the control of their sentiments. They had sentimental love for the son. This sentiment does not let a person judge properly as to who is good and who is bad.

Persons with sentiments see to the visible worldly comforts and gains.

So, mom and dad did love him but were sulking: Why our son like other peoples' sons is not reading and writing and busy in earning by doing some work?

He should become a big man in this world. He should earn a lot, make merry with relations and be famous.

They did not understand that he has come to allay the sufferings of the worldly people. He was not like other children. He was great. He was the Lord's loving child. He was preaching love of the Lord to the people. He was teaching to do good to everybody. That is why they felt sad on seeing the Guru's ways.

When the Guru was quiet and looked like a self-absorbed person then he saw the suffering of the people and was keen to do some good for them.

Sometimes, he was immersed in the Lord's love. He was in ecstasy.

But the parents and people around did not think anything beyond eating, drinking, accumulating money and becoming big.

They did not think that the Guru is Lord-sent and that he has come to this world to do what the Lord has ordained him to do. They did not realize that he has come to join the separated with the Lord so that people get real inner happiness.

After spending some days in solitude and meditation, again he came to a happy mood. He started talking and listening to everybody. So, one day, mom and dad talked to him.

Mehta Kalu said: O child, you have become grown up now. I am old. You look after the house and forget this non-attachment. Whatever work suits your mind shall be fixed for you. If you like to do farming, then we can employ tillers. We already have our own lands. You get the tilling done and earn this way and look after the house. If you don't like farming, then you may open a shop of any item. You can employ a

salesman and earn from the shop. In the shop one has to sit the whole day. If you do not like sitting at the shop and want to do something by moving around, then I can make you a buyer and seller of horses. You move in different cities. Buy from somewhere and sell somewhere else. In this way you will be moving and also earning and making profits. It looks as if you are fond of moving around.

If you don't like this, then you can take up a job in this city or in any other city. I shall get you a government job. In a job, you get a fixed salary every month, whatever is fixed with the employer. You can spend some and save some as I do. In this way one can collect money and sit with people as a respectable person.

So child, whatever you like and wherever your mind feels inclined, you tell.

Then the Guru said: O dad, you know one has to leave this world. So, whatever wealth is accumulated has to be left here. Then one has to go to the Lord's court. I am worried as to what people will do when they go to the Lord's court where the good and the bad will be weighed. Whatever business you have suggested, I have already done and I am doing it everyday.

Mehta Kalu said: Son dear, I do not see you doing any business.

Then the Guru said: Dad dear, I do the farming like this. My mind is the farmer. My body is the land. I am sowing the seedlings of the Lord's name. I am giving water to this land. The water is 'Not doing something that the Lord doesn't like'. If I do something for which I have to feel ashamed when I go to Him,

I do not do that thing. This is the water I give to my land. Then, whatever you give, I eat and I am happy in that. I do not desire for more and more. This is the ash that I spread on the land before and after sowing the seedlings of the Lord's name.

What is ash? A farmer first ploughs the land. Then he puts ash on it to make the earth soft. Then he sows the seedlings in it. Again he puts ash on it so that the seeds remain covered and the birds may not eat them. The Guru said: My putting the ash is that whatever the Lord gives, I am happy in that and my mind never goes after greed. Educated people call it contentment. Then, I am happy in poverty. I do not require wealth. I do not wish to accumulate wealth and move in the world with pride and ego. I wish to be humble and I like simple living. Then, we have a shop. This life that we have is a shop. Trading is going on. The breath is moving and our mind is thinking and wandering. We should put the Lord's name as merchandise here. This should be the place for keeping the Lord's name as merchandise and we should put our thinking and attention in the Lord's name. O dad, we should do trading in horses in this way: We should listen to the Holy Scripture. In the scripture is written 'buy truth'. We should consider truth as a horse and to do goodness as walking with the horse. This is the expenditure for the horses and our eating. We should go to our Lord's palace with this horse of truth and good deeds. If you talk of employment, then we should think the Lord as our employer and reciting His name the job that we have to do. One has to run after the employer's work day and night. Day and night we should keep away from



evil. This will be our running around. So, this is the employment. O dad, with this employment one feels happy. You get respect in the Lord's palace. The Lord loves you.

Then the dad said: O son, you are talking of the Lord in this young age.

Let your old age come. Now you earn and accumulate wealth, so that you keep earning when I am not living.

Guru: O dad, this wealth that you say I should accumulate will remain here. It does not go with you. Then what is the benefit of accumulating this wealth? But dad, it is not in your control. This wealth and worldly desires have deceived everyone. Everybody is running after it. Only one in a million understands that this wealth is deceiving us and making us forget the love of the Lord. Everybody is in the forgetfulness of the Lord.

While talking all this, the loving Guru's eyes closed and it appeared as if he was not conscious, and talking of the Lord he went into deep meditation.



## The Doctor

**N**ow, the Guru started living more in solitude. He would not sit with nor talk to anyone. He would not eat anything for two days or sometimes even for three days. But his face was ever shining and bright. His body however looked weak. If he was lying down, then he remained lying down for long hours. When he sat, he sat with eyes closed. He had completed adolescence.

Adolescence is an age up to fifteen years. The Guru had crossed fifteen now. Now, he was a young man. But his body was slim and a bit weak. Three months passed like this. Then the relations, friends and neighbors said: Mehta Kalu, your son has some illness in the body. You better show him to a doctor. On seeing his son's condition and on listening from the relations that Mehta Kalu's son has some illness, one day he brought a doctor to his house. He took the doctor inside where the Guru was lying down.

The name of the doctor was Haridas. Haridas sat on the bed where the Guru was lying down.

Mehta Kalu said: Doctor, my son does not eat anything. He has become weak. He keeps on lying down. You examine him properly as to what is the illness?

The doctor saw the Guru's face, then he looked at his feet, then he held the Guru's right arm to check his pulse. The Guru pulled his arm back and got up.

He asked: O doctor, what are you going to check?

The doctor said: O child, I want to check your pulse to see what illness you have in your body?

The Guru looked towards the doctor with a charm in his eyes.

Then the handsome and alert Guru said: Listen, O doctor, you have been called to treat me. You have come for my treatment. You want to check my pulse to find out the illness in my body. There is no illness in my arm. There is no illness in my body. I have pain deep in my heart. I have pangs of love for my loving Lord. That you cannot see. O doctor, you cannot find that pain.

The Guru heaved a sigh and with slightly closed eyes again said: I will consider you as a good doctor if you first understand your own illness and then find a remedy that should treat all illnesses so that you become all right and feel happiness in your body. O doctor, if you can first treat yourself and remove your illness then only you are a doctor and you can ask others to call you a doctor. Then you become a doctor for Nanak.

The doctor was bewildered. He put his hand back and said: O child, do you think that I am sick?

The Guru said: Yes doctor. You are suffering from the illness called 'Ego'. This is an illness. Everybody is afflicted with it, but people do not understand.

Doctor: What suffering does this illness of ego give us?

The benevolent Guru again looked towards the

doctor with grace and said: This illness has separated us from the Lord. It has created a divide between brothers and brothers and other people.

Doctor: We cannot feel this illness. You tell, how we come to know of it? When there is an illness, there is pain. One feels the suffering. Is there no pain in this illness?

The Guru laughed and said: O simple fellow, see, death is hovering over everybody's head. The fear of death is eating up everyone. You tell, is fear not a suffering? Everybody is afraid that one day the messengers of death will take us away from this world. See, doctor, everyday you eat, everyday it becomes ash. Again you want to eat. Is this hunger not an illness? If we don't eat when we are hungry, then we become sick. Then there are so many illnesses that you have studied. Everybody is afraid of those. These illnesses come without asking you. Our body gets ill suddenly by so many illnesses. We are proud when the body is healthy. We go after the passions of the body. But the body is subject to illnesses. They can come at any time.

O doctor, then there is another illness. That is separation. When there is separation in relatives and friends, both sides feel the suffering and cry. When husband and wife are separated, both cry like sick people. When friends separate, they cry. O doctor, what remedy do you have for anybody?

Then there is another separation. We are separated from the Lord. This is an illness that nobody understands and comprehends. You are a doctor but you do not understand this illness. You tell, how will you cure it when you do not even understand this

illness. I have understood this illness. I know this pain. I am treating this pain. What medicine can you give me? I have already treated this pain and am cured. What cure can you prescribe for me who am already cured and am curing others now? O simple fellow, don't suggest any medicine for me. You look after your own cure.

The doctor was initially astonished. Now he felt some ecstasy coming from the Guru. He felt that the Guru's glance was giving him ecstasy.

He said: O son, you talk of inner happiness. You talk of the soul. Your talk has deep meanings and difficult to understand. How can I understand? I am a doctor for the body only. I do not understand the inner illness.

Guru: O doctor, what is the use of this body if the inner illness is there?

See, everything has a cover like our body and inside is life. When there is life inside, then only the breath comes and goes. When there is no life and no breath coming and going, then for what use is this body? Like Sandal wood, when the fragrance is there then it is Sandal wood, if the fragrance goes away, the fragrance is not there, then the wood is of no value at all.

Similarly, when the breath goes away, then your medicines cannot be taken.

See, till the body is alive there is pain. When there is pain then we come to know that there is some illness in the body. If there is no pain then we won't know that there is any illness. The pain is a doctor like you. It tells you about the illness otherwise how would you know? So, I have pain in my heart. I am

suffering because of separation from the Lord. You do not have any cure for this pain. You don't give me any medicine and don't say unnecessarily that I have illness in my body.

The doctor's mind was awakened. He said to his mind: Is he ill or is he a doctor for all illnesses? Is he an ordinary person like us or is he a Lord-sent prophet? He, who talks of such high and true things, is he a Guru of the yogis or a Guru of the saints?

With such a thought he asked: O benevolent, you have said right. Tell. Is it true? You say we are separated from the Lord and this is an illness and we do not understand this. It is an inner illness. How did we get this illness and why don't we feel the pain as you feel? The pain that you have said, why don't we feel in our heart?

The merciful Guru opened his sweet lips and said: O doctor, listen good man.

Man's mind, whatever it sees beautiful and good, it desires to acquire and the desire is so strong that he runs after it like a blind person. You have heard people say many times, 'that person is blind after this thing'. So, man acquires the things for which he ran blindly. Then he ravishes and enjoys those things and makes merry. Then he becomes blind again. Absorbed in the merriments he forgets the Lord. Like when a child is playing with other children out of the house, then he is absorbed in the play and forgets the parents. Similarly, our mind is absorbed in worldly desires and we forget the Lord. Now, when we forget the Lord, the sufferings come. The body becomes ill. The illness is in the body but the mind feels the pain. The mind that had forgotten the Lord and was

absorbed in worldly pleasures had become blind. Now, whatever illnesses the body has, is a punishment to the blind mind because the pain is in the mind. This pain is a punishment and a medicine also, because the pain tells you of the illness. This pain acts as the medicine. So, don't try to cure my heart's pain. This is a love pinch from my handsome Lord. You try to cure your own illness of the mind that is there but you don't feel its pain.

Now the doctor's eyes were full of tears. With folded hands he prayed: O handsome Guru, O doctor of the inner mind, please tell some cure for the blind mind, for the suffering mind.

The Guru looked towards him with love and said: O doctor, pray, the Lord may awaken your sleeping soul. You have felt a little pain now. Now you listen to the cure with ears open. **The handsome Lord is the savior. The handsome Lord's loving name is the medicine. The Lord's name can clean the dirt of the mind. The Lord's name is the cure for the illnesses of the mind. When the Lord's name enters and lives in the suffering mind, then this body that has life in it shines like gold and gets a new life. Then all the sufferings of the mind and the illnesses of the body go. In this way one becomes free of all sufferings when the Lord's name gets into the mind. See, where there is the pain pinch of my loving Lord, there resides the Lord's name. You see, my heart, my body cells, my nerves all have got new life in them. My body has no illness.**

The doctor who was earlier bewildered, now felt the love of the Guru. He forgot that he was a doctor. His mind got so attracted to the Guru's handsome

face that his eyes stopped blinking. He felt some sweet love-rays coming from Guru Nanak. He felt some fragrance coming from the Guru's body.

He fell at the Guru's feet and prayed: Now, you bless me. You cure my inner mind's illness.

The Guru said: **Recite the Lord's name with love.** Your illness will go.

Now the doctor stood up and bowed his head to go. He said to Mehta Kalu: Don't worry. Your handsome son is not sick. He has no illness, no worries and no attachments. He is Lord's loving child. He is a prophet. He has come from the Lord to allay the suffering of the people.

The Guru's command to the doctor is repeated once again:

**Recite the Lord's name with love.**

Let us also recite: **O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.





## The Best Bargain

**N**ow, even the doctor had told that this godly child has no illness and no sickness. He had come from the heavens as a prophet. He had so much knowledge that no big saint or sadhu had. But Mehta Kalu was not satisfied. He still thought: My son is obstinate. He does what he likes. Either he is sleeping or he goes and sits in the fields whiling away time in gossip with saints and sadhus. After the doctor left, the Guru stopped lying down and started moving out most of the time.

After a great thought, Mehta Kalu one day, again said to his son: You are an adult now and I see, you are fond of walking and talking. So, I have thought of a way that you may walk about and earn some money also. I think, you could do something that involves walking and roaming.

Then the Guru said: Yes. Dad, I will do as you say.

Mehta Kalu said: In the beginning you do some small trading. There is another town named Chuharkana, which is not too far. Take twenty rupees. Go there and see what are the items that are cheaper there. You buy those and bring and sell them at a good price here in Talwandi and make some profit. Then you can add the profit to these twenty rupees and go again. When you have learnt to buy and sell

in this way, then you can go to some foreign country and do bigger business.

What is a foreign country? Those who go to far off places outside India, and bring goods and sell here, or they buy here and go to far off places outside India to sell, then we say: They have gone to a foreign country.

So, Mehta Kalu told his son: To start with you go to Chuharkana that is only a few kilometers away and buy some merchandise. But be careful and buy only the best. It should be the best bargain. Be sure that it should be of good quality, so that there is no loss at all. You are going for the first time. Take Bala along. He will be at your service and he will be a security for you.

The Guru said, yes, and one day soon after he started for Chuharkana with twenty rupees in his pocket.

Mehta Kalu, again repeatedly told him: Do the best bargain that should give profit only and no loss.

Both of them started off. After going on the main road for some distance, the Guru got on to a side road that was also going to Chuharkana. When they were near the town, they saw a garden. It was on a little height and big trees and plants provided good shade.

There, the Guru saw some sadhus sitting, their bodies covered with ash and they had a fire burning to keep them warm.

Amongst them one appeared to be senior to others. He was the Mahant.

Who is a Mahant? The head of the sadhus is called Mahant.

The Guru went and with respect sat close to the Mahant and asked: What are you and all the comrades doing?

Mahant replied: We are doing meditation.

Guru: For what are you doing the meditation?

Mahant: We are meditating to win over hunger and to keep our desires under control so that we should not be greedy like other people.

Guru: Will you reach the Lord in this way?

Mahant: No. With meditation the body gets under control. The desires and greed do not trouble you.

Guru: So, you are free from desires and greed. You must be getting enough food to eat everyday.

Mahant: Today is the third or fourth day that we all are meditating without food. When the Lord wishes, He will send.

On hearing this, the intuitive Guru thought that they are speaking the truth. They are hungry since three or four days and have pinned their hopes on the Lord. The town is nearby but they have not gone to beg for food. If I buy them the groceries, they can cook and have food and feel nice. What better bargain could be besides this? By eating, their hunger will go and they will feel nice. The biggest suffering of man is hunger. To allay their suffering of hunger is the best thing to do.

People say, if you give one rupee to the needy, then you get ten rupees in this world and seventy rupees in the next world.

Dad will be happy that I have done a business that will give me ten times return in this world and seventy times in the next world. My beloved Lord will also be happy. Maybe He only prompted me to come

this side leaving the main road. The Lord's pleasure is a profit bigger than other profits.

So, the Guru put the twenty rupees in front of the Mahant.

Bala stopped him. But the Guru felt so merciful on seeing so many people remaining hungry for three or four days and waiting patiently for the Lord to send food for them without grumbling, that he said to Bala: Dad had asked me to go for the best bargain. To allay the suffering of man's mind and body is the best of all bargains.

Now, when the Guru kept the money in front of the Mahant, then the Mahant looked towards the young Guru and said: O godly soul, we do not require these rupees. We are detached from the world and we are meditating in this forest. We pin our hopes on the Lord only. We eat when He sends. Maybe He has sent you. But you must have come from your house for some work, and this money must be for that work. If you give this money to us then your mom and dad and others in the family will be angry with you.

The Guru then said; O Mahant, who pins his hopes on the beloved Lord, my dad gave me the money and asked me to go for the best bargain. In my view there is no better bargain than allaying the suffering of hunger of those people who have been hungry since three or four days and are pinning their hopes on the Lord. Hunger is a suffering. What better bargain there can be than to allay the suffering of hunger?

Mahant: O image of the Lord, it is your greatness. But it should not happen that you make us eat full to our heart and for yourself earn your dad's anger.

Guru: I have to obey my dad. I cannot see any better bargain than this.

Mahant: If you are so sure, then we do not want this money. You may get us the groceries.

On hearing this, the Guru went into the town that was named Chuharkana. He went to a shop and bought rice, wheat, refined butter and other items of grocery. He brought and put them in front of the Mahant and said: Please have these, get food cooked and eat.

Then the Mahant looked towards him with respect and love and said: O pious soul, you have thought of the suffering of the world as your own suffering! You may go now. These sadhus will now cook for themselves and eat.

Then the Lord's beloved Guru Nanak started the return journey to Talwandi.

After the Guru left, some sadhus who were sitting close to the Mahant asked him: This godly youth had such tender heart. He was God loving. Why did you ask him to go?

Mahant replied: This godly soul who brought groceries for us, in my view is a prophet of the prophets. He has come from the Lord. He has come to allay the suffering of the people. He possesses supernatural powers. He is a true spiritual teacher. He is a mine of goodness.

What is a mine? A mine is a place where there is plenty. Like a gold mine, you go on taking out gold but more gold remains. It does not finish. When the Mahant says a mine of goodness, he means that the Guru will give goodness to others but still all the goodness will be with him. It will not finish.

Then, one sadhu asked the Mahant: If he is a born prophet as you say, then why is he moving with others in this way.

Mahant replied: Yes, he is hiding his supernatural powers, his knowledge and his goodness but he had a luster that he tried to hide but I could still see. I recognized him that he is not an ordinary person. He is a prophet bigger than all prophets. His radiance was so much that I could not bear. That is why I said: I have got your glimpse. I have got ecstasy. Now, we will have the food that he has given us. He is the giver from heavens. Today, he came personally. So, I thought he should go. I might not able to bear the radiance that he has.

What is radiance? When a fire is lit, it gives a bright light. When this is too bright, it is called radiance. At night this radiance goes away. The moon also gives light but that is not radiance. Only when the light is too bright, then it is called radiance.

In this way the soul has shine or radiance. Our life-giving inner self is called the soul. It is like a flame or light. This is in everybody but those whom the Lord loves have a dazzling radiance. This radiance gives goodness to other people.

Mahant himself was a true devotee of the Lord. His mind could judge that the Guru was a prophet and he may not be able to bear the radiance from the Guru for a longer period.

The Mahant's talk with the sadhus is mentioned in the biography as follows:

The Mahant said: Listen all sadhus. He was himself the Lord.

He came for our welfare. We had to take from him. We never wanted that he should do some service for us. I could not bear his dazzle. So, I asked him to go.



## Rai Bular's Love

The twenty rupees that Mehta Kalu gave to the young Guru Nanak Dev for business, he spent in buying groceries for the sadhus who were hungry for three or four days at Chuharkana, and then he was on his way back to Talwandi. When they reached near Talwandi, then the handsome child who was a young lad now, said to Bala: You go to your home. I am not going to my home just now.

So, Bala went away to his home and the handsome child Nanak sat on the stairs of a dry pond.

The handsome Guru closed his eyes and pondered: Why is there suffering in the world? Somebody is hungry, somebody is sick, somebody has no clothes to wear, somebody dies and the relations cry. How can this suffering go? O Lord, O Lord, you allay this suffering.

O Lord, you are Supreme, O Lord you are Supreme, he kept on uttering, and His mind embraced the Lord, as when a child is sad he clings to his mother if he sees her coming.

On the other end, when Bala reached his home, people saw him and said: Oh! He had gone out with Mehta Kalu's son.

Then somebody informed Mehta Kalu that Bala was back home.



Mehta Kalu then sent for Bala and when he came, he asked him about the child.

Bala said: Your son did come back with me but he stayed outside the village at the dry pond and he told me to go home.

Mehta Kalu said: I had sent you both to buy some merchandise. Did you buy something?

Bala replied: The twenty rupees that you gave, he spent on food for the sadhus. He said: This is the best bargain. This is the true bargain.

On hearing this, dad was furious. He took Bala along and went out to find the child. As he left the house, then mother Bibi Tripta sent the servants and also sent her daughter Nanki, so that in case the dad beat the child, the daughter would be able to stop the angry dad.

It just happened what the mother had expected. Mehta Kalu found his son, who was sitting with eyes closed, praying to the Lord to allay the suffering of the people.

Mehta Kalu, in a rage picked up the child and made him stand, scolded him and then slapped him on the right cheek twice and twice on the left cheek and said: Oh, you have put me to so much loss.

He was ready to slap him again, and in anger raised his hands when the sister came running, embraced the brother and took him to a distance. The dad's hand also went down.

She said: No dad. No. Don't beat my brother. Forgive him, dad, forgive. Hearing this other people also came forward. The servants had also reached. The dad's raised hands that were again ready to beat went down.

Now, dad held his handsome son's hand and took him home. The handsome child neither spoke, nor cried. His rosy cheeks became blue and a few tears flowed down on the blue cheeks and dropped.

They had gone a few steps only when the orderlies of Rai Bular came and said: Mehta Kalu, Rai Bular has sent for you along with your son.

Mehta Kalu had to perforce go to meet Rai Bular. He did not wish to go but how could he disobey the orders of the governor?

When they reached Rai Bular's durbar, Rai Bular saw the blue marks on the handsome Guru Nanak's face, and also the tears. He himself wept. He got up, embraced the godly child and kissed his forehead. Then he rubbed his hand on the godly child's back and again embraced him and said: O godly child, everything is yours, yours and yours.

Then he told Mehta Kalu: You are very cruel. You have only one son, a Lord's child and a born saint. He is a prophet. You are merciless. You have made his cheeks blue by slapping on this godly child's face. O merciless, you have no fear of the Lord, no respect for me and no shame for what the people will say.

Again he wept and said: What should I do? I am a Muslim. If I were not a Muslim, then I would have kept this Lord's child in my house and would have served him. As it is, if I make him stay at my house, then the people will say that I have forcibly made a Khatri's son a Muslim.

Then Mehta Kalu said: Sir, you look at his habits also. He has put me to loss.

Rai Bular replied: Here are twenty rupees and don't suffer the loss, but beware if ever you raise your hands on him. You let me know how much money of yours he has wasted. I will give you and you love your money.

See, whatever riches I have, these are bestowed by him. He has given all the riches to the world. He is the Lord's treasurer. He is the Lord's son. He is a prophet. See the entire world is eating what he gives.

He sits on the right hand side of the Lord.

I wonder if you will see, but the world will offer millions of rupees for his name. The money for which you are crying, people will offer him with folded hands. Wherever he puts his sacred feet, money will flow at his feet.

Beware if you ever scold him. I shall send him to your house, only if you promise never to beat him again.

Mehta Kalu felt ashamed. He told Rai Bular with folded hands: You forgive me today. I shall not do it again and he returned the money also.

Then Rai Bular sent him home and the handsome child met his mom and sister.

### **Bibi Nanki's Marriage**

After a few days, it so happened that Bibi Nanki got engaged.

Across the river Beas was a town named Sultanpur. Here lived Daulat Khan Lodhi, governor of the state. In his service was Jai Ram khatri . He was young, had a government job and was in the good books of the governor.

Once, he came to Talwandi for some government work.

Mehta Kalu met him and the engagement of Bibi Nanki with Shri Jai Ram was fixed. Then the marriage took place and Bibi Nanki went to live at Sultanpur with her in-laws.

If we cross the river Beas in a boat, then at a few kilometers distance is Sultanpur. The town is still flourishing.

Now, Rai Bular wanted to see the godly child happy and he also thought that Mehta Kalu could not change his attitude towards the child. Nor could Rai Bular keep the child with him. The child was a handsome grown up lad now. His beard was growing. Growth of a beard indicates that a lad is entering adulthood.

Rai Bular thought in his mind that if somehow the child could be sent to Sultanpur, he could stay with his sister. Then he would be happy and the everyday discord here would end.

So, when Jai Ram came to Talwandi again, then Rai Bular told him: You please take the godly child to Sultanpur and get him some easy work there. Both the brother and sister will be happy. You will be blessed also, to serve a prophet. He is being treated badly in my town. This will stop.

Jai Ram liked the suggestion and said: Yes. It is fine. I feel happy in my mind that the Lord's child will stay with me.



## A Recluse Sadhu

**G**uru Nanak was now twenty years in age. He was always in the Lord's love. Sometimes, he was quiet. Sometimes, he was singing sweetly. Sometimes, he gave a discourse. Sometimes, he composed hymns in praise of the Lord.

It appeared that although we cannot see but the Lord is near him.

Sometimes, he was strolling in the gardens or fields. Some times he did some work. Sometimes, he was merciful to someone in distress.

What is merciful? When a person sees somebody in distress and in need, then one wants to be kind to that person. One allays the suffering of the other person and fulfills his need.

In this way, his mind remained detached. He remained above suffering or pain and remained in the love of the Lord but he would not show his true self of being a prophet. Apparently, he was very simple and slightly sad.

In this time one recluse sadhu came to Talwandi. He was sitting on the bank of a dry pond. Guru Nanak saw him and felt that he is a recluse but appears needy.

Who is a recluse? A recluse is a sadhu who has left his house and family and for eating he hopes

that when somebody will give, he will eat.

The Guru saw and felt that he was in difficulty in getting food. He didn't have money and people were not coming forward to give him food or give him some money.

Then the Guru who came to allay the suffering of the people took off his gold ring from his finger and gave it to him. He also gave him a jug to draw water from the well for drinking.

The sadhu returned both the items to the Guru, but the Guru said: It is not good to return anything that one gives with love. The sadhu took both the ring and the jug and went on his way.

Now, when the dad Mehta Kalu came to know of this, then again he was angry. The Guru listened to whatever his dad said but kept quiet and did not give any reply.

Somebody told Rai Bular about this happening. Rai Bular again called Mehta Kalu and was angry with him. He tried to make Mehta Kalu understand but in the end said: You cannot change your habit. You don't understand his greatness. He is Lord's beloved but you think he is mad. So, you can never love him. I suggest I send him to Sultanpur. He can stay with his sister and Jai Ram will be able to fix a job for him.

Mehta Kalu liked this suggestion.

Then Rai Bular wrote a letter to Jai Ram saying: I am sending Guru Nanak to your place. You keep him. Serve him. Don't consider him a relative. Serve him as serving a prophet from the Lord. You may look for some work for him. If he agrees, get him a job.

From Jai Ram also was a letter saying: Dear Guru Nanak, you come and stay with me.

So, the Guru left Talwandi for Sultanpur. Rai Bular felt very sad at his departure. Other relations, friends and mom wept when he was leaving. But hoped that he would go there and do some work, earn and then spend. He will also send money to mom and dad and the daily discord at home would stop.



## The Guru Reaches Sultanpur

The Guru started from Talwandi to earn, and reached Lahore. From Lahore, he came to Goindwal. From there he crossed the river Beas on the boat bridge and reached Sultanpur.

He went to his loving sister's house. She was delighted to meet her brother. Brother-in-law Jai Ram welcomed him with love and respect.

Sultanpur, in those days was the capital of Punjab and Daulat Khan Lodhi was the governor.

What is a Capital? A city or town where the governor of the state resides is called the Capital of the state.

Jai Ram was a respectable official in the office of the governor. He was in charge of keeping accounts of land and land revenue.

One day, Jai Ram said to the governor: My brother-in-law has come from Talwandi. He is my wife's brother. He is honest and truthful. He knows Punjabi, Hindi, Persian and Urdu. He also knows accounts. If you can give him a job, it will be your goodness.

The governor said: You bring him to me. Let me see him. Then Jai Ram took the Guru to the governor. The governor had a long conversation with the Guru. He was satisfied and he judged that the Guru was honest. He immediately appointed him as the Stores



Manager of the government Grocery Store. He fixed a salary for him and perks.

What is salary and perks? Salary is the money that one gets every month for doing the work allotted. Anything that is given extra besides the salary is called perks.

The Guru was to get wheat, rice, refined butter, sugar and some other groceries as perks. Then the governor gave him a letter of appointment and asked him to take charge of the grocery store from the next day.



## Guru of the Universe as Stores Manager

**N**ext day, Guru Nanak was given the charge of the grocery store.

He had now to give groceries to the government servants and also to the governor's palace.

So, he sat on the Manager's seat. He kept good quality articles. When he issued groceries, he would weigh them properly. He never tried to short weigh. He spoke nicely to everyone.

If a needy poor person or an orphan or a widow came, he would also give them something but this would be from his own perks or he would pay from his salary. He would not give anything free from the government account.

The government servants and other people were happy. People praised to the governor that the new manager was very honest. He kept everybody happy and did not let any loss happen to the government store.

The governor treated him with love.

Now, see Guru Nanak's goodness. Despite getting busy in earning and working, he did not forget the Supreme Lord, nor did he forget to bless people with his holy discourses nor did he forget to give charity to the needy.

His daily program was like this: He got up early in the morning. There was a stream on the outskirts of the town where he would go early in the morning, have his bath, wipe his body, spread a sheet and sit on the bank of the stream immersed in the love of the Lord, till sunrise. At sunrise, he would come home, have some food, change clothes and go for work. In the evening when he came home, he would sit in meditation or give a discourse to the devotees who would get together everyday.

During the day, while on his seat, he would do work but whenever he got a little free time he would recite the Lord's name. Sometimes, he prayed to the Lord in his mind. Sometimes, he sang praises of the Lord in his mind.

Sometimes, he would say: 'Everything is yours'. Sometimes he would say thanks to the Lord. Sometimes, he would sing some hymns.

Like this, both, his work and remembrance of the Lord, went together.



## Mardana

**I**n Talwandi there lived a Muslim singer. His name was Mardana. When Guru Nanak was in Talwandi, the Guru used to compose and sing hymns of the Lord. Mardana often listened to the singing of the divine hymns. He got great pleasure in listening and felt captivated. Then he would learn the divine hymns by heart and then sing those again.

When the Guru heard his singing of the divine hymns, he felt very happy and he bestowed his love on him. He would also give him something. In this way Mardana became very close to the Guru. The Guru also treated him with love.

One treats somebody with love when one thinks of him as being one of his own.

Now that Guru Nanak had become independent by taking up the job of Stores Manager, meaning he was not dependant on any one for money for food, clothing etc., he called Mardana so that he may come and sing the Lord's hymns here. The Guru bought him a rebeck to play so that he could keep the rhythm and melody of music while singing the hymns.

From thence onwards Mardana the singer became known as Mardana the rebeck player. His singing of the hymns was splendid.

Everyday in the evening he used to sing the divine hymns.

The Guru's biography says that the Guru got married while at Talwandi but in another book written by Bala it is written that the Guru got married after he came to Sultanpur. Whatever be the position, it is evident that the Guru's wife Bibi Sulakhni did not accompany the Guru when he first came to Sultanpur. She came only after he had settled in his job. In case the marriage took place at Sultanpur, even then it is evident that she came only after the Guru had settled in his job.

What is meant is that now only he entered the stage of 'family life'. But despite his family life, his work, his love of the Lord, his doing goodness to people, his offering food to everyone who came to meet him continued as before.



## Welfare for all

**G**uru Nanak's generosity knew no bounds. What is generosity? A person who feels happy to give to others is called a generous person. People suspected that because of his generosity there might be a shortage of groceries in the store and the governor would be angry. But whenever a check was ordered there was a surplus in the store.

Twice or thrice there were complaints that the Guru was giving away groceries to whoever comes, but every time when a check was done there was surplus in favor of the Guru. But when dad came and saw that Guru Nanak's earning, all the salary and the perks, are all spent every month, then, he felt sad and advised him to save money. Many times he would ask Jai Ram and Nanki to advise the Guru not to waste money in this way. The Guru remained calm. He would listen and say in his mind: Everybody is greedy, that is why everybody is suffering. I am happy because people are of the Lord and the money is of the Lord. We can eat and spend together. We should have mercy on the poor and needy people.

In this way Guru Nanak lived and set an example of welfare of all, so that people may learn to do good to others.



## Guru Nanak's Family Living

**W**hen Guru Nanak first came to Sultanpur, he stayed at his sister Nanki's house. When Bibi Sulakhni, his wife, came, then too for some time he continued to stay there. But later, he got a separate house for himself and family and started living as other family people live.

Who is a family man? Family man means a person who lives in the house, has a wife, is social with relatives and friends, works and earns, and brings home the earning. All this he did.

The Guru gave enough money to his wife Bibi Sulakhni and provided all groceries etc. for the house. He also gave money to her for overhead expenses. He treated her with respect.

But the newly wed Bibi Sulakhni was sad. She wanted, as was the privilege to other ladies in other houses, the Guru should stay in the house longer. He should not attend the singing of hymns in the evening or sit in meditation there. In the early morning he should not go to the stream and sit there in meditation. She wanted him to bring home whatever money he earned and save. But as it is, the Guru was giving enough in the house and the rest of the money he spent on the needy and poor.

Generally wives do not like this. So, whenever her father-in-law or mother-in-law came, then she would complain, or when her dad and mom came, then again she would tell them of her suffering. Then, from the parents, the news of her suffering went to sister Nanki.

Sister Nanki talked to her godly brother once but the Guru said: From my side I give her enough to spend. When I help outsiders and I wish good for everyone, why should I keep her in want? Specially, when it is you who brought her here and then she looks after the house so well. But I long for and I love the Supreme God, my Lord, who has sent me to this world and has given me this body and soul.

Secondly, I feel mercy for the suffering people. So I distribute whatever is extra from my expenses. Make your sister-in-law understand that she should also learn to do both things: **Love the Lord and do goodness to everybody.**

By sister Nanki's telling her again and again, Bibi Sulakhni changed her ways. She started obeying her husband and started giving charity to any needy person who came to the house.

Poet Santokh Singh writes: The wise Bibi Sulakhni, now started obeying the Guru all the time.

Whatever the Guru said she would do. When the life-giving Guru, whose face blossomed like a lotus, came to the house and sat down, then the sweet lady would take the fan from the maid's hand and herself wave it for the Guru. Then she would wash the Guru's feet with cold water and wipe them with a towel. She did this service everyday. In the house she would ignore the servant and do all the chores with love without any ego.



The needy came and asked for charity. She gave to all. Nobody went in despair. She gave charity with her own hands with pleasure.

Just as the Guru gave charity at the store, she gave charity from the house and she felt happy. She did whatever was of the liking of the Guru and she was in his obedience in body and mind.

Like, a crystal becomes red when it lies close to red color. Similarly, by the blessings of the Guru, Bibi Sulakhni became a fountain of charity.

The Guru also loved her much. In the morning he went to work and in the evening he started coming back home early.

At Sultanpur, after some time, a son was born to her. The news reached Mehta Kalu at Talwandi that he has a grandson now. News also reached her father Moola Chona that he has a grandson now. Then all the family came and got together and there was celebration as happens in all homes. The newly born was named Sri Chand. Everybody was joyous. But Guru Nanak remained dyed in the Lord's love. He was in ecstasy and rapture.

He was always immersed in the Lord's name that he never forgot.

And he was happiest to allay the suffering of the people.



## Guru Nanak's Holy Congregation

**G**uru Nanak was looking after the grocery store with honesty and hard work. He was fulfilling the duties of family life. He was charitable to the needy and poor. He was doing goodness to all. But along with all this he was forming a holy congregation. In the evening when he sat to recite the Lord's name and sing the divine hymns, many people came to listen to the divine hymns.

People were thus getting dyed in the Lord's love. A holy congregation was being formed. Whenever any one came and asked about the path towards the Lord, then he would give a discourse and make them understand nicely. Many people became his disciples and started loving the Lord and reciting His name. They also joined in the singing of the divine hymns and praise of the Lord. People started reading the writings of Guru Nanak and understanding it. People started reciting the Lord's name.

They stopped going after worldly passions. Their character became high. They would not tell lies. They would not do evil to anyone. They would not deceive anyone. They became God fearing and God loving.

There were many people like that. A few are mentioned in the coming pages.



## Bhai Bhagirath

**N**ear Sultanpur was a village named Malsihan. There lived a man whose name was Bhagirath. He was the head of the village. He was a pious man.

He wished that he should be happy even after death. As he was happy now, his soul should be happy when he died.

Soul is the life force or the living life that is in our body by whose power we walk and run, eat and drink, laugh and play. When the body dies, the soul does not die. It remains living but only gets separated from the body. Those who are pious, their soul remains happy after leaving the body.

So, Bhagirath wished that his soul should remain happy after his death. He met many saints. One saint told him to do idol worship. He gave him a black idol and said: It is the goddess Kali. You worship this idol. Bhagirath started the worship. He used to sit in front of the idol and sing praises of the idol and concentrate his mind on it.

One day, while sitting in front of the idol, it became night and he fell off to sleep. While sleeping, he had a dream, the idol spoke and said: I cannot give you true happiness. If you want true happiness then you go to Sultanpur. There you meet Guru Nanak. At present he is the Stores Manager. He is hiding his

greatness at present. People think that he is an ordinary person like everybody. His family members consider him a relative. The governor thinks him to be an official. The needy consider him as a generous person. But actually he is a prophet. He is the Lord's child. He is like the Lord, as the son is like the father. He has come as a savior to this earth. Go and touch his feet. He will bless you. I cannot give you true happiness. I cannot give you inner happiness.

He woke up after some time, but he remembered the dream well. Then in the morning he talked to people around. One disciple of Guru Nanak told him:

A godly soul, a prophet is born. As yet he is hiding himself in human form.

He is at present at Sultanpur. He is Guru Nanak.

So, Bhagirath left his house and went to Sultanpur. He fell at the Guru's feet. The Guru touched his head and asked his welfare. Then, he asked him: What is the purpose of your visit?

Bhagirath told him what he had dreamt and said that he got the address and has come for his blessings.

The Guru blessed him and said: 1. Do service. The holy congregation assembles in the evening. Be at their service.

2. You have got a good character. May Lord give you the strength and you keep it up.

3. Listen to the divine hymns with music with attentive mind.

4. While sitting or standing, while walking or doing worldly chores, whenever you have time, keep praying: O Infinite Lord! O God! O Master! Bless me that I remain at your feet.

5. Recite the Lord's name and his praises in your mind.

In this way you will feel the presence of the Lord within you. Then your tongue will start reciting His name, O Lord, O Lord, O true Lord, O true Lord. Think that whose name you are reciting, is inside your body and mind.

In this way you will start feeling His presence. He is here, there, inside us. We have to recite His name. We have to remember that He is there with us and inside us. He is inside us. Really, He is there. We remain in forgetfulness of Him. We have to remember that He is here, there, everywhere, but we cannot see Him. Keep on doing like this. Lord's strength will be with you.

You will get eternal happiness.

The Guru's prime command to Bhagirath is repeated once again:

**Recite the Lord's name and praises**

Let us also recite:

**O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Another Dream of Bhagirath

Once Guru Nanak went to Malsihan. At night the Guru went to sleep. Bhagirath also went to sleep. Early in the morning, Bhagirath brought water for the Guru's bath and sat down. He felt lazy and went to sleep again. While sleeping, he had a dream. He saw a lady sweeping the floor. Bhagirath asked her: Who are you that you are sweeping the floor here? She replied: Don't you recognize me? I am the goddess Kali.

Bhagirath said: Why are you sweeping the floor? People respect you as a goddess. She said: Don't you know who Guru Nanak is? He is not a man like us. He is the Lord of the heavens. I get my strength from him, by sweeping the floor at his door.

On listening to her, Bhagirath got more faith and became more eager to do service for the Guru and the holy congregation.



## Mardana's Daughter Weds

**M**ardana had gone to Talwandi since some time, after taking permission from the Guru. Now he returned to Sultanpur. He touched the Guru's feet. The Guru blessed him lovingly and asked about his welfare.

Then he asked about Rai Bular's good health. Mardana replied: Yes, he is happy. He remembers you with emotion and tears in his eyes. He said, "It is the Lord's grace that the Lord's child is not being treated badly now. He must be immersed in the love of the Lord."

Then the Guru asked: How about my parents and my home? Was everybody all right? To that he said: Everybody remembered you with love and asked me to convey their love to you.

Then the Guru said: You have stayed there for long. Say something.

Then Mardana said: My family is living well but now my daughter has to be married and there is no money in the house for her marriage. My godly master, before I went, you had told me that in future I should not ask for money from my family. That is why I have come to you hoping on your benevolence. Then the Guru called Bhagirath and said: Write down whatever items Mardana requires for his daughter's marriage.

Bhagirath wrote down whatever items Mardana wanted. The Guru said: Bhagirath, here is the money. You go to Lahore and bring everything, but at Lahore, stay for one night only.





## **From Lahore.**

### **Things for Marriage and Mansukh**

**B**hagirath took permission from the Guru and left for Lahore. At Lahore, there was a trader whose name was Mansukh. He owned a big shop there.

Bhagirath went to his shop. Mansukh welcomed him and asked him: What can I do for you? Bhagirath gave him the list of the things that he wanted to buy. After seeing the list, the shopkeeper said: Everything will be ready today, but the ivory bangle set will take some time. You said you wanted everything quickly. Then you said you want everything today. Stay another day. You can go back day-after-tomorrow.

Bhagirath said: Brother, I have orders to stay at Lahore for one night only. If I stay for the second night, then I feel my whole life will be wasted.

Mansukh was astonished and asked: How is it that by overstaying one night your whole life is wasted? Even disobeying a king's order does not mean a whole life wasted. Then, Bhagirath said: I am not in the service of a king. I am a disciple of the 'Image of the Lord'. His order is that I stay one night only. If I stay more, then it is disobeying my Guru. If the Guru gets angry with the disciple, then it is a whole life wasted for the disciple. You understand my position.

Mansukh said: It is the Un-enlightened era (Kalyug). Everywhere is hypocrisy these days. Who is that Lord-sent prophet you are mentioning?

Then Bhagirath said: The difference is in seeing and listening. He is not a man made Guru who could be true or false. He is a prophet. The Lord has sent His beloved or He himself has come. He is hiding in human form.

He is now working, as I am working and you are working. But when you get close to him, then only you can judge that whatever he does is godly. He is good to everyone. He is immersed in the Lord's love all the time. People talk about the Lord. He is the image of the Lord. I have to abide by his words. So, you arrange everything in one day.

Mansukh said: It is strange that there is born a prophet in this time. I have been waiting since long to meet a real saint. If he shows some miracle, then I shall believe and become his disciple.

Bhagirath: To ask a prophet to perform miracles is like asking a king for a penny. If we are able to meet a king we should ask for gems and pearls.

Mansukh: What gems and pearls does a saint have?

Bhagirath: From a prophet one should ask for inner happiness, love of the Lord, our evil habits should go, we should not do evil to others. You do not think of testing him. Go to him with love and fall at his feet. Then you will get the gems and pearls. Do not doubt or test. In this way, talking and eating dinner, the night they slept. In the morning, Mansukh got all the things ready. Regarding the ivory bangle set, Mansukh said: The artisan who makes that is out of town. It cannot be made so quickly. I have got one

ivory bangle set that I got made for somebody. If you like this, you can take this.

Mansukh showed it and Bhagirath liked it and said: O great man, it is fine and I like it. It is just the size I wanted.

In this way, both of them started for Sultanpur.

Mansukh said: Your Guru does not know me. But if he addresses me by my name, I will believe that he is a real prophet. Bhagirath replied: It is your pleasure but it is not good to test.

They talked and traveled and stayed the night half way. They reached Sultanpur the next day.

The Guru welcomed both of them and said: Bhagirath, you have become benevolent. You went to do one good thing and you have done two. You have brought with you a person who is searching for happiness of mind. The Guru addressed the new guest: Mansukh, please come. You are welcome.

On listening to this, Mansukh fell at the Guru's feet and got full faith that the Guru is a prophet or the Lord Himself. Having welcomed them, the Guru called Mardana and gave him all the things that had been purchased from Lahore and he also gave him extra money to spend on other ceremonies.

Mardana was delighted. He already had love for the Guru. Now it became much more since the Guru helped him in difficulty. He took everything and sang praises for the Guru and reached Talwandi. There also he sang the praises of the Guru to everyone. He said to everyone: Nanak is a Guru, a prophet and more generous than a king.



## Mansukh Blessed

**M**ardana had left Sultanpur a couple of days ago. The Guru did the work at the store nicely and looked after the family nicely.

He was never angry. He was always in high spirits like a blossoming moon.

When Mansukh saw all this, he wondered how the Guru could do all the worldly chores in the day, but in the evening gets absorbed in the singing of the Lord's hymns as if he was never in the worldly chores. Then, early morning he goes to the stream. After having a bath he sits in meditation on the bank of the stream. It looked as if his body was a statue and the mind within was attached to the Lord and immersed in His love.

Immersed means: Like when you add water to the milk, the water merges with the milk and becomes milky.

Mansukh also noticed that the Guru always spoke the truth and so did his followers. Nobody tells any lies. After seeing all this, he got full faith that there is no other true Guru in this world. He is not a Guru in name only. The Lord has sent him. He is an image of the Lord. He got complete faith that Guru Nanak is like the Lord and is a prophet of the prophets.

He got so much faith and one day he fell at the

Guru's feet and prayed: O Guru, be merciful to me. Bless me and put me on the true path towards the Lord like your other disciples.

The true Guru said: Mansukh, there are three things to understand and do:

I. (a) 'The Lord', the 'Infinite One' is there. He is here, there, everywhere. We cannot see him because He is formless. He is the 'Supreme Soul'.

(b) To reach Him or see Him is not the job of the body. It is the job of the mind. He is everywhere and also in our mind. So, He is within us. It is not difficult to get to something that is inside us. If we have faith, if we have devotion, if we remember He is with us all the time, then we will feel that he is there.

But this remembrance cannot be without an effort. **One has to recite His Name, O Lord, O Lord, O Lord, O Lord.**

He is there, here, everywhere and inside us. We cannot see Him.

But He is very handsome and a blossom. When we feel Him as very handsome and a blossom, then we like to say O Lord, O Lord. So, we recite His name and wish that He should remain in our memory. So, remember Him with love and also recite His name with love.

(c) We sing divine songs everyday. We sing His divine hymns with music or say His praises. By singing the hymns and praises, we love Him.

So, you have to recite His name and sing the divine hymns. You have to do this.

II. Now listen to the second thing: In this world everybody has pleasure and pain, joy and sorrow, according to the deeds done. Those who have done

good deeds get pleasure and those who have done bad deeds get suffering. Pleasure and pain do not come by themselves. Whatever deeds we do go to the Lord. He does justice. He loves us also. While doing justice, since he loves us also, when we get suffering on account of our bad deeds, then he makes it in a way that they become experiences for us and they make us wiser. The Lord wishes that we improve ourselves and stop doing evil deeds in future. So, when pain comes, we should not be afraid. We should think that the Lord wishes to improve us so that we become wise after the suffering. So, this is the second thing that while reciting the Lord's name and singing the divine hymns, one should not be afraid when suffering comes. It should be considered as a blessing in disguise to improve our self.

In other words: Whatever the Lord does, accept it as good. It is His will.

III. Third thing to remember is Ego. Ego means pride. Proud people tend to do evil deeds. A person with pride thinks too much of himself. He thinks, he is a high level person and others are of lower level and not good. Like a hefty boy in a class tries to boss upon other students and even beats them up without any reason. Or like a hefty boy, while playing pushes other players without any reason. He is proud. In this way proud men make others suffer and they become doers of evil deeds. So, we have to keep away from ego and pride. One way is to control the ego and pride. They should not control us. Like, you ride a horse. You don't let the horse ride you.

Now, if you are humble, then the ego and pride remain under control.

Then recitation of the Lord's name and singing of the divine hymns keep the ego under control. Thus we can overcome the ego.

Now understand the essence of the three things that I have said:

Always refrain from evil deeds. Ego is the cause of evil deeds. We have to control this. In this way our character will improve. We will become pious.

Our mind will become pure and clean.

Then the Lord's name and divine hymns will take us near the Lord. In this way, we will meet the Lord within. We will feel that we are living near Him.

So, without penances, austerities and the difficult Hath yoga we shall meet the Lord and the Lord will bestow His blessings on us.

As it is, when suffering comes, we do not think that it has come due to our bad deeds and is meant to improve ourselves.

It is like when a child eats mud and doesn't stop eating it even after his mother tells him not to, then the mother slaps him. Because of the pain of the slap the child stops eating mud.

It means that a person of high character, while reciting the Lord's name and singing the divine hymns should not waver when suffering comes. He should remain in high spirits, reciting the Lord's name and singing His hymns.

Poet Santokh Singh writes: The Guru blessed Mansukh and said to him:

Whatever the Lord does, accept it as good. Always think the Lord as your beloved. Whatever He does, think it is for our good. Never blame the Lord why He has sent suffering.

1. Keep ego and pride under control. 2. Recite the Lord's name. 3. Accept as good what the Lord does. That is the real path. Be strong on all these counts. You will get inner happiness.

Mansukh became a Guru disciple and started reciting the Lord's name in earnestness. He remained at Sultanpur.

Mansukh was an educated person. He wrote down whatever Guru Nanak spoke. He wished that as the Guru sang the divine songs at Sultanpur that gave ecstasy to the people here, he would sing the divine songs at Lahore and enjoy the ecstasy. He was the first person to write down the divine hymns.

He stayed at Sultanpur for a long time. Then he returned to Lahore. But he would come to Sultanpur, stay for a month or so and listen to the divine hymns, and then again he would go back to Lahore.

At Lahore, he would do his worldly chores but along with it he would earnestly recite the Lord's name and listen to the divine hymns. He would get up early in the morning and sit in meditation. In the day he would go to work.

Then, in the evening he would sing the divine hymns. His singing was so good that many people started coming everyday to listen to his singing of divine hymns with music. The congregation would also sing with him.

This was the first holy congregation of the Guru's disciple at Lahore.

Once, Mansukh went to Ceylon and met the king there. Later Guru Nanak also went to Ceylon.

The Guru's command to Mansukh is repeated once again:



**One has to recite His name with love.**

Let us also recite:

**O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Flower Garden in Sultanpur

**F**lower garden is a garden where nice, beautiful, fragrant flowers bloom, giving a splendid aroma.

Similarly a holy congregation is called a flower garden. Here, pious people who always want to help others, those who listen to the Guru's words, and those who wish to sing or listen to the divine hymns with love and spread fragrance of the Lord's name, assemble.

In Sultanpur now, with the blessings of the Guru, a holy congregation came up. In the morning and again in the evening, there was a daily gathering, where the divine hymns were sung with music. In the day the Guru attended to his worldly chores but his mind was ever attached to the Lord.

At the store, he had a person to weigh the groceries, but sometimes when the helper was not there, he himself sat to weigh. Many a time it happened,

that while weighing, as he put measure after measure into the sack and counted 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, but when it came to 13, then his face blossomed, his eyes closed, and he uttered yours....., yours....., and the weighing scale came to rest on the ground. He was immersed in the love of the Lord. He went into ecstasy.

You will ask, what happened? Be attentive and understand. In Punjabi language 13 is spoken as *teran*. Spoken softly, *tera* means yours. Yours....., meant 'I am yours'. The Guru's mind was always attached to the Lord living in his mind. When the mind said 'yours', it meant 'I am yours'. By uttering 'I am yours', he went into ecstasy. He got immersed in that ecstasy and went on saying yours....., yours....., and remained in rapture. The weighing scale remained on the ground. He got immersed in the Lord's love, like a saint sitting in meditation. Just as when a child sees his mother coming from outside, he clings to her and does not leave her for a long time.

There were many such instances. Many people from the town and from far off places became his disciples and devotees.

Poet Santokh Singh writes: At Sultanpur, many people were blessed by the Guru and got awakeness of mind. They left their evil habits and became pious. From forgetfulness of the Lord, they got into remembrance of the Lord.

By his blessings many men became saints and were now at his service. They were putting other people on the correct path of recitation of the Lord's name with love.

If the Guru had to do the work of one saint, then it was sufficient for him to do the worldly chores and look after the holy congregation that had come up at Sultanpur.

Sufficient means, there was no need for him to think of or do anything further because he had already shown to the people that there was no need to

renounce the family and the world and go to the forest. While living in the family, and doing the worldly chores, one can become pious, thinking good of everyone and Lord loving, and be a good human being, a saint.

But he wished to travel all over India and to foreign countries, to show everyone the easy and true path to reach the Lord.

So, many times he thought: This true path of 'Recitation of the Lord's name with love' should be widely known all over the world, so that the world may benefit from it. This is the purpose for which I have come, the purpose for which the Lord has sent me to this world.

In general, the people of this world, in their greed, in their selfishness are burning themselves in desires and burning others also. They should be taught to do goodness to others so that this fire may be put out. But doing good to others can be learnt only when people begin to love the Lord within.

So, engrossed in thoughts of allaying the suffering of the people, putting them on the true path of '**Recitation of the Lord's name with love**' and bringing peace and calm, he was waiting for a command from the Lord.



## The Guru Went Missing

**N**ow the Guru was staying at Sultanpur. This town was on the other side of river Beas and was the capital of Punjab. The Guru was working as a Stores Manager of the grocery store of the governor Daulat Khan Lodhi. Here he had disciples who formed a holy congregation.

Some stories of the Guru at Sultanpur have already been told. Now you hear the next.

There is a small stream near Sultanpur called Bein. Quite often the Guru used to go to the stream for a bath and after bathing he used to sit down on the bank of the stream with eyes closed and recite the Lord's name with love.

One day, early morning, he went to the Bein stream. On the bank of the stream he took off his clothes. He gave them to his disciple who had accompanied him and entered the stream for a bath.

For a few minutes, the disciple saw him having a bath and a swim, but after that he could not see him. The man kept on sitting on the bank, waiting for him to come out. He sat till sunrise, but to no avail. Worried, he came away and informed Daulat Khan Lodhi that the manager has probably been carried away by the current.

News reached the Guru's house and everybody went to the stream. Even the governor himself went to the stream riding a horse. Swimmers were called and the stream was searched for about four to five kilometers but they found nothing. At last everybody thought that probably he had drowned and been carried away by the stream. Everybody went back home in sadness.

Jai Ram wanted to inform the parents at Talwandi but sister Nanki stopped him and said: My brother is the 'Image of the Lord'. No stream or river can drown him or carry him away. When even his glimpse elevates the mind. How can we think of him as a worldly man? This is some miracle and a bigger miracle than before. Wait and see what good comes out.

Everybody said: Surely, he has drowned. There is no hope left. But one woman, sister Nanki was the only one who did not believe that. Nobody could make her believe that the Guru must have drowned. Mardana, in love of his master paced up and down the bank of the stream singing divine hymns. Other disciples recited the Lord's name and read the scriptures.

Three days passed like that and still there was no news as to where the Guru had gone while having a bath.

Everybody was really astonished because the Guru knew swimming well and he could even save other people from drowning if need be. Even the stream was not that deep. Then, where could he possibly go?

People in this world generally know and talk ill of others. Some said: Nanak, manager was squandering

government money in giving away groceries free to people, so he has gone into hiding. But when a check of the store was made, there was no shortage. On the other hand there was a surplus.



## The Guru Meets the Lord

The Guru was neither drowned, nor he deliberately went into hiding.

### He went to meet the Lord.

How? Nobody knows how and nobody can tell, because the Lord is not in human form like us. It is something that is not of flesh and blood like the body, but something else very subtle.

His going to the Lord is described in the old biography in a language that we may understand. It is written that such bright, handsome, dazzling angels, messengers of the Lord came from the heavens and took him to the Lord.

There he bowed to the Lord with respect and love and touched His feet and then stood respectfully with folded hands. The Lord was gracious. The Lord ordered his messengers to give to Nanak, the bowl of nectar.

The Lord said: **This nectar is a bowl full of my name. You drink.**

Guru Nanak took it. Drank it and the Lord was gracious.

The Lord said: **Nanak, I am with you. I have blessed you and blessed are those who recite your name.**



**You go and recite my name and tell the people to recite my name.**

**Remain detached from the world. Remain in the name. Be a giver.**

**Give name, service to humanity and charity to the people. Remain in remembrance of me.**

**I have given you my name. Your work is to distribute it.**

Guru Nanak thanked the Lord and stood up.

**The Lord said: O Nanak, say, how big is my name?**

**Then the Guru touched his forehead to the Lord's feet, stood up and said in praise of the Lord: If my age be thousands and thousands of years and I do not see the sun setting and the setting of the moon, and I do not sleep even in a dream, however much I recite your name, its value will still be uncountable.**

**When Guru Nanak uttered these words, then again the Lord said, and it was an order,**

**O Nanak, Whomsoever I am gracious to, you bless him.**

**I shall bless him also.**

**My name is Lord Almighty**

**Your name is Guru Almighty.**

**Guru Nanak fell at the Lord's feet and the Lord blessed him with a robe of honor.**

Then the Lord ordained His messengers to take him back to the same bank of the stream. And the Guru reappeared there on the third day.

**Q :Well, can you tell if Guru Nanak himself has narrated his 'going to the Lord's palace and being honored' that we may be able to understand?**

Ans: Yes. He has mentioned it in the Scripture. He says: I was a humble singer. I was good for nothing.

Q : Singers are considered as low caste, but the Guru was from Khatri ancestry that is upper caste.

Ans: He is not mentioning the caste. Out of humility, he calls himself a singer, a singer of the Lord's hymns. A person who sings the Lord's hymns and praises cannot be considered low. In fact, he should be considered very high.

Then he says : I was good for nothing. It was the Guru's nature to call himself like that. It doesn't mean that he was like that. It means he had not the slightest ego in him.

Then he says : My master called me to His 'True abode'.

By master, he means the Lord. And 'True abode' is where the Lord resides, that is the Lord's palace.

Then he says : I was blessed with a robe of honor. This robe of honor is the singing of His hymns and praises.

Q : Did he describe what the Lord offered him to eat while he was at the Lord's palace?

Ans: He says : The Lord offered me His name to drink that was as sweet as nectar. After drinking that, one gets eternal happiness. One gets out of the cycle of births and deaths and one lives with the Lord always.

The name and the divine hymns that I have got from Him now I am distributing to the people. Those who recite the Name and sing the hymns that I have given to them are on the true path towards the Lord. They have got inner happiness.

In admiration of the true Lord, I am telling : **Lord is Supreme. I am immersed in the love of the Lord.**

In this way, the Guru is telling us about his going to the Lord's palace, but he is not proud that 'I have been to the Lord's palace that is so exalted, and now I have become great'.

Our fifth Guru, Guru Arjan Dev has said: Guru Nanak is the Lord's image.

The poet Bhat said: The Lord Himself came to the earth.

Bhai Gurdas said: Guru Nanak is the Lord, who has created this world.

We should not think that the Lord was born. The Lord is above the cycle of births and deaths.

But it is somewhat like : When a piece of gold is put in fire it becomes fire. It is gold also and fire also. Guru Nanak himself gave a similar example to emperor Ibrahim Lodhi, when he met him at Delhi.

Guru Almighty means : Guru who has to join the separated with the Lord.

Guru Nanak himself is immersed in the Lord's love and thus His image.



## The Guru gives away his Household Goods

**H**ave you ever visited a prison? This is a place where thieves and murderers are kept. They are kept there as punishment for their evil deeds. Yet a doctor also goes to the prison and so does a religious preacher. But they do not go to the prison for any evil deeds. They go to do some good. The doctor goes to treat the sick, and the preacher goes to give them moral advice.

Similarly all the people come to this world according to the deeds they have done.

Guru Nanak came to this world, like a religious preacher, to raise the moral standard of the people, and for the good of the people. As Guru Arjan Dev has written, The Lord sent Guru Nanak. His work was to save the people. The Lord summoned him. The Lord gave him more strength. Till then, the Lord's order to him was to preach while living as a householder in the family, but now the Lord ordered him to go out into the world and spread the Name and praise of God. He was told to spend his entire time for this work.

So now, when he returned after three days and reached home, he took all the household articles and distributed them to the needy and poor.

When people came to know that the Guru was alive, has returned and was giving away everything then people gathered to meet him. Even Daulat Khan Lodhi, when he heard, came to see him, because everybody had lost hope that the Guru was still alive. Everybody was astonished as to how he has come out of the stream after three days. The Guru's face shone with a wondrous lustre.

Daulat Khan Lodhi asked: O Nanak, what happened to you? But the Guru did not reply.

People said: See, how much his face shines. He doesn't talk at all. He is giving away all his household articles. Maybe he got a shock while in the stream.

When the Guru did not speak, then Daulat Khan Lodhi went away in despair.

The Guru distributed everything to the poor and needy, and he himself, with the simple clothes that he was wearing, went and sat in the open on the outskirts of the town. Mardana also went and joined him. The Guru did not speak nor move for one full day and night.

Everybody from the house came but since he did not speak they went back.

His face emitted radiance and his eyes spelled charm.



## Mullah

**B**ibi Sulakhni was overjoyed to see the Guru alive after three days, but when she saw that he was giving away all the household items to the needy and poor, that he wouldn't speak to anyone, and when he went away to stay in the open on the outskirts of the town, then she felt very dejected.

She asked her sister-in-law: What shall we do? Maybe he got some shock in the stream.

The neighbors suggested they should call a Mullah or Pandit and exorcise him. Maybe some evil spirit has influenced him. But sister Nanki said: That was a miracle. This, too, is a kind of miracle. My brother is a godly soul. Whatever happens through him has goodness in it.

But the neighbors did not agree. They took a Mullah, who was an exorcist to treat the Guru. When the Mullah went where the Guru was sitting and began to prepare his things, a voice was heard: Somebody says, I am mad, somebody says, I am influenced by evil spirit. Somebody says Nanak is pitiable.

Seeing this the Mullah got ready to leave, saying: He is a saint. No evil spirit has influenced him. There is nothing wrong with him.



## Mosque and Prayer

**N**ext day, the Guru spoke. What did he say?  
He said: There is no Hindu and no Mohammedan.

What he meant was that both Hindus and Muslims tell lies, weigh short, deceive others, and are not afraid to do evil deeds. Both religions, whether Hindu or Muslim, forbid evil actions. So, both Hindu and Muslim are names only. In reality nobody is a Hindu or a Muslim.

This frank speech of the Guru reached everyone in town. It reached the Muslim priest also. The Hindu priests kept quiet because they were oppressed by the atrocities of the Pathan rulers. But the Muslim priest was furious: Saying that there is no Mohammedan is a direct insult to our religion.

The Muslim priest and the Muslim judge went and complained to the governor: Guru Nanak says that there is no Mohammedan. This is a direct insult to our religion.

The governor said: Nanak is a saint, a holy man. Maybe he is a prophet. Just let him be.

But the Muslim priest insisted and the governor sent for the Guru. The Guru, however, did not come. Then the governor sent another message saying: For the sake of Lord, please come.

The Guru came. The governor welcomed him with

respect and asked him to sit down. Then the Muslim priest had a conversation with the Guru.

The governor said: O priest, Nanak is telling the truth.

The Muslim priest stopped arguing and changed the subject: Sir, it is time for the evening prayer and we are getting late. Let us go to the mosque for prayers.

Then, on a hint from the priest, the governor said to Nanak: If you consider Hindus and Muslims as equal, then come with us to the mosque for prayers.

So, everybody went to the mosque and they took the Guru along.

The rumor spread in town that Nanak is going to embrace Islam. The news reached the family also, but sister Nanki said: Guru Nanak is above both Hindus and Muslims.

So, they reached the mosque. Everybody stood up and said the prayer. The priest stood in the front to lead the prayer. The Guru stood aside, saw everything and kept smiling. When the prayer finished, the Muslim priest asked: O Nanak, why did you not recite the prayer with us? Instead, you were smiling and making fun of us.

Then the Guru smiled and said: O dear priest, tell me truly, were you praying or were you worrying about the newly born baby mare? All the time you were afraid that the baby mare might not fall into the well.

Then the priest said: O Nanak, you could have said the prayers with the governor.

The Guru replied: The governor was all the time in Kabul, buying horses.



The governor admitted that it was true. The Muslim priest also admitted that the Guru spoke the truth.

In the old biography is written: The governor said: Nanak speaks the truth. There is no need to ask him any questions. All the people present at the mosque, Muslim priest, Syed, Sheikh, Mufti, Khan, were astonished that the Guru could know that the Muslim priest and the governor were not praying at all and that their minds were engaged elsewhere.



## Departure from Sultanpur

The Guru now stayed all the time in the open space on the outskirts of the town. Mardana sang the divine hymns.

How long they stayed here like this, we do not know, but it could not have been for too long. Saints and sadhus heard that Nanak had become a recluse. From far and near they came to pay their respects.

His sister Nanki wanted the Guru to continue to stay at Sultanpur, but she said that whatever the Guru does is good and we should be happy in that. Bibi Sulakhni, the Guru's wife, in her love for the Guru, was sad and was totally against his leaving the house. Mardana loved him much. Other people and his holy congregation, all wished that he needn't do any work, but stay there as a saint. The governor too had much respect and love for him. It is written that one day the governor tried to persuade the Guru. He said, "These riches and governance is all yours. You stay here."

Holy men, fakirs and sadhus came to meet him and touched his feet. The Guru blessed everyone with the Lord's name. Muslims and Hindus all realized that the Guru is from the Lord and whatever he utters is from the Lord.

Then, why he did not continue to stay there? Why did he talk of travel everyday and was getting ready to go.

Bhai Gurdas has offered an explanation: The Guru first went to the Lord's palace. There he was honored as 'Guru Almighty' and ordained by the Lord to put the people of the world on the true path towards the Lord. The Lord blessed him with His name nectar, and His strength as also humility. When he returned from 'The True Sphere', the abode of the Almighty, he saw everybody in this world suffering and burning in the fire of jealousy, envy, conflict, thinking evil of others, and full of ego. He realized that people suffer because there is no true preacher to guide them towards the Lord. It was then that he thought of travel. He became neither a recluse, nor a sadhu. He left his home only because he would need to reach people, in their own homes and in different parts of the country and outside, to put them on the true path towards the Lord. So, he left his home, his friends and relations, his congregation to bless the people and put them on the true path of the "Lord's name and do good to all". He asked Mardana to accompany him so that he could sing the divine hymns. Everybody came to see him off.

In the old biography, it is written: The sadhus came and kissed his feet. The Guru blessed them. He was gracious to all. The governor also came.

Everybody, whether a Hindu or Mohammedan, stood with folded hands. The Guru blessed everyone. Then the Guru, accompanied by Mardana, departed.



## Mai Viraae

**W**hen the Guru left Sultanpur, he asked Mardana: Say Mardana, where shall we go? Then Mardana said: What can I say? Wherever you will go, I will follow. We'll go wherever you like.

Then, Guru Nanak said: There is a carpenter living in Eminabad. He is a pious man. Let us go and meet him.

Saying this, they went towards the west and crossed the river Beas before sunset. At night they rested on a high ground under the sky. Early morning Mardana sang the divine hymns and then they continued on the same path.

Before leaving, the Guru sang the following lines:

**I live when O Lord, you live in my mind**

When you are in my mind, I am in ecstasy and rapture.

O Lord, I should keep on singing your praises while living.

O Lord you live in my mind always.

In your love I feel the ecstasy and tranquility.

And he added, "A great soul will come here. There will be divine singing. This place will become a flourishing town."

What place was that? The place known now as Goindwal, Guru Amar Das, the third Guru lived here.

He had a well excavated and constructed with eighty-four steps going down. The place is cool and beautiful and sacred. It is still there and the town is flourishing.

Going further slowly, they reached Khadoor, now called Khadoor Sahib. Here Guru Angad Dev, the second Guru lived and preached. That is why this place is considered sacred and is called Khadoor Sahib.

On the outskirts of the town Guru Nanak found a spot under a tree and settled down. Early morning Mardana sang the divine hymns. Guru was the listener, Mardana the singer and the trees, plants and fields were the inspiration. When it was day, and the time to eat food, a lady passed by. Who was this lady? Her name was Viraae. She was the daughter of Chaudhri Takht Mal who owned fifty-two villages around Mate-di-serai across the river Satluj. This lady had seven brothers. Her name was actually Vira Bai, but people called her Sat Viraae meaning the sister of seven brothers. Her father, out of love, called her Viraae, and so did everybody else. She was married to Chaudhri Mehma, who was settled in Khadoor. So, she was now living in Khadoor. Born in a rich family and brought up with love, she was a very pious lady. She was good to everyone. She was very keen to meet a real saint, a pious saint, but she had not been able to find one yet. That day, when she passed this side, she happened to see the Guru sitting. The Guru was sitting in deep meditation. His face shone with a bright luster.

Luster is something that shines on a man's face when he gets immersed in the Lord's love.

And here it wasn't a man but the Guru himself.

Astonished, she stopped. She couldn't take her eyes off the Guru. She was stunned, just like a deer is stunned when he sees a dazzling light. Like, if you go in a car to a forest nowadays, then on seeing the strong lights of the car the deer and rabbits are stunned. They stop running and just stand like statues.

Now the maid who was accompanying her nudged her. She blinked and slowly went forward and bowed to the Guru. When the Guru opened his eyes, she fell at his feet.

The moment her forehead touched the Guru's feet, she felt a sweet sensation and ecstasy and in her mind started a chant 'Praise to the Almighty'. She went into rapture. Her mind said: This is the Lord's image. Either he has the Lord in him or he is the Lord Himself. The Guru patted her back and touched her head and said: **O child of the Almighty Creator, get immersed in the love of the Lord in your mind and heart and recite the Lord's Name with love with your tongue.**

The lady went into ecstasy and started reciting the Lord's name and became a disciple of the Guru.

Mardana was sleeping on the ground nearby. He turned and said: O Lord, O Lord, is it past breakfast time?

Then, he looked around and sat up and saw the two women sitting there. Mardana looked towards them, smiled and said: He is the one, the Lord's beloved, who has left his house and family to unite the separated with the Lord.

On hearing this, they greeted him with folded hands and bowed down.

Mai Virae quietly asked her maid to bring lunch and so Mardana's wish was fulfilled. He was hungry. As the breakfast time was over lunch was provided, bread, vegetables, buttermilk etc.

The Guru laughed and said: See, Mardana, the ways of the Lord. He has sent lunch at lunchtime and the buttermilk also! Eat and bless the Lord-sent lady. She is fortunate.

Then, Mai Virae herself served food to the Guru and Mardana and they ate. Mardana, after having eaten, remarked, "After eating this food, I am reminded of the food that my mother used to serve."

The Guru said: In the same way that buttermilk soaks the bread love also flows into things. But love should be godly love.

They stayed there under the tree for another couple of days. Then they moved on.

The Guru's command to Mai Virae is repeated once again:

**Recite the Lord's name with love with your tongue.**

Let us also recite :

**O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day



## Amrit Sarovar

**F**rom Khadoor the Guru traveled about twenty kilometers towards the north. Here was a shallow pond with nice clean water and surrounded by a forest of berry trees. One berry tree stood just on the bank of the lake.

It is still there. This is the berry tree that stands by the side of the sacred tank of the Golden Gurdwara. This is called the berry tree of Dukhbhanjni Sahib. At that time there was neither any habitation, nor any temple or tank. About a kilometer or two away were the villages of Sultanwind, Tung, Chattiwind and Khaparkheri.

The Guru stayed here on the bank of the small natural lake and the berry trees. He rested at night and early in the morning, sang the divine hymns. In the day also he sang the Lord's praises by the bank of the lake. He was heard singing :

**O Lord, I do not, now or ever,  
ask anything except one.  
Keep me immersed in your pure love.  
Nanak thirsts for the gift of nectar  
Like the pied cuckoo who is thirsty for  
raindrops.  
Grant that I sing your praises.**



The meaning is quite clear. The Guru asks for nothing of this world. He wants only to be able to sing praises of the Lord. He longs for it just as the pined cuckoo longs for raindrops on a full moonlight to quench its thirst. Guru thirsts only for the nectar of the Name of the Lord, in other words to be wholly engrossed in devotion to the Lord. It happens only by the grace of the Lord.

What place was that where the Guru sat? It has already been mentioned. It was the place where now stands the Golden Gurdwara and the sacred water tank, and the town is now called Amritsar. At that time it was only a forest.

After staying for sometime, he went towards the west. It is said that he stayed at many places on the way and blessed many people and sang the divine hymns until he reached Lahore. He stayed here under a fig tree. Here he stayed for a short period only and then moved on.



## Saidpur Sandyali

**A**fter he left Lahore, and stopping on the way, the Guru reached Sandyali. This place is now called Eminabad, but at that time it was known as Saidpur Sandyali. It is possible that this may have been named after Bhagat Sandilya Rishi, and when the Mohammedans ruled, they called it Saidpur Sandyali. Again, during the time of emperor Babar, a great massacre took place. Later there was peace, then, it became known as Eminabad. The word Emin in the Indian language means peace. It remains unchanged.

Here, in a poor colony, lived a carpenter named Lalo who used to make and sell wooden pegs to earn his livelihood. He was simple and it appeared as if he had a rough nature. The Guru came to his house and said loudly: "Almighty is great." Lalo heard this and came out. When he saw the Guru, he fell at his feet.

Then the Guru said: Well dear Lalo! I have come and I have started my travels in India and abroad.

Lalo had tears of love in his eyes. His head bowed and he took the Guru inside his house.

Mardana, the Guru's companion, was astonished. He thought: The servants of the grocery store stood in his service with folded hands. The governor gave

him so much respect. He had a comfortable home, an obedient wife, a saintly sister. He has left it all. On the way, wherever we stayed under a tree, it was quite distressing. Where have we come today? There is no bed, no chair, no carpet, not even sheets!

Meanwhile, Lalo brought a chair from outside and made the Guru sit on it.

For quite sometime, neither of them said anything. It was tranquility. Then Lalo went to the kitchen and cooked food.

Mardana then asked the Guru, "O Guru, who is this person whom you have come to meet? You have left your home and your town. Where have you come?"

The Guru laughed and said, "Mardana, we have come to a house of devotion and piousness. This is a home of honest work, and a mind that is enlightened, in remembrance and dyed in the love of the Lord."

Now the food was ready and Lalo said, "Please come to the kitchen and eat."

The Guru replied, "The ground is the same everywhere. When the mind is immersed in the Lord's love, then the ground is sacred wherever you sit. Bring the food. We will eat here."

When Lalo brought the coarse grain bread and the green leafy vegetable, then Mardana thought, "O, where have we come? This dry bread, how will it go down my throat? Never mind! Whatever the Guru likes, I should accept. Eat, my mind, eat and feel happy." In this thought, he ate the food, and felt the deliciousness of nectar.

When the Guru finished eating, then Lalo fell at the Guru's feet. The Guru blessed him and Lalo's

mind that was in ascetic practices earlier, felt the bliss of the Lord's love now. Previously, he was meditating with effort but today he easily slipped into ecstasy.



## Milk or Blood

**I**n this small mud hut, the Guru stayed for three days and then got ready to go. But Lalo pleaded with folded hands and tears in his eyes, "Please don't go so quickly, stay for a few days more. Bless me and then go." Seeing his love, the Guru extended his stay there.

Now his daily routine was like this: Early morning, he would go and sit in meditation on a platform of stones or sand and get immersed in the love of the Lord. People call it hath yoga, but it was not yoga of the body as such. His mind was immersed in the Lord's love.

The news spread in the town and people started talking about a Bedi Khatri doing extreme yoga. He doesn't eat or drink anything. He keeps on sitting on a platform of stones or sand at one place in deep meditation and does not move. He eats only a few buds of a wild flower. They also questioned, "Although, he is Bedi, he stays in the house of a carpenter of low caste! And his companion is a Mohammedan singer?"

When Mardana went into the town people would say, "See, there he goes, the singer companion of the misguided who is mixing the upper caste with the low caste."

After a few days, Mardana took permission from the Guru and went home but the Guru continued to stay on.

The place where the Guru sat is still there and is called Rori Sahib. There is a memorial tank also. The well of Bhai Lalo is also there. It is near the house of Dewans. Initially, it was with the Dewans. Then the Akalis took control of it. After partition, we do not know how the Mohammedan government is maintaining such sacred places.

The Guru stayed here for quite some time. A few people would come through the day to get his blessings.

One day a group of Brahmins came and said: O Guru, you stick to the caste system. You are an upper caste Bedi Khatri. But after listening to the Guru's thoughtful reasoning, they could say no more.

He began to be called Nanak, the ascetic. Some Mohammedans called him Nanak Shah.

Now, many people started coming to him for his blessings. But the Brahmins and the Mohammedan priests became envious. They were afraid that if all the people started going to him, then "What will happen to us?"

In Eminabad, the governor was a Pathan called Khan. He was like a king. Malik Bhago was an official under him.

The Mohammedan priests started a campaign of telling lies to Khan and the Hindu Brahmins to Malik Bhago. They also adopted other means, so that the Guru leaves the town.

A day came when Malik Bhago arranged a feast for the Brahmins and sadhus at his house, where all

delicacies like fried-bread, sweet fried-bread, snacks, milk pudding and sweets of different types were to be served.

All the Brahmins and sadhus were invited. The spiteful Brahmins also invited the Guru. They guessed that the Guru wouldn't come and Malik would be angered. It just happened like that. The Guru did not go to his house for the feast. Then the Brahmins said maliciously: See Malik, how proud Guru Nanak is? He has not accepted your invitation.

Malik was furious and he told one of the Brahmins: Go, and ask the Guru to meet me.

When the Brahmin went to the Guru, the Guru said: I am a holy man. I have no work with big people.

When the Guru did not come, then the Brahmins made more malicious insinuations to Malik against the Guru. Malik got furious again. Then he sent five men and instructed them: If the Guru does not come on your asking, then bring him by force.

The Guru listened to the order, laughed and went to meet Malik. Many people were sitting there. The Guru went inside and stood quietly.

Then, Malik said: O, ascetic, you eat with low caste people and you do not come to the sacred feasts for Brahmins! Then you have a low caste Muslim singer as a your companion, and you avoid us who are upper caste Khatris. Why is it so?

The Guru replied: I am the Lord's holy man. Wherever the Lord gives, I eat there.

Malik said: You should have come to my feast also. The Guru smiled and said: Right then, Malik. Please get some fried bread from your feast.

Then he asked Lalo to bring a bread of coarse grain from his house.

When both came, the Guru held the fried bread in one hand and the coarse grain bread in the other hand, stretched out his arms and squeezed both. Amazing! From the coarse grain bread milk drops oozed out and from the fried bread drops of blood oozed out. Everybody saw this, and the entire gathering from the town was dazed. They realized that this humble ascetic is very powerful and he also has miraculous power.

Malik was angry but he felt ashamed also.

Then the Guru said to Malik: The acacia seed has no thorns. But when the tree comes up, then the thorns grow. Similarly the fried bread and other delicacies though delicious to eat but when they are the fruits of force, cruelty, evil doings and non-righteousness, if a man of God eats these, then he is pained. That is why God-fearing pious people are forbidden to eat such food. Those who give in charity wealth earned by such means earn no merit. In fact they will be punished for their inhumane ways.

Saying this, he came out and went to Lalo's humble hut, where he was staying.

In this story the Guru tells us that we should earn through honest work, live within that earning and also give some in charity. Such a way of living will give us comfort in this world and the next world too.





## Freedom to the Sadhus

**T**here is another story during this stay in Eminabad. The son of the Pathan ruler of Sandyali became ill. One day he said to Malik Bhago: My son is sick and his condition is deteriorating day by day. No medicine is doing any good. Then Malik said: Your Excellency, prayer of holy men has great power. If a saint comes and prays for the health of your son, he will become all right. But the saint should have miraculous powers. A real saint is one who is immersed in the Lord's love, but people generally consider a saint real if he is able to perform miracles.

Khan asked: Who is a miraculous saint? How do I know?

Malik replied: Call all the sadhus and keep them in captivity and tell them that you will free them only when your son gets well. Then, whoever is a real saint will do a miracle.

The Khan's men forcibly brought all the sadhus whose name Malik had suggested. Guru Nanak, since he was in the area, was also brought. Malik had suggested his name as well.

All the sadhus brought by the Khan's men were sitting together when Lalo came running having heard that the Khan's men have taken Guru Nanak as a captive. On seeing the Guru in captivity he wept and

said, "This world is full of mad persons who are enemies of pious men and make them suffer."

The Guru comforted him, "Lalo, don't feel sad. See the Lord's drama. This also is a miracle of His."

Now, Khan came and said, "O, men of God. You make my son well. Pray that he should be all right."

All the sadhus kept quiet, but the Guru spoke, "O Khan, have you heard of grapes growing on an acacia tree?"

Khan replied, "No." Then the Guru asked, "Can force bring grace?"

He meant: You have brought the sadhus by force and put them in captivity and they are suffering yet you expect your son's well being. You have brought them suffering. How can grace come from suffering minds?

When Khan heard this, he realized in his heart that this ascetic was right and that his attachment to his son had misguided him. He became humble and beseeched them, be gracious, have mercy, you saintly, people!

The Guru said: O Khan. Let whatever will happen, happen. Leave it to the Lord.

Khan became humble now: "Forgive me but pray my son gets well."

Guru Nanak was a master of miracles but generally he did not perform miracles. Then he thought that this foolish Khan is being cruel to the sadhus and they should be freed. Some of them were devout and they were in captivity for no fault of theirs. It is the Lord's wish, that if a man of Lord suffers, he should be comforted. The Lord shall be happy to allay the suffering for he loves pious people.

The Guru closed his eyes. When he opened them he said, "O Khan, your son's health lies in the left over bread of the saints."

Khan said, "Whatever! Just make him all right."

Then the Guru said to Lalo: Lalo, go and bring bread from your house.

Lalo went and brought bread and that was given to the Khan's son to eat. Soon the Khan's son became all right. Khan was wonderstruck to see how much power the Guru had?

Malik Bhago who was standing nearby was stunned and started trembling with fear. All the people in the durbar were stunned and even the sadhus who had been brought by force were astonished.

Next day, Malik Bhago came to the Guru and said: I insulted you. Forgive me.

Then the Guru said: Insulted me? Insult to Nanak? Nanak is not insulted. Fear the insult that you have done to yourself and to the people. Fear the disrespect you are showing to the Lord. Look at the animals and the birds! They move the whole day for food. In other words this is their hard work, and they fill their bellies. They are always happy, always healthy, and enjoy the freedom and joy of flying free. Hard work is the key to contentment and honest living. Hard work keeps the body healthy. Hard work gives happiness on the path towards the Lord. Money earned by exploiting people and through deceit and then to hoard that wealth and, sitting on it, like a snake, is to invite illness of the body, mind and soul. See you have missed the right path. You have wasted your inner self. You have killed your inner self. Have mercy on your inner self. Awaken your lifeless inner

self. Plant the seedling of the Lord's name within. Your mind has been sullied by being cruel to the people. It has become evil. Such a mind is an illness and lifeless.

Malik Bhago was repentant. He said: Your holiness, my mind has been shaken. Whatever you say is sweet for me. But please tell me how can I labor in this old age and with this lazy body?

The Guru replied: A king sitting on the throne is labor. A laborer with a basket on his head is labor. A shopkeeper weighing goods at the shop is labor, if he respects the Lord and is afraid of Him. Your being an officer is labor, if you are honest, you don't accept bribes and you are not cruel.

All occupations, all jobs are work, if done with honesty. Whether somebody has been given a job or it is self-chosen work, dishonesty kills the hard work done. A laborer with a basket on the head, a grocer with a weighing scale, an officer, a king who does justice, the preaching of a saint, is all work, if done without deception. Everything becomes the grace of the Lord if you remember the Lord in your heart while doing the chores. Taking money from the farmer, who sweats the whole day on his land, and after paying taxes, saves hardly anything for food, amounts to fleecing the farmer. Again, to take money by threat or bullying from a trader is squeezing his blood in the same way if you slit the neck of an animal to obtain blood. To take money forcibly from somebody's honest labor earning is to suck his blood.

On listening to the Guru's words, Malik Bhago fell at the Guru's feet and became the Guru's disciple. He distributed the money that he had collected by

taking bribes and became a plous man. He started reciting the Lord's name and started doing justice properly. He became contented with honest earning.

In the biography is written: On seeing humility in Malik Bhago, the Guru said: Bhago, you are blessed.

Then, Khan came and fell at the Guru's feet and asked forgiveness.

The Guru said: Both of you go and ask forgiveness from the sadhus.

They went to ask forgiveness from the sadhus and respectfully set them free.

Great Guru Nanak, who had the sadhus freed from their unjust captivity and allayed their suffering.

The next day, after this happening, Mardana returned from Talwandi.

Hearing about the pangs of separation from Rai Bular and other such messages, the Guru started for Talwandi. Lalo wished that the Guru would stay longer, but the Guru had started out like a breeze that blows everywhere, doing good to the people, going to different places and houses to bless people.



## The Guru Visits Talwandi

**G**uru Nanak started from Saidpur Sandiyali. Lalo, with folded hands and tears in his eyes, prayed, "You are leaving so quickly!"

The Guru looked at him with love and said, "I shall come again."

In this way, the Guru blessed dear Lalo and departed.

He traveled slowly, stopping on the way, meeting people and putting them on the true path of recitation of the Lord's name with love. In about ten days he reached Talwandi. He stayed near a well on the outskirts of the town.

News reached the town that a saint has come and is staying near the well. Then it became known that he is none other than Nanak, the son of Mehta Kalu. Finally, for them, he became a saint. News reached his house.

On hearing it, the Guru's mom hurriedly came.

Later the Guru's dad Mehta Kalu and uncle Laloo followed. The Guru had hardly got up on seeing his mom coming, when the Guru's mom put his sacred head on her chest and her eyes filled with tears of love. Then he met his dad and uncle. Uncle Laloo hinted Mehta Kalu to keep quiet and not utter any angry words. Mom eagerly, asked him to come home.

Then the Guru said: Now I am living in the true Lord's house.

Laloo thought that it would be difficult for the godly Guru to agree and come home. We should take him to Rai Bular. He has love for him. Maybe he will agree to come home if Rai Bular tells him.

So, Laloo said: Now that you have come, let us go and meet Rai Bular. He misses you very much.

The Guru had come mainly because of the message of Rai Bular to meet him. He went. Rai Bular was sitting on a cot. He got up and the Guru embraced him to stop him in case he would bend down to greet him. Rai Bular showed equal respect and made him sit on the pillow side while he himself sat on the feet side. For a long time tears fell from Rai Bular's eyes and the Guru looked at him with graciousness.

Rai Bular said: O Beloved of the Lord, get me blessings of the Lord.

Guru: Dear Rai Bular, The Lord from the heavens has blessed you.

Rai Bular said: If you have had me blessed by the Lord from the heavens, then you also bless me from yourself.

Then the Guru said: My dear, wherever I am, you are there.

Rai Bular: Then permit me to touch your feet just once. Only then I will feel satisfied.

Despite being stopped, Rai Bular got down from the bed and touched his head to the Guru's beautiful feet. The moment his head touched the Guru's feet Rai Bular's mind that was till now in love and pangs of separation, got a sensation and rapture. The Lord's name went into his mind, heart and body cells and he felt rapture.

Guru Nanak said: **"A saint is always in ecstasy."**

Rai Bular was thus blessed and he got the ecstasy of the soul that is the fruit of true and real devotion to the Lord. With this ecstasy of the soul, all sins are washed out and all sufferings vanish. When the sins and sufferings are gone, it automatically becomes "A saint is always in ecstasy." Rai Bular drank this love nectar for some time. Then he ordered food to be prepared immediately. "Please, everybody will eat here today." He requested.

On seeing the Guru's love for Rai Bular, the Guru's family people asked Rai Bular to persuade the Guru not to go away but to stay here and live the way of a saint as he wished.

Rai Bular requested the Guru to stay on as a saint.

"All the land I have here is because of your blessing and generosity.

Tillers will work. You may give in charity or spend in any way. Nobody will interfere." Rai Bular said.

And the Guru said, "Farming, keeping shop, trading and service, is all in the Lord's name which is everything for me. The Lord's name is my farming, my shop, my trading and my service. Dear Rai, This has been ordained to me by my Lord."

Rai Bular had faith that whatever the Guru does is the Lord's will. He understood that the Guru was none other than the Lord's love. He has come to this world as a saint to allay the suffering of the people. To try to stop him would be to interfere in the Lord's will.

He asked: O Guru, please tell us what should we do that the Lord is pleased?



**Guru: Do, what pleases the Lord. Meditate on Him. Where your strength fails, recite His name. Put your faith in His power. With folded hands, fall at His feet.**

It is written that one day the Guru got up early in the morning and wanted to have a bath. He was told that all the wells were dry at that time.

The Guru then asked: Is there any pond here?

When Rai Bular heard this, he had a small lake excavated and had it filled with clean water.

The Guru's command to Rai bular is repeated once again:

Where your strength fails recite the Lord's name.

Let us also recite: **O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Tulsan Maid

**T**he Guru stayed at Talwandi for a few days. But at night he stayed outside only under the trees. In the day, he went for a stroll nearby. Sometimes he went to Rai Bular to bless him. He used to have his food with his mother who made and served food with much love.

When the family accepted that he would not stay, but would go after some time, they made the best of each day. This was the right thinking.

One day when the Guru came to the house, his mother was cooking. The Guru lay down on a cot in the verandah and it looked as though he was asleep.

When the food was ready, in Sikh houses we say, 'Blessed by the Lord, food is ready', then mom told the maid whose name was Tulsan, "O Tulsan! Go and tell our loving son that food is ready."

Tulsan was the mother's maidservant. She was good natured and pious.

When she went there, she saw the Guru was lying down, with eyes closed and his face shining with luster. Tulsan did not think it proper to call out and wake him up. Instead she touched his sacred feet.

When she touched his feet, she felt a sweet sensation and love pouring into her. She kissed his feet again and again. Then she clasped his feet and

sat down. As she did, she saw in her mind that a ship was sinking, and the owner of the ship, who had merchandise worth millions on the ship, was praying, "O Guru Nanak, O Guru Nanak! Please come and help me. Please don't let my ship sink." Then she saw the Guru there. He saved the ship from sinking and brought it to the shore safely. Then she came and told mother that the Guru was asleep.

Mom said: Go and wake him up otherwise the food will get cold.

Then Tulsan said: He is saving a ship of his disciple from sinking and taking it to the shore. When he is free, then I shall wake him up.

Mother thought: Since our son has become a saint, even the maidservant is making fun of us.

She herself went and woke up the Guru, brought him to the kitchen and lovingly served hot food to him.

When the Guru finished his food and had rinsed his mouth, his mom said: See, darling son! If you don't become a saint, and you become a family man and move with big people, then people will respect you and we shall also be respected more. Now people make fun. What to talk of other people even the maidservant in the house makes fun.

The Guru asked: Mother, has anybody talked to you with disrespect?

Mom said: See, this Tulsan, this maidservant, she went to wake you up and came back and said that you were saving a ship from sinking in the sea.

The Guru smiled and said: Mother, don't talk of Tulsan. Don't be angry for what she talks. Tulsan is mad. Why get angry on a mad person's talk?

The Guru had said these words casually, but there was so much strength in the Guru's words, that Tulsan became mad.

It is written that she remained eccentric till she died and got eternal peace. Eternal peace is, when a person dies and goes to the Lord and then is always happy. When it is said that she got eternal peace, it indicates that she was not really mad. She was immersed in the Lord's love inwardly, and outwardly she was less conscious.

She was not really mentally ill. Her being less conscious outwardly was not an illness.



## The Guru Visits Saidpur Again

**N**ow the Guru was ready to leave Talwandi. Rai Bular could not bear the separation. He had tears in his eyes. Actually, Rai Bular was old, and he thought: The Guru is going on his travels and nobody knows when he will come back. I cannot be sure if I will meet him again in this lifetime. He felt very sad on this account. But the Guru blessed him and he got inner happiness of the soul. The Guru blessed him with eternal happiness. That means he was released from the cycle of births and deaths. He would be with the Lord after death and would not be born in this world again. The Guru was gracious to bless him.

Then the Guru came home and blessed his parents. They also got inner happiness.

Then he left Talwandi for Lalo's place at Saidpur. When he reached Saidpur, Lalo was overjoyed. He welcomed him with reverence and love. He was entirely at his service. Other people in Saidpur, who were blessed by him earlier, also came and met him and were blessed by him again.

Then the Guru left Saidpur. But before he left, he blessed Lalo with the Lord's name and love. Lalo's mind was in bliss. He recited the Lord's name, became absorbed in the love of the Lord and became a saint.

Ever since that time the memorials in Saidpur (Eminabad) in remembrance of the Guru include:

**Well of Bhai Lalo.** This well was in the verandah when the Guru stayed in this house.

**Rori Sahib.** This is the place where the Guru meditated, while sitting on a platform of stones. It is about 5 kilometres from Eminabad towards the southwest.

**Chakki Sahib.** This is the place where the Guru was given a grinding wheel to grind wheat. This grinding wheel moved by itself.

The tyrant emperor heard about this and the Guru was able to get all the people who had been taken as prisoners by the emperor's men, freed.



## Story of Harappa

**F**rom Saidpur the Guru traveled towards the south. It is likely he came to Lahore. It is not certain whether he stopped at Lahore or continued without stopping. No accounts about this have been found. In the old biography it is written: Then the Guru went into the wilderness. Sometimes through forests, sometimes on banks of rivers, he stopped nowhere. From this we understand that he did not enter any village or town. He kept on traveling in the forests. Nights, he would spend under a tree. Then they came to a town.

Stopping on the outskirts he said to Mardana: O Mardana, Are you hungry?

He replied: You know everything.

The Guru said: O Mardana, go to the town and have food.

Mardana said: I do not know anyone. Who will give me food just like that? If you say so I could beg for food.

The Guru said: O singer of divine hymns! You need not beg for food. Go to the house of Uppal Khattris. Stand there and remain quiet. They will be eating food. They will be delighted to see you. All the people in the town whether Hindus or Mohammedans, will come and touch your feet. They will bring all

sorts of food for you. Some will even bring clothes. Whoever sees you will want to bring his entire wealth for you. They will say: 'O, handsome child of the Lord, we adore you.' But there will be some who won't bother about you. They won't care who you are and from where you have come.

On hearing this, Mardana went to the town. What the Guru had said became true word by word. All the people of the town came and touched his feet. People gave him money, food and clothes.

They gave him respect and looked after him. Mardana was delighted. He could not control his happiness.

But when a person passed by who would not even look at him, then he felt somewhat dejected. In this way, when it was evening, he carried the money and other things and brought them to the Guru. When the Guru saw all the money and food and clothes of silk and cotton and other things, he laughed and laughed and said: "Mardana what have you brought?"

Mardana: "Your Majesty, It is because of your words that all people gave me food, money and other things. I have eaten to my fill and these things I have brought for you."

The Guru laughed and said: "Mardana you have done well in bringing these things, but they are of no use to us."

Mardana: "O Guru, then what should I do with them?"

Guru: "Throw them away."

Mardana for once saw the Guru's blossoming face, then, he looked inside himself. Again he looked at



the shining forehead of the Guru from where shining rays were coming out like the rays of light from the moon. The Guru's face was as bright as the full moon. Mardana picked up the bundle and threw it far away.



## Sajjan, The Robber

**T**hen he left this place too. He came to another town. The town was still at some distance when they saw a big mansion not far from the road. There was a boundary wall on all four sides of the mansion. On one side, in the middle there was a door opening on to a verandah. At the two corners of this wall were two shrines. On one side, was an idol temple and on the other side was a mosque.

Beyond the verandah was a large courtyard and beyond that was the mansion with many rooms and basement with a well inside that was hidden. The passage leading to the well was also secret. There were many more rooms and verandahs and courtyards inside. The mansion belonged to one person, and he had many servants.

The owner of this mansion was Sheikh Sajjan. He had adopted a novel way of living, welcoming people traveling by with warmth and lavish hospitality.

When a Hindu came, he would take him to the idol temple and show him worship going on to show that he was a very religious person.

When a Mohammedan traveler came, he would take him to the mosque. He would be very hospitable in serving food to the traveler. Then at night he would say, "Please rest. Have a sound sleep." He would

keep him like that for one or two days. Then, he would find an opportunity to kill the person, hide his dead body in the underground well, and appropriate all his cash and belongings. But in the day he would sit with a string of beads, in his hand, so he appeared to be religious and God-fearing. He had many ways to deceive and loot people.

The Guru knew all about him and had come to his house intentionally. When Sajjan saw the Guru, he thought: The Guru must be carrying some gold and jewelry. He looks very rich. The shine on his face is a sign of being extremely rich, he must be carrying gems and pearls. Probably he has put on the robe of a sadhu to hide his wealth, so that people may think that he is not wealthy. He decided that when the Guru sleeps at night, then, we would loot him. In this thinking, he was very hospitable to the Guru.

The Guru stayed up till late at night. Sajjan said, "The beds are made. Please go to sleep. It is quite late at night." He said it twice or thrice.

The Guru said, "All right, we will sing one divine hymn about devotion to the Lord and then go."

Sajjan said, "Honored guest! Please sing. I shall also listen."

The Guru asked Mardana to play the rebeck. Mardana played the rebeck and the Guru himself sang a divine song.

While the Guru sang the divine song and repeated the lines, at each pause, he would look towards Sajjan with graciousness.

Then the meanings of the words went deep into Sajjan's heart and mind.

All the persons whom he had deceived and killed

came to his mind and he thought, "One day I have to leave everything and all the money that I have accumulated by deceiving and killing innocent people will go to someone else. And when I go to the Lord's court where the good deeds and the bad deeds will be weighed, I shall have to bear the punishment. The saint has sung the truth."

He realized that the Guru is not a rich jeweler as he had thought. He is really a real saint or a prophet who has seen through my deception, he acknowledged to himself. The shine on his face is a sign that he is godly. So, Sajjan felt sorry for all he had done and fell at the Guru's feet crying. He kissed them again and again, "Have mercy on me. Bless me and forgive my sins, you are the savior."

The Guru said, "O Sajjan! Forgiveness can come and blessings can come but you have to do two things. One is that you have to be true. Admit your sins and evil deeds. Truly repent. Second, whatever money you have earned by deception and evil deeds, give it away. Return it to the people whom you have robbed if you know the addresses."

Then Sajjan, with folded hands, confessed all his evil deeds.

Confessed means, he told the Guru whatever evil deeds he had done and accepted 'I am a sinner, I don't deny it.' He brought all the money and gold that he had accumulated by robbing people and showed it to the Guru.

The next morning, he started distributing it to the needy and poor and returned the money to those whose addresses were known.

In this way he gave away all his wealth.

When Sajjan had given away all the accumulated money, then the Guru asked him to demolish the mansion that he had constructed with the money earned by his evil deeds. The Guru told him to construct a proper gurdwara where there should be recitation of the Lord's name and singing of divine hymns and be sincerely at the service of the people. This should be constructed from honestly earned money.

The Guru blessed him with the Lord's name and Sajjan started reciting the Lord's name. Sajjan lived in that new gurdwara for the rest of his life and recited the Lord's name and sang the divine hymns and preached the Lord's name to others.

It is written that this was the first gurdwara that the Guru asked to be constructed.



## One Muslim Holy Man Blessed

**A**fter transforming Sajjan the robber into Sajjan the saint, the Guru went away. Then, Mardana said, "O dear and lovely Guru, why did you go to this sinner, this cruel and murderous dacoit Sajjan and put your precious life in danger?"

Guru: "Is converting a bad smelling pond into a clean water spring a good deed or not? It is not that this one person has been blessed. You see, how many innocent lives have been saved, or else he would have continued to kill and rob. Now, with this holy congregation here, many other sinners will become pious and the sufferings of the poor will end. The transformation of one person will mean making a river of piousness. These robbers have stamina but due to their evil minds they use their strength for evil deeds. If their mind is turned towards doing good, then their strength is diverted towards doing goodness."

Mardana: "Yes, you are right. These robbers, dacoits, gamblers, have a lot of stamina. Yet they do evil deeds. When their eyes open, then they will use their strength to do good deeds. How much strength you have that you can divert their minds from evil doing to goodness. O great Guru, you are great. Well!

Where do we go now? I thought we would go to Multan, but you have turned towards the east."

The Guru said, "Mardana, we have to go to the confluence of the rivers Satluj and Beas. A holy man is making people suffer there."

Mardana asked, "Will the holy man whom we are going to meet be like Sajjan, wanting to kill us, or will he be better?"

The Guru said, "Don't be afraid. The Lord is with us."

In this way, talking and walking, and stopping for two or three days and nights on the way, they reached a village. Seeing a bit of nice raised ground and a clean place they stayed in the open under a big tree.

One person from the village passed by and was delighted to see the Guru. He bowed his head and sat for some time. He went back to the village and told the villagers that a Lord-sent saint with a handsome and sacred face has come and is staying under the tree. The villagers came to have a glimpse of the Guru and meet him. They requested him to come and stay in a house in the village, but the Guru declined. He continued to stay there for some days.

Now, some people went to the holy man, about whom the Guru had spoken to Mardana, and told him that a saint has come to stay, who is very handsome and who has no greed. His singing attracts everyone.

Someone else told him that he is going to settle down here and may construct a mansion to stay.

On hearing this, the holy man became furious.

The holy man practiced concentration, not for

reaching the Lord, but for worldly gains so that people know that he meditates a lot and can do miracles. In this way, people were afraid of him and they praised him. If somebody did not follow what he said, then he would get angry with him. In this way, he was terrorizing people. He lived in a double-storied house but he did not allow anybody else to make a double-storied house.

Guru Nanak did not like this. He expected a saint or a holy man to be Lord loving. He should not be greedy for money and other worldly gains.

He should do goodness to people. He should allay the suffering of the people and put them on the true path of loving the Lord so that people get inner happiness. The reason why the Guru came here was to make the holy man a true saint so that whoever comes to him gets true happiness.

Now, the holy man came to know that someone has come who is on the true path of love of the Lord, and people have started giving him more respect than what the people are giving me.

It hurt him. He was afraid that if another saint who is better than him settled down here, then, his own importance would go down. When somebody said that the Guru might make a double-storied house he got even more jealous. Actually, the holy man himself lived in a double-storied house, but he did not allow anyone else to make a double-storied house.

If somebody made a double-storied house, then, he got it demolished.

It was Muslim rule in those days and no Muslim was ready to stop his high-handedness. Even if he gave any other suffering to a Hindu, no action was



taken against him. For this reason also, the people were afraid of him.

Now, when he heard about the Guru making a double-storied house, then he got furious and came to the place where the Guru was staying, with the intention of asking the Guru to go away.

He came and greeted the Guru and sat down. He thought to himself, "The Guru is a Hindu. I can win him with a little talk."

He asked: "O saint! From where have you come and where will you go?"

Then the Guru said: "The breeze comes from one side and goes to the other side. It keeps on moving. We just call it coming and going."

Holy man: "I heard you wish to stay here. If you wish to stay, then I can get a room made for you. You may sit and meditate."

Guru: "You sit. Keep sitting. For me the order is to travel."

Holy man (heaving a sigh of relief): "I heard you want to make a double-storied house."

Guru: "Will I make or will I demolish? The saint's house is in the Lord's palace."

Holy man: "I don't understand what you mean by demolishing."

Guru: "It is said that the human body is made of earth. So, man loves the earth. One thing of earth is the body and another thing of earth is the building that he makes and lives in. He is then proud that he is the owner. But as soon as a call comes from the Lord, he leaves both and goes away. It is the way of the dirty mind to get lost in the earth. A saint has an intellectual mind. He realizes that there is the Lord

living in the body. The saint lives with the Lord. He is in the remembrance of the Lord while walking, sleeping, sitting and standing. Remembrance of the Lord is his house. The love of earth takes you to the earth."

This was a very precious advice that the Guru gave to the holy man. It meant: O holy man, your body is made of earth. It is made of air, water, fire, etc., which are a part of earth. You have a soul inside that is living. What is required is that you love the soul in the body so that you may purify your soul and merge with the Supreme Soul. You have gone astray. You have started loving the 'brick and mortar building' so much that you are making other people to suffer. When you get somebody's building demolished, they suffer. They say you are a holy man. A holy man is considered to be an elder. An elder person has to give comfort to younger persons. But your love for the building has become a cause of suffering to people. To make others suffer is to do evil. Then, when you die, your people will bury you under the ground. You won't be on the earth even but in a grave, in a hollow pit under the earth. Your love for the building will keep you in the graveyard. It should have been that after death you should have gone to live with the Lord. This was the meaning of the words that the Guru spoke to the holy man.

When the holy man heard the true words of the Guru, and that the Guru spoke with love, the holy man had an awakening in his mind. He realized that what he was doing was not good. Then, with folded hands, he requested the Guru to stay for some more days. The Guru agreed. The holy man started coming

to listen to the Guru's singing of the divine hymns everyday. He became a true disciple and started reciting the Lord's name with love. He understood that the Lord has given life to everyone, that we all are the Lord's children and that we should love everyone and we should not make anybody suffer.

Two things were achieved. Firstly, he started loving the Lord. And secondly, he learnt that whatever the Lord does, we should accept as good. After blessing the holy man and making him a true saint for himself and for others, the Guru left the place.

As the Guru had transformed Sajjan, the robber into a saint and it was good for the world, in the same way the Guru turned the mind of this holy man and thus allayed the suffering of many people who were unhappy because of his high-handedness. Let us say:

**O Great Guru Nanak, O Great Guru Nanak  
O Great Guru Nanak Dev**



## The Guru Travels to Hardwar

**A**fter blessing the holy man and making sure that now he had become really pious and was on the right path, the Guru departed and traveled towards the east. He stayed at some places, blessed the people, put them on the true path of 'recitation of the Lord's name with love' and finally reached Hardwar. When the river Ganga leaves the hills behind and enters the plains, there, on the banks of the Ganga is a town named Hardwar. Since times immemorial, this place has been considered sacred.

People from all over India come to have a bath here. They believe that their sins are washed away by having a bath in the river Ganga. The Guru came here to guide people to the true path and bless them.

One morning, when he went and stood on the bank, he saw people filling palmfuls of water and offering to the rising sun. The handsome Guru also went and stood in the river. Turning his back to the sun and stood facing west and started offering palmfuls of water in the same manner as the people were offering it to the rising sun.

This was something new. People stared at him and soon a crowd collected. They asked, "Who are you? Why are you offering water to the west? Towards the west is Mecca. Aren't you a Hindu? If you are a Hindu, then offer water towards the east."

Then the Guru looked towards them mercifully and asked, "Why are you offering water towards the east?"

Some people said, "We are offering water to our ancestors" and some others said, "We are offering to the sun."

The Guru asked: "How far is the world of your ancestors and how far is the sun?"

They said: "City of the forefathers maybe millions of kilometers away. Even the sun is very far."

And so, the Guru started throwing water again more vigorously towards the west.

One pandit from the crowd asked, "Brother, Tell us, to whom are you offering water?"

The true Guru said: "Listen, you good people. My village is this side. My fields are there. This year we had no rain. On seeing you, I thought I could send water from here. Maybe my fields will be saved."

Everybody laughed. One person said, "Your water from the Ganga is falling back in the Ganga. How can it reach your fields?"

The Guru said, "O dear! You mean this water will not reach my fields that are only one hundred kilometers away? And the water you are throwing will reach millions of kilometers away?"

Whatever the Guru said and did, however small it may have been, had a great depth and meaning. This exchange had a startling effect and everybody started to question thinking that if the water cannot reach one hundred kilometers, then how can it reach millions of kilometers away? What he says is true, they thought. He must be a godly man who has come to awaken our mind. But another person spoke up,

"Well, my respected friend! It is a matter of belief. We believe that the water we are offering is reaching our ancestors.

The Guru said: "Your mistaken belief is taking you to hell."

The person said: "Belief is what the mind thinks. Our mind is thinking of God."

The Guru said: "You are thinking about your house. Somebody is remembering his sons, somebody his wife, somebody his money, somebody his shop. Somebody is thinking about his enemies and somebody his friends. The mind is wandering. You say, O God, O God. There is no God in your mind."

The person asked: "Where is my mind?"

The Guru said: "While you were saying O God, O God with the beads, your mind was thinking of your wife."

In this way the Guru read the minds of some others and they acknowledged it was true. Then the people bowed to him and touched his feet. The Guru then sat on the bank and the people crowded around him.

When the Guru saw that the people were eager to listen to him he gave a thundering discourse. He put them on the true path. He told them to recite the Lord's name with love and elevate their mind. Then one gets ecstasy. Live in ecstasy and give this ecstasy to others. Be generous. Give charity. Eat and drink with honestly earned money. Honestly earned means that whatever way you earn, whether by hard work, labor, employment, business or farming, do it with truth and piety. Let it not be tainted by sin. The Lord is in everyone. Think of all as brothers. The

Lord is omnipresent. Have fear of the Lord and do not sin. He doesn't like sin. Love, sweetness, happiness springs from the Lord always. Love Him. To love Him is to remember Him and recite His name with love.

The people who were greatly impressed by the Guru asked him to have food with them. The Guru hesitated a little. Then they said, "For the sake of the Lord, please come." Then the Guru went with them to eat food.

When they went to the kitchen the Brahmins entered first and drew lines.

In the biography the conversation is described as follows:

The Guru said: "The kitchen has become dirty. Why do you draw these lines?"

They said: "The kitchen has been scrubbed and cleaned and no low caste person has entered. We are all upper caste."

Then the respected Guru said: "Till you went in, the kitchen was clean. When you entered it has become dirty because with you four evils have gone in."

The Brahmins said: "No. We cannot see any."

Guru: "When you entered the kitchen the following four evils were in your mind and they have entered with you.

1. Animal instincts. 2. Cruelty (No forgiveness).
3. Criticism (Backbiting)
4. Anger.

Now, you look to your minds and say whether you have made the kitchen dirty or not. Unless you clear these habits from your mind, you cannot be called

pure. Habits means: That you are under the control of these. If the habits are good you will do good. If the habits are evil, you will do evil.”

The Brahmins conceded, “What you say is correct and true. But how do we become pure?”

The benevolent Guru said: “Speak the truth and keep control over your passions. Do good deeds. Instead of drawing lines in the kitchen and going far to have a bath for purity, recite the Lord’s name. This is the true and pure bath.”

Hearing this the Brahmins fell at the Guru’s feet, pleading, “Please make us your disciples.”

The Guru said: “My discipleship is a bit difficult yet it is easy also. Whatever money you have, you have earned by dishonest means. You have collected money by fleecing people. Give it away in the name of the Lord.”

The Brahmins were convinced by what the Guru had said and readily gave away the money they had to the needy.

On seeing this, the Guru showered blessings on them. The Guru gave them the Lord’s name and blessed them with the love of the Lord. The Guru gave them the recitation of the Lord’s name and made them feel the presence of the Lord within the body and outside in nature. They felt the inner joy and bliss. He put them on the path of love of the Lord. They learnt to live in the incessant recitation of the Lord’s name and they felt the presence of the Lord all the time in their minds and hearts.

In this way many people became disciples of the Guru and dropped their earlier habits of artificiality and hypocrisy.



The Guru's command to the Brahmins is repeated once again:

**Recite the Lord's name. This is the pure bath.**

Let us also recite: **O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Guru Nanak Travels To Kurukshetra

**T**he Guru started out again, roughly northwest towards Saharanpur. On the way there was a big fair but he did not stop for it but continued till he reached Kurukshetra. On the way he stopped at many places and blessed the Lord's name and put people on the path of piousness. He told them to be virtuous and keep away from vices.

When he reached Kurukshetra, a very big fair was on. A few hundred thousand people had gathered for the fair, as they come even today.

It was a day of a solar eclipse. It was a kind of pilgrimage and they were getting ready to bathe in the sacred tank there. The Guru did not go there to see the fair, nor did he go there to have a bath to purify himself. He was himself pure from the heavens. He went there to guide the misguided people.

Generally, people believed that when there is an eclipse of the sun or the moon, then the two demons named Rahu and Ketu influence them with the intent of killing them. So, people have a bath and give charity. They believed that by the effect of this bath and charity the demons go away and are not able to cast their evil influence.

This belief was not true because an eclipse is a natural phenomenon. It is only a shadow caused by

the movement of the earth and the moon in relation to the sun. Astronomers are able to predict these eclipses in advance simply by calculating the movement of the earth and the moon over a period of 17 years.

Therefore the Guru went there to take people out of the false belief of the fear of the demons and put them on the true path of recitation of the Lord's name with love. He went to teach that one should give charity often and have a bath everyday but one should not have a mistaken belief of fear from the demons. The Lord has created the world. How he has created it He alone knows. The sun, moon, stars, earth, humans, animals, everything is His creation. We should not forget Him. Remember Him with love. Do those things that He would like. Those things that He will not like, you also consider them bad, and avoid. Rid your mind from superstitions and erroneous beliefs.

So, the purpose of the Guru to visit Kurukshetra during the fair was to take people out of forgetfulness of the Lord and to put them on the true path of recitation of the Lord's name with love. He wanted to tell his disciples that all creation is of the Lord. Along with the recitation of the Lord's name with love, we should not cause any suffering to any of His creatures. We should not deceive anyone. We should be truthful and we should love everyone.

[Eclipse]

When the time of the eclipse was near, King Jagat Rai of Hansi arrived. His mother accompanied him. Some enemies had forcibly occupied his kingdom and thrown him out. He had come to Kurukshetra in the

hope of meeting some saint and getting his blessings. It appears, he knew that a fair was on at Kurukshetra but he did not know that it was the day of the eclipse. He had shot a deer on the way and had planned to camp, eat, and then go to the fair and look for some good saint. But before he reached the fair, he saw the Guru sitting and Mardana singing the divine hymns. The king and his mother wondered to see such a godly face. They felt that this perhaps was a real beloved of the Lord. They came forward, bowed their heads and offered the deer to the Guru. Then the king told his tale of woe.

Meanwhile, having got permission the cooks started preparations to cook the meat. The Guru listened sympathetically to the king's suffering, consoled him and advised him to follow the true path of 'recitation of the Lord's name with love'.

Meanwhile, people saw the fire and smoke and were furious because the pandits and the people believed that to cook food during the eclipse period was an evil thing. People gathered with sticks and *wands* and angrily said, "Who are you to be cooking during the eclipse period? How dare you kill a deer and put it on to cook when the eclipse has begun?"

The Guru said, "Please come! You are welcome to kill me, but be sure that if killing a deer is an evil deed during the eclipse, then how is it that killing a man is a sacred deed?"

On hearing this, the people started having second thoughts. By saying 'Come and kill me', it appeared that the Guru had lost in the discussion, but actually the Guru had won. They felt ashamed and they lowered their sticks and wands. Then, as it is

mentioned in *Guru Nanak Prakash*, the Guru asked the sadhus to bring a senior learned pandit or some ascetic so that the issue could be discussed seriously. They went and brought some pandits and ascetics. One of them was a pandit named Nanoo but he called himself Nanak. He had read in some scripture that this is the time for prophet Nanak, who is the Lord's beloved, to come to this earth. So, he thought: If I am called Nanak, then I shall become famous and be known as a prophet. He was surprised to meet another Nanak in the fair. He wondered if this Nanak might be the same prophet that the scripture had mentioned. But since he was quite a learned pandit, he thought he might be able to win in the discussion. So, he joined the other pandits who had come for a discussion with the Guru.

He argued, "In our scriptures eating and serving meat is forbidden. Since Vedic times our ancestors did not eat meat. You are a Hindu. How is it that you are going against the scriptures?"

The Guru said, "O pandit, if you were of some other religion, then it would have been different. But you are talking of Hindu scriptures. In the Vedas, Puranas and other Hindu scriptures, your ancestors offered meat in the Yagnas. They used to put meat, whether rhinoceros, horses or other animals, in the sacrificial fire and offer it to the gods. Even in other Hindu scriptures and Ramayana, meat is not forbidden. During marriages goats are slaughtered and cooked. The Aryans relished meat. How can you say that it is forbidden in the Vedas, Puranas and other scriptures? Then you accept charity from the Khatris who eat meat. Can you remain pure by taking

charity from the Khattris? Is not the charity they give tainted with killing? O dear pandit! The thing is that you pandits have become clever at talking. You do not have good character. You have no love in your heart. You do not have devotion to the Lord. You do not remember the Lord. You are smart to look after your own interest and you think you can win over others by your slick arguments. Then you consider yourself as superior. But this is only being clever. A person who hasn't got insight, who hasn't got the sensation of the presence of the Supreme Lord in his mind and heart, who hasn't got humility, generosity and wondrousness by seeing Him in all beings, you may call him enlightened or learned or meditative or beloved of the Lord, but he is nothing. One pandit says, eat meat. The second pandit says, don't eat meat. Then both of them have long discussions or debates over the issue. One wins and the other loses. People watch the fun. Both are full of pride and ego. One is proud to win, the other is ashamed and feels bad. Neither of them is enlightened or meditative or devoted or in love of God. You are not doing goodness to the people. You are only showing off your ego."

There were many more such discussions. All those who listened were impressed by the Guru's frank talk. Nanoo pandit then touched the Guru's feet and with folded hands accepted he was wrong. He said, "I am sorry, I was calling myself Nanak. I did not know that you have already come to this earth. Even after so much learning I was ignorant, proud and greedy. You are the real Nanak. You are the real prophet. You are the liberator of people from the cycle of births and deaths in this Un-enlightened era

(Kalyug). From now onwards I shall be called Nanoo and not Nanak."

He addressed the gathering, "Listen everybody he is the true Nanak. I am not Nanak."

In this way, all the pandits, the sadhus, and the learned ones bowed to the Guru. Many became his disciples and were blessed by Nanak with the Lord's name. The questions of the pandits have not been recorded but the answers that the Guru gave are mentioned in the Guru Granth Sahib, the Holy Scripture in Malaar Rag Vaar. From there one can infer what the pandits asked.

[Conclusion]

In this story, it is evident that the pandits and the people had no arguments left to reply to Guru Nanak Dev.

It is as though a camel loaded with wooden logs becomes stubborn and stops walking, then the owner takes a log from the load on the camel and uses it to make the camel move. Similarly, the Guru argued that if killing a deer is evil during the eclipse, then how is it that your wanting to kill me is pious. The Guru made them understand that their thinking was wrong and made them feel ashamed.

Again when the pandits said that meat is forbidden in the scriptures, then the Guru quoted from the same scriptures that their ancestors offered rhinos and other animals in the sacrificial fire to the gods. How can you claim that it was forbidden then? On hearing this, they felt humiliated and stopped arguing. Then the Guru advised them not to fight over trivial issues. He said: **Love the Lord, recite the Lord's name and live in the incessant remembrance of**

**the Lord. Thus love the Lord and extend it to every bit of His creation. Be good to all people and love everybody, for all are the Lord's children. Love the entire world.**

About eating and drinking, he said, "Do not eat anything that doesn't suit your body. Do not eat anything that may make you unwell or anything that doesn't suit your mind. Too many spices and chilies tend to anger, eating too much fat makes one lazy. One should eat what suits him. Each person should think this through for himself or herself. This is the religious teaching given by Guru Nanak for the well being of everybody in every country and everywhere.

The miracle that happened at that time has also been recorded. When everybody accepted his teaching and became his disciples, then the Guru asked the people to open the cooking pot and eat. When it was opened then they found it was full of sweet rice pudding! All the pandits of various sects and the ordinary people ate that as sacred sweet and accepted, "Great Guru Nanak has come to liberate people from the cycle of births and deaths in this Un-enlightened era (Kalyug)."

The Guru's advice to the Pandits is repeated once again:

Love the Lord. Recite the Lord's name and live in the incessant remembrance of the Lord.

Let us also recite with love: **O Lord, O Lord, O Lord, O Lord**

And go on reciting.





## Mansukh-Shivnabh

**G**uru Nanak had left his home and family and his job to work for the Lord. He first went to Hardwar. From there he went to Kurukshetra on the eve of Solar Eclipse as we have just read. Mansukh his loving disciple settled at Lahore as a trader left his home and traveled to Ceylon. Ceylon is an island at the extreme southern tip of India. Mansukh used to go there often for his business. This time also he visited Ceylon for his business. There, a day came, that was a day of fasting. Fasting means, not eating anything for the whole day or eating only fruit.

People considered fasting as a sacred ritual to purify the mind, that is good. Everybody kept the fast but Mansukh did not.

People got angry because he didn't. They caught him and took him to the king and complained.

The king asked, "O Gentleman from another land! You seem to be a Hindu but why have you not kept the fast? Why have you not bathed and worshipped?"

Mansukh replied, "Your Majesty, I wish to reach the Lord. There are two ways to reach the Lord. One is to walk. It is the ant's way. The other is to fly. It is the bird's way. My way is the bird's way. Fasting, following the prescribed rituals, ritual bathing belong to the ant's way and progress is slow. My path is

flying like a bird." The king was astonished and he said, "Tell us that way?"

Mansukh: Your Majesty, **the bird's way is to love the Lord, who is the creator. To remember the Lord in your heart, to remember that He is near me, He is inside me, I have to remember Him and love Him from my heart. When one remembers someone with love, then one gets close to him in one's heart.**

Penances, austerities, worship of idols, pilgrimage, and other ascetic practices all come from ego and are done to impress others. I am good, I keep fasts regularly, we say. I, I, is itself a form of ego. We feel we are pious in the eyes of other people. In this way the Lord is lost sight of. We do not even think of Him. But if you love the Lord from your heart, then this ego becomes less. Like, when a mother loves a child, or when a son loves his father, the person who loves forgets his own comfort. Is it not? The mother will herself remain hungry but will give food to the child first.

King: "O merchant, from where have you learnt this bird's way?"

Mansukh: "I have learnt from my true Guru."

King: "Who is that true Guru?"

Mansukh: "Your Majesty, listen! **In this Kalyug, a prophet has come to this earth to save the people. He is himself immersed in the Lord's love and wants to make other people love the Lord and be joined with the Lord. He is all love himself. The moment you have his glimpse he attracts you with his love.**"

King: "What is his name?"

Mansukh looked upwards. Tears started flowing from his eyes and with emotion he uttered:

Great Guru Nanak Dev

Great Guru Nanak Dev

The Guru has come to save people from suffering.

Mansukh uttered the Guru's name with such love and emotion that the king felt a trembling sensation in his entire body. Tears came to his eyes. He felt so much love for the Guru that his mind wished to fly to meet Guru Nanak. After much span of time, the king said: "O Mansukh! Take me to the Guru. Let me have his glimpse. Let me meet him. Kingdom is nothing. Let it go, but take me to the Guru."

Then, Mansukh said: "Your Majesty, there is no need to renounce the kingdom. Rule the kingdom with truth and honesty. But remember the handsome Guru Nanak in your mind. Feel that he is yours and near you. He will be attracted by your love. He will himself come and love you and bless you."

In this way the king developed a feeling of love for Mansukh. He called him everyday and listened to the Guru stories and praises, and his longing to meet the Guru increased.

In this way the king developed as much love for the Guru as Mansukh himself had. Mansukh assured him that the Guru himself reaches wherever there is love and showers his blessings.

In this way, enthusing the king with the love of the Guru, and telling him how to find the Guru, Mansukh left Ceylon to return to his own homeland.



## Panipat

**F**rom Kurukshetra, the Guru traveled towards the south and then west and reached Panipat. Panipat is a town on the road to Delhi. He stayed near a well on the outskirts of the town. Soon, a disciple of a holy man came. His name was Sheikh Tahir, but people called him Sheikh Tatihari.

When he saw somebody sitting near the well, he thought it was some Muslim saint. So, he said, "O godly saint, my salute to you."

When Muslims meet, they say salute to each other.

But the Guru did not return the salute. He said, "Salute to the Lord, greetings with folded hands to the holy man."

Tatihari was astonished. He went to his own dwelling and told the holy man, "Today I have met a saint who has turned down the 'salute to you' and speaks in a different way. He says, salute to the Lord."

The holy man said, "If he says salute to the Lord, then he is some big saint, a real saint. Come! Let us go and meet him." So, both of them came to the well where the Guru was staying. When the holy man, whose name was well known as Sharaf, came and greeted the Guru, "Salute to you", again the Guru said, "Salute to the Lord."

Then, the holy man said, "I cannot judge from your dress where you are from, but you do look like a saint. May I ask some questions? Will you reply?"

The Guru said, "Yes. Ask."

Then the holy man asked many questions and the Guru replied. The gist of what the Guru replied is:

A saint or a holy man or a Lord's beloved, is he who dies while living. That means, he should not do evil deeds. He should not be a source of suffering to anyone. He should not forget the Lord. He should never be angry. He should live within his right. He should be contented. He should not try to grab. He should not be greedy.

**He should recite the Lord's name everyday. He should sit in solitude and meditate on the Lord.**

A person who has these qualities can be called a real saint or sadhu or faqir or a man of God. Then Sheikh Sharaf said: "You are great. You have realized the Lord. I have no questions to ask." He meant: You are a beloved of the Lord. You are an image of the Lord. I am nobody to determine your spiritual stage or tell you anything better. Even to have your glimpse is a great thing. Saying this, he shook hands and then kissed his feet. Then he went to his dwelling.

The Guru and Mardana then moved on.

The Guru's command to Sheikh Sharaf is repeated once again:

**Recite the Lord's name everyday**

Let us also recite:

**O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Delhi

The Guru left Panipat. Stopping on the way at some places, he blessed the people and reached Delhi. About four kilometers near Delhi he stayed on the bank of river Yamuna where a sadhu, named Majnu, lived and the place later became known as Majnu-ka-tila.

Very near this place, was the elephant stable of King Ibrahim Lodhi.

As the place where horses stay is called a stable, similarly, where the elephants stay is called an elephant stable. The area where the Guru stayed is also called Timarpur and a village nearby is named Chandrawal.

The bank is on a much higher level than the level of the flowing river Yamuna. The Guru stayed here under the trees.

At night, he remembered the Lord and rested. Early in the morning, Mardana sang the divine hymns.

Mardana had just finished singing, when the Guru's handsome ears heard the sound of crying.

The Guru then asked Mardana to go and find out why the people were crying.

Mardana went. When he came back he related to the Guru that an elephant had died in the elephant stable. The elephant keeper and all his family members were crying.

The softhearted Guru went and stood where the elephant keeper and his family members were crying.

The Guru asked, "O good people! Why are you crying?"

The elephant keeper replied, "O Lord-sent benevolent, one elephant has died."

The Guru asked, "Then what? The elephant belongs to the king. He has no shortage of money. If one dies, he can buy ten more. Why do you cry?"

Elephant keeper, "We are crying because, firstly, the king may be angry and blame us for his death. Then, this was our source of livelihood. We will be out of job. When another elephant comes, we cannot be sure whether we will be retained or somebody else will be given the job. Our trade is very difficult. Everybody does not keep an elephant. Only kings keep elephants. It is very difficult to get a job from a king." Saying this, they wept more bitterly.

The Guru was merciful. He said, "Go and rub your hand on the elephant's face and say 'O Lord' in his ears."

On listening to the Guru, the elephant keeper went and stroked the elephant's face saying 'O Lord' in his ears.

The elephant quivered and then stood up.

The news spread and reached King Ibrahim Lodhi that a saint has come to stay at Timarpur who has restored life to the king's dead elephant.

The king sent for the elephant and then came riding on the same elephant to meet the Guru. He got down from the elephant, greeted the Guru and sat down nearby.

He asked, "O Saint! Have you given life to this elephant?"

The Guru replied, "It is the Lord who gives life and takes it. When a saint prays to the Lord, the Lord is merciful."

Then the king said, "Now make it die."

The Guru replied, "The Lord gives life and takes it. There is none other than the Lord." And the elephant died.

Now the king said, "Give life to the elephant."

Then the Guru said, "O king, when you put the iron in fire, it becomes like fire, but you cannot touch it, though you can touch a burning coal for a moment. Similarly, saints are immersed in the Lord's love. They can change what the Lord has done, but the Lord will not change what they have done."

The king was delighted to meet the Guru. He said, "I wish to offer you some money. Please accept."

The Guru said: "I desire the love of the Lord and nothing else."





## Sheikh Bajeed

**F**rom Delhi, the Guru did not go home. He moved forward. Mardana was with him. He moved towards the east. He traveled for some distance and then sat down under a tree. Mardana sang the divine hymns.

When the divine song was over, he saw far away a holy man coming. The holy man was being carried in a palanquin by six laborers. There was another big tree nearby with dense shade. The laborers put the palanquin down there and spread a sheet on which the holy man lay down. Now they started massaging the holy man while one of them waved a fan for him. This holy man was known as Sheikh Bajeed.

Seeing this, Mardana asked the Guru, "O Handsome Guru! What is this drama? This holy man has come sitting in a palanquin yet he has got tired. He did not walk. He sat in the palanquin so that he shouldn't get tired. How is it that the holy man who has come sitting has got tired and the laborers who carried the palanquin, and who should have got tired, are now massaging him and waving the fan for him?"

The Guru replied, "Mardana! Those who keep walking remain strong. They feel hungry. They eat well and digest well and they remain healthy. By

sitting the appetite goes down. If they eat more, they cannot digest it and become unwell. If they eat less their strength goes down and they get tired quickly. Haven't you heard: "A person walking and roaming will not die, but a person who is sitting will die."

"But this holy man is not old. He is quite healthy. Why should he get tired?" Mardana asked.

The Guru laughed and said: He is suffering from tiredness. One is of his previous life. In his previous life he was doing hath yoga and meditation so that he could perform miracles and people would be afraid of him. So, he got tired while doing such ascetic practices.

Now, in this life, he has become a well-known holy man. People respect him and serve him. They also offer him money and he has become rich.

He is now fulfilling the wishes of the people and is living a luxurious life. So, he has become lazy and unenergetic. This also makes him tired. So, unless he gets himself massaged, how will his tiredness go and remain healthy?

And the Guru laughed again.

What the Guru meant was that the ascetic practices done for the purpose of attaining supernatural powers is not the right thing to do. Even after attaining supernatural powers one still remains in ego. Then the holy men accumulate riches and wealth and they become lazy. What is needed is that one should love the Lord and do good deeds. One should not harm anyone. In this way the body and mind will remain healthy and happy. When such a person dies, he will go to the Lord. One goes where one has love. So, one who loves the Lord will go to the Lord's palace.

A person who loves riches, wealth, saintliness for fame, supernatural powers, will not go to the Lord. He will remain in the cycle of birth and death, and hover around people and riches.



## Nanak Matta

**T**raveling further, the Guru reached a place that was at that time known as Gorakh Matta. This was the abode of the Gorakh sect sadhus. The forest was also near.

The Guru stayed under a dry fig tree.

At a little distance, the sadhus had lit fires and were cooking food.

Mardana went and asked the sadhus to give a few pieces of wood and one piece of burning wood, but they refused and instead replied in a nasty manner. So, Mardana came back disappointed.

The Guru comforted Mardana, "Forget about them. Don't feel disappointed or angry. In this way, we go into forgetfulness of the Lord and feel sad. Whatever has happened is good. You have trust in the Lord and relax. The Lord Himself will take care of us."

Mardana comforted by the Guru, sat down. Soon he fell asleep.

Meanwhile, a person who had collected wood from the forest to sell passed that way where the Guru was sitting. Night had fallen and it was cold. The person felt love for the Guru. He brought some wood and lit a fire near the Guru and Mardana.

When Mardana woke up, he was astonished at how the Guru's words become true. Then Mardana

sang the divine songs while the fire continued to burn.

The Guru stayed there for a few days. The dry tree under which the Guru was resting started to sprout green shoots. The sadhus and yogis then realized that this saint was not an ordinary saint but one with supernatural powers. It means: One who has the power to perform miracles.

They thought it would be good to bring him into their fold.

Meaning: Make him a yogi. It is not good that he should remain hungry or in cold. He might go away. So, a few senior sadhus came and greeted him respectfully and asked, "Whose disciple are you? From whom have you been initiated?"

The Guru's answer was in scripture form. The meaning is a bit difficult. Very simply put it is: My Guru is the Almighty Lord. My initiation is that I remember Him always and I remain in recitation of His name. I pray to the Lord:

O Lord, you are the creator and savior.

O Lord, give me the strength that I remain in your love.

O Lord, you are infinite, we cannot find your limits.

O Lord, you are here, there, everywhere.

O Lord, keep me immersed in your remembrance.

O Lord, you are my comfort and my happiness.

O Lord, I am nobody, you are everything.

When the sadhus heard him, they understood that the Guru has realized the Lord. He is truly a real beloved of the Lord. He is immersed in the love of the Lord. We should not fight with him. We should make him our disciple. It will be an honor to us if he joins our sect.

Then, the sadhus said, "O child, you take initiation from us and become a yogi."

They meant: Join our sect. Become our disciple. Put on the dress of a yogi. Wear a patched blanket. Keep a wand. Pierce your ears and wear earrings. Shave your head. Rub ash on your body. Go from house to house or stay at sacred places and blow the horn to ask for food.

The Guru understood all what they meant and replied, "Listen, O sadhus, the path to the Lord is to remain immersed in the Lord's love. By wearing a patched blanket, by rubbing ash on the body, by shaving the head, by wearing ear-rings, by blowing the horn, by sitting in burial grounds, or by roaming in sacred places, the mind does not get devoted to the Lord. These are all outwardly things. The true path is, that while living in the world, we should not do evil deeds and get entangled in worldly passions.

The way to become a true yogi is: One should meet a true Guru, refrain the mind from thinking of evil, refrain the body from passions and vices, remain in the incessant remembrance of the Lord in one's mind and heart, such that one is dyed in the love of the Lord.

There were more such discussions. The sadhus lost in the discussions.

They realized that the Guru had supernatural powers. By his sitting here, the dry tree had become green. He is a real saint. We should not argue any further. Then they bowed to the Guru and went away.

The Guru stayed there for some days. People in the villages nearby became Guru disciples. They constructed a gurdwara at the place where the Guru sat under the fig tree. It is called Nanak Matta.

People's belief in the sadhus waned and they slowly left the place.

During the time of the sixth Guru, the sadhus came again and ousted the Guru-disciple Almast and burnt the fig tree so that the miracle of Guru Nanak making it green would be forgotten.

When Guru Hargobind the sixth Guru, came to know of this, he went there himself. He got the place back again and appointed Almast to look after it. The Guru also sprinkled some water on the tree. To this day the tree has watermarks on its leaves.

For some years, the disciples of Almast looked after the place. But now a committee has been formed under government supervision to look after it. The committee has constructed a new gurdwara and accommodation for pilgrims to stay. On Diwali a big fair is held here.



## Sweet Soap Nut

**I**t is said that from here the Guru went into the deep forest.

When Mardana felt hungry, the Guru said, "You eat this fruit."

That was a soap nut tree. It was loaded with fruits.

Mardana ate some of the fruit and found it sweet! It was neither bitter nor did it cause him any discomfort. The soap nut fruit is sour. On Guru Nanak's command the fruit of that tree became sweet.

Even now the fruit of that tree is sweet. People bring it and eat it as sacred sweet. Every Guru-disciple has an opportunity to taste this at some time in his life.

This place is about 30 km from Nanak Matta in the forest.





## Pandit Chattar Das

**T**raveling further, the Guru reached Banares. The other name for Banares is Kashi. Here lived a pandit named Chattar Das.

When he saw the Guru sitting by the bank of the river, he came and stopped. He asked: You are sitting just like that. You are a sadhu. You don't have a Saligram or any other idol before you. You are not even wearing a garland of Tulsi beads nor are you doing any worship. Yet you appear to be a sadhu. Learn idol worship and become a sadhu.

The gist of what the Guru said is: Idol worship is not good. I worship the Lord who is formless. You also worship the Lord but besides that keep away from evil deeds. **Then fill your mind with nectar. That nectar is the Lord's name.**

In this way there was a long discussion. Finally, the pandit touched the Guru's feet and became his disciple.

Learned people say that the thoughts expressed in this dialogue known as Dakhni Onkar are in Guru Granth Sahib, the Holy Scripture, in Ramkali raga.

The Guru's command to Pandit Chattar Das is repeated once again:

**Fill your mind with Nectar. That nectar is the Lord's name.**

Let us also fill our mind with the nectar of Lord's name:

**O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Guru Nanak Comes to Patna

[SALIS RAI]

**P**atna town is in Bihar state and is the capital of Bihar. Near Patna one can see old monuments that are of the old town named Patliputra. When king Chandragupta ruled, it was a very big town with fortified walls and turrets and a moat. The new town came up at a little distance from the ruins of the old town.

During Guru Nanak's time this town though not as large as Patliputra, was a flourishing town. The Guru traveled, preaching to people to do good, blessing people with the Lord's name, and reached Patna but he did not enter the city. He stayed under shade trees on the outskirts of the town.

The day had declined. Dusk had fallen. Mardana was hungry, but he still sang the divine songs with music. Then he started talking to the Guru. It became late at night when Mardana went to sleep and the Guru got immersed in the love of the Lord.

Early morning again, Mardana sang the divine songs and there was happiness all around. When the day ascended Mardana pleaded, "O true Guru, last night we slept hungry, daytime also we didn't eat a full meal. Now again hunger is annoying. This belly is crazy. Fill it everyday, yet it is never satiated. It is

sullen with hunger everyday. Let us go to the city. Maybe I can get some food to satiate this sullen belly. I do not know on what support you manage while fasting.”

Then the Guru picked up a small red shining lustrous stone from there only and said, “Go to the city. Sell this and eat and drink whatever you wish to.

Mardana immediately set off and reached he city. He showed the red stone to many shopkeepers and lastly reached Salis Rai Jeweler's shop. At that time Salis Rai himself was not sitting at the shop. One or two of his assistants were there. One of them went and informed Salis Rai that somebody from some other part of the country, of unfamiliar countenance, is waiting at the shop. He seems to be in haste to sell something. On listening to this, Salis Rai accompanied by his assistant Adhrika came and sat at the shop and conversation with the newly arrived gentleman started.

“Welcome, O rich merchant, from which state? What merchandise have you brought?”

Who was this rich merchant? He was Mardana, the rebeck player of the Guru.

On listening to that, Mardana replied, “I have come from Punjab, the land of five rivers and I have come to sell a red stone. If you exchange it for some money then I will have some food.”

Salis, “Please show.”

Mardana opened a pouch and placed a shining lustrous red stone of five or six grams in front of him.

Salis Rai while examining it minutely, turning it again and again felt wondrousness and said, “Thanks

to the Lord. O Lord you are great! O my master, you are great! O Adhrika, bring rupees one hundred."

Adhrika brought one hundred rupees.

Salis (placing it in front of Mardana), "Your Highness, take and here is your ruby. Put it safely in your pouch."

Mardana, "And what is this hundred rupees for?"

Salis Rai (looked intently at Mardana), "This hundred rupees is an offering for having a glimpse of this ruby. It appears, this ruby belongs to some jeweler and he has sent you to the city jewelers to determine its purity, otherwise, who would sell such a ruby? Fortunate is the person who has even once seen such a clear, shining and lustrous ruby in his lifetime.

My mentor had said that if you see such a jewel that gives ecstasy, then, you first give something for having a glimpse of it. So far as the price is concerned, it is invaluable. I have only followed the advice of my mentor. Please take this money."

Adhrika pleaded, "O master, please also show me this ruby."

Salis Rai(picked up), "Take, child. Have a look."

Adhrika was ecstatic on seeing it and said, "O master, today, my eyes can judge. This is a fantastic, very sparkling, radiant and glittering diamond. It is perfectly clear and lustrous. I have never seen such purity and such luster that is taking me into wondrousness."

Mardana: Gentleman, when my master gave me this stone, I thought he is playing a joke. Then, I thought this is a city of rich people. Somebody will buy it for his children to play with and I shall be able

to buy food to fill my belly. When I went to the first shop, he said: I can give one radish for it. My children will play with it for a while. I asked him to give two and he said, 'no'. Then I went to a sweetmeat seller. He did not give even one kilogram of sweets. Then I went to a cloth shop. He said, 'I can give only a yard of coarse cloth'. But he also added that I should go to a jeweler.

Then, I remembered that my master had asked me to go to a gold shop or a diamond shop. Then, I went to a few such shops and the price went on increasing. My curiosity increased and finally I found your shop. Now, you say it is priceless and you are giving a hundred rupees for its glimpse. This, I won't take.

Salis: Take the hundred rupees and the ruby to your master. If he is keen to sell it, come back. But this jewel is priceless.

Mardana: Gentleman, I am hungry since last night but my master is not hungry even though he hasn't had food. His order was to sell this and bring food.

Salis Rai: Please take this. I will send food also. Please tell me the place and don't worry about it. We are businessmen and your master appears to be a big trader with an inner vision. He will be happy on what I have said. He won't feel angry.

Mardana (with a little frown on his forehead): (In his mind) I don't know. He is certainly big, but if he were a businessman, then why would he need to travel places. He could have become rich while sitting at home. (Loudly) O.K. I go.

With the hundred rupees and the ruby, Mardana returned where the true Guru was sitting.

The true Guru saw him and laughed. Mardana placed the hundred rupees and the ruby in front of the Guru and said: Here is your magic stone. At some place, it is not worth even two radishes, and at another they offer a hundred rupees for its glimpse and say it is priceless.

Guru: That is how it is for invaluable things. Where there is insight, they are invaluable. But where there is no insight, then they are of no value.

(Meaning): Those who have inner vision judge the priceless things as priceless but those who do not have inner vision consider it worth nothing.

Inner vision is the prime thing. One who did not have the vision to judge considered its worth as one radish. One who had the insight considered it as priceless. This hundred rupees indicates that his insight has considered it priceless. But we have no right to take money without selling anything. Go and return this money to him.

Mardana was dead tired, but he realized that accepting the hundred rupees was unjustified and the Guru will not accept it. So, whether he wanted to or not he went back to return the money.

The Guru stayed sitting under the shade trees, immersed in the love of the Lord, singing a divine song in sweet melody. Just then, Adhrika reached with food.

He was charmed by the exotic divine music. He was dazed. His vision got fixed on the Guru and he felt a deep attraction. He forgot that he had come to a jeweler. His mind was elevated and he swayed in ecstasy. When the Guru finished singing, he placed the food before him and fell at the Guru's feet. With

folded hands he said, O Savior, forgive me. I came thinking of you as a jeweler, but I see you as the Lord's image. You are the Lord's embodiment. The sweetness and fragrance of nectar emanates from you. O Image of the Lord, you have given me your glimpse. You have given me ecstasy. You have given me inner vision. I am separated from you since long. Give me refuge.

Mardana, by this time had given the money back to the jeweler, and returned. The jeweler, thinking that the person who has not accepted the hundred rupees is not a jeweler, he must be a Lord's beloved, had also followed Mardana. On having a glimpse of the Guru, he felt wondrous. The glimpse of the Guru charmed him so much that he went into ecstasy. Then he collected himself and came forward and bowed to the Guru. The Guru welcomed him warmly.

Salis Rai sat down and with folded hands said: On seeing your ruby I felt a great delight. I feel wondrous and ecstatic. You are yourself wondrous.

He was quiet for sometime and then he said: Can I ask your name, country?

Guru: Country is Lord's. Name is 'Of the Lord'.

Salis Rai looked at the Guru's handsome face attentively (feeling a deep attraction) and said: Can you give me the sensation of the Lord?

Guru: The Lord, who is merciful to the poor, is here, there, everywhere and I see him all pervading. He is above the cycle of births and deaths. He pervades in all, yet he is separate, unaffected.

Salis Rai: If you can see the Lord everywhere, why can't we see Him?

Guru: Dear Salis, See! The lotus and the scum both remain in water.



The scum is dirty but the lotus is clean and has sweetness in it that is called nectar. Both remain very close to each other but the lotus is un-affected by the scum. The lotus does not become dirty despite its closeness to the scum. The frog also lives in that water. It eats the scum but it does not drink the nectar from the lotus. While the frog living in the water close to the lotus has no awareness of the nectar in the lotus, the black bee comes from a distance and sucks the nectar.

Meaning: The frog, so near the lotus, has no insight of the lotus. But the black bee has the insight, so it comes from a distance and sucks the nectar.

Salis Rai: O Godly soul, what is the reason?

Guru: Lack of sensation (In Indian language 'Anubhav'). See, the white lotus. It opens up when the moon comes up. It is the sensation that works. It has the sensation of the moonlight.

Salis: O Beloved of the Lord, bless me the sensation.

Guru: As your eyes have got the sensation of judging the jewels and diamonds, Mardana has the sensation of the waves of music. As a poet has a mystic sensation, similarly, those who love the Lord meaning the Lord's beloveds, get a godly sensation of the presence of the Lord within the body by way of grace.

On listening this, Mardana recollected the discourse of the Guru on the first day. The jeweler too recollected the words he had earlier spoken to Adhrika. So, they understood the point well.

Salis Rai's respect and love for the Guru increased greatly. He realized it was getting late, so he lovingly requested the Guru to have food.

The Guru had already returned the hundred rupees, saying, 'we saints have no desire for money', but food, he gave to Mardana and he himself also ate. That, Adhrika served with extreme love. The Guru blessed Adhrika with the Lord's name and elevation of mind.

Salis Rai: O Beloved of the Lord, bless that inner vision to this servant also. I may see the Lord.

Guru: Your assistant has already got the sensation of the Lord. He looked inwardly deeply, and by the grace of the Lord, got the sensation.

Listening to this, Salis Rai looked at his assistant and fell at his feet.

When the Guru saw Salis Rai's soft heartedness and humility, then he got up, and took off the one and a half meter turban, from his head, and tied it on Salis Rai's head, and with a loving glance, blessed him with the sensation of the Lord.

Meaning: When Salis Rai tied the Guru given turban on his head, then the veil between him and the Lord vanished and he got the sensation of the Lord. He got ecstasy and rapture. The Guru's blessings swelled the love in his heart and he started singing the praises of the Guru.

In this way both were blessed. Now the Guru again said: The inner vision of the jeweler, when he examines diamonds and the inner sensation of the singer when he sings or listens to music, is there but it is worldly. There is another vision, a vision of the soul. This is higher than all other visions. This you have felt now. This is a full sensation of the Lord within your body.

When the mind rises from the seen hustling bustling world and goes into wondrousness, this mind

becomes sublime-mind. The body soul meets the Supreme soul. It means that when the mind remains in the incessant remembrance of the Lord, though we cannot see Him with these eyes but He is near us. Then the veil of forgetfulness goes. The body soul meeting the Supreme soul gives an incessant sensation of the presence of the Lord while living in the world, walking or sitting. Then the Lord remains in the incessant remembrance and there is no forgetfulness. So to say, one gets the support of Name all the time. Then one does not forget the Lord while living in this world. The seen world appears pervaded by the Lord. One sees the world as a house of the Lord and the Lord living in it. Then we praise Him. O Lord, you live in nature in the world. I adore you. Nobody can find your limit. In this way, immersed in the love of the Lord and in the incessant remembrance of the Lord, Salis and Adhrika took leave from the Guru.

The true Guru stayed there for many months.

Here, about three kilometers, across the Ganges, was a place where a fair was celebrated Hari Har Kshetra during the full moon of the month of October. The Guru stayed on so that he could guide the pilgrims who came to the fair, take them out of their mistaken beliefs, and put them on the true path of recitation of the Lord's name with love.

Everyday, a large congregation assembled. There was singing of divine hymns and discourse. People shed their mistaken beliefs and started treading on the true path.

In this way at Patna, a holy congregation was formed. They assembled everyday and sang the divine songs and got true happiness.

This full moon day of October is well known as the birthday of the true Guru and is celebrated as a birthday festival.

On this day the true Guru blessed the congregation and having stayed here for four months got ready to depart. The congregation prayed to the Guru to appoint a person who would guide them further.

The Guru made a gesture towards Adhrika and said: Salis Rai will lead the congregation now and after him Adhrika.

Later in Patna, Fateh chand Maini who was a descendant of Salis Rai became a disciple of the tenth Guru. Guru Gobind Singh used to go to his house when he was a child. This place is now called Maini Sangat.

Two of Adhrika's descendants, Gulab Rai and Ghanshyam, served as Cash Collectors for the tenth Guru and it is said that their children looked after the gurdwara at Patna at some point of time.

This gurdwara is the birthplace of Guru Gobind Singh. It is called Takht Sahib.

Salis Rai became a devoted singer and he wrote poetry also.



## Gaya

**A**fter blessing Salis Rai and Adhrika, the Guru left Banares and reached Raj Giri. Here, a fair was on and people of different creeds had come with mistaken beliefs. People were in the forgetfulness of the Lord. He blessed people, put them on the true path of recitation of the Lord's name with love and good deeds.

Then, he came to Gaya. People were astonished to see his handsome, bright and shining face and wondered who he was. Some priests also came to him. These priests were host to the pilgrims. The pilgrims gave charity according to the wishes of the priests. To give charity was a ritual.

The tradition was to make balls of ground barley dough and give that in charity for the happiness of the dead ancestors. The priests asked the Guru to give charity for the happiness of his ancestors.

Then, the Guru said: I have already given charity for my ancestors, my holy saints and for myself. But the charity is such that the forgetfulness of the Lord in their mind has gone and they have been blessed.

Heaven and hell are there, when there is forgetfulness of the Lord in the mind. But those who have lit the lamp of 'Name' i.e. recited the Lord's name with love, have been blessed. He said: The

prime worship is reciting the Lord's name and to remember that He is everywhere. He is inside us. He is close to us. He loves us. If we love Him, our bad deeds will be washed away, and the sufferings that come on account of our bad deeds will not come.

Do not remain in the mistaken belief that evil deeds cannot be forgiven. As a small spark ignites a mound of wood, similarly, the Lord's name washes away all our sins.

Instead of giving charity in the form of balls of ground barley dough you recite the true name of the Lord. Instead of going to Ganga, Kanshi, or other pilgrimage centres you love the Lord.

**To love the Lord is to recite His name incessantly with love.** In this way, you will get the grace of the Lord. You will get eternal happiness.



## Budh Gaya - Dev Gir

**A**fter putting the priests of Gaya on the true path of 'Love of the Lord', the Guru left Gaya. The discourse that the handsome Guru Nanak gave and elevated their mind has been mentioned above in scripture form. Up to this day many people would have elevated their mind by reading the same.

From Gaya, he came to Budh Gaya. Here, he stayed on the outskirts of the town. Mardana sang the divine songs and the Guru was immersed in the love of the Lord. The singing of divine hymns attracted the Mahant of Budh Gaya. He came to meet the Guru. His name was Dev Gir.

Dev Gir was the Mahant of the Budh temple, but he was almost a recluse.

This Budh temple commemorates Gautam Budha.

When the Hindus finished the Budha religion in India, then they took over this Budh temple.

Here, Gautam Budha meditated and got enlightenment. Most Hindus were against Buddhism, but still they considered him a prophet. That is why they occupied this Budh Temple. Mahant Dev Gir was the Head Mahant of all the small temples and was a renowned person. But he was in search of true happiness and he was quite learned. The learning had given a feeling to his mind that he was quite

knowledgeable and he had renounced the world. Renunciation means: No love for anybody in this world, and no desire for anything of the world. But while deviating his mind from 'sentimental love' to renunciation, he lost the softness. Like, when a branch of a tree dries up, it becomes very hard and loses its flexibility. This flexibility does not remain in it because there is no life in it. In a living branch, there is both strength and flexibility. When Guru Nanak made Dev Gir understand this crux then his consciousness was awakened. Meaning: His mind was elevated and he got ecstasy. The Guru told him that attachment is love. Attachment to bad deeds is bad. We should love the Lord, who will live forever. We should love to do goodness. That makes a person pious. Then the Lord is all bliss. He is always happy. When we love him, then we will also remain happy. You consider the world as bad and you want to renounce it. When you love the Lord, you rise above the world. The world is automatically renounced. The way you have renounced the world, you have almost killed your mind. Now, no attachment (love) can bend your hardened mind. It has become inflexible like the broken dry branch of a tree. It has become dry like dry wood. There is no flexibility and strength in your mind.

Your mind is in lifelessness and despair. Like the living branch of a tree, your mind is not strong and flexible nor is it awakened.

It was a new knowledge for Dev Gir. It was mind awakening. He had the mistaken belief that renouncing the world by killing the mind was the only ascetic practice to follow. Then, he asked the



Guru: If, we have not to kill the mind nor kill the senses, then what should we do? The Guru made him understand that the senses have to be stopped from doing evil. The mind should not think of vices. We have to do goodness and avoid vices. We should not kill the sentiment of love. We have only to turn our mind towards the Lord. We have to love the Lord. We have to love Him by reciting His name, by meditating on His name silently, by singing His hymns and praises, by praying to Him and by thanking Him. In this way, the mind will become pure and awakened. The intellectual mind or the intuitive mind will also become awakened. We have to control the senses with this pure and awakened mind.

We have not to kill the sentiment of love that is in us. Only, we have to turn it towards the Lord. When we have realized that the Lord is the all Supreme Creator, then our support now, is the One Lord. When our mind is in recitation of the Lord's name, or in the remembrance of the Lord, or feels that the Lord is our support, and this recitation or remembrance or feeling of support becomes incessant, then the Lord will live with us and we will live with the Lord. Then our soul will be awakened and we will have eternal happiness. In this way, when our mind will be in the incessant remembrance of the Lord it will be immersed in the Lord's love, it will be awakened and it will become Sublime mind. This is the Sublime consciousness or the crystal soul in our body. And this process starts with **the recitation of the Lord's name with love** or in other words remembrance of the Lord with love. Then, this recitation has to be in a relaxed way. One need not do any Hath yoga but

the mind has to be reined by having faith in the Lord and support of His name. After this discourse, the Guru's eyes closed and in that meditative state he asked Mardana to sing a divine song. Mardana sang the divine song. Dev Gir got inner sensation. The Lord's name settled in his mind.

He started remembering the Lord incessantly. Earlier, he thought that he was quite learned but despite his learning he was in the forgetfulness of the Lord. When he gave discourses, he talked about the Lord. But now, the Lord's name settled in his mind and it gave ecstasy to him. The mind that was wandering became tranquil. Dev Gir persuaded the Guru with love to stay with him for quite some time. He listened to the divine hymns everyday. The Guru blessed him and he got dyed in the love of the Lord.

The Guru then left, but Dev Gir walked on the footsteps of the Guru and preached the Lord's name. After Dev Gir, the person who occupied the seat was Bhagwan Gir. At that time, the seventh Guru, Guru Har Rai was on the Guru's seat. Bhagwan Gir came to have the Guru's glimpse and got his blessings. Bhagwan Gir dressed as a recluse and he spread the Lord's name quite much. The seventh Guru named him Bhagat Bhagwan.

The Guru's command to Dev Gir is repeated once again:

**'The true path is recitation of the Lord's name with love'.** Let us also recite:

**O Lord, O Lord, O Lord, O Lord**

Starting with at least five minutes a day.



## Rajoli

**I**t appears that from Budh Gaya the Guru went to Rajoli. Here, one holy man named Kalhan Shah was doing arduous penance. He was a pious saint who used to meditate for long hours. The Guru saw his meditation and was pleased. The Guru blessed him with the Lord's name.

By the Guru's blessings, Kalhan Shah got into 'recitation of the Lord's name with love' and got ecstasy.

A disciple who recites the Lord's name thinking that the Lord is close to him immerses in the Lord's love and gets ecstasy.

It is said that there are two places at Rajoli where the Guru stayed. One is called Small Congregation and the other is called Big Congregation.



## Pali Gets A Kingdom

In the old biography, it is written: The Guru was going on his way, when he happened to pass by a nice gram field. A young boy, the caretaker of the field, was standing there roasting green grams.

Mardana said: Let us go to the field and buy some green grams and eat.

The Guru understood that Mardana was hungry.

With a charming smile, he turned towards the field and sat down on a clean portion of its boundary wall.

The young boy, the caretaker of the field, his mind swelled with love on having a glimpse of the Guru and very respectfully he offered some roasted green grams to the Guru. The Guru filled a handful of green grams and gave to Mardana to eat.

On seeing this, it came to the caretaker's mind, that this is a very handsome saint and they seem to be hungry, I should bring something good to eat so that they can have. In this thinking, he got up to go. Then, the Guru asked: O son, where are you going?

He replied: O saint, I will bring some delicious food from my home for you to eat. I will bring a sheet and spread it so that you may sit on the sheet. Then, the Guru said: Your plain wall is equivalent to a cushion for us. Your love with which you have offered

the green grams and are now going to your home to bring some delicious food, this love itself is delicious food for us. I am contented with the praises of my Lord. Come. Don't go to your home. Sit here, O king!

In the biography written by Bala is written:

In return for offering the roasted green grams with love to the Guru, the Guru blessed him and the words of the Guru came true. After sometime, he really became a king there.



## Gold Turns into Coal Crucifixion into thorn

**T**he Guru now, moved on. The rainy season had set in. In the rainy season, saints and sadhus generally stay at one place. They do not go to places of pilgrimage nor do they travel to other places. The Guru was traveling since long, tolerating even the extreme heat he went on traveling and blessing the Lord's name. Mardana was concerned that it was time for the rainy season to set in. He wished that the beloved Guru should stay at one place during this rainy season.

Whenever the Guru took up an arduous task, Mardana never kept quiet. Always, he used to make a pretext that he was tired or hungry or some other such thing. He used to make the Guru relax by expressing his own need for rest. Since the month of spring the Guru had been constantly on the move. He would stay only for a couple of days at one place, bless the people with the Lord's name and move on and now the rainy season had set in.

Now, Mardana wanted that his handsome master, beloved Guru should relax for some time. So, he said: O my beloved Guru let us spend some days by staying at one place. The season is rainy and bad.

The Guru, for the love of Mardana said: Alright Mardana, whichever village comes, we shall stay there during this rainy season. By the grace of the Lord, while moving ahead, came a raised land, a delightful place to rest and a nice village. On the outskirts of the village, was a garden with a hut in it. The Guru selected this place to stay.

Mardana was delighted that the constant travel is over, even if it was for a month or so. At least my master, my beloved Guru will be able to sleep on time, eat on time and feel relaxed.

The village was thickly populated like a small town.

A rich Khatri lived in the village who was quite religious minded. He liked to meet the saints who came to the village, and was always eager to be of service to them. He came to know that a saint has come to stay in the outside hut. He is very loveable and his singing of the Lord's hymns is such that the river would stop to listen. Then the Khatri came to have his glimpse.

The Lord's hymns were being sung. The Guru was sitting in meditation of the Lord's name. A sweet breeze was blowing. Mardana was singing the divine hymns with great devotion. The Khatri bowed and sat down. The moment he sat down, his eyes got charmed. His eyes closed by the charm. He got an inner feeling of rapture in his mind. Time went by unknowingly. Only, when he opened his eyes that he realized that a long time had passed. He realized that it was a divine music above time. The knowledge of time was forgotten in the rapture of the divine music.

He had never listened to such divine music earlier that would stop the feeling of the passing of the time.

He had not met anybody before, who would attract your mind as if by magic, like the peacock dancing and moving round and round, and not wanting to leave. Oh! How much loveable he is?

After some time, the Khatri who felt charmed by the Guru went home to attend to his urgent worldly chores.

The Khatri started coming very often. He got pleasure and rapture in the divine music, and as the days passed he got more attracted to the Guru.

One day he felt so much attraction for the Guru that he decided to come everyday to have the Guru's glimpse without fail. And in case he was not able to come for any reason, then he would not eat food or drink water on that day. This way, he came to meet the Guru everyday. He would meet the Guru and listen to the divine hymns.

One day his acquaintance a shopkeeper asked him: Where do you go everyday? Then the Khatri replied: An enlightened Guru, a godly soul has come and is staying. I go to have his glimpse. The shopkeeper said: Take me along. Then the Khatri said: Please come and have his glimpse.

So the shopkeeper accompanied him. They walked a short distance but then the shopkeeper took another road and went to the house of a prostitute. He got into the habit of going to the prostitute.

Now, it came to happen, both came together from the village, but at a bifurcation the Khatri would go and attend the holy congregation of the true Guru while the shopkeeper would go to the prostitute's house.



Khatri tried to make him understand, "It is not right to go to the prostitute. Instead come with me to the holy place." But all his advice went on deaf ears.

One day the shopkeeper said: Whoever from both of us comes back first should sit under the yonder pipal tree at the turning point and wait for the other. From here we will go back home together.

As it chanced the shopkeeper came back too early and sat down at the appointed place. He waited for Khatri. He was sitting idle. He started digging the earth. While digging he found a gold coin. He was happy. He took out a knife from his pocket and started digging more and more. Then he saw a pitcher. He looked inside and found it full of coal pieces.

By now the Khatri also reached but he was limping.

The shopkeeper noticed that he was limping with something tied to the foot. He was wearing one shoe properly, and on the other foot he had worn the shoe after turning the heel down. Then he asked: What has happened to your foot? Khatri replied: A thorn has pierced my foot. Then the shopkeeper said: You tell me everyday to come to the holy congregation. See, today you went to the holy congregation and pierced your foot and despite my going for evil doing I have found a gold coin. You always told me not to go to the prostitute. Come. We will go to your Guru and ask why by evil doing I have got a gold coin and by your going for religious pursuit a thorn is pierced.

So, both of them went to the Guru and touched his feet. Then they asked.

The Guru elucidated: The earthen pot of coal pieces was a pot of gold coins. You had donated one coin to a saint. That became one thousand coins.

You would have got one thousand gold coins. Your evil doing went on reducing the gold coins to coal pieces. You see, your evil doing has burnt the fruits of your kind deeds. Only one coin remains, that has brought you here. This one coin tells you that your evil deeds have made you lose thousands of gold coins like this one. Instead of multiplying they have got burnt. The gold coins have become pieces of coal.

Your friend Khatri has attended the holy congregation, listened to divine hymns, listened to and recited the Lord's name, did service to saints, his sins have been burnt. His previous deeds were such that the fruit were to be crucifixion. The more he did service to the holy congregation, the more he became devoted to the Lord, the more he did service to the holy congregation the influence of his bad deeds went on reducing to the extent that his crucifixion was reduced to a thorn that pierced like a needle and that saved him from a calamity.

Then ponder! The more you have gone after evil deeds your mind became dirtier, your sensual-ness has increased.

And for Khatri, the more he has recited the Lord's name and listened to the divine hymns, his inclinations have become good and virtuous, and his aptitude for service to humanity, kindness, and meeting saintly people has increased. As such for the future, he is moving on the path of good deeds correctly.

After listening to the Guru, what the Guru had said went deep into the shopkeeper's heart. He realized that the Guru is speaking the truth. He trembled. The touch that the Guru had given to his

head was a burning flame that burnt his mounds of sins.

He fell at the Guru's feet and said: Please be gracious. Put me on the correct path. Teach me to do good deeds and stop me from doing evil deeds. Make this sinner a member of the holy congregation. The Guru blessed him with the Lord's name. His habits changed. He became pious and religious. He started reciting the Lord's name. He got eternal happiness.

Then the Guru sang a divine song. The meaning of the song is: Man carries the influences and inclinations of the good and bad deeds on his mind. The inclinations become habits. These habits then make us do good or evil deeds. The body that does the deeds is the paper and the mind is the bottle of ink. The influences or inclinations of the good and bad deeds stamp the mind with the ink. The mind gets inscribed with ink by the influence of the good and bad deeds.

O Mind that is in forgetfulness of the Lord! Remember the Lord! Be afraid of the Lord and do good deeds. Take it for certain that in forgetfulness of the Lord your good deeds decrease and the bad deeds increase.

O world! Night you waste in forgetfulness of the Lord and the day in worldly chores, passions and vices unmindful of the Lord. So to say, all the time day and night you are busy in such deeds that trap you. Like a bird gets caught in the net in greed of food that acts as bait, similarly in every moment you are trapped in the relish of passions and vices and remain in forgetfulness of the Lord. These inclinations of evil deeds become habits in which one gets trapped.

O world! Tell how will you get out of this trap? Your body has become a furnace. Your mind has become hard like iron. Five fires of sex, anger, greed, sentiments and pride are burning. The influence of vices is like coal being put in the fire. The mind is suffering, Worry like a tong is tossing and turning the mind. In this way the mind has become dross. Dross means rubbish.

But O world! Don't despair. Your mind that has become dross can become not only iron again but even it can become gold.

What is the way to transform iron into gold? One has to search for a true Guru. It is the philosopher's stone that transforms iron dross into gold. So the Guru should be such who would transform men into saints. The Guru has to sprinkle the Lord's Name, Name nectar, as sweet as nectar that would transform your mind from lifelessness into awaken-ness.

The incessant recitation of Name will immerse you in the Lord's love and the sacredness of the Lord will come into your mind and body. It will give you ecstasy and rapture.



## Robbers Blessed

**T**hen, the Guru moved ahead. On the way some robbers came. When the robbers saw the Guru's handsome and blossoming face that was actually because of his being immersed in the Lord's love, they thought that he surely has a lot of wealth. They thought that this blossom is indicative of his wealth. But when they came near, they got subdued.

The Guru asked: Who are you? Then from one robber's mouth came out the truth: We are robbers. We have come to kill you.

Then the Guru unafraid said (in a strong voice): O.K. You can kill me but do one thing before that. Robbers: What is that?

Guru: See, that smoke is visible. Bring a piece of burning wood from there and collect these wooden logs lying here. After killing us, you burn our bodies in the fire. Then two of the robbers said: We have killed many people but no one has ever accepted gladly to be killed. Even if he has said it as an excuse, where can he escape from us? Then, two of the robbers went to fetch the burning wood. There a pyre was burning. Before they reached there, they saw some figures known by people as messengers of the Lord or messengers of death. Generally, nobody can see them. But the robbers could see. The robbers

asked them: Who are you and what are you doing here? One replied: This person whose pyre is lit was an extremely evil person. He was destined to go to a burning hell. But now the Lord's image Guru, whom you have surrounded to kill, glanced this side at his pyre. By his sacred glance all his sins have been washed away. Now, we are taking him to the heavens.

The robbers then started trembling. They realized that whom they wanted to kill was a great prophet. Then they came running and fell at the Guru's feet. Their other companions asked: Oh! What has happened? Then, they related all whatever they had seen and heard.

On hearing this, all of them started trembling and with folded hands prayed: O Guru, we are extreme sinners! We are criminals. Please forgive our sins and bless us.

Then, the Guru said: Whatever evil you are doing, you stop it. Whatever money you have accumulated, you distribute it among the needy, the poor and the saints. Then you must have some honest earning. Do farming and earn honestly. Then your sins can be forgiven.

They obeyed the Guru. The Guru put them on the path of 'recitation of the Lord's name with love'. He made them agree to earn honestly and do pious deeds.

The Guru recited the scripture. The meaning is: Following are the fires in this world: Greed, lies, deception, stealing, backbiting, anger, sex, sentiment, ego and pride. Man should keep away from these fires.

Again, man is entangled in the worldly desires of gold, silver, beauty, scents, horses, mansions, wealth

etc. So, how can the Lord's name settle in his mind, heart and body? He said: Idle gossip is bad. One should speak the praises of the Lord that will give respect in the Lord's court. Those are pious whom the benevolent Lord likes. Those who have done good deeds will be respected in His palace. Those who have done bad deeds will keep on crying. Those who have the Lord living in their heart, they only are pure and possess true wealth. No praise is sufficient for them and nobody can be better than them. Without the Lord's grace worldly people cannot do good deeds.

The Guru traveled to different places and put pious people on the true path of 'recitation of the Lord's name with love'.

He also went to the evil doing people and blessed them with the Lord's name and love of the Lord. Then, their minds were turned from evil doing to honest earning and doing good.

In this way people who were a cause of suffering to others became pious and started doing good to other people, and with the Lord's love in their mind, heart and body got true happiness.



## Let's Love Guru Nanak Dev

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

O Guru Nanak you are Great : O Great Guru Nanak Dev  
O Guru Nanak you are Beauty : O Beauty Guru Nanak Dev  
O Guru Nanak you are Joy : O Joy Guru Nanak Dev  
O Guru Nanak you are Glory : O Glory Guru Nanak Dev

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

O Guru Nanak you are a Prince : O Prince Guru Nanak Dev  
O Guru Nanak you are a Pearl : O Pearl Guru Nanak Dev  
O Guru Nanak you are a King : O King Guru Nanak Dev  
O Guru Nanak you are a Savior : O Savior Guru Nanak Dev

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

O Guru Nanak you are Beloved : O Beloved Guru Nanak Dev  
O Guru Nanak you are Grand : O Grand Guru Nanak Dev  
O Guru Nanak you are Noble : O Noble Guru Nanak Dev  
O Guru Nanak you are Royal : O Royal Guru Nanak Dev

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

O Guru Nanak you are Lovely : O Lovely Guru Nanak Dev  
O Guru Nanak you are Light : O Light Guru Nanak Dev  
O Guru Nanak you are Genius : O Genius Guru Nanak Dev  
O Guru Nanak you are Bright : O Bright Guru Nanak Dev



- Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
 Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev
- O Guru Nanak you are Shine : O Shine Guru Nanak Dev  
 O Guru Nanak you are Splendid : O Splendid Guru Nanak Dev  
 O Guru Nanak you are Superb : O Superb Guru Nanak Dev  
 O Guru Nanak you are Finest : O Finest Guru Nanak Dev
- Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
 Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev
- O Guru Nanak you are Matchless : O Matchless Guru Nanak Dev  
 O Guru Nanak you are Goodness : O Goodness Guru Nanak Dev  
 O Guru Nanak you are Kindness : O Kindness Guru Nanak Dev  
 O Guru Nanak you are Bigness : O Bigness Guru Nanak Dev
- Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
 Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev
- O Guru Nanak let me Touch : Touch your Feet Touch your Feet  
 O Guru Nanak Give your Love : Give your love Give your Love  
 O Guru Nanak Touch my head : Touch my head Touch my head  
 O Guru Nanak Give your bless : Give your bless Give your bless
- Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
 Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev
- O Guru Nanak Burn my ego : Burn my ego Burn my ego  
 O Guru Nanak Burn my lies : Burn my lies Burn my lies  
 O Guru Nanak Burn my Anger : Burn my Anger Burn my Anger  
 O Guru Nanak Burn my Greed : Burn my Greed Burn my Greed
- Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev  
 Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev
- O Guru Nanak you are a Spark : O Spark Guru Nanak Dev  
 O Guru Nanak you are my Life : O Life Guru Nanak Dev  
 O Guru Nanak you are an Angel : O Angel Guru Nanak Dev  
 O Guru Nanak you are Divine : O Divine Guru Nanak Dev  
 Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

O Guru Nanak you are a giver : O Giver Guru Nanak Dev

O Guru Nanak Give us Name : Give us Name Give us Name

O Guru Nanak you are a giver : O Giver Guru Nanak Dev

O Guru Nanak Give us Name : Give us Name Give us Name

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

Let's Love Guru Nanak Dev : Let's Love Guru Nanak Dev

