



Travels of Guru Nanak



Perspective

Creation seeks perfection and progress in many ways, which are unique to it. A part of the process of this seeking has been the evolution of man. Human race, in its evolution now seeks "happiness" and yet it is unable to find it. It is seeking light but finds darkness.

Guru Nanak has come with a gift of awareness and in his enunciations we can find a solution to our confusion, agony, pain and sorrow. The "Sikhi Jeevan" gifted by Guru Nanak is a way of life, an art of dealing with life. Guru Nanak's arrival is an opportunity for us to move our lives from darkness unto light. Knowing Guru Nanak is a joy and this joy brings with it - the freedom. The exploration and understanding of Guru Nanak's life gives us a better understanding of our own lives. We can know about Guru Nanak through the "katha" of his life. It reveals to us that when we just look at life simply, truth unfolds itself, life becomes a Sacha Sauda. It also gives us hope that we can live in a state of awareness and freedom in "Sehaj".

Guru Nanak's coming is a revelation of "Shabad" to us, in the form of Ik Oankar and the Mool Mantra. In the Vein river, "Shabad" was revealed to Guru Nanak as a communion from "Nirankaar" The Mool Mantra is the foundation of the Sikh religion and the synopsis of Guru Granth Sahib. Sikh religion and Guru Nanak bring the message of love, breaking the boundaries of division in the world and society. His is the life style against caste system in favour of equal status to women, breaking the barriers of language and providing an equal opportunity to all. The house of Guru Nanak does not agree with the politics dominating religion and is in favour of freedom of religious expression. In the pronunciation of Ik Oankar, Guru Nanak has announced that all creation and the human race is connected to One God. We need to seek this vision with fearlessness and with love towards all creation, "Sarbat Da Bhala". This is the vision as revealed to Guru Nanak. It can become our vision with "Gurprasad" - The Guru's grace.

Rajbir Singh

Co-ordinator,

Kaur & Singhs - A child centered workshop on living the Sikh experience

www.khalsaenvironmentproject.org

NOTE : Colour the pictures in the book and enjoy the Sakhi.

Travels
of
Guru Nanak
(Activity Book)

Compiled by :
Baljit Singh, Inderjeet Singh



P.O. Box 3627 Lajpat Nagar, New Delhi-110 024 (INDIA)

Contents

Guru Nanak Dev ...	3
True Education ...	4
Shadow of the Cobra's Hood ...	6
The Sacred Thread - Janeau ...	8
With the Physician ...	10
True Bargain - Sacha Sauda ...	12
At Modikhana ...	14
Na ko Hindu Na Musalman ...	16
The Qazi's Prayer ...	18
Travels of Guru Nanak - Udasis ...	20
Feast of Malik Bhago ...	22
Visit to Haridwar ...	24
The Real Purity ...	26
Strange Boons ...	28
The True Worship - Arti ...	30
Advice to the false Sadhu ...	32
Reformation of Kauda ...	34
The Solar Eclipse ...	36
Meeting the Siddhas on Mount Sumer ...	38
Sajjan, the Thug ...	40
Visit to Mecca ...	42
Light given to the Pir of Baghdad ...	44
The Pride of Wali Kandhari Humbled ...	46
Babar's Invasion of Punjab & Bloodshed ...	48
Kartarpur, the Holy city ...	50
Debate with Yogis at Achal Batala ...	52
Meeting with the Pirs of Multan ...	54
Guru Angad appointed successor ...	56
The Light fades out ...	58
Travels of Guru Nanak - Map ...	59
Feelings about Guru Nanak ...	60

Guru Nanak Dev Ji - *The Founder Guru of Sikhism*

Parkash :

In 1469 A.D. at Rai Bho Di Talwandi, now known as Nankana Sahib in Pakistan.

Parents :

Mehta Kalyan Das (Mehta Kalu Ji) & Mata Tripta Ji.

Sister :

Bibi Nanaki

Guru Ke Mahal (Wife) :

Bibi Sulakhani Ji

Sahibzade (Sons) :

Baba Sri Chand & Baba Lakhmi Das Ji

His First Sermon :

Na ko Hindu Hai, Na ko Musalman Hai. (Neither there is any Hindu nor Muslim).
He was blessed with the Divine Vision. The True Message was revealed to him.

Udasis (Travels) :

Guru Sahib undertook four Udasis for reforming the mankind. He travelled extensively throughout the Indian subcontinent apart from visiting Sri Lanka, Mecca (Saudi Arabia), Iraq, Iran, Afghanistan and other places.

Bani :

There are 974 Shabads (hymns) in 19 Raags compiled by Guru Nanak in Guru Granth Sahib Ji.

His Message :

To earn honest living, to always remember God, to share with the needy, to shed away caste-prejudices and to imbibe the spirit of Service & Humility.

City Founded :

Kartarpur on the banks of river Ravi in 1504 A.D.

Successor :

Guru Nanak Sahib named Bhai Lehna ji as Angad and installed him as his successor.

Joti Jot :

In 1539 A.D. at Kartarpur (Ravi).

True Education

Guru Nanak Dev, the founder of Sikh religion was born in 1469 AD at Talwandi Rai Bhoi, now known as Nankana Sahib in Sheikhpura district of Pakistan. His mother's name was Mata Tripta and his father was Mehta Kalu.

Guru Nanak Dev had an elder sister, Bibi Nanaki who loved her younger brother very much.

When Guru Nanak Dev was seven years of age, his father took him to the Pandit and requested him to teach his son. The Pandit was surprised to see that Nanak was so bright & intelligent that he understood & remembered everything which he was taught.

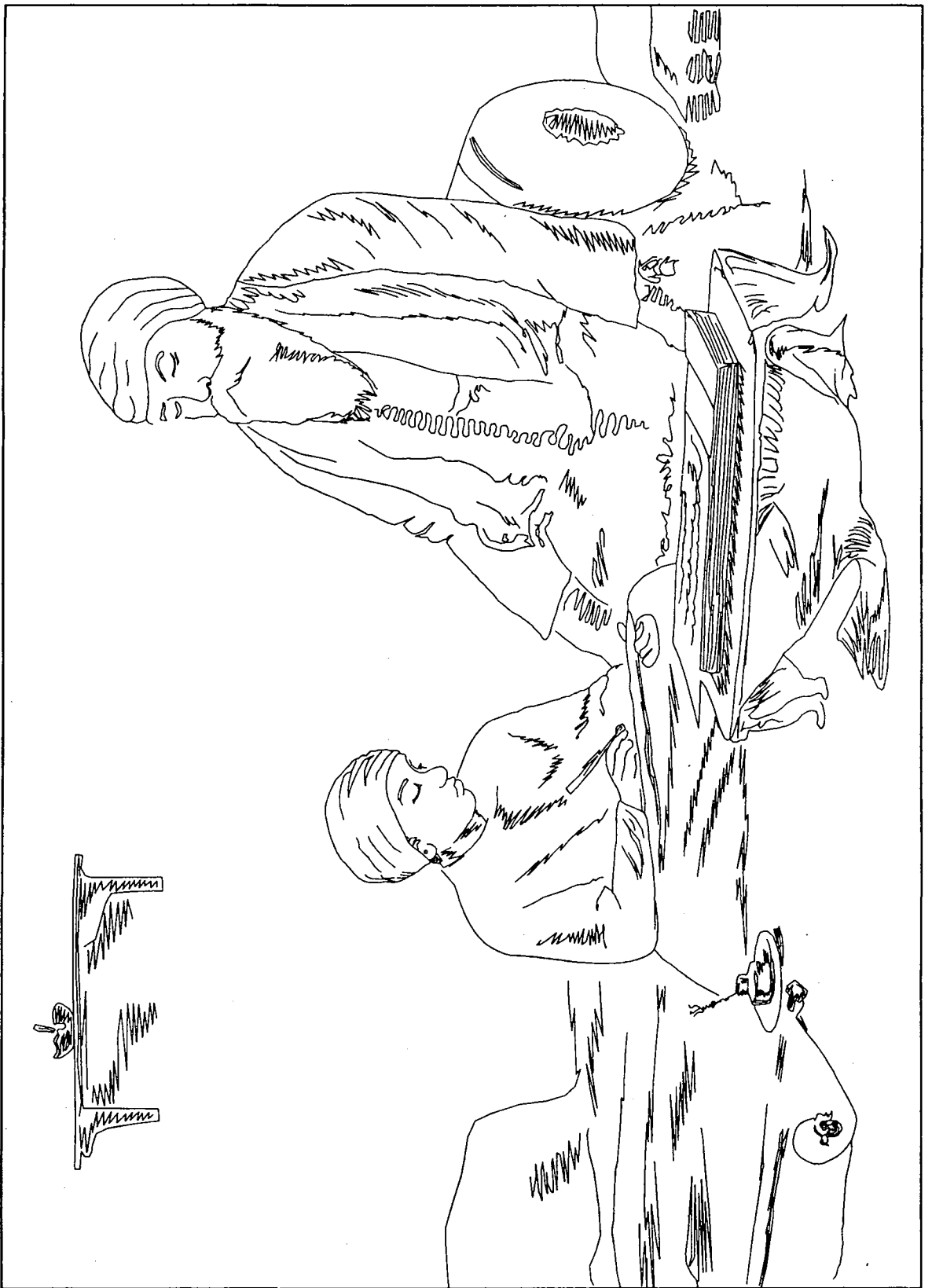
One day, Pandit ji asked Guru Nanak to read a book, but the Guru said, "Sir, you have not explained the meaning of these letters to me." "How can the letters only have meaning?" asked the teacher in surprise. Thereupon, the Guru composed a verse starting with the letter 'S' and said, "The letter 'S' for instance, stands for the following thought :

The eternal Father is the creator of everything and the world moves under His will. He feeds all and it is the blessed ones who worship Him & take to noble deeds. He lives everywhere. Since man is mortal, he ought to obey Him & live nobly. Every person gets the fruit of his actions. We should therefore act nobly and always remember God. Then alone are we able to be free from the sorrows in life".

After some time, Mehta Kalu took Guru Nanak to the village Maulvi to teach him Persian. The Maulvi also taught him accounts and many other arts that he knew. One day, Guru Nanak spoke to the Maulvi, "Sir, the study of books cannot alone raise a person. Books help us to perform the worldly duties only. Our soul finds peace only in Divine Worship. One who has pity for others, is a true Muslim, a true man, his religion is no mere show".

Guru Nanak narrated the meanings of all the letters of Persian alphabet in words in the praise of God.

The Maulvi was also amazed at the keen intelligence of the child. He said, "Nanak is some apostle of God, some saint, who has come to show the path of virtue to the mankind".



Shadow of the Cobra's Hood

Once, Mehta Kalu said to Guru Nanak, "All the servants are away on one or the other work and there is nobody to look after the fields. Therefore, you please go and guard the fields against cattle & other animals".

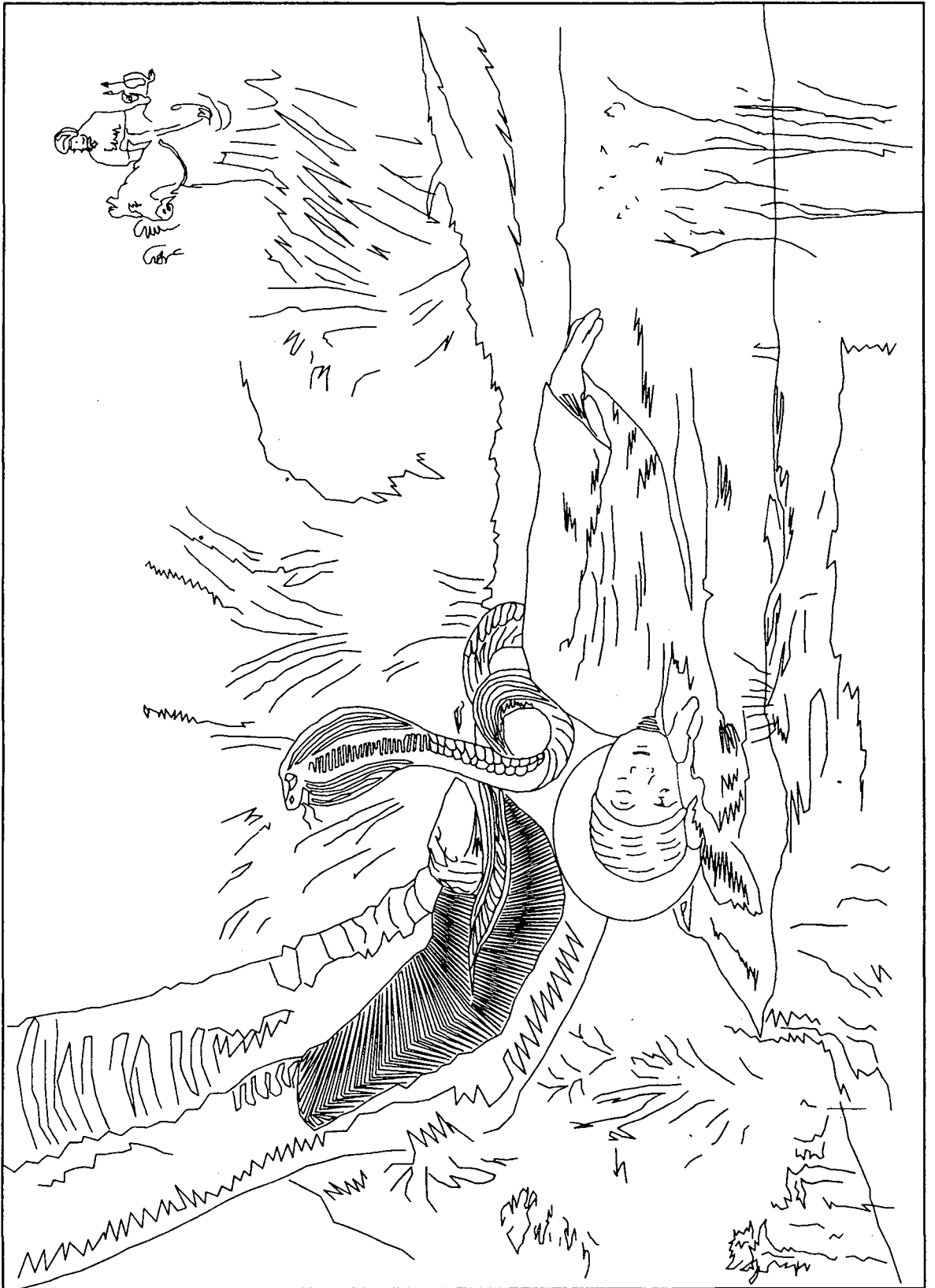
Guru Nanak said, "As you wish, father".

And he set out for the fields. After making a round or two of the fields, he sat under the shadow of a tree. Soon he fell into meditation.

It was now afternoon. Soon the shadows began to change. The village chief, Rai Bular passed that way with his servants. From a distance, he saw Nanak lying under the tree. Though sun was direct above him but still his face was in shade. And the shade above Guru Nanak was not that of the tree, instead he saw a cobra with his hood lifted high, providing shade to the face of Nanak. At the sound of men, the cobra disappeared into the fields. Guru Nanak also got up, with the name of God on his lips.

Rai Bular was now certain that Nanak was a great saint. He said to Mehta Kalu, "Your son is indeed a Divine person and this town lives through his blessings".

Rai Bular & all other persons bowed before Guru Nanak and saluted him as a holy being.



The Sacred Thread - Janeau

On a certain day, when Guru Nanak attained the age of nine, people of the village gathered at the house of Mehta Kalu. Guru Nanak was to wear the sacred thread on that day. The priest (Pandit ji) took some cotton thread, twisted it and knotted it to prepare the sacred thread. Guru Nanak was brought for the ceremony by the parents. Guru Nanak asked the priest, "Why do we wear the sacred thread?"

The Pandit replied, "The person who wears the sacred thread must take bath daily before eating anything. He should not take food, which has been touched by a low-caste person; he should keep away from all evil things and should remain pure in every way. The sacred thread protects our Dharma (religion)".

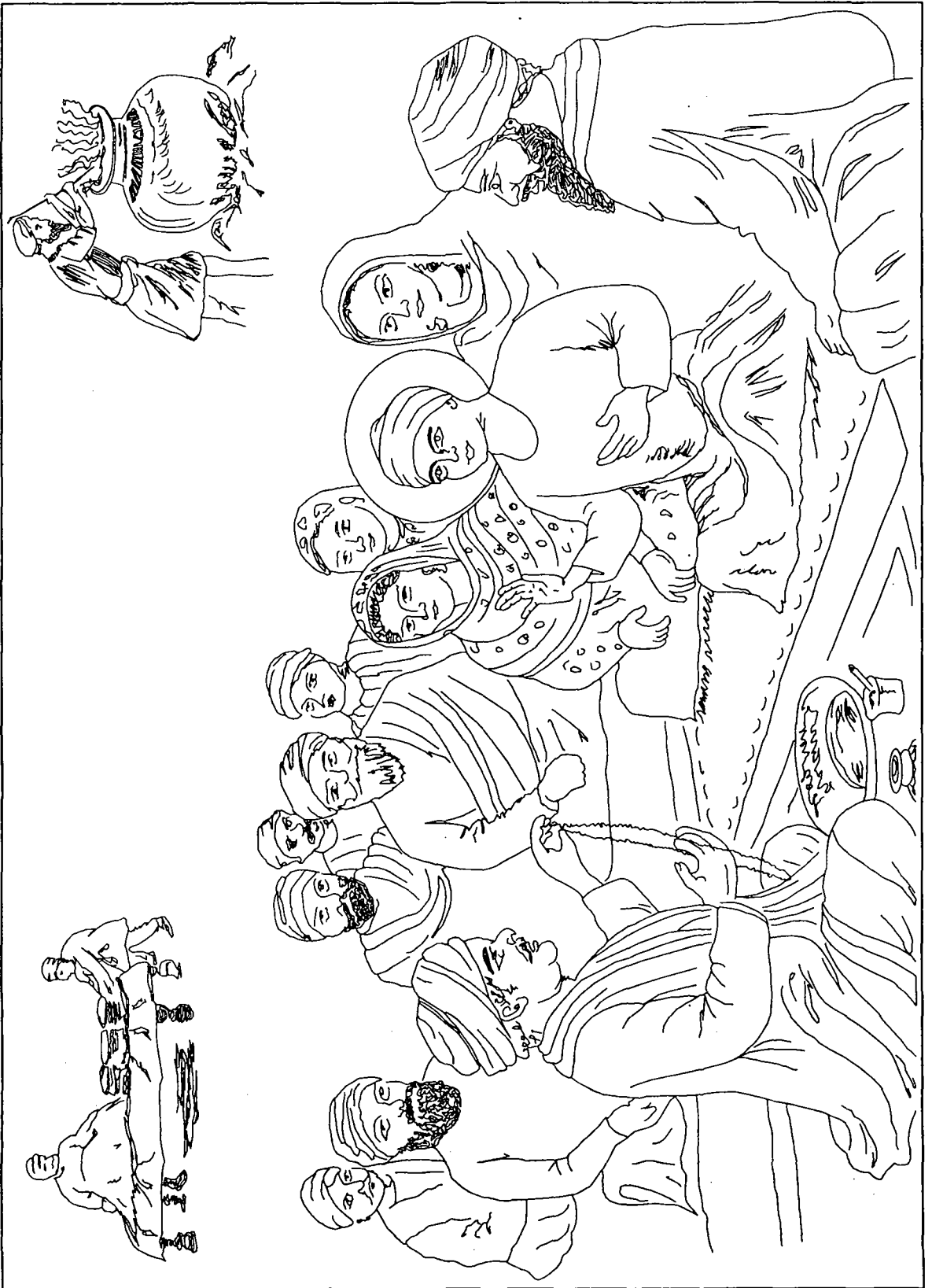
Guru Nanak said, "This is merely a cotton thread. It will get soiled and break too. Water will make it wet and the fire can burn it. When it is so weak, how can it protect the wearer's religion? I would much rather have a sacred thread which does not break, burn or become dirty."

The Pandit said, "Dear Nanak! It is an ancient practice to wear the sacred thread and you should follow it."

Guru Nanak said, "Pandit ji! If you have an unbreakable sacred thread which can make a person kind, contented and self-controlled, I shall certainly wear it. Pandit ji! Prepare a sacred thread from the four virtues of pity, patience, self-discipline & truth and I shall certainly wear it. Otherwise I am not willing to go through the ceremony."

The Pandit & other present there had never heard such words of deep wisdom. Some of them, however, saw no harm if Guru Nanak could wear the sacred thread. But others said, "Nanak is right; what is the use of the sacred thread, if people do not become pure and good after wearing it."

Guru Nanak meant to say that the sacred thread stands for the pure life. Purity of life is a source of joy in this world & hereafter. It leads to Union with God. When the wearer of the sacred thread continues to lead a life of falsehood & evil, the sacred thread loses all its meaning. The real good lies in acting nobly. Our thoughts should be pure.



With the Physician

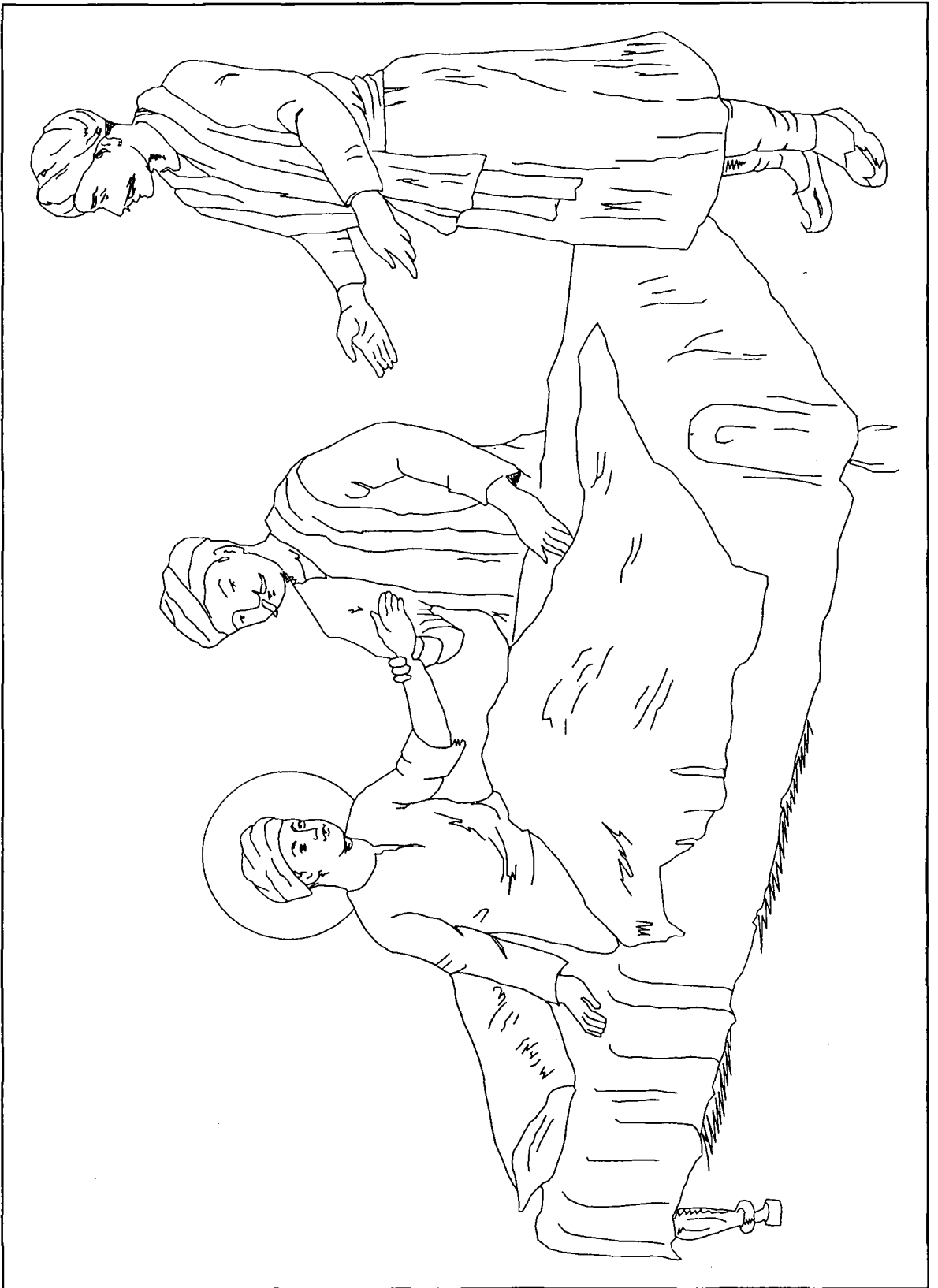
With the passage of time, the Guru still showed no interest in the daily routine of life. Seeing the state of Guru Nanak, his parents thought that he was possibly suffering from some ailment. They sent for a physician to treat Guru Nanak.

The physician took Guru's arm to feel the pulse, while the Guru was lying on a cot. Guru Nanak pulled away his arm from physician's hand and said, "Dear physician ! I have no bodily ailment, my real ailment is in my mind, that is beyond your knowledge. A physician who first recognises the ailment correctly and then prescribes the medication to free the body from all ailments, is a wise physician. You are not a real physician as you can not treat your own malady before relieving me of my illness."

At this, the physician stopped his examination. Getting up, he asked, "I have no bodily sickness and am quite healthy. Tell me about my illness which you are talking about".

Guru Nanak replied, "You are sick with serious illness of birth and death. This cycle of birth and death cannot be cured by your prescribed medicines. Only the true physician who does not himself suffer from this disease, can give the medicine to cure it. He is that true physician who neither takes birth nor dies."

At this, the physician stopped his examination and advised the Guru's parents to stop worrying about their son and that he does not need any medicine from a physician like him. He further said, "He has no bodily sickness. He is immersed in the love of God."



True Bargain - Sacha Sauda

Guru Nanak was often lost in thought and deep meditation. He showed no interest in worldly things. His parents wanted him to lead a worldly life. They, therefore married him to Sulakhni. But these things didn't make much difference in the life of Guru Nanak.

One day, Mehta Kalu said to himself, " Maybe, he will feel interested in business; I shall send him to the town to purchase things for the shop". He then gave twenty rupees to Guru Nanak with the words, " Go to Chuharkhana with a companion and buy some articles, which can bring some profit".

Guru Nanak proceeded to Chuharkhana with a servant. While passing through a thick forest along the way, he saw some Sadhus and thought of meeting them. On meeting the hermits, Guru Nanak came to know that they had been without food for many days. He said to himself, " I was asked to make a profitable bargain. These Sadhus are so hungry; could there be a better deal than to feed them with the money given to me?"

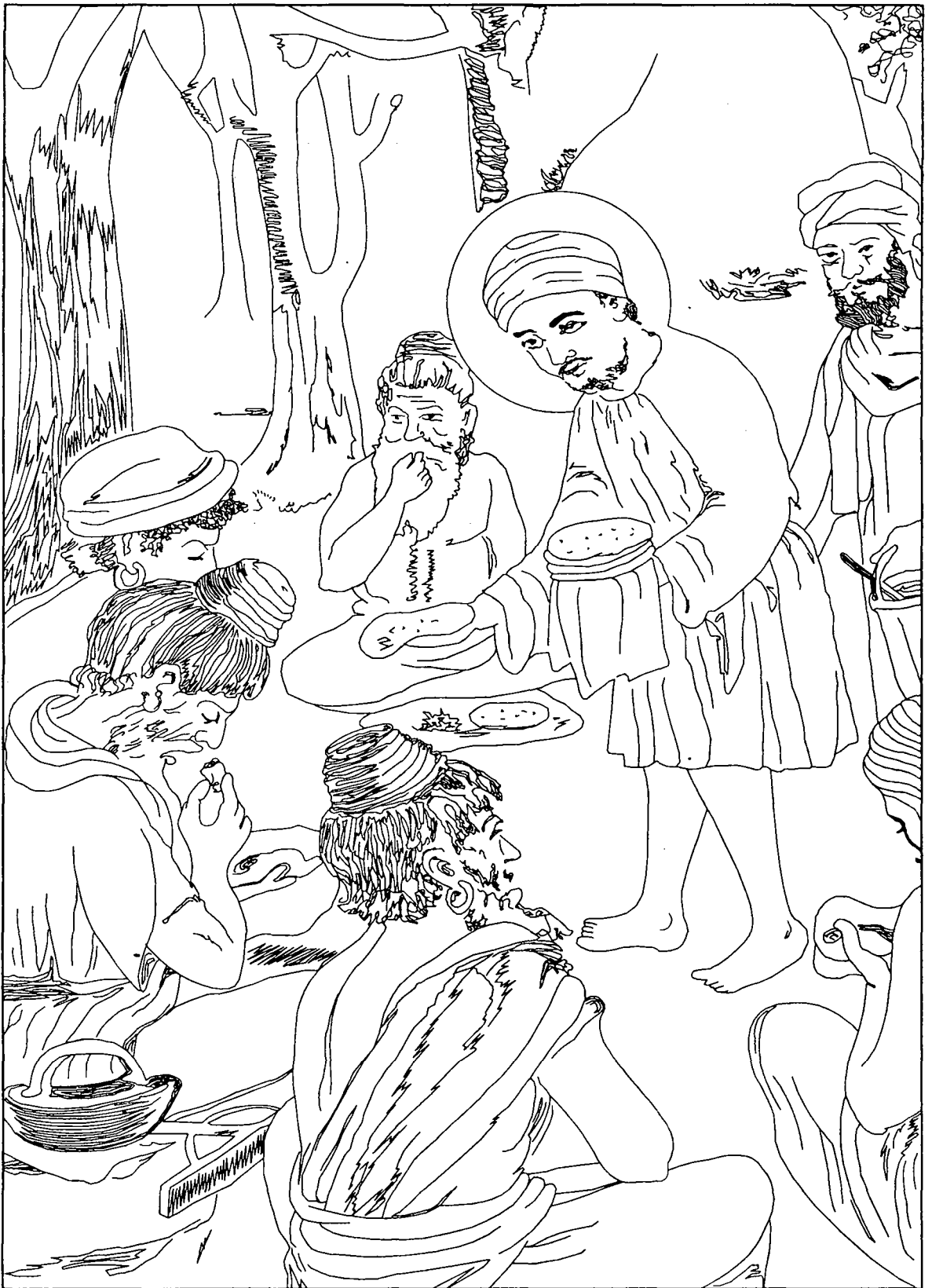
He hurried to Chuharkhana with the servant and bought food & clothes with the money. The food & clothes were brought to the forest for the Sadhus. "Holy men ! Kindly accept these offerings", said Guru Nanak.

The hermits ate the food & accepted the clothes offered by Guru Nanak. The hermits thanked Guru Nanak for the Sewa and Guru Nanak advised them to leave the forests & return to their households. The hermits also agreed to it.

On their way back home, Guru Nanak and his companion feared Baba Kalu's anger. He would scold them for having wasted the big sum of twenty rupees. When Mehta Kalu learnt that the money had been spent on the food & clothes for the Sadhus, he was very angry. But Guru Nanak said, " My father ! You asked me to make a good bargain. I have indeed done so. It may not bring money, but you & I will be blessed in our lives. There can be no better way of spending money than to use it in the service of the poor to feed the hungry".

Guru Nanak did not care for money. Nor did he care for what other people said. He was now often deep in meditation.

Kalu ji said to himself, "He shows little interest in any work here; why not send him to his sister Nanaki at Sultanpur ? He might do better there".



At Modikhana

Mehta Kalu sent Guru Nanak to his sister in Sultanpur. Guru Nanak's brother-in-law, Jai Ram introduced Guru Nanak to Nawab Daulat Khan of Sultanpur Lodhi. When the Nawab came to know that Guru Nanak had learnt accounts and Persian, he appointed him as store-keeper in the state store, known as Modikhana.

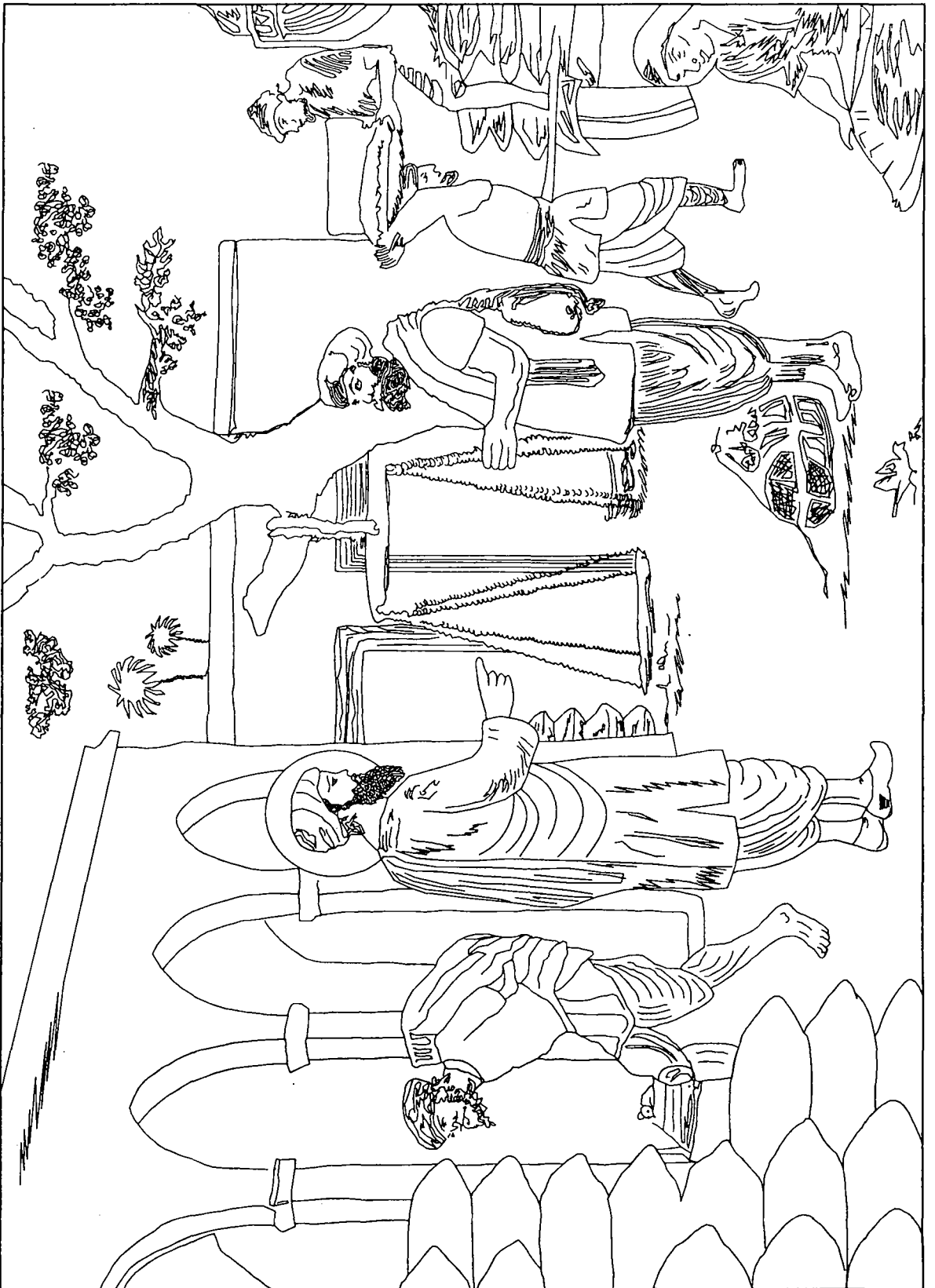
Guru Nanak worked in the store the whole day, weighing out provisions according to the orders of the Dewan. The people who came for the provisions were satisfied with the good work of Guru Nanak. He distributed his own rations too among the needy, keeping for his needs only a small quantity.

Once, as Guru Nanak was weighing the provisions, he got struck at the number 13 (Tera) as Tera means Yours. And he started saying - *Tera, Tera* The people coming to collect the provisions thought that it was meant for them. Like this, Guru Nanak kept on distributing the provisions to the people immersed in reciting '*Tera, Tera*' (Yours, Yours,))

Some people on seeing this - Guru Nanak distributing the provisions while reciting His name '*Tera, Teraand without properly measuring it*' - reported the matter to the Dewan. They feared that there were heavy losses in the store. Guru Nanak was summoned to the court and asked for the explanation. Also, the accounts of the stores were checked. But the account was found to be proper without any mistake. The complainants were amazed to see the correct quantity of the provisions in the store.

Guru Nanak said, "This is all in God's Will. He has himself done it. It is He who provides everything to us and it is only He who take cares of us".

Mardana, a singer from Talwandi also joined Guru Nanak at Sultanpur. The Guru's family - wife & two sons also arrived there. Guru Sahib continued to work as the store-keeper of stores for a number of years.



Na Ko Hindu Na Musalman

Every night, 'Kirtan' was performed in Sultanpur, where Mardana would play the Rabab. In the morning, Guru Nanak would go and take bath in the Bein stream. Thereafter, sit in meditation under a tree near the bank of the stream. After that, he would report for the duty at the stores.

One day, Guru Nanak went to the Bein stream for his usual morning bath. Taking off his clothes, he entered the stream and dipped into the water. After that, there was no news of Guru Nanak.

For three days, the town of Sultanpur Lodhi was agog with the report that Guru Nanak had not come up after his dip in the Bein. Guru Nanak re-appeared on the surface after three days.

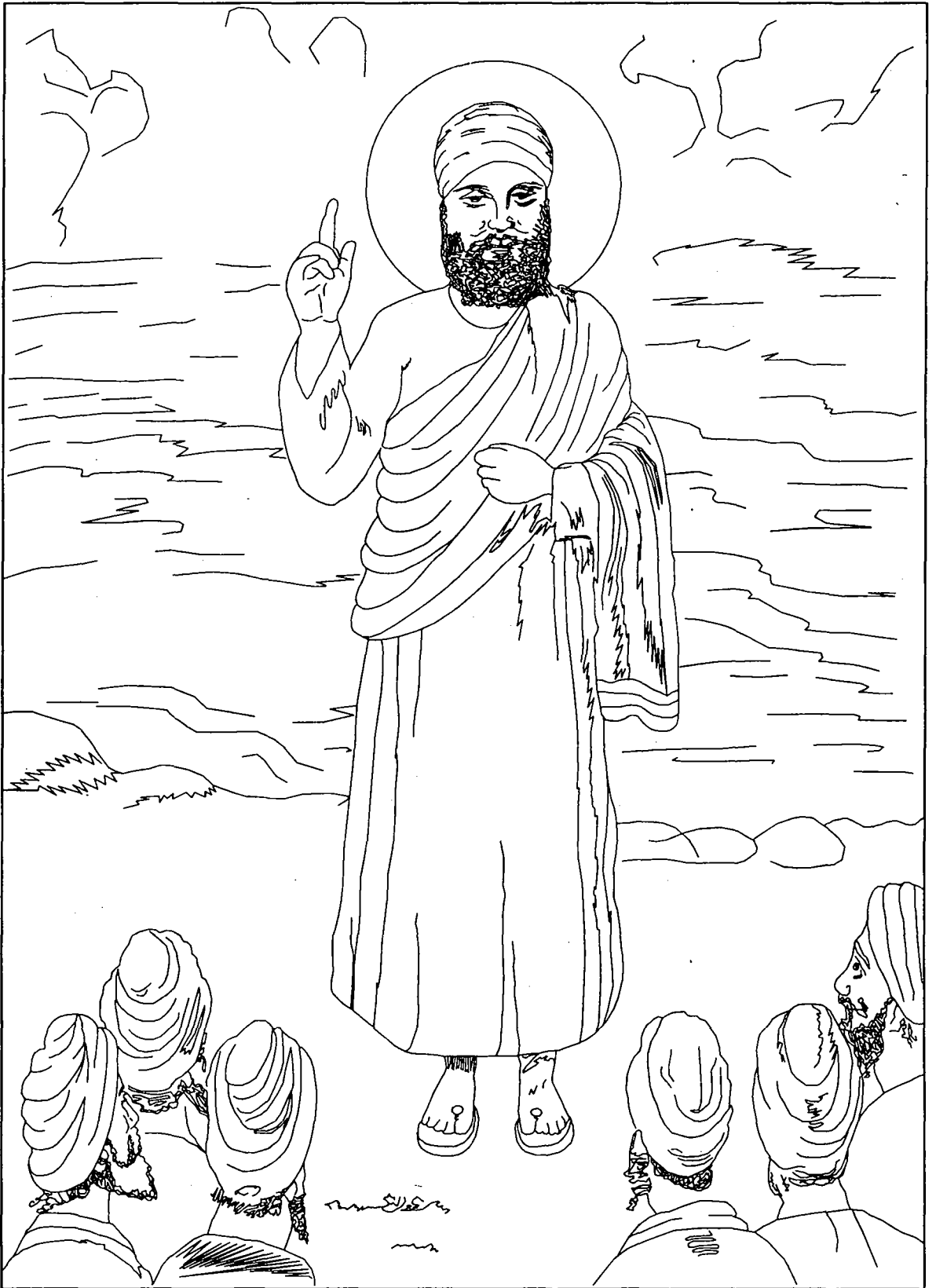
People surrounded him, but were unable to say whether Guru Nanak standing before them in physical form was a mortal being like others, or only a shadow. Guru Nanak stood silent for a while.

Then he spoke loud & clear - "*Na Ko Hindu Hai, Na Ko Musalman Hai*" (Neither there is any Hindu nor Muslim). He was again quiet, for he had delivered his great message.

Then the Guru said, "Human beings are all alike. They are alike brothers to one another. The distinction between Hindus & Muslims is wrong and only leads to hatred. God considers all people alike & equal. God does not belong to Hindus or Muslims alone : He is common to all".

The Guru continued, "All men are equal and they are judged not by their family, creed, caste or birth, but by their deeds. He is no true Muslim, who does not act according to the will of Allah, has no kind heart, whose mind is not pure and who does not worship God whole-heartedly. Likewise, a Hindu, who is without kindness and truth, is no true Hindu. His religion is false, a mere show."

Guru had recieved his message of Shabad and now was ready to give it to the World. The true message has now been revealed to Him.



The Qazi's Prayer

One day, the Qazi said to the Nawab, "Nanak misleads the people by saying that we are neither Muslims nor Hindus. His ideas are wrong. One who performs Namaz and believes in Allah is surely a Muslim".

The Nawab sent a servant to Guru Nanak with a humble request. Guru Nanak agreed upon it. The Qazi said to Guru Nanak, "You preach that the distinction between Hindu & Muslim is false; would you then come and offer the evening Namaz with me?"

"Certainly", said the Guru.

The Nawab, the Qazi and all others went to the mosque to offer Namaz. Guru Nanak, however, only stood apart watching the two.

At the end of the Namaz, the Qazi said, "Why did you not join us at the Namaz? Why did you keep standing silently when we were performing the prayer?"

The Guru replied, "While praying, you were all the time worried about the safety of your new-born cult. You were afraid that it might fall into the well. With whom was I to offer the prayer?"

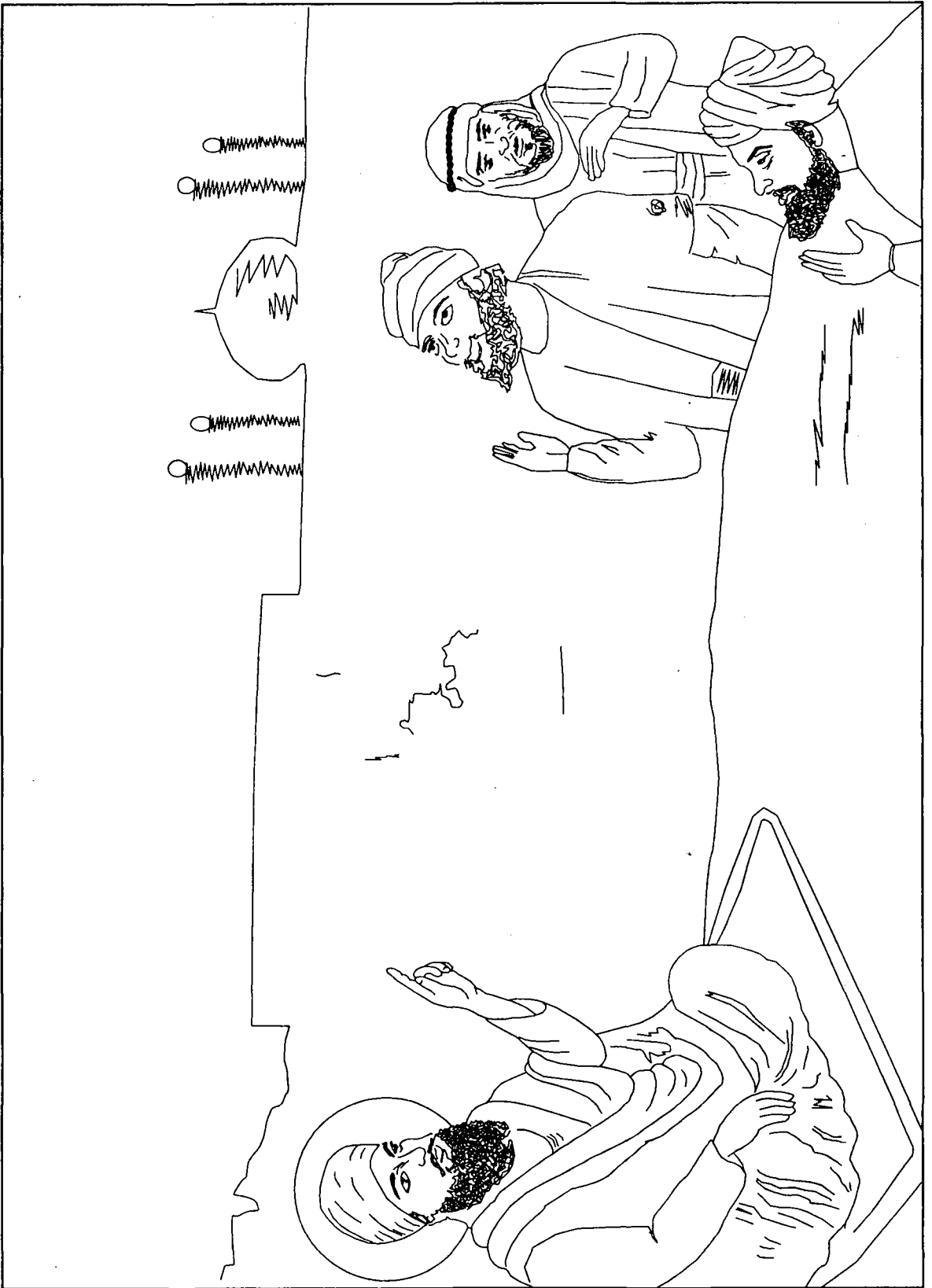
The Qazi was much ashamed and said, "But then you could have offered Namaz with the Nawab Sahib".

"The Nawab Sahib was busy buying horses in Kabul", said the Guru.

The Nawab also admitted that while he was saying his Namaz, his mind was roaming in the horse-market of Kabul.

The people present there were wonder-struck and said, "He is a Divine Being who can read people's mind".

Guru Nanak said, "We should worship God with single mind; our actions should be pure; God loves those who love mankind. Only the prayer which is performed with the mind and body fully concentrated, is accepted at the door of the Lord. Prayers performed without full concentration of mind are acts of self-deception and hypocrisy".



Travels of Guru Nanak - Udasis

Now the Guru decided to set out and lead the world on the path of truth, because all humanity was now one for him. He did not belong to his family alone.

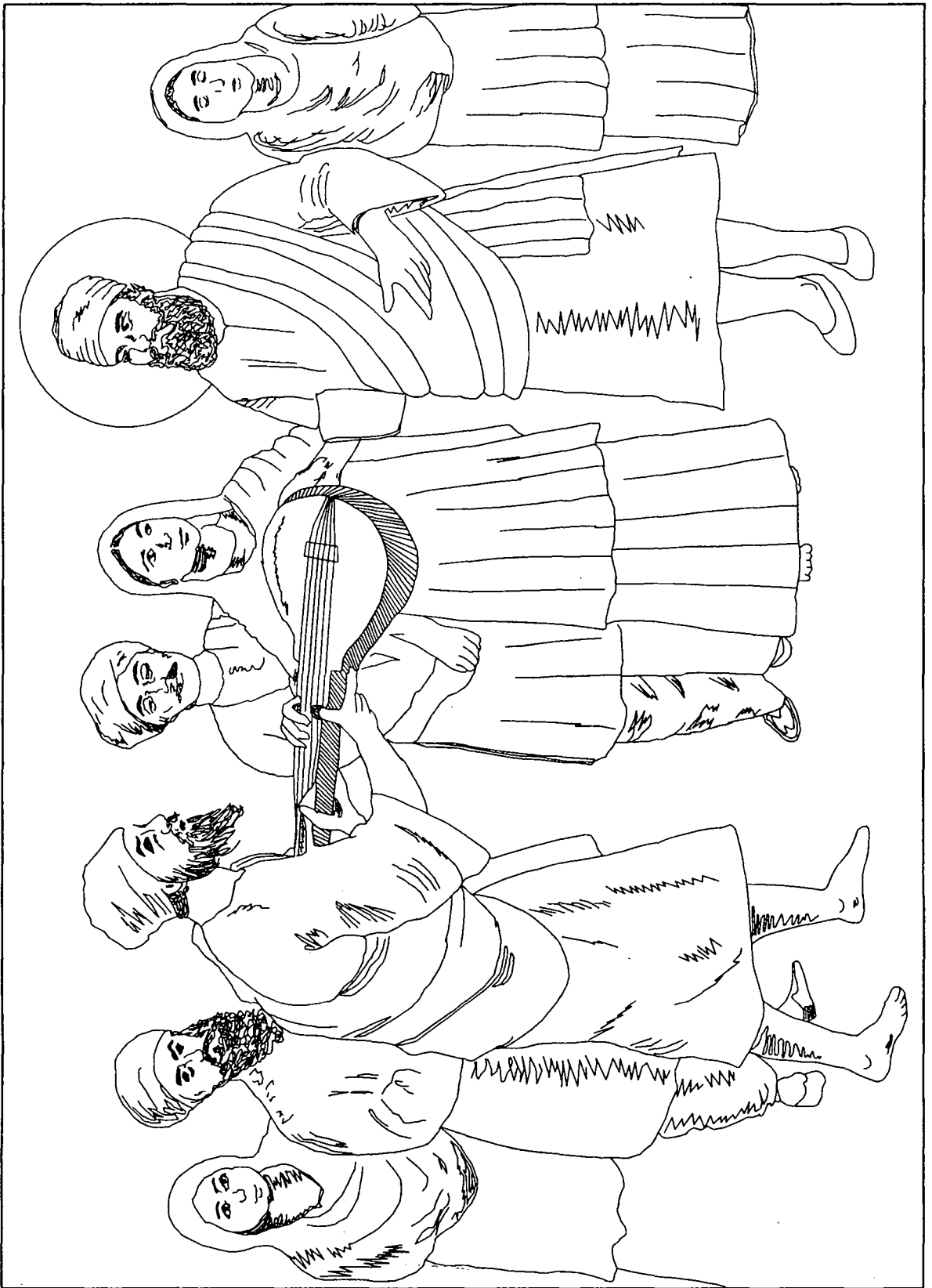
However, when sister Nanaki & wife Sulakhni learnt of the Guru's resolve to quit his house, they were sad. They approached the Guru along with the rest of the family and requested him not to leave his place.

The Guru consoled them by saying, "God takes care of all the living beings, have faith in Him. He will protect you also. The world is in the grip of wilderness and I wish to save it from ruin. You should not stand in the way of my resolve".

The Guru's firmness overcame all opposition and thus, he set out from home to reform the world. He set out to bring peace & purity to the suffering humanity. Bhai Gurdas ji, the great Sikh scholar of Guru's period has also sung 'He set out to save all Mankind'.

With him was Mardana too, who had been living in Sultanpur since long. Bhai Mardana was nine years older than Guru Nanak and he remained the companion of Guru Nanak for forty seven years. Bhai Mardana was a Mirasi Muslim by caste and had a special asset in his ability to play the Rabab (Rebeck), a musical instrument.

Guru Nanak's long travels in the East, West, South & North are known as the "Four Udasis".



Feast of Mailk Bhago

Setting out on his travels, Guru Nanak visited Sayyadpur, a town now known as Aimnabad. There lived a poor carpenter named Lalo. The Guru went to Lalo's place and greeted him with the usual words "Dhan Nirankar" (God, The Formless One, be praised). Thereafter Guru Sahib & Mardana rested there and spent few days, spending their time in worship & prayers. He taught the people to love & worship God.

One day, a rich Hindu officer of the place, named Malik Bhago arranged a grand feast to which he invited many Brahmins & other people. He wished to feed the Brahmins and give them large charity. He invited Guru Nanak also to the feast, but Guru Sahib declined the invitation. Thereupon some wicked persons said to Malik Bhago, "Nanak accepts food from a low-caste carpenter but declines the invitation of a high-class officer like you".

The messengers of Malik Bhago again approached Guru Sahib and conveyed him the invitation. On their much persuasion, Guru Sahib accompanied them. When Malik Bhago asked the Guru, why he was unwilling to come?, the Guru replied with a smile, "My friend ! Your food is not good to be eaten". Malik Bhago thought that Guru Nanak was referring to the quality of the food prepared for his feast, so he said, "Guru Ji, a large variety of the finest dishes has been prepared in pure ghee and still you don't seem to like them".

The Guru again smiled gently. He took in one hand the sweet dishes prepared at the feast and in the other, the maize-bread brought from Bhai Lalo's house. Then he pressed both the dishes. To the wonder of all present, milk drops fell from the maize-bread, while blood trickled from Malik Bhago's food. Then the Guru said to Mailk Bhago, "The maize-bread is the fruit of honest labour; though its owner is poor, yet it contains milk which is life-giving like nectar. Your rich preparations are no doubt tasty, yet they come from the blood of the poor. You have amassed your wealth through cruelty & tyranny. That's why blood drips from your dish. You must live by your honest work. You must also give away something from your hard earned money. Charity given out of ill-earned money bring no blessings. The rich usually collect wealth through evil ways. I love honest workers, whether rich or poor, who live on their own toil".

After this event, Guru Nanak left Sayyadpur. For a long time, Guru Sahib continued to travel to far-off places, spreading the message of God.



Visit to Haridwar

In the course of their travels, Guru Nanak & Bhai Mardana reached Haridwar, where countless pilgrims have gathered for the holy dip in the Ganga river. On the banks of the river, Guru Sahib noticed that people while bathing in the river, offered water to the rising sun, towards East.

The Guru too, stood in the water and with his back towards the sun, began to splash water in the westerly direction. When the people saw the Guru offering water in the opposite direction, they asked him why he was doing so. He asked in return, "Why do you splash water towards the East?" The people replied, "We are sending water to our ancestors, now living in the upper world - the land of sun".

Hearing this reply, Guru Nanak resumed his westward offering of water. The people again said, "But you have not explained to us why are you splashing water towards the West?". Guru ji replied, "I have recently sowed grains in my fields lying in Punjab, now I am watering them to make the crops grow".

At this, the people laughed and said, "That is not possible. The water you offer or throw, falls in the Ganga itself. How can it reach your fields?"

The Guru then turned to them and asked, "How far is the land where your forefathers now live?" A clever one among them replied, "A few crores of miles".

The Guru said, "If my offerings of water cannot reach my fields which are only few hundred miles across, how can your ancestors receive your offerings when they are crores of miles away?"

The gathering was silenced. Guru Nanak came out of the water and addressed the gathering, "My friends ! Do not be misguided by the false beliefs. Water, food or money given by you for the use of your ancestors in the other world cannot reach them by no means. It is retained by the person who receives it. Do not be misguided by anybody's false words. Everyone gets the fruit of his own actions. Your ancestors enjoyed the fruit of their deeds and departed from this world. You are also subjected to the same law. You should give up blind faith and take to good & noble actions".



The Real Purity

At Haridwar only, after listening to the advice of Guru Nanak, many devotees invited him for food. The Guru accompanied them to the kitchen where the Sadhus had drawn some demarcation lines, so that nobody make the food impure by crossing those lines.

Guru Nanak saw these demarcation lines in the kitchen and said to the Sadhus, "This kitchen has already been made impure, the lines drawn by you are useless".

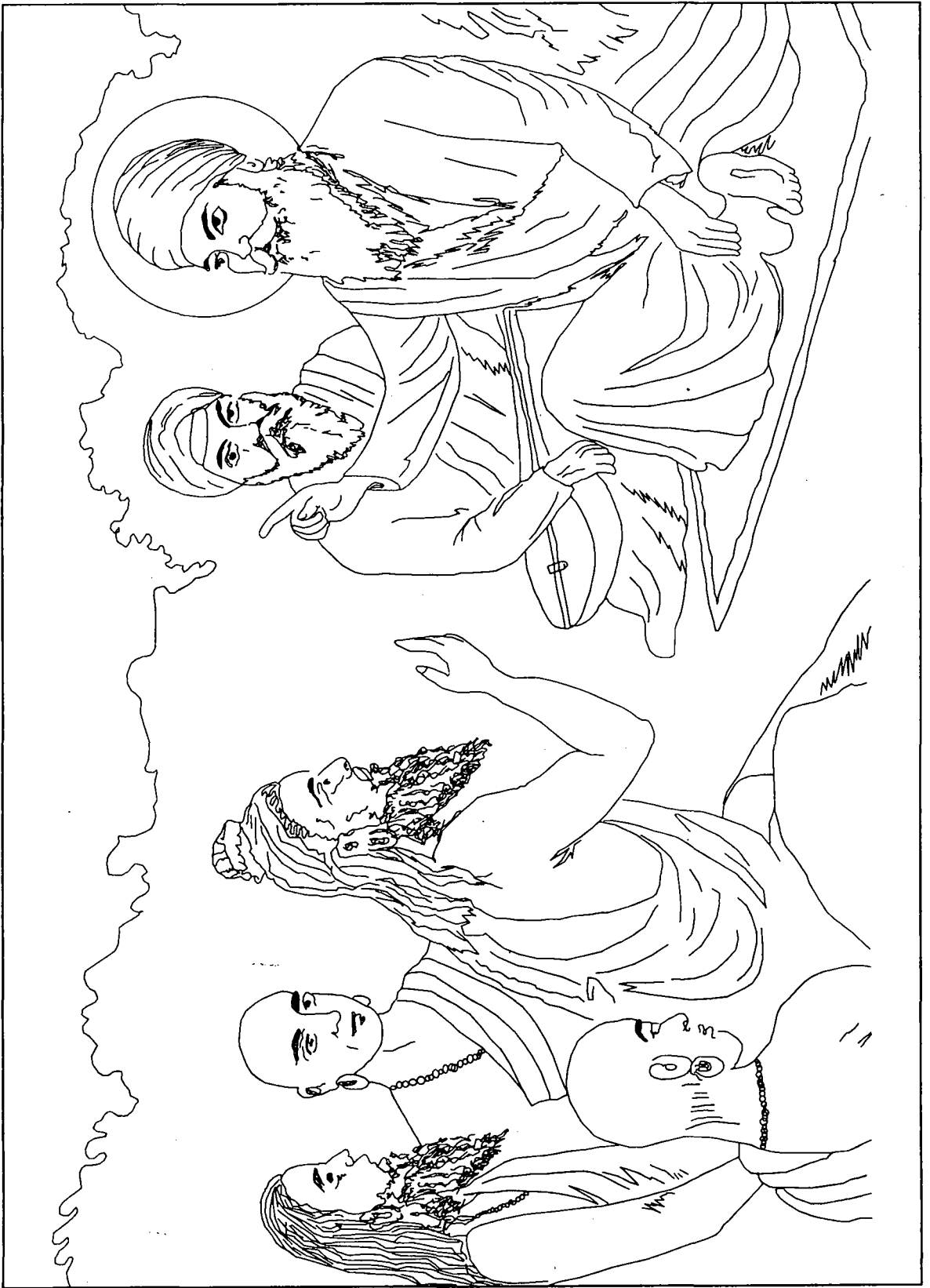
When the Sadhus enquired how it was so, the Guru replied, "When you entered the kitchen, you were accompanied by four low-born persons".

All of them looked about for those persons, but could not find none. Then they said, "But there is no low-caste person here".

The Guru said, "Scavengers, butchers, skimmers & Marasis are the low-caste persons, whose touch is supposed to pollute you. But your evil-thinking, unholy life, ill talk and cruelty are no less degraded than the so-called low-castes, whom you do not touch. Are they not your constant companion, and do they not reside always within you ? They also accompanied you to the kitchen and thus your kitchen is already polluted. And until you get rid of these evil companions and have a pure heart, the kitchen will remain impure.

The real untouchables are those who carry these four evils within them. The daily bath and applying sandalwood on the forehead only, do not purify a person. They alone are pious, who possess pure hearts, imbibe noble thoughts and remember ever the Great Creator".

Thus, Guru Nanak dispel through his teaching the false thinking of the people.



Strange Boons

During the course of their travels, Guru Nanak & Bhai Mardana arrived in a village whose inhabitants cared only for enjoyment & fun. They did not care for death either, as if they were immortal. They made fun of Guru Sahib & Mardana and offered them no shelter or food.

Guru Nanak said, "It is proper to think of God also sometimes. Good actions & kind behaviour are useful things". But they were arrogant people, who would listen to no good advice. They spoke very disrespectfully to the Guru.

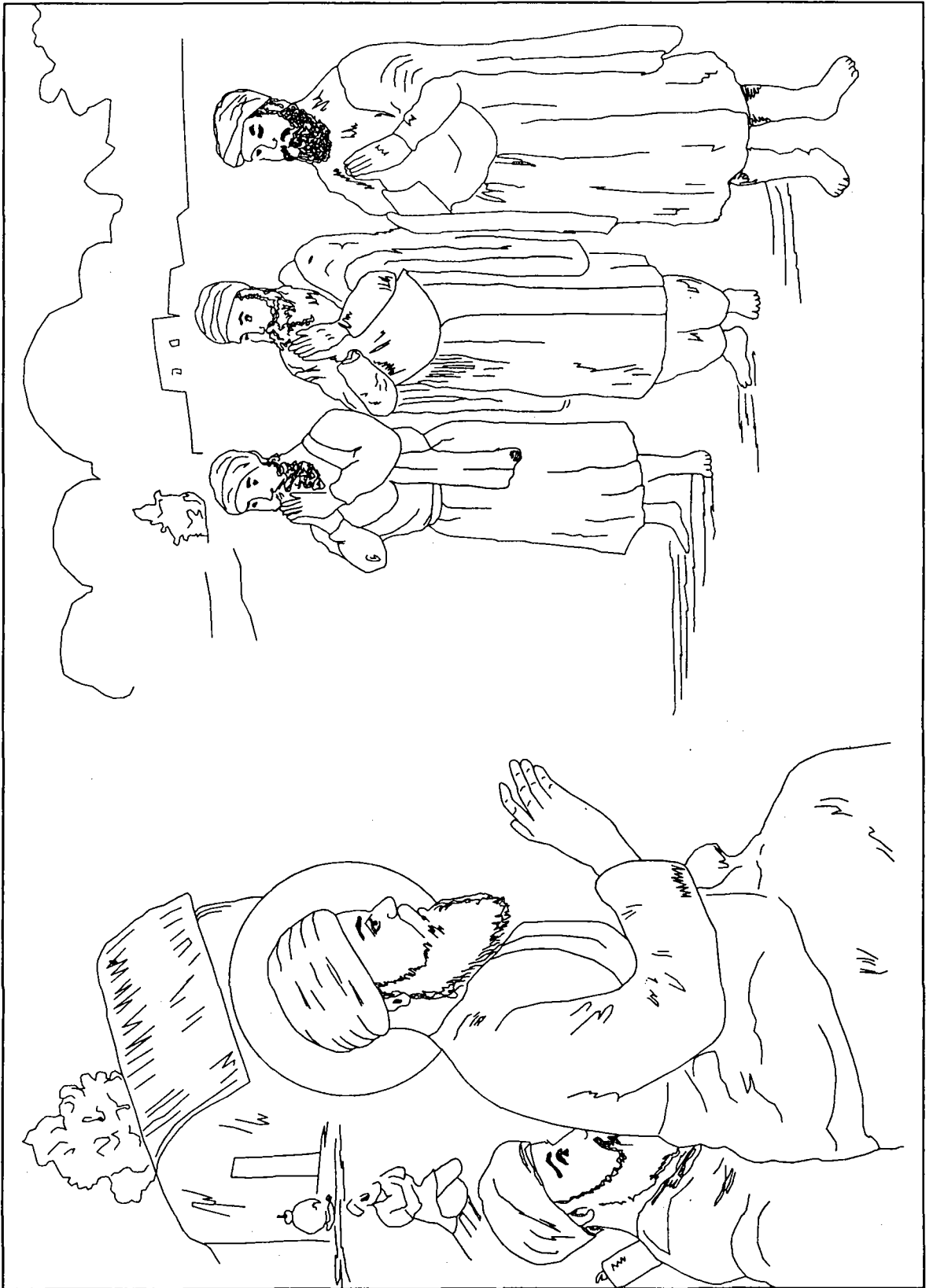
Guru Nanak then decided to leave the place. But while leaving the village, he said, "May you continue to thrive here".

A few miles further on, they reached another village where the people were very hospitable & good. They received Guru Nanak very kindly and served them reverentially. The inhabitants were charitable, loving & kind-hearted. Guru Nanak stayed in the village only for a night. While departing, the Guru blessed them with the words, "May God uproot you".

Bhai Mardana was very surprised on hearing this. He said to Guru Nanak, "You have done strange justice. The people who maltreated you, were blessed by you. And the kind-hearted inhabitants of this village were cursed with ruination".

Guru Nanak said, "Every inhabitant of the previous village will spread evil & wicked ways wherever he goes. Therefore it is good if they continue to live there in their village only. Where as the people of this village will teach wisdom, kindness and good manners wherever they go. It is therefore good if they leave this village and spread themselves on other places also".

Bhai Mardana was struck by this wise utterance and said, "It is not possible to fathom the greatness of your mind"



The True Worship - Arti

Guru Nanak & Bhai Mardana reached Jagannath Puri, the land of temples on the sea-coast in Orissa. There they saw a huge gathering of people who were dragging a great sixteen-wheeled chariot made of stone. On the chariot was placed a figure of the Lord Jagannath. This was the famous car-procession of Jagannath Puri. In the evening, worship (Arti) of the Lord was held in the Temple.

Countless lamps were burning, silver & gold plates studded with jewels, flowers and incense were carried for the worship (Arti). When the devotees moved their huge fans on the Lord, the fragrance of flowers were wafted all over the stone temple. Then the devotees sang their devotional hymns in sweet tones by ringing the bells. The gathering were swayed by the whole scene.

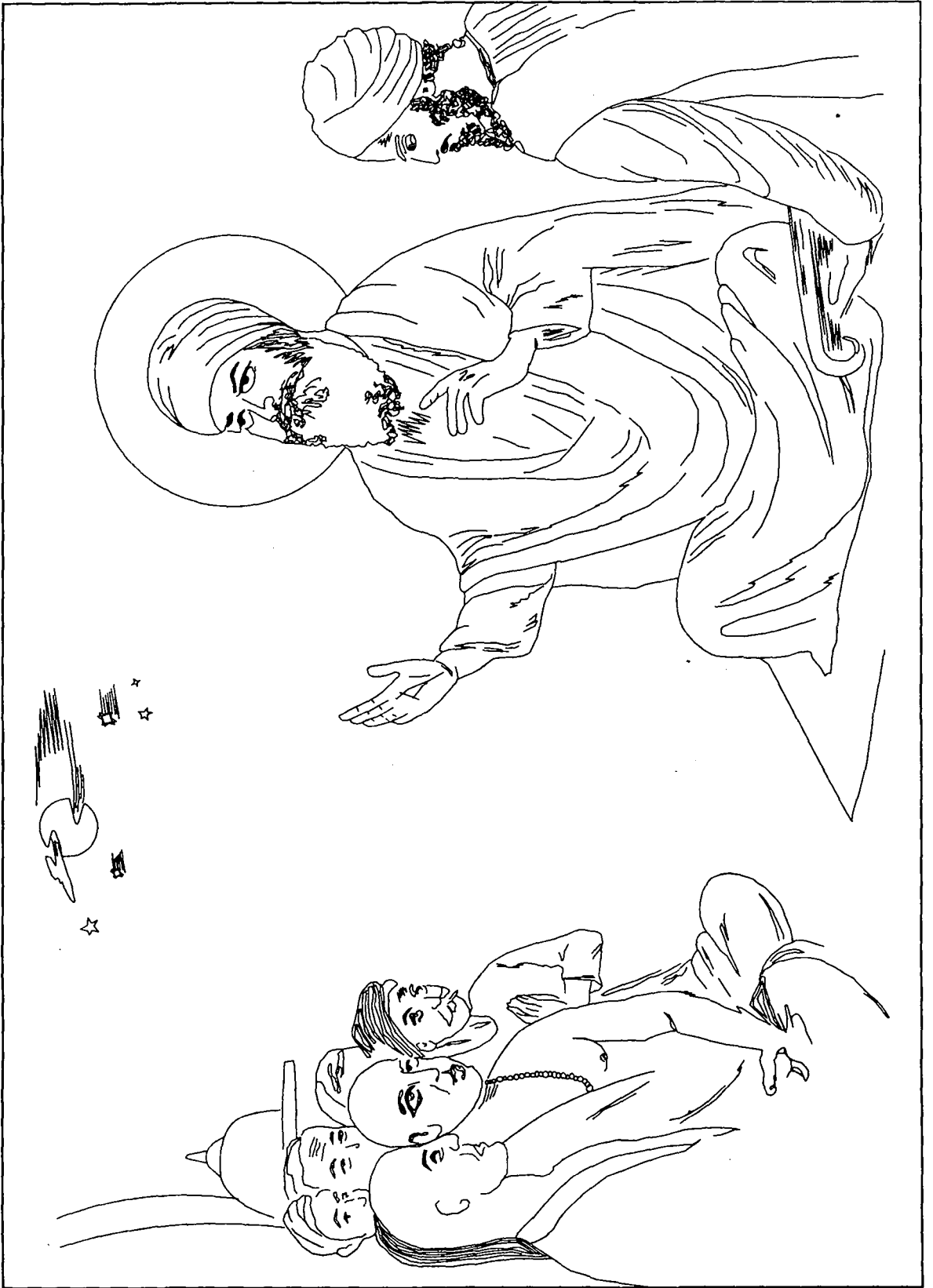
The priests also invited Guru Nanak to join the Arti. The Guru said, " These figures which have been made by human hands, can in no way be called 'The Lord of the Universe'. The Formless One alone is the Creator. No human hands can ever create Him. And the worship (Arti) of the Divine Being proceeds eternally, it is going on. It is there for you to see, if you so desire".

The priests asked in surprise, "How is the Arti going on eternally without anyone doing it?" Then, Guru Nanak recited the holy verses and Bhai Mardana played on the rabab :

Gagan mein thal, rav chand deepak bane, tarika mandal janak moti.

Guru Nanak explained the verse : " The sky is the sacred plate; stars are the pearls, with the moon and the sun as the lamps for the worship. The entire vegetation is the holy flowers and the breezes from the mountains carry the fragrant incense. An endless worship thus goes on".

All present there listened to the noble Shabad of True Arti and praised the greatness of the Guru.



Advice to the False Sadhu

In the fair at Jagannath Puri, Guru Nanak saw a huge gathering of people assembled around a Sadhu who was sitting in a trance. It was usual for false Sadhus to come to such places and receive charity from the devotees in the name of false practices and rituals. This Sadhu also pretended to meditate, with his eyes, nose and ears all closed. He seemed to view the happening in the other world, with his inner eye; while he was unaware of the happenings around him.

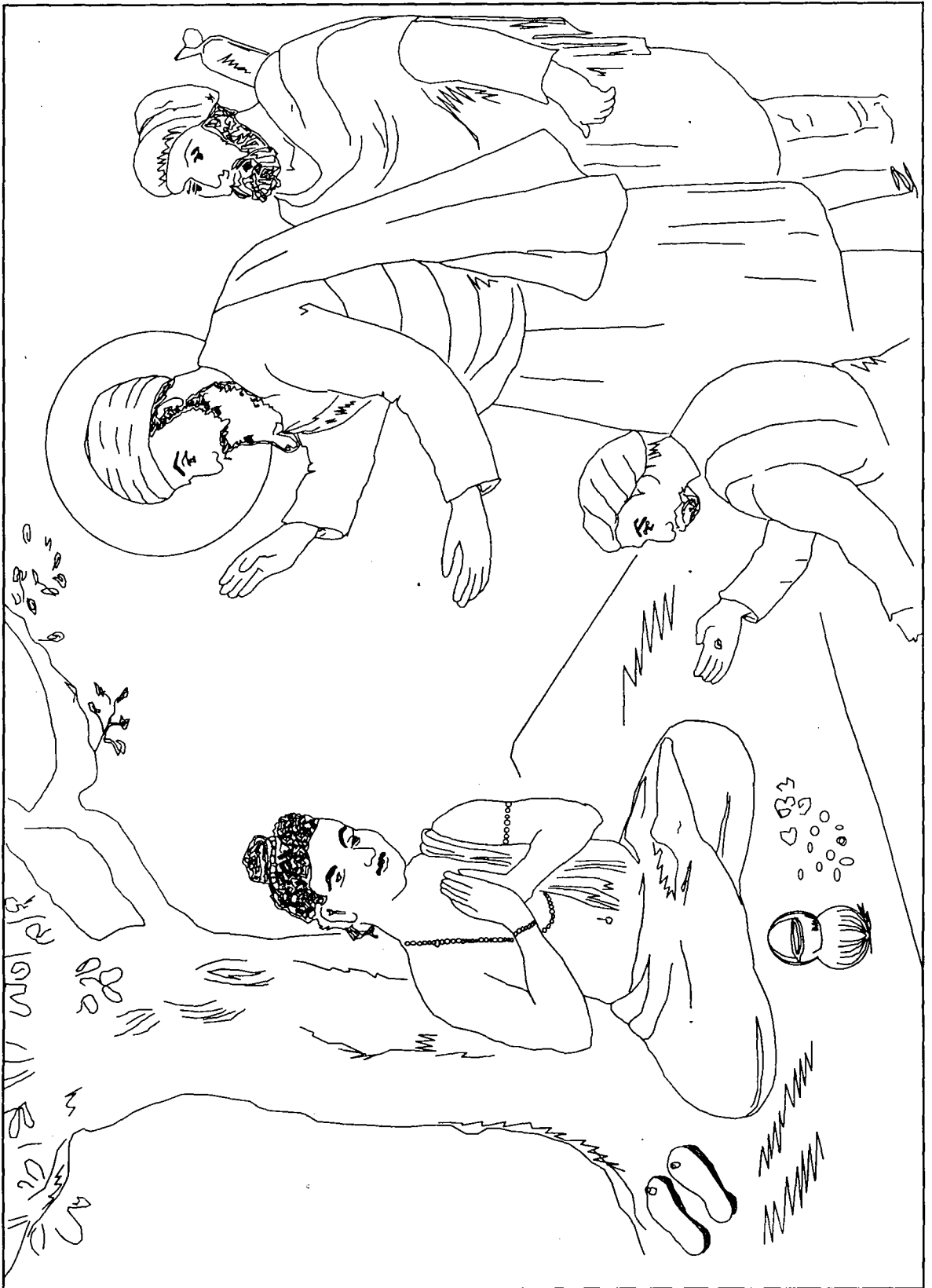
The Sadhu had placed a bowl before him where the devotees were putting their offerings of money. After every brief interval, the Sadhu would open his eyes slightly, have a glimpse of the bowl and close the eyes again. Once when he had just shut his eyes, Guru Nanak removed the bowl from before him and placed it behind the Sadhu.

The Sadhu re-opened his eyes soon after, but was puzzled to find the bowl missing. The people also noted his nervousness. In anger, the Sadhu asked the people present, "Where is my bowl?"

Guru Nanak said to all those present, "This is how these false Sadhus cheat the world. He pretended that he was viewing the three worlds. But it is strange that one who could not see his own bowl placed behind him, how can he see the three worlds?"

The Guru continued, "God alone is our saviour and worship of the Divine Being will bring deliverance. Beware of the treacherous ways of such false people. They cannot save you or help you in any way".

Then, Guru Sahib again set out on his travels.



Reformation of Kauda

In the course of their travels, Guru Nanak & Bhai Mardana arrived at the land of the Bhills. The Bhills were pitch dark in colour, had blood-shot eyes and wore animal skin on their bodies. Their heads & feet were bare. They were not doing any farming or other activity, but lived by hunting wild animals and eating wild fruits.

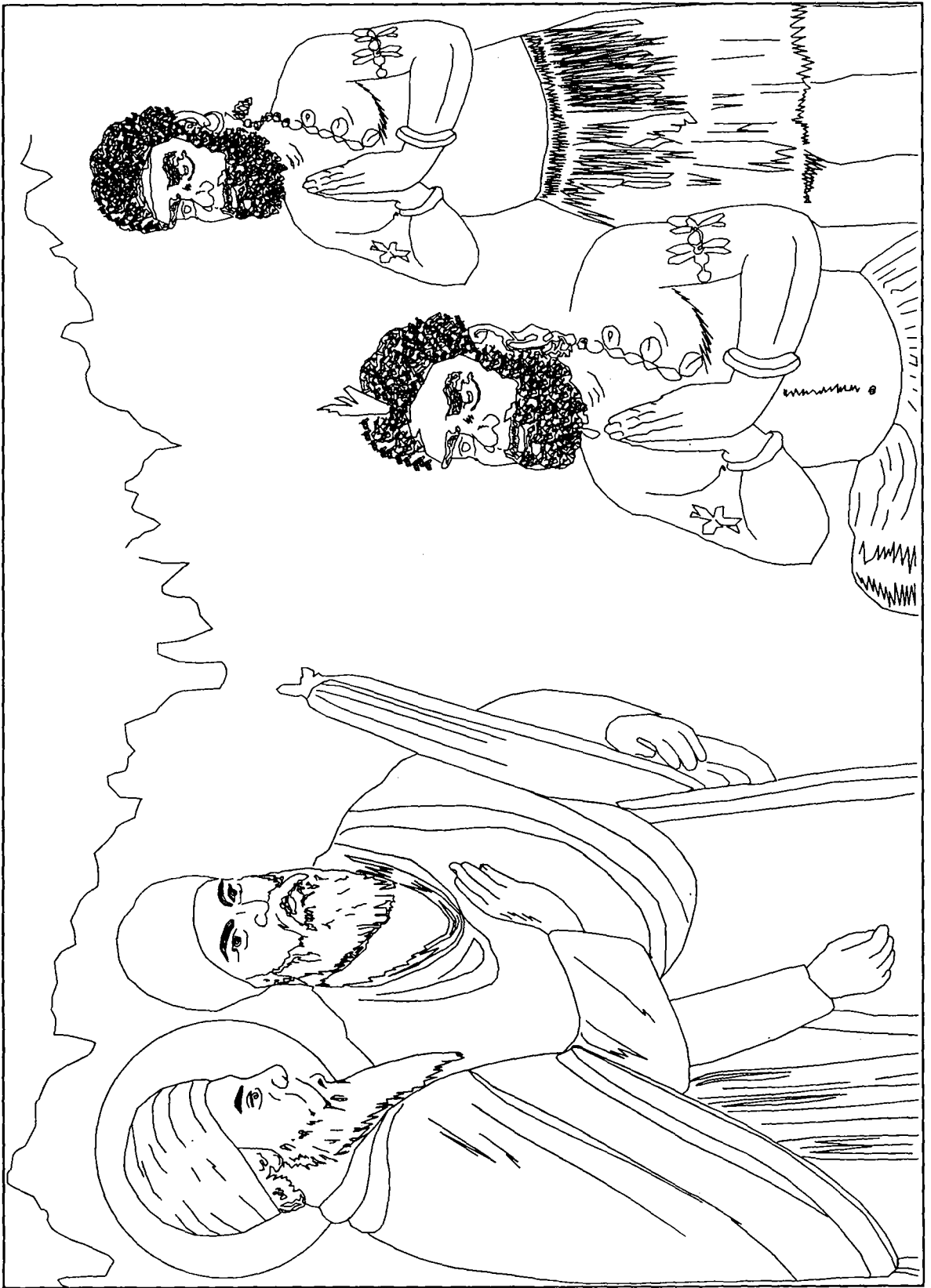
Bhai Mardana went a little away into the forest, all alone. There Kauda, the Savage met him. It was the usual practice of Kauda to catch lonely travellers, whom he would keep with tied hands & feet for some days and then kill them to eat them up.

When Bhai Mardana failed to return for a long time, Guru Nanak set out in search of him. Kauda saw the Guru coming, but he trembled with a sense of guilt when he saw the Guru's divine face. He had never seen such a noble expression on any one's face before. His cruel heart melted.

Guru Nanak said, "My friend ! Where is my companion ? I want him back."

Kauda at once untied Bhai Mardana and brought him before the Guru. Guru Nanak advised Kauda to give up robbing, killing people and to earn his living by honest work. Guru Sahib said, "My friend ! Give some charity to the needy, out of your honestly-earned money and use the rest for your self. Worship God and do good deeds, for the fruit of evil actions is ruinous."

Kauda promised not to kill people anymore and to follow the teachings of the Guru. After reforming Kauda, the man-eating Savage, Guru Nanak left the land of the Bhills.



The Solar Eclipse

Once, on the occasion of the eclipse of sun, Guru Nanak and Bhai Mardana reached Kurukshetra, where lots of people had come for a holy dip.

Kurukshetra is the place where the great battle of Mahabharat was fought. A big fair is held there on the day of solar eclipse and people take bath in a huge tank. The common belief among the people is that at the time of eclipse, the sun is in the grip of some curse and to get rid of that curse, one should take a holy bath, offer charity and worship God. It is also considered sinful to prepare meals on fire during an eclipse.

Guru Nanak sat under a big tree on a mound situated to the south of the town. One king, also came to rest there near the mound and he was carrying a deer, which he had hunted. His servants made a fire and began to cook it. The priests at the fair got angry on seeing the smoke rising on the occasion of the solar eclipse and they came to Guru Nanak in protest as the servants were preparing food near Guru Sahib only.

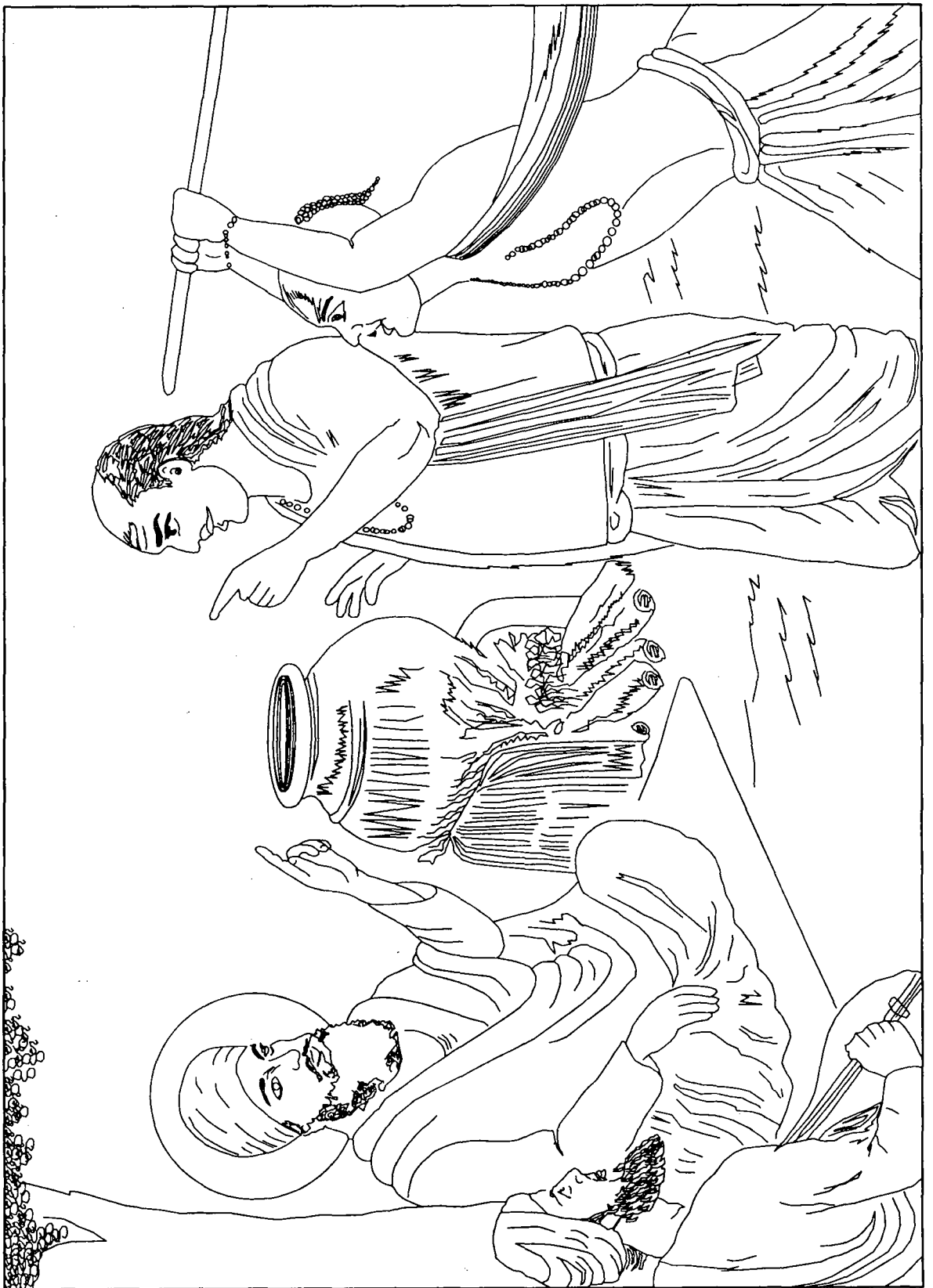
Guru Nanak calmed the priests by saying, "My friends ! You are the victim of superstitions. The heart is not purified by holy dips and offerings of the charity. Worship of God alone makes one virtuous."

But the priests shouted in anger, "Why did you lit this fire, when there is an eclipse of the sun ? It is against the tradition."

The Guru said, "My friends ! This too is a delusion. God is not pleased or angry with the burning of fire. All articles of food have been created by God and as such they are neither pure nor impure. Purity lies truly in the mind. The food of pure men is always pure and the meal of a wicked person is always impure, whatever his caste or religion might be."

These holy words soothed the anger of the people and they returned back, calm and peaceful.

After this, Guru Sahib returned to Talwandi and stayed there for some period with his family. After the stay in Talwandi, Guru Nanak again set out to carry the message of truth and holiness to the world full of sin & ignorance.



Meeting the Siddhas on Mount Sumer

Passing through Kashmir, Guru Nanak reached the land of mountains. Traversing the steep mountains and way long tiring footpaths, Guru Nanak reached Mount Sumer, which was the abode of the saints and yogis.

The yogis living there were surprised to see Guru Nanak as the mountains were almost inaccessible. They asked Guru ji, "What power has helped you in reaching this place?"

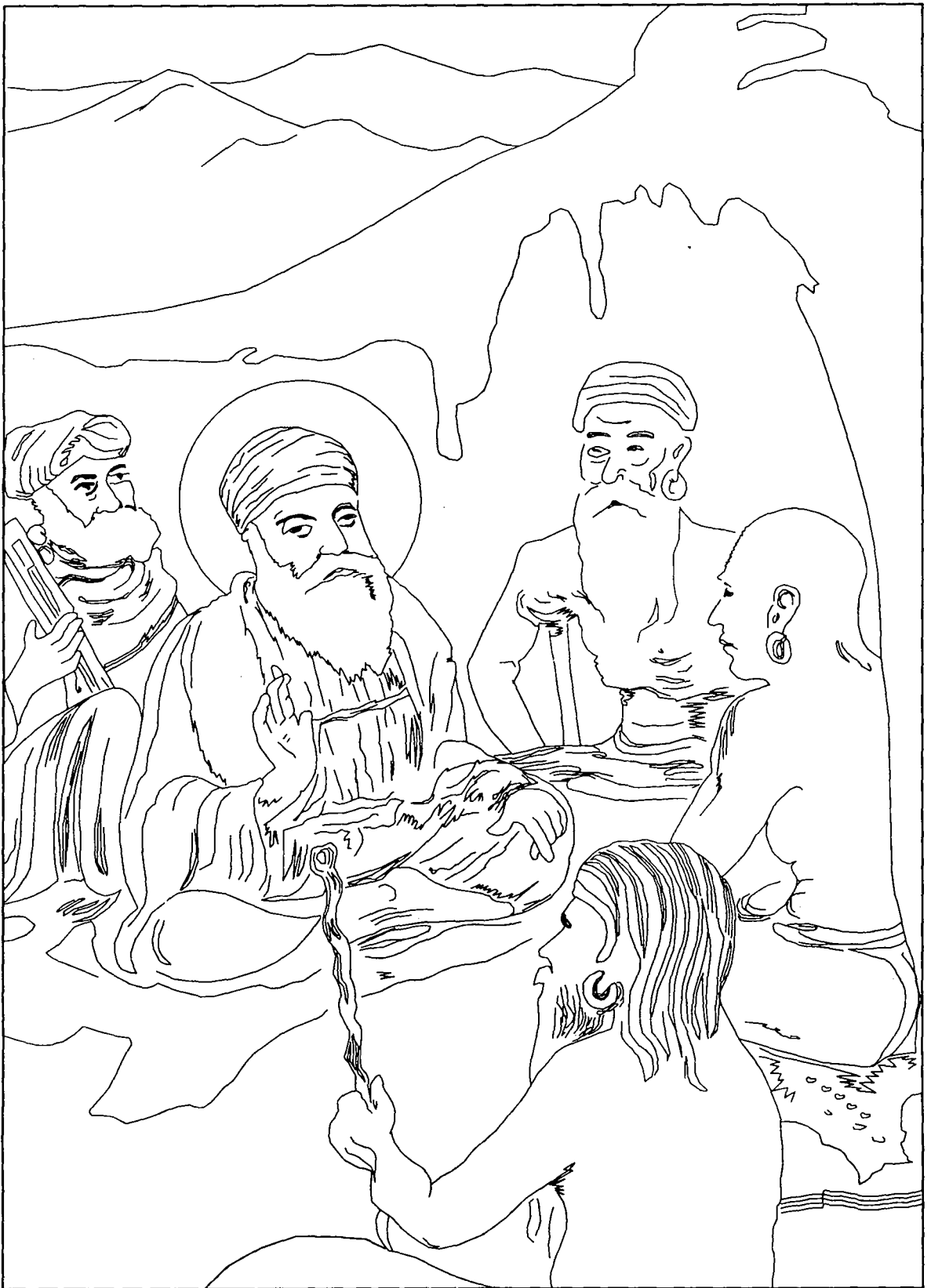
"I have thought of God alone always and worshipped Him with utter love & reverence. That power has led me here," replied the Guru.

When asked about the condition of the world, Guru Nanak said, "The world is in a bad state; falsehood dominates everywhere, while truth is rarely to be found. There is so much evil and no saviour, who could lead the world from sin to virtue, is to be seen. When great souls like you have left the world and are hiding here, who would save the mankind? Who would lead the ignorant to the right path?"

The Siddha yogis performed miracles with their magical powers. They asked Guru Nanak to fetch water in a bucket from the nearby pool. And by their magic, they converted the water into pearls & rubies. The Guru realised the trick of the Siddhas to entrap him through temptations. Guru Nanak returned from the pool without the water and reported that the tank was without the water. When the Siddha-Yogis saw that pearls & rubies could not tempt him, nor could any magical powers lay any impact upon the Guru, they admitted their defeat.

Guru Nanak said to the Yogis, "Saints & Sadhus should give to the world the message of virtuous conduct, so that the people give up sin and mutual enmity. If the lofty souls of the world are indifferent to the wide-spread ignorance, while the worldly people are engrossed in evil, sins begin to spread. Know your duty; go and live in the world to give them your message of goodness. Thereby your life will have a purpose and the world will benefit."

After a long conversation with the Siddhas and answering all their queries, Guru Nanak returned back.



Sajjan, the Thug

Guru Nanak and Bhai Mardana, during their travels reached a town, called Tulambha (now in West Pakistan). On the path leading to the town, stood a number of fine, tall houses. The high compound wall had in the centre a fore-hall with a big gate. On passing through the fore-hall, one could see fine places of worship - a temple for the use of Hindus and a mosque for the Muslims. Apart from these places of worship, there were good rooms, where the pilgrims who came there, were lodged for a comfortable stay by Sheikh Sajjan.

Sajjan used to serve the travellers very well. In the evening, he would come with folded hands and invite them to retire for the night. He would then lead them to fine comfortable beds. In the night, he would kill them, take all their belongings, money, clothes etc. and deposit the dead bodies in the secret wells beneath the rooms. Thus, countless innocent travellers fell into the trap of Sajjan, the thug and not a trace was left of them.

Guru Nanak and Bhai Mardana also approached the door of Sajjan's house. Sajjan sat there wearing milk-white clothes, looking very much like a gentleman.

On seeing Guru Nanak, Sajjan thought that some rich man had arrived along with his servant. The bright face of the Guru indicated to Sajjan that he must be very rich indeed, though he thought he must have dressed as a Sadhu to escape suspicion from the thieves in regard to the concealed riches, which he must be carrying.

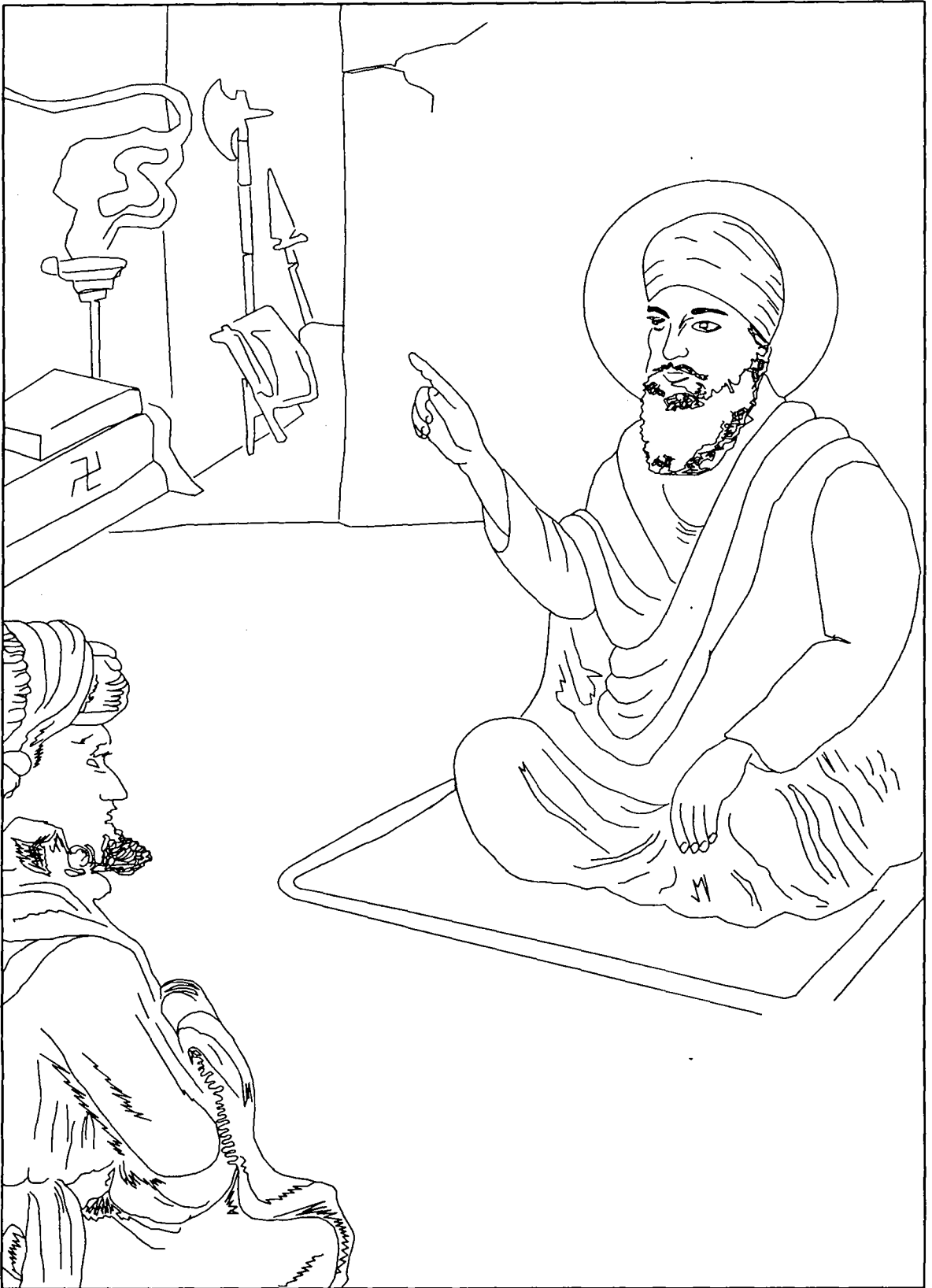
Sajjan welcomed them at the gate, led them in respectfully and seated them at a comfortable place. He fetched warm water to wash their feet and began to serve them heartily. After evening, came the darkness of the night. Sajjan said humbly, "You are probably tired and may now rest for the night." Guru Nanak said, "If you permit, I will recite some holy verse, before retiring for the night."

The Guru then recited verses saying that a life of virtue & truth is superior to one of wickedness & falsehood. It is the internal purity of mind, which is more charming than the external beauty.

Basing the next verse on the word 'Sajjan' (Good man), Guru Nanak said, "Sajjan is one who is ever ready to help the others in distress." Turning to the fine buildings of Sheikh Sajjan, Guru Nanak said, "The fine decorative work on the palaces is deceptive, as they are hollow from inside."

Referring to the white robes of Sajjan, the Guru said, "The milk-white stork stands in the middle of the pool, killing and eating fish; in reality it is not white or pure." In Sajjan's mind, the memories of his past wicked deeds, the cold-blooded murders that had made him rich, were recalled. He imagined himself to be the fish-devouring stork of the verse.

Sajjan looked at his own huge and stout body as Guru Nanak sang, "Deceived by the size of the Simmal tree, the birds make their nest on it; but its fruits are useless as it has



no good quality." Sajjan felt ashamed, thinking that he too was devoid of all good qualities. He had a feeling as if his eyes were sinking and head reeling under some mighty weight.

Guru Nanak continued, "The man, who is blind, carries a heavy burden, the way is long and difficult; and being blind he cannot see the way." Sajjan became conscious of the enormity of his sins & wicked deeds. He wondered whether there was any escape from the destined punishment. Then the Guru sang the last verse that meant, "Noble deeds, virtues and the worship of the Divine Being relieve one from all evils."

Sajjan now stood up and fell at the Guru's feet, saying to himself, "All these verses are applicable to my own life and deeds. This great man knows all my past misdeeds; he can in reality look within others." Sajjan begged forgiveness for his faults and confessed all his crimes. Guru Nanak advised him to return the looted property in respect of persons whose names and places he knew. He should also pull down his huge houses, since they have been built with the earnings of sin. Sajjan obeyed all this.

New rooms were made with the honestly-earned money of Sajjan, who was now a changed man, engaged in noble life and Divine worship.

Visit to Mecca

Guru Nanak and Bhai Mardana set out for Mecca, the holy place of Muslims which lies in Arabia. Muslims go to Mecca for pilgrimage known as 'Haj'. After a long journey, completed partly on foot and partly on camel back, the Guru reached Mecca after many days. He saw the pilgrims on the way performing all the usual ceremonies.

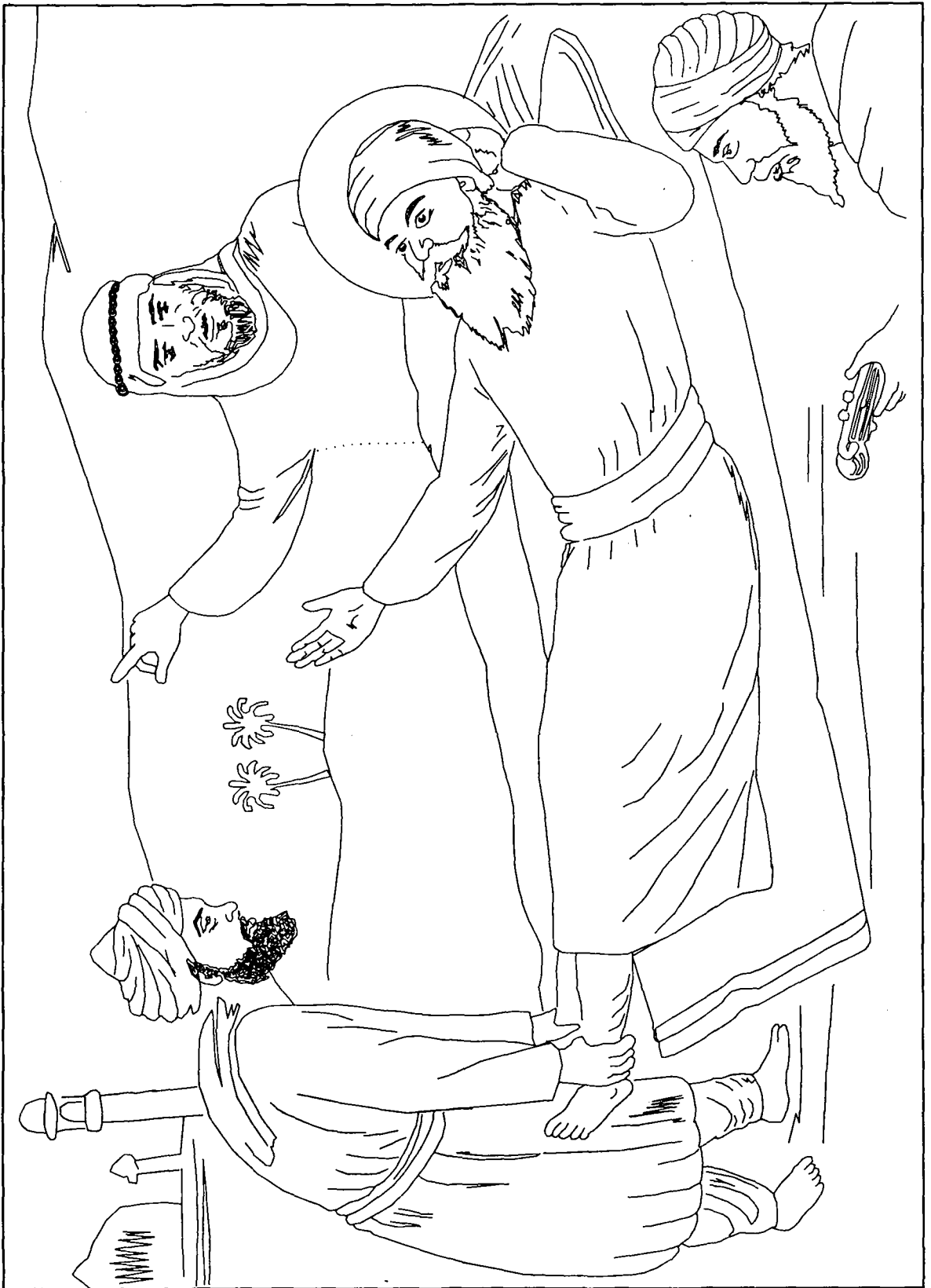
At night, Guru Sahib lay down for rest in the holy walk around the shrine and fell asleep with his feet towards the Qaba or the Holy Temple.

Muslims consider the Qaba as the House of God and according to them, it is sinful to stretch the feet towards it. When a Muslim pilgrim found the Guru thus asleep, he flew into rage and said, "Who are you sleeping thus with your feet towards the House of Allah?". Soon a crowd of people gathered there.

The Guru said humbly, "Brother! Tell me in which direction God does not live."

With these words, a new light dawned on the man - God lives everywhere, He lives in no particular place.

Thus, Guru Sahib showed the people of Mecca that God resides in all places and in all beings.



Light Given to the Pir of Baghdad

From Mecca, Guru Nanak and Bhai Mardana reached Baghdad, a big city in the country of Iraq. Guru Sahib stayed outside the city. One day, Guru gave a traditional holy call for prayers. The people were surprised, for they had never heard such a call to prayers before.

The local priest was also surprised. He wanted to know about the person whose call to prayers were so sweet & devoted. The local Pir came and enquired about Guru Sahib and the sect to which he belong.

Bhai Mardana replied, "He is Guru Nanak. He worships and recognises only the Timeless Being. He is known the world over as a saint."

The Pir put several questions to the Guru, asking particularly whether God looks upon Hindus or Muslims as better.

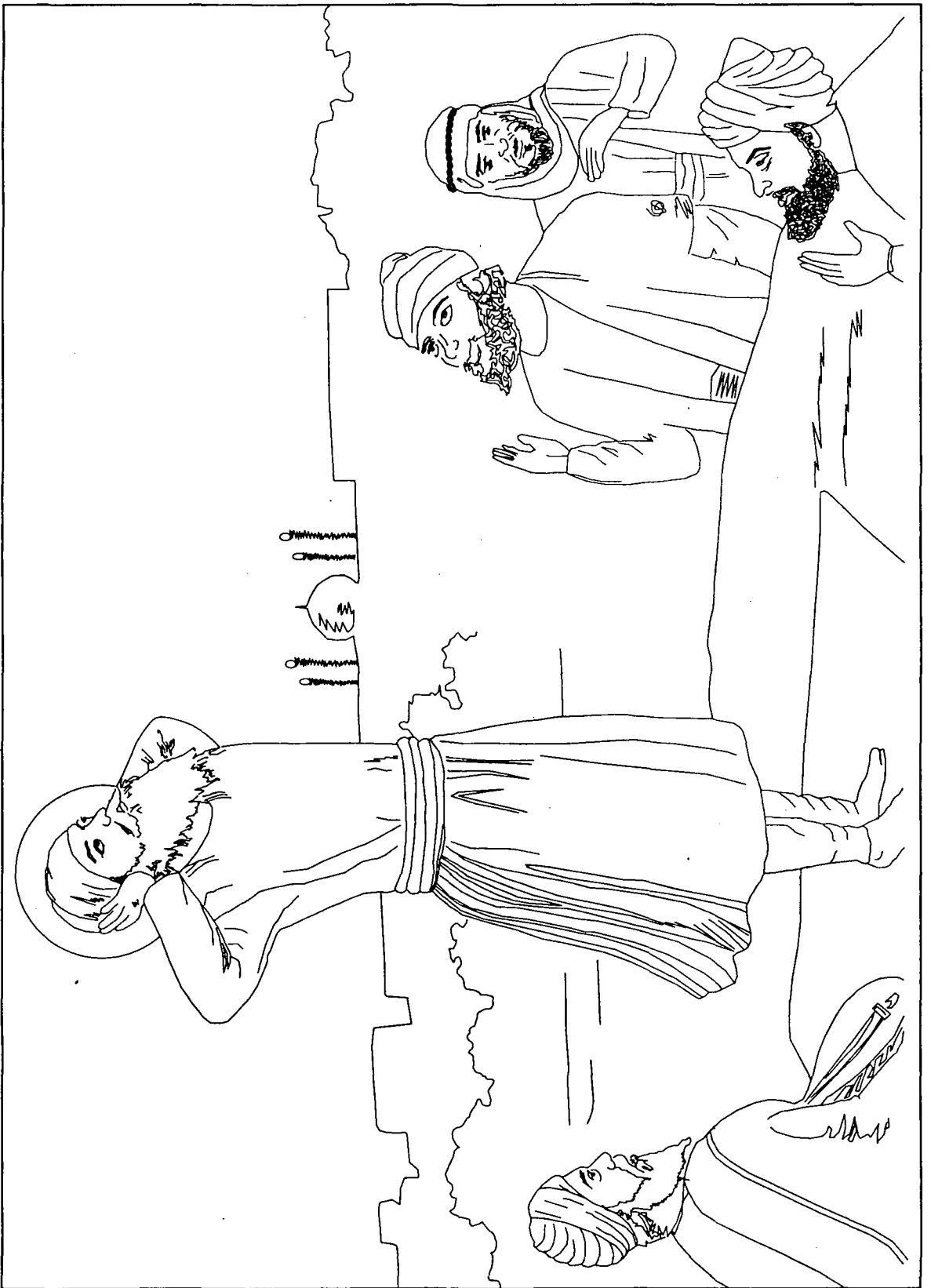
Guru Nanak replied, "Superiority depends not on religion, but on good deeds."

Guru Sahib answered many other questions to remove the Pir's doubts on many points. The Pir however doubted the Guru's assertion that there are countless nether-worlds and upper worlds.

The Pir said, "People believe that there are only three nether and upper worlds; some consider the number to be seven. But you say there are hundreds of thousands of them, how can it be so? If you have seen those worlds, you please show it to me also?"

Guru Nanak placed his hand on the forehead of the Pir's son and asked the boy to close his eyes. Instantaneously, thousands of lower & upper worlds became visible to the inner eye of the Pir's son, and he became convinced of their existence.

When the boy narrated all that he had seen in the brief moment of the inner vision, everybody became enlightened and they all touched the Guru's feet.



The Pride of Wali Kandhari Humbled

In the course of their travels, Guru Nanak and Bhai Mardana arrived at a place called Hasan Abdal (now in West Pakistan). Bhai Mardana was feeling great thirst and there was not a drop of water to drink. Guru Sahib saw his plight and said, "Mardana ! There is water on that hill-top, where Wali Kandhari lives. Go and try over there."

It was a steep hill and Bhai Mardana sweating & straining awfully due to the thirst, reached the top of the mountain. There, Wali Kandhari sat at the door of the hut. Bhai Mardana said, "I am the companion of Guru Nanak Dev, who worships God, the Formless. I am thirsty and need some water." Wali Kandhari looked at him with anger and said, "Ask that infidel, your companion to give you water; why does he drag you along if he can't give you water even?" The repeated requests of Mardana for water were fruitless and fell on deaf ears. He returned disappointed and reported the matter to Guru Sahib.

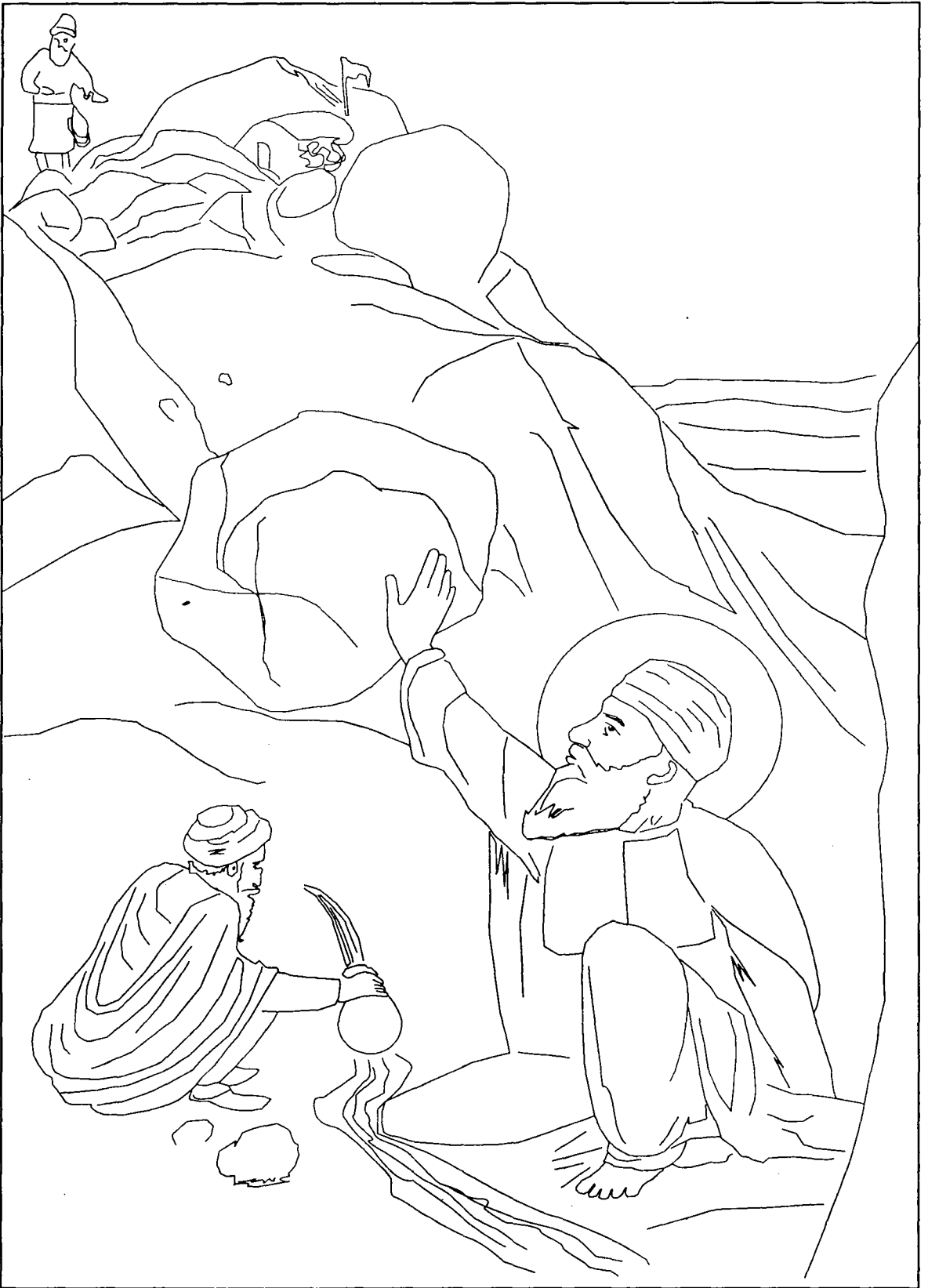
Guru Nanak said, "Mardana ! Go again and ask for water very politely, saying that the great God has made water & air free for all, and saints should not deprive anybody of these divine gifts."

Bhai Mardana started the ascent again as the Guru had told him. He conveyed very humbly the message of the Guru, but the stone-hearted Wali was not moved at all. Sad, dejected & tired, Mardana returned to Guru Sahib with utmost difficulty and reported everything. But the Guru said, "Mardana ! Try once again. If now again, Wali is adamant for the third time, we shall think of a way out."

Bhai Mardana, even though tired with thirst & fatigue, obeyed the Master's wish in that desperate condition also. But again, Wali was unrelenting and Mardana returned disappointed, and fell unconscious near the Guru. Seeing the plight, Guru ji pushed away a huge stone lying there and lo & behold, a fountain of clear water gushed forth from the earth. Mardana drank his fill of the sweet water.

From his hut at the top of the hill, Wali Kandhari looked below and was surprised to find water flowing freely below the hill, while his own well had gone dry. Blind with rage, he pushed a huge stone towards the Guru sitting below. The stone came roaring downwards. But the Guru stopped the on-rushing stone with the palm of his hand. No one can injure those, whom God protects.

A fine Gurdwara called 'Panja Sahib' now stands at this place and the fountain of cool water still flows there.



Babar's Invasion of Punjab & Bloodshed

Guru Nanak and Bhai Mardana retreated towards Sayyadpur where Bhai Lalo lived. Bhai Lalo was pleased to see Guru Sahib again and he served them with great devotion.

After a few days, came the sudden attack of Babar, who was the Mughal King of Kabul. He carried fire & sword through the Punjab and his army played havoc with the fine town of Sayyadpur. People were killed and houses plundered. Those who resisted were put to death. Gold & riches were looted and women were taken away by the Mughals. People were terror-stricken, weeping and wailing. The Mughal soldiers were unchecked in their cruelty. Heaps of human bodies lay outside the town all over and it was in ruins.

Guru Nanak looked around and saw the sad plight of those who were once very proud of their riches. Then he said, "Wealth & riches are the root-cause of all this bloodshed. Suffering is the lot of all those who engage in evil deeds. Joy or sorrow are the fruits of one's own actions, nobody is to be blamed for them."

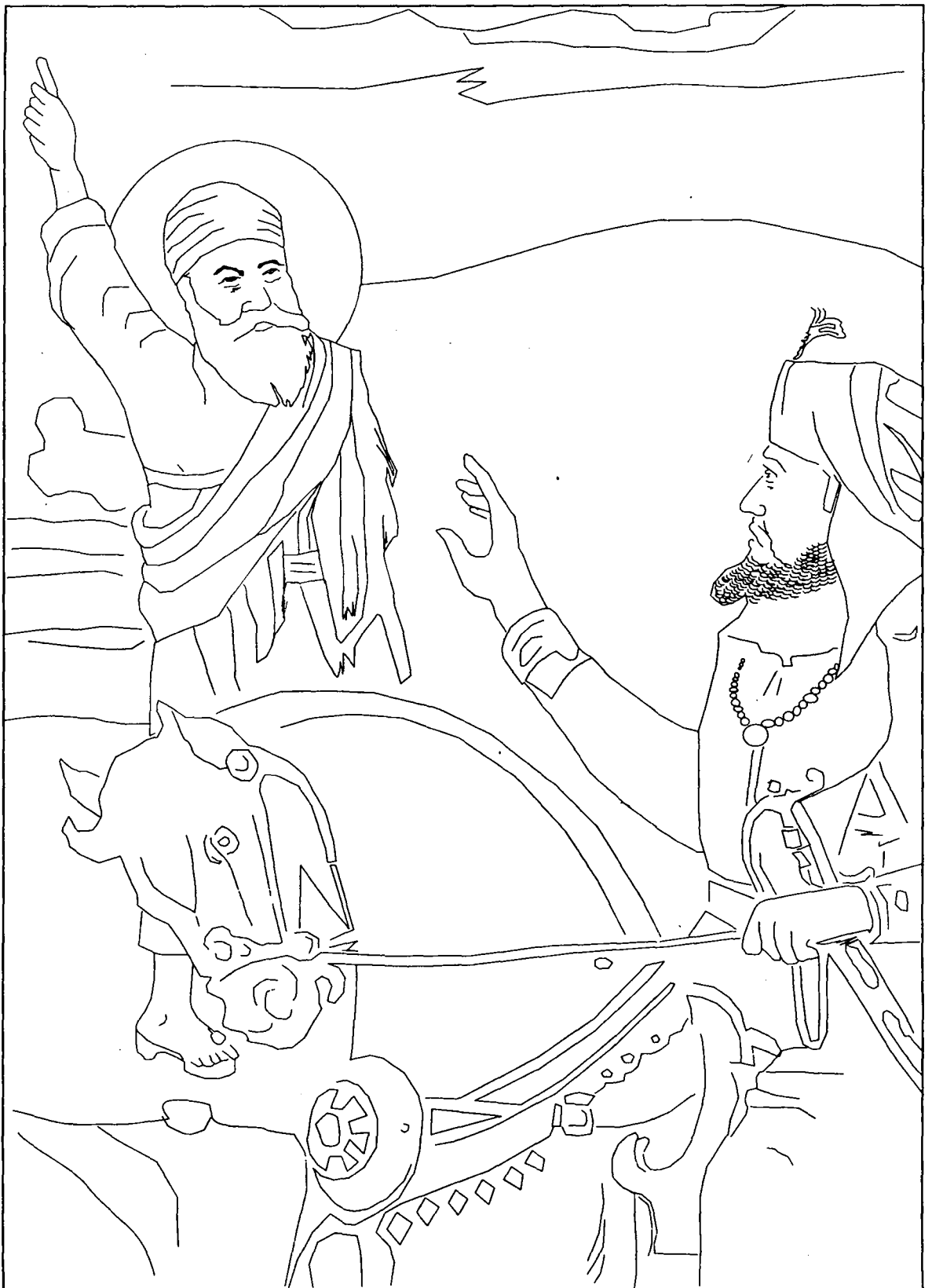
Under the orders of Babar, all persons were arrested and put to various tasks. Guru Nanak & Bhai Mardana were also arrested and given corn to grind. But the Guru sat in meditation in prison also, and the grinding stone turned of itself.

Babar was informed of this miracle. He at once understood that Guru ji was a holy man. He begged forgiveness and set the Guru free. But at Guru's asking, he freed all others too. Babar was pleased with Guru Nanak and said, "O' holyman ! Ask for anything more". Guru Nanak replied, "God who sustains all has given me enough. All kings are due to His grace. One who depends upon other men is always a loser".

The people returned to the town. They found many of their relatives missing and killed. They were overwhelmed with grief.

Guru Nanak taught the people, the lesson of patience by saying, " Those who were fated to die, had to go; it was the Divine Will. The invasion of Babar was the fruit of the misdeeds of the rulers. Babar's invasion has struck universal terror and the faith in God is our only help. If the people and the rulers do not change their ways, there will be more blood-shed. Divine justice will fall on those who do evil."

Thus, Guru Sahib consoled and advised the people to have faith in God, before leaving the place.



Kartarpur, the Holy city

Guru Nanak established on the banks of Ravi, an Ashram named 'Kartarpur', after the name of 'Kartar' the Creator. Guru Sahib selected this quiet spot in preference to Talwandi, since from here he could easily spread his message of faith. He also bought some land for cultivation, since he considered it better to live by one's own earning than by charity. His family also migrated to the city of Kartarpur.

Those who wished to listen to Guru Nanak, would come there. The Guru spoke to them about God, devotion and good deeds. The Guru started the daily prayer early in the morning, followed by holy Kirtan and everybody use to take food from the common kitchen. Thus, Kartarpur became the place from where Guru Nanak started spreading his message. Sometimes, he would go far into the neighbouring areas to show people the path of truthfulness.

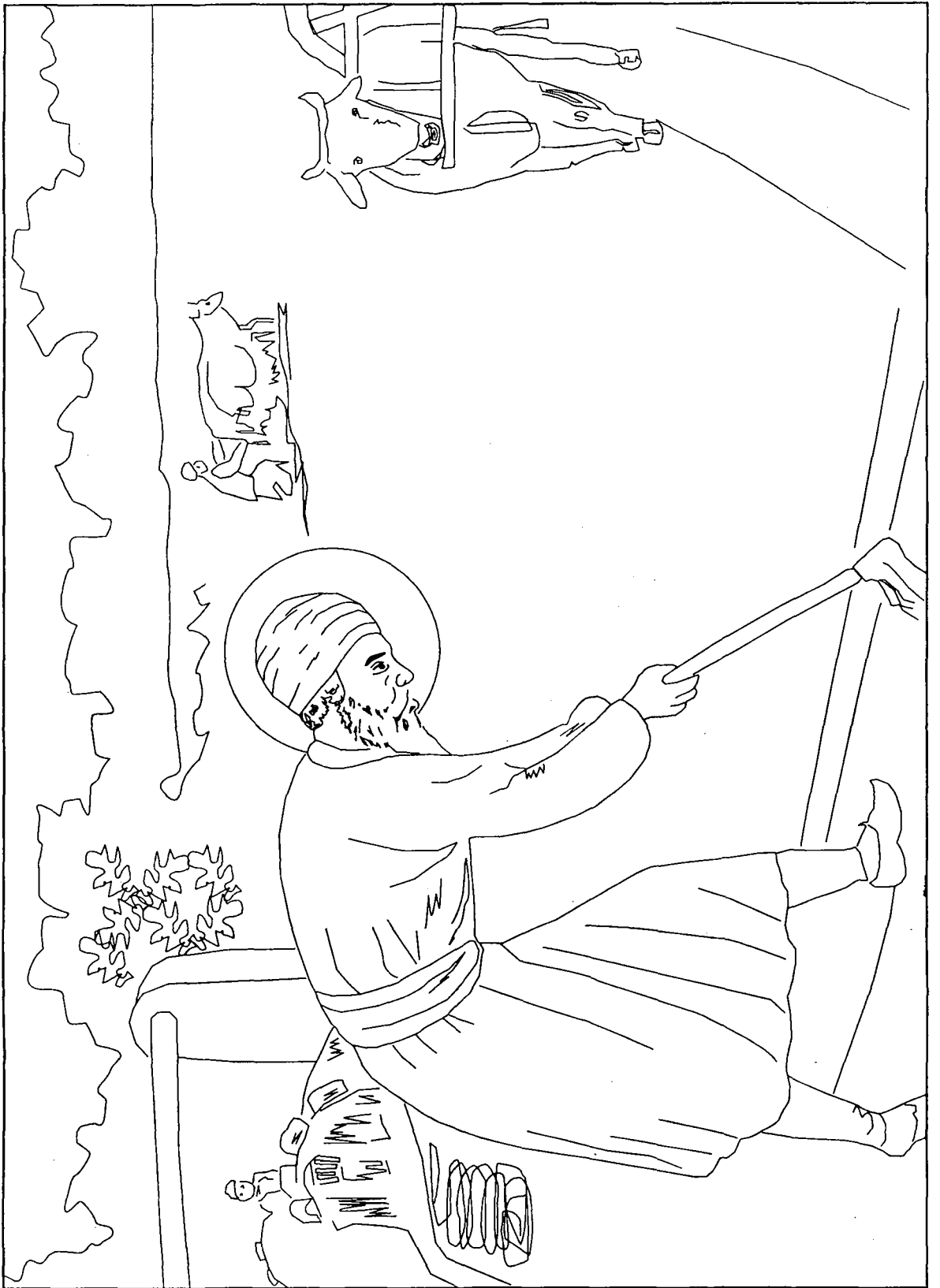
Among the listeners in Kartarpur, there was a seven years old boy from a neighbouring village Ramdas who attended prayers everyday. One day Guru ji said to the boy, "My child ! Boys of your age like to eat, play & sleep, but you come daily to the prayers. Who has asked you to do so?"

The young boy replied, "Sir, one day my mother asked me to light a fire. I placed the bigger pieces of wood over the small ones and lit the fire. But the smaller pieces caught fire much before the bigger ones and were totally burnt. I thought death could come any time and instead of the older ones, the younger ones might die sooner. Since that day, I come daily to hear the holy singing."

The Guru was pleased and said, " No doubt it is so. The fish in the sea swim about delighted, entirely ignorant as to when and where the fisherman might come to put an end to its life. Truly, God's Will prevails and man is helpless here."

Then addressing the boy, Guru said, "You have an old head on young shoulders." Since then, the young boy came to be known as Baba Budha.

Baba Budha lived to a great age and was a devotee Sikh of the Guru. Later, Baba Budha ji was appointed the first Granthi of Guru Granth Sahib at its installation in Harimandar Sahib, Amritsar in 1604 AD.



Debate with Yogis at Achal-Batala

Guru Nanak once visited Batala on the big Shivratri fair, held there every year. The widespread fame of the Guru brought large number of people there who would listen to the holy singing and teachings of Guru Nanak.

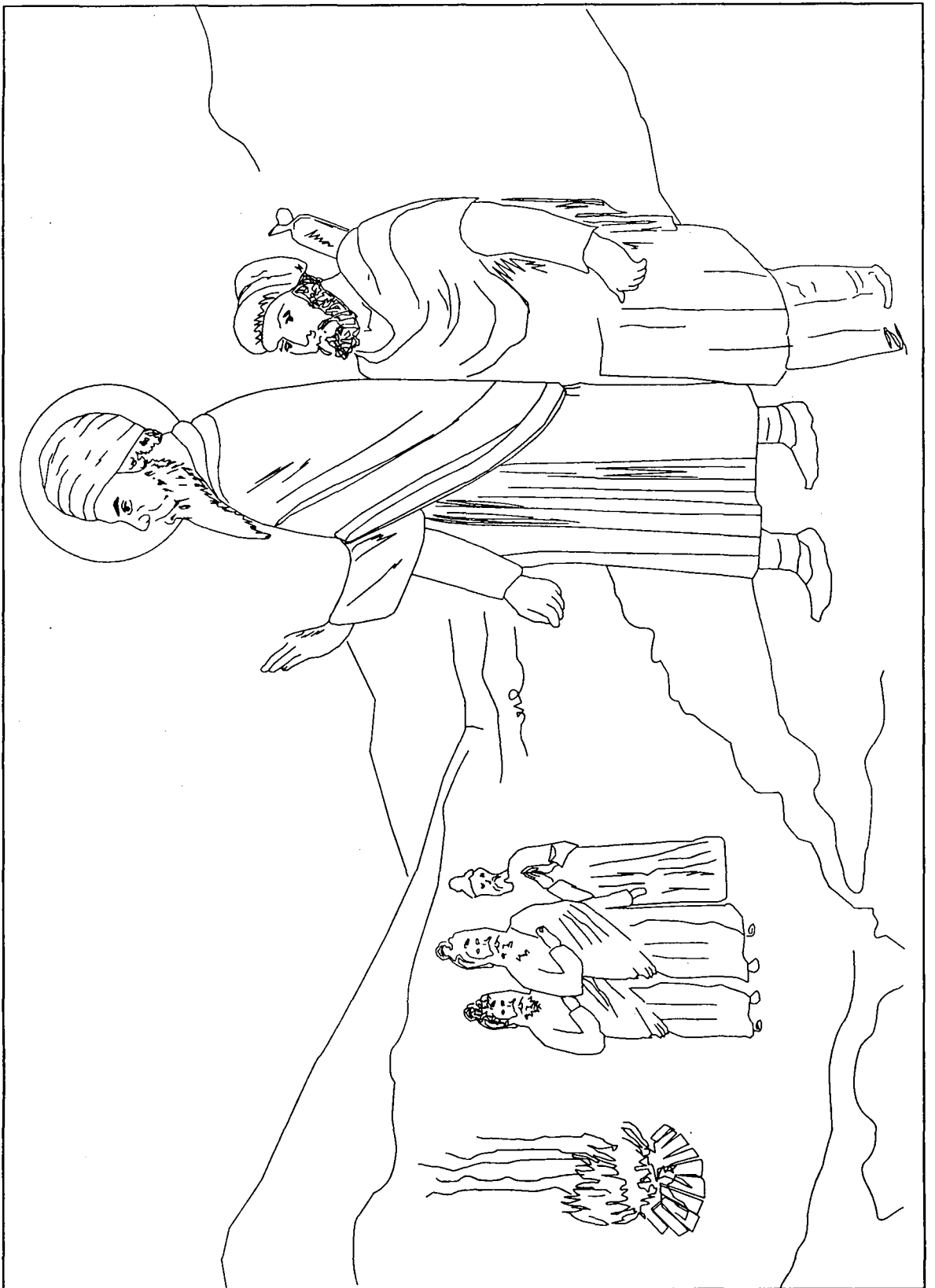
A big-group of Nath-Yogis present in the fair, were jealous to see the vast gathering of the Guru's devotees. They taunted the Guru for wearing the dress of a family-man though he was said to be a hermit, as they said that two things could not go together.

Guru Sahib replied to their objections, "You are Sadhus and have given up worldly life; and yet you collect alms from the homes of the family-men, whom you consider inferiors. These two things cannot go together too."

To this reply, they had no answer. Then the Yogis tried to impress the Guru with the display of their miracles. Their head yogi Bhungarnath performed incredible miracles. He challenged the Guru to display his powers too.

Guru Nanak said, "My friends ! These miracles are only delusions, they do not purify the heart. I possess only one miracle - that of God's Name; obedience to His Will and holy company. This miracle of mine can lead man to the path of truth. I have no desire for your kind of magic and miracles."

This silenced the Yogis and they begged forgiveness from the Guru saying, "Great indeed are you, who have saved the world and given to the dark times, the light of the Divine Name."



Meeting with the Pirs of Multan

From Batala, Guru Nanak set out for Multan to have spiritual dialogues with the Pirs or holy-men there. Multan was a big city where numerous Pirs & Faqirs lived. The Guru made his stay outside the city, at a lonely place.

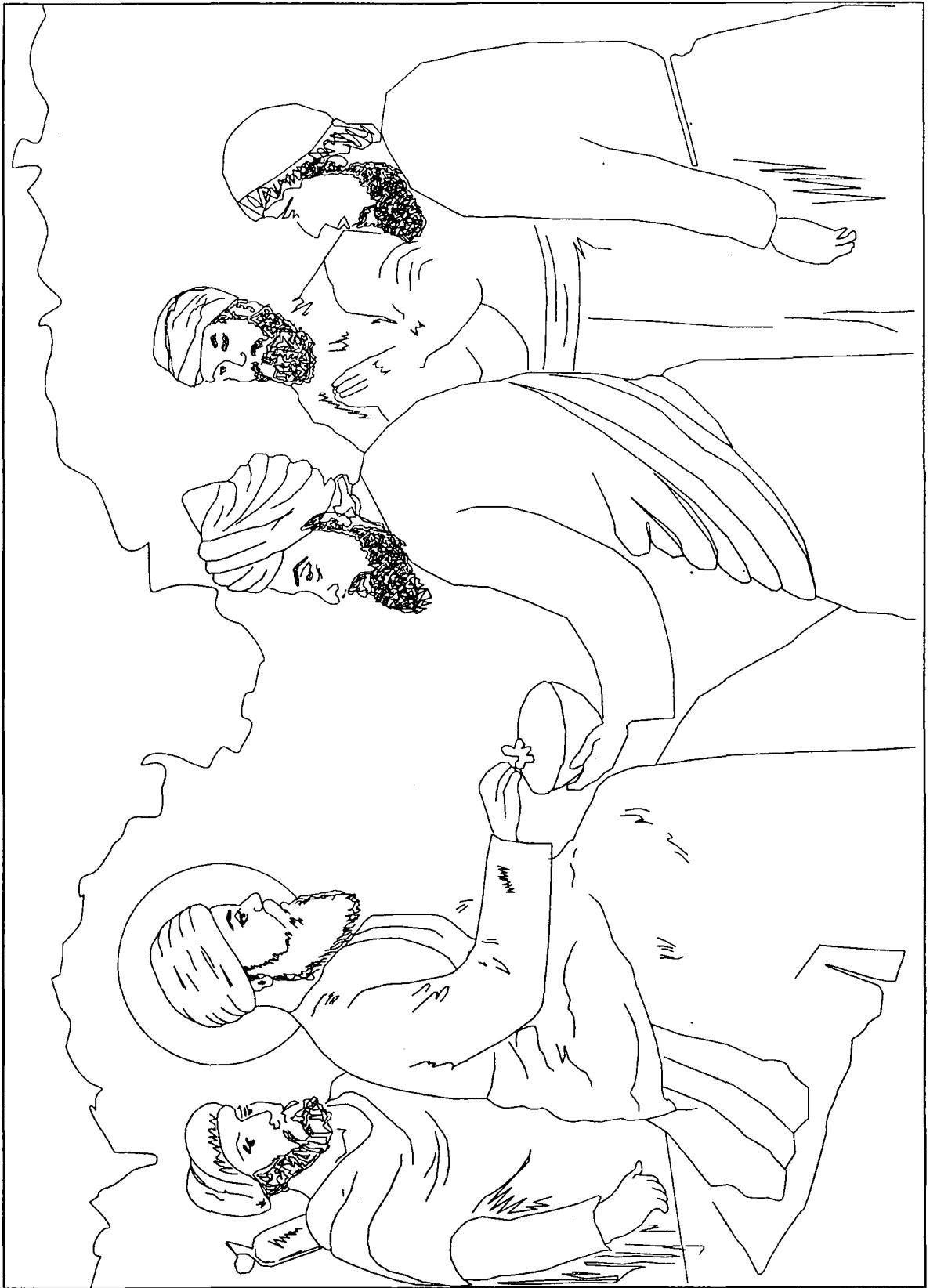
When the Pirs of Multan came to know of the arrival of another holy man in the city, they sent to the Guru a bowl, full of milk. They wanted to hint Guru Nanak that Multan was already brimful with Faqirs and there was no room for any more; he better move away.

Guru Nanak, on seeing the bowl full of milk, plucked a jasmine flower and placed it gently over the milk. The Pirs, on seeing the milk with flower placed on it, were amazed.

The Guru meant to say, "My brothers ! I have come here not to displace anybody, rather to spread the fragrance of the Divine Name."

Then the Guru started conversation with the Pirs. Guru Sahib told them that there was no enmity between the Hindus & Muslims; both being the children of the same Father. God is the Creator of all, we should worship Him and live like brothers among ourselves.

From Multan, Guru Sahib went to Pakpattan, a centre of Muslim Pirs on the banks of the river Sutlej. At Pakpattan, Guru Nanak received the Bani of Sheikh Farid, a well-known divine of the Muslims, which has been incorporated in the holy Granth Sahib.



Guru Angad Appointed Successor

In a village, known as Khadur lived a pious & religious man Lehna, who use to go to Jwala Ji on an annual pilgrimage. Once, on his pilgrimage tour, Bhai Lehna and others decided to go via Kartarpur in order to have Guru Nanak Dev ji's darshan. Lehna was already aware of the Guru's greatness. At Kartarpur, he heard the divine message of the Guru : God is one and eternal. The Universe and all creatures are under his power; no other god or goddess can equal him. Those who worship objects other than the Divine Being waste their lives, for these are all God's creatures.

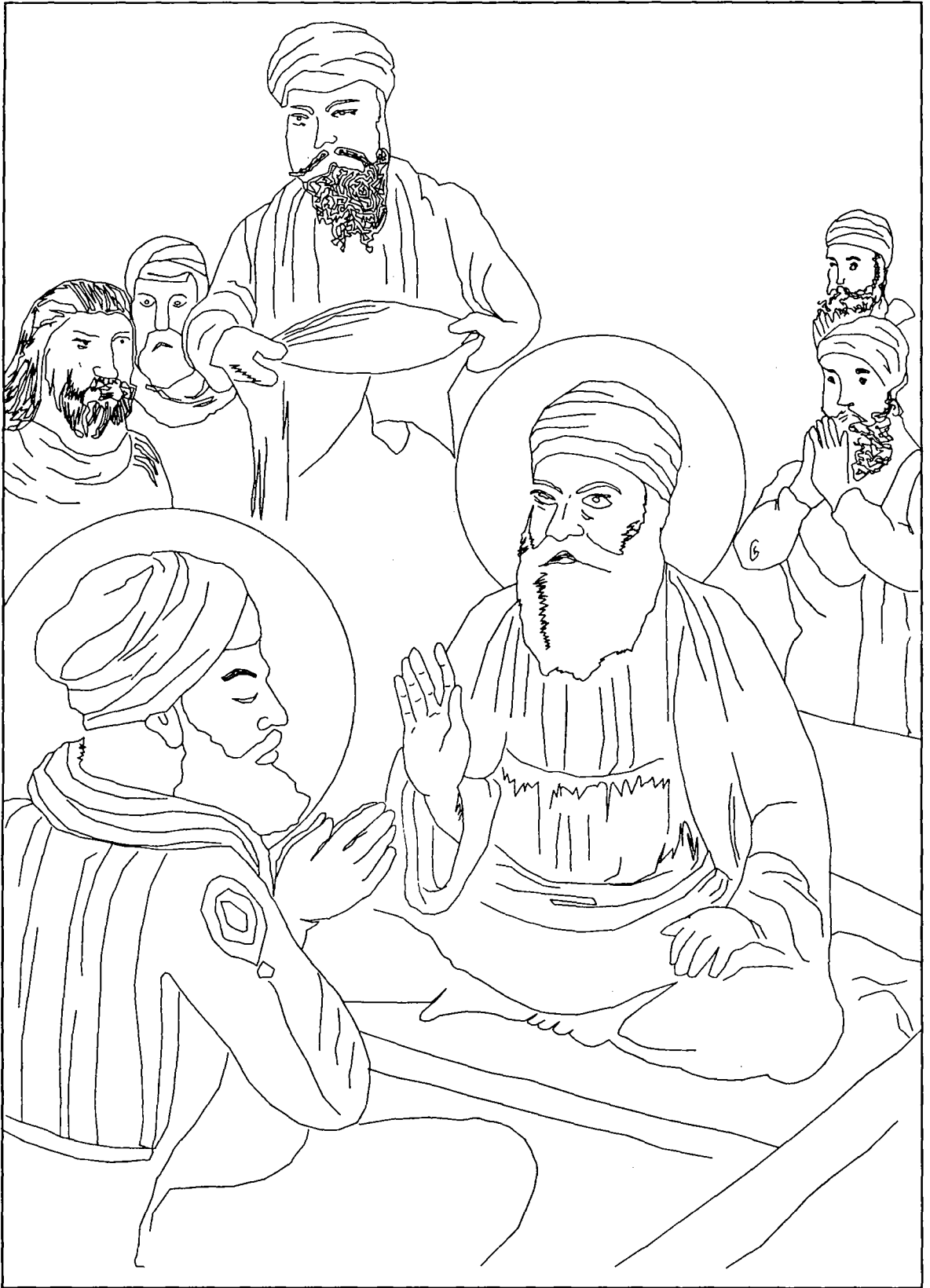
On hearing such words, Lehna formed a new light. He decided to settle there and serve the Guru. He would serve in the kitchen, move the fan, fetch water and obey the Guru's words in every way. Lehna's devotion and service was sincere and endless.

One day, Lehna returned from Khadur, wearing new clothes. That day, Guru ji had got ready some bundles of grass from the fields to carry them home. The Guru asked his two sons to carry the bundles home, but they refused, saying that some labourers should carry them.

In the meantime, Lehna bowed to the Guru saying, "I should be given the opportunity to carry the bundles home." The Guru smiled and said meaningfully, "Yes, you are indeed fit to carry the entire burden." Guru Nanak had seen Bhai Lehna as a fit successor to spread the message of Truth. Bhai Lehna carried the bundles of grass on his head; and the mud dripping from the grass spoiled his clothes.

The Guru said, "This is no mud. It is the holy saffron, the mark of Guruship. God has sent you to carry the burdens of the world on your shoulders."

Guru Nanak Dev was now growing old and he thought of passing on to Bhai Lehna the task of reforming the mankind. He called a gathering and before all present, he offered to Bhai Lehna a coconut and five paisa coin, bowed before him and said, "You are a part (Anga) of my own self; henceforth you will be known as 'Angad' and you will carry to the world God's message of worship and truthful conduct."



The Light Fades Out

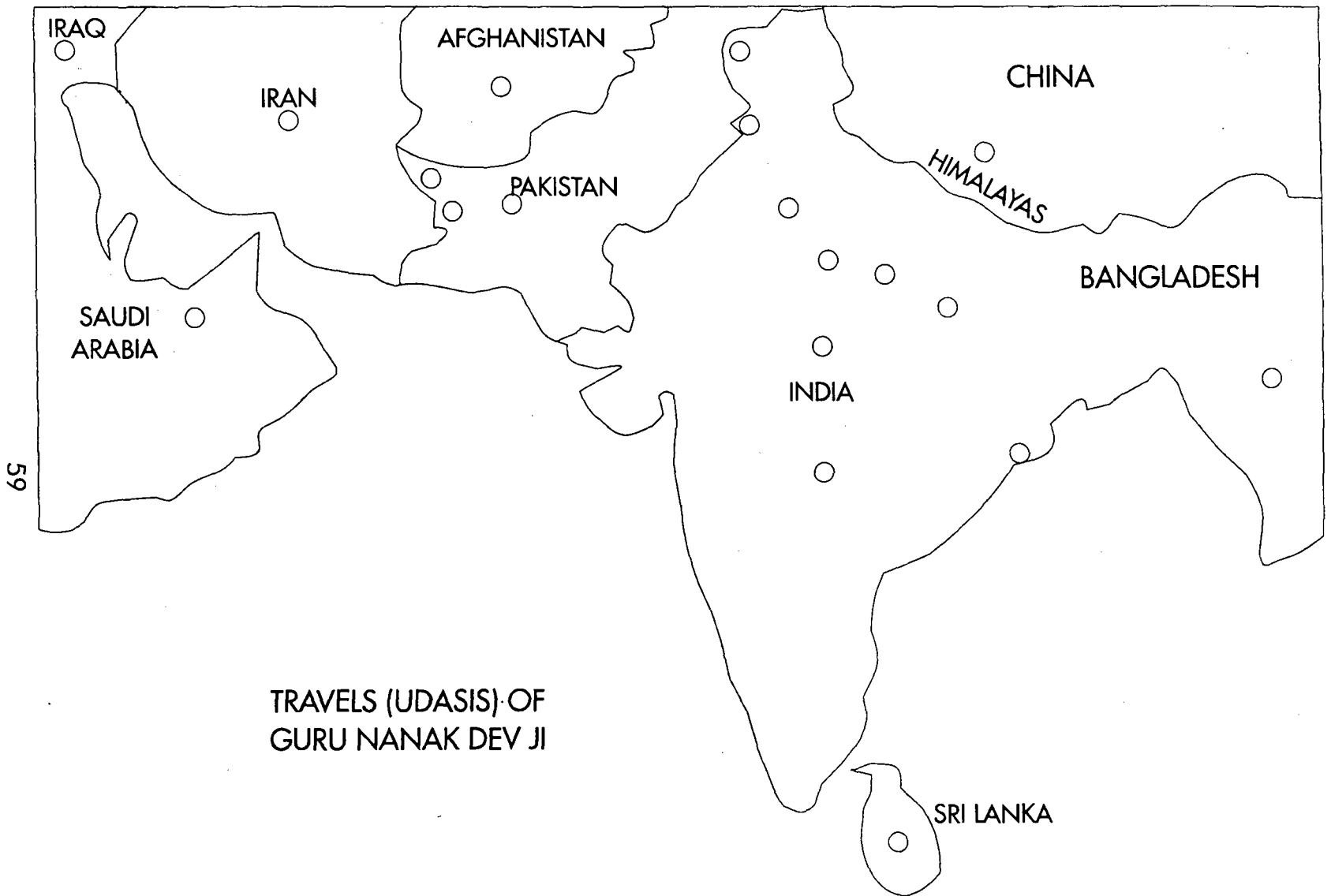
Guru Nanak could see the end approaching. With the words, "Glory to the Great Creator" constantly on his lips, he gave up his life and merged into the Eternal Being.

Hindus & Muslims - all assembled over there. Muslims claimed him saying, "He was a saint who was dear to God - he belonged to us." The Hindus said, "He was our Guru, our teacher who taught us the greatness of the holy name and noble actions."

Indeed, he was the common light of Hindus & Muslims. He regarded men - not as Hindus or Muslims, but as the creations of the same God. He saw in all the same Divine Light and hence all are brothers. He gave no importance to caste or class, high or low person; he considered all men as the same.

The Guru's eternal message is :

Give up hatred and jealousy. God is our great father and we all are his children. God bless those, who loves his creations. He, who loves God and his creatures, is truly liberated and is merged with the light of God.



Identify the places visited by Guru Nanak Dev ji and the Sakhis associated with those places.

Feelings about Guru Nanak

* Write your feelings about Guru Nanak Dev ji ?

* What thought did Guru Nanak gave for the alphabet 'S' ? Try to form words from different alphabets in the praise of God.

* Which sacred thread did Guru Nanak want the Pandit to prepare, which he can willingly wear ?

* Which ailment is Guru Nanak talking of with the physician ? What is your feeling about it ?

* What is the value of an amount of twenty rupees in those days as compared to now at present ? Share your experience of the Sakhi - Sacha Sauda or The True Bargain.

* Narrate your feelings about the revelation of Shabad to Guru Nanak ?

* What do you feel about the prayer (Ardas) ? How it should be performed ?

* Why did Guru Nanak set out for the Udasis ?

* How the Sakhi of Bhai Lalo relates to your individual life ?

* What do you experience from Guru Nanak's address at Haridwar? Who you think are the real untouchables?

* What do you feel is the Arti and how is it going on eternally?

* What do you feel about the God's presence from the Sakhi of visit to Mecca?

* What do you feel about Bhai Mardana ji obeying the Guru's command and climbing the hill-top thrice for the water ?

* What do you feel about Guru Angad Dev being appointed the successor instead of Guru Nanak Dev's own sons ?

* What do you feel about Guru Nanak Sahib's eternal message ?

The best way to know Sikh history is to imagine oneself in it; and one can't expect children to do it themselves, whether it is the importance of Mool-Mantar or the Creation of Khalsa. When a child has absorbed the basic facts about the Sikh history, and given a chance to draw, paint and experience the fun and fascination of the Sikh history, he can easily relate it to his own life and realize the importance of the Sikh way of life.

Through this activity book, a child can draw and paint the Sakhis relating to the life of Guru Nanak and express his or her own feelings about the Guru.

This is an ongoing effort in promoting the Sikh culture, heritage and ideology among the new generation through new type of presentations. Games & books are being produced so as to increase the awareness of Sikhi in the younger ones. Besides a Punjabi learner & Gurmukhi primer, the game of Snakes & Ladders in the Sikh way of life, a game of Ludo on the five Takhts, other new games are also being created. A new series of books on Sikh religion dedicated to the Sikh centenaries has also been prepared to adhere to the need of the new generation all over the world.

Travels of Guru Nanak (Activity Book)

Published in 2004, 2006 & 2009 by

SIKH FOUNDATION

Concept :

Kaurs & Singhs - A child centered workshop on living the Sikh experience.

Conducted by Khalsa Environment Project, New Delhi

Compiled by :

Baljit Singh, Inderjeet Singh

ISBN 81-7873-011-1

Managed, Created & Published by :

SIKH FOUNDATION

P.O. Box 3627 Lajpat Nagar, New Delhi-110024 (INDIA) Tel.: 9810567300, 9811567640

www.sikhfoundation.in • E-mail : sf1999@rediffmail.com

SIKH FOUNDATION

Designers & Publishers :

- *Books on Sikh Religion and Ideology.
- *Games based on Sikh Way of Life for children.
- *Panjabi Alphabet & Gurmukhi Primer.

ISBN : 81-7873-011-1



A-35 Lajpat Nagar-I, New Delhi-110 024 (INDIA)

Tel.: 9810567300, 9811567640

Website : www.sikhfoundation.in

E-mail : sf1999@rediffmail.com