

Guru Nanak Dev's Voyages towards North-East India.

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In my middle school, there used to be a story of Guru Nanak and his disciple and travel-partner, Mardana. Guru Nanak made a trip broadly to spread the message of adoration, empathy and humankind, and to claim the reasons for human existence on Earth. Nanak had acquired huge prevalence and was profoundly regarded by all organizations of society. The information on his visit to any town would arrive at much before his appearance, and individuals used to set up their towns ahead of time to invite him. In one of his Voyages, Nanak alongside his friend and devotee Mardana were getting into a town to have an alternate encounter. The locals of this spot were cold, haughty, and scornful. The town was going by brutal landowners and tricky ministers who didn't care for a sacred man visiting them. They let Nanak into their town according to the predominant traditions, yet showed their presumption and boasting in for sure to demonstrate that he was an unwanted visitor, and that he should leave their town. Nanak invested some energy with them trying to show them reality, however understood that the locals were not able to change by any stretch of the imagination. Thus, he chose to leave from that point. He used to favor individuals of each town prior to continuing ahead to the following. Keeping this custom after leaving the town, he lifted his hand and favored the townspeople, and said, 'Vasderaho' (may you remain and thrive here). Having gotten an amazingly cold and rough treatment from the residents, Mardana was shocked at Nanak's gifts. In any case, he had no idea with regards to why Nanak wished they stay there. Further on their excursion, they reached in another town. The locals here were basic, cherishing, kind, and generous in their conduct. Consistently, the townspeople would get together and pay attention to Nanak's exercises of intelligence. Definitely included, they would ask Nanak their inquiries, and they gained from him how they could change their lives to defeat their sufferings and embrace greatness. Nanak put in a couple of days with them. At the point when he understood his motivation had been served, he bid goodbye to the town. While leaving, in his standard style, Nanak lifted his hand to favor the locals, and said, 'UjadJao' (May you get uprooted). Hearing Nanak's beatitude, Mardana was totally perplexed. Unfit to control his curiosity, he asked, "O Nanak, you favored the individuals who abused us, to remain, and these individuals who have been so pleasant to us, you are favoring them to get dislodged. Why? A can't comprehend the point." Then Guru Nanak gave an insightful answer, "The locals of the past town are ego-centric. Their transcending conscience has shut their brains to new experiences, so there isn't so much opportunity for change. They don't have great qualities and ethics to teach to the World. It is better they stay inside their town, so that, their selfishness doesn't influence others. Oppositely, individuals of this town are acceptable and they convey incredible qualities. On the off-chance if they are uprooted, they will go to different spots. Any place

they will go, they will advance others with their high qualities and character. They will bring energy among individuals. They can possibly change the general public for improvement." Mardana, dazed at Nanak's edified vision, fell on his feet and expressed gratitude toward God, for he had the most brilliant educator one might have at any point. Despite the fact that Voyage is normally utilized in a real sense to mean a long and energizing excursion or an outing that includes cruising like a journey, it tends to be utilized metaphorically too. In any event, investigating your genealogy may turn into a Voyage of self- disclosure, taking you and puts you at the point you don't expect and showing you more, than you expected. Same way, the section is entitled as Voyage as Nanak plunged deep down in the World to provide easy access of insights for their kin and to comprehend that God is One' irrespective of caste, creed, gender and race.

Udasi' term is extremely celebrated in Sikkism. Udasi or Udasin is a strict, austere faction, Sampradaya (Custom) which views itself as section of Sikhism, and spotlights on the lessons of its organizer, Sri Chand (1494- 1643ACE), Son of Guru Nanak Dev, the principle propagator of Sikhism. He set up the foundation in mid 1600s. The word 'Udasi' is gotten from the Sanskrit word which signifies "one who is apathetic regarding or disregarding of common connections, an emotionless, or a vagabond." In Sikh custom, the term 'Udasi' has likewise been utilized for every one of the four voyages of Guru Nanak. In this sense, Udasi implied a drawn-out and non-attendance from home. A few researchers, including numerous Udasis, follow the beginning of the faction back to the PuraGic age, at the same time, verifiably speaking, Baba Sri Chand was the originator. The significant group of Udasin religious zealots was initially neither Shaiva nor even Hindu, but rather had a place with the Sikh religion. The Udasin are in this way, called Nanakputras, the 'children of Nanak', and they worship the GranthaSaheb, the sacrosanct book of the Sikhs. They were banned by the replacement of Guru Nanak and bit by bit went to Hinduism. Guru Nanak got his thrust from the situation of individuals of world and spread the "genuine message of God" The people of the world were confounded by the contradictory words given by Ministers, Savants, Qazis, Mullahs, and so forth. Nanak was resolved to carry his message to the majority; so in 1499, he chose to set out on his holy mission to spread the heavenly message of harmony and sympathy to the entirety of humankind. It is accepted that Guru Nanak is the second most voyaged individual on the planet; the vast majority of his excursions were made by walking with his disciple and companion Bhai Mardana. He went in each of the four headings -North, East, West and South. The originator Sikh Guru is accepted to have voyaged in excess of 28,000 Kilometers in five significant voyages through the world during the period from 1500 to 1524. The record for the most voyaged individual is held by Ibn Battuta of Morocco. Guru Nanak saw the world enduring out of disdain, zeal, deception and affectation. The world had soaked in mischievousness and sin. So he concluded that he needed to travel and teach and convey the message of Almighty Lord. So he set out in 1499 on his central goal for the recovery of humankind on this planet He led the truth, sublime-love, harmony and happiness for

humankind. For 1 year he spread his message of harmony, empathy, uprightness and truth to individuals in and around his home. Nanak told people that God is one and we're his children. He went with the one of Sabad (Verse) in Guru Granth Sahab.

अव्वल अल्लाह नूर उपाया कुदरत के सब बंदे। एक नूर ते सब जग उपजया कौन भले को मंदे ॥1॥

This basically means "ONEALLAH (Godèk Creator) HAS CREATED HIS OWN AURA KRADIANT INCLUSIVE OF HIS ENTIRE CREATION. HIS CREATION UNDER HIS LAWS OF NATURE CONSISTS OF ALL HUMANITY. SO HOW TO SAY WHO ARE GOOD AND WHO ARE BAD (On premise of Raceèk ReligionèkCaste and so on)" This Sabad clears all goals. Master Nanak conveyed this in air all over, he went. In his second and third Udasis, he went to North-Eastern Part of India. He voyaged to Assam, Sikkim, Tibet and Bhutan till South-West China and conveyed this message from the beginning.

In this manner, Srimanta Shankar Dev is parallel and corresponding to him. He's likewise one of the beacons of India. He also voyaged miles for individuals' edification. After his first journey, he inferred that God is one. He spread 'Ek Sharan Naam Dharma' and told individuals the significance of one God. 'Ek Sharana Dharma' (in a literal sense: Shelter-in-One religion) is a neo-Vaishnavite religion spread by Srimanta Shankar Dev in the fifteenth-sixteenth century in the Indian province of Assam. It rejects center around Vedic- ceremony and spotlights on commitment (Bhakti) to Krishna as congregational tuning-in (Shravan) and singing his name and deeds (Kirtan). To some degree, Hindu Scripture advocates exactly the same thing. They advise us to respect each type of Gods and ideologies yet have faith in one. In Shrimad Bhagvad Geeta, Krishna announces:

सर्वधर्माग्यरित्यज्यमामेकं वर्णवज

अहंत्वासर्वपापेभ्यो मोक्षयिष्यामि मिमाशुचः ॥2

This means "Abandoning dependence on all duties that is Dharma take refuge in me alone. I shall liberate you from your sins; therefore grieve not. "Lord Krishna has depicted different sorts of information, cycles of religion, information on the Supreme Brahman, information on the Super-soul, information on the various kinds of orders and situations with public activity, information on the disavowed request of life, information on non-attachment, sense and brain control, reflection, and so forth He has depicted from multiple points of view various kinds of religion. Presently, in summing up Bhagavad-gita, the Lord says that Arjun should surrender every one of the cycles that have been disclosed to him. He ought to just acquiescence to Krishna. That give-up will save him from a wide range of wicked responses. In the Eighth Chapter, it was said that one in particular, who has gotten liberated from all evil responses can take to the love of Lord Krishna. Hence one may believe that except if he is liberated from all corrupt responses he can't take to the giving-up measure. There is no need of demanding exertion to liberate oneself from wicked responses. One ought to

unhesitatingly acknowledge Krishna as the pre-eminent friend in need of every living element. With confidence and love, one should give-up unto Him. As indicated by the reverential cycle, one ought to just acknowledge such strict rules that will lead eventually to the reverential help of the Lord..Anything that doesn't prompt the perfectional phase of Krishna's awareness, ought to be kept away from. One ought to be certain that in all conditions Krishna will shield him from all challenges. There is no need of reasoning how one should keep the body and soul together., Krishna will see to that. One ought to consistently think himself vulnerable and ought to consider Krishna the lone reason for his advancement throughout everyday life. When one genuinely draws in himself in reverential support of the Lord in full Krishna cognizance, on the double, he gets liberated from all defilement of material nature. There are various cycles of religion and purificatory measures by development of information, contem plation in the spiritualist yoga frame work, and so on, however one who gives up unto Krishna doesn't need to execu te such countless strategies. That straight forward acquiescence unto Krishna will save him from pointlessly foolish things around. One would, thus be able to gain all headway immediately and be liberated from all wicked responses. This is same thing engendered by Srimanta Shankar Dev by his 'Ek Sharan Naam Dharma' and by Guru Nanak Dev also. This basic and practical path of both Guru Nanak and Srimanta Shankar Dev attracted both Hindus and Non-Hindus effectively into its libertarian crease. The amateurs keep on being accepted into the confidence by an inception-function called Xoron-Lowa (In a literal sense: take-shelter), typically directed by Sattradhikars, heads of monastic organizations called Sattras, who for the most part draw biblical genealogy from Shankar Dev. Some Sattrad hikars, particularly those from the Brahma-sanghati, reject biblical heredity from Shankardev because of an early break with the ideaology. Some advanced reconstruc tion-establishments direct Xoron-Lowa outside the Sattra foundation. Foundations proliferating 'EkSharana' like Sattra (Religious communities) and villagesNamghar (Prayer Houses), had significant impact in the advancement of the social cosmetics of Assam. The imaginative manifestations exuding from this development, prompted causing of new types of writing, music (Borgeets or Celestial Songs), theater (AnkiaNaat) and dance (Sattriya dance). The focal text of this religion is Bhagavat of Shankar Deva, which was delivered from the Sanskrit Bhagavata Purana by Srimanta Sankardeva and other early individuals from the Ek Sharan School. This book is enhanced by the two books of melodies for congregational singing: KirtanGhoxa by Shankar Dev and NaamGhoxa by Madhab Dev. These books are written in the Assamese language.

The religion is likewise called Mahapuruxiya in light of the fact that it depends on the love of the Mahapurux or Mahapurush (Sanskrit: Maha: Supreme and Purush: Being), a sobriquet of the incomparable profound character in the Bhagavata and it's followers are normal called Maha puruxia, Sankari and so forth. In course of time, the designation 'Mahapurux' came additionally to be optionally applied to Shankar Dev and Madhab Dev, the key preceptors. Non-adherence to the Hindu Varna-System and dismissal of Vedic- Karmakand marked its

true character. Despite the fact that frequently seen as a piece of the more extensive and Pan-Indian Bhakti Movement, it doesn't revere Radha with Krishna which is normal in other Vaishnava schools. It is described by the Dasya type worship. Generally, it has been against caste- system, and particularly against Bali-Pratha (Animal Sacrifice) normal in different groups of Hinduism, particularly Shaktism. Noted for its egalitarianism, it posed a serious challenge to Brahminical Hinduism, and converted into its fold people of all castes, ethnicity and religion (including Islam).

Same way, Guru Nanak travelled with a light beam to enlighten the path of commons. In 1500, he embarked on his Divine Mission and went towards east, west, north and south and visited various centers of Hindus, Muslims, Buddhists, Jainis, Sufis, Yogis and Sidhas. He met people of different religions, tribes, cultures and races. He travelled on foot with his Muslim companion named Bhai Mardana, a minstrel. His travels are called Udasis. In his first Udasi (travel), Guru Nanak covered east of India and returned home after spending about 6 years. He started from Sultanpur in 1500 and went to his village Talwandi to meet and inform his parents about his long journey. His parents wanted their young son to provide comfort and protection for them in their old age and so they told him they would prefer it if he did not go. But he told them that the world was burning in the fire of Kalyug and that thousands and thousands were waiting for the Divine message of the Almighty for comfort, love and salvation. The Guru, therefore, told his parents, There is a call from Heaven, A must go whither He directs me to go. Upon hearing these words, his parents agreed and gave their blessings. So Guru Nanak started his mission and the roots of Sikhism were laid down first towards the east of India,

According to the Puratan Janams akhi', which is one of the oldest accounts of the life history of Guru Nanak, Guru Ji undertook five missionary journeys (Udasis) to the far away places of Ceylon (Sri Lanka), Mecca, Baghdad, Kamroop (Assam), Tashkand and many more. He travelled far and wide to spread the word of Gurbani and covered most of India, present day Bangladesh, Pakistan, Tibet, Nepal, Bhutan, South West, China, Afganistan, Iran, Iraq, SaudiArabia, Egypt, Israel, Jordan, Syria, Kazakhstan, Turkmenistan, Uzbekistan, Tajikistan, and Kyrgyzstan.

It is quite possible that the passing of Srimanta Shankar Dev's wife expanded his generally existing profound tendency and Srimanta Shankar left for a twelve-year-long journey, at some point after his little girl was married to Hari, a Bhuyan scion. He gave over the support of his family to his child in-law Hari; the BhuyanShiromaniship to his grand uncles Jayanta and Madhav, and started his excursion in 1481. He was joined by seventeen others including his companion and partner Ramaram and his instructor MahendraKandali. Now of time, he was 32. The journey took him to Puri, Mathura, Dwaraka, Vrindavan, Gaya, Rameswaram, Ayodhya, Sitakunda and practically the wide range of various significant seats of the Vaishnavite religion in India. He appear to have spent numerous years at Jagannath-kshetra

at Puri, where he read and disclosed the Brahma-Purana to the ministers and lay-men. At Badrikashram in 1488, he formed his first Borgeet. "manameri ram charanahi lagu"³.in Brajavali.As per Katha- Gurucharit, the primary Borgeet was "ram merihridayapankaje baise"⁴.and he created it in 1481 at the actual beginning of the journey at a spot called Rowmari. He got back toAlipukhuri after 12 years. By then his family had moved back toBordowa in his absence. During his pilgrimage, he became the part of a pan-Indian Bhakti movement and helped it blossom.After his exposure to the detailed Bhagavat-Puran and Shrid hara Swami's commentary Bhavar tha-Dipika, Shankar Dev created a dance-show called Chihna Yatra, for which he painted the Sapta-Vaikuntha (Seven- Skies), directed the creation of instruments. and played the instrum ents himself.As per different biogra phers, Shankar Dev created Maha-Nata in the presence of Jagdish Mishra, in the temple he had built atAlipu khuri.As indicated by MaheshwarNeog, "This was the point when Sankardev decided to preach a new religion. Some of the first to be initiated into this religion was the wife of Jayanta-Dalai, a leper named Hariram (Later Tula siram), Ramaram his associate and MahendraKandali, his teacher. "⁵. The 13 years atAlipukhuri was the period during which he thought about profoundly Vaishnavism and on the structure that would best suit the moral requirements of individuals. Anant Kand ali, a significant researcher of Sanskrit, turned into his pupil during this time; he deciphered the later piece of Canto X of the Bhagavat-Puran after consul ting Shankar Dev.

In many ways, Srimanta Shankar Dev is parallel to Shri Guru Nanak Dev. Both travelled a lot for the sake of mankind. Both were the light houses of India and eminent parts of Bhakti Movement. They travelled a lot for people's enlighteriment. After his first pilgrimage only, Shankar Dev concluded that God is one. He propagated Ek Sharan Naam Dharma and told people the importance of one God. Even in Sikkism, only the holy text 'Guru Granth Sahab' is Guru now and its nothing but compilation of Sabad (Words) of 100 poets and devotees of Bhakti Movement. They both recognized the importance of celestial words that are self-sustaining and ever-relevant.An eminent scholar of Sikhism Professor Puran Singh writes about Guru Nanak, "A new life came to the people, in him they found their God, their world, and their lost souls, Inhim, they began anew; and in him they ended"⁶. Both worked for the betterment of people's life. Nanak ensured the words for a successful and fruitful life beyond the quarrelsome society based on caste and religion and likewise In the Eastern front of India, SrimantaShankar Dev ensured the representation of tribes and subalterns in the mainstream.

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