

SIDH GOSHT
– TRANSLATION & INTERPRETATION –

PROF KULWANT SINGH

ਸਿਧ ਗੋਸਟਿ

- ਗੁਰ ਨਾਨਕ: ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ ॥
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mnmukhi bhoolai jm kee kaani.
pr ghru johai haanay haani.
mnmukhi bhrmi bhvai baybaani.
vaymaargi moosai mntri msaani.
sbdu n cheenai lvai kubaani.
naank saachi rtay sukhu jaani. |26|
- ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥
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gurmukhi saachay kaa bhau paavai.
gurmukhi baanee aghrhu ghrhaavai.
gurmukhi nirml hri gun gaavai.
gurmukhi pvitru prm pdu paavai.
gurmukhi romi romi hri dhiaavai.
naank gurmukhi saachi smaavai. |27|
- ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ॥
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Part III

In continuation of translation of Pauri/ Stanza 1 to 13 and 14 to 25 published in Oct-Dec 2021 & Jan-March 2022 issues of *Abstracts of Sikh Studies*.

– Editor

Sidh Gost

- Guru Nanak: The (Manmukh) Egoist goes astray in life,
 He gets victimized and dies unregenerate,
 He seeks shelter under his own egotistic self,
 Which proves to be a bad bargain indeed.
 Entangled and ensnared in his own ego,
 He loses his sense of direction.
 Having gone astray, he feels cheated at last,
 Like one chanting incantations (Mantras) in a crematorium in vain.
 Having never uttered the Guru's sacred word,
 He keeps on uttering foul language,
 Nanak, enduring happiness comes through,
 Reflection on the Divine Lord's Name. ||26||
- Guru Nanak: Gurmukh (The Guru-inspired) is a seeker,
 Who is humble and God-Fearing.
 Gurmukh is a completely streamlined person,
 Who minds his words and expression before speaking.
 Gurmukh is a man/ person with a faith,
 Who recites the hymns of the immaculate Divine.
 Gurmukh is one among the fortunate / Select,
 Who acquires the status of being sacred and revered.
 Gurmukh is rarest among the rare,
 Every pore of whose body reverberates with the sacred Name.
 Such a distinct person is Gurmukh, Nanak,
 Who is in complete communion with the Divine. ||27||
- Guru Nanak: Gurmukh (Guru Inspired) develops a bond with the Divine,
 His wisdom is at par with the knowledge of Vedas.
 Gurmukh, by bonding with the Divine,

- ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥ ੨੮ ॥
gurmukhi prchai bayd beechaaree.
gurmukhi prchai treeaai taaree.
gurmukhi prchai su sbdi giaanee.
gurmukhi prchai antr bidhi jaanee.
gurmukhi paaeeAai Alkh Apaaru.
naank gurmukhi mukti duaaaru. |28|
- ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ ॥
ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ॥
ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ॥
ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ ॥੨੯॥
gurmukhi Akthu kthai beechaari.
gurmukhi nibhai sprvaari.
gurmukhi jpeeAai ANtri piAaari.
gurmukhi paaEeeAai sbdi Achaari.
sbdi bhaydi jaanai jaanaaEee.
naank haumai jaali smaaEee. |29|
- ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥
ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ ॥
ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥
ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ ॥੩੦॥
gurmukhi Dhrtee saachai saajee.
tis mhi Aopti khpti su baajee.
gur kai sbdi rpai rNgu laaei.
saachi rtau pti siAu ghri jaaEi.
saach sbd binu pti nhee paavai.
naank binu naavai kiau saachi smaavai. |30|
- ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥
ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ ॥
ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ ॥
ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ॥

Becomes empowered to swim across the worldly ocean,
 Gurmukh, by being one with the Divine,
 Becomes enlightened with Guru's sacred word.
 Gurmukh by being united with the Divine,
 Achieves self-realization of his own inner-self.
 Gurmukh alone is able to gauge and realise,
 The profoundness of the inscrutable and Infinite Divine.
 Such a Gurmukh is liberated and emancipated,
 His is able to seek salvation indeed, say Nanak. ||28||

Guru Nanak: Gurmukh acquires the capability to articulate,
 The inexpressible majesty of the Divine,
 Gurmukh maintains his bond with Divine,
 Even while living the life a householder.
 Gurmukh keeps on meditating on Guru's Name,
 By keeping a relationship of love with the Divine.
 Gurmukh finds communion with the Divine,
 By uplifting his own character through Guru's word.
 Gurmukh is able to fathom the mystery of Guru's word,
 He also assists others to realize this mystique.
 Gurmukh cuts short the snares of egotistic self,
 He becomes one with the Divine, says Nanak. ||29||

Guru Nanak: For a Gurmukh(s) to blossom and cultivate virtues,
 Has the Divine Lord created the planet earth.
 For a Gurmukh (s) to compete with and win the race,
 Has the Divine Lord invested life with vices like the weeds.
 Gurmukh(s) gets himself absorbed with Guru's word,
 With the sacred name he gets himself saturated.
 Gurmukh(s) being thoroughly satiated with truth,
 He proceeds to his Divine home with dignity.
 No one gets honoured in the Divine Court,
 Without meditation upon the Guru's Words.
 How can a human being unite with the Divine.
 Without cultivation of sacred Name, says Nanak. ||30||

Guru Nanak: Gurmukh (Traversing the Gurmat pathway) acquires the self-
 confidence amounting to yogis' mastery over eight Sidhis,⁷
 He gets equipped with all sorts of wisdom.
 Gurmukh acquires the ability to swim across the worldly ocean,
 He learns to reflect and perceive truth.

ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ ॥ ੩੧ ॥
 gurmukhi Ast siDhee sbhi buDhee.
 gurmukhi bhvjlu treeAai sch suDhee.
 gurmukhi sr Apsr biDhi jaanai.
 gurmukhi prvirtī nrvirtī pchhaanai.
 gurmukhi taaray paari Autaaray.
 naank gurmukhi sbdi nistaaray. | 31 |

ਗੁਰ ਨਾਨਕ: ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ ॥
 ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ॥
 ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ ॥
 ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥
 ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੩੨॥
 naamay raatay haumai jaaei.
 naami rtay schi rhay smaaei.
 naami rtay jog jugti beechaaru.
 naami rtay paavhi mokh duaaaru.
 naami rtay tribhvn sojhee hoei.
 naank naami rtay sdaa sukhu hoei. | 32 |

ਗੁਰ ਨਾਨਕ: ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ ॥
 ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ ॥
 ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥
 ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ ॥
 ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥੩੩॥
 naami rtay sidh gosti hoei.
 naami rtay sdaa tpu hoei.
 naami rtay schu krnee saaru.
 naami rtay gun gīaan beechaaru.
 binu naavai bolai sbhu vaykaaru.
 naank naami rtay tin kau jaikaaru. | 33 |

ਗੁਰ ਨਾਨਕ: ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ॥
 ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ॥
 ਬਾਰਹ ਮਹ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ॥
 ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੇ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
 ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥
 ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ ੩੪ ॥

Gurmukh is skilled in the art of time management,
 He acquires the skill to distinguish between suitable and unsuitable moments.
 Gurmukh is empowered with sifting the grain from the chaff,
 He identifies virtues to be assimilated and the vices to be given up.
 Gurmukh not only crosses, the river of sufferance himself,
 He also leads others in life's arduous voyage.
 Gurmukh, through his meditation and reflection on Guru's sacred sword,
 Also emancipates his companions as well, says Nanak. || 31 ||

Guru Nanak: By being absorbed in His sacred Name,
 One's human ego/pride gets eliminated.
 By being engrossed in His Sacred Name,
 One gets united with the True Divine.
 By being immersed in His sacred Name,
 One acquires the skill and discipline of a Yogi.
 By being satiated with His sacred Name,
 One achieves deliverance from birth and death.
 By being saturated with His Sacred Name.
 One gets to know the mystery of His creation in three regions.⁸
 By being thoroughly imbued with His Sacred Name,
 One receives eternal happiness and peace. || 32 ||

Guru Nanak: By remaining engrossed in meditation,
 One gets united with the perfect Divine.
 By remaining engaged in meditation,
 One acquires the discipline and insight of a yogi.
 By remaining absorbed in meditation,
 One leads a pious and truthful life,
 By remaining absorbed in meditation,
 One acquires virtues and perceptive knowledge.
 Without getting engaged with His sacred Name,
 All kinds of sermonizing is worthless indeed.
 Praise be to those engaged in meditation,
 Nanak, is sacrifice unto all such devotees. || 33 ||

Guru Nanak: Art of cultivation of meditation on his sacred Name,
 Is acquired through the perfect Guru's grace.
 The yogic unity with the Divine is achieved,
 By remaining engaged in constant meditation.
 But yogis remain embroiled in the supremacy of their sects among their twelve yogic sects,⁹
 And Ascetics (Sanyasi) in their ten Ascetic (6+4) orders.¹⁰

pooray gur tay naamu paaeiaaa jaaei.
 jog jugti schi rhai smaaei.
 baarh mhi jogee bhrmaaeay snniaaasee chhia chaari.
 gur kai sbdi jo mri jeevai so paaey mokh duaaaru.
 binu sbdai sbhi doojai laagay daykhhu ridai beechaari.
 naank vday say vdbhaagee jinee schu rkhaaaa aur dhaari. |34|

ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ॥
 ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ॥
 ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ॥
 ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ॥
 ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ ॥ ੩੫ ॥

gurmukhi rtu lhai liv laaei.
 gurmukhi prkhai rtu subhaaei.
 gurmukhi saachee kaar kmaaei.
 gurmukhi saachay mnu pteeaei.
 gurmukhi Alkhu lkhaaeay tisu bhaavai.
 naank gurmukhi chot n khaavai. |35|

ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥
 ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
 ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥
 ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ॥
 ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ॥੩੬॥

gurmukhi naamu daanu eisnaanu.
 gurmukhi laagai shji dhiaanuu.
 gurmukhi paavai drgh maanu.
 gurmukhi bhau bhjnu prdhaanu.
 gurmukhi krnee kaar kraaeay.
 naank gurmukhi mayli milaeeay. |36|

ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ॥
 ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ ॥
 ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥
 ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥
 ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥

He alone is liberated and achieves salvation,
 Who keeps on cultivating the sacred Name throughout his life
 Bereft of meditation all other activities are peripheral,
 Let human beings reflect over the veracity of this fact.
 Nanak, they alone are the most fortunate,
 Who have embedded this truth in their hearts. | 34 |

Guru Nanak: Gurmukh (Guru inspired) through continuous meditation
 Discovers a goldmine of gems and rubies (Divine virtues).
 Gurmukh acquires the ability to test and evaluate,
 The supremacy of these gems (virtues) through his reflection.
 Gurmukh keeps on earning the rewards of virtuous life,
 Through his occupational cultivation of sacred name.
 Gurmukh through his continuous meditative practice,
 Gets His name permanently lodged in his heart and mind.
 Gurmukh confirms his faith in the Infinite and inseminates,
 When the grace of the Divine dawns upon him.
 Nanak, such is the spiritual state of a Gurmukh,
 That he never goes astray and never suffers. | 35 | |

Guru Nanak: Gurmukh engages in meditation upon His name and,
 Acquires charitable disposition and maintains personal hygiene.
 Gurmukh keeps himself engaged in meditation.
 In an effortless, spontaneous manner (Sahaj)
 Gurmukh receives honour and recognition,
 When his soul enters the Divine Court.
 Gurmukh gets united with the Divine Lord.
 Who is the annihilator of all sense of fear.
 Gurmukh through his own virtuous deeds,
 Inspires others as well to follow a similar path.
 Nanak Gurmukh becomes instrumental in.
 Getting others to receive communion with the Divine | 36 | |

Guru Nanak: Gurmukh by traversing on the (Gurmat) meditative path,
 Acquires the wisdom of classic ancient spiritual texts (Vedas and Simrities).^{10a}
 Gurmukh understands the mystery of divine Omnipresence,
 That Divine presence exists in every object of His creation.
 Such is the impact of a Gurmukh's presence,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ ॥ ੩੭ ॥

gurmukhi saastr simriti bayd.

gurmukhi paavai ghti ghti bhayd.

gurmukhi vair virodh gvaavai.

gurmukhi sglee gnt mitaavai.

gurmukhi raam naam rngi raataa.

naank gurmukhi khsmu pchhaataa. |37|

ਗੁਰ ਨਾਨਕ: ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ॥

ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ॥

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ॥

ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ॥

ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ॥੩੮॥

binu gur bhrmai Aavai jaaci.

binu gur ghaal n pveee thaaeci.

binu gur mnooaaa ati dolaaci.

binu gur tripti nhee bikhu khaaci.

binu gur biseearu dsai mri vaat.

naank gur binu ghaatay ghaat. |38|

ਗੁਰ ਨਾਨਕ: ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ ॥

ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ ॥

ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥

ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥

ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ॥

ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ ॥੩੯॥

jisu guru milai tisu paari Autaarai.

Avgn maytai guni nistaarai.

mukti mhaa sukh gur sbdu beechaari.

gurmukhi kday n Aavai haari.

tnu htrhee Eihu mnu vnjaaraa.

naank shjay schu vaapaaraa. |39|

ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ॥

ਲੰਕਾ ਲੂਟੀ ਦੈਂਤ ਸੰਤਾਪੈ॥

ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ॥

ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥

That it wipes out all sense of hostility and friction
 Such is the influence of a Gurmukh's presence
 That it eliminates all considerations of perceived excesses.
 Gurmukh always remains absorbed in meditation,
 In spiritual bliss he remains suffused.
 Nanak, such is the hallowed status of a Gurmukh,
 That he recognizes the true identity of a creator. || 37 ||

Guru Nanak: Without self surrender to the Guru and His Will,
 One keeps bogged down in the vicious cycle of birth and death
 Without submission to the Guru and His Will,
 One's efforts are not adequately rewarded.
 Without surrendering one's ego to the Guru and His Will,
 One's mind keeps wavering between hopes and fears,
 Without reposing faith in the Guru and His Will.
 One keeps on indulging in vices and remains unsatiated.
 Without seeking guidance from the Guru's guidance,
 One is caught in the poisonous grip of materialism and dies unemancipated.
 Nanak, without being worthy of Guru's grace,
 One suffers a great loss in life's bargain. || 38 ||

Guru Nanak: One upon whom Guru's grace dawns upon,
 Him the Guru enables to cross the worldly ocean.
 All his blemishes the Guru eliminates,
 He is invested with all the virtues by the Guru.
 The highest happiness and deliverance results from,
 Meditative deliberation upon the Guru's word (Gurshabad)
 Never does a Gurmukh lose in life's bargain,
 Never does he face defeat in the race of life.
 For a Gurmukh his human body is a sort of his warehouse,
 And his mind is a sort of this warehouse's master.
 Nanak, in such a spontaneous, natural process,
 Is life's bargain undertaken by the Gurmukh. || 39 ||

Guru Nanak: The Divine Lord (Like Lord Rama)¹¹ has constructed a bridge for us
 In the form of a Gurmat way of life for Gurmukhs.
 In this way is the fortress of baser passions (Lanka)¹² dismantled,
 In this way are the devilish five human vices overpowered.

ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ॥
 ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ ॥ ੪੦ ॥
 gurmukhi baandhiao saytu bidhaatai.
 Inkaa lootee dait sntaapai.
 raamchndi maario Ahi raavnu.
 bhaydu bbheekhn gurmukhi prchaacinu.
 gurmukhi saeiri paahn taaray.
 gurmukhi koti taytees Audhaaray. |40|

ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਚੂਕੈ ਆਵਣ ਜਾਣੁ ॥
 ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥
 ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ ॥
 ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
 ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ ॥ ੪੧ ॥
 gurmukhi chookai Aavn jaanu.
 gurmukhi drgh paavai maanu.
 gurmukhi khotay khray pchhaanu.
 gurmukhi laagai shji Dhiaaanu.
 gurmukhi drgh sifti smaei.
 naank gurmukhi bndhu n paei. |41|

ਗੁਰ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ ॥
 ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥
 ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥
 ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥
 ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭ੍ਰਿਵਣ ਕੀ ਸੋਝੀ ਹੋਇ॥੪੨॥
 gurmukhi naamu nirnjn paaey.
 gurmukhi hAumai sbdi jlaeay.
 gurmukhi saachay kay gun gaaey.
 gurmukhi saachai rhai smaeay.
 gurmukhi saachi naami pti aootm hoei.
 naank gurmukhi sgl bhvn kee sojhee hoei. |42|

Gurmukh like Ramchander destroys all baser instincts symbolized by Ravan.¹³
 As virtuous Lord Rama had killed the wicked Ravan.
 Guru's gospel (Sabad) proves as helpful in Gurmukh's orientation,
 As Vibhushan's¹⁴ disclosure of Ravana's secrets helped Ramchander.
 Gurmukh emancipates even the stone-hearted persons as naturally,
 As Lord Rama had sanctified the stones used in the bridge construction.
 Gurmukh's beneficence emancipates as many infinite number of people,
 As Lord Rama's beneficent act had pleased gods and goddesses.¹⁵ ||40||

Guru Nanak: Gurmukh traversing his meditative pathway,
 Terminates the vicious cycle of birth and death.
 Gurmukh pursuing his spiritual pursuit earnestly
 Gets rewarded and honoured in the Divine Court.
 Gurmukh observing his meditative regimen develops a sensibility,
 Which enables him to distinguish between good and bad people.
 Gurmukh carrying on his meditative practice,
 Achieves a state of poise and effortless meditation.
 Gurmukh engaged in the applause of Divine virtues,
 Gets permanently blessed by divine Grace. Nanak,
 Gurmukh gets such an unrestricted passage
 That no impediment can block his spiritual progress. ||41||

Guru Nanak: Gurmukh practicing his own self-cleansing,
 Gets united with the immaculate Divine,
 Gurmukh concentrating and meditating on Guru's Shabad
 Acquires the ability to wipeout his own egotism,
 Gurmukh remaining absorbed in the Divine,
 Keeps on singing the praises of the Divine,
 Gurmukh being introspective and self withdrawn,
 Gets himself assimilated with the true divine.
 Gurmukh being devoted to the sacred Name,
 Gets a dignified position in the Divine Court.
 Nanak, so much enlightened a Gurmukh becomes,
 That he understands the mystery of three regions.¹⁶ ||42||

Interpretation and Commentary Pauri/ Stanza 26 to 42

In these seventeen pauris/ stanzas (26-42) Guru Nanak provides a clear distinction between the ego-centric, self-conceited persons with chaotic dispositions and the thoroughly organized, streamlined, disciplined and self-effacing devout men with humble dispositions. Baba Nanak categories them as *Manmukhs* and *Gurmukhs* respectively.

A self-centred person or Manmukh goes astray in life like an ill-equipped traveler walking through the jungle or a perverted tantric/ chanting apocryphal incantations/ *Mantras* in the cremation ground without any benefit. Instead of meditating on the Divine Name, he keeps on uttering falsehoods. Human emancipation comes out of meditation and reflection on God's/ Guru's sacred word alone of which a *Manmukh* remains bereft. (Stanza 26).

As an antithesis to this chaotic state of mind, Guru / Baba Nanak portrays the profile of the iconic figure of a *Gurmukh*, a devout man of faith who has streamlined his life and disciplined the consuming human passions through continuous meditation and reflection on the eternal Divine presence, (Satgur) Divine Name (Naam) and Divine word (*Sabad*), and by maintaining a detached outlook without renouncing the material world and social life. Baba Nanak terms such a person as *Gurmukh* and enumerates his character traits in the next sixteen (27-42) Stanzas of this verse.

A Gurmukh is a law abiding person living his life in recognition of the Divinely designed eternal laws of nature, a man thoroughly streamlined, disciplined and in control of his natural instincts. Thoroughly cleansed from inside out, free from all kinds of contaminating thoughts and feelings through continuous meditation and reflections so much so that every cell of his body is saturated and resounds with the awareness of Divine presence resulting in perfect – communion with the Divine. (Pauri/ Stanza 27)

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥
ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥
 ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਦਿਓਵੈ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥ ੨੭ ॥

gurmukhi saachay kaa bhau paavai.
 gurmukhi baanee aghrhu ghrhaavai.
 gurmukhi nirml hri gun gaavai.
 gurmukhi pvitru prm pdu paavai.
 gurmukhi romi romi hri dhiaavai.
 naank gurmukhi saachi smaavai. |27|
 Gurmukh (The Guru-inspired) is a seeker,
 Who is humble and God-Fearing.
 Gurmukh is a completely streamlined person,
 Who minds his words and expression before speaking.
 Gurmukh is a man/ person with a faith,
 Who recites the hymns of the immaculate Divine.
 Gurmukh is one among the fortunate / Select,
 Who acquires the status of being sacred and revered.
 Gurmukh is rarest among the rare,
 Every pore/ cell of whose body reverberates with the sacred Name.
 Gurumukh is such a distinct person, says Nanak,
 Who is in complete communion with the Divine.

Being a regular inquisitive seeker of knowledge and truth, he remains engrossed in introspection, philosophical reflection over his human limitations and his unceasing spiritual pursuit of merging with the Divine. Owing to his intimate communion with the Divine, such a spiritually enlightened person/ Gurmukh is endowed with wisdom that excels the knowledge /wisdom of Vedas. He learns to swim across the sea of worldly affairs. He gets intuitively enlightened through his communication with the Divine and experiences inner illumination. Thus, he gets a glimpse of the inscrutable, immeasurable Divine and gets thoroughly emancipated and liberated of his own ego (Stanza 28)

Such an illuminated person acquires the skill to express the inexpressible. He learns the art of remaining detached even while living the life of a householder. He develops an attitude of being introspective, introvert and remaining engrossed in meditation. Becoming aware of the profoundness and depth of his spiritual enlightenment through his continuous meditation, he succeeds in permanent incineration of his

human egoistic passions. Thus, he is a thoroughly cleansed person from inside out. (Stanza 29)

The Divine God/ Cosmic power has created this world/ universe for the emancipation of spiritually enlightened persons or *Gurmukhs*. He has deliberately created the worldly snares to test the mettle of such persons. But such spiritually inclined persons remain engrossed in meditation and reflection and swim across the turbulent ocean full of ebb and tide of human passions. There is no deliverance and emancipation without meditation and reflection nor any alternative pathway to get united with the Divine. (Stanza 30)

Guru Nanak's concept and experience of being a *Gurmukh* is the epitome of all human excellences bordering on the acquisition of miraculous powers of *Sidha Yogis*. Gurmukh disciplines his natural instincts, consuming human passions so thoroughly through his effacement of ego and complete surrender to the Divine Will and Design that he can exercise a Yogi like mastery (Sidhi) over any human craving. He is capable of displaying the highest level of human brilliance (Buddhi) which is superior to the knowledge/ brilliance acquired through the scientific and empirical investigative research. Whatever expertise in any chosen esoteric field a Yogi acquires by subjecting his body to the hardest penances and mortifications of flesh or whatever brilliant idea, discovery or invention a scholar or a scientist achieves through the exercise of his calculated hard, intellectual regimen are matched and even surpassed by the wisdom and deep understanding of life acquired by a devout *gurmukh* through the cultivation of his natural, spontaneous, effortless reiteration of faith and meditative devotion to the Divine. He becomes the fortunate recipient of the unheard symphony of spheres (*Unbad Nad*) over which the Sidha Yogis alone claim to have their monopoly. Guru Nanak repeats this idea in his Japuji as well. ਗੁਰਮੁਖ ਨਾਦੰ ਗੁਰਮੁਖ ਬੇਦੰ ਗੁਰਮੁਖ ਰਹਿਆ ਸਮਾਈ. *gurmukh nadam gurmukh vedam gurmukh rabiya samai*: (Gurmukh is in tune with mystic sound, scriptural texts and all pervasive presence). Thus, a Gurmukh is a highly enlightened, highly knowledgeable and highly accomplished person. He swims across the worldly ocean through his complete allegiance to truth and enlightened sensibility. He is capable of discriminating between the evil and the virtuous thoughts and deeds

and acquires the discretion to accept what is worth accepting and gives up what is undesirable. He not only emancipates his own self but also becomes an instrument for achieving deliverance for others.

ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥
 ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ ॥
 ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ ॥
 ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥
 ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ ॥ ੩੧ ॥

gurmukhi Ast siDhee sbhi buDhee.
 gurmukhi bhvJlu treeAai sch suDhee.
 gurmukhi sr Apsr bidhi jaanai.
 gurmukhi prvirtI nrvirtI pchhaanai.
 gurmukhi taaray paari autaaray.
 naank gurmukhi sbdi nistaaray.

Gurmukh (Traversing the Gurmat pathway) acquires the will power amounting to yogis' mastery over eight Sidhis,⁷

He gets equipped with all sorts of wisdom.

Gurmukh acquires the ability to swim across the worldly ocean,

He learns to reflect and perceive truth.

Gurmukh is skilled in the art of time management,

He acquires the skill to distinguish between suitable and unsuitable moments.

Gurmukh is empowered with sifting the grain from the chaff,

He identifies virtues to be assimilated and the vices to be given up.

Gurmukh not only crosses, the river of sufferance himself,

He also leads others in life's arduous voyage.

Gurmukh, through his meditation and reflection on Guru's sacred sword,

Also emancipates his companions as well, says Nanak.

Guru Nanak repeats this idea in the concluding lines of the sloka (couplet) at the end of Japuji:

ਜਿਨੀ ਨਾਮ ਧਿਆਇਆ ਗਏ ਮੁਸਕਤਿ ਘਾਲ।
 ਨਾਨਕ ਤੇ ਤੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲ।।

Jihni naam dhiya gaye mushakat ghall

Nanak te mukh ujle keti chhuti nala

Those who have undertaken meditative reflection,
 A deed of rigorous diligence have they accomplished.
 Besides their faces being endowed with resplendent aura,
 So many others have they emancipated indeed.

Gurmukh derives all these powers from his meditation and reflection upon the Divine presence and his sacred Name which Guru Nanak repeatedly names as *Naam*. *Naam* stands for the continuous cultivation of consciousness, a sort of intuitive, responsive or a mental, cerebral tuning and mental synchronization with the Divine presence both in its transcendental and immanent form. Once this spiritio-cerebral rapport is established between the Divine and the human, a devotee acquires the status of a *Gurmukh*. This consciousness or spiritual prowess becomes the panacea for resolving all human ills like annihilation of egoistic arrogance, overcoming all human temptations, weaknesses and cravings. It becomes a way of life to exist in this state of bliss free from the bondage of all human desires. It provides a thorough sense of discrimination, and all the tools for conflict resolution which a conventional Sidh yogi may acquire through undergoing severe life denying penances. It not only ensures emancipation of the human self but also a complete awareness about the intricacies of three mythological regions (Tribhavan).⁸ Guru Nanak regards this state of consciousness as the State of complete, eternal bliss and happiness (Stanza 32)

Conscious meditation and reflection upon *Naam* enables a *Gurmukh* devotee to achieve a perfect communion with the Divine. Meditation and reflection becomes his life-long occupation and prime psychic engagement. It is an engagement with truth in thought and deed. It brings about a rich harvest of all virtues and enlightenment. Bereft of meditation and reflection, every word spoken is without any substance and worth. Those engaged in meditation and reflection receive accolades all-around. (Stanza 33)

But this boon of meditation and reflection (*Naam*) results from continuous cultivation of faith and devotion to the Divine and His Divine grace. To remain engrossed and occupied in meditation and reflection is the real yoga and yogic discipline. But the twelve sects of

conventional Sidha yogis and ten ascetic sects of sanyasis continue to remain entangled in their factional feuds and alleged supremacy over each other's monastic order and ascetic order. (see Reference 9, 10) The fact of the matter is that he alone gets emancipated and liberated who makes himself synchronized with the Divine word (*Sabad*). Abandoning this straight forward spontaneous spiritual pathway amounts to going astray. They indeed are the most fortunate who keep themselves engrossed in meditation and reflection. (Stanza 34)

They (Gurmukhs) feel themselves increasingly devout completely dedicated to the Divine Guru. They experience the invaluable touch, the feel and experience of the Divine presence in their inner self through meditation and reflection. They become as competent to distinguish between the intrinsic worth of this newly acquired experience and the worthless mundane experiences as an accomplished gemologist is able to differentiate between a real and counterfeit gemstone. They keep themselves completely engaged in this spiritual activity and feel completely satiated with this experience.

They endeavour to share this blissful experience of the inscrutable Divine with others. They become rock solid resistant and invulnerable to all kinds worldly temptations (Stanza 35)

Gurmukh's continuous engagement in meditation and reflection (*Naam*) amounts to the cultivation and benefits of all the conventional acts of charity, pilgrimages and ablutions at sacred places. For them meditation becomes a round-the-clock effortless, spontaneous engagement (*Sabaj Dhian*) and a source of highest bliss. We find an echo of this blissful experience in the opening lines of Guru Amardas' famous composition (*Anand*) in Raag Ramkali:

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥
ਸਤਿਗੁਰੂ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

Truly blissful do I feel O! my Mother,
With the Divine Guru do I feel aligned.
Through steady, spontaneous meditation has this been achieved
Highly elated and felicitated do I feel at heart.

They feel themselves felicitated and honoured in the sacred precincts of the omnipotent, Guru Nanak has repeated this idea in his Japji as well:

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

God's chosen ones are approved
 God's chosen ones are prominent,
 God's chosen ones are honoured,
 As they get admittance in the Divine Court.

Japji, Sri Guru Granth Sahib, p. 2

They become supportive links and bridges for others as well to tread this spiritual pathway to unite with the Divine. (Stanza 36)

Gurmukh by virtue of his meditation and reflection and his communion with the Divine acquires the wisdom amounting to the knowledge contained in ancient Indian Vedas and other Hindu scriptures (simritis).(See Reference 10A). He is blessed with the knowledge and realization of the mystery of Divine omnipresence in all created species. This realization makes him free from all kinds of bias and, prejudices or feelings of ill-will against others. He remains engrossed in meditation upon the Divine since he has realized the whole Divine mystique and mystery. (Stanza 37)

Bereft of Divine Guru's guidance, human mind goes astray and gets filled with wild thoughts. Human efforts, bereft of Divine association, do not yield the desired dividends. Bereft of devotion to the Divine, human mind keeps wavering between conflicting thoughts. Bereft of meditation on the Divine, human mind remains unsatiated and filled with toxic thoughts. Bereft of Divine Guru's guidance, it dies degenerated midway in the journey of life. Human life, bereft of Divine Gurus participation, is a bad bargain indeed. In short, living one dimensional material existence without consciousness of its Divine component is a life not worth living (Stanza 38)

On the contrary, one who aligns with the Divine Guru, emancipates himself. Discarding all his vices and vicious thoughts, he cultivates all the virtues with meditation and reflection. He feels extremely happy and liberated. Such a divinely aligned Gurmukh never feels defeated and cheated in life. Having made such a steady (Sahaj) and life-long investment in the form of meditation and reflection, he feels himself prosperous and affluent in his heart and mind (Stanza 39)

Such a devout and spiritually enriched person (Gurmukh) becomes a vehicle, a medium and guide to others as well during his spiritual voyage. Borrowing an analogy from the Hindu mythology of Lord Rama's invasion on Ravana's Srilanka, killing his wife Sita's abductor Ravana, freeing Sita from his captivity with the cooperation and secret intelligence provided by Ravana's rebellious brother Vibhishan and restoring the sea route between the two land masses of India and Sri Lanka, Guru / Baba Nanak equates the liberating role of a spiritually enlightened Gurmukh with the exalted role played by Lord Rama. However what differentiates a Gurmukh from the mythological Rama is the difference between the two spheres of their activity. While Rama's victory over Ravana and Sita's liberation is at the physical and material level, a Gurmukh's emancipatory role is internal and at the spiritual level. It is a Rama-like human conquest over Ravana-like human passions and vices (Panch Vikars) through the cultivation of virtues and virtuous thoughts. It is an internal battle between human aspirations of self-realization and human desires which lead to demonize human beings. A Gurmukh having conquered this internal battle which is far more arduous and greater than Rama's physical conquest, becomes a guiding star, a trail-blazer for million others to tread this spiritual voyage (Pauri/ Stanzas 40)

Moreover, such a devout Gurmukh, cutting the Gordian knot of repeated births and deaths and rebirths or crossing the barriers of mortality, finds a honourable reception in the Divine court. Being continuously engaged in willing, spontaneous meditation and reflection, he develops a sensibility to discriminate between good and evil men and matters. As he is destined to be in constant communion with the Divine, nothing can block his passage to divinity. (Pauri / Stanza 41)

Since a Gurmukh's entire being is replete with the immaculate Divine consciousness, he is able to incinerate all traces of human ego from his system. As he remains engrossed in meditation and reflection round the clock, he becomes completely identified with the Divine. Since a Gurmukh is the finest human specimen by virtue of his leading a life of meditation and reflection, he experiences the omnipresent presence of the Divine all across the continents and the entire universe. (Pauri/ Stanza 42)

REFERENCES

7. Ast Sidhis or Eight Miraculous powers namely:
 - i. Anima – Power to resemble somebody else
 - ii. Mehma – Power to expand the size of one's body
 - iii. Laghima – Power to reduce the size of One's body
 - iv. Garima – Power to become invisible
 - v. Prapti – Power to enjoy the desired object / female
 - vi. Prakamya – Power to see through the other's intentions
 - vii. Ishta – Power to influence others with one's own desires.
 - viii. Washita – Power to exercise control over others
8. Tribhavan or Triloki constitutes three regions of Paradise, Earth or worldly life and the nether World (Patal)
9. The twelve yogic Sects or Panths are: 1. Rawal, 2. Hait, 3. Pav, 4. Aee, 5. Gamyra, 6. Pagal, 7. Gopal, 8. Kanthri, 9. Ban, 10. Chwaj, 11. Choli, 12. Das Panth.
10. Sanyasi sects or Panths (6+4) are 1. Teerath Panth, 2. Ashram Panth, 3. Ban Panth. 4. Amaye Panth., 5. Gir Panth, 6. Parbat Panth, 7. Sagar Panth, 8. Saraswat Panth., 9. Bharati Panth. 10. Puri Panth.
- 10a. Vedas & Simirities: There are four Vedas
11. Sait or Ram setu – Reference to Lord Rama's building a bridge over the ocean to enable his army to cross over to Ravana's Sri Lanka to get Sita released from his captivity.
12. Lanka – Symbolic of baser human passions
13. Ravana – Also symbolic of evil/ baser human passions
14. Bibhikhan or Vibhishan – Symbolic of helpful virtues.
15. Kot Taitees – Hinduism believes in the existence of thirty three million / gods and goddesses.
16. Tribhavan or Triloki includes three regions of Paradise, Earth or worldly life and the nether World (Patal).