

SIDH GOSHT
– TRANSLATION & INTERPRETATION –

PROF KULWANT SINGH

Part II

Continued from the Previous Issue

Sidh Gost with its seventy three pauris/ stanzas has been translated into English and commented upon and explained thoroughly by the author. It is being published in a serial form. The translation alongwith its transliteration and commentary on first thirteen pauris (1-13) has been published in the *October-December 2021* issue of *Abstracts of Sikh Studies*. To maintain continuity, the translation and commentary on the next eleven pauris (14-25) is being published in this issue. Readers are requested to read this part in Continuation with the earlier part.

The major ideas discussed in these next eleven Pauries/ stanza revolve around the egoistic self-centred and introspective, Divine-oriented individuals; human proclivity to get contaminated by consuming human passions and the yogic and Guru Nanak's pathway of human redemption; the comparative merits of two meditational and spiritual ways, and Guru Nanak's perception about the origin of the creation and the transcendental (Nirgun) and immanent (Sargun) attributes of the Divine Cosmic power and the inscrutable ways of the Divine Power's maintaining both the attributes at the same time. To the repeated queries of the yogis about Guru Nanak's path of spiritual enlightenment, Guru Nanak stresses upon the pathway of understanding of Divine Will (Hukam) and obeying its commandment by being a Divine-oriented human being (Gurmukh)

– Editor

ਸਿਧ ਗੋਸਟਿ

ਸਿਧ ਜੋਗੀ: ਕਿਉ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥
ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ ਕਰਿ ਲਾਧਾ॥
ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ ਅੰਧਿਆਰਾ॥
ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੂ ਹਮਾਰਾ॥੧੪॥

kiAu kri baaDhaa srpni khaaDhaa.

kiAu kri khoEiAaa kiAu kri laaDhaa.

kiAu kri nirmlu kiAu kri AndhiAaaraa.

Eihu ttu beechaarai su guroo hmaaraa. | 14 |

ਗੁਰੂ ਨਾਨਕ: ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥
ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ॥ ੧੫ ॥

durmti baadhaa srpni khaadhaa.

mnmukhi khoeiaa gurmukhi laadhaa.

stiguru milai Andhayraa jaei.

naank haumai mayti smaaai. | 15 |

ਗੁਰੂ ਨਾਨਕ: ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ ॥
ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ ॥
ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਣੈ ਸਾਚਾ ॥
ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ ॥ ੧੬ ॥

sunn nirntri deejai bndhu.

Audai n hnsaa prhai n kndhu.

shj gufaa ghru jaanai saachaa.

naank saachay bhaavai saachaa. | 16 |

ਸਿਧ ਜੋਗੀ: ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ ॥
ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ ॥
ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ॥
ਕਿਉ ਕਰਿ ਸਾਬੁ ਲੰਘਾਵਹੁ ਪਾਰੇ ॥

kisu kaarni grihu tjiao Audaasee.

kisu kaarni eihu bhaykhu nivaasee.

kisu vkhr kay tum vnjaaray.

kiau kri saathu langhaavhu paaray. | 17 |

ਗੁਰੂ ਨਾਨਕ: ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥
ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ॥
ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ॥

Sidh Gost

Sidh Yogi: Why is a human being (s) entangled and ensnared
 In coiled serpent-like worldly/ material desires?
 How is he completely lost in these activities
 And how can he be liberated from these?
 How is he groping in the enveloping darkness,
 And how can he be cleansed from this contamination?
 Any one who enlightens me about this process,
 Him I would deem as my Guru. || 14 ||

Guru Nanak: Human being(s) is ensnared in the mesh of unlimited desires,
 By coiled-serpent like worldly desires is he being consumed.
 Being Ego-centric (Manmukh) he gets lost in the whirlpool of desires,
 While a Guru-oriented (Gurmukh) swims across this worldly ocean.
 It is through arriving at a State of communion with the Divine.
 That the veil of darkness (ignorance) is torn asunder.
 It is through the elimination of human ego,
 That's human being (s) achieves a state of communion with Satguru. || 15 ||

Guru Nanak: It is through continuous meditation upon the formless Divine
 That a wall of resistance against rising worldly desire can be raised.
 It is through this process of non-stop/ continuous meditation,
 That neither swan like soul departs, nor wall like human body degenerates.
 It is through this effortless, spontaneous (Sehaj) secluded meditation,
 That the human soul finds enlightenment about the Divine abode.
 It is through this process of meditation and communication,
 That a truly enlightened soul becomes worthy of Divine grace. || 16 ||

Sidh Yogi: What had been your primary motivation earlier,
 When you had deserted your household and proceeded on long travels?
 What has now motivated you to return
 And adopt and don the guise of a householder?
 What is your main occupation now indeed,
 What kind of merchandise do you deal with?
 How will you take along your follower's caravan
 And make them cross the worldly ocean? || 17 ||

Guru Nanak: In search of Guru-oriented persons (Gurmukhs),
 Had I donned the guise of a wandering sadhu (Udassi).
 For associating with the enlightened Gurmukhs,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ॥੧੮॥

gurmukhi khojt bheay Audaasee.

drsn kai taaee bhaykh nivaasee.

saach vkhr kay hm vnjaaray.

naank gurmukhi Autrsi paaray. |18|

ਸਿਧ ਜੋਗੀ: ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ ॥
ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥
ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ ॥
ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥
ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥
ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥ ੧੮ ॥

kitu bidhi purkhaa jnmv vtaaeiaa.

kaahay kau tujhu Eihu mnu laaeiaa.

kitu biDhi Aasaa mnsaa khaaEee.

kitu biDhi joti nirNtri paaEee.

binu dNtaa kiAu khaaEeeAai saaru.

naank saachaa krhu beechaaru. |19|

ਗੁਰੁ ਨਾਨਕ: ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥
ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥
ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ॥
ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
ਤੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ॥
ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ ॥੨੦॥

stigur kai jnmay gvnu mitaaAaa.

Anhti raatay Eihu mnu laaEiaa.

mnsaa Aasaa sbdi jlaaEee.

gurmukhi joti nirNtri paaEee.

tRai gun maytay khaaEeeAai saaru.

naank taaray taarnhaaru. |20|

ਸਿਧ ਜੋਗੀ: ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ॥
ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੇ ॥
ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ ॥
ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਣੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ ॥

ਗੁਰੁ ਨਾਨਕ: ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੇ॥
ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ ॥ ੨੧ ॥

Sidh Yogi; Aaadi kau kvnu beechaaru ktheelay suNn khaa ghr vaaso.

giaaan kee mudRaa kvn ktheeAlay ghti ghti kvn nivaaso.

kaal kaa theegaa kiau jlaaEeeAlay kiau nirbhau ghri jaaeeaaai.

Have I now donned the guise of a householder.
 Truth and search for truth is my true vocation,
 It is truth that I (we) deal in and deal out.
 It is by adopting the spiritual pathway of a Gurmukh.
 That I (we) seek to swim across the worldly ocean || 18 ||

Sidh Yogi: Which strategy have you adopted,
 How have you transformed your life?
 With whom have you been associated,
 On whom have you fixated your mind?
 Which strategy have you adopted,
 How have you blocked your desires and aspirations?
 Through the adoption of which strategy
 You have established a continuous communion with Him?
 Which is the process that amounts to,
 Eating a stuff hard as steel without teeth
 Oh Nanak! be kind to provide a satisfactory explanation,
 Which may satisfy my curiosity. || 19 ||

Guru Nanak: After taking a spiritual rebirth in Satguru's Home,
 Have I stilled my for ever wandering mind.
 Keeping myself engrossed in meditation day and night,
 Have I fixated very mind on the sacred Name,
 Being charged with the power of sacred Name,
 Have I extinguished the raging fires of hope and despair.
 Following the spiritual pathway of a Gurumukh,
 Have I established a continuous rapport with the Divine.
 Thus have I decimated the three dimensional desires (Traigun).¹
 Which amounts to biting into steel without teeth
 But all this progress on the spiritual voyage,
 Has been facilitated by the Divine Guru's grace || 20 ||

Sidh / Yogi: What are your views about the beginning of time,
 Where was the creator in the formless State stationed?
 Which is your life's pathway of spiritual enlightenment,
 Who is immanent/ omnipresent in every object?
 How can one be free from the fear of death toll,
 How can one be in a state of fearlessness?
 How can one over power and defeat the human enemy of ego,
 How can one attain a State of contentment and equipoise?

Guru Nanak: One who cleanses the poisonous impact of human ego with Guru Shabad,

shj sntokh kaa aaasnu jaanai kiau chhayday bairaaeeaaai.

Guru Nanak: gur kai sbdi haumai bikhu maarai taa nij ghri hovai vaaso.

jini rchi rchiaaa tisu sbdi pchhaanai naanku taa kaa daaso. |21|

ਸਿਧ ਜੋਗੀ: ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ ॥

ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ ॥

ਕਿਉ ਤਤੇ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੇ ॥

ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੇ ॥

ਗੁਰੁ ਨਾਨਕ: ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ ॥ ੨੨ ॥

khaa tay aaavai khaa Eihu jaavai khaa Eihu rhai smaaee.

Eaysu sbd kau jo Arthaavai tisu gur tilu n tmaaEee.

kiAu ttai Avigtai paavai gurmukhi lgai piaaaro.

Aapay surtaa Aapay krtaa khu naank beechaaro.

Guru Nanak: kmay Aavai hukmay jaavai hukmay rhai smaaEee.

Pooray gur tay saachu kmaavai gti miti sbday paaee. |22|

ਸਿਧ ਜੋਗੀ: ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥

ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ ॥

ਗੁਰੁ ਨਾਨਕ: ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ ॥

ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥

ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥

ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਰੀਐ ਸੋਈ ॥ ੨੩ ॥

Aaadi kau bismaadu beechaaru ktheealaly sunn nirntri vaasu leeaaa.

Aklpt mudra gur gjaaanu beechaaree alay ghti ghti saachaa srb jeeaa.

gur bchnee Avigti smaaeeaaai ttu nirnjnu shji ihai.

naank doojee kaar n krnee sayvai sikhu su khoji lhai.

hukmu bismaadu hukmi pchhaanai jeea jugti schu jaanai soee.

Aapu mayti niraalmu hovai antri saachu jogee kheeaaai soee. |23|

ਗੁਰੂ ਨਾਨਕ: ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ ॥

ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ ਲੀਆ ॥

ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ ॥

ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਥੀਆ ॥

ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ ॥ ੨੪ ॥

Avigto nirmaaeilu upjay nirgun tay srgunu theeAaa.

stigur prchai prm pdu paaeeaaai saachai sbdi smaaei leea.

Eaykay kau schu Eaykaa jaanai haumai doojaa doori keea.

so jogee gur sbdu pchhaanai Antri kmlu prgaasu theeaa.

He alone finds a lodging in his real home.
 Truly is Nanak the servant of those enlightened ones,
 Who have realized the creator through meditating upon Guru's sacred word. |21|
 Sidha/ Yogi: Where does human soul comes from where does it go After death?
 Where does it remain in between birth and death?
 One who can explain this cycle of birth and death,
 We (the Sidhas) shall consider him as truly enlightened
 How can one be in communion with the invisible / formless Divine essence?
 How can one endear himself to the Divine by becoming a Gurmukh
 Dear Nanak, please enlighten us (The Sidhas) about the way
 The creator creates the species and responds to them.
 Guru Nanak: By the divine Will does one take birth and dies,
 By the Divine Will does one stay in this birth-death cycle indeed,
 With perfect Guru's Grace does one perceive the Truth,
 With Guru's Sacred Word does one realize the Divine | |22| |
 Sidha Yogi: Explain the wonderous origin of the creation
 When the Divine power existed in a state of vacuum.
 Explain the mode of your Guru's enlightened pathway,
 Which could reveal the mystery of Divine immanence.
 Guru Nanak: It is through communion with the Guru's sacred word,
 That one experiences the essence of Divine immanence steadily.
 There is no other alternative except this pathway.
 Through which a devotee discovers the mystery of Divine immanence.
 It is through complete submission to the Divine will.
 That one recognizes the wonderous nature of Divine Command.
 It is through the complete elimination of one's ego,
 That one unities with the Divine and becomes a true yogi | |23| |
 Guru Nanak: Then, form His invisible form, the Impeccable Divine Lord,
 Manifested himself in His distinct form from his Formless (State.
 So it is only through saturating one's self with the Divine Guru's sacred word,
 That a devotee (a Yogi) unites with the true Divine Lord.
 Thereafter, he recognizes the sole divine Lord as the Only Reality or truth,
 Which eliminates his all sense of duality or ego.
 Such a devotee alone understands the import of the sacred word,
 And feels enlightened in the innermost recesses of his mind,
 It is only through complete self surrender of his self-ego that he is rejuvenated,
 That he develops a sense of compassion for all the species

jeevtu mrai taa sbhu kichhu soojhai Antri jaanai srb deiaa.

naank taa kau milai vdaaeae Aaapu pchhaanai srb jeeaa. |24|

ਗੁਰੂ ਨਾਨਕ: ਸਾਚੋ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ ॥
 ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾ ਗਉਣੁ ਭਇਆ ॥
 ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਖੈ ਬਖਸਿ ਲਇਆ ॥
 ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਣੁ ਵੀਸਰਿਆ ॥
 ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ ॥
 ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ ॥ ੨੫ ॥

saachou Aupjai saachi smaavai saachay soochay Eayk meiaa.

jhoothay Aavhi thvr n paavhi doojai Aavaa gaunu bheiaa.

Aavaa gaunu mitai gur sbdee Aapay prkhai bkhsi leiaa.

Eaykaa baydn doojai biaepee naamu rsaaEinu veesriaa.

so boojhai jisu Aapi bujhaaeay gur kai sbdi su muktu bheiAaa.

naank taaray taarnhaaraa haumai doojaa prhriaa. |25|

Nanak, he alone is revered and honoured indeed,
 Who identifies and empathizes with all other species. ||24||
 Guru Nanak: Thus those (Gurmukhs / Yogis) who reflect upon the Divine Truth,
 Themselves become truthful and become one with the Divine Lord.
 But the egoists (Manmukhs) remain unstable and unanchored,
 They remain entangled in the whirlpool of birth and death,
 Concentration upon the Guru's sacred word alone can end this vicious cycle,
 Through Divine Grace alone is one examined and emancipated.
 Sense of duality / ego is the cause of human suffering,
 It keeps one deprived of the elixir of his Name,
 He alone understands this mystery upon whom His grace dawns,
 He alone is emancipated who is attached to Guru's sacred word,
 Nanak, the Divine Lord emancipates him alone,
 Who has discarded his sense of duality/ Ego. ||25||

Reference

1. Trai Gun or three types of human Desires namely Tamo, Rajo, Sato, meaning desire to do evil, desire to do good, and desire to out grow all kinds of desires.

Interpretation and Commentary Pauri/ Stanza 14 to 25

This discussion so far has been about two categories of human beings, one consisting of those who attain a state of complete detachment either through the observance of strict physical disciplining like the sidha yogis or through gradual, conscious cultivation of an attitude of spiritual distancing of their inner selves from the worldly attachments like the Gurmat-following-Gurmukhs developed in the earlier seven stanzas (7 to 13). Now it proceeds to the process of how human beings get squeezed and sucked into jaws of consuming passions like the helpless prey getting sucked into the gargantuan belly of the poisonous predator the jungle python and getting annihilated. The Sidha Yogis posing this question to Guru Nanak ask for his response about this process of unwitting human involvement into worldly passions and his technique of escaping this blinding psychic annihilation (Stanza 14)

Guru Nanak responds to this yogic poser in his own characteristic, philosophical manner of first acknowledging the lethal nature and capacity of consuming human passions and human proclivity to get trapped into their grip and then adopting the Gurmat / Gurmukh technique of making concerted efforts towards gradual, conscious distancing of human self and finally extricating himself completely from the process of involvement in consuming human passions through continuous meditation and reflection on the sacred Divine Name. (Stanza 15)

This process of human distancing and detaching from the worldly temptations needs continuous meditation and reflection, Guru Nanak tells the Sidha yogis. This non-stop meditation and reflection creates a permanent blockade/obstacle against the return of human passions to distract, degenerate and disintegrate the human body, mind and soul. In such a state of perfect equipoise and peace that passeth understanding, the human self comes to endear oneself to the Divine Self. The images of swan (*Hans*) for the human soul and wall (*Kandh*) for the human body have been used consistently used in Guru Nanak's and his successor Gurus' verses to denote the spiritual and physical

components of the human body. (Pauri/ Stanza 16).

Then the Sidha Yogis proceed to question Guru Nanak's apparent contradiction between his donning of the guise of an Indian itinerant mendicant in the past years during his long sojourns/udassis and his present apparel of a householder and ask him for an explanation. They also ask him for the nature of his spiritual pursuit, its destination and his strategy behind laying down the contours of his spiritual pathway to be followed by his followers. (Stanza 17)

Guru Nanak / Baba Nanak provides a direct answer to resolve this contradiction by stating that he had earlier donned the guise of a travelling itinerant in the past and that of a householder at present, both in search for the company of spiritually enlightened persons whom he calls Gurmukhs and his pursuit is still continuing in search of truthfulness and those who are seekers of truth. Thus, there is no contradiction between his past and present deportment. His present visit to their monastic seat and their august company is an endeavour in the same direction. He still continues to be a seeker of truth by being a devout Gurmukh. (Stanza 18)

Being satisfied with Guru/ Baba Nanak's honest explanation and apparently impressed with his spiritual enlightenment, the sidha yogis entreat him to share the secret process of his spiritual transformation with them. There is a sense of an awful wonder and curious inquisitiveness in their entreaties as they converse with Guru/ Baba Nanak. They humbly ask: How has he (Guru/ baba Nanak) brought about such a remarkable transformation within himself; who is his source of inspiration with whom he has hitched his wagon? How has he come to overpower human passions? How has he struck a permanent communion with the Divine. The pathway to self-realization and spiritual enlightenment being extremely arduous and painful processes is like chewing iron without teeth, how has he undertaken this arduous spiritual voyage? Sidha yogis further entreat Guru Nanak to share his spiritual experience with them. (Stanza 19)

To this query Baba Nanak offers an honest explanation. With consistent efforts at self-annihilation of his own ego; complete submission and surrender to the Divine (Satguru), with consistent meditation and reflection; with consistent subjugation and complete

incineration of human desires while meditating and reflecting on the Divine word (*sabad*) simultaneously in the humble mode of a devout Gurmukh and with the benevolence of Divine grace, he has come to be in communion with the Divine. It is with these steadfast, consistent human efforts at streamlining of his own self and the concomitant Divine grace that this arduous voyage has been undertaken and three fold human desires overpowered. (Stanza 20)⁶

Now the discussion shifts from the personal enquiries and the two spiritual pathways of Sidha Yogis and that of Gurmat pathway of Baba Nanak to the metaphysical level and each others' perceptions about the transcendental or pre-immanence state of the Divine existence, the State of complete vacuum, and the pathways to perceive that state of being sidha yogis ask Baba Nanak about the origin of creation; the pre-creation state of the Divine; the process of enlightenment of realizing the Divine presence both in the transcendent and immanent state; the way to achieve a State of communion with Divine after crossing the barriers of mortality; and the way to experience a State of perfect equipoise and peace after overcoming the inimical consuming human passions. To all these queries, Baba Nanak's answer is gurmat way of meditation and reflection on the Divine and his sacred Name which leads to perfect communion with the Divine who has created the whole creation. It is the spontaneous and continuous meditation and reflection which eliminates all human ills and brings about perfect union with the Divine. (Stanza 21)

Continuing this enquiry about the metaphysical realm, the Sidha Yogis ask Guru Nanak about the cause of human birth and death and the intervening State between birth and death and the way a created human being can communicate with the all knowing, omniscient Divine creator. Guru Nanak replies that human beings take birth and die as per the Divine will and Design (*Hukam*) and remain in a state of limbo so long as the Divine wills. Meditation and reflection on the Divine and His sacred Name (*Sabad*) in complete submission and faith opens the door to all the secrets of creation, mortality and state of nothingness. (Stanza 22)

Guru Nanak, further elaborates his perceptions about all these issues raised in these stanzas in the next Pauri/stanza 23. He

acknowledges that the origin of creation is indeed wonderful as the transcendent Divine (*Nirgun*) suddenly manifested itself in the immanent form (*Sargun*) out of a state of complete vacuum. The only knowledge worth acquiring from this phenomenon of Divine transcendence and immanence is that His presence pervades at all times, in all states of being, visible or invisible, abstract or tangible. It is with such a sense of realization about the eternal omnipresence of the Divine in the form of invisible cosmic energy that we need to understand and experience the Divine presence. This experience and realization comes through an instant recognition of the State of wonderful mystery (*vismad*) than through any empirical enquiry or by undertaking any yogic penances. It is more an act of grace than that of any willful human effort to crack this mystery. It is through the unquestioning faith and faith-oriented meditation and reflection in complete humility and effortless (*sabaj*) remembrance of the Divine and His wondrous design that this mystery of creation, pre-creation, void and forever existent cosmic energy with its own sovereign Design, is understood. He who gets to this level of enlightenment deserves to be called a real yogi. (Stanza 23)

One who understands that the Divine cosmic power becomes visible from its invisible state and converts itself from its transcendent (*Nirgun*) to imminent (*Sargun*) State as per its own sovereign will and Design, he becomes worthy of divine grace. Henceforth he effaces his own identity and ego, sheds all worldly human desires, recognizes the presence of the Divine in all created beings and remains engrossed in remembrance of the Divine and his sacred name (*Sabad*). This sort of enlightenment and complete transformation in outlook and daily engagement lends a unique glamour and aura to his entire being. It is as if he gets sanctified as a result of his continuous engagement with the Divine. It is similar to the state of a fully blossomed lotus flower. This should be the State of a perfectly enlightened yogi and a perfectly enlightened Gurmukh (Stanza 24)

The person with such a state of mind and attitudinal disposition (Gurmukh) is evolved out of his consistent meditative rapport with the forever abiding presence of the Divine and his complete affinity and identification with the Divine. But this kind of intimacy and bond

of intimate relationship between the human and the divine develops and endures with those devout individuals only who have been consistently savouring this recipe of meditative concentration on the Divine Word (*Sabad*) and upon whom the Divine grace has dawned upon. They have passed the litmus test of nurturing and maintaining the feeling of unwavering faith in the Divine presence and equally consistent devotion towards it. On the contrary, there are a multitude of others who have been trafficking in the worldly engagements without any reflection. They have been stumbling upon one life after another, entangled as they remain in the vicious cycle of birth, death and copulation (Stanza 25).

□

ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੇ ॥
 ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੇ ॥
 ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥
 ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੯੩੮)