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## DIALOGUE WITH YOGIS THE SIDH GOSHAT OF GURU NANAK

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DIALOGUE WITH YOGIS THE SIDH GOSHAT OF GURU NANAK

When Guru Nanak came to this world, the spiritual horizon of Punjab was dominated by Nath and Sidh yogis. Organised into various sects the the Shiva devotee yogis considered meditation in a particular body posture as the path to union with Shiva. They would prefer some lonely place and would continue to focus on what ever thought came to their mind; suratt. In this imagination they would try to reach the stage of nothingness. Their endeavour had been to locate Tenth Passage (daswa dwar) to body. On several occasions Guru Nanak had talk with them and convinced them that their mode of worship which is devoid of praises to God was useless. Guru Nanak's bani Sidha Goshat (page 938 to 946) is especially devoted to this topic. Guru Nanak revealed to them the concept of Nothingness (vacuum) in such a way that they abandoned the yoga path enmasse.

However in the 19th century some clever yogi devised a way to counter the philosophy of Guru Nanak. He preached yoga practice but with a few words of praises to God namely: Jot Niranjana, Onkar, Rarankar, Sohang, Satnam'. He believed that that the utterance of these words in the initial stage of smadhi will help the yogi to attain higher concentration and there after the yogi has to follow his mind where ever it treads. He met a Sikh, Shiv Dyal of Agra and converted him to yogimat. Swami Shiv Dyal preached this concept on a large and organised scale.

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However in the 19th century some clever yogi devised a way to counter the philosophy of Guru Nanak. He preached yoga practice but with a few words of praises to God namely: Jot Niranjan, Onkar, Karankar, Sohang, Satnam'. He believed that that the utterance of these words in the initial stage of smadhi will help the yogi to attain higher concentration and there after the yogi has to follow his mind where ever it treads. He met a Sikh, Shiv Dyal of Agra and converted him to yogimat. Swami Shiv Dyal preached this concept on a large and organised scale.

Today there are large number of deras in Punjab and the readers will be surprised to note that most of the deras subscribe to Swami Shiv Dyal's philosophy of uttering the shabads in the initial stages of smadhi and then give up shabad altogether. Even the Beas Dera of Radha Soomis and Sirsa Dera of Sauda Sadh subscribe to this philosophy.

In the forties and fifties Baba Kirpal Singh of Dera Beas authored a book 'Gurmat Sidhant' wherein he tried to mislead the masses with the notion that the Yogamat and Gurmat are one and the same. In the book he tried to define the Sikh terms by out of context quoting of Gurbani. Interestingly interpreting the word naam (i.e praises ) he said it means focussing of attention to ones inner self. By the word 'shabad' he meant the naad (which is infact the sound of heart beat one hears while in deep concentration). But Baba Kirpal had his own problems because in Sikhism there are such concepts as Sewa, Keertan, Langar, Amrit vela, Truth, Ajoni, Kirpan etc. But who can stop when one starts telling lies and he did n't and gave very funny definitions of Sikh terms. 'Truth means inner truth, Amrit vela means inner time, keertan means inner music..... ha ha.

But soon the falsehood of Baba Kirpal was exposed right in the Dera Beas and he had to flee from there and start his own gurdum at Karnal Road, Delhi. Govt of India did extend him support as usual.

Notwithstanding this the Dera Beas is still continuing to publish that misleading bogus book called Gurmat Sidhant.

The Sidh Goshat of Guru Nanak deals in details the without praises yogic concepts.

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