

# Superconsciousness: A Sikh Perspective

*RK Janmeja (Meji) Singh\**

\* Summary of a presentation made at San Jose State University during Sri Guru Nanak Dev Ji's birthday celebration (2005). Based on his book "A Sikh's Paradigm for Universal Peace (2004) Pavior Press, Walnut Creek, CA, by RK Janmeja (Meji) Singh, Ph.D.

Since Guru nanak realized the Divine Waheguru within himself, the people around him experienced God's presence in the person of Guru Nanak and called him Satguru, or True Guru. The same divine light shines through the nine successive Gurus, as Guru Gobind Singh confirms in *Bachitar Natak*:

Every one thought that the Gurus were different,  
Few recognized that it was the same manifestation.  
Those who recognized it, found the "way" (to Truth)  
Others without understanding this could not grasp Reality.

Guru Gobind Singh also refers to the Creator as his Guru:

One who was there from the beginning?  
And will be there to the end.  
Consider that one as my Guru.

Guru Nanak-Guru Gobind Singh spanning over two centuries presented to us a model of spiritual life through Word (Gurbani) and the way they lived their lives. Guru Nanak was wholly immersed in Divine Naam:

Naam literally means name. But in Gurbani it connotes the 'divine consciousness' that is etched in our psyche. Not just in human beings but Naam is the Creator as well as manifests Itself in the Creation.

The Creator created Itself  
And Itself Created Naam  
Then Created Nature  
And abiding within it  
Revelled in its Wonder.

Furthermore, Naam is the cause of all creation:

Nam created all creatures,  
Naam created all the worlds and universes.

Therefore, anyone who understands Naam experiences every thing and every one as sacred. Experiencing the beauty and wonder of this creation a Sikh exclaims Waheguru – the Wondrous Creator. The way to Realize the Creator Waheguru within ourselves is not through intellect:

"One does not get enlightened through talking about it."

It is through the unshaken love of the divine and Its creation:

Though my body be crippled with disease,  
Though the relentless stars bring endless misfortunes on me,  
Though bloody tyrants fill my soul with terror,  
Though all these miseries be at once heaped on my head,  
Even then, my Beloved, I shall praise you;  
And I shall not grow weary of  
Exalting Your Sacred Naam!

Sri Guru Nank Dev Ji, SGGS-p142

In his tenth manifestation as Guru Gobind Singh he lived through all this. He sacrificed to protect the unprotected from the tyranny of emperor Aurangzeb. His four sons accepted martyrdom, two in battlefield and the youngest two by being bricked alive by the Subedar of

Sirhind. The Guru's father, Ninth Guru Tegh Bahadur had been (earlier in 1675) summoned to Delhi and put to the sword for his reaffirmation of faith. Guru Gobind Singh was separated from his beloved Khalsa and had escaped into the forests of Machiwara when he wrote his famous message to his Beloved Friend:

Convey to my Beloved Friend  
The plight of his disciple;  
Without you luxurious quilts  
Are like a sickness;  
Living in palaces  
Is like living with snakes;  
Decanter is like being on the cross  
The cup's edge cuts like a dagger  
Separation is like the butcher's knife  
Beloved's straw mat is better  
Than the luxurious life of Khera!

(*Khera* refers to the Punjabi Sufi love ballad of Heer Ranjha. Heer loved Ranjha but was married into the rich family of village Khera)

Imagine if any of us was in such a predicament when the Moghul forces are pursuing us and we have lost every thing. What we would be asking: maybe to rescue us from this predicament. But Guru ji is still totally steeped in Beloved's Naam and not only he does not ask for any material things, he prefers his plight as long as he is able to be with Naam. The Sikh prays:

Asking for anything other than You  
Is asking for suffering beyond suffering  
Receiving the boon of Your Naam  
My mind is satiated.

In fact Guru and the Sikh are the same as Guru Gobind Singh ji states in Bachitar Natak:

Waheguru and the devotee are the same,  
There is no difference between them.  
The wave springs from water  
And merges back into it.

Then, what is it that keeps us separated from Naam and Its Creation? Since the Creator manifests Itself in everything, then, you and I are also manifestation of the divine. What keeps me separated from cosmic consciousness of Naam and not being able to perceive the unity in diversity is my *Haumai* which literally means "I am". This is the consciousness that enables me to experience this beautiful creation as Meji. The problem arises when I get attached to my Haumai based reality. Instead of experiencing this creation during the life's journey through my body and its senses, learn from my experience then go back to the Source, I begin to get attached to my experience.

The symptoms of Haumai attachment are lust, greed, anger, and hubris. I begin to fight for what is mine. It creates a sense of duality. Not only I begin to see myself as different from you but what ever I am is better than whatever you are or you have. My ideas are better than you, my religion is better than yours. I strive to be better than you in as many ways as I can. Of course, you have your Haumai. My Haumai gets entangled with your Haumai. **You and I are just a passive battleground for our respective Haumai and we cause a lot of suffering for each other.**

Haumai is a disease of worst kind but the cure is also within it  
If by Waheguru's grace we live according to the Guru's Word.

Haumain is loosely translated as ego, which may have a negative connotation. But Haumain is necessary to experience this creation. It creates misery only when we get attached to it and forget Naam. Our suffering is directly proportionate to our attachment to our Haumai. If we win or achieve something we get elated. If we lose something or do not win we get depressed. We become like a yoyo.

The Sikh ideology requires the true disciple to reduce egotistical attachment to worldly possessions and its symptoms: lust, anger, greed and pride; increase our love of Naam. We can enjoy the gift of life as long as we live in Naam consciousness.

One can be liberated from one's Haumai if one understands the Divine Order. Guru Nanak Dev ji asks the question,

How then shall we know the Truth?

How shall we rend the veils of false illusion?

He answers:

Abide by the Divine Order and Creator's Will

O Nanak, that came inscribed within you.

In the next Pauri of Japji Sahib Guru ji expands on the concept of Divine Order and concludes:

Everything is in Divine Order

Nothing is outside of it.

Nanak, if one understands the Divine order

Then one does not make Haumai claims.

(That I am the doer or I am the cause)

We are a part of this divine order, the laws of nature. Making punitive value judgments on each other, calling anyone a sinner or evil are all manifestation of Haumai consciousness. Haumai creates a sense of duality and making punitive value judgments is a reflection of Haumai consciousness.

"One calls people good and bad only as long as one has a sense of duality."

Guru Nanak was completely drenched in the love of Naam and the Creation. With that kind of loving heart lit with divine Naam Guru Nanak Dev ji set out on his travels to awaken his fellow human beings from the Haumai slumber:

Gurmukh left his home to search for a saint;

The desire to see the beloved

Had made him a hermit.

My trade is in Truth,

Through the grace of the Guru

I shall set free my companions

*Haumai* is necessary to experience the life. The Sikh Gurus do not promote renunciation. Creator gives us the gift of life why should we renounce it. Guru Arjun Dev ji Says,

Nanak, serving the True Guru (the Creator) it is revealed

Laughing, playing, dressing up and eating one can be emancipated.

You have heard hundreds of stories of Guru Nanak's encounter with all kinds of people who had forgotten their true identity and were totally caught in the net of Maya, the illusionary world created by our attachment to Haumai. During one of his travels Guru Nanak Dev ji came across the Charpat Yogi. There is an extended account of Guru Sahib's conversation with him in Sidh Ghosht. Charpat Yogi asked Guru Ji, how you can teach your followers that one can be a house holder and yet lead a spiritual life. To illustrate his point he dipped a piece of paper in water and the paper became mildewed. Guru Sahib asked one of his disciples to bring the mustard oil lamp. Guru ji dipped the paper in the oil and then

immersed it in water. The paper retained its shape. Guru ji explained, as the oil protects the paper, living in Naam consciousness protects a person getting impacted by the householders life.

A Sikh lives in the love of cosmic Naam consciousness. Therefore, a Sikh can not discriminate against anyone on any grounds; religion, gender, life style, ideology, ethnicity or one's deeds. A Sikh avoids making punitive value judgments on the basis of apparent behavior, dress or rituals etc. On the contrary one tries to understand and solve the problems through understanding of the Divine order or getting engaged in a dialogue to develop deeper understanding.

A Sikh lives with a constant sense of gratitude and thanks to the Creator for the blessings one has received and a feeling of compassionate concern for the ones who are less fortunate and may even end up suffering for their misdeeds.

To create and maintain a loving Naam consciousness the Sikh engages in Gurbani Simran, listens to Kirtan, does Sewa (Selfless service), keeps the company of other seekers (Sadh Sangat), make honest living and shares it with the needy.

The sense of enmity and estrangement is lost

Since I have been in the company of saints (Reflective Pause)

Foe and stranger there is none

I am at peace with every one.

Whatever the Beloved does, I accept with pleasure

This is the wisdom I have received from the saints.

**Divine Creator resides in every one**

Beholding It in every one Nanak is in a state of bliss.

Guru Arjun Dev

