

Nyara Khalsa: The Perfectionist Spirit

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LET US ANALYSE THE IMPLICATIONS of this couplet from the Sarab Loh Granth of Guru Gobind Singh Ji. The aim is to lift us from our lower mentality and take us towards salvation.

A [true] Khalsa is totally independent of all worldly needs:

The word 'Khalsa' means, "He who has reached His Soul and is totally immersed in God." He is pure, noble and not subservient to any worldly thoughts/desires. It means that He has no need for any worldly things including food, water, sleep, medicine, praise, desires, etc. This is nearly impossible. SGGs text indicates that Sikh Gurus and [true] Saint attained this position. Only when a person does not need any worldly thing can he become 100% independent, free, truthful in the real sense), fearless, 'beh-mouthaj, nirbhai, swa-bhang (depending only on His Inner Soul), jeevan-mukat'.

All our Gurus were at this stage. However, for most parts of their lives they lived like usual humans and engaged in worldly activities. However, all these activities were optional, they were not under worldly compulsions like we are. Most of us equate being 'independent' with having our business, a fat bank-balance, a house and a costly car, all earned by our own effort. But we are dependent on these worldly objects for our security. Without these we will be under a terrible stress.

Secondly, all of us depend on food, water, sleep, air and shelter - which we consider as normal. But from the view of a saint, this is not [true] independence. SGGs/Gurbani indicates:

ਤਿਥੈ ਉਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ ॥ [SGGS:1414]

Indicating that in the stage of 'jeevan-mukat' there is no need for food/sleep.

ਰੇਤੂ ਅਕੁ ਆਹਾਰੁ ਕਰਿ, ਰੋੜਾਂ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ ।
ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ, ਵਡੇ ਭਾਗੁ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ।
।ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 1 ਪਉੜੀ 24 ॥

Indicating that Guru Nanak could subsist only on a grain of sand and one poisonous fruit while performing severe penance. Similarly, when Guru Teg Bahadur did continuous penance for about 27 years, he may not have depended on food or water, because He did not need them.

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ ॥ [SGGS:593]

Indicating that the complete diet/food of a [true] Saint is 'naam simran'.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ॥

[SGGS:273]

ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥

[SGGS:264]

Indicating that 'Hari-naam' is the medicine for a [true] Khalsa. So if we depend on medicines or on a doctor, we are quite far from the concept of 'independence' and of a [true] Sadhu/Khalsa.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥[SGGS:262]

Indicating that with proper/complete 'naam simran', a [true] Saint does not even need sleep.

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਬਿਆਪਾਰੀ ॥

ਹੀਰਾ ਹਾਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ ॥

[SGGS:1123]

Kabirji says that I forgot the needs of 'sansar' once I got 'Naam dhan'. There fore 'Naam' is opposite of 'sansaar'. Any person who is under any need of the sansaar, is not a [true] Khalsa.

A [true] Khalsa/Saint can achieve congruence with God only when He becomes totally like Him. And God is '*Swa-bhang*', He does not need the '*Sansar*'. He can remain content within Himself. Because God does not depend on anything. He cannot be 'bribed', He is always fair/just and cannot be conquered. Suppose I am dependent on tasty food, then this becomes my weakness, and I can be conquered, or fooled due to this weakness.

Therefore, a [true] Khalsa/saint is independent of all worldly things. These include physical needs such as food, air, sleep, medicines; and emotional needs such as attachment, praise, etc. Merely managing a business and not taking up a job does not make oneself a [true] Khalsa.

A [true] Khalsa can willingly give up His mortal frame

A [true] Khalsa has complete control on His mind/body. Due to this, He does not experience pain at all. He can undergo physical and mental hardships of a super-human nature. In accordance with the Will of God, He can willingly leave His mortal frame. Very few of us can claim to be able to perform these miracles. We can recollect that Gurbani states: ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ [SGGS:6]; and that ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ [SGGS:695]. So, a [true] Khalsa can control all the forces in the entire universe and enact a 'miracle'. What appears a 'miracle' to us, is a 'normal' act for them. Examples:

1. The martyrdom of Guru Arjun and Guru Teg Bahadur. In both cases, they did not experience the slightest pain/sorrow. They could willingly leave their mortal frames at the appointed hour.
2. When Wali Kandhaari hurled a rock at Guru Nanak, the rock was stopped mid-way after Guru Nanak gestured at it with His palm. (Gurdwara Panja Sahib).

3. When Guru Nanak's feet were moved by the angry kaazi, the mosque seemed to turn.
4. Superhuman feats may confirm 'enlightenment'. We can conclude that, apart from the Sikh Gurus, the following may also have been enlightened based on their super-human feats:

Four sons of Guru Gobind Singh Ji, due to their martyrdom.

Guru Gobind Singh Ji's mother, due to her martyrdom.

'Panj piyare, Chaali mukte', who were martyred in the war.

Baba Deep Singh Ji, who could carry his head on his palm and walk till he reached the Golden Temple.

Banda Bahadur who attained martyrdom.

Bhai Kanhaiya, who could actually see God everywhere.

This is not meant to be an exhaustive list. Only God knows the list of enlightened persons.

'Niyara' from whom?

It has been my aim to explain logically that in the house of God there are only two categories. The first category comprises of very few people who reach the position of [true] saint/Khalsa.

The second category comprises the vast majority of people who have not reached this exalted state of 'Jeevan-mukt'. So, here the implication of 'niyaara' is to *distinguish a [true] Khalsa from the majority of people who are trapped in the cycle of birth-and-death*. 'Niyara' is a state -of-mind which is pure; and is more difficult to achieve than physical cleanliness/differentiation. In the SGGS, 'Niyara' is comparable to 'niraalaa'.

Surely, if all humans and all religions are created by one God, then, it does not matter which religion a person follows. What is important is whether a person follows his religion correctly.

ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ [SGGS:611]
 ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ,...
 ਏਕ ਹੀ ਸਰੂਪ ਸਭੈ ਏਕ ਜੋਤ ਜਾਨਬੋ ।
 ।ਅਕਾਲ ਉਸਤੱਤ, ਅੰਕ 85 ॥
 ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ।। ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 1 ਪਉੜੀ 33 ॥

Guru Nanak replied to the question, as to whether God prefers Hindus or Muslims. Guru Nanak observed that in God's court only good deeds (the highest of which is *Naam simran*) will save a person. Which religion he follows on earth, is immaterial.

Therefore a [true] Khalsa is 'niyara' or different from the vast majority of population trapped in transmigration. Merely adopting the 5-K's and becoming 'physically different', may have little spiritual merit. Nor will it confer the inner strength/wisdom/purity/divinity.

'tej deu meh sara'

Some people interpret it that, Guru Gobind Singh Ji will shower all His blessings on such a 'Khalsa'. My submission is different. Guru Gobind Singh Ji claimed himself to be a servant of God.

ਮੈ ਹੂੰ ਪਰਮ ਪੂਰਖ ਕੇ ਦਾਸਾ, ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸ਼ਾ,...

ਜੇ ਹਮ ਕੇ ਪਰਮੇਸ਼ਰ ਉਚਰ ਹੈ, ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮੇ ਪਰਹੈ [

[Akwl ausq~q, AMk 278]

In Jaap Sahib, He worshipped the immortal/'achal-murat' God. Similarly, in the Ardas, Guru Gobind Singh Ji worshipped the Primordial God/'pritham bhagauti'/'

So Guru Gobind Singh Ji has acknowledged that He derived all His power from God. Therefore it is logical that He would recommend His followers to do so. Though He has used the word 'meh' meaning, 'I' the underlying meaning is that 'God Almighty'. Since, a [true] saint = God, whatever is spoken by a [true] saint is actually spoken by God. So here the word 'meh' means God/soul.

A logical point arises: if the concept of 'Khalsa' existed before Sri Guru Gobind Singh Ji, then the source of power to the 'Khalsa' can only be God.

In SGGS, the Gurus have never considered to be the Doer because God is the 'Kartaa-purakh'.

ਜੇ ਕਿਛੁ ਕੀਆ ਸੋ ਹਰਿ ਕੀਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

[SGGS:166]

ਕਬੀਰ ਨਾ ਹਮ ਕੀਆ ਨ ਕਰਹਿਗੇ ਨਾ ਕਰਿ ਸਕੈ ਸਰੀਰੁ ॥

ਕਿਆ ਜਾਨਉ ਕਿਛੁ ਹਰਿ ਕੀਆ ਭਇਓ ਕਬੀਰੁ ਕਬੀਰੁ ॥

[SGGS:1367]

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥

[SGGS:278]

Implying that whoever claims to be the doer, suffer trans-migration.

We should therefore interpret the word 'meh' as God Almighty.

'Sara': 'Sara' means full/total/complete. As has been explained before, when the mind is purified, all the qualities/power/wisdom of the Indwelling Soul are revealed.

'bipran ki reet': This is the most controversial part of this line. The dictionary of SGGS words by Bhai Veer Singh Ji says that 'bipran' means 'brahmin'. For a moment, let us assume that this is to be right. As I have explained before, every word/concept deteriorates with time.

The SGGS gives us the real meaning of the word 'brahmin'.

ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥

[SGGS:662]

Indicating that a [true] Brahmin has reached His Inner Brahma/God/Soul'

But, with time, the contents of this word deteriorated. The [false] meaning indicates a priest, only performing rituals and creating a wall between a devotee and God.

It is these incorrect practices, which are denounced. These occur in all communities.

The generalised meaning of the word 'Brahmin' includes the definition of a [true] Brahmin.

And as we have seen before, the state-of-mind [true] Brahmin = [true] Khalsa = God.

To equate 'bipran' with 'Brahmin' without qualifying the word 'Brahmin' is misleading. It goes against the definition of a [true] Brahmin as given in the SGGS.

But, we can say that, 'bipran' means a [false] Brahmin. (Note: this has many variations).

'Bipran' is not = [true] Brahmin. But, 'bipran' may be = [false] Brahmin, therefore 'Bipran' could be people who are not [true] Khalsa/Jeevan Mukh. It is the vast majority. It includes people paying lip service to SGGS, but who have not reached enlightenment. It includes me also.

Is 'bipran' linked to '*vipreet*'? I have another view. Punjabi language is a modified version of Sanskrit/Persian. Many words in Punjabi have very little resemblance to their root words in Sanskrit/Persian. It is possible that 'bipran' is linked to the Sanskrit word '*Vipreet*', meaning opposite/incorrect.

If this is so, and keeping in mind that the '[true] Khalsa' is different/'*niyara*' from the masses, then this interpretation seems to be more useful and logical.

'prateet': This word means trust/faith. A [true] Khalsa has no ego. He does not interfere with God's Will. So He can be trusted fully by God. But when a person loses his purity, then his mind/ego starts interfering/distorting God's Will. In this manner, he loses God's trust.

Conclusion: My humble understanding of this line is that:

a [true] Khalsa is enlightened. He abides by SGGS and the Rehat-naamas, i.e. Moral Code of Conduct.

He has completely/permanently purified His mind and eliminated all vices;

Due to this, all qualities/wisdom/power of the Indwelling Soul are displayed fully;

In this manner, He is radically different from the vast majority of humans whose minds are impure due to ego/vices/worldly thoughts. Hardly one in a crore can become a [true] Khalsa;

However, if a [true] Khalsa falls into the same trap, which the vast majority of spiritually ignorant people have fallen; then,

God or the Indwelling Soul, shall not shower His full/special bounties on him. Nor shall God trust him to execute His Will/Command in an undistorted manner.

Guru Gobind Singh Ji knows the correct meaning. We can only approximate what He meant:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥

[SGGS:273]



