

Das Grahi Das Tyagi

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In the Khālsā Mahātām section in Srī Sarabloh Granth Jī Sodhī Sultān, Shamsheer Pitā, Panth de Vālī, Sachidānand Svarup Srī Guru Kalgīdhar Svāmī Jī presents the definition of the ideal Khālsā. He does not envision the remit for the Khālsā to begin and end with *dharam yudh* and the ethical principles of *kshatriya dharam*. Consequently the ten virtues to be 'grasped' and the ten impurities to be 'renounced' are as concerned with the pursuit of *Brahamgyān* as they are with the necessary psyche of a *kshatriya* warrior. Ultimately the definition (*lakshan*) of the Khālsā is given as:

ਅਸੁ ਖਾਲਸਹਿ ਖਾਲਸ ਪਦ ਪ੍ਰਾਪਤਿ ਨਿਰੰਕਾਰਿ ਸੁ ਸ੍ਰੁਪ ਮਹਾਨੰ ॥

He who is utterly pure has obtained the state of Khālsā becoming supreme as the very form of Nirankār

The supreme *Khālsā-pad* is synonymous with *Param-pad*, *Nirvān-pad* indicating *Brahamgyān*, *Brahamnishtha*, meaning 'one who is established in knowledge of the Self'. That which is of supreme purity is by definition free from ignorance (*agyān*), delusion (*moh*), defect (*dosh*), falseness (*bhram*), blemish (*mal*), misconception (*bhrānti*), free from the impurity of *māyā-prākritī*, the influence of the three *guna*-s, and is thus Pure Consciousness (*satchidānand*). Srī Guru Nānak Dev Jī states:

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥

*The Gurmukh worships the pure qualities of Hari
(Ultimately) the Gurmukh obtains the pure supreme state*

Srī Guru Kalgīdhar Svāmī Jī includes supreme purity among the attributes of Braham:

ਪਰਮ ਰੂਪੁ ਪੁਨੀਤ ਮੂਰਤਿ ਪੂਰਨ ਪੁਰਖੁ ਅਪਾਰ ॥

The supreme form is of purity, singular and all pervading

The Pure Consciousness that is Braham abides concealed within one's heart:

ਅੰਤਰ ਆਤਮੈ ਬ੍ਰਹਮੁ ਨ ਚੀਨਿਆ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਭਇਆ ॥

They fail to recognise Braham within as the Atma having become enslaved by Māyā

The supreme path to obtaining this knowledge in the dark era of Kaliyug has been revealed to the world by Pārbraham through the Guru Avatār. The first step on the path requires the seeker to possess fitness (*adhikāri*) for the teachings of the Guru (*Gurupadesh*). The one who aspires for self knowledge (*mumukshu*) must first develop firm inner purity (*shudh budhī*). Impurity arises from the dominance of *rajoguna* and *tamoguna* in the mind, the result of which is distractedness and ignorance respectively. The modifications of the mind (*antahkaranoriti*) caused by the influence of *māyā prākṛitī* produce negative tendencies such as illusion (*viparyā*), sleep (*nidra*), fantasy (*vikalapa*), recollection (*smritī*). These are the inner obstacles to meditating upon Pārbraham. In contrast the mind receptive to the Guru's teachings should remain fixed and contented even when afflicted by the threefold forms of suffering (*dukh*). Further it should be free from longing for happiness (*sukh*), free of attachment, free from anger and fear.

The inherent blemishes within the mind (*budhī*) - the sin (*pāp*) and distractedness (*vikshepya*) - are first to be removed by replacing them with *satogunic* qualities termed *daivī guna* (literally 'divine qualities'). The actions which extinguish the influence of vice and distractedness, such as meditating upon the Nām (*jap*), austerity (*tap*), acting selflessly in a spirit of humility (*sevā*), worship of the Lord (*pujā*), are collectively referred to as *naishkām karam*. The word *grāhī* means 'that which should be grasped'. Its Sanskrit root *grāh* means 'to seize'. Therefore performing *naishkām karam* produces the qualities described in the *das grāhī*:

ਗੁਰਪ੍ਰਸਾਦੀ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਬਿਨਸਿਆ ਤਜਿਆ ਸਭੁ ਅਭਿਮਾਨੁ ॥

*With the Guru's teaching one's face becomes radiant,
meditating upon Nām, performing charity and possessing purity
Lust, anger and greed have been destroyed and the egotistical nature has been abandoned*

ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਭ ਅਗਨਿ ਬੁਝਾਈ ॥ ਬਿਨਸੇ ਕ੍ਰੋਧ ਖਿਮਾ ਗਹਿ ਲਈ ॥

*Recognise the egotistical nature, desires and all such to be alike fire
Extinguishing anger brings forbearance within*

In this section the Srī Sarabloh Granth Jī acknowledges continuity with the Bhagvad Gītā and Upanishads on the *grāhī*-s and *tyāgī*-s. In the Bhagvad Gītā, having described the nature of the 'field' (*kshetra*) – the mind, body, and its organs - Krishan Bhagvān proceeds to describe to Arjun the virtues necessary to

become the 'knower of the field' (*kshetra-gya*). These include humility (*amānitvam*), the absence of false pride (*adambhitvam*), the absence of indiscriminate violence (*ahimsā*), forbearance (*kshantiha*), devotion to the Satiguru (*āchārya-upāsanam*), inner and outer purity (*shaucham*), control and steadiness in the mind (*sthairyam*). In contrast, of the *avguna*-s to be renounced the predominance of *rajoguna* produces restlessness (*ashamah*), greed (*lobh*), aggressiveness, etc. The predominance of *tamoguna* produces indifference (*pramād*), laziness (*ālasya*), and sleep (*nidra*).

One who is fit to achieve the Khālsā pad is one in whom these qualities are firmly established. If the necessary virtues are not firmly established within, the pupil lacks the necessary qualification (*adhikar*) to gain from the Guru's teaching. The importance of this is illustrated in the story of Muni Shukdev. He is remembered as the great renunciate who spent many years in the jungle meditating intensely and performing difficult austerities. His father, Ved Vyās, sensed that he was now fit for the knowledge of the Self and sent him to Rājā Janak of Mithalāpur. Despite being a family man and a highly effective ruler, Rājā Janak abided in knowledge of the Self. The king set a number of tests to see whether the ascetic Shukdev truly possessed the necessary qualities. Each of his tests exposed one *avguna*. On one occasion Muni Ji returned to the palace and requested to speak with the Rājā. He was told to wait in an adjoining room. Muni Ji had the classical appearance of a renunciate (*tyāgī*), clothed in only a loin cloth (*kapīn*), his body covered in ash, long flowing matted locks of hair (*jathājuth*), and carrying with him only a cloth and his water pot (*chipī*). When Muni Ji entered a private room to speak with the Rājā he was told to leave his *chipī*. Rājā Janak now instigated his next test. While sat with Shukdev the king set the palace ablaze through his yogic power. Upon his request, Rājā Janak began to explain to Muni Ji the knowledge of the Self, but while doing so court attendants repeatedly interrupted him to update the king on the increasing devastation caused by the fire. Rājā Janak was unconcerned and continued to teach. Shukdev however could not concentrate on words of wisdom for his thoughts were turned to rescuing his *chipī* and saving his own life. Eventually the attendant informed the king that the fire had now spread to the very part of the palace in which they were seated, upon hearing which Shukdev jumped up and ran to fetch his *chipī*. When he returned Rājā Janak severely chastised him. The one who exhibited to the world his detachment thought only of his material possession and physical body, whereas the Rājā had continued teaching, unperturbed, despite being informed of extensive loss. With this Shukdev was sent away for he was still not fit for the Guru's teaching.