

KHALSA, KHALISAN, KHALIS, AND KHALSEH IN SIKHISM

خالصًا خالصًا خالصًا

ARTICLE

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INTRODUCTION

In this research article, we are trying to investigate the true meanings of Arabic/Persian/Urdu words, Khalsa, Khalisan, Khalis, and Khalseh (خالصًا خالصًا خالصًا) and if their use in the Aad Guru Granth Sahib and Sikh literature, is adequately understood. This paper is an extension of the previous work of Chahal, 2017.

Let us first examine their meanings in Arabic and Persian Dictionaries:

- There is no such word as خالصًا (*Khalsa*) in any Arabic and Persian Dictionaries.
 - However, there is a word, خَالِصًا or خَالِصًا (*Khalisan*), with double *zebars* over Alf means purely, sincerely.
 - خالص (*Khalis*) means pure, unsullied, uncorrupted, entire, the best part of anything.
 - خالص (*Khalis*) also means purely, sincerely.
 - خالص (*Khalseh*) means the principal court of exchequer where all matters respecting the public revenue are transacted.
1. خالص Khalis, pure, unsullied, uncorrupt. Best of anything.
 2. خالص الجنان Khalis'ul janan, sincere of heart.
 3. خالصًا Khalisan (خالصانه Khalisanah), purely, sincerely.
 4. خالصة (fem. of خالص khalis) pure, Marrow.
 5. خالصه (Khalisah or خالصة شريفه khalisah sharifah), the principal of exchequer, where all matters respecting the public revenue are transacted. (Richardson, n.d.)
 6. خالص (Khalis) adj. is pure, real genuine, sincere

ABSTRACT

In this research article, we are trying to investigate the true meanings of Arabic/Persian/Urdu words, Khalsa, Khalisan, Khalis, and Khalseh (خالصًا خالصًا خالصًا) and their use in the Aad Guru Granth Sahib, Sikh literature, and the Quran. It has been discovered that the 'Khalsa' of Guru Gobind Singh has two meanings. Sangat (congregation) is his 'Khalsa' (owned by him); therefore, all the donations should come to him. The 'Khalsa' is used for those who are free from superstitions and rituals. 'Khalseh' was used by Bhagat Kabir, not as the plural form of 'Khalsa,' but in the singular form means 'pure.'

(friend).

7. خالصه (Khalisah) adj. pure, real genuine, a revenue collector's office, a name for the Sikhs. (Chohan, Hafiz Safwan Muhammad and Bukhari, n.d.)
8. خالص • Khalis, clear, pure, sheer, free from admixture; genuine, sincere. (Platts, n.d.)

Now let us examine definitions of these Arabic/Persian words in the Punjabi-English Dictionary (Joshi, S.S., and Gill, n.d.).

- ਖਾਲਸਾ (*Khalis*) - خالص (*Khalis*): Pure, real, net (income).
- ਖਾਲਸਾ (Khalsa) – there is no word like خالصًا (*Khalsa*) in

Arabic/Persian word) however, in this dictionary, ਖਾਲਸਾ (Khalsa) (Noun, masculine) means community or commonwealth of baptized Sikhs, crown land.

• ਖਾਲਸਾ ਪੰਥ (Noun, masculine) means the Sikh religion, community, or nation.

The following Dictionary has declared خالصه (Khalseh) or خالص (Khalis) as pure Quam (Nation), and Guru Nanak founded خالصاً (Khalisan) with double zebar on Alf, a religion.

(https://pnb.wikipedia.org/wiki/تاريخ_خالصه)

تاریخ خالصه – ویکیپیڈیا

(یونانی قوم نون خالصه، یعنی خالص قرار دتا۔ ... بابا نانک جی نے 2 سکھ تحریک دی بنیاد خالصاً مذہب تے معاشرتی اصلاح اُتے قائم کیتی سی جس دا مقصد ہندو مت۔۔۔

خالص (Khalis) is used as “pure” in *Sri Gur Subha* of Sainapat as described by Ganda Singh (ed.), 1967:

ਏਕ ਦੇਵਸ ਕਾਰਨ ਤੇ ਆਗੇ ।

ਮਿਲਿ ਕੇ ਸਿੰਗ ਪੁਛਨੇ ਲਾਗੇ ।

ਕਵਲ ਰੂਪ ਆਪਨ ਪ੍ਰਭ ਕੀਨੇ ।

ਤਿਨ ਕੈ ਜੁਆਬ ਭਾਤਿ ਇਹ ਦੀਨੇ । 40. 805.

Transliteration:

Ek divas karan te aagai.

Mil kai singh puchhan lagai.

Kewal rupe apna prabh kinoo.

Tin kai juab bhat eh dinoo. 40.805.

One day the Sikhs gathered and asked (Guru Gobind Singh).

What would be your image in the future?

He answered them in the next phrase. 40.805.

ਤਾਹ ਸਮੇ ਗੁਰ ਬੈਨ ਸੁਨਾਯੇ ।

ਖਾਲਸ ਆਨੇ ਰੂਪ ਬਤਾਯੇ ।

ਖਾਲਸ ਹੀ ਸੇ ਹੈ ਮਮ ਕਾਮਾ ।

ਬਖਸ਼ ਕੀਉ ਖਾਲਸ ਕੇ ਜਾਮਾ । 41. 806.

Ta samai gur bain sunayu.

Khalis aanu roop batayu.

Khalsa he so hai mam kama.

Bakhs keo Khalis ko Jama.

At that time, he issued a statement.

He declared that his image is Khalis (the pure one)

Therefore, the Khalis (the pure one) is like him.

He grantees that they are the Khalis (pure ones).

Again, he confirms that:

ਖਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਲਸ ਦੇ ਪਾਸਿ ।

ਆਦਿ ਅੰਤਿ ਹੀ ਹੋਤ ਹੈ ਖਾਲਸ ਮੈ ਪ੍ਰਗਾਸ । 42. 807

Khalis mera roop huun khalis de paas.

Aad ant he hoot hai khalis main pargaas.

Khalis (purity) is my particularly special image.

It will be so, Khalis (pure) during all the times to come. 42.807.

Thereafter, Guru Gobind Singh explains the ਖਾਲਸ (Khalis) as follows:

ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੋਈ ।

ਜਾ ਕੇ ਹਿਰਦੇ ਬਰਮ ਨਾ ਹੋਈ ।

ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ ।

ਸੇ ਖਾਲਸ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ।

ਸਤਿਗੁਰੁ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦਿ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।

ਹਿਰਦੇ ਧਰਿ ਧਿਆਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ । ... 43. 808.

Transliteration:

Khalis Khas Kahaveh soi.

Ja kai hirdai charm na koi.

Bharm bhekh te rahai niara.

So Khalis satguru hamara.

Satguru hamara apar apara shabd bichara ajar jharang.

Hirdai dhar dhiani pad nirbani apar prang...

Khalis (pure) is that who has no superstitions in their mind.

That ਖਾਲਸ (Khalis - pure), who remains free from superstitions and religious garb, is my Satguru (Truly Enlightened person).

The Satguru is the highest of all who deliberates on the Sabd and cannot tolerate any force/pressure.

He keeps in mind that deliberation of sabd is highest of all.... 43.808.

In stanza # 808, Guru Gobind has elevated the ਖਾਲਸ (Khalis - pure) to the status of Satguru (Truly Enlightened person).

Who is Satguru?

Guru Arjun has defined this word, Satguru, as follows:

ਸਤਿ¹ ਪੁਰਖੁ² ਜਿਨਿ ਜਾਨਿਆ³ ਸਤਿਗੁਰੁ⁴ ਤਿਸ ਕਾ ਨਾਉ⁵ ॥

Satṛ purakhḥ jin jāni^ā satṛgur ṭis kā nā^o.

ਤਿਸ⁶ ਕੈ ਸੰਗਿ⁷ ਸਿਖੁ ਉਧਰੈ⁸ ਨਾਨਕ ਹਰਿ⁹ ਗੁਨ¹⁰ ਗਾਉ¹¹ ॥੧॥

Fis kai sang sikh udhrai Nānak har gun gāo. ||1||
*The one, who understood² the Ever-Existing¹ Entity²,
 is called³ the Truly Enlightened person⁴ (Satguru).*

Guru Arjun (as Nanak) says:

In company⁷ of that⁶ (Satguru), the life of the Sikh is improved⁸.

And advises:

*Let us sing (understand)⁹ the attributes¹⁰ of that
 Eternal Entity⁹. ||1||*

AGGS, M 5, p 286. (Sukhman)

Guru Arjun has defined Satguru based upon the following philosophy of Guru Nanak in his detailed wordings, whereas Guru Nanak composes his bani in very few words:

ਪੂਰਾ¹ ਸਤਿਗੁਰੁ² ਸੇਵਿ³ ਪੂਰਾ⁴ ਪਾਇਆ⁵ ॥

Pūrā satgur sev pūrā pāiā.

AGGS, M 1, p 1286.

*The one, who followed³ the principles of the perfect¹
 and Truly Enlightened person², has discovered⁵ the
 perfect (Eternal Entity)⁴.*

Guru Ram Das has described Satguru very similar to that of the above phrase of Guru Nanak but involves Hari (Vishnu) in it as follows:

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥

Jis miliāi man hoē anand so satgur kahīāi.

*Call that person truly enlightened by meeting whom
 one gets peace of mind.*

ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ ॥੧॥

Man kī dubidhā binas jāe har param pad lahīāi.
 ||1||

*When doubts from the mind are eliminated, then one
 attains the highest honor from Hari.*

AGGS, M 4, p 168.

Khalis in Dasam Granth

In *Dasam Granth* the word) خالصKhalis) has been used as “pure”.

ਪੂਰਨ ਜੋਤ ਜਗੋ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਿਹਿ ਨਖਾਲਸ ਜਾਨੇ ।

Puran jot jagai ghat main tab Khalis tehai nkhalis janai.

*Those who have been enlightened about the Eternal
 Entity (the God) are) خالصKhalis) (pure) and are
 identified as impure who are following demigods.*

This phrase makes it clear that) خالصKhalis) and)
 ممزوج , مخلوط , مختلطMukhtalitun, Makhlotun,
 Mumzoojun) Mean ‘pure’ and ‘impure,’ respectively.

Therefore, Guru Gobind Singh declared the Sikhs as) خالص
 Khalis), meaning those who are free from superstitions and
 religious garb, as discussed earlier.

In Quran) خالصاKhalisan) means Pure explained as follows:

وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبِئْسَ خَالِصًا
 سَائِبًا لِلشَّرْبِيبِ

*And lo! in the cattle, there is a lesson for you. We give you
 to drink that which is in their bellies, from betwixt the
 refuse and the blood, pure milk palatable to the drinkers.
 (Surah 16 verse 66)*

Note: When the two zabers ((َ) period sign) with Alf comes before the stop sign, we can read it Khalsa instead of Khalisan, meaning ‘pure.’

Bhai Gurdas II in *Vaar I* writes how the sangat (congregation) was declared as Khalsa (خالصا) by Guru Gobind Singh:

ਪੈਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਏ ਜਨਮ ਸੁਚੇਲਾਮ ।

Pivo pahul khandaidhar hoai janam sohela.

ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਯੁਚੇਲਾ ।

Guru sangat kini Khalsa manmukhi dhahala

Drink the sanctified water (Amrit) to make your life easy.

*Thus, the congregation of the Guru was declared as Khalsa,
 and self-centered became non-Khalsa.*

However, this phrase is being exploited by some writers as evidence that Guru Gobind Singh administered *Khandai da Amrit* to *Panj Payaras* (Five Beloved) (ਪੈਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ - *Pioo pahul khandaidhar*) to declare congregation as Khalsa (ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ - *Gur sangat kini Khalsa*).

Let us discuss the second line first:

ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਯੁਚੇਲਾ । (*Gur Sangat Kini
 Khalsa manmukhi dhahala*.)

According to Ganda Singh (ed.), 1967 interpretation of ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ (*Sangat Kini Khalsa*) means congregation was declared ‘Khalsa’ rather than ‘Creation of Khalsa’ as found in current Sikh literature. He says that during the time of the Mughal empire in India, in their official technical terminology, ‘Khalsa’ (خالصا) means property of the government. It means Khalsa was owned (belonged) to Guru Gobind Singh. Thus, all donations should come directly to him. Before Guru Gobind Singh, there was a ‘Masand System’ created to preach Sikhism and to collect donations to pass on to the Guru. During the time of Guru

Gobind Singh, the Masands had become corrupt, and the donations from Sikh devotees were neither used for the teachings of the Gurus nor sent to the Guru.

Sainapat describes the following episode during the 1st of *Chet* (now it is around the 13th or 14th of April) as follows: (Ganda Singh (ed.), 1967)

ਚੇਤ ਮਾਸ ਬੀਤਿਉ ਸਕਲ ਮੇਲ ਭਯੋ ਅਪਾਰ ॥

Chet maas betayio sakal mail bhayio apaar.

ਭੈਸਾਖੀ ਕੇ ਦਰਸ ਪੈ ਸਤਿਗੁਰ ਕ੍ਰਿਯੋ ਬਿਚਾਰ ॥ 5.2.118.

Bhesakhi kai daras pai satgur kiyio baichaar..

After the end of Chet (on the first of Vasakhi) was a tremendous fair full of an unlimited number of followers and Satguru (Guru Gobind Rai) thought about (declaring the congregation as Khalsa). 2. 118.

ਸੰਗਤ ਦਰਸਨ ਕਰਤੁ ਸਬ ਨਗਰ ਬਿਸਾਥਾਰ ।

Sangat darsham kart sub nagar bastar.

ਹੁਐ ਦਇਆਲ ਦਰਸਨ ਦਓ ਕਰਨਹਾਰ ਕਰਤਾਰ ॥3॥119॥

Huai dayl darshan daioh karnhar kartar. 3. 119.

People (congregation) came to see Guru Gobind Singh from cities far and wide.

They were contended to see the creator (of Khalsa). 3. 119.

ਗੋਬਿੰਦ ਸਿੰਘ ਕਰੀ ਖੁਸ਼ੀ ਸੰਗਤਿ ਕਰਿ ਨਿਹਾਲ ॥

Gobind Singh kari Khushi sangat kar nihal.

ਕੀਓ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ ਚੁਕਿਓ ਸਗਲ ਜੰਜਾਲ ॥4॥120॥

Kiaioh pargat tab Khalsa chukai sagal janjal. 4. 120.

Gobind Singh made people (congregation) happy and contended.

When he declared all of them as Khalsa, thus they were relieved from the burden (of Masands). 4.120.

ਸਬ ਸਮੂਹ ਸੰਗਤਿ ਮਿਲੀ ਸੁਭ ਸਤਿਲੁਦ੍ਰ ਕੇ ਤੀਰ ।

Sab sumu snagat mili shub Satludr kai teer.

ਕੇਤਕ ਸੁਨ ਭਏ ਖਾਲਸਾ ਕੇਤਕ ਭਏ ਅਧੈਰ ॥ 5॥121॥

Ketak sunn bhai Khalsa ketak bheai adhere. 5.121.

The entire people (congregation) gathered at the bank of Sotlej (river).

After hearing that the entire gathering has been declared Khalsa, gathering as that whole was astonished. 5. 121.

ਤਜ ਮਸੰਦ ਪ੍ਰਭ ਏਕ ਜਪ ਯਰ ਬਿਬੇਕ ਤਰਾਂ ਕੀਨ ।

Taj masand prabh jap yeh babek tahan keen.

ਸਤਿਗੁਰ ਸੇ ਸੇਵਕ ਮਿਲੇ ਨੀਰ ਮਹਿ ਜੇ ਮੀਨ ॥ 6॥ 122॥

Satguru so sevak milai neer main meen.

Masands were discarded and declared there is only One (God) to understand and use discerning intellect.

Satguru (Guru Gobind Singh) and his Sikhs became united as a fish in water. 6.122.

According to Ganda Singh (ed.), in 1967, *Sri Guru Sobha* was written by Sainapat just about three years after Guru Gobind Singh left for his heavenly abode. Therefore, the information in it could be quite authentic. In *Sri Guru Sobha*, there is no information about 'Creation/Initiation of Khalsa as is found in the current literature of Sikhism. There is nothing about the selection of *Panj Pyaras* (Five Beloved Ones) and beheading them; preparation of Amrit and a number of bani recited at that time; administering Amrit to the *Panj Payaras* to initiate them as Khalsa.(خالصا). Moreover, there is also no information about this system of creation of Khalsa in the *Dasam Granth*, which was supposed to be composed by Guru Gobind Singh. Ganda Singh says that the root of (خالصا) ਖਾਲਸਾ – Khalsa) is from an Arabic word, (خالص) Khalis (ਖਾਲਸ), which means pure, clean, and straight-free from irregularities.

According to the information of Sainapat (phrases from #118 to #122 it is evident that the entire gathering (Sangat including the Hindus, the Muslims, and the Sikhs of Guru Nanak) was declared by Guru Gobind Singh as his خالصا ਖਾਲਸਾ – Khalsa. Therefore, henceforth with they have no connection with the *masands*. Thus, all the donations or revenue (the total income produced by a given source) from the sangat should come directly to Guru Gobind Singh.

Sarb Loh Granth:

The authenticity and credibility of *Sarb Loh Granth* are doubtful. However, Pandit Tara Singh Narotam, a 19th-century poet, claims that its author is Bhai Sukha Singh, a granthi of Patna Sahib. The following phrases have been picked up from *Sarb Loh Granth* by Ganda Singh from a long sabd. (Anonymous, n.d.)

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ॥

Khalsa mero roop hai khaas.

Khalsa is my true form.

ਖਾਲਸੇ ਮਹਿ ਹਉ ਕਰਉ ਨਿਵਾਸ

Khalse maih hau karo nivaas.

Within the Khalsa, I abide.

ਖਾਲਸਾ ਮੇਰੇ ਪਿੰਡ ਪਰਾਨ॥

Khalsa mero pind pran.
Khalsa is body and soul.

ਖਾਲਸਾ ਮੇਰੀ ਜਾਨ ਕੀ ਜਾਨ॥

Khalsa meri jaan ki jaan.
Khalsa is my life.

ਖਾਲਸਾ ਮੇਰੇ ਸਤਿਗੁਰ ਪੂਰਾ॥

khhalasa maero sathigur poora.
Khalsa is my complete truly enlightened person.

ਖਾਲਸਾ ਮੇਰੇ ਸੱਜਣ ਸੂਰਾ॥

khhalasa maero sajan soora
Khalsa is my fearless (powerful) partner (friend).

Transliteration in Roman alphabets and translation in English slightly modified is from Khalsa Mahima.

The whole stanza indicates the praise of Khalsa by Guru Gobind Singh. In the last phrase, Guru Gobind Singh declared Khalsa (خالصا) as the Satgur (ਸਤਿਗੁਰ, Truly Enlightened person) and powerful friend. The meaning of Satgur has already been explained earlier.

Panth Parkash

The following phrase is quoted by Ratan Singh Bhang from the *Panth Parkash*:

ਪੁਰ ਆਨੰਦ ਗੋਬਿੰਦ ਸਿੰਘ ਗੁਰ ਅਬਿ ਕਬਿ ਕਰਤ ਬਖਾਨ।

ਗਿਰਦ ਪਹਾਰ ਅਪਾਰ ਅਤਿ ਸਤਿਲੁੱਦੁ ਤਟਿ ਸੁਭ ਥਾਨ।

ਚੇਤ ਮਾਸ ਬੀਤਿਉ ਸਕਲ ਮੇਲਾ ਭਯੋ ਅਪਾਰ।

ਬੈਸਾਖੀ ਕੇ ਦਰਸ ਪੈ ਸਤਿਗੁਰ ਕੀਯੋ ਬਿਚਾਰ।...

ਗੋਬਿੰਦ ਸਿੰਘ ਕਰੀ ਖੁਸ਼ੀ ਸੰਗਤਿ ਕਰੀ ਨਿਹਾਲ।

ਕੀਉ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ ਚੁਕਿਓ ਸਕਲ ਜੰਜਾਲ।

However, this stanza, originally written by Sainapat in *Sri Gur Sobha*, has already been explained above. (Ganda Singh (ed.), 1967)

In Sikh literature, it is generally accepted that on *Vasakhi* of 1699, Guru Gobind Singh thought to declare that the whole congregation from today onward is his Khalsa.(خالصا). Therefore, the entire congregation belongs to Guru Gobind Singh, and all the donations should come directly to him without any intermediary (*Masand*). Although no year has been mentioned for this declaration, some say it happened on *Vaiskhi* of 1695, while others say in 1699, a well-established date in Sikh history.

On the other hand, Guru Har Gobind had addressed his *sangat* (congregation) as his 'Khalsa' in his *hukmnama* (edict) # 3, and Guru Teg Bahadur addressed his *Sangat* (congregation) as Khalsa (خالصا) in his *hukmnama* # 8 before the initiation of Khalsa (خالصا) by Guru Gobind Singh in 1699. In both cases, the *sangat* (congregation) comprised the Hindus, the Muslims, and the Sikhs. Similarly, Guru Gobind Singh declared his *Sangat* (congregation composed of initiated Khalsa and non-Khalsa) as Khalsa (خالصا) after 1699 in his about 17 *hukmnamas* # 46 to # 65 except # 47 and # 62. Therefore, it is confirmed that Khalsa (خالصا) is the property or owned by Guru Gobind Singh. (Singh, 1985)

What does ਖਾਂਡੇ ਕੀ ਪਾਹੁਲ (*Khanda ki Pahul*) mean?

Khanda (ਖਾਂਡੇ / ਖਾਂਡਾ) or *Kharag* (ਖੜਗੁ) means 'sword of wisdom' as explained by Guru Nanak:

ਗਿਆਨ¹ ਖੜਗੁ² ਲੈ ਮਨ³ ਸਿਉ ਲੂਝੈ⁴ ਮਨਸਾ⁵ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥੩॥

Giān kḥarag lai man si'o lūjhai mansā manēh samāī he. ||3||

I fight⁴ to overcome the evil desires⁵ of my mind¹ with the sword² (khanda) of wisdom¹. 3.

AGGS, M 1, p 1022.

Guru Amar Das and Guru Ramdas also explain the same philosophy of Guru Nanak as follow:

ਗੁਰ¹ ਤੇ ਗਿਆਨੁ² ਪਾਇਆ³ ਅਤਿ⁴ ਖੜਗੁ⁵ ਕਰਾਰਾ⁶ ॥

Gur te giān pāiā aṭ kḥarag karārā.

Guru Amar Das says:

I obtained³ very⁴ sharp⁶ Khanda (sword)⁵ of wisdom² from the Guru¹.

AGGS, M 3, p 1087

ਗੁਰ¹ ਗਿਆਨੁ² ਖੜਗੁ³ ਹਥਿ ਧਾਰਿਆ⁴ ਜਮੁ⁵ ਮਾਰਿਅੜਾ ਜਮਕਾਲਿ⁶ ॥੭॥

Gur giān kḥarag hath dhāriā jam māriarā jamkāl. ||7||

Guru Ram Das is advising people:

Take up⁴ Kharar (sword)³ of enlightening¹ wisdom² in your hand and kill the fear⁵ of difficulties of future time⁶.

AGGS, M 4, p 235.

Note: SGGS Gurmukhi/Hindi to Punjabi-English/Hindi Dictionary

ਖੜਗੁ (*Kḥarḥag(u)*). ਕ੍ਰਿਪਾਨ, ਤਲਵਾਰ। sword.

In the above three phases, it is evident that wisdom, instead of ਖੜਗੁ (*Karagu – Kirpan*), is the most potent sharp weapon to overcome your enemies.

ਪਹੁਲ (*pahul*) is also spelled as ਪਾਹੁਲ (*paahul*), meaning “initiation/baptization.”

Therefore, the following phrase of Sainapat can be interpreted as follows: (Ganda Singh (ed.), 1967)

ਖਾਂਡੇ¹ ਕੀ ਪਾਹੁਲ² ਦਈ ਕਰਨਹਾਰ³ ਪ੍ਰਭ⁴ ਸੋਈ ।

ਕੀਉ ਦਸੋ ਦਿਸ⁵ ਖਾਲਸਾ⁶ ਤਾਂ ਬਿਨ ਅਵਰ ਨ ਕੋਈ⁷ ॥ 33 ॥ 148 ॥

According to working³ of the Eternal Entity⁴ (God), the Sikhs from all ten sides⁵ of the world were initiated² to the sword of wisdom¹ and nobody was left out. 33. 148.

Khalseh (ਖਾਲਸੇ)

Khalseh – Bhagat Kabir

ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ ਮਾਹਿ ਲਿਖੇ ਭ੍ਰਮ ਗਿਆਨੀ ॥

Pari-o kāl sabḥai jag ūpar māhi likḥe bh̥aram giānī.

Manmohan Singh: (Thind, n.d.)

Death has fallen on the whole world. The skeptical theologians are also recorded in its register.

Dr Sant Singh Khlasa: (Thind, n.d.)

Death has fallen on the whole world; the doubting religious scholars are also listed on the Register of Death.

Prof Sahib Singh: (Thind, n.d.)

ਸਾਰੇ ਜਗਤ ਉੱਤੇ ਕਾਲ ਦਾ ਸਹਿਮ ਪਿਆ ਹੋਇਆ ਹੈ, ਭਰਮੀ ਗਿਆਨੀ ਭੀ ਉਸੇ ਹੀ ਲੇਖੇ ਵਿਚ ਲਿਖੇ ਗਏ ਹਨ (ਉਹ ਭੀ ਮੌਤ ਦੇ ਸਹਿਮ ਵਿਚ ਹੀ

ਹਨ)।(English: It is almost like that of the above two interpretations.)

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥੪॥੩॥

Kaho Kabīr jan bh̥a'e khālse parem bh̥agaṭ jih jānī. ||4||3||

AGGS, Kabir, p 654-655. (Thind, n.d.)

Manmohan Singh: (Thind, n.d.)

Says Kabir, the persons who imbibe God's love and devotion become pure.

Dr Sant Singh Khalsa:(Thind, n.d.)

Says Kabeer, those humble people become pure - they become Khalsa - who know the Lord's loving devotional worship. ||4||3||

Prof. Sahib Singh: (Thind, n.d.)

ਹੇ ਕਬੀਰ! ਆਖ ਕਿ ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੇ ਪ੍ਰੇਮ-ਭਗਤੀ ਕਰਨੀ ਸਮਝ ਲਈ ਹੈ ਉਹ (ਮੌਤ ਦੇ ਸਹਿਮ ਤੋਂ) ਆਜ਼ਾਦ ਹੋ ਗਏ ਹਨ ॥੪॥੩॥

(English: It is different than the above two interpretations since Prof Sahib Singh used the word liberated instead of pure.

AGGS, Kabir, p 654-655.

In the Quran Khalseh (خالص) has been used as “purely” as follows:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَرْوَاحِنَا ۗ
أَنْ يَكُن مَّيْنَةً لَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ خَكِيمٌ عَلِيمٌ (139)

6/Al-An'am-139 Va kealoo mea fee butooni haazihil an'eami khealisaatun li zukooreina va muhaarraamun aalea azveacinea, va in yakun maytatan fa hum feehi shuraakeau, sa yaczeehim vaasfahum, innahu haakeemun aaleem(aaleemun).

And they say, "Whatever is in the wombs of these cattle is purely for our males and forbidden to our wives." And if it is dead, then in it, they all are sharers. Soon, He shall recompense them for what they attribute. Indeed, He is All-Wise, All-Knowing.

قُلْ إِنْ كَانَتْ أَكْثَرُ الدَّارِ الْأَخْرَىٰ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

2/Al-Baqarah-94: Kul in keanat lakumud dearul eahiratu indaalleahi Khealisaatan min doonin neasi fa tamannavool mavta in kuntum seadikeen(seadikeena).

Say: "If the Last Abode near Allah is for you purely, short of all people, then make a wish for death, if you are true.

Say: if the last adobe with God is yours exclusively, and not for other people, then long for death, if you speak truth.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ
آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصَلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

7/Al-A'raf-32: Kul man haarraama zeenataalleahillatee aahraaca li ibeadihee vat taayyibeati minar rizk(rizki), kul hiya lillazeena eamanoo feel haayeatid dunyeya Khealisaatan yavmal kiyeamah(kiyeamati), kazealika nufaassilul eayeati li kaavmin yaa'lamoona (yaa'lamoona).

Say, "Who has prohibited the adornment Allah has brought forth for His servants and the wholesome things of sustenance?"

Say, "They are for the believers during this worldly life (though shared by others), while they are purely for them on the day of Resurrection. This is how We elaborate the verses for people who understand."

Note: In Arabic (*Khalis*) خالص

Khalis is said to be that which is first mixed but later cleared. This word is used as masculine and feminine.

خالص (*Khalis*) is used for masculine, and Khalisaatun (خالصة) is used for feminine.

It appears that Bhagat Kabir has used this word Khalisaatun (خالصة) meanings “pure” as used in the Quran.

Keeping in view the above information, our thematic interpretation of the above phrase of Bhagat Kabir is as follows:

Kabir says that both skeptical as well as wiser people are afraid of death.

However, those, who understood the Eternal Entity (God - and its Hukm, Laws of Nature/Universe), have become pure (free from the fear of death) since death is evident for everybody. 4. 3.

Khalis and NaKhalis – Dasam Granth

The *Dasam Granth* has defined *Khalis* (ਖਾਲਸ) as “pure”.

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਿਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥

Purran jot jagai ghat main tab Khalis the nkhalis janai. Those who have been enlightened about the Eternal Entity (God) are pure and could be identified as impure who are following demigods.

Ganda Singh (ed.), 1967 (p 52) quoted a part of the following phrase from Sainapat's *Sri Gur Sobha* to show that Guru-ship was bestowed onto the Granth:

ਸਤਿਗੁਰ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।

Satgur hamaara upper apaara sabd bichaara ajar jrang.

ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ ।

43. 808.

Hirdai dhar dhiani uchri bani pad nirbani upper prang. From this phrase, he had interpreted only a portion, ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ (upper apaara sabd bichaara), to justify that “*Guru-ship was bestowed on to the Granth.*” However, its accurate interpretation is given later.

Madanjit Kaur (Kaur, 1988) followed Ganda Singh's interpretation to support her thesis. Moreover, a critical analysis of this phrase shows that Ganda Singh (ed.), 1967 (p 52) has not paid any attention to the previous stanzas of the above phrase to interpret it correctly. If we critically examine the previous stanza of the above phrase # 808, an accurate interpretation will emerge. The previous stanza is as follows: (Ganda Singh (ed.), 1967) (p 51)

ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੇਰੈ। ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ ।

Khalsa khaas kahavai sohai. Ja kai hirdai Bharam na koi.

ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ ਸੇ ਖਾਲਸ ਸਤਿਗੁਰ ਹਮਾਰਾ । 43. 808.

Bharam bhakh te ahai niaara so Khalis satgur hamaara Khalis (pure) is that who has no superstitions in their mind. And that Khalis, who remains free from superstitions and religious garb, is my Satguru.

This indicates that the ‘Khalis,’ who are free from superstitions and religious garbs, were declared as the ‘Satguru,’ and then the interpretation of the second part, ਸਤਿਗੁਰ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।(Satgur hamaara upper apaara sabd bichaara ajar jrang.), would be different from that given by Ganda Singh. Its correct interpretation is as follows:

The Satguru (Khalis), the pure one free from superstitions and religious garbs (as discussed earlier), is above all limits (ਅਪਰ ਅਪਾਰਾ), who contemplates/deliberates on the Sabd (ਸ਼ਬਦ ਬਿਚਾਰਾ), and who can bear (face) the unbearable difficulties (ਅਜਰ ਜਰੰ).

Here in this phrase, it is crystal clear that the ‘Khalis’ (the pure one) is the ‘Satguru,’ who contemplates on Sabd. Nothing supports that ‘Granth is Guru’ in the above phrase # 808 as interpreted by Ganda Singh. Misinterpretation and misrepresentation of statements and Gurbani are widespread among Sikh scholars to support their concepts and views about Gurbani and Sikhism.

The next stanza, ਹਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਮਨਰਬਾਨੀ

ਅਪਰ ਪਰੰ ।, also explains the characteristics of the Khalis:

“Khalis is that who imbibes the Bani in mind and recites the Bani with full concentration. Consequently, he attains the status (of that Satguru), which cannot be described.”

Although Ganda Singh failed to interpret phrase # 808 entirely and correctly, one can still easily find out from Sainapat's phrase # 808 an essential message of Guru Nanak as follows, which has been ignored by many scholars:

The Khalis is one, who is free from superstitions and religious garb, and when he/she contemplates/deliberates on Sabd becomes Satguru (True Guru/ perfect teacher of Gurbani).

The other important message is that:

It is the Sabd that is to be contemplated/deliberated by the Khalis to become Satguru.

CONCLUSIONS

Khalsa, Khalisan, Khalis, and Khalseh (خالصا خَالِصًا خَالِصًا خَالِصًا) have slightly different meanings in different Dictionaries.

- خالص (Khalis), which means pure, unsullied, uncorrupted, entire, the best part of anything.
- خالص (Khalis) also means purely, sincerely.
- خالص (Khalis) has been used as “pure” in *Sri Gur Subha* by Sainapat as described by Ganda Singh. Guru Gobind Singh says: *Khalis-purity is my particularly special image. It will be so, Khalis (pure) during all the times to come. 42.807.*

After that, Guru Gobind Singh explains the ਖਾਲਸ (Khalis) in phrase 43.808 as follows:

Khalis (pure), who remains free from superstitions and religious garb, is my Satguru (Truly Enlightened person.) The Satguru is the highest of all who deliberates on the Sabd and cannot tolerate any force/pressure.

In Dasam Granth Guru Gobind Singh uses the word خالص (Khalis as “pure”: *Those who have been enlightened about the Eternal Entity (the God) are خالص (Khalis) (pure) and are identified from impure who are following demigods.*

In Quran خَالِصًا or خَالِصًا (Khalisan has been used in place of خالص (Khalis), meaning also ‘Pure.’

Sainapat describes an episode that happened on the 1st of Chet (now it is around the 13th or 14th of April in phrases 118 to 122 that Guru Gobind Singh declared the whole sangat (congregation of the Hindu, the Muslims, and the Sikhs) as خالصا (Khalsa) means belongs to Guru Gobind Singh. Hence forthwith, the خالصا (Khalsa) would give all donations directly to Guru Gobind Singh.

Guru Hargobind, Guru Teg Bahadur, addressed his Sangat (congregation) as Khalsa (خالصا) in their *hukmnama* before the initiation of Khalsa (خالصا) by Guru Gobind Singh in 1699. In both cases, the sangat (congregation) comprised the Hindus, the Muslims, and the Sikhs. Similarly, Guru Gobind Singh declared his Sangat (congregation composed of initiated Khalsa and non-Khalsa) as Khalsa (خالصا) after 1699 in his about 17 *hukmnamas* # 46 to # 65 except # 47 and # 62. Therefore, it is confirmed that Khalsa (خالصا) is the property or owned by Guru Hargobind, Guru Teg Bahadur and Guru Gobind Singh. (Singh, 1985)

In Sarb Loh Granth Guru Gobind Singh declared Khalsa (خالصا) as the SatGuru (Truly Enlightened person) and

powerful friend.

In Panth Parkash Rattan Singh Bhango says that Guru Gobind Singh created Khalsa (خالصا).

Bhagat Kabir has used Khalisaatun خالصة meanings “pure,” as used in the Quran at three places. According to the rules of the Arabic language Khalisaatun خالصة is pronounced as Khalseh, the form used by Bhagat Kabir.

Guru Gobind Singh used ਖਾਲਸ (Khalis) and ਨਖਾਲਸ (Nkhalis) in Dasam Granth.

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