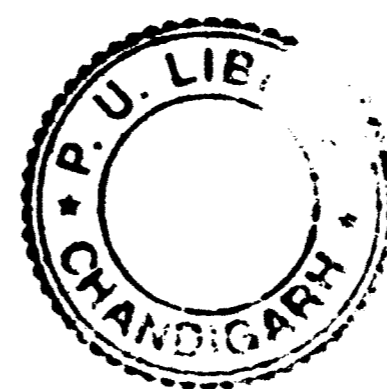


**“CONCEPT OF ‘CHARDI KALA’ IN GURU
NANAK BANI”**

340

**THESIS
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PREFACE

i

A few years back, when Dr. Darshan Singh, the then Professor and Chairman of the Department of Guru Nanak Sikh Studies, Punjab University, Chandigarh, suggested to me working on “The Concept *Charhdi Kala* In Guru Nanak Bani,” I was a little hesitant; first because it did not appear to be such an extensive topic as it, later on, turned out to be and secondly because I had already started work on “Mysticism in the Bani of Guru Ravi Dass” under Dr Dharam Pal Singhal, the then Professor and Chairman of Guru Ravi Dass Chair, Punjab University, Chandigarh. But a few more sittings with Dr Darshan Singh proved a revelation to me. He advised me to do an indepth study of Guru Nanak Bani and some other Sikh sources. This aroused my interest in the topic and developed my taste for Gurubani. It appeared to be a dip into the mystic horizons of spirituality which I had inherited from my Gurus.

It was how I started my journey to *Charhdi Kala*. During this journey I found that *Charhdi Kala* flows from *naam* and that it was the path of *Jap* which led to *Charhdi Kala*. It is in this context that I found the topic to be of immense spiritual value. I found that practice of *naam* really contained *Charhdi Kala* and the path to *Charhdi Kala* as well. This is what made the topic really delightful.

A few more sittings with Dr. Darshan Singh immensely increased my interest in the topic and to do research on this topic I finally decided to get myself enrolled and then registered in the Department Of Guru Nanak Sikh Studies, Punjab University, Chandigarh, under him. He, as my worthy Research Supervisor and Dr. Dharam Pal Singhal, the then Professor and Chairman of Guru Ravi Dass Chair, Punjab University, Chandigarh as my worthy Co- Supervisor, ably guided me in my research project.

Dr. Darshan Singh and Dr. Dharam Pal Singhal went on whetting my appetite by giving me the directions to do this or that and to read this and that as a kind of preparation for this profound subject of research. Deeper and still deeper, I went into it and it went on getting deeper and deeper leading to the ultimate realisation of the vast horizons of *Charhdi Kala* lying hidden within the topic which were ascended step by step under the able guidance of my research supervisors. The most challenging task proved to be etymological-- to trace the origin of the term *Charhdi Kala* for which Dr. Darshan Singh gave me a list of prominent Sikh scholars and historians whom I met to discuss my topic and get their views. It all appeared so adventurous and research-oriented. Dr. Darshan Singh and Dr. Dharam Pal Singhal made me do the extensive readings of *Sri Guru Granth Sahib*, *Sri Dasam Granth Sahib*, *Sarab Loh Granth* and almost all the Sikh sources including the *Janamsakhis* of Guru Nanak, *Pran-Sangali*, *Suraj Parkash*, *Panth Parkash*, *Amar Naama Patshahi Dassami*, *Bansawali Naama* etc. and some original historical sources in Persian such as *Ibratnaama* for which I had to pay visits to Punjabi University Library, at Patiala.

As hinted above, the most challenging task of my research project was to trace the origin of the term *Charhdi Kala* in the available Sikh sources for which I had to do a lot of travelling to hunt for those sources and to meet different scholars to solicit their views. Such visits to the eminent scholars were quite fruitful otherwise, as they added to my knowledge in many ways, but meeting them did not serve my purpose which was chiefly to get a hint to know the origin of this concept i.e. *Charhdi Kala*.

Then started the search within. The indepth perusal of *Sri Guru Granth Sahib* took me to two great stanzas which pricked my conscience at once as if they were the ones which might have led to the coining of such a great concept appearing so classically in the

concluding portion of the 'Ardas', the Sikh litany to the Almighty and, thus, becoming a great torch-bearer for the Sikh way of life. The first stanza was that of the Fifth Master, Sri Guru Arjan Dev: "When sixteen virtues or forces are imbibed completely within, 'Satguru', the True Master ascends within along with unlimited virtues and force."¹ The other stanza was that of the Fourth Guru, Guru Ram Dass: "The Creator expands His Force Himself" ('karta-apni kala-wadhai')² and "The ascending force of the Spiritual Master ever increases manifold" ('satgur-ki-wadiai-nit-chare-sawai').³ The word 'wadiai' is used as a synonym for *Charhdi Kala* here. I found no end of symbolic indepth similarities of the concept with many words appearing in *Sri Guru Granth Sahib*. Guru Nanak Dev, First Master's usage of the word 'vigas' in *Japu Ji* which already had left an indelible imprint of *Charhdi Kala* on my mind in my perusal of the *Japu Ji*: "The devotees always remain in progression, O, Nanak."⁴ The first Guru's usage of the word 'vigse'⁵ in the Realm of Truth in *Japu Ji* appeared so crucial to me in the context of *Charhdi Kala* as 'vigse' is the attribute of God always in progression and *Charhdi Kala*. It further took me to the lap of the First Master's "Ever New God, ever, ever Great Bestower"⁶ and then to the holy feet of the Tenth Master's "Incessantly Ever New God at All the Places"⁷ wherein I got the reflections of God's *Charhdi Kala* and His Great Scheme of the Progression and *Charhdi Kala* of the Universe. Perusal of *Janamsakhi* led to me to the usage of the word "bulandi" in *Hazarnaama* which appeared to be the *Charhdi Kala*'s counter-part in Persian. Replying to Shah Sharaf's queries, the Guru dictates that it is the "concentration ('tawajjo') that leads to *Charhdi Kala* ('bulandi')."⁸ All this took me to the sphere of the mind which I found was actually a sphere of *Charhdi Kala*: "At times the mind ascends high up and at times it falls down to the nether regions. The greedy mind does not remain steady and hankers after illusive wealth in four directions."⁹ I

found that it was the stability of the mind that the Guru wanted us to achieve to be in *Charhdi Kala*. The idea of the stability of the mind took to the concept of tenth door within the body, emphasized time and again by the Guru in *Guru Nanak Bani* and lucidly depicted in *Pran Sanghali*: “The mind gains stability i.e. ‘akal’ status by ascending the tenth door.”¹⁰ There were encounters with “One Ascending Force” (‘ek-kala’-dhari’)¹¹ “manipulating all the force in the Iron Age” (kalyug-mein-sab-kala-patai).¹² Such were the penetrative dives that led me to the understanding and interpretation of the such a vast and lofty concept as that of *Charhdi Kala*.

Going by the scheme of ideas in my research project, my first chapter gives a detailed introduction to *Charhdi Kala* covering scope and sphere with etymological usage of the *chardi* and *kala* appearing in *Guru Nanak Bani* followed by definitions on the concept of *Charhdi Kala* by some contemporary authorities leading to the framing of the doctrine of *Charhdi Kala*. After that have been given brief introductory details of the sphere of the concept of *Charhdi Kala* in the context of the role of mind, *naam-simran*, activity of human body, framing of the term and its origin and the possibility of the interpretation of the concept of *Charhdi Kala* in view of the bio-psychological principle of homeostasis.

The second chapter studies the process of enkindling the concept of *Charhdi Kala* individually by the mystic-to-be with the help of the Spiritual Master and its implementation in welfare activities at the collective level wherein the thesis opens itself to prove the march of the concept of *Charhdi Kala* from the individual to the collective. Guru’s three-fold principle of ‘naam-japo’, ‘kirat-karo’, ‘vand-ke-chhako’, starts with ‘naam-japo’ as an individual activity and then ascends up to culminate into ‘vand-ke-chhako’ as a collective activity. It has also been analysed here in sufficient detail.

The third chapter is an extensive study of the “Concept of *Charhdi Kala* in Guru Nanak Bani”. The study brings out that God is the highest of the high and highest is His abode. Mind will have to attain that higher state through *naam* to obtain the highest. Mind ascends higher step by step and traverses the five stages to reach the Abode of Truth (‘sach-khand’) by mastering *sach-kala* and by practically becoming *sachiar* in life. The chapter aims at extensively perusing and investigating certain concepts such as *satguru*, *naam-simran*, *gur-sabada*, existence of ‘tenth door’ within human body, the concept of ‘dying alive to live in eternity’, the art of ‘reverse ascension’, mind and its conditioning to attain *Charhdi Kala*, and finally scaling the five mystic regions referred to above within the body and the mind.

The fourth chapter is a study of the “Growth of *Charhdi Kala* Consciousness from Guru Nanak to Guru Gobind Singh and Onwards”. The chapter studies the historical march of *Charhdi Kala* starting with Guru Nanak and finds how the rest of the Nine Gurus contributed greatly towards the growth of *Charhdi Kala* consciousness. It studies the creative writings and the incidents from the life-stories of the Great Ten Masters of *Charhdi Kala*, their teachings in the context of *Charhdi Kala* movement and their contribution in steering the great movement of *Charhdi Kala* to the *Charhdi Kala* heights culminating in the foundation of the Khalsa at the time of the Tenth Apostle of *Charhdi Kala*. It studies the concept of ‘Aape-Gur-Chela’, the transfer of power to the Five Chosen Ones, the period of Banda Singh Bahadur leading to the concept of ‘raj-karega-khalsa’, the post-Banda period and then the Sikh rule. It also studies the concept of martyrdom in the light of the concept of *Charhdi Kala* and investigates how the concept of *Charhdi Kala* helped to turn the Sikh Spiritualists into the greatest warriors of the world and how the great spirit of *Charhdi Kala* moved to perform some

of the greatest wonders which have become a part and parcel of our history.

The fifth chapter studies the “Significance of *Charhdi Kala* in the Context of: (1) Place of Work, (2) Educational Institutions, and (3) Official Management.” An attempt has been made here to prove how *Charhdi Kala* as a concept is really useful in our life and how the ‘karni’ of *Charhdi Kala* can become the action-region to take us to the heights of *Charhdi Kala*.

Chapter six is a comprehensive study of the “Role of the Concept of *Charhdi Kala* in the Context of: (A) Political Situations, (B) Psychological Situations, (C) Social Situations, (D) Religious Situations and (E) Economic Situations”. Political situations make a dig at the historical perspective of the Gurus’ times, the contemporary declining environs and the emergence of the Guru as a great Sun of Ascending force. It reflects the development of the concept of ‘raj-yog’, first into ‘miri-piri’ and then into the ‘saint-soldier’ leading to the grand synthesis of *Charhdi Kala* in the form of the foundation of the Khalsa Brotherhood and finally culminating in the establishment of Sikh rule under Maharaja Ranjit Singh. It further analyses Hegel’s dialectic theory of opposites in the context of *Charhdi Kala* and scrutinizes some great opposites culminating in the shape of the great synthesis of *Charhdi Kala* and the emergence of truth as a great binding force in this grand synthesis of politics and religion. It also scans the concept of *Charhdi Kala* in its relationship to the state, welfare society, and the advent of state as divine idea in the context of the concept of *Charhdi Kala* and the relevance of the concept of *Charhdi Kala* leading to the purgation of politics from evil forces.

The psychological situations extensively explore the dynamics of the mind and study in sufficient detail the major theories of the mind by such thinkers as Freud, Adler and Jung and the relevance of such

theories in the context of *Charhdi Kala*. It also makes a dig at the bio-psychological principle of homeostasis which helps to create stable situations within the mind leading to *Charhdi Kala*, the role of the self in the homeostatic action and the creation of positive valences as energy mobilizations for *Charhdi Kala*.

In the role of the concept of *Charhdi Kala* in the context of Social situations, we have examined *Charhdi Kala* from socio-psychological point of view, man's desire to have steady states in society, the sphere of social goals and their functional classification, Maslow's theory of hierarchy of motives and need hierarchy, the theories of social equilibrium, disequilibrium and the social mobilization, and finally the social principle of heterostasis removing some steady states to create the better ones in life catapulting us to *Charhdi Kala* heights. It also studies 'naam-simran' as great energy mobilisation in one's life with its social ramifications paving our advance to the grandeur of *Charhdi Kala*.

In religious situations, we have studied and explored the technique to enkindle the mystic world of inner *Charhdi Kala* leading to the inner awakening of the soul and the mind. We have investigated how the religion of truth becomes the overall sphere of *Charhdi Kala* casting its glow on all other aspects of life such as political, psychological, social, economic.

In economic situations, we have delved deep to know how the concept of *Charhdi Kala* can lead to economic development, honest living and total establishment of an economic life based on earnest living. We have studied how *Charhdi Kala* can check wealth from becoming a negative valence, lead to the equal distribution of wealth and add to our faith on the path of the householder and encourage us to say farewell to the worn out concept of renunciation which hampers economic development. It also scans how Guru wants us to promote equality in 'kirt', propagate the principle of 'vand ke chhako' and search

out the avenues for making honest money and its utilization in welfare activities as the best service to God.

Chapter seven searches out the supporting material and obstructive material on the path to the *Charhdi Kala*. In order to focus on its multi-faceted impact it has been subdivided into the mystic, psychological, economical, ethical and the social. An attempt has been made to search out the supporting material from all walks of life. We have found how the supporting material and the obstructive material have their origins in the mind itself. Here, we have explored how the sphere of the mind with its propensity towards the positive or negative, can make the same material supporting or obstructive and can support or hamper our advance to the realms of *Charhdi Kala* with the help of the positive or negative valences in life. The technique of *Charhdi Kala* has the potential to convert the obstructive material into the supporting and lead us forward to the realms of *Charhdi Kala*.

Chapter eight studies the conduct and the role of the person in *Charhdi Kala*. Here, we have searched out from Guru Nanak Bani that the two parallel conducts run within the personality of an individual at the same time i.e. the conduct of a Guru-ward being (*gurmukh*) and the conduct of a mind-ward being (*manmukh*). We have carefully examined the views of the Guru on the Guru-ward and the mind-ward and how a Guru-ward succeeds in practising a Guru-ward conduct with the help of the Guru only. We have established how the conduct of ‘sabad-achar’, ‘sach-achar’, and ‘naam-chajj-achar’ is the foundation of successfully adopting a Guru-ward conduct in life.

Chapter nine finds out the distinctive characteristics of the doctrine of *Charhdi Kala* on the basis of our studies of Guru Nanak Bani. It proceeds systematically to highlight the doctrine of *Charhdi Kala* as the doctrine of rising upwards in all the spheres of life and carries on step by step to emphasize the importance of the scientific

study of human body; the opening of the invisible 'tenth door' within the body, the start in our journey to the Abode of Truth, traversing different stages in between, stability of the mind, the role of 'Satguru', honest living, love, 'naam-simran', concentration, the art of 'dying worldly to live spiritually'; different stages such as 'sehaj-smadh', 'vismad' and 'sunn-smadh' and finally the grand characteristic of welfare activity i.e. 'sarbat-da-bhala'.

Chapter ten concludes that the Concept of *Charhdi Kala* is the basic philosophy affecting the Sikh way of life and a complete understanding of the concept of *Charhdi Kala*, can make our life happier religiously, morally, politically, psychologically, socially and can help to make us God-knowing individuals spiritually.

During my study, I had to pay many visits to the Library at Khalsa College, Amritsar, for some valuable source materials including the 'Khalsa Darbar' newspapers and some hand-written manuscripts preserved there. Similar visits to Guru Nanak Dev University Library at Amritsar and Punjabi University Library at Patiala were very helpful. I am highly indebted to the generous friends who helped me during my visits to these libraries.

A word of thanks to my supervisor Dr. Drashan Singh and my co-supervisor Dr. Dharam Pal Singhal who have been all along with me in my research, who were always ready to give me the tips including the help of their great contacts to make use of the research materials in different libraries and meet some great scholars with their help and reference. A special reference and vote of thanks to Dr Darshan Singh here who although he is a hard task master, yet loves his students by being strict with them and really wants them to work hard.

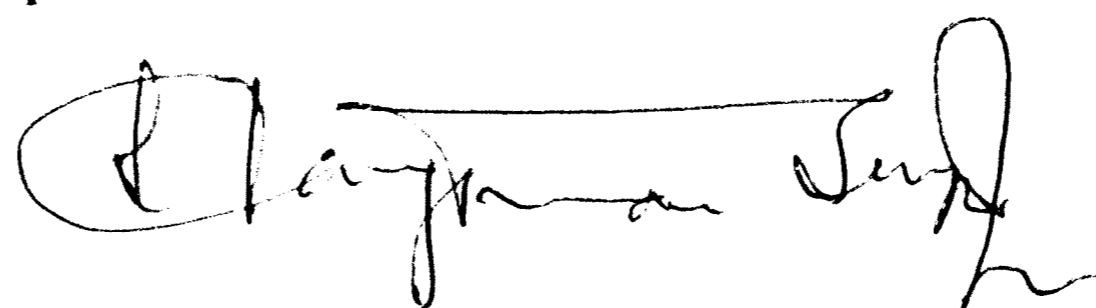
My frequent visits to Amritsar libraries were always marked by a touch of affection of Late Mrs. Gurcharan Kaur, my mother-in-law,

whose unique inspiration, I liked and loved and who is sending me her blessings even now from heavens while I am submitting my thesis.

The illuminating souls of my parents Late S. Dhian Singh and Late Mata Gopal Kaur always blessed me to always remain in *Charhdi Kala*.

My betterhalf Mrs. Gurjinder Kaur and my loving children Rahul, Preetika, Yuvraj and Gurleen were always with me affording time for my work and helping me in computer work, proof reading and giving valuable suggestions which kept me in *Charhdi Kala!*

Too much of sittings in the library and going through some very old manuscripts have some health hazards leading to allergic problems for which I had to get medical aid. I am thankful to my friends from medical line whose care kept me in *Charhdi Kala*.



(HARJINDER SINGH), 03/12/2024

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References & Footnotes (Preface)

1. ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ ॥ ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ ॥
(ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ-5, ਪੰਨਾ-1081)
2. ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-308)
3. ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-308)
4. ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-9, ਪੰਨਾ-3)
5. ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰ ॥

(ਜਪਜੀ ਸਾਹਿਬ, ਪਉੜੀ-37, ਪੰਨਾ-8)

6. ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-660)

7. ਸਭ ਠੌਰ ਨਿਰੰਤਰ ਨਿੱਤ ਨਯੰ ॥ ਮ੍ਰਿਦ ਮੰਗਲ ਰੂਪ ਤੁਯੰ ਸੁ ਭਯੰ ॥

(Sri Dasam Granth Sahib Ji 42).

8. ਤੱਵਜਾ ਬਲੰਦੀ ਹੈ ॥

ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ, ਪੰਨਾ-94

9. ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥

ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-876)

10. ਸਹਜੀ ਦਸਵੇ ਦੁਆਰ ਕੀ ਕਥਾ ਸੁਨੀਜੈ ਸੰਤ ॥ ਤਹ ਪ੍ਰਗਾਸੁ ਅਤਿ ਘਨਾ ਤਹਸਸੀ

ਅਰੁ ਸੂਰੁ ਅਨੰਤ ॥ ਤਹਿ ਚੜਿ ਮਨੁਆ ਹੋਇ ਅਕਾਲੁ ॥

(ਸ੍ਰੀ ਪ੍ਰਾਨ ਸੰਗਲੀ। ਅੰਮ੍ਰਿਤਸਰ: ਭਾਈ ਬੂਟਾ ਸਿੰਘ ਪ੍ਰਤਾਪ ਸਿੰਘ। ਪੰਨਾ-25)

11. ਨਿਹਾਲਿ ਜੁਗ ਮਹਿ ਇਕ ਕਲਾ ਧਾਰੀ ॥

(ਸ੍ਰੀ ਪ੍ਰਾਨ ਸੰਗਲੀ, ਪੰਨਾ-163)

12. ਕਲਿ ਜੁਗ ਮਹਿ ਸਭ ਕਲਾ ਪਟਾਈ ॥

(ਸ੍ਰੀ ਪ੍ਰਾਨ ਸੰਗਲੀ, ਪੰਨਾ-167)

Chapter 1
INTRODUCTION : SCOPE AND SPHERE OF
CHARHDI KALA

The term *Charhdi Kala* does not find a direct mention in *Sri Guru Granth Sahib*. It is ingrained deep in our psyche because it forms an integral part of our daily utterances sung in devotion while concluding the *Ardas*- the Sikh litany to the Almighty, as follows:

*“Thy Name O, Nanak, blesses Higher State of Mind
 In Thy Will is the Welfare of whole Mankind.”¹*

It pours into the hearts daily both in the morning and evening at the time of our prayer in spiritual, victorious refrain crediting the triumph to the God while rejoicing the resultant rapturous mystic moments of spiritual jubilation with God’s grace. It is so much with us that proverbially, it has become a part and parcel of our lives like an informal daily greeting alongwith *Sat Sri Akal* i.e. ‘God Is Truth’.

Charhdi Kala depicts the Higher State of Mind attained through repetition of God’s Name (‘naam-simran’), and the resultant eclat in our routine task allotted to us in the ‘dharma-khand’ by God as a part of our ‘karma’ (deeds) in our journey to the Abode of Truth i.e. *Sach-Khand*. “We as *Khalsa*, are of the *Waheguru* and the victory of the *Khalsa* in the execution of His task is that of *Waheguru* only.”² The higher state of mind symbolises the involvement of the omnipotent force of the God which helps in transporting our souls to the higher moral and spiritual regions. It is an electric ember which finally ascends to mingle into the endless reservoir of light from which it once emanated only to ascend and inter-mingle finally into the light itself. The ray of light (which is soul) has a special purpose in hand to enlighten the particular sphere allotted to it by God in this world. After the purpose is accomplished, it merges into its original source i.e. the God Himself. The drop falls into

the ocean only to become the ocean itself. *Charhui Kala* reveals our journey to the realm of Truth that is God Himself. However, it has to pass through different stages before achieving Truth, the higher stage of spiritual bliss. As we ascend the stairs of *Charhdi Kala* step by step, we experience our mind stepping into the higher psychological, moral and spiritual regions.

Diving deep into the philosophical aspects of this term may help to establish *Charhdi Kala* as a concept forming an empirico-mystic stage in life. It follows the tenets of Sikh philosophy based on Sikh spiritual thought and Sikh mysticism. It contains the doctrine of understanding the spiritual aspects of our body, which may help us in opening the Tenth Gate of our body leading us to the abode of truth. The spiritual excellence gained through *Naam-Simran* by the grace of *Satguru*, gets to have social ramifications when it moves from individual to the collective aiming at the welfare of all i.e. *Sarbat Da Bhala*. The individual glorification achieved through individual efforts heightens up to make our brethren share the glorification. The philosophy of *Charhdi Kala* here takes the shape of a greater philosophy of social and spiritual regeneration –political, economic, educational, administrative and moral awakening and a philosophy of uplifting the mind psychologically for a greater cause in life. Hence, *Charhdi Kala* becomes pivotal philosophy shaping the Sikh way of life.

The philosophy of *Charhdi Kala* deserves special significance in the present day world, full of worry and tension, as it helps in achieving psychological equilibrium by virtue of the positive notes it releases to attain the higher state of mind. It is a philosophy which turns our mind into a fighter and blesses it with the energy to ascend higher in all walks of life.

Charhdi Kala injects a new spirit of chivalry in the mind leading to a war of righteousness to lift up morally and psychologically the

down-trodden especially the lowly classes. The spirit of *Charhdi Kala* imparts us the dignity of labour and makes the Sikhs a hard-working and dynamic lot always striving to uplift the down-trodden. We find the Guru pouring out his love for the lowest of the lowly to uplift them and to win an equal social status for them in society: “Those who are of low caste among the lowly and are lowest of the lowly, Nanak keeps his company with them and has no intention to emulate or (blindly) follow the (so-called) higher (strata of society).”³

The process to attain *Charhdi Kala* can be discovered in the philosophy of Guru Nanak on the basis of the tenets of Sikhism propounded by the great Guru in his *Bani*. As Sikhism expects everyone to remain in *Charhdi Kala*, it becomes imperative to fashion the doctrine of *Charhdi Kala* by exploring its tenets in Guru Nanak Bani. A careful study of Guru Nanak Bani reveals that the technique of attaining *Charhdi Kala* is very much there in the ‘Bani’ itself and we can achieve it by practically adopting a life-style as preached by the Great Guru.

Though the term *Charhdi Kala* does not appear in Guru Nanak Bani, we find the words *charhdi* and *kala* used separately by the Guru in his ‘Bani’. Such separate usage of the words *charhdi* and *kala* is found in *Guru Granth Sahib*, *Dasam Granth*, *Janam Sakhi*, *Pran Sangali* and even in the Sikh sources. Let us see how the Guru has used the two words *charhdi* and *kala* separately in Guru Nanak Bani:

(a) *Charhdi*--An Ascending Order:

Etymologically, the two words *charhdi* and *kala* may be explained separately with illustrations from Guru Nanak Bani to explore and reach the inner layers of the meaning of the concept. In Punjabi language, the word *charhdi* is an adjective, which means ascending, rising, climbing, mounting, progressing, or soaring upwards. It gives an inkling of a step by step ascending order, the usage of which is found in abundance in Guru Nanak Bani. The Guru says in *Japuji*, “There are stairs in the path

leading to the house of God, and by ascending those steps we can finally attain the stage of being one with God.”⁴ The Guru gives us the five stages of life, the step by step attainment of which leads us to our spiritual destination i.e. ‘Sach-khand’-- the realm of truth. These stages are: (1) ‘Dharam Khand’, (The Realm of Righteousness), (2) ‘Gyan Khand’ (The Abode of knowledge), (3) ‘Saram Khand’ (Realm of Aesthetic Effort), (4) ‘Karam Khand’ (The Domain of Grace), (5) ‘Sach Khand’ (The Realm of Truth). We find many illustrations in Guru Nanak Bani revealing this ascending order in different themes and contexts. Revealing us the importance of stairs in life, the Guru says, “O, my mind, how to ascend to the God’s mansion without the stairs?”⁵ In Sri Raga, the Guru creates immense curiosity in the mind of the devotee for the God’s mansion by picturing its inexplicable beauty: “God’s mansion is beautiful and is studded with stainless pure gems, rubies, pearls and diamonds. There is a golden fort in the mansion which fills the mind with ecstatic delight.”⁶ The Guru asks, “How shall I scale the fortress without a ladder?” The answer lies in the other half of the same couplet: “By concentrating on God through the Guru shall I be blessed with.”⁷

The Guru gives us even the composition of this ladder. It is not the one made of wood, iron or concrete. It is made of truth. The Guru says, “The composition of the Guru-given ladder is that of truth, the ascending of whose steps, leads us to true peace.”⁸

Suddenly we find this ladder turning into the Guru himself. The moment Guru himself becomes the ladder, the disciple advances to ascend its steps and the path is visible. The Guru is a bliss for the seeker. The Guru takes him along in this spiritual journey and helps him to ascend higher and higher to finally reach the realm of truth. As Guru is the ladder, the concept of ‘Satguru’ (The True Spiritual Master) becomes pivotal in attaining the *Charhdi Kala* stage. To quote the

Guru, “The Guru is the ladder, the Guru is the boat and the Guru, is the raft to have access to the God’s Name. The Guru is the ship to cross the world-ocean; Guru is the pilgrimage and the sacred stream. If the God wills us to be shining and the pure, we should take bath in the pond of Truth.”⁹ This very bath is to bring us in *Charhdi Kala* and bless us with a higher state of mind. But the Guru adds, “Only some rare persons realize this ladder of the Guru and the one who understands the Guru’s ladder does not catch the afflictions and the disease of ‘haumein’ (pride) and finally gets immunity from it”.¹⁰ The Guru clearly states that the most effective way to attain the abode of truth is the ever-stable ladder blessed by the Guru: “Nanak says that only the True Guru’s ladder is ever-stable to ascend to the unassailable abode of the God.”¹¹

In another expression, we find the usage of word *Charhya* meaning arrival, rise or beginning or coming or remaining. Welcoming the arrival of the month of spring symbolising permanent blooming of love for God within our hearts, the Guru says in Rag Basant, “Felicited is the month when spring arrives to bloom for ever within our minds. Let thou carefully possess the Omnipresent in thy blessed higher state of mind for ever and for ever.”¹² The Guru uses the word ‘parfur’ which means ‘blooming’ and which is symbolic of the process of *Charhdi Kala* blooming in our being through meditation. ‘Parfur chit’ is the higher state of mind. It is *Chardi Kala* itself.

Charhna is also used in the indirect meaning of ‘application’ or ‘colouring’, though it directly means ‘mounting’ in Rag Tilang. To quote the Guru, “Saffron flowers, deer’s musk, gold and sandal are applied on all the bodies. The devotees of the God are the sandalwood. They have such light which renders fragrant one and all.”¹³

Rendering fragrant means the stage of bringing about *Charhdi Kala* in one’s mind. Here the *Bhagtas* symbolizing *Satguru* help to bring about the *Charhdi Kala* stage in every body through the love of

the God. *Parmal Karna* is the process of rendering the mind fragrant with a higher state.

In Rag Maru, the Guru uses the word *charhaya* which means putting or mounting. The Guru says, “We should take five arrows (symbolizing five virtues) and put or mount these arrows on the bow of the Tenth Gate to slay death (symbolizing the negative force in the form of ‘jama’, the messengers of the God of death).”¹⁴

In Rag Tukhari, the word *charhya* means ‘has arisen’. The Guru says, “The meteor has arisen; how to behold it with physical eyes, O, Rama! When the deeds of the disciple are complete, the spiritual Master shows the God within to the perfect, blessed devotees through (the eyes of the) word i.e. ‘shabada’. Whomsoever, the Guru shows the word within, witness the Truth and start beholding and meditating on God, day and night. Such blessed ones hold or control the five aggressive ones, get the realization of God’s mansion, the true home in the body-house itself after slaying the poison of lust and wrath. O, brother, there is light and the God within thy being which can be witnessed by acting upon the spiritual message of the Guru and by recognizing Rama and His bliss. Slaying the ego, one realizes God, O, Nanak; the trailing star has risen.”¹⁵ The trailing star is symbolic of the ascending force, the light which emerges within through meditation and transports us to a higher state of mind. Following points give us the technique to obtain *Charhdi Kala*: (a) controlling the five negative forces, (b) knowing the home within body itself, (c) rising to perfection through virtuous actions, (d) Guru’s Word, (e) God’s Grace and (f) witnessing the light and God within the body .

In Sri Raga, *charhna* is used for mounting and riding -- the images which give us the Guru’s message to ride on God’s Name to cross over. Applying the terminology of martial mounting on horses so conspicuous of his times, the Guru says, “Knowing God’s path is my horse, saddle

and gold crupper. Running after a treasure of virtues is my quiver, arrow, bow, spear and sword-feet. Emerging honourably distinguished are my bands and lances and Thy Bliss is my caste and lineage. The pleasure of other rides is distracting and ruinous, O, Baba. By such mountings or rides, the body is pained and vices enter the mind.”¹⁶

In Rag Maru, the Guru uses *charhao* for mounting or boarding and says, “Domestic involvements are a whirlpool, O, Brother. The stone of sin cannot float and finally sinks. Let our mind be trained to ascend and board the ship of God’s fear to cross the sea of life. Such a bliss (of God’s fear) is given to the rare ones O, Nanak”.¹⁷ Fear symbolises a disciplined and a virtuous life which only the rare ones are bestowed upon.

In Rag Ramkali, the Guru uses the word *chaarhus* for the ascension of the soul to the Tenth Gate and says, “Without God’s Name one suffers pain. When the soul ascends to the Tenth Gate by mounting upon the breath, the throne (of mind) is coloured (with God’s Name).”¹⁸ This process of ascension of the soul to the Tenth Gate of the body suggests the ascending of the soul to the abode of truth.

The Guru uses *charhe* for the rising of the moon and stars and the sun in the same Rag and says, “The same moon, stars and the sun rise in all the ages.”¹⁹ If the mind is negative, it is ‘kalyug’ and if it is positive, it is ‘satyug’. In Ramkali Dakhni Onkar, *charhaou* is used for the process of golden plating of God’s word given to the mind. Guru says, “The gold that bears the heat of the fire on the anvil, (assumes the golden beauty), becomes acceptable to the eye of the Goldsmith i.e. the eye of the God.”²⁰ “Vanees” is the beautiful golden colour symbolizing *Charhdi Kala*. “Tao” is the heat symbolizing purification which the soul will have to endure to attain *Charhdi Kala*. “Nadar Saraf” is the bliss of the God which one gets as a result and finally attains *Charhdi Kala*. The Guru uses *charhae sawaiyia* for the rising quantity and abundance in

Rag Tukhari and says, “God has installed the three worlds the end of which can never be known to anybody. God has created the beings in various colours and kinds. His bounties increase day by day.”²¹ In Rag Maru, the Guru asks, “Why should we forget Him who blesses us with gifts which increase day by day.”²² In Rag Malar, the Guru says, “I have become inebriated with the Name of the God and this inebriation ever increases day by day.”²³

In Rag Suhi, the Guru uses the word *charhandia* for those in rising spirit or for those who are in *Charhdi Kala* and says, “I am ill-mannered and full of such demerits that cannot be condoned. How can I go to enjoy my spouse i.e. the God? Amongst the brides of my spouse everyone is in a higher state of mind. Who knows my name (in the house of Lord)?”²⁴ The Guru hints at those souls or those brides who have attained a higher state of mind i.e. *Charhdi Kala* after entering the Tenth Gate and thereby have become worthy of enjoying the bliss of God.

In Rag Dhanasri, the Guru advises, “Contemplate on none but one true God who ever gives and whose gifts ever increase and go on rising.”²⁵ In Rag Asa, the Guru says, “O, God, Thou art a great Giver and ever bless us with gifts that increase and rise in abundance day by day.”²⁶

In ‘Rag Vadhans’, the Guru says, “Those who are blessed with the Nectar Name, alone relish the taste of being in the service of the God. Those who are imbued with Thy Name, are coloured (in *Charhdi Kala*) and prosper day by day (after gaining this higher state of mind).”²⁷

We find that all the expressions discussed above reveal an ascending order and a rising state of mind. The consciousness about this ascending order helps to bring our interaction with the progressive, vibrant and always advancing aspects of life. It makes us aware of the meaning of our life which is never static and is always on the move

towards a higher state of mind. It gives a positive direction to our aim in life. It is a solid motivation for something which is new, novel and challenging in life, to venture for the new vistas in life and to stop never, never in life. It makes us goal-conscious, always advancing and always progressive in life.

(b) *Kala*--The Power:

The word *kala*²⁸ is a Sanskrit derivative which means might, force, power or energy as used in most of the contexts in Guru Nanak Bani. The other suitable meanings as used in different contexts and forms in Guru Nanak Bani are art, education, game, support etc. We can further discuss the usage of this word in different forms of reference in Guru Nanak Bani with illustrations e.g. *sun kala*²⁹ which means infinite absolute force and might; *sach kala*³⁰ which means the force of truth; *sarb kala*,³¹ which means absolute, all-powerful force; *dharam kala*³² which means the power of faith; *ram kala*³³ which means the God's Might; *akul kala*³⁴ which means invisible might and *bajh kala*³⁵ which means without physical force etc.

(c) Defining *Charhdi Kala*:

After perusing the usage of the words *charhdi* and *kala* separately in different forms of reference in Guru Nanak Bani, we deduce that *charhdi* means ascending and *kala* means force. Etymologically, thus, *Charhdi Kala* means ascending force. It means an ever-ascending, ever-rising, spiritually-energized, fully enlightened and a Higher State of Mind attained through meditation on God's Name ('naam-simran') culminating in an understanding of the Will of God and leading finally to the welfare of whole mankind.

A perusal of how some Sikh scholars have tried to frame suitable definitions on the concept of the *Charhdi Kala*, may help us in tracing the chief characteristics of the doctrine of *Charhdi Kala*. Dr. J.S. Neki defines *Charhdi Kala* as "a subtly composite concept, to which the

usage is peculiar and native, a great deal more. It stands for perennially blossoming, unwilting spirit, a perpetual state of certitude resting on unwavering belief in Divine Justice.”³⁶

Dr. Baljit Singh Bagga writes, “*Charhdi Kala* indicates the elation or high spirits of Sikhism. *Charhdi Kala* meaning ‘waxing mood’ is an equivalence of a mind that never despairs, never admits defeat and refuses to be crushed by adversities. It is the cherished ideal-mood which the Gurus have preached and for which a Sikh daily prays in his *Ardas* (prayer).”³⁷

S.S. Amol writes, “*Charhdi Kala* of the mind is the name given to the process of remaining unshattered in pleasure and pain, in good and bad, in poverty and riches, in all circumstances, environments and countries and in all type of problems, difficulties and situations.”³⁸

Dr. Mahinder Singh Dhillon writes, “*Charhdi Kala* is optimism, a hope that virtue wins over vice in the end. It is an unshattered belief in the God, and a policy of seeing the positive side of everything.”³⁹

Prof. Gurbax Singh writes, “Absence of inferiority complex and pessimism is a must to make a man’s personality and the overall life of the nation successful. Their absence kindles self-determination and self-respect, the two virtues which become first two main foundations of *Charhdi Kala*.”⁴⁰

While highlighting the most energizing factor responsible for our higher state of mind in ‘Sikhi’, Bhai Vir Singh says in his *Rana Surat Singh*:

“Sikhism is to energise the soul and the mind
And to always keep a Higher state of Mind.”⁴¹

In his book, *Chardi Kala Ate Chardi Kala De Punj*, Dr Harnam Singh Shan, after quoting selective authorities on *Charhdi Kala*, finally defines *Charhdi Kala* as “a high, pure, inspiring, constructive, unshattered, optimistic and philanthropic conscience fully drenched in

God's Name which has always been present in Sikh history, philosophy, ethos and character."⁴²

According to Sewa Singh Sewak, "Grammatically, *Kala* is a noun and *Charhdi* is an attributive adjective. The overall meaning of *Charhdi Kala* is symbolic optimism, stable and high concentration, healthy body, stability of mind and an integral satisfaction."⁴³

To quote Ramesh Chander Dogra, "It is state of mind which is cheerful in sorrow and suffering and stoically optimistic even in the face of a hopelessly critical situation. Having steadfast confidence in the ultimate justice and grace of God, the Sikh neither surrenders to despair nor to the terror of oppression. It is also an outlook of dynamic optimism."⁴⁴

Giani Partap Singh writes in *Gurmat Philosophy*, "*Charhdi Kala* is a denotative word in Sikhism. It is used at the end of the Sikh litany to the Almighty. It means to obtain power after getting oneness with God with the help of which man may work with enthusiasm, optimism and stable faithfulness in pleasure, pain and in all circumstances."⁴⁵

To quote Dr. Dalip Singh Deep on *Charhdi Kala*, "*Charhdi Kala* is an important adage or word in Sikhism which can be termed as optimism, though optimism does not express complete meaning of the word *Charhdi Kala*: *Charhdi Kala* is a stable state of mind full of determination which is without tension, fear or grief; which is always ready for action, always in enthusiasm and which is always gay, sprinkling out a fragrance of pleasures."⁴⁶

Mr. Raghbir Singh Bir in the preface of his book *Charhdi Kala* accepts, "God as a Force always remains in *Charhdi Kala*. So, the one who follows the pattern and trends the path of *Charhdi Kala*, always leads a life of *Charhdi Kala* only."

Mr. Bir's book is a collection of 67 treatises with illustrations on *Charhdi Kala* on day-to-day life. In his treatise, entitled *Charhdi Kala*,

Mr. Bir takes *Charhdi Kala* as a synonym for success and says, “Success may be worldly or spiritual-- The most important thing to be in success is to realize one’s relationship with the Immortal Power, the Creator. The one who knows this relationship becomes, an endless power himself. Superiority and greatness enters his consciousness.”

“It is a sin for a lover of success to think about desperation, and failure. One should always remember that he is created by God; He is the son of the Almighty and is the owner of all the powers of his father—the Almighty. His father in the form of Almighty, cannot be defeated. Similarly, he being His son, cannot be defeated or taste failure. He will have **victory** on all fronts.”⁴⁷

All these common points help to form a doctrine of *Charhdi Kala* which make us encounter the rising energies of the mind lying hidden somewhere within the mind itself. Diving deep into *Charhdi Kala*, we discover that it is the **sphere of the mind** as it moves around mind and rises within the mind itself. The moment we enter this sphere, we find that it is the positive energy of mind which may help us to ascend to the *Charhdi Kala* stage. Negative energies of the mind may bring the fall as is evident from the Guru advising us in Rag Ramkali: “At times, the mind ascends high up and at times it falls down to the nether regions. The greedy mind does not remain steady and hankers after illusive wealth or matter in four directions.”⁴⁸

(d) ‘Naam’, ‘Naam-Simran’ And *Charhdi Kala*:

‘Naam’ is the source of a Great Force called God, the repetition of which gives us an opportunity to meet that great force. ‘Naam-simran’ is the repetition of God’s Name in the heart of one’s heart and in the soul of one’s soul. It is ‘naam japna’ referred to as ‘Jap’ in *Japuji* or ‘Simro’⁴⁹ in *Sukhmani Sahib*.

‘Naam’ which one attains by the grace of ‘Satguru’ is the real source from where *Charhdi Kala* sprouts. The mystic who practices

‘naam-simran’ regularly experiences certain spiritual changes within his being. These changes are actually the spiritual revelations which appear individually to the mystic and which is purely his individual phenomenon but which affects his day to day life i.e. his social, political, educational, economic and psychological milieu in such a way that he experiences an overall transformation within. Then emerges a crusader of the scriptures and a life put to practice in accordance with the tenets as propounded by the Great Gurus. ‘Naam Japna’ (repetition of the God’s Name), ‘Kirat Karna’ (truthful earning) and ‘Vand Ke Chhakna’ (to share one’s earning with the needy) becomes the way of life of the mystic in *Charhdi Kala*.

From this practice of mediation on God’s Name, sprouts the love for the God in one’s heart followed by natural interest in the regular readings of *Sri Guru Granth Sahib*. The more one goes closer to this inner awakening of *Charhdi Kala*, more the recognition of God’s will and its emergence in one’s being that one starts yearning for the welfare of the whole mankind. It is here that the soul starts singing:

Thy Name O, Nanak, blesses Higher State Of Mind

*In Thy Will is the Welfare of Whole Mankind.*⁵⁰

Charhdi Kala is actually the state of **victory of the pure**. The victory in spirituality naturally brings victory in other fields of life.

(e) *Charhdi Kala*-A Process From Within to Without:

The attainment of *Charhdi Kala* is a process which acts from within to without-- a journey with its natural, slow and automatic reflections. The first ray of truth enlightens the mind and the *Charhdi Kala* starts giving its reflections within an individual’s being. He is elated because he has experienced the truth-- an inexplicable ecstatic delight within. His effort was only to kindle *Charhdi Kala* through ‘naam-simran’. The moment it is kindled one finds the flashes of truth within, which brings him in trance and then starts the process of the

total transformation of the individual in *Charhdi Kala*. He experiences changes in his behaviour and his whole being rejoices these changes within. All this is due to his upward journey towards truth through 'naam-simran' which brings in enlightenment in the form of *Charhdi Kala* followed by spiritual rapture. The more he travels on the road to *Charhdi Kala*, the more of inner joy he gets out of it. These inner reflections of *Charhdi Kala* have outer reflections when the person in *Charhdi Kala* finds himself easily distinguishable from others through his abiding humility, love and kindness which flows within him. Thus, the outer reflections of a person in *Charhdi Kala* are witnessed in his education, administrative skills he performs at his place of work. His economic, social and political life are marked by a *Charhdi Kala* spirit from within.

(f) Principle Of Homeostasis:

Charhdi Kala works as naturally in our being as our life is. It is already there within us as our life force and we can further try to interpret it with the help of bio-psychological principle of Homeostasis.

According to the bio-psychological principle of homeostasis, wherever there is a deficit, there comes a natural need to meet the deficit brought upon by some motive in the form of energy mobilization.

There is a process of automation within our being or body which channelises energy-mobilization. Bio-psychologists call it homeostasis; 'homeo' meaning similar and 'stasis' meaning stable. This means that a similar stable state is achieved within the body through energy-mobilization. A person suffering from fever gets perspiration through homeostatic principle to bring the balancing in the body temperature in the form of cooling he gets through perspiration. This means that some latent power works as defence- mechanism within our body to fight the diseases and to bring similar stable state in the hour of crisis.

While homeostasis works on physiological and even on psychological levels, *Charhdi Kala* through 'naam-simran' and prayer, works at spiritual level which mystically affects our physiological and psychological frame work and leaves an impact on our behaviour at social, administrative, educational and political levels.

The phenomenon of prayer has psychological, religious and spiritual ramifications. The passengers in an aeroplane in the hours of crisis fold their hands to some latent power to get *Charhdi Kala* in the form of moral support from the supernatural. They rise to the occasion and face the crisis with a verve of *Charhdi Kala* which emerges from within. They, in turn, get a similar stable-situation or energy-mobilization from the latent power because of the bio-psychological principle of homeostasis working within their being at the unconscious level. This may be called the homeostatic power of prayer and it may be noted that the word *Charhdi Kala* forms the concluding portion of Sikh prayer.

(g) Virtuous Living - A Supporting Material For *Charhdi Kala*:

Leading a virtuous life is the supporting material in bringing about the *Charhdi Kala* stage in us. We may call it defence-mechanism enunciated by the law of homeostasis. The virtues as enshrined in Guru Nanak Bani are the energy-mobilization to achieve the *Charhdi Kala* stage. Mind is the ground on which the flower *Charhdi Kala* blooms. We will have to constantly plough, level and irrigate it to sow seeds of *Charhdi Kala* in the form of virtues. It will have to be pruned regularly and the vice weeded out to enable the seeds of *Charhdi Kala* sprout profusely in the form the virtues on the vast field of our mind. The Guru says, "The vice is brimful as the mind is easily taken to the vice but virtues also abide within us."⁵¹ The Guru says, "Owing to sins in our body, I am dying of grief. Without virtues, how shall I have an entry into my home?"⁵² Taking virtues with them, the virtuous meet the God.

Guru is the great force i.e. the ladder or the ship or the ferry which helps to cross the cycle of birth and death. "The Guru like a washerman washes the sins of the sinner and injects the virtues of *Charhdi Kala* in the seeker and removes his vice to emancipate him and to lift his soul up in *Charhdi Kala*."⁵³

(h) Role Of The Mind In *Charhdi Kala* :

The process of choosing between the virtues and vice is an activity of the mind and whatever happens in the tussle between virtue and vice happens within the mind itself. We will have to remain always conscious of this tussle between virtue and vice going on constantly somewhere in our sub-conscious mind. It brings forth a constant fight with vice within our mind and we should see that virtue wins finally. Thus, mind is a great force which will have to be channelised in bringing about a *Charhdi Kala* stage. The Guru says, "The mind is action; mind is righteousness; mind is born of five elements."⁵⁴ In Rag Dhanasri, the Guru says, "In our body lives the mind; in the mind lives the True God. One who meets true God living in our mind, is absorbed in God finally."⁵⁵ The Guru advises us in *Japuji*, "If we conquer our mind, we conquer the whole world."⁵⁶

In Sidh Gosat, the Sidhas ask the Guru as to "Where abides this mind elephant and where does this breath reside?" The Guru answers, "When the mind becomes stable, it abides in the heart and it is Guru-ward Being who can know this Primal Being i.e. the mind."⁵⁷ The Sidhas ask another question, "When there were no heart and body, where did the mind abide then?" The Guru answers, "When there were no heart or body, 'O Yogi, then the mind abides in the detached God in the state of 'Sunna'."⁵⁸

The Guru makes us conscious of the down-ward tendencies of the mind and says that the mind of a 'sakat purusha' i.e. mammon-worshipper is like that of a mad elephant. The Guru answers, "The mind

which is perverse and a vivacious one, becomes beautiful through the Spiritual Master by learning by heart the God's Name."⁵⁹ The Guru says, "The mind is the king and the hero of the battles. It becomes fearless through the God's Name given by the Spiritual Master!"⁶⁰ "When the mind is inebriated with the nectar of the God's Name, it realizes the God (through the Guru), the home of all the essences."⁶¹

Mind cannot be controlled through reading the religious books alone. The Guru says, "By reading the religious books, man commits mistakes and develops pride by wearing a religious garb. Even taking bath at a place of pilgrimage for self-purification is useless when the filth of self-conceit is within the mind. Who except the Guru can explain the mind which is virtually all king and emperor?"⁶² The Guru answers, "The mind is chastened through Guru's instruction ('Gurmat') and when it occurs, mind is coloured in the God's love. Then O, Nanak, mind does not forget the Truth and meets the God through Infinite Word."⁶³

But the question arises as to how this mind can be won? The Guru answers, "Only the Guruward Being can do it by stalling the ego and by keeping the True Name enshrined in the heart. It is Guruward people who conquer the mind and knock down and slay the myrmidon of death. The Guruward Being loses not in the God's court."⁶⁴

The Guru tells us in Rag Bharau, "When the mind is pleased with the immaculate God, mind gets stilled through mind itself. In that case it recognizes one God within and without and does not know any other being without One God."⁶⁵

The Guru gives an advice to the mind, "Remain stable O, mind and bear not the blows to fall down. Sing O, mind and absorb the virtues of the God which will help thee to merge easily in the God Himself."⁶⁶

Our life is a constant fight against the mind. The Guru says, "One who dies fighting against his mind, obtains the God. When it happens

the desires are nipped in the mind itself.”⁶⁷ The Guru says, “One who lovingly utters the Name of God, or meditates on our True King i.e. the God within with love, jumps bravely and winningly into the world-fight and kills the mind and finally wins the combat.”⁶⁸

The Guru warns us, “Our mind is maddened because of mad duality in us. We waste our lives in false avarice.”⁶⁹ “Unless we kill or overpower the mind, the mammon or love-for-money does not die.”⁷⁰

The state of mind is fundamental in *Charhdi Kala*. The Guru says, “As is man’s own mind, so sees he the mind of another. As is man’s desire, so becomes his state of mind.”⁷¹

That is why the Guru warns the human mind to chasten itself and asks, “With what evil intellect are thou attached ? Forgetting the God’s Name, the unfortunate man gets engrossed in the worldly tastes and regrets in the end!”⁷² The Guru tells the human mind, “Meditate on the God to obtain peace, comfort and *Charhdi Kala*.”⁷³

Giving details about the constitution of the body and the mind, the Guru says, “God who is contained in the body, is the life of the mind and master of body’s breath i.e. life-force.”⁷⁴ If the God showers His bliss, man lovingly starts singing the God’s praise and gets attached to the God in love, with the result, the mind gets satiated and ultimately starts becoming positive.

(j) *Charhdi Kala*—Its Origins and The Universal Appeal:

Tracing the origin of the concept *Charhdi Kala* and its period of entry into the Sikh prayer, we find that the word has not been used anywhere by the Sikh Gurus directly. The noun ‘Nanak’ in “Nanak Naam *Charhdi Kala*” makes one think as if it is a creation of the Sikh Gurus. But a deeper study of Sikh prayer reveals that the collective Sikh prayer has got the current form after passing through many additions from time to time. The purview of the Sikh prayer is very wide. It is not only a prayer but history of the Sikh chivalry and the *Charhdi Kala* of

the Sikhs. It is a beautiful replica of the growth of *Charhdi Kala* consciousness from the period of first Guru to tenth Guru and onwards. We find the use of the noun Nanak by some closely related of the Gurus in their poetry and the best example in this regard is Meharbaan's 'Janamsakhi'. The Sikh prayer begins with an invocation to the Sikh Gurus including *Sri Guru Granth Sahib* for grace and benevolence from where we get a clue that the 'ardas' in present form was composed after the Tenth Guru.

The first portion of the 'ardas' is the first step ('pauri') of the 10th Guru's 'Chandi Di Var'. The invocation to the Gurus in Sikh prayer is doubtlessly for obtaining an ascending order of the mind to come in *Charhdi Kala*. The rest of the 'ardas' is a homage to the great Sikh heroes and martyrs on the one side and a prayer for us for our individual and collective *Charhdi Kala*.

It may be noted that the 'ardas' begins with a note of **victory** to the God and ends also with the same note. This note of victory is actually a note of *Charhdi Kala*. The invocation to the Gurus as well as remembering our great heroes also bring us in *Charhdi Kala* because it happens to be a great reservoir of inspiration and motivation which gives us rising energy to be in *Charhdi Kala*. The last portion of Sikh prayer has four parts i.e. (1) 'Nanak Naam', (2) *Charhdi Kala*, (3) 'Tere Bhane', (4) 'Sarbat Da Bhala'. This gives us a step by step ascending order from 'Nanak Naam' to *Charhdi Kala*. 'Naam Simran' is central in bringing about the *Charhdi Kala* state of mind. It is through 'naam-simran' that we get the knowledge that His Will (Bhana) prevails for the welfare of the whole world ('Sarbat Da Bhala'). 'Tere Bhane' is compound word in which 'Tere' signifies that 'Bhane' is that of the God. It is under the Will of God that the welfare of all comes. *Charhdi Kala* gets a cosmic appeal here. The person in *Charhdi Kala* surrenders his will to the Will of the God seeking the welfare of the whole

humanity which gives a humanitarian appeal to the concept of the *Charhdi Kala*. A person in *Charhdi Kala* does not seek merely his own welfare or the welfare of some particular individuals, community or country but of the whole humanity, of the whole human kind. It is the final stage of *Charhdi Kala* when the individual beholds the God in everything and looks for the welfare of all which gives a universal, holistic and a social appeal to the concept of *Charhdi Kala*. It is here that we finally announce:

*“Thy Name O, Nanak, blesses Higher State Of Mind,
In Thy Will is the Welfare of Whole Mankind.”⁷⁵*

(k) The Framing Of The Term:

There are two couplets in Guru Granth Sahib where we find the words ‘kala’ and ‘charhia’ used in a single couplet. The First one is where the Fifth Guru says, “When sixteen virtues or forces are enkindled perfectly, God, with his Endless Force, rises within.”⁷⁶ Sixteen is related to daily rise in the size of moon for fifteen days. On sixteenth day, we witness the complete moon symbolically complete in sixteen virtues. Lord Krishna whom we consider to be the re-incarnation of Lord Vishnu, was said to be perfect in sixteen virtues. But the Guru says that when we grow the complete sixteen virtues or forces within our being, the God rises within us with his endless force.

The sixteen virtues or forces as enlisted in “Brahma Vevrat Purana” as quoted by Piara Singh Padam in *Guru Granth Sanket Kosh* are “knowledge, concentration, good deeds, determination, abstinence, righteousness, donation (giving aims to the needy), education, meditation, love, celibacy, spiritual faith, truth, kindness, discipline and perfection.”⁷⁷

It is worth noting that these are the two couplets in *Shri Guru Granth Sahib* where *kala* & ‘charhya’ have appeared together in one

couplet. Hence, we can presume that these couplets might have helped in the framing of the term *Charhdi Kala*.

Another stanza where the two words have appeared together in one couplet though in separate lines connoting *Charhdi Kala* is that of Fourth Guru's message of *Charhdi Kala* in Rag Gauri on page 308 in *Shri Guru Granth Sahib* where the Guru says, "Those whom the God Himself bestows upon a high seat and an ascending force, He makes the world bow to their feet. (Seeing the growth and rise of such an ascending force), we may be scared if this is done by ourselves (or if this is the handiwork of some man). The All-powerful Creator expands His Force Himself ('karta apni kala wadhai') {by blessing His ascending force on His beloved ones}. See, O, brothers , this world arena is that of the Beloved True God who Himself arrives with His own ascending force to make all bow (at the feet of the Satguru- the Spiritual Master). The True God bestows protection upon His beloved devotees and blackens the faces of malevolent vilifiers. The ascending force of the Spiritual Master daily increases manifold because the God Himself colours his devotees in His own love, appraisal and devotion (through the Satguru)".⁷⁸ The words 'Kala wadhai' and 'chare sawayia' in this couplet are very akin to *Charhdi Kala* and reveal the ascending order of the rising force of God. The great Sikh philosophers of the past who framed such a beautiful concept might have been fascinated by such usages of *charhdi* and *kala* separately in *Sri Guru Granth Sahib* and which might have led finally to the framing of the term *Charhdi Kala*.

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References & Footnotes (Chapter 1)

1. ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ॥ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ ॥ (ਅਰਦਾਸ)
2. ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ (ਅਰਦਾਸ)

3. ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-15)
4. ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-7)
5. ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ ਪਉੜੀਆ ਮੰਦਰਿ ਕਿਉ ਚੜੈ ਰਾਮ ॥
ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ ਬੇੜੀ ਪਾਰਿ ਨ ਅੰਬੜੈ ਰਾਮ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1113)
6. ਪ੍ਰਭੁ ਹਰਿ ਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥
ਮੋਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-17)
7. ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-17)
8. ਗੁਰ ਕੀ ਪਉੜੀ ਸਾਚ ਕੀ ਸਾਚਾ ਸੁਖੁ ਹੋਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-766)
9. ਗੁਰ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥
ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-17)
10. ਗੁਰਮੁਖਿ ਸਮਝੈ ਰੋਗੁ ਨ ਹੋਈ ॥ ਇਹ ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਣੈ ਜਨੁ ਕੋਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1038)
11. ਰਯਤਿ ਰਾਜੇ ਕਹਾ ਸਬਾਏ ਦੁਹੁ ਅੰਤਰ ਸੋ ਜਾਸੀ ॥
ਕਹਤ ਨਾਨਕ ਗੁਰ ਸਚੇ ਕੀ ਪਉੜੀ ਰਹਸੀ ਅਲਖੁ ਨਿਵਾਸੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1016)
12. ਮਾਹਾ ਮਾਹ ਮੁਮਾਰਖੀ ਚੜਿਆ ਸਦਾ ਬਸੰਤੁ ॥
ਪਰਫੜੁ ਚਿਤ ਸਮਾਲਿ ਸੋਇ ਸਦਾ ਸਦਾ ਗੋਬਿੰਦੁ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1168)

13. ਕੇਸਰਿ ਕੁਸਮ ਮਿਰਗਮੈ ਹਰਣਾ ਸਰਬ ਸਰੀਰੀ ਚੜਣਾ ॥
ਚੰਦਨ ਭਗਤਾ ਜੋਤਿ ਇਨੇਹੀ ਸਰਬੇ ਪਰਮਲ ਕਰਣਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-721)
14. ਪੰਚ ਬਾਣ ਲੇ ਜਮ ਕਉ ਮਾਰੈ ਗਗਨੰਤਰਿ ਧਣਖੁ ਚੜਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1042)
15. ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ਕਿਉ ਨਦਰ ਨਿਹਾਲਿਆ ਰਾਮ ॥
ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰ ਸਬਦਿ ਦਿਖਾਲਿਆ ਰਾਮ ॥
ਗੁਰ ਸਬਦਿ ਦਿਖਾਲਿਆ ਸਚੁ ਸਮਾਲਿਆ ਅਹਿਨਿਸਿ ਦੇਖਿ ਬੀਚਾਰਿਆ ॥
ਧਾਵਤ ਪੰਚ ਰਹੇ ਘਰੁ ਜਾਣਿਆ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਮਾਰਿਆ ॥
ਅੰਤਰਿ ਜੋਤਿ ਭਈ ਗੁਰ ਸਾਖੀ ਚੀਨੇ ਰਾਮ ਕਰੰਮਾ ॥
ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1110)
16. ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣ ਤੇਰੀ ਵਾਟ ॥
ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥
ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥
ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਜੜਿਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ 1 ॥ ਰਹਾਉ ॥
ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-16)
17. ਘਰ ਘੁੰਮਣਵਾਲੀ ਭਾਈ ॥ ਪਾਪ ਪਥਰ ਤਰਣੁ ਨ ਜਾਈ ॥
ਭਉ ਬੇੜਾ ਜੀਉ ਚੜਾਉ ॥ ਕਹੁ ਨਾਨਕ ਦੇਵੈ ਕਾਹੂ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-990)
18. ਰਾਮ ਨਾਮ ਬਿਨੁ ਦੂਖੁ ਸਹੀਜੈ ॥ ਚਾਤਸਿ ਪਵਨੁ ਸਿੰਘਾਸਨੁ ਭੀਜੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-905)
19. ਸੋਈ ਚੰਦ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-902)

20. ਕਸਿ ਕਸਵਟੀ ਸਹੈ ਸੁ ਤਾਉ ॥ ਨਦਰਿ ਸਰਾਫ ਵੰਨੀਸ ਚੜਾਉ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-932)
21. ਗੁਰ ਰੂਪ ਮੁਰਾਰੇ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ਤਾ ਕਾ ਅੰਤ ਨ ਪਾਇਆ ॥
ਰੰਗੀ ਜਿਨਸੀ ਜੰਤ ਉਪਾਏ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1112)
22. ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1011)
23. ਸਗ ਨਾਨਕ ਦੀਬਾਨ ਮਸਤਾਨਾ ਨਿਤ ਚੜੈ ਸਵਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1291)
24. ਮੰਝ ਕੁਚਜੀ ਅੰਮਾਵਣਿ ਡੋਸੜੇ ਹਉ ਕਿਉ ਸਹੁ ਰਾਵਣਿ ਜਾਉ ਜੀਉ ॥
ਇਕ ਦੂ ਇਕਿ ਚੜਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ ਜੀਉ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-762)
25. ਆਰਾਧਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਨਿਤ ਦੇਇ ਚੜੈ ਸਵਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-688)
26. ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-467)
27. ਸਾਉ ਪ੍ਰਾਣੀ ਤਿਨਾ ਲਾਗਾ ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥
ਨਾਮਿ ਤੇਰੈ ਜੋਇ ਰਾਤੇ ਨਿਤ ਚੜਹਿ ਸਵਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-566)
28. Etymologically the word ਕਲਾ is well defined and explained in Bhai Kahan Singh Nabha's "Mahan Kosh" as under:
ਕਲਾ: ਸੰਗਯਾ-ਕਲਹ. ਲੜਾਈ ਦੀ ਦੇਵੀ. "ਤਬੈ ਕਲਾ ਗੁਰੁ ਕੇ ਨਿਕਟਾਈ." (ਗੁਵਿ 6) 2 ਝਗੜਾ. ਫਿਸਾਦ. ਕਲਹ। 3 ਸੰ. ਅੰਸ਼. ਭਾਗ। 4 ਸੋਲਵਾਂ ਹਿੱਸਾ। 5 ਰਾਸ਼ੀ ਦੇ ਤੀਹਵੇਂ ਹਿੱਸੇ (ਅੰਸ਼) ਦਾ ਸੱਠਵਾਂ ਹਿੱਸਾ। 6 ਸ਼ਕਤਿ. "ਧਰਣਿ ਅਕਾਸੁ ਜਾਕੀ ਕਲਾ ਮਾਹਿ". (ਬੇਸੰ ਮ: 4) 7. ਬਾਜ਼ੀ. ਖੇਡ. "ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹਿ ਗਇਆਂ ਹਾਰੀਐ." (ਵਾਰ ਆਸਾ) 8 ਆਧਾਰ. "ਬਾਝੁ ਕਲਾ ਧਰ ਗਗਨ ਧਰੀਆ." (ਬੇਸੰ ਅ: ਮ: 9) 9 ਕਲ. ਮਸ਼ੀਨ। 10 ਵਿਦਯਾ। 11 ਹੁਨਰ. " ਸਰਬ ਕਲਾ ਸਮਰਥ." (ਬਾਵਨ) ਪੁਰਾਣੇ ਕਵੀਆਂ ਨੇ ਵਿਦਯਾ ਅਤੇ ਹੁਨਰ

ਦੇ ੬੪ ਭੇਦ ਮੰਨਕੇ ਚੌਸਠ ਕਲਾ ਲਿਖੀਆਂ ਹਨ, ਪਰੰਤੂ ਇਸ ਵਿੱਚ ਮਤਭੇਦ ਹੈ, ਬ੍ਰਹਮਵੈਵਰਤ ਵਿੱਚ ੧੬, ਬਾਣ ਕਵੀ ਨੇ ੪੮, ਕਲਾਵਿਲਾਸ ਅਤੇ ਮਹਾਭਾਰਤ ਵਿੱਚ ੬੪, ਅਤੇ ਲਲਿਤ ਵਿਸਤਰ ਵਿੱਚ ੮੪ ਲਿਖੀਆਂ ਹਨ. ਜੇ ਅਸੀਂ ਲਿਖੀਏ ਤਦ ਸਾਯਦ ਸੈਂਕੜੇ ਕਲਾ ਹੋਣਗੀਆਂ. ਕਲਾ ਤੋਂ ਭਾਵ ਵਿਦਯਾ ਅਤੇ ਹੁਨਰ ਸਮਝਣਾ ਚਾਹੀਏ।

- 28* ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ, ਗੁਰੁਸ਼ਬਦ ਰਤਨਾਕਰ, “ਮਹਾਨ ਕੋਸ਼”-ਪਟਿਆਲਾ-1990, ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ, ਪੰਨਾ-309
29. ਸੁੰਨ ਕਲਾ (ਮਹਲਾ-1, ਪੰਨਾ-1037)
30. ਸਾਚ ਕਲਾ (ਮਹਲਾ-1, ਪੰਨਾ-1035)
31. ਸਰਬ ਕਲਾ (ਮਹਲਾ-1, ਪੰਨਾ-1021)
32. ਧਰਮ ਕਲਾ (ਮਹਲਾ-1, ਪੰਨਾ-1023)
33. ਰਾਮ ਕਲਾ (ਮਹਲਾ-1, ਪੰਨਾ-879)
34. ਅਕਲ ਕਲਾ (ਮਹਲਾ-1, ਪੰਨਾ-944)
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ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲ।
(ਮਹਲਾ-1, ਪੰਨਾ-876)
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ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ (ਸੁਖਮਨੀ ਸਾਹਿਬ, ਪੰਨਾ-479)
50. ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ॥ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ ॥ (ਅਰਦਾਸ)
51. ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-936)
52. ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ ॥
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ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-942)

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(ਮਹਲਾ-1, ਪੰਨਾ-415)
55. ਤਨ ਮਹਿ ਮਨੁਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥ ਸੋ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ ॥
(ਧਨਾਸਰੀ ਮਹਲਾ-1, ਪੰਨਾ-686)
56. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-28, ਪੰਨਾ-6)
57. ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ ॥
ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-945)
58. ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਠੈ ਰਹਤਾ ॥
ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੁ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-945)
59. ਸਾਕਤੁ ਲੋਭੀ ਇਹੁ ਮਨੁ ਮੂੜਾ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਮਨੁ ਰੂੜਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-415)
60. ਇਹੁ ਮਨੁ ਰਾਜਾ ਸੂਰ ਸੰਗ੍ਰਾਮਿ ॥ ਇਹੁ ਮਨੁ ਨਿਰਭਉ ਗੁਰਮੁਖਿ ਨਾਮਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-415)
61. ਰਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮਾਤਾ ॥ ਸਰਬ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-415)
62. ਅਖਰ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ ਅਭਿਮਾਨ ॥
ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲ ਗੁਮਾਨੁ ॥
ਗੁਰ ਬਿਨੁ ਕਿਨਿ ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-61)
63. ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਆਰੁ ॥
ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-61)
64. ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥
ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-946)

65. ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮੂਆ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਨਿਆ ਨਾਨਕ ਅਵਰੁ ਨ ਦੁਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1127)
66. ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਬਿਰੁ ਰਹੂ ਚੋਟ ਨ ਖਾਵਹੀ ਰਾਮ ॥
ਏ ਮਨ ਮੇਰਿਆ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸਮਾਵਹੀ ਰਾਮ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1113)
67. ਮਨ ਸਿਉ ਜੁਝਿ ਮਰੈ ਪ੍ਰਭੁ ਪਾਏ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-353)
68. ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਤਕਾਰਿ ॥ ਰਣ ਮਹਿ ਲੂਝੈ ਮਨੁਆ ਮਾਰਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-931)
69. ਦੁਬਿਧਾ ਬਉਰੀ ਮਨੁ ਬਉਰਾਇਆ ॥ ਝੂਠੈ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1342)
70. ਨਾ ਮਨੁ ਮਰੈ ਨ ਮਾਇਆ ਮਰੈ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1342)
71. ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰ ਮਨੁ ਤੈਸਾ ॥ ਜੈਸੀ ਮਨਸਾ ਤੈਸੀ ਦਸਾ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1342)
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ਨਾਮੁ ਵਿਸਾਰਿ ਅਨ ਰਸ ਲੋਭਰਨੇ ਫਿਰਿ ਪਛੁਤਾਹਿ ਅਭਾਗਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-598)
73. ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਈ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-599)
74. ਮਨ ਕਾ ਜੀਉ ਪਵਨ ਪਤਿ ਦੇਹੀ ਦੇਹੀ ਮਹਿ ਦੇਉ ਸਮਾਗਾ ॥
ਜੇ ਤੂ ਦੇਹਿ ਤ ਹਰਿ ਰਸੁ ਗਾਈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਲਿਵ ਲਾਗਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-598)
75. ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ॥ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ ॥ (ਅਰਦਾਸ)
76. ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ ॥ ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ ॥
(ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ-5, ਪੰਨਾ-1081)

77. ਗਿਆਨ, ਧਿਆਨ, ਸੁਭਕਰਮ, ਦ੍ਰਿੜਤਾ, ਸੰਜਮ, ਧਰਮ, ਦਾਨ, ਵਿਦਿਆ, ਭਜਨ, ਪ੍ਰੇਮ, ਜਤ, ਅਧਿਆਤਮਕ ਵਿਸ਼ਵਾਸ, ਸਚਾਈ, ਦਯਾ, ਨੇਮ, ਨਿਪੁਣਤਾ। (ਮ.ਕ.) ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ, ਗੁਰੂ ਗ੍ਰੰਥ ਸੰਕੇਤ ਕੋਸ਼, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ-1994, ਪੰਨਾ-68
78. ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ ਕਉ ਪੈਰੀ ਪਾਏ ॥ ਡਰੀਐ ਤਾਂ ਜੇ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ ॥ ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾਤਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ ਜਿਨਿ ਆਪਣੈ ਜੋਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ ॥ ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ ਨਿੰਦਕਾ ਦੁਸਟਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ ॥ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥ ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ ॥ (ਮਹਲਾ-4, ਪੰਨਾ-308)

Chapter 2

CONCEPT OF *CHARHDI KALA*: (A) INDIVIDUAL (B) COLLECTIVE

Charhdi Kala is a state of mind attained by the practical mystic through 'naam-simran'— who goes through it by the grace of the Guru. As 'naam-simran' is purely a personal activity practised by the mystic at the individual level, we find such a practical mystic remaining mostly occupied in his microcosmic spiritual adventurism to begin with. The regular practice in 'naam simran' helps the individual in opening the Tenth Gate of the Body which ushers in mystic delights and revelations at the individual level. Naam simran leads to mentally poised spontaneous concentration i.e. 'sehaj smadhi'-- a stage of profound concentration in meditation wherein the practical mystic is totally attached to the love of the God about which the Guru says, "In *Sehaj Smadh*, the concentration remains always in the Almighty and I live by singing God's praise."¹ It is a stage of profound trance in meditation. "Sehaj Smadh comes naturally. One is fully satiated and attains God's treasure. One obtains it through the Guru, O, Nanak."² *Pitanjali* treats it as the final stage of '*asht yoga*'³ but in *Sri Guru Granth Sahib*, we find ourselves experiencing 'sunn smadha' a stage of transcendence wherein one succeeds in blending oneself into the infinite and reverse into the 'shunya' i.e. nothingness by dying into the 'sabada' in our individual meditation through the art of reverse mystic ascension. Bhai Kahan Singh Nabha defines 'sunn'⁴ as (1) Empty, vacant (2) Roots, without life and 'sunn smadha' as the arrival of a stage in meditation in which no wanton desires are left in life. 'Sunna' is the characteristic of the God Himself. "Sunna' is within us. 'Sunna' is outside. The three worlds are replete with the great characteristic of the God 'sunna'. But the man who realizes the God 'sunna' in the fourth state, gets indifferent to vices

and virtues. One who understands the mystery of 'sunna' pervading all the corners of the universe, understands that the Primal, Purest of the Pure and Bright God is prevalent everywhere."⁵

Both 'sehaj-smadh' and 'sunn-smadh' contain great 'vismadh' i.e. spiritual rapture or ecstasy. "It is inexplicable, all-wonderful and rapturous stage."⁶ In 'vismadh', the mystic is so much absorbed in meditation that he starts uttering "Wonderful.....Wonderful..... Marvellous....Marvellous!" The First Guru says, "Marvellous is Thy Divine word and Marvellous is Thy treasure-house of knowledge i.e. 'Vedas'. Marvellous are Thy creatures and their species. Marvellous are Thine forms and colours. Marvellous are the beings who wander naked. Marvellous is the wind and water. Marvellous is the fire which sports wonderfully. Wonderful is the earth and the sources of production. Wonderful are the tastes and revelries in which the mortals are engrossed. Wonderful is union and the separation. Wonderful is the hunger and marvellous its repletion. Wonderful is Thy Praise and eulogy. Wonderful is the wilderness and wonderful the path. Wonderful is Thy proximity and wonderful the remoteness from Thee. Wonderful is to behold Thee just in front of one's eyes. I am wonderstruck by beholding Thy wonders. Perfectly fortunate are those, O, Nanak, who realize it."⁷

It may be noted that the first Guru has covered almost all the aspects of life in his explanation of the 'vismadh'. 'Sunn-smadh' is particularly important in understanding *Charhdi Kala* because it is after scaling this height that we achieve oneness with the God. The moment we achieve oneness, we get a complete understanding of the mysteries of the creation. In oneness, everything becomes One. In other words, oneness means welfare of all.

It is a stage where the Guru's word has entered one's soul. Our soul is one with the word here. "The eternal comfort emanates from the

contemplation on the Word and the mind starts relishing the supreme ecstatic delights by getting itself fully coloured into the colours of the Almighty.”⁸ The great uniting force which helps to usher in this oneness with the God is the word. “With the help of the word, one unites with the God, O, Nanak. Separation does not come, once, one is tied into the union cord.”⁹ Giving great importance to word, the Guru says, “The word in this world is the essence of all action”.¹⁰ “The world ocean is ferried across (on the ship of Word) with the help of the word”.¹¹ “The True Creator O, Nanak, is known by the means of the word.”¹²

But the power of the word will have to be enlightened within through meditation at the individual level. Enkindling the word within helps to kill one’s outer desires because the word within is superior to the outer desires. The Guru says, “Eating and Drinking the mortal dies, without getting the knowledge and enlightenment. But when he realizes the word within and encounters it, he recognizes the word and becomes dead in life at once.”¹³

“Through meditation on the word one gets oneness with One God. Blessed and great is the Embellisher God, O, Nanak.”¹⁴ But the Guru adds that the Word is uneatable. One will have to do hard meditation in order to eat the uneatable. The Guru says, “If one dies through the word one obtains oneness with One God. If he eats the uneatable, then his doubt is dispelled. If God’s Name abides in his mind, he is emancipated while alive. If one becomes Guruwardly one merges in the true God.”¹⁵ The Guru adds, “Rare ones obtain and relish this elixir which can be obtained only by meeting the Spiritual Master. So long as man does not realize the mystery of the word, till then death continues to torture him.”¹⁶ The Guru says, “One’s self-pride and ego goes by the word and the pure Name comes to abide in his mind. In this world, most sublime is the practice of the God’s Word. Without the word, all else is the darkness of the worldly love. Through the Guru’s word, man keeps the

Name enshrined in his mind. Through the Guru's word, man obtains sublime understanding and the door of salvation."¹⁷ "One is blessed with God's love and devotion through Guru's instruction and burns the ego within him through the word."¹⁸ "Reflecting on the word one learns to concentrate and serve others and practices meditation, penance, self-mortification and kills one's ego. When one listens the word within, one is emancipated in life. Through such a true living, one is blessed with eternal peace."¹⁹ "One recognizes the word when one is rid of duality. Then within and without, he knows the God as one. This alone is the most sublime instruction in the world. One gets the fall in duality and ashes fall on one's head in such a fall. In other words, duality is the biggest hindrance in getting the recognition of the word."²⁰ It is single tract concentrative practice of meditation on the word only which can help in bringing about oneness with the God.

The Concept of *Charhdi Kala* moves from individual to the collective. It is the process of self illumination which comes out to give light to all in the long run. It is a journey from within to without.

But this search within, brings about one's encounter with one's mind which, with the help of the Guru, starts understanding what is its true worth. Here the mind discovers that it is a replica of eternal light. The Third Guru says, "Thou art the true replica of eternal light, O, mind; thou should understand thy origin. God is with you, O, mind; with the grace of the Guru thou should enjoy the true colours of *Charhdi Kala* within."²¹

Charhdi Kala at the individual level is a stage of self-introspection when one looks into one's body which has great treasure-house of 'Naam' within it. It is a stage of self-enlightenment within and one need not go into the outside world in search of the God. Outside world represented by Maya i.e. the illusion, is a poison. The Guru says, "God

lives within. Do not go out in search of him. Leaving the nectar within, why to go out to eat the poison?"²²

The Guru says, "Within my being I weigh my God, my spouse. In this way I concentrate my heart unto the God."²³ "My mind and body are bedewed with Nectar; within me is the jewel of the God's love."²⁴

Hence, the total concentration in *Charhdi Kala* stage at the individual level is on one's body. "Searching his body-home by Guru's instructions, he obtains the wealth of God's Name."²⁵ The Guru says, "Body is the home of God's Name."²⁶ "There are nine gates in the body township and the tenth one remains unmanifest."²⁷ Our access to the physical world around us is because of these nine doors of our body which open only to the world around us. Two eyes, two nostrils, two ears, mouth, anus and the genital organs are the nine apertures which open ourselves to the outside world. But the Tenth Door is unmanifest. "It is not visible, it is not easy to open it. Its adamant doors are shut strongly and are opened only through the Guru's word."²⁸ "These nine doors have been established under the Divine Order. The incompatible and infinite God abides in the tenth gate and by His Divine Order reveals Himself to the devotees."²⁹

At the individual level, it is the personal world of man which is his own microcosm. Philosophically, this microcosm has both inner and outer worlds which give us both the spiritual and the worldly experiences. These inner and outer worlds which we find time and again mentioned in Guru Nanak Bani are central to the understanding of the concept of *Charhdi Kala*. The five baser elements in the form of lust, anger, greed, attachment and pride find manifestation through nine outlets in the body. The Guru time and again warns us of these five enemies within our body. These five enemies spread our concentration into the outside world through nine outlets of our body.

‘Twajo’ i. e. ‘Concentration to Bulandi’ i. e. *Charhdi Kala*:

Concentration is an important factor in *Charhdi Kala*. The Guru calls it ‘Tawaja’ in “Hajarnama” in *Janam Sakhi* and explains that “Knowledge is humility. It is the ‘twajo’ i.e. concentration which takes us to the Heights of *Charhdi Kala*, which means that *Charhdi Kala* can be gained by concentration. It is the Tawajo, the concentration which will take us to Bulandi, the *Charhdi Kala*.”³⁰

Now, how to gain concentration? Can we achieve it by leaving this world represented by Maya? The Guru rejects this idea of leaving the world because the baser elements of lust, pride, anger, greed and attachment will remain with us wherever we go. We cannot eschew them by going to the woods or by detaining ourselves in a dark closet or by just closing our eyes to them. They are linked with our ‘selves’ through our bodies.

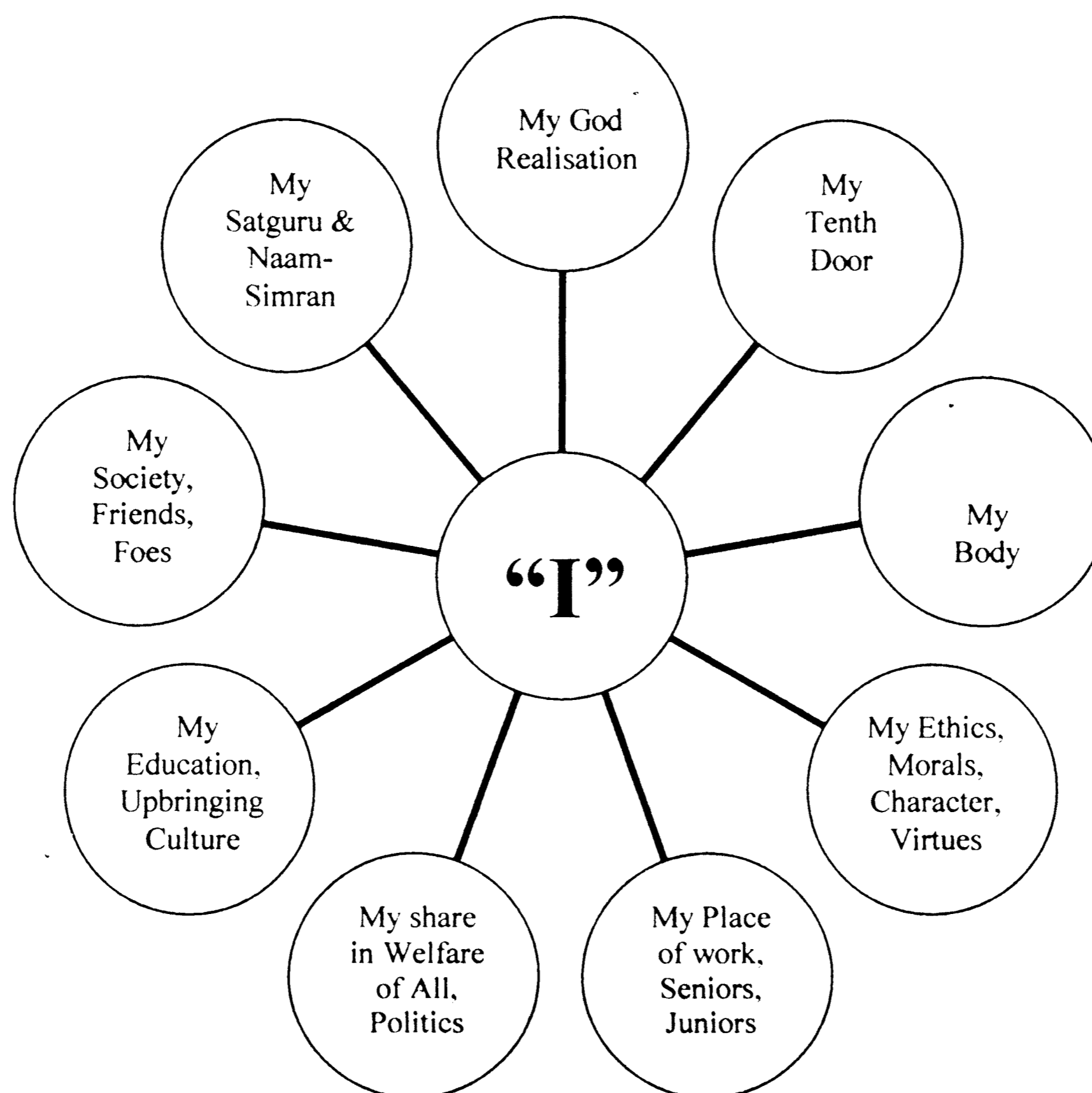
The Guru guides us to the righteous path to gain ‘tawajo’ and teaches us to live in a spirit of resignation without leaving the world and gives us the philosophy of remaining detached in attachments to gain the ‘yog’ i.e. ‘the path’. The Guru says, “The way to attain ‘yoga’ is to remain detached in worldly attachments.”³¹ “Those who attain self-recognition by being Guruwardly, are the house-holders, the slaves of the God and the recluse at the same time.”³² Attachment and detachment are the two sides of life. The path given to us is to remain detached in attachments. “If man comes to know what he is to possess and what he is to abandon, what to have and what to eschew in life, then in the company of the Spiritual Master, he realizes the holy Word within his body-home only.”³³ On one side it is ‘parviti’ and on the other it is ‘narviti’. Generally a strife is created in choosing one from the two. But the Guru says that one world cannot be preferred at the cost of the other. We should live in the world bravely in such a way that we are not maligned by the negative side of life. “As a lotus-flower remains

unaffected in water, or as a duck swims against the stream's current without getting wet, so with fixed intent on the Guru's word and uttering the Name, O, Nanak, the dreadful world-ocean is crossed. Nanak says that he is the slave of a person who lives in aloofness enshrining the One God in his mind and lives without desires in the midst of desires and shows to others the inaccessible and Incomprehensible God."³⁴ At the individual level, it is a constant practice towards self-perfection through Naam Simran. At the collective level, the process of the distribution of that knowledge starts after gaining the perfection. The Guru's message is of gaining the spiritual excellence through 'naam simran' and then spreading the God's message to the people. The concept of first seeing and then showing it to others ('dekh-dikhai'³⁵) is the concept of *Charhdi Kala* based on the welfare of the human kind. This is what the fifth Guru says, "Meditate yourself first and then help others in meditation."³⁶ It is a concept of extending microcosmic entity to macrocosmic reality. It is a philosophy of sharing one's treasure with others-- it may be one's spiritual or economic treasure. At the economic front, the Guru's message is to "eat what one earns through one's earnest labour and give some in charity with one's own hands to know the true way of life."³⁷ The same is the message at the spiritual level. The Guru wants us to open the tenth gate of our body through meditation and amass huge spiritual treasure through meditation so that we may be able to distribute it to the needy at all the levels. "Repeat the God's Name in the heart of your heart and help others in mediation. One gets salvation by listening, saying and doing."³⁸

Collective:

This move from the individual to collective is psychological and automatic. The action of such a shift is performed by the "self" in the form of "I" interacting automatically with all the aspects of life such as

physical, moral, intellectual, social, economical, political , educational, religious etc. “I” is the pivotal point. It automatically works for knowing itself. Here it develops the link with the body. “I” interacting with the body: “I” and my body. Keeping the body clean, healthy and wearing of good clothes leads to the making of one’s outer personality while the inner one is made through ‘naam-simran. While it is doing so, it tries to understand the structure of the body, the visible nine doors and invisible tenth door with the help of the ‘Satgura’. It’s the “I” of the individual who becomes inquisitive to know more about the tenth door within the body and starts the search within. The Guru hints at the tenth door within. It is the “I” who announces to open the tenth door and struggles for it. It’s “I” who sits in meditation. The individual mind relishes the nectar of God’s Name with the help of this “I”. This “I” is very possessive. It openly says, “My God, my Satguru, my teacher, my mother, my father, my friends and so on. This relationship takes the “I” to the outer world. Microcosmic entity starts its interaction with the macrocosmic reality. “I” interacts with the people around. So many spheres emerge around. “I” and my society. “I” and my education. “I” and my job. “I” and my politics. “I” and my earnings.”I” and my neighbour. “I” and my friends. “I” and my enemies. “I” and my ‘Satgura’. “I” and my ‘naam-simran’. “I” and my God. “I” and my God-realisation. “I” and the welfare of the society in which “I” lives. So many relationships of this “I” develop automatically with itself and with others. This natural and automatic interaction works to bring about a shift from the individual to the collective. One starts thinking about the world around and its welfare. We can say that it happens because man is a social animal. It is natural for man to think of the welfare of the society in which he lives. In other words it is the march of *Charhdi Kala* from the individual to the collective. We can further try to understand it with the help of the following diagram:



At the collective level, we find an interaction between the individual will and the collective will. We find the personal will taking the shape of a universal will. One's free will absorbs itself into the God's will and starts getting and giving a universal will. Self-introspection becomes self-realization culminating in social understanding and social welfare through the concept of distribution. At the collective level, the individual will finds a group around him of which he is the member. So, it is natural for the individual to think for the welfare of the group of which he is the member. Here the individual-will takes the shape of a collective-will.

At the individual level, the individual endeavours towards self-perfection by closing the nine doors and by opening the tenth door. The Guru says that the perfection lies in the tenth door: "One gets accomplishment by perfectly controlling or filling the nine doors and by

arriving at perfection at the tenth one. There in the tenth Gate resounds the etherial music of the imperishable, limitless God.”³⁹

The process of becoming complete or getting perfection, is the final stage in *Charhdi Kala*. The Guru says, “When one’s intellect is perfect and one’s honour is also perfect, one gets a perfect and complete passage. With a perfect passage in hand, one need not come and go again and again. Those who come to know their ‘selves’, ultimately succeed in attaining self-recognition by Guru’s Grace, and become imperishable or perfect like the imperishable God.”⁴⁰ But in this process of getting perfection, one will have to fight the vice out and lead a virtuous life. The Guru says, “The perfect God Creator kills the sins and gives the shadow or roof of virtues in one’s body-home. One becomes the mistress and abides in one body-home by killing the thieves. Only then one starts administering justice and becomes knowledgable.”⁴¹ First, the killing of the vice and the thieves and the absorption of virtues starts at the individual level. There is pun upon the word ‘panchayan’ which has social ramifications as well. It means that one starts living in one’s body-home after killing the vice and imbibing the virtues. At social level, one starts imparting justice by concentrating in the welfare of all like a ‘panchayan’. The beauty of *Charhdi Kala* is after attaining *Charhdi Kala* at the individual level, one starts working for the *Charhdi Kala* of the whole human kind.

Sikh history is an example of a social march from the individual to the collective. In the crises, the Sikhs leaving their households always moved to the battle-field to protect their brethren. We find the heterostatic principle of safety motives working underneath the exemplary martiality of Sikh community with the socio-psychological undertones. But at the deeper level, we find that it is the great concept of *Charhdi Kala* which brought the Sikhs into limelight in the course of history. *Charhdi Kala* with its deep foundations in truth, ‘naam-simran’,

‘sant-sabha’, love, charity, self-abnegation, toleration, abstinence, patience and collective belief in the love of God emerged as a great force which was injected by the Gurus in the hearts and souls of the Sikhs. The philosophy of ‘sparrows killing the hawks’ and a single soldier equalling ‘sawa lakh’ is the philosophy of unparalleled high-spiritedness in *Charhdi Kala*. We have witnessed in history how a handful of Sikh soldiers gave miraculous fights to large Mughal armies. We have read how Baba Deep Singh though beheaded, took his head in his hand and went on fighting. It was the force of *Charhdi Kala* which showed its might in the person of Baba deep Singh. The fifth Guru sitting on a hot iron plate, went on uttering smilingly, “Thy Will appears sweet, O, God.”⁴² The sixth Guru goes to the Gwalior jail to gain freedom for fifty two Indian rulers detained there. The ninth Guru offers himself for a sacrifice to save Hinduism. The tenth Guru who was a child of nine years at that time, offers his father for a sacrifice. When his two sons are lost in the battle and the other two bricked alive, the Guru said in undaunted valour unparalleled in world history: “What if I have lost four sons. Thousands of Sikhs in the form of Khalsa, are sitting in my lap as my sons.”⁴³

The annals of history are replete with examples of individual *Charhdi Kala* taking the shape of collective *Charhdi Kala*. Banda Bairagi became Banda Bahadur when he came to Punjab with Guru’s message and showed what *Charhdi Kala* blessed by the Guru for a cause could do. The rise of Maharaja Ranjit Singh is in itself a great example of the great march of *Charhdi Kala* from individual to the collective. We find a special language of *Charhdi Kala* in the form of ‘boleys’ coined by the Nihang Singhs who then formed the suicide squads of the Sikh Army. We find the Dearth of food being called as ‘langer-mastana’, roasted grams as roasted almonds, a blind person as a gallantlion, a sweeper as ‘subedar’, a single eyed person as a ‘lakh’ eyed

person, a single Sikh as 'sawa lakh' etc. The adages of Nihang Sikhs known as 'boleys' is a living example of the collective *Charhdi Kala* of the Sikhs. These adages not only contain a specially coined martial terminology of high-spiritedness, but also have military connotations. These boleys helped to form a special code language of *Charhdi Kala* used in wars by the Sikhs.

History is witness to the fact that individual *Charhdi Kala* among the Sikhs has always been taking the shape of collective *Charhdi Kala* for social regeneration in the course of history and did the wonders which were no less than miracles. The first Guru's individual *Charhdi Kala*, took the shape of collective *Charhdi Kala* in the form of Sikhism as social regeneration which was constantly watered and nurtured by the ascending force which emanated from the Ten Apostles of *Charhdi Kala* in the same way as light and energy emanated from the sun.

"The Sikhs, to quote the British historian Cunningham, "do not form a numerous sect, yet their strength is not to be estimated by tens of thousands, but by unity and energy of religious fervour and warlike temperament. They will dare much, and they will endure much, for the mystic 'Khalsa' or commonwealth; they are not discouraged by defeat, and they ardently look forward to the day when Indians and Arabs and Persians and Turks shall all acknowledge the double mission of Nanak and Gobind Singh."⁴⁴ The appearance of the Sikh Gurus on the socio-political and religious scene of India proved to be the scintillating example of virtuous life for the people of India especially the Sikhs, which not only proved to be an ideal example of the march of *Charhdi Kala* from individual to the collective, but created the circumstances through which Sikhism rose to be the greater revolutionary and reformatory ascending-force of the times and the Sikhs emerged as great Saviours of the Hindus in India. Guru Nanak himself was a great individual example of such an inexplicable ascending force which the

God made to emerge through Guru Nanak to enkindle the whole mankind. To quote Bhai Gurdas, “When ‘Satgur’ Nanak appeared, the fog disappeared; the world was enlightened in the same way as at sun rise, the stars disappear and the darkness vanishes.”⁴⁵

Individual to the Collective in *Vand Chhako*:

The great Sikh slogan of “naam japo, kirat karo, vand chhako” is in itself a great example of the march of *Charhdi Kala* from the individual to the collective. It contains the requisite informative material of the distribution of spiritual and economic excellences gained at the individual level. Collective *Charhdi Kala* puts to practice Guru’s great slogan of ‘vand chhako’. Collective *Charhdi Kala* is sharing with others the treasures of one’s worldly and spiritual possessions to bring others in *Charhdi Kala*. It is not only sharing one tenth of one’s income but sharing of one’s knowledge and spiritual treasure as well. It is the process of injecting *Charhdi Kala* in our brethren. After achieving perfection, one gets the role of bringing perfection in others. Collective *Charhdi Kala* takes the shape of great revolution here. It aims at bringing everybody in *Charhdi Kala* and those who have achieved it, become the torch-bearers. It purifies all. It turns all into shining swan-souls. It purifies the body and turns the soul into shining swan-soul and enlightens God’s Name within and then enlightens the mankind spiritually, socially, economically and politically.

Hence, we find that the concept of *Charhdi Kala* attained by the grace of the Guru through ‘naam-simran’ moves from individual to the collective. “Those who have attained *Charhdi Kala* are embellished as Elected Five to initiate others on the path of *Charhdi Kala*. They become the torch-bearers of collective *Charhdi Kala* and are blessed with God’s insignia bearing God’s Grace.”⁴⁶

Thus, the movement of *Charhdi Kala* from the individual to the collective, is within the organized grand scheme of the God which

accomplishes the Divine Motif of 'sarbat da bhala' (welfare of all). It also justifies the fact that *Charhdi Kala* ultimately culminates into 'sarbat da bhala', hence giving a holistic view to *Charhdi Kala*:

*Thy Name O, Nanak, Blesses Higher State of mind,
In Thy Will is the Welfare of Whole Mankind.*"⁴⁷

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26. ਦੇਹੀ ਅੰਦਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1026)
27. ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ਸੋ ਦਸਵਾ ਗੁਪਤੁ ਰਹਾਤਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1031)
28. ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1033)

29. ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1033)
30. ਤੱਵਜਾ ਬਲੰਦੀ ਹੈ ॥
ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ, ਪੰਨਾ-94
31. ਅੰਜਨ ਮਾਹਿ ਨਿੰਰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-730)
32. ਸੋ ਗਿਰਹੀ ਸੋ ਦਾਸੁ ਉਦਾਸੀ ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਨਿਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1332)
33. ਪਰਵਿਰਤੀ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਸਬਦਿ ਘਰੁ ਜਾਣੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1027)
34. ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ ॥
ਰਹਹਿ ਇਕਾਂਤ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-938)
35. ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ... ॥ (ਮਹਲਾ-1, ਪੰਨਾ-938)
36. ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-289)
37. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1245)
38. ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥ ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-289)
39. ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥ ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-943)
40. ਪਤਿ ਮਤਿ ਪੂਰੀ ਪੂਰਾ ਪਰਵਾਨਾ ਨਾ ਆਵੈ ਨਾ ਜਾਸੀ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਪ੍ਰਭ ਜੈਸੇ ਅਵਿਨਾਸੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-765)

41. ਅਵਗਣ ਮਾਰਿ ਗੁਣੀ ਘਰੁ ਛਾਇਆ ਪੂਰੈ ਪੁਰਖਿ ਬਿਧਾਤੈ ॥
 ਤਸਕਰ ਮਾਰਿ ਵਸੀ ਪੰਚਾਇਣਿ ਅਦਲੁ ਕਰੇ ਵੀਚਾਰੇ ॥
 ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਗੁਰਮਤਿ ਮਿਲਹਿ ਪਿਆਰੇ ॥
 (ਮਹਲਾ-1, ਪੰਨਾ-765)
42. ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥
 (ਮਹਲਾ-5, ਪੰਨਾ-394)
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 (ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-34, ਪੰਨਾ-7)
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 (ਅਰਦਾਸ)

Chapter 3
CONCEPT OF *CHARHDI KALA*
IN GURU NANAK BANI

Guru Nanak Bani is imbued with illustrations on the concept of *Charhdi Kala*. We find the Guru saying, “God is the highest, remotest of the remote, limitless, unfathomable one, who has created unto Himself.”¹ In *Japuji*, the Guru reveals: “The God is great and High is his seat. His Name is the highest of the high. If someone reaches as High as the God himself, only then he can know the lofty Being.”² The Guru makes us aware that only the God Himself knows how great His bounty is bestowed.

In Tukhari Chhand (Barah Maha), the Guru says, “God has established nine houses and higher above them have established a higher mansion-house wherein abides the enemy of ego i.e. the God in His own higher mansion.”³

In Rag Maru, the Guru says, “By practising the God’s Name which is pure, one obtains the high status to become highest of the high.”⁴

The Guru says, “The one who deliberates on God’s Name, looks upwards only.”⁵

When the God whose abode is in the higher regions, comes to abide in the heart of man, man becomes mystic and serious like the God Himself.

The Guru adds that the God who lives in the higher regions is unapproachable, self-dependent and unborn. He has a stable mind and sits in ever meritorious trance. We find the expressions close to *Charhdi Kala* in ‘ardas’ which reads that Thy Name, O, Nanak, blesses Higher State of Mind.

Sach Kala-- Might of Truth:

Sach Kala is the foundation, ladder and even the path of *Charhdi Kala* and ‘sach khand’ its final goal. The concept of *Charhdi Kala* is based on truth and spreads the gospel of truth by turning us into ‘sachiar’. “The God hath established Truth in the three worlds by exercising His Might of Truth and is propitiated through Truth only.”⁶

How to be true?:

In *Japuji*, the Guru asks, “How can one be the embodiment of truth and how can the wall of falsehood be broken?”⁷ In Rag Maru, the Guru answers, “The truest of the true is he, who has truth in his possession. The True God loves those who love His True Name.”⁸ “Those who get truth, are loved by the True God. They do not get sorrows of separation.”⁹ Man can be known to be truthful if ‘sachiar’ is ingrained in his heart. “Truth removes the filth of falsehood and cleans his body. Then alone, man is known to be true, if he bears love to the True One. One obtains the door of salvation when mind is enraptured on hearing the God’s True Name. He prepares the body field and puts the seed of the Creator in it. Then alone is the man considered to be true if he receives true instruction. He shows mercy on creatures and gives something in charity. By taking permission from the Guru, he sits and abides by the Guru’s will. Truth is the medicine for all. It removes and washes away the sin. The Guru bows and salutes those who have truth in their possession.”¹⁰ “The True One is met through truth only and cannot be obtained through falsehood.”¹¹

“The true ones amass truth and heap up an invaluable treasure of ‘naam’ through truth and through meditation on the Bright, Pure, Virtuous God with which they make Truthfulness their honor, and truth, their spoken word.”¹²

Truth is God's bliss for his chosen ones. "Only they receive and practice the truth to whom Thou givest. Truth is obtained by meeting 'satgura', the True Spiritual Master in whose mind abides truth only."¹³

'Naam-Simran':

'Naam' which is the source of *Charhdi Kala* is a great force. We find the Guru saying, "The God Himself created His Ownself and created He Himself, the Name. Secondly, He made the creation. Seated on his throne, He rejoices by beholding the creation."¹⁴ It means that God's Name is the God Himself. 'Naam' which blesses us with *charhdi kala* was created by the God before the creation and 'chao' i.e. delight, symbolic of *Charhdi Kala*, is the characteristic of the God Himself. The Guru says, "Thy Name alone serves the world. This alone is my hope and the support for my life."¹⁵ "Those who are blessed with the God's Name, are the recipients of God's Grace since long, O, Nanak."¹⁶ "Who have pondered on the Name, have toiled hard to finally win the emancipation. Their faces shine bright, O, Nanak. Many shall be emancipated along with them."¹⁷ Their shining faces reveal their *Charhdi Kala* state of mind. The emancipation of many alongwith them is an indication of 'sarbat da bhala' at the hands of a 'naam-rasya'--movement of the individual *Charhdi Kala* towards collective *Charhdi Kala*.

The ever-ascending force in Sikhism is God's Name and we find it endorsed by the Fifth Nanak: "Only God's Name is found in the house of Nanak."¹⁸

The best endeavour at *Charhdi Kala* is our whole hearted dip into God's Name. The Guru adds, "Other endeavours will be of no use to you. Have a blessed company of the Godwardly congregation of the God-loving people i. e. 'sadh sangat' and concentrate only on the God's Name."¹⁹

In *Japuji*, the Guru makes us aware of the importance of methods of developing love for the Almighty in the form of singing, hearing and believing: “Sing and hear God’s Name with love reposed in one’s heart for the God.”²⁰ He also lets us know of the importance of believing in His Name with love and devotion: “Such great is the stainless Name of the Immaculate God that those who obey him and put faith in God’s Name, understand the Name within their mind.”²¹

“By hearing the God’s Name, one gets command on inner mysticism of hermits followed by inner wealth. By hearing the God’s Name, one gets command on inner mysticism propounded by the ‘yogis’ and the hermits and the inner spiritual wealth. By hearing God’s Name, one becomes the possessor of nine treasures, gets the contentment within one’s mind and starts concentrating on God’s holy feet. By hearing God’s Name, easy revelation leading to spiritual comfort, self-purity, self-discipline emerges within and death does not come near. Light sprouts up within and darkness starts vanishing. Knowledge of one’s self comes and one profits God’s Name. By hearing God’s Name, sin goes and pure truth enters our being. One gets spiritual sparkle on one’s face by having the God’s Name. The Guruwardly meditates on the God’s Name.”²²

The Guru says that we will have to practically accept with determination that the repetition of the God’s Name is the main purpose of our life, we will have to know and understand that there are no two opinions about it. We will have to be firm and resolute about it. We should become ardent believers in the God’s Name. In *Japuji*, the Guru gives the detailed description of those who are the ardent believers in the God’s Name and finally declares: “Inexplicable is the condition of the believers of the God’s Name. Even if we try to describe their condition, we will have to repent afterwards because their condition is inexplicable.”²³

“There is no paper, pen and scribe with whom we can sit to describe the state of the God’s obeyer.”²⁴ “By obeying God’s name, spiritual comfort sprouts in one’s mind and one comes in *Charhdi Kala*. One gets respect in God’s court and the God comes to live in ones heart. One easily crosses the word ocean without any hindrances. The path of life becomes clear because the whole light of the God lies in God’s Name. Nanak says that one becomes the obeyer of the God’s Name with the bliss of the Spiritual Master. When one meets the Spiritual Master, one becomes an obeyer of God’s Name. But this bounty of the God’s Name can be blessed by God Himself only.”²⁵

“By becoming obedient of the God’s Name, one saves one’s lineage and the whole of one’s family crosses the world ocean. Those who ingrain God’s Name in their heart by becoming the obedient of the Name, save the whole congregation of their followers. The obedient of the God’s Name whose tongue receives the ecstatic delight by repeating His Name are saved by listening to the God’s Name. By becoming obedient of the God’s Name, the hunger and affliction goes and they take the God’s Name to their hearts. Those who sing the God’s Name O, Nanak, do so with the blessings of the spiritual master.”²⁶

“By believing in God's Name, the evil intellect goes, and a positively good intellect erupts up in one’s mind. The pride represented by I-am-ness goes and all the diseases vanish away. God's Name erupts up and one easily gets the spiritual comfort. Peace rises within the mind and God comes to live in one’s mind. Nanak says that God's Name is a precious pearl which the Guruwardly obtain by meditating upon God.”²⁷

“By believing in the God's Name, concentration rises and the God's Name blesses us with Godwardly intellect. Virtues and spiritual comfort come with God's Name. Superstitions vanish away and afflictions do not torture us. By becoming an obedient of the God's Name, we start singing the God's praise, which washes away our sinful

intellect. One becomes an obedient of the God's Name, O, Nanak, by having a complete Spiritual Master but that is a bounty given by God Himself.”²⁸

Relating the importance of ‘naam’ in man’s life, Guru says, “The wealth and possessions of God's Name are within my heart. So great and unique is this wealth that it does not catch fire, nor can it be stolen by the thieves. It does not drown nor the owner of this wealth gets punished by anybody. Such is the greatness of this wealth that one’s time passes in it as if one is coloured in complete spiritual comfort and equipoise. Harken one beautiful thing O, brethren, no one can obtain supreme salvation without this great wealth.”²⁹

“Such is the greatness of God's Name that even an iota of it effaces the countless sins.”³⁰

With so much of importance of the God's Name we find the Guru equating the God's Name with the God's Himself. “Thy Name is the Formless God. By talking Thy Name, man does not go to hell.”³¹

If one’s soul and intellect is defiled with sins, it can only be washed and cleaned with the color of the God’s Name.³²

The Guru makes us aware: “The treasure of the God’s Name is within all but only the rare ones obtain it by the Guru’s Grace.”³³

The Guru says, “Truth pervades all and through the True Name is He seen. Nanak says that ‘naam’ is the treasure of bliss, which is shown by the perfect Guru.”³⁴ “This great inexplicable power, which is ‘naam’, is infinite, unseeable and incomprehensible. Beloved Name Nectar is extremely sweet.”³⁵

Defining ‘naam’:

How to define ‘naam’ which has been given so much importance in Gurbani? Different authorities have tried to define it differently. ‘Naam’ is a Sanskrit derivative from ‘num’ or ‘naman’, which means “giving name or meaning to something.”³⁶ Bhai Vir Singh says, “In

Gurbani 'naam' is a word denoting the God and His order."³⁷ We find that Gurbani denotes two types of 'naam'. The first type is descriptive – the one that can be written, spoken, heard and described. It is linguistic and is limited to the sphere of language. The second type is limitless and endless in nature. It can be termed as transcendental because it deals with a limitless and an endless power, which is highest of the high and purest of the pure. It is the medium through which the endless God regulates His dictates and doings the create the world through 'naam'.

We find that the descriptive names of the God deal with the written, spoken or the heard word. Guru says, "Through words Thy Name is uttered and through words Thou art eulogised. Through words we get the knowledge, sing Thy praise and Thy attributes. Through words we write and speak Thy praise and through words, the destiny of the mortals is written on their brows. But the God who writes these destinies, is free from it. As He ordains, so do men obtain."³⁸

The Guru says, "Innumerable are Thy names and infinite are Thy forms. Nobody can explain Thy attributes."³⁹

From this we deduce that the Guru gives equal importance to the descriptive or the attributive names of the God. The fifth Guru Arjun Dev says, "The tongue utters Thy descriptive names. 'Satnaam' is Thy old original name."⁴⁰

The transcendental name travels beyond the barriers of language. It cannot be seen or heard. The second Guru says, "It can be seen without the eyes, can be heard without the ears and spoken without the tongue."⁴¹

"By practicing the immaculate Name, one is blessed with high status and is rendered the loftiest of the lofty."⁴² We experience the stage of *Charhdi Kala* when we meditate on the holy name of the pure God who is highest of the high and the purest of the pure. The famous

English scholar of Sikhism, W. H. Mcleod finds the characteristic difference between descriptive and the transcendental name of the God. To quote W. H. Mcleod, “We may note the radical difference between the Name of God and names of God. Hari, Ram, Parmeshwar, Jagdish, Gopal, Allah, Khuda, Sahib. These are but names and none are essential. Some do, indeed, bear a special significance as in the case of Nirankar and Niranjan but even these do not constitute the Name, although they express aspects of it. The Name is total expression of all that God is and this is truth. “Sat-Nam”: His name is Truth. Meditate on it and you shall be saved.”³³

We find that the descriptive Name of God deals with a physical frame while the transcendental name deals with astral frame. Dr. Gurdeep Singh in his thesis on the concept of creation in Guru Nanak Bani says, “The God’s order is ‘sabada’ in its astral form and terrestrial in its physical form.”³⁴ We find ‘naam’ and ‘sabada’ used as synonyms in *Sri Guru Granth Sahib*.

‘Sabad’ As Unstruck Muse/Word (‘anahad-sabada’):

The Guru gives a hint that ‘sabada’ is the sweetest of the sweet, ethereal music, which goes on endlessly within our being. The Guru says, “If we sit in contemplative mood in the God’s city, we forsake all desires and disputes like the sound of a horn, everlasting and beautiful melodies produced which day and night fills us with divine music.”³⁵ ‘Sabada’ relates to hearing the divine music while meditating on the most melodious Name of the God. The Guru says, “The ‘Yogi’ who plays on the flute of God’s Name i.e. ‘sabada’, sees the sight of the infinitely beautiful God.”³⁶

One can achieve this stage of *Charhdi Kala* with the Guru’s grace. The Guru says, “The one who shows the God’s abode within the man’s mind-home, he is the omnipotent and omniscient ‘satguru’. The

God is manifest in the tenth gate where the celestial strain resounds to the sound of five musical instruments.”⁴⁷

From the above discussion, it becomes clear that ‘naam’ is not mere words, but a great power, which sustains us and dwells within us: ‘Naam’ is “infinite, invisible and imperceptible.”⁴⁸ The Guru gives us the hints that there are sweet melodies in ‘naam’, which can be heard by our soul. There is sweet nectar in ‘naam’, which can be tasted by the soul. The Guru says, “The ambrosial Name of God pleases my soul and mind. My mind finds the taste of Thy ‘naam’ melodious and sweeter than any thing else. It has dismantled the abode of sorrow.”⁴⁹

Dr. Sher Singh writes, “Although the Guru says that Nam is not definable, yet he gives descriptions of the mental states in Nam. It is true of all ultimate values.... In short Nam is the sympathetic and aesthetic communion of man with man and environments. Love and aesthetic appreciation form its basis. In reflection it is what Santayana calls the contemplation or ultimate apprehension of essence. It leads to verbal expression like Wahiguru-Wonderful God or some other similar expression or name of God who is the source and basis of all objects of communication. Such an attitude is to be made permanent. This is what is called the continuous remembrance or repetition of the name of God.”⁵⁰

‘Naam-Simran’ is something which changes the whole personality of the devotee and all these changes are positive in nature. One becomes loving, humble, sweet and helping in nature. With the passage of time it becomes a way of life. To quote Cole and Sambhi, “Naam-simran’ is not a saying of words but it is a transforming of personality through practice. As Namdev once said, it is like a girl carrying a pitcher of water on her head; eventually she is able to walk almost oblivious of it.

It should be kept in the mind that ecstatic delight one gets in ‘naam simran’ does not emanate from external linguistic Names of the

God but from the great spiritual power of 'naam' which is within everybody and which will have to be illumined within by becoming Guruwardly to obtain spiritual *Charhdi Kala* .

The Peerless 'Naam':

Guru says, "Alms and the charity of any kind and amount and various religious deeds do not equal 'naam'. It does not come at par with the contemplation of the God's Name. Those who have obtained Naam, have got it because they became the recipients of the God's grace since long in their previous births."⁵¹

"God 's Name turns darkness into light."⁵² "All works are useless without God Name."⁵³ "Name is the force of the imperishable God which in the form of God's Will, Order, Law, Three-virtues, Soul of the Creatures, Light, Five elements etc., is the base of the whole world. All this is created by that force and the same force (the force of God's Name) keeps it stable."⁵⁴

The Guru says, "Only Name is there in the house of Nanak."⁵⁵ "Other works will be of no use to you. Be in the company of saints and meditate only on the God's Name."⁵⁶ Such great is the importance of 'naam' that the Guru says that it existed even before the creation. "For many ages there was complete darkness and the Creator-God sat in trance. Then there was only Thy True Name, Thy True Glory and the greatness of Thy True Throne."⁵⁷ The Guru says, "One Name existed both in the existent and non-existent worlds. Then, which is word that may make God abide in the heart for ever?"⁵⁸ The third Guru says, "Everything is born out of 'naam'; it is 'naam' which destroys every thing and it is because of 'naam' that every thing becomes part of eternal truth. But the 'naam' can be got only by becoming Guru-wardly and it is the God Himself who attaches one with the God's Name."⁵⁹ "The creation and destruction of the world is because of 'naam'."⁶⁰ The third Guru says, "Life force within all the creatures is that of Sabada

which helps to gain the ultimate union with the God.”⁶¹ The fourth Guru says, “God Himself is the ‘sabada’, Himself, the concentration and Himself is the sound-current. He Himself watches every thing and rejoices in every thing.”⁶²

‘Naam’ and the ‘sabada’:

Gurbani gives certain hints showing the separate identity of ‘naam’ and ‘sabada’ e.g. “Such is the character of a mind-wardly being that he remembers not the ‘naam’, nor does he construe the ‘sabada’.”⁶³ The Guru lays emphasis equally on ‘naam’ and ‘sabada’. The repetition of God’s Name known as ‘naam japna’ enkindles the force of ‘sabada’ within which, the moment it appears, starts pulling the soul upwards and takes it into the tenth door of the body. “Dying ourselves into ‘sabada’ enables us to live for ever and for ever. The moment it happens, death cannot come. The Nectar Name always looks sweet to the mind, but the rare ones obtain it through ‘sabada’. The Giver-God has kept this precious bliss of ‘sabada’ in His own hands and blesses it to those who deserve it. Nanak says that one obtains the true delight when colored into the hues of ‘naam’ and if it happens one gets grace in the God’s court.”⁶⁴ ‘Sabada’ is the stage of fully drenched into the hues of ‘naam’ known as ‘naam-ratte’. There is a thin wall distinguishing the ‘naam’ and ‘sabada’ as both have been used interchangeably as well as separately. It is a challenging task to make out this invisible wall between the two and find their meeting point which some scholars have tried to do in their own ways. To quote Dr. Dewan Singh, “J.S. Grewal making a significant study of this issue, says:

“To make a categorical distinction between the Word and the Name is not easy but the Name appears to refer to the object of communication and the word appears to refer to the medium of communication. The Word therefore, embraces all that embraces God’s nature, the laws governing the universe as well as the inner mystical experience.”⁶⁵

The first stage in 'naam-simran' is that of ordinary repetition of the God 'naam' known as 'jaap'. The second stage is that of 'ajapa jaap' when the 'jaap' starts automatically within without any special effort to repeat the 'naam' within. The Guru lays stress on "doing the unuttered meditation and utter the Naam in his mouth as well."⁶⁶

The Guru adds that "Some rare ones know what sort of 'Naam' is that which is uttered in the heart without the tongue."⁶⁷

After the unuttered meditation, comes the stage of unstruck music, which resounds within the tenth door. "When under the instruction of the Guru, the perfect man meditates on the God's Name, the unstruck music starts resounding within his being."⁶⁸

Dr Surinder Singh Kohli writes, "Anhad Shabda' and 'anahat sabada'-- both phrases point to the celestial music, which is both limitless and unassailable. Thus the Word-incarnate has a significant resonance, which can be heard by those, within whom the Tenth Door ('Dasam-Dwar') has opened. 'Anhat Shabda' is not the verbal testimony as produced by different kinds of musical instruments, it is the limitless spontaneous music heard on entering the Tenth Door. The 'yogi' is said to hear this 'shabda' before reaching the 'dasam dvar', but according to the Sikh Scripture, the disciple hears it on entering the Tenth Door."⁶⁹

Both the repetition of the God's Name and listening to the sweet 'sabada' within are the important aspects to be practised regularly to come to *Charhdi Kala* as both help in ascending the stairs of 'naam'.

Sweetest of the Sweet:

In Gurbani 'naam' and 'sabada' have been described as something which is sweetest of the sweet. The Guru says, "Crystalline sugar and raisins I have all tasted. Thy Name alone is the Nectar sweet."⁷⁰ The Guru says that "sweetest of all and the supreme elixir is the Guru's word. Such elixir and such sweet Nectar I have witnessed within. Whosoever tasted this Nectar have attained perfect dignity. Nanak says

that those who have been satiated with this Nectar, have got the celestial comfort.”⁷¹

The fifth Guru says, “My mind is enamoured by the unuttered Muse whose taste is wonderful.”⁷² The Guru says “O my soul, the God’s Name is sweet but you will understand it when you will taste it whole-heartedly.”⁷³ “The devotees of the God do not find anything sweeter than the God’s Name. The tastes are not as sweet as the taste of ‘Naam’. They have found it by tasting the other tastes.”⁷⁴ Taste of God’s Name has no parallels. It can be best explained with the help of an example which the Guru gives that of a dumb man who has tasted sugar but cannot explain its taste. “They alone who taste it know its taste but they can’t explain it because it is inexplicable.”⁷⁵

Purification Of The Mind Through Ambrosial Nectar:

The sweet taste in ‘naam’ takes us to the sphere of the mind, which has propensity for divergent types of tastes. Of all the tastes, the most delicious is that of God’s Nectar, which one obtains while meditating on the God’s Name. “The desires of the mind are killed and the duality sinks to get absorbed into spiritual equanimity when one obtains God’s limitless Name. After tasting the Nectar of God’s Name, which removes the sins, mind gets purification.”⁷⁶ Such great importance is given to ‘Naam-Ras’ that the Guru declares: “The knowledge of many secrets of the ‘shastras, vedas, samritis’ and bathing at sixty eight holies, is in enshrining God’s elixir in one’s heart.”⁷⁷ The first Guru reveals to Bharthari Yogi the method to prepare this Amborsial Elixir: “Make knowledge as thy molasses and concentrative meditation as thine flowers of ‘basia latifolia’. Put the doing of good actions in them as thy bark for fermentation. Faith should become thy furnace and love thy plaster. In this method, the sweet ambrosial nectar is distilled. By quaffing such Name-Nectar, O, Father, the mind gets intoxicated and gets aborbed in equanimity, easily into the God’s love.

Our day and night becomes fruitful by having concentrative meditation into the love of the God and by listening to the 'anahad-sabda' within. The perfect cup of truth is given to the one to drink whom the God blesses and casts His merciful glance. The dealer in Name-nectar does not show love for the paltry wine. The Guru's word is the word of nectar. By quaffing it, one becomes acceptable in the God's court. What the lover of the corridor of the house of the God and His sight, has to do with salvation and paradise? Imbued in God's praise, he is a renouncer for ever and does not lose his human birth in gamble.

The Tenth House in Human Body:

There are nine doors of our body through which our consciousness spreads into the world and which become the medium of action or 'karma' or through which we gain some knowledge in this world. The nine doors mentioned by Piara Singh Padam in his *Guru Granth Sanket Kosh* are: two ears, two eyes, two nostrils, mouth, anus and the procreative organ.⁷⁸ The Guru says, "The body township has nine gates; the tenth one remains evasive."⁷⁹ "Within the village, village of the body is the castle of the mind. Within the city of the Tenth Gate, is the abode of the True God, ever stable and immaculate is this place. The God Himself has created it. Within the fortress are balconies and bazaars. The God Himself takes care of the goods. The admantine doors of the Tenth Gate are knowingly closed and shut. Through the Guru's word, they are wide-opened. Within the fortress, is the cave of Tenth Gate, the God's Home place. By His order, the God of the Will has established nine apertures in the body house. The Incomputable and Infinite God abides in the Tenth Gate. The Unseeable God Himself reveals His ownself. Within the body of air, water and fire dwells the One God. He Himself stages the play. By the God's grace, the burning fire is quenched with the water. He Himsel puts that fire in the ocean. Creating the earth, God has made it the place to practice faith. He

creates and destroys and Himself remains detached. Everywhere the God has staged the play of breath in the beings. Withdrawing His might, He makes the beings fall.”⁸⁰

The nine doors of our body open to the nether worlds. The tenth door takes us to the highest of the high. The Guru says, “By establishing the nine houses and a royal mansion above i.e. the tenth gate of our body, God, the enemy of ego, abides in His own mansion i.e. the tenth one.”⁸¹ But it is the regular practice in ‘naam-simran’ which can help us to ascend higher to the tenth door of the body. “By practicing the immaculate ‘sabada’, one gets the high status and becomes loftiest of the lofty.”⁸² “The God is highest of the high, remotest of the remote and is limitless. He Himself is His own Creator.”⁸³ “This body is composed by uniting five elements together.”⁸⁴ “The water, fire, air, earth, and the sky: In that house of five elements abides the mortal.”⁸⁵ The body has developed great love for the soul called swan by the Guru. The swan soul is the wandering hermit or ‘Yogi’ and she in her composition of five elements is a beautiful woman. Day and night the swan soul enjoys the body home with love and dalliance but consults her not while finally departing from her.”⁸⁶ When comes the time to leave the body, the swan-soul flies away leaving the dead, motionless body behind. “When the order to depart is issued, how can one stay here?”⁸⁷ This coming and going birth by birth continues because of the ‘karmas’ done in the various bodies in the various births. “One comes and goes and does not find an abode in their own home. Bound to the past deeds they commit sins.”⁸⁸ “Then how to cross the terrible world ocean?”⁸⁹ The Guru answers: “Since times immemorial, the true Guru is the ship who ferries men across and leads them to ultimate salvation through ‘ram-naam’.”⁹⁰ The Guru reveals: “The Guru is the great giver of the Name-Nectar. The sublime Bliss is attained by uttering the God’s Name.”⁹¹

Dying Alive to Live In Eternity :

The 'yoga' given by the Guru is the 'yoga' of practising death while alive so that we may live spiritually forever. "Nanak says, "Earn such a 'yog' or such a way of life by which we may experience death while we are alive."⁹² The method to attain the true 'yoga' or the path is "to remain detached from worldly attachments."⁹³ This practice of death while living is the practice of dying daily into the Guru's Word or 'sabada'. "The one who dies into the 'sabada' and remains dead into the 'sabada', does not experience death again for the second time. It is in 'sabada' that one finds the God and develops the love for the God's Name. Without the 'sabada', the world has gone astray and suffers soul-transmigration birth to birth again and again."⁹⁴ Dying in 'sabada' develops kindness for all. The feeling of 'sarab-daya' sprouts within one's being which takes this concept closer to the concept of 'sarbat da bhala'. Remaining dead in life brings an understanding for everything. "One comes to understand the mystical aspects of life, death, human existence and the purpose of life leading to dying into the 'sabada'."⁹⁵ The Guru says that we can attain an abode in our own home by searching and realizing God through the Guru. The way of the dreadful world ocean is arduous and difficult. We can swim it across by remaining desireless amidst worldly desires.

The Art of Reverse Ascension:

The concept of dying into the 'sabada' and practising death in life takes us to the next important concept of reverse ascension which means closing the nine doors of the body and starting the journey upwards into the tenth door by reversing our attention from the world and by ascending the stairs step by step into the tenth house. The Guru says, "He alone is the Qazi, who turns away from the world and who by Guru's grace remains dead in life."⁹⁶ "He alone is an ascetic who turns towards the God and establishes the God-pillar in the tenth gate of the

body.”⁹⁷ “Turning away from the world, our heart-lotus gets filled with Nectar and this mind does not go anywhere and gains stability. Merging into the Primal God, one forgets not the ‘ajapa jaap’ i.e. the unuttered meditation.”⁹⁸ “Treading on the path of Divine Comprehension, one’s vision gets enlightened and one finally turns one’s face away from the world.”⁹⁹ “The seven seas of one’s mind are filled with immaculate water of the God’s Name and the inverted boat of mind upturns and floats across when one’s outgoing mind stops and stays and merges into the God by the Guru’s grace.”¹⁰⁰ The Guru says, “ When I turned away from the world and became dead in life, I got spiritually awakened. Then my mind got engrossed into ‘sabada’ and turned to God and rejoiced in ‘sabada’.”¹⁰¹ The third Guru says, “When we meet True Guru, our consciousness turns upwards. Then we experience death while in life which blesses us with realization and the understanding of the secrets of existence. He is the Guru and he is the disciple, O brother who mingles up light unto the light.”¹⁰²

Both the concepts of dying alive to live spiritually as well the concept of reverse ascension help us a lot in our spiritual awakening leading to the spiritual *Charhdi Kala* of the mind. In addition to spiritual *Charhdi Kala* we obtain the following socio-spiritual gains from both of these concepts:

- (a) It gives us death-consciousness and makes us aware of the transient nature of the world.
- (b) We become psychologically conscious that our life is short and is fleeting and we should try to get the spiritual gains in our life time.
- (c) The death-consciousness brings us in direct contact with the doctrine of Karma from where we get the knowledge of the transmigration of the soul from birth to birth in accordance with the deeds of our previous births. We don’t know our past birth nor are we aware of what our future birth will be. But the Guru says that our spiritual ascension gives

us the knowledge of 'agam' and 'nigam'. Moreover the Guru tells us if we will die ourselves into the 'sabada' we will live spiritually and we will get immunity from the cycle of birth and death. We will get 'Amar Pad' which means immortal status. The Guru says, "Through 'sabada' we earn truth and come to sing the true word and the attributes of the God. All these bless us with an abode in our own home and we obtain immortal status. Then we get glory in the True House of the God."¹⁰³

(d) It develops the fellow feelings of love in us and a helping attitude towards others. We remain conscious of our transience. We come to know that one day we are to leave this world. So we try to be loving and brotherly to our fellow beings which helps to spread the concept of universal brotherhood in the world.

(e) It propagates the idea of sharing of one's spiritual treasures with others. The Guru's order is "to the know the mysteries of 'sabada' and help others in knowing the 'sabada'."¹⁰⁴

(f) It develops the feelings of kindness for all. The Guru makes us aware that dying into 'sabada' develops the feelings of "sarab-daya"¹⁰⁵ in us. The concept of 'sarab-daya' is closely related to 'Sarbat da Bhala', which develops kindness in our hearts and makes us loving, helping and philanthropic in nature.

(g) Practising death while alive and reverse ascension develops good virtues in us. It makes us loving, humble, truthful, kind and self contented.

(h) Dying into 'sabada' is the practice of ascending regularly into the Tenth door of the body by closing the other nine doors. Regular ascending into the Tenth door is the regular practice of dying into the 'sabada' which brings our regular encounter with death while living. It is an endeavour in opening the Tenth door of our body. This is the practice which "turns upwards the lotus of our heart and fills it with Nectar. With the result, our mind stops wandering here and there."¹⁰⁶

(i) The greatest gain of dying into the 'sabada' is that it turns the mind Guru-ward. We come to know of the hidden mysteries of our existence. We start drinking the great elixir which the God has kept for us in the Tenth door of the body. It leads us to our direct encounter with the Guru with whose help we come to know about the mysterious treasure of 'sabada'.

Thus, the spiritual *Charhdi Kala* we gain by scaling the Tenth door of our body and by dying into the 'sabada' through reverse ascension, has social ramifications as well. It helps to develop social norms through spiritual ascension. It helps in the making of a spiritual society based on love, brotherhood, fellow-feeling, equal-sharing, humanitarian feeling, humility, kindness etc. and helps in the making of a better society based on love, humanism and universal brotherhood.

Virtuous Conditioning Of The Mind:

The Guru says, "If one's mind is full of virtues, it turns its back upon the world and dies into the mind itself."¹⁰⁷ Mind is of great importance in the philosophy of *Charhdi Kala* which revolves around the virtuous conditioning of the mind. The Guru says, "If we conquer the mind, we conquer the whole world."¹⁰⁸ In other words it means that if we succeed in overcoming the mind, we succeed in subduing the whole world. Our success in gaining the *Charhdi Kala* stage in spiritual as well as material fields depends upon our success in taming or controlling the mind. In *Bawan Akhri*, Bhagat Kabir gives a beautiful description of mind when he says, "One's mind is reconciled when one gets the knowledge of Primal God. One who gets the knowledge of God or to whom the mystery is revealed, alone comes to know his mind."¹⁰⁹

Mind is a great force. It can be a best friend and worst foe. It's the mind which can lead to altercations and brawls within the people and it is the mind which can lead to reconciliations. It is the mind which turns friends into foes. Our mind can become a great ascending force. It can

lead us to the heights. The same mind can throw us down by becoming a descending force as well. It means that mind can both be positive and negative. It can become a great constructive force or a worst destructive force. The same mind can become good or bad. Mind is something which can lead us into a heaven of virtues or even into a hell of vices. The Guru warns us: “Sometimes the mind soars high into *Charhdi Kala* and sometime it falls into the nether regions.”¹¹⁰

In the ‘Sidha Gosata’ we find a beautiful conversation between the ‘Guru’ and the ‘Yogis’ which enlightens us on the theme of mind. The Yogis ask three questions to the Guru: (1) “Where abides this mind elephant?” (2) “Where does this breath reside?” (3) “Where should the God abide, O detached ascetic Nanak, so that the mind’s wandering may cease?”

The Guru answers that when the God showers His Bliss, He leads us to the true Guru. It is then that this mind gets an abode in its own home. When the mortal eats up his self-conceit he becomes pure which puts restraints on his wandering mind.

The Sidhas further ask: (1) “How can the Primal Being be known?” (2) “How can man realize his own real-self?” (3) “How can the sun enter into the house of the moon?”

The Guru answers: (1) When, by Guru’s grace, one stills his ego from within, then the sun easily enters into the house of the moon, O Nanak. (2) When becoming stable, this mind abides in the mind itself, then, through the Guru the Primal Being is known. (3) This breath is seated in its place in the home of the navel region. (4) Searching, by the Guru’s grace one can (realize) or (attain) his own real-self. (5) His Name, that is within all, should abide in his own Home, so that the mind’s wandering may cease. The mind then obtains the God, whose Light is pervading the three worlds.

The Sidhas then ask a very important question: “When this heart and body were not there in the universe, where did the mind abide then?”

The Guru answers “When the heart and body were not there, O, ascetic, then the mind lived in the ‘Sunna’ i.e the detached God.”¹¹¹

The Guru finally concludes: “By Guru’s grace, the mind is steeped in God’s love but rare are the ones who understand this. By Guru’s grace one abides in his own home.”¹¹²

Studying the role of mind in achieving the *Charhdi Kala* stage we reach at the following conclusions:

(a) Mind has a propensity for tastes. “The beguiled mind runs after tastes of the tongue and other sensual organs.”¹¹³ This propensity of the mind for divergent tastes can be channalised in a better way by giving it superior types of tastes i.e. the taste of ‘naam-ras’.

(b) Mind will have to be made conscious that negative indulgence brings apathy and the ultimate fall from the house of God. “One gets disease and pain through excessive indulgence in negative tastes. Indulgence brings disease due to which one gets ultimately destroyed.”¹¹⁴ “Indulgence in lust leads to agonising ailments.”¹¹⁵

(c) In this world of divergent tastes, there will have to be a recognition of positive and negative tastes. “If one leaves this taste, then that taste comes. If one takes that taste, then this taste does not please the mind.”¹¹⁶

(d) The psychology of taste-indulgence of our mind should be closely studied to find the most superior taste for our mind. The problem with the taste of ‘naam-ras’ is that it can be got just by imagining it. One will have to sit personally into meditation to get the inexplicable, sweetest taste of ‘naam-ras’. “Those who have tasted, they come to know that its taste is like the taste of sweets for the dumb man who has tasted the sweets but cannot explain the taste of the sweets.”¹¹⁷

(e) It is the nature of the mind that it always remains thirsty. This endless thirst of the mind can quench if the mind is given the 'amrit' or 'naam-ras' to quaff which can be got only by meditating into the 'sabada' which is sweetest of the sweet. "The thirst of the mind goes by contemplating on the 'Sabada' through which the mind quaffs 'Amrit' to its fill."¹¹⁸

(f) The Guru forcefully pleads to sacrifice the mind if there is any thing you are to sacrifice. When comes the time to give the offerings to the Guru, the Guru sonorously announces to offer your mind in sacrifice. The Guru, time and again advises us to give your mind to the God. If we give our mind, we get the blessings in return. "Sacrifice thy mind and thy head to the God and seek only support from the Creator, then the worldly affairs and wanderings will come to an end and the ecstatic delight of 'Sabada' will enter the mind."¹¹⁹

(g) The Guru accepts that the mind is a great force. Now it is left to us to utilize this great force in bringing *Charhdi Kala* in us. The self-same mind can bring our fall. "In a moment the mind flies up to the skies, and in another moment sinks into the under-world."¹²⁰ It is we who are to build our mind and convert it into a great ascending force for us.

(h) We are in constant fight with the mind. We are really brave if we win this fight. It is a genuine and judicious fight with the mind because if we don't fight, it is the mind which will overpower us. If the mind overpowers us, it will lead to our fall which we should avoid at all costs. So, the downward tendencies of the mind will have to be fought constantly. But the mind who is a powerful foe can be killed only by getting the Grace of the God. "If we concentrate on God in deep love, only then we can engage ourselves in this combat with the mind and overpower it finally."¹²¹

(i) A study into the properties of the mind reveals that it is wavering, capricious, mercurial and fickle by nature. Like the needle of the

pendulum it does not remain steady. In order to keep it steady we will have to constantly feed it with 'naam-ras'. "The wavering mind does not remain steady. The mind deer stealthily eats the green shoots of sin. If we enshrine God's lotus-feet in our mind and heart, and memorize the God in our heart forever, we live eternally."¹²² We get the following benefits by enshrining our mind in God's Lotus-Feet: (1) It keeps our mind steady. (2) We get 'naam-ras' from the lotus-feet of the God. (3) We gain a permanent abode in the House of the God i.e. 'sachkhand'. (4) It saves us from the cycle of birth and death. (5) It brings us in *Charhdi Kala*.

(j) The theory of the iron cutting the iron can be successfully applied to control the mind. The positive energies of the mind when fully enkindled, help to nip the negative tendencies of the mind in the mind itself which gives a virtuous conditioning to the mind and the mind eventually comes in *Charhdi Kala*. In this way mind gets a supreme position in bringing us in *Charhdi Kala*. "Mind is the king: The mind gets propitiated through the mind itself and the desire gets stilled within the mind itself. The mind gains in unity with the God and is destroyed in separation from Him. Singing the God's attributes, the mind gets reformed."¹²³

(k) The love for illusion and money does not go unless mind is controlled. So, it is very important to control and kill the mind. "If the mind is not killed, the illusion of mammon can not be killed."¹²⁴

(l) Ego has an important role to play in conquering the mind. It is ego which gives an independent authority and status to the mind and creates a wall between mind and the God. If ego is killed, mind surrenders to the God which brings God's grace ultimately and the mind starts rejoicing in the tastes of 'naam-ras' because of God's Grace. "The Guruwardly conquers the mind by stilling his ego which keeps the True-

Name of the God enshrined within the mind of the Guruwardly being.”¹²⁵

(m) ‘Mannmukha’ is the word coined by the Guru for the mind-wardly beings. The antonym of ‘mannmukh’ in ‘Gurbani’ is ‘Gurumukha’. It is the Gurumukh who succeeds in overpowering the mind through the development of ‘Guruwardly’ attributes within the mind. Thus we will have to inculcate and develop the ‘Gurumukh tendencies within the mind to overpower its mind-wardly tendencies. While making comparison of the ‘mannmukh’ and the ‘Gurumukh, the Guru says, “The mind-wardly remain asleep and get plundered as a result. The Guruwardly remain safe and sound and perfect, O brother.”¹²⁶ It is the ‘Guruwardly’ who finally gain perfection and come in *Charhdi Kala*.

(n) Our state of mind depends upon our desires of the mind. The positive and Guruwardly atmosphere helps to build up a positive state of our mind. If our mind is positive, we will think positively about others. If our mind is negative, we will think negatively about others. A positive mind brings us to the threshold of *Charhdi Kala*. A God-wardly and a Guruwardly mind is always positive because it helps to give virtuous food and atmosphere for the positive development of the mind which is very important to bring us in a *Charhdi Kala* stage. “As man sees his own mind, so does he construe the minds of others. As is our state of desires of the mind, so becomes our state of mind.”¹²⁷ A mind in *Charhdi Kala* keeps a check on the desires of the mind.

Five Great Regions:

The Five ‘Khands’ described in *Japu Ji* are a symbolic representation of the process leading to the final stage *Chardi Kala*. These are the five spiritual stages we will have to scale and ascend step by step to achieve oneness with the God. These five realms or regions will have to be enkindled within through the ascending force of ‘naam’. The Guru has explained these realms one by one to make us aware of

the spiritual and mystic characteristics of each of these realms. The Guru gives these realms in an ascending order to us. The Guru reveals: “The path is strewn with stairs. We will have to ascend the stairs step by step to achieve oneness with the God.”¹²⁸

Our study of the five realms of *Japuji* leads us to the following points in the context of *Charhdi Kala*:

- (a) The five realms are the five stages in our upward spiritual journey leading us to the house of God i.e. ‘sach khand’-- the abode of truth.
- (b) Each spiritual stage is higher than the other. This reveals the ascension leading to *Charhdi Kala*.
- (c) Step by step spiritual ascension gives us an idea of the spiritual progression we are always in.
- (d) The Guru’s concept of ‘vigse’¹²⁹ or ‘vigas’ further strengthens our theory of progression. It is here that we find that *Charhdi Kala* is an attribute of the God Himself.
- (e) Our life is an endless struggle for betterment. The attainment of one situation, of course, brings psychological satisfaction and a sense of achievement. At the same time, it gives us a motivation to attain the still higher stages till we succeed in achieving oneness with the God and reach upwards in the abode of truth.
- (f) God’s grace which helps us upwards in our journey to *Charhdi Kala*, is the force which binds all the regions together. Following points reveal that God’s grace has a striking role to play in our journey of the *Charhdi Kala*: 1- In the realm of grace we find that God’s grace contains an inexplicable force which brings God’s might alongwith it. 2- God’s might in the form of grace ultimately becomes the might of *Charhdi Kala*. 3- In the realm of righteousness we find that “the accepted five are especially blessed with grandeur and the God’s insignia in the form of

grace.”¹³⁰ 4- In the realm of truth, the God “creates, watches and blesses His creation with grace.”¹³¹ It is the God’s grace which prevails throughout. 5- “Those who are blessed with grace, are assigned the action to do. His bliss comes with His grace O, Nanak.”¹³² The actions as such and even man’s success in these actions, comes because of God’s grace only.

- (g) Truth, another inseparable aspect of *Charhdi Kala*, is the abiding force in all these regions. Following points establish the supremacy of truth in our upward journey of *Charhdi Kala* to the realm of truth: 1- In the realm of righteousness, the Guru says, “He is true Himself and true is His court.”¹³³ 2- Adherence to truth is the criteria of judging everyone when comes the time in His court to judge the true and false.¹³⁴ 3- Truth is the major attribute of the God Himself as the Guru says in the realm of grace, “There abide devotees from many regions who enjoy the spiritual delight of the presence of the True in their minds.”¹³⁵ 4- God has chosen the realm of truth as His abode which is our final point in our journey of the *Charhdi Kala*.
- (h) Though there is an element of ‘anand’ i.e. the spiritual delight in every stage, it becomes resplendent in the realm of knowledge and reaches its culmination in the realm of grace. So, grace blesses us with spiritual might as well as spiritual delight.
- (i) We find action in the realm of righteousness as it is also called the realm of action or the realm of duty. We also find countless ‘karam-bhoomi’ i.e. the action-lands in the second stage of our upward journey—the realm of knowledge. Realm of spiritual endeavour also denotes action in the form of spiritual effort. The taste of God’s action is different. God’s action becomes His ‘hukam’ i.e. His order. Every thing occurs in the same way as He orders it.¹³⁶

- (j) Man's action becomes his 'karma'. "It takes us near the God or even away from God."¹³⁷ God's action becomes His grace.
- (k) Everything is within the order of God. As He orders, so everything occurs. Man's *Charhdi Kala* in all the aspects of life is very much within His order and within His scheme of the universe.
- (l) Sita is symbolic of human soul and human mind in the realm of grace. Ram is God Himself. The human soul sits in the praise of God and meditates on God's Name. After the meditation, the light of God's grace enters the soul and its beauty becomes inexplicable.

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References & Footnotes (Chapter 3)

1. ਉਪਰਿ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥
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2. ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
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(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-23, ਪੰਨਾ-5)
3. ਨਵ ਘਰ ਥਾਪਿ ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ ॥
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4. ਉਚੀ ਪਦਵੀ ਉਚੇ ਉਚਾ ਨਿਰਮਲ ਸਬਦੁ ਕਮਾਇਆ ॥
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5. ਗੁਰਮਤਿ ਆਖੀ ਦੇਖਹੁ ਉਚਾ ॥
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6. ਤ੍ਰਿਭਵਣਿ ਸਾਚੁ ਕਲਾ ਧਰਿ ਥਾਪੀ ਸਾਚੇ ਹੀ ਪਤੀਆਇਦਾ ॥
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7. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲ॥
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9. ਸਾਚਿ ਮਿਲੈ ਸੋ ਸਾਚੇ ਭਾਏ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਦਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1035)
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(ਮਹਲਾ-1, ਪੰਨਾ-468)
11. ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ॥
(ਮਹਲਾ-1, ਪੰਨਾ-419)
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(ਮਹਲਾ-1, ਪੰਨਾ-937)
13. ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
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26. ਨਾਇ ਮੰਨਿਐ ਕੁਲੁ ਉਧਰੈ ਸਭੁ ਕੁਟੰਬ ਸਬਾਇਆ ॥ ਨਾਇ ਮੰਨਿਐ ਸੰਗਤਿ ਉਧਰੈ
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27. ਨਾਇ ਮੰਨਿਐ ਦੁਰਮਤਿ ਗਈ ਮਤਿ ਪਰਗਟੀ ਆਇਆ ॥ ਨਾਉ ਮੰਨਿਐ ਹਉਮੈ
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28. ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਉਪਜੈ ਨਾਮੇ ਮਤਿ ਹੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ
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(ਮਹਲਾ-1, ਪੰਨਾ-991)
30. ਕਟੇ ਪਾਪ ਅਸੰਖ ਨਾਵੈ ਇਕ ਕਣੀ ॥
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ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
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40. ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥
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56. ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-12)
57. ਕੇਤੜਿਆ ਜੁਗ ਪੁੰਧੁਕਾਰੈ ॥ ਤਾੜੀ ਲਾਈ ਸਿਰਜਣਹਾਰੈ ॥ ਸਚੁ ਨਾਮੁ ਸਚੀ
ਵਡਿਆਈ ਸਾਚੈ ਛੁਖਤਿ ਵਡਾਈ ਹੇ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1023)
58. ਆਸਤਿ ਨਾਸਤਿ ਏਕੋ ਨਾਉ ॥ ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਰਹੈ ਹਿਆਉ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-953)
57. ਨਾਮੇ ਉਪਜੈ ਨਾਮੇ ਬਿਨਸੈ ਨਾਮੇ ਸਚਿ ਸਮਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤੀ ਪਾਈਐ
ਆਪੇ ਲਏ ਲਵਾਏ ॥ (ਮਹਲਾ-3, ਪੰਨਾ-246)
60. ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-117)
61. ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹ ਮੇਲਾਵਾ ਹੋਇ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-1250)
62. ਹਰਿ ਆਪਿ ਸਬਦੁ ਸੁਰਪਤ ਧੁਨਿ ਆਪੇ ॥ ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-165)
63. ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਆਚਾਰੁ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-508)
64. ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥ ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ
ਭਾਵੈ ਤਿਸੁ ਦੇਈ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-604)
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67. ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1256)
68. ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-228)
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(ਮਹਲਾ-1, ਪੰਨਾ-155)
71. ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ॥ ਐਸਾ ਅੰਮ੍ਰਿਤੁ ਅੰਤਰਿ ਡੀਠਾ॥
ਜਿਨਿ ਚਾਖਿਆ ਪੂਰਾ ਪਦੁ ਹੋਇ॥ ਨਾਨਕ ਧ੍ਰਾਪਿਓ ਤਨਿ ਸੁਖੁ ਹੋਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1331)
72. ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸ੍ਰਾਦ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1226)
73. ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ॥
(ਮਹਲਾ-3, ਪੰਨਾ-246)
74. ਹਰਿ ਬਿਨੁ ਕਛੁ ਨ ਲਾਗਈ ਭਗਤਨ ਕਉ ਮੀਠਾ॥ ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ
ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ॥ (ਮਹਲਾ-5, ਪੰਨਾ-708)
75. ਜਿਨਿ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-635)
76. ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਮਾਣੀ ਪਾਇਆ ਨਾਮੁ ਅਪਾਰਾ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ
ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰਾ॥
(ਮਹਲਾ-3, ਪੰਨਾ-604)
77. ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ॥ ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦ॥
(ਮਹਲਾ-1, ਪੰਨਾ-353)

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(ਮਹਲਾ-1, ਪੰਨਾ-1031)

80. ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ॥ ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗ ਨੰਦਰਿ॥

ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ॥ ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟ ਨਾਲੇ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥ ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ॥ ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ॥ ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ॥ ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੁ ਅਲਖੁ ਲਖਾਇਦਾ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਇਕ ਵਾਸਾ॥ ਆਪੇ ਕੀਤੋ ਖੇਲੁ ਤਮਾਸਾ॥ ਬਲਦੀ ਜਲਿ ਨਿਵਰੈ ਕਰਪਾ ਤੇ ਆਪੇ ਜਲ ਨਿਧਿ ਪਾਇਦਾ॥ ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮਸਾਲਾ॥ ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ ਨਿਰਾਲਾ॥ ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ ਢਾਹਾਇਦਾ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1033)

81. ਨਵ ਘਰ ਥਾਪਿ ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1093)

82. ਉਚੀ ਪਦਵੀ ਉਚੇ ਉਚਾ ਨਿਰਮਲ ਸਬਦੁ ਕਮਾਇਆ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1041)

83. ਉਪਰਿ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1040)

84. ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ॥ ਆਤਮ ਰਾਮ ਪਾਏ ਸੁਖੁ ਥੀਆ॥

ਕਰਮ ਕਰਤੂਤਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਲਾਗਾ ਹਰਿਨਾਮ ਰਤਨੁ ਮਨਿ ਪਾਇਆ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1039)

85. ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ॥ ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1031)

86. ਕਾਇਆ ਹੰਸ ਪ੍ਰੀਤੀ ਬਹੁ ਧਾਰੀ ॥ ਓਹੁ ਜੋਗੀ ਪੁਰਖੁ ਓਹ ਸੁੰਦਰਿ ਨਾਰੀ ॥ ਅਹਿ
ਨਿਸਿ ਭੋਗੈ ਚੋਜ ਬਿਨੋਦੀ ਉਠਿ ਚਲਤੈ ਰੁਤਾ ਨ ਕੀਨਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1028)
87. ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1028)
88. ਇਕਿ ਆਵਹਿ ਜਾਵਹਿ ਘਰਿ ਵਾਸੁ ਨ ਪਾਵਹਿ ॥ ਕਿਰਤ ਕੇ ਬਾਧੇ ਪਾਪ
ਕਮਾਵਹਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
89. ਕਿਓ ਕਰਿ ਭਵਜਲੁ ਲੰਘਿਸਿ ਪਾਰਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
90. ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
91. ਅਮ੍ਰਿਤ ਨਾਮੁ ਗੁਰੂ ਵਡਦਾਣਾ ਨਾਮੁ ਜਪਹੁ ਸੁਖ ਸਾਰਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
92. ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-730)
93. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-730)
94. ਸਬਦਿ ਮਰੈ ਸੋ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥ ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ
ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥ ਬਿਨੁ ਸਬਦੈ ਜੁਗ ਭੂਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੋ ਵਾਰ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-58)
95. ਜੀਵਤੁ ਮਰੈ ਛਾ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-940)
96. ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-662)
97. ਸੋ ਬੈਰਾਗੀ ਜਿ ਉਲਟੇ ਬ੍ਰਹਮੁ ॥ ਗਗਨ ਮੰਡਲ ਮਹਿ ਰੋਪੈ ਥੰਮੁ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-953)

98. ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥ ਅਜਪਾ ਜਾਪੁ ਨ
ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1291)
99. ਸੁਰਤੀ ਕੈ ਮਾਰਗਿ ਚਲਿ ਕੈ ਉਲਟੀ ਨਦਰਿ ਪ੍ਰਗਾਸੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1329)
100. ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲ ਨਿਰਮਲਿ ਉਲਟੀ ਨਾਵ ਤਰਾਵੈ ॥ ਬਾਹਰਿ ਜਾਤੈ ਠਾਕਿ
ਰਹਾਵੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵੈ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1332)
101. ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ ॥ ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ ਲਾਗਿਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-221)
102. ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਭਾਈ ਜੀਵਤ ਮਰੈ ਤਾ ਬੁਝ ਪਾਇ ॥ ਸੋ ਗੁਰੂ ਸੋ
ਸਿਖੁ ਹੈ ਭਾਈ ਜਿਸੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ (ਮਹਲਾ-3, ਪੰਨਾ-602)
103. ਸਚੈ ਸਬਦਿ ਸਚੁ ਕਮਾਵੈ ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰਪਦੁ ਪਾਵੈ ॥ ਤਾ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਵੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1342)
104. ਸਬਦਿ ਭੇਦ ਜਾਣੈ ਜਾਣਾਈ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-941)
105. ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-940)
106. ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1291)
107. ਮਨੁ ਝੁਠਾ ਜਮਿ ਜੋਹਿਆ ਅਵਗੁਣ ਚਲਹਿ ਨਾਲਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-935)
108. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-28, ਪੰਨਾ-6)
109. ਮਮਾ ਮੂਲ ਗਹਿਆ ਮਨੁ ਮਾਨੈ ॥ ਮਰਮੀ ਹੋਇ ਸੁ ਮਨ ਕਉ ਜਾਨੈ ॥
ਮਤ ਕੋਈ ਮਨ ਮਿਲਤਾ ਬਿਲਮਾਵੈ ॥ ਮਗਨ ਭਇਆ ਤੇ ਸੋ ਸਚੁ ਪਾਵੈ ॥
ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥ ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਬਬੀਰਾ
ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥ ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥ ਇਹੁ ਮਨੁ ਪੰਚ
ਤਤ ਕੋ ਜੀਉ ॥ ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥ ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ
ਕਹੈ ॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ, ਪੰਨਾ-342)

110. ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-876)

111. ਸਿਧ : ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ ॥

ਕਹਾ ਬਸ ਸੁਸਦੁ ਅਉਧੂ ਤਾਕਉ ਚੂਕੈ ਮਨ ਕਾ ਭਵਨਾ ॥

ਗੁਰੂ ਸਾਹਿਬਾਨ : ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ

ਪਾਏ ॥ ਆਪੈ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ

ਰਹਾਏ ॥

ਸਿਧ : ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ ॥

ਗੁਰੂ ਸਾਹਿਬਾਨ : ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਸਿ ਸਮਾਵੈ ॥

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ

ਰਹੈ ॥ ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ

ਲਹੈ ॥ ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ

ਸਬਦਿ ਲਹੈ ॥

ਸਿਧ : ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਠੈ ਰਹਤਾ ॥

ਗੁਰੂ ਸਾਹਿਬਾਨ : ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-945)

112. ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥

ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-946)

113. ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਸਾਦਿ ਲੋਭਾਨਾ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-903)

114. ਬਹੁ ਸਾਦਹੁ ਦੁਖੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥ ਭੋਗਹੁ ਰੋਗੁ ਸ ਅੰਤਿ ਵਿਗੋਵੈ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1034)

115. ਭੋਗੀ ਕਉ ਦੁਖੁ ਰੋਗੁ ਵਿਆਪੈ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1189)

116. ਇਹੁ ਰਸ ਛਾਡੇ ਉਹ ਰਸੁ ਆਵਾ ॥ ਉਹ ਰਸੁ ਪੀਆ ਇਹੁ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥

(ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ, ਪੰਨਾ-342)

117. ਜਿਨਿ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-635)
118. ਤਿਖਾ ਨਿਵਾਰੀ ਸਬਦੁ ਮੰਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਭਰਪੂਰਿ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-933)
119. ਮਨੁ ਦੀਜੈ ਸਿਰੁ ਸਉਪੀਐ ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ ॥ ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ਮਨ
ਮਹਿ ਸਬਦੁ ਲਨੰਦੁ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-934)
120. ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਖਿਨੁ ਉਭਿ ਪਇਆਲਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1344)
121. ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ ॥ ਰਣ ਮਹਿ ਲੂਝੈ ਮਨੁਆ ਮਾਰਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-931)
122. ਚੰਚਲੁ ਚੀਤੁ ਨ ਰਹਈ ਠਾਇ ॥ ਚੋਰੀ ਮਿਰਗੁ ਅੰਗੂਰੀ ਖਾਇ ॥
ਚਰਨ ਕਮਲ ਉਰ ਧਾਰੇ ਚੀਤ ॥ ਚਿਰੁ ਜੀਵਨੁ ਚੇਤਨੁ ਨਿਤ ਨੀਤ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-932)
123. ਮਨੁ ਰਾਜਾ ਮਨੁ ਮਨ ਤੇ ਮਾਨਿਆ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ॥ ਮਨੁ ਜੋਗੀ ਮਨੁ
ਬਿਨਸਿ ਬਿਓਗੀ ਮਨੁ ਸਮਝੈ ਗੁਣ ਗਾਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1125)
124. ਨਾ ਮਨੁ ਮਰੈ ਨ ਮਾਇਆ ਮਰੈ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1342)
125. ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-946)
126. ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਸੇ ਲੂਟੇ ਗੁਰਮੁਖਿ ਸਾਬਤੁ ਭਾਈ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1024)
127. ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰਮਨੁ ਤੈਸਾ ॥ ਜੈਸੀ ਮਨਸਾ ਤੈਸੀ ਦਸਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1342)
128. ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-32, ਪੰਨਾ-7)
129. ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-37, ਪੰਨਾ-8)
130. ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਣੁ ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-34, ਪੰਨਾ-7)

131. ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-37, ਪੰਨਾ-8)
132. ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-37, ਪੰਨਾ-8)
133. ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-34, ਪੰਨਾ-7)
134. ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-34, ਪੰਨਾ-7)
135. ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-37, ਪੰਨਾ-8)
136. ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-37, ਪੰਨਾ-8)
137. ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥
(ਮਹਲਾ-1, ਪੰਨਾ-8)

Chapter 4

GROWTH OF *CHARHDI KALA* CONSCIOUSNESS FROM GURU NANAK TO GURU GOBIND SINGH AND ONWARDS

The seed of *Charhdi Kala* which Guru Nanak disseminated in the hearts of the Sikhs was made by the Perfect Spiritual Master from God's storehouse of 'naam' and 'sabada'. It had been nurtured with such a skill and craftsmanship that it soon became a big shady spiritual tree during his lifetime. It was constantly watered and taken care of by the lineage of Great Gurus after the Guru and even after the Gurus by their devoted disciples. Those who sat under this tree, enjoyed its spiritual shade of 'naam', relished its tasty fruit of 'naam-ras' and the most delicious and sweet nectar of 'sabada'. Guru injected the divine nectar of spiritual 'naam' in the minds of his disciples which purified their minds and made them ready for spiritual flights and brought them in *Charhdi Kala*. The opening of tenth gate of the body by controlling the other nine gates ushered in new spiritual experiments, novel revelations and a rapturous world of *Charhdi Kala* blessed them with inner awakening. The Guru turned them into unique renouncers who were instructed not to renounce the world and were given the message of 'naam japo' 'kirat karo' and 'vand ke shako'. It was a unique renunciation wherein they were told to live in the world in such a way as if they did not live in it. He gave a new meaning to the term 'Yog' and preached his disciples to practise the 'Yoga' of remaining detached amidst worldly attachments.¹ He made his followers spiritually energized by the spiritual armoury he gave them in the form of 'naam and 'sabada', regular meditation, love and devotion and enriched them with fellow feelings, humanistic values, and philanthropic attitudes. The

Gurus composed spiritual poetry in the form of Gurubani which opened new spiritual vistas and established spiritual values for them based on virtues. An in depth study of Guru Nanak Bani reveals that the Guru was conscious of the inherent weaknesses of the prevalent system and “attempted at changing the total value system of the contemporary society”² by giving a new set of values.

The new set of values the Guru gave, was that of universal brotherhood, truth, fearlessness, love and the grace of the Spiritual Master and the God. This spiritual armour of the new scale of values helped in the inner as well as outer growth of *Charhdi Kala* consciousness from Guru Nanak to Guru Gobind Singh and onwards. According to Dr. Trumpp, “The doctrines once uttered by Baba Nanak were taken up by the following Sikh Gurus without any perceptible deviation; and after the volume of the Granth had been collected by Guru Arjan Dev, they were never called into question, the Granth being held as an immediate divine revelation.”³

The spiritual armoury of *Charhdi Kala* with which Gurus blessed their Sikhs, turned them into a ‘sachiar’ society of saints. “The Beloved God, the pardoner came to abide in their minds through ‘sant-sangat’ i.e. the society of saints.”⁴ The Guru also calls it ‘sant-sabha’, the society of the saints. The Guru’s instruction is to “speak God’s Name through the Word of the Guru and search for this Nectar in the society of saints.”⁵ We find the saints-in-making in the disciples of Guru Nanak. We find the Gurus addressing his disciples as saints. The Guru says, “O Meeting thou in the society of saints, deliberate over the True Name. Gather thou the viaticum of True Name for thy soul which shall be with thee here and the here-after.”⁶ The Guru’s stress is on ‘aethe-outhe’ i.e. “here and here-after” which means this world as well as that world. Both the worlds will have to be equally cared for. His message of ‘naam japo’, ‘kirat karo’, and ‘vand ke shako’ looks after the welfare

of his disciples in both the worlds. The Guru's path is actually the path of the saints as Guru Arjan Dev preaches us that "by travelling on the path of the saints a lot of impure ones will get salvation."⁷ Dr. Sher Singh is right when he says, "Guru Nanak aimed at training people to find God from within. He wanted, in other words, to teach the steps in order to reach the height where he himself stood."⁸ The Guru gave his disciples the wings of God's Name so that they could fly to heights of *Charhdi Kala*. He injected the spiritual power of 'sabada' in his disciples in the form of an ascending force to reach and scale those heights. He gave them the technique to obtain and enkindle the *Charhdi Kala* stage in them and this was well followed by rest of the Gurus who successfully carrying the message of the first Guru, went on inculcating the Nectar of *Charhdi Kala* to his disciples. To quote Dr. Darshan Singh, "Guru Nanak wanted his Sikh to be a sachiar, (Sachiar transformed himself into a saint-soldier at the time of tenth Guru), to be internally solid and strong, while standing upon some principles and thereby to attain supremacy in all other areas of life. Therefore, economic gains are required for reasonably good subsistence. The real power is within oneself and it must be realised."⁹ What Dr. Darshan Singh calls "the real power" is actually the power of *Charhdi Kala* which the Guru blessed their disciples to turn them into perfect individuals.

The Second Apostle of *Charhdi Kala*:

Guru Angad Dev is well-known for starting Gurmukhi script and getting the life stories of Guru Nanak written under his supervision. He also started the 'langar'(community-kitchen) of 'Ghiali Khir' i.e. the porridge in clarified-butter and a wrestling-arena for physical exercise to lay stress on maintaining good physical health. This was an indication that both spiritual and physical, i.e. inner and outer strength were required to be in *Charhdi Kala* but it was also important to kill one's

ego and practise humility. The Guru said, “Our ‘houmein’ (ego) is a chronic disease which has the remedy in itself to control it. If the God be gracious, He makes us listen to the ‘shabada’ of the Guru which brings us in *Charhdi Kala*.¹⁰

The second Guru made us conscious of the factors which could lead to our fall and said, “If man does not concentrate his mind in God’s Name and remains busy doing millions of deeds, he will go to hell.”¹¹ It means that the central point is the love for the God’s Name. The second Guru was a great proponent of service to the spiritual Master. “The disciple who sells his mind to the Guru, gets Chardi Kala in work and deed and remains successful.”¹² *Charhdi Kala*, according to second Guru, lies in total submission to the God. “One who compares himself with God under the influence of ego, forfeits his due in the next world.”¹³ “One should praise the God who gives everything to eat. One can’t give order to the God, only prayer and submission can help in this field.”¹⁴

Like Guru Nanak, Guru Angad revealed to his disciples the mysteries of the body and its role in bringing us to *Charhdi Kala*. He said, “Body fortress contains nine visible doors, the mysterious tenth is hidden. The hard door of ignorance doesn’t open. It is the Guru’s Word which opens it.”¹⁵

Third Apostle of *Charhdi Kala*:

Guru Amar Das carried Guru Nanak’s message to the disciples by emphasising the need for looking into one’s body. He said that, “the human body is the God’s Temple in which emerge the precious diamonds of knowledge to bring us in *Charhdi Kala*.”¹⁶ “With great luck one gets this body”¹⁷—the body which is extremely sacred.”¹⁸ The Guru wanted us to look within the body, sit in meditation, and start a search for the God within. Giving us the accurate method of God’s worship to come to *Charhdi Kala*, the Guru addresses us as saints and

says that “God’s worship is rare to find and inexplicable O’ saints.”¹⁹ “In the body lies the God who nourishes all.”²⁰ “The Guru-ward beings make a search within their body to come to *Charhdi Kala*, others are mistaken.”²¹ *Charhdi Kala* is impossible without realizing the mystery of one’s body. Those lovers of God “are pure who realize themselves.”²² “Everything has come out of the God’s Name.”²³ “Those who absorb themselves into the ‘sabada’ and practise the art of dying alive into the ‘sabada’, are complete. The brave Guru reveals the art of listening to the sound-current of ‘sabada’ to bring them in *Charhdi Kala*.”²⁴ “Those who search the God outside their body, do not get the God’s Name but waste their time in utter frustration and grief.”²⁵ Only ‘naam’ was supreme. “Without Name all are of low castes worth the worms of filth.”²⁶ “If we know the taste of the word, we get self-knowledge.”²⁷ Nine outlets of the body cannot give the taste of ‘naam’ which lies in the tenth door. “Nine doors are visible and the tenth is invisible.”²⁸

The institution of ‘langer’ symbolising the concept of equality flourished at the time of the third Guru. Even emperor Akbar had to humbly sit in a queue to take ‘langer’ in Guru’s community-kitchen.

The third Guru was a living example of *Charhdi Kala* who announced that the “Guru-ward beings who were blessed with inner knowledge and inner enlightenment, never become old.”²⁹ In his old age the Guru lovingly offered such services to his Satguru, which were otherwise impossible for an old-man to perform. The Guru performed humblest kind of work such as bringing the water daily from a distance of three miles from Beas river for the morning bath of the Guru.

The Guru was seventy-three when he became the Guru. In his spiritual reign of twenty two years, he gave exemplary spiritual leadership to the Sikhs to bring them to *Charhdi Kala*. He organized a lot of social reforms and welfare activities such as the construction of the ‘bouli’ i.e. well with eighty-four steps at Goindwal for the use of

visitors, abolition of 'sati' and 'purda' by women. We get a glimpse of his organizational craftsmanship in his institution of 'manjis' i.e. dioceses, each one placed separately under the charge of bishops which increased the followers in great numbers and led Sikhism to *Charhdi Kala*. To quote Max Arthur Macauliffe, "It was Guru Nanak who had sowed the seed from which it sprang. In Guru Angad's time its trunk towered on high, and its roots penetrated the earth, while during Guru Amar Das's spiritual reign it put forth its widely spreading branches in every direction."³⁰ The Guru breathed his last at the age of ninety-five and while dying, he gave such dictates to his followers which immensely revealed his state of *Charhdi Kala* while departing from this world. The Guru ordered not to perform any mournings after his death and remain in *Charhdi Kala* by obeying the will of the God. Macauliffe picturises the last words of the Guru in the following strain: "When I have gone, sing God's praises, read God's word, hear God's word, and obey God's will. . . . Perform no obsequies for me, place not a lamp in my hands during my last moment."³¹

Fourth Apostle Of *Charhdi Kala*:

Guru Ram Dass came as an ordinary disciple to the third Guru. The Guru was so much impressed by his humble service for the Guru that he accepted him as his son-in-law. Guru Ram Dass never behaved like a son-in-law. He became humbler, loved his Guru more and remained more in the service of the Guru than before. When came the time of choosing a successor, a patience-test was conducted. The Guru ordered him to make the platforms at the 'bouli' and went on rejecting the platforms every time fourth Guru made it. So great was fourth Guru's patience that he went on making the platforms without uttering even a single word. So pleased and impressed was the third Guru with fourth Guru's humility and patience that he said, "Obeying my order,

seven times hast thou built the platform, so seven generations of thine shall sit the Guru's throne."³²

While discussing fourth Guru's philosophy of *Charhdi Kala*, it would be interesting to note the terminology symbolic of an ascending order used by the Guru in one of his couplets. The fourth Guru compares human body to a horse on which human soul mounts to cross the rough sea of the world. "This body is created by the God himself. This body horse should be decorated with a saddle to find the supreme God. One should mount upon this horse to cross the rough seas which has innumerable waves. It is the Guru which helps in crossing it. The lucky ones cross it by boarding the God's ship by steering it with the 'Chappu' i.e. raft of Guru's word."³³ Giving supreme importance to the body which has provision for *charhdi kala*, the Guru says, "In the body-city abides the Supreme-Master-God who is fearless, without enmity and formless.

Guru Ram Dass was a great proponent of service to the Guru which purifies the mind and leads to *Charhdi Kala*. The Guru's service, he said, "is pure and the pure ones perform this service."³⁴ "Sitting or getting up one should devote oneself to the Satguru's service which will bestow one with peace of mind."³⁵ "God's Name is precious fortress which is lying hidden in the fort temple of the body."³⁶ "One can search it out if one meets the Guru after which, the light of our souls merges into the eternal light to become one."³⁷ He addresses his followers as saints and says, "By raising his arm the Guru is calling them. They should listen to Guru's call."³⁸

Service without question to Guru and humility are the great virtues to obtain *Charhdi Kala* and these are the virtues we get from the life-stories of the fourth Guru. As mentioned earlier the incident of construction of the platforms at the site of 'bowli' i.e. the water-spring, reveals volumes of selfless love the Guru, his patience and his service to

the Guru which are the great qualities of *Charhdi Kala* of the Guru to be emulated strongly by his followers. When Baba Sri Chand asked the fourth Guru as to why he had grown such a long beard, the Guru replied that he had grown it to wipe the feet of holy man like Baba Sri Chand and actually started wiping his feet. The fourth Guru founded Amritsar in 1570 which is symbolic of the *Charhdi Kala* of the Sikhs.

Great Martyr Of *Charhdi Kala*:

A great organizer, a great poet, a zealous preacher, editor, seer and the greatest of the martyrs, the fifth Guru was an embodiment and a living example of *Charhdi Kala*. The word *Charhdi Kala* in 'Ardas' appears to be taken from the couplet of the fifth Guru in which we find the words *Charhya* and *Kala* used together in a single couplet for the first time. The Guru said, "If sixteen virtues or forces are enkindled perfectly, the God with His endless forces ascend within."³⁹ These sixteen virtues are: "knowledge, meditation, good attributes, determination, abstinence, religion, donation, education, concentration, love, celibacy, spiritual faith, truth, kindness, regularity and perfection."⁴⁰

The fifth Guru was a strong advocate of singing God's attributes, which help on the path to *Charhdi Kala*. "Those who sing God's attributes are supreme."⁴¹ "Nanak lives only by relating God's attributes which bring in innumerable ecstatic delights and spiritual raptures."⁴² The instrument within plays eternal melody which daily keeps the mind in spiritual rapture symbolizing *Charhdi Kala*. It helps the mind to eschew the wayward ego. "Nanak prays the God to take the soul into His shelter and bestows the mind with love for the company of the True and the Pure Master."⁴³

The great citadel of *Charhdi Kala* formed by Guru Nanak was practically highlighted by the fifth Guru, who not only propounded the philosophy theoretically but gave it a practical shape by laying down his

life for the concept of blissful 'Bhana' i.e. the Guru's will."⁴⁴ Whatever pleased the God was acceptable without any questionings."⁴⁵ The Guru did what he had predicted that he "will sacrifice for Thy will."⁴⁶ His sacrifice was a great living example of *Charhdi Kala*. The foundation stone of Harimander Sahib and the compilation of *Sri Guru Granth Sahib* were the great citadels for an ever-lasting and never dying *Charhdi Kala* of the Sikhs.

The concept of relying upon God's Will and the concept of *Charhdi Kala* appearing simultaneously at the concluding portion of the Sikh litany, were practically established by the fifth Guru who was against performing any self-willed miracles against the God's will. The Guru said, "What pleases God's will is the real pleasure and honour."⁴⁷ "It is greatest of all the truths that nothing is greater than God's will."⁴⁸ Any wayward personality, cannot obey the will the God. "Only Thou can help to obey Thy Will through Thy graciousness."⁴⁹ "Only they are the devotees whom Thou liketh and who obey Thy will. Nanak can always sacrifice for such lovers of God's will."⁵⁰ The Guru says, "I have got this knowledge from the Guru that whatever God does should be obeyed as good."⁵¹

The fifth Guru was a practical mystic who wanted to preach more by example than by precept. The concept of martyrdom became a practical example when the Guru preached that it was all in the God's will. If the God's will is to sit on the burning hot plate, one should happily accept it. We find that the concept of martyrdom and God's will appear frequently in the writings of the great martyr himself. The fifth Guru was perhaps born to bear the brunt of the burning fire on his own self, so that the world may live in peace. It was the concept of dying while living. In order to have one's God, it was important to kill one's mind in the mind itself.

First Turning Point In Sikh History:

The martyrdom of the fifth Guru is a first turning point in Sikh History. It created circumstances which gave a militant, martial colour to a spiritually coloured, other-worldly people. The Sikhs for whom their True Master was dearer than anything else in the world, were never ready to accept their True Master's martyrdom. What pained them more was that their Master was mercilessly tortured to death. The fifth Guru was made to sit on big hot bread-baking iron plates and the burning sands from a parcher's furnace were poured on his bare body. After such inhuman tortures the Guru was taken to the Ravi for a bath where he was said to have mysteriously disappeared into the Ravi.

All this was too much for the Sikhs. The blood-curdling tortures meted out on their beloved Guru made their blood boil. They sat brooding waiting for vengeance. In meditation, they prayed to the God for help. The great principles of *Charhdi Kala* stood by them. The ideals of devotion, love, humility and complete surrender to the will of the God ('Bhana') and finally forgiveness were at test. It was a unique predicament. Their question to the God was "Is it possible to forgive the inhuman cruelties meted out to their Father?"

A Living Example of *Charhdi Kala*:

The martyrdom of the fifth Guru was a great living example of *Charhdi Kala*. Sitting on the hot ferrous sheet, the Guru remained in *Charhdi Kala* and went on smiling gracefully and repeating the holy Name of the God, "Thy will is sweet, O, God; Nanak asks only for Thy Name."⁵² The Guru practically lived by what had been composed in His Bani, "What pleases Thee, is acceptable. I sacrifice myself at Thy Will."⁵³ Acceptable are those people who believe in the God's Will. "Bear God's will as a final truth and live eternally forever and forever as a result."⁵⁴ The Guru means to say that a cheerful acceptance of the

God's will ushers in *Charhdi Kala* forever and forever in the house of the God.

'Naam-simran' and 'shabad-abhias' are the mystic forces which germinate the spirit of *Charhdi Kala* within and from where emerge the force to rely on God's will. The Guru said, "This is the instruction of the Perfect Master to meditate on God's Name. In the God's will, one does the contemplation, practice austerities and keeps abstinence and in the God's will is one released."⁵⁵

Fifth Guru's whole Bani reveals his total reliance on God's will and we find his martyrdom becoming a living example of accepting God's will with smiles. There is an anecdote that the Muslim saint Mian Mir, who was an ardent follower of the Guru and who had laid the foundation stone of the Harmandir Sahib, Amritsar, was so perturbed to see the tortures meted out to the Guru that he offered to use his spiritual power to punish Jahangir but the Guru stopped him and ordered him to obey the God's will. To quote Max Arthur Macauliffe, "The Guru requested him to cast his eyes towards heaven. On doing so, it is said, Mian Mir saw angels begging the Guru's permission to destroy the wicked, the proud, and perverse....To Mian Mir who was wonderstruck with such heavenly sights, Guru replied, "I bear all this torture to set an example to the teachers of the True Naam, that they may not lose patience or rail at God in affliction." The true test of faith is the hour of misery. Without examples to guide them, ordinary persons' minds quail in the midst of suffering. To set aside by the exercise of supernatural power the law of nature which applieth to all things perishable and thereby to engender pride in the heart, would be supreme folly.' Mian Mir on the hearing this departed commending the Guru's fortitude and singing his praises."⁵⁶

The Guru had set an example of remaining undeterred in any eventuality whatsoever which the Sikhs vehemently followed after his martyrdom. They became a race of spiritualists, martyrs and warriors who always remained in *Charhdi Kala* in all situations.

Sri Guru Granth Sahib: A Source of Charhdi Kala :

Fifth Guru's greatest contribution was his editing and compilation of *Sri Guru Granth Sahib* which contains the teachings in the form of spiritual verses composed not only by Sikh Gurus but by some Hindu and Muslim saints as well which gives it a universal appeal. It is a permanent source of *Charhdi Kala* for the Sikhs which blesses them with an everlasting, ever-fresh, multi-faceted inspiration from *Sri Guru Granth Sahib*. It is an unending reservoir of spirituality, a perennial source of 'Gur-Sabada' appearing as Guru's Word and Order i.e. 'Hukamnaama' receiving and imbibing which mind blooms and utters, "My God is Ever New, Always, Always Great Giver."⁵⁷

Amritsar and Charhdi Kala - A Historical Perspective:

A great monument which became a great source of *Charhdi Kala* in the course of history is Harimandir Sahib at Amritsar. The story of the miracle of black crows turning into white swans after the dip in 'sarovar' and the final recovery of the leper became so popular that the Mughal rulers started having an eye on Amritsar 'sarovar' as they started feeling that 'sarovar' was responsible for the rising power, i.e. *Charhdi Kala* of the Sikhs. The desecration of the Amritsar 'sarovar' became the chief aim of the Muslim rulers and they always conspired to destroy the source of the Sikh power. There have been many instances in history when the Muslim rulers desecrated the Amritsar 'sarovar' by putting dead cows' intestines in it. Their only aim in doing so was to check and destroy the source of *Charhdi Kala* of the Sikhs. Ahmed Shah Abdali even went to the extent of destroying the whole Temple. To quote Teja Singh and Ganda Singh, "To further punish the Sikhs, he

attacked them at Amritsar on the eve of the Baisakhi festival i.e. 10th April, 1762, when the thousands of them gathered for a bath in the holy temple. They of course dispersed at his approach, and he took the occasion to blow up their sacred temple with gun-powder. The bungas or rest-houses meant for pilgrims were destroyed and temple after being desecrated with the blood of cows, was filled with refuse and debris.”⁵⁸

History is witness to the fact that whosoever tried to desecrate Amritsar, has suffered a lot or met some tragic end. Even Ahmed Shah Abdali had to bear the brunt, a fact which has not gone unnoticed by historians. To quote Teja Singh and Ganda Singh, “As the buildings were being blown up, a flying-bat is said to have struck the Shah on his nose and inflicted a wound from which he never recovered.”⁵⁹

Sikhs have never left the atrocities meted out on their person go unavenged. To quote Teja Singh and Ganda Singh, “On 17th Oct, 1762 was the Diwali festival and about 60,000 Sikhs had assembled on the occasion at Amritsar, with the resolve to avenge the insult inflicted upon their temple and to retrieve the loss of national honour suffered in the great Holocaust. Receiving news of this gathering, the Shah who had returned from Kalanaur to Lahore and had no sufficient reserves with him thought of averting a clash by resolving to diplomacy.... Finding all efforts at peace unavailing, the Shah marched from Lahore and reached Amritsar on 16th Oct, the day before Diwali. Early next morning, the Sikhs drew up their reserves and made a desperate attack on the enemy. The Afgans fought with equal energy during the whole day of the ‘Amavasya’, which was darkened by a total eclipse of the sun, but they could produce no impression on the Sikhs. The tact and skill of the military genius of the time of Asia gave way before the zeal and determination born of religious fervour and sacrifice. The Shah was compelled to withdraw his forces and escape to Lahore under cover of

darkness.”⁶⁰ The defeat of such a big army of Ahmed Shah Abdali at the hands of the Sikhs was a major great event of history.

History reveals that the Mughals always thought of desecrating the Amritsar Harimandir as they believed that the Sikhs received their spiritual force of *Charhdi Kala* from Harimandir’s sacred pool. The Sikhs always showed their unparalleled strength of *Charhdi Kala* in all such situations and always gave suitable replies to the Mughals. Inhuman cruelties were meted out to the Sikhs to tarnish their morale. The Sikhs did not bend and stood all the inhuman treatments given to them. They always remained in *Charhdi Kala* and went on punishing those responsible for the desecration of the temple. One such example was that of Sukha Singh, Mehtab Singh who disguised themselves as Muslims in August 1740 (when temple was converted into a stable and the sanctum sactorum into a dancing place for public girls by Massa Ranghar) and entered the temple under the pretext of paying land revenue. They beheaded Massa Ranghar in broad day light for desecrating the temple, held his head on a ‘neja’ (the long spear) and displayed it in the streets to show the punishment they would give to those responsible for desecrating the temple and to show they were in *Charhdi Kala* even in worst times.

‘Sacha Padshah’ of ‘Miri-Piri’:

The arrival of Guru Hargobind Sahib on the religio-socio-political scene of India was a consequential climacteric, which for the first time, transformed the Sikh character and the Sikh ethos from the purely spiritual to the martial. It was for the first time that the Sikhs took to sword -- not just one sword but the two: ‘miri’ symbolizing temporal power and ‘piri’ symbolizing spiritual power. By doing so the Guru mingled martial arts with religiosity, temporal with the spiritual, and ‘bhkati’ with ‘shakti’. It was an attempt at giving a practical shape to the ideas already given by the first Guru. It was a practical move in the

making of recluse in the house-hold itself. The aim was wholeness in *Charhdi Kala* in both the spiritual and the temporal. "In the Guru's house religion and wordly enjoyment shall be combined with cauldron to supply the poor and needy and the scimitar to smite oppressors."⁶¹ The Guru "issued an encyclical letter to the masands to the effect that he would be pleased with those who brought arm and horses instead of money."⁶² The 'masanads' who did not relish Guru's call for arms because of obvious reasons complained to the Guru's mother, The preceding five Gurus never handled arms. If Jahangir heard of our Guru's doings he will be angry; and where shall we hide ourselves? "The Guru's mother replied, 'Have no anxiety. Guru Nanak's hand is on my son's head. The Guru ever liveth. Bhai Budha's words, that Har Gobind shall be a temporal as well as spiritual ruler and shall wield two swords, are about to be fulfilled."⁶³

A peep at the daily life of Guru Har Gobind especially immediately after the martyrdom of the fifth Guru, injects a lesson of *Charhdi Kala* in our minds. The Guru took the reigns of spiritual ministry at a time which was full of challenges. The Guru was only eleven years old when his father, Guru Arjan Dev, the fifth beloved Master of the Sikhs was martyred. It was a period of great shock, a period which was not merely a test for the Guru but for the whole Sikh community. The martyrdom of the great Apostle who taught philosophy of living in God's will, will have to be accepted as the will of the God. The first great deed the Guru did, was to preach his disciples to remain cool in the hours of sorrow. For regular ten days went on the recitations of *Sri Guru Granth Sahib*.⁶⁴ It was on eleventh day that the eleven year old Guru was made to sit on a specially erected platform⁶⁵ for the Guru's coronation at Sri Akal Takath Sahib. When Bhai Buddha offered him the 'seli', a woollen cord worn round the neck as a mark of Guruship, "Guru Har Gobind ordered that 'seli' should be placed in the

treasury, apparently because it was not suited to the altered political condition of the Sikhs. He then addressed Bhai Buddha, 'My endeavours shall be to fulfill thy prophecy. My 'seli' shall be a sword-belt, and I shall wear my turban with a royal aigrette.' He then sent for his arms, and arrayed himself in martial style so that, as the Sikh chronicler states, his splendour shone like the sun."⁶⁶

It is the great glimpse of *Charhdi Kala* we get at the coronation ceremony of the sixth Guru of the Sikhs. The Guru girded two swords of 'miri' and 'piri' symbolizing temporal and the spiritual power and ordered for the militarisation of the Sikhs for the protection of the weak and the poor. The regular practice of martial arts started to train his followers militarily. Wrestling, equestrian, tent-pegging and hunting became the order of the day for the Sikhs. The Guru felt happy at the offerings in the form of arms, horses and weaponry. The Sikhs rejoicing at the happiness of their Guru brought these offerings in large numbers. "Physical strength and athletic constitution found as much favour with the war-like pontiff as the highest piety or the deepest learning."⁶⁷ The Guru enrolled 52 stout Sikhs as his bodyguards. Another five hundred rushed to the Guru from the regions of Majha, Malwa and Doaba and offered themselves for any service and sacrifice for their Guru. The Guru gave them horses, weapons and the training both spiritual and martial. They, thus, formed the first army of the Sikhs. The city of Amritsar was fortified into a Lohgarh where the military and martial training to the Sikhs was given. 'Akali Takhat' which means the Throne of the Almighty became the seat of the temporal authority. The Guru daily sat on the 'Takhat' to give sermons to his Sikhs. In the courtyard before the 'Akali Takhat', the Guru received the visitors, listened to their complaints and resolved their disputes. The Sikhs from far and wide started flocking to the Guru in large numbers to seek spiritual as well as temporal guidance. Hunting expeditions were

organized, wrestling matches were held, and martial poetic symposiums with martial music in the form of 'vaars' were organized, which reflected a warlike atmosphere in the Guru's camps and a lot of hustle and bustle in Amritsar. "Under Guru Hargobind was also established custom, which still continues, of choirs moving nightly round the Golden Temple and, with the blare of trumpets and flare of torches, singing hymns in stirring tunes. All these programmes put a new life into the drooping hearts of the Sikhs who as the Sikh chronicle records, began to revive like vegetables in the raining season."⁶⁸ This was all a training for the spiritual as well as the martial *charhdi kala* of the Sikhs. The "new life" Teja Singh and Ganda Singh talk of, was in the form of a spirit of *Charhdi Kala* the Guru instilled in the minds of his disciples.

Guru Saves Emperor By Killing The Tiger:

The news of the great *Charhdi Kala* of the Guru and his warlike preparations spread all around. It flustered the sinner Chandu, the pitcher of whose sin of having a hand in martyrdom of the fifth Guru, brimmed to the full. Chandu reported warlike preparations combined with the establishment of the true throne at 'Akal Takhat' to the emperor who, alarmed at the news, sent Wazir Khan and Kind Beg as his emissaries to summon the Guru to his presence. Wazir Khan who was a Sikh at heart, told the emperor, "The Guru hath no desire for empire. His wealth increaseth of itself by the powers of his repetition of God's name. When he arrives here, thou shall be well pleased with him."⁶⁹

The emperor received the Guru with utmost respect and asked him a lot of questions on spirituality and the worldly matters which included the essential difference between the Hindus and the Muslims, the order of the world, the methods of purifying the mind, who were holier, the Hindus or Muslims and what were the duties of a monarch? The Guru cited excerpts from Guru Granth in the form of his answers. So

enchanted was the emperor with Guru's answers that he invited the Guru to accompany him on a hunting expedition which was gladly accepted by the Guru. "When in the forest, a tiger issued forth and rushed at the Emperor. Elephants and horses took flight, and the beaters who accompanied the party loudly shouted in distress. Bullets and arrows were discharged, but went right and left of the tiger. The Emperor almost paralysed with fear called upon the Guru to save him. The Guru alighted from his horse, and taking his sword and shield ran between the Emperor and the tiger. As the tiger was going to spring upon, the Guru dealt him a blow with his sword, and he fell lifeless to the earth. The emperor thanked his destiny that he was saved from the jaws of death by the Guru's hand."⁷⁰

The True King:

The incident of saving emperor Jahangir from the jaws of the tiger by the Guru left a mark of Guru's *Charhdi Kala* on the emperor and both became good friends. In the heart of his heart, the emperor felt jealous also of Guru's *Charhdi Kala*. He was scared of Guru's great physical strength and craftsmanship. Once when they were hunting, the emperor asked the Guru, "O, Guru, my ministers and staff tell me that, although thou oughtest in reality to have no connection with worldly affairs, yet thou callst thyself the true king of the world, and thy Sikhs call me who am descended from emperors, who am the God of many lands, and cherisher of my subjects, a false king."⁷¹ The Guru replied that it was the cord of love between the Guru and the disciples which binds the Sikhs in love-cord with the Guru. Guru is the Saviour. Guru is the True king and the true government for the disciples. The God, the Creator was the Truest of the True and the King of all kings.

The Great 'Bandi-Chhor':

The sinner Chandu who was scared all the more at the Guru's *Charhdi Kala* and his friendship with the emperor, bribed the emperor's

astrologer to advise the emperor to send a holyman like Guru Hargobind to Gwalior to do the penance for the emperor to save him from the ill-effects of Saturn. On the advice of pro-Chandu ministers, the emperor “mentioned his decision to the Guru; the later accepted it without hesitation.”⁷²

The Sikhs were perturbed at the decision but the Guru advised them to remain in *Charhdi Kala*. The Guru knew that God’s will was the salvation of 52 kings detained by the emperor in Gwalior jail. Guru’s company and his message brought them in *Charhdi Kala* and they started sitting in meditation regularly. The emperor who was never happy at his bitter decision of sending the Guru to Gwalior jail, ordered for his release but the Guru put a condition that he would accept to be released if 52 kings detained in Gwalior jail were also released alongwith. The emperor agreed and the 52 ‘rajas’ also got their release. The Guru came to be known as a great ‘bandi-chhor’; in spiritual meaning, the one who gave a release from the bondage of birth and death.

A Practical Sermon of *Charhdi Kala* to Ramdass:

The anecdote of Guru’s encounter with Goswami Ramdass Samrath, Shivaji’s Guru and a sage of Maharashtra during his visit to Srinagar Garhwal and his message to the Maratha saint, can be said to be a milestone in framing the theory of *Charhdi Kala*. The Maratha saint who was surprised to see the Guru on the horse-back wearing two swords alongwith an army, asked the Guru, “I hear that you are the successor of Guru Nanak. Guru Nanak had renounced the world while you wear the sword, keep horses and army and people call you ‘Sacha Padshah’. What kind of a ‘sadhu’ are Thou?” The Guru replied, “Saintliness is within. Sovereignty is external.” (“Batan fakiri, Zahir miri”)⁷³ The Guru’s answer contains the hidden treasure of *Charhdi Kala* in it which reveals out the secret of life to the Maratha saint who

received the message to preach the gospel in Maharashtra. This message which led to the rise of personalities like Shivaji. “(I display royalty only from outside; inwardly I am detached like a fakir. Guru Nanak had abandoned Maya (i.e. attachment of the world), not the world itself.) Swami Ramdas was much pleased at this reply and said, “yeh (bat) hamare man bhavti hai.” (This reply satisfies us) And he changed thereafter the course of his instruction and on his return to Maharashtra, instructed Shivaji, his pupil, that the age-old lesson of renunciation imparted by our ancient teachers had been misconstrued by the Hindu race, thus leading to their political slavery of foreign hordes.”⁷⁴ It was a practical sermon of *Charhdi Kala* which later on was to change the course of Indian history.

Message Of *Charhdi Kala* to Shah Daula:

While the Guru was returning from his tour of Kashmir, he came across an eminent Muslim Fakir Shah Daula, the conversation with whom happens to delineate the practical aspects of life in our study of the philosophy of *Charhdi Kala*, the records of which are found in the works of many historians.⁷⁵ The Muslim Fakir asked the Guru, “How can rearing of children in family and longing for the God, wealth and renunciation, love for wife and spirituality can go together and how can a Hindu be a fakir also? The Guru’s reply forms the basis for practical use in the life of a house-holder practising the philosophy of *Charhdi Kala*: “The children secure the sign of our reminiscence, a wife symbolize man’s conscience, wealth gives sustenance and a fakir is neither a Hindu nor a Mussalman.”⁷⁶ The Guru’s answer is an extension of the philosophy of *Charhdi Kala* propounded by the great first Guru of the Sikhs who propounded ‘raj-yog’ to Sikhs.

An Apostle of Victories:

The historical records reveal that the Guru had to fight four battles with the royal armies which were all won by the Guru who emerged as a

great apostle of victories for the Sikhs. The Sikhs don't believe in miracles and rely on God and be happy in what the God keeps them. A handful of followers of the Guru standing to face the military might of the most powerful force of the world, was no less than a miracle. These battles were actually the victories of the philosophy of *Charhdi Kala* propounded by the Guru.

Battling For *Charhdi Kala*:

A bird's eye-view to have a closer perusal of these battles reveal that these were the battles of *Charhdi Kala* and for the *Charhdi Kala* of the Sikhs. The Guru in the battles looked exactly like the Guru in 'sant-sabhas' and 'satsangs' giving sermon to his disciples. We find the Guru taking the real battles sportingly as if teaching even his foe as how to attack, especially in duels. We find the Guru rejoicing, accepting and defending the attacks of the foe and smilingly advancing in attack like a teacher and teaching at the same time that "this and not that" was the technique to be adopted in attack. These battles witnessed the Guru standing for the ethical values practically even in the battlefield as we find him practically sticking to the principle of fighting for self-defence only. The Guru did not go in for taking the territories after the victories nor created any terror in the minds of the foe nor did he allow the loot after the victories. He made it mandatory to his soldiers not to attack from the rear on the foe fleeing after leaving the battlefield. He also taught not to attack on the soldier rendered weaponless in the battlefield.

So, we conclude that these were the battles of *Charhdi Kala* for the sake of *Charhdi Kala* only. They were fought because they were forced upon the Sikhs. It would have been cowardly to see the 'bouli' of the fifth Guru being demolished and reconstructed into a mosque. The Guru was not against the mosques. History is witness to the fact that he built one himself for his Muslim workers and soldiers at Hargobindpur.⁷⁷ These battles were fought in self-defence to check and

crush a hydra-headed monster which was out to kill and devour everybody in the way to spread its progeny. They were the prelude to what Tenth Guru was to proclaim in the times to come as 'dharam-yudh ka chau'.

Seventh Apostle of *Charhdi Kala*:

Guru Hari Rai's was the period of *Charhdi Kala* in peace, philanthropy, propagation and practice of 'naam-simran' and 'shabad-abhias'. It was a period of travel and conversions when the Guru's word reached far and wide into the divergent regions of Malwa and Doaba. Sikh conversions reached not merely the down-trodden outcastes but rich landlords as well, which included Bhai families of Kaithal and Bagrian, who were allocated the task of missionary groundwork between Sutlej and Jamna. Bairagi monk Bhagat Gir was renamed Bhagat Bhagwan after conversion and sent to East to spread Guru's creed in the East. "It is said that Bhagat Bhagwan was such a powerful preacher that he established a *Bakhshish* (bounty) in Hindustan with 360 centres or gaddis most of which are still extant."⁷⁸ Bhai Sangatia was renamed Pheru and was sent to bari Doab to spread Sikhism where he spread another *Bakhshish*. Bhai Gonda was sent to Kabul to preach Sikhism. Guru's blessings of *Charhdi Kala* were given to Kala and Phul during his tours of Malwa while the Guru stayed at Nathana and blessed the descendents of Phul who later on became Phulkian chiefs. Works of philanthropic zeal were organized. Medicine centers having the reputation of being the best in India, were opened where even the family of the emperor preferred to take treatment. We find a testimony to this fact as "Guru Hari Rai's relations with Shah Jahan improved considerably after he supplied some rare herbs for the recovery of his favorite son, Dara Shukoh sometime in 1652. Thereafter, Guru Hari Rai started moving into central Punjab and beyond without being disturbed."⁷⁹

After Shah Jahan, Aurangzeb adopted a policy to suppress all non-Muslim movements and his attention was naturally drawn to the Sikhs. He ordered for the Guru to be summoned to Delhi. "Two of his messengers carrying summons for the Guru died, one after the other, on the way. That forced Aurangzeb to tone down the contents of his summons. He also asked for the Guru's presence to explain the main tenets of Sikhism".⁸⁰ The Guru wrote to the emperor, "I am sending my elder son Ram Rai alongwith some missionaries to remove your doubts and misgivings about Sikh Religion."⁸¹ Quite satisfied on receiving Guru's letter, Aurangzeb remarked: "There is no doubt in Hari Rai being a mere fakir".⁸² Ram Rai was given an extra-ordinary welcome as he fell into the trap of showing miracles much against the teachings of the Gurus and even misinterpreted the text of Guru Granth Sahib only to please the emperor: By doing so Ram Rai pleased the emperor with astute cleverness who, in turn, gave Ram Rai the area of Dera Doon in grant as a reward for his knowledge and craftsmanship. It annoyed his father and the Guru found the change in the text of Guru Granth by his son against the very principles of *Charhdi Kala* on which the grand citadel of Sikh philosophy was raised. "Though Aurangzeb and his 'ulema' were satisfied, the Guru on hearing the reports was very upset. He said, "Ram Rai was genuine claimant for my throne. But Guruship is like the milk of a tigress which can be contained only in a cup of gold. Now, Ram Rai shall never see my face again."⁸³ The incident is specially important from the viewpoint of principles of *Charhdi Kala* wherein only the 'sach-kala' i.e. power of truth prevails and where there was no scope for foxy somersaults of the type practiced by Ram Rai. It also reveals that the stand taken by the Guru was in accordance with what the third Guru had said about the path of *Charhdi Kala*: "This path is sharper than the dagger's and finer than the hair."⁸⁴

The Child-Saint of *Charhdi Kala*:

The eighth apostle of *Charhdi Kala* was the child-saint⁸⁵ whom Bhai Gurdass Singh calls “ashtam balbira” (eighth apostle) in pauri 22 of “Ramkali Var Patshahi Dasvin Ki” and about whom tenth Guru said in ‘Var Sri Bhagauti Ji Ki’ which we daily read in our prayer: “Contemplate on Guru Harkishen seeing whom all woes vanish.” According to Sikh chronicle, the Guru was extraordinarily prodigious—“an exceptionally bright boy”⁸⁶ the anecdotes of whose precocious *Charhdi Kala* were already around even before he was bestowed the throne of Guruship. He was often seen imparting spiritual instructions to the elderly Sikhs about the purpose of human life, its transient nature and “resolve their doubts and lead them on the way to salvation.”⁸⁷ History reveals the birth of a miraculous child to Mata Sulakhani on the ‘naumi saun vadi’ of samat 1713, who had an illumined attractive face blooming like a lotus. So impressed was the family ‘prohit’ seeing the child that he announced the child to be named Hari Krishan as the child, to him, was a reincarnation of God Krishna. We find so much of praise and love for the child recorded in Sikh chronicles that the child can be visualized as *Charhdi Kala* reincarnated. The ‘sangats’ used to love and worship him as Hari Krishna even before he was made the Guru. Once the child was made to sit on the throne in love. The whole ‘sangats’ paid him obeisance. His ‘darshan’ made the anguish to flee as the hound of deer flees to see a lion. There was no comparison of this child on earth. He was like himself only.

On the occasion of his coronation, the seventh Guru moved thrice around Guru Hari Krishan to take his ‘parikarama’, paid obeisance with coconut and five ‘paisa’ and ordered the ‘sangats’ that Guru Hari Krishan will be their eighth Guru. Guru Harkrishan remained mostly in Kiratpur for over two years where he delighted the ‘sangats’ with

spiritual discourses, 'darshan', 'naam-simran' while imparting Guru's message of *Charhdi Kala* to the 'sangat'.

In the march of *Charhdi Kala*, we find some important incidents during the brief period of eighth Guru i.e. the Guru's march to Delhi on the invitation of the emperor, his brief halt at Panjokhara near Ambala where the Guru made an illiterate water carrier Chhajju to interpret Gita to humble a haughty Brahmin Lal Chand who had come to challenge the Guru to interpret Gita, Guru's interaction with devotees on the way and his brief stay at Delhi before he caught the small-pox.

The Guru was made to stay in the banglaw of Raja Jai Singh. Though Ram Rai showed outward happiness to meet his younger brother, he tried his best to confiscate the Guruship with the help of the emperor. "The disputes between the two brothers ran high, and the decision was at last referred to the emperor. Aurangzeb may have been willing to allow the Sikhs to choose their own Guru, as some accounts have it, but the more cherished tradition relates that, being struck with the child's instant recognition of the empress among a number of ladies similarly arrayed, he declared the right of Har Kishan to be indisputable, and he was accordingly recognized as head of the Sikhs: but before the infant apostle could leave Delhi, he died of small pox in 1664, at that place."⁸⁸

The Second Turning Point in Sikh History:

The two martyrdoms of the great Sikh Gurus in Sikh history have been the two crucial turning points in the annals of the *Charhdi Kala* of the Sikh history which resulted in the arrival of two great militant prophets in Sikh history and turned the Sikhs into saint-soldiers. The Sikh Gurus have been real source of *Charhdi Kala* for the Sikhs. Gurus first became the living examples of sacrifice. They taught the Sikhs by way of example so that they may not be shaken by adverse

circumstances and should be ready for what the tenth Guru said: “When comes the time to end thy life; let I fall in a mighty combat.”⁸⁹

“Some traditions state that his courage in battles against Mughal forces had earned him the name Teg Bahadur, ‘brave sword’, to replace his reputed name Tyag mal.”⁹⁰

Guru Teg Bahadur used to be very serene, saintly, pensive, deeply meditative, and philosophic in his childhood. At the age of five only he used to sit for hours together in meditation in which he never moved and talked very little. Seeing the serene nature of the child Mata Nanaki expressed her worry to Guru Har Gobind who replied, “This son of ours is to perform a great task in the times to come for which he has started preparations from now only.”⁹¹

Guru was at village Bakala when the eighth Guru left his corporeal frame. While dying he had taken five paisa and a coconut in his hand and uttered “Baba Bakale” which meant that his successor was in the village of Batala. How Makhan Shah Lubana helped the Sikhs to discover the Ninth Successor is a story widely known to the Sikh masses.

The notable events during the period of the ninth apostle after coming to Punjab need to be studied. He made extensive tours of rural Punjab leading to huge conversions to Sikhism which made Aurangzeb jealous of him. We find that even some prominent Mohammedans such as Saijuddin and Pathans of Garhi near Samana were also converted to Sikhism.⁹²

The most crucial event of Sikh history has been misrepresented and misinterpreted by some historians especially Trump and Cunningham who relying on communally-afflicted Syed Ghulam Hussain’s *Siyar-ul-Mutaakhirin*, have tried to prove that the Guru was arrested not because of his religious beliefs, “but because he, with his armed followers, had begun to live on plunder. A Muslim fakir, Hafiz

Adam, also joined the Guru in that programme of plunder and rapine.”⁹³ Where these two historians failed to reach the obvious truth of history, was meticulously understood by Max Arther Macauliffe who writes, “The Muhammadan auther of the *Siyar-ul-Mutaakharin* states that Aurangzeb had the Guru’s body cut up into pieces and suspended in different parts of the imperial capital. Whether this be true or not, it is certain that the other circumstances related by Muhammadan writer are utterly incompatible with the whole tenor of Guru Teg Bahadur’s life and writings and cannot be accepted as an approach to history.”⁹⁴ It is important to further take notice of the footnote given by Macauliffe on page 392 which reads, “The *Siyar-ul-Mutaakharin* contains many obvious misstatements regarding the other Gurus also.”⁹⁵ Communal hatred sometimes leads to the creation of historical sketches aiming at nothing except vilification with some obvious political motive. *Siyar-ul-Mutaakharin* also appears to be the one.

We find the great moments of *Charhdi Kala* in the events leading to martyrdom of the Ninth Apostle of *Charhdi Kala*. When Kashmiri Pandits were sitting with the Guru, the Tenth Apostle of *Charhdi Kala* who was only a nine year old child and playing in the nearby hall, came to his father. Seeing him pensive and thoughtful, he asked for the reason. The Guru replied, “The matter on which the Kashmiris have come is of vital importance. The world is grieved by the oppression of the Turks. No brave man is now to be found. He who is willing to sacrifice his life shall free the earth from the burden of the Muhammadans. The child replied: ‘For that purpose who is more worthy than thou who are at once generous and brave?’

“When Guru Teg Bahadur heard this from his child’s lips he divined everything that was to follow. He told the Kashmiris to go in a body to Dihli and make the following representation to the Emperor: ‘Guru Teg Bahadur, the ninth Sikh is now seated on the throne of the

great Guru Nanak, who is protector of faith and religion. First make him a Musalman and then all the people, including ourselves, will of our own accord adopt the faith.' They obeyed the Guru and proceeded to Dihli to urge his self-sacrificing proposal."⁹⁶

The spirit of *Charhdi Kala* sweeps the mind seeing Gobind's answer to his father and the ninth Guru's decision to offer himself for the sacrifice, twinkles with the message of 'sarbat-da-bhala' we daily sing in chorus alongwith *Charhdi Kala*.

The Guru reached Delhi preaching, holding 'satangs' and 'sant-sabhas' and imparting the message of *Charhdi Kala* to the masses on the way. In Emperor's court, Guru's straight refusal to show the miracle to Aurangzeb or to accept Islam and his ultimate execution, are the living examples of *Charhdi Kala*.

Correlation of Martyrdom And *Charhdi Kala* as Concepts:

The Lexical usage of the word 'martyr' takes us to its origin in Greek which literally means 'witness'. A martyr is the person who voluntarily suffers death as a penalty for witnessing to and refusing to renounce his religion. A martyr is one who sacrifices his life or something of great value for the sake of principle.⁹⁷ The word 'shaheed' which is its parallel in the vernacular, has its origins in Arabic from where it has travelled to Urdu and Punjabi, "which literally signifies the same, that is, witness. Both in classical Greek and Arabic, the formulation of these parallel terms, each of which is built round the same image, would indicate the history of the moral and spiritual struggle of races and tribes sharing common cultural tradition in the lands inhabited by the races known as the Semitic."⁹⁸

The fifth apostle of *Charhdi Kala*, the greatest of all the martyrs in the history of the world, who initiated the foundation of martyrdom in Sikhism by offering himself for a cause, knew well that a time was fast

approaching when the Sikhs will have to be taught to be martyrs by way of example.

In order to correlate martyrdom and *Charhdi Kala* as concepts, we will have to go to the concept of death which has spiritual connotations in Sikhism.

In Sikhism we find two possibilities of a life after death. One is the death that comes to a 'Gurumukh' and the other is the one that comes to a 'manmukh'. A 'Gurumukh' goes to the lap of God with the help of his 'Sabad-Satgura' and gets liberated from the cycle of birth and death. A soul of a 'manmukh' moves from birth to birth according to his 'karma' in accordance with the law of the transmigration of the soul. 'Manmukh's soul can move to lower forms such as animals, birds, insects etc. or may be thrown in hell according to his deeds. Dying for the Guru is great reward for the Gurmukh who has already learnt to die daily as part of his spiritual practice. We witness this when Tenth Apostle asks for heads at the time of the foundation of the Khalsa.

A 'Gurmukh' dies daily into the 'sabada'. Death comes as a delight to a Gurmukh. It ushers in the final union with the Perfect Supreme God.⁹⁹ A 'Gurmukh' opens his tenth door by dying into the 'sabada' and by the art of reverse ascension and practices true 'yog' or the path by which he practices death daily while he is alive.¹⁰⁰ The reverse ascension finally takes us to 'sunn-smadh' about which the Guru says, "When one is absorbed in the God's love in the profound trance in 'sun-smadh' and reflect over nothing else but Name in concentration; one finds that there is no water, land, earth and sky in that place and the Creator all by himself remains."¹⁰¹ In 'sunn-smadh' the body is benumbed and can be mistaken to be the body of a dead man. History stands witness to the fact that Ram Rai, was cremated in trance, mistaking him to be dead. To quote Macauliffe, "Some time after the Guru's visit Ram Rai fell into a trance, and in that state was cremated

by the 'masands' in defiance of the prayers and entreaties of his wife Punjab Kaur."¹⁰² We find that the mystic concepts of remaining in God's will, love for the Guru, dying to live, reverse ascension, 'sunn-smadh', tenth door etc. help to correlate the concept of martyrdom with that of *Charhdi Kala*. A Guru's Sikh is always in *Charhdi Kala* with the grace of the Guru. It may be a battlefield or the field of meditation, it may be dying to live or dying for the Guru, a Guru's Sikh is always ready and remains in *Charhdi Kala* with the grace of the Guru.

In 'sunn-smadh' when soul travels upward vacating nine doors of the body, one looks like a dead man physically though one is very much alive. Travelling into upper ethereal regions leaving the body behind was an ordinary sight in Sikh mystics. They call it 'surat charhgai' which means "the soul has ascended upwards". It is from this usage that originally the term *Charhdi Kala* appears to have been framed. The practice was common in some Hindu sects especially Gorakh-panthis and some 'yogis' who called it 'turyia-awastha' the references of which are found in *Sri Guru Granth Sahib*. It is a stage in spirituality which makes us other-worldly, a delicate point in spiritual journey which led to the renunciation of the world in Hinduism. The Guru accepted it for spiritual advancement leading to union with the God but totally rejected the idea of renunciation of the world and redefined 'yog' with new meaning of "anjan-mahe-niranjan"¹⁰³ to bring us in *Charhdi Kala*.

Effects of Martyrdom:

History is witness to the fact that the largest martyrdoms for the sake of 'dharma' and for the love of the Guru have occurred in Sikhism. When Banda Singh Bahadur was arrested, "the Sikhs vied with one another" to take their turn first for the sacrifice to imbibe the 'shahiddi-jaam' in love for the Guru. Macauliffe says, "The members of an English mission who went from Calcutta to Dihli in 1715 to petition the Emperor for certain privileges, have left the record that they saw a

procession of eight hundred Sikh prisoners with two thousand bleeding heads borne aloft on poles. The Sikhs vied with one another for precedence in death.”¹⁰⁴ The greatest effect of the martyrdom of the Ninth Apostle of *Charhdi Kala* was that it converted the Sikhs into a society of martyrs, “changed the appearance of the Sikhs now into fiery ones seeing which the people were scared¹⁰⁵ and and finally led, to what Bhai Rattan Singh Bhangu says in *Sri Guru Panth Parkash*:

“Henceforth did the empire of Delhi start disintegrating
Henceforth did the power of Mughals start declining.”¹⁰⁶

Tenth Apostle of *Charhdi Kala*:

The tenth Guru was himself *Charhdi Kala* reincarnation. We find the spirit of *Charhdi Kala* always moving in living form around this greatest prophet of *Charhdi Kala* on earth. There was a halo of *Charhdi Kala* around his head which only some curious eyes full of love for the God could see clearly. Seeing the tough challenges faced by him and the great spirit of *Charhdi Kala* with which he handled those challenges looks so miraculous that we are almost constrained to say that there is no parallel to him in the history of the whole world. There might have been great prophets whose wonders we might have seen in the annals of history or whom we might have revered as Gods in history or mythology, but they did not pass through such circumstances out of which the tenth prophet of *Charhdi Kala* had to and emerged victorious. It was only Tenth Apostle of *Charhdi Kala* who could turn sparrows into hawks and enforce them to go hunting for the hawks, it was only the Tenth Apostle of *Charhdi Kala*, who could provide baptism of steel to his Sikhs and then imbibe it himself at he hands of the Sikhs.

The base of the spirit of *Charhdi Kala* which always occupied the mind of the Tenth Apostle of *Charhdi Kala* lies in the words of the Ninth Apostle of *Charhdi Kala* who says: “One who does not terrorise others nor yields to terror committed by others, Nanak says, Listen O,

mind, proclaim such a one to be the enlightened one”¹⁰⁷ History records the communication of some messengers between the Ninth Apostle of *Charhdi Kala* when he was in Aurangzeb’s custody at Delhi at the time of his martyrdom and the Tenth Apostle of *Charhdi Kala* who was at Anandpur at that time and very much in touch with the happenings at Delhi. When Ninth Guru wrote Saloka no 53 which reads, “Strength is exhausted, bondage and chains are there and there appears to be no solution in sight; Nanak says, now God is my refuge who will succor me as he once did the elephant.”¹⁰⁸ The Tenth Apostle of *Charhdi Kala* replied in a note in his characteristic *Charhdi Kala*, “Strength has arrived, the bonds are cut asunder and all solutions have started appearing and all efforts have begun to avail; Nanak says, all is Thy power O, God, only Thou will assist me.”¹⁰⁹ “The Guru was very pleased at receiving this slok and message from his son, and remarked that he was fit for Guruship.”¹¹⁰ The Ninth Apostle of *Charhdi Kala* dispatched Salok no 56 along with “five paise and the coconut to be forwarded to him in token of his appointment to the Sikh spiritual sovereignty.”¹¹¹ The fifty sixth saloka reads, “The God’s Name remains, the saints remain and Guru Gobind remaineth; Nanak says, few in this world follow the Guru’s Word.”¹¹²

The spirit of *Charhdi Kala* emanates from the bold words of tenth Apostle of *Charhdi Kala* which in itself is the best historical commentary on the martyrdom of the Ninth

“Breaking the potsherd of his body on the head of the
monarch of Dehli,
He departed for God’s Celestial Realms—
None ever performed a mighty deed like Teg Bahadur.”¹¹³

Glimpses of *Charhdi Kala* in *Dasam Granth*:

We find the philosophy of *Charhdi Kala* as propounded in Guru Nanak Bani and *Sri Guru Granth Sahib* being extended to *Dasam*

Granth by the tenth Apostle of *Charhdi Kala*. The basic structure of *Jaap Sahib* is that of *Japuji Sahib* and even embellished with the beauty of terminology used by Guru Nanak in *Japuji*. It is the same spiritual philosophy of *Charhdi Kala* expounded somewhat extensively by the Tenth Apostle of *Charhdi Kala* for the understanding of his Sikhs. The 'jaap' of the fourteen hundred names of the God in *Jaap Sahib* brings us in 'charadi kala'. It makes us reach the heights of spiritual aesthetics when after eulogizing the God with fourteen hundred names given in Love, we find the Tenth Apostle calling Him 'aname'.¹¹⁴

'Satnaam' becomes 'sada-sachidanand'¹¹⁵ in *Jaap Sahib* which means Eternally True in Truth who is a Replica of Enlightenment and Bliss. We find 'satnaam' turning into 'anaame'¹¹⁶ in *Jaap* as the Nameless God. The 'karta' factor finds its parallels in 'jagtein-kriti' i.e., the Creator of the universe,¹¹⁷ 'sarab-karata'¹¹⁸ in *Akal Ustat* and 'sarab-bisav-rachio-suambhav' in *Jaap* i.e. the Self-existent God who has created the entire universe.¹¹⁹ The same expressions have been used by the Fifth Apostle of *Charhdi Kala* in *Sukhmani Sahib* where the Guru says, "The All-Powerful in 'sarab-kala' plays the play."¹²⁰ If He wills, He expresses Himself in expanse and if He wills he becomes the One alone i.e. 'ekankaar'. His power is vast. It is 'anik-kala' which is inexplicable.¹²¹ It is the same type of expression when fifth Guru says, "The God is the Player of the play who plays His play at His Will to see it Himself. When the God winds up the play at His will, He is one again O! Nanak."¹²² He is 'anad-murat-ajon-purkh'¹²³ and 'udhar-murat-ajon'¹²⁴ i.e. the God who is Beginningless Being and beyond the limits of birth or death, and is the Embodiment of Compassion not born from the womb. We find 'ajuni-sarupein' and 'ajoni-ajohien' in *Bachitar Natak*.¹²⁵ 'Se-bhang', a derivative from 'sve-bhu' meaning 'from-Himself-only' or 'Himself-self-existent' is defined as 'suambhav' by Bhai Kahan Singh Nabha¹²⁶ while giving its meaning. Bhai kahan Singh

appears to have taken this meaning from *Jaap Sahib* in *Dasam Granth* e.g. 'sarab-bisav-rachia-suambhav'.¹²⁷ It is the Self-existent God who is Holy and who has created the whole world. A beautiful usage of 'suambhav' is found in *Thirty-Three Swaiyyas* where the Guru asks the ignorant mind as to what evil influence it has taken that it has forsaken the All-wise, Self-existent Treasure.¹²⁸ The 'aad-anil-anaad-anahat' of *Japuji* is artistically penned in *Thirty-three Swaiyyas*.¹²⁹

Zafar Nameh starts as a beautiful eulogy of the great attributes of the *Charhdi Kala* of the Ever-New Timeless God and then proceeds as a memorandum to Aurangzeb giving the details of Mughal atrocities and Aurangzeb's betrayal and a glimpse of only forty Sikhs fighting imperial forces at Chamkaur. It is a reminder to the Emperor of his failure to conquer the Guru despite his best efforts. It clearly highlights Guru's winning spirit of *Charhdi Kala* reflected through these words, "what if four children are killed, the coiled snake (in the form of Khalsa) is still there." And then emerges the roaring, thundering tone of the Tenth Apostle of *Charhdi Kala*, "It is not brave to put out a few sparks and enrage a mighty fire instead."¹³⁰ It is a clear warning to Aurangzeb that the Khalsa will emerge in the form of a huge movement which will settle the scores with Mughals in the times to come, a fact we have witnessed in history. *Zafar Nameh* is a historical monument actually revealing the mysteries of the universe and the God. It teaches not only Aurangzeb but the whole world a message of love but justifies the sword as the Saviour when other methods of arriving at peace fail: "When all other methods of saving the 'dharma' exhaust, it is righteous to put hand on the sword's hilt."¹³¹

Tenth Guru's Purpose of Life:

Tenth Guru's purpose of life flowers petal by petal on the cores of our heart in the form of 'chradi kala' in Guru's own words in *Bachtar Natak*: "For this the God sent me into this world: to spread his religion

all over the world and to destroy the evil-doers and tyrants. Let all holymen understand this in their mind that I have taken the human form for this task alone: to spread religion, to protect the saints and to destroy root and branch all the wicked ones.”¹³²

Revealing his life-story, the Guru relates the eastward religious tours of the ninth Guru and Guru Teg Bahadur’s charitable deeds at ‘Triveni’, “There I was conceived and later took birth in the city of Patna.”¹³³ The Guru also reveals as to how he was protected after taken to Punjab, his upbringing, “education, training, and instructions in every branch of knowledge.” The Guru also reveals the death of the ninth Guru, “When I was barely of the age to perform the religious deeds, my father left for the heavenly abode.”¹³⁴

The Arrival of ‘Shahzada’ in Punjab:

Aurangzeb was so infuriated to see the regular defeats of Mughal forces at the hands of the Guru that he sent an expedition under his son to Punjab.¹³⁵ Prince came to Lahore and dispatched a large expedition under Mirza Beg who punished the hill-chiefs but did not touch the Guru because of Bhai Nand Lal, a Mir Munshi who as a teacher of Prince Muazzam prevailed upon the Prince not to fight with saintly beings. Here we find the Guru predicting agony for the detractors of ‘Guru-ghar’: “They who run to their homes without permission, don’t find any fulfillment. They do not find refuge in Guru’s house nor find abode with the God. They face desperation at both the places.”¹³⁶ Guru’s hint is to those Sikhs who betray the Guru and run away in hours of crisis.

Founding of the Khalsa:

The founding of the Khalsa by the Tenth Apostle of *Charhdi Kala* is one of the major incidents in our march from Guru Nanak to Guru Gobind Singh and onwards. On 29th March, 1699, the auspicious day of Baisakhi. The Great Apostle of ‘chradi kala’ convened a grand

assembly of Sikhs at the site now known as Keshgarh Sahib. It was customary among the Sikhs to visit Anandpur on the day of Baisakhi to pay homage to the Guru, and harvesting after his 'darshan'. But this time it looked all unique and special. There was a clarion call by the Guru to all the Sikhs to assemble at Anandpur as if something great was going to happen. So, there was a huge gathering which "was attended by as many as 80,000 men."¹³⁷ that unfolded on that day is too well known. The inspired among huge gathering, offered their heads as demanded by the Guru. They were the first 'Panj Pyaras' (beloved ones) initiated by the Guru as the first members of the Order of the Khalsa. They were ready for any sacrifice at the call of the Guru and the living models of *Charhdi Kala* for the world. They were made fearless by this 'amrit' and made capable to teach a lesson to the contemporary tyrant who was out to erode the very base of 'dharma'. They were the Guru's product in the form of 'akal-purakh ki fauj', an army of the Timeless God to protect the saints and to punish the wicked for which, as the Guru says, he has taken the human form.

Practical Shape to Guru Nanak's Philosophy of *Charhdi Kala*:

Let it be clear here that there is nothing unique or novel in Guru's asking to the Sikhs for heads for sacrifice to the Guru. The Tenth Apostle has only given a practical shape to the theoretical concept that already existed in Sikhism. It is the concept of complete surrender to the Guru. The base of this concept lies in the words of First Apostle of *Charhdi Kala* who says, "If thou are enthusiastic to play at love, come to my lane placing thy head on the the palm of thy hand. While putting thy feet on this path, lay down thy head (in complete surrender) without being crooked or making a mention or show of it and without minding what the people say."¹³⁸ The Guru was preparing the 'mar-jeevras', a sort of self-denying and self-sacrificial personages who were to lay down their lives for the panth in the form of suicide squads as we

witness it in the history. Though the concept of laying down of one's head at the feet of the Guru is symbolically imbued with spiritual connotations, it has helped to transform the Khalsa into a confederacy of the martyrs with the passage of time which we have already discussed in martyrdom in Sikhism.

Sparrows Hunting the Hawks:

The baptism in steel was also a preparation of the sparrows for the hawk-hunt. The popular words of the Tenth Apostle of *Charhdi Kala* which have turned into a folk-lore lovingly sung in the lanes of Punjab, resound in our ears, "Unless I raise one against 'sawa-lakh', enforce sparrows to hunt for hawks, and inspire jackals to kill the lions, only then shall I deserve to be called Guru Gobind Singh."¹³⁹ The baptism in steel was actually a baptism in *Charhdi Kala*. It was a solution to the problems facing the people and answer to the cruelties inflicted upon the innocent, weak, down-trodden Hindus by the cruel Muslim monarch. The Guru turned the sparrows into hawks, nay, the double hawks who were instilled with such a courage that they would go in for the hunt of hawks i.e. hunting the tyrants who were out to trample the very base of Indian culture.

'Aappe-Gur-Chela':

The founding of the Khalsa by the Guru has one unique feature which has occurred for the first time in the annals of history and that is that after establishing the 'panj-piaras' in the form of the Khalsa, the Guru himself gets baptised with 'khande-ki-pahul' at the hands of 'panj-piaras'. Here the Guru is getting initiated into the Khalsa after creating it himself. This particular incident appealed to Guru's poet Bhai Gurdas—the second, so greatly that he composed a beautiful poem on the Guru in unparalleled verse, "Great, O great is Guru Gobind Singh; He, the Guru himself is the disciple."¹⁴⁰ This particular incident is treated as the merging of the Khalsa with the Guru and vice versa, leading to the

creation of the confederacy of the five beloved ones. After the Guru, we will find both temporal and the spiritual powers coming to the Khalsa leading finally to the establishment of the 'Khalsa-raj'.

Battles of Anandpur and Chamkur are a lesson in courage, fortitude and perseverance as to how a Sikh should act under most trying circumstances. The annals of Sikh history are replete with many more incidents where the inspiration of the guru kept the Sikhs in ever rising spirit against all odds.

Charhdi Kala in Adversity:

One of the chief attributes in *Charhdi Kala* is that it keeps the person in high spirits even in the most adverse circumstances. The reader witnesses this aspect of 'chardi kala in the Tenth Apostle in the jungles of 'Machiwara' lying on the ground composing beautiful verse in love of the God, "With Thee, O, Love, I'd prefer to sleep on the bare ground. Cursed is the living with those whom one loves not."¹⁴¹ Guru's time spent in the jungle of Machhiwara was perhaps an example for the Sikhs to remain in *Charhdi Kala* in the most severe situations of adversity. That was the reason that in the post-Banda period when the Sikhs had to pass through the most tough periods of history, they did not stumble and remained in *Charhdi Kala* in toughest of the situations. In the jungles of Machhiwara, the Guru was recognized by Nabi Khan and Gani Khan, two Muslim friends of the Guru who not only provided protection to the Guru from imperial forces who searched for the Guru all around but also escorted in a litter on their own shoulders in the guise of 'Uchh ka Pir'. The Guru took shelter with Qazi Pir Mohamad of Saloh, his old Persian teacher from whom he had studied Kuran also in earlier days. From here he went to Dina where he wrote the famous *Zafar Nama*, a letter of victorious spirit to Aurangzeb the contents of which are a living replica of *Charhdi Kala* even in the moments of crisis.

Battle of Khidrana-The Miracle of 'Chardi Kala:

This was the last battle of the Guru won by him, the brunt of which was “borne by those forty Sikhs who had signed a disclaimer at the second siege of Anandpur”¹⁴² and who sacrificed their lives for the Guru but succeeded in defeating the Mughal forces and thus became ‘chaali-muktas’. The Guru felt so pleased with them that he asked them for any boon and granted them ‘mukti’. Khidrana was named Mukatsar to commemorate those forty brave Sikhs who proved the Guru’s words that he would produce Khalsa wherein the single warrior would be injected with such courage as to be made able to fight with ‘sawa-lakh’. This was the second miracle of *Charhdi Kala* in which forty brave Sikh warriors defeated a huge Mughal army.

The Guru at 'Guru Ki Kashi':

The Guru moved to Talwandi Sabo also known as Damdama as it finally provided resting abode to the Guru. It is also called Guru Ki Kashi or Guru’s Banaras as the Guru recalled his learned Sikhs here and resumed religious propaganda, re-edited *Sri Guru Granth Sahib* and incorporated the ‘Bani’ of the ninth Guru alongwith “a single hymn of his own”.¹⁴³ It is particularly significant to note here the equipoise of the Great Apostle of *Charhdi Kala* who had sacrificed everything for the *Charhdi Kala* of the Sikhs. The Guru was joined by his wives Mata Sundri and Mata Sahib Kaur here. “When they asked the Guru where the young sons were, the Guru replied, pointing to his followers: “For these thousands, I sacrificed the other four. So long as these sons of mine are alive, I will not consider the death of four sons in vain!”¹⁴⁴ This was a reply which only a great Apostle of *Charhdi Kala* could give and which becomes an ever-new source of *Charhdi Kala* for his Sikhs.

Guru’s Thunder Of *Charhdi Kala* :

History reveals that the Guru got an invitation from the emperor which was accepted by the Guru and the Guru accompanied the

Emperor in his friendly tour of Deccan. The Guru and the Emperor had amiable proximity since the time when he was a prince and was sent to suppress the Guru but because of his 'sufi' inclinations and because of the influence of his teacher and Mir Munshi, Bhai Nand Lal, he had rather sent his forces to crush the enemies of the Guru.

Once the emperor and the Guru were together alongwith some courtiers when a learned Sayyed from Sirhand asked the Guru a question on performing a miracle to which the Guru answered that the "Emperor himself was a miracle-maker. He can raise the humble and demolish the high ones." The questioner persisted, "Sir, what you speak is true but I want to know if your holiness can perform a miracle." The Guru kept his cool and took a gold coin and said, "Look, it is a miracle. It can buy anything in the world." "Yes, your holiness. But I wanted to know what miracle you can perform?" The Guru thereupon, drew his sword and thundered: "This sword is my miracle. I' can chop off the head of anyone who dares challenge me." The questioner was dumbfounded at Guru's thunder of *Charhdi Kala* especially when it appeared in the presence of the Emperor. But the emperor who was listening to it carefully, reprimanded the questioner and address the Guru, "No, No Your Holiness, you should not mind the impertinence of this foolish courtier."¹⁴⁵ Guru's thunder was in itself a miracle which could emerge from an Apostle of *Charhdi Kala* only.

Banda Of the Guru:

In our march of *Charhdi Kala* from Guru Nanak to Guru Gobind Singh and onwards, we reach a period when we find Banda Singh Bahadur emerging as Guru's messenger of *Charhdi Kala*. Guru's tour of Deccan alongwith the Emperor appears to have a specific purpose. It was perhaps a part of the Guru's search for his Sikh, for his Banda.

When Guru and the Emperor reached Nanded, the Guru visited the 'dera' of a Bairagi named Madho Dass well-known for his miracles around. The Bairagi had a specially embellished, magically charmed couch to topple over anyone who sat on it. The Tenth Apostle of *Charhdi Kala* went to Bairagi's 'dera' particularly at a time when he was not in the 'dera'. The Guru went directly in and sat on the couch but to the utter amazement of Bairagi's followers, the couch did not topple over the Guru. When Banda came back, his followers who were already stunned at the couch for not being toppled, came running to report it to their mentor. He sat outside for a while trying his magic charms and miracles on the Guru but when he totally failed to topple the couch, he went straight to the Guru. He asked the Guru as to who he was and his purpose for coming to him. The Guru told him that he was Guru Gobind Singh and he was there for his Banda. Banda, though amazed as he was, he looked straight into the Guru's eyes with inquisitiveness. And lo! When his eyes met the Guru's, Banda experienced the spiritual flash within. He fell to the Guru's feet saying, "I am Your Banda, O! God." The Guru hugged him and initiated him to the path by himself administering Banda the baptism of steel and hence, making him a part of the Khalsa brotherhood. The Guru converted Banda into a Banda Singh Bahadur. The Guru gave him his seal, his Sword, five arrows from his quiver, and a Nishan Sahib, a flag pole symbolizing the *Charhdi Kala* of the Panth and instructed him to observe chastity, remain humble in victory, love his fellows as brothers as he was initiated into the Khalsa and never command them like a superior but as the one who was one of them. The Guru blessed him with a special mission of *Charhdi Kala* to Punjab i.e. to raise the poor and the down-trodden and to punish the wicked. Five blessed Sikhs of the Guru Bawa Binod Singh, Kahan Singh and Bhai Bhagwan Singh, Koer Singh and

Baz Singh were ordered by the Guru to accompany Banda Singh Bahadur “to provide a corporate leadership to the Khalsa.”¹⁴⁶

Light Mingles The Light:

The Guru did all that in a planned way as if he knew that the time for the light of the Great Apostle of *Charhdi Kala* to get finally mingled into the eternal light had arrived. It was the same evening when he dispatched Banda to Punjab, he was visited by two Pathans, one of whom was deputed by Wazir Khan, Subedar of Sirhand to assassinate the Guru. He was afraid of the talks between “the Guru and Emperor Bahadur Shah who according to *Khalsa Namah* of Bakath Mal had already issued a *firman*, imperial orders to pay Guru Gobind Singh a sum of Rupees 300 per day.”¹⁴⁷ One of the assassins Bashal Beg remained outside Guru’s tent while Jamshed Khan, a hired assassin stabbed the Guru twice. The Guru drew his sword and killed the assassin. The one outside was killed by the Sikhs. Guru’s wounds were stitched up. The Guru knew that the time had arrived for light to get finally mingled in to the eternal light from which it had emanated. He “passed on the Spiritual Guruship to the Adi Granth and transferred the corporate Guruship to the Khalsa.”¹⁴⁸ The Light completed the assigned task and went back to become the Eternal Light itself leaving behind the Eternal Reflections in the form of *Sri Guru Granth Sahib* and *Sri Dasam Granth Sahib* which, to quote Dr. Dharam Pal Singhal, “reflected with astute craftsmanship of great warrior, protector of the Hindus, liberator of the down-trodden, and a destroyer of the wicked”¹⁴⁹ in the Tenth Apostle of *Charhdi Kala*.

Banda’s Feats In *Charhdi Kala*:

Banda Singh Bahadur’s arrival on the political scene of Punjab was like a huge storm which came and went all of a sudden. Banda’s silence for about a year after he was sent on mission to bring the down-trodden to *Charhdi Kala* was the lull before the arrival of the proverbial

storm. The Sikhs in Punjab were in great rage for the destardly act of cruelty meted out by the Mughal regime to the Sikhs especially for bricking alive two innocent sons of the Guru. They who were already waiting for the vengeance, needed a leader of Banda's calibre. When Banda gave a clarion call to the Sikhs to join him, they came running as if they were already longing for such a call. Soon he collected a huge army of the lovers of Guru to punish the wicked. Banda ransacked state treasury at Kaithal and stormed Samana on Nov. 26, 1709 leading to huge massacres of the oppressors of the Guru at Sandhura, Mustafabad and Kapuri. The notorious Usman Khan who had tortured Pir Buddu Shah for his role in Guru's escape from Machhiwara to Malwa was the target of Banda's ire. Here even those who took shelter in Pir's house were also massacred and place came to be named 'katalgarhi'. From here the storm of Banda moved to Kiratpur for preparations of a planned attack on the Wazir Khan, the Subedar of Sirhind against whom the Sikhs had a special grudge for meting out cruelties on the Sikhs and the 'Guru-ghar'. Wazir Khan raised the cries of Zihad, a religious war against the Sikhs. Both the forces met at Chapar Chiri and a fierce battle followed in which Wazir Khan was killed. Banda moved to Sirhand to ransack Sirhand and a general massacre occurred in which Sirhand reeled under Banda's militant feet.

'Raj Karega Khalsa':

The Sikh litany to the Almighty got an addition of 'raj karega khalsa' as Banda established his headquarters at Mukhlispur laying the foundation of the Sikh rule after taking almost whole of the Panjab, parts of Gangetic valley where Nanak-parsati Gujjars rose to support Banda. Banda was the master of the area from Ravi to Jamuna. "He introduced a new calendar dating from his capture of Sirhand and struck coins as a mark of Sikh sovereignty." He appointed Sikhs from low classes "a low scavenger or leather dresser, the lowest of the low in Indian estimation"

as Irvine puts it, as *thanedars* and *tehsildars* in his *parganas*. He abolished Zamindari – the institution of absentee landlordism and made tillers of the soil, the proprietors.”¹⁵⁰

Banda was a living example of what the Saints could do when they became soldiers. He was the *Charhdi Kala* in flesh and blood which moved in north India to punish the ‘dokhis’ of ‘Guru-Ghar’. “The contemporary Muslim historians, though full of choicest invectives against the Sikhs as “wretched and worthless dogs”, “infidels”, “fanatical ruffians”, and Banda Singh himself as a “veritable monster”, the vocabulary which we find throughout the Muslim writings on the Sikhs in the 18th century, were high praise for their reckless bravery.”¹⁵¹ “Ghulam Mohyuddin author of *Futuhāt Nama-i-Samadhi* (1722-23) who fought against Banda’s forces and calls them “devils incarnate” and “a calamity on earth” testifies that Banda ruthlessly annihilated social inequalities born out of caste prejudices, enforced rigid abstinence of the Sikhs from adultery, and otherwise adopted codes of conduct for his forces “to present themselves as embodiment of moral values.”¹⁵²

Always In *Charhdi Kala* :

And this is *Charhdi Kala*—the *Charhdi Kala* of sticking to the moral values. All days have never been the same with the Sikhs. Rise, then fall and rise again, has been the lot of the Sikhs. What sustained them was their ever-rising spirit of *Charhdi Kala*. Even Banda’s good days were over when the God willed it. Such was Banda’s terror that a heavy iron-cage was built to keep him after his arrest. Despite merciless tortures and killings of the Sikhs, they always remained in *Charhdi Kala*. The author of *Ibratnaama* says, “Such a crowd in the bazaars and lanes had rarely been seen. The Mussalmans could hardly contain themselves with joy. But the unfortunate Sikhs, who had been reduced to that conditions, were quite happy and contented with their lot. Not the slightest sign of dejection or humiliation was visible on their faces. In

fact, most of them, as they passed along on their camels, seemed to be happy and cheerful, merrily singing their sacred hymns. If anyone from the lane called out to them that their own excesses had brought them where they were, they quickly retorted that it had been so decreed by the Almighty, and that their capture and misfortune were in accordance with His will. And if anyone said, "Now you will be killed", they shouted, "Do kill us. When were we afraid of death? Had we been afraid, how could we have fought so many battles with you? It was merely through want and hunger that we fell into your hands; otherwise you know already what deeds of bravery we are capable of."¹⁵³

Charhdi Kala In Persecution:

History reveals the post-Banda period was full of persecution of the Sikhs. Such was the *Charhdi Kala* of the Sikhs in the midst of the toughest of the adversities that even their sworn enemies hurling out invectives at them were forced to praise their high moral certitude and bravery and *Charhdi Kala*. Zakaria Khan, his son Yahiya Khan who persecuted the Sikhs in first 'ghalughara', Ahmad Shah Abdali who persecuted the Sikhs in the second holocaust, and Mir Mannu, were the persecutors of the Sikhs who wondered at their *Charhdi Kala* even in persecution. The Sikhs could withstand such worst periods of history because of the force of *Charhdi Kala* blessed to them by the Gurus. They had to live in jungles and survive by eating the leaves and barks of the trees, but remained in *Charhdi Kala*. The worst time in Sikh history was witnessed when the rulers announced high prices for their heads. Ultimately they had to resort to 'guerilla' fights and made their households on the the saddles of their horses. Once they attacked and plundered the convoy of Nadir shah who was returning after plundering Delhi. He asked Zakaria Khan about the whereabouts of the people who attacked him. Zakaria answered, "They are unique people who are neither Hindus nor Muslims. They live in the forest. Their houses are

the saddles of their horses. They sleep while standing and eat while walking. We are tired of persecuting them. The more we torture and prosecute them, the more they flourish and are developing rapidly.” Nadhir Shah replied “Then you should be scared of them. The time is not far of when they will rise and become the rulers of this country.”¹⁵⁴ Here, Dr. Ganda Singh comments on their *Charhdi Kala*, “Though such storms of persecution always hovered on the heads of the Sikhs but they never accepted defeat in any circumstances. The Khalsa always kept the state of their mind in *Charhdi Kala* and never lost heart in any type of situations.”¹⁵⁵ They made a mockery of their persecution by Mannu by coming out proudly: “Mannu is our sickle, ho!

And we the fodder for him to mow

The more he cuts the more we grow.”¹⁵⁶

The persecution of the Sikhs by Ahmed Shah Abdali, led to the framing of such proverbs: “Eat drink and be merry, ho!

The rest to Ahmed Shah doth go.”¹⁵⁷

The Sikhs went on flourishing till they reached a period of Sikh confederacies in the form of Misals and finally the Sikh rule under Maharaja Ranjit Singh which was spread as far as the interiors of Afganistan where even today we find Afgani mothers coaxing their kids to sleep lest Hari Singh Nalwa should come. Even enemy was forced to praise the bravery and *Charhdi Kala* of such saint-soldiers as Baba Deep Singh, Bhai Mani Singh and Akali Phoola Singh. Even after the the rule of Maharaja, we find the Sikh forces teaching memorable lessons to the British in the battles of Feroze Shah and Sabraon despite the desertions by their generals: “The cry of “India lost” was heard from one commanding officer as he tried in vain to rally his men”¹⁵⁸ Sikh generals themselves dreaded the victory of the Khalsa and worked for the defeat of the Sikh army. “Whilst many amongst the rank and file were eager to push on at once, and overwhelm the weak British force at

Ferozepore, others, stimulated by Lal Singh and Tej Singh, who dreaded a victory of Khalsa over the British, and whose main object was the destruction of the army which threatened them.¹⁵⁹ Contemporary Muslim poet Shah Mohammad says, “The Singhs squeezed the blood of the Britishers in the battle as if they were squeezing lemons.”¹⁶⁰ The poet laments at the absence of Maharaja Ranjit Singh in the battle,¹⁶¹ derides at the desertions of the Sikh generals but praises the bravery of the Sikhs forces and declares these battles as the ones which were lost after winning.¹⁶²

We have seen the Sikhs in *Charhdi Kala* both in adversity and prosperity through the pages of history. They were always in *Charhdi Kala*, they will always be in *Charhdi Kala*, they are in *Charhdi Kala* at present with Guru’s grace despite the recent events leading to the storming of the Golden Temple by the Indian forces and the organized riots against Sikhs after Mrs Gandhi’s assassination.

“The Situation today of the Sikhs is bad and it makes one truly sick at heart but it is not as potentially death-dealing as the situation, when the tenth Guru was assassinated or when the British took over the kingdom of Lahore or when, in the 1890’s, the Singh Sabha revived the faith or when the holocaust and genocide of 1947 fell upon us. From 1847 to 1984 to the present day this storm and crisis has hardly abated. Perhaps the darkness may have to last as long as the one that started in 1708 and went on until the armies of the Khalsa had stopped the invasions from Iran and Afghanistan and secured the mountain line. But the purpose of the Guru cannot be thwarted, not even by our human stupidity and short-sightedness. We must remain ready and prepare ourselves and our children for the road ahead.”¹⁶³

The situation is truly not hopeless as Noel Q. King, the noted scholar of Sikh religion and history observes. The Sikhs were in *Charhdi Kala*, they are in *Charhdi Kala* and will remain in *Charhdi*

Kala for ever. This is the *Charhdi Kala* of the Sikhs. Herein lies *Charhdi Kala*.

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29. ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-1418)
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33. ਘੋੜੀ ਤੇਜਣਿ ਦੇਹ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥ ਚੜਿ ਦੇਹੜਿ ਘੋੜੀ ਬਿਖਮੁ ਲਘਾਏ
ਮਿਲੁ ਗੁਰਮੁਖਿ ਪਰਮਾਨੰਦਾ ॥ ਦੇਹ ਪਾਵਉ ਜੀਨੁ ਬੁਝਿ ਚੰਗਾ ਰਾਮ ॥ ਚੜਿ ਲੰਘਾ ਜੀ
ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਰਾਮ ॥ ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਅਨਤ ਤਰੰਗਾ ਗੁਰਮੁਖਿ ਪਾਰਿ
ਲੰਘਾਏ ॥ ਹਰਿ ਬੋਹਿਥਿ ਚੜਿ ਵਡਭਾਗੀ ਲੰਘੈ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਏ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-575)
34. ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ ਘਾਲੇ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-304)
35. ਉਠਤ ਬੈਠਤ ਸਤਿਗੁਰੁ ਸੇਵਹ ਜਿਤੁ ਸੇਵਿਐ ਸਾਂਤਿ ਪਾਈ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-572)
36. ਰਾਮੁ ਨਾਮੁ ਰਤਨ ਕੋਠੜੀ ਗੜ ਮੰਦਰਿ ਏਕ ਲੁਕਾਨੀ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-1178)
37. ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਖੋਜੀਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-1178)
38. ਸੰਤਹੁ ਸੁਨਹੁ ਸੁਨਹੁ ਜਨ ਭਾਈ ਗੁਰਿ ਕਾਢੀ ਬਾਹ ਕੁਕੀਜੈ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-1326)

39. ਸੈਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ ॥ ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ ॥
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ਗਰੂਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥ (ਮਹਲਾ-9, ਪੰਨਾ-831)
42. ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣਹ ਵਖਾਣਿ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-826)
43. ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਅਹੰ ਮਤਿ ਮਨ ਕੀ ਤਿਆਗੀ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਸਰਣਿ ਸੁਆਮੀ ਸੰਤਸੰਗਿ ਲਿਵ ਲਾਗੀ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-846)
44. ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-394)
45. ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-676)
46. ਤੇਰੇ ਭਾਣੇ ਨੋ ਕੁਰਬਾਣੁ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-676)
47. ਓਹੁ ਸੁਖੁ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-383)
48. ਭਾਣੇ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਸਚੁ ਆਖਿ ਸੁਣਾਇਆ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-1093)
49. ਤੇਰਾ ਭਾਣਾ ਤੂਹੈ ਮਨਾਇਹਿ ਜਿਸ ਨੋ ਹੋਹਿ ਦਇਆਲਾ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-747)
50. ਸੋਈ ਭਗਤ ਜੋ ਤੁਧੁ ਭਾਣੇ ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੇ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1271)
51. ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1299)
52. ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-394)
53. ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥ ਤੇਰੇ ਭਾਣੇ ਨੋ ਕੁਰਬਾਣੁ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-676)

54. ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਸਤਿ ਕਰਿ ਸਹਹੁ ॥ ਜੀਵਤ ਜੀਵਤ ਰਹਹੁ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1138)
55. ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਗੁਰੁ ਪੂਰਾ ਮਤਿ ਦੇਇ ॥ ਭਾਣੈ ਜਪ ਤਪ ਸੰਜਮੋ ਭਾਣੈ ਹੀ
ਕਢਿ ਲੇਇ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-963)
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ਪਰਮਾਨੰਦੁ ॥ (ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ, ਪੰਨਾ-1365)
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(ਮਹਲਾ-1, ਪੰਨਾ-730)
101. ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ ਬੀਚਾਰ ॥
ਜਲੁ ਥਲੁ ਧਰਣਿ ਗਗਨੁ ਤਹ ਨਾਹੀ ਆਪੇ ਆਪੁ ਕੀਆ ਕਰਤਾਰ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-503)
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103. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
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ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹੀ ਬਖਾਨਿ ॥

(ਮਹਲਾ-9, ਪੰਨਾ-1427)

108. ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥

ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਜਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥

(ਮਹਲਾ-9, ਪੰਨਾ-1429)

109. ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤੁ ਉਪਾਇ ॥

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥

(ਮਹਲਾ-9, ਪੰਨਾ-1429)

Piara Singh Padam writes about this Slok, “ਪ੍ਰਾਚੀਨ ਲਿਖਤੀ ਬੀੜਾਂ ਵਿਚ ਇਸ ਦੋਹਰੇ ਨਾਲ ‘ਮ:੧੦’ ਲਿਖਿਆ ਆਮ ਮਿਲਦਾ ਹੈ ਤੇ ਇਤਿਹਾਸਕਾਰਾਂ ਵੀ ਇਸ ਸੰਵਾਦ ਦਾ ਚਰਚਾ ਕੀਤਾ ਹੈ।” (Piara Singh Padam 48).

In his footnote about this Slok, Macauliffe writes, “This couplet is the only composition of the tenth Guru found in the Granth Sahib.”

(Macauliffe Vol IV 385).

110. Macauliffe Vol IV 385.

111. Macauliffe Vol IV 385.

112. ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ ॥ (ਮਹਲਾ-9, ਪੰਨਾ-1429)

113. ਤਿਲਕ ਜੰਝੁ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੁ ਮਹਿ ਸਾਕਾ ॥

ਸਾਧਨਿ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥

ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰ ਨ ਦੀਆ ॥

ਦੋਹਰਾ ॥ ਠੀਕਰਿ ਫੋਰਿ ਦਿਲੀਸਿ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਆ ਪਯਾਨ ॥

ਤੇਗਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥ ਤੇਗਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ

ਕੇ ਸੋਕ ॥ ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰਲੋਕ ॥

(Sri Dasam Guru Granth Sahib Ji. Amritsar: Dr. Chatar Singh & Jiwan Singh. 1988. 54)

114. ਅਭੰਗੀ ਸਰੂਪੇ ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਛੰਦ 188.
(Sri Dasam Granth Sahib Ji 10).
115. ਸਦਾ ਸੱਚਿਦਾਨੰਦ ਸਤ੍ਰੰ ਪ੍ਰਣਾਸੀ ॥ ਛੰਦ 198.
(Sri Dasam Granth Sahib Ji 10).
116. ਅਭੰਗੀ ਸਰੂਪੇ ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਛੰਦ 188.
(Sri Dasam Granth Sahib Ji 10).
117. ਕਿ ਜਗੰਤ ਕ੍ਰਿਤੀ ਹੈਂ ॥ ਛੰਦ 106. (Sri Dasam Granth Sahib Ji 6).
118. ਸਰਬ ਕਰਤਾ ਸਰਬ ਹਰਤਾ ਸਰਬ ਕੇ ਅਨਕਾਮ ॥
(Sri Dasam Granth Sahib Ji 29).
119. ਸਰਬ ਬਿਸ ਰਚਿਓ ਸੁਯੰਭਵ ਗੜਨ ਭੰਜਨਹਾਰ ॥
(Sri Dasam Granth Sahib Ji 5).
120. ਸਰਬ ਕਲਾ ਕਰਿ ਖੇਲੈ ਖੇਲ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-294)
121. ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥ ਜਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥ ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ
ਜਾਇ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-294)
122. ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ॥ ਖੇਲ ਸੰਕੋਚ ਤਉ ਨਾਨਕ ਏਕੈ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-294)
123. ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ ॥
(Sri Dasam Granth Sahib Ji 4).
124. ਆਦਿ ਪੁਰਖ ਉਦਾਰ ਮੂਰਤਿ ਅਜੋਨਿ ਆਦਿ ਅਸੇਖ ॥
(Sri Dasam Granth Sahib Ji 4).
125. ਸਦਾ ਏਕ ਜੋਤਯੰ ਅਜੂਨੀ ਸਰੂਪੰ ॥ ਨ ਕਾਮੰ ਨ ਕ੍ਰੋਧੰ ਅਜੋਨੀ ਅਜੋਰੰ ॥
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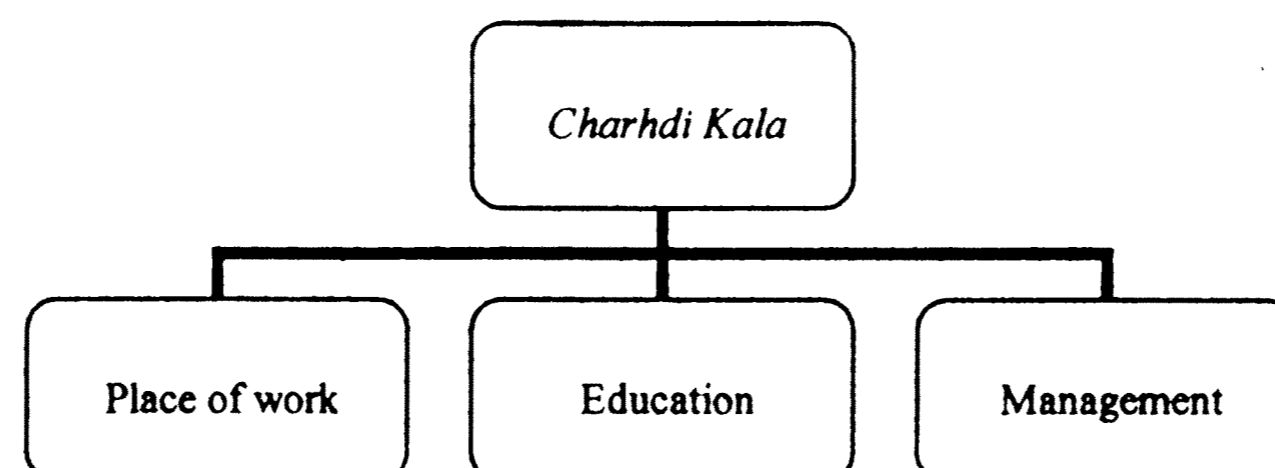
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Chapter 5
SIGNIFICANCE OF *Charhdi Kala* IN THE
CONTEXT OF:

- (A) PLACE OF WORK
 (B) EDUCATIONAL INSTITUTIONS
 (C) OFFICIAL MANAGEMENT

The educational institution, official management and place of work are the key institutions to carry out the *Charhdi Kala* as shown in the diagram. Educational institution is the brain, official management is the mind and place of work is the body of the concept of *Charhdi Kala*. Educational institution is the main body to impart knowledge on the theory of *Charhdi Kala* while official management and the place of work are the laboratories to do practicals in *Charhdi Kala*. Educational institution is the reservoir of knowledge and the other two are action-regions to apply that knowledge of *Charhdi Kala*. So, it is important to study their relationship to reach the heights of *Charhdi Kala*.



(a) Place of work :

Guru Nanak's concept of *Charhdi Kala* gives supremacy to truth by adopting a truthful living.¹ "He who eats what he earns through his earnest labour and gives some in charity with his own hands out of his hard-earned income, finds the path of *Charhdi Kala*."² One's place of work is the source of one's material income. It is not the type of work that is important, but truthful earning in that work, which is more important. One's profession or nature-of-work may be farming, trade, business, service or any of these. It is not the work that matters but

truthful earning from that work is something that really matters to the Guru. Guru Nanak working in the store house at Sultanpur Lodhi set an example of an honest civil servant. He remembered God as he performed his duty as a store keeper; maintained the account diligently and always alive to the problems of the needy.

Our place of work is very important in the context of *Charhdi Kala*. It can uplift us to the heights of *Charhdi Kala* and even contribute to bring us down to the nether regions. Our place of work is the major implementing body of *Charhdi Kala* in our life. It is the most slippery area where we can fall. As our place of work is related to money, our material life and our economic upliftment, the Guru forewarns us to take care that our place of work, may not cease to be a mere 'dhandha' or material wordly work as the Guru calls it. The Guru makes us conscious that we may not finish as corrupt beings at our place of work.

Virtuous Self-Perusal In An Atmosphere of *Charhdi Kala*:

One's place of work should have an atmosphere of *Charhdi Kala* around. And how will that atmosphere emerge? It is the mind in *Charhdi Kala* which will help to bring about an atmosphere of *Charhdi Kala* in one's surroundings. It is by sticking to the concept of 'Know-Thyself' leading to self-introspection and "knowing one's origin"³, which can help us in developing a *Charhdi Kala* atmosphere in one's surroundings. Self-perusal becomes self-abnegation, the moment we take a dip into the popular words of the Guru, "We are not perfect and no one is low or bad."⁴ These words give us an opportunity to look into what we are and what we ought to be. "We are not good and nobody is bad", takes us in to a world of philosophy where we will have to sit and think what is good and what is bad. The moment we do so we start reaching the conclusions that the world is essentially good. It is only we who will have to dig the goodness out. This search for goodness, helps us to become good from within and without. It also gives an opportunity

to partake in the social welfare and contributes to the collective *Charhdi Kala* of the society we live in. The Guru-wardly attitude that everybody is good converts our place-of-work into a home of *Charhdi Kala*.

A Positive and Stable Mind:

Conditioning of the mind, which is central in *Charhdi Kala* stage, is very important at one's place of work. Mind is illusionist, and saunterer which has spread its wings into the sky like a bird."⁵ Mind is a recluse but when it slips into indulgence, it becomes unwise and ignorant. Mind is the giver and beggar also. Mind can be only be won through the Guru and the Creator whose seat is above the mind."⁶

A stable mind devoid of any strife or confusion within commands more authority at one's place of work. "The strife within the mind can go by singing God's praise. Then the Perfect Master easily merges through 'sehaj' into one's being. The vacillating mind becomes stable in this way and man starts leading a life by practically involving himself in truthful doings and living a true life through honest truthful earnings."⁷ The Guru warns "the wobbling mind not to fall down but ascend a straight path of *Charhdi Kala*."⁸

As there are two sides of everything in this world, this mind has also two sides i.e. positive and the negative side. It is a unique quality of the mind that it goes on moving into both sides like the needle of the pendulum. Change is the natural quality of the mind as it never remains stable. "At times the mind ascends high up and at times it falls into the nether regions. The greedy mind does not remain steady and searches for pleasure in four directions."⁹ One will have to struggle positively to gain *Charhdi Kala* at one's place of work — a struggle which may lead to stability and *Charhdi Kala*.

A Life full of Love:

Love is a great lighthouse which spreads its pleasing rays in the surroundings and keeps everyone in *Charhdi Kala*. The Guru says, "If

thou, wish eagerly to play the game of love, then come thou in my lane placing thy head on thy palm. When you put forward your feet on this path of *Charhdi Kala*, don't be ashamed of laying down your head."¹⁰

The life of a person in *Charhdi Kala* remains fully drenched in love. A person in *Charhdi Kala* fully believes in what fourth Guru says in Rag Gauri, "The arrow of God's love has pierced my mind."¹¹ A life full of love is the life oozing out love for all. It is a life based on love and aims at spreading an atmosphere of love for all.

Company of the Virtuous and Honest Living:

Man is known by the company he keeps. The Guru wants us to have the company of the lovers of God who help in spreading the rays of love for the God. One should keep a cordial atmosphere at one's place of work by keeping a positive friendship with all. But at the same time one should be aware oneself of the "mammon-worshipers whose friendship", the Guru says, "is false and one gets falsehood only in the company of the false."¹²

Honest living is the key to success at one's place of work. "He alone, O! Nanak, finds the path of *Charhdi Kala* who earns with the sweat of his brow, and then shares it with his fellow-beings."¹³ Out of the three-dimensional commandments we receive from the Guru in the form of 'naam japo', 'kirat karo' and 'vand ke shako', 'kirat karo' is basic as far as one's living and earnings are concerned. As sphere of 'kirat' is economic covering the economic *Charhdi Kala* of the Sikhs and as our mind has a tendency to slip and fall, the firm and final message of the Guru is that of honesty. We find the Guru condemning the bribery,¹⁴ accumulation of money through sin,¹⁵ a life of resignation,¹⁶ graft and corruption, and motivating us to "live an active life by doing hard efforts in entrepreneurship and to enjoy the comforts of our earnings and meet the God through meditation ('dhianein-dian') which will remove all the apathy and anxiety, O, Nanak."¹⁷

‘Vand ke Chhako’:

‘Vand ke Chhako’ is one of three major principles given by the Guru as the path-finders of our life. It is based on Guru’s concept of the welfare and promotes Guru’s idea of eating after sharing with others.¹⁸ The Guru wants us to earn money honestly and spend it on the welfare activities. Money should remain a means to an end and should not become an end in itself. The Guru’s concept of sharing one’s income with others (‘Vand ke Chhakna’) should be given a practical shape at one’s place of work. Besides sharing one’s earnings one should help others in their work load as a goodwill gesture at one’s place of work. This is based on the concept of welfare of all, which makes one’s place of work an enjoyable place of earning, learning, friendship and welfare.

Concept of Work As Illusion:

Work is something which brings money with it. We do the work and get some money as a reward. This leads to more work and more money. The money we earn, we try to invest in our endeavour to earn more money. Ultimately it becomes a blind race for money. Forgetting real aim of life, we become money-minded and waste the whole of our life in it.

The Guru does not want us to lead this type of life. The Guru says, “The world runs after worldly occupations and gets ensnared in the trap. So powerful is the trap of these worldly occupations that it does not realize the idea of the God’s Name.”¹⁹ “He does not do the self-recognition, remains in extreme anxiety and spends his life every day in worldly doings.”²⁰ “Wasting his life in worldly occupations, the mortal does not sing the God’s Name which is the treasure of virtues.”²¹ Such a “money-minded person goes so deaf and blind in his illusion that he does not listen to the ‘sabada’ in this noise of the strife.”²²

The Guru wants to save us from this wordly work ending the illusion of money. That is why the Guru gives the concept of ‘anjan-

mahe-niranjani i.e. the concept of remaining detached in worldly attachments. This great concept of the Guru restrains us from becoming corrupt and becomes a storehouse of motivation to lead an honest life.

(b) Educational Institutions:

“Deliberation in education, turns one into a philanthropist.”²⁴ How to deliberate in education is the question. The Guru answers that deliberation in education is possible through the grace of the Guru. “By the grace of the Guru, one deliberates in education and rises to glory and comes to *Charhdi Kala* by reading and studying. Within one’s self the God Himself becomes manifest and one obtains the bliss of Name-Nectar (from within).”²⁵ When the deliberation in education culminates into philanthropy, it becomes all the more imperative to understand the importance of the philosophy of *Charhdi Kala* for the upliftment of our educational institutions.

An educational institution is the temple of knowledge. It aims at imparting the light of knowledge to the people. It makes good human beings, good citizens, good officers, good leaders, saints and sages –all the people in *Charhdi Kala* in the respective fields of their life. The Guru says that, “There is no emancipation without knowledge and education.”²⁶ The Guru tells us the way to obtain that education. Guru says, “A Teacher is said to be educated if he, with cool mind reflects on education. He should deliberate over education which is the God’s Science, find its quintessence and develop love and concentration for God’s Name.”²⁷ The Guru says, “How one can get knowledge without initiation from the Guru.”²⁸ A learned educationist remains immersed in education in such a way as eyes get comfort in the process of seeing and as tongue runs after the tastes and as Thy people, O, God like singing the praise of the God.”²⁹ The Fifth Guru says, “Mercy, peace, riches, nine treasures, wisdom, knowledge and all miraculous power, education, austerity and yoga all fall within the concentration into the

God's Name. Knowledge is the highest and most superior ablution."³⁰
 Giving us a convincing definition of the educated, the Guru says, "He alone is educated, learned and wise who wears the necklace of the God's Name, O, Nanak."³¹

Even in education, God's Name remains the central point around which revolves the whole infra-structure of education. The Guru shows concern over the quality of the teaching and the teachers of his times which remains universally relevant in all the times. The Guru says, "The learned being who indulges in greed, craving and pride should be reckoned as an educated fool."³² The Guru clearly says that "knowledge does not come from idle gossiping. The description of the essence of knowledge is as hard as steel. We obtain knowledge only by God's Grace. All other devices and treatments bring only embarrassment."³³

We come to know from the *Sri Guru Granth Sahib* the limitations of education. "Millions of educations relate all the attributes of the God, but it cannot come to know Thy end, O, God."³⁴ The Guru does not want us to be mere book-worms engrossed in scholastic pursuits: "The more one writes and reads, the more one burns in heart."³⁵ "The mortal may read and read the cart-loads of books. He may read and read the full multitudes of books. He may read and read the boat of books. He may read and read and fill the pits with books. He may read year upon year and month upon month. He may read for his whole life that he has and may go on reading in all the breaths of his life. Only one thing will come into one's account, O, Nanak. All else is rattle and babble in pride."³⁶

There is a great significance of *Charhdi Kala* in the context of educational institutions. From our theory of *Charhdi Kala* we can make a sketch of the type of education the institutions in *Charhdi Kala* should impart to the students.

(a) First of all, all the educational institutions should aim at *Charhdi Kala* of the institution, students, staff and the management. It is possible if the educational institution is run on the principles of *Charhdi Kala*. If all are in *Charhdi Kala* in an educational institution, the institutions starts touching the skies. For the *Charhdi Kala* of educational institutions, all the characteristics of *Charhdi Kala* are equally relevant.

(b) The training of the staff is of great importance. The education institutions should train its staff on *Charhdi Kala* lines and make the teachers aware of the theory of *Charhdi Kala*. The teachers should be made the torch-bearers of *Charhdi Kala*.

(c) Studies, sports, cultural activities and all other activities should go side by side. An educational institution should aim at the development of an integral personality of the child, who should be an all-rounder, who should remain always in *Charhdi Kala* and who should be capable of doing anything under the sun.

(d) The educational institution should propagate the complete theory of *Charhdi Kala*. A student should be made God-conscious, should know the importance of Spiritual Master i.e. *Shri Guru Granth Sahib*, should meditate on the God and take 'naam-ras' and 'gur-sabada'.

(e) The management of the educational institution should check the education from becoming "a babble in pride". The students should cease to be bookworms. Guru-wardly atmosphere of *Charhdi Kala* should prevail in the educational institution and stress should be given on enkindling the light of *Charhdi Kala* from within.

(c) Office Management

Office management is the mind of any organization. If the office management of any organization is good and positive, the organization comes to *Charhdi Kala*. If the office management gets good people to manage its affairs and if there are persons in *Charhdi Kala* in office the same organization starts getting supreme position.

Planning is done in the office, decisions made and practical steps taken to implement the decisions. So, we find office to be decision making body. If the decisions taken and implemented are good, and welfare oriented, the office-management is said to be in *Charhdi Kala*.

To conclude, office-management is the mind of an organization which should remain in *Charhdi Kala* to enact 'sarbat-da-bhala' by organizing welfare activities and promote 'sarbat da bhala' as one of the major characteristics of the doctrine of *Charhdi Kala*.

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ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ॥

(ਮਹਲਾ-1, ਪੰਨਾ-876)

10. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥ ਇਤੁ
ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1412)

11. ਮੇਰੇ ਮਨਿ ਪ੍ਰੇਮ ਲਗੋ ਹਰਿ ਤੀਰ॥ (ਮਹਲਾ-4, ਪੰਨਾ-861)

12. ਨਾਲਿ ਕਿਰਾੜਾ ਦੋਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1412)

13. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1245)

14. ਵਢੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ॥ (ਮਹਲਾ-1, ਪੰਨਾ-951)

15. ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ॥ (ਮਹਲਾ-1, ਪੰਨਾ-951)

16. ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ॥ ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੁਤ॥

ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ॥ ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ॥

(ਮਹਲਾ-1, ਪੰਨਾ-951)

17. ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ॥

ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ॥ (ਮਹਲਾ-5, ਪੰਨਾ-522)

18. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1245)

19. ਧੰਪੈ ਧਾਵਤ ਜਗੁ ਬਾਧਿਆ ਨਾ ਬੁਝੈ ਵੀਚਾਰੁ॥

ਜੰਮਣ ਮਰਣੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖ ਮੁਗਧੁ ਗਵਾਰੁ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1010)

20. ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ ਆਪੁ ਨ ਪਛਾਨਾ॥ ਧੰਧਾ ਕਰਤਿਆ ਅਨਦਿਨੁ ਵਿਹਾਨਾ॥

(ਮਹਲਾ-3, ਪੰਨਾ-159)

21. ਧੰਧਾ ਕਰਤ ਬਿਹਾਨੀ ਅਉਧਹਿ ਗੁਣ ਨਿਧਿ ਨਾਮੁ ਨ ਗਾਇਓ॥

(ਮਹਲਾ-5, ਪੰਨਾ-501)

22. ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-313)
23. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-730)
24. ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-356)
25. ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥
ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1329)
26. ਮੁਕਤਿ ਨਹੀ ਬਿਦਿਆ ਬਿਗਿਆਨਿ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-903)
27. ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-937-38)
28. ਬਿਨੁ ਗੁਰ ਦੀਖਿਆ ਕੈਸੇ ਗਿਆਨੁ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-1140)
29. ਬਿਦਿਆ ਮਹਿ ਬਿਦੁਅੰਸੀ ਰਦਿਆ ਨੈਨ ਦੇਖਿ ਸੁਖੁ ਪਾਵਹਿ ॥
ਜੈਸੇ ਰਸਨਾ ਸਾਦਿ ਲੁਭਾਨੀ ਤਿਉ ਹਰਿ ਜਨ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-613)
30. ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ ॥ ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ ॥
ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ ॥ ਗਿਆਨੁ ਸ੍ਰੈਸਟ ਉਤਮ ਇਸਨਾਨੁ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-295-96)
31. ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-938)
32. ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-140)
33. ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥
ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-465)

34. ਬਿਦਿਆ ਕੋਟ ਸਭੈ ਗੁਨ ਕਹੈ ॥ ਤਉ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਲਹੈ ॥

(ਭੈਰਉ ਕਬੀਰ, ਪੰਨਾ-1163)

35. ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ ਤੇਤਾ ਕੜਿਆ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-467)

36. ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥

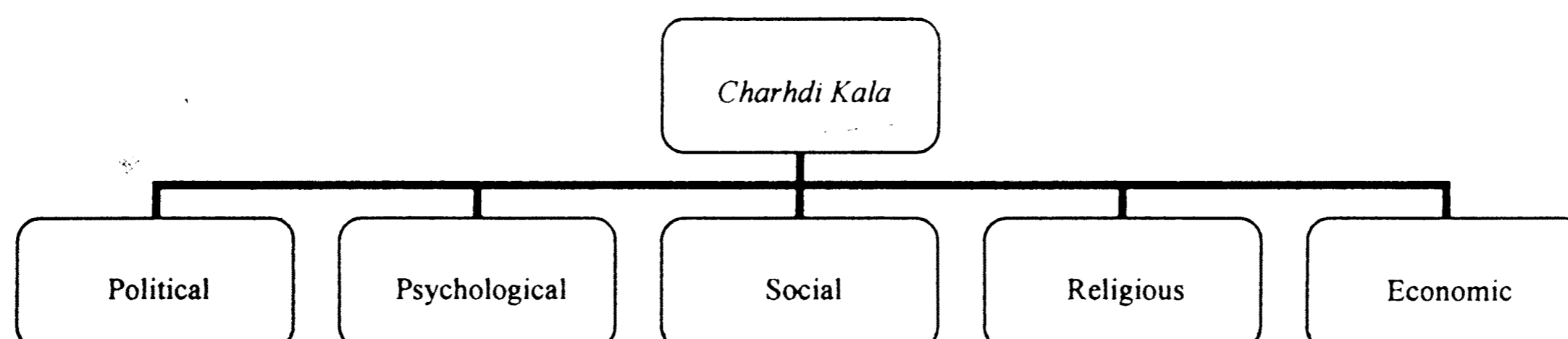
(ਮਹਲਾ-1, ਪੰਨਾ-467)

Chapter 6

ROLE OF THE CONCEPT OF *CHARHDI KALA* IN THE CONTEXT OF:

- (A) POLITICAL SITUATIONS (C) SOCIAL SITUATIONS
(B) PSYCHOLOGICAL SITUATIONS (D) RELIGIOUS SITUATIONS
(E) ECONOMIC SITUATIONS

The mystic aspects of *Charhdi Kala* have political, social, religious, economic and psychological ramifications which will have to be critically examined in order to see the practical aspects of *Charhdi Kala* in real life. We will examine step by step all these situations in the context of *Charhdi Kala* and see its impact in our practical life. We will find out how the mystic aspects of *Charhdi Kala* shape the situations in the other aspects of life and how the *Charhdi Kala* gained at mystic levels brings us in *Charhdi Kala* in political, social, religious, economic and psychological spheres as shown in the diagram:



(a) Political Situations:

Historical perspective of Guru's times:

Before discussing the role of the concept of *Charhdi Kala* in political situations, let us have a look at the socio-political situation in the country at the time of Gurus and the circumstances responsible for making the Sikhs a great political force in the area. The period from 11th

century starting with the invasion of Mahmood Gaznavi upto the arrival of Babur in the 16th century, was period of political uncertainty, when Punjab was virtually a gate-way for the invaders of India. Whosoever had to invade India, had to pass from Punjab. So, it were Punjabis who had to have the first taste and bear the brunt of these invasions. As all these invaders before the Guru's periods were Muslims, they brought with them a new religion of Islam, the impact of which is visible on the political, social and cultural life of the people through the annals of history.

This is the period which saw a lot of forcible conversions, cruelties, suppression and the destruction of Hindu temples, the historical records of which are found in chronicles by Muslim historians such as Tarikh-I-Daudi, Alberuni, Hazat Datha Ganj Baksh etc. Even after Muslims became the rulers in India, the Hindus went on treating Muslims as unholy and untouchable because of the established Brahaminical beliefs. History witnesses Islamic rulers as cruel desperados who depredated the wealth, character, culture and the honour of the people. "Country's treasure was plundered, prestige was looted and if any honour left, was put to dust when the foreigners placed their saddle on its throne."¹ Guru was in his teens when Sikander Lodhi (1489-1517) known for bigotry, was destroying temples or converting them into mosques. Ibraheim Lodhi (1517-1526) failed to wield his control on administration which led to intrigues and Daulat Khan Lodhi, the governor of Punjab invited Babur to invade India. We find this iron-age depicted by Bhai Gurdas as an age of sin in his *Vaars*:

An Age of Sin:

"The iron-age has arrived with dog-mouth to eat carcasses, O, God! Kings have turned sinners and in this reversal of morality, the fence has started devouring the field. The subjects have gone blind without knowledge and utter out lies and untruth from their mouths. The

disciples play at musical instruments while the Gurus dance before them in multi-ways O, brother! The disciples sit in their homes and the Gurus get up to go to their homes to give sermons. The 'Kajis' (Muslim religions judges) take bribes to give unfair judgments. The woman accepts the man on the basis of his wealth whatever the source of that wealth may be. The sin has been writ large in the whole world."²

We note the people becoming prey to the declining energy of mind in the declining environs of sin, corruption and injustice. "So much sin was let loose on the world that the oxen of moral values which has lifted the whole earth, cried day and night."³ It was period of utter darkness and the need of the hour was the arrival of some great light to remove this darkness. Some torch-bearer was required to morally uplift the down-trodden. People needed the miraculous touch of some 'Messiha' to revitalize them with the treasure of rising energy through 'naam-simran'. "The God, the Giver listened to the call and sent Guru Nanak to the world"⁴ as a great sun of *Charhdi Kala* to illumine the earth.

The Sun of Ascending Force:

The sun of the rising energy emerged in 1469. "When Satguru Nanak appeared, the darkness disappeared and the world was illumined with light as if at sun-rise, the stars went into hiding and the darkness ran away."⁵

Bhai Gurdas's analogy of the rising sun with Guru Nanak's birth is the rise of the sun of *Charhdi Kala*. The arrival of Guru Nanak was the arrival of *Charhdi Kala*. With Guru Nanak came the propagation of God's Name which the people had forgotten. Darkness of the declining energies could not stand before the rising sun of an ascending force. The negativities started running away. "The lamp has illumined in darkness and the whole earth is saved by one religion of God's Name. The man of the God, Nanak has arrived in world as a Spiritual Master."⁶

The arrival of the Guru is symbolic of the arrival of the ascending forces of truth and *Charhdi Kala*. The darkness is symbolic of the prevalence of the forces of lust, greed, pride, anger and attachment. These are the forces which bring in moral and social decline of man. Plundering of one man by the other or one nation by the other, as we have seen through the pages of history, starts because of greed. Killings, murders, revenge and rapes are caused by anger, and lust. The victories bring pride and supremacy of one over the other. Wars bring carnage and destruction. It all happens because of ego. Picturising the state of affairs at the time of Babur's invasion, the Guru says:

“Both wealth and youth which once added colour to their lives have become their enemies. The soldiers dishonoured them and took them along as per the orders given to them. If it pleases the God, He gives the honour; if it wills Him otherwise, He gives punishment.”⁷

The Guru records the contemporary ruler drenched in sensuality when he says, “Losing their conscience, the rulers revelled in sensual spectacles and merry-making. Babur's order was proclaimed and no prince could eat his food.”⁸

Calling Babur's bloody invasion as a “marriage-party of sin”, the Guru says, “He (Babur) has rushed from Kabul taking a marriage-party of sin and asks for donations by force, O, Lalo! Both religion and modesty have hidden themselves and have stopped to function and falsehood have become the chief and moves freely O, Lalo! The ‘Kajis’ and Brahmins have lost their say and the devil recites the marriage rites, O, Lalo!”⁹

The Guru is moved to see the inhuman cruelties and we find a call to God for compassion. “After owning Khurasan, Babur has terrified Hindustan. The God does not take the blame on Himself and has sent the angel of death in the form of Mughals. So much of cruelties were inflicted that the people cried in pain. Did Thou feel no pity, O, God?”¹⁰

The Guru brings with him the great force of God's Name which when injected in the minds of the people did the wonders. The great spirit of ascending force in the Form of Guru Nanak, started giving moral, mental and social stability to the people even in the midst of political, social, cultural and moral upheavals. It was the wonder of 'naam' which pierced into the hearts of the people and provided the essential spiritual energy which was required to confront the contemporary forces of evil. His sermon was to be virtuous for which we would have to part with vice. His goal was truth and he made them truthful. It was the force of truth in *Charhdi Kala* which fought and won because only the force of truth remains permanent. Falsehood exhausts itself automatically. Only the truth alone prevails ultimately, remains permanent and lasts for ever.¹¹ The latent power of truth is always there. It was there in the past, it is there in the present and it will be there in the future as well.¹² The force of truth enkindled inner energies.

'Raj-Yog':

The task in Guru's hand was that of reformation in the spiritual, religious, political, social and educational and economic spheres of life. It was a great task. It needed multi-faceted reformation. Only a multi-faceted tool was required to bring such a reformation. It needed a forging of his disciples. They should not be mere silent spectators of the contemporary events. They should be active socially, politically, educationally and should have a sound economic and psychological footing. There should be the integral development of their personality. They should be made the all-rounders.

In order to achieve his end of *Charhdi Kala*, he gave a path of 'raj-yoga' which combines the spiritual and the temporal. It was a unique combination. It provided *Charhdi Kala*-- both spiritual and the temporal *Charhdi Kala*. It gave them political, economic, social and educational upliftment on the one side and spiritual, ethical and psychological sound

footing on the other. In 'raj-yog', the synthesis of the spiritual and temporal forged a new power –the power of *Charhdi Kala*. To quote Piara Singh Padam, "Starting the path of 'Raj-yog' was his miraculous invention. It was only his task to give supremacy to the path of the house-holder by bringing in the philosophy of 'naam-simran' on equal footing with the principles of honest-earning and enjoying the sharing of one's earning with others."¹³ "Rare is such person who kills the duality and after killing it earns the 'Raj-Yoga'."¹⁴

'Raj-yog' is a new concept of 'Yoga'. It is a 'yoga' of "remaining detached in the midst of attachments."¹⁵ It is the 'yoga' of remaining active in all the walks of life i.e. political, social, economic, spiritual, educational etc. "It is 'yoga' of getting salvation while laughing, playing, wearing and eating. But this one can achieve, O, Nanak when one meets the 'Satguru' and completes the technique of the 'yoga'."¹⁶ In the 'Swayias' of 'Mohalla' 1, the Kal poet says that "I sing the beautiful attributes of Guru Nanak who lived and enjoyed both royalty and 'yoga'."¹⁷ "It means the one who is a house-holder and at the same time is attached to the God after getting detached from the illusions of Maya."¹⁸

The expression of 'raj-yog' used to eulogize the first Guru, is repeated in the eulogy to the second Guru also: "The poet Kal says that 'Satguru' is the supreme Spiritual Master. One who follows Him with love and devotion, crosses the cycle of birth and death. The spiritual Master of the whole world, the son of Baba Feru, is Guru Angad who practises royalty and 'yoga'."¹⁹

"Guru Nanak, Guru Angad, Guru Amar Dass and other 'Bhagatas' have immersed into God. O, Guru Ram Dass, Thou have also known and found the elixir of this 'Raj-yoga'."²⁰

"The God blessed Guru Ram Dass with the throne of 'Raj-yoga'."²¹ About the Fifth Guru the poet says, "The son of Guru Ram

Dass has spread the canopy of “Sehaja” on the whole world. The poet Kal says that O, Guru Arjan, Thou have found the nectar of ‘Raj-yoga’.”²²

‘Miri-Piri’ :

The ‘Raj-yoga’ propounded by the first five Gurus takes the shape of ‘Miri’ symbolizing ‘Raj’ and ‘Piri’ symbolizing ‘Yoga’ at the time of the sixth Guru, Sri Guru Hargobind Sahibji. The two swords of ‘Miri-Piri’ stood for the protection of both temporal as well as spiritual life. The setting up of a throne of the True God in front of Harimander Sahib, was an extension of the concept of ‘Raj-yoga’ only.

There is an anecdote of the sixth Guru’s encounter with Swami Ram Dass, the spiritual master of Shivaji who asked the Guru, “Guru Nanak was a saint in renunciation. Thou hath worn the armour, horses and the army. Thou call Thyself a True king (Sacha Patshah). What type of saint Thou art?”

Guru Hargobind replied: “Renunciation in words; visible richness; Armour for the protection of the poor and killing the wicked. Baba Nanak had denounced Maya, not the world.”²³

We find an atmosphere of royalty at the time of the Sixth Apostle of *charhdi kala*: ‘Akal Takath’ was the throne of the ‘Sacha-Patshah’ and a public court where the Guru used to solve the problems of the people and the resolve their disputes. It was at ‘Akal Takhat’ where the Guru used to sit and plan his strategies, “would watch wrestling bouts and military feats, including the sword fight, of his disciples. He took interest in secular affairs and provided the people quick and cheap justice, he invented *dhad*, an instrument suitable for singing of ballads. And, *dhadis* sang ballads of heroism. He ordained that when he was in Harimandir, he was a saint, while at Akal takht he was a King.”

This very mingling of 'Raj' and 'Yog', 'Miri' and 'Piri', the saint and the soldier is the aspect which makes Sikhism one of the most modern religions of the world.

A Grand Synthesis of *Charhdi Kala*:

A psychological study of these aspects of 'Raj' and 'Yog', 'Miri' and 'Piri', saint and the soldier reveals that these happen to be the two opposite forces of life. Living in money and still detached, being of the world and still unworldly, sounds contradictory and takes us to the dialectic theory of opposites which ultimately will culminate into a grand synthesis of *Charhdi Kala*.

From Dialectic Theory of Opposites to *Charhdi Kala*:

The Guru gives the philosophy of joining spiritual and the worldly, the material and the astral, this world and that world. The synthesis of 'raj' and 'yag', 'miri' and 'piri', saint and the soldier in the form of *Charhdi Kala* can be further interpreted with Hegel's dialectic theory of opposites. 'Raj' and 'yog', 'miri' and 'piri', and saint and the soldier represent two different worlds looking opposite to each other. The Guru accepts the independent identity of these two worlds when he uses expressions showing their independent existence e.g. 'halat-palat', 'eithe-outhei', 'dien-duni'. The material and spiritual though opposite forces when synthesized together form a great ascending force of *Charhdi Kala*. "The opposite of being is Non-being, and Being and Non-being are alike summed up and carried further towards reality in Becoming."²⁴ It is *Charhdi Kala* which forms the "becoming". We will have to make a constant effort and ascend the stairs of 'naam simran' to reach the realm of truth, achieve oneness with the God and rejoice in truth. There may be some opposites in the way which may give some resistance. The obstacles in the form of obstructing material do not form the shackles and run away at the appearance of the grace of the Ever-New God in the form of *Charhdi Kala*.

“There will be a struggle between thesis and anti-thesis, until such time as a synthesis is found which will preserve what is true in both thesis and anti-thesis and synthesis in its turn, becoming a new thesis and so on until the idea is at last enthroned in perfection...”

“The synthesis will not, Hegel insists, be in any sense a compromise between thesis and anti-thesis. Still less will it be an outright victory of one over the other. Both thesis and anti thesis are fully present in the synthesis but in a more perfect form in which thesis temporary opposition has been perfectly reconciled.”²⁵

‘Raj’ and ‘Yog’, ‘Miri’ and ‘Piri’, saint and the soldier, ‘Anjan-Niranjan’, ‘Halat-Palat’, ‘Ithei-Othei’, ‘Din-Duni’ are the seeming contradictions only. Both are important and one is incomplete without the other. The happy synthesis of the two helps us to come in *Charhdi Kala* which helps to attain oneness with the God. The Guru says that both the worlds are essential because truth as a binding force holds both worlds. The Guru does not want us to leave ‘Maya’ i.e. ‘Anjan’ but to remain in a state of ‘Anjan Mahe Niranjan’, i.e. to remain detached in attachments. Both the worlds are separate entities but both are complementary. The contradictions appear at the surface may help in the process of “becoming”. “Thus the dialectic can never admit that anything that is true can ever be lost. It goes on being expressed but in ever new and more perfect ways. Nor, since everything is rational, can the dialect ever admit that there can exist contradictions which can never be solved.”²⁶

‘Maya’ should not be an obstacle in attaining the God as far as it is ‘anjan-mahe-niranjan’. ‘Raj’ does not become an obstacle in the path of the ‘Yog’ if the mind is conditioned to live detached in attachments. Similarly, ‘halat’ is not an obstacle in the path of ‘Palat’. The combination of the two is the path of *Charhdi Kala* both in ‘Halat’ and ‘Palat’. “It might be thought that this view of dialectic is not so very

unlike that of Socrates, according to which contradictions are obstacles in the way of truth which we endeavour to remove when we become aware of them. Hegel would deny the similarity emphatically. For him contradictions are not obstacles preventing us from reaching the truth but are essential in our very understanding of the truth.”²⁷

Thus both the swords of ‘Miri’ and ‘Piri’ are essential for the protection of truth, virtuous up-bringing and righteousness. One world cannot be rejected for the other. Temporal cannot be forsaken for the spiritual. Both will have to be vanquished and both are needed. When this stage arrives, the contradictions cease to be contradictions but transform into complementaries. It is just like the positive and the negative in electricity which are two opposites but work as complementaries to bring the light. So, both are needed. They do not become an obstacle. Both are “essential to our understanding of truth. Without them there would be no progress.” Hegel “feels so strongly about this that in his dialectic he claims to have invented a new logic, a synthetic logic which is very different from the old analytic logic. This new synthetic logic, he maintains, eliminates the law of contradictions, according to which two contradictory propositions cannot be true at the same time. According to the new logic, then, something may at one and the same time be both true and false.”²⁸ This view is applicable to the concept of ‘Maya’ which is both true and false at the same time. We know that ‘Maya’ is false but we cannot do without it. But at the same time we cannot be totally subservient of the ‘Maya’. We will have to choose a mid-way path and remove all the contradictions with the help of reason. “Moreover, it is not men who remove these contradictions, but Reason itself. It is not us, but the very force within the thesis and the anti-thesis, which is Reason, which promotes development.

Truth-- A Great Binding Force:

Truth is the great binding force handling this theory of the change and is beyond the limits of time i.e. 'Akal'²⁹. "There was Truth in timelessness; Truth when the ages started, Truth is in the present and Truth will be in the future."³⁰ *Charhdi Kala* is an upward march of the ascending force towards Truth which does not waver, remains unshattered and stands all the blizzards of change. "But collapse, however apparently catastrophic, will not prevent what was true in the old order..."³¹ The catastrophe of change cannot move the Truth which is an ever-stable force and does not break with the change brought about by the forces of time. "The falsehood dies down and it is the truth that prevails finally."³²

Politics and Religion:

Similar can be said of the forces of politics and religion which may appear to be the opposites. But a healthy synthesis of the two makes an ideal political situation responsible for collective *Charhdi Kala* bringing about the formation of an Ideal state as the synthesis based on Truth enacting Truth only.

***Charhdi Kala* and the State:**

When we talk of political situations in the context of *Charhdi Kala*, it is imperative to see a particular view of the state from an angle relevant to *Charhdi Kala* in political spheres and examine how an idea of the state can fall within the purview of *Charhdi Kala* as propounded by the Guru. Let us, for example, examine Hegel's view of the state. "What is the state and why do men obey it?" is an answer in terms, not only of the Spirit seeking its goal, but of men seeking to satisfy themselves in activity."³³ This activity reminds us of the theory of action or 'karni' in *Charhdi Kala* and the law of 'karma' hinting at a life of action in all the realms of life. The "men seeking to satisfy themselves in activity" connotes not merely a political activity. Its area

is quite vast. It extends even to religious, social and economic situations as well.

“Men seeking satisfaction in activity” in political situations takes us closer to the theory of ‘Karma’ i.e. action in life from which no body can escape nor should anybody even try to. One cannot find an escape from action by choosing a path of renunciation. Even renunciation is not without action but as it is escapist in nature it is a negative action. *Charhdi Kala* is packed with activity. It lies in a life of action on all the fronts of life and there should be no escape from any front whatsoever. We find a march of *Charhdi Kala* from the individual to the whole through the process of the dialectic. The individual alongwith family forms the thesis; bourgeois society is anti-thesis and the state is the synthesis. The state “is a super-organism which is both family and society raised to still high power and in which each by consciously identifying himself with the whole, wills the interests of the whole, which he recognizes as his own. Hence, in Hegel’s peculiar language it can be said, “The essence of the modern state is that the Universal is bound up with the full freedom of particularity and the welfare of individuals, that the interest of the family and of bourgeois society must connect itself with state, but also that the Universality of the State’s purpose can not advance without the specific knowledge and will of the particular, which must maintain its rights.”³⁴

***Charhdi Kala* and the Welfare Theory:**

This march of *Charhdi Kala* from family to the state has one great aim i.e. welfare of all. We find the natural transfer of the rising energy from the individual to the collective for the final distribution of that rising energy among the individuals based on the principle of ‘vand ke chhako’ (food-sharing). An altruistic and a reformative note actually bringing about the welfare of the people through *Charhdi Kala*, stands recorded in the pages of history. The principles of *Charhdi Kala* in

Sikhism stand on the foundation of welfare. It is not for the welfare of Sikhs or Hindus only, but the “welfare of all”.

The state as a Divine Idea:

We find the usage of the royal terminology at the time of the ascension of the fifth Guru, “Guru Arjun is seated on the throne of the ‘Satguru’ whose canopy sparkles beautifully. All the four quarters of the earth from sun-rise to sun-set are illumined by the Guru.”³⁵

The concept of mingling of politics with religion which has its base in ‘raj-yog’, ‘miri-piri’, saint-soldier, ‘din-duni’, ‘halat-palat’ find its culmination in the founding of the Khalsa where the Guru and the Khalsa get inter-mingled in the concept of ‘aape-gur-chela’ transferring the unlimited power of *Charhdi Kala* to the five beloved ones. We find the five beloved ones using their power for the first time in history by passing a Gurmatta in the siege of Chamkaur Sahib to order the Guru to make his escape effective for the welfare of the Khalsa. This power of *Charhdi Kala* marches ahead to bring Banda Singh Bahadur to power, establish the Sikh power under the ‘Missals’ and leading ultimately to the founding of the Sikh rule under Maharaja Ranjit Singh.

(b) Psychological Situations:

Charhdi Kala is the process of giving a dose of ascending force to the mind by way of ‘naam simran’ to help it rise to higher moral and spiritual regions. God’s ascending force enkindled within through the mystic force of ‘naam’ and ‘sabada has its psychological reflections on our *Charhdi Kala* in all walks of life. The positive conditioning of the mind which is central in *Charhdi Kala*, falls with in the purview of psychology commonly defined as “science of the mind.”³⁶ In psychological situations, we will study the flights of the mind, the remedies to attain equilibrium and some psychological theories related to *Charhdi Kala*. We will find in our study how mind is a great force, a great friend and a worst foe.

Dynamics of Mind:

Mind is a great power. In our study of the dynamics of mind we will see how its potential creates wonders. The endless reservoir of energy stored within the mind has not gone unnoticed to the eyes of the psychologists who have witnessed its energy gushing out through the nine doors of our body. The Sikh Gurus who were Mystic Psychologists themselves had a deep peep into the mysteries of the mind and advised the Sikhs to tame the mind to come to *Charhdi Kala*. Let us first examine some popular theories of psychology revealing the potential of the mind and their relevance to the concept of *Charhdi Kala* as propounded by the Guru in *Sri Guru Granth Sahib*.

Freud's Psychic Energy and Guru's four stages:

Freud's psycho-analytical theory moves around his concept of psychic energy in which he makes sub-divisions of the mind to highlight its potential. Freud's great view is that "there is such a thing as 'psychic energy' that the human personality is also an energy system and that it is the function of psychology to investigate the modifications, transmissions, and conversions of 'psychic energy' within the personality which shape and determine it."³⁷ Freud's 'psychic energy' also known as psychic determinism, divides mind in three parts i.e. conscious, sub-conscious and unconscious and accepts libido as the key to life. "Working closely with the conscious mind is what Freud called the preconscious, what we might today call "available memory": anything that can easily be made conscious, the memories you are not at the moment thinking about but can readily bring to mind. Now no one has a problem with these two layers of mind. But Freud suggested that these are the smallest parts!"

"The largest part by far is the unconscious. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts and things that

are put there because we can't bear to look at them, such as memories and emotions associated with trauma. According to Freud, the unconscious is the source of our motivations whether they be simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist."³⁸

However, Freudian theory of the conscious, sub-conscious and unconscious mind, has not been alien to the Indian thought as we find it well discussed in the Vedas. Guru's path ascends to the fourth stage though Guru has accepted these three mental stages described in the Vedas. The Guru says, "The four Vedas describe the forms and expound three stages. The fourth stage known as 'toorya', the stage of Divine Communion with the God is known through the Divine True Guru."³⁹ 'Jagrat' 'swapan' and 'sukhopit' are the three stages described by the old Indian thinkers.⁴⁰ 'Jagrat' is the stage when we are awake. Freud calls it conscious. 'Swapan' is such a stage when we are neither awake nor slept. In this stage we are half asleep and half awake. In Freudian terminology, this is the sub-conscious stage. The third stage is 'sukhopit' which occurs when we are in deep slumber and unconscious of ourselves. Freud calls it unconscious.

Id, Ego, Super-Ego and *Charhdi Kala*:

Freud divides the psychic mental life of the personality into **id**, ego and the super-ego. The **Id** is related to the unconscious which contains latent sexual as well as aggressive instincts, judgements which have no value, and such energies that cater to immediate satisfaction and lead to tension reduction. This is all based on the pleasure principle i.e. something that gives us pleasure. The ego related to reason or rationale, acts as a sort of reconciling agent between the **id** and the external world also checking at the same time the pleasure-seeking propensities of the **id**. It looks all real, based on the reality principle. The superego is the conscience which builds itself up automatically in

early childhood by restraining the **id**, and by actualizing the ego ideal completely. Anxiety resulted When ego overburdened with the trio of the biological energies of pleasure-seeking **id**, the manipulation of reality for tension reduction, and the perfectionistic super ego surrounded by society, it results in anxiety.⁴¹ But this does not happen in 'chradi kala' where there is no scope left for any burden or any anxiety. March from **id** to super-ego may end in anxiety under the impact of triple psychic energies but this does not happen in the march of *Charhdi Kala* through 'naam-simran'. Even if we accept Freudian triple psychic energy principle we may end in anxiety, but we find absolutely no scope for anxiety in the march of *Charhdi Kala* because 'naam-simran' kills all anxiety and ushers in peace and tranquility. The spiritual revelations in *Charhdi Kala* lead to inexplicable spiritual trance and ecstatic delights which killing all types of anxiety and finally transporting the mind to realms of *Charhdi Kala*.

Psychic to Spiritual:

Three stages of the psychic energy contribute to our physical energy. At the conscious or 'jagrat' level, our body remains in action, does the exertion and gets exhaustion. The pre-conscious or sub-conscious or 'swapan' stage when we are half awake and half asleep or in dreams gives some re-charging to the body. The unconscious or 'sukhopit' is the stage of complete slumber which gives rest and complete re-charging to the body and makes us fresh for the next work. However, these are actions which occur in our systems at the psychic and the physical levels. These levels are complementary and contribute to re-charging both the psychic and the physical and help a lot in our physical as well as mental *Charhdi Kala*.

The Guru accepts the importance of these three stages of the mind and the body and adds that there is a fourth stage also which helps us in gaining what we can term as 'spiritual energy'. The spiritual energy has

a key role in *Charhdi Kala* because it is the mingling of the physical, psychic and the spiritual that will lead to completeness in *Charhdi Kala*. The fourth stage which contributes to give us spiritual energy is gained by opening the tenth gate of the body through 'naam-simran'. We find the Guru calling it 'choutha pad': "Sehaj lies in the fourth stage which is the treasure of the Guruward."⁴²

'Tri-Gun'-The Three Attributes:

In *Sri Guru Granth Sahib*, we find three attributes of the mind discussed in Kedara Kabir: "What we call 'raj-gun, tam-gun, sat-gun' is all Thy 'mayia' O God. The man who knows about the fourth stage, obtains the supreme status ('param-pad')."⁴³ "Sat symbolizes supreme tranquility, 'raj', the intoxication of ego and 'tam' symbolizes ignorance. Some take them for solid, liquid and gas. Indian thinkers take nature to be the reflection of 'rajo', sato'and 'tamo'. The whole world has been created from this; that is why the world is said to be made of three attributes which were symbolic of bondage."⁴⁴ The Guru says, "Thy force is reflected through 'raj-tam-sat' O God. The mortal suffers the grief of birth and death created by 'houmein'—the pride."⁴⁵

'Tri-Gun', Triple Psychic Energy and 'Chautha-Pad':

There appears to be some relationship between 'tri-gun' and Freudian triple psychic energy. (A) Freudian **id** "embodies instincts related to psychosexual gratifications (libido) and operates without relevance to the dictates of logic or external reality. While governed essentially by the pleasure principle, it incorporates certain regressive and destructive potentialities that are inherent in the biological make up of the organism."⁴⁶ Freudian description of **id** reveals its properties equal to 'tamo-gun' It stoops low to pleasure without rationality out of ignorance. It is nothing but 'tamo' i.e. the lack of knowledge and a dark sphere of sensuous pleasures around. (B) **Ego** with its reason or rationality and its adherence to reality, comes to control the pleasure

seeking id. Its properties are like that of 'rajo-gun'. "The ego, the wholly conscious is essentially the mind as ordinarily conceived. It is the instrument of learning and of adaptive relationship to the environment. The ego is concerned essentially with perception, memory, and control of speech and volitional activity."⁴⁷ Ego is kingly in attributes. It has 'rajo-gun. It has a combination of sensuality and perception. "Freud's ego is to an important extent a product of infantile sexuality and its suppression during the 'latency period' and to this extent heavily 'sexualized'. Indeed, investment of ego in libido itself ('ego-libido') is conceived by Freud to lie at the roots of narcissism and its derivatives."⁴⁸ (C) **Super-ego** has morality as its strongest attribute which brings it closer to 'sato-gun'. "The super-ego, while closely related to consciousness, is in part unconscious and derives its energies vicariously from id"... "It operates as a monitor of conduct and a major source of control through repression. The super-ego constitutes the nucleus of conscience and provides the foundation of adult morality."⁴⁹ Society, moral values, religion, teachers and education play a role in forming the super-ego in man.

The Burden of Anxiety:

Ego falls in between two powerful forces: **id** represented by biological urges and the society represented by super-ego. Both these forces try to fall heavy upon ego, the 'I'. 'Tamo-gun and 'sato-gun' try to pull and push the mind equally. We discover the same man under the influence of biological id as well as ethical super-ego. "When these make conflicting demands upon the poor ego it is understandable if it – if you feel threatened, feel overwhelmed, feel as if it were about to collapse under the weight of it all. This feeling is called anxiety and it serves a signal to the ego that its survival, and with it the survival of the whole organism, is in jeopardy."⁵⁰ The burden of such an anxiety finds

an outlet in the form of expressions such as anger, shame, guilt or excessive indulgence.

The Guru is conscious of the tentacles of anxiety that has gripped the human kind and has the solution for this anxiety. "Every one appears to be anxiety-ridden. The one who contemplates on One God, alone gets the peace and comfort."⁵¹ In Rag Maru, the Guru explains by way of analogy as to what causes anxiety. To quote the Guru, "The body is the furnace and the mind is the iron in it. The five fires of (lust, greed, avarice, attachment and pride) are heating it. The charcoal of sin which is put on it, burns the mind and anxiety catches it in the form of tongs (in whose mouth the whole system is gripped)."⁵² Comparing the man with the fish, the Guru says, "This mortal is the fish, O, Nanak, and death is the avaricious fisherman. The mind which is blinded by avarice, thinks not and the net is cast abruptly. Unmindful is the soul, O, Nanak which departs while in the grips of anxiety."⁵³

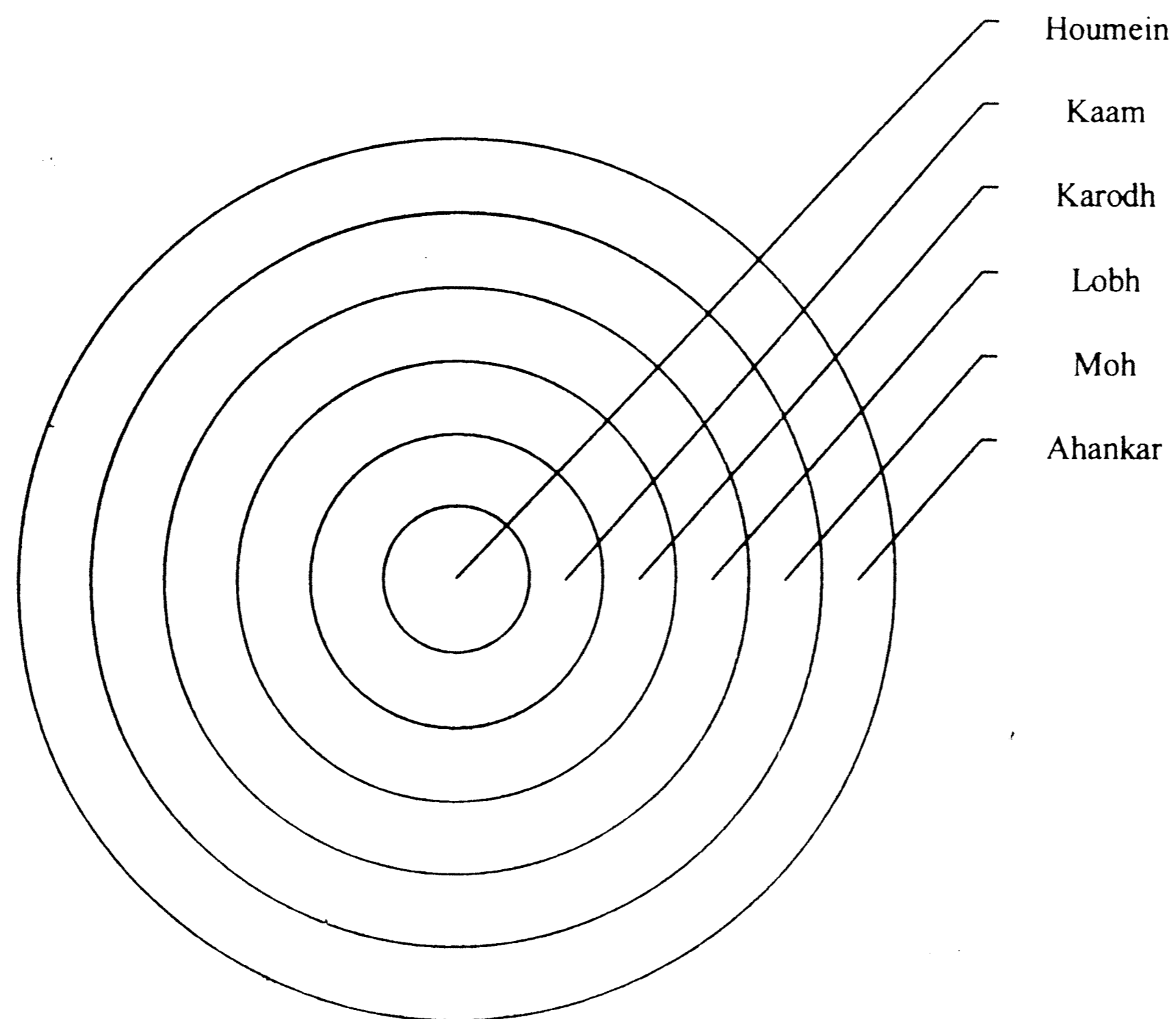
From Anxiety To Composure:

Where Freud stops at anxiety, the Guru shows us the path to be out of it and herein lies the concept of *Charhdi Kala*. The fifth Guru says, "God's word (in the form of 'dhur-ki-bani') has arrived which has put an end to all the anxiety."⁵⁴ "Those who get Thy support, O, God, are not afflicted by anxiety."⁵⁵ The greatest attribute of the God is that anxiety does not come near Him. The God always remains in composure and *Charhdi Kala*. "Those in whose mind dwelleth the Care-free God, do not get anxiety of any kind."⁵⁶ In *Gauri Sukhmani*, the Guru says, "He whom the God protects, does not get the anxiety. By meditating on the God's Name his mind attains peace and comfort. His anxiety goes and also goes his ego. No one can equal such a person."⁵⁷

The Making of the 'Houmein' -- The Ego:

Ego is self, the 'I'. 'Houmein' is double of the 'I'. 'Hou' means 'I'; 'mein' also means 'I'. Too much of 'I-am-ness' is 'houmein'. We

find the element of 'houmein' in all of the five enemies i.e. lust, anger, greed, attachment and pride because they all have to do something with the 'I' of the individual and contribute to the making of 'houmein'. In lust, it is the 'I' which gets pleasure out of 'libido' to make one lusty. In the case of anger, we feel angry, whenever our 'I' is hurt. The very hurting of the "I" leads to anger. In greed, it is the 'I' who is greedy which out of selfishness forces man to fall to temptation. In attachment, it is the 'I' of the individual which falls to grief in attachment of the near and dear ones. In pride, it is the 'I' which takes the pride in making a display of one's self and ego. "I" has relationship with all. It is "I" that connects lust, anger, greed, attachment, and pride to 'houmein'. All five combined together lead to the making of 'houmein' which remains in the centre and the other just revolve around 'houmein' as shown in the diagram:



‘Aappa’-The Self, ‘I-am-ness’ and ‘Houmein’ :

The recognition of self (“aappaa-cheene”) is of great importance in *Sri Guru Granth Sahib*. The Guru says, “The one who recognizes his self, understands the God.”⁵⁸ “Self-recognition makes one a lover of the Formless God: “aatamcheen bhai nirankari.”⁵⁹ “One who sheds sin to get self-recognition, knows not the grief, suffering or separation.”⁶⁰ “One who realizes the self, gains the status of the Supreme Self.”⁶¹ “He who realizes his self, comes to know the essence.”⁶² “Aappa Chinne” is one of the major tasks an individual is to perform to come in *Charhdi Kala*. The whole *Sri Guru Granth Sahib* resounds with this great call of *Charhdi Kala* in the form of ‘aappa chinne’. The Guru advises us to “know the self and the soul first before knowing the Supreme Soul. This is the way to emancipation through ‘Gur-sangat’—the company of the Guru.”⁶³

Another aspect of the self which appears in *Sri Guru Granth Sahib* is that of self-effacement. Here we find that the self represented by ‘I-am-ness’ is nothing but a replica of ‘houmein’. “Those who have killed the self from within, are ever in bliss, ever-beauteous and ever in *Charhdi Kala*.”⁶⁴ “The God is attained by destroying the self.”⁶⁵ “The egoistic desire for I-am-ness goes only if one recognizes his self and abides in his home.”⁶⁶

‘Atam-cheene’ is self-analysis which is gained by peeping into one’s self in the light of the teachings of *Sri Guru Granth Sahib*. It is the process of evaluating and analyzing oneself on the touchstone of ‘naam-simran’ which, if done so, pierces into the self and washes it from within. The filth of too much of materialism goes, the self gets purified and the mind comes in *Charhdi Kala*. We know that the five baser elements leading to the formation of ‘houmein’ are as important in life as ‘maya’ is and we cannot do without them in our practical lives. Let it be psychologically clear that Guru’s message is of self control to check

these baser elements from becoming our enemies. The concept of *Charhdi Kala* wants us to be the masters of all these elements and not the vice versa. *Charhdi Kala* will never allow us to be the slaves of these elements to keep us in *Charhdi Kala*.

Libdo and Gurmat:

Libido means ‘sexual urge’⁶⁷. In literary terminology, libido refers to all the instinctual energies and desires that are derived from the id (spirit, self) and that “it is the single most important motivating force in adult life.”⁶⁸ In pscho-analytical theory it means “psychic energy comprising goal-directed biological urges.”⁶⁹ The life instincts or urges within which lead to self-perservation resulting in the making up of creative forces were called libido. To quote Woodworth, “Freud conceived of libido as a form of instinctive energy of excitation arising in organism from within.”⁷⁰ Gurmat is quite clear as far the concept of libido is concerned. The Guru gives the theory of self-control and the purity of the mind and thought both in words and action. Guru says, “If the mind wants to ascend to the fourth stage, chastity, righteousness and self control should be enshrined in the heart.”⁷¹

Eros and Thanatos:

Freud gave the theory of Eros and Thanatos as two forces responsible for all type of development and destruction in the world. To quote Woodworth, “Eros is the principle of life and growth, Thanatos, the principle of decay and death; Eros- the loving and constructive, Thanatos- the hateful and destructive.”⁷² The Guru’ accepts not the sex itself as an energy but controlling it as one of the great energy which can help in attaining the union with the God. Sex may be one of the energies scientifically, but it is the self control from which the energy actually flows. It is the self-control that leads to *Charhdi Kala* as the Guru advises, “Make continence thy furnace, patience the gold-smith, wisdom thy anvil, knowledge, thy tools, God’s fear thine bellows, the

heat of penance, thy fire and God's love thy pot wherein mould the nectar of God's Name."⁷³ "For a man who meditates regularly and whose soul takes flights of *Charhdi Kala* and who is in *Charhdi Kala*, knowledge is the mouthful of water and for the 'yogi', the chastity."⁷⁴ "Chastity, truth, self-control, are the stairs to ascend to God's protection."⁷⁵

Our behaviour is motivated by certain instincts or drives out of which some are life instincts and some are death instincts. Life instinct is not final and sufficient. There is a latent psychological desire within everybody to go back to our original source i.e. the God and the Guru was very clear about it. The concept of death which we get in *Sri Guru Granth Sahib* is not the one which should create some phobia or fear in the minds of the devotees. Rather it is the one which is full of delight and which ushers in final union with the God: "The death of which the world is scared, gives me delight. It is only death that bestows the complete super ecstatic delight."⁷⁶ "Libido is a lively thing; the pleasure principle keeps us in perpetual motion. And yet the goal of this motion is to be still, to be satisfied, to be at peace, to have no more needs. The goal of life, you might say, is death! Freud began to believe that 'under' and 'beside' the life instincts, there was a death instinct. He began to believe that every person has an unconscious wish to die."⁷⁷

Freud, 'Nirvana' and 'Gurbani':

What brings Freudian death-instinct somewhat closer to the concept of death given in *Sri Guru Granth Sahib* is his reference to the Buddhist concept of Nirvana. Such a comparison is possible only with a death-instinct minus psychological perversities which are referred to by Freud as we find the death-instinct becoming destructive in Freudian view in the form of murders, aggression cruelties etc. What Guru refers to is a blessed death gained through 'naam-simran' leading to final salvation from the cycle of birth and death. "Freud referred to a nirvana

principal. Nirvana is a Buddhist idea, often translated as heaven, but actually meaning 'blowing out', as in the blowing out of a candle. It refers to non-existence, nothingness, the void, which is the goal of all life in Buddhist philosophy."⁷⁸

'Nirban-Pad':

The word 'nirban' or 'nirban-pad' has been frequently used in *Sri Guru Granth Sahib* where it means 'emancipation', 'salvation', or 'the status of remaining detached in attachments'. The Guru says, "As long as truth dwells not in man's heart till then he does not gain an entry in the God's mansion. He obtains an entry in the Home after getting imbued in 'sabada' and achieves an eternal status of salvation ('nirbani pad neet')."⁷⁹ Blessing us with a technique of obtaining the eternal status of emancipation from the cycle of birth and death, the Guru says, "Thy body should be made the earth, good actions, the seed and then irrigate it with the holy water of the God's Name, the One who is the holder of earth in His Hand. Make thy mind the cultivator, germinate the God in thy heart and thou shall thus obtain the status of emancipation (pad-nirbani)."⁸⁰ Distinguishing between the house-holder and the recluse the Guru says in Rag Prabhati that only relinquishing the hope to the God turns one into a recluse and one gets detached from attachments: "O, Brahamgiani, reflect over this in Thy mind and see as to who is the house-holder and who is the recluse. Surrendering the hope to the God whom it belongs, this man remains detached and is emancipated (eh rahia nirban)."⁸¹ The Guru finally concludes that only 'sabada' was 'nirban' which could be realized through Gurbani, has the force to emancipate us: "'Nirban-sabada' can be realized through 'Gurbani'. "⁸² We find it further explained in Bhairo Namdev that only 'naam' was 'nirban-pad' and a great source of *Charhdi Kala*: "The tongue and other deeds were limited and perishable. Only God's Name is the emancipation status ('nirban-pad')."⁸³ We find it further explained

by the fifth Guru in Var Gauri: “Our life-object is ‘pad-nirban’ which can be obtained by contemplating on One God alone. There is no other place to go to; how can one find contentment with the other.”⁸⁴ With so much of importance given to ‘nirban-pad’ by the Guru, we find that ‘nirban-pad’ gets the status of ‘sachkhand’ in the spiritual journey of *Charhdi Kala*. After attaining ‘nirban-pad’ starts the process of distribution of one’s treasure to the ‘sangat’: “The one who succeeds in emancipating himself, should help the whole ‘sangat’ in the emancipation. Such a person’s birth in this world is fruitful.”⁸⁵

Guru on Eros and Thanatos:

We do find forces of eros and thanatos at work in the mind of man and these being expressed in detail in Guru Nanak Bani. The Guru talking about such perverts says, “Numberless are the cut-throats who commit murders, numberless are the sinners who commit sins, numberless are the liars who wander in falsehood, numberless are the filth-lovers who take filth as their food and numberless are the slanderers who carry on their heads the load of slandering.”⁸⁶

These are all the negative tendencies of the mind which take us downward and result in such type of negative perversions. Freud holds death-instinct responsible for negativism. To quote Woodworth, “...the death instinct manifests itself for the most part not as a desire to die but as a desire to kill. Turned outward, it is the urge to destroy, injure, conquer. It is the hostility motive, the aggressive tendency which certainly manifests abundantly.”⁸⁷

According to Guru Nanak, five enemies housed in our bodies in the form of lust, anger, greed, pride and attachments are responsible for such perversions in man. “Killing these five demons one comes to bliss and *Charhdi Kala*.”⁸⁸ The fifth Nanak says, “Lust, anger, greed, attachments and pride die in the protection of the God through the bliss of the Guru.”⁸⁹

In Sidh Goshta, the Guru tells the Sidh Machhintera, "Says Nanak, listen thou, O Machhintera, He who controls the five demons, waddles not in life."⁹⁰

Guru Nanak's philosophy of dying while living, is the philosophy of bringing our souls in moral and spiritual upliftment through the process of controlling the negative tendencies of mind. When one turns away from the world and reverses one's attention towards the God, one becomes dead in life but gets spiritually awakened.

Death-Instinct and Dying Alive To Awake Spiritually:

Freud had also given a concept of such a reversal while expounding his theory of death-instinct, but it differs greatly from the one given by the Guru. Freud thought that in the beginning whole world was in its inanimate form. The evolution from the dead to the living and from the inanimate to animate has been a slow and a graduate process as living beings have slowly evolved themselves from their dead form. There is a natural death instinct in man to go back to the dead inanimate stages. In other words there is a natural instinct in a man towards death. It is because of this natural death instinct in man that there is a natural tendency in men to kill, murder revolt and destroy. Hostility and wars have occurred because of the death instinct in man.

Guru Nanak's philosophy for the creation of the world is very clear. According to the Guru, both inanimate as well as animate has come in accordance with God's order out of 'maha-sunn' state of the God. Guru Nanak philosophy of *Charhdi Kala* is the philosophy of reversing one's mind to gain the 'Sunn-Kala'. It is the process of taking one's mind to the level of material nothingness to rise and awake spiritually. It is just like the phoenix riddle in which the mysterious fabulous bird burned itself every five hundred years or so and rose rejuvenated from its ashes.

Adler's Theory of Superiority Complex:

Adler's school of superiority complex is a psychological theory which appears to be moving close to the concept of *charhdi kala* though at the outer planes. This proximity between the two is only at the surface level and that also to the extent of rising to the superior levels in all the fields of life. Adler did not agree with the Freud's concept of the libido, which according to Adler, was a short-lived physical function of the body. According to Adler, the natural tendency to rise to a superior level is the chief reason of evolution of the human personality. The concept of *Charhdi Kala* as propounded in Guru Nanak Bani is the process of gaining energy for a step by step rise to reach 'such-khand' which is the region of truth. In other words it is the process of gaining a superior stage in life. We find it delineated in Guru Nanak Bani when we find the Guru preaching us to look upwards to obtain the bliss of 'Sabada'. The Guru says, "When the sun of *Charhdi Kala* rises, the demons in the form of negative valences are slayed. Then look upward to delineate on the 'sabada'."⁹¹ The Guru talks of obtaining a superior stage morally and spiritually i.e. the stage of truthfulness ('Sachayar Pad'). The basic question asked by Guru is, "How to become 'sachayar' and how to break the wall of falsehood?"⁹² We will have to ascend to those superior positions to become 'sachayar'. "Great is the God and High is His seat. The highest of the high is his Name. If one ascends as high as He is, then alone one could know that lofty being."⁹³

Superiority Complex and *Charhdi Kala*:

The major difference between the Adler's school of superiority complex and the concept of *Charhdi Kala* is that *Charhdi Kala* is the concept of rising to a superior position spiritually through 'Naam Simran' for the welfare of the human kind while Adler's superiority complex ceases into 'houmaien'-too much of 'I-am-ness', which is a negative valence in *Charhdi Kala* and which should be checked to come

to *Charhdi Kala* stage. "Charhdi Kala" teaches humility, love and human welfare while superiority complex is only self-centered and spreads hatred by underestimating others. It is a mere exaggerated opinion of oneself. *Charhdi Kala* is *Charhdi Kala* in actuality. It puts an end to all the negative valences in the form of lust, anger, greed, pride and attachment and paves a path for the mind to "achieve oneness by ascending higher and higher the steps of the stairs which we find in the way."⁹⁴ Superiority complex feeds on ego which is a negative valence while *Charhdi Kala* gets strength from 'naam simran' which is the source of all positive energy in the world.

Assertiveness Drive:

Before Freud could detect the feeling of superiority, he was haunted by aggression drive which comes in man when other drives are not properly fulfilled. "Striving for perfection was not the first phrase Adler used to refer to his single motivating force. His earliest phrase was the aggression drive, referring to the reaction we have when other drives, such as our need to eat, be sexually satisfied, get things done, or be loved, are frustrated. It might be better called the assertiveness drive, since we tend to think of aggression as physical and negative."⁹⁵

Process of becoming:

We agree with Adler that man has a fundamental will for power which develops as a latent urge towards dominance and superiority in life. Any abnormality, weakness or absence of resources may develop a feeling of inferiority towards a goal of priority. Human behaviour gets a natural target i.e. the goal to be fulfilled. It constantly goes on striving in the attainment of that target. "All behaviour is goal-directed and can best be understood in terms of person's goal strivings, the person's unique line of movement. The person is always in the process of becoming. This movement towards the goal is designed to move the person from a minus to a plus situation."⁹⁶

There is verily a natural tendency in the mind to rise from the lower to the higher regions. The fundamental will for power which forms the basis of Adler's school of superiority complex is only the process of rising high for self-gratification which may result not in welfare but in wars, quarrels and fights because of ego-clashes between the two individuals in the process of gaining superior positions from each other. At a lower level it stoops to jealousy, wrath and other types of negative valences such as revenge, killings and murders. The theory of *Charhdi Kala* does not have any scope for such negative valences. It has a straight path leading to the God and the welfare of the people in God's creation.

Rising to Perfection Through *Charhdi Kala*:

Charhdi Kala aims at gaining a spiritual energy to rise to perfection which is one of the great attributes of the God Himself. Only God is perfect. The individual tries to be perfect through *Charhdi Kala* to finally become a part of the Absolute through the bliss he gets from God Himself and the Spiritual Master. "The Perfect Guru blesses perfection by making one's intellect perfect."⁹⁷

In *Charhdi Kala*, one gains "one's perfect honour and perfect wisdom and a perfect way-pass to reach to the God. After gaining this stage, one does not come and go into the cycle of birth and death."⁹⁸ It is the process of gaining the attributes of God. "One understands the body-home and the mysteries of the body and also gets knowledge of the God's Mansion, who has obtained understanding from the perfect Guru."⁹⁹ The Guru says, "After searching for Perfect God within through the Perfect Spiritual Master, they attain perfection. Thiswise they attain Him who looks all alike."¹⁰⁰

The Guru says, "The God Himself is near and not far. Perfect and the Guru-ward beings who find this secret by the Guru's grace, come to *Charhdi Kala*."¹⁰¹ "One gets perfect wisdom through the perfect Guru

and through the perfect Guru's perfect word, one starts God's meditation."¹⁰² One attains the Perfect God by serving the Perfect Guru. Contemplating the God one makes the actions perfect and enshrines the Perfect 'sabada' in the mind."¹⁰³

A comparison of the theory of 'chardi 'kala' with Adler's theory of the will-power and urge for dominance may be made but we find that despite surface similarities, it differs greatly from the theory of *Charhdi Kala*. Adler makes us egoistic through superiority complex, the Guru makes us polite loving, social and humanitarian through *Charhdi Kala*. When the target is not achieved, the mind-ward person may say 'grapes are sour'. "Perfection and ideals are, practically by definition, things you can't reach. Many people, in fact, live very sad, and painful lives trying to be perfect!"¹⁰⁴ The Guru-ward being accepts everything as the will of God. Life is a challenge for him and he accepts it. He fights with the negative forces of the mind never accepts the defeat in any situations whatsoever. He goes on moving towards his goal crossing all the hurdles and finally succeeds in reaching the abode of truth. The abode of truth brings oneness in him. Duality flies away and he starts with the second phase of *Charhdi Kala* in him i.e. the welfare of all.

Karl Jung's Theory of the Psyche:

In his explanation of the dynamics of personality, Karl Jung, a Swiss psychologist accepted Freud's libido and Adler's theory of will power and dominance and used them in a broader sense. In the hands of Jung, libido does not remain to be a mere collective concept of human sexual tendencies, but becomes an undifferentiated energy with varied mental processes such as thinking, feeling, sensing, drive etc at its base. To quote Woodworth, "Jung used the term 'Libido' in an ever broader sense than Freud, stripping it of its distinctively sexual character. He made it include both Freud's Libido and Adler's will for power and in short the whole range of motives. He made it equivalent to

Schopenhauer's will to live or to Bergson's elan vital. For Jung libido was the total vital energy of the individual which finds its outlets in growth, in reproduction and other kinds of progressive activity."¹⁰⁵ Bergson's 'elan vital' is the vital force or impulse of life to be immanent in all organisms and hence responsible for evolution. Symbolically *Charhdi Kala* is a vital force working for multi-faceted human progress both at inner and outer planes.

The whole personality represented by psyche has three interacting systems namely the conscious, the personal unconscious and the collective unconscious. Ego is the conscious mind which contains the conscious perceptions, memory, feelings, thoughts and prepares the individual to fit in best possible way to one's surroundings. It is followed by the personal unconscious which covers everything not presently conscious such as memories transported directly to the mind and even the personal memories that have been lying suppressed in the past including personal experiences, impulses, wishes, desires which were once conscious but repressed or forgotten because of one reason or the other and which are capable of coming to consciousness again.

Collective Unconscious:

Jung's greatest contribution in psychology was his theory of collective unconscious which he considered the pivotal point for cultural, religious, customary and archetypal instincts of man lying hidden within his collective unconscious mind. To quote Woodsworth, "Deeper than the personal unconscious lies the racial or collective unconscious, the common ground work of humanity out of which each individual develops his personal conscious and unconscious life. The collective unconscious is inherited, coming down to us from our primitive ancestors. It is inherited in the structure of the organism, including the native brain structure, which predisposed the individual to think and act as human race has thought and acted through countless

generations- An archetype becomes an idea when it is made conscious. But in collective unconscious it is more like a tacit assumption such as the primitive belief in magic and action at a distance- archetypes crop up in dreams- in the myths and fairy stories which have come down to us from distant ages and still make a mystical appeal to inner nature.”¹⁰⁶

The collective unconscious is the most powerful aspect of an individual's psyche and forms the basis of an individual's *Charhdi Kala*. It strikes unawares and the individual is not conscious of its operation within his psyche. It is naturally formed from an inherited source of racial cumulative experiences of all previous generations collected within the psyche. The accumulation of such material within the psyche leads to the making of archetypes which form the structure of the collective unconscious. An individual happens to behave like his ancestors because of the ancestral archetypes cumulated universally within the collective unconscious. Some of the archetypes Jung talks of are that of the mother, mana, shadow, persona, anima, animus, father, family, Christ child, the hero of a story, original man represented by Adam and self.

Archetype of Mana, the Spiritual Power:

It may be wise to go to the lexicon for the meaning of mana. It is “of Melanesian & Polynesian origin; akin to Hawaiian or Maori ‘mana’.” It means “1: the power of the elemental forces of nature embodied in an object or person 2: moral authority 3: prestige.”¹⁰⁷ The archetype of spiritual power pierces so deep in our psyche that even Freudian libido becomes spiritual when it comes to Jung. “It is curious that in primitive societies, phallic symbols do not usually refer to sex at all. They usually symbolize mana, or spiritual power. These symbols would be displayed on occasions when the spirits are being called upon to increase the yield of corn, or fish, or to heal someone. The connection between the penis and strength, between semen and seed, between fertilization and fertility

are understood by most cultures.”¹⁰⁸ Phallus worship in India in the form of ‘Shivlinga’ with ‘yoni’ is the worship of the spiritual power of procreation which keeps the world going . It is the worship of the power of fertility. Even Guru’s usage of ‘bind’ in different contexts in *Sri Guru Granth Sahib* has more of spiritual connotations than its direct, biological meaning. The Guru’s message is that of self-control which brings self-recognition leading to enlightenment and *Charhdi Kala*. “The ‘yogi’ who practices celibacy, self-control, chastity, sobriety, righteousness and has an immaculate mind, is the friend of three worlds, O, Nanak.”¹⁰⁹ Mana works in close association with the archetype of the self where the choice may be between the false self and the true self. ‘Bind’ may be just like the needle of the pendulum. It can become a great positive as well as a negative force. If used negatively it may bring the fall. It becomes a spiritual force and ushers in *Charhdi Kala* if preserved well and used positively in accordance with the dictates given by the Guru.

Archetype of Shadow:

Shadows are dark. The archetype of shadow represents the dark side and the evil stored within our psyche. The source may be our animal-like, pre-human past when survival and reproduction were the only interests. The shadow archetype may be responsible for the negativities of different kinds erupting within our psyche. The theory of *Charhdi Kala* has ‘naam simran’ as the panacea for all the negativities. “Symbols of shadows include the snake (as in the garden of Eden), the dragon, monsters, and demons. It often guards the entrance to a cave or a pool of water, which is the collective unconscious.”¹¹⁰

Archetype of the Persona – ‘Bhekh’:

Persona is a Latin word meaning ‘mask’. In Jungian psychology it represents one’s public image. It is a facade or a mask displayed only to the outside world but not actually representative of one’s inner

emotions. Outside one may be posing as a messenger of goodness but inwardly one may be a villainous personality. In *Sri Guru Granth Sahib*, we find the word 'bhekh' for the persona. A beautiful example of such a 'bhekh, we find in Rag Gujri: "When thy inner being is not purified by rubbing the mind, then what is the use of keeping a persona of a detached one ('udasi')." ¹¹¹ The Guru was specially conscious of the 'sadhus' wearing this persona. Admonishing such masked personalities of their duality, the Guru warns that "wearing too much of a masked life brings suffering and discomfort to the body." ¹¹² "One wears the persona (of a saint) outwardly with a lot of cleverness though his mind wanders in all the directions." ¹¹³

Persona, shadows and the self are closely related and operate keeping a close proximity to each other. Persona and the shadow get so much intermixed with the self that they become a part of the self only. "Jung's theory of neurosis has to do with a discrepancy or split between the true or authentic self and what he called the false or inauthentic self. The false self has a persona (mask), ego image, and identity that is related to a family script or role in society. Often the persona hides a repressed shadow personality that usually represents a negative ego identity." ¹¹⁴ This takes us to the idea of personality within the personality of an individual. The Guru constantly reminds the individual to rise to his true self which was possible if he shuns off his false self by removing the 'bhekh' and by practising a truthful living.

Anima and Animus:

Jung like Freud and Adler feels that we are all androgynous in nature. A foetus in mother's womb has undifferentiated sex organs but interaction with hormones leads to the development of males and females. An infant is neither a male or a female in the social sense. It is the interaction with society slowly and gradually which gives them a recognition in the form of males or females. "In Jung's model of the

psyche, the contrasexual aspect of one's personality, the anima ("soul." or feminine aspect of a man's psyche) or the animus ("spirit." Or masculine aspect of a woman's psyche) guides one to the self through dreams and active imagination. Jung's theory of anima and animus is similar to the Taoist concept of yin and yang, which correspond to the feminine and masculine principles respectively. Jung was a forerunner of psychological androgyny and he postulated that an inner marriage was a prerequisite for a successful outer marriage or relationship with the opposite sex."¹¹⁵ The archetype of the anima and the animus helps in developing Jung's theory of personality by uniting the opposites to win the concept of the whole. It is the perfection that our soul pines for and we look for this perfection both at physical and spiritual levels. "The anima or animus is the archetype through which you communicate with the collective unconscious generally, and it is important to get into touch with it. It is also the archetype that is responsible for much of our love life."

"We are, as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that 'fills' our anima or animus archetype particularly well!"¹¹⁶

'Purakh Mein Naar, Naar Mein Purakha':

The Guru reveals the androgynous aspect of human personality in his delineations of the mysteries of the 'Braham' and the creation. The Guru says in Rag Ramkali, "The drop is in the ocean and the ocean is in the drop. Who can understand this and who knows the ways of the God? The God Himself creates the world-play to behold it Himself and to realize its essence. Only rare ones reflect over such knowledge of the God through which they obtain emancipation and the most supreme state of affairs. The night is in the day and the day is in the night. The same is the plan of heat and cold. None else except the Guru knows the

extent and state and none else except the Guru obtains this understanding. Male is in the female and female is in the male. Realise this, O, the God-knowing One. Divine Sound-current is in the concentration and through the concentration the God is comprehended. This ineffable discourse is known by the Guru-ward Beings. The divine flame is in the mind and mind is in the flame. The five sensory organs i.e. the knowing faculties are attuned together like fellow disciples. Nanak always sacrifices unto those who have enshrined love for One 'sabada'."¹¹⁷ We find the same idea of the unity of the God further endorsed in Rag Prabhati, "The God is in the Creation and the creation is in the God. The God is omnipresent and showers His Bliss of completeness and perfection in all the places."¹¹⁸ The concept of 'purakh-me-naar, naar-me-puruka' takes us further to the concept of 'shiv-shakti' as we find the Guru saying, "Man is born in the world to obtain four objects but his soul symbolized by 'Shiv' starts abiding in the 'maya' symbolized by 'shakti'."¹¹⁹ This is an aspect further endorsed by the Third Apostle of *Charhdi Kala* when he says, "God Himself created the the 'Shiv' i.e. soul and 'Shakti' i.e. the Matter and The Creator runs His Eternal Writ through the creation."¹²⁰ We may give a reference here to the appearance of God Shiva in the form of a 'ardh-naari-ishwar' in *Shiv Puran*¹²¹ in the body of half man and half women which may symbolically be taken man and woman as the complements of each other.

Guru's revelations about the mysteries of the creation in the aspects of male and female aim to attain a respectable status for women in society. It is relevant in the theory of *Charhdi Kala* in the context of the respect and the equal status given to women by the Apostles of *Charhdi Kala* especially the First Apostle of *Charhdi Kala* who highlighted the great role woman had in the procreation and the maintenance of the whole universe. The Guru asks, "Why to call her

bad who has given birth to great kings, saints and sages?"¹²² The path of the house holder is the perfect one where the consummation of male-female leads to the idea of perfection and the concept of imperfection of one without the other. Here male in the female and female in male are psychologically relevant for *Charhdi Kala*. By doing so the Guru brought both the male and the female on equal footing and gave a theory which brings a happy union in the family and helps to promote that the path of the house holder is the best one.

Archetype of the Self:

Self-realisation is the central point in the theory of *Charhdi Kala*. "The goal of life is to realize the self. The self is an archetype that represents the transcendence of all opposites, so that every aspect of your personality is expressed equally. You are then neither and both male female, neither and both ego and shadow, neither and both good and bad, neither and both conscious and unconscious, neither and both an individual and the whole of creation. And yet, with no opposition, there is no energy, and you cease to act. Of course, you no longer need to act."¹²³ Self-realization is the process of taking us to psychic wholeness. Self is the force which involves the intermixing of selves leading to a great synthesis of opposites. This commotion within the self results in wholeness ultimately. The false is shorn and the true is enshrined. "The self, an archetype which is responsible for the integration and stability of the personality, occupies a central position in the Jungian theory of personality. It is expressed in the inborn striving of the human individual towards psychic wholeness, a central process which Jung calls individuation or striving towards self-realization."¹²⁴ The false dies in the tussle between the true and false. Jung was of the view that the dying false should not be allowed to die without giving us something. It is profitable to be conscious that the false emits the negative energy. The false self, Jung opines, should be allowed to die

but its negative energy should be transformed into the positive energy through meditation. “After the symbolic death of the false self, in Jung’s view, one heals by becoming one’s authentic true self with the reconstituted ego being secondary to the self. Jung put the self in the centre of the psyche, displacing the ego that Freud has enshrined there, and consequently was viewed by Freudians as a heretic. It was Jung’s contention that the immense energy from the dying false self needed to be transformed into a creative product through active imagination. Initially this process involves meditation and removing the ego from the centre of one’s psyche, then through creative pursuits such as painting and creating mandalas, one begins to integrate and feel balanced.”¹²⁵ False self and the true self may be specially relevant in the concept of *Charhdi Kala* as after the symbolic death of the false self start the process of healing from within which helps in the making of one’s authentic true self. It is also relevant as it aims at transforming the negative energy of the dying self into a creative product.

Archetypes in *Charhdi Kala*:

Archetypes are specially related to the theory of *Charhdi Kala*. A person’s *Charhdi Kala* may depend on the type of archetypes one has framed within one’s unconscious mind. The framing of the archetypes may further depend on one’s environment, family-upbringing, one’s faith, education, etc. A *Charhdi Kala* environment will develop the archetypes of *Charhdi Kala* within the mind. Archetypes within the collective unconscious of a child in *Charhdi Kala* will have a particular tinge of the ‘Gurmat’ in it. Again it may depend on the home-environment and the family archetypes framed within the collective unconscious of a child. A child in *Charhdi Kala* will have special archetypes of a Gursikh father and mother within his collective unconscious. The visits to the Gurdwara with father, mother, brother or sister and other family members, association of the ‘sangat’, purification

of the mind through collective 'sewa' in the Gurdwara, reading of the scriptures as part of the daily chores ('path') in the life of a Gursikh, reading of the life stories of the Gurus ('Janamsakhis') and the concept of the Gursikh itself may be positive impressions on the mind to form the archetypes drenched in Gurmat eventually leading to the *Charhdi Kala* of the mind.

Framing of Archetypes in Sikhism:

Archetype of *Sri Guru Granth Sahib* as a great moral force, archetype of the Khalsa, archetypes of the Sikh Gurus, martyrs and the Sikh heroes, archetype of the tenth Guru as the father of the Khalsa, archetype of the 'sangat', archetype of Sri Akal Takath Sahib as a temporal force and Sri Harimandir Sahib as a spiritual force, the archetypes of the sword, collective 'sewa', 'simran', self ('aapaa') are some of many archetypes we find in Sikhism. The archetype of God -- the 'Satpurusha', the archetype of the Spiritual Master—the 'Satgura' and the archetype of 'naam' and 'Gur-sabada' are very prominent archetypes which emerge in Sikhism and which take the Sikhs to the thresholds of *Charhdi Kala*. Human body also emerges as an archetype in Sikhism. It emerges as a God-knowing machine with nine visible outlets which open to the outside world and tenth invisible outlet which opens to the house of God – the 'sachkhand'.

Despite the mind of an individual, we witness the existence of a collective mind in Sikhism. We find ample examples of the collective mind in 'Guru Nanak Bani' in the form of collective 'sewa', community kitchen, 'Satgura' as a joining force and the concept of one God promoting love of universal brotherhood. These forces in themselves become independent archetypes in Sikhism. The three-fold principle of 'kirat karo', 'naam japo' and 'vand ke chhako' forcefully establishes the idea of the collective where the individual activity is performed by naturally becoming the part of the group remaining unconscious of the

fact that one is the part of the group. Guru Nanak Bani starts with the concept of One God and all his people as His children which is based on the idea of oneness and universal brotherhood based on the citadels of a classless and casteless society. God's great characteristic is that He is without enmity i.e. 'nirvair' which forms the basis of the oneness of whole human lot. While giving the characteristic of a Guru-ward being, the Guru tells us in 'Sidh Gosht' that the Guruward being puts an end to all enmity and envy and removes all the reckonings and countings.¹²⁶ It all promotes the feelings of love for the fellow disciples. It is force which leads to the making of love as an archetype in Sikhism.

A person in *Charhdi Kala* is a great saviour who saves millions of people.¹²⁷ This further clubs the sphere of love to the concept of *Charhdi Kala*. It is out of love that the welfare starts. The very concept of *Charhdi Kala* is the process of gaining energy to rise to high spiritual level through 'Naam Simran'. Attainment of this stage produces reliance upon God's will, love for the fellow beings and a feeling of the welfare of all in the mind of a person in *Charhdi Kala* which sprouts out of his love for humanity. This self-abnegative spirit and welfare of all is the legacy of love lying somewhere in the collective unconscious of the individual. In *Japuji*, the Guru says that we should develop brotherhood with all the communities as 'Aye Panthee' which is the highest sect of Yogi's and conquer our mind which will bring in the conquest of the whole world.¹²⁸ Equality which was Guru's first watchword has its grounds in love. The Guru says, "In all the people is the same light of the God. It is because of His light that light shines within all."¹²⁹ These are the aspects of Sikhism which emanate out of love only and promote collective activities which help in the making of a collective unconscious in Sikhism aiming at the welfare of all.

Guru's message to human mind is also the message of love only. While discussing the constitution of the mind, the Guru says, "O, mind,

recognize Thy origin that thou, art a re-incarnation of Eternal Light.”¹³⁰ Mind is accepted as a great power, “a king who agrees with itself only. (Mind agrees with the mind only) and the desire within mind is appeased in the mind itself”. Thus, the mind which rises from the individual to the collective has a cosmic appeal. It includes a march from the individual mind to a collective mind. It enhances the dimensions of love from the individual to the universal and gives a practical shape to the theory of ‘sarbat-da-bhala’.

Introvert and Extrovert:

Equally important is Karl Jung’s theory of the introvert and the extrovert which can be compared with inward and outward attitudes of a person in *Charhdi Kala*. Introvert tendencies can find a comparison with the individualistic attainment of a person in *Charhdi Kala* at the spiritual level and extrovert tendencies may be compared with the concept of *Charhdi Kala* at the collective level where the individual works extrovertly for the welfare of all (‘sarbat da bhala’).

Principle of Homeostasis:

Stability of the mind is central in ‘chardi kala. The theory promoting stability in psychology which can be compared with the theory of *Charhdi Kala* is the bio-psychological principle of homeostasis responsible for creating stable situations in the body in the hours of crisis. The word homeostasis has been defined differently by the different scholars. To quote L.L. Langley, “If the word homeostasis is analyzed it is found to consist of homeo, which means like or similar, and stasis, a standing still. If we look in the dictionary, we find homeostasis defined as “the tendency of a system, especially the physiological system of higher animals, to maintain internal stability, owing to the coordinated response of its parts to any situation or stimulus tending to disturb its normal condition or function.” There are thus two essential ideas therein: (1) internal stability and (2) the

coordinated response responsible for the maintenance of that internal stability.”

The research in homeostasis goes back to over hundred years when French physiologist Claude Bernard was highly “impressed during his research by the stability of physiological parameters such as body temperature.”¹³¹

Richard N. Hardy while commenting about the origins of the term writes, “In 1929, Walter B. Cannon, the American physiologist coined the term “Homeostasis ‘to describe this state of affairs: its original application is perhaps best explained in his own words: The constant conditions which are maintained in the body might be termed equilibria. The word, however, has come to have fairly exact meaning as applied to relatively simple physico-chemical states, enclosed systems where known forces are balanced. The co-ordinated physiological processes which maintain most of the steady states in the organism are so complex and so peculiar to living beings--involving as they may, the brain and nerves, the heart, lungs, kidneys and spleen, all working co-operatively that I have suggested a special designation for these states, Homeostasis. The word does not imply something set and immobile, a stagnation. It means a condition—a condition which may vary, but which is relatively constant.”¹³²

Homeostasis becomes a great principle in psychological situations especially giving stability to the mind in the hours of crisis in the same way as *Charhdi Kala* keeps us in high-spiritedness in situations rough and tough. *Charhdi Kala* exercised and exhibited by Sikhs while passing through the most trying situations in war in the course of history, is replete with historical record of their bravery, martiality and he-manship. Going into details of the homeostatic principle and that of *Charhdi Kala* will lead us to conclusions that although both the principles aim at stability, *Charhdi Kala* is far stronger in nature and

kind to the homeostatic principle because of its roots in spirituality in the form of latent energy *Charhdi Kala* gets from 'naam-simran'. Both the principles help in gaining steady states in life. The purview of the homeostasis principle is the purview of the mind. It acts at both inner and outer layers of the mind. In dealing with outer psychological situations of the mind, "Homeostasis appears to be a useful concept for understanding human behaviour on a much more complex level than in the illustration cited. For example, Walter Cannon a noted physiologist, proposed the "emergency theory of emotions" as a homeostatic explanation of emotional response. In the case of fear, Cannon noted, the organism is faced with a threat to survival or a threat to some basic satisfaction. The body meets this threat by mobilizing energy for vigorous action. The adrenal gland pours adrenalin into the blood stream, which in turn releases glycogen from the liver for fuel. Adrenalin also speeds blood-coagulation time, an obvious aid in case of bleeding. The heart rate and blood pressure go up, respiration is speeded and digestion is sidetracked. All these activities fit into a pattern: that of the mobilization of energy to ward off the danger and protect the organism. This is clearly homeostatic in much the same sense that perspiration protects one against heatstroke."¹³³

The fact that the homeostatic principle works to create the steady states within one's being to face the toughest of the challenges in our life to bring about the original state which was disturbed because of some stimuli, can be established by some experiments. Stagner Solley gives the example of some acid being dropped on frog's skin and finds that the foot will at once come up to scratch it off. "This is homeostatic action to restore the prior skin condition. The energy is mobilized inside the organism; the stimulus merely triggers the activity when the stimulus is removed, the organism lapses back into its previous relaxed state."¹³⁴

Other factor which comes to the surface in our study of the homeostatic principle is the use of different homeostatic devices in different situations. To quote Stagner Solley, "An insult upsets our equilibrium; our bodies mobilize energy for action to wipe out the insult, although it may be used for other actions than fighting. For instance, we may do something to prove the insult unjustified or we may work up an elaborate rationalization to show that the insult did not apply to us."¹³⁵ Thus we find that the homeostatic principle brings the energy mobilization inside the organism not only in the provoked situations where the provocation is done to incite the fighting. Instead this homeostasis may bring the energy mobilization in the brain to work up some rationalization to restore normal equilibrium through truce. To quote Stagner Solley, "Homeostatic processes may involve 'mental' or 'physical' mechanisms indiscriminately. Suppose Mary has an unpleasant engagement-- One which threatens humiliation or at least embarrassment. She may avoid this disturbance by inventing a good excuse or by developing a pain in her stomach. In either case equilibrium is restored, but in the one case the process is "mental" and in the other it is "physical."¹³⁶

Role of One's Self In Homeostatic Action:

One's self has a psychological involvement in triggering homeostatic action in particular situations because one's self symbolizes one's identity. The self plays a key role in gaining and maintaining one's social status. It is always the self which is hurt or elevated in society.

However, the self in *Charhdi Kala* is different from the self in homeostatic principle. While the self in homeostatic principle is very much a part of one's ego, self in the concept of *Charhdi Kala* is not much of a self in the psychological sense of the word because the self in *Charhdi Kala* is sacrificed at the feet of the Guru. This is an action

which blesses humility in *Charhdi Kala*. This action of sacrificing the self in *Charhdi Kala* becomes a selfless action performed to gain humility and the pleasure of the Guru through the concept of 'sewa'. The same action becomes a tool to bring about the welfare of all ('sarbat da bhala') through *Charhdi Kala*.

In *Charhdi Kala*, the action is performed for a greater cause because the Guru has moulded us to live for a greater cause which is 'sarbat da bhala'. Such a living for a greater cause brings us to God's service and helps to show us our destination i.e. the abode of truth. In God's service, one's self is killed through the principle of dying while living and is made to merge into the God's will which aims at the welfare of all.

Positive Valence as Energy Mobilisation:

Homeostatic principle helps in bringing motivation in the given psychological situations through energy mobilization. Positive motivation brings about optimistic results. To quote Stagner Solley, "Tension arises within the organism when a steady state is disturbed. The stimulus which is sought to reduce the tension is called, for technical purposes, a positive valence-- It should be noted that contacting a positive valence may initiate motivated behaviours."¹³⁷

This positive valence which initiates the motivated behaviours is the part and parcel of the concept of *Charhdi Kala*. A person in *Charhdi Kala* always thinks positively and tries to shun what we call "negative valences" in psychology.

Emotions in "positive or negative" valences play a vital role in influencing our positive or negative life patterns. They also form the supporting as well as obstructing material on our path to *Charhdi Kala*. Love, hate, fear, anger, jealousy, joy, revengeful or helping attitudes, are some particular emotions which affect our life in given situations. Positive valences in emotions such as love, joy, and philanthropic

actions help in restoring the equilibrium in the given situations. To quote Stagner Solley, “Conversely, stimuli which induce fear as anger are negative valences and they threaten loss of equilibrium.”¹³⁸

‘Naam-Simran’, reliance upon the God’s will, honest earning, sharing of one’s earnings and feats with others, enterprising nature forgiveness, virtuous living, getting up early in the morning, tolerance, truthful attitude in life, company of the virtuous (‘sadh-sangat’) love and regards for the Spiritual Master, satisfaction (‘santokh’), equality and seeing all with single eye (‘sam-drishti’), beliefs in God’s protection and the surrender of one’s self to the God (‘saran’), service to the people as the service to the God, killing of I-am-ness (‘houmain’), understanding of God’s order (‘hukam’), knowledge (‘gian’), concentration (‘dhian), determination, abstinence, religious outlook, giving to the poor in charity, getting education, love, spiritual belief, kindness, discipline, practice in dying while living, positive attitudes in everything etc. which is the supportive material in *Charhdi Kala*, can, of course, be termed as positive valences. Lust, pride, greed, anger, attachment (i.e. five enemies), slandering, pessimistic attitude, life steeped in vice, and sin, violence, ingratitude, ignorance, laziness, incest, jealousy; belief in miracles and occultism, corruption, bad company, falsehood, theft, duality, enmity, fear, etc. which is the obstructing material in *Charhdi Kala* can be termed as negative valences.

(c) Social Situations:

In political situations we have discussed a lot concerning the social situations: the individual in a family, the bourgeois society and the state-- the aspects which are common to political and social situations in the context of *Charhdi Kala*. In social situations, we will examine *Charhdi Kala* from socio-psychological point of view. We will examine man’s latent desire for steady states in society, his status-conscious behaviour and his inborn desire to rise socially, economically and

politically. We will discuss social goals and their functional classification, Maslow's theory of hierarchy of motives and the need hierarchy, the theory of social equilibrium and disequilibrium and the theory of energy mobilization. We will examine the principle of homeostasis and the parallel principle of heterostasis in the context of the theory of *Charhdi Kala*. Before discussing all this, let us have a refreshing view of the theory of *Charhdi Kala* in general.

The concept of *Charhdi Kala* is the concept of a rising energy which emerges within man at the individual level through the supporting material of *Charhdi Kala* to reach a stage from where it moves automatically from an individual level to the collective level to fulfill the final aim which is 'Sarbat Da Bhala' i.e. welfare of all. The spiritual energy one gets from 'Naam Simran', gives one's mind a recognition of its origin. It is a process of knowing one's self in actuality: what one actually is and what one wants to be by acquiring the ascending force of *Charhdi Kala*. It brings in an inter-action between one's will and the will of God, one's willing-surrender to the God's will and the final merging into the God Himself. This is process of self-introspection which becomes self-realization to give man a philanthropic feeling of consciousness for one's social environment i.e. the welfare of society in which one lives. It is here that social situations come up in the concept of *Charhdi Kala*. It is here that one finds a one unified, harmonious world around him. One interacts with the God within by ascending the stairs of 'naam' blessed by Spiritual Master and the moment it happens, the whole world becomes one. The social interactions start for the welfare of the whole. Love for the God leads to love for everything created by the God.

Homeostasis, Heterostasis and Steady States :

The socio-psychological principle of homeostasis is very much applicable in the social situations in the concept of *Charhdi Kala*

because an individual looks after the steady states in a society through social motives. But this principle of homeostasis does not go alone as some steady states in social situations may have to be sacrificed to win some more challenging and superior states. The principle of homeostasis have to have a parallel principle of heterostasis to overcome such situations. Stagner Solley gives the example of mountain climbers, big-game hunters and the teenage drivers who have lack of concern for survival. To quote Stagner Solley, “In a less dramatic way, children sometimes seem to seek disequilibrium through hazardous play, and adults gamble for money (which has survival value).”

To understand these acts we must resort to the principle of heterostasis. Briefly, this principle says that one steady state may be disturbed in the process of restoring some other steady state.”¹³⁹

The process towards energy mobilization to rise upwards in life is psychological phenomenon with sociological ramifications. Rising upwards results in gaining the higher states but in this action, one loses the one what one is already having. To quote Stagner Solley, “There is also a hierarchy of social goals, and the individual will sacrifice one of the less important in order to protect the goal he values more highly. Heterostasis in other words, operates at this level too.”¹⁴⁰ *Charhdi Kala* in society can further be interpreted with the help of Maslow’s theory of proposed hierarchy in which we can have step by step rise in society in accordance with the need hierarchy pyramid:

Physiological needs

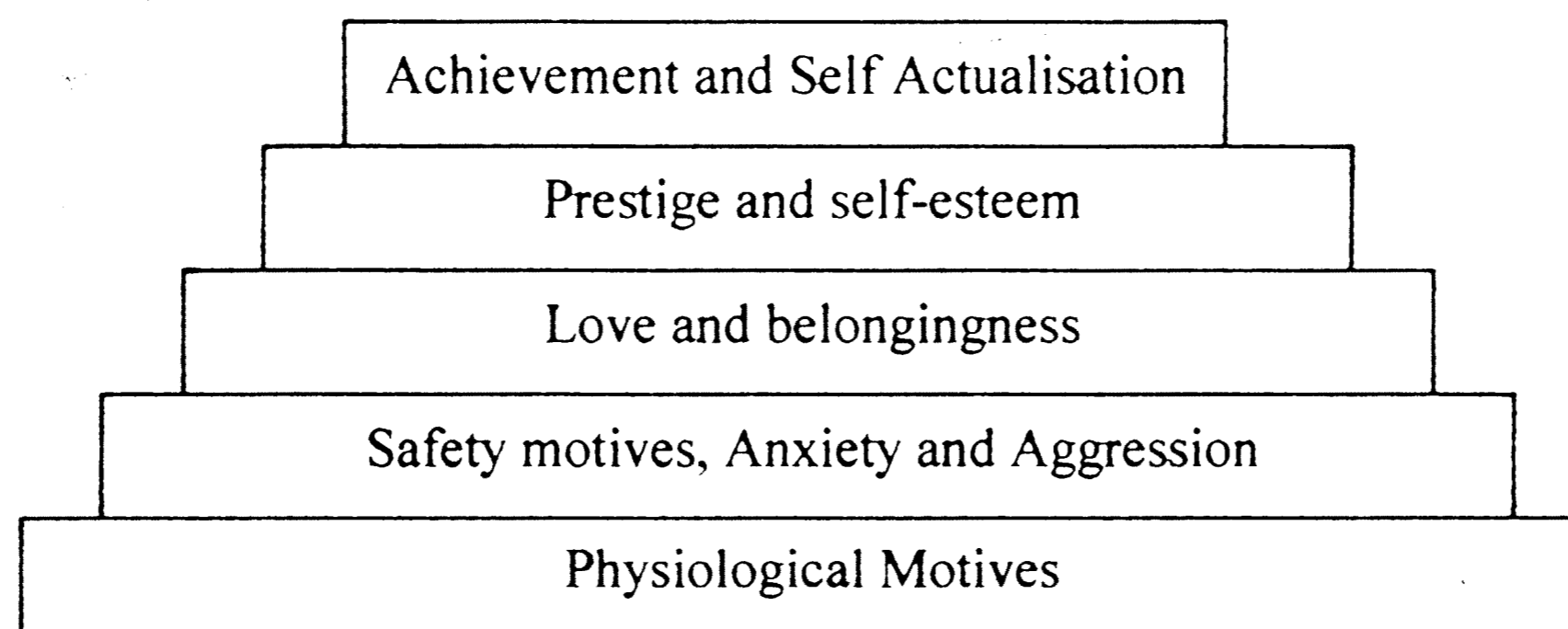
Safety Needs (pain fear etc.)

Belongingness and home needs

Esteem Needs

Self-actualisation needs

Pyramid of the Heirarchy of Motives:



The diagram shows step by step ascending order of steady states in social motives. Psychologically we go to the higher goals after achieving the lower ones. To quote Stagner Solley, “Further, any development which activates a “lower” need will interrupt and supersede action directed towards a goal of a “higher” category; the cave man painting a picture on the wall stopped this activity to defend himself against hostile animals.”¹⁴¹

Sikh history is replete with such examples when the Sikhs had to leave their house-holds to respond to a call from the battle-field. Whenever they did so they were guarded by the latent heterostatic principle of safety motives of which they were not conscious and it was their first need to defend themselves against the enemy. Their motive to defend themselves against the enemy was their safety motive and was very much in accordance with Maslow’s theory of “need hierarchy.” But even in wars their love for the God continued to flow in their hearts. They did not stop their daily chores such as meditation and prayer. Rather they thought of themselves as the soldiers of the God out to punish and kill the wicked. So, their energy mobilization in the context of *Charhdi Kala* theory, was their love for the God and the thought about themselves as soldiers of the God on a mission to punish the wicked. We can find that the *Charhdi Kala* of the Sikhs in wars was both homeostatic and heterostatic in nature. They sacrificed some steady states to win some more steady states which resulted in their glory and

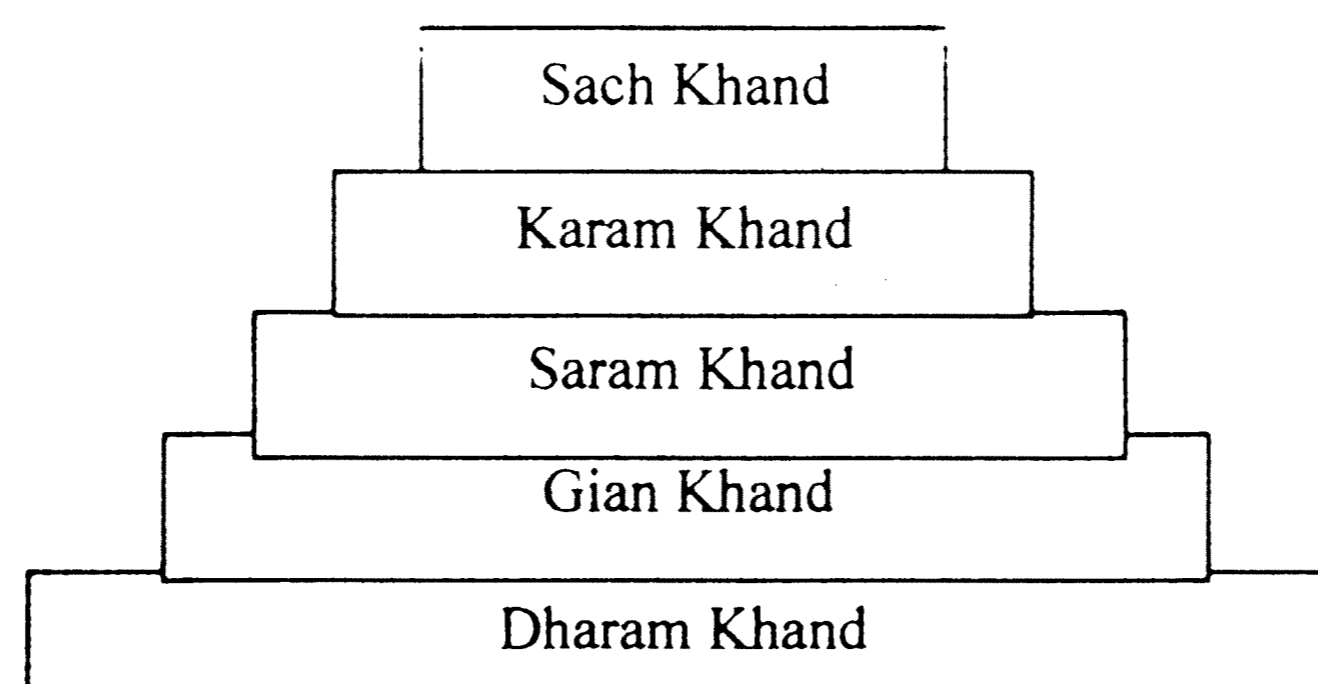
valour on the formula of step by step rise and gave them still another steady state in the form of Sikh rule.

Applying Maslow's theory of 'need hierarchy' to the *Charhdi Kala* of the Sikhs in wars we can find that the stage of prestige and self-esteem they got after the wars motivated them to ascend "higher" to the next stage of achievement and self-actualisation. The stage of self actualization in the case of the Sikhs, was a collective self-actualisation which took them to another "higher" stage which was the formation of Sikh Rule at the time of Maharaja Ranjit Singh.

'Naam-Simran' as Energy Mobilization:

But in the whole process of this *Charhdi Kala*, is lying hidden a great source of "energy mobilization" which is 'naam-simran' and which remains constantly with them because the "chief goal" of a Sikh is to achieve oneness with the God to become God himself. This is a stage of great ecstatic delight for which innumerable kingships and offers for salvations, can be sacrificed. It is the stage of spiritual love—love for the holy feet of the God. It is the stage of total surrender to the God: "I do not want the kingship; I do not want any salvation; I want the love of Thy Holy Feet, O, God."¹⁴² It is a stage when the light of the God becomes visible in everything. Attaining this great stage in *Charhdi Kala*, mind finds that it is great and is an emblem of the eternal light.¹⁴³ It is here that the soul starts uttering, "Thy Light is pervading all; wherever I see, I see my all-pervading Man-lion God."¹⁴⁴

'Naam-simran' leads to the contraction of the soul within. The mind as a result starts its journey of *Charhdi Kala* within. It scales the stages of *Charhdi Kala* within step by step and finally succeeds in ascending to the abode of truth. We can draw a *Charhdi Kala* pyramid to explain it further :



The Sikh in *Charhdi Kala* is a great philanthropic. He seeks for the welfare of all because he finds that emblem of God in everybody. All are one because His light pervades everybody. The light equally pervades high and the low, so nobody is high or low in this world. This great characteristic in *Charhdi Kala* blesses the Sikhs with such “energy mobilization” that they start working towards welfare of all. This makes the Sikh essentially a philanthropist and a humanist. Love for human kindness, oozes out of him and he becomes a great cosmopolitan personality. The world is no limit. He can go and settle anywhere but wherever he goes, he will work for the welfare of all.

(d) Religious Situations:

Religious situations make us conscientious, devotional, ethical and God-conscious. Religion is most sacred to us. It has all to do with our faith, our theological beliefs and our reverence for a supreme invisible authority called God. It makes us truthful, loving, tolerant, humanistic and philanthropic. It takes us into the spiritual realms and reveals to us the mystic aspects of our life related to God. The monotheistic characteristic preaching belief in the theory of one God propagates universal brotherhood and love. There is one Father and we are all His children.

Religious situations are specially important in the context of inner awakening the soul obtains by unraveling the hidden, esoteric and mystic world of *Charhdi Kala*. It is the sphere of religious situations

that the most personal and concealed aspect of our spiritual life is revealed in a most scientific technique by way of concentration on the theory of *Charhdi Kala*. We open the locks of the door which have since long been closed to us. We enter into a treasure-house which the God has kept safe in our systems for us. By opening the tenth gate of our body, we open the unique world of *Charhdi Kala* to us.

According to the Guru there is only one religion and that is the religion of truth. The Guru says, "If someone grasps that the only religion is the religion of truth, then, by Guru's instruction he is rendered perfect through all the ages."¹⁴⁵ When it comes to truth we find a special affinity between truth and *Charhdi Kala* as the final stage of *Charhdi Kala* is 'sach-khand' i.e. realm of truth. It is through truth that we can enter into a world of truth. We live in truth, we interact in truth and it is the truth we aim at. It becomes the goal of our life. "Truth is highest of all", says the Guru and adds, "but higher still is truthful living."¹⁴⁶ The Guru ask "as how to be truthful? How to break the wall of untruth?" The Guru answers that we can be truthful and break the wall of untruth by obeying to God's pre-ordained order and the God's will."¹⁴⁷

Every religion has two major aspects: inner and the outer. The first is the inner aspect which if scanned deeply, helps to open the realm of *Charhdi Kala* in us. The attributes of the world religions at the inner level have the same material to preach. Every religion has same crust at the inner level which forms the base of all the religions. At the inner level every religion preaches love, kindness, tolerance, humanism, and truth. We find the religions differing from each other in their outer aspect because they differ from each other in their outer colours, coverings, dresses and outer ways of living. The religious bigotries are the result of the outer aspects of the religion.

Sikhism which is the most modern religion of the world has the most scientific technique of *Charhdi Kala* to give to the world. It is near us and is realistic because it starts its spiritual journey from human body itself. It preaches that the God is within and we need not go to the woods in search of the God. Our body has nine visible doors and one invisible tenth door. We will have to open the tenth invisible door of our body through regular meditation. The grace of the Guru and the grace of the God help in opening the tenth gate of the body. The Guru's 'Sabada' leads to the appearance of the sound current within and one starts experiencing 'sehaj-samad' which is a first spiritual stage within. From 'sahej-samad' we enter 'vismad', which is so wonderful that the soul starts uttering "wondrous, wonderful."¹⁴⁸ The soul wonders at the wonder of God and from 'vismad' our mind enters 'sunn samadh' which is the stage of dying alive into the 'sabada'. The five realms within i.e. the realm of righteousness, the realm of knowledge, the realm of spiritual effort, the realm of grace and the realm of truth are scaled step by step through the inner journey of *Charhdi Kala*.

The sphere of the concept of *Charhdi Kala* is purely spiritual which mostly covers the inner aspects of the religion which we have already discussed in detail in the previous chapters. What is really great in religious situations is to know what really religion is and the best answer to this questions lies in the following words of the Fifth Apostle of *Charhdi Kala*, "Of all the religions, the most superb of all is the God's Name the meditation of which leads to the purification of 'karamas'."¹⁴⁹ The fifth Apostle lays a lot of stress on the aspect of regular meditation in religion, "Cast all thy doubts and meditate on the Supreme God. For, Nanak says: Eternal and Stable is this religion."¹⁵⁰

The religion of *Charhdi Kala* is the meditation of God's name. In *Charhdi Kala* we start with the meditation and end also with the meditation. The in-between reflections in the form of sojourns into

political, social, psychological, economical situations revolve all around the spiritual aspects of *Charhdi Kala*.

(e) Economic Situations:

Economic situations in *Charhdi Kala* are the ones which pertain to money matters, individual's financial status in society, and the accumulation of wealth and property. We know that everyone earns some money for livelihood and that there is a natural tendency in man to acquire wealth and property seeing the vital role it plays in one's future safety, security, prestige and even one's political status. This very urge to accumulate wealth, called acquisitiveness in psychological terminology, has psychological ramifications and is homeostatic in nature as it is born out of one's desire to create steady economic states in one's life. This homeostatic attitude in economic situations occurs because of the fact that accumulation of more wealth and property makes one more influential in society and leaves one with better control of one's social environment.

In the homeostatic process to acquire more wealth, one may reach a stage when one develops a propensity to acquire more than one's needs. This tendency may turn into an unlimited passion for wealth in the mind of the individual. This behaviour or the stage to acquire more than what is required is called "irrational acquisitiveness" by the psychologists and gives birth to the tendency to acquire wealth through unfair means.

Economic *Charhdi Kala* means man's rising state in economic spheres. In *Janam Sakhi*, the Guru gives the great three-fold doctrine to be in *Charhdi Kala*: 'Naam Japo', 'Kirat Karo', 'Wand Ke Shako'. Out of these three great principles, the last two i.e. 'Kirat Karo' and 'Wand Ke Shako' deal with the economic *Charhdi Kala* in life. 'Kirat' means doing any work or occupation. It can be agriculture, business, trade or any manual work. 'Kirat' is very much a physical and a down-

to-earth worldly activity as it can be done by living in the world by becoming an active part of the world. This is a great factor responsible for making Sikhism one of the most progressive religions of the world. This is a new action-packed theory of life and goes against the old Brahminic theory of renouncing the world to get spiritual enlightenment. By giving a slogan of 'Kirat', the Guru broke the first citadel of Brahminic belief which incited man to go to the woods for penance in the garb of a renouncer.

Monetarily one may be well off in life but not in *Charhdi Kala*. But the one who is in *Charhdi Kala* may not necessarily be rich money-wise. Guru Nanak's concept of *Charhdi Kala* is that of having an everlasting happiness, an ever-blissful state which is the prerogative of the saints, devotees and the lovers of God.

Honest Living:

In order to be in *Charhdi Kala*, it was necessary to lead a life through honest earning. "We should not touch the feet of spiritual preceptor who calls himself a Guru and goes to beg. He alone, O, Nanak, finds the true path who eats what he earns through hard earning and gives some in alms from his hands."¹⁵¹

According to the Guru, "The mortal grieves when wealth is lost. The foolish mind remains engrossed in wealth. Some rare ones amass the wealth of truth and develop love for the Immaculate God."¹⁵²

The accumulation of wealth for its own sake is nothing more than a poison if it doesn't do the welfare of the people. "The gold, silver and false wealth which one accumulates, is poison and dust. Man amasses wealth to call himself a banker but bears the trouble and pain of being in duality."¹⁵³

The peace of mind does not come in the process of amassing the wealth. The eternal peace lies in God's Name only.

The Guru accepts that a man having a lot of wealth may be respected in society because of his wealth and may be said to be in material *Charhdi Kala*. Such material rise mistaken for *Charhdi Kala* leads to wealth-intoxication which is temporary and false and does not go with man after death. The same wealth spent on philanthropic and spiritual purposes for the welfare of 'sadh-sangat', gets respect in the eyes of the Guru and is of spiritual utility. "The whole world is ruined in adopting the path of the messenger of death. No one has the power to remove the influence of Mammon, the God of wealth. If wealth comes to the house of foolish and mean, the world bows to both seeing their wealth. If wealth is there, even the fool is treated as wise. Without devotion and the love for the God the world is stark mad (for wealth). The madness for wealth is openly discarded by the Guru."¹⁵⁴

Wealth is not ever-lasting. It can come and go like the shadow of the sun. But *Charhdi Kala* of God's Name is permanent. "What else can be said to be above God's elixir ? He who drinks it, is satiated. Those who lose this nectar under the influence of the attachment of wealth are mammon- worshippers engaged in evil worldly wisdom."¹⁵⁵

Wealth as Negative Valence:

Too much of wealth is a negative valence and is an obstruction in the path of *Charhdi Kala*. The third Nanak says, "The wealthy man is blind and deaf because he listens not to the word as his mind is filled with the noise of riches."¹⁵⁶

So much negative is the influence of accumulated wealth on man's mind that "the kings become proudy after amassing the wealth. But this beloved wealth does not go with us (after death). The love of wealth is of many kinds and colours. Without the God's Name, no one is man's companion or comrade."¹⁵⁷ This love of wealth in multi-kinds and colours is. thus an obstructive material on the path to *Charhdi Kala*.

Path of the House-Holder:

So, what is way out? Should we go in for the path of renunciation? The Guru's answer to a path of renunciation is in the negative. The path to *Charhdi Kala* is the path not of resignation from the world but of living in it bravely, like a house-holder to remain in *Charhdi Kala* in all the fields of life. Deliverance from the yoke of the cycle of birth and death can come only in spiritual practice through honest earning. *Charhdi Kala* is not the path of the renouncer but of the house-holder who "completes the path meeting the Spiritual Master O, Nanak and gets salvation while laughing, playing, wearing, eating in the world like a house-holder."¹⁵⁸

Delineating the path of *Charhdi Kala*, the fifth Nanak says, "Lead thy life doing hard work like an entrepreneur and enjoy the pleasures of thy earning. Meditating thou meet the God; then all the worries will go, O, Nanak."¹⁵⁹

Distribution of Wealth:

Guru Nanak says, "Whole earth is full of property and wealth but we fall into entanglement in the distribution of this wealth."¹⁶⁰ Later on, the same views were given by Karl Marx in his theory of the distribution of wealth. Guru's theory of economic *Charhdi Kala* is the theory of earning one's living through hard work, and helping the poor. The path to *Charhdi Kala* is the path neither of the wealthy hoarders, black-marketeers, and the corrupt whose sole aim is the accumulation of wealth nor of paupers who live on alms and are parasites in the society. It is not the path of the hungry who torture themselves by keeping fasts and by remaining hungry. Kabir says, "Take Thy beads of rosary. I can not worship Thee when I am hungry."¹⁶¹

In this couplet, the disciple asks the God to provide him with the basic necessities of life so that he may not have to spread his hands before others. The message of the economic *Charhdi Kala* lies in the

popular folk saying, “Work hard to plough the fields and be prosperous to eat to thy fill.”¹⁶²

Guru Nanak’s concept of the economic *Charhdi Kala* treats money as a means to an end and not an end in itself. Honest earning or sharing of one’s honest earning with his fellowmen are the great virtues which help in the concept of *Charhdi Kala*.

Farewell to the concept of renunciation was a revolutionary move to lead his followers to the path economic *Charhdi Kala*. The Guru noted that going to the woods at a certain stage in life after renouncing the world, helped in economic backwardness only. He wanted to save India from becoming a country of the renouncers and beggars because the renouncer after renouncing the world had to depend on the householder for his daily needs. A peep into India’s economic under development may take us to the fact that renunciation which produced nothing but parasites was very much a passive economic move causing poverty, dependence, backwardness and under development in the country.

Giving a psychological interpretation to Guru’s message of ‘Kirat Karo’ we can find that Guru’s message is essentially homeostatic in nature because it may unconsciously aim at bringing about steady economic states in the life of the individual. At the same time we find the absence of, “irrational acquisitiveness” in Guru’s message.

In our study of the economic *Charhdi Kala*, we should not forget the Guru’s concept of the wealthyman. The Guru says that “those are rich who have collected wealth of the God’s name.”¹⁶³ The Guru’s aim was to make us spiritually rich which could be possible through self-realisation. The material wealth is the game of the God. Sometimes the wealth comes and sometimes it goes. The wealth of the person with knowledge of God’s Name is the one which remains for ever.

The Guru gives the concept of economic *Charhdi Kala* only to have economic independence in his followers. He has not advocated a blind-fold craze for money to come to economic *Charhdi Kala*. He preaches us to live in money and still remain detached in it. It is a great message of “remaining detached in the midst of attachments.”¹⁶⁴ He advocated the theory of earning money but wanted to save us from becoming money-minded. He gives a new meaning to the term ‘Yoga’ i.e. ‘Grihasat-yog’ which can be called the ‘Yoga’ of the house-holder. To quote the Guru: “Yoga’ is neither in the patched coat, nor in the ‘yogi’s staff, nor in besmearing the ear-rings. Nor close-cropping the head, nor in blowing the horn; if one remains detached in the midst of attachments, one attains the true state of ‘Yoga’. One becomes not a ‘Yogi’ by mere talk. If one looks upon all the creation alike, he can claim to be a true ‘Yogi’. ‘Yoga’ consists not in roaming in the world, not in bathing at the places of pilgrimmage. If one meets with the Perfect Guru, one’s doubt is shattered, and the wanderings of mind stops; soul rejoices the inner nectar and eternal sound current of ‘sehaj’ and one witnesses one’s God in one’s very Home. If one remains detached in the midst of attachments then, one attains the technique and the path of ‘Yoga’.”¹⁶⁵

Money as Service to the God:

The philosophy of ‘Anjan Mahey Niranjan’ is the philosophy of remaining detached in the midst of attachments. It is the philosophy of remaining in money physically and mentally and still remaining out of it at heart. It is a philosophy of becoming immaterialist in materialism. It is a state when one’s pocket is full of money and one may do such endeavours to earn more money but at heart one’s mind is concentrated in the God and not in the money. It is a state when the nectar falls from the tenth door, the divine music starts within, mind stops wandering and one enjoys the estatic delight of this state of fearlessness. “One falls in

God's service in this world to get a seat in the God's court."¹⁶⁶ One's economic endeavours become a part of the service to the God.¹⁶⁷

The Guru gives more importance to 'har-liv' than 'maiya' to attain spiritual *Charhdi Kala*. Who is great: 'maiya' or 'har-liv'? "People in this world give greatness to wealth and money. He is great who have centred their mind on God."¹⁶⁸

The Guru commands his disciples to perform three types of service: the service of the body, mind and wealth.¹⁶⁹ Addressing his disciples as "beloved saints" the third Nanak says, "Come O Beloved Saints of the God, come. Let us utter the stories of the unutterable God. Now how to utter the stories of the unutterable? Which door should one enter to have the God?" The Guru answers "By surrendering all of thy body, mind and wealth to the Guru and by submitting to His will and order, thou can have Him."¹⁷⁰

Wealth is one of the services the Sikhs are to perform to the Guru who in turn utilises it in philanthropic and humanitarian purposes. In 'Gurmat', Guru is treated as the fountain-head from where pours forth God's grace. Service to the Guru or the service in wealth or in any other form done in the Gurudwara is treated as the service to the God Himself.

The Sikhs are supposed to perform the service in whole-hearted devotion because they do it to get Guru's Grace which is more valuable than our physical body, our mind and all our wealth, which all should be sacrificed and put forward at the Guru's feet. "The wealth hoarded miserly with utmost effort is of no avail if one does not administer that wealth in charity and in the service of the saints."¹⁷¹ "Those who do the service, are honoured by God."¹⁷²

The fourth Nanak preaches us that we "should offer our mind and body to the One who makes us listen to the God's Name. Our money,

wealth property and possessions should be surrendered to Him who unite us with our Eternal Friend, our God.”¹⁷³

The *Hukamnamas* of our Guru’s reveal that the Gurus have been asking the Sikhs from time to time through written dictates to perform the Sewa of wealth and money. This tradition continues and even now the offerings in the form of wealth and money are accepted at the Gurdwaras for Guru’s Langer, construction of buildings, hospitals, and educational institutions run by the respective Gurdwara managements.

But all this money offered at the Gurdwaras should come from one’s hard earned labour. Examples from the life of the Gurus reveal that the Gurus loved the Sikhs who did manual work. The first Guru used to stay with Bhai Lalo, a carpenter by profession rejecting the hospitality of Malik Bhago who was a high caste wealthy personality. The tenth Guru did not accept water from the hands of a Prince who had never done any manual labour in his life.

Equality in Kirat:

The concept of ‘Kirat Karo’ has one great virtue that any type of honest work we do as our occupation is good. It may be agriculture, trade, commerce, any manufacturing enterprise, shop-keeping or any business or service --all are good if wealth is earned honestly. There is a saying that example is better than a precept. All the Sikh Gurus were house-holders and earned their living by doing some work, and set examples to make us aware of the importance of honest earning. The first Guru did the shopkeeping at Sultanpur where he weighed “Tera..Tera” which means everything is of the God. He ploughed the fields at Kartarpur highlighting the importance of agriculture. The other Gurus followed him and have been doing some work to earn their living.

‘Vand Ke Chhako’:

The concept of distribution is great concept in economic situations. The Guru preached to share while eating. It is a great principle aiming at an equal distribution to remove the economic disparities and to achieve the economic *Charhdi Kala* of the Sikhs. The Guru was conscious of the “rich resources and the treasures of wealth the whole earth was full of. The Guru was also conscious of the unequal distribution which brought problems and entanglements.”¹⁷⁴ The concept of ‘daswand’ i.e. the giving of one tenth of ones’ earning to the Guru for welfare activities, was started to implement the principle of ‘vand ke chhako’.

To conclude, *Charhdi Kala* has a multi-dimensional appeal as its sphere is very vast and covers all the aspects of life including religious, political, psychological, social and economic. Blessed are those who are familiar with the theory of *Charhdi Kala* and who have awakened their souls in accordance with the theory of of *Charhdi Kala* and who know how *Charhdi Kala* acts in their lives.

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ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ॥

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ਪਤਿ ਗਵਾਇ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ॥

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ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ॥

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ਆਇਆ॥

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ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-8)
74. ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1240)
75. ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਰਣਿ ਮੁਰਾਰੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1037)
76. ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੇ ਮੇਰੈ ਮਨਿ ਆਨੰਦੁ ॥ ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ
ਪਰਮਾਨੰਦੁ ॥
(ਸਲੋਕ ਕਬੀਰ ਜੀਉ, ਪੰਨਾ-1365)
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(ਮਹਲਾ-1, ਪੰਨਾ-58)
80. ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ ॥ ਮਨੁ ਕਿਰਸਾਣੁ
ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-23)
81. ਜਿਸ ਕੀ ਆਸਾ ਤਿਸ ਹੀ ਸਉਪਿ ਕੈ ਏਹੁ ਰਹਿਆ ਨਿਰਬਾਣੁ ॥ ਜਿਸ ਤੇ ਹੋਆ ਸੇਈ
ਕਰਿ ਮਾਨਿਆ ਨਾਨਕ ਗਿਰਹੀ ਉਦਾਸੀ ਸੋ ਪਰਵਾਣੁ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1329)
82. ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦਿ ਪਛਾਣਿਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-752)
83. ਨਿਰਬਾਣੁ ਪਦੁ ਇਕੁ ਹਰਿ ਕੋ ਨਾਮੁ ॥
(ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ, ਪੰਨਾ-1163)
84. ਰੰਗਿ ਰਤੇ ਨਿਰਬਾਣੁ ਸਚਾ ਗਾਵਹੀ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-322)

85. ਆਪਿ ਤਰਹਿ ਸੰਗਤਿ ਕੁਲ ਤਾਰਹਿ ਤਿਨ ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)
86. ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ
ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ
ਕਰਹਿ ਭਾਰੁ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-4)
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(ਮਹਲਾ-1, ਪੰਨਾ-1330)
89. ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ
ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-269)
90. ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕ ਬੋਲੈ ॥ ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-877)
91. ਉਗਵੈ ਸੂਰੁ ਅਸੁਰ ਸੰਘਾਰੈ ॥ ਉਚਉ ਦੇਖਿ ਸਬਦਿ ਬੀਚਾਰੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-930)
92. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤਟੈ ਪਾਲਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1)
93. ਵਡਾ ਸਾਹਿਬ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥ ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥
ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੇ ਸੋਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-5)
94. ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵਤੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-7)
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98. ਪਤਿ ਮਤਿ ਪੂਰੀ ਪੂਰਾ ਪਰਵਾਨਾ ਨਾ ਆਵੈ ਨਾ ਜਾਸੀ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ
ਪਛਾਣੈ ਪ੍ਰਭ ਜੈਸੇ ਅਵਿਨਾਸੀ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-765)

99. ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੇ ਸੋਈ ॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਈ ਹੋਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)
100. ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹਹਿ ਜਨ ਪੂਰੇ ਇਉ ਸਮਦਰਸੀ ਚੀਨਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-7)
101. ਆਪੇ ਨੇੜੇ ਨਾਹੀ ਦੂਰੇ ॥ ਬੁਝਹਿ ਗੁਰਮੁਖਿ ਸੇ ਜਨ ਪੂਰੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1025)
102. ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਹੈ ਪੂਰੈ ਸਬਦਿ ਬੀਚਾਰਾ ॥
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103. ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪੂਰਾ ਪਾਇਆ ॥ ਪੂਰੈ ਕਰਮਿ ਧਿਓਆਇ ਪੂਰਾ ਸਬਦੁ ਮੰਨਿ
ਵਸਾਇਆ ॥ ਪੂਰੈ ਗਿਆਨਿ ਧਿਆਨਿ ਮੈਲੁ ਚੁਕਾਇਆ ॥
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ਬ੍ਰਹਮੁ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-525)
112. ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-437)
113. ਬਾਹਰਿ ਭੇਖ ਬਹੁਤੁ ਚਤੁਰਾਈ ਮਨੂਆ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥
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ਆਪਿ ਕਰਿ ਚੀਨੈ ਆਪੈ ਤਤੁ ਪਛਾਣੈ ॥ ਐਸਾ ਗਿਆਨੁ ਬੀਚਾਰੈ ਕੋਈ ॥ ਤਿਸ ਤੇ
ਮੁਕਤਿ ਪਰਮ ਗਤਿ ਹੋਈ ॥ ਰਹਾਉ ॥ ਦਿਨ ਮਹਿ ਰੈਣਿ ਰੈਣਿ ਮਹਿ ਦਿਨੀਅਰੁ
ਉਸਨ ਸੀਤ ਬਿਧਿ ਸੋਈ ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ
ਨ ਹੋਈ ॥ ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੁਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਧੁਨਿ
ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥ ਮਨ ਮਹਿ
ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਮਨੁਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਹਾਰੀ
ਜਿਨ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥
- (ਮਹਲਾ-1, ਪੰਨਾ-878-879)
118. ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥
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119. ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਜਨਮਿਆ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸੁ ਧਰੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1014)
120. ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮ ਵਰਤਾਏ ॥
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(ਮਹਲਾ-1, ਪੰਨਾ-942)
127. ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-942)
128. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-6)
129. ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-663)
130. ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥
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(ਮਹਲਾ-1, ਪੰਨਾ-876)
145. ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ॥ ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1188)
146. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥
(ਮਹਲਾ-1, ਪੰਨਾ-62)
147. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ
ਲਿਖਿਆ ਨਾਲਿ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1)
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ਰਹਿਆ ਵਿਸਮਾਦੁ॥ ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ॥
(ਮਹਲਾ-1, ਪੰਨਾ-464)
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(ਮਹਲਾ-5, ਪੰਨਾ-266)
150. ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮੁ॥ ਕਹੁ ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ॥
(ਮਹਲਾ-5, ਪੰਨਾ-196)
151. ਗੁਰ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ॥ ਘਾਲਿ ਖਾਇ
ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1245)
152. ਧਨਿ ਗਇਐ ਬਹਿ ਝੂਰੀਐ ਧਨ ਮਹਿ ਚੀਤੁ ਗਵਾਰ॥ ਧਨੁ ਵਿਰਲੀ ਸਚ ਸੰਚਿਆ
ਨਿਰਮਲੁ ਨਾਮੁ ਪਿਆਰਿ॥
(ਮਹਲਾ-1, ਪੰਨਾ-934)
153. ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਧਨੁ ਕਾਚਾ ਬਿਖੁ ਛਾਰੁ॥ ਸਾਹੁ ਸਦਾਏ ਸੰਚਿ ਧਨੁ ਦੁਬਿਧਾ
ਹੋਇ ਖੁਆਰੁ॥ (ਮਹਲਾ-1, ਪੰਨਾ-937)

154. ਆਇ ਵਿਗੁਤਾ ਜਗੁ ਜਮ ਪੰਥੁ ॥ ਆਈ ਨ ਮੇਟਣ ਕੋ ਸਮਰਥੁ ॥ ਆਥਿ ਸੈਲ ਨੀਚ
ਘਰਿ ਹੋਇ ॥ ਆਥਿ ਦੇਖਿ ਨਿਵੈ ਜਿਸੁ ਦੋਇ ॥ ਆਥਿ ਹੋਇ ਤਾ ਮੁਗਧੁ ਸਿਆਨਾ ॥
ਭਗਤਿ ਬਿਹੁਨਾ ਜਗੁ ਬਉਰਾਨਾ ॥

(ਮਹਲਾ-3, ਪੰਨਾ-931)

155. ਹਰਿ ਰਸ ਉਪਰਿ ਅਵਰੁ ਕਿਆ ਕਹੀਐ ਜਿਨਿ ਪੀਆ ਸੋ ਤ੍ਰਿਪਤਾਗਾ ॥ ਮਾਇਆ
ਮੋਹਿਤ ਜਿਨਿ ਇਹੁ ਰਸੁ ਖੋਇਆ ਜਾ ਸਾਕਤ ਦੁਰਮਤਿ ਲਾਗਾ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-598)

156. ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥

(ਮਹਲਾ-3, ਪੰਨਾ-313)

157. ਮਾਇਆ ਸੰਚਿ ਰਾਜੇ ਅਹੰਕਾਰੀ ॥ ਮ ਇਆ ਸਾਥਿ ਨ ਚਲੈ ਪਿਆਰੀ ॥ ਮਾਇਆ
ਮਮਤਾ ਹੈ ਬਹੁ ਰੰਗੀ ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨ ਸੰਗੀ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1342)

158. ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥ ਹੰਸਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ
ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥

(ਮਹਲਾ-5, ਪੰਨਾ-522)

159. ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ
ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥

(ਮਹਲਾ-5, ਪੰਨਾ-522)

160. ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-465)

161. ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥

(ਰਾਗ ਸੋਰਠਿ ਕਬੀਰ ਜੀਓ, ਪੰਨਾ-656)

162. ਦੱਬ ਕੇ ਵਾਹ ਤੇ ਰੱਜ ਕੇ ਖਾ।

163. ਸੇ ਧਨਵੰਤ ਜਿਨ ਹਰਿ ਪ੍ਰਭੂ ਰਾਸਿ ॥

(ਮਹਲਾ-5, ਪੰਨਾ-1184)

164. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-730)

165. ਜੋਗੁ ਨ ਖਿੰਬਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ
ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਝੀ ਵਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ
ਇਵ ਪਾਈਐ ॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ
ਕਹੀਐ ਸੋਈ ॥ ਰਹਾਉ ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ
ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥ ਅੰਜਨ
ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥ ਸਤਿਗੁਰੁ ਭੁਟੈ ਤਾ ਸਹਸਾ
ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥ ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ
ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-730)

166. ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-26)

167. ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-2)

168. ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ ॥ ਸੋ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-188)

169. ਤਨੁ, ਮਨੁ, ਧਨੁ।

170. ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥ ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ
ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ
ਪਾਈਐ ॥

(ਮਹਲਾ-3, ਪੰਨਾ-918)

171. ਧਾਇ ਧਾਇ ਕ੍ਰਿਪਨ ਸ੍ਰਮੁ ਕੀਨੋ ਇਕਤੁ ਕਰੀ ਹੈ ਮਾਇਆ ॥ ਦਾਨੁ ਪੁੰਨੁ ਨਹੀ ਸੰਤਨ
ਸੇਵਾ ਕਿਤ ਹੀ ਕਾਜਿ ਨ ਆਇਆ ॥ (ਮਹਲਾ-5, ਪੰਨਾ-712)

172. ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-2)

173. ਤਿਸੁ ਜਨ ਕਉ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾਇਓ ॥ ਧਨੁ
ਮਾਇਆ ਸੰਪੈ ਤਿਸੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਮੀਤੁ ਮਿਲਾਇਓ ॥

(ਮਹਲਾ-4, ਪੰਨਾ-719)

174. ਸਗਲੀ ਧਰਤੀ ਮਾਲ ਧਨ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-465)

Chapter 7

ON THE PATH TO *Charhdi Kala* :

(A) SUPPORTING MATERIAL

(B) OBSTRUCTIVE MATERIAL

(A) Supporting Material:

The path to *Charhdi Kala* is strewn with both supporting as well as obstructive material. All the supporting material is positive in nature and helps us on the path of *Charhdi Kala*. When it comes to a search for the supporting material, we will have to look for its sources. That brings us to an unending, ever-fresh and an ever-new sources for the supporting material leading us on to the path to *Charhdi Kala* i.e. 'Gurbani' itself. The supporting material comes as a 'Gur-parsad' i.e. the gift of the Guru from the 'Gur-sabada i.e. the Word of the Guru. However, it can come both as a concept and a precept. It depends on the nature of the supporting material whether it helps to form the concept or a precept for us. However, all conceptual material has the attributes to become precept and vice versa.

On the basis of our study of *Charhdi Kala*, we can make the following sub-divisions of the supporting material for *Charhdi Kala*:

(a) Mystical (b) Psychological (c) Economic (d) Ethical (e) Social.

(a) Mystical:

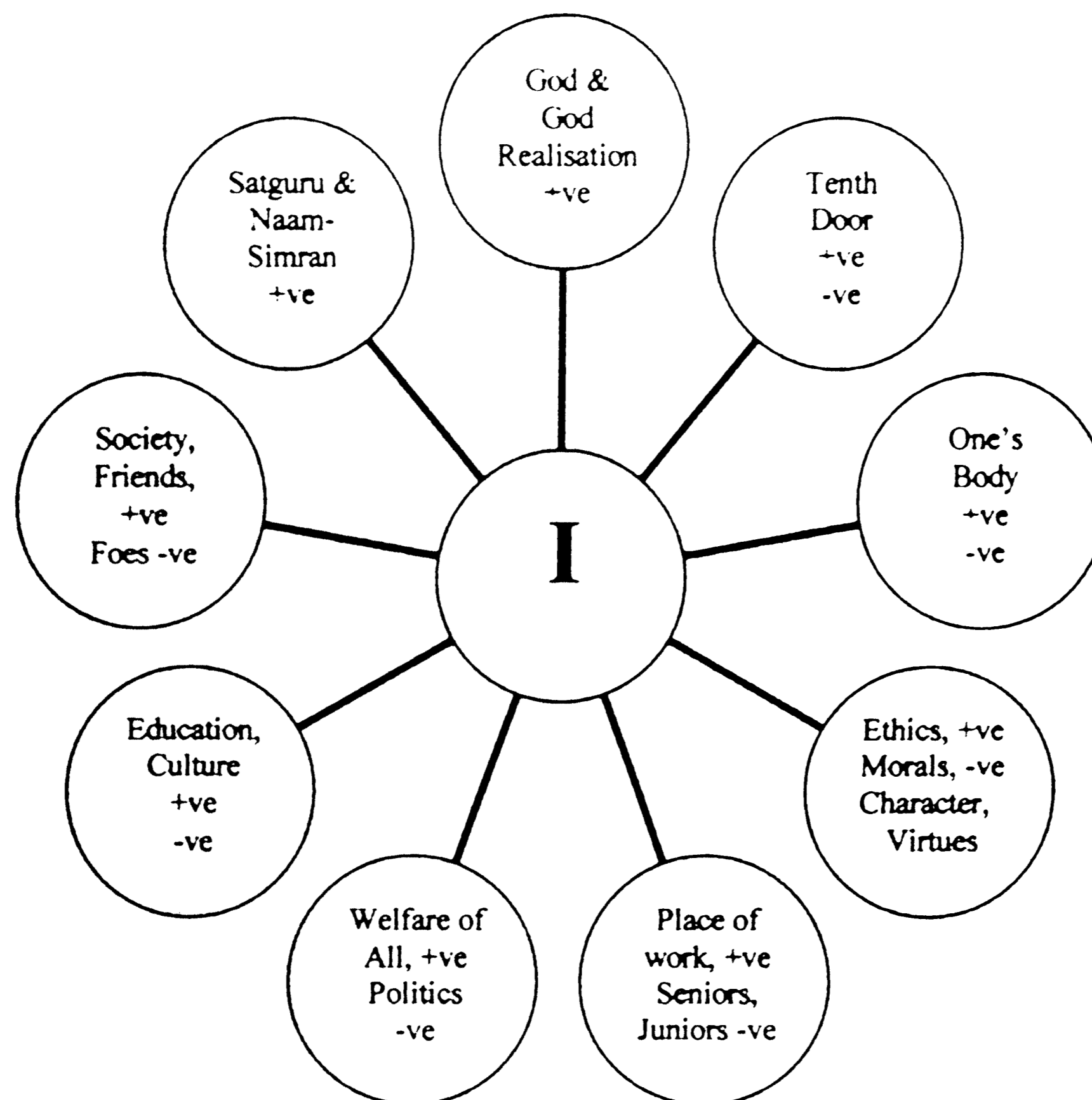
What appears to be mystic as a supporting material of the concept of *Charhdi Kala* is actually not the mystic one but purely spiritual in nature. The Guru had simplified it in such a way that it all looks so scientific and the least mystic. It would be better to give a brief reference of the supporting material which is mystic and spiritual in our journey of *Charhdi Kala* here because it all lies discussed already in detail in the previous chapters. The Guru starts with the body which is the temple of living God. A body has nine doors which open outside

into the world. The Tenth door is invisible and can be opened by the theory of reverse ascension and the theory of dying alive to live spiritually for ever. This spiritual or mystic practice can be had through regular meditation. It reverts our attention from the outer nine petals inside towards the tenth door. We start inward spiritual journey and ascend the stairs of spirituality step by step into the house of God. Through the ascending force we get from Guru's word, we scale step by step the five spiritual stages of our life and reach the abode of truth which is the final stage of our spiritual journey. The first stage is 'Dharam Khand', where we will have to maintain the ethical knowledge of the good and bad. From Dharam Khand we step into 'Gyan Khand' which is the realm of knowledge then 'Saram Khand' which is the realm of aesthetic effort. From this state of bliss we enter the realm of 'Karam or Divine Grace' from where finally we enter, with God's Grace, into 'Sach Khand' i.e. the Realm of Truth. Guru Nanak's sojourns into the cosmo-mystical regions is something which can be called mystical because these spiritual experiences are purely the individual experiences of the practical mystics. The supporting material here is meditation, virtuous living, honest earning, high character, sticking to moral and ethical values etc that may be helpful in attaining the spiritual heights. In order to scale this mystic stage of life, the supporting material besides the purely mystic, also help us a lot. Let us examine that step by step.

(b) Psychological:

One's self in the form of one's "I" forming one's personality and individuality and the relationship of that "I" with the other aspects of life which may be physical, social, political, economic, spiritual, religious etc. is of great use while finding out the supporting material in psychological realms. It creates an aura of psychological sphere with its relationship to all other aspects of life keeping the "I" in the centre i.e. the "I" in 'chardi kala. It is "I" which inter-acts with one's self that is

“myself” as well as the the rest of the world. It creates a sphere which is one’s own creation. If the creation of this sphere is positive, it becomes a supporting material on the path to *Charhdi Kala*. Otherwise the same becomes an obstructing material. This sphere is created by one’s mind keeping one’s “I” in the centre which creates the halo of that mind’s light around one’s head. We can further understand it with the help of the following diagram already discussed in the second chapter but we intend to make an addition of positive and negative valences here leading to supporting or obstructing material:



An act done positively can become the supporting material and the same can become an obstructive material if done negatively. Mind is the supporting as well as obstructive material, here. A positive mind will definitely take us to *Charhdi Kala*. Optimistic attitude in life helps us on our path leading to *Charhdi Kala*. After opening the tenth door one gets a lot of powers, spiritual and mystic, in nature. So, it is very important

to be constructive and positive. Negativities can prove to be very destructive as it can lead to miracle-making and even can lead to the chance of becoming a parallel force of the God which can result in one's self-annihilation.

The sphere of the mind takes us to the sphere of positive valences in the realm of psychology and the positive conditioning of the mind which is the supporting material of *Charhdi Kala*. The following points emerged to become the supporting material of *Charhdi Kala* here:

- (1) Mind is the king here. We will have to befriend the mind to be in *Charhdi Kala* by always giving it the dose of positive valences.
- (2) When the mind is befriended, it will have to be seen that our mind runs positive. The negativities may lead to the fall.
- (3) Optimistic attitude is the key to *Charhdi Kala*. Mind should be tamed to think positive and lead an optimistic life.
- (4) Mind should be energized with virtues to resist all types of temptations in life which creep up as negative valences.
- (5) The mind should be turned into a fighter. The fight of the mind is with the negative valences which should be fought bravely.
- (6) The winning spirit given by the Tenth Apostle of *Charhdi Kala* should become the keyword with the mind. Mind has a tendency to fall into temptation. The Guru says that we can develop the winning spirit within us by becoming victorious fighters.
- (7) The more the victories in our fights, more energy the mind gets to fight the temptations which are negative and which bring about our fall. The slogan of "Wahiguru Ji Ka Khalsa, Wahiguru Ji Ki Fateh" The Khalsa is that of the God; Victory is also of the God.
- (8) As far as we say, "Victory is also of the God", we remain in *Charhdi Kala*, because we have given the 'karta' factor to the God, the Creator. It becomes a positive valence and adds to our faith in the God. It brings us closer to the God and also closer to

our efforts to ascend the *Charhdi Kala* heights. It develops love for the God within and makes our goal easier because it contains the the Grace of the God. We start understanding the God's Will and from here starts flowing the Grace of the God.

- (9) If we say that victory is mine, it fills the mind with pride, makes us egoistic, brings the negative valence and leads to the fall.
- (10) Negative and positive valences play a crucial role in making the same aspects positive or negative for us. Our mind makes them move like the needle of a pendulum. We will have to be very conscious because we are moving on a slippery ground here. So, lets be positive. Do the action, leave the fruit to the God and the credit of the victory also to the God.

(c) Economic:

The economic aspect deals with the money. But it matters a lot in our journey to the spheres of *Charhdi Kala* as to what type of money we have. We should take the following points into consideration in the sphere of our economic life which can make a journey in *Charhdi Kala* far easier:

- (1) Honest life is the supporting material here. It is significant in our journey to the house of God that we should lead an honest life at all costs because corruption is an obstructive material and a negative valence also.
- (2) Money is good. It brings riches and a comfortable life. We can buy comforts with money but money cannot buy an everlasting happiness which as the Guru tells us, lies in the God's Name.
- (3) Money should be utilized in welfare activities seeing one's capacity. It helps to usher in prosperity around. It is not a loss. Money spent on welfare activities grows by itself and helps others to grow. This is an investment to gain the happiness of the God. The God feels very happy if we help others.

- (4) Some portion of one's income should be kept for the 'Guru-Ghar' and other charitable donations.
- (5) Any work is good if it is an honest 'kirat'. There should be no air of superiority or inferiority as far as the nature of work is concerned. But it does matter that we should be honest in whatever work we are doing.
- (6) Corruption should be resisted. Falling into a trap of corrupt means, is actually falling into a trap of temptations. Once one falls into this trap, coming out of such traps and the emancipation of the soul and the mind becomes all the more difficult.

(d) Ethical:

Ethics and moral values in *Charhdi Kala* are of paramount importance. We should take the following points into consideration to remain in *Charhdi Kala* morally and ethically:

- (1) The Guru preaches us to lead a virtuous life. There should be no compromise as far as virtues are concerned.
- (2) Virtues are the supporting material in ethics. Virtues include a lot of things such as our honesty in our daily routine and sticking to truth in our practical lives.
- (3) It is important for a person in *Charhdi Kala* to lead a chaste life morally, economically and physically both in words and deeds.
- (4) A person in *Charhdi Kala* does not stoop below his dignity and does not do anything which is not dignified socially and morally.
- (5) The Guru gives us a list of five don'ts i.e lust, anger, greed, attachment and pride. A person in *Charhdi Kala* fights these don'ts out and emerges victorious.
- (6) Lust is a bane. A person in *Charhdi Kala* tramples upon it like a true winner. It is one of the worst enemies of the soul. The Guru

makes us aware to be careful in our fight with the enemy. The nature of the fight should be such that victory falls at our toes.

- (7) Anger comes when one's ego is hurt. It's very important to keep equilibrium and let anger not enter our mind.
- (8) Greed connives with temptations while attacking a person. It's important to let temptations not be given any scope to make any home in the mind.
- (9) Attachments may look sweeter from the surface but too much of attachments can lead to a fall and are bitter from within.
- (10) Let not pride become a part of our life. The Guru gives special instructions to remain humble especially in one's victories.

(e) Social:

We should always be aware that we are social beings. The supporting material in social aspects is our responsibility towards the society we live in. We should be careful about the following points while analysing the supporting material in the social aspects:

- (1) We owe something to the society we live in. Society has framed certain rules for us to live which should always be obeyed.
- (2) Love is the watchword of society. We should be loving to our neighbours and should live in such a manner as to have loving ties with everybody.
- (3) We should be helping and philanthropic and should organize welfare programs in a society.
- (4) We should be particularly careful to the down-trodden and should work for their upliftment. We, as the Sikhs of the Guru, should be very particular about this point as all the Apostles of *Charhdi Kala* struggled hard for the upliftment of the poor and the down-trodden.

- (5) We should be conscious that Khalsa is our corporate Guru. We should lead our life in such a way that we become a proud member of the Khalsa brotherhood.
- (6) We should understand that welfare is one of the major objectives of the Guru. Everybody's welfare in the world should be the target of our life.

Always a Fighter:

One of the major attributes of amassing the wealth of supporting material of *Charhdi Kala* around us is to train our mind in such a way that it becomes a good fighter as the Guru expects us to be good fighters. It's very important to see with whom our fight is. The Guru has clearly made us aware that our fight is with our mind. If we win the mind, we win the whole world ('man-jeete-jag-jeet'). We should always keep in mind the dictates of the Tenth Apostle of *Charhdi Kala* that the Name of the God should always be on our tongues ('mukh-te-har') and the mind should always be kept ready for a fight ('chit-mein-judh-bichaarei').

(b) Obstructive Material:

The obstructing material is always in our life because negatives and positives go side by side in life. But we should not be worried about it if we are honest and true fighters. Our greatest friend and our worst foe is our mind. In our journey to the realms of *Charhdi Kala* we will find that the hurdles of the following type can become an obstructing material in our journey to the realms of *Charhdi Kala*:

- (1) We should be conscious of the five enemies working together to bring our fall that are the major hurdle-creators in our journey to the realms of *Charhdi Kala*.
- (2) We should be careful that these five enemies are very strong. We cannot win these enemies alone. We should always seek the grace of the Guru to win these enemies.

- (3) These five enemies should not be taken lightly. If we take these five enemies one by one and analyse their powers, we will find that we alone cannot fight them out without the help of the Guru. We will have to go to our supporting material for help to fight the obstructive material out. Guru's grace helps us to become good fighters.
- (4) The Guru was very particular in his message instructing us to lead a chaste life. Lust leads to a moral fall and becomes an obstructive material in our journey to the realms of *Charhdi Kala*. We can win it by self discipline and self control and by seeking the grace of the Guru through regular prayer.
- (5) Anger destroys everything. It is also a powerful obstructing material in our journey to the realms of *Charhdi Kala*. Anger can be controlled through 'naam-simran', love and through Guru's grace. Meditation gives a lot of peace to the mind which helps in controlling anger.
- (6) Greed is the sister of temptation. Resisting the temptation is one of the major aspect of our life. The Guru advises us not to fall prey to temptation.
- (7) Attachments trap our souls and makes us the slaves of the attachments to and ultimately hamper the possibilities of our emancipation. Too much of attachment with something is the worst type of slavery to the attachments. It makes our journey to the realms of *Charhdi Kala* difficult. So, it becomes a natural obstructive material for us. The best way to fight attachment is to act upon Guru's advice of 'anjan-mahe-nirajan'.
- (8) While giving a special advice to Banda Singh Bahadur at the time of his initiation into the Khalsa brotherhood, the Guru had made him aware of pride to be one of our worst enemies. The Guru's advice to Banda was to remain humble in victories.

- (9) We should study our 'rehatnamas' carefully because they contain a didactic list of obstructing material.
- (10) Regular study of our scriptures purgates our mind and makes us aware of the obstructive material around us.
- (11) Negative valences add to the obstructive material. So, we should fight it out through positive valences.
- (12) There is no scope for pessimism in *Charhdi Kala*. A person in *Charhdi Kala* does not allow the whiffs of pessimistic air to pass by him.
- (13) There have been some instances in history where we have witnessed certain incidents becoming an obstructive material in the *Charhdi Kala* of the Sikhs. History reveals this aspect very clearly that the Sikh generals themselves wanted the defeat of the Sikh army in the battles with the British because of their vested interests. They wanted to weaken the Sikh army because they dreaded the army which was so powerful. History reveals that even the Britishers have made a mention about this aspect of the Sikh forces.
- (14) Jealousy is a horrible obstructive material. We have seen in history that many times the Sikh generals and leaders worked against each other out of jealousy which led to their fall.
- (15) Jealousy leads to mutual friction which brings the downfall. We have seen in history that had Baba Banda Singh Bahadur and Baba Binod Singh been together the Sikhs might not have suffered the losses and the resulting prosecution at the hands of the Mughals could have been checked.
- (16) Temptations for money and more money are also an obstructive material. Money has no end and hunger for money can never go. The Sikh generals were purchased by the Britishers that led to the defeat of the most powerful army of the world at that time.

After a deep analysis of the supporting and obstructive materials, we reach at the conclusion that most of the supporting and obstructive material which can help to take us to the *Charhdi Kala* heights, emerge mostly from a sphere of the mind which can play a crucial role to make the same material supporting or obstructive. Our studies of the spheres of the mind have shown us that mind has the great potential to transform the same materials into a supporting or an obstructive one. It is also a unique trait of the mind that it has the power to pierce into all the aspects of our life. So, it is the mind which is the pivotal point in blessing us with supporting or obstructive material. While we are motivated to tap the mind we should keep ourselves fully awakened to the fact that mind is 'jot-swaroop' as we have already seen it in our studies and we will have to invoke the Grace of the Guru to fully keep the reins of the mind in our control. Then, both of the materials will be fully within our control. Let it be finally clear that a greatest source of supporting material is *Sri Guru Granth Sahib*

Chapter 8
CONDUCT AND ROLE OF THE PERSON IN
Charhdi Kala

The Guru has discussed two types of conducts of an individual which run parallel inside the personality of the individual:

- (1) Guru-Ward conduct.
- (2) Mind-Ward conduct.

Our study in this chapter demands the perusal of the conduct and role of the person in *Charhdi Kala* who is a Guru-ward soul, scan the personality of the Guru-ward in detail and at the sametime, analyse his resistance to the mind-ward tendencies.

The Guru-Ward Being:

The person in *Charhdi Kala* is the Guru-Ward being who has given his mind to the Guru. He is the one who has closed the nine doors of his body and has opened the tenth one by meditating on the God's Name. He regularly takes a dip into the nectar-sea of 'naam' and thereby has succeeded in enshrining the magnetic spirit of *Charhdi Kala* in his mind which regularly pulls his soul up into the tenth door of the body. A person in *Charhdi Kala* becomes a living example of *Charhdi Kala* and his role and conduct becomes distinctively visible.

The conduct and role of a person in *Charhdi Kala* is characteristically different from others. A person in *Charhdi Kala* loves the one God and His Name and he loves everybody. While he loves everybody, he becomes a well-wisher of all and looks for the welfare of all. The lotus of love, humility and welfare has flowered within his heart. The milk of human kindness oozes out of his personality. He is social in nature and is helping in attitudes. He regularly sits in meditation and purifies his mind by reading and understanding *Sri Guru Granth Sahib*. He works hard honestly and gives something in alms to

the needy out of his earnings. He is always in the service of the God and His people. His personality illumines from a distance as he becomes a reservoir of God's light. He shines himself and helps others in shining. A Guru-ward is an embodiment of *Charhdi Kala* itself.

The 'Guru' on the Guru-Ward:

Let us examine what our Guru says on the conduct and role of a Guru-ward person. The Guru says, "The Guru-ward being has got the fear of the True God. Through Guru's grace, he overwhelms the illiterate, wild mind and gives it a creative direction of 'bani'(Guru's word). He sings the Immaculate Praise of the God. The Guru-ward obtains the supreme, pure status. He meditates on the God's Name to the fullest of his being. Nanak says that the Guru-ward merges into the True God. The Guru-ward rejoices in concentrating on the Vedas. By becoming Guru-ward, he crosses the world sea. By becoming Guru-ward he gets the knowledge of the Guru's Word. By becoming Guru-ward, he gains knowledge of the inner path of *Charhdi Kala*. By attaining the Guru-ward, he gains the infinite, unfathomable God. Nanak says that Guru-ward is the door of salvation. The Guru-ward utters the unutterable thought. The Guru-ward practises Truth in the midst of his family. The Guru-ward meditates the God with inner love in his heart. The Guru-ward obtains the conduct of 'sabada'. He knows the mystery of the 'sabada' himself and helps others to know it. Nanak says that he merges into the 'sabada' by burning his ego.

The God has created the earth for the Guru-ward. In it He has set up the game of coming and going i.e. birth and death. By getting imbued with the Guru's 'sabada', one obtains the God in His True Colours. The one who is imbued with the Truth goes home i.e. 'sachkhand' with honour. One does not obtain the honour without the True 'sabada'. How can one be absorbed into the True God without the Name. O. Nanak?

The Guru-ward becomes the possessor of the eight miraculous forces and all wisdom. The Guru-ward crosses the world ocean by becoming Truth-conscious. The Guru-ward gets the knowledge of the way to truth and untruth. The Guru-ward comes to know the attachment and the detachment. The Guru-ward emancipates others and ferries them across the world sea. The Guru-ward emancipates through the 'sabada', O, Nanak."

"The Guru-ward obtains the jewel of 'naam' by concentrating on the God. The Guru-ward recognizes the worth and the nature of the jewel. The Guru-ward earns the true living. Guru-ward's mind is pleased with the True God. The Guru-ward sees the unseeable through His Will. The Guru-ward is not injured by the strokes, O, Nanak.

The Guru-ward gets a bath in 'naam-daan'. The Guru-ward obtains the concentration in 'sehaj', the natural poise. The Guru-ward is honoured in God's court. The Guru-ward attains the Destroyer of Fear, the Supreme Being. The Guru-ward practises a life of doing and helps others in doing so. The Guru-ward is the united being ; he unites others also to the path, O, Nanak.

The Guru-ward gets the knowledge of 'Shastras', 'Samritis' and 'Vedas'. The Guru-ward knows the mystery of all the hearts. The Guru-ward blots out enmity and envy. The Guru-ward removes all the reckonings and keeps his accounts clear. The Guru-ward is imbued with the love of God's Name. The Guru-ward realizes the God, O, Nanak."²

The Guru attaches great importance to the conduct and the role of the Guru-ward in the context of *Charhdi Kala*. He is the one who has come to 'chardi kala' through 'naam-simran' and helps the 'sangat' in coming to *Charhdi Kala*. "Guru-ward is the ocean which makes the stones to swim. The Guru-ward saves thirty-three millions of souls. The Guru-ward ends the comings and goings. The Guru-ward obtains the honour in the God's court. The Guru-ward has the knowledge of the

counterfeit and the genuine. The Guru-ward fixes concentration through 'sehaj'. The Guru-ward merges into the God's court through God's praise. The Guru-ward has no bindings left, O, Nanak. The Guru-ward gets the 'naam' of the immaculate God. The Guru-ward burns the ego through 'sabada'. The Guru-ward sings the God's attributes. The Guru-ward remains absorbed in Truth. The Guru-ward is blessed with sublime honour through the true Name. The Guru-ward has the knowledge of all the worlds, O Nanak."³

The above discussion on the concept of the Guru-ward in *Sri Guru Granth Sahib* gives us the minute details of the conduct and role of the person in *Charhdi Kala*. The Guru makes us aware that the Guru-ward is the person in *Charhdi Kala* who can act as stairs to help us to ascend to the spiritual and mental levels of *Charhdi Kala*. After a long discussion we reach at the following conclusions which help us a lot in framing the chief characteristics of the theory of *Charhdi Kala* and which a Guru-ward practices in life in shaping the conduct and role of the person in *Charhdi Kala* as given in Guru Nanak Bani:

(a) The Conduct of the 'Sabada' ('Sabad-Achar') :

The conduct of the 'sabada' ('sabad-achar')⁴ is the conduct of enshrining *Charhdi Kala* in our minds and souls through 'naam simran'. Regular sittings in 'naam simran' enliven the 'sabada' within which pulls our souls upwards to the realms of *Charhdi Kala*. A person in *Charhdi Kala* succeeds in developing *Charhdi Kala* within by scaling the stages of *Charhdi Kala* step by step and by adopting a conduct and role e.g. the purification of the mind through a virtuous and truthful living so essential for enshrining *Charhdi Kala* within.

(b) The Conduct of the Mind:

The person in *Charhdi Kala* conditions his mind Guru-ward in order to develop 'sabad-achar' within. The Guru says, "Man does what the mind says. This mind feeds on vice and virtue."⁵ "If we win the

mind, we win the whole world.”⁸ The person in *Charhdi Kala* succeeds in winning his mind through a truthful living and by adopting virtues in his life.

(c) Conduct of Virtues:

Virtues and vices go side by side in life. The person in *Charhdi Kala* resists the temptation of falling into vice and practises a virtuous conduct.” The Perfect God Creator kills the vice and puts a shadow of virtues on the body-home.”⁷ The body is full of sins but virtues also abide alongside.”⁸ The person in *Charhdi Kala* chooses a life of virtues. He lives in virtues and dies virtuous.

(d) Conduct Of Being In Equilibrium in Sun-Shine and Shade:

The person in *Charhdi Kala* “deems sunshine and shade alike. By doing so, he cuts the bonds of the world and brings home salvation.”⁹ Life is full of pleasures and pains. A person in *Charhdi Kala* remains stable in both situations. The Guru says, “Those who deem pleasures and pain alike , get the bliss of the secrets of ‘sabada’.”¹⁰

(e) The Conduct of Self-Realisation:

A person in ‘chardi kala’ is self-conscious and an awakened soul. He knows his self and his purpose of coming into this world. “He who knows his self is infinite and incomparable, O, Nanak.”¹¹ He gives a direction of self-realization to his mind and devotes his mind in knowing the science of the mind. He scans the mind and tries to know its origins. He realizes that the mind is (‘jot-swaroop’) and best responds to superior tastes only. A person in *Charhdi Kala*, hence, endeavours to give the superior-most taste of ‘naam-ras’ to the mind.

(f) Conduct of knowing Genuine from the Counterfiet:

The Guru makes us conscious of the illusive nature of the age of ‘kali-kaal’ (a dark age) in which everything is deceptive. Whatever is real appears unreal and whatever is unreal appears real. In such a misconceived situation, a person in *Charhdi Kala* will have to be very

alert and develop a conduct of segregating the genuine from the counterfeit. The Guru says, “Wonderful is the dark age in which a blind man is known by the name of an assayer. The counterfeit is known as genuine and knows not the worth of the genuine. In dark age, the man in slumber is known as awake and the one who is awake is called asleep. The one who is (spiritually) living is called dead. Nobody weeps for those who are really dead (spiritually). Those who are coming are known as the ones going and the vice versa. The belongings of others are known as ones’own and his own ones he likes not. Sweet is known as bitter and the bitter as sweet. Such is seen in the dark age that the lovers of God are slandered. Hand-maid is served and one sees not the real Master. Butter does not come out if we go on churning the pond-water. The one who understands the meaning of this couplet, is my teacher. The one who knows his self, is infinite and incomparable, O, Nanak.”¹²

(g) The Conduct of ‘Parvirdi-Nirvirdi’:

The Guru-ward knows what worldiness and renunciation is. It is the conduct of remaining detached from worldly attachments. It is the conduct of ‘anjan-mahe-nirajan’. It is the conduct of ‘assa-mahe-nirasso’ i.e. remaining desireless in desires. It is the conduct of a lotus flower which remains unaffected in water and that of a duck which swims against a stream’s currents without getting wet.¹³ It is the conduct of ‘raj-yog’. It is the conduct of ‘miri-piri’. It is the conduct of a saint-soldier who has finally taken the sword in hand to punish the wicked. It is the conduct of the khalsa and conduct of the understanding of the khalsa brotherhood.

(h) ‘Sach-Achar’:

The highly recommended conduct on this ‘dharamsal’ is the conduct of truth. Truth is essential to obtain the abode of truth. Giving a supreme position to truth in life. the Guru says. “Truth is highest of all.

higher still is truthful living.” Practising conduct of truth, one obtains true peace.¹⁵ A person in *Charhdi Kala* leads a practical life of truth. He becomes cognizant of the fact that “the God has established ‘sach-kala’ i.e. the might of truth in three worlds and the God is propitiated through truth only.”¹⁶ He speaks truth in the form of Bani, listens truth in the form of the sound-current within him and he believes in truth only. There is truth and truth all around him and he obtains the status of a ‘sachiar’ by living in truth only. “Truest of the true is he, who has the true Name in his lap.”¹⁷

(i) ‘Naame-Chajj-Achar’:

Giving a precept to Pande, the Guru says, “Meditate on the God in such a way, O, Pande that thou may get purification through ‘Naam’, learning through ‘Naam’, wisdom through ‘Naam’ and only ‘Naam’ may become thy conduct of life.”¹⁸ How can there be a good conduct without ‘Naam’?¹⁹

“Through an outward religious conduct, the God cannot be won. By merely reading the religious texts, His worth cannot be ascertained.”²⁰

(j) Conduct of Welfare:

Conduct of welfare is basic to the concept of *Charhdi Kala* because after gaining *Charhdi Kala* at the individual level start the process of partaking the experiences of *Charhdi Kala* with our brethren for general welfare. The concept of *Charhdi Kala* is gained through ‘naam’ and it is the God’s will to share these gains in ‘sarbat-da-bhala’:

Nanak says, Thy Name blesses Higher State Of Mind

In Thy Will is the Welfare of Whole Mankind.”

As seen earlier, the Guru wants the sphere of welfare to be very vast. It should not restrict itself to the economic welfare only and should extend to all the fronts. It includes the mystic help in which the enlightened ones should help others enkindle the light of *Charhdi Kala*

within to scale the five stages of *Charhdi Kala*. It includes political welfare wherein an attempt should be made at the purification of politics. It includes psychological help where general camps can be organized to train the people on the dynamics of the mind.

After getting the knowledge of different conducts given in Guru Nanak Bani, we find that the best conduct and role of a person in *Charhdi Kala* is that of 'naame-chajj-achar' and 'sach-achar' which a person in *Charhdi Kala* adopts as a way of life and ultimately succeeds in attaining the Abode of Truth. On the basis of the study of Guru Nanak Bani, we find that there are eleven basic roles and conducts of a person in *Charhdi Kala*: 1- Conduct of the mind. 2- Conduct of Virtues. 3- Conduct of Self-Realisation. 4- Conduct of Knowing Genuine from the Counterfiet. 5- Conduct of 'Parviti-Nirviti'. 6- Conduct of Being In Equilibrium In Sunshine and Shade. 7- Conduct of Chastity. 8- Conduct of Welfare. 9- Conduct of 'Sach-Achaar'. 10- Conduct of 'naam-chajj-achaar'. 11- Conduct of the 'Sabada'. The sphere of all these roles and conducts is so vast that they are the ones which come to affect all the conducts and roles in our lives including the characteristics of the doctrine of *Charhdi Kala* discussed in the first chapter. These roles and conducts are the basic ones which have a vast sphere to cover all types of conducts and roles emerging in all the aspects of our lives.

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References & Footnotes (Chapter 8)

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(ਮਹਲਾ-1, ਪੰਨਾ-941)

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10. ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੇਦਿ ਸੁਖੁ ਹੋਇ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-57)

11. ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-229)

12. ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥ ਅੰਧੇ ਕਾ, ਨਾਉ ਪਾਰਖੁ ਕਲੀ ਕਾਲ
 ਵਿਡਾਣੈ ॥ ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ ॥ ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ
 ਨਹੀ ਰੋਤਾ ॥ ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ ॥ ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ
 ਕਹੈ ਅਪੁਨੋ ਨਹੀ ਭਾਇਆ ॥ ਮੀਠੇ ਕਉ ਕਉੜਾ ਕਹੈ ਕੜੂਏ ਕਉ ਮੀਠਾ ॥ ਰਾਤੇ ਕੀ
 ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਠਾ ॥ ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰੁ ਨਹੀ ਦੀਸੈ ॥
 ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ ॥ ਇਸੁ ਪਦ ਜੋ ਅਰਥਾਇ ਲੇਇ ਸੋ ਗੁਰੁ
 ਹਮਾਰਾ ॥ ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-229)

13. ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ ॥ ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ
 ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਵਖਾਣੈ ॥ ਰਹਹਿ ਇਕਾਂਤ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ

ਨਿਰਾਸ਼ੋ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-938)

14. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-62)

15. ਕਰਿ ਆਚਾਰੁ ਸਚੁ ਸੁਖੁ ਹੋਈ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-931)

16. ਤ੍ਰਿਭਵਣਿ ਸਾਚੁ ਕਲਾ ਧਰਿ ਥਾਪੀ ਸਾਚੇ ਹੀ ਪਤੀਆਇਦਾ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1035)

17. ਪਲੈ ਸਾਚੁ ਸਚੇ ਸਚਿਆਰਾ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1035)

18. ਪਾਂਡੇ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ਨਾਮੇ ਸੁਚਿ ਨਾਮੋ ਪੜਉ ਨਾਮੇ ਚਜੁ ਆਚਾਰੁ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-355)

19. ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਆਚਾਰ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1330)

20. ਆਚਾਰੀ ਨਹੀ ਜੀਤਿਆ ਜਾਇ ॥ ਪਾਠ ਪੜੈ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥

(ਮਹਲਾ-1, ਪੰਨਾ-355)

Chapter 9
DISTINCTIVE CHARACTERISTICS OF DOCTRINE
OF CHARHDI KALA

On the basis of our study of Guru Nanak Bani and *Sri Guru Granth Sahib*, we can frame different characteristics of doctrine in *Charhdi Kala*, which can be systematically analysed as follows:

- (a) The doctrine of *Charhdi Kala* is the doctrine of rising upwards in all the spheres of life. It is the step by step ascension to the God's mansion to achieve the oneness with Him.¹ It is the process of gaining power and energy to rise in all the walks of life.
- (b) The process of rising upwards starts from the scientific study of the body itself which is the temple of living God. Our search for the God, should not take us to the woods or to any seclusion. This search will have to start within our body only which has nine visible and one invisible door. These nine visible doors will have to be closed morally to open the tenth invisible door.
- (c) When the tenth door is opened, our journey to the 'sach khand', which is the Abode of Truth, starts. In order to ascend to the mansion of truth, we will have to ascend step by step and pass through the mansions of righteousness, knowledge, spiritual effort and the mansion of grace.
- (d) Next great characteristic of the doctrine of 'chradi kala' is the Guru himself. We can not ascend to the mansion of truth without the help of the Guru. "Guru is the ladder, Guru is the boat and Guru is the raft to ascend to the God's Name."²
- (e) Stable mind within stable body is the mind with the ascending energy and a major characteristic of *Charhdi Kala*. The doctrine of *Charhdi Kala* revolves totally around human mind which will have to be conditioned to arrive at *Charhdi Kala*. At times the mind is weak, and at times it is powerful. This flipper nature of the mind is well

understood by the philosopher-saints and the Spiritual Masters have propounded an adequate control on the reins of the mind. “If one wins the mind, one wins the whole world.”³ It is through one’s mind that one has a direct contact with the world. Hence, one’s mind actually becomes one’s world in which one lives positively or negatively. “Mind is very mean, weak and a low, humble petitioner and Thou, O, God are a Major Giver.”⁴ The Mind gets its power from the God. Mind which has its origins in the Braham gets its power from the ‘par-braham’. Mind says, “Through Thy omnipotence I have become powerful.”⁵ So, the positive conditioning of the mind is an important characteristic of *Charhdi Kala*.

(f) Honest living through hard-earned-labour is another characteristic of the doctrine of *Charhdi Kala*. The wealth accumulated through unfair means maligns the mind and pollutes it. “One who eats what one earns through one’s earnest labour and from his hand gives some in charity,”⁶ finds the path to *Charhdi Kala*.

(g) The path to *Charhdi Kala* is the path of love. The Guru says, “If thou yearn to play at love, come thou in my lane placing thy hand on thy palm. When thou step in on this path, don’t be hesitant to lay down thy head even.”⁷ One who is in love with the God, loves everybody. “As an opium addict loves the opium and as fish loves water, the lover of the God’s Name who is fully coloured in the love of the God, starts loving everybody.”⁸ The Guru adds that, “The one who is coloured in the love of the God, remains awake day and night and does not sleep. This realization comes to those who are stricken in pain of separation. The physician has no treatment for the body which is pierced with the arrows of Divine love.”⁹ Revealing the intensity of love for the God, the Guru says that, “Love should be such as the lotus has for water. Though the lotus is lashed at by the waves, it still blooms in love. The creatures of water cannot live without water. They die without water. The Guru says that if we have no love, we cannot be delivered from the shackles

of the world. The Guru asks, "O, mind, how shall thou be delivered without love? The God loves the beloved ones and lives in the heart of the Guru-wardly persons and blesses thou with the treasure of the devotional love. Giving the example of the love of the fish for water, the Guru advises man to love the God as fish loves water."¹⁰ The more the water, the more the happiness and greater the peace of mind and the body. Here, the peace of mind is symbolic of *Charhdi Kala* which one gets in love. The fish cannot live without water even for an instant. Even the God knows the pain and suffering of her mind.

(h) *Charhdi Kala* is achieved through 'Naam Simran' with the help of the spiritual master. God's Name is an ever-ascending force O, Nanak"¹¹ One gets the glory of *Charhdi Kala* through God's Name."¹² The Guru prays: "Bless me with this glory, O, God, that I may devote myself to Thy Name. There is no living, no character, without the God's Name."¹³ Learning God's Name is process of immersing One's self into the God Himself because God Himself has created His own Being and He Himself, The Creator knows Himself."¹⁴

(i) Learning of God's Name is the process of concentration of one's mind into the opening of tenth door by closing or commanding the nine ones. The opening of tenth door is the process of "remaining without hopes in the midst of hopes and by this process one meets the one God. In this way, the world ocean is crossed. Like this one remains dead while alive."¹⁵ "But this stage can be achieved by killing one's mind from the pleasures of the word. Unless the mind dies, the work of *Charhdi Kala* cannot be accomplished."¹⁶

(j) The art of dying worldly to live spiritually is the art of reversing one's attention from the ways of the world towards the path which leads to the God's mansion. "When one turns away from the world and reverses one's attention towards the God, one becomes dead in life and gets spiritually awakened. By doing so, one starts immersing one's self

into the 'Sabada' and the mind gets attached to the God."¹⁷ While defining the word 'Qazi', the Guru says, "He alone is a Qazi who reverses one's attention to the God by turning away from the world and who by Guru's grace remains dead in life."¹⁸ "But one will have to have the virtues to reverse one's mind from the world to let one's self die, immerse into mind itself."¹⁹ This art of reverse journey takes one to "Sun Smadh" which is very crucial in *Charhdi Kala*. This is a stage when one is completely absorbed in "God's love in profound trance and achieves oneness by reflecting in the 'Sabada' of the One God."²⁰ "If it is achieved, the outgoing mind starts moving inward"²¹ (into the tenth door). This is the stage when "unuttered meditation starts repeating itself in one's mouth"²² and one starts feeling the arrival of 'Sehaj' or a state of equilibrium or the stillness of the mind.

(k) Dying while living transports our soul upwards to inexplicable mystic realm of 'Sehaj Smadh' or the stage of automatic profound concentration or equilibrium which comes automatically through constant repetition of the Guru's word. Mind remains still and tranquil in this stage and stops moving outward. The inner bliss gives more delight than the outer pleasures of the world.

(l) "Self-pride dies, I-am-ness is deadened and the soul's breath starts flowing like a river. The worldly desire is exhausted, O, Nanak and the mind is coloured with God's Name. The eyes are coloured with inner sights of the glimpse of the God and the awakening immerses in one's ears. The tongue sucks the elixir of God's Name and is dyed deep red in Holy Name. The inner self is perfumed with the Name's fragrance. The worth of such a soul in *Charhdi Kala* is in explicable."²³ When mind leaves wandering and sits in rest in God's Name, the fifth Nanak calls it "wonderful, inexplicable, subtle and absolute."²⁴ In this stage of "automatic profound concentration or unuttered meditation"²⁵ which the Guru calls 'sehaj smadh', "the light appears within and the mind

gets fully immersed in it and starts rejoicing the God through 'sehaj-smadh' i.e. profound meditation."²⁶

(m) From 'Sehaj Smadh', we rise upwards to 'vismad'-- a wonder and a marvel in which the soul wonders at wonders of the creation. Everything starts looking wonderful in this state of mind. God's word, knowledge, creatures and their kinds, forms and colours, wind, water, fire, earth, tastes, union, separation, hunger, repletion, praise, wilderness, path, all become wonderful to the mind. "Wonderous becomes God's nearness and remoteness. It is wonderous to behold the God just present in front of the soul."²⁷ Beholding the wonders of the God, the soul is wonderstruck. Those who succeed in realizing the mystery of 'vismad' are perfectly fortunate.

(n) Vismad is the initial glimpse of Oneness with the God and with his creation. In this stage everything in God's creation starts looking marvelous and wonderful. Enmity with anything which is because of I-am-ness starts dying its natural death. One's soul fully craves to immerse itself in God's will. Pleasure and pain start becoming one and resignation in God's will ('Bhana') becomes the way of life. This is a stage of the mind when it starts looking for the welfare of all ('Sarbat da Bhala').

(o) From Vismad our mind ascends to 'sunn-smadh' with the grace of the Guru and obtains the "knowledge of the True Home of soul in a state of profound trance i.e. 'sunn smadh'."²⁸ In the process of *Charhdi Kala*, this is a stage which is purest of the pure. The Guru says that the infinite God "has enshrined Himself in imperceptible mystic power. He Himself is purest of the pure, endless and unequalled."²⁹ 'Sunn Smadh' is the state of ecstatic delight and spiritual rapture. Its chief characteristic is 'Sunn' itself -a state of nothingness, a sort of 'Shunya'. Ourselves will have to be taken to 'Shunya' to capture this state. That is why that Guru gives the concept of *dvina* while living. It is state of being completely

lost and benumbed in meditation. While relating the God before the creation, the Guru says that “There was a complete darkness for countless ages. Earth or the sky was not there at that time except the order of the Infinite God. Day, night, moon or sun were not there but the God sat in profound trance ‘sunn smadha’.”³⁰

(p) The Guru states the creation, of everything out of ‘Sunn’ and concludes that it can be attained with the help of the Guru only. Sunn Smadh takes us back into the True Home of the God in profound trance and within our being starts resounding the immaculate music of the God’s name and the finally merger into the God’s True Name.”³¹

(q) The Guru says, “The house we are to enter after death should be conquered while living with the process of dying while living.”³² Dying into ‘sabada’ is to have the taste of death while living. It is to experience death while we are alive.

(r) Benumbing our body in meditation and entering the tenth door should become the daily practice of the person in *Charhdi Kala*. He should daily ascend to the tenth door with the power he gets from the Guru and should come back daily to his usual domestic chores. The Third Nanak clearly says that we would “get immunity from the cycle of birth and death if we die while living and after dying come to life again.”³³ And if we do so we will cross the cycle of birth and death and gain salvation. Bhagat Kabir also gives the same view when he says that we “should die while living and should come to life after such a death. In this way, we can finally merge into a state of ‘sunn’.”³⁴ The Fourth Nanak says that “the people who die to come to life in the process of dying while living, drink the elixir of God and their mind is concentrated in the love of the wisdom given by the Guru.”³⁵ The fifth Guru says, “Those who die while living find the God within. Such people gain the grace of the God.”³⁶ Similar views are given by the first

Guru: "Those who die while living know Him and develop love for the True God."³⁷

(s) Coming to life after dying is the concept which brings in direct encounter with *Charhdi Kala* in our practical life. The Guru gives the examples of a lotus flower remaining unaffected in water and of a water-fowl swimming against the stream's current and not becoming wet. Similarly, "O, Nanak, we should swim across the dreadful world ocean by immersing our soul into the Guru's word."³⁸ "The True Guru has such greatness that man obtains emancipation while living with sons and wife."³⁹ "One may be a house-holder, renouncer or 'yogi'. He is great who puts his mind in God's feet."⁴⁰ We should "practice such a 'Yoga', O, Nanak, that we should die even while living."⁴¹

(t) All these characteristics of the doctrine of *Charhdi Kala* have some ancillary characteristics which have already been discussed in the first chapter and which help to pave the path of *Charhdi Kala* for us.

(u) The final and foremost characteristics of the doctrine of *Charhdi Kala* is the welfare of whole mankind without any discrimination of caste, creed, religion, race, country or anything. *Charhdi Kala* ends in 'sarbat-da-bhala'

These great characteristics of *Charhdi Kala* travel from mystic to the spiritual with one's self in the form of "I" kept in the centre which moves to interact with the other aspects of our life. That becomes the operational ground of these characteristics in all the spheres of life i.e. religious, social, economic, political, commercial, educational, moral and spiritual.

References & Footnotes (Chapter 9)

1. ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-7)
2. ਗੁਰੁ ਪਉੜੀ ਬੋੜੀ ਗੁਰੂ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-17)
3. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-6)
4. ਮਨ ਕਮੀਨ ਕਮਤਰੀਨ ਤੂ ਦਰੀਆਉ ਖੁਦਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1291)
5. ਮਨ ਤੁਆਨਾ ਤੂ ਕੁਦਰਤੀ ਆਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1291)
6. ਗੁਰ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥ ਘਾਲਿ ਖਾਇ
ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1245)
7. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ
ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1412)
8. ਅਮਲੀ ਅਮੁਲ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥ ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ
ਸਭੁ ਕੋਇ ॥ ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-557)
9. ਅਹਿਨਿਸਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥ ਸੋ ਜਾਣੈ ਜਿਸੁ ਵੇਦਨ ਹੋਵੈ ॥ ਪ੍ਰੇਮ ਕੇ ਕਾਨ ਲਗੇ
ਤਨ ਭੀਤਰਿ ਵੈਦੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-993)
10. ਮਨ ਰੇ ਕਿਉ ਛੁਟਹਿ ਬਿਨੁ ਪਿਆਰ ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਬਖਸੇ
ਭਗਤਿ ਭੰਡਾਰ ॥ ਰਹਾਉ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰਿ ਜੈਸੀ ਮਛਲੀ
ਨੀਰ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-60)

11. ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ॥ ਤੇਰੇ ਭਾਣ ਸਰਬਤ ਦਾ ਭਲਾ ॥
(ਅਰਦਾਸ)
12. ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਏਦੂ ਉਪਰਿ ਕਰਮੁ ਨਹੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-903)
13. ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਆਚਾਰ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1330)
14. ਆਪੀ ਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1276)
15. ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ ॥ ਇਨ ਬਿਧਿ ਸਾਗਰੁ
ਤਰੀਐ ॥ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-877)
16. ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-222)
17. ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ ॥ ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ ਲਾਗਿਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-221)
18. ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-662)
19. ਮਨ ਮਹਿ ਮਨੁ ਉਲਟੇ ਮਰੈ ਜੇ ਗੁਣ ਹੋਵਹਿ ਨਾਲਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-936)
20. ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ ਬੀਚਾਰ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-503)
21. ਬਾਹਰਿ ਜਾਤੇ ਭੀਤਰਿ ਆਣੈ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-840)
22. ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖਿ ਨਾਮ ॥ (ਮਹਲਾ-1, ਪੰਨਾ-840)
23. ਹਉ ਮੁਆ ਮੈ ਮਾਰਿਆ ਪਉਣੁ ਵਹੈ ਦਰੀਆਉ ॥ ਤ੍ਰਿਸਨਾ ਥਕੀ ਨਾਨਕਾ ਨਾਨਕਾ
ਜਾ ਮਨੁ ਰਤਾ ਨਾਇ ॥ ਲੋਇਣ ਰਤੇ ਲੋਇਣੀ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥ ਜੀਭ
ਰਸਾਇਣਿ ਚੂਨੜੀ ਰਤੀ ਲਾਲ ਲਵਾਇ ॥ ਅੰਦਰੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਕੀਮਤਿ
ਕਹੀ ਨ ਜਾਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1091)

24. ਅਚਰਜੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥ ਬਸਤੁ ਅਗੋਚਰ ਭਾਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-883)
25. ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖਿ ਨਾਮ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-840).
26. ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਟੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ ॥ ਹਿਰਦੈ
ਕਪਟੁ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸੁਣਾਇ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-1199)
27. ਵਿਸਮਾਦੁ ਨੇੜੇ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥ ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥ ਵੇਖਿ
ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥ ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-463-464)
28. ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1038)
29. ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥ ਆਪ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1037)
30. ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ
ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1035)
31. ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵਿਚਾਰਾ ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥ ਨਾਨਕ ਨਿਰਮਲ
ਨਾਦੁ ਸਬਦ ਧੁਨਿ ਸਚੁ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਦਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1038)
32. ਮੁਇਆ ਜਿਤੁ ਘਰਿ ਜਾਇਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-21)
33. ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾਂ ਮੋਖੰਤਰੁ ਪਾਏ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-550)
34. ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ ॥
(ਗਓੜੀ ਕਬੀਰ ਜੀਓ, ਪੰਨਾ-332)

35. ਜੋ ਜਨ ਮਰਿ ਜੀਵੈ ਤਿਨ੍ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ ਭਾਉ ਜੀਉ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-447)
36. ਜੀਵਤ ਮਰੈ ਬੁਝੈ ਪ੍ਰਭੁ ਸੋਇ ॥ ਤਿਸੁ ਜਨ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
(ਮਹਲਾ-5, ਪੰਨਾ-741)
37. ਜੀਵਤੁ ਮਰੈ ਸੁ ਜਾਣੀਐ ਪਿਰ ਸਚਤੈ ਹੇਤਿ ਪਿਆਰੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-580)
38. ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥ ਸੁਰਤਿ ਸਬਦਿ ਭਵ
ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥ ਰਹਹਿ ਇਕਾਂਤ ਏਕੋ ਮਨਿ ਵਸਿਆ
ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-938)
39. ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-661)
40. ਧਨੁ ਗਿਰਹੀ ਸੰਨਿਆਸੀ ਜੋਗੀ ਜਿ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1013)
41. ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-730)

Chapter 10

CONCLUSION

After a long discussion on the concept of *Charhdi Kala* in Guru Nanak Bani, we conclude that *Charhdi Kala* is a latent force within everybody which can be enkindled through 'naam simran' and brought to utility in our active life. After fully enkindled, *Charhdi Kala* becomes a torch-bearer of our life giving complete guide-lines about our path both inwardly and out-wardly. The multi-faceted utility of *Charhdi Kala* in life ushers in *Charhdi Kala* in all walks of life. Besides helping us to attain oneness with the Ever-New God, it helps us to understand the working of the system of this universe, adds to our faith, develops love for the God and brings in us an ultimate reliance on the will of the God. It also helps to understand the mysteries of human body and its vast potential to do wonders on both the inner and outer fronts of life. Inwardly, it helps us in first knocking and then opening the tenth door of the body leading to our inward journey.

Outwardly it casts its reflections on other aspects of our life concerning economic development, educational upbringing and other necessary plannings of our lives. It helps to bring love and harmony in our domestic lives by helping in our concentration from within to without. *Charhdi Kala* guides us in our political life, gives us social understanding and uplifts us psychologically, morally and religiously in our lives. However, we will have to be careful about the supporting and obstructive material which can help us in smooth utilization of *Charhdi Kala* in our lives. It is also significant to see that the conduct and role of a person in *Charhdi Kala* becomes automatically exemplary on the path to *Charhdi Kala*. A person in *Charhdi Kala* ever-shines like a full moon among stars in a moonlit night.

The theory of *Charhdi Kala* teaches love, patience, tolerance, kindness, honesty, forgiveness and develops high moral standards in life. It also provides inner strength to fight the negative forces in life. The greatest boon of *Charhdi Kala* is that it makes us positive in life. We rejoice the loving, friendly, positive atmosphere of *Charhdi Kala* which helps to make us socially co-operative, educationally up-right and economically sound and hardworking.

The extensive study of the concept of *Charhdi Kala* in Guru Nanak Bani and the characteristics of the doctrine of *Charhdi Kala*, an in-depth perusal of the role and conduct of a person in *Charhdi Kala*, the role of the concept of *Charhdi Kala* in the context of political, psychological, social, religious and economic situations, the march of the concept of *Charhdi Kala* from individual to the collective, significance of the concept of *Charhdi Kala* in the context of place of work, educational institutions and office management, growth of *Charhdi Kala* consciousness from Guru Nanak to Guru Gobind Singh and onwards, and a complete analysis of the supporting and obstructive material in the doctrine of *Charhdi Kala* paving our path in our upward journey to the realms of *Charhdi Kala*, makes the concept of *Charhdi Kala* come up as a basic philosophy governing the Sikh way of life.

Philosophy of *Charhdi Kala* helps us in 'this' world as well as 'that' world. Regularity in 'naam-simran' helps to achieve oneness with the God, after traversing different spiritual stages of life. It makes us to attain the 'yoga' of 'anjan-mahe-niranjan' and 'man-hi-mahe-udasa' and finally a life of bliss and *Charhdi Kala* even after death in the ever-refreshing union with the Ever-New God when our soul starts singing in ecstatic delight:

*"Thy Name, O, Nanak, blesses Higher State Of Mind
In Thy Will is the Welfare of Whole Mankind."*

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