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 Tentn 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 sujourns 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 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 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, let 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 resposibility 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-jeeti’). 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-niranjan’.

(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.