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 gains 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 embued with the love of God’s Name. The Guru-ward realizes the God, O, Nanak."

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.”

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’) 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.” “If we win the
mind, we win the whole world.” 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.” The body is full of sins but virtues also abide alongside.” 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.” 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’.”

(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.” 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 Counterfeit:

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.”

(g) The Conduct of ‘Parvirti-Nirvirti’:

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-niranjan’. 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. 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.
Practising conduct of truth, one obtains true peace. 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." 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."15

(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 Counterfeit. 5- Conduct of ‘Parvirti-Nirvirti’. 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.

References & Footnotes (Chapter 8)

1. तृतीय गर्भ बा बछु दराय॥ तृतीय िजल साहज आजादे॥

   तृतीय िजल साहज आजादे॥ तृतीय िजल साहज आजादे॥
बुधपुष्प बेनिन देविन दत्तिड जिमाड़े॥ तत्त्व बुधपुष्प मांक हसवले॥
बुधपुष्प वहसे चदी बीबारी॥ बुधपुष्प वहसे झूमने झूमले॥
बुधपुष्प वहसे संस्तिर विज्ञानी॥ बुधपुष्प वहसे अनेक विज्ञान नाली॥
बुधपुष्प नारीमें अलस अयुध॥ तत्त्व बुधपुष्प हुँड़ नुशारा॥
बुधपुष्प अनेख वक्ते सीखवायि॥ बुधपुष्प हितकर संधरायि॥
बुधपुष्प नारीमें अंदत विज्ञानी॥ बुधपुष्प नारीमें संस्तिर अयुदि॥
संस्तिर देते माहे मारही॥ तत्त्व उड़िये माल नाली॥
बुधपुष्प वहसे मानी॥ जिम अङि हरारत घरड़ मु घड़ी॥
बुध पै संस्तिर कहे जंगा लाली॥ संस्तिर कहे घरड़ नाथे पार नाले॥
संस्तिर कह बिहत घरड़ राजी पाते॥ तत्त्व कहिय तहिये कहिय नाले मानी॥
बुधपुष्प माते मानी॥ बुधपुष्प कहाने उठौंरे सच मापी॥
बुधपुष्प मन्द अधिन धिय तहिये॥ बुधपुष्प प्रविणिड नवनियः घरड़े॥
बुधपुष्प उठे धरड़ धुँड़े॥ तत्त्व बुधपुष्प संस्तिर हिमामः॥

(भवनः-१, पंचनः-९४१)

2. बुधपुष्प मात्र सँच बमाचि॥ बुधपुष्प मात्र सँच दड़ीब्रमाचि॥
बुधपुष्प अलस रहबे दिक्के बरै॥ तत्त्व बुधपुष्प चंटे स धरै॥
बुधपुष्प नारी दर हुस्लामः॥ बुधपुष्प नारी संभविन विभंधा॥
बुधपुष्प वहसे चदकाने भरू॥ बुधपुष्प वहसे हंसत धवकरू॥
बुधपुष्प बजरी चद चबाने॥ तत्त्व बुधपुष्प वैशी भिम्पें॥
बुधपुष्प मात्र मिरिड बरै॥ बुधपुष्प मात्र घट बरै बरै॥
बुधपुष्प घररे विदेष बरै॥ बुधपुष्प मात्र गरले गढ़ बरै॥
बुधपुष्प घरले विदेष बरै॥ बुधपुष्प मात्र गरले गढ़ बरै॥
बुधपुष्प नभ सँच बरिड जाना॥ तत्त्व बुधपुष्प धन्मु धराणा॥

(भवनः-१, पंचनः-९४२)

3. बुधपुष्प मानित धापत उपरे॥ बुधपुष्प बेति देतिम धुःपाने॥
बुधपुष्प चुः आगत माट॥ बुधपुष्प घड़काने घरले भाट॥
बुधपुष्प घरले घर धापत॥ बुधपुष्प माट मानिन विभंधा॥
बुधपुष्प घड़काने मिरिड सवले॥ तत्त्व बुधपुष्प याँ स धरै॥
253

(भवल-1, घंटा-942)
4. तुल्यतादी नाम साक्षात् संयमोऽधिष्ठित ऐतिहासिक स्थलोऽधि (भवल-1, घंटा-941)
5. तथा विधिम् भक्ति वदेऽ (भवल-1, घंटा-832)
6. भवजी तीन भवजी तीन (सहस्री साधन, घंटा-6)
7. महाराज भाल तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला तुला
14. मनुष्य इति मनु इति दुःखितं दत्तं दा कर देम्।
(अंग-1,पंक्ति-938)

15. वदि आचारम् मद्य सृष्टिः वेदी।
(अंग-1,पंक्ति-62)

16. विख्याति मनु बला यवि घरी यथो वीर्यप्रतिक्रिया॥
(अंग-1,पंक्ति-931)

17. पैले मनु मद्य मतिभवत्॥
(अंग-1,पंक्ति-1035)

18. पैदे भौत सुधा रीतिः॥ स्वभाव रूपेन पति रूपेन चन्द्र आचारु॥
(अंग-1,पंक्ति-355)

19. राग विपत्ति वैमे आचार।।
(अंग-1,पंक्ति-1330)

20. आचारी तोऽ नीविला नाधि॥ नरस नरी वीर्यदिव धारि॥
(अंग-1,पंक्ति-355)

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