PREFACE

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 fructuous 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.” The other stanza was that of the Fourth Guru, Guru Ram Dass: “The Creator expands His Force Himself” (‘karta-apni kala-wadhai’) and “The ascending force of the Spiritual Master ever increases manifold” (‘satgur-ki-wadiai-nit-chare-sawai’). The word ‘wadiai’ is used as a synonym for Charhdi Kala here. I found no end of symbolic in-depth 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.” The first Guru’s usage of the word ‘vigse’ in the Realm of Truth in Japu Ji appeared so crucial to me in the context of Charhdh Kala as ‘vigse’ is the attribute of God always in progression and Charhdi Kala. It further took me to the lap of the Fifth Master’s “Ever New God, ever, ever Great Bestower” and then to the holy feet of the Tenth Master’s “Incessantly Ever New God at All the Places” 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 Hazaranaama 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’).” 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."

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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 refered 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 ‘karmi’ 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 Charhdì Kala. In order to focus on its multi-faceted impact its 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 Charhdì Kala with the help of the positive or negative valences in life. The technique of Charhdì Kala has the potential to convert the obstructive material into the supporting and lead us forward to the realms of Charhdì Kala.

Chapter eight studies the conduct and the role of the person in Charhdì 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 Charhdì Kala on the basis of our studies of Guru Nanak Bani. It proceeds systematically to highlight the doctrine of Charhdì 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.


References & Footnotes (Preface)

1. ਸੌਗੂੜ੍ਹ ਲਾਲ ਸੰਪੁਰਨ ਬਹਿਸ੍ਹਾ।ਅਰੁੱਧ ਵਾਲੁ ਦੇਹਿਟ ਕਹਰੁ ਵਿਚਾਰਾਂ।
   (ਮੱਧ ਸੌਗੂੜ੍ਹ ਅਖਣ-5, ਪੰਜਾਬ-1081)

2. ਬਰਤਾਨ ਅਧਾਰਥ ਲਾਲ ਬਣਾਏ।
   (ਆਖਣ-4, ਪੰਜਾਬ-308)

3. ਸਾਡਾ ਮੁੱਠ ਦੀ ਬਹਿਸ੍ਹਾ ਹੁਣ ਉਤੇ ਮਹਾਪਲ ਲੋਕ
   (ਆਖਣ-4, ਪੰਜਾਬ-308)

4. ਲਗਤਾਂ ਬਰਤਾਨ ਮੁੱਠ ਬਿਆਗਤ।
   (ਸੰਪਤਤੀ ਸਾਰਿਤੀ, ਪੰਜਾਬ-9, ਪੰਜਾਬ-3)

5. ਲੱਗੀ ਰੰਗੀਲੀ ਬਹਿਤ ਹੋਯਣ।
6. माँहिंदा भेज तीठ सर बदर मरा दंगा॥
   (भाग-1, पंक्ति-660)
7. मल धब निचड़त दिउ नंद॥ मुख मंगल मुख चुंबन मु दर्श॥
   (Sri Dasam Granth Sahib Ji 42).
8. उक्तना जहाँ दै॥
   कर्ष्ण बरसे जहाँ रतभ मध्य, पंक्ति-94
9. बसू नीमण्ड शृङ्खला चंद्र देव बसू जहाँ पद्मशाल॥
   लेकि नीमण्ड बिखु त बंध दे तांते बुंढ़ जाम॥
   (भाग-1, पंक्ति-876)
10. मधुरी रामर चुंबन की बसू मुक्तीसे संग॥ उद भागाल भज भरन उदमानी
    अबु मुट भाट॥ उध चंद्र भूमा देवि भवः॥
   (मृि पृख मंगली।अधिकारितः काशी धूमिया सिम्ब भुवन सिम्भ। पंक्ति-25)
11. फिराहक तुमा भज दिख बला गयी॥
    (मृि पृख मंगली, पंक्ति-163)
12. वाल तुमा भज मल बला धरनी॥
    (मृि पृख मंगली, पंक्ति-167)
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