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.”

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 along with 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.” 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. Charhai 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).”

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 picturising 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 compositon 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.” 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”. 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.”

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, “Felicitated 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.” 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.” 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. *Parmar 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).”

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.” 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.”

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”. 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).” 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.” If the mind is negative, it is ‘kalyug’ and if it is positive, it is ‘satyug’. In Ramkali Dakhni Onkar, charhao 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.” “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.”

In Rag Maru, the Guru asks, “Why should we forget Him who blesses us with gifts which increase day by day.”

In Rag Malar, the Guru says, “I have become inebriated with the Name of the God and this inebriation ever increases day by day.”

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)?” 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.”

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.”

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).”

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\textsuperscript{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\textsuperscript{29} which means infinite absolute force and might; sach kala\textsuperscript{30} which means the force of truth; sarb kala,\textsuperscript{31} which means absolute, all-powerful force; dharam kala\textsuperscript{32} which means the power of faith; ram kala\textsuperscript{33} which means the God’s Might; akul kala\textsuperscript{34} which means invisible might and bajh kala\textsuperscript{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.  

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 desairs, 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).”  

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.”  

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.”  

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.”  

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.”  

In his book, Chardi Kala Ate Chardi Kala De Punj, Dr Hamam 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
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.”

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.”

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.”

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.”

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.”

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.”

(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*’ 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.*

*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.” 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?” 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 ‘Suna’.”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.” 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!”

“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.”

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?” 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.”

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.”

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.”

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.”

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." 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.”

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

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.”

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!” The Guru tells the human mind, “Meditate on the God to obtain peace, comfort and Charhdi Kala.”

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. 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 Mehbarbaan’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 ‘Bhana’ 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 & ‘charhia’ 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 viliers. 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)”. The words ‘Kala wadhai’ and ‘charc 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 *Shri 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. लक्ष्म तभ चंदूपी बल || एवेण ब्रह्म मकसव ए बल || (अभस्म)
2. हिमिकायतः ती वा तस्मान || हिमिकायतः ती वी ब्रह्मपी || (अभस्म)
3. अंतिम तीनः तीनः सन्दर्भः सीमा तृणः भविष्यः

तिरुत्तिर्किते भगवानः योगः विज्ञापितः भविष्यः वीरः

मिले तीनः शरीरःकेशः दिवसः तारः उत्तरः समाधिम्

(अभ्यास-१, ध्वनि-१५)

4. वेड़ा सन्दर्भः पदः पद्धतीः चालः विशेषः दिशीम्

(अभ्यास-१, ध्वनि-७)

5. वेदः मंत्रका बितः पद्धतीः मंत्रः विद्यः चालः वामः

वेदः मंत्रका बितः वेदः वामः अंकः वामः वामः

(अभ्यास-१, ध्वनि-१११३)

6. बुद्धः सन्दर्भः सेवः विद्यः भविष्यः भावः लक्षणः

वेदः तीर्थः निजः विद्यः वेदः वामः चालः (अभ्यास-१, ध्वनि-१७)

7. चितः पद्धतीः सन्दर्भः सन्दर्भः बुद्धः सन्दर्भः वामः वामः वामः (अभ्यास-१, ध्वनि-१७)

8. बुद्धः पद्धतीः मंत्रः चालः वामः समृद्धः देवीः

(अभ्यास-१, ध्वनि-७६६)

9. बुद्धः पद्धतीः वेदः बुद्धः बुद्धः ज्ञानः वामः लक्षणः

बुद्धः मंत्रः पदः विद्यः बुद्धः ज्ञानः चालः (अभ्यास-१, ध्वनि-१७)

(अभ्यास-१, ध्वनि-१७)

10. तत्त्वशिष्यः सन्दर्भः बुद्धः तैलः (अभ्यास-१, ध्वनि-१०३८)

11. तत्त्वशिष्यः बुद्धः मंत्रः बुद्धः अंकः ज्ञानः (अभ्यास-१, ध्वनि-१०१६)

12. भविष्यः मंत्रः मंत्रका चतुरः मंत्रः चमकः (अभ्यास-१, ध्वनि-११६६)
13. केमति बुम्ब भिवामे उठका सवस्त मल्ली चक्रेण ||
    चंदन खेड़ा एंडिड तिलेजी सवस्त धमल वबस्त ||
    (भक्त-1, पंक्त-721)

14. उख बजे ते सम बझे मःवे बाजारुँदि यथूँ चतुर्विषय ||
    (भक्त-1, पंक्त-1042)

15. दोम करिंपा सेांमा विलुङ्ग तस्रग विधिविधान गाम ||
    मेहस्त धूम ब्रह्मा महंधुा मवरि दिवसिणः गाम ||
    खुस माररित दिवसिणः दामु सहारिणः भाविनिः सदी दीपवारिणः ||
    पाणद उख को भुज नायिका वन्नु बेघु धित्र भाविणः ||
    अन्नविं मेन्र इहैँ भुव मध्यी सीरिे ब्रह्म करिंपा ||
    ताराम उड़िँै माति धडीँ मारा करिंपा सेांमा ||
    (भक्त-1, पंक्त-1110)

16. शेषे धधल सुहिले सधिंड भुहरू चेरी राष ||
    उद्योग जीव ब्रह्म संघा उडास्त मुह राष ||
    रवं देषा पईँ मिमु भवमत बृहस्त चेत भेंजी नांवडः ||
    शंका शेवु वरिं धूमी धुवाबु ||
    मिझु मारिमे उठ धीजीमे मल भीत्य चलति दिवंगः ||
    वास मेहस्त धुमी राषी तस्रग देणी धबारु ||(भक्त-1, पंक्त-16)

17. यष धधलकरी कर्री || धध धधल उघढः त नागी ||
    वहु शेस शेसै उघढः || लक ताराम हैँ बाघु ||
    (भक्त-1, पंक्त-990)

18. बह राज कित्य भुप मलधिे || भावमि पकड़ मिंग्रामत दीमी ||
    (भक्त-1, पंक्त-905)

19. मेकी चंद्र हरण मे उठे मेकी तिलोम्नु उघ वते ||
    (भक्त-1, पंक्त-902)
20. वसी वमलती मै तू उपदृक्त || तहाँ तव दंड दोभीम चक्रविंद्र ||
(अत्रा-1, प्रण-932)

21. गुहु वधु भूतवे दिशरपीपपे का ला मंद्र सं परिशंक ||
वेदी मिलमी तंड पूर्दपे छतु देवे चहै सहारिंद्र ||
(अत्रा-1, प्रण-1112)

22. मे छिदुह मति हिमानीरे छिदु देवे चहै सहारिंद्र ||
(अत्रा-1, प्रण-1011)

23. मान तावते सीमार मानुल छिदु देवे सहारिंद्र ||
(अत्रा-1, प्रण-1291)

24. भंजु वचनी मांगकर देवश्रे छिदु हिमु मत मंद्र सं परिशंक ||
थिक द्वृ द्विध कर्णिया हविटु साती मेवा रुपु नीरु ||
(अत्रा-1, प्रण-762)

25. आज्ञापि देवश्रे मान छैट छैट देवे सहारिंद्र ||
(अत्रा-1, प्रण-688)

26. दूः वधामी अजाल छिदु देरि चंद्र देव ||
(अत्रा-1, प्रण-467)

27. मधुरे पुरी तिरि लक्षण सिंहरी मंधितु धरिंद्र ||
रागिन देवे मेवी छोड़े छिदु चंद्रि सहारिंद्र ||
(अत्रा-1, प्रण-566)

28. Etymologically the word बला is well defined and explained in Bhai Kahan Singh Nabha’s “Mahan Kosh” as under:
बला:  मंकृत्-वचा. लागी ती देही. “उसे बला बछु के फिट्टरपणि.” (बुड़ 6) 2 वार्ता. दिशाप. वल्लु 3 मं. भांग. 4 मेवी रुपपि 14 चित्ते दे दुई हेमी दिमि (अंग्र) ता मंठर दिमि। 1 मज्जिन।
“पवति अवस्म लागी बला भावि”. (ब्रम मः:4) 2. वार्ता. 6. “भृगु बला ते बेदीरे छिदु चंद्रिनिया वागिमे.” (बच आमा) 2 आपद। “मधुर बला बछु पत्र जाला पद्मिनी.” (ब्रम मः: मः:7) 2 वार्ता. भृगुमि। 90 दिग्द्र गोरा। गोरा: “बला बला बला” (बाबा) दुधादे बरीमा हे किहण मै दे गुणव


41. रोहित सिंह, ब्रज, “चारी मुख्त मिठ”, अभिलेख-1905. अंक-19. जनवरी 1955 छ. पृ. 224. (मिठी वे कस्बे वज्रत मुख्त हूँ, चारी वर्ल तिहाम गए जी कथन।)


48. जस्ता सीम onions चंदु है जस्ता नाभि पतिभारनह॥
    लंडी सीमा घिसा त बंजर है चरणे कुंडा दश॥
    (भाष्य-1, पृष्ठ-876)

49. सयाँ आंधि सब (सयाँ नामिक, पृष्ठ-1),
    सिरदंकु निमाति मिनभि तुष्य पानसु॥ (सयां नामिक, पृष्ठ-479)

50. रावण लाभ चंदू विकान देवे पारे मध्यत रो धरम॥ (भाष्य-1)

51. अहिकटी ब्रजवृत दे गुरु की रामछि राणी॥ (भाष्य-1, पृष्ठ-936)

52. मे उधि अहिकट वृत्ति बुधी विषु गुरु दिव्य ब्रज॥
    (भाष्य-1, पृष्ठ-936)

53. निमां ब्रज ध्याले दिक्षा ध्यान त्रायु है॥
    अहिकट नेटे कृठि सिंधुरे॥ (भाष्य-1, पृष्ठ-942)
54. दित्र भुग बवृन्द तित्र भुग ग्रहम्। दित्र भुग बवृन्द उड़े सरभम्।

(महाभ-1, पंक्ति-415)
55. उत्तर भवि मुरुः भुग मति माण्ड। से माण्ड भिणी माण्डे रुपम्।

(गोपप्रभ-1, पंक्ति-686)
56. मधि सीतादृश्य प्रेमस्रृष्टि। (मधुमी महिशः, पंक्ति-28, पंक्ति-6)
57. दित्र भुग सेलालु तरण जामीकाले तरण जामे दित्रे परलः।

(भस्म-1, पंक्ति-945)
58. ता दित्रे द्रिक्षण देवे ते देवी उष्ण भुग बैठे बराहः।

(भस्म-1, पंक्ति-945)
59. मधुधू मदी दित्रे भुग मृणुः। बुधभूषण ताम्र सरे भुग बुधः।

(भस्म-1, पंक्ति-415)
60. दित्र भुग तरण मृणु मंकालिर्। दित्र भुग दिलक्ष्युः बुधभूषण सरिर।

(भस्म-1, पंक्ति-415)
61. तस्य विमानित दित्र भुग माना। सवव विमानित बुधभूषण साज।

(भस्म-1, पंक्ति-415)
62. अध्यय शत्रुति दित्रुः कुलीभे केही वरुणु अर्धभाज।

(भस्म-1, पंक्ति-61)
63. कुर्मम्बर्त्त भुग महानिद्रा लक्षा दिने पञ्चायु।

(भस्म-1, पंक्ति-61)
64. कुर्मभूषण भुग सीठ उद्धिर्मे भवित। कुर्मभूषण भुग विकासं दौवित पावित।

(भस्म-1, पंक्ति-946)
65. अबूल निर्देशर निर्देश भव अभिनव भव तु भव भव भवानी
अनुरेष्ट विषयि देखि भविष्य ताज्ज पालि भव भुज्जनी
(भाग-1, एनर-1127)
66. देव भव भविष्य दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु दुर्गुंडु
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(भाग-1, एनर-1113)
67. भव निर्दोष निर्दोष भव धर धर धर धर धर धर धर धर
(भाग-1, एनर-353)
68. दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद दमरद
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(भाग-1, एनर-931)
69. दुसिष्ठ दुसिष्ठ भव दुसिष्ठ दुसिष्ठ दुसिष्ठ दुसिष्ठ
(भाग-5, एनर-1342)
70. देव भव भव भव भव भव भव भव भव भव भव
(भाग-5, एनर-1342)
71. निर्दिष्ट भव निर्दिष्ट भव भव भव भव भव भव
(भाग-5, एनर-1342)
72. भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव भव
(भाग-1, एनर-598)
73. भव भव भव भव भव भव भव भव भव भव भव भव
(भाग-1, एनर-599)
74. भव भव भव भव भव भव भव भव भव भव भव भव भव
(भाग-1, एनर-598)
75. राह राह राह राह राह राह राह राह राह राह राह राह राह
(भाग-1, एनर-1081)
77. বিবর্ণ, বিবাহ, সমবহ, হিদুত, সাম, ধর, হিতোন্ম, 
দসু,পুল, সাড়া, অধিভাবনা হিতোন্ম, মুতাব, ডড়, তহ, 
নিউটপন্ত।(ধর-ধর) বিবর্ণ, বিবাহ, পশ্চাদ, বড় বড় মোটামুটি লেগ,ঙ্গলি 
লুলিরমন্তি, পলিপিন্তা-১৯৬৪, পংস-৫৮

78. ফিরি কিছু অধি দেই দিশায় সজাগ কি আমি অতি নিঃশ্বর কথা থেকে যাতে 
পাই। পাধীর দেই যে পাখি ভাব দু বেরী সব সব অপার কল্য পাই।
লেখতু কাঠি হয় অপার কি প্রিয় মনে করে কি সতি আমি ঈশ্বর সতি মনি অতি 
নিঃশ্বর। অপার কল্য কি উদয় দেই যে সখী নিখোঁর মূম্প দে মূু কোন কথা কল্য।
ফিরি কিছু দিশায় সজাগ কি আমি অতি নিঃশ্বর। (ধর্ম-৪, পংস-৩০৮)

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