Chapter 2

CONCEPT OF CHARHDI KALA:

(A) INDIVIDUAL  (B) COLLECTIVE

Charhdi Kala is a state of mind attained by the practical mystic through ‘naam-simran’— who goes through it by the grace of the Guru. As ‘naam-simran’ is purely a personal activity practised by the mystic at the individual level, we find such a practical mystic remaining mostly occupied in his microcosmic spiritual adventurism to begin with. The regular practice in ‘naam simran’ helps the individual in opening the Tenth Gate of the Body which ushers in mystic delights and revelations at the individual level. Naam simran leads to mentally poised spontaneous concentration i.e. ‘sehaj smadhi’— a stage of profound concentration in meditation wherein the practical mystic is totally attached to the love of the God about which the Guru says, “In Sehaj Smadh, the concentration remains always in the Almighty and I live by singing God’s praise.” It is a stage of profound trance in meditation. “Sehaj Smadh comes naturally. One is fully satiated and attains God’s treasure. One obtains it through the Guru, O, Nanak.”

Pitamjali treats it as the final stage of ‘asht yoga’ but in Sri Guru Granth Sahib, we find ourself experiencing ‘sunn smadha’ a stage of transcendence wherein one succeeds in blending oneself into the infinite and reverse into the ‘shunya’ i.e. nothingness by dying into the ‘sabada’ in our individual meditation through the art of reverse mystic ascension. Bhai Kahan Singh Nabha defines ‘sunn’ as (1) Empty, vacant (2) Roots, without life and ‘sunn smadha’ as the arrival of a stage in meditation in which no wanton desires are left in life. ‘Sunn’ is the characteristic of the God Himself. “Sunn” is within us. ‘Sunn’ is outside. The three worlds are replete with the great characteristic of the God ‘sunn’. But the man who realizes the God ‘sunn’ in the fourth state, gets indifferent to vices
and virtues. One who understands the mystery of ‘sunna’ pervading all
the corners of the universe, understands that the Primal, Purest of the
Pure and Bright God is prevalent everywhere.”

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

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

It is a stage where the Guru’s word has entered one’s soul. Our
soul is one with the word here. “The eternal comfort emanates from the
contemplation on the Word and the mind starts relishing the supreme ecstatic delights by getting itself fully coloured into the colours of the Almighty. The great uniting force which helps to usher in this oneness with the God is the word. “With the help of the word, one unites with the God, O, Nanak. Separation does not come, once, one is tied into the union cord.” Giving great importance to word, the Guru says, “The word in this world is the essence of all action”. “The world ocean is ferried across (on the ship of Word) with the help of the word”. “The True Creator O, Nanak, is known by the means of the word.”

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

“Through meditation on the word one gets oneness with One God. Blessed and great is the Embellisher God, O, Nanak.” But the Guru adds that the Word is uneatable. One will have to do hard meditation in order to eat the uneatable. The Guru says, “If one dies through the word one obtains oneness with One God. If he eats the uneatable, then his doubt is dispelled. If God’s Name abides in his mind, he is emancipated while alive. If one becomes Guruwardly one merges in the true God.”

The Guru adds, “Rare ones obtain and relish this elixir which can be obtained only by meeting the Spiritual Master. So long as man does not realize the mystery of the word, till then death continues to torture him.” The Guru says, “One’s self-pride and ego goes by the word and the pure Name comes to abide in his mind. In this world, most sublime is the practice of the God’s Word. Without the word, all else is the darkness of the worldly love. Through the Guru’s word, man keeps the
Name enshrined in his mind. Through the Guru’s word, man obtains sublime understanding and the door of salvation.”¹⁷ “One is blessed with God’s love and devotion through Guru’s instruction and burns the ego within him through the word.”¹⁸ “Reflecting on the word one learns to concentrate and serve others and practices meditation, penance, self-mortification and kills one’s ego. When one listens the word within, one is emancipated in life. Through such a true living, one is blessed with eternal peace.”¹⁹ “One recognizes the word when one is rid of duality. Then within and without, he knows the God as one. This alone is the most sublime instruction in the world. One gets the fall in duality and ashes fall on one’s head in such a fall. In other words, duality is the biggest hindrance in getting the recognition of the word.”²⁰ It is single tract concentrative practice of meditation on the word only which can help in bringing about oneness with the God.

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

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

Charhdi Kala at the individual level is a stage of self-introspection when one looks into one’s body which has great treasure-house of ‘Naam’ within it. It is a stage of self-enlightenment within and one need not go into the outside world in search of the God. Outside world represented by Maya i.e. the illusion, is a poison. The Guru says, “God
lives within. Do not go out in search of him. Leaving the nectar within, why to go out to eat the poison?”

The Guru says, “Within my being I weigh my God, my spouse. In this way I concentrate my heart unto the God.” “My mind and body are bedewed with Nector; within me is the jewel of the God’s love.”

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

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

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

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

The Guru guides us to the righteous path to gain ‘tawajo’ and teaches us to live in a spirit of resignation without leaving the world and gives us the philosophy of remaining detached in attachments to gain the ‘yog’ i.e. ‘the path’. The Guru says, “The way to attain ‘yoga’ is to remain detached in worldly attachments.” Those who attain self-recognition by being Guruwardly, are the house-holders, the slaves of the God and the recluse at the same time.” Attachment and detachment are the two sides of life. The path given to us is to remain detached in attachments. “If man comes to know what he is to possess and what he is to abandon, what to have and what to eschew in life, then in the company of the Spiritual Master, he realizes the holy Word within his body-home only.” On one side it is ‘parviri’ and on the other it is ‘narviri’. Generally a strife is created in choosing one from the two. But the Guru says that one world cannot be preferred at the cost of the other. We should live in the world bravely in such a way that we are not maligned by the negative side of life. “As a lotus-flower remains
unaffected in water, or as a duck swims against the stream’s current without getting wet, so with fixed intent on the Guru’s word and uttering the Name, O, Nanak, the dreadful world-ocean is crossed. Nanak says that he is the slave of a person who lives in aloofness enshrining the One God in his mind and lives without desires in the midst of desires and shows to others the inaccessible and Incomprehensible God. At the individual level, it is a constant practice towards self-perfection through Naam Simran. At the collective level, the process of the distribution of that knowledge starts after gaining the perfection. The Guru’s message is of gaining the spiritual excellence through ‘naam simran’ and then spreading the God’s message to the people. The concept of first seeing and then showing it to others (‘dekh-dikhai’) is the concept of Charhdi Kala based on the welfare of the human kind. This is what the fifth Guru says, “Meditate yourself first and then help others in meditation.” It is a concept of extending microcosmic entity to macrocosmic reality. It is a philosophy of sharing one’s treasure with others—it may be one’s spiritual or economic treasure. At the economic front, the Guru’s message is to “eat what one earns through one’s earnest labour and give some in charity with one’s own hands to know the true way of life.” The same is the message at the spiritual level. The Guru wants us to open the tenth gate of our body through meditation and amass huge spiritual treasure through meditation so that we may be able to distribute it to the needy at all the levels. “Repeat the God’s Name in the heart of your heart and help others in mediation. One gets salvation by listening, saying and doing.”

Collective:

This move from the individual to collective is psychological and automatic. The action of such a shift is performed by the “self” in the form of “I” interacting automatically with all the aspects of life such as
physical, moral, intellectual, social, economical, political, educational, religious etc. “I” is the pivotal point. It automatically works for knowing itself. Here it develops the link with the body. “I” interacting with the body: “I” and my body. Keeping the body clean, healthy and wearing of good clothes leads to the making of one’s outer personality while the inner one is made through ‘naam-simran. While it is doing so, it tries to understand the structure of the body, the visible nine doors and invisible tenth door with the help of the ‘Satgura’. It’s the “I” of the individual who becomes inquisitive to know more about the tenth door within the body and starts the search within. The Guru hints at the tenth door within. It is the “I” who announces to open the tenth door and struggles for it. It’s “I” who sits in meditation. The individual mind relishes the nectar of God’s Name with the help of this “I”. This “I” is very possessive. It openly says, “My God, my Satguru, my teacher, my mother, my father, my friends and so on. This relationship takes the “I” to the outer world. Microcosmic entity starts its interaction with the macrocosmic reality. “I” interacts with the people around. So many spheres emerge around. “I” and my society. “I” and my education. “I” and my job. “I” and my politics. “I” and my earnings. “I” and my neighbour. “I” and my friends. “I” and my enemies. “I” and my ‘Satgura’. “I” and my ‘naam-simran’. “I” and my God. “I” and my God-realisation. “I” and the welfare of the society in which “I” lives. So many relationships of this “I” develop automatically with itself and with others. This natural and automatic interaction works to bring about a shift from the individual to the collective. One starts thinking about the world around and its welfare. We can say that it happens because man is a social animal. It is natural for man to think of the welfare of the society in which he lives. In other words it is the march of Charhdhi Kala from the individual to the collective. We can further try to understand it with the help of the following diagram:
At the collective level, we find an interaction between the individual will and the collective will. We find the personal will taking the shape of a universal will. One’s free will absorbs itself into the God’s will and starts getting and giving a universal will. Self-introspection becomes self-realization culminating in social understanding and social welfare through the concept of distribution. At the collective level, the individual will finds a group around him of which he is the member. So, it is natural for the individual to think for the welfare of the group of which he is the member. Here the individual-will takes the shape of a collective-will.

At the individual level, the individual endeavours towards self-perfection by closing the nine doors and by opening the tenth door. The Guru says that the perfection lies in the tenth door. “One gets accomplishment by perfectly controlling or filling the nine doors and by
arriving at perfection at the tenth one. There in the tenth Gate resounds the ethereal music of the imperishable, limitless God."

The process of becoming complete or getting perfection, is the final stage in *Charhdi Kala*. The Guru says, “When one’s intellect is perfect and one’s honour is also perfect, one gets a perfect and complete passage. With a perfect passage in hand, one need not come and go again and again. Those who come to know their ‘selves’, ultimately succeed in attaining self-recognition by Guru’s Grace, and become imperishable or perfect like the imperishable God.” But in this process of getting perfection, one will have to fight the vice out and lead a virtuous life. The Guru says, “The perfect God Creator kills the sins and gives the shadow or roof of virtues in one’s body-home. One becomes the mistress and abides in one body-home by killing the thieves. Only then one starts administering justice and becomes knowledgable.”

First, the killing of the vice and the thieves and the absorption of virtues starts at the individual level. There is pun upon the word ‘panchayan’ which has social ramifications as well. It means that one starts living in one’s body-home after killing the vice and imbibing the virtues. At social level, one starts imparting justice by concentrating in the welfare of all like a ‘panchayan’. The beauty of *Charhdi Kala* is after attaining *Charhdi Kala* at the individual level, one starts working for the *Charhdi Kala* of the whole human kind.

Sikh history is an example of a social march from the individual to the collective. In the crises, the Sikhs leaving their households always moved to the battle-field to protect their brethren. We find the heterostatic principle of safety motives working underneath the exemplary martiality of Sikh community with the socio-psychological undertones. But at the deeper level, we find that it is the great concept of *Charhdi Kala* which brought the Sikhs into limelight in the course of history. *Charhdi Kala* with its deep foundations in truth, ‘naam-simran’,...
‘sant-sabha’, love, charity, self-abnegation, toleration, abstinence, patience and collective belief in the love of God emerged as a great force which was injected by the Gurus in the hearts and souls of the Sikhs. The philosophy of ‘sparrows killing the hawks’ and a single soldier equalling ‘sawa lakh’ is the philosophy of unparalleled high-spiritedness in Charhdi Kala. We have witnessed in history how a handful of Sikh soldiers gave miraculous fights to large Mughal armies. We have read how Baba Deep Singh though beheaded, took his head in his hand and went on fighting. It was the force of Charhdi Kala which showed its might in the person of Baba deep Singh. The fifth Guru sitting on a hot iron plate, went on uttering smilingly, “Thy Will appears sweet, O, God.” The sixth Guru goes to the Gwalior jail to gain freedom for fifty two Indian rulers detained there. The ninth Guru offers himself for a sacrifice to save Hinduism. The tenth Guru who was a child of nine years at that time, offers his father for a sacrifice. When his two sons are lost in the battle and the other two bricked alive, the Guru said in undaunted valour unparalleled in world history: “What if I have lost four sons. Thousands of Sikhs in the form of Khalsa, are sitting in my lap as my sons.”

The annals of history are replete with examples of individual Charhdi Kala taking the shape of collective Charhdi Kala. Banda Bairagi became Banda Bahadur when he came to Punjab with Guru’s message and showed what Charhdi Kala blessed by the Guru for a cause could do. The rise of Maharaja Ranjit Singh is in itself a great example of the great march of Charhdi Kala from individual to the collective. We find a special language of Charhdi Kala in the form of ‘boleys’ coined by the Nihang Singhs who then formed the suicide squads of the Sikh Army. We find the Dearth of food being called as ‘langer-mastana’, roasted grams as roasted almonds, a blind person as a gallant lion, a sweeper as ‘subedar’, a single eyed person as a ‘lakh’ eyed
person, a single Sikh as ‘sawa lakh’ etc. The adages of Nihang Sikhs known as ‘boleys’ is a living example of the collective Charhdi Kala of the Sikhs. These adages not only contain a specially coined martial terminology of high-spiritedness, but also have military connotations. These boleys helped to form a special code language of Charhdi Kala used in wars by the Sikhs.

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

“The Sikhs, to quote the British historian Cunningham, “do not form a numerous sect, yet their strength is not to be estimated by tens of thousands, but by unity and energy of religious fervour and warlike temperament. They will dare much, and they will endure much, for the mystic ‘Khalsa’ or commonwealth; they are not discouraged by defeat, and they ardently look forward to the day when Indians and Arabs and Persians and Turks shall all acknowledge the double mission of Nanak and Gobind Singh.”  

The appearance of the Sikh Gurus on the socio-political and religious scene of India proved to be the scintillating example of virtuous life for the people of India especially the Sikhs, which not only proved to be an ideal example of the march of Charhdi Kala from individual to the collective, but created the circumstances through which Sikhism rose to be the greater revolutionary and reformatory ascending-force of the times and the Sikhs emerged as great Saviours of the Hindus in India. Guru Nanak himself was a great individual example of such an inexplicable ascending force which the
God made to emerge through Guru Nanak to enkindle the whole mankind. To quote Bhai Gurdas, "When ‘Satgur’ Nanak appeared, the fog disappeared; the world was enlightened in the same way as at sunrise, the stars disappear and the darkness vanishes."

**Individual to the Collective in Vand Chhako:**

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

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

Thus, the movement of *Charhdi Kala* from the individual to the collective, is within the organized grand scheme of the God which
accomplishes the Divine Motif of ‘sarbat da bhala’ (welfare of all). It also justifies the fact that Charhd Kala ultimately culminates into ‘sarbat da bhala’, hence giving a holistic view to Charhd Kala:

_Thy Name O, Nanak. Blesses Higher State of mind._

_In Thy Will is the Welfare of Whole Mankind._

References & Footnotes (Chapter 2)

1. HUH HUfe HU1”
   (HBU-1, HU-1232)
2. HUH HUfe HU1”
   (HBU-1, HU-1232)
3. HUH HUfe HU1”
   (HBU-1, HU-1232)
4. HUH HUfe HU1”
   (HBU-1, HU-1232)
5. HUH HUfe HU1”
   (HBU-1, HU-1232)
6. HUH HUfe HU1”
   (HBU-1, HU-1232)
7. HUH HUfe HU1”
   (HBU-1, HU-1232)
8. HUH HUfe HU1”
   (HBU-1, HU-1232)
विमकाद सादे विमकाद दृष्टि। विमकाद सादे तत्त्व अनुप्रयोग।
विमकाद दृष्टि विभाग विमकाद। लक्ष्य तत्काल ध्येय कबिता।
(भवला-1, पंजा-463-464)
8. महबुब मुद्रा मूड दृष्टि साथ याद है माता।
(भवला-1, पंजा-62)
9. लाल महक भिन्नता रा लेखन गोहिं।
(भवला-1, पंजा-56)
10. हिंदु नरा मस्त कबड़ लबड़ी दे माता।
(भवला-1, पंजा-1342)
11. बहमण महक लेखकलाए।
(भवला-1, पंजा-943)
12. लाल महक निश्चित माता महकलाए।
(भवला-1, पंजा-688)
13. धार धीरज मृदे तत्क भविष्य। विश भवि भूते सा सबसे पहले भाव।
(भवला-1, पंजा-932)
14. महक हीहाँ देख किस उड़। सफल पंख महकट उड़ा।
(भवला-1, पंजा-1342)
15. महक भैं दे देख किस रहे। महक चैं दे दे कबड़ चुकाने।
सीखन भूढ़ भरि राहु रमाने।
(भवला-1, पंजा-1342)
16. अभिनव वा कब मिली परिहरण माधुर्य मेले मिलाने।
देव लघु महक देख तत्क भविष्य उद लघु बारुं मंगाने।
(भवला-1, पंजा-1126)
17. उधी नेहा महक मंगाने नेही। निःसार राहु चैं भरि में नेही।
दिमह नरा मस्त कबड़ लबड़ी है माता। विद भवि देवुं मेले बारुं।
महक राहु चैं दृष्टि पाने। महक बारी मस्त भूढ़ कूचादु।
(भवला-1, पंजा-1342)
18. ब्रह्म का दर्शन गुरुभक्ति पाने। उद्विग्न हिंसा महिम स्वाधीनता
   (भाग-1, पृष्ठ-1342)
19. मेहरा मुख्ति साधन सहायता। सत्य और संबंध उद्विग्न महिम।
   नीलाम भक्ति समस्त सुवर्ण सम्बंध। सच्ची व्रतावली समस्त संयम
   (भाग-1, पृष्ठ-1343)
20. सुधिविन बूंदी वर्ष समस्त प्रद्धं। अपने माधव श्री ब्रज भगवान।
   श्री माधव मुख्ति हैं मृत्यु। सृष्टि सुधिविन ब्रज अगे हैं ब्रज
   (भाग-1, पृष्ठ-1343)
21. मह वंद साधन समस्त हैं महर्षि मुहूर्त प्रद्धं
   मह उम्मृत ती सेवे रुचि हैं गुरुभक्ति वेदांत समस्त
   (भाग-3, पृष्ठ-441)
22. अंगूर भाग तथा क्षुचि मनित। अंगूर विन श्री ब्रज ब्रजमणि
   (भाग-1, पृष्ठ-728)
23. मह उसनी धिद्धु दुरु ब्रजी मेहरा महकुंड विक्रम
   धरा दी दीविन वे मह उसनी देखे थिह विषय धिद्धु विक्रम
   (भाग-1, पृष्ठ-730-31)
24. मह महु अमृतिद दिवस। अंगूर वेद विक्रम
   (भाग-1, पृष्ठ-764)
25. धिद्धु महींदु मुहर्षि वेदो नम विद्युक्त वाणे।
   (भाग-1, पृष्ठ-1013)
26. तेजी अंगूर नम दिवसी
   (भाग-1, पृष्ठ-1026)
27. तेजी तात्कालिक नम रवाने में अवगुंड ब्रजमणि ने।
   (भाग-1, पृष्ठ-1031)
28. यात्रा ब्रजमणि तेजी नम नसे वेद ग्राम श्री वंशपन्य
   (भाग-1, पृष्ठ-1033)
29. तदां यह घरे गुजरात स्मारकी॥
    समस्ते हृदय स्वेतं भानी आंधे अलसु लक्ष्मी॥
    
    (भवान-1, येत-1033)

30. उद्दास यहीं है॥
    बाजे यही जर्तभ मध्ये, येत-94

31. अमर भभि तिलमणि तरीकः सेवा नुकाड़ा विदि उपकीमे॥
    
    (भवान-1, येत-730)

32. में विवरी में हम्पु लुम्पामी भिन्नतिरु मुकमुद्रि आपु यहाँकरा॥
    
    (भवान-1, येत-1332)

33. द्योराजी सवर्णवाक्य उद्भागे॥ बुद्ध वे मीमांस सवर्ण अरु साहे॥
    
    (भवान-1, येत-1027)

34. नैम वर सवर्ण वर्णमु विकासमु भुवदारी है साहे॥
    नूवरि सवर्णि वह नादयु उजीभे तहत राम श्रद्धा॥
    विवर सकलाँ देवे भग ममिना भाना भभि विवरोणे॥
    अहम भभि वर्ण भिन्नवाक्य तलहु साहे धर् वे देवे॥
    
    (भवान-1, येत-938)

35. अस्मां भभि वर्ण विवर विवरणे ...॥ (भवान-1, येत-938)

36. नैमिन सम्पुर्ण भान्तं नामाहृदस्य॥ (भवान-5, येत-289)

37. पवित्र धार्मि विवर उपचु वेदि॥ तरंग वर्ण हर्दासिं मेवद॥
    
    (भवान-1, येत-1245)

38. नैमिन सम्पुर्ण नामाहृदस्य॥ स्मार्क विनित विनित भिनित भान्तु॥
    
    (भवान-5, येत-289)

39. तदां मव मुलान समस्ते धुते॥ उत्तर अहनु रुत कर्तव्यि दुते॥
    
    (भवान-1, येत-943)

40. सूक्ष्म भिन्न प्राण बिने काके आदे ता सानी॥
    गरुद्र मुकमुद्रि आपु यहाँकरे पुरु नैम भविस्करी॥
    
    (भवान-1, येत-765)
41. ਮਾਰਗ ਭਾਰ ਦੋਹੀ ਆਲੁ ਵਾਰਿਸ਼ਾ ਪੁੱਤੇ ਘੁਲਿਂਦਰ ਵਰਤੀ ||
ਮਾਰਗ ਭਾਰ ਦੋਹੀ ਆਲੁ ਵਾਰਿਸ਼ਾ ਪੁੱਤੇ ਘੁਲਿਂਦਰ ਵਰਤੀ ||
ਤਗਤਾ ਉਬ ਰਾਜੀ ਲਿਸਾਉਤੰ ਗੁਣਤੇਵਾਰ ਦਿਸ਼ਿਆ ਵਰਤੀ ||

(ਭਾਗਦ੍ਰਿ-1, ਪੇੜਾ-765)

42. ਦੇਵ ਸੀਜ਼ਾ ਭੀਜਾ ਜਲੀ ||

(ਭਾਗਦ੍ਰਿ-5, ਪੇੜਾ-394)

43. ਕਿਛੁ ਸਿਰਾ ਕੀ ਸੂਰੀ ਵੋਂ ਕੌਂਦਰ: ਵਾਂਦ || ਕਿਛੁ ਸੂਰੀ ਵਰਤਮਾਨ ਵੋਂ ਕੌਂਦਰ: ਵਾਂਦ ||

(ਕ੍ਰੀਸਟੀਨ ਬਾਲਵਾਦੀ ਗੁਰਜਾਂ ਦੇ ਕੋਰਨੀ ਜੀ ਪੀਪਲਜ਼: ਵਾਂਦ)


45. ਮਿਲੀਹੁ ਤਰਨਲ ਪਤਾਦਿ ਭਿੱਟੀ ਪੂਪ ਮਿਲੀ ਕਲਾਂਦਰ ਵੇਚਾ।

ਪੀਠੀ ਕਰੀ ਕੁਤੁਬ ਨਿਵਾਸੀਕਾ ਉੱਤਰੇ ਦੇਖੇ ਸੰਭਵੁ ਵਪਾਰਾ ||


46. ਨਾਹਿਂ ਮੇਉਡਾ ਪੁੱਤਰ ਪਾਲਾਂ ||

ਤਗਤਾ ਵਰਤੀ ਪੁੱਤਰ ਸੀਮਤਰਾ ||

(ਸ਼ੁਭੀ ਮਗਰਿਸ, ਪੁੱਤਰੀ-34, ਪੇੜਾ-7)

47. ਤਗਤਾ ਨਮ ਮੁਹਦੀ ਵਲਾਂ || ਦੇਵੇ ਕੰਤੇ ਵਰਤਮਾਨ ਦਾ ਦਰਕਾ ||

(ਕ੍ਰੀਸਟੀਨ)