Chapter 3
CONCEPT OF CHARHDI KALA
IN GURU NANAK BANI

Guru Nanak Bani is imbued with illustrations on the concept of Charhdi Kala. We find the Guru saying, “God is the highest, remotest of the remote, limitless, unathomable one, who has created unto Himself.”1 In Japji, the Guru reveals: “The God is great and High is his seat. His Name is the highest of the high. If someone reaches as High as the God himself, only then he can know the lofty Being.”2 The Guru makes us aware that only the God Himself knows how great His bounty is bestowed.

In Tukhari Chhand (Barah Maha), the Guru says, “God has established nine houses and higher above them have established a higher mansion-house wherein abides the enemy of ego i.e. the God in His own higher mansion.”3

In Rag Maru, the Guru says, “By practising the God’s Name which is pure, one obtains the high status to become highest of the high.”4

The Guru says, “The one who deliberates on God’s Name, looks upwards only.”5

When the God whose abode is in the higher regions, comes to abide in the heart of man, man becomes mystic and serious like the God Himself.

The Guru adds that the God who lives in the higher regions is unapproachable, self-dependent and unborn. He has a stable mind and sits in ever meritorious trance. We find the expressions close to Charhdi Kala in ‘ardas’ which reads that Thy Name, O, Nanak, blesses Higher State of Mind.
**Sach Kala— Might of Truth:**

*Sach Kala* is the foundation, ladder and even the path of *Charhdi Kala* and ‘sach khand’ its final goal. The concept of *Charhdi Kala* is based on truth and spreads the gospel of truth by turning us into ‘sachiar’. “The God hath established Truth in the three worlds by exercising His Might of Truth and is propitiated through Truth only.”

**How to be true?:**

In *Japuji*, the Guru asks, “How can one be the embodiment of truth and how can the wall of falsehood be broken?” In *Rag Maru*, the Guru answers, “The truest of the true is he, who has truth in his possession. The True God loves those who love His True Name.”

“Those who get truth, are loved by the True God. They do not get sorrows of separation.” Man can be known to be truthful if ‘sachiar’ is ingrained in his heart. “Truth removes the filth of falsehood and cleans his body. Then alone, man is known to be true, if he bears love to the True One. One obtains the door of salvation when mind is enraptured on hearing the God’s True Name. He prepares the body field and puts the seed of the Creator in it. Then alone is the man considered to be true if he receives true instruction. He shows mercy on creatures and gives something in charity. By taking permission from the Guru, he sits and abides by the Guru’s will. Truth is the medicine for all. It removes and washes away the sin. The Guru bows and salutes those who have truth in their possession.”

“The True One is met through truth only and cannot be obtained through falsehood.”

“The true ones amass truth and heap up an invaluable treasure of ‘naam’ through truth and through meditation on the Bright, Pure, Virtuous God with which they make Truthfulness their honor, and truth, their spoken word.”
Truth is God’s bliss for his chosen ones. “Only they receive and practice the truth to whom Thou givest. Truth is obtained by meeting ‘satgura’, the True Spiritual Master in whose mind abides truth only.”

‘Naam-Simran’:

‘Naam’ which is the source of Charhdi Kala is a great force. We find the Guru saying, “The God Himself created His Ownself and created He Himself, the Name. Secondly, He made the creation. Seated on his throne, He rejoices by beholding the creation.” It means that God’s Name is the God Himself. ‘Naam’ which blesses us with charhdi kala was created by the God before the creation and ‘chao’ i.e. delight, symbolic of Charhdi Kala, is the characteristic of the God Himself. The Guru says, “Thy Name alone serves the world. This alone is my hope and the support for my life.” “Those who are blessed with the God’s Name, are the recipients of God’s Grace since long, O, Nanak.” “Who have pondered on the Name, have toiled hard to finally win the emancipation. Their faces shine bright, O, Nanak. Many shall be emancipated along with them.” Their shining faces reveal their Charhdi Kala state of mind. The emancipation of many alongwith them is an indication of ‘sarbat da bhala’ at the hands of a ‘naam-rasya’– movement of the individual Charhdi Kala towards collective Charhdi Kala.

The ever-ascending force in Sikhism is God’s Name and we find it endorsed by the Fifth Nanak: “Only God’s Name is found in the house of Nanak.”

The best endeavour at Charhdi Kala is our whole hearted dip into God’s Name. The Guru adds, “Other endeavours will be of no use to you. Have a blessed company of the Godwardly congregation of the God-loving people i.e. ‘sadh sangat’ and concentrate only on the God’s Name.”
In Japuji, the Guru makes us aware of the importance of methods of developing love for the Almighty in the form of singing, hearing and believing: “Sing and hear God’s Name with love reposed in one’s heart for the God.” He also lets us know of the importance of believing in His Name with love and devotion: “Such great is the stainless Name of the Immaculate God that those who obey him and put faith in God’s Name, understand the Name within their mind.”

“By hearing the God’s Name, one gets command on inner mysticism of hermits followed by inner wealth. By hearing the God’s Name, one gets command on inner mysticism propounded by the ‘yogis’ and the hermits and the inner spiritual wealth. By hearing God’s Name, one becomes the possessor of nine treasures, gets the contentment within one’s mind and starts concentrating on God’s holy feet. By hearing God’s Name, easy revelation leading to spiritual comfort, self-purity, self-discipline emerges within and death does not come near. Light sprouts up within and darkness starts vanishing. Knowledge of one’s self comes and one profits God’s Name. By hearing God’s Name, sin goes and pure truth enters our being. One gets spiritual sparkle on one’s face by having the God’s Name. The Guruwardly meditates on the God’s Name.”

The Guru says that we will have to practically accept with determination that the repetition of the God’s Name is the main purpose of our life, we will have to know and understand that there are no two opinions about it. We will have to be firm and resolute about it. We should become ardent believers in the God’s Name. In Japuji, the Guru gives the detailed description of those who are the ardent believers in the God’s Name and finally declares: “Inexplicable is the condition of the believers of the God’s Name. Even if we try to describe their condition, we will have to repent afterwards because their condition is inexplicable.”
“There is no paper, pen and scribe with whom we can sit to describe the state of the God’s obeyer.”

“By obeying God’s name, spiritual comfort sprouts in one’s mind and one comes in Charhdi Kala. One gets respect in God’s court and the God comes to live in ones heart. One easily crosses the word ocean without any hindrances. The path of life becomes clear because the whole light of the God lies in God’s Name. Nanak says that one becomes the obeyer of the God’s Name with the bliss of the Spiritual Master. When one meets the Spiritual Master, one becomes an obeyer of God’s Name. But this bounty of the God’s Name can be blessed by God Himself only.”

“By becoming obedient of the God’s Name, one saves one’s lineage and the whole of one’s family crosses the world ocean. Those who ingrain God’s Name in their heart by becoming the obedient of the Name, save the whole congregation of their followers. The obedient of the God’s Name whose tongue receives the ecstatic delight by repeating His Name are saved by listening to the God’s Name. By becoming obedient of the God’s Name, the hunger and affliction goes and they take the God’s Name to their hearts. Those who sing the God’s Name O, Nanak, do so with the blessings of the spiritual master.”

“By believing in God’s Name, the evil intellect goes, and a positively good intellect erupts up in one’s mind. The pride represented by I-am-ness goes and all the diseases vanish away. God’s Name erupts up and one easily gets the spiritual comfort. Peace rises within the mind and God comes to live in one’s mind. Nanak says that God’s Name is a precious pearl which the Guruwardly obtain by meditating upon God.”

“By believing in the God’s Name, concentration rises and the God’s Name blesses us with Godwardly intellect. Virtues and spiritual comfort come with God’s Name. Superstitions vanish away and afflictions do not torture us. By becoming an obedient of the God’s Name, we start singing the God’s praise, which washes away our sinful
intellect. One becomes an obedient of the God's Name, O, Nanak, by having a complete Spiritual Master but that is a bounty given by God Himself.”28

Relating the importance of ‘naam’ in man’s life, Guru says, “The wealth and possessions of God's Name are within my heart. So great and unique is this wealth that it does not catch fire, nor can it be stolen by the thieves. It does not drown nor the owner of this wealth gets punished by anybody. Such is the greatness of this wealth that one’s time passes in it as if one is coloured in complete spiritual comfort and equipoise. Harken one beautiful thing O, brethren, no one can obtain supreme salvation without this great wealth.”29

“Such is the greatness of God's Name that even an iota of it effaces the countless sins.”30

With so much of importance of the God's Name we find the Guru equating the God's Name with the God's Himself. “Thy Name is the Formless God. By talking Thy Name, man does not go to hell.”31

If one’s soul and intellect is defiled with sins, it can only be ‘j’ya washed and cleaned with the color of the God’s Name.32

The Guru makes us aware: “The treasure of the God’s Name is within all but only the rare ones obtain it by the Guru’s Grace.”33

The Guru says, “Truth pervades all and through the True Name is He seen. Nanak says that ‘naam’ is the treasure of bliss, which is shown by the perfect Guru.34 “This great inexplicable power, which is ‘naam’, is infinite, unseeable and incomprehensible. Beloved Name Nectar is extremely sweet.”35

**Defining ‘naam’:**

How to define ‘naam’ which has been given so much importance in Gurbani? Different authorities have tried to define it differently. ‘Naam’ is a Sanskrit derivative from ‘num’ or ‘naman’, which means “giving name or meaning to something.”36 Bhai Vir Singh says, “In
Gurbani ‘naam’ is a word denoting the God and His order. We find that Gurbani denotes two types of ‘naam’. The first type is descriptive – the one that can be written, spoken, heard and described. It is linguistic and is limited to the sphere of language. The second type is limitless and endless in nature. It can be termed as transcendental because it deals with a limitless and an endless power, which is highest of the high and purest of the pure. It is the medium through which the endless God regulates His dictates and doings the create the world through ‘naam’.

We find that the descriptive names of the God deal with the written, spoken or the heard word. Guru says, “Through words Thy Name is uttered and through words Thou art eulogised. Through words we get the knowledge, sing Thy praise and Thy attributes. Through words we write and speak Thy praise and through words, the destiny of the mortals is written on their brows. But the God who writes these destinies, is free from it. As He ordains, so do men obtain.”

The Guru says, “Innumerable are Thy names and infinite are Thy forms. Nobody can explain Thy attributes.”

From this we deduce that the Guru gives equal importance to the descriptive or the attributive names of the God. The fifth Guru Arjun Dev says, “The tongue utters Thy descriptive names. ‘Satnaam’ is Thy old original name.”

The transcendental name travels beyond the barriers of language. It cannot be seen or heard. The second Guru says, “It can be seen without the eyes, can be heard without the ears and spoken without the tongue.”

“By practicing the immaculate Name, one is blessed with high status and is rendered the loftiest of the lofty.” We experience the stage of Charhdhi Kala when we meditate on the holy name of the pure God who is highest of the high and the purest of the pure. The famous
English scholar of Sikhism, W. H. Mcleod finds the characteristic difference between descriptive and the transcendental name of the God. To quote W. H. Mcleod, “We may note the radical difference between the Name of God and names of God. Hari, Ram, Parmeshwar, Jagdish, Gopal, Allah, Khuda, Sahib. These are but names and none are essential. Some do, indeed, bear a special significance as in the case of Nirankar and Niranjan but even these do not constitute the Name, although they express aspects of it. The Name is total expression of all that God is and this is truth. “Sat-Nam”: His name is Truth. Meditate on it and you shall be saved.”

We find that the descriptive Name of God deals with a physical frame while the transcendental name deals with astral frame. Dr. Gurdeep Singh in his thesis on the concept of creation in Guru Nanak Bani says, “The God’s order is ‘sabada’ in its astral form and terrestrial in its physical form.” We find ‘naam’ and ‘sabada’ used as synonyms in Sri Guru Granth Sahib.

‘Sabad’ As Unstruck Muse/Word (‘anahad-sabada’):

The Guru gives a hint that ‘sabada’ is the sweetest of the sweet, ethereal music, which goes on endlessly within our being. The Guru says, “If we sit in contemplative mood in the God’s city, we forsake all desires and disputes like the sound of a horn, everlasting and beautiful melodies produced which day and night fills us with divine music.” ‘Sabada’ relates to hearing the divine music while meditating on the most melodious Name of the God. The Guru says, “The ‘Yogi’ who plays on the flute of God’s Name i.e. ‘sabada’, sees the sight of the infinitely beautiful God.”

One can achieve this stage of Charhdi Kala with the Guru’s grace. The Guru says, “The one who shows the God’s abode within the man’s mind-home, he is the omnipotent and omniscient ‘satguru’. The
God is manifest in the tenth gate where the celestial strain resounds to the sound of five musical instruments.47

From the above discussion, it becomes clear that 'naam' is not mere words, but a great power, which sustains us and dwells within us: 'Naam' is "infinite, invisible and imperceptible."48 The Guru gives us the hints that there are sweet melodies in 'naam', which can be heard by our soul. There is sweet nectar in 'naam', which can be tasted by the soul. The Guru says, "The ambrosial Name of God pleases my soul and mind. My mind finds the taste of Thy 'naam' melodious and sweeter than any thing else. It has dismantled the abode of sorrow."49

Dr. Sher Singh writes, "Although the Guru says that Nam is not definable, yet he gives descriptions of the mental states in Nam. It is true of all ultimate values.... In short Nam is the sympathetic and aesthetic communion of man with man and environments. Love and aesthetic appreciation form its basis. In reflection it is what Santayana calls the contemplation or ultimate apprehension of essence. It leads to verbal expression like Wahiguru-Wonderful God or some other similar expression or name of God who is the source and basis of all objects of communication. Such an attitude is to be made permanent. This is what is called the continuous remembrance or repetition of the name of God."50

'Naam-Simran' is something which changes the whole personality of the devotee and all these changes are positive in nature. One becomes loving, humble, sweet and helping in nature. With the passage of time it becomes a way of life. To quote Cole and Sambhi, "Naam-simran' is not a saying of words but it is a transforming of personality through practice. As Namdev once said, it is like a girl carrying a pitcher of water on her head; eventually she is able to walk almost oblivious of it.

It should be kept in the mind that ecstatic delight one gets in 'naam simran' does not emanate from external linguistic Names of the
God but from the great spiritual power of ‘naam’ which is within everybody and which will have to be illumined within by becoming Guruwardly to obtain spiritual Charhdi Kala.

The Peerless ‘Naam’:

Guru says, “Alms and the charity of any kind and amount and various religious deeds do not equal ‘naam’. It does not come at par with the contemplation of the God’s Name. Those who have obtained Naam, have got it because they became the recipients of the God’s grace since long in their previous births.”

“God’s Name turns darkness into light.”

“All works are useless without God Name.”

“Name is the force of the imperishable God which in the form of God’s Will, Order, Law, Three-virtues, Soul of the Creatures, Light, Five elements etc., is the base of the whole world. All this is created by that force and the same force (the force of God’s Name) keeps it stable.”

The Guru says, “Only Name is there in the house of Nanak.”

“Other works will be of no use to you. Be in the company of saints and meditate only on the God’s Name.” Such great is the importance of ‘naam’ that the Guru says that it existed even before the creation. “For many ages there was complete darkness and the Creator-God sat in trance. Then there was only Thy True Name, Thy True Glory and the greatness of Thy True Throne.”

The third Guru says, “Everything is born out of ‘naam’; it is ‘naam’ which destroys everything and it is because of ‘naam’ that everything becomes part of eternal truth. But the ‘naam’ can be got only by becoming Guru-wardly and it is the God Himself who attaches one with the God’s Name.”

“The creation and destruction of the world is because of ‘naam’.” The third Guru says, “Life force within all the creatures is that of Sabada
which helps to gain the ultimate union with the God." The fourth Guru says, "God Himself is the ‘sabada’, Himself, the concentration and Himself is the sound-current. He Himself watches every thing and rejoices in every thing." The Guru lays emphasis equally on ‘naam’ and ‘sabada’. The repetition of God’s Name known as ‘naam japna’ enkindles the force of ‘sabada’ within which, the moment it appears, starts pulling the soul upwards and takes it into the tenth door of the body. “Dying ourselves into ‘sabada’ enables us to live for ever and for ever. The moment it happens, death cannot come. The Nectar Name always looks sweet to the mind, but the rare ones obtain it through ‘sabada’. The Giver-God has kept this precious bliss of ‘sabada’ in His own hands and blesses it to those who deserve it. Nanak says that one obtains the true delight when colored into the hues of ‘naam’ and if it happens one gets grace in the God’s court." ‘Sabada’ is the stage of fully drenched into the hues of ‘naam’ known as ‘naam-ratte’. There is a thin wall distinguishing the ‘naam’ and ‘sabada’ as both have been used interchangeably as well as separately. It is a challenging task to make out this invisible wall between the two and find their meeting point which some scholars have tried to do in their own ways. To quote Dr. Dewan Singh, “J.S. Grewal making a significant study of this issue, says: “To make a categorical distinction between the Word and the Name is not easy but the Name appears to refer to the object of communication and the word appears to refer to the medium of communication. The Word therefore, embraces all that embraces God’s nature, the laws governing the universe as well as the inner mystical experience.”
The first stage in ‘naam-simran’ is that of ordinary repetition of the God ‘naam’ known as ‘jaap’. The second stage is that of ‘ajapa jaap’ when the ‘jaap’ starts automatically within without any special effort to repeat the ‘naam’ within. The Guru lays stress on “doing the unuttered meditation and utter the Naam in his mouth as well.”

The Guru adds that “Some rare ones know what sort of ‘Naam’ is that which is uttered in the heart without the tongue.”

After the unuttered meditation, comes the stage of unstruck music, which resounds within the tenth door. “When under the instruction of the Guru, the perfect man meditates on the God’s Name, the unstruck music starts resounding within his being.”

Dr Surinder Singh Kohli writes, “Anhad Shabda’ and ‘anahat sabada’— both phrases point to the celestial music, which is both limitless and unassailable. Thus the Word-incarnate has a significant resonance, which can be heard by those, within whom the Tenth Door (‘Dasam-Dwar’) has opened. ‘Anhat Shabda’ is not the verbal testimony as produced by different kinds of musical instruments, it is the limitless spontaneous music heard on entering the Tenth Door. The ‘yogi’ is said to hear this ‘shabda’ before reaching the ‘dasam dvar’, but according to the Sikh Scripture, the disciple hears it on entering the Tenth Door.”

Both the repetition of the God’s Name and listening to the sweet ‘sabada’ within are the important aspects to be practised regularly to come to Charhdi Kala as both help in ascending the stairs of ‘naam’.

Sweetest of the Sweet:

In Gurbani ‘naam’ and ‘sabada’ have been described as something which is sweetest of the sweet. The Guru says, “Crystalline sugar and raisins I have all tasted. Thy Name alone is the Nectar sweet.” The Guru says that “sweetest of all and the supreme elixir is the Guru’s word. Such elixir and such sweet Nectar I have witnessed within. Whosoever tasted this Nectar have attained perfect dignity. Nanak says
that those who have been satiated with this Nectar, have got the celestial comfort.”

The fifth Guru says, “My mind is enamoured by the unuttered Muse whose taste is wonderful.” The Guru says “O my soul, the God’s Name is sweet but you will understand it when you will taste it whole-heartedly.” “The devotees of the God do not find anything sweeter than the God’s Name. The tastes are not as sweet as the taste of ‘Naam’. They have found it by tasting the other tastes.” Taste of God’s Name has no parallels. It can be best explained with the help of an example which the Guru gives that of a dumb man who has tasted sugar but cannot explain its taste. “They alone who taste it know its taste but they can’t explain it because it is inexplicable.”

**Purification Of The Mind Through Ambrosial Nectar:**

The sweet taste in ‘naam’ takes us to the sphere of the mind, which has propensity for divergent types of tastes. Of all the tastes, the most delicious is that of God’s Nectar, which one obtains while meditating on the God’s Name. “The desires of the mind are killed and the duality sinks to get absorbed into spiritual equanimity when one obtains God’s limitless Name. After tasting the Nectar of God’s Name, which removes the sins, mind gets purification.” Such great importance is given to ‘Naam-Ras’ that the Guru declares: “The knowledge of many secrets of the ‘shastras, vedas, samritis’ and bathing at sixty eight holies, is in enshrining God’s elixir in one’s heart.”

The first Guru reveals to Bharthari Yogi the method to prepare this Amborsial Elixir: “Make knowledge as thy molasses and concentrative meditation as thine flowers of ‘basia latifolia’. Put the doing of good actions in them as thy bark for fermentation. Faith should become thy furnace and love thy plaster. In this method, the sweet ambrosial nectar is distilled. By quaffing such Name-Nectar, O, Father, the mind gets intoxicated and gets absorbed in equanimity, easily into the God’s love.
Our day and night becomes fruitful by having concentrative meditation into the love of the God and by listening to the ‘anahad-sabda’ within. The perfect cup of truth is given to the one to drink whom the God blesses and casts His merciful glance. The dealer in Name-nectar does not show love for the paltry wine. The Guru’s word is the word of nectar. By quaffing it, one becomes acceptable in the God’s court. What the lover of the corridor of the house of the God and His sight, has to do with salvation and paradise? Imbued in God’s praise, he is a renouncer for ever and does not lose his human birth in gamble.

**The Tenth House in Human Body:**

There are nine doors of our body through which our consciousness spreads into the world and which become the medium of action or ‘karma’ or through which we gain some knowledge in this world. The nine doors mentioned by Piara Singh Padam in his *Guru Granth Sanket Kosh* are: two ears, two eyes, two nostrils, mouth, anus and the procreative organ. The Guru says, “The body township has nine gates; the tenth one remains evasive.”79 “Within the village, village of the body is the castle of the mind. Within the city of the Tenth Gate, is the abode of the True God, ever stable and immaculate is this place. The God Himself has created it. Within the fortress are balconies and bazaars. The God Himself takes care of the goods. The admantine doors of the Tenth Gate are knowingly closed and shut. Through the Guru’s word, they are wide-opened. Within the fortress, is the cave of Tenth Gate, the God’s Home place. By His order, the God of the Will has established nine apertures in the body house. The Incomputable and Infinite God abides in the Tenth Gate. The Unseeable God Himself reveals His ownself. Within the body of air, water and fire dwells the One God. He Himself stages the play. By the God’s grace, the burning fire is quenched with the water. He Himsel puts that fire in the ocean. Creating the earth, God has made it the place to practice faith. He
creates and destroys and Himself remains detached. Everywhere the God has staged the play of breath in the beings. Withdrawing His might, He makes the beings fall.\textsuperscript{80}

The nine doors of our body open to the nether worlds. The tenth door takes us to the highest of the high. The Guru says, “By establishing the nine houses and a royal mansion above i.e. the tenth gate of our body, God, the enemy of ego, abides in His own mansion i.e. the tenth one.”\textsuperscript{81} But it is the regular practice in ‘naam-simran’ which can help us to ascend higher to the tenth door of the body. “By practicing the immaculate ‘sabada’, one gets the high status and becomes loftiest of the lofty.”\textsuperscript{82} “The God is highest of the high, remotest of the remote and is limitless. He Himself is His own Creator.”\textsuperscript{83} “This body is composed by uniting five elements together.”\textsuperscript{84} “The water, fire, air, earth, and the sky: In that house of five elements abides the mortal.”\textsuperscript{85} The body has developed great love for the soul called swan. The swan soul is the wandering hermit or ‘Yogi’ and she is a composition of five elements is a beautiful woman. Day and night the swan soul enjoys the body home with love and dalliance but consults her not while finally departing from her.\textsuperscript{86} When comes the time to leave the body, the swan-soul flies away leaving the dead, motionless body behind. “When the order to depart is issued, how can one stay here?”\textsuperscript{87} This coming and going birth by birth continues because of the ‘karmas’ done in the various bodies in the various births. “One comes and goes and does not find an abode in their own home. Bound to the past deeds they commit sins.”\textsuperscript{88} “Then how to cross the terrible world ocean?”\textsuperscript{89} The Guru answers: “Since times immemorial, the true Guru is the ship who ferries men across and leads them to ultimate salvation through ‘ram-naam.’”\textsuperscript{90} The Guru reveals: “The Guru is the great giver of the Name-Nectar. The sublime Bliss is attained by uttering the God’s Name.”\textsuperscript{91}
Dying Alive to Live In Eternity:

The ‘yoga’ given by the Guru is the ‘yoga’ of practising death while alive so that we may live spiritually forever. "Nanak says, ‘Earn such a ‘yog’ or such a way of life by which we may experience death while we are alive.’"92 The method to attain the true ‘yoga’ or the path is “to remain detached from worldly attachments.”93 This practice of death while living is the practice of dying daily into the Guru’s Word or ‘sabada’. “The one who dies into the ‘sabada’ and remains dead into the ‘sabada’, does not experience death again for the second time. It is in ‘sabada’ that one finds the God and develops the love for the God’s Name. Without the ‘sabada’, the world has gone astray and suffers soul-transmigration birth to birth again and again.”94 Dying in ‘sabada’ develops kindness for all. The feeling of ‘sarab-daya’ sprouts within one’s being which takes this concept closer to the concept of ‘sarbat da bhala’. Remaining dead in life brings an understanding for everything. “One comes to understand the mystical aspects of life, death, human existence and the purpose of life leading to dying into the ‘sabada’.”95

The Guru says that we can attain an abode in our own home by searching and realizing God through the Guru. The way of the dreadful world ocean is arduous and difficult. We can swim it across by remaining desireless amidst worldly desires.

The Art of Reverse Ascension:

The concept of dying into the ‘sabada’ and practising death in life takes us to the next important concept of reverse ascension which means closing the nine doors of the body and starting the journey upwards into the tenth door by reversing our attention from the world and by ascending the stairs step by step into the tenth house. The Guru says, “He alone is the Qazi, who turns away from the world and who by Guru’s grace remains dead in life."96 “He alone is an ascetic who turns towards the God and establishes the God-pillar in the tenth gate of the
Turning away from the world, our heart-lotus gets filled with Nectar and this mind does not go anywhere and gains stability. Merging into the Primal God, one forgets not the ‘ajapa jaap’ i.e. the unuttered meditation. Treading on the path of Divine Comprehension, one’s vision gets enlightened and one finally turns one’s face away from the world.

"The seven seas of one’s mind are filled with immaculate water of the God’s Name and the inverted boat of mind upturns and floats across when one’s outgoing mind stops and stays and merges into the God by the Guru’s grace."

The Guru says, “When I turned away from the world and became dead in life, I got spiritually awakened. Then my mind got engrossed into ‘sabada’ and turned to God and rejoiced in ‘sabada’.”

The third Guru says, “When we meet True Guru, our consciousness turns upwards. Then we experience death while in life which blesses us with realization and the understanding of the secrets of existence. He is the Guru and he is the disciple, O brother who mingles up light unto the light."

Both the concepts of dying alive to live spiritually as well the concept of reverse ascension help us a lot in our spiritual awakening leading to the spiritual Charhdi Kala of the mind. In addition to spiritual Charhdi Kala we obtain the following socio-spiritual gains from both of these concepts:

(a) It gives us death-consciousness and makes us aware of the transient nature of the world.

(b) We become psychologically conscious that our life is short and is fleeting and we should try to get the spiritual gains in our life time.

(c) The death-consciousness brings us in direct contact with the doctrine of Karma from where we get the knowledge of the transmigration of the soul from birth to birth in accordance with the deeds of our previous births. We don’t know our past birth nor are we aware of what our future birth will be. But the Guru says that our spiritual ascension gives
us the knowledge of ‘agam’ and ‘nigam’. Moreover the Guru tells us if we will die ourselves into the ‘sabada’ we will live spiritually and we will get immunity from the cycle of birth and death. We will get ‘Amar Pad’ which means immortal status. The Guru says, “Through ‘sabada’ we earn truth and come to sing the true word and the attributes of the God. All these bless us with an abode in our own home and we obtain immortal status. Then we get glory in the True House of the God.”

(d) It develops the fellow feelings of love in us and a helping attitude towards others. We remain conscious of our transience. We come to know that one day we are to leave this world. So we try to be loving and brotherly to our fellow beings which helps to spread the concept of universal brotherhood in the world.

(c) It propagates the idea of sharing of one’s spiritual treasures with others. The Guru’s order is “to the know the mysteries of ‘sabada’ and help others in knowing the ‘sabada’.”

(f) It develops the feelings of kindness for all. The Guru makes us aware that dying into ‘sabada’ develops the feelings of “sarab-daya” in us. The concept of ‘sarab-daya’ is closely related to ‘Sarbat da Bhala’, which develops kindness in our hearts and makes us loving, helping and philanthropic in nature.

(g) Practising death while alive and reverse ascension develops good virtues in us. It makes us loving, humble, truthful, kind and self contented.

(h) Dying into ‘sabada’ is the practice of ascending regularly into the Tenth door of the body by closing the other nine doors. Regular ascending into the Tenth door is the regular practice of dying into the ‘sabada’ which brings our regular encounter with death while living. It is an endeavour in opening the Tenth door of our body. This is the practice which “turns upwards the lotus of our heart and fills it with Nectar. With the result, our mind stops wandering here and there.”
The greatest gain of dying into the 'sabada' is that it turns the mind Guru-ward. We come to know of the hidden mysteries of our existence. We start drinking the great elixir which the God has kept for us in the Tenth door of the body. It leads us to our direct encounter with the Guru with whose help we come to know about the mysterious treasure of 'sabada'.

Thus, the spiritual *Charhdi Kala* we gain by scaling the Tenth door of our body and by dying into the 'sabada' through reverse ascension, has social ramifications as well. It helps to develop social norms through spiritual ascension. It helps in the making of a spiritual society based on love, brotherhood, fellow-feeling, equal-sharing, humanitarian feeling, humility, kindness etc. and helps in the making of a better society based on love, humanism and universal brotherhood.

**Virtuous Conditioning Of The Mind:**

The Guru says, "If one's mind is full of virtues, it turns its back upon the world and dies into the mind itself." Mind is of great importance in the philosophy of *Charhdi Kala* which revolves around the virtuous conditioning of the mind. The Guru says, "If we conquer the mind, we conquer the whole world." In other words it means that if we succeed in overcoming the mind, we succeed in subduing the whole world. Our success in gaining the *Charhdi Kala* stage in spiritual as well as material fields depends upon our success in taming or controlling the mind. In Bawan Akhri, Bhagat Kabir gives a beautiful description of mind when he says, "One's mind is reconciled when one gets the knowledge of Primal God. One who gets the knowledge of God or to whom the mystery is revealed, alone comes to know his mind." Mind is a great force. It can be a best friend and worst foe. It’s the mind which can lead to altercations and brawls within the people and it is the mind which can lead to reconciliations. It is the mind which turns friends into foes. Our mind can become a great ascending force. It can
lead us to the heights. The same mind can throw us down by becoming a descending force as well. It means that mind can both be positive and negative. It can become a great constructive force or a worst destructive force. The same mind can become good or bad. Mind is something which can lead us into a heaven of virtues or even into a hell of vices. The Guru warns us: “Sometimes the mind soars high into Charhdi Kala and sometime it falls into the nether regions.”

In the ‘Sidha Gosata’ we find a beautiful conversation between the ‘Guru’ and the ‘Yogis’ which enlightens us on the theme of mind. The Yogis ask three questions to the Guru: (1) “Where abides this mind elephant?” (2) “Where does this breath reside?” (3) “Where should the God abide, O detached ascetic Nanak, so that the mind’s wandering may cease?”

The Guru answers that when the God showers His Bliss, He leads us to the true Guru. It is then that this mind gets an abode in its own home. When the mortal eats up his self-conceit he becomes pure which puts restraints on his wandering mind.

The Sidhas further ask: (1) “How can the Primal Being be known?” (2) “How can man realize his own real-self?” (3) “How can the sun enter into the house of the moon?”

The Guru answers: (1) When, by Guru’s grace, one stills his ego from within, then the sun easily enters into the house of the moon, O Nanak. (2) When becoming stable, this mind abides in the mind itself, then, through the Guru the Primal Being is known. (3) This breath is seated in its place in the home of the navel region. (4) Searching, by the Guru’s grace one can (realize) or (attain) his own real-self. (5) His Name, that is within all, should abide in his own Home, so that the mind’s wandering may cease. The mind then obtains the God, whose Light is pervading the three worlds.
The Sidhas then ask a very important question: “When this heart and body were not there in the universe, where did the mind abide then?”

The Guru answers “When the heart and body were not there, O, ascetic, then the mind lived in the ‘Sunna’ i.e the detached God.”

The Guru finally concludes: “By Guru’s grace, the mind is steeped in God’s love but rare are the ones who understand this. By Guru’s grace one abides in his own home.”

Studying the role of mind in achieving the Charhdi Kala stage we reach at the following conclusions:

(a) Mind has a propensity for tastes. “The beguiled mind runs after tastes of the tongue and other sensual organs.” This propensity of the mind for divergent tastes can be channelised in a better way by giving it superior types of tastes i.e. the taste of ‘naam-ras’.

(b) Mind will have to be made conscious that negative indulgence brings apathy and the ultimate fall from the house of God. “One gets disease and pain through excessive indulgence in negative tastes. Indulgence brings disease due to which one gets ultimately destroyed.”

(c) In this world of divergent tastes, there will have to be a recognition of positive and negative tastes. “If one leaves this taste, then that taste comes. If one takes that taste, then this taste does not please the mind.”

(d) The psychology of taste-indulgence of our mind should be closely studied to find the most superior taste for our mind. The problem with the taste of ‘naam-ras’ is that it can be got just by imagining it. One will have to sit personally into meditation to get the inexplicable, sweetest taste of ‘naam-ras’. “Those who have tasted, they come to know that its taste is like the taste of sweets for the dumb man who has tasted the sweets but cannot explain the taste of the sweets.”
(e) It is the nature of the mind that it always remains thirsty. This endless thirst of the mind can quench if the mind is given the ‘amrit’ or ‘naam-ras’ to quaff which can be got only by meditating into the ‘sabada’ which is sweetest of the sweet. “The thirst of the mind goes by contemplating on the ‘Sabada’ through which the mind quaffs ‘Amrit’ to its fill.”

(f) The Guru forcefully pleads to sacrifice the mind if there is any thing you are to sacrifice. When comes the time to give the offerings to the Guru, the Guru sonorously announces to offer your mind in sacrifice. The Guru, time and again advises us to give your mind to the God. If we give our mind, we get the blessings in return. “Sacrifice thy mind and thy head to the God and seek only support from the Creator, then the worldly affairs and wanderings will come to an end and the ecstatic delight of ‘Sabada’ will enter the mind.”

(g) The Guru accepts that the mind is a great force. Now it is left to us to utilize this great force in bringing Charhdi Kala in us. The self-same mind can bring our fall. “In a moment the mind flies up to the skies, and in another moment sinks into the under-world.” It is we who are to build our mind and convert it into a great ascending force for us.

(h) We are in constant fight with the mind. We are really brave if we win this fight. It is a genuine and judicious fight with the mind because if we don’t fight, it is the mind which will overpower us. If the mind overpowers us, it will lead to our fall which we should avoid at all costs. So, the downward tendencies of the mind will have to be fought constantly. But the mind who is a powerful foe can be killed only by getting the Grace of the God. “If we concentrate on God in deep love, only then we can engage ourselves in this combat with the mind and overpower it finally.”

(i) A study into the properties of the mind reveals that it is wavering, capricious, mercurial and fickle by nature. Like the needle of the
pendulum it does not remain steady. In order to keep it steady we will have to constantly feed it with 'naam-ras'. "The wavering mind does not remain steady. The mind stealthily eats the green shoots of sin. If we enshrine God’s lotus-feet in our mind and heart, and memorize the God in our heart forever, we live eternally." We get the following benefits by enshrining our mind in God’s Lotus-Feet: (1) It keeps our mind steady. (2) We get 'naam-ras’ from the lotus-feet of the God. (3) We gain a permanent abode in the House of the God i.e. ‘sachkhand’. (4) It saves us from the cycle of birth and death. (5) It brings us in Charhdi Kala.

(j) The theory of the iron cutting the iron can be successfully applied to control the mind. The positive energies of the mind when fully enkindled, help to nip the negative tendencies of the mind in the mind itself which gives a virtuous conditioning to the mind and the mind eventually comes in Charhdi Kala. In this way mind gets a supreme position in bringing us in Charhdi Kala. "Mind is the king: The mind gets propitiated through the mind itself and the desire gets stilled within the mind itself. The mind gains in unity with the God and is destroyed in separation from Him. Singing the God’s attributes, the mind gets reformed."n123

(k) The love for illusion and money does not go unless mind is controlled. So, it is very important to control and kill the mind. "If the mind is not killed, the illusion of mammon can not be killed."n124

(l) Ego has an important role to play in conquering the mind. It is ego which gives an independent authority and status to the mind and creates a wall between mind and the God. If ego is killed, mind surrenders to the God which brings God’s grace ultimately and the mind starts rejoicing in the tastes of ‘naam-ras’ because of God’s Grace. "The Guruwardly conquers the mind by stilling his ego which keeps the True-
Name of the God enshrined within the mind of the Guruwardly being.\textsuperscript{125}

(m) ‘Mannmukha’ is the word coined by the Guru for the mind-wardly beings. The antonym of ‘mannmukh’ in ‘Gurbani’ is ‘Gurumukha’. It is the Gurumukh who succeeds in overpowering the mind through the development of ‘Guruwardly’ attributes within the mind. Thus we will have to inculcate and develop the ‘Gurumukh tendencies within the mind to overpower its mind-wardly tendencies. While making comparison of the ‘mannmukh’ and the ‘Gurumukh, the Guru says, “The mind-wardly remain asleep and get plundered as a result. The Guruwardly remain safe and sound and perfect, O brother.”\textsuperscript{126} It is the ‘Guruwardly’ who finally gain perfection and come in Charhdi Kala.

(n) Our state of mind depends upon our desires of the mind. The positive and Guruwardly atmosphere helps to build up a positive state of our mind. If our mind is positive, we will think positively about others. If our mind is negative, we will think negatively about others. A positive mind brings us to the threshold of Charhdi Kala. A Godwardly and a Guruwardly mind is always positive because it helps to give virtuous food and atmosphere for the positive development of the mind which is very important to bring us in a Charhdi Kala stage. “As man sees his own mind, so does he construe the minds of others. As is our state of desires of the mind, so becomes our state of mind.”\textsuperscript{127} A mind in Charhdi Kala keeps a check on the desires of the mind.

**Five Great Regions:**

The Five ‘Khands’ described in Japu Ji are a symbolic representation of the process leading to the final stage Chardi Kala. These are the five spiritual stages we will have to scale and ascend step by step to achieve oneness with the God. These five realms or regions will have to be enkindled within through the ascending force of ‘naam’. The Guru has explained these realms one by one to make us aware of
the spiritual and mystic characteristics of each of these realms. The Guru gives these realms in an ascending order to us. The Guru reveals: “The path is strewn with stairs. We will have to ascend the stairs step by step to achieve oneness with the God.”

Our study of the five realms of Japuji leads us to the following points in the context of Charhdi Kala:

(a) The five realms are the five stages in our upward spiritual journey leading us to the house of God i.e. ‘sach khand’—the abode of truth.

(b) Each spiritual stage is higher than the other. This reveals the ascension leading to Charhdi Kala.

(c) Step by step spiritual ascension gives us an idea of the spiritual progression we are always in.

(d) The Guru’s concept of ‘vigse’ or ‘vigas’ further strengthens our theory of progression. It is here that we find that Charhdi Kala is an attribute of the God Himself.

(e) Our life is an endless struggle for betterment. The attainment of one situation, of course, brings psychological satisfaction and a sense of achievement. At the same time, it gives us a motivation to attain the still higher stages till we succeed in achieving oneness with the God and reach upwards in the abode of truth.

(f) God’s grace which helps us upwards in our journey to Charhdi Kala, is the force which binds all the regions together. Following points reveal that God’s grace has a striking role to play in our journey of the Charhdi Kala: 1- In the realm of grace we find that God’s grace contains an inexplicable force which brings God’s might along with it. 2- God’s might in the form of grace ultimately becomes the might of Charhdi Kala. 3- In the realm of righteousness we find that “the accepted five are especially blessed with grandeur and the God’s insignia in the form of
4- In the realm of truth, the God "creates, watches and blesses His creation with grace."\[^{131}\] It is the God’s grace which prevails throughout. 5- “Those who are blessed with grace, are assigned the action to do. His bliss comes with His grace O, Nanak.”\[^{132}\] The actions as such and even man’s success in these actions, comes because of God’s grace only.

(g) Truth, another inseparable aspect of Charhdi Kala, is the abiding force in all these regions. Following points establish the supremacy of truth in our upward journey of Charhdi Kala to the realm of truth: 1- In the realm of righteousness, the Guru says, “He is true Himself and true is His court.”\[^{133}\] 2- Adherence to truth is the criteria of judging everyone when comes the time in His court to judge the true and false.\[^{134}\] 3- Truth is the major attribute of the God Himself as the Guru says in the realm of grace, “There abide devotees from many regions who enjoy the spiritual delight of the presence of the True in their minds.”\[^{135}\] 4- God has chosen the realm of truth as His abode which is our final point in our journey of the Charhdi Kala.

(h) Though there is an element of ‘anand’ i.e. the spiritual delight in every stage, it becomes resplendent in the realm of knowledge and reaches its culmination in the realm of grace. So, grace blesses us with spiritual might as well as spiritual delight.

(i) We find action in the realm of righteousness as it is also called the realm of action or the realm of duty. We also find countless ‘karam-bhoomi’ i.e. the action-lands in the second stage of our upward journey—the realm of knowledge. Realm of spiritual endeavour also denotes action in the form of spiritual effort. The taste of God’s action is different. God’s action becomes His ‘hukam’ i.e. His order. Every thing occurs in the same way as He orders it.\[^{136}\]
(j) Man’s action becomes his ‘karma’. “It takes us near the God or even away from God.”

(k) Everything is within the order of God. As He orders, so everything occurs. Man’s Charhdhi Kala in all the aspects of life is very much within His order and within His scheme of the universe.

(l) Sita is symbolic of human soul and human mind in the realm of grace. Ram is God Himself. The human soul sits in the praise of God and meditates on God’s Name. After the meditation, the light of God’s grace enters the soul and its beauty becomes inexplicable.

References & Footnotes (Chapter 3)

1. सृष्टि नै नै अभिनवोऽनिः अन्ये अन्ये शुभानिः

2. श्रवण्णमहिमं धुर्जनवरः पुनः पुनः धुर्जनवरः

3. सत्य धार्मिक धार्मिक धन धार्मिक धार्मिक धार्मिक

4. धन्य धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक

5. धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक

6. धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक
7. जिया महिषासु वैदिकों निर्म तुलेच नाई परम॥

(भगव-1, पंक-1035)

8. धर्म मुदु महे महिषासुण॥ मात्शे कृष्ण महं विक्रम॥

(भगव-1, पंक-1035)

9. महाद पिलके में माते बिने ता नींदिनी छुप बहिष्कर॥

(भगव-1, पंक-1035)

10. मदु उरं बदु नाधीं.........................सिन मदु धरे वर्ग॥

(भगव-1, पंक-468)

11. महाद पिलके महिषासु बुद्ध त धरीं॥

(भगव-1, पंक-419)

12. महिषासुण मदु महाद राहु अबेल॥ उषिक निकालिच दीर्घमें धरि

माती मदु सेनु॥

(भगव-1, पंक-937)

13. मदु धरे देविन दिस महे मदु उरं दिती मदु वानडिका॥ महादुर्दज भिलके

मदु पाविका सिन ल दिसने मदु बिशिका॥ (भगव-1, पंक-467)

14. अपीहै मदु महिषासु अपीहै बतिप्पुरण॥ छुप्पी बुद्धदिन महीके बति

आपुरु विषेल राघु॥

(भगव-1, पंक-463)

15. तेक तेख राघु उत्ते मंगल॥ मे तेक आप तेख आपातु॥

(भगव-1, पंक-24)

16. मदु निर्म राघु भिकार जस्तु देखा पुर्त बते॥

(भगव-1, पंक-566)

17. महाद मदु वैरामहिषा गढ़े महर्थि वालि॥ मदु ने मुहु दीनते देकी

ढीती लिंधि॥ (भगव-38, पंक-8)

18. मदु नैउ प्रसिक बेहद राघु॥ (भगव-5, पंक-1136)

19. महाद मदु नैउ दिखे र बह॥ भिलु मनाम्बारालत बधु बेहद राघु॥

(भगव-5, पंक-12)
20. गणनीय सुधीरेवं भवित बलहीं संहृत ॥

(सूक्ष्मी मनविव, प्रृथ्वी-4, पंच-2)

21. मैथम गृह्व अवस्थ वेदी ॥ से से भवित नवहे भवित वेदी ॥

(सूक्ष्मी मनविव, प्रृथ्वी-11, पंच-3)

22. राति मृत्तिके मह भिपि व भिपि कवि अधि ॥ राति मृत्तिके रघु भिपि भिपे

मर भिपिका रघु ॥

(अत्यन्त-1, पंच-1240)

23. भवे की गाडि बती र संहृत ॥ से से बते भिपे पहुँची ॥

(सूक्ष्मी मनविव, प्रृथ्वी-11, पंच-3)

24. व्यासदर्श वर्ण र विहाराद मैथे र वच्चल व्रिश्चु ॥

(सूक्ष्मी मनविव, प्रृथ्वी-11, पंच-3)

25. राति मृत्तिके सभ्य शृङ्खल रघु बती वेदी ॥ राति मृत्तिके भवित बलहीं फिक्के

वरि भंधी ॥ राति मृत्तिके बलसु देषी दिवि फिक्कु र वेदी ॥ राति

मृत्तिके प्रत्य धराता रघु मह भंधी ॥ राति मदिकु भवित मृत्तिके रघु भंधी

सिंह देहे मेषी ॥

(अत्यन्त-1, पंच-1241)

26. राति मृत्तिके बुध शृङ्खल मह बुद्ध वबाराद ॥ राति मृत्तिके बुधाल शृङ्खल

भिपि वेदी ॥ राति मृत्तिके सूब्ध शृङ्खल भिपि वेदी ॥

राति मृत्तिके बुध शृङ्खल भिपि वेदी ॥ राति मदिकु भवित मृत्तिके रघु भंधी

सिंह देहे मेषी ॥

(अत्यन्त-1, पंच-1241)

27. राति मृत्तिके पुस्वभार बादी भवित धराती अनिमित ॥ रघु मृत्तिके रघु शृङ्खल

भिपि वेदी ॥ राति मृत्तिके रघु शृङ्खल मह शृङ्खल अनिमित ॥

राति मृत्तिके मार्ग शृङ्खल वरि भवित अनिमित ॥ राति रघु शृङ्खल वरि भवित अनिमित

(अत्यन्त-1, पंच-1242)

28. राति मृत्तिके मुच्छ शृङ्खल मह भवित वेदी ॥ राति मृत्तिके मुच्छ शृङ्खल मह भवित

वेदी ॥ राति मृत्तिके मुच्छ शृङ्खल भिपि शृङ्खल र वेदी ॥ राति मृत्तिके

मर भवित एवं भवित वेदी ॥ राति शृङ्खल वरि भवित एवं भवित वेदी

(अत्यन्त-1, पंच-1242)
29. दिया पत्ता मले ले उम्मकू त ले नवं || दिया पत्ता बूढ़े न दिया पत्ता बूढ़े
भिन्न मसादी || दिया पत्ता बी चेस्ता बहिनाशी || मले मले भाँटी हाथी ||
दिया पत्ता अलूक मलुक तव गाढ़ी || दिया पत्ता सिंह बाढ़ुपु भिन्न धक्कावादि
पाढ़ी ||
(भजन-1, पंक्ति-991)

30. बढ़े धप आमेख नाहे हिरा बाढ़ी ||
(भजन-1, पंक्ति-1283)

31. रत्ता तेक निर्विचार || लालित मलार || धवलगंधा नामी ||
(भजन-1, पंक्ति-465)

32. बजीमे अरिंडु धप || मंगळ || दिव्य पेठे राढे के बंजी ||
(सुमुनी मार्गिण, धूर्ती-19, पंक्ति-4)

33. मड अरिंडु धप चिंता है रुपावधि वे धरे ||
(भजन-1, पंक्ति-1011)

34. मडे रड़े मले मले मार्गी विद्वाणिका || रत्ता धप चिंता है पुके बुलि विद्वाणिका ||
(भजन-1, पंक्ति-1284)

35. अरिंडु मार्गी धप भावना || अरिंडु धप भीड़ पुके धिनाणा ||
(भजन-1, पंक्ति-1041-42)

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38. अवती धप अवती भावना || अवती विनाश माची बुढ़ गाढ़ा ||
अवती दिखड़ बेलो घड़ी || अवती भिन्न मसादी द्वारिका ||
भिन्न देवी दिखे दिमू मिसिंग तापि || मिसिंग देवी दिखे दिमू मिसिंग तापि ||
(सुमुनी मार्गिण, धूर्ती-18, पंक्ति-4)

39. बढ़े राढा आज्ञा बुढ़ अरवड़ बवड़ || नावे बढ़े बुढ़ बढ़े ||
(भजन-1, पंक्ति-358)
40. विवेक राम बड़े डेंगे निर्वाचन
(महाराज-5, भंड-1083)
41. नरंद्र सादार बेस्टा फिट्टी सीना सुलांगा। धेरा सादार चलना फिट्टी खरा
वजरा।
(महाराज-2, भंड-139)
42. दीपी धर्मी दीपी धर्मी निभान खास बांगला
(भंड-1, भंड-1041)
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में। आर्ग सिर्मी दर्शा।
(भंड-1, भंड-360)
46. बीना मधुर महाराज संजी दिङ्गी देवी धारी। उमडिया आलकर
में मधु
. लाक मधुर बैं विननाना।
(भंड-1, भंड-351)
47. नीर अर्ज बचु वे नाश्ती देंडी रे महिलाएं धुर मुरम जमाता।
(भंड-1, भंड-1290-91)
48. अश्रम अलंकार राम अधुर। अर्जन राम मोर राम सिंधिया।
(भंड-1, भंड-1041-42)
49. भविष्य वर्ण बन राम भीत्र में भीतर कांटेस। राम भीत्र पीएस लगा दुर्गा बोधा
दुर्गादा।
(भंड-1, भंड-566)
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(भंड-1, भंड-566)

66. भजन संपूर्ण गुरु दया राम॥ (भक्ति-1, पंजाब-840)
67. विजय निर्वहन से लघु लिखित॥ लौटे साचे वैसा लघु॥
(भक्ति-1, पंजाब-1256)
68. भक्ति में संघर्ष नहीं भाग॥ विषय विषय भक्ति वाले ज्वल॥
(भक्ति-1, पंजाब-228)
70. बृन्दा भेष नै सब विश्व चाँदिया चिंता अभिलस मान भजन॥
(भक्ति-1, पंजाब-155)
71. बृन्दा का यथा महा मन्मथ भूता॥ भैरव अभिलस अभिलस भूमि॥
(भक्ति-1, पंजाब-1331)
72. भक्ति युवा भेष भाग भेषिणि सरस्वति उषा ग्राम॥
(भक्ति-5, पंजाब-1226)
73. ववि वा श्रवण भ्रोम भिंका तीर्थ स चन्द्रितिं विद्वा लाचे॥
(भक्ति-3, पंजाब-246)
74. ववि विना धर्म का शब्दार्थ ब्रह्म वाव्र्य भीता॥ आत्म समाप्त संधि देविकिन्
ववि निर्वहन भीता॥ (भक्ति-5, पंजाब-708)
75. भिंका चाँदिया मेंती मृग साधनि संधि वृंदे भिंका॥
(भक्ति-1, पंजाब-635)
76. भजन भजन दुःखिया मारारी धारिता राधा भजन॥ ववि उस चाँदिया महोऽ
लिखितु वैसा विलक्ष्य जापामण॥
(भक्ति-3, पंजाब-604)
77. भजन वेद विद्वंद्वि वहुले वेद॥ भास्कर भजन वेद वहुले
(भक्ति-1, पंजाब-353)
78. Piara Singh Padam and Balbir Kaur, Gurnam Kaur, Heemat Singh. 

79. रेंटी सजजी लठूँ नवरात्रे, मे समय बुध बोध है॥

(मंडल-1, पंक्ति-1031)

80. वाचिलो लढाई लढाई गाड़ अंशिलो। मदन राम मुरि जना झंडखंड।
आश्विन यहूँ मरा दिलचचित अरु मधु दुधापित। अंशिलो वैट इसे उट लड़े॥ अरे देव समु मराल। इसत बलिया मरे नरे मुक मधुरी 
क्षेत्रेदेश। झीरदिल वैट बुध यह नरे। तृषु धर बघे दुध बनिया नरे।
समझूँ धुधु मलैस अप्रसी अरु मधु लघुठिश। पत्तु दर्जी असारी 
दिव राम। अरे लीडे देहर उमा। वज्जी नरे देखिये बलिया दे अरु 
सन नरे धर दिलै। वज्जी दिलै। पत्तु दिलै। पत्ती पत्तमल। वज्जी दिलै। वज्जी अधि 
दिलै। पत्ती देहर लीमा मरे दही बल नरे दिलै। दिलै॥

(मंडल-1, पंक्ति-1033)

81. नृति भव यादि भाल घर घर घर रहित अवर राम भूले॥

(मंडल-1, पंक्ति-1093)

82. दुधकी दरसी दुधकी दुधकी तिकिसर मधु मरालदेश।

(मंडल-1, पंक्ति-1041)

83. दुधको सहै देहर अर्केकुद मिन्न में अरु मधु दुधापित।

(मंडल-1, पंक्ति-1040)

84. मंडर उड़ भिन्न दिन उड़ राम॥ आरम राम दागे मुख वीमा।

(मंडल-1, पंक्ति-1039)

85. मधु देहर दरसी धिर्मकी आवाम॥ दिरि भरि भंडर उड़ भर्हर राम॥

(मंडल-1, पंक्ति-1031)
86. अधिक त्रिकोणीय ज्यामिति पाली।* इत्य नेत्री प्रत्येक धर्म कई धर्म ज्यामिति पाली।* अधिकति होने पर विषय पर प्रत्येक कई कई होत तथा ज्यामिति पाली।* (भवल-1, भंज-1028)

87. व्रजसे बहुप्रतिष्ठा चलता विष्णु दधी मे॥ (भवल-1, भंज-1028)

88. दिल्ली आदमी मनुष्य अधि बाण राखिया॥ बिंदु दे सपे नाय अभाषिष्ठ॥ (भवल-1, भंज-1029)

89. विशिष्ट वादि वज्रसन्धी संधिम धारण॥ (भवल-1, भंज-1029)

90. मदनबाबू मेनका आधि मुगली उभ रामिया रितिवर्तन दे॥ (भवल-1, भंज-1029)

91. अभिवृद्ध लघु कृपु बहिराम लघु अस्तु तथा वे॥ (भवल-1, भंज-1029)

92. सर्व नीविणा भवि दधी ज्यामि नेत्रा स्तंबा भवि दधी॥ (भवल-1, भंज-730)

93. अभाषि भवि ललितितिक दधी नेत्रा सुवार्तितिति पद्मारी॥ (भवल-1, भंज-730)

94. मधुरि भव मे मधुरि दे विष्णु भवि तुलनार लघु॥ मधुरि जी दे दधी वेदी दृष्टि लघु लघु प्रिति भवि दधी भवि दधी हृदय। (भवल-1, भंज-58)

95. सीरुड़ भवि बृक्ष मधु चिड़िया अंतिज्ज पूर्ति ज्यामि ज्यामि॥ (भवल-1, भंज-940)

96. अभाषि मे से चिड़िया बृक्ष धर्ममणी सीरुड़ भवि॥ (भवल-1, भंज-662)

97. मे बचाजी नि चिड़िया बृक्ष॥ ज्यामि भवि दधी भवि॥ (भवल-1, भंज-953)
98. टिलट कभी अभियुक्त बदियां दिख भर हो बड़ा हो रखिएं। अनुभाग तथा के दौरान अभियुक्त बदियां समझिए। (भागपत्तमन-1, पंक्ति-1291)

99. सबसे बड़ी अवधारणा के लिए छोटे सिखाई गई थी। (भागपत्तमन-1, पंक्ति-1329)

100. माफ़ी मदत करने वाले निश्चित प्रमाण हैं। यह सारी घटना उल्लिखित नहीं है। (भागपत्तमन-1, पंक्ति-1332)

101. टिलट कभी अवधारणा होगी। माफ़ी उठे भर उठे मिट्टी खाएँगी। (भागपत्तमन-1, पंक्ति-221)

102. माफ़ी मदत करने वाले छोटे सिखाई गई थीं। उन घटना पर होगा। (भागपत्तमन-3, पंक्ति-602)

103. माफ़ी मदत करने वाले छोटे सिखाई गईं। (भागपत्तमन-1, पंक्ति-941)

104. माफ़ी मदत करने वाले छोटे सिखाईं। (भागपत्तमन-1, पंक्ति-940)

105. माफ़ी मदत करने वाले छोटे सिखाईं। (भागपत्तमन-1, पंक्ति-940)

106. कॉलम अभियुक्त बदियां दिख भर हो हो रखिए। (भागपत्तमन-1, पंक्ति-1291)

107. माफ़ी मदत करने वाले छोटे सिखाईं। (भागपत्तमन-1, पंक्ति-935)

108. माफ़ी मदत करने वाले छोटे सिखाईं। (भागपत्तमन-1, पंक्ति-6)

109. माफ़ी मदत करने वाले छोटे सिखाईं। (भागपत्तमन-1, पंक्ति-342)
110. वचा पीभत दिख चलवूँ दे वचा मांडि धरिमारे॥
(भगव-१, धन-५८६)

111. भिंय : लिंदु भर भैसल चल भस्मीलासं चल जी लिंदु धकर॥
बचा भम मनुष भर्घुं दबी चुड़ै भर ल दबर॥
बचा माधवार : तनाव बटे उ निशितकृत मेले उ लिंद धरिम रामा लिंदु भर
भरे॥ आपि अपि भरि उ लिंदखड़ देखे चच्छु धरिम दुःखि
चारे॥
भिंय : लिंदु मृत धकरे आउँ साड़ी हिँदु नमि भरि मुंडु मारे॥
बचा माधवार : व्यक्तिगत दबी में लिंदू देखे उँचा लघुर मनम मारे॥
लिंदु भर लिंदखड़ देखे भस्मीलासं लिन्यू धरिम भरकटि
देखे॥ नायिक मर्हु भरि अमारि बैले व्यक्तिगत मनम उँचा
देखे॥ म नायक निहृदृढर निम हरि आपि दीखवट मनम सीढ़ि
मधुरि देखे॥
भिंय : म नायक दिखवट देखे चच्छी उँचे भर दैले दबर॥
बचा माधवार : दिखवट देखे चच्छी भर्घुं उँचे भर निम देखे बैलवी॥
(भगव-१, धन-९४५)

112. व्यक्तिगत भर भोले में लिंदू चुड़े बैलवी॥
व्यक्तिगत लिम हरि रामा देखे॥
(भगव-१, धन-९४६)

113. निकल दिखूँ मांडि लेखवा॥
(भगव-१, धन-९०३)

114. भर नायक चुड़ दसापटि देखे॥ देखा वेडा म निलि दिखवे॥
(भगव-१, धन-३०४)

115. हेमी चुड़ दृष्ट में विखये॥
(भगव-१, धन-११८९)

116. लिंदु भर दबे दुःख भर आरा॥ दुःख भर दृष्टि म निकल दबे दबा॥
(लिंदु विश भी जी, धन-३४२)
117. सिद्धि व्यक्तियों से साक्ष्य नहीं लेकिन सिद्धि द्वारा बनाई बिदिभाषी
(भवला-1, पृष्ठ-635)
118. विधा विकारी सबसे बड़ी अभिज्ञ धीमा दर्शनिक (भवला-1, पृष्ठ-933)
119. महत्त्वपूर्ण मतों में सबसे बड़ा जीवन जी रहे वो टेस्ट। पूर्ण पहचान दर्शन करते भले
अभि मायि सवर्ण (भवला-1, पृष्ठ-934)
120. विद्यु भक्ति विद्या विद्यु वृद्धि परिवारी
(भवला-1, पृष्ठ-1344)
121. वास्तव वस्त्र वड़े विकारी विवाह (भवला-1, पृष्ठ-931)
122. चर्चा चैतु व चर्ची दारि। चर्ची धिनवा अंदरूनी धरि।
चर्चा बमल वृद्ध वड़े चैतु। धिनवा धीनवा वेदन धीन (भवला-1, पृष्ठ-932)
123. महत्त्व बनाय महत्त्व असल भक्ति नहीं माती समानी। महत्त्व में में महत्त्व
विलाम विलामी भले समाधि जूत बारी
(भवला-1, पृष्ठ-1125)
124. व भले भले व भक्ति भले। (भवला-1, पृष्ठ-1342)
125. गुलाम भले नीति वढ़ेम्य भवि। गुलाम भले वढ़े दर्शन। दवा पाहि
(भवला-1, पृष्ठ-946)
126. भक्ति में वड़े वड़े में सुंदर गुलाम नागर बार्ले वक
(भवला-1, पृष्ठ-1024)
127. सिन्धु महत्त्व देवलार त्यामा देवा। पैमिन भलमा देवा दमा
(भवला-1, पृष्ठ-1342)
128. देवु वगि पढ़ि दर्शीमा चैतु देव देवी किव्रीम
(समुद्री मर्यादा, पड़िसे-32, पृष्ठ-7)
129. देवों पद्मावत देवी सोचातु। (समुद्री मर्यादा, पड़िसे-37, पृष्ठ-8)
130. दिक्षे मेहरिय प्यों पहारपुरु। तन्त्री बजनि पड़े तीमरु
(समुद्री मर्यादा, पड़िसे-34, पृष्ठ-7)
131. बचि लखि रेखे तत्त्व लिखल॥
(मथुरी माधव, धनकृति-37, पंक्ति-8)
132. मिल लखि रचना वचन दिल लल॥ तत्त्व तत्त्वी तत्त्व लिखल॥
(मथुरी माधव, धनकृति-37, पंक्ति-8)
133. मन भावद मन रचनापु॥
(मथुरी माधव, धनकृति-34, पंक्ति-7)
134. वचन पहराणी दिधे पाय॥
(मथुरी माधव, धनकृति-34, पंक्ति-7)
135. विशो इजाद वर्णं श्रेे लेन॥
वनवी प्रति पुत्र सच भरि मैद॥
(मथुरी माधव, धनकृति-37, पंक्ति-8)
136. निव निव वामन विधे 'विह लल॥
(मथुरी माधव, धनकृति-37, पंक्ति-8)
137. वचनी अपने अपाटी वे सेके वे चुकि॥
(भगवा-1, पंक्ति-8)
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