Chapter 6
ROLE OF THE CONCEPT OF CHARHDI KALA IN THE CONTEXT OF:
(A) POLITICAL SITUATIONS (C) SOCIAL SITUATIONS
(B) PSYCHOLOGICAL (D) RELIGIOUS SITUATIONS
SITUATIONS (E) ECONOMIC SITUATIONS

The mystic aspects of Charhdi Kala have political, social, religious, economic and psychological ramifications which will have to be critically examined in order to see the practical aspects of Charhdi Kala in real life. We will examine step by step all these situations in the context of Charhdi Kala and see its impact in our practical life. We will find out how the mystic aspects of Charhdi Kala shape the situations in the other aspects of life and how the Charhdi Kala gained at mystic levels brings us in Charhdi Kala in political, social, religious, economic and psychological spheres as shown in the diagram:

(a) Political Situations:
Historical perspective of Guru’s times:

Before discussing the role of the concept of Charhdi Kala in political situations, let us have a look at the socio-political situation in the country at the time of Gurus and the circumstances responsible for making the Sikhs a great political force in the area. The period from 11th
century starting with the invasion of Mahmood Gaznavi upto the arrival of Babur in the 16th century, was period of political uncertainty, when Punjab was virtually a gate-way for the invaders of India. Whosoever had to invade India, had to pass from Punjab. So, it were Punjabis who had to have the first taste and bear the brunt of these invasions. As all these invaders before the Guru's periods were Muslims, they brought with them a new religion of Islam, the impact of which is visible on the political, social and cultural life of the people through the annals of history.

This is the period which saw a lot of forcible conversions, cruelties, suppression and the destruction of Hindu temples, the historical records of which are found in chronicles by Muslim historians such as Tarikh-I-Daudi, Alberuni, Hazat Datha Ganj Baksh etc. Even after Muslims became the rulers in India, the Hindus went on treating Muslims as unholy and untouchable because of the established Brahaminical beliefs. History witnesses Islamic rulers as cruel desperados who depredated the wealth, character, culture and the honour of the people. “Country’s treasure was plundered, prestige was looted and if any honour left, was put to dust when the foreigners placed their saddle on its throne.” Guru was in his teens when Sikander Lodhi (1489-1517) known for bigotry, was destroying temples or converting them into mosques. Ibraheem Lodhi (1517-1526) failed to wield his control on administration which led to intrigues and Daulat Khan Lodhi, the governor of Punjab invited Babur to invade India. We find this iron-age depicted by Bhai Gurdas as an age of sin in his *Vaaars:*

**An Age of Sin:**

“The iron-age has arrived with dog-mouth to eat carcasses, O, God! Kings have turned sinners and in this reversal of morality, the fence has started devouring the field. The subjects have gone blind without knowledge and utter out lies and untruth from their mouths. The
disciples play at musical instruments while the Gurus dance before them in multi-ways O, brother! The disciples sit in their homes and the Gurus get up to go to their homes to give sermons. The ‘Kajis’ (Muslim religions judges) take bribes to give unfair judgments. The woman accepts the man on the basis of his wealth whatever the source of that wealth may be. The sin has been writ large in the whole world."

We note the people becoming prey to the declining energy of mind in the declining environs of sin, corruption and injustice. “So much sin was let loose on the world that the oxen of moral values which has lifted the whole earth, cried day and night." It was period of utter darkness and the need of the hour was the arrival of some great light to remove this darkness. Some torch-bearer was required to morally uplift the down-trodden. People needed the miraculous touch of some ‘Messiha’ to revitalize them with the treasure of rising energy through ‘naam-simran’. “The God, the Giver listened to the call and sent Guru Nanak to the world" as a great sun of Charhdi Kala to illumine the earth.

The Sun of Ascending Force:

The sun of the rising energy emerged in 1469. “When Satguru Nanak appeared, the darkness disappeared and the world was illumined with light as if at sun-rise, the stars went into hiding and the darkness ran away." 

Bhai Gurdas’s analogy of the rising sun with Guru Nanak’s birth is the rise of the sun of Charhdi Kala. The arrival of Guru Nanak was the arrival of Charhdi Kala. With Guru Nanak came the propagation of God’s Name which the people had forgotten. Darkness of the declining energies could not stand before the rising sun of an ascending force. The negativities started running away. “The lamp has illumined in darkness and the whole earth is saved by one religion of God’s Name. The man of the God, Nanak has arrived in world as a Spiritual Master."
The arrival of the Guru is symbolic of the arrival of the ascending forces of truth and Charhdi Kala. The darkness is symbolic of the prevalence of the forces of lust, greed, pride, anger and attachment. These are the forces which bring in moral and social decline of man. Plundering of one man by the other or one nation by the other, as we have seen through the pages of history, starts because of greed. Killings, murders, revenge and rapes are caused by anger, and lust. The victories bring pride and supremacy of one over the other. Wars bring carnage and destruction. It all happens because of ego. Picturising the state of affairs at the time of Babur’s invasion, the Guru says:

“Both wealth and youth which once added colour to their lives have become their enemies. The soldiers dishonoured them and took them along as per the orders given to them. If it pleases the God, He gives the honour; if it wills Him otherwise, He gives punishment.”

The Guru records the contemporary ruler drenched in sensuality when he says, “Losing their conscience, the rulers revelled in sensual spectacles and merry-making. Babur’s order was proclaimed and no prince could eat his food.”

Calling Babur’s bloody invasion as a “marriage-party of sin”, the Guru says, “He (Babur) has rushed from Kabul taking a marriage-party of sin and asks for donations by force, O, Lalo! Both religion and modesty have hidden themselves and have stopped to function and falsehood have become the chief and moves freely O, Lalo! The ‘Kajis’ and Brahmins have lost their say and the devil recites the marriage rites, O, Lalo!”

The Guru is moved to see the inhuman cruelties and we find a call to God for compassion. “After owning Khurasan, Babur has terrified Hindustan. The God does not take the blame on Himself and has sent the angel of death in the form of Mughals. So much of cruelties were inflicted that the people cried in pain. Did Thou feel no pity, O, God?”
The Guru brings with him the great force of God’s Name which when injected in the minds of the people did the wonders. The great spirit of ascending force in the Form of Guru Nanak, started giving moral, mental and social stability to the people even in the midst of political, social, cultural and moral upheavals. It was the wonder of ‘naam’ which pierced into the hearts of the people and provided the essential spiritual energy which was required to confront the contemporary forces of evil. His sermon was to be virtuous for which we would have to part with vice. His goal was truth and he made them truthful. It was the force of truth in Charhdi Kala which fought and won because only the force of truth remains permanent. Falsehood exhausts itself automatically. Only the truth alone prevails ultimately, remains permanent and lasts for ever. The latent power of truth is always there. It was there in the past, it is there in the present and it will be there in the future as well. The force of truth enkindled inner energies.

‘Raj-Yog’:

The task in Guru’s hand was that of reformation in the spiritual, religious, political, social and educational and economic spheres of life. It was a great task. It needed multi-faceted reformation. Only a multi-faceted tool was required to bring such a reformation. It needed a forging of his disciples. They should not be mere silent spectators of the contemporary events. They should be active socially, politically, educationally and should have a sound economic and psychological footing. There should be the integral development of their personality. They should be made the all-rounders.

In order to achieve his end of Charhdi Kala, he gave a path of ‘raj-yoga’ which combines the spiritual and the temporal. It was a unique combination. It provided Charhdi Kala— both spiritual and the temporal Charhdi Kala. It gave them political, economic, social and educational upliftment on the one side and spiritual, ethical and psychological sound
footing on the other. In ‘raj-yog’, the synthesis of the spiritual and temporal forged a new power—the power of Charhdi Kala. To quote Piara Singh Padam, “Starting the path of ‘Raj-yog’ was his miraculous invention. It was only his task to give supremacy to the path of the house-holder by bringing in the philosophy of ‘naam-simran’ on equal footing with the principles of honest-earning and enjoying the sharing of one’s earning with others.”

“Rare is such person who kills the duality and after killing it earns the ‘Raj-Yoga’. “

‘Raj-yog’ is a new concept of ‘Yoga’. It is a ‘yoga’ of “remaining detached in the midst of attachments.” It is the ‘yoga’ of remaining active in all the walks of life i.e. political, social, economic, spiritual, educational etc. “It is ‘yoga’ of getting salvation while laughing, playing, wearing and eating. But this one can achieve, O, Nanak when one meets the ‘Satguru’ and completes the technique of the ‘yoga’.” In the ‘Swayias’ of ‘Mohalla’ 1, the Kal poet says that “I sing the beautiful attributes of Guru Nanak who lived and enjoyed both royalty and ‘yoga’.” “It means the one who is a house-holder and at the same time is attached to the God after getting detached from the illusions of Maya.”

The expression of ‘raj-yog’ used to eulogize the first Guru, is repeated in the eulogy to the second Guru also: “The poet Kal says that ‘Satguru’ is the supreme Spiritual Master. One who follows Him with love and devotion, crosses the cycle of birth and death. The spiritual Master of the whole world, the son of Baba Feru, is Guru Angad who practises royalty and ‘yoga’.”

“Guru Nanak, Guru Angad, Guru Amar Dass and other ‘Bhagatas’ have immersed into God. O,Guru Ram Dass, Thou have also known and found the elixir of this ‘Raj-yoga’.”

“The God blessed Guru Ram Dass with the throne of ‘Raj-yoga’.” About the Fifth Guru the poet says, “The son of Guru Ram
Dass has spread the canopy of “Sehaja” on the whole world. The poet Kal says that O, Guru Arjan, Thou have found the nectar of ‘Raj-yoga’. 22

‘Miri-Piri’:

The ‘Raj-yoga’ propounded by the first five Gurus takes the shape of ‘Miri’ symbolizing ‘Raj’ and ‘Piri’ symbolizing ‘Yoga’ at the time of the sixth Guru, Sri Guru Hargobind Sahibji. The two swords of ‘Miri-Piri’ stood for the protection of both temporal as well as spiritual life. The setting up of a throne of the True God in front of Harimander Sahib, was an extension of the concept of ‘Raj-yoga’ only.

There is an anecdote of the sixth Guru’s encounter with Swami Ram Dass, the spiritual master of Shivaji who asked the Guru, “Guru Nanak was a saint in renunciation. Thou hast worn the armour, horses and the army. Thou call Thyself a True king (Sacha Patshah). What type of saint Thou art?”

Guru Hargobind replied: “Renunciation in words; visible richness; Armour for the protection of the poor and killing the wicked. Baba Nanak had denounced Maya, not the world.” 23

We find an atmosphere of royalty at the time of the Sixth Apostle of charrihdi kala: ‘Akal Takath’ was the throne of the ‘Sacha-Patshah’ and a public court where the Guru used to solve the problems of the people and the resolve their disputes. It was at ‘Akal Takhat’ where the Guru used to sit and plan his strategies, “would watch wrestling bouts and military feats, including the sword fight, of his disciples. He took interest in secular affairs and provided the people quick and cheap justice, he invented dhad, an instrument suitable for singing of ballads. And, dhadis sang ballads of heroism. He ordained that when he was in Harimandir, he was a saint, while at Akal takht he was a King.”
This very mingling of ‘Raj’ and ‘Yog’, ‘Miri’ and ‘Piri’, the saint and the soldier is the aspect which makes Sikhism one of the most modern religions of the world.

**A Grand Synthesis of Charhdi Kala:**

A psychological study of these aspects of ‘Raj’ and ‘Yog’, ‘Miri’ and ‘Piri’, saint and the soldier reveals that these happen to be the two opposite forces of life. Living in money and still detached, being of the world and still unworldly, sounds contradictory and takes us to the dialectic theory of opposites which ultimately will culminate into a grand synthesis of Charhdi Kala.

**From Dialectic Theory of Opposites to Charhdi Kala:**

The Guru gives the philosophy of joining spiritual and the worldly, the material and the astral, this world and that world. The synthesis of ‘raj’ and ‘yag’, ‘miri’ and ‘piri’, saint and the solidier in the form of **Charhdi Kala** can be further interpreted with Hegel’s dialectic theory of opposites. ‘Raj’ and ‘yog’, ‘miri’ and ‘piri’, and saint and the soldier represent two different worlds looking opposite to each other. The Guru accepts the independent identity of these two worlds when he uses expressions showing their independent existence e.g. ‘halat-palat’, ‘eithei-outhei’, ‘dien-duni’. The material and spiritual though opposite forces when synthesized together form a great ascending force of **Charhdi Kala**. “The opposite of being is Non-being, and Being and Non-being are alike summed up and carried further towards reality in Becoming.”²⁴ It is **Charhdi Kala** which forms the “becoming”. We will have to make a constant effort and ascend the stairs of ‘naam simran’ to reach the realm of truth, achieve oneness with the God and rejoice in truth. There may be some opposites in the way which may give some resistance. The obstacles in the form of obstructing material do not form the shackles and run away at the appearance of the grace of the Ever-New God in the form of **Charhdi Kala**.
“There will be a struggle between thesis and anti-thesis, until such time as a synthesis is found which will preserve what is true in both thesis and anti-thesis and synthesis in its turn, becoming a new thesis and so on until the idea is at last enthroned in perfection…”

“The synthesis will not, Hegel insists, be in any sense a compromise between thesis and anti-thesis. Still less will it be an outright victory of one over the other. Both thesis and anti thesis are fully present in the synthesis but in a more perfect form in which thesis temporary opposition has been perfectly reconciled.”

‘Raj’ and ‘Yog’, ‘Miri’ and ‘Piri’, saint and the soldier, ‘Anjan-Niranjan’, ‘Halat-Palat’, ‘Ithei-Othei’, ‘Din-Duni’ are the seeming contradictions only. Both are important and one is incomplete without the other. The happy synthesis of the two helps us to come in Charhdi Kala which helps to attain oneness with the God. The Guru says that both the worlds are essential because truth as a binding force holds both worlds. The Guru does not want us to leave ‘Maya’ i.e. ‘Anjan’ but to remain in a state of ‘Anjan Mahe Niranjan’, i.e. to remain detached in attachments. Both the worlds are separate entities but both are complementary. The contradictions appear at the surface may help in the process of “becoming”. “Thus the dialectic can never admit that anything that is true can ever be lost. It goes on being expressed but in ever new and more perfect ways. Nor, since everything is rational, can the dialect ever admit that there can exist contradictions which can never be solved.”

‘Maya’ should not be an obstacle in attaining the God as far as it is ‘anjan-mahe-niranjan’. ‘Raj’ does not become an obstacle in the path of the ‘Yog’ if the mind is conditioned to live detached in attachments. Similarly, ‘halat’ is not an obstacle in the path of ‘Palat’. The combination of the two is the path of Charhdi Kala both in ‘Halat’ and ‘Palat’. “It might be thought that this view of dialectic is not so very
unlike that of Socrates, according to which contradictions are obstacles in the way of truth which we endeavour to remove when we become aware of them. Hegel would deny the similarity emphatically. For him contradictions are not obstacles preventing us from reaching the truth but are essential in our very understanding of the truth."

Thus both the swords of 'Miri' and 'Piri' are essential for the protection of truth, virtuous up-bringing and righteousness. One world cannot be rejected for the other. Temporal cannot be forsaken for the spiritual. Both will have to be vanquished and both are needed. When this stage arrives, the contradictions cease to be contradictions but transform into complementaries. It is just like the positive and the negative in electricity which are two opposites but work as complementaries to bring the light. So, both are needed. They do not become an obstacle. Both are "essential to our understanding of truth. Without them there would be no progress." Hegel "feels so strongly about this that in his dialectic he claims to have invented a new logic, a synthetic logic which is very different from the old analytic logic. This new synthetic logic, he maintains, eliminates the law of contradictions, according to which two contradictory prepositions cannot be true at the same time. According to the new logic, then, something may at one and the same time be both true and false." This view is applicable to the concept of 'Maya' which is both true and false at the same time. We know that 'Maya' is false but we cannot do without it. But at the same time we cannot be totally subservient of the 'Maya'. We will have to choose a mid-way path and remove all the contradictions with the help of reason. "Moreover, it is not men who remove these contradictions, but Reason itself. It is not us, but the very force within the thesis and the anti-thesis, which is Reason, which promotes development."
Truth— A Great Binding Force:

Truth is the great binding force handling this theory of the change and is beyond the limits of time i.e. ‘Akal’.

“There was Truth in timelessness; Truth when the ages started, Truth is in the present and Truth will be in the future.”

Charhdi Kala is an upward march of the ascending force towards Truth which does not waver, remains unshattered and stands all the blizzards of change. “But collapse, however apparently catastrophic, will not prevent what was true in the old order...” The catatrophe of change cannot move the Truth which is an ever-stable force and does not break with the change brought about by the forces of time. “The falsehood dies down and it is the truth that prevails finally.”

Politics and Religion:

Similar can be said of the forces of politics and religion which may appear to be the opposites. But a healthy synthesis of the two makes an ideal political situation responsible for collective Charhdi Kala bringing about the formation of an Ideal state as the synthesis based on Truth enacting Truth only.

Charhdi Kala and the State:

When we talk of political situations in the context of Charhdi Kala, it is imperative to see a particular view of the state from an angle relevant to Charhdi Kala in political spheres and examine how an idea of the state can fall within the purview of Charhdi Kala as propounded by the Guru. Let us, for example, examine Hegel’s view of the state. “What is the state and why do men obey it?” is an answer in terms, not only of the Spirit seeking its goal, but of men seeking to satisfy themselves in activity.”

This activity reminds us of the theory of action or ‘karni’ in Charhdi Kala and the law of ‘karma’ hinting at a life of action in all the realms of life. The “men seeking to satisfy themselves in activity” connotes not merely a political activity. Its area
is quite vast. It extends even to religious, social and economic situations as well.

“Men seeking satisfaction in activity” in political situations takes us closer to the theory of ‘Karma’ i.e. action in life from which no body can escape nor should anybody even try to. One cannot find an escape from action by choosing a path of renunciation. Even renunciation is not without action but as it is escapist in nature it is a negative action. Charhdi Kala is packed with activity. It lies in a life of action on all the fronts of life and there should be no escape from any front whatsoever.

We find a march of Charhdi Kala from the individual to the whole through the process of the dialectic. The individual along with family forms the thesis; bourgeois society is anti-thesis and the state is the synthesis. The state “is a super-organism which is both family and society raised to still high power and in which each by consciously identifying himself with the whole, wills the interests of the whole, which he recognizes as his own. Hence, in Hegel’s peculiar language it can be said, “The essence of the modern state is that the Universal is bound up with the full freedom of particularity and the welfare of individuals, that the interest of the family and of bourgeois society must connect itself with state, but also that the Universality of the State’s purpose can not advance without the specific knowledge and will of the particular, which must maintain its rights.”

Charhdi Kala and the Welfare Theory:

This march of Charhdi Kala from family to the state has one great aim i.e. welfare of all. We find the natural transfer of the rising energy from the individual to the collective for the final distribution of that rising energy among the individuals based on the principle of ‘vand ke chhako’ (food-sharing). An altruistic and a reformative note actually bringing about the welfare of the people through Charhdi Kala, stands recorded in the pages of history. The principles of Charhdi Kala in
Sikhism stand on the foundation of welfare. It is not for the welfare of Sikhs or Hindus only, but the “welfare of all”.

**The state as a Divine Idea:**

We find the usage of the royal terminology at the time of the ascension of the fifth Guru, “Guru Arjun is seated on the throne of the ‘Satguru’ whose canopy sparkles beautiously. All the four quarters of the earth from sun-rise to sun-set are illumined by the Guru.”35

The concept of mingling of politics with religion which has its base in ‘raj-yog’, ‘miri-piri’, saint-soldier, ‘din-duni’, ‘halat-palat’ find its culmination in the founding of the Khalsa where the Guru and the Khalsa get inter-mingled in the concept of ‘aape-gur-chela’ transferring the unlimited power of *Charhdi Kala* to the five beloved ones. We find the five beloved ones using their power for the first time in history by passing a Gurmatta in the siege of Chamkaur Sahib to order the Guru to make his escape effective for the welfare of the Khalsa. This power of *Charhdi Kala* marches ahead to bring Banda Singh Bahadur to power, establish the Sikh power under the ‘Missals’ and leading ultimately to the founding of the Sikh rule under Maharaja Ranjit Singh.

**(b) Psychological Situations:**

*Charhdi Kala* is the process of giving a dose of ascending force to the mind by way of ‘naam simran’ to help it rise to higher moral and spiritual regions. God’s ascending force enkindled within through the mystic force of ‘naam’ and ‘sabada has its psychological reflections on our *Charhdi Kala* in all walks of life. The positive conditioning of the mind which is central in *Charhdi Kala*, falls with in the purview of psychology commonly defined as “science of the mind.”36 In psychological situations, we will study the flights of the mind, the remedies to attain equilibrium and some psychological theories related to *Charhdi Kala*. We will find in our study how mind is a great force, a great friend and a worst foe.
Dynamics of Mind:

Mind is a great power. In our study of the dynamics of mind we will see how its potential creates wonders. The endless reservoir of energy stored within the mind has not gone unnoticed to the eyes of the psychologists who have witnessed its energy gushing out through the nine doors of our body. The Sikh Gurus who were Mystic Psychologists themselves had a deep peep into the mysteries of the mind and advised the Sikhs to tame the mind to come to Charhdi Kala. Let us first examine some popular theories of psychology revealing the potential of the mind and their relevance to the concept of Charhdi Kala as propounded by the Guru in Sri Guru Granth Sahib.

Freud's Psychic Energy and Guru’s four stages:

Freud’s psycho-analytical theory moves around his concept of psychic energy in which he makes sub-divisions of the mind to highlight its potential. Freud’s great view is that “there is such a thing as ‘psychic energy’ that the human personality is also an energy system and that it is the function of psychology to investigate the modifications, transmissions, and conversions of ‘psychic energy’ within the personality which shape and determine it.” Freud’s ‘psychic energy’ also known as psychic determinism, divides mind in three parts i.e. conscious, sub-conscious and unconscious and accepts libido as the key to life. “Working closely with the conscious mind is what Freud called the preconscious, what we might today call “available memory”: anything that can easily be made conscious, the memories you are not at the moment thinking about but can readily bring to mind. Now no one has a problem with these two layers of mind. But Freud suggested that these are the smallest parts!”

“The largest part by far is the unconscious. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts and things that
are put there because we can’t bear to look at them, such as memories and emotions associated with trauma. According to Freud, the unconscious is the source of our motivations whether they be simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist.38

However, Freudian theory of the conscious, sub-conscious and unconscious mind, has not been alien to the Indian thought as we find it well discussed in the Vedas. Guru’s path ascends to the fourth stage though Guru has accepted these three mental stages described in the Vedas. The Guru says, “The four Vedas describe the forms and expound three stages. The fourth stage known as ‘toorya’, the stage of Divine Communion with the God is known through the Divine True Guru.”39

‘Jagrāt’ ‘swāpan’ and ‘sukhopit’ are the three stages described by the old Indian thinkers.40 ‘Jagrāt’ is the stage when we are awake. Freud calls it conscious. ‘Swāpan’ is such a stage when we are neither awake nor slept. In this stage we are half asleep and half awake. In Freudian terminology, this is the sub-conscious stage. The third stage is ‘sukhopit’ which occurs when we are in deep slumber and unconscious of ourselves. Freud calls it unconscious.

**Id, Ego, Super-Ego and Charhdī Kala:**

Freud divides the psychic mental life of the personality into id, ego and the super-ego. The id is related to the unconscious which contains latent sexual as well as aggressive instincts, judgements which have no value, and such energies that cater to immediate satisfaction and lead to tension reduction. This is all based on the pleasure principle i.e. something that gives us pleasure. The ego related to reason or rationale, acts as a sort of reconciling agent between the id and the external world also checking at the same time the pleasure-seeking propensities of the id. It looks all real, based on the reality principle. The superego is the conscience which builds itself up automatically in
early childhood by restraining the id, and by actualizing the ego ideal completely. Anxiety resulted when ego overburdened with the trio of the biological energies of pleasure-seeking id, the manipulation of reality for tension reduction, and the perfectionistic super ego surrounded by society, it results in anxiety. But this does not happen in ‘charadi kala’ where there is no scope left for any burden or any anxiety. March from id to super-ego may end in anxiety under the impact of triple psychic energies but this does not happen in the march of Charadi Kala through ‘naam-simran’. Even if we accept Freudian triple psychic energy principle we may end in anxiety, but we find absolutely no scope for anxiety in the march of Charadi Kala because ‘naam-simran’ kills all anxiety and ushers in peace and tranquility. The spiritual revelations in Charadi Kala lead to inexplicable spiritual trance and ecstatic delights which killing all types of anxiety and finally transporting the mind to realms of Charadi Kala.

Psychic to Spiritual:

Three stages of the psychic energy contribute to our physical energy. At the conscious or ‘jagrat’ level, our body remains in action, does the exertion and gets exhaustion. The pre-conscious or sub-conscious or ‘swapan’ stage when we are half awake and half asleep or in dreams gives some re-charging to the body. The unconscious or ‘sukhopit’ is the stage of complete slumber which gives rest and complete re-charging to the body and makes us fresh for the next work. However, these are actions which occur in our systems at the psychic and the physical levels. These levels are complementary and contribute to re-charging both the psychic and the physical and help a lot in our physical as well as mental Charadi Kala.

The Guru accepts the importance of these three stages of the mind and the body and adds that there is a fourth stage also which helps us in gaining what we can term as ‘spiritual energy’. The spiritual energy has
a key role in *Charhdi Kala* because it is the mingling of the physical, psychic and the spiritual that will lead to completeness in *Charhdi Kala*. The fourth stage which contributes to give us spiritual energy is gained by opening the tenth gate of the body through ‘naam-simran’. We find the Guru calling it ‘choutha pad’: “Sehaj lies in the fourth stage which is the treasure of the Guruward.”

‘Tri-Gun’-The Three Attributes:

In *Sri Guru Granth Sahib*, we find three attributes of the mind discussed in Kedara Kabir: “What we call ‘raj-gun, tam-gun, sat-gun’ is all Thy ‘mayia’ O God. The man who knows about the fourth stage, obtains the supreme status (‘param-pad’). “Sat symbolizes supreme tranquility, ‘raj’, the intoxication of ego and ‘tam’ symbolizes ignorance. Some take them for solid, liquid and gas. Indian thinkers take nature to be the reflection of ‘rajo’, sato’and ‘tamo’. The whole world has been created from this; that is why the world is said to be made of three attributes which were symbolic of bondage.”

‘Tri-Gun’, Triple Psychic Energy and ‘Chautha-Pad’:

There appears to be some relationship between ‘tri-gun’ and Freudian triple psychic energy. (A) Freudian id “embodies instincts related to psychosexual gratifications (libido) and operates without relevance to the dictates of logic or external reality. While governed essentially by the pleasure principle, it incorporates certain regressive and destructive potentialities that are inherent in the biological make up of the organism.” Freudian description of id reveals its properties equal to ‘tamo-gun’ It stoops low to pleasure without rationality out of ignorance. It is nothing but ‘tamo’ i.e. the lack of knowledge and a dark sphere of sensuous pleasures around. (B) Ego with its reason or rationality and its adherence to reality, comes to control the pleasure
seeking id. Its properties are like that of ‘rajo-gun’. “The ego, the wholly conscious is essentially the mind as ordinarily conceived. It is the instrument of learning and of adaptive relationship to the environment. The ego is concerned essentially with perception, memory, and control of speech and volitional activity.” Ego is kingly in attributes. It has ‘rajo-gun. It has a combination of sensuality and perception. “Freud’s ego is to an important extent a product of infantile sexuality and its suppression during the ‘latency period’ and to this extent heavily ‘sexualized’. Indeed, investment of ego in libido itself (‘ego-libido’) is conceived by Freud to lie at the roots of narcissism and its derivatives.” (C) Super-ego has morality as its strongest attribute which brings it closer to ‘sato-gun’. “The super-ego, while closely related to consciousness, is in part unconscious and derives its energies vicariously from id”... “It operates as a monitor of conduct and a major source of control through repression. The super-ego constitutes the nucleus of conscience and provides the foundation of adult morality.”

Society, moral values, religion, teachers and education play a role in forming the super-ego in man.

The Burden of Anxiety:

Ego falls in between two powerful forces: id represented by biological urges and the society represented by super-ego. Both these forces try to fall heavy upon ego, the ‘I’. ‘Tamo-gun and ‘sato-gun’ try to pull and push the mind equally. We discover the same man under the influence of biological id as well as ethical super-ego. “When these make conflicting demands upon the poor ego it is understandable if it – if you feel threatened, feel overwhelmed, feel as if it were about to collapse under the weight of it all. This feeling is called anxiety and it serves a signal to the ego that its survival, and with it the survival of the whole organism, is in jeopardy.” The burden of such an anxiety finds
an outlet in the form of expressions such as anger, shame, guilt or excessive indulgence.

The Guru is conscious of the tentacles of anxiety that has gripped the human kind and has the solution for this anxiety. "Every one appears to be anxiety-ridden. The one who contemplates on One God, alone gets the peace and comfort." In Rag Maru, the Guru explains by way of analogy as to what causes anxiety. To quote the Guru, "The body is the furnace and the mind is the iron in it. The five fires of (lust, greed, avrice, attachment and pride) are heating it. The charcoal of sin which is put on it, burns the mind and anxiety catches it in the form of tongs (in whose mouth the whole system is gripped)." Comparing the man with the fish, the Guru says, "This mortal is the fish, O, Nanak, and death is the avaricious fisherman. The mind which is blinded by avarice, thinks not and the net is cast abruptly. Unmindful is the soul, O, Nanak which departs while in the grips of anxiety."

From Anxiety To Composure:

Where Freud stops at anxiety, the Guru shows us the path to be out of it and herein lies the concept of Charhdi Kala. The fifth Guru says, "God’s word (in the form of ‘dhur-ki-bani’) has arrived which has put an end to all the anxiety." "Those who get Thy support, O, God, are not afflicted by anxiety." The greatest attribute of the God is that anxiety does not come near Him. The God always remains in composure and Charhdi Kala. "Those in whose mind dwelleth the Care-free God, do not get anxiety of any kind." In Gauri Sukhmani, the Guru says, "He whom the God protects, does not get the anxiety. By meditating on the God's Name his mind attains peace and comfort. His anxiety goes and also goes his ego. No one can equal such a person."

The Making of the 'Houmein' — The Ego:

Ego is self, the ‘I’. ‘Houmein’ is double of the ‘I’. ‘Hou’ means ‘I’; ‘mein’ also means ‘I’. Too much of ‘I-am-ness’ is ‘houmein’. We
find the element of 'houmein' in all of the five enemies i.e. lust, anger, greed, attachment and pride because they all have to do something with the 'I' of the individual and contribute to the making of 'houmein'. In lust, it is the 'I' which gets pleasure out of 'libido' to make one lusty. In the case of anger, we feel angry, whenever our 'I' is hurt. The very hurting of the “I” leads to anger. In greed, it is the ‘I’ who is greedy which out of selfishness forces man to fall to temptation. In attachment, it is the ‘I’ of the individual which falls to grief in attachment of the near and dear ones. In pride, it is the ‘I’ which takes the pride in making a display of one’s self and ego. “I” has relationship with all. It is “I” that connects lust, anger, greed, attachment, and pride to ‘houmein’. All five combined together lead to the making of ‘houmein’ which remains in the centre and the other just revolve around ‘houmein’ as shown in the diagram:
‘Aappa’-The Self, ‘I-am-ness’ and ‘Houmein’:

The recognition of self (“aappaa-cheene”) is of great importance in *Sri Guru Granth Sahib*. The Guru says, “The one who recognizes his self, understands the God.”38 “Self-recognition makes one a lover of the Formless God: “aatamcheen bhai nirankari.”39 “One who sheds sin to get self-recognition, knows not the grief, suffering or separation.”60 “One who realizes the self, gains the status of the Supreme Self.”61 “He who realizes his self, comes to know the essence.”62 “Aappa Chinne” is one of the major tasks an individual is to perform to come in *Charhdi Kala*. The whole *Sri Guru Granth Sahib* resounds with this great call of *Charhdi Kala* in the form of ‘aappa chinne’. The Guru advises us to “know the self and the soul first before knowing the Supreme Soul. This is the way to emancipation through ‘Gur-sangat’”—the company of the Guru.”63

Another aspect of the self which appears in *Sri Guru Granth Sahib* is that of self-effacement. Here we find that the self represented by ‘I-am-ness’ is nothing but a replica of ‘houmein’. “Those who have killed the self from within, are ever in bliss, ever-beauteous and ever in *Charhdi Kala*.”64 “The God is attained by destroying the self.”65 “The egoistic desire for I-am-ness goes only if one recognizes his self and abides in his home.”66

‘Atam-cheene’ is self-analysis which is gained by peeping into one’s self in the light of the teachings of *Sri Guru Granth Sahib*. It is the process of evaluating and analyzing oneself on the touchstone of ‘naam-simran’ which, if done so, pierces into the self and washes it from within. The filth of too much of materialism goes, the self gets purified and the mind comes in *Charhdi Kala*. We know that the five baser elements leading to the formation of ‘houmein’ are as important in life as ‘maya’ is and we cannot do without them in our practical lives. Let it be psychologically clear that Guru’s message is of self control to check
these baser elements from becoming our enemies. The concept of Charhdí Kala wants us to be the masters of all these elements and not the vice versa. Charhdí Kala will never allow us to be the slaves of these elements to keep us in Charhdí Kala.

**Libdo and Gurmat:**

Libdo means ‘sexual urge’⁶⁷. In literary terminology, libido refers to all the instinctual energies and desires that are derived from the id (spirit, self) and that “it is the single most important motivating force in adult life.”⁶⁸ In pscho-analytical theory it means “psychic energy comprising goal-directed biological urges.”⁶⁹ The life instincts or urges within which lead to self-perservation resulting in the making up of creative forces were called libido. To quote Woodworth, “Freud conceived of libido as a form of instinctive energy of excitation arising in organism from within.”⁷⁰ Gurmat is quite clear as far the concept of libido is concerned. The Guru gives the theory of self-control and the purity of the mind and thought both in words and action. Guru says, “If the mind wants to ascend to the fourth stage, chastity, righteousness and self control should be enshrined in the heart.”⁷¹

**Eros and Thanatos:**

Freud gave the theory of Eros and Thanatos as two forces responsible for all type of development and destruction in the world. To quote Woodworth, “Eros is the principle of life and growth, Thanatos, the principle of decay and death; Eros- the loving and constructive, Thanatos- the hateful and destructive.”⁷² The Guru accepts not the sex itself as an energy but controlling it as one of the great energy which can help in attaining the union with the God. Sex may be one of the energies scientifically, but it is the self control from which the energy actually flows. It is the self-control that leads to Charhdí Kala as the Guru advises, “Make continence thy furnace, patience the gold-smith, wisdom thy anvil, knowledge, thy tools, God’s fear thine bellows, the
heat of penance, thy fire and God’s love thy pot wherein mould the nectar of God’s Name.”73 “For a man who meditates regularly and whose soul takes flights of Charhdi Kala and who is in Charhdi Kala, knowledge is the mouthful of water and for the ‘yogi’, the chastity.”74 “Chastity, truth, self-control, are the stairs to ascend to God’s protection.”75

Our behaviour is motivated by certain instincts or drives out of which some are life instincts and some are death instincts. Life instinct is not final and sufficient. There is a latent psychological desire within everybody to go back to our original source i.e. the God and the Guru was very clear about it. The concept of death which we get in Sri Guru Granth Sahib is not the one which should create some phobia or fear in the minds of the devotees. Rather it is the one which is full of delight and which ushers in final union with the God: “The death of which the world is scared, gives me delight. It is only death that bestows the complete super ecstatic delight.”76 “Libido is a lively thing; the pleasure principle keeps us in perpetual motion. And yet the goal of this motion is to be still, to be satisfied, to be at peace, to have no more needs. The goal of life, you might say, is death! Freud began to believe that ‘under’ and ‘beside’ the life instincts, there was a death instinct. He began to believe that every person has an unconscious wish to die.”77

Freud, ‘Nirvana’ and ‘Gurbani’:

What brings Freudian death-instinct somewhat closer to the concept of death given in Sri Guru Granth Sahib is his reference to the Buddhist concept of Nirvana. Such a comparison is possible only with a death-instinct minus psychological perversities which are referred to by Freud as we find the death-instinct becoming destructive in Freudian view in the form of murders, aggression cruelties etc. What Guru refers to is a blessed death gained through ‘naam-simran’ leading to final salvation from the cycle of birth and death. “Freud referred to a nirvana
principal. Nirvana is a Buddhist idea, often translated as heaven, but actually meaning ‘blowing out’, as in the blowing out of a candle. It refers to non-existence, nothingness, the void, which is the goal of all life in Buddhist philosophy.78

‘Nirban-Pad’:

The word ‘nirban’ or ‘nirban-pad’ has been frequently used in Sri Guru Granth Sahib where it means ‘emancipation’, ‘salvation’, or ‘the status of remaining detached in attachments’. The Guru says, “As long as truth dwells not in man’s heart till then he does not gain an entry in the God’s mansion. He obtains an entry in the Home after getting imbued in ‘sabada’ and achieves an eternal status of salvation (‘nirban pad neet’).”79 Blessing us with a technique of obtaining the eternal status of emancipation from the cycle of birth and death, the Guru says, “Thy body should be made the earth, good actions, the seed and then irrigate it with the holy water of the God’s Name, the One who is the holder of earth in His Hand. Make thy mind the cultivator, germinate the God in thy heart and thou shall thus obtain the status of emancipation (pad-nirbani).”80 Distinguishing between the house-holder and the recluse the Guru says in Rag Prabhati that only relinquishing the hope to the God turns one into a recluse and one gets detached from attachments: “O, Brahamgiani, reflect over this in Thy mind and see as to who is the house-holder and who is the recluse. Surrendering the hope to the God whom it belongs, this man remains detached and is emancipated (eh rahia nirban).”81 The Guru finally concludes that only ‘sabada’ was ‘nirban’ which could be realized through Gurbani, has the force to emancipate us: “‘Nirban-sabada’ can be realized through ‘Gurbani’.82 We find it further explained in Bhairo Namdev that only ‘naam’ was ‘nirban-pad’ and a great source of Charhdhi Kala: “The tongue and other deeds were limited and perishable. Only God’s Name is the emancipation status (‘nirban-pad’).”83 We find it further explained
by the fifth Guru in Var Gauri: “Our life-object is ‘pad-nirban’ which can be obtained by contemplating on One God alone. There is no other place to go to; how can one find contentment with the other.” With so much of importance given to ‘nirban-pat’ by the Guru, we find that ‘nirban-pat’ gets the status of ‘sachkhand’ in the spiritual journey of Charhdi Kala. After attaining ‘nirban-pat’ starts the process of distribution of one’s treasure to the ‘sangat’: “The one who succeeds in emancipating himself, should help the whole ‘sangat’ in the emancipation. Such a person’s birth in this world is fruitful.”

Guru on Eros and Thanatos:

We do find forces of eros and thanatos at work in the mind of man and these being expressed in detail in Guru Nanak Bani. The Guru talking about such perverts says, “Numberless are the cut-throats who commit murders, numberless are the sinners who commit sins, numberless are the liars who wander in falsehood, numberless are the filth-lovers who take filth as their food and numberless are the slanderers who carry on their heads the load of slander.”

These are all the negative tendencies of the mind which take us downward and result in such type of negative perversions. Freud holds death-instinct responsible for negativism. To quote Woodworth, “…the death instinct manifests itself for the most part not as a desire to die but as a desire to kill. Turned outward, it is the urge to destroy, injure, conquer. It is the hostility motive, the aggressive tendency which certainly manifests abundantly.”

According to Guru Nanak, five enemies housed in our bodies in the form of lust, anger, greed, pride and attachments are responsible for such perversions in man. “Killing these five demons one comes to bliss and Charhdi Kala.” The fifth Nanak says, “Lust, anger, greed, attachments and pride die in the protection of the God through the bliss of the Guru.”
In Sidh Goshta, the Guru tells the Sidh Machhindera, “Says Nanak, listen thou, O Machhindera, He who controls the five demons, waddles not in life.”

Guru Nanak’s philosophy of dying while living, is the philosophy of bringing our souls in moral and spiritual upliftment through the process of controlling the negative tendencies of mind. When one turns away from the world and reverses one’s attention towards the God, one becomes dead in life but gets spiritually awakened.

**Death-Instinct and Dying Alive To Awake Spiritually:**

Freud had also given a concept of such a reversal while expounding his theory of death-instinct, but it differs greatly from the one given by the Guru. Freud thought that in the beginning whole world was in its inanimated form. The evolution from the dead to the living and from the inanimate to animate has been a slow and a graduate process as living beings have slowly evolved themselves from their dead form. There is a natural death instinct in man to go back to the dead inanimate stages. In other words there is a natural instinct in a man towards death. It is because of this natural death instinct in man that there is a natural tendency in men to kill, murder revolt and destroy. Hostility and wars have occurred because of the death instinct in man.

Guru Nanak’s philosophy for the creation of the world is very clear. According to the Guru, both inanimate as well as animate has come in accordance with God’s order out of ‘maha-sunn’ state of the God. Guru Nanak philosophy of *Charhdi Kala* is the philosophy of reversing one’s mind to gain the ‘Sunn-Kala’. It is the process of taking one’s mind to the level of material nothingness to rise and awake spiritually. It is just like the phoenix riddle in which the mysterious fabulous bird burned itself every five hundred years or so and rose rejuvenated from its ashes.
Adler’s Theory of Superiority Complex:

Adler’s school of superiority complex is a psychological theory which appears to be moving close to the concept of charhdi kala though at the outer planes. This proximity between the two is only at the surface level and that also to the extent of rising to the superior levels in all the fields of life. Adler did not agree with the Freud’s concept of the libido, which according to Adler, was a short-lived physical function of the body. According to Adler, the natural tendency to rise to a superior level is the chief reason of evolution of the human personality. The concept of Charhdi Kala as propounded in Guru Nanak Bani is the process of gaining energy for a step by step rise to reach ‘such-khand’ which is the region of truth. In other words it is the process of gaining a superior stage in life. We find it delineated in Guru Nanak Bani when we find the Guru preaching us to look upwards to obtain the bliss of ‘Sabada’. The Guru says, “When the sun of Charhdi Kala rises, the demons in the form of negative valences are slayed. Then look upward to delineate on the ‘sabada’.”\textsuperscript{91} The Guru talks of obtaining a superior stage morally and spiritually i.e. the stage of truthfulness (‘Sachayar Pad’). The basic question asked by Guru is, “How to become ‘sachayar’ and how to break the wall of falsehood?”\textsuperscript{92} We will have to ascend to those superior positions to become ‘sachayar’. “Great is the God and High is His seat. The highest of the high is his Name. If one ascends as high as He is, then alone one could know that lofty being.”\textsuperscript{93}

Superiority Complex and Charhdi Kala:

The major difference between the Adler’s school of superiority complex and the concept of Charhdi Kala is that Charhdi Kala is the concept of rising to a superior position spiritually through ‘Naam Simran’ for the welfare of the human kind while Adler’s superiority complex ceases into ‘houmaien’-too much of ‘I-am-ness’, which is a negative valence in Charhdi Kala and which should be checked to come
to Charhdi Kaia stage. "Charhdi Kala teaches humility, love and human welfare while superiority complex is only self-centered and spreads hatred by underestimating others. It is a mere exaggerated opinion of oneself. Charhdi Kala is Charhdi Kala in actuality. It puts an end to all the negative valences in the form of lust, anger, greed, pride and attachment and paves a path for the mind to "achieve oneness by ascending higher and higher the steps of the stairs which we find in the way." Superiority complex feeds on ego which is a negative valence while Charhdi Kala gets strength from 'naam simran' which is the source of all positive energy in the world.

**Assertiveness Drive:**

Before Freud could detect the feeling of superiority, he was haunted by aggression drive which comes in man when other drives are not properly fulfilled. "Striving for perfection was not the first phrase Adler used to refer to his single motivating force. His earliest phrase was the aggression drive, referring to the reaction we have when other drives, such as our need to eat, be sexually satisfied, get things done, or be loved, are frustrated. It might be better called the assertiveness drive, since we tend to think of aggression as physical and negative."95

**Process of becoming:**

We agree with Adler that man has a fundamental will for power which develops as a latent urge towards dominance and superiority in life. Any abnormality, weakness or absence of resources may develop a feeling of inferiority towards a goal of priority. Human behaviour gets a natural target i.e. the goal to be fulfilled. It constantly goes on striving in the attainment of that target. "All behaviour is goal-directed and can best be understood in terms of person’s goal strivings, the person’s unique line of movement. The person is always in the process of becoming. This movement towards the goal is designed to move the person from a minus to a plus situation."96
There is verily a natural tendency in the mind to rise from the lower to the higher regions. The fundamental will for power which forms the basis of Adler's school of superiority complex is only the process of rising high for self-gratification which may result not in welfare but in wars, quarrels and fights because of ego-clashes between the two individuals in the process of gaining superior positions from each other. At a lower level it stoops to jealousy, wrath and other types of negative valences such as revenge, killings and murders. The theory of Charhdi Kala does not have any scope for such negative valences. It has a straight path leading to the God and the welfare of the people in God's creation.

**Rising to Perfection Through Charhdi Kala:**

Charhdi Kala aims at gaining a spiritual energy to rise to perfection which is one of the great attributes of the God Himself. Only God is perfect. The individual tries to be perfect through Charhdi Kala to finally become a part of the Absolute through the bliss he gets from God Himself and the Spiritual Master. “The Perfect Guru blesses perfection by making one’s intellect perfect.”

In Charhdi Kala, one gains “one’s perfect honour and perfect wisdom and a perfect way-pass to reach to the God. After gaining this stage, one does not come and go into the cycle of birth and death.” It is the process of gaining the attributes of God. “One understands the body-home and the mysteries of the body and also gets knowledge of the God’s Mansion, who has obtained understanding from the perfect Guru.” The Guru says, “After searching for Perfect God within through the Perfect Spiritual Master, they attain perfection. Thiswise they attain Him who looks all alike.”

The Guru says, “The God Himself is near and not far. Perfect and the Guru-ward beings who find this secret by the Guru’s grace, come to Charhdi Kala.” “One gets perfect wisdom through the perfect Guru
and through the perfect Guru’s perfect word, one starts God’s meditation. One attains the Perfect God by serving the Perfect Guru. Contemplating the God one makes the actions perfect and enshrines the Perfect ‘sabada’ in the mind.

A comparison of the theory of ‘chardi ‘kala’ with Adler’s theory of the will-power and urge for dominance may be made but we find that despite surface similarities, it differs greatly from the theory of Charhdi Kala. Adler makes us egoistic through superiority complex, the Guru makes us polite loving, social and humanitarian through Charhdi Kala. When the target is not achieved, the mind-ward person may say ‘grapes are sour’. “Perfection and ideals are, practically by definition, things you can’t reach. Many people, in fact, live very sad, and painful lives trying to be perfect!” The Guru-ward being accepts everything as the will of God. Life is a challenge for him and he accepts it. He fights with the negative forces of the mind never accepts the defeat in any situations whatsoever. He goes on moving towards his goal crossing all the hurdles and finally succeeds in reaching the abode of truth. The abode of truth brings oneness in him. Duality flies away and he starts with the second phase of Charhdi Kala in him i.e. the welfare of all.

Karl Jung’s Theory of the Psyche:

In his explanation of the dynamics of personality, Karl Jung, a Swiss psychologist accepted Freud’s libido and Adler’s theory of will power and dominance and used them in a broader sense. In the hands of Jung, libido does not remain to be a mere collective concept of human sexual tendencies, but becomes an undifferentiated energy with varied mental processes such as thinking, feeling, sensing, drive etc at its base. To quote Woodworth, “Jung used the term ‘Libido’ in an ever broader sense than Freud, stripping it of its distinctively sexual character. He made it include both Freud’s Libido and Adler’s will for power and in short the whole range of motives. He made it equivalent to
Schopeuhaver’s will to live or to Bergson’s elan vital. For Jung libido was the total vital energy of the individual which finds its outlets in growth, in reproduction and other kinds of progressive activity.\textsuperscript{105} Bergson’s ‘elan vital’ is the vital force or impulse of life to be immanent in all organisms and hence responsible for evolution. Symbolically \textit{Charhdi Kala} is a vital force working for multi-faceted human progress both at inner and outer planes.

The whole personality represented by psyche has three interacting systems namely the conscious, the personal unconscious and the collective unconscious. Ego is the conscious mind which contains the conscious perceptions, memory, feelings, thoughts and prepares the individual to fit in best possible way to one’s surroundings. It is followed by the personal unconscious which covers everything not presently conscious such as memories transported directly to the mind and even the personal memories that have been lying suppressed in the past including personal experiences, impulses, wishes, desires which were once conscious but repressed or forgotten because of one reason or the other and which are capable of coming to consciousness again.

**Collective Unconscious:**

Jung’s greatest contribution in psychology was his theory of collective unconscious which he considered the pivotal point for cultural, religious, customary and archetypal instincts of man lying hidden within his collective unconscious mind. To quote Woodsworth, “Deeper than the personal unconscious lies the racial or collective unconscious, the common ground work of humanity out of which each individual develops his personal conscious and unconscious life. The collective unconscious is inherited, coming down to us from our primitive ancestors. It is inherited in the structure of the organism, including the native brain structure, which predisposed the individual to think and act as human race has thought and acted through countless
generations- An archetype becomes an idea when it is made conscious. But in collective unconscious it is more like a facit assumption such as the primitive belief in magic and action at a distance- archetypes crop up in dreams- in the myths and fairy stories which have come down to us from distant ages and still make a mystical appeal to inner nature.”

The collective unconscious is the most powerful aspect of an individual’s psyche and forms the basis of an individual’s Charhdi Kala. It strikes unawares and the individual is not conscious of its operation within his psyche. It is naturally formed from an inherited source of racial cumulative experiences of all previous generations collected within the psyche. The accumulation of such material within the psyche leads to the making of archetypes which form the structure of the collective unconscious. An individual happens to behave like his ancestors because of the ancestral archetypes cumulated universally within the collective unconscious. Some of the archetypes Jung talks of are that of the mother, mana, shadow, persona, anima, animus, father, family, Christ child, the hero of a story, original man represented by Adam and self.

Archetype of Mana, the Spiritual Power:

It may be wise to go to the lexicon for the meaning of mana. It is “of Melanesian & Polenesian origin; akin to Hawaiian or Maori ‘mana’.” It means “1: the power of the elemental forces of nature embodied in an object or person 2: moral authority 3: prestige.” The archetype of spiritual power pierces so deep in our psyche that even Freudian libido becomes spiritual when it comes to Jung. “It is curious that in primitive societies, phallic symbols do not usually refer to sex at all. They usually symbolize mana, or spiritual power. These symbols would be displayed on occasions when the spirits are being called upon to increase the yield of corn, or fish, or to heal someone. The connection between the penis and strength, between semen and seed, between fertilization and fertility
are understood by most cultures.” Phallus worship in India in the form of ‘Shivlinga’ with ‘yoni’ is the worship of the spiritual power of procreation which keeps the world going. It is the worship of the power of fertility. Even Guru’s usage of ‘bind’ in different contexts in Sri Guru Granth Sahib has more of spiritual connotations than its direct, biological meaning. The Guru’s message is that of self-control which brings self-recognition leading to enlightenment and Charhdhi Kala.

“The ‘yogi’ who practices celibacy, self-control, chastity, sobriety, righteousness and has an immaculate mind, is the friend of three worlds, O, Nanak.” Mana works in close association with the archetype of the self where the the choice may be between the false self and the true self. ‘Bind’ may be just like the needle of the pendulum. It can become a great positive as well as a negative force. If used negatively it may bring the fall. It becomes a spiritual force and ushers in Charhdhi Kala if preserved well and used positively in accordance with the dictates given by the Guru.

Archetype of Shadow:

Shadows are dark. The archetype of shadow represents the dark side and the evil stored within our psyche. The source may be our animal-like, pre-human past when survival and reproduction were the only interests. The shadow archetype may be responsible for the negativities of different kinds erupting within our psyche. The theory of Charhdhi Kala has ‘naam simran’ as the panacea for all the negativities. “Symbols of shadows include the snake (as in the garden of Eden), the dragon, monsters, and demons. It often guards the entrance to a cave or a pool of water, which is the collective unconscious.”

Archetype of the Persona – ‘Bhekh’:

Persona is a Latin word meaning ‘mask’. In Jungian psychology it represents one’s public image. It is a facade or a mask displayed only to the outside world but not actually representative of one’s inner
emotions. Outside one may be posing as a messenger of goodness but inwardly one may be a villainous personality. In Sri Guru Granth Sahib, we find the word ‘bhekh’ for the persona. A beautiful example of such a ‘bhekh, we find in Rag Gujri: “When thy inner being is not purified by rubbing the mind, then what is the use of keeping a persona of a detached one (‘udasi’).” The Guru was specially conscious of the ‘sadhus’ wearing this persona. Admonishing such masked personalities of their duality, the Guru warns that “wearing too much of a masked life brings suffering and discomfort to the body.” “One wears the persona (of a saint) outwardly with a lot of cleverness though his mind wanders in all the directions.”

Persona, shadows and the self are closely related and operate keeping a close proximity to each other. Persona and the shadow get so much intermixed with the self that they become a part of the self only. “Jung’s theory of neurosis has to do with a discrepancy or split between the true or authentic self and what he called the false or inauthentic self. The false self has a persona (mask), ego image, and identity that is related to a family script or role in society. Often the persona hides a repressed shadow personality that usually represents a negative ego identity.” This takes us to the idea of personality within the personality of an individual. The Guru constantly reminds the individual to rise to his true self which was possible if he shuns off his false self by removing the ‘bhekh’ and by practising a truthful living.

Anima and Animus:

Jung like Freud and Adler feels that we are all androgynous in nature. A foetus in mother’s womb has undifferentiated sex organs but interaction with harmones leads to the development of males and females. An infant is neither a male or a female in the social sense. It is the interaction with society slowly and gradually which gives them a recognition in the form of males or females. “In Jung’s model of the
psyche, the contrasexual aspect of one's personality, the anima ("soul." or feminine aspect of a man's psyche) or the animus ("spirit." or masculine aspect of a woman's psyche) guides one to the self through dreams and active imagination. Jung's theory of anima and animus is similar to the Taoist concept of yin and yang, which correspond to the feminine and masculine principles respectively. Jung was a forerunner of psychological androgyny and he postulated that an inner marriage was a prerequisite for a successful outer marriage or relationship with the opposite sex.115 The archetype of the anima and the animus helps in developing Jung’s theory of personality by uniting the opposites to win the concept of the whole. It is the perfection that our soul pines for and we look for this perfection both at physical and spiritual levels. “The anima or animus is the archetype through which you communicate with the collective unconscious generally, and it is important to get into touch with it. It is also the archetype that is responsible for much of our love life.”

“We are, as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that ‘fills’ our anima or animus archetype particularly well.”116

‘Purakh Mein Naar, Naar Mein Purakha’:

The Guru reveals the androgynous aspect of human personality in his delineations of the mysteries of the ‘Braham’ and the creation. The Guru says in Rag Ramkali, “The drop is in the ocean and the ocean is in the drop. Who can understand this and who knows the ways of the God? The God Himself creates the world-play to behold it Himself and to realize its essence. Only rare ones reflect over such knowledge of the God through which they obtain emancipation and the most supreme state of affairs. The night is in the day and the day is in the night. The same is the plan of heat and cold. None else except the Guru knows the
extent and state and none else except the Guru obtains this understanding. Male is in the female and female is in the male. Realise this, O, the God-knowing One. Divine Sound-current is in the concentration and through the concentration the God is comprehended. This ineffable discourse is known by the Guru-ward Beings. The divine flame is in the mind and mind is in the flame. The five sensory organs i.e. the knowing faculties are attuned together like fellow disciples. Nanak always sacrifices unto those who have enshrined love for One ‘sabada’.117 We find the same idea of the unity of the God further endorsed in Rag Prabhati, “The God is in the Creation and the creation is in the God. The God is omnipresent and showers His Bliss of completeness and perfection in all the places.”118 The concept of ‘purakh-me-naar,naar-me-puruka’ takes us further to the concept of ‘shiv-shakti’ as we find the Guru saying, “Man is born in the world to obtain four objects but his soul symbolized by ‘Shiv’ starts abiding in the ‘maya’ symbolized by ‘shakti’.”119 This is an aspect further endorsed by the Third Apostle of Charhdhi Kala when he says, “God Himself created the the ‘Shiv’ i.e. soul and ‘Shakti’ i.e. the Matter and The Creator runs His Eternal Writ through the creation.”120 We may give a reference here to the appearance of God Shiva in the form of a ‘ardh-naari-ishwar’ in Shiv Puran121 in the body of half man and half woman which may symbolically be taken man and woman as the complements of each other.

Guru’s revelations about the mysteries of the creation in the aspects of male and female aim to attain a respectable status for women in society. It is relevant in the theory of Charhdhi Kala in the context of the respect and the equal status given to women by the Apostles of Charhdhi Kala especially the First Apostle of Charhdhi Kala who highlighted the great role woman had in the procreation and the maintenence of the whole universe. The Guru asks, “Why to call her
bad who has given birth to great kings, saints and sages?" The path of the householder is the perfect one where the consummation of male-female leads to the idea of perfection and the concept of imperfection of one without the other. Here male in the female and female in male are psychologically relevant for Charhdi Kala. By doing so the Guru brought both the male and the female on equal footing and gave a theory which brings a happy union in the family and helps to promote that the path of the householder is the best one.

Archetype of the Self:

Self-realisation is the central point in the theory of Charhdi Kala. "The goal of life is to realize the self. The self is an archetype that represents the transcendence of all opposites, so that every aspect of your personality is expressed equally. You are then neither and both male female, neither and both ego and shadow, neither and both good and bad, neither and both conscious and unconscious, neither and both an individual and the whole of creation. And yet, with no opposition, there is no energy, and you cease to act. Of course, you no longer need to act." Self-realization is the process of taking us to psychic wholeness. Self is the force which involves the intermixing of selves leading to a great synthesis of opposites. This commotion within the self results in wholeness ultimately. The false is shorn and the true is enshrined. "The self, an archetype which is responsible for the integration and stability of the personality, occupies a central position in the Jungian theory of personality. It is expressed in the inborn striving of the human individual towards psychic wholeness, a central process which Jung calls individuation or striving towards self-realization." The false dies in the tussle between the true and false. Jung was of the view that the dying false should not be allowed to die without giving us something. It is profitable to be conscious that the false emits the negative energy. The false self, Jung opines, should be allowed to die
but its negative energy should be transformed into the positive energy through meditation. "After the symbolic death of the false self, in Jung’s view, one heals by becoming one’s authentic true self with the reconstituted ego being secondary to the self. Jung put the self in the centre of the psyche, displacing the ego that Freud has enshrined there, and consequently was viewed by Freudians as a heretic. It was Jung’s contention that the immense energy from the dying false self needed to be transformed into a creative product through active imagination. Initially this process involves meditation and removing the ego from the centre of one’s psyche, then through creative pursuits such as painting and creating mandalas, one begins to integrate and feel balanced."125

False self and the true self may be specially relevant in the concept of Charhdi Kala as after the symbolic death of the false self start the process of healing from within which helps in the making of one’s authentic true self. It is also relevant as it aims at transforming the negative energy of the dying self into a creative product.

**Archetypes in Charhdi Kala:**

Archetypes are specially related to the theory of Charhdi Kala. A person’s Charhdi Kala may depend on the type of archetypes one has framed within one’s unconscious mind. The framing of the archetypes may further depend on one’s environment, family-upbringing, one’s faith, education, etc. A Charhdi Kala environment will develop the archetypes of Charhdi Kala within the mind. Archetypes within the collective unconscious of a child in Charhdi Kala will have a particular tinge of the ‘Gurmat’ in it. Again it may depend on the home-environment and the family archetypes framed within the collective unconscious of a child. A child in Charhdi Kala will have special archetypes of a Gursikh father and mother within his collective unconscious. The visits to the Gurdwara with father, mother, brother or sister and other family members, association of the ‘sangat’, purification
of the mind through collective ‘sewa’ in the Gurdwara, reading of the scriptures as part of the daily chores (‘path’) in the life of a Gursikh, reading of the life stories of the Gurus (‘Janamsakhis’) and the concept of the Gursikh itself may be positive impressions on the mind to form the archetypes drenched in Gurmat eventually leading to the Charhdi Kala of the mind.

**Framing of Archetypes in Sikhism:**

Archetype of *Sri Guru Granth Sahib* as a great moral force, archetype of the Khalsa, archetypes of the Sikh Gurus, martyrs and the Sikh heroes, archetype of the tenth Guru as the father of the Khalsa, archetype of the ‘sangat’, archetype of Sri Akal Takath Sahib as a temporal force and Sri Harimandir Sahib as a spiritual force, the archetypes of the sword, collective ‘sewa’, ‘simran’, self (‘aapaa’) are some of many archetypes we find in Sikhism. The archetype of God -- the ‘Satpurusha’, the archetype of the Spiritual Master—the ‘Satgura’ and the archetype of ‘naam’ and ‘Gur-sabada’ are very prominent archetypes which emerge in Sikhism and which take the Sikhs to the thresholds of Charhdi Kala. Human body also emerges as an archetype in Sikhism. It emerges as a God-knowing machine with nine visible outlets which open to the outside world and tenth invisible outlet which opens to the house of God – the ‘sachkhand’.

Despite the mind of an individual, we witness the existence of a collective mind in Sikhism. We find ample examples of the collective mind in ‘Guru Nanak Bani’ in the form of collective ‘sewa’, community kitchen, ‘Satgura’ as a joining force and the concept of one God promoting love of universal brotherhood. These forces in themselves become independent archetypes in Sikhism. The three-fold principle of ‘kirat karo’, ‘naam japo’ and ‘vand ke chhako’ forcefully establishes the idea of the collective where the individual activity is performed by naturally becoming the part of the group remaining unconscious of the
fact that one is the part of the group. Guru Nanak Bani starts with the concept of One God and all his people as His children which is based on the idea of oneness and universal brotherhood based on the citadels of a classless and casteless society. God's great characteristic is that He is without enmity i.e. ‘nirvair’ which forms the basis of the oneness of whole human lot. While giving the characteristic of a Guru-ward being, the Guru tells us in 'Sidh Gosht' that the Guruward being puts an end to all enmity and envy and removes all the reckonings and countings. It all promotes the feelings of love for the fellow disciples. It is force which leads to the making of love as an archetype in Sikhism.

A person in Charhdi Kala is a great saviour who saves millions of people. This further clubs the sphere of love to the concept of Charhdi Kala. It is out of love that the welfare starts. The very concept of Charhdi Kala is the process of gaining energy to rise to high spiritual level through ‘Naam Simran’. Attainment of this stage produces reliance upon God’s will, love for the fellow beings and a feeling of the welfare of all in the mind of a person in Charhdi Kala which sprouts out of his love for humanity. This self- abnegative spirit and welfare of all is the legacy of love lying somewhere in the collective unconscious of the individual. In Japuji, the Guru says that we should develop brotherhood with all the communities as ‘Aye Panthee’ which is the highest sect of Yogi’s and conquer our mind which will bring in the conquest of the whole world. Equality which was Guru’s first watchword has its grounds in love. The Guru says, “In all the people is the same light of the God. It is because of His light that light shines within all. These are the aspects of Sikhism which emanate out of love only and promote collective activities which help in the making of a collective unconscious in Sikhism aiming at the welfare of all.

Guru’s message to human mind is also the message of love only. While discussing the constitution of the mind, the Guru says, “O, mind,
recognize Thy origin that thou, art a re-incarnation of Eternal Light. "

Mind is accepted as a great power, “a king who agrees with itself only.
(Mind agrees with the mind only) and the desire within mind is
appeased in the mind itself”. Thus, the mind which rises from the
individual to the collective has a cosmic appeal. It includes a march
from the individual mind to a collective mind. It enhances the
dimensions of love from the individual to the universal and gives a
practical shape to the theory of ‘sarbat-da-bhala’.

**Introvert and Extrovert:**

Equally important is Karl Jung’s theory of the introvert and the
extrovert which can be compared with inward and outward attitudes of
a person in Charhd Kala. Introvert tendencies can find a comparison
with the individualistic attainment of a person in Charhd Kala at the
spiritual level and extrovert tendencies may be compared with the
concept of Charhd Kala at the collective level where the individual
works extrovertly for the welfare of all (‘sarbat da bhala’).

**Principle of Homeostasis:**

Stability of the mind is central in ‘chardi kala. The theory
promoting stability in psychology which can be compared with the
theory of Charhd Kala is the bio-psychological principle of
homeostasis responsible for creating stable situations in the body in the
hours of crisis. The word homeostasis has been defined differently by
the different scholars. To quote L.L. Langley, “If the word homeostasis
is analyzed it is found to consist of homeo, which means like or similar,
and stasis, a standing still. If we look in the dictionary, we find
homeostasis defined as “the tendency of a system, especially the
physiological system of higher animals, to maintain internal stability,
owing to the coordinated response of its parts to any situation or
stimulus tending to disturb its normal condition or function.” There are
thus two essential ideas therein: (1) internal stability and (2) the
coordinated response responsible for the maintenance of that internal stability.

The research in homeostasis goes back to over hundred years when French physiologist Claude Bernard was highly "impressed during his research by the stability of physiological parameters such as body temperature."\textsuperscript{131}

Richard N. Hardy while commenting about the origins of the term writes, "In 1929, Walter B. Cannon, the American physiologist coined the term 'Homeostasis 'to describe this state of affairs: its original application is perhaps best explained in his own words: The constant conditions which are maintained in the body might be termed equilibria. The word, however, has come to have fairly exact meaning as applied to relatively simple physico-chemical states, enclosed systems where known forces are balanced. The co-ordinated physiological processes which maintain most of the steady states in the organism are so complex and so peculiar to living beings--involving as they may, the brain and nerves, the heart, lungs, kidneys and spleen, all working co-operatively that I have suggested a special designation for these states, Homeostasis. The word does not imply something set and immobile, a stagnation. It means a condition—a condition which may vary, but which is relatively constant."\textsuperscript{132}

Homeostasis becomes a great principle in psychological situations especially giving stability to the mind in the hours of crisis in the same way as Charhdi Kala keeps us in high-spiritedness in situations rough and tough. Charhdi Kala exercised and exhibited by Sikhs while passing through the most trying situations in war in the course of history, is replete with historical record of their bravery, martiality and he-manship. Going into details of the homeostatic principle and that of Charhdi Kala will lead us to conclusions that although both the principles aim at stability, Charhdi Kala is far stronger in nature and
kind to the homeostatic principle because of its roots in spirituality in the form of latent energy Charhdi Kala gets from ‘naam-simran’. Both the principles help in gaining steady states in life. The purview of the homeostasis principle is the purview of the mind. It acts at both inner and outer layers of the mind. In dealing with outer psychological situations of the mind, “Homeostasis appears to be a useful concept for understanding human behaviour on a much more complex level than in the illustration cited. For example, Walter Cannon a noted physiologist, proposed the “emergency theory of emotions” as a homeostatic explanation of emotional response. In the case of fear, Cannon noted, the organism is faced with a threat to survival or a threat to some basic satisfaction. The body meets this threat by mobilizing energy for vigorous action. The adrenal gland pours adrenalin into the blood stream, which in turn releases glycogen from the liver for fuel. Adrenalin also speeds blood-coagulation time, an obvious aid in case of bleeding. The heart rate and blood pressure go up, respiration is speeded and digestion is sidetracked. All these activities fit into a pattern: that of the mobilization of energy to ward off the danger and protect the organism. This is clearly homeostatic in much the same sense that perspiration protects one against heatstroke.”

The fact that the homeostatic principle works to create the steady states within one’s being to face the toughest of the challenges in our life to bring about the original state which was disturbed because of some stimuli, can be established by some experiments. Stagner Solley gives the example of some acid being dropped on frog’s skin and finds that the foot will at once come up to scratch it off. “This is homeostatic action to restore the prior skin condition. The energy is mobilized inside the organism; the stimulus merely triggers the activity when the stimulus is removed, the organism lapses back into its previous relaxed state.”
Other factor which comes to the surface in our study of the homeostatic principle is the use of different homeostatic devices in different situations. To quote Stagner Solley, “An insult upsets our equilibrium; our bodies mobilize energy for action to wipe out the insult, although it may be used for other actions than fighting. For instance, we may do something to prove the insult unjustified or we may work up an elaborate rationalization to show that the insult did not apply to us.”135 Thus we find that the homeostatic principle brings the energy mobilization inside the organism not only in the provoked situations where the provocation is done to incite the fighting. Instead this homeostasis may bring the energy mobilization in the brain to work up some rationalization to restore normal equilibrium through truce. To quote Stagner Solley, “Homeostatic processes may involve ‘mental’ or ‘physical’ mechanisms indiscriminately. Suppose Mary has an unpleasant engagement-- One which threatens humiliation or at least embarrassment. She may avoid this disturbance by inventing a good excuse or by developing a pain in her stomach. In either case equilibrium is restored, but in the one case the process is “mental” and in the other it is “physical.”136

Role of One’s Self In Homeostatic Action:

One’s self has a psychological involvement in triggering homeostatic action in particular situations because one’s self symbolizes one’s identity. The self plays a key role in gaining and maintaining one’s social status. It is always the self which is hurt or elevated in society.

However, the self in Charhdhi Kala is different from the self in homeostatic principle. While the self in homeostatic principle is very much a part of one’s ego, self in the concept of Charhdhi Kala is not much of a self in the psychological sense of the word because the self in Charhdhi Kala is sacrificed at the feet of the Guru. This is an action
which blesses humility in Charhdi Kala. This action of sacrificing the self in Charhdi Kala becomes a selfless action performed to gain humility and the pleasure of the Guru through the concept of ‘sewa’. The same action becomes a tool to bring about the welfare of all (‘sarbat da bhala’) through Charhdi Kala.

In Charhdi Kala, the action is performed for a greater cause because the Guru has moulded us to live for a greater cause which is ‘sarbat da bhala’. Such a living for a greater cause brings us to God’s service and helps to show us our destination i.e. the abode of truth. In God’s service, one’s self is killed through the principle of dying while living and is made to merge into the God’s will which aims at the welfare of all.

Positive Valence as Energy Mobilisation:

Homeostatic principle helps in bringing motivation in the given psychological situations through energy mobilization. Positive motivation brings about optimistic results. To quote Stagner Solley, “Tension arises within the organism when a steady state is disturbed. The stimulus which is sought to reduce the tension is called, for technical purposes, a positive valence— It should be noted that contacting a positive valence may initiate motivated behaviours.”

This positive valence which initiates the motivated behaviours is the part and parcel of the concept of Charhdi Kala. A person in Charhdi Kala always thinks positively and tries to shun what we call “negative valences” in psychology.

Emotions in “positive or negative” valences play a vital role in influencing our positive or negative life patterns. They also form the supporting as well as obstructing material on our path to Charhdi Kala. Love, hate, fear, anger, jealousy, joy, revengeful or helping attitudes, are some particular emotions which affect our life in given situations. Positive valences in emotions such as love, joy, and philanthropic
actions help in restoring the equilibrium in the given situations. To quote Stagner Solley, “Conversely, stimuli which induce fear as anger are negative valences and they threaten loss of equilibrium.”

‘Naam-Simran’, reliance upon the God’s will, honest earning, sharing of one’s earnings and feats with others, enterprising nature forgiveness, virtuous living, getting up early in the morning, tolerance, truthful attitude in life, company of the virtuous (‘sadh-sangat’) love and regards for the Spiritual Master, satisfaction (‘santokh’), equality and seeing all with single eye (‘sam-drishti’), beliefs in God’s protection and the surrender of one’s self to the God (‘saran’), service to the people as the service to the God, killing of I-am-ness (‘housmain’), understanding of God’s order (‘hukam’), knowledge (‘gian’), concentration (‘dhian’), determination, abstinence, religious outlook, giving to the poor in charity, getting education, love, spiritual belief, kindness, discipline, practice in dying while living, positive attitudes in everything etc. which is the supportive material in Charhdi Kala, can, of course, be termed as positive valences. Lust, pride, greed, anger, attachment (i.e. five enemies), slandering, pessimistic attitude, life steeped in vice, and sin, violence, ingratitude, ignorance, laziness, incest, jealousy; belief in miracles and occultism, corruption, bad company, falsehood, theft, duality, enmity, fear, etc. which is the obstructing material in Charhdi Kala can be termed as negative valences.

(c) Social Situations:

In political situations we have discussed a lot concerning the social situations: the individual in a family, the bourgeois society and the state-- the aspects which are common to political and social situations in the context of Charhdi Kala. In social situations, we will examine Charhdi Kala from socio-psychological point of view. We will examine man’s latent desire for steady states in society, his status-conscious behaviour and his inborn desire to rise socially, economically and
politically. We will discuss social goals and their functional classification, Maslow's theory of hierarchy of motives and the need hierarchy, the theory of social equilibrium and disequilibrium and the theory of energy mobilization. We will examine the principle of homeostasis and the parallel principle of heterostasis in the context of the theory of Charhdi Kala. Before discussing all this, let us have a refreshing view of the theory of Charhdi Kala in general.

The concept of Charhdi Kala is the concept of a rising energy which emerges within man at the individual level through the supporting material of Charhdi Kala to reach a stage from where it moves automatically from an individual level to the collective level to fulfill the final aim which is ‘Sarbat Da Bhala’ i.e. welfare of all. The spiritual energy one gets from ‘Naam Simran’, gives one’s mind a recognition of its origin. It is a process of knowing one’s self in actuality: what one actually is and what one wants to be by acquiring the ascending force of Charhdi Kala. It brings in an inter-action between one’s will and the will of God, one’s willing-surrender to the God's will and the final merging into the God Himself. This is process of self-introspection which becomes self-realization to give man a philanthropic feeling of consciousness for one’s social environment i.e. the welfare of society in which one lives. It is here that social situations come up in the concept of Charhdi Kala. It is here that one finds a one unified, harmonious world around him. One interacts with the God within by ascending the stairs of ‘naam’ blessed by Spiritual Master and the moment it happens, the whole world becomes one. The social interactions start for the welfare of the whole. Love for the God leads to love for everything created by the God.

Homeostasis, Heterostasis and Steady States:

The socio-psychological principle of homeostasis is very much applicable in the social situations in the concept of Charhdi Kala
because an individual looks after the steady states in a society through social motives. But this principle of homeostasis does not go alone as some steady states in social situations may have to be sacrificed to win some more challenging and superior states. The principle of homeostasis have to have a parallel principle of heterostasis to overcome such situations. Stagner Solley gives the example of mountain climbers, big-game hunters and the teenage drivers who have lack of concern for survival. To quote Stagner Solley, “In a less dramatic way, children sometimes seem to seek disequilibrium through hazardous play, and adults gamble for money (which has survival value).”

To understand these acts we must resort to the principle of heterostasis. Briefly, this principle says that one steady state may be disturbed in the process of restoring some other steady state.”

The process towards energy mobilization to rise upwards in life is psychological phenomenon with sociological ramifications. Rising upwards results in gaining the higher states but in this action, one loses the one what one is already having. To quote Stagner Solley, “There is also a hierarchy of social goals, and the individual will sacrifice one of the less important in order to protect the goal he values more highly. Heterostasis in other words, operates at this level too.”

Charhdì Kala in society can further be interpreted with the help of Maslow’s theory of proposed hierarchy in which we can have step by step rise in society in accordance with the need hierarchy pyramid:

Physiological needs
Safety Needs (pain fear etc.)
Belongingness and home needs
Esteem Needs
Self-actualisation needs
Pyramid of the Heirarchy of Motives:

Achievement and Self Actualisation
Prestige and self-esteem
Love and belongingness
Safety motives, Anxiety and Aggression
Physiological Motives

The diagram shows step by step ascending order of steady states in social motives. Psychologically we go to the higher goals after achieving the lower ones. To quote Stagner Solley, “Further, any development which activates a “lower” need will interrupt and supersede action directed towards a goal of a “higher” category; the cave man painting a picture on the wall stopped this activity to defend himself against hostile animals.”

Sikh history is replete with such examples when the Sikhs had to leave their house-holds to respond to a call from the battle-field. Whenever they did so they were guarded by the latent heterostatic principle of safety motives of which they were not conscious and it was their first need to defend themselves against the enemy. Their motive to defend themselves against the enemy was their safety motive and was very much in accordance with Maslow’s theory of “need hierarchy.” But even in wars their love for the God continued to flow in their hearts. They did not stop their daily chores such as meditation and prayer. Rather they thought of themselves as the soldiers of the God out to punish and kill the wicked. So, their energy mobilization in the context of Charhdi Kala theory, was their love for the God and the thought about themselves as soldiers of the God on a mission to punish the wicked. We can find that the Charhdi Kala of the Sikhs in wars was both homeostatic and heterostatic in nature. They sacrificed some steady states to win some more steady states which resulted in their glory and
Applying Maslow’s theory of ‘need hierarchy’ to the Charhdi Kala of the Sikhs in wars we can find that the stage of prestige and self-esteem they got after the wars motivated them to ascend “higher” to the next stage of achievement and self-actualisation. The stage of self actualization in the case of the Sikhs, was a collective self-actualisation which took them to another “higher” stage which was the formation of Sikh Rule at the time of Maharaja Ranjit Singh.

‘Naam-Simran’ as Energy Mobilization:

But in the whole process of this Charhdi Kala, is lying hidden a great source of “energy mobilization” which is ‘naam-simran’ and which remains constantly with them because the “chief goal” of a Sikh is to achieve oneness with the God to become God himself. This is a stage of great ecstatic delight for which innumerable kingships and offers for salvations, can be sacrificed. It is the stage of spiritual love—love for the holy feet of the God. It is the stage of total surrender to the God: “I do not want the kingship; I do not want any salvation; I want the love of Thy Holy Feet, O, God.”142 It is a stage when the light of the God becomes visible in everything. Attaining this great stage in Charhdi Kala, mind finds that it is great and is an emblem of the eternal light.143 It is here that the soul starts uttering, “Thy Light is pervading all; wherever I see, I see my all-pervading Man-lion God.”144

‘Naam-simran’ leads to the contraction of the soul within. The mind as a result starts its journey of Charhdi Kala within. It scales the stages of Charhdi Kala within step by step and finally succeeds in ascending to the abode of truth. We can draw a Charhdi Kala pyramid to explain it further:
The Sikh in *Charhdi Kala* is a great philanthropic. He seeks for the welfare of all because he finds that emblem of God in everybody. All are one because His light pervades everybody. The light equally pervades high and the low, so nobody is high or low in this world. This great characteristic in *Charhdi Kala* blesses the Sikhs with such "energy mobilization" that they start working towards welfare of all. This makes the Sikh essentially a philanthropist and a humanist. Love for human kindness, oozes out of him and he becomes a great cosmopolitan personality. The world is no limit. He can go and settle anywhere but wherever he goes, he will work for the welfare of all.

**(d) Religious Situations:**

Religious situations make us conscientious, devotional, ethical and God-conscious. Religion is most sacred to us. It has all to do with our faith, our theological beliefs and our reverence for a supreme invisible authority called God. It makes us truthful, loving, tolerant, humanistic and philanthropic. It takes us into the spiritual realms and reveals to us the mystic aspects of our life related to God. The monotheistic characteristic preaching belief in the theory of one God propagates universal brotherhood and love. There is one Father and we are all His children.

Religious situations are specially important in the context of inner awakening the soul obtains by unraveling the hidden, esoteric and mystic world of *Charhdi Kala*. It is the sphere of religious situations
that the most personal and concealed aspect of our spiritual life is revealed in a most scientific technique by way of concentration on the theory of Charhdi Kala. We open the locks of the door which have since long been closed to us. We enter into a treasure-house which the God has kept safe in our systems for us. By opening the tenth gate of our body, we open the unique world of Charhdi Kala to us.

According to the Guru there is only one religion and that is the religion of truth. The Guru says, “If someone grasps that the only religion is the religion of truth, then, by Guru’s instruction he is rendered perfect through all the ages.” When it comes to truth we find a special affinity between truth and Charhdi Kala as the final stage of Charhdi Kala is ‘sach-khand’ i.e. realm of truth. It is through truth that we can enter into a world of truth. We live in truth, we interact in truth and it is the truth we aim at. It becomes the goal of our life. “Truth is highest of all”, says the Guru and adds, “but higher still is truthful living.” The Guru asks “as how to be truthful? How to break the wall of untruth?” The Guru answers that we can be truthful and break the wall of untruth by obeying to God’s pre-ordained order and the God’s will.

Every religion has two major aspects: inner and the outer. The first is the inner aspect which if scanned deeply, helps to open the realm of Charhdi Kala in us. The attributes of the world religions at the inner level have the same material to preach. Every religion has same crust at the inner level which forms the base of all the religions. At the inner level every religion preaches love, kindness, tolerance, humanism, and truth. We find the religions differing from each other in their outer aspect because they differ from each other in their outer colours, coverings, dresses and outer ways of living. The religious bigotries are the result of the outer aspects of the religion.
Sikhism which is the most modern religion of the world has the most scientific technique of Charhdi Kala to give to the world. It is near us and is realistic because it starts its spiritual journey from human body itself. It preaches that the God is within and we need not go to the woods in search of the God. Our body has nine visible doors and one invisible tenth door. We will have to open the tenth invisible door of our body through regular meditation. The grace of the Guru and the grace of the God help in opening the tenth gate of the body. The Guru’s ‘Sabada’ leads to the appearance of the sound current within and one starts experiencing ‘sehaj-samad’ which is a first spiritual stage within. From ‘sahej-samad’ we enter ‘vismad’, which is so wonderful that the soul starts uttering “wondrous, wonderous.” The soul wonders at the wonder of God and from ‘vismad’ our mind enters ‘sunn samadh’ which is the stage of dying alive into the ‘sabada’. The five realms within i.e. the realm of righteousness, the realm of knowledge, the realm of spiritual effort, the realm of grace and the realm of truth are scaled step by step through the inner journey of Charhdi Kala.

The sphere of the concept of Charhdi Kala is purely spiritual which mostly covers the inner aspects of the religion which we have already discussed in detail in the previous chapters. What is really great in religious situations is to know what really religion is and the best answer to this question lies in the following words of the Fifth Apostle of Charhdi Kala, “Of all the religions, the most superb of all is the God’s Name the meditation of which leads to the purification of ‘karamas’.”

The fifth Apostle lays a lot of stress on the aspect of regular meditation in religion, “Cast all thy doubts and meditate on the Supreme God. For, Nanak says: Eternal and Stable is this religion.”

The religion of Charhdi Kala is the meditation of God’s name. In Charhdi Kala we start with the meditation and end also with the meditation. The in-between reflections in the form of sojourns into
political, social, psychological, economical situations revolve all around the spiritual aspects of Charhdi Kala.

(e) Economic Situations:

Economic situations in Charhdi Kala are the ones which pertain to money matters, individual’s financial status in society, and the accumulation of wealth and property. We know that everyone earns some money for livelihood and that there is a natural tendency in man to acquire wealth and property seeing the vital role it plays in one’s future safety, security, prestige and even one’s political status. This very urge to accumulate wealth, called acquisitiveness in psychological terminology, has psychological ramifications and is homeostatic in nature as it is born out of one’s desire to create steady economic states in one’s life. This homeostatic attitude in economic situations occurs because of the fact that accumulation of more wealth and property makes one more influential in society and leaves one with better control of one’s social environment.

In the homeostatic process to acquire more wealth, one may reach a stage when one develops a propensity to acquire more than one’s needs. This tendency may turn into an unlimited passion for wealth in the mind of the individual. This behaviour or the stage to acquire more than what is required is called “irrational acquisitiveness” by the psychologists and gives birth to the tendency to acquire wealth through unfair means.

Economic Charhdi Kala means man’s rising state in economic spheres. In Janam Sakhi, the Guru gives the great three-fold doctrine to be in Charhdi Kala: ‘Naam Japo’, ‘Kirat Karo’, ‘Wand Ke Shako’. Out of these three great principles, the last two i.e. ‘Kirat Karo’ and ‘Wand Ke Shako’ deal with the economic Charhdi Kala in life. ‘Kirat’ means doing any work or occupation. It can be agriculture, business, trade or any manual work. ‘Kirat’ is very much a physical and a down-
to-earth worldly activity as it can be done by living in the world by becoming an active part of the world. This is a great factor responsible for making Sikhism one of the most progressive religions of the world. This is a new action-packed theory of life and goes against the old Brahminic theory of renouncing the world to get spiritual enlightenment. By giving a slogan of ‘Kirat’, the Guru broke the first citadel of Brahminic belief which incited man to go to the woods for penance in the garb of a renouncer.

Monetarily one may be well off in life but not in Charhdi Kala. But the one who is in Charhdi Kala may not necessarily be rich money-wise. Guru Nanak’s concept of Charhdi Kala is that of having an everlasting happiness, an ever-blissful state which is the prerogative of the saints, devotees and the lovers of God.

**Honest Living:**

In order to be in Charhdi Kala, it was necessary to lead a life through honest earning. “We should not touch the feet of spiritual preceptor who calls himself a Guru and goes to beg. He alone, O, Nanak, finds the true path who eats what he earns through hard earning and gives some in alms from his hands.”

According to the Guru, “The mortal grieves when wealth is lost. The foolish mind remains engrossed in wealth. Some rare ones amass the wealth of truth and develop love for the Immaculate God.”

The accumulation of wealth for its own sake is nothing more than a poison if it doesn’t do the welfare of the people. “The gold, silver and false wealth which one accumulates, is poison and dust. Man amasses wealth to call himself a banker but bears the trouble and pain of being in duality.”

The peace of mind does not come in the process of amassing the wealth. The eternal peace lies in God’s Name only.
The Guru accepts that a man having a lot of wealth may be respected in society because of his wealth and may be said to be in material Charhdi Kala. Such material rise mistaken for Charhdi Kala leads to wealth-intoxication which is temporary and false and does not go with man after death. The same wealth spent on philanthropic and spiritual purposes for the welfare of 'sadh-sangat', gets respect in the eyes of the Guru and is of spiritual utility. “The whole world is ruined in adopting the path of the messenger of death. No one has the power to remove the influence of Mammon, the God of wealth. If wealth comes to the house of foolish and mean, the world bows to both seeing their wealth. If wealth is there, even the fool is treated as wise. Without devotion and the love for the God the world is stark mad (for wealth). The madness for wealth is openly discarded by the Guru.”

Wealth is not ever-lasting. It can come and go like the shadow of the sun. But Charhdi Kala of God’s Name is permanent. “What else can be said to be above God’s elixir? He who drinks it, is satiated. Those who lose this nectar under the influence of the attachment of wealth are mammon-worshippers engaged in evil worldly wisdom.”

**Wealth as Negative Valence:**

Too much of wealth is a negative valence and is an obstruction in the path of Charhdi Kala. The third Nanak says, “The wealthy man is blind and deaf because he listens not to the word as his mind is filled with the noise of riches.”

So much negative is the influence of accumulated wealth on man’s mind that “the kings become proudy after amassing the wealth. But this beloved wealth does not go with us (after death). The love of wealth is of many kinds and colours. Without the God’s Name, no one is man’s companion or comrade.” This love of wealth in multi-kinds and colours is, thus an obstructive material on the path to Charhdi Kala.
Path of the House-Holder:

So, what is way out? Should we go in for the path of renunciation? The Guru’s answer to a path of renunciation is in the negative. The path to Charhdi Kala is the path not of resignation from the world but of living in it bravely, like a house-holder to remain in Charhdi Kala in all the fields of life. Deliverance from the yoke of the cycle of birth and death can come only in spiritual practice through honest earning. Charhdi Kala is not the path of the renouncer but of the house-holder who “completes the path meeting the Spiritual Master O, Nanak and gets salvation while laughing, playing, wearing, eating in the world like a house-holder.”

Delineating the path of Charhdi Kala, the fifth Nanak says, “Lead thy life doing hard work like an entrepreneur and enjoy the pleasures of thy earning. Meditating thou meet the God; then all the worries will go, O, Nanak.”

Distribution of Wealth:

Guru Nanak says, “Whole earth is full of property and wealth but we fall into entanglement in the distribution of this wealth.” Later on, the same views were given by Karl Marx in his theory of the distribution of wealth. Guru’s theory of economic Charhdi Kala is the theory of earning one’s living through hard work, and helping the poor. The path to Charhdi Kala is the path neither of the wealthy hoarders, black-marketeers, and the corrupt whose sole aim is the accumulation of wealth nor of paupers who live on alms and are parasites in the society. It is not the path of the hungry who torture themselves by keeping fasts and by remaining hungry. Kabir says, “Take Thy beads of rosary. I can not worship Thee when I am hungry.”

In this couplet, the disciple asks the God to provide him with the basic necessities of life so that he may not have to spread his hands before others. The message of the economic Charhdi Kala lies in the
popular folk saying, “Work hard to plough the fields and be prosperous to eat to thy fill.”

Guru Nanak’s concept of the economic Charhdi Kala treats money as a means to an end and not an end in itself. Honest earning or sharing of one’s honest earning with his fellowmen are the great virtues which help in the concept of Charhdi Kala.

Farewell to the concept of renunciation was a revolutionary move to lead his followers to the path economic Charhdi Kala. The Guru noted that going to the woods at a certain stage in life after renouncing the world, helped in economic backwardness only. He wanted to save India from becoming a country of the renouncers and beggers because the renoncerer after renouncing the world had to depend on the householder for his daily needs. A peep into India’s economic under development may take us to the fact that renunciation which produced nothing but parasites was very much a passive economic move causing poverty, dependence, backwardness and under development in the country.

Giving a psychological interpretation to Guru’s message of ‘Kirat Karo’ we can find that Guru’s message is essentially homeostatic in nature because it may unconsciously aim at bringing about steady economic states in the life of the individual. At the same time we find the absence of, “irrational acquisitiveness” in Guru’s message.

In our study of the economic Charhdi Kala, we should not forget the Guru’s concept of the wealthyman. The Guru says that “those are rich who have collected wealth of the God’s name.” The Guru’s aim was to make us spiritually rich which could be possible through self-realisation. The material wealth is the game of the God. Sometimes the wealth comes and sometimes it goes. The wealth of the person with knowledge of God’s Name is the one which remains for ever.
The Guru gives the concept of economic Charhdi Kala only to have economic independence in his followers. He has not advocated a blind-fold craze for money to come to economic Charhdi Kala. He preaches us to live in money and still remain detached in it. It is a great message of “remaining detached in the midst of attachments.” He advocated the theory of earning money but wanted to save us from becoming money-minded. He gives a new meaning to the term ‘Yoga’ i.e. ‘Grihasat-yog’ which can be called the ‘Yoga’ of the house-holder. To quote the Guru: “Yoga’ is neither in the patched coat, nor in the ‘yogi’s staff, nor in besmearing the ear-rings. Nor close-cropping the head, nor in blowing the horn; if one remains detached in the midst of attachments, one attains the true state of ‘Yoga’. One becomes not a ‘Yogi’ by mere talk. If one looks upon all the creation alike, he can claim to be a true ‘Yogi’. ‘Yoga’ consists not in roaming in the world, not in bathing at the places of pilgrimage. If one meets with the Perfect Guru, one’s doubt is shattered, and the wanderings of mind stops; soul rejoices the inner nectar and eternal sound current of ‘sehaj’ and one witnesses one’s God in one’s very Home. If one remains detached in the midst of attachments then, one attains the technique and the path of ‘Yoga’.”

Money as Service to the God:

The philosophy of ‘Anjan Mahey Niranjan’ is the philosophy of remaining detached in the midst of attachments. It is the philosophy of remaining in money physically and mentally and still remaining out of it at heart. It is a philosophy of becoming immaterialist in materialism. It is a state when one’s pocket is full of money and one may do such endavours to earn more money but at heart one’s mind is concentrated in the God and not in the money. It is a state when the nectar falls from the tenth door, the divine music starts within, mind stops wandering and one enjoys the estatic delight of this state of fearlessness. “One falls in
God’s service in this world to get a seat in the God’s court.\textsuperscript{100} One’s economic endeavours become a part of the service to the God.\textsuperscript{167}

The Guru gives more importance to ‘har-liv’ than ‘maiya’ to attain spiritual Charhdi Kala. Who is great: ‘maiya’ or ‘har-liv’? “People in this world give greatness to wealth and money. He is great who have centred their mind on God.”\textsuperscript{168}

The Guru commands his disciples to perform three types of service: the service of the body, mind and wealth.\textsuperscript{169} Addressing his disciples as “beloved saints” the third Nanak says, “Come O Beloved Saints of the God, come. Let us utter the stories of the unutterable God. Now how to utter the stories of the unutterable? Which door should one enter to have the God?” The Guru answers “By surrendering all of thy body, mind and wealth to the Guru and by submitting to His will and order, thou can have Him.”\textsuperscript{170}

Wealth is one of the services the Sikhs are to perform to the Guru who in turn utilises it in philanthropic and humanitarian purposes. In ‘Gurmat’, Guru is treated as the fountain-head from where pours forth God’s grace. Service to the Guru or the service in wealth or in any other form done in the Gurudwara is treated as the service to the God Himself.

The Sikhs are supposed to perform the service in whole-hearted devotion because they do it to get Guru’s Grace which is more valuable than our physical body, our mind and all our wealth, which all should be sacrificed and put forward at the Guru’s feet. “The wealth hoarded miserly with utmost effort is of no avail if one does not administer that wealth in charity and in the service of the saints.”\textsuperscript{171} “Those who do the service, are honoured by God.”\textsuperscript{172}

The fourth Nanak preaches us that we “should offer our mind and body to the One who makes us listen to the God’s Name. Our money,
wealth property and possessions should be surrendered to Him who unite us with our Eternal Friend, our God.”

The Hukamnamas of our Guru’s reveal that the Gurus have been asking the Sikhs from time to time through written dictates to perform the Sewa of wealth and money. This tradition continues and even now the offerings in the form of wealth and money are accepted at the Gurdwaras for Guru’s Langer, construction of buildings, hospitals, and educational institutions run by the respective Gurdwara managements.

But all this money offered at the Gurdwaras should come from one’s hard earned labour. Examples from the life of the Gurus reveal that the Gurus loved the Sikhs who did manual work. The first Guru used to stay with Bhai Lalo, a carpenter by profession rejecting the hospitality of Malik Bhago who was a high caste wealthy personality. The tenth Guru did not accept water from the hands of a Prince who had never done any manual labour in his life.

Equality in Kirat:

The concept of ‘Kirat Karo’ has one great virtue that any type of honest work we do as our occupation is good. It may be agriculture, trade, commerce, any manufacturing enterprise, shop-keeping or any business or service—all are good if wealth is earned honestly. There is a saying that example is better than a precept. All the Sikh Gurus were house-holders and earned their living by doing some work, and set examples to make us aware of the importance of honest earning. The first Guru did the shopkeeping at Sultanpur where he weighed “Tera..Tera” which means everything is of the God. He ploughed the fields at Kartarpur highlighting the importance of agriculture. The other Gurus followed him and have been doing some work to earn their living.
‘Vand Ke Chhako’:

The concept of distribution is a great concept in economic situations. The Guru preached to share while eating. It is a great principle aiming at an equal distribution to remove the economic disparities and to achieve the economic Charhdi Kala of the Sikhs. The Guru was conscious of the “rich resources and the treasures of wealth the whole earth was full of. The Guru was also conscious of the unequal distribution which brought problems and entanglements.” The concept of ‘daswand’ i.e. the giving of one tenth of one’s earning to the Guru for welfare activities, was started to implement the principle of ‘vand ke chhako’.

To conclude, Charhdi Kala has a multi-dimensional appeal as its sphere is very vast and covers all the aspects of life including religious, political, psychological, social and economic. Blessed are those who are familiar with the theory of Charhdi Kala and who have awakened their souls in accordance with the theory of Charhdi Kala and who know how Charhdi Kala acts in their lives.

References & Footnotes (Chapter 6)


2. "Vand Ke Chhako". The concept of distribution is great concept in economic situations. The Guru preached to share while eating. It is a great principle aiming at an equal distribution to remove the economic disparities and to achieve the economic Charhdi Kala of the Sikhs. The Guru was conscious of the “rich resources and the treasures of wealth the whole earth was full of. The Guru was also conscious of the unequal distribution which brought problems and entanglements.” The concept of ‘daswand’ i.e. the giving of one tenth of one’s earning to the Guru for welfare activities, was started to implement the principle of ‘vand ke chhako’.

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3. "बिहारिला धर्म संवि ए पहलु डीनेका तिमिसम देखा।"


4. "मीठी पारिव स्तरस धुप बुध सरल नव भावं बचाइंग।"


5. "भिक्कु दशस स्तरस पुराइंग भित हंग मंडल जरु सूं।"


6. "बनिंद्र सरपा रंगव भाव मन बनिंद्र हिरियी। तिथि राम यावं। धुप लाल धार बनिंद्र भावं।"

(भवल-5, पंजा-1387)

7. "पत्र पेंघुर दृष्टि दैनी चे निसिंह तमे बजार सिभ। चुंबने भुजापिणा है दृष्टि"। नितुं हैं दुर्भागिणा। ता हसं"। निसिंह तमे दृष्टिपति। ते हसं।"

(भवल-1, पंजा-417)

8. "माणे मुवंटि गङ्गाीशा विन्दु उभागे चाणट। वर्णरस्वत दिविव वाली वस्तिरु र चेनी धारि।"

(भवल-1, पंजा-417)

9. "पन्ने ली संदे है वर्णरस्वत वालिणा नवी भागऩ ठाड़े साले। सावभु प्रभु चुटि द्राध बर्चे बुध दिविव धरापारे हैं राले। वर्णरस्वत वालिणा ली गाल। बली आवार वने मैंतुरे हे लाले।"

(भवल-1, पंजा-722)

10. "कुटाराम भवानाद ली विहितमातु वालिणा। अवे रंगे र रंगी घटु। सावभु प्रभु चुटि वालिणा। रंगी धार पही चरमते हे वी ठाड़े र भाविणा।"

(भवल-1, पंजा-361)

11. "पङ्क दिनिके सरपा द्वारिक मंच सी।"

(भवल-1, पंजा-953)
12. आर्य साक्षी सुधारित सच्च II तै हि सच्च तरल वैद्य हि सच्च II
(अन्वय-1, घटन-1)


14. भैया भैया से दुखिया भावना जाह्नवे। दिमित भावना तन मंदिर जाह्नवे।
(अन्वय-5, घटन-137)

15. असल भावना निरंजन साहिद वर्षें नव वर्षें रिहा पार्टीये।
(अन्वय-1, घटन-730)

16. तरल महिलावर वेदनास पूजा उद्घाटन। वेदनास वेदनास वेदनास
दर्शन किये वेद धारण।
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17. वर्ध- तब समान वाहन- हवा तरल तप- सेवा निरंजन भावना।
(अन्वय-1, घटन-1389)


19. महिलावर तब महिलावर विश्वास मंदिर केन्द्र में दी उठी। तब समान बिन्दीमैलमें
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(अन्वय-2, घटन-1391)

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(अन्वय-1, घटन-1398)

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45. वन भर मंद वर्ति देवी दारिशा।। सत्तु मंद वर्ति मंद भारिशा।।

(भवल-3, घनल-1038)


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101. R.S. Woodworth. Contemporary Schools Of Psychology. 201.


118. (Husq-1, Penta-878-879)

119. (Husq-1, Penta-1014)

120. (Husq-3, Penta-920)


122. (Husq-1, Penta-473)


126. गुस्सादि देस विदेष गाले।। गुस्सादि मनाली गाठन भिटाये।।

(भाषा-1, अंक-942)

127. गुस्सादि बृजट तेजीम हुपये।।

(भाषा-1, अंक-942)

128. मधु मीठे सबू मीठे।।

(भाषा-1, अंक-6)

129. मध मध मीठा मीठा है मीठा।। दूसरे वैं मगर मध मध मगर है मीठा।।

(भाषा-1, अंक-663)

130. मध बूं मीठा मूंबूं है अपना भूल भला है।।

(भाषा-3, अंक-441)


134. Ross Stagner & Charles M. Solley. 15.


137. Ross Stagner & Charles M. Solley. 54-55.


143. भवर ने सेंचुर मुरुङ है। (भला-3, घंटा-441)
144. संख्या सेंचुर उर्दी धातुि द्वीपी सय देखि उठा संयुक्ती। (भला-1, घंटा-876)
145. देखि पञ्चाय पहुँचे मधु बेटी। श्रवणि पुछा सुपि सुजा मैदी। (भला-1, घंटा-1188)
146. मधु रवि मधु वे बुधपि मधु आचरण। (भला-1, घंटा-62)
147. विप्र महिमास उदारलय विप्र खड़े जुहे धारि। गुरविम उमादी चलता गंभीर
विकाराना साा। (भला-1, घंटा-1)
148. विषममुद्द रवि कामस दूरिः। विषममुद्द रवि कामस उत्तरिः। रवि विषं क्रमोर
विधान विषममुद्द। तलय सुकृत पुड़े द्रविः। (भला-1, घंटा-464)
149. मधु पञ्चाय भवि मेट पञ्चाय। रवि वे राखु मध्य्य दिनभाष लक्ष्मि। (भला-5, घंटा-266)
150. उभि मध्य दक्षिन अमलिनि धाबजुलि। वहु तलय अंटि दिचु पञ्चाय। (भला-5, घंटा-196)
151. वहु धर्म महादे अक्षात नागि। उह भूलि न अक्षादे धारि। अमलिनि धारि विषं वर्ष चेति। तलय वहु धर्मार्थि मेहि। (भला-1, घंटा-1245)
152. वति बाहि यथि यथि खड़े धाति चौंद बाह्य। यहु बिचली मधु संधिनि।
विकासु श्रवि धीरधि। (भला-1, घंटा-934)
153. संघरण वुधा मंचाने वहु लच्छ। विषं द्वारं कंठि यहु दृष्य।
ढी खराब। (भला-1, घंटा-937)
154. भावि बिद्युत नाम सम भेंज। आदि त मेटट वे मंदल,' भावि मैल तीर 
धार देश। भावि देश दिने निम्न देश। भावि देश द भुजाव सिमान। 
ब्राह्म बिद्युत नाम सम भेंजा।
(भवल-3, पेंज-931)
155. नर तरन धूरथि नामुर लिखा जीविके मिठि पीरा में दिखा। भाविका 
भेंजिन मिठि दिखि नमुर जीविका सा मलब दुधादि रुपा।
(भवल-1, पेंज-598)
156. भाविकाजी भावि में बंग। मलब त मूल। तुष ते चंदल अचेला।
(भवल-3, पेंज-313)
157. भाविका मनं द्रमे महाराजि। भ दिखि माधि त छले मिमाणी। भाविका 
भावि दे युज दंकी। बिह काव्रे वे माधि न मंकी।
(भवल-1, पेंज-1342)
158. बाटल माहृश्रि देशि युक्त ते चंदल। भाविका देशिका वैशिका 
धारिका हिके ते चंदल।
(भवल-5, पेंज-522)
159. विषय बलेनिका मुलि उं उक्त, बलेनिका मुल भुक्स। विषयिनिका उं भुक्स भिड़ 
रकड़ दुकड़ी दिच।
(भवल-5, पेंज-522)
160. महाली युवती मान पहुँच बुड़ड़ि मलब संताल।
(भवल-1, पेंज-465)
161. बुड़ि ब्राह्म के लोक। जब मान अभावी दीपी।
(तवा मतावि बलबी संडी, पेंज-656)
162. देह वे देह वे के के। 
163. मे पलाड़ि मिठि निंदि पाहु दाम।
(भवल-5, पेंज-1184)
164. अन्वत भावि निंदिति जीविके में बुड़ि निंदि वैही। 
(भवल-1, पेंज-730)
165. नेतृत्व तथा विधिन नलने के बाद नेतृत्व के बाद बाहरी होते हैं। नेतृत्व तथा हृदयी मूल्य
भूमिका नेतृत्व के सिद्ध कार्यों होते हैं। अंतर्गत अभियोगों की विभाजनीय सेवा सुसंगठन
दिव्य पाठियों हैं। इसके नेतृत्व तथा हृदयी मूल्यीय सेवा सुसंगठन
बाहरी हैं। नेतृत्व के देन सम्बन्धी बिजली नेतृत्व के जीवन कार्यों हैं। अंतर्गत 
अभियोगों की विभाजनीय सेवा सुसंगठन दिव्य पाठियों हैं। 
मिज़दबूल कृष्ण दर मदाम 
ि पावागत दिव्य पाठियों हैं। िशिष्ठ के मदाम पूरा लगी तथा 
अंतर्गत अभियोगों की वीपी में सुसंगठन दिव्य पाठियों हैं।
(भाग-1, खंड-730)
166. दिनिन रुषीमा में वापसी होती है। 
(भाग-1, खंड-26)
167. निज़ी में भविष्य निज़ी पाठियों मात्र है। (भाग-1, खंड-2)
168. वनिता वन अभियोग संकल्पों हो। 
(भाग-1, खंड-188)
169. गढ़, मह, पद।
170. अपवित्र मंदिर विश्वासीय अवसर के बंद पाठियों है। 
बनाये बाहरी अवसर बंदी बिजली 
हिरु दुर्गाने वापसी है। उदह मनुष्य श्रृंखला बंदी बंदी अवसर 
बाहरी होते हैं। (भाग-3, खंड-918)
171. परित परित विधान में बीसों विधान वापसी है अभियोग। एक भूषित भविष्य में 
देख विज्ञ वि कार्य न आवश्यक। (भाग-5, खंड-712)
172. निज़ी में भविष्य निज़ी पाठियों मात्र है। (भाग-1, खंड-2)
173. डिसम ना बंदी मनुष्य उदह बंदी भी बंदी बंदी भी 
अभियोग संकल्प डिसम बंदी भी बंदी भी 
(भाग-4, खंड-719)
174. मेघाला मंदिर भविष्य वर बंदित अवसर नयाय। (भाग-1, खंड-465)