

The Concept of Mind
(A Comparative Study of the Philosophy of
Guru Nanak and Patanjali's Yoga Sutras)

A

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Certificate

This is to certify that the thesis entitled **The Concept of Mind : A Comparative Study of the Philosophy of Guru Nanak and Patanjali's Yoga Sutras** being submitted by Vipin Kumar in the Faculty of Humanities and Religious Studies for the award of degree of Doctor of Philosophy, is a bonafide piece of research work carried out by him under my supervision and is fit to be considered for the award of the degree of Ph.D.

No part of the thesis has ever been submitted in part or full to any other university or institution for the award of any other degree or diploma.

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Declaration

This is to certify that the thesis entitled **The Concept of Mind : A Comparative Study of the Philosophy of Guru Nanak and Patanjali's Yoga Sutras** is entirely my own work and that all the ideas and references have been duly acknowledged.

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PREFACE

The modern period may be called a period of revolutions which has conquered the unconquerable with its new discoveries and inventions. But this unparalleled growth of knowledge could not alter the mental condition of the human beings. Man, in the present times is still under suspicion, distrust and fear as he was in the past. In fact, there has been a rapid increase in the psychological disorders in the modern man. He is passing through many internal and external stresses due to which his mind is afflicted and full of anxiety and anguish. Therefore, it is important to know what is meant by mind and what kind of existence it has and how it differs from the rest of what exists. In the present research project, the concept of mind has been examined in detail from every aspect with special reference to the philosophy of Guru Nanak and *Yoga Sutras* of Patanjali.

Guru Nanak, the founder of Sikh Religion, enunciated the doctrine of One God in the fifteenth century and stressed on the disciplined contemplation of the Divine Name. The Divine Name signifies the total manifestation of God, immanent both in the created world and within the human being. The path of Guru Nanak demands a total surrender of oneself to the Will of the Almighty and an intense loving adoration of Him. The main compositions of Guru Nanak are *Japuji*, *Dakhni Onkar*, *Siddha Gosht*, *Asa ki Var*, *Majh ki Var*, *Malar ki Var*, *Patti Likhi*, *Thitti*, *Babar Vani*, *Maru Sohila*, *Sodar*, *Rehras*, *Alahunian*, *Kuchajji-Suchajji*, *Pahre* and *Barahmaha Tukhari*.

In the *Yoga Sutras*, Patanjali has set forth the *yoga* system of Indian Philosophy. *Yoga* signifies union of the individual soul with the Supreme Spirit and the discipline for its attainment. The soul's essence is obscured by mental activities whose suppression is the main purpose of *yoga*. The *Yoga Sutras* comprises of four chapters (*pada*) containing 195 aphorisms (*sutras*). The four chapters are as follows:

- (i) *Samadhi Pada* (51 *sutras*).
- (ii) *Sadhana Pada* (55 *sutras*).
- (iii) *Vibhuti Pada* (55 *sutras*).
- (iv) *Kaivalya Pada* (34 *sutras*).

In the *Bani* of Guru Nanak, mind has been given the utmost importance; it is the connecting link between God and man. Therefore, the stress is laid on understanding of the mind. The questions relating to mind also occupy a central place in ancient Indian philosophy, especially in the *Yoga* system of thought. Although mind is an evolute and is formed at a later stage of evolution, yet in the life of human beings it holds a central place. It must be understood and controlled if the human being has to reach at a stage where truth or the Ultimate Reality is to be experienced.

In the first chapter, the concept of mind as analysed in the Indian philosophical tradition, including the orthodox and heterodox systems as well as in the different schools of thought in the Western philosophy has been discussed.

In the second chapter, the relationship of mind with body, intellect, senses and self is examined to study its physiological basis. According to Guru Nanak's philosophy mind is composed of five elements but it is subtle and resides within the body. It is different from body, senses, and self but it is interrelated and affected by these co-relates. In the *Yoga Sutras* of Patanjali, the material embodiment of mind is admitted and it is called as *citta*, which in itself is unconscious but becomes conscious on account of the manifestation of *purusa* (spirit). These aspects form the background when the mind- body relationship is discussed both in Guru Nanak's philosophy as well as in *Yoga* philosophy.

In the third chapter, the nature of mind is discussed from the different aspects. In the philosophy of Guru Nanak, mind is stated as active but not conscious in itself. Like the moon, it is able to catch the reflections of Divine Light of self. The fluctuating nature of mind is defined through many images. According to *Yoga* philosophy, mind is continually transforming itself into different states of being and willing. In perception, the external objects are not represented as they actually are but are modified by the sense organs and the mind. The *Yoga* philosophy defines five kinds of states of mental life namely *ksipta*, *torpid*, *viksipta*, *ekagra* and *nirudha* and these are determined by the variations in the constitutive elements of *prakrti*.

In the fourth chapter, the functions of mind are discussed. According to Guru Nanak mind is the medium to attain knowledge. It perceives, assimilates and

discriminates one thing from another. In Guru Nanak's hymns there are certain terms such as *surat*, *mat*, *buddhi*, *sudh* etc., which indicate the process of knowing and functioning of mind. However, intuitive knowledge (*sahaj*) is termed as higher type of knowledge, which is obtained by mind through *Sabad-Surat Yoga*. In the *Yoga* philosophy there are five-fold mental activities namely *pramana* (true cognition), *vipraya* (false cognition), *vikalpa* (inference), *nidra* (sleep) and *smriti* (memory). When the *citta* is modified into any kind of *vritti*, the self is reflected in it and it wrongly identifies itself with these *vrittis* and undergoes through five kinds of afflictions namely *avidya* (ignorance), *asmita* (wrong identification), *raga* (desire for pleasure), *dvesa* (aversion to pain) and *abhinivesa* (fear of death).

The fifth chapter explicates the methods to control mind. The mind is the biggest impediment in the way of knowing the Ultimate Reality and if it is not controlled and made still, a human being can never realize the Ultimate Reality. For Guru Nanak *Naam-simran* is the easiest and the most effectual and natural way to control the mind. For Patanjali the stillness of mind and its modifications is possible through the practice of eight limbs of *Yoga* that is *yama* (restraint), *niyama* (observance), *asana* (posture), *pranayama* (breath-control), *pratyahara* (withdrawal), *dharana* (concentration), *dhyana* (meditation) and *samadhi* (absorption).

Another question to be considered is the role and condition of mind once the objective of life has been achieved that is, enlightenment or the experience of Ultimate Reality. The question arises whether the mind ceases to exist for the *jivan-mukta* or whether the mind still has control over the human being. These questions are tackled in the sixth chapter.

In the retrospect, the different aspects relating to the concept of mind by way of comparative study of the philosophy of Guru Nanak and the *Yoga Sutras* of Patanjali are summarized. The endeavour of comparative study is not only to point out the similarities but also to highlight the differences, because any concept can be better understood by keeping it in juxtaposition with the other viewpoints.

The approach of study in the present work is analytical as well as holistic. The study expatiates the various dimensions of mind to highlight its nature and its relation with physical constituents. It also explores the possible ways recommended in both philosophies to realize its pristine nature to reach at the supreme goal of life. The research work will contribute to the field of Sikh studies as well as to the comparative studies due to its orientation and study of mind in the philosophy of Guru Nanak and the *Yoga Sutras* of Patanjali.

(Vipan Kumar)

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INTRODUCTION

The Concept of Mind in Indian and Western Philosophy

(A) Mind in Indian philosophy

(i) Vedas

The main emphasis in the Vedas is on the recitation of *mantras*, prayers and performing the rituals to propitiate the many gods. There is no clear notion of mind and it is almost used as synonym to consciousness. The concept of mind is enunciated through many terms such as awareness (*sanjna*), comprehension (*ajnanam*), understanding (*vijnanam*), insight (*drsti*), resolution (*dhrtih*), reflection (*manas*), impulse (*jut*), will (*sankalpa*).¹ The transition from the *Brahmana* literature to the Upanishads is characterized by the transmission of values from rites and rituals to knowledge and meditation, from faith to reason and from objectivity to subjectivity.² Thereafter, in the later Indian philosophical thought the notion of mind is brought into the nucleus of philosophical dialogue.

(ii) Upanishads

In the Upanishads the words used for mind are *manas*, *prajna*, *sankalpa* and *citta*. The quintessence of mind is not consciousness but it is a subtle form of matter and like the body it is made of matter. The eaten food is sorted into three kinds after digestion. The grossest part becomes faeces; the middle component becomes flesh; the subtle ingredient becomes the mind.³ In the earlier Upanishads, no separate categorization of mental functions is given but in the Paingala Upanishad, the hierarchy of mental functions is expressed as, the five sense organs and the five motor organs; perceiving mind (*manas*), which coordinates the organs of perception; intellect (*buddhi*) the higher organ of thought which discriminates the self-ego (*ahamkara*); the subconscious mind (*citta*), the storehouse of past impressions.⁴

The mind is also said to be two-fold, that is pure and impure. The impure mind is driven by desire and volition; the pure mind is devoid of desire. The mind alone is the cause of bondage and liberation to humans. Attached to objects it leads to bondage and freed from objects it leads to liberation. The mind should always be

made devoid of objects by the seeker of liberation, since the liberation of the mind devoid of objects is desirable. When the mind, freed from the contact with objects and confined in the heart, reaches being, then that is the supreme state.

When the five organs of perception become still, together with the mind, and the intellect ceases to be active; that is called the highest state.⁵

This firm holding back of the senses is what is known as *yoga*.⁶

The nervous system of the body provides the channels through which the mind travels; the direction in which it moves is determined by its desires and tendencies. When the mind becomes pure and desireless it takes the upward course and at the time of departing passes out through the imperceptible opening at the crown of the head; but as long as it remains full of desires, its course is downward towards the realms where those desires can be satisfied.

There are a hundred and one nerves of the heart. One of them penetrates the center of the head. Going upward through it, one attains immortality. The other hundred nerves lead to different worlds.⁷

(iii) Schools of Indian Philosophy

The systems of Indian philosophy are divided into two broad classes namely, orthodox (*vedic*) and heterodox (*non-vedic*). Under the orthodox, there are six schools namely, *Nyaya*, *Vaisesika*, *Samkhya*, *Yoga*, *Mimamsa* and *Vedanta*. Under the heterodox, there are three schools namely, *Carvaka*, *Buddhism* and *Jainism*.

The *Nyaya* and *Vaisesika* schools, founded by Gautama and Kanada respectively, though diverse in their origin and early development, were amalgamated later on into one syncretic school known as *Nyaya-Vaisesika* system. *Nyaya* is primarily concerned with the conditions of correct thinking and means of acquiring true knowledge of reality; and the *Vaisesika* system formulates its ontological structure on the basis of seven substances (*padarthas*) namely, *dravya*, *guna*, *karma*, *samanya*, *visesa*, *samavaya* and *abhava*.

The *Samkhya* is a philosophy of dualistic realism, attributed to the sage Kapila. It admits two ultimate realities namely, *purusa* and *prakrti*, which are independent of each other in respect of their existence. *Purusa* is conscious, inactive and immutable while the *prakrti* is unconscious, active and mutable. There are

different *purusas* or individual selves related to different bodies. *Prakrti* is composed of *sattva*, *rajas* and *tamas gunas*, which are finer than atoms and modified into all physical, biological and psychical entities. *Samkhya* rejects the notion of God as the creator of the world. The *Yoga* system, founded by Patanjali, is closely allied to the *Samkhya*. It mostly accepts the epistemology and the metaphysics of the *Samkhya*, but admits also the existence of God. The special feature of this system is the wide-ranging treatment of the *yoga*, which consists in the cessation of all mental functions.

The *Mimansa* school, founded by *Jaimini*, lays stress on the performance of duties as enshrined in the *Vedas*. It holds that individual souls can attain liberation by action and knowledge. There are two schools of *Mimansa* founded by Prabhakar and Kumarila. Both the schools admit self-validity of knowledge, eternity of the *Vedas* and eternity of sounds and reject the concept of God as the creator of the world and the composer of the *Vedas*. But there are essential differences between the two schools in connection with their epistemology and ontology. Prabhakar school of *Mimansa* admits five *pramanas* namely, perception, inference, comparison, testimony and postulation; while the Kumarila school adds non-perception and thus admits six *pramanas*. In connection with the ontology, Prabhakar recognizes the categories of substance, quality, action, generality, inherence, force and similarity and rejects the categories of particularity and non-existence. Kumarila admits the categories of substance, quality, action, generality and non-existence and rejects the categories of particularity and inherence as well as the categories of force and similarity recognized by Prabhakara.

The *Vedanta* school deals with the nature and knowledge of *Brahman*. The teachings of the *Upanishads* are systematized in *Brahma-sutra* of Badarayna. Subsequent writers have written commentaries on these *sutras*. As a result of the interpretation of the *sutras* by different scholars, there arose two main schools of *Vedanta* system namely the *Advaita Vedanta* school founded by Shankaracharya and the *Visistadvaita Vedanta* school founded by Ramanuja. Shankaracharya denies duality and regards the indeterminate *Brahman* as the ontological reality; and God, the individual souls and the world as phenomenal appearances, which have only empirical reality. Ramanuja identifies *Brahman* with God (*Isvara*) and regards Him

as the creator, preserver and destroyer of the world and the dispenser of the law of *karma*. He regards that within God there are many other realities. Creation of the world and the objects created are all as real as God. It is, therefore, not unqualified monism (*advaita*), but a monism of the one qualified by the presence of many parts (*visistadvaita*).

Among the three heterodox schools, the *Carvakas* are materialists and do not recognize the reality of the soul and God. The Buddhists are phenomenologists and accept the reality of phenomena, change and impermanence. There are four schools of Buddhism, namely, the *Vaibhyasikas*, the *Sautrantikas*, the *Yogicaras* and the *Madhyamikas*. The first two believe in the reality of external objects. The former advocates direct realism, and asserts that external objects are directly perceived, while the latter advocates indirect realism, and maintains that external objects are inferred from their ideas in the mind. The *Yogicaras* are subjective idealists. They hold that there are external objects; they are nothing but cognitions of the percipient mind, which itself is a stream of consciousness. The *Madhyamikas* hold that there are neither external objects nor internal cognitions. These are mere appearances; the reality is essenceless, predicateless, undefinable and incomprehensible. The Jainas are dualists; they believe in the reality of souls (*jiva*) and non-souls (*ajiva*). They do not believe in God as the creator of the world. Reality is not merely many, but manifold. The Jainas do not ascribe to the logic of pure identity or difference, but accept a disjunction of all modes.

(a) Orthodox Schools

(i) Nyaya School

According to *Nyaya* School, man consists of *atman* (soul), *manas* (mind) *indriyas* (sense organs) and *sarira* (body). Each of these has a distinct function to perform.⁸

- ***Sarira* :**

It is made of material particles of the five elements. It is a composite structure, which is changing, growing and is apt to disintegrate and ultimately destroyed. It is a

base for sense organs; a means for the soul to come into contact with the external objects.

- **Indriyas:**

These are the specific organs for specific kinds of knowledge of objects and for specific kinds of activities. They are located in the specific place of the body. There are two kinds of *indriyas* viz. *jnanindriyas* (organs of knowledge) and *karmindriyas* (organs of action). The objects and activities performed by these sense organs and motor organs are as follows:

Jnanindriyas

1. *Stotra* (ear)
2. *Tyak* (skin)
3. *Caksu* (eye)
4. *Rasna* (tongue)
5. *Chrana* (nose)
6. *Manas* (mind)

Karmindriyas

1. *Pani* (hand)
2. *Pada* (feet)
3. *Vak* (organs of speech)
4. *Upastha* (sexual organ)
5. *Payu* (anus)

Activities

- Sabada* (Sound)
Sparsa (touch)
Rupa (form)
Rasa (taste)
Gandha (smell)
Antarvisaya (internal feelings)

Activities

- Grahana* (grasping)
Gamana (movement)
Vacana (speaking)
Ananda (enjoyment)
Visarjana (excretion)⁹

- **Manas :**

It is an organ for attaining knowledge. It gets the report of the sense organs and carries it to the *atman* (soul). It also apprehends the internal states of pleasure, pain etc. It is atomic in size and is one in each body. If the mind were possessed of magnitude it could come in contact with many senses at a time. Since this is not possible the mind is an atom.¹⁰ *Manas* is also an organ of attention and it attends to one thing at a time in quick succession giving rise to a stream of thought or attention, which appears to be one continuous act of attention or stream of consciousness.

- ***Atman***:

It is the real knower, feeler and actor behind the mechanism of mind, senses and body. These are mere instruments for the *atman*. Whereas the mind is *anu* (atomic) in size, the *atman* is *vibhu* and *nitya* (unlimited in space and time). Although the *atman* is capable of knowing, feeling and acting, it cannot do so without the means or instruments of mind, sense organs and body.

(ii) Vaisesika School

Human being consists of body, sense organs of knowledge and of action, *manas* (mind) and *atman* (soul). The minds and souls are infinite in number and eternal in existence. Each soul in the worldly existence has association with a mind, which acts as the instrument of knowledge, feeling and action. The mind connects the soul with the sense organs of knowledge and through them with the objects of knowledge.

The soul is a substance with certain generic and specific qualities. Its generic qualities (the qualities it shares with other substances) are number, distinctness, magnitude, conjunction and disjunction. It is conjoined with *manas* and due to this conjunction it exercises many qualities such as cognition, pleasure and pain. Consciousness is an unintended (not essential) quality of the soul. It is acquired from its concurrence with mind and it does not exist or function in sleep, trance and *moksha* (state of liberation). The explicit qualities of the soul are knowledge, pleasure, pain, desire, aversion, volition, merit (*dharma*), demerit (*adharma*) and impressions (*samskaras*). These qualities distinguish it from other substances.

- ***Manas* (mind, the inner sense)**

Manas is an apparatus for getting knowledge of what takes place in the soul. It is, therefore, the sense through which introspection of inner states is possible and hence it is called the inner sense (*antarindriya*). Mind is also the medium through which the impressions of the outer senses reach the soul. It is also the intermediate through which the will acts on the organs of action. Mind is different in different *Jivas* (individual souls). It is *nitya* and *vibhu* (imperishable and all-pervading) like

the soul. It is atomic in extent but not physical like the atoms of the four kinds of physical substances. Mind has no other special characteristic except of serving as a medium between the senses and the soul. The two other characteristics of mind are:

- (i) It can quickly take up impressions from one thing to another.
- (ii) It goes with each soul while leaving a body for rebirth but it does not accompany the *mukta atman* (liberated soul).

Therefore, according to *Vaisesika*, mind is a substance. It is one of the nine *dravyas* or substances having various qualities and is regarded as an internal organ and is one in each body. It is immaterial, atomic, unconscious and capable of action or movement. Perception of external objects takes place with the help of the mind. Cognition, pleasure, pain, desire, aversion and volitions are perceived through mind. Mind is the internal organ through which the soul recollects, doubts and dreams.¹¹

(iii) Samkhya School

According to this school, there are twenty- five principles of evolution, which in the order of the cosmological process of evolution are as follows:

1. *Prakriti* or *Pradhana*:

It is the elemental or root cause of everything belonging to the objective world of changing phenomena. The principle is characterised by a state of stability of the three *gunas* (*sativa, rajas* and *tamas*). The disturbance of this state means creation in the sense of evolution of other order of being out of it. The following evolutes come out of it, which themselves gives rise to others.

2. *Mahat*:

The cosmic intelligence, which is the first manifestation of the *Pradhana*.

3. *Ahamkara*:

The second manifest, arising out of the *mahat*. It is principle of cosmic 'I' ness (egotism).

4-8. *Tanmatra*:

The five basic elements, that manifest in order, arising out of the cosmic *ahamkara*.

Vikrti:

Under this category come the sixteen (9-24) classes of things (technically called *gunas*) which do not give rise to the evolution of any fresh orders of being.

9-13. ***Jnanindriyas:***

The five external senses of knowledge.

14-18. ***Karmindriyas:***

The five instruments or organs of action.

19. ***Manas:***

The inner sense (mind in a narrow sense) partaking in the nature of the above two. These eleven *indriyas* (instruments of knowledge and action) arise out of the *ahamkara*.

20-24. ***Maha-bhutas:***

The five elements arising out of their respective basic principles: the *tanmatras*.

25. ***Purusa:***

It is neither the cause (*prakrti*) nor the effect (*vikrti*) of any thing.¹²

According to the *Samkhya* School, *purusa* (spirit) is of two kinds, the freed (*mukta*) and the unfreed or in bondage (*baddha*). The former is pure consciousness and so it has no other adjunct to identify with. The *baddha* is made up of *cit* (consciousness), which is the inner self and the body to which the consciousness is attached. The body consists of two sheaths:

1. The subtle body (*suksma - sarira*).
2. The gross body (*sthula - sarira*), which is derived from the parents and with which, the former remains united during life.

The subtle body is split into two:

1. The inner body (*linga-sarira*), consisting of intellect (*buddhi*), ego (*ahamkara*), senses of knowledge and actions (*indriyas*) and the basic elements (*tanmatras*).

2. The outer body (*adhistan-sarira*), which is formed of the five elements (*mahabhutas*) in their subtle conditions arising immediately out of the five *tanmatras*.¹³

The inner body cannot exist without the support of the outer. The subtle body is created at the beginning of the manifestation of the *pradhana*, its movements are not thwarted by anything i.e. it is capable of entering anywhere on account of its subtlety: it is permanent (*nitya*) so long as the changing universe continues i.e. so long as the universe does not lapse into the *pradhana* at the time of *mahapralaya* (the great dissolution). It is made up of *buddhi*, *ahamkara*, *manas*, *indriyas* and *tanmatras*; it dissolves into the *pradhana* at the time of *mahapralaya*, or the constituents of it merge into their causal condition; it is by itself incapable of giving the *purusa* any enjoyment of the fruits of past *karma*. For this purpose it needs a gross body; and so it moves from body to body with the dispositions acquired by one's good or bad *karmas*. The *Purusa* - the ultimate self behind every individual - is pure consciousness, which is unchanging and is active witness (*drista*) of all the changes in body and mind - is the core of the personality of individual.

The psychology of *Samkhya* falls under two heads: (a) Instruments of knowledge and (b) functions of each instrument.

The instruments of knowledge are *antahkarna* consisting of intellect (*buddhi*), ego (*ahamkara*), the inner sense (*manas*) and the five external senses of ear, skin, eye, tongue and nose. The first three are inner instruments of knowledge because they are situated inside the body and five are outer senses as they are on the surface of the body and are turned outward. The distinctive function of *buddhi* is ascertainment or determination of the true nature of everything. The distinctive function of *ahamkara* is to refer to the self (egotism) as for instance 'I am doing this or feeling this'. The function of *manas* is said to be *samkalpa*. There are two meanings of *samkalpa*. The *manas* confirms to the nature of a sense of knowledge (*budhindriya*) and that of an organ of action (*karmendriya*) being involved in the functions of both. The function of *manas* is *vikalpa*- i.e. doubt about the nature of an object - whether it is this or that. In connection with the latter, the function of *manas* is *samkalpa* i.e. desire to do something. The function of the senses of knowledge

(*budhindriya*) is to get knowledge of an object. It is mere acquaintance with their appropriate objects. The more definite and articulate knowledge of the objects, involving that of their name, class etc. is regarding as being due to *buddhi* (intellect) after the *manas* has performed its function of doubting.¹⁴

(iv) Yoga School

Yoga is predominantly a psychological philosophy. It is a science of mental discipline for attaining the highest state (*samadhi*). The ultimate aim of *Yoga* is complete freedom from the mind and its modifications (*vrittis*). Therefore, a thorough and critical study of mind has been undertaken in *Yoga*. It is necessary to know the nature, structure and function of mind in order to be free from the clutches of the mind.¹⁵

Mind is called *citta* in *Yoga* Philosophy. The word *citta* is derived from the root *cit*, which means 'to know'. *Citta* is used in the *Yoga* system to mean the entire knowing mechanism. *Citta* has three chief aspects with distinct functions to perform namely *manas*, *ahamkara* and *buddhi*.

- ***Buddhi*:**

It is the capacity for illumination, determination and certainty. It is the source of virtue, non-attachment and wisdom. It manifests itself through determination and resolution in thought and action, formation and retention of concept and generalization. It is the last to act in all cognitional, affectional and volitional processes of *ahamkara*, *manas* and *indriyas*. When the *manas* is registering the objects of thought, it is the *buddhi* that discriminates, determines and recognizes.

- ***Ahamkara*:**

In this aspect of '*citta*' the personal consciousness realizes itself as a particular 'I'- experiences. It is an ego principle. It arrogates to itself the experiences held by the *manas* and passes it on to *buddhi* to be determined. It is the conscious subject of all psychological experiences.

- **Manas:**

It is the directing power behind all actions. It possesses the capacity of attention, selection etc; it synthesizes the discrete manifold of the sensations. It can perceive but cannot conceive, as does *buddhi*.¹⁶

These three aspects constitute the mind (*citta*) as a whole. *Samkhya* and *Yoga* are regarded as allied systems as there is no fundamental difference in their respective positions regarding logic, ontology, ethics, and psychology. As regards *purusa*, the *Samkhya* admits only individual finite spirits (*jivatmanah*) whereas *Yoga* recognizes also the existence of a Divine Spirit (*Isvara*) apart from the individual *purusas*, which is not at all mentioned in *Samkhya*.

(v) **Mimamsa School**

Man consists of a physical body (*sarira*), sense organs (*indriyas*), mind (*manas*), consciousness (*jnana*) and soul (*atman*). Each of these constituents has a distinct function to perform, which is done under the influence of *apurva*, an unseen force generated by past acts of *dharma* (virtue) and *adharma* (vice). The functions of body and sense organs are more or less same according to all the six systems of Indian thought.

- **Manas** (Mind):

It is an internal organ through which the apprehensions of the sense organs (about external objects) and also pleasure, pain, cognition and other qualities of the self (internal) are perceived. The mind is not atomic (*anu*) in dimension as the *Nyaya-Vaisesika* maintains. It is also not quick in motion. It is all pervasive (*vibhu*) and motionless (*asbandam*). It is an intangible substance, which is neither an effect nor cause of anything else. Although all-pervading, it is limited by the body. It serves as an organ of internal perception. It functions in conjunction with the self, which is also all-pervading.

- **Atman** (soul):

It is an eternal, immaterial substance, which is all pervading. It is distinct from body, sense organs and cognitions. It transmigrates from body to body. It is the

knower (*jnata*) active agent (*karta*) and enjoyer (*bhokta*). Cognition, pleasure, pain, desire, aversion, volitions, impressions, merit and demerit (*jnana, sukha, dukha iccha, prayatna, roga, dvesa, sanskara, dharama and adharma*) are the modifications of the soul. Although the soul is eternal, the modifications of the soul are not. During sleep, these modes do not take place. There is no cognition in deep sleep. What is regarded, as pleasure of sleep is mere absence of pain. The soul is not cognized by any other means but only by itself. It is an object of 'I' consciousness, which refers to its bare existence.

- **Perception:**

The soul comes in contact with *manas* which is the internal organ and the *manas* comes in contact with the sense organs and the sense organs come in proper contact with real external objects. Supervised by the *manas* the external sense organs produce perceptions of sound, touch, colour, taste and odour (*sabda, sparsa, rupa, rasa and gandha*). *Manas* produces perception of the qualities of the self namely cognition, pleasure, pain, desire, aversion and volition (*jnana, sukha, dukha, raga, dvesa, prayatna*).¹⁷

(vi) Vedanta School

Man is a composite structure consisting of soul (*atman*), which is the same in all individuals and in the cosmos. It is called *atman* in the individual and *Paramatman* or *Brahman* in the cosmos. This Universal *Atman* is reflected in or limited by the bodily mechanism of each individual and is called *jiva*, which for the time being assumes an identity and separateness for itself. The bodily mechanism of the individual, as well as that of the cosmos, consists of individual ignorance (*avidya*), which is a part of the cosmic ignorance (*mula avidya* or *maya*).

Antahkarana, the internal organ (mind) consists of the four aspects or parts of the mind namely: *buddhi* (intellect), *ahankara* (ego), *citta* (storehouse of past impressions) and *manas* (organ of attention).¹⁸

Panca Pranas (five vital airs).

Panca JnanaIndriyas (five organs of knowledge: ear, skin, eye, tongue and nose).

Panca Karmindriyas (five organs of action: mouth, hands, feet, sex organ and the organ of excretion).

- ***Sthula Sarira*** (physical body) made of physical elements.

These constituents of human personality are organized in the form of three bodies: *karma* (causal) *suksma* (subtle) and *sthula* (gross).

- ***Karma Sarira***

It is constituted by the *avidya* (the finest layer of *avidya*), which contains all the past *sanskaras* (impressions) of the individual ever since he assumed individuality.

- ***Suksma Sarira***

It is constituted by the four-fold mental principles, five *pranas* (vital airs), *pancajnandriyas* and *pancakarmindriyas*.

Sthula Sarira

It is made of five gross elements *akasa* (ether), *vayu* (air), *agni* (fire), *jala* (water) and *prithvi* (earth).¹⁹

There is another way of looking at the principles composing the personality of man. It is that of concealing or veiling the consciousness and bliss of the soul. From this point of view they are called *kosas* (sheaths). All the constituents are grouped under five *kosas*:

- ***Anandamaya Kosa***:

It is the finest and purest layer of *avidya* through which the inherent bliss of the *atman* is reflected.

- ***Vijnanamaya Kosa***:

It is the organ of *buddhi*, which exercises judgement and determination in connection with the external world.

- ***Manomaya Kosa.***

It is constituted by the sense organs of knowledge and the *manas*. Its function is to be conscientious to the world. It is very fickle in nature and so the light of consciousness and joy of the soul are not reflected through it.

- ***Pranamaya Kosa:***

It is constituted of the organs of action and the five vital airs, which regulate and control the physiological functions of the body. They are always active, being constituted by the active principle (*rajas*) of the nature.

- ***Annamaya Kosa:***

It is constituted of the physical body made of gross elements. It is pervaded by the heavy principle (*tamas*) of the nature.²⁰

The *kosas* are related to the three bodies: the *anandamaya kosa* is the same as the *karama sarira*; the *suksma sarira* is formed by the *vijnanamaya kosa*, the *manomaya kosa* and the *pranamaya kosa* and the *annamaya kosa* is the same as the *sthula sarira* (gross body).

With this mechanism the *jivatma* or the individual self enjoys the objects of the world and undergoes through the various states of experience. There are three levels of objective experience and a fourth level above and beyond them. These four states of experience are *jagrat* (waking), *swapna* (dream), *susupti* (deep sleep) and *turiya* (the fourth state).

(b) Hetrodox Schools

(i) Carvaka School

This is the one and only materialistic school of Indian philosophy. According to it, mind is a by-product of body and consciousness is the end result of mind. At death the body disintegrates and so does the mind and consciousness. The five sense organs constitute the body and the body is made of four elements viz. fire, air, earth and water. All knowledge is acquired from these organs only. Mind is not an organ of knowledge but it only regulates the sensations, which, in turn, lead to perceptions.

The continuity of perceptions, give rise to a false impression of a permanent substance called mind.

According to *Carvaka* philosophy, life originates from the coming together of atoms but it has no purpose nor is there any design behind the creation of life. The world is a meaningless dance of atoms. Death also has no meaning. It is only the disintegration of atoms. Therefore there is no reason to rejoice at birth and to lament at death. The wise man is he who leaves all tensions and eats, drinks and makes merry. *Carvaka* denies the belief in the existence of God and held that this type of belief is the figment of imagination of foolish people. They also refute the law of *karma* as well as the underlying principles of Indian philosophy such as immortality of soul, rebirth and *moksha*.

(ii) Buddhism

Buddhism believes in the doctrine of *anatma-vada* (no-self), according to which there is nothing permanent in the physical or mental realms. There is no permanent, enduring or unitary substance either in the physical or mental world. The personality of the human being is a collection of several aggregates. It is in perpetual flux, nothing remaining the same in successive moments. Its contents change from moment to moment and it undergoes through birth, death and rebirth like a flowing river. There is continuity but no identity.²¹ The personality of a human being is an aggregate of five components called *skandhas*:

- ***Rupa*:**

It comprises of physical body including sense organs.

- ***Vedana*:**

It comprises of three kinds of feelings of pleasure, pain and natural feelings.

- ***Samjna*:**

It includes perceptions of objects, which have names. It includes all our articulate knowledge of objects.

- ***Samskara:***

It includes all mental states, which involve previous experience and memory and all kinds of instinctive activities and sentiments.

- ***Vijnana:***

It includes all kinds of awareness of objects and self-awareness.²²

Although there is no permanent entity or self, yet Buddhism believes in the law of *karma*. Along with the law of causation, the law of *karma* governs life. Every man is free to act in whatever way he likes, but is bound to undergo the necessary consequences of his actions. Who undergoes the consequences of actions when there is nothing in the human personality that endures? The answer is that it is the empirical self that acts at one stage and it is the same continuing and developing empirical personality that undergoes the consequences at another stage. The last mental act of a dying person ceases to be and transmits its causal energy to the first mental act in life-cell in some embryo. It is like one lamp kindling another and starting a new flame which is nothing but a continuity of ever changing flames. William James similarly believes in continuity of thoughts and each succeeding thought inheriting all the legacies of the preceding thought.²³

The law of causation operates in the world as well as in life. There is a twelve-linked chain of causation operating in life and moving it like a wheel covering the past, present and future lives (*Bhava-Chakra*). The twelve links of life are:

1. *Avidya* (ignorance).
2. *Samskara* (dispositions).
3. *Vijnana* (Consciousness).
4. *Namarupa* (name and form of mind-body).
5. *Sadayatana* (six sense organs).
6. *Sparsa* (contact).
7. *Vedana* (feeling).
8. *Trisna* (thirst).
9. *Upadana* (grasping).
10. *Bhava* (becoming).

11. *Jati* (birth).

12. *Jaramarana* (old age and death).

The first two links of the chain pertain to the past life, the next seven to the present life and the last three to the future life. Prof.J.N. Sinha explains the twelve-linked chain of causation like this:

Ignorance is the root cause of suffering. It is a false sense of individuality. It is a misconception of a series of transient phenomena as a permanent entity. It generates dispositions. The dispositions of ignorance in the past life produce an initial consciousness in the embryo. This consciousness generates a new mind-body complex. The mind-body complex produces the five external sense organs and the internal sense organ of mind. These produce sense-contact with sensible objects. The sense-contact produces feeling due to sense experience. The feeling produces thirst and thirst produces grasping or clinging to objects. Grasping produces becoming or will-to-be-born. The will-to-be-born in the present life produces rebirth in the future life. Rebirth produces old age and death. The cycle of birth-death and rebirth moves in this manner.²⁴

(iii) Jainism

The Jainas attribute all mental activities such as cognition, affection and conation to the self or *Jiva* (soul). *Manas* (mind) has only a limited function to perform. The *soul* is a permanent principle of consciousness. It is not a material entity but an immaterial or spiritual substance different from and independent of the body and brain. It is an agent of all mental activities and is directly experienced as the 'I' in all such activities as 'I know', 'I do' and 'I feel'. It is the source of all mental activities and consciousness is its essential quality.

According to Jainism, the word *jiva* literally means that which lives. It is something quite different from the unconscious and inert matter (*ajiva*) of which all the objects of the physical world are composed. The *jivas* are infinite in number. Potentially all *jivas* are capable of infinite knowledge, infinite perception, infinite power and infinite bliss. But on account of their being tainted with the *jada*, non-living matter (*pudgala*), the *jivas* have their inherent powers obscured. The *jivas*

associated with various kinds of matter live in the mundane world and suffer from various afflictions of the world and undergo repeated births and deaths determined by the law of *karma*. The *jivas* identify themselves with the physical bodies and exercise their functions as limited and conditioned by the nature and constitution of their bodies.

As an instrument of knowledge the body has the five senses and a *manas*. Each sense organ apprehends specific objects while *manas* cognizes all objects of all the senses. Therefore, *manas* should not be regarded like other senses. It is an internal instrument, which helps the soul in cognizing the objects of all the senses and the internal states such as pleasures, pain etc.

All sense perception is the result of the contact between a sense organ and its object. The *Jainas*, unlike the *Samkhya* and *Vedanta* schools, do not hold that the mind move out to the objects in the form of modifications (*vritti*) to take the form of objects to cognize them but on the other hand hold that the objects themselves come in contact with the senses. The mind does not come in direct contact with its object. It cognizes those objects (external), which are already perceived by the senses. In addition, the *manas* (mind) cognizes the internal activities and modifications such as pleasure, pain, love, aversion, recognition etc., which are performed by mind itself.²⁵

From the above study it is clear that mind and the questions relating to mind occupy a central place in Indian philosophy, especially in the *Samkhya-Yoga* system of thought. Although mind is an evolute and is formed at a later stage of evolution, yet in the life of human beings it holds a central place. It must be understood and controlled if the human being has to reach at a stage where truth or the Ultimate Reality is to be experienced.

(B) Mind in Western Philosophy

In the Western philosophy, mind is defined in different ways by different schools of thought. According to the philosophy of Materialism only physical matter exists and mind is a spin-off of matter. This view is known as Epiphenomenalism. Matter is the real substance and mind is only a 'glow' or shadow of matter that appears under some conditions. The school of materialism thus gets rid of mind as a primary reality. The philosophy of Idealism defines mind as an independent and immaterial

reality. This view is known as Psychological Monism; it denies the existence of matter and reduces it to secondary importance and holds mind to be the primary reality. According to Paul Brunton:

Remove mind from the picture of the world and we remove space and time from it; we knock the bottom out of it. The world exists for some mind or it cannot exist at all. For every object seen there must exist a seer. In other words, whatever is known is known by some mind.²⁶

According to the philosophy of Neutral Monism, whatever exists in nature is neither material nor mental but some neutral substance out of which both material and mental substances are formed. Every human being consists of two different substances namely mind and body. Mind is defined as a substance, which has no spatial location. It is referred to as the locus or centre or owner of thoughts, feelings and sense-experiences. On the other hand, body is the locus of all the physiological changes.

(I) Mind as Material

The basic contention of materialism is that nothing exists but matter. This view is found in early Greek philosophy. Thales, considered to be the first philosopher in western tradition, held that all things are composed of water in some forms or another. Philosophers, who followed Thales, replaced water by air, fire and earth. Another philosopher Anaxagoras introduced the new notion *nous* (mind), which arranged all other things in their proper order, started them in motion and controls them. He spoke of mind as 'the finest and purest of all things'. He did not consider mind as immaterial stuff but rather as a very special kind of material stuff. But it Leucippus of Miletus and his follower Democritus in the 5th century B.C. that materialism was given a concrete statement. According to them, reality consists solely of an infinite number of atoms, having shape, size and impenetrability as the essential qualities and moving through an empty space. The shape, size, location and movement of these atoms make up all the qualities, relations and other features of the universe. Such phenomena as sensations, perceptions and thoughts consist in the various qualities and relations of the atoms.²⁷

A vital question remains concerning the actual account to be given of phenomena such as sensations, perceptions, emotions, memories, thoughts and intentions. The most prominent views regarding these are Eliminative Materialism, Behaviourism and Identity Theory.

(a) Eliminative Materialism

According to this view there are no such things as sensations, perceptions and emotions. Even if these have existence, they are only complex forms of matter in motion. The philosophers may have used terms referring to such things but it should be kept in mind that no extra entities are being postulated over and above the physical entities. The main claim of Eliminative Materialism is that the common sense understanding of the mind is false and that certain classes of mental states that most people believe in do not exist. No coherent neural basis is found for many everyday psychological concepts such as belief, desire etc. since they are poorly defined. The psychological concepts of behaviour and experience are judged by reducing these to the biological level.

(b) Behaviourism

According to this view all terms relating to mental entities refer to the behaviour or actions of a being. That is, to feel pain is to groan, writhe and so on or to be inclined towards such behaviour. To desire food is to engage in eating the food if it is present and to look for it in the absence of food or to be disposed towards such behaviour and so also with all the states and activities that are called mental. Behaviourism is a logical process to the effect that the meanings of the words referring to the mind, its mental states and activities are analyzed in behavioural terms and every mental term is identical in meaning with some behavioural term. It maintains that behaviour can be described scientifically without resorting either to internal psychological events or to hypothetical constructs such as the mind. There are no philosophical differences between publicly observable processes (such as actions) and privately observable processes (such as thinking and feeling).²⁸

(c) Identity Theory of Mind

Identity theory or Mind-Brain identity theory is a theory, which asserts that mental states are types one and the same to the physical events in the brain. In other words mental events are identical with specific physical event types in the brain. It does not hold that the mind is identical to the brain. Identifying brain and mind is a matter of identifying processes and states of the mind and brain. Consider an experience of pain or of seeing something or of having a mental image. The identity theory is to the effect that these experiences just are brain processes and not merely correlated with brain processes.

(II) Mind as Immaterial

Plato was the first western philosopher to declare that mind is an immaterial entity, separate and distinct from the body and able to exist without it. Plato held that the mind (psyche) is in charge of the body and directs its movements.²⁹ Plato believed in the subsistence of both material entities and immaterial entities. The most definitive statement of dualism is found in the philosophy of Descartes according to whom mind and matter are two separate and distinct sorts of substances, absolutely opposed in their natures and each capable of existing entirely independent of the other. The chief notion in Descartes was the primacy of consciousness, that is, the mind knows itself more immediately and directly than it can know anything else. Mind knows external world i.e. matter only through the impressions of the external world upon it in the form of sensation and perception. To Descartes all philosophy begins with the individual mind and he makes his first argument in the words 'I think, therefore I am' (*cogito ergo sum*). Some of the philosophers, who held mind to be immaterial, did not favour the dualist approach as it adds to various difficulties in explaining the relations between mind and body (matter). One of such philosophers was Berkeley who held that everything that exists is mental, of the stuff that dreams are made of and there is no such thing as material. There can be two variations of such view. One is that the reality consists of one vast all-encompassing mind and the other is that the reality consists of plurality of minds. The former view

is called Absolute Idealism and the latter view, held by Berkeley, is called Subjective Idealism.³⁰

Immanuel Kant and other German philosophers such as Fichte, Schelling and Hegel has emphasized on the philosophy of Absolute Idealism. The English philosopher Bradley denied that plurality of minds exists and held that there is only one Infinite Mind that holds all of existence within it.

(III) Neutral Monism

Another view is that neither the mental nor the physical is really fundamental. Each is an aspect of some underlying reality that is neither mental nor physical but neutral between them. This view denies that the mental and the physical are two essentially different things. Neutral monism claims that the universe consists of only one kind of stuff in the form of neutral elements that are in themselves neither mental nor physical. These neutral elements are like sensory experiences; they might have the properties of colour and shape, just as those properties are experienced. But these shaped and coloured elements do not exist in a mind considered as a substantial entity. The neutral elements exist, and the mind is constituted by some subset of them which can also be seen to constitute a set of empirical observations of the objects in the world. In fact this, is just a matter of grouping the neutral elements in one way or another, according to a physical or a psychological perspective. One such philosopher who held such views was Spinoza. According to him, God is the underlying substance, which encompassed all of reality, and the mental and material are only the attributes of God. Neither is mind material nor is matter mental. There are not two entities but only one and that entity is God and matter and mind are its two aspects through which it manifests itself. Spinoza says:

The body cannot determine the mind to think, nor the mind determine the body to remain in motion or at rest for the reason that the decision of the mind and the desire and determination of the body are one and the same thing.³¹

David Hume and A.J. Ayer have given a different approach. According to them, there are a number of particular entities which they call ‘experiences’. Some of these experiences go to make up minds when they are related in certain ways such as

by the laws of association and memory and some go to make up bodies when the entities are related in other ways such as by the laws of perception. Hence mind is conceived to be just the collection of person's experiences and a physical object is just the collection of experiences that a person can have of it.

(IV) Views of Contemporary Philosophers

(a) Linguistic Philosophers

The Linguistic philosophers hold that the difference between mind and body lies in two different kinds of language or conceptual systems. One is the physicality conceptual language with its spatio-temporal terms, and the other is the person-talk with its reference to norms for assessing the rationality, moral responsibility and ethical value of human actions. Gilbert Ryle says:

It is perfectly proper to say, in one logical tone of voice, that there exist minds and to say, in another logical tone of voice, that there exist bodies. These expressions do not indicate different species of existence; they indicate two different senses of existence.³²

According to Gilbert Ryle, capacity or potentiality is a mythical entity; when glass is said to be brittle, it does not imply that there is present mysterious inner potentiality for breaking it, it only means that when some conditions are present glass breaks. Similarly, dispositional words like intelligent, rational etc. do not imply that any disposition or capacity is present in anyone, but only that under certain conditions one acts in particular ways. Therefore, the dispositional categories can be replaced by the occurrent, signifying present qualities. A present mental quality is not any secret property but signifies some activity. To say one is conscious, alert and so on means one is acting or behaving in particular observed ways. Conscious activities like thinking, feeling and willing do not imply secret operations, but are those very unconcealed acts performed in those particular ways.

Ryle reduces the dispositions to observed outer activities, and thus avoids terms implying inner, mental phenomena. Often it is thought necessary to suppose mental acts as the causes of explicit acts. As thinking is the cause of doing a thoughtful action; the feeling of joy or anger produces joyful or angry behaviour; and that willing is the cause of voluntary actions. Ryle points out the difficulties of such

a theory. For example it cannot be explained how a conscious internal act can produce a totally different, unconscious explicit effect. There is also no evidence to show that the outer act is preceded by another inner act. Moreover, if it is supposed the necessity of a precedent mental act as the cause of the outer act, then it is necessary to think of a second mental act as the cause of the first one, and so on ad infinitum. So the supposition of inner mental causes for explaining the outer acts is avoidable.

(b) Pragmatism

Pragmatism also breaks away from the conventional psychology, which is based on the supposition of mind being a permanent substance. According to William James, the study of mind should be undertaken in an empirical way in the light of new discoveries in the field of biology and physiology. Mind thus becomes a name for human experience that is changing and growing along with the duration of time. Experience does not mean the experience of simple sensations, which are externally related by certain laws of association, but experience is a stream of continuous consciousness and sensations are but the bits chosen and abstracted by the mind out of this stream in the interest of life. Mind is not a passive *tabula rasa*, but basically active and selective, the different phases of the mind being nothing but the efforts of the individual organism to defend the various interests of life in its struggle for existence. The fundamental character of mind is will and not passive thought, action and not cognition. Perceiving is not representing or copying reality, but rather responding to and reacting on reality, which also is changing and changed by mind.³³

(c) Existentialism and Phenomenology

The Existentialist and Phenomenological philosophers have also advanced the views similar to Linguistic philosophers. Their views are not supported by linguistic considerations but by general observations of man's condition as a being in the world. He has a body, which he experiences and which in turn, affects his experiences. But man is also a being who changes himself through the decision he makes, who determines values; who lives his life according to these values but who

in the end can also go against his values and even end his life by choice. These philosophers deny the primacy of 'essence' to 'existence'. By essence is meant the inbuilt universal nature (e.g. rationality or humanity) common to all individuals or particular instances of a class (e.g. Ram, Sham). Existence relates to the actual being of the individual. Essence is a universal, a possibility, and existence is particular, an individual, an authenticity belonging to a specific place and time. Essence is only imaginable but existence can be grasped by one's own immediate experience. They attach the greatest value to the individual rather than the universal, and more particularly to the consciousness as privately experienced and felt rather than to the academic concept of mind as substance.

(d) Functionalism

This is a theory of the mind in the modern philosophy developed as an alternative to identity theory of mind and behaviourism. The central idea of this theory is that mental states (beliefs, desires, etc.) are constituted solely by their practical role. Functionalism stresses that what makes something a mental state of a particular type, does not depend on its internal constitution, but rather on the way it functions, or the role it plays in the system of which it is a part. This doctrine is embedded in Aristotle's conception of the soul. It has past history in Hobbes's conception of the mind as 'calculating machine'. In contrast to Plato's principle that soul can exist apart from the body, Aristotle held that the human soul is the form of a natural, organized human body. Their sets of powers or capacities enable it to express its essential whatness, which for Aristotle is a matter of satisfying the function or purpose that defines it as the kind of thing it is'.³⁴

To conclude, we can say that mind being a constituent part of human being, has a vital role in the development of human personality. It has been defined in various ways by different trends of thoughts in the Indian as well as in the western philosophy. Since the main emphasis of Indian philosophy has been on the realization of Ultimate Reality within the innermost depths one's own self, the attempts are made to make it possible by understanding the nature of mental modifications and by recommending the ways for their cessation.

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34. Aristotle, *De Anima*, II, 1.

PHYSIOLOGICAL BASIS OF MIND

Body and mind are closely and intimately related though there is nothing in their nature to explain this relation for they are altogether different substances, the essence of one of them being spatial extension and that of the other is thoughts. The question is how what is non-extended move or be moved by what is extended? Or, is the mind only a shadow of the working of the body, which itself is constituted of the five gross elements, or the mind 'as a substance' has an altogether different existence apart from the body? And do the events in this life – thoughts, desires, feelings – actually cause the body to work in the way it does? Or, is there only one process with two sides to it, a physical, outer side and a mental, inner side?

(A) Philosophy of Guru Nanak

Atman, mind and body make up a complete human being. In analyzing the self, Guru Nanak equates 'I' with the physical body as well as the *atman*.¹ Mind is an instrument of attaining knowledge. If there were no mind no knowledge could be attained. *Atman* is the seer of play of the universe; the mind is only an instrument in this play and the seer is sitting within the body. He performs his act of seeing through the agency of the mind. Though the eyes see, they do not notice the object and thus no knowledge of the object is observed by the *atman*, unless the mind works between them. To receive knowledge mind must be in contact with the thing seen through the sense organ and at the same time it must be in contact with *atman*. Only the contact between mind and the particular sense organ can make knowledge arise. Mind is essential for the human body to get the knowledge of an object. It is stated:

Body, mind and soul are different aspects of the same one reality. Mind and body make one whole; they act and react on each other.²

The mind cannot be touched like other things, as it is spirit like and mercurial. It wanders and flies across the sky and moves incessantly after the material things of the phenomenal world. It can also turn inward and become one with the *atman*. Mind is composed of five elements and has dual nature and it may become *rura* (beautiful) and it may become *mula* (ignorant).³ The intelligence in the mind is the reflection of the *atman*, which makes the mind beautiful and different from other objects. Senses

are not capable of reflecting the *atman*; only mind can perform this function. If there is no mind, while *atman* and body existed, there can be no knowledge attained by human beings.

Human body is composed of five elements of earth, water, fire, air and ether. These five elements are the manifestation of God.⁴ The five elements are the objects of the five senses i.e. the eyes, ears, tongue, nose and skin and these give gratification to the body in the form of sight, hearing, smell, taste and touch. The body is considered to be the manifestation of God and is referred to as the temple of God.⁵ According to Dr. Jodh Singh:

In the body dwells the beneficent Lord, the life of world, Who cherishes all.⁶

G.S. Mansukhani says:

Man is a miniature specimen of the universe. Both the body and the universe consist of atoms. The universe is composed of the five elements and so is the individual. The macrocosm is reflected in the microcosm of the human being.⁷

The body is a living life form but it has life only due to soul. Body is mortal and soul is eternal. The soul enters the body and after death of the body the soul passes to another body. The body has been symbolically stated as the wife and the soul as the husband. The body is also referred to as an abode with nine doors and the tenth gate:

The body is the blending of air, water and fire,

It is the plaything of the capricious and trembling mind,

It has nine doors and tenth the gate,

Comprehend and reflect on this.⁸

The nine doors encompass two eyes, two ears, two nostrils, the mouth, anus and sexual organ; and the key to the tenth gate is with the Guru and the entry to this gate is possible after closing of the nine doors. God himself has fashioned the unity of the physical and spiritual elements in the form of human body.

According to Guru Nanak, God has created the body from the blending of sperm and ovum i.e. the body is the result of the union of male and female organisms. Thus, although it is made of matter but it is a matter with a difference, as it contains within itself a divine flame.⁹ This flame (*jyoti*) can be realized if the mind turns itself towards God. Guru Nanak says:

Uniting the air, water and fire the mortal is made,
Himself He sports in the body joy manor,
All else is the extension of true love of mammon,
With head downwards in the mother's round abdomen,
The mortal was wrapt in God.¹⁰

Body is mortal but soul is immortal and on the death of the body the soul departs from it but is not destroyed. The body is like a machine with five sense organs, five action organs and the vital airs, which comes into being due to its past karmas and is endowed with divine light. God dwells in the body and He is the life of the mind and Master of the breath of the body.¹¹ Along with body and soul, human being has another entity called mind. It is the seat of all mental behaviour like thinking, feeling and willing. The mind is very subtle in comparison to the gross body and it is also the most potent element of human nature. From His unconditional Self, God has created the air and water; and creating the world, He has appointed mind the king of the body fortress.¹²

The mind cannot survive without the body and in the mind is the True One.¹³ The body is the seat of the mind.¹⁴ Mind is ever active but it is not conscious in itself. It is born of the five elements.¹⁵ Mind seems to be conscious because of the manifestation of the divine light of the soul. It is compared to moon, which is capable of catching the reflection of the divine light.¹⁶ Mind is neither a part of body nor of soul but it controls and also participates in the activities of the body. Mind is portrayed as an elephant in the body's forest.¹⁷ The subtle nature of mind is also portrayed with the help of images. Body is represented as a tree along with five birds, which indicates the five sense organs.¹⁸ The body is also compared to a farm in which actions of man are seed and mind is the farmer and the name of God is like water given in the farm.¹⁹ The body is also called the city and mind is the king of the city and the five knowing faculties abide in it.²⁰

In the strong citadel of the body with beautiful doors,
Abides the mind emperor with his special assistants.²¹

Mind is a subtle entity, which is not discernible and touchable but is in close proximity to soul and has the capability of reflection. Mind is a merchant who is in

contact with the objects seen through the sense organs and at the same time it is in contact with the soul. It is the connecting link between soul and body.²² If the mind is impure, body will also become impure.²³ That person whose mind is imbued with the love of God has no filth in the body.²⁴

On the other hand, the body also affects the mind. Even the food one takes can affect the mind. If it is not good, it creates evil in mind and disturbs its coolness and produces pain.²⁵

The clay pitcher of the body is wretched,
In birth and death it suffers pain.²⁶

Except for the utterance of the name of God, all types of activities like eating, drinking etc. are useless and create pain in the body and makes the mind sinful.²⁷ Therefore stress is laid on the conquest of mind:

Make brotherhood with all, the highest sect of *yogic* order,
And consider the conquering of mind the conquest of the world.²⁸

Hence, mind is related to the body and can express itself only through corporeal states. An idea originates in the mind and then it stimulates the body to act in a particular way. Through dark deeds man's mind becomes blind and blind mind also makes the body blind.²⁹ Thus, although mind and body are two separate entities but are like two facets of one whole.³⁰ Mind needs a body to exist and activities of mind affect the body:

The body is the furnace and the mind the iron in that,
The five fires of infatuation are heating it,

Sun is the charcol by which the mind is scorched and anxiety becomes the pincers.³¹

Hence the mind has its physiological basis in the body and conditions of body affects the mind and vice versa. Both are related with each other and mind can realise its true nature only in the body.

(B) Yoga Sutras of Patanjali

The *Yoga* philosophy is closely allied to *Samkhya* system and accepts its metaphysics. According to *Samkhya* there are only two ultimate realities viz. *purusa* and *prakrti*; the *purusas* are countless in number and are of two kinds, one in bondage

and the other freed ones. They are also *nitya* (eternal) and *vibhu* (unlimited in space). The only characteristic of *purusa* is *chit* (consciousness). The mind is not conscious as it is a product of *prakrti*, the primordial stuff of which the natural elements (*mahabhutas*) and the physical bodies are made. The only difference between the body and the mind is that mind is a-priori evolutes of *prakrti* and the body is posterior evolute of *prakrti*. Mind is part of the body but very subtle i.e. a state of body, which is very delicate and refined and which cannot be touched but through the body it can be influenced. If a drug like LSD is taken, suddenly the mind will be affected. The alcohol goes in the body and the mind is affected. The reverse is also true. Influence the mind and the body will be affected. For example, under the state of hypnosis, the body carries out any suggestion given to the person hypnotized. The body follows the mind and imitates its changes.³²

According to the systems of *Samkhya* and *Yoga*, human evolution takes place in several stages. By human evolution is meant the formation of the body complex from the moment the *purusa* or soul enters the embryo (this moment coincides with the moment of fertilization in the genetic term).³³ The *purusa* enters the body in a non-material shell which it carries along from its previous birth. This shell or capsule is called *karana sarira* or causal body.³⁴ The *samskaras* i.e. the essential characteristics and potentialities are carried in this non-material causal body.

This causal body now interacts with matter or *prakrti*, which is an equipose of three *gunas* that is, *sattva*, *rajas* and *tamas*. *Sattva* stands for serenity (represented by white colour), *rajas* for movement (represented by red colour) and *tamas* for inertia (represented by black colour).³⁵ The *jivatman* (*purusa*, soul) comes wrapped within the capsule of causal body, which does not consist of matter. The non-matter, now, attracts matter and starts the configuration of body-complex, which is known as *linga-sarira* (the astral or subtle body). All the psychological propensities reside in this *linga-sarira*. According to the *Samkhya*, the subtle body consists of *ahamkara* (ego), five sense organs, five motor organs and mind, considered to be the eleventh organ.³⁶ The subtle body motivates the entire nervous system and regulates the vital forces.

The subtle body reacts with matter and the gross body is formed. The gross body thus formed is called *sthula sarira*. It is built up of five primary constituents known as *panca bhuta* or *sthula bhuta*. These five are earth, water, fire, air and ether. These five *bhutas* or elements are co-related with five sense organs and five sorts of *tanmatras* (sense perceptions) as follows:

<i>Sthula Bhuta</i> (Elements)	<i>Panchtanmatras</i> (Perceptions)	<i>Panchindriyas</i> (Sense Organs)
Earth	Smell	Nose
Water	Taste	Tongue
Fire	Colour	Eye
Air	Touch	Skin
Ether	Sound	Ear

In addition to the five sense organs, there are five organs of action viz. mouth, hands, legs, organ of excretion and organ of procreation. Mind is also an organ, which helps in thinking and feeling etc.³⁷

Thus, the entire body complex, according to *Samkhya* consists of 25 categories:

1.*prakrti*; 2.*mahat*; 3.*ahankara*; 4-8.five *tanmatras*; 9-13.five *jnanaindriyas*; 14-18.five *karmaindriyas*; 19.*manas*; 20-24.five *mahabhutas*; 25.*purusa*.³⁸

In other words, in the sprouting evolution, *prakrti* is first modified to *mahat*, from *mahat*, *ahankara* is formed, from *ahankara*, five *tanmatras* are formed and from *tanmatras* five sense organs and five organs of action and also mind is formed and finally the five gross elements are formed. This psycho-physical compound is meant for the *purusa*, which itself is the twenty-fifth category. C.W. Leadbeater says:

Man is a soul and owns a body, several bodies infact; for besides the visible vehicle by means of which he transmits his business with his lower world, he has other bodies which are not visible to ordinary sight, and by means of which he deals with the emotional and mental worlds.³⁹

The *Samkhya's* system of human anatomy, consisting of *karana sarira* (the causal body) *linga sarira* (the subtle body) and the *sthula sarira* (the gross body) can be elaborated in a different way. According to Dr. S. Radhakrishnan:

The *Samkhya*'s account of *purusa* and *jiva* resembles in many respects with the *Upanishadic* and *Vedantic* account of the *atman* and the individual ego.⁴⁰

The *Taittiriya Upanishad* describes a complex of *panca kosa* (five sheaths) of *atman*:

1. The gross body, built up of the food material and hence known as *annamaya kosa*.
2. The breathing system or the system of vital forces known as *pranamaya kosa*.
3. The entire mental make up known as the *manomaya kosa*.
4. The sheath of understanding known as the *vijnanamaya kosa*.
5. The sheath of bliss known as the *anandmaya kosa*.⁴¹

The first three sheaths are material in a sense that they are built up of the gross modification of *prakrti*. The last two sheaths are non-material. There is a sort of interdependence between the five sheaths. In a living composite each connects with the other. The *pranamaya kosa* connects the *manomaya kosa* with the *annamaya kosa*. The *manomaya kosa* connects the *annamaya kosa* and *pranamaya kosa* with the *vijnanamaya kosa* and *anandmaya kosa*.

The main components of *annamaya kosa* are the five organs of perception and the five organs of action. It can be said that the channels of the organs of perception are projected through and protruded on the surface of the *annamaya kosa*. The eyeballs on the face are not really the organs of seeing; the eardrums are not really the organs of hearing; the nose is not really the organ of smell. These are the channels through which the analyzed perceptions are made to pass. Nobody has ever seen the organs of perception. Eye is the organ which sees or perceives the image formed on the retina; the eye that sees is itself invisible and without a form. The same is true with respect to the organ of hearing; the ears and the drums are merely the channels for the sound waves. Similar is the case for the organs of smell, taste and touch. The openings of the channels of these organs are situated on the exterior of the *annamaya kosa*.⁴²

The *annamaya kosa* would be worth nothing unless assisted by the *pranamaya kosa*. From the flicker of the eye to the exercise of the shoulder muscles, the *prana* or

the vital breath controls every action. The vital breaths are sometimes classified into three, five or seven but in fact the entire vital system is one, in the sense that *prana* is one and not many.

When a person is so asleep that he sees no dream whatever,
Then he becomes unitary in this breathing spirit,
Then, speech together with all names goes to it,
The eye together with all forms goes to it,
The ear together with all sounds goes to it,
The mind together with all thoughts goes to it,
When he awakens, as from blazing fire sparks
would disperse in all directions,
Even so from the self the vital breathing
disperse to their respective stations,
From the vital breathing, the sense powers;
from the sense powers, the world.⁴³

Thus, it is the *prana* that enables the *indriyas* to establish contact with the external world.

After *pranamaya kosa* comes the *manomaya kosa* or the sheath of psychic complex or the sheath of mental behaviour. It is an internal organ and it refers to mind controlling a physical body. Although the mind subsists because of the physical body; there cannot be any mind without the existence of physical body. It consists of four parts:

- ***Manas***: It is the time- pinhole camera, allowing only one sensation to pass through the sense organs.
- ***Citta***: It is the thinking and feeling organ.
- ***Buddhi***: It is an organ, which discriminates truth from untruth.
- ***Ahankara***: It is the mental faculty, which integrates all the inner experiences leading to the formation of ego.⁴⁴

The *manomaya kosa* is followed by the *vijnanamaya kosa*. Essences of the features of the *manomaya kosa* pass into the *vijnanamaya kosa*. Whatever one feels, thinks and acquires in terms of experiences and learnings are transformed into the

essential characteristics and potentialities (the details are burdensome and hence forgotten) and these are stored in the *vijnanamaya kosa* of the *atman*.

The *vijnanamaya kosa* is one fold of the microcapsule, the other of which is the *anandamaya kosa*. Being non-material it directs the activities of the material sheaths, the *annamaya*, the *pranamaya* and the *manomaya* and takes from them the essence of the achievements made by the soul or *purusa* through these three material sheaths.⁴⁵ These five body sheaths can be described like this:

(1) This is the person that consists of the essence of food. This is his head; this, the right side; this, the left side; this, the body (*atman*); this, the lower part, the foundation (*annamaya kosa*).

From food created things are born,
By food, when born, do they grow up,
It both is eaten and eats things,
Because of that it is called food.⁴⁶

(2) Other than and within that one that consists of the essence of food, is the self that consists of breath. By this that is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. The in-breath (*prana*) is its head; the diffused breath (*vyana*) the right wing; the out-breath (*apana*) the left wing; space, the body (*atman*); the earth, the lower part, the foundation (*pranamaya kosa*).

To a full life go they,
Who worship *Brahman* as breath,
For truly, breath is the life of beings,
Therefore, it is called the life of all.⁴⁷

(3) Other than and within that one that consists of breath is a self that consists of mind. By this that is filled. This verily, has the form of a person. According to that one's personal form is this one with the form of a person. The *Yajurveda* is its head; the *Rigveda* the right side; the *Samaveda*, the left side; teaching, the body (*atman*); the hymns of the *Atharvans* and *Angiras*, the lower part, the foundation (*manomaya kosa*).

Wherefrom words turn back,
Together with the mind, not having attained---
The bliss of *Brahman* he who knows,
Fears not at any time at all.⁴⁸

(4) Other than and within that one that consists of mind is a self that consists of understanding or knowledge. By this that is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Faith (*sraddha*) is its head; the right (*rta*), the right side; the true (*satya*), the left side; contemplation, the body (*atman*); might (*mahas*) the lower part, the foundation (*vijnanamaya kosa*).

If one knows *Brahman* as *Vijnana*,
And if he is not headless thereto,
He leaves his sins in the body,
And attains all desires.⁴⁹

(5) Other than and within that one that consists of understanding or knowledge is a self that consists of bliss. By this that is filled. That one, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Pleasure (*priya*) is its head; delight (*moda*), the right side; great delight (*pramoda*), the left side; bliss (*ananda*), the body (*atman*); *Brahman*, the lower part, the foundation. (*anandamaya kosa*)

Non-existent himself does one become,
If he knows that *Brahman* is non-existent,
If one knows that *Brahman* exists,
Such a one people thereby know as existent.⁵⁰

One may regard the external body consisting of bones, fat, skin and the like as his own image, but he has other images also projected in the *pranamaya* body, *manomaya* body, *vijnanamaya* body and *ananadamaya* body. Man consists of these five sheaths, each having its importance. They interact with each other and are vitally connected with each other. The outer three sheaths are made up of *prakrti* or matter and the inner two are non-*prakrtic* or non-material. When the soul passes from one body to the other it forsakes the outer three sheaths and takes along the inner two

sheaths. When the soul (*purusa*) becomes liberated the inner sheaths are also forsaken. Then it is free from the fetters of the *prakrti* and its three *gunas*. Then it is said to have achieved the state of *kaivalya*.

Wrapped in these five sheaths, the soul passes from one body to the other, from one life to the next one. Within two folds of the *vijnanamaya kosa* and the *anandmaya kosa* is a tiny cavity, which is the dwelling place of the soul in the body.⁵¹ It is said:

More minute than the minute, greater than the great, is the *atman* that is set in the heart of the creature.⁵²

He was born of old from austerity,
Was born of old from the waters,
Who stands entered into the secret place of the heart,
Who looked forth through beings,
This verily is that.⁵³

The *yoga* has to be practiced in the body and the *samadhi* is acquired while one is still in the body. It may be defined as a state of perfect abstraction from the fetters of *prakrti*. *Samadhi* is the cognition of the *purusa* in the innermost cavity of man and *Yoga* is the system that leads to it. This innermost cavity is the secret place of the heart. It is called *hridaya*, which is very much different from the biological heart. The disciple of *Yoga* has to search for *purusa* at this place.

According to Ramana Maharishi, the spiritual heart (*hridaya*) is on the right side of the chest; it is the centre and source of the ego-self and the abode of the *atman* and is therefore the place of the union. In conversation with a devotee, he says of the spiritual heart like this:

Devotee: Sri Bhagwan has specified a particular place for the heart within the physical body, that is, in the chest, two digits to the right from the median.

Ramana Maharishi: Yes that is the centre of spiritual experience. This spiritual heart-centre is quite different from the blood-propelling, muscular organ known by the same name. The spiritual heart centre is not an organ of the body. All that you can say of the heart is that it is the very core of your being, that with which you are really

identical whether you are awake, asleep or dreaming, whether you are engaged in work or immersed in *samadhi*.⁵⁴

Nadis, Spinal Cord and Chakras

A detailed and minute description of the inner structure of body is given by Swami Sivananda, who has elaborated the functioning of different chakras. According to him, the Sanskrit term *Nadi* comes from the root *Nad* which means 'motion'. *Nadis* are astral tubes made up of astral matter that carry psychic currents. It is through these tubes that the *prana* (vital force or vital breath) flows. As the *nadis* are made up of astral matter they cannot be seen. These *yogic nadis* are not the nerves, arteries or veins known to anatomists or physiologists but these *nadis* have an influence on the physical body and vice versa. The vibrations in the physical centers of the body have the desired effects in the astral centres. A centre of interwoven nerves, arteries and veins is called a plexus and these plexuses or centres of *prana* in the subtle *nadis* are called *chakras*. The physical body is shaped in accordance with the nature of the astral body and cannot function without the astral body. Each gross center of the physical body has its corresponding astral centre. The source of all *nadis* is an egg shaped center of nerves called the *kanda* which is situated between the anus and the root of the reproductive organ and from which the subtle channels spring and carry the *prana* to the different parts of the body. He defines the spinal cord as extending from the brain to the end of the vertebral column and tapers off to a fine silken thread. Before its termination it ramifies into numerous fibres, which are called *cauda equina* in the gross body. 'The *kanda* is the astral centre of the *cauda equina*. The central nervous system consists of the spinal cord, also known as *medulla spinalis*, and the brain, also known as *encephalon*, which are situated in the central axis of the body. It is composed of nervous tissue, white and grey matter and a delicate supporting tissue, the *neuroglia*. The white matter is formed chiefly of nerve fibres and the grey matter of nerve cells. Twelve pairs of nerves arise from the brain and thirty-one pairs of nerves arise from the spinal cord'.⁵⁵

The spinal cord occupies the upper two-thirds of the vertebral canal. The walls of the spinal cord walls are relatively thick and enclose a narrow central cavity termed the central canal, i.e. *canalis centralis*. The average length of the cord is 45

centimeters and the weight is about 30 grams. Neurologists divide the spinal cord into five regions:

- (1) Cervical--- pertaining to neck.
- (2) Thoracic---pertaining to chest.
- (3) Lumbar---pertaining to loins.
- (4) Sacral--- pertaining to the base of spinal column.
- (5) Coccygeal---terminal point of spinal column.

The spinal cord is ensheathed in three protective membranes termed the *dura* matter, *arachnoid* and *pia* matter. The central canal traverses the entire length of the spinal cord. And it is filled with cerebrospinal fluid and is lined and encircled by a band of gelatinous substance, termed the *substantia gelatinosa centralis*.⁵⁶

The spinal cord is given the name *sushumna nadi* in the *yoga*. The anatomy deals with the physical form and functions of the spinal cord, while *yoga* deals with its subtle nature. The *sushumna* extends right from the base of the spine to the opening in the crown of the head. Just as the spinal cord is suspended in the hollow of the spinal column, the *sushumna* is suspended within the spinal column. Within the *sushumna* there is a *nadi* called *vajra*. Within this *nadi* is another *nadi* called *chitra nadi*. Within this innermost *nadi*, there is a very fine, minute canal known as the *brahma nadi*. When the *kundalini* is awakened, it passes through this canal. The lower end of the *chitra nadi* is called the door of *Purusa (Brahman)*. The *kundalini* must pass through this door to the opening in the crown of the head. In a general sense the *sushumna nadi* itself is called *brahma nadi* because all the other nadis are within the *sushumna*. When the breath flows through the *sushumna*, the mind becomes stable. On either side of the spinal cord runs a dual chain of ganglia that are a collection of nerve cells. These form the mechanical system, which supplies nerves to the involuntary organs, such as the heart, lungs, liver and kidneys and controls them. In the *Yoga* philosophy the names given to these two cords are known as *ida* and *pingala nadis*. These are the subtle *nadis* that carry the subtle *prana*. *Ida* starts from the right testicle and *pingala* from the left and both meet at the *sushumna nadi* at the *muladhara cakra* and make a loop there. This intersection of the three *nadis* at the *muladhara cakra* is known as the *mukta triveni*. The Ganga, Yamuna and

Saraswati dwell in the *pingala*, *ida* and *sushumna nadis* respectively. *Ida* flows through the left nostril and *pingala* through the right. *Ida* is also called the *chandra nadi* (the Moon) and *pingala* the *surya nadi* (the Sun).⁵⁷

Kundalini, the serpent power, is the primordial energy that lies concealed at the base of the spine in the *muladhara chakra*. It has three and a half coils like a serpent. When the *kundalini* is awakened, it makes a hissing sound like a serpent and then proceeds to the other *chakras* through the *sushumna*. The three coils of the *kundalini* represents the three *gunas* of *prakrti* i.e. *sattva*, *rajas* and *tamas*. The half coil represents the modification or transcendence of *prakrti*. The *kundalini* is connected with the *prana*; the *prana* is connected with the *nadis* and *chakras*; the *nadis* and *chakras* are connected with the mind and the mind is connected with all parts of the body. When the mind is concentrated through the *pranayama* and other *yogic* exercises the dormant energy of *kundalini* becomes activated. These two states of *kundalini* are called the ‘sleeping’ and ‘awakening’ of the *kundalini*.⁵⁸

By the side of the spinal cord, like wheels threaded along it, are the *chakras* (also called wheels or lotus or lotus wheels) or the centers of psychic consciousness. *Chakras* are located in the astral body. They have analogous centres in the spinal cord and nerve plexuses in the physical body. Every *chakra* has a particular number of petals with a Sanskrit letter for each. The letter stands for the vibration produced by each petal. The number of the *nadis* around that *chakra* determines the number of petals in each *chakra*. The *chakra* gives the appearance of a lotus, with *nadis* as its petals. The corresponding Sanskrit letter represents the sound produced by the vibrations of the *nadis*. The *chakras*, with their petals, hang downwards when the *kundalini* is not awakened and lies sleeping at the *muladhara cakra*. When the *kundalini* is awakened, the petals turn towards the head. They always face the *kundalini*. According to C.W. Leadbeater:

The *chakras* or force-centres are points of connection at which energy flows....when undeveloped they appear as small circles....when awakened they are blazing whirlpools, resembling miniature suns....these *chakras* are perpetually rotating.⁵⁹

There are six *chakras* along the spine and a seventh in the centre of the head or cerebrum. In some texts there is mention of eight *chakras*. The seven *chakras* and the names given to them are as follows:

- ***Muladhara chakra:***

This *chakra* is located at the base of the spinal cord i.e. between the origin of the reproductory organ and the anus. It is just below the *kanda* and the junction where the *ida*, *pingala* and *sushumna nadis* meet. The *kundalini* lies dormant at this *chakra*. Four *nadis* originate from here, appearing as lotus petals. The subtle vibrations made by each *nadi* are represented by the Sanskrit letters-*vam*, *sam*, *sham* and *sam*.

- ***Swadhisthana chakra:***

This *chakra* is located within the *sushumna nadi* at the root of the reproductive organ. From this *chakra* six *nadis* originate, appearing as lotus petals. The vibrations that are produced by the *nadis* are represented by the Sanskrit letters *bam*, *bham*, *mam*, *yam*, *ram* and *lam*.

- ***Manipuraka chakra:***

This is the third *chakra* and located within the *sushumna* in the region of the navel. From this *chakra* emanate ten *nadis*. The vibrations produced by the *nadis* are represented by the Sanskrit letters *dam*, *tam*, *nam*, *tham*, *dam*, *dham*, *nam*, *pam* and *pham*.

- ***Anahata chakra:***

This *chakra* is situated in the *sushumna* corresponding to heart in the physical body. From here fifteen *nadis* emanate and the vibrations produced by them are represented by the Sanskrit letters *kam*, *kham*, *gam*, *gham*, *gnam*, *cham*, *chham*, *jam*, *jham*, *jnam*, *tam* and *tham*.

- ***Visuddhi chakra:***

This *chakra* is situated in the *sushumna* corresponding to the base of the throat in the physical body. Sixteen *nadis* emanate from this *chakra* and the vibrations produced by them are represented by the sixteen Sanskrit vowels.

- ***Ajna chakra:***

This *chakra* is situated in the *sushumna* corresponding to the area between the eyebrows in the physical body. This centre is called *trikut* and also considered to be the seat of the mind. There are two *nadis* and vibrations produced are represented by the Sanskrit letters *ham* and *ksham*.

- ***Sahasrara chakra:***

This *chakra* is situated in the crown of the head. This *cakra* has one thousand petals, that is, one thousand *nadis* emanate from it. The corresponding centre of this *chakra* in the physical body is the brain.⁶⁰

The existence of these *chakras* is not real in the material sense of the term, but only metaphysical. In the *Yoga Sutras*, Patanjali mentions the term *chakra* i.e., the *nabhi chakra* (*Manipuraka chakra*) in the *Vibhuti Pada*, while describing the *samyamas* at different quarters or regions of the body.

From discipline (*samyama*) converged on the navel circle (*chakra*), follows knowledge of the constitution of the body.⁶¹

Other *sutras* referring to the existence of different *chakras* are also found.

From discipline (*samyama*) converged on the Sun, follows the knowledge of the regions.⁶²

From discipline (*samyama*) converged on the Moon, follows knowledge of the position of the stars.⁶³

From discipline (*samyama*) converged on the Pole star, follows knowledge of their movements.⁶⁴

The region of the sexual activity (*swadhisthana chakra*) is called Sun as it is the most dominating region connected with the human anatomy, giving light, energy and birth. In this respect it has been called Sun (*surya*) in the *Yoga Sutras*.

In Indian philosophy and mythology great importance is given to the spinal cord and the *chakras* along it. The unevolved man (in the spiritual sense) is supposed to dwell in the lowest part of the spine. But through his will power (*iccha-sakti*), which is a peculiar function of the mind, he is able to raise the *kundalini* powers into the above and higher *chakras*. C.W. Leadbeater says:

Kundalini rises up little by little.... In one effort she may not go very far, but in the next she will go a little further and so on. When she comes to one of the *chakras* or lotuses she pierces it and the flower that was turned downwards now turns upwards.⁶⁵

And when one can get to the last and seventh *cakra* (*sahasrara cakra*) in the cerebrum, then one knows quite surely that one is living on earth for the last time. That is, then he is supposed to have attained a stature entitling him to get release from the shackles of the *prakrti* and the cycles of birth and death.

In the *Vedas* is described a city, which is called *Ayodhya* since it is invisible. The city has nine gates and eight *chakras*. The self or *jiva* is known as *purusa* since he stays in this city or *puri*. The *jiva* with a steadfast mind is called *Atharvan* (*yogin*). The *Atharvan* (the *yogin*) knits into one his heart and his brain. He fixes up his *prana* in the midst of his head but above the cerebrum or *murdha*.⁶⁶ The head of *Atharvan* is the safe depository of *devas* (sense organs), defended by *prana*, *anna* and *manas*.⁶⁷

Whatever is learned by sense organs through the help of the *annamaya*, *pranamaya* and *manomaya* sheaths is safeguarded in the cerebrum as *samskaras* contributing to the next two sheaths i.e. *vijnanamaya* and *anandamaya*. *Purusa*, verily, extends over from the above, from the transverse, and in fact from all the sides. He who knows this *pura* (city) knows why the dweller is called *purusa*.⁶⁸

The city or the abode of the divine dweller is beyond the *annamaya*, *pranamaya* and *manomaya kosas* towards the interior. This sheath consists of *vijnanamaya* and *anandamaya kosas*, and there dwell two beings, both are known as the *purusa*---one is the lower self and the other the higher self.

One who knows the city; full of immortal nectar, to him alone *Brahman* and the allied gods (sense organs) have been providing the sight, the vitality and the progeny.⁶⁹

The Higher Self is the *Brahman*. To him, who is able to penetrate into the innermost cavity, *Brahman* gives all his blessings, the divine sight and the divine vitality, i.e. the potentiality to see what others cannot see and to do what others cannot do. Sense organs become free from all malices. And to such a person the old age does not come. So long as he lives, he lives with full vitality and divine vision.

The city of gods (body) has eight *cakras* and nine gates, and is known as Invincible or *Ayodhya*, and in this golden city of effulgence there is a treasure consisting of *jyoti* and *svarga*.⁷⁰ The city, the innermost invincible cavity is surrounded on all sides by the *vijnanamaya* and *anandamaya kosas*. These two *kosas* comprise the causal or subtle (*karana* or *suksma*) body of the self. In those golden effulgent sheaths, in each of them, there are three spokes and three supports or three centers, and the *Yaksa*, who presides over the sheath is known by them only who are known as the knowers of *Brahman*. The *Yaksa* is *Brahman*.⁷¹

Brahman is seated in this cavity, which is effulgent, elevator of pains and sufferings, full of grandeur, invincible and gold-dazzles.⁷²

(C) Conclusion

According to *Yoga* philosophy, the physical or the gross body has two outer coverings, which are called subtle body and causal body. In the *bani* of Guru Nanak, the ultimate ontological basis is One God Who is transcendent as well as immanent. The body and mind are the creation of One God Who dwells within the body but can be visualized by controlling and redirecting the mind towards its divine essence. The effect of past *karmas* in the form of *samskaras*, nodoubt, determines the next birth of human being and the forms of gross body. There is reference to the three *gunas* as stated in the *Sankhya-Yoga* systems. The three *gunas* i.e. *sattva*, *rajas* and *tamas*, no doubt, have been originated by God Himself and the working of these *gunas* affect the body as well as the mind. God can be experienced only when man transcends himself from the effective force of these *gunas*. He, who operates in accordance with *gunas* suffer the agony of birth and death.

According to *Yoga*, mind is finer in structure but like everything else is born of *prakrti*, and is under the impact of three *gunas* of *sattva*, *rajas* and *tamas*. All the activities of the body and the processes of mind are in themselves unconscious (*jada*) and the only conscious element is the *purusa*. The *purusa* is not active and all activity is inherent in the *prakrti*. In the same way, all the mental activities apart from consciousness are performed by mind. The mind, however, has the power of manifesting or revealing the consciousness of the *purusa*. This power of *purusa* is in proportion to the presence of *sattva guna* in the mind. The more *sattvic* the mind, the

more capable it is of revealing the light of consciousness of *purusa*, which ever shines in its glory.

The relation of body and mind is very important as they are continually interacting in a number of ways. Mind influences the body and the body influences the mind at all times. In this respect both Patanjali and Guru Nanak have the same viewpoint. When the mind is impure the body also becomes impure as the body follows the mind. On the other hand the body also influences the mind; if the body is strong and healthy the mind also becomes likewise

Mind can know the quintessence of God but on the other hand it is also attracted by the allurements of the world. Like *Yoga* philosophy, Guru Nanak does not attribute consciousness to mind or body; it is the attribute only of soul (*atman*). This flame of God in man is the master of the body and mind. There is a relationship between soul, mind and body. Mind is the carrier that goes both ways. It can look towards God and take the body along with it to see the Master, or it can look towards the body and forget Him. In that case the body and the mind become worldly oriented and thus become impure. But turning towards God the body and mind both become pure.

According to both *Yoga* philosophy and Guru Nanak, the mind has a body so that man can experience the world, gain the knowledge and then move towards realizing his true identity. Otherwise, there would be no difference between man and other beings. Mind cannot exist except within the body. Secondly, the mind is not located at some particular location of the body but is present throughout the body. The body is the city and mind is the king of the city or the mind is the farmer and bodies the farm. The deeds done by the farmer (mind) determine the condition of the farm (body). Either it can give rich harvest (becoming God intoxicated) or it can remain barren (worldly oriented).

Unlike the *Yoga* philosophy, Guru Nanak stresses on the philosophy of life affirmation and world affirmation. There is no need to withdraw the senses from worldly objects rather one needs to sublimate the senses to visualise the creator within this creation. No austere bodily postures are recommended by Guru Nanak to control the mind but *naam-simran* alongwith the performance of worldly duties.

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NATURE OF MIND

There have been number of explanations regarding the existence of mind, its nature and its constituents. According to one school of thought there is no such thing like mind; it is only a shadow of body or matter that appear under some conditions. Opposite to this there is another school of thought according to which mind is the only reality; everything else is a shadow cast by thought. The school of Neutral Monism states that what exists in nature is neither material nor mental but some neutral substance out of which both material and mental substances are formed. On the whole there is no agreement as to how and when mind originated in the long process of evolution. It does not make any difference whether the mind is the only and fundamental reality or not, the main problem is to understand the importance of mind in the everyday life of human beings and how it affects the life of a person as a whole.

(A) Philosophy of Guru Nanak

According to Guru Nanak, mind has an important role to play in the development of human personality. It is the mind which makes or mars a person. Guru Nanak has very minutely analysed the subtle nature of mind which no doubt is composed of five elements, but is divine in essence. The wavering nature of mind and its changing states are defined through the variant images taken from the phenomenal world. The duality arises due to mind's contact with senses, indulgence in sensuous objects which leads to hopes, desires, aggravates ego and leads to falsehood. Mind's dual nature i.e. spiritual as well as physical, is elaborated by defining mind as *yogi* and *bhogi*, doner and beggar. However, Guru Nanak emphasized on the fact that control of mind is possible by the efforts of mind itself only if it attunes to the Divine Being.

(i) Mind and its Dual Nature:

Mind has been explained in two ways, one as divine light, which is the spiritual facet of mind and second as the lower nature of mind, which is unbalanced.

The mind lives with those who listen not to

advice and disclose not what they eat,
Prays, Nanak, the slave of God's slave,
such is the mind that in a moment, it is great and in another moment
small.¹

The twofold nature of mind is also described as cunning mind and the divine light oriented mind. In the mind are emeralds, rubies, pearls, valuables, and jewels of God's Name.²

The mind in ignorance is indecisive and moves in many directions.

The mind of the unstable and dithering infidel wanders in pursuit of transient wealth.³

Though the mind is made of five elements yet it is very subtle and cannot be touched like other things.⁴ The mind moves quickly and is mercurial. It moves incessantly after worldly objects and this type of fluctuating nature of mind is defined as it flies across the sky like the bird and also sinks to the underworld.⁵ Speaking about the dual nature of mind, Dr. J.S. Grewal says:

The mind is capable of being attuned to diverse activities. It may aid renunciation; it may help indulgence. The mind is a priceless jewel but not if its worth is not realized. Attuned rightly it leads to God; attuned wrongly it gets entangled in *maya*.⁶

The mind is different from the senses though it makes contact with the objects of the phenomenal world through senses. The indulgence of mind in sensuous objects deprives the wisdom of man like a boat upon the stormy water.⁷

The mind is an illusionist and wings in the sky like a bird,

When through *Guru's* word it is inundated,

The township of the body flourishes and one is appeased.⁸

The mind of man is ever active but it is not conscious in itself. The intelligence of mind is due to reflection of self's divine light and as such it is compared to moon, which is able to catch the reflection of this divine light. Mind is subtle like air and seat of mind is heart and breath (*prana*) is the vital force which regulates all the bodily and mental functions. The vital force acts through the central

nerve currents, which are known as *ida* and *pingala* in Hindu terminology and as sensory and motor organs in modern physiological terminology.

(ii) Mind in Relation to Senses:

Mind maintains contact with external objects through sense organs and wanders outside being ignorant of its nature:

The five thieves make the mercurial mind wobble,
The mind spies other's homes and searches not his own home.⁹

To receive knowledge mind must be in contact with the objects seen through the sense organs and at the same time it must be in contact with the self. The self performs the acts of seeing etc. through the agency of mind. Mind keeps remembering past experiences and is an instrument of memory also. Knowledge is obtained by soul and mind is a medium of knowledge and an instrument for recollection and for making contact with the objects.¹⁰

According to Guru Nanak, mind is related both to physical as well as to the spiritual.¹¹ Under the influence of *prakrti*, it moves to enjoy the objects, which bind him and push him in the sphere of causal determination (*samsara*). In such state of mind, man loses his discriminative faculty and acts under the direction of senses. In this way *prakrti* manifests itself through this type of psychic mechanism.¹² According to Prof. Nirbhai Singh:

The mind as a dynamic energy has two alternative tendencies of *dhatu* and *liv*. The former leads the mind towards the material world and the latter towards a continuous ascent for realising unity with the *IK*.¹³

(iii) Mental States:

Mind has certain inherent potentialities, which can be actualized by proper understanding of the nature of mind. On the one hand it is related to the inner essence of the existence and on the other hand, it is the doer of actions. This duality confuses the mind of man.¹⁴ A detailed description of the variant mental conditions is given:

The mind of the mammon worshipper is a mad elephant,
The mind does the deeds and this very mind practices truthfulness,
The mind is a *yogi* and an enjoyer and practices penance,

Sometimes the mind becomes the world renouncer and pride free,
The mind is the King and the hero of battles,
By meditating on the Name, through the *Guru*, it becomes fearless.¹⁵

In this hymn, mind is defined firstly as engrossed in *maya* and is compared to a mad elephant, which wanders in the forest of worldly love and is always in the clutches of death. The dual working of mind is enunciated, who is the doer of all actions and it practices righteousness also. The mind behaves like a *yogi* but also enjoys worldly things and also sometimes practices penance. Sometimes it rises above ego (*haumai*) and becomes world renouncer (*bairagi*). The mind is also described as a king and hero of battles indicating its inner strength. This dual type of nature of working of mind indicates that it has infinite possibilities to become absolute. Through contemplation on the Holy Name, it becomes fearless and by subduing evil passions, it becomes intoxicated with the divine.

To be overwhelmed with fear other than that of God is mind's folly.¹⁶

Another description of the changing mental states is given, wherein the condition of mind is explicated as unsteady like a deer:

The mercurial mind remains not steady,
The mind deer furtively eats the green shoots of sin,
He, who enshrines God's lotus feet in his mind and heart,
And ever, ever, remembers God lives forever.¹⁷

If the mind is not stable, it keeps on going through the process of transmigration:

The mercurial mind can find not God's name,
In coming and going it makes not any delay.¹⁸

However, the manifold nature of mind is depicted in the *bani*. The mind behaves as *yogi*, sometimes as enjoyer or indulger and unwise and ignorant. It is giver, it is also a beggar and it can be controlled through *Guru*'s instruction.

The mind is a hermit, the mind is also an indulger and the mind is foolish and ignorant,

The mind is the donor, the mind is also the beggar and the mind is mastered through the *Guru* creator.¹⁹

In *Sidha Gosht*, mind and its nature has also been discussed in detail. It has been characterized as *suksma, chanchal, elephant, vanjara, matvala, raja* etc. These names explain the nature of mind. Mind is subtle as compared to the body and it is also much more powerful. It has also been described as the most potent element of human nature. If mind is engrossed in *maya*, millions and millions of desires remain concealed within it. It is always in the clutches of hopes, desires and ego and thus does all false deeds.²⁰ This type of nature of mind is defined as:

This mind has great love of mammon,
Let some divine know and distinguish it,
Concerned with hope, desire, ego and doubt, the greedy man practices falsehood.²¹

That is the aspect of mind when it is in ignorance but if it gains spiritual knowledge then it becomes God-oriented:

The Name of God is a diamond, jewel and ruby,
The pearl of mind is the wealth of God.²²

(iv) Mind and its Potentialities:

Guru Nanak has described the steps for the cultivation of wisdom in the Japuji. The first step is hearing (*suniya*); the second step is acquiring knowledge by reflection (*manne*); and the third step is devotion and dedication to Supreme Being.²³ As is man's desire, so becomes his state of mind.²⁴ Through *Guru's* instructions, the mind realizes its true being and abides in the heart and becomes stable.²⁵

The mind is the King; the mind is propiated through
the mind itself and the craving is stilled in the very mind,
The mind can unite with God and separated
from Him the mind is wasted away,
Singing God's praises the mind is transformed,
In this world very rare are they who through
the *Guru* still their mind and reflect on the Name.²⁶

The control of mind brings the miseries of the world to an end but if let loose, it becomes like a bird flying without any direction.²⁷ Kabir also calls the mind a bird

flying in ten directions.²⁸ In *Sidha Gosht*, the *yogis* persuaded Guru Nanak to follow the path of *yoga* as they themselves were practicing the ways of *yoga*:

O Nanak, come in the fold of one of the twelve sects of *yoga* and thus you will be able to understand the mystery behind sorrows and sufferings.²⁹

However, they asked the Guru about his method of enlightenment:

How O Nanak, you, though you are not the follower of *yogic* practices have calmed your *cittavrttis* and how have you attained the endlessly ablaze flame of divinity inside you.³⁰

Guru Nanak acquainted them with his method of *naam-simran*:

Being born in the True *Guru's* home, I have changed my life's path and ended my wanderings,

This mind of mine I have tinged with and attached to the celestial strain,
My desire and hope I have burnt with the Name,
By the *Guru's* grace, I have found the light within me.³¹

Whereas, those who are self centered (*manmukhs*) remain embedded with the dualities and miseries of the world. Those who listen to the instruction of the *Guru* really enjoy the world. The fire of hunger is quenched and they realize him inside and outside. Otherwise this hunger cannot be satiated.

They, whose mind are like the blind well,
apprehend not their life object when told,
The psychologically blind have their
heart lotuses upturned and look extremely ugly.³²

According to Guru Nanak, man's real battle in life is fought with himself.

Without the Name, the mind is reassured
and held not and its hunger, O Nanak, departs not,
The *Guru* has shown me the store and the
metropolis within my very home, where I easily deal in the true trade.³³

Once mind is made subservient to God's Will, it becomes the abode of God.³⁴ Guru Nanak says:

The mind jewel is invaluable,
But it is only Name of God that brings honour.³⁵

The mind is the originator of the dualities of life but mind can also annihilate them. Guru Nanak says:

What should I reckon as the advantage of human
birth when one loves not God's devotion,
Useless is man's wearing and eating when there is duality in his mind.³⁶

The mind, turned inwards, make the dualities cease while the mind turned outwards brings into existence the world and its multiplicity.

The errable mind wanders like the black bee,
In vain are nine body apertures, if mind desires to commit sin,
The mind is entrapped like the lustful elephant,
He is tightly chained with the chains and
bears the brunt of the goad on his head,
Without God's devotion the mind is foolish like a frog,
Bereft of the Name the mind is cursed and condemned in God's court.³⁷

Through mind one can realize one's real nature. This aspect of mind is its divine essence. As such, the mind is imbued with all the precious things, namely, emerald, rubies, pearls etc. If the mind does not contemplate the divine name then it suffers in the ocean of life. In this way Guru Nanak explicates the dual nature of mind, embodying spiritual as well as physical aspects in it. In ignorance, mind remains indulged in worldly entanglements and if it contemplates on the Name of God, it can transcend the mundane existence.

(B) Yoga Sutras of Patanjali

What is ordinarily called mind is called *citta* by Patanjali. It is the subtlest and highest form of *prakrti*, the primordial substance. Mind or *citta* is born of *prakrti*, the first modification of which is *mahat*, the cosmic intelligence, which is spread far and wide beyond the dimensions of time and space. *Citta* is the eleventh organ; the eleven organs and the five *tanmatras* are born of *ahankara*. The *ahankara* itself is of three categories viz. *sattvik ahankara*, which gives rise to eleven organs; *tamas ahankara*, which gives rise to five *tanmatras* (the five perceptions of smell, colour, touch, taste and sound) and *rajas ahankara*, which stimulates and motivates the eleven organs as well as five *tanmatras*. The eleven organs or *indriyas* are (i) five *jnanindriyas* (ii) five

karmindriyas (iii) *citta* or mind. Mind is the *antarindriya* or the inner organ.³⁸ *Indriyas* are born of *prakrti* and hence they are *praktika* but they are not born of five *bhutas* and hence they are not *bhautika*.³⁹

(i) Mind as *Citta*:

According to Yogi Ramacharaka, the word *citta* means mind substance rather than mind, the difference being that the word mind has a rather metaphysical meaning, signifying a vague something whereas *citta* means mind as a substance or a 'thing'.⁴⁰ J.H. Woods also defines *citta* as 'mind-substance' or 'mind-stuff', or that which underlies the outward manifestation that is known as 'Mind- in- Chief' or the universal mind.⁴¹

Mind-substance is universal and omnipresent, that is, it exists everywhere. Its sum total is also fixed and cannot be added to or taken away. Mind-substance is a higher phase of matter or energy and matter may be considered as the grosser form of mind-substance. Mind- substance is the prior evolute of *prakrti* whereas matter comes last in the process of evolution. Still, both of these are parts of the great manifestation or emanation of the *prakrti*.

The word *citta* is derived from the root *cit*, which means to perceive, comprehend, know and is used in *yoga* to mean the entire knowing mechanism. According to I.P. Sachdeva:

Mind is composed of three vehicles; the thought vehicle (*manas*), the ego vehicle (*ahamkara*) and knowledge vehicle (*buddhi*).⁴²

Dr. S. Radhakrishnan says:

The *yoga* brings three internal organs of *Samkhya* under *Citta*: *manas*, *ahamkara* and *buddhi*.⁴³

According to J.P. Atreya:

Citta can be understood in its three aspects or categories of *buddhi ahamkara* and *manas*.⁴⁴

(ii) Aspects of *Citta*:

The function of these three different aspects of *citta* is like this:

- ***Buddhi***:

It means 'to make up' or to 'recover consciousness'. It accounts for the capacity of illumination, determination and certainty. It is the source of virtue, non-attachment and wisdom.

- ***Ahamkara***:

In this aspect the personal consciousness realizes itself as a particular I experience. Here, there is no decision, reflection or conception; it is an ego principle.

- ***Manas***:

This is the directing power behind the actions. It possesses the capacity of attention and selection. It can perceive but cannot conceive.

In relation to the external world the *manas* perceives, the *ahamkara* arrogates and the *buddhi* decides and resolves after which action arises. The *purusa*, on account of its *cit* or *vijnanamaya* and *anandmaya kosa*, chooses to impel the *manomaya kosa*, which in turn propel the *pranamaya kosa* to establish a link with the organs of cognition (*annamaya kosa*) and hence the cognitive organs become a channel for conveying the sensations of the surroundings. The world is what is presented in terms of the organs of cognition and in terms of the complex mental mechanisms. The mental mechanism slightly tempered would present a picture quite different from the normal one.⁴⁵

Mind does not go out of the body complex; it does not leave the *manomaya kosa*. Mind appears to be rushing in the past and also rushing into the future. But, infact, mind traverses neither in space nor in time. While staying in the *manomaya kosa*, it also refers to the old records or impressions. Mind has a dual role to play. It records the experiences and it plays them back. Thus, when it is said that mind moves at a tremendous speed, it merely means referring to the tapes already recorded. Mind is a fast recording and a fast replaying machine. And in this sense the thoughts appear to run while one is sitting silently or in the state of dreams. Mind is not only a machine of recording and replaying but it also assist in the selection. That is, it knows the inclinations, likes and dislikes weaknesses and strong points and therefore it does not wait for the fresh orders. It is like a machine; it is like a clock to which clock

matter has already given windings and now clock goes on working, moving and serving without waiting for the instructions.⁴⁶

(iii) Nature of Mind:

Like everything else constituted of *prakrti* mind is constituted by three *gunas*, *sattva*, *rajas* and *tamas*, one of the three predominating now and then. As *purusa* alone is conscious, mind is *jada* (unconscious). On account of its *sattva* aspect the mind gets a reflection of the consciousness of the *purusa* in itself and thus appears to be conscious. In knowing an object it goes to an external object in the form of a *vritti* (modification) through a sense organ and is modified and coloured by the form of the object. The mind itself is also an object of knowledge and is known by the *purusa* (self), which is self-luminous. In this way the mind is undergoing change at every moment; it is like a flowing stream.

It is mind, which knows or perceives the objective world and also the sense organs. For perceiving the outside objects, mind is aided by the senses. It goes out through the senses and assumes the form of the respective external object and thus the object becomes known or perceived. But the mental modifications themselves are known by *purusa* who is immutable. *Purusa* does not assume the form of mental modifications, but just illumines them with consciousness. In this way, the mental modifications are always known, whereas the external object may be known or remain unknown. The external objects are known when mind assumes the form of object going out through the necessary sense organ. In case it does not transform itself in this manner the external object remains unknown.

Mind is a dynamic energy or force, which can vibrate throughout space and assume any form. The nature of mind can also be compared to that of a flowing river. Just as a river comes into contact with the external objects through waves and ripples, mind also comes into contact with external objects through its modifications. Just as the dirt and mud collected through contact with external objects, in its turn, give its colour to the waves of the river, so also the impurities collected through contact with external objects give their colour to mental modifications. According to Patanjali, the modifications can be coloured or colourless. In the usual state of mind, the main stream of consciousness is coloured. There may occasionally be a few colourless

modifications in this stream of consciousness, but one cannot separate them and retain them while inhibiting the main stream of coloured mental modifications.⁴⁷

The mind is neither atomic (*anu*) nor cosmic (*vibhu*). It is of intermediate magnitude. It co-exists with the body and changes its magnitude in accordance with the physical body it occupies. All minds are limited by their *vasanas* (desires) and *samskara* (dispositions). Mind can be purified and expanded by performance of virtuous acts of prayer and devotion to God. By withdrawing from sense – objects and through concentration and meditation, mind can be controlled and purified. It then acquires supernormal powers of cognition. The mind of a *yogi* is not limited; it attains omniscience and omnipotence.

(iv) Five Stages of Mind (*Cittabhumis*)

There are five types of mind (*cittabhumis*) indicating five stages or levels of attention of mind. These are *ksipta* (distracted), *mudha* (infatuated), *viksipta* (steady), *ekagra* (one-pointed) and *nirudha* (restrained).⁴⁸ The composition of mind in these states is characterized by a difference in predominance of one or more of three *gunas* of *sattva*, *rajas* or *tamas*.

- ***Ksipta***

This state of mind is that in which *rajas* predominates; in this state the *citta* is completely unstable and is drawn to the objects of the five sense organs. It is never steady and wanders from object to object; it is extremely overenthusiastic and does not remain fixed for a substantial length of time. In man, it corresponds to the mind of the child.

- ***Mudha***

In this state of mind *tamas* prevails. It is ignorant and indulges in nonmoral activities, as it cannot distinguish between right and wrong. Its actions are determined by violent emotions of anger, fear, greed, sexual excitement etc. It corresponds to the state of youth confused by emotions, yet it is a state beyond the indecisiveness of the child. It is characterized by the idleness and indifference to any rational judgement.

- ***Viksipta***

This state of mind is that in which *sattva* predominates, but mixed up with *rajas*. This is a state of passion and instability. In this state one is no longer a confused youth but a man with a clear aim and one is possessed by an idea like love or ambition. A certain amount of unsteadiness is present as *sattva* is mixed up with *rajas*.

- ***Ekagra***

This state of mind is that in which there is only *sattva guna* present; there is no trace of either *rajas* or *tamas*. It is indifferent to external objects and is inwardly directed, preparing itself for the knowledge of *purusa*. This is the one-pointed state of mind; in this state real nature of things is perceived and the five troubles (*kleshas*) of man disappear.

- ***Nirudha***

This state of mind is that which has stopped functioning and eradicated all its subconscious dispositions. In this state man rises above all ideas; the psychic life is even free from *sattva* influence and *citta* has no *vritti* whatsoever; the *citta* of a *yogi* completely vanishes, leaving the *purusa* alone in its isolation from *prakrti*.⁴⁹

When there is suppression of the reactions of the active concrete state and the appearance of the reactions of inhibition- the mind becomes connected with the inhibited state; this is the state of *nirudha*.⁵⁰

While the first three stages are negative and cause impediments, the last two are the desired states of being. When the mind is in an earliest stage of disturbance (*ksipta*), it lacks judgement and is generally hyperactive, unable to ignore the external sensations. The next stage of the *mudha* is distinguished by inertia, lethargy, and ignorance. *Viksipta* is a state where the mind lacks steadiness and is unable to quieten down or reflect. *Ekagra* and *nirudha* are the mental levels at which the mind more or less ceases to be affected by the pains and miseries of corporeal life. These are the calmest and most peaceful states of mind. *Ekagra* state is highly conducive to concentration and meditation. *Nirudha* stage is that state of being where the mind is totally undisturbed and is the ultimate desired mental state. It is only in this state that the true nature of *purusa* is realized. Various *yogic* practices such as *asana*,

pranayama, pratyahara and *dhyana*, are designed to achieve this state of mind. In this state one can do anything worth doing.⁵¹

Ramana Maharishi, in conversation with one of his disciples Sivaprakasam Pillai, speaks of the nature of mind like this:

S.P. Who am I?

R.M. The real I or self is not the body nor any of the five senses nor the sense objects nor the organs of action nor the *prana* (breath or vital force), nor the mind, nor even the deep sleep state where there is no cognizance of these.

S.P. If I am none of these what else am I?

R.M. After rejecting each of these, that which alone remains is the 'I' and that is consciousness.

S.P. What is the nature of that consciousness?

R.M. It is *Sat-Chit-Ananda* (Being- Consciousness - Bliss) in which there is not even the slightest trace of the I-thought.

S.P. How are we to realize that Real?

R.M. When the things seen disappear the true nature of the seer or subject appears.

S.P. Is it not possible to realize that while still seeing external things?

R.M. No, because the seer and the seen are like the rope and the appearance of serpent therein. Until you get rid of the appearance of the serpent you cannot see that what exists is only the rope.

S.P. When will external objects vanish?

R.M. If the mind, which is the cause of all thoughts and activities vanishes, external objects will also vanish.

S.P. What is the nature of the mind?

R.M. The mind is only thoughts. It is a form of energy. It manifests itself as the world. When the mind sinks into the self then the self is realized, when the mind issues forth the world appears and the self is not realized.⁵²

From the above conversation, it is explicit that mind is the cause for the emergence of the world and its objects. Only when the mind is there, the world and its pain and miseries are there. When the mind disappears, the world also ceases to exist. For getting rid of the world and its miseries, what requires to be treated is the mind.

(C) Conclusion

According to the *Sankhya-Yoga* philosophy, mind has evolved from *ahamkara* which itself has evolved from *mahat*, which in turn is a result of the union of *prakrti* and *purusa*. Both *purusa* and *prakrti* are considered to be eternal. Mind is called *citta* and it has three chief aspects with distinct functions to perform namely *manas*, *ahamkara* and *buddhi*. There are three levels of reflected consciousness of *purusa* in the mind namely conscious, sub-conscious and super-conscious. The conscious modes of mind are perception, inference, illusion, imagination, feelings, emotions etc. The sleeping *vasanas* and *sanskaras* of the past lives are sub-conscious mental modes. *Prajna* (intuition), which is capable of comprehending all present, past, future, remote and subtle objects, is the super conscious modification of the mind.

According to Guru Nanak, God is eternal and matter is the creation of God. The word '*kudrat*' has been used by Guru Nanak in place of *prakrti* and the word *kudrat* is often translated as 'Nature'.⁵³ God creates Nature (*prakrti, kudrat*), abides within it, and revelles in His creation.⁵⁴ *Mahat* and *ahamkara* have also originated from God. The *ahamkara* (ego, *haumai*) is the prominent characteristic of mind. It is said in the *Siddha Gosti* that the world is the creation of this *haumai*. When man effaces the three modes (*gunas*) and enshrines the name within, then his ego is stilled and the mind becomes steady.⁵⁵

Guru Nanak refers to mind in the wider sense of the term which denotes the metaphysical aspects as well as physical aspects in relation to mundane world. The *Yoga Sutras* use the word *citta* rather than mind and it means mind- substance which is prior evolute of *prakrti*. Hence it is the higher phase of matter or energy and indicates to the entire knowing mechanism involving *manas*, *ahamkara* and *buddhi*.

Unlike the *Samkhya- Yoga* philosophy, Guru Nanak stresses on the One God and His All-pervasive Light permeating in the whole cosmos. The consciousness of mind is due to reflection of that Divine Light. In the *Yoga Sutras* *citta* being constituted by the three *gunas* of *prakrti*, is unconscious and appear to be conscious. When due to the impact of the *sattva*, it gets reflection of the consciousness of *purusa* in it.

The *Yoga Sutras* define the five stages of mind which are due to predominance of one or more of the three *gunas*. The mind comes in contact with external objects through its modifications. By cessation of these mental modifications, one can attain liberation which is the elimination of all pains and sufferings. In the *Bani* of Guru Nanak, the wavering and mercurial nature of mind is defined through the various images taken from the phenomenal world. Mind's indulgence in sensuous pleasures leads to falsehood, but mind's attunement to Ultimate Reality leads to blissful state of mind.

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gurmuiK Koij lhY Gru Awpy]1]
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ismrhu rwm nwmu Aiq inrmlu AvriqAw ghu haum
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corI imrgu AMgUrI Kwie]
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FUNCTIONS OF MIND

There are many theories of mind and the role and function it plays in the life of man. Plato and Aristotle gave the earliest theories. Pre-scientific theories, based on the philosophy of religion concentrated on the relationship between the mind and the soul, or the divine essence of the person. Modern theories, based on scientific understanding try to understand the relation between mind and brain and the conscious and unconscious aspects of mind. In popular usage mind is almost synonymous with thought. Therefore, one of the main characteristics of mind is considered to be that it is a private sphere to which others cannot have access; others can only interpret what is consciously or unconsciously communicated. In the context of Indian philosophy the functions of mind assume a great importance as only after understanding its functions one can assume to control the mind.

(A) Philosophy of Guru Nanak

According to Guru Nanak mind is the means to attain knowledge. God has fashioned the world and He pervades within and without. The *atman*, residing within man sees all things through the mind only. This knowledge is indispensable, as it becomes the basis of all rational activities of man in the world. Prof. Surinder Singh Kohli says:

The Sikh philosophy recognizes three means of knowledge i.e. perception, inference and testimony. Perception is the contact of the soul with the sense organs and objects through mind.¹

(a) Mind as medium of Knowledge

The mind is an internal organ. The sense organs become active only when it is required by the mind. It is actually the mind that sees through the eyes. Without the involvement of the mind no sense organ can acquire knowledge. Thus, it is only through the medium of the mind that knowledge can be obtained. According to Guru Nanak the body is the paper and mind the order written thereon.²

Demeanor is the paper and mind the inkpot,

Good and bad are the writs recorded thereon.³

Many characteristics of mind have been given in Guru Nanak *Bani*:

(i) Awareness:

It is the first characteristic of the mind. It is mind that makes the self conscious of all the objects of the world. From the awareness of the object, knowledge can be gained.

(ii) Reflection:

It is another characteristic of the mind. Mind can reflect upon the object, understand and differentiate. The mind carefully reflects upon the object apprehended by a sense organ and determines it as like this and unlike this. The self is self-luminous, but to obtain knowledge of the external world of objects it has to take help from the mind, which through its characteristics of awareness and reflection finds out the objects and thus knowledge arises.

(iii) Perception:

Although knowledge is obtained by the mind through perception, yet that knowledge can only be limited knowledge of an object. Knowledge, being the cognitive aspect of consciousness, involves the knower, the process of knowing and the object known. If an object is presented to the eyes, what is perceived at one moment is only the partial view of the object and never the whole object. C.E.M. Joad exemplifies the above point like this:

Let us consider the shape of a penny. Common sense supposes that shape to be circular, but from almost any point of view from where the penny is looked at the penny appears to be elliptical, the eclipse which we perceive varying in degrees of fatness and thinness according to the angle of vision from which we view the penny.⁴

Actually what is seen at one moment is only the part of the object and never the whole. Duncan Greenless says:

If anyone speaks or makes (deep) consideration (he knows that) the master's works are not to be counted. The (supporting) bull is righteousness, which maintains patience by means of rectitude. If anyone understands (this) then he becomes enlightened. What a weight upon the bull, more worlds and more and more beyond.

What kind of support is under all that weight? We can take in a portion of the outer world into ourselves and the whole knowledge still lies outside the perception.⁵

Though the whole knowledge of the world and its objects is not possible, yet to Guru Nanak the external world is real and its scenes, sights and objects, the sky, singing birds, humming bees, moons, , mountains, the sun, lakes and gardens are true. Guru Nanak says that the true God has fashioned the world and therefore His world is true.

True are Thy continents and true Thine solar system,
True are Thine worlds and true Thy creation,
True are Thine doings and all the deliberations,
True is Thy order and true Thy court,
True is Thy Will and true Thy utterance,
True is thy grace and true Thy sign,
Lacs and millions declare Thee true,
In the True God is all power and all might,
True is Thy praise and true Thy commendation,
O true King true is Thy omnipotence,
Nanak, true are they who remember the True One,
They who are born and die are falsest of the false.⁹

The external world is not what it appears to be, is the slogan of some schools of Indian Philosophy especially *Vedanta* school. According to Swami Krishnananda:

Brahman is not reached by thinking of any kind. It is beyond thought, emotion, will, feeling, sensation, name, form and action. All that is external to us is a reflection of our consciousness and there is nothing existent which our consciousness is not, ultimately, whatever we are that alone every thing is.⁷

According to Guru Nanak the external world is not illusory but is existent and becomes the object of sense perception. If the peripheral world is only an appearance then there will be no difference between the outer and the inner world and thus no difference between the ideas and the physical objects.⁸

Perception is the common point between experiences of the working life and experiences of the sleep state known as dreams. Dreams take place only in sleep and

in similar conditions. Thus the knowledge given by dreams is illusory. So far as space and time is concerned they are totally unreal. Dreams have a veneer of a true perception because they appear to be the impressions of a subconscious state. In the waking state the things are seen through the senses. But in the dream state the sense organs are turned inwards. Thus the experiences in the dream state are entirely private and also short lived.

(b) Mind in relation to Ego:

Mind is not independent of intellect and ego in its function. The function of mind, intellect and ego is fused as mind sees the external objects through the senses and reflects upon the objects and presents it to 'ego'. For example an object is seen. The intellect judges it to be a flower but ego says that the flower must belong to itself. Thus, ego appropriates the experience of the mind. According to Guru Nanak joy and bliss are the characteristics of self, if the mind is not influenced by *maya* 'greed' or 'ego'. For Guru Nanak the ego is the activity of mind in duality or *maya*.⁹ In ego man thinks that he is distinct from God. He builds around himself a wall prepared by his ego.¹⁰

Guru Nanak uses the term *haumai* for ego; the word *haumai* means 'I'. In Hindu terminology it is called *ahamkara*. According to Guru Nanak it is the root cause of the delusion of the world creation. The whole world emanates from it and indulges in it. This mind is under the impact of virtue and vice.¹¹

According to W.H.Macleod:

It is *haumai*, which controls the unregenerate man and determines the pattern of his life. The results are disastrous, for instead of leading a man to release and salvation; his *haumai* will invariably stimulate affections that can only bind him to the wheel of transmigration.¹²

In *Asa Di Var* it is said:

In ego one comes, in ego one goes,
In ego is one born, in ego one dies,
In ego one gives, in ego one takes,
In ego one earns, in ego one wastes.¹³

The unregenerate man who is engrossed in *haumai* is one who ignores God and follows instead the dictates of *haumai* and is, as such a diseased person:

Whoever is seen is ailing,

Only in the Name of the True *Guru* succor is found.¹⁴

Haumai can also be defined as the unsettled, confused state of mind of a man, who cannot distinguish between the real and the unreal because he has been distracted by the effect of the *maya*.

Subject to natural law the man comes and subject to natural law he departs,

From mind's desires he is sprung and in mind's desires he is immersed.¹⁵

Haumai is the pride of selfhood.¹⁶ A vain feeling of self-existence creates a sense of false capability and a false security, which makes man totally oblivious of an uncertain future and a disastrous end. But if man overcomes this complacency and takes refuge in the name of God and the *Guru*, then he is saved. *Haumai* is the disease which plagues human mind.¹⁷ The *haumai* engrossed man (ego-oriented) is called *manmukh*. The *manmukh* is the opposite of *gurmukh* (*guru*-oriented) just as *durmat* (self-wisdom) is the opposite of *gurmat* (*guru*-wisdom).

(c) **Mind under Influence of *Maya*:**

For Guru Nanak *maya* is not a theory of the explanation of the world but it is a statement of facts, as they exist. Death is the end of everything and yet there is an incredible clinging on to life. This is *maya*. In other words *maya* does not exist as a separate metaphysical category. It is neither equal to God nor it co-exists with God nor is it a cosmic chimera. It is used in the sense of embezzlement of reality.¹⁸

Maya is spread everywhere and the desire for wealth, status, honour etc. creates in man the sense of duality and takes him away from his original nature. The root cause of *maya* is ignorance. This ignorance, in the form of *maya*, produces error and creates difficulties in the way of knowledge.¹⁹ *Maya* can be looked at in two ways. At the subjective level, it can be called *mohmaya*, indicating to man's sensations, possessive and egoistic nature. In this sense *maya* is illusion and ignorance. At the objective level, *maya* means worldly allurements, which cannot be attained without involving in sinful and unrighteous ways. But all this perishes and cannot go

with man at the time of death. The nature of *maya* is compared with the image of a cloud. The colour of the clouds fades away in no time. The kings accrue *maya* and rule in ego, but it does not go with them. This mammon has bewitched the entire world; very few persons understand this.²⁰ The metaphors of fly (*makhi*),²¹ she-serpent (*sarpani*),²² the evil mother-in-law (*sas-buri*)²³ used by Guru Nanak clearly signify the true nature of *maya*.

As to the question whether the creation is real or unreal, Guru Nanak rejects the *Vedantic* concept of an illusory universe postulated by Shankaracharya (the rope appearing as a snake in darkness) and instead regards the universe (*jagat*) as something substantial and real and not a mere supposition or superimposition. How can the world created by the Real Being be unreal? The world is not only real but also sacred (*dharamsala*), as God has created it.²⁴

(d) Mind in *Sahjavastha*:

Sahaj refers to that state of mind in which there is least incursion of *haumai* or ego. The ego not only shrouds the true nature of the human self, but also is responsible for all kinds of volitional and emotional disturbances.

Mind's intellect is like a drunken elephant,

Whatever we utter, all that is erroneous of the erroneous.²⁵

When the ego is subsided and one resides in the innate and effortless state of the self, *sahaj* is attained.²⁶ The word *sahaj* is made from two Sanskrit roots *saha* (together) and *ja* (born). Thus *sahaj* means born together (with oneself). According to Dewan Singh, *sahaj* is a Sanskrit word which means 'having been born together' and thus something inwardly perceived or intuited alongwith one's birth as a human being.²⁷

Sahaj signifies innate nature i.e. one's natural self without any external factors influencing it. G.S. Mansukhani says:

The word *sahaj* means natural fulfilment. Just as vegetables cooked over a slow fire retain their flavour, in the same way gradual and voluntary discipline by the mind and body will bring out the essential goodness inherent in the individual.²⁸

For Guru Nanak the original nature of man is of some substance like light, which is known through spontaneous knowledge.²⁹ A re-attainment of the natural self in which man is unaffected by the tendencies of ego is *sahaj*.³⁰ This natural state of self can be looked at from various aspects. In its cognitive facet, it can be seen as a state of enlightenment. The duality of subject and object vanishes and the reality comes to be perceived at once. In its conative aspect, it is a state of freedom. Spontaneity becomes the basis of every kind of moral and emotive action. In its emotive feature it signifies the discovery of the accord within as well as without. One remains unmoved by the pleasures and pains of life. Pleasures and pains are just as one changes one's garments:³¹

One who abides in *sahaj*
Looks alike on friend and foe.
What he hears is essence true
And in his seeing is meditation
He sleeps in calm, he
Rises in peace
From being to becoming with
Natural ease
Sad or glad, he abides in *sahaj*
Effortless his silence
Spontaneous his utterance
In poise he eats, in poise he loves
In *sahaj* he finds distances bridged.³²

For Guru Nanak *sahaj* also implies the acceptance of *hukam*.

To walk in the umbrage of divine will is, says Nanak
Ordained in the spirit itself.³³

Again, Guru Nanak says:

We come by *sahaj* and left by *hukam*, Nanak
There is eternal obedience.³⁴

Sahaj, thus, is the mystical state of a man who has accepted the Divine Will. That man alone obtains the Name Nectar in his mind, whose conduct is according to

the gem of *Guru's* instructions.³⁵ *Sahaj* is the highest spiritual state possible. *Sahaj* is the ultimate goal, which the religious and spiritual order of Guru Nanak leads to.³⁶ Guru Nanak says:

One who met God in *sahaj* was accepted,
He has neither death nor rebirth.³⁷

Again, Guru Nanak says:

Those who apprehended Him, they recognized the *sahaj*,
When I pondered over this, my mind was appeased.³⁸

Hence, this term has been used to denote the union of man with God. Various other expressions have also been used to indicate *sahaj*, such as *sunm-samadhi*, *turia avastha*, *chautha-pad*, *amar-pad*, *dasam dvar*, *anhad-nad*, *maha-sukha* and *jivan mukti*.³⁹

(B) Yoga Sutras of Patanjali

According to *Yoga* philosophy, there are five fold mental activities (*vrittis*) namely, true cognition (*pramana*), false cognition (*viprayaya*), inference (*vikalpa*), sleep (*nidra*) and memory (*smriti*).

Right cognition, false cognition, imagination, sleep and memory are the functions of the mind.⁴⁰

Every recurring, normal, consistent and ordered activity may be called *cittavritti*. However, these activities may be consciously done or these may be reflex activities, i.e. sub-conscious ones. Further, some activities are voluntary, others involuntary. For this reason, Patanjali makes a distinction between *cittavritti* and *cittaviksepa*: the former calls for *nirodha* and the latter for *abhava* (elimination).⁴¹ Further, the former may be *klisha cittavritti* or *aklisha cittavritti*, i.e. the activity, which is accompanied by and strengthens the *kleshas* and the activity, which occurs when the *kleshas* have been destroyed. Every regular, repetitive, coherent activity, which is at the same time conscious and voluntary, is called *cittavritti*. And the remaining activities, whether regular or irregular, repetitive or unreplicative, coherent or incoherent are called *cittaviksepa*. Thus, each and every activity of man—such as thinking, dreaming, sleeping, breathing, flickering of eyelids, beating of the heart, eating, laughing and so on—is covered by the *viksepas* and *vrittis*.

Patanjali has classified mental modifications on the principle of cognition. Although mental modifications can be innumerable, yet for the sake of understanding they can be conveniently classified into five types. These types fully exhaust all possible mental modifications. When the *citta* is modified into any kind of *vritti*, the self is reflected in it and the self wrongly identifies itself with these *vrittis* and undergoes through five kinds of afflictions (*klesas*) namely ignorance (*avidya*), identification of self with *buddhi* (*asmita*), desire for pleasure (*raga*), aversion to pain (*dvesa*) and fear of death (*abhinvesa*).

Ignorance, wrong identification, attachment, aversion and fear of death are the five impediments.⁴²

Mental Modifications (Vrittis)

There are five kinds of mental modifications:

- (i) *Pramana* (right cognition)
- (ii) *Viprayaya* (false cognition)
- (iii) *Vikalpa* (imagination)
- (iv) *Nidra* (sleep)
- (v) *Smriti* (memory)

Mental modes (*vrittis*) are also classified as *klista* (coloured, painful or afflicting) and *aklista* (colourless, non-painful or non-afflicting).

The functions are fivefold, and they are 'painful' and 'non-painful'.⁴³

(i) *Pramana*:

Pramana is that mode of mind, which apprehends an object as it is in reality. The marks of valid knowledge are novelty and correspondence. The valid sources of knowledge are perception, inference and testimony.

Perception, inference and reliable testimony are the right cognition.⁴⁴

Yoga is not concerned with sub-division and detailed discussion of these *pramanas*, but only with the part played by mind in the process of the *pramanas*.

Perception

Perception is the process in which the mind goes to an external object through the channels of external sense organs and envelopes the object and gets modified in

its form. In perception, the mind and the sense organs work together. Thus, in visual perception mind works along with eyes; it is through eye that the mind is able to modify itself in the form of the external object. The decision as regards the exact nature of the object is taken by *buddhi* or the cognitive part of the mind. If necessary, it then propels the motor-organs for some action through the volitional part of the mind or *manas*. Similarly in auditory perception, it is through ears that the mind is able to modify itself in the form of words or sounds. The same process of propelling the motor-organs takes place, if and when necessary. In the same way, through nose, the mind assumes the form of a smell and the further process of propelling also takes place, whenever necessary. It is through tongue that mind assumes the form of a particular taste and, if necessary, proceeds into further action. Lastly, through skin, the mind assumes the form of touch and proceeds further in the way directed directed by its cognitive part or *buddhi*. Whenever these perceptions are associated by tensions and arouse certain passions, they become coloured (*klista*) modifications, even while retaining their practical validity. Whenever they are not associated with tensions and do not give rise to any passions, they can be said to be colourless (*aklista*) modifications.

Inference

The second source of valid knowledge is inference. In this process, mind knows a thing, which is not directly within the range of sense organ, through some characteristic mark that is directly perceived. For instance, seeing a flooded river, one may assume that it must have rained heavily in the catchment area of the river although one has not actually seen the rain or heard of it from anybody. In this process, the mind remembers the previous occasion of similar perceptions and notes that the floods invariably preceded by heavy rains in the catchment area. To take another example, while seeing the sky overcast with dark clouds or hearing thundering sounds, one may assume that it will rain within a short time. Again, one may see a column of smoke rising from a distant place and think that there must be a fire at that place, though it may not be actually visible. In this case also, invariable association of smoke with fire perceived on previous occasion leads to such a conclusion. Although knowledge derived from inference may not be as accurate and

infallible as that derived from direct perception, yet it has a considerable degree of validity. The process of inference may also be accompanied by tensions, giving rise to passions, or it may be free of them. Accordingly it can be either coloured or colourless.

Testimony

The third source of valid knowledge is testimony. Much of the knowledge comes from this source. The validity of such knowledge depends on the person giving the testimony. It can be valid only if the man has carefully perceived, inferred and tested the information obtained by him. Even knowledge coming from this source can be coloured or colourless in the same manner.

(ii) *Viprayaya*:

The second category of mental modifications is *viprayaya* or false knowledge; it is the false knowledge not corresponding with the form of external objects.

Misconception is false notion, abiding in a form,
which is not that of the subject.⁴⁵

The example of *viprayaya* is nacre appearing like silver. Similarly, when the sounds or words are wrongly heard or the things are wrongly tasted or when through touch they are wrongly felt, all these are examples of *viprayaya*. Even such knowledge may or may not be accompanied by tensions and may or may not give rise to certain passions. Accordingly, it too will be coloured or colourless.

(ii) *Vikalpa*:

The third category of mental modifications is *vikalpa* or imagination, which is defined as the cognition which follows the verbal knowledge, but which is not accompanied by any external data.

Imagination is a notion founded on an idea conveyed by words, but of which there is no corresponding object (in reality).⁴⁶

Much of the abstract thinking, daydreaming and ideation fall under this category. Even such abstract thinking etc. can be coloured or colourless.

(iii) **Nidra:**

The fourth category of mental modifications is *nidra* or sleep. In sleep mind is considered to be usually inactive. However, Patanjali considers mind to be always in the state of flux, because its component forces by their very nature cannot remain inactive. Hence, Patanjali defines sleep as the mental modification based on the cognition of absence or void.

Sleep is a function based upon that (*tamas guna*), which is the cause of the absence (of ordinary cognition).⁴⁷

Even in sleep one is aware of absence or void and hence after awakening one can feel that he was sleeping nicely or otherwise. Even sleep cannot be free from tensions and passions though one may not be directly aware of them. Therefore, even this category of mental modifications can be coloured or colourless.

(iv) **Smriti:**

The last category of mental modifications is *smriti* or memory or remembrance, which is defined as the experienced objects or ideas not being completely robbed away from the mind.

Remembrance is that function in which there is no trespassing beyond the object that has been cognized.⁴⁸

Although all the experiences are momentary and one is robbed away of them just the next moment, yet they leave impressions in the mind and they cannot be fully forgotten. Mental activity of lingering on to such experiences is what is meant by the mental modification of *smriti*. The memories can be associated with certain tensions and thus may be coloured or can be free of them and thus be colourless.

These mental modifications are not mutually exclusive, as with their combination several complex processes are formed. Dream experiences can be explained on the basis of combination of sleep, false cognition and memory. In recognition, there is a combination of right cognition and memory. Similarly all other complex mental processes can be explained on the basis of combination of the five main categories of mental modifications.⁴⁹ A person engrossed in the whirlpool of mind forgets his real original nature and equates himself with the *vrittis*. This equation means *vritti-sarupya*.

There is conformity to the functions in the other states.⁵⁰

The self is not a whirl; it is not a *vritti*; but having caught up in the whirlpool, it identifies with each whirl and while the whirl is pleasant (*aklista*) it rejoices and when the whirl is unpleasant (*klista*) it feels sad.

(b) Mental Afflictions:

There are five kinds of afflictions (*klesas*), which are the result of the modifications of mind.⁵¹ These are *avidya* (ignorance), *asmita* (egoism), *raga* (attachment), *dvesa* (aversion) and *abhinivesa* (fear of death).

(i) *Avidya*

It consists in a false view of things, that is, when things and situations are known, as they are not, then there is *avidya*. It consists in accepting something, which it is not. For example, as Patanjali says, *avidya* consists in regarding eternal as non-eternal and vice versa; in regarding pure and sacred as impure and non-sacred and vice versa; in regarding pleasure as pain and pain as pleasure; and finally regarding living as non-living and non-living as living.

Illusion consists in regarding (a) the non-eternal as eternal (b) the impure as pure (c) pain as pleasure (d) the not self as the self.⁵²

Avidya is primarily responsible for the other four *klesas* also i.e. for the egoism, for likes, for dislikes and for the fear of death. These apprehensions or *klesas* are sometimes latent (*prasupta*), sometimes feeble (*tanu*), sometimes diffused (*vicchinna*), and very often aggressive and prominent (*udara*).

Illusion (*avidya*) is the breeding ground for those that follow-these being latent, feeble, diffused and prominent.⁵³

(ii) *Asmita*

It is false identification of the self with that which is not the self. It consists in attributing the qualities of mind and body to the self and the characteristics of self to mind and body. It arises due to the confusion between the seer and the faculties of perception.

False identification is the apparent identification of the perceiver-faculty and the perception-faculty.⁵⁴

The self is the seer and not the external organs of perception or the mind. If the seer becomes secondary and the organs of perception are given more importance, egoism is the natural outcome.

(iii) **Raga**

It is a longing or desire for an object which has given pleasure in the past. Pleasure in itself is not bad but when it is gone, it leaves behind a trace of a peculiar sort of crave. This crave is known as *raga*, which becomes an apprehensive trouble or *klesa*. *Raga* is the craving to enjoy the pleasure, which it has once enjoyed.

Attachment is that which dwells upon pleasure.⁵⁵

The *yogi* seeks elimination of misery and that alone, as he has no delusions about the worth of pleasures, which are sporadic, transient and easily forgotten while the poignancy of suffering outlasts them in our memory.⁵⁶

(iv) **Dvesa**

It is aversion for the object, which has given pain in the past. It springs from recollection of pain. Just as pleasure after enjoyment leaves a further crave for enjoyment, similarly, when the pain disappears it leaves behind a sort of aversion or disliking for pain. *Dvesa* is as undesirable as *raga*.

Aversion is that which dwells upon pain.⁵⁷

Pleasures create attachment and when there is attachment to the objects and conditions of pleasure there must be aversion to the objects and conditions of pain. This aversion is not perceived at the time of attachment but it follows that attachment to pleasureable things must co-exist with aversion.⁵⁸

(v) **Abhinivesa**

It is the fear of death. It is due to the experience of pain of death in the past lives. On account of wrong identification with the body one clings to life and fears death. *Abhinivesa* is due to love of life on the earth. It is an attachment to the things of life and a fear of death because of the loss of possessions, which that would fetch.

That impediment which flows by itself and is as well known to the wise (as to the unwise) is called 'yearning for life'.⁵⁹

These afflictions exist in the form of various intensities and degrees. They are *prasupta* (asleep) when they exist in the mind as subconscious seeds and *bija* (tendencies) when they are manifested in relation to their proper objects and in appropriate situations. They continue to exist even when the mind is merged in *prakrti*. They are completely burnt or destroyed by discriminative knowledge, which leads to a state of *kaivalya* (perfect isolation of *purusa* from *prakrti*).

The *klesas* if not completely uprooted would lead to three consequences i.e. *jati*, *ayu* and *bhoga*.

It is only when the root is there that there is its fruition in the form of birth, life and experience.⁶⁰

The first consequence, the primary and also the most important one is *jati* i.e. under which surroundings, amongst which species, and with what status, one is born again in the next life. The species having been fixed, the probable expectancy of life is also fixed; this is named as *ayu*, the range of life or the probable life period. Just as a decision having been made in respect to the *jati*, the limitations get imposed on the probable expectancy of life, similarly, *jati* having been fixed, the limitations are then imposed on the *bhoga* (enjoyments). That is, the range of satisfaction or cardinal enjoyment is fixed up when one happens to be born in a particular living species.

The afflictions are *tanu* (alleviated) when they are over-powered by opposite thoughts.

The afflictions are *vicchinna* (intercepted) when they are removed from the focus of consciousness and other thoughts are substituted there.

The afflictions are *udara* (ascendency) when they actually function in relation to particular objects.

According as they are due to merit or demerit (*punya* and *apunya*) they bring about happiness or unhappiness.⁶¹

(c) Kinds of Sufferings:

There are three kinds of suffering:

(i) *Parinamdukha*:

All worldly pleasures end in pain and suffering. The painful consequences of the enjoyments of sensual pleasures are called *parinamdukha*.

(ii) Tapadukha:

Attachments to objects of pleasure lead to aversion of those causes, which thwart the attachments. Aversion and anger are painful emotions and these are called *tapadukha*.

(iii) Samskardukha:

All experiences of enjoyments leave their own *samskaras* (dispositions), which prompt a person again to enjoy. He again enjoys sensuous pleasures and again suffers painful consequences. The pains, which are due to previous dispositions to enjoy, are *samskardukha*.

Because of the pains of (a) consequence (*parinama*) (b) annoyance (*tapas*) (c) impressions (*samskara*) – and also by reason of the adverse functioning of the attributes – all is pain for the wise man.⁶²

Vasanas (innate dispositions) and *samskaras* (latent impressions), which co-exist in the mind, are called unconscious mental processes. They are mental as they are the result of *citta-vrittis* or mental states. They are unconscious in the sense that they are latent in the mind and influence the external behaviour without the conscious awareness. *Citta* contains not only the conscious states but also the unconscious mental processes. That aspect of the *citta*, which acts as a reservoir for *vasanas* and *samskaras*, can be called the unconscious in the light of western psychology.⁶³ These impressions or dispositions lead to the cycle of repeated births and deaths and the suffering involved in them. *Yoga* is the process by which all the modifications of mind and thereby dispositions are controlled and the mind is made to stand still.

Yoga is the inhibition of the functions of the mind.⁶⁴

(C) Conclusion

According to *Yoga* philosophy, the mind has evolved so that human beings can gain knowledge of the phenomenal world. The mind is working along with the senses, reaches out to the object and modifies itself to the shape of that particular object and thus attains knowledge of that object. Therefore perception is the primary source of knowledge. Alongwith perception, inference and testimony are also considered the sources of knowledge.

All mental modifications leave their impressions (*samskaras*) on the *citta*. These impressions are dormant in subconscious aspect of the mind. They can be revived and recollection and memory depend upon them. Perception, inference and testimony also leave the impressions in the subconscious mind. These impressions are cognitive *samskaras*. False knowledge, egoism, attachment, aversion and fear of death also leave their impressions in the subconscious mind and are called affective *samskaras* (*klesa-samskaras*). Good and evil actions (*dharama* and *adharama*) also leave impressions and are called conative *samskaras* (*karama-saya*).

Guru Nanak holds, mind as the medium to attain external as well as internal knowledge, other three sources of knowledge are admitted viz. perception, reflective and intuitive knowledge. Though the stress is on intuitive knowledge, yet the others are not eliminated.

According to *Yoga* philosophy, although mind attains the knowledge of the world, but the highest knowledge is of the *purusa* and that cannot be obtained by the mind. The mind, as an evolute of *prakrti* is impure and thus it cannot reach out to the *purusa*. Patanjali elucidates the actions, which will remove the afflictions and purify the mind. The afflictions are nescience, egoism, attachment, aversion and fear of death. The prominent affliction is nescience as the other afflictions come out of it. It is also the cause of bondage between the *purusa* and *prakrti*.

According to Guru Nanak, *haumai* (ego) is the chief affliction of man. Because of it man suffers from the duality and other evils. The five demons stand over the head and grab and twist the hair, but the blind nescient does not see them and sleeps, having been intoxicated with the wine of vice.⁶⁵

In *Yoga* philosophy, the highest knowledge is obtained when the mind has been completely overwhelmed and made to stand still as it were. In the words of J. Krishnamurti:

In a still mind, there is no formulation, no idea, no memory....in that stillness is the eternal discovered, which is beyond time.⁶⁶

For Guru Nanak, mind itself is the source that takes man to the supreme knowledge if mind is attuned rightly in the way of God. *Yogis* ask Guru Nanak:

Which is that cave where the mind remains stable?

Whom should one deem pervading here and there?

Which is that realization that makes the mind merge in the mind itself?

Guru Nanak Nanak answers:

Stilling his I-ness and mineness and effacing duality man becomes one with God and stable remains his mind in such a cave.⁶⁷

This state of mind is the *sahaj* state. A deeper significance of life emerges in the condition of *sahaj*. Emotional turbulences cease and pleasures and troubles pass like ripples over the surface, while the deeper self remains unaffected. Therefore, *sahaj* has been called a state of freedom. It signifies freedom from desire (*trnsna*), from conflict (*dvanda*) and from illusion (*maya*).

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ijn qU rKih iqn nyiV n AwvY iqn Bau swgru qrxw]

Ibid., p. 1286.

22. ndI aupkMiT jYsy Gru qrvru srpin Gru Gr mwhI]
aultI ndI khW Gru qrvru srpin fsY dUjw mn mWhI]

Ibid., p. 1274.

23. swsu burI Gir vwsu n dyvY ipr isau imlx n dyie burI]
sKI swjnI ky hau crn sryvau hir gur ikrpw qy ndir DrI
]

Ibid., p. 355.

24. kir kir vyKY isrjxhwru]
nwnk scy kI swcI kwr]

Ibid., p. 7.

25. mn kI miq mqwglu mqw] jo ikCu bolIAY sBu Kqo Kqw]

Ibid., p. 351.

26. jW qUM dyih jpI qyrw nwau]
drgh bYsx hovY Qwau]
jW quDu BwvY qw durmiq jwie]
igAwn rqnu min vsY Awie]

Ibid., p. 354.

27. Dewan Singh, *Teachings of Guru Nanak*, p.79.

28. G.S. Mansukhani, *Guru Nanak: World Teacher*, p. 87.

29. mn qUM joiq srUpu hY Awpxw mUlu pCwxu]

Guru Granth Sahib, p. 441.

30. kIqw hovY kry krwieAw iqsu ikAw khIAY BweI]
jo ikCu krxw so kir rihAw kIqy ikAw cqurweI]

Ibid., p. 359.

31. suKu duKu duie dir kpVy pihrih jwie mnuK]

Ibid., p. 149.

32. swjnu dustu jw kY eyk smwnY]

jyqw bolxu qyqw igAwnY]
jyqw sunxw qyqw nwmu]
jyqw pyKnu qyqw iDAwnu]2]
shjy jwgxu shjy soie]
shjy hoqw jwie su hoie]
shij bYrwgu shjy hI hsnw]
shjy cUp shjy hI jpnw]3]
shjy Bojnu shjy Bwau]
shjy imitE sgl durwau]

Ibid., p. 236.

33. hukim rjweI clxw nwnk iliKAw nwil]

Ibid., p. 1.

34. shjy Awey hukim isDwey nwnk sdw rjwey]

Ibid., p. 938.

35. Anidnu bwXI sbdy gWvY swic rhY ilv lwie]

Ibid., p. 1259.

36. Dewan Singh, *Mysticism of Guru Nanak*, p.98.

37. shij imlY imilAw prvwXu]
nw iqsu mrXu n AwvXu jwXu]

Guru Granth Sahib, p. 686.

38. ijin bUiJAw iqin shij pCwinAw]
dyiK bIcwir myrw mnu mwinAw]

Ibid., p. 221.

39. Dewan Singh, *op.cit.*, p.99.

40. Patanjali, *Yoga Sutras*, I, 6.

41. *Ibid.*, I, 29.

42. *Ibid.*, I, 3.

43. *Ibid.*, I, 5.

44. *Ibid.*, I, 7.
45. *Ibid.*, I, 8.
46. *Ibid.*, I, 9.
47. *Ibid.*, I, 10.
48. *Ibid.*, I, 11.
49. C.T. Kengle, *Yoga as Depth Psychology and Para Psychology*, p.30.
50. Patanjali, *op. cit.*, I, 4.
51. *Ibid.*, II, 3.
52. *Ibid.*, II, 5.
53. *Ibid.*, II, 4.
54. *Ibid.*, II, 6.
55. *Ibid.*, II, 7.
56. Jajneswar Ghosh, *A Study of Yoga*, p.213.
57. Patanjali, *op. cit.*, II, 8.
58. R.S. Gherwal, *Patanjali's Raja Yoga*, p.71.
59. Patanjali, *op. cit.*, II, 9.
60. *Ibid.*, II, 13.
61. *Ibid.*, II, 14.
62. *Ibid.*, II, 15.
63. I.P.Sachdeva, *Yoga and Depth Psychology*, p.41.
64. Patanjali, *op. cit.*, I, 2.
65. iqRx ko mMdru swij svwirE pwvku qLY jrwwq hy]
AYsy gV mih AYiT hTIlo PUil PUil ikAw pwvq hy]2]
pMc dUq mUf pir TwFy kys ghy Pyrwwq hy]
idRsit n Awvih AMD AigAwnI soie rihE md mwvq hy]

Guru Granth Sahib, pp.821-22.

66. J. Krishnamurti, *The First and Last Freedom*, p.279.

67. kvn iDAwnu mnu mnih smwvY]
hau hau mY mY ivchu KovY]
dUjw mytY eyko hovY]

Guru Granth Sahib, p.943.

CONTROL OF MIND

Human mind is an ocean and the thoughts in it are the wavelets on the surface of the ocean. The stillness on the ocean of the surface is an exceptional occurrence, as the waves of diverse magnitude arise and make it rough and disturbed; control of the wavelets become very difficult in the face of this turmoil. The mind wanders from object to object and in this agitation man cannot have the understanding of his inner self and therefore cannot attain the higher values of life. The control of mind is the ultimate step/stumbling block towards the spiritual development of man. Therefore the question of the control of mind occupies a very prominent place in any philosophical enquiry about mind, especially in the Indian schools of thought.

(A) Philosophy of Guru Nanak

(i) *Shabda*

Shabda is the most essential concept in the teachings of Guru Nanak. All other concepts can be understood only by appreciating the meaning of *shabda*. According to Guru Nanak, the Universe and the Life in it are not the result of mechanical evolution; these have been created by a power that is called God; He is the source of all creation, the first cause and prime mover. Before the creation of the universe, darkness prevailed everywhere and there was nothing except God. He was in an isolated form but not in a state of non-being. He was in an indefinite form; there was neither matter nor mind. He, then, created the universe out of Himself through His will. Guru Nanak says:

For aeons of years there was nothing but chaos and darkness,
And there was neither earth nor sky; only the Infinite Will prevailed,
And there was neither day or night, neither sun nor moon,
And God was in absolute trance.¹
Out of the Absolute Self came air and water,
And then He created the whole Universe and
the fortress of the body with kingly mind,
And into the fire and water of the body,

He breathed His own Light.²

The Cosmos was created by the word of God (*shabda*). God had been in trance for limitless time; He at once felt the desire to create. He Willed it and expressed it through His Order (*hukam*) and the Universe came into being.³

Shabda is the Will of God. This primal sound heard at the time of creation is called *Shabda*. It is the first primal sound, the spring of energy that created the Universe. Guru Nanak says:

From Himself God created Himself and He alone knows Himself,
Seperating the sky and earth He has spread the awning of the firmament,
Making *shabda* manifest God supports the sky without pillars,
Creating the sun and moon God has infused His light within them.⁴

The universe came into existence by a sort of upsurge accompanied by the sound (*shabda, nad*) and the light (*jot*). The sound and light co-exist and are related as the phases of the same occurrence. This sound still reverberates in the universe and can be heard by the holy persons. Along with it they can also see the light. The original energy of sound and light brought into existence the entire material universe, which is ultimately dissolvable into it. People who can see the light and hear the sound and also wish to communicate this to others by using the speech and the language at their disposal. The description of this primeval energy, which is God Himself, is called *naam*. Whatever is seen and heard is described; these are the attributes of God. *Naam*, therefore, is the description of the attributes of God through speech. Ravinder G.B. Singh says:

The term *sabda* is used to denote the word or *naam* through which God is revealed. This term is the central idea in Guru Nanak's philosophy...*sabda* is the essence of everything; it is the Divine light; it is also the original and primordial sound...it is the expression of the Ultimate Truth.⁵

(ii) *Naam Simran*:

According to Guru Nanak *naam* (name of God) is the purifier of mind.⁶ The *naam* (name) excites the feelings of wonder and an aesthetic admiration of the conception of God. God's names are many but the most commonly used is *Satnam*.

The mind is filled with God's love, beauty and goodness and one feels the presence of God within as well as outside. Sher Singh says:

God is not only beautiful but He himself enjoys the beauty of the world of which He Himself is the source. Similarly the world deriving beauty from God is not only a thing of beauty but it also gets for ever the joy from that beauty. In other words the world is *wismad* and *wismadi* both.⁷

The pain of self-conceit is burnt down, if the love of God abides in man's mind.⁸ Other than that the dirt of mind cannot be washed away.

What does it avail man to bathe at a place of pilgrimage,
When the filth of self-conceit is within the mind.⁹

According to Dr. Sher Singh:

Chirping of birds in the morning, the twinkling of stars at night, the bright lamps of sun and moon in the sky, the peacocks in the rainy season, sweet and attractive thick shadows in summer, all bear a message of *wismad* to a seeing eye.¹⁰

There are three paths (*margas*) recommended in the Indian religious traditions. These are known as *karma marga*, *bhakti marga* and *jnana marga*. The approach recommended by Guru Nanak, although contains elements of all the three *margas*, yet it is not identical with any of them. The fusion gives a new *marga*, which in the light of terms based in Guru Granth Sahib should be called *wismad marga* on the practical side and *naam marga* on the theoretical side.¹¹ According to G.S. Mansukhani the *Guru's* path is called *naam marga* or *sahajyoga*.¹² Pritam Singh Gill calls it the path of love (*prem marga*).¹³ According to Dr. G.S. Randhawa:

Loving adoration, manifested by the seeker through hearkening, reflection and repeating of God's Name, pays the seeker dividends in another way too. It arouses in him an aesthetic feeling of wonderment (*wismad*), which has great potentiality to intensify his feeling of God and thereby to quicken the pace of communion with Him. In such a state the exclamation *waheguru*-the Sikh *jap-mantra*, the meditational formula- escapes spontaneously from the mouth of the seeker and he gets absorbed in that feeling which, in its turn, leads to purging of his soul from its dross.¹⁴

Naam, a set of sounds, possessing the ability to signify a person, place, thing or an idea is a very significant term used by Guru Nanak. It is an expression for the whole nature of *Akal-Purakh* (God). Anything, which can be stated about God is an aspect of *naam*. God's timelessness, immanence, transcendence, manifestation in the form of created world of time and space are all regarded as aspects of *naam*. It is an ontological category, a term denoting the divine presence, a proper name for the actuality, an appellation of truth, which does not exist separately from or in addition to the truth but is truth itself.¹⁵

Any person, who has the desire to understand the power of *naam*, has to undergo the discipline of *naam-simran* i.e. constant awareness of the *naam*. Guru Nanak says:

Make God thy will, string to its shackle the buckets of his name,
And yoke thy mind as an ox thereto.¹⁶

The act of *simran* is, on the one hand related to the act of *surati* (listening to the word or *shabda*), and on the other hand to the function of *smriti* i.e. to retain the understanding of what has been listened. The notion of *naam-simran* is thus similar to that of *surati-shabda*. According to Kulwant Singh:

Naam-simran is a pregnant word...*naam* is God's name and *simran* means remembering. It is not a subject of learning anew, but it is remembering what is forgotten. There can be any name of God and He is to be remembered constantly through word, thought and deed.¹⁷

At one level *naam-simran* involves the practice of *naam-japna*, i.e. incessantly repeating the *naam*. At another level, the *naam-simran* must be practiced in *sadh-sangat* i.e. among the people who are likewise performing the act of *naam-japna*. At another level, reflection on the *naam* being uttered is also required. God is to be remembered not merely in the repeating of the name (*naam*) but also in deep reflection of the name. All three levels combined together may reveal the truth, which lies behind the Name. By accepting God's meditation under *Guru's* teaching, the mind of man becomes stable.¹⁸ Guru Nanak says:

The one God, who remembers, his mind wavers not,
He stops and restrains the mind's wanderings.¹⁹

According to Guru Ram Das:

Name is beyond our comprehending. At the same time, it is our constant companion and pervades all creation. The true *Guru* discloses it into us in our hearts.²⁰

According to Guru Arjan Dev:

God's name is the key to emancipation (*mukti*) and the means of attaining it (*jugati*).²¹

According to Guru Nanak that man alone is educated and a wise pandit, who followed the path of *naam*.²² Without true *naam*, all is futile.²³

Guru Arjan Dev says:

In the house of Nanak, there is only *naam*.²⁴

Recitation of *naam* has many forms, that is, reciting with tongue, reciting in the mind and reciting in the sub-conscious mind, which is called *ajapa-jap*. This is the uppermost form of meditation of *naam*.²⁵

He, who adoringly utters the name of God,

The King engaging in combat overpowers his mind,

He, who night and day remains imbued with God's love.²⁶

At last comes a stage when the *naam* is uttered by every pore of the being.²⁷

Addressing the *Siddhas* Guru Nanak says:

The Guru-faced one remembers God through every pore of his body.²⁸

According to Niharranjan Ray:

God experience is an inner experience, one must therefore, cleanse and purify one's inner being. How does one do it? Guru Nanak's clear answer is, by loving devotion and adoration of God and by endless repetition and remembering of His name, *naam-simran*.²⁹

The crucial situation is reached when one cannot remain, even for a single moment, without remembering God and feeling His presence within and without. In the words of Bhagat Namdev:

My mind is the yardstick, my tongue the scissors,

With these I measure and cut, measure and cut,

The noose string of *Yama*, the comptroller of my accounts,

What have I to do with my caste or low status in life,
For I am here to cherish His Name day in and day out,
I carry on my vacation of dyeing and sewing all right,
Yet I do not pause even for a moment without
reflecting on His Name Divine,
All the time I am busy adoring Him and singing His praises,
Lo, getting totally attuned to God's Name,
My needle has turned into gold and thread into silver.³⁰

The path to *moksha* (liberation) lies through appreciation of the *shabda* and the discipline of *naam-simran*.³¹ To have the mind firmly engrossed in the *shabda* is the embodiment of all virtues.³² Spotless is the True One, and by contemplating on Him, the mind is propitiated.³³ Abandoning the branches, whosoever clings to the Real Root, enjoys the true ecstasy within his mind.³⁴ The *yogi*, who dies through the *naam* and overpowers his mind, comes to comprehend the way of *yoga*.³⁵

Guiru Arjan Dev says in *Sukhmani Sahib*:

As is the edifice propped up by the pillar,
So is the *guru-shabda* support of the mind.³⁶
In the *Sidha Gosht* yogis ask Guru Nanak:
Where abides this mind elephant?
Where does this breath dwell?

Where should God abide, O detached Nanak, so that the mind's wanderings may come to an end?

Guru Nanak answers:

When God shows compassion, then He leads one to the True *Guru* and then this mind elephant abides in its own home.

When the mortal eats up his self-conceit, then he becomes flawless and prohibits and restrains his wandering mind.³⁷

Shabda is knowable only in human consciousness (*surat*). Therefore, the concept of *shabda-surat* is used to indicate the relationship between man and *shabda*.
Guru Nanak says in *Sidha Gosht*:

As the lotus flower does not sink in the pool,

As the duck swims so with the mind intent
Upon the word of the *Guru* one can securely cross,
The great sea of life repeating the holy name.³⁸

(i) **Sangat:**

Though *naam-simran* is the bedrock for the control of mind³⁹ and man's spiritual growth, yet an indispensable pre-requisite, even to *naam-simran* is uprightness in thought and action. Guru Nanak declares that even loving adoration will fail to help in the accomplishment of its objective, if it is not equipped with the cultivation of virtues or good moral qualities. For Guru Nanak, the earth is a *dharamsala* installed by God, wherein actions of human beings are adjudged accordingly as fair or unfair. For this reason the concepts of *sangat* and *sewa* has great importance in the teachings of Guru Nanak.

Sangat refers to the flock of the devotees for the purpose of singing *shabads* or *bani* of the *Gurus* in praise of the *Akal-Purakh*. Such a get-together may be in a *Gurdwara*, or in any other place but in the presence of Guru Granth Sahib. A great importance is assigned to such a gathering of the devotees in the *sangat*. This is considered vital for the spiritual progress of the individual. *Sadh sangat* means holy company; it is crucial to the spiritual growth of man. Guru Nanak defines *sadh sangat* as the holy congregation where nothing but the name of God is recited.⁴⁰

In the company of *sadh sangat* the human being finds inspiration and learns the way of true living. In the company of the pious, one becomes praiseworthy, having cleaned himself of blemishes, he hastens to attain spiritual excellence.⁴¹ *Naam-simran* in *sangat* has more significance than an isolated religious practice. Guru Nanak says:

Within whose mind, He, the True One dwells,
In their association the mortal becomes holy.⁴²

In *sadh sangat* a person learns to make himself devoid of ego by engaging in acts of *sewa*, which is considered to be the highest sacrament and which is very important for spiritual upliftment.⁴³ Stilling one's ego, it becomes easy to conquer the mind.⁴⁴ According to Prof. Wazir Singh Guru Nanak did not place exclusive stress on the contemplation of *naam*; He supplemented it by insistence on *sewa*.

Three forms of *sewa* are mentioned:

- (i) The *sewa* that is rendered through physical body (*tan*).
- (ii) The *sewa* that is rendered through mental faculties (*man*).
- (iii) The *sewa* that is rendered through the material goods (*dhan*)⁴⁵

The first one is the highest of all and every disciple of the *Guru* must perform it. Bhai Gurdas says:

Cursed are the hands and feet that engage not in *sewa*.⁴⁶

This type of *sewa* can take the form of looking after the shoes in *Gurdwara* or preparing and serving food in the *langar* or sweeping the floor of *Gurdwara*. The second type of *sewa* consists in contributing one's time and energy to the welfare of the humanity. The third type of *sewa* consists in offering of the part of one's money (also called *daswand*) to the cause of the welfare of the poor and oppressed. This type of *sewa* must be done in secret or else it may lead to *haumai* (ego). It is better to engage in *sewa* than to wander at the places of pilgrimage.

With filth in the mind, man wanders at the places of pilgrimage,

When the mind is not pure, what is the good of outward cleanliness.⁴⁷

(ii) **Guru:**

Along with the concepts of *sangat* and *sewa* the concept of *Guru* holds a very important place in the teachings of Guru Nanak as it is said that if the true *Guru* is met, he renders the mind stable.⁴⁸ The syllable *gu* in the word *Guru* stands for darkness and the syllable *ru* stands for the removal of this darkness (ignorance).

Hear thou the *Guru*'s charisma, that thy God may come,

And abide within thy mind.⁴⁹

Guru is called a *khevat*, the boatman who rows one across the ocean of worldliness. Guru Nanak says that if the *Guru* is happy, the mind is comforted by the mind itself.⁵⁰ By meditating on the name, through the *Guru*, the mind manor rings with joy.⁵¹ The *Guru* is *data*, donor of wisdom. Through the stubbornness of the mind, the man of intellect is drowned, and through the *Guru* the right man is saved.⁵² The *Guru* is also called the pool of the ambrosia of the *naam*. The *Guru* is *sura*, the hero whose sword of *jnana* overcomes the veil of darkness. *Guru* is also *paras*, the

philosopher's stone which turns base metal into gold, for he transforms men into saints. Guru Nanak says:

The mind turned to dross is once more transmuted into gold,
If philosopher's stone like *Guru* is met.⁵³

The *Guru* cleanses the mind of impurity, so that it can contemplate on the *naam* or *shabda*. *Akal-Purakh*, Who is without form, communicates with man through *Guru-shabda*. *Shabda* and *Guru* are juxtaposed i.e. they become one word, *sabda-guru*, identifying *sabda* with the *Guru*. It is said:

The *shabda-Guru* is the profound teacher,
Without the *shabda* the world remains in bewilderment.⁵⁴

The concepts of the truth, the name, the word and the *Guru* in the compositions of Guru Nanak bear a basic identity.⁵⁵ Guru Nanak says:

Set your mind on the *Guru-shabda*,
That is over and above everything else.⁵⁶

The Sikh *Gurus* are believed to have spoken the truth given by God. Guru Nanak says that as he received the word from the God, so does he deliver it.⁵⁷ God is also the prehistoric *Guru* of the whole creation.

As the water remains confined in a pitcher,
but the pitcher cannot be shaped without water,
So, the mind, controlled by divine understanding is
restrained, but without the *Guru*, there can be no gnosis.⁵⁸

Guru Nanak discloses the identity of his own *Guru* in conversation with the *yogis* in the *Sidha Gosht*. A *yogi* puts a question to Guru Nanak:

Who is your *Guru*? Whose adherent are you? ⁵⁹

Guru Nanak says:

Shabda is my *Guru* and the meditating mind, the disciple,
By dwelling in Him I remain detached,
Nanak, God, the cherisher of the world through the ages, is my *Guru*.⁶⁰

Again, Guru Nanak says:

The light of the pure God, the essence of everything,
is all pervading, He is immeasurable, magnificent God,

Him Nanak has obtained as his *Guru*.⁶¹

The real uniqueness of the human being is the *atman*, the physical body is only a temporary dwelling for the *atman*, which is ceaseless and is an ember from the everlasting flame i.e. *Akal-Purakh*. Being enclosed in the body, the *atman* becomes so concerned in the temptations of the material world that it forgets its reality and loses contact with the timeless flame, whereas the *atman* of the *Guru* remains ever in tune with the Ultimate light and flame. The true *Guru* can be easily known. Guru Nanak says:

He by meeting whom the mind is filled with delight is the true *Guru*,
He ends the duality of the mind and leads to the ultimate realization.⁶²

Thus, according to Guru Nanak it was essential that a *Guru* guide the journey of the soul towards God.⁶³ Guru Nanak says:

The mind dies not so the work gets not accomplished,
The mind is in the power of wicked passions, evil intent and duality,
Through the *Guru*, the soul is sated and becomes one with God.⁶⁴

Guru is the central idea in the spiritual advancement of man. *Guru* is the spiritual perceptor and also the carrier of the divine *shabda*.⁶⁵ Only the *Guru* has the power to reveal the *shabda* for which Guru Nanak use the allegory of *minting the word*. Just as true coins are minted by the power of the government alone, and not by any forged means, so the *Guru* is that being on earth, who can vouchsafe the *shabda*, with the authority of God at his back. Guru Nanak says:

To have access to God's Name the *Guru* is the ladder,
The *Guru* the vessel and the *Guru* the raft.⁶⁶

Therefore by *Guru's* instruction and guidance one should instruct one's mind.⁶⁷ But before the grace of God and *Guru* is bestowed on an individual, he has to follow certain ethical and spiritual regulations so that he should be ready to attain the grace of *shabda*. The way to live according to the *bani* of Guru Nanak is to accept the Will of God (*hukam*) and under the direction of the *Guru* (*shabda*) to endeavour to establish unison with the universe through *naam* and loving devotion, earning by hard labour (*kirat*), service (*sewa*) and sharing (*wand chhakna*) with fellow beings.⁶⁸

Self-realization is an occurrence, which illumines the innermost depths of man. One has to dive within oneself to realize the divine nature of oneself and to be in living contact with it. One has to shatter the wall of falsehood and to live untainted life by practising the ethical ideals of life. The measure of merit is viewed in terms of moral ingenuity. The three aspects of awareness i.e. cognitive, affective and conative (*mut*, *bhau* and *jut*) are to be realized.⁶⁹

Vanquish thy five disciples and make this mind thy staff, O, *yogi*,
Like this, thou shalt find the way to true *yog*,
The Name alone is eternal; all else is perishable,
Apply thy mind to this food of fruit and tubers.⁷⁰

(iii) **Virtues:**

Devotion without virtues is inadequate. The body and soul should be pure for self-realization as the outlook, conduct and speech affects the body and mind. Guru Nanak says that the truthful and virtuous conduct is higher than the mere possession of truth.⁷¹ The main stress is on the practice of three main virtues i.e. truth (*sat*), contentment (*santokh*) and continence (*sanyam*).⁷² Besides these the virtues of welfare for all (*sarbat ka bhala*), spirit of service (*sewa*), being absorbed in God (*naam japna*), earning one's own livelihood (*kirt karna*) and sharing one's earning (*wand chakna*) are also emphasized. Guru Nanak considers the following virtues as essential to the spiritual development.

1. *Sat, Santokh, Vichar*: Truth, Contentment, Reflection.
2. *Daya, Dharama, Daan*: Compassion, Righteousness, Charity.
3. *Sidak, Sabar, Sanyam*: Faith, Tolerance, Restraint.
4. *Khima, Garibi, Sewa*: Forgiveness, Humility, Service.
5. *Prem, Gyan, Kirat*: Love, Knowledge, Work.⁷³

The moral-spiritual progress of man passes through five stages (*khands*). The first two stages i.e. *dharam khand* and *jnana khand* are concerned with the duties of man in the world and knowledge attained hereforth. The next three stages of *saram khand*, *karam khand* and *sach khand* are concerned with the higher mental and spiritual realms culminating at last in the obtaining of the ultimate truth and in excellence of the human being. This is the realization of the highest truth, which

shows to man his real identity; it lifts the shroud separating the limited ego from the infinite. This state is not a sphere in space and time, but is a state of life, which is in concurrence with the Divine *hukam*. It is a state of *sahaj*, *param pad* or *amara pad*. It is also called the fourth state (*turiya avastha*), above and beyond the three states of consciousness i.e. waking (*jagrat*), dream (*swapana*) and dreamless sleep (*susupti*).⁷⁴

Neither rituals nor reparation can purify the mind; the name of God alone washes off the dirt of mind. The goal of the cleansing of mind is achieved by overcoming the forces that darken the light of the soul. The discipline of self-purification passes through five stages (*khands*) before one is able to completely merge himself with God.⁷⁵ Prof. Wazir Singh describes these *khands*⁷⁶ like this:

(1) ***Dharam Khand***: This is the plane of duty where one understands the basis of the universe, which is governed by certain regularity.

Inhabited by numerous kinds of beings and species,
Bearing various names, forms and qualities.⁷⁷

(2) ***Gyan Khand***: This is the plane of knowledge; why did God create forms and colours, sun and moon and the various types of life. There is some purpose behind creation and this is revealed in this plane.

Many the *Indras*, many the suns and moons,
Many the countries, many the heavenly regions,
Many the norms of life,
Many the forms of speech,
Many the princess, many the queens and kings,
Many the thinking minds, many the serving men,
Nanak, the count of beings has no end.⁷⁸

(3) ***Saram Khand***: This is the plane of spiritual effort where understanding, intuition and wisdom penetrate the mind of man.

Here, consciousness and intellect are re-fashioned,
Here is the mind illumined afresh,
Here is the reason reconstituted,
And here is gifted the vision of gods and supermen.⁷⁹

(4) ***Karam Khand***: This is the plane of grace. Those who serve Him, selflessly and submit to His Will, enter the region of grace.

Here are the heroes brave and mighty,
Brimming with the thought of Almighty,
Here are devotees from all lands and climes,
Who rejoice, blessed with truth in their minds.⁸⁰

(5) ***Sach Khand***: This is the realm of truth. God abides here and sees His creation and rejoices in it. One who enters this plane ever remains in bliss.

Here in the *Sach-Khand* are universes, regions and spheres,
No count of which be possible if one may try,
There, world upon worlds and endless forms,
As He ordains, so they perform.⁸¹

According to W.Owen Cole:

The five *khands* describe the ascent of the soul to God. The first realm is that in which all people live. Progress through it depends on taking the law of *karma* sincerely. The person of pious demeanor may attain the second stage. The realm of knowledge is one in which the seeker after truth becomes aware of the immensity of the universe and the anonymity of the existence. Seized by marvel he enters the realm of effort and develops the spiritual powers. He has now gone as far as he can in developing his natural gifts. The realm of grace or fulfillment can be reached only if God wishes it so. Though it is true that if man goes one step forward towards Him, God comes a thousand towards man. Nevertheless, grace is not merely reward for effort. Finally, the man enters the region of truth, where God exists in the formless state. It is completely indescribable. By entering in this realm man is liberated.⁸²

From the ethical point of view the *Dharam Khand* is the area of physical, biological and material values pertaining to man's struggle for survival. *Gyan Khand* is the area of rational values connected with learning and knowledge through which man rises above sheer animal existence as he acquires conscious awareness of the mysteries of universe. *Saram Khand* is the area of aesthetic values; in this state man experiences wonder and fascination as fuller appreciation of the order, harmony and beauty of the creation dawns upon him. *Karam Khand* is the area of higher moral

values; in this state man is motivated to inculcate the ethical values into his life. *Sach Khand* is the orb of spiritual values; in this state one comes to realize the value of *atman* and *Paramatman* and the union between them.⁸³ Guru Nanak says:

Let continence be the goldsmith's workshop
and endurance be the goldsmith,
Let reason be the anvil and knowledge be the instrument,
Let fear be the bellows and sacrament be the fire,
Let love be the utensil in which the holy nectar be poured,
In this way the *Guru's* word (*shabda*) can be minted in the true heart.⁸⁴

Morality is not an end in itself. It is necessary only as a prerequisite to spiritual development. The spiritual plane is higher than the moral plane but no one can realize the spiritual illumination without obtaining the moral purity.⁸⁵ Guru Nanak says:

If one be with virtues, his mind turning its back upon the world,
Merges in the mind itself.⁸⁶

Elimination of *haumai* is the first condition for the aspirant of divine knowledge to observe and this is observed by accepting the *hukam*. Guru Nanak says:

The true virtue is rarely given to a man, only the perfect *Guru* can make this happen.

If one be *Guru*-oriented, he will understand *hukam* and by accepting it will get absorbed in it.⁸⁷

(iv) ***Hukam***:

The term *hukam* occurs in the first stanza of the *Japji Sahib*. Guru Nanak puts the question as to how enlightenment is to be gained. Guru Nanak answers:

Nanak, thus it is written,
Submit to the *hukam*,
Walk in its way.⁸⁸

Guru Nanak explains the nature of *hukam*:

The *hukam* is far beyond describing,
though all that exists is its visible expression,
All life was created by *hukam*, and by

hukam alone distinction come to some,
Some are illustrious by the *hukam*,
some are abased, and some suffer while others find joy,
Some receive by the *hukam* blessings;
others are from birth to birth rotated,
All come within the *hukam*, none beyond its authority,
Those who comprehend the *hukam*, O *Nanak*
Relinquish their self-centered pride.⁸⁹

The principle of *hukam* is detectable in the functioning of the physical universe; it is not only a controlling power of the universe; it also refers to the ethical laws. The term *hukam* refers to the divine law regulating the entire universe. According to Prof. Nirbhai Singh, since universe is an organized system it must be regarded as the complete incarnation and expression (*akar*) of divine law (*hukam*).⁹⁰ The goal of human life is to understand *hukam*, to accept it and to live one's life in compliance with it.⁹¹ Guru Nanak says:

Bear with grace that God gives thee and instruct thy mind,
Grumble not in vain.⁹²

Understanding *hukam* is not an intellectual accomplishment, but a mystical experience. Surrendering one's head to God, man is liberated, and his soul and body become sanctified.⁹³ One who recognizes the *hukam* perceives the truth and brings his life in accord with it. According to Prof. S.S. Kohli:

Hukam is a general order of God; this order is a set of commandments; these are true for all times and work in all the three fields i.e. physical, moral and spiritual.⁹⁴

Hukam is a comprehensive principle, the sum total of all laws, physical or otherwise, and secondly, and more importantly, it reveals the true nature and mystery of God. In this sense, it is indistinguishable in meaning with *shabda*. The creation comes into existence by *hukam*, it is controlled by the *hukam* and in this creation *shabda* is manifested in order that the *naam* may be truly revealed. Understanding *hukam* means understanding God's Will (*bhana*, *raza*), just as understanding *shabda* helps to perceive the glory of *naam*, which lie manifested all around or hidden within

the self. Herein the God is revealed as one and as *Nirankar* (one without form).⁹⁵ Ishar Singh summarises the correct direction to achieve the goal of human life like this:

- (i) Understand the Will of God, which is written within oneself.
- (ii) When God's Will is understood, man's own will (*haumai*) is asserted no more.
- (iii) By His Will God has created this universe.
- (iv) To win His love and grace one has to meditate on His *naam* keeping in mind His great qualities and attributes.
- (v) Man needs assistance of *Guru* to understand the true form and Will of Him who is Lord of all beings of the entire universe.⁹⁶

By understanding the *hukam* and meditating upon *naam* through the *shabda*, one overcomes the *haumai* and the mind is made to come face-to-face with God.⁹⁷ The process is a gradual one; but discipline and perseverance lead to this ultimate stage. Guru Nanak says:

Behind thee is the dreadful tiger and in front the tank of fire,
Whosoever is blessed with true instruction,
slays his mind and for him the tiger too is slain.⁹⁸

Whosoever overwhelms his mind through the understanding of *hukam*, realizes death in life. And that man truly lives.⁹⁹ It may be stated as:

The philosophy of die to live is not an eschatological belief in the life after death but it denotes a belief in life to be led in spiritual terms by dying to the mundane aspirations....the philosophy of dying while living is neither asceticism nor withdrawal from the world but a unique type of renunciation amidst worldly life.¹⁰⁰

At this stage only, the *mind* is cleansed of the impurities and the truth shines in the cleaned mirror of the mind. Guru Nanak says:

He, who ever walks, according to God's Will, sinks into his lap,
The mind, wherein the True God abides, that mind alone furnishes.¹⁰¹

Remembrance of God's Name brings in human minds the light of God consciousness, reducing and replacing gradually the I-consciousness, the *haumai*. Guru Nanak says:

Hear thou the music of the home of mental
peace and be attuned to the celestial stillness,
Reflecting on the ineffable discourse of God,
man's desire is dissolved in the very mind,
Turning away from the world, the heart
lotus is filled with nectar and this mind then goes not anywhere.¹⁰²

At an advanced stage of this process, the *haumai* is wholly eliminated and human being experiences the real happiness of which God is the foundation. This brings in the state of *jivan-mukti*.¹⁰³ Such a person is sanctified and so is the mother who brought him into this world. Guru Nanak says:

Deeming God to be the pilgrim station's tank,
I have bathed my mind therein,
He who dies through God's Name and stills his mind,
O blessed is the mother who bore him.¹⁰⁴

(B) Yoga Sutras of Patanjali

The human mind is like a crazy animal, incessantly alive by its own nature, and then it becomes intoxicated with the wine of desires, thus increasing its puzzlement. After desire takes possession comes the sting of the scorpion of jealousy at the success of others and last of all, the devil of pride enters the mind, making it regard itself of all – importance.¹⁰⁵

Therefore, it is quite difficult to control and yoke the mind but still it is not impossible. According to C.T. Kengle:

It is not absolutely impossible to control the mind. Just as every wild beast can be trained and brought under control with continued effort and proper techniques; even the most fickle mind can be brought under control.¹⁰⁶

(a) *Citta-Vrittis*:

According to *Yoga* philosophy, the *vrittis* of the mind can be controlled by the implementation of two means (a) constant repetition and practice (*abhyasa*) and (b) detachment and indifference (*vairagya*).

From practice and dispassion follows their inhibition.¹⁰⁷

One is the positive means and the other negative i.e. to achieve the goal, something has to be adopted and something else has to be discarded. The positive attempts made to calm down mind and to mollify the swirls is *abhyasa*.

Of these practice consists in the effort towards calmness.¹⁰⁸

This practice has to be carried for a long time with regularity and attitude of reverence, and then alone it attains firmness (*drdha-bhumi*) and becomes deep-rooted.

And that practice becomes firmly grounded when it is followed for a long time with proper devotion.¹⁰⁹

The path of negation consists of an indifference towards the worldly allurements. These allurements are debasing and degrading, though in appearance, they may be fascinating and pleasing. The organs of perception, because they are born of *prakrti* have a natural inclination to rush towards allurements of *prakrti*. The links with the *prakrti* have to be loosened in order to establish link with the *purusa*; loosening of this link with *prakrti* is *vairagaya*; it is also known as *vasikara vairagya*, or abstraction leading to the control of mind.

When one is free from thirst for visible and imagined objects, he attains the lower dispassion called subjugation.¹¹⁰

Mind cannot be fulfilled by realization of the worldly desires; the desires once satisfied, recur with vengeance. It is like hunger and thirst, which when satisfied, flare up again after some time. Therefore, it is best to remain indifferent towards them. One can remain apathetic to them by devotion to God, repeating sacred *mantras* and meditating over the meaning these carry.

There should be repetition of that and reflection of what is signified by it.¹¹¹

Obstacles:

While one proceeds to practice *abhyasa* and *vairagaya*, many obstacles can crop up on the way to achieve the control of mind. These obstacles cause distractions in the way of achieving the purpose i.e. control of mind. These have been enumerated as follows:

(i) *Vyadhi* - bodily diseases of all sorts; circulatory, nervous, respiratory and so on. The very first obstacle is ill health or sickness. If the vehicle breaks down the traveler cannot go far. If the body is broken by ill health, the aspirant can achieve

little. Physical health is important for mental health as the mind functions through the nervous system. When the body is sick or the nervous system is affected, the mind becomes restless, dull and inert and concentration becomes very difficult.

(ii) **Styana** - languor and recourse to evil thoughts. A person suffering from languor has no enthusiasm and therefore for him there is no goal to be achieved. His mind becomes dull due to atrophy of the body. Constant flow keeps the waters of a stream pure whereas the water in a ditch is full of dirt and it is not good for nothing.

(iii) **Sansaya** - vacillation and indecisiveness. The unwise, the faithless and the cynics destroy themselves. One should have faith in oneself and in God so that one continues to struggle for the achievement of one's goal. As faith springs up in his heart, it dries out the mental sloth and doubt and then the mind becomes serene and untroubled.

(iv) **Pramada** – indifference. A person suffering from *pramada* is insensitive to others and full of self-importance. He lacks modesty and believes that he alone is wise. Such a person fails to achieve anything noteworthy in life as remains deaf to the words of the wise and even of the God.

(v) **Alasya**-sloth. To avoid the ditch of sloth and laziness, unflagging enthusiasm (*virya*) is needed. The attitude should be like that of a lover ever longing to meet his beloved and never giving way to desolation if there is any delay. With faith and enthusiasm the inertia of body and mind should be overcome.

(vi) **Avirati**-greed. This is the craving for the sensory objects after these have been consciously abandoned. Without being attached to these objects, one should learn to enjoy them with the aid of the senses, which are completely under one's control.

(vii) **Bhranti-darsana** - delusions and mistaken notions. A person afflicted by false knowledge suffers from apparition and believes that he has seen the true Light. He lacks humility and makes a show of wisdom. By remaining in the company of realized souls this weakness is overcome.

(viii) **Alabdhubhumikatva** – temporary failure in the *yoga* practices. As a mountaineer fails to reach temporarily the summit for lack of stamina, so also a

person who could not concentrate completely is temporarily unable to know the reality. He might have some glimpses but he cannot see clearly and consistently.

(ix) *Anavasthitatva*-doubt even after achieving *yogic* proficiencies. A person affected with *anavasthitatva* has by hard discipline come within sight of reality. He has come to the final crossroads of his pursuit. Even at this stage infinite patience is needed, as he has to wait until the Ultimate Knowledge descends upon him.

These are nine obstacles, which come in the way of success.

Disease, languor, vacillation, remissness, sloth, absense of non-attachment, mistaken notion non-attainment of the stage of communion and instability- these are the distractors of the mind and these are the obstacles.¹¹²

Besides the above nine, there are five co-relates or companions of these obstacles (*viksepa-sahabhavas*):

- (i) *Dukha* - pain or physical uneasiness.
- (ii) *Daurmanasya* - frustration after a failure.
- (iii) *Angamejayatva* - nervousness.
- (iv) *Svasa*-unnatural inbreathing.
- (v) *Pravasa*-unnatural outbreathing.

These are five supplements to the obstacles enumerated above.

Pain, irritation, trembling, inbreathing and out-breathing are the companions of distraction.¹¹³

Four Types of Attitude:

The obstacles may lead to frustrations of all sorts and which in turn becomes the cause of the undesirable behaviour with other persons on the part of the individual. To overcome this, four types of attitudes are advocated in the *Yoga-Sutras*:

Peace of mind is brought about by entertaining friendliness, compassion, satisfaction and indifference—as pertaining respectively to the happy, the unhappy, the righteous and the unrighteous.¹¹⁴

(i) *Matri* - a friendly attitude towards those who are happy. *Maitri* is not merely friendliness, but also a feeling of oneness with the object of friendliness

(*atmiyata*). A mother feels happy at the success of her children because of *atmiyata*, a feeling of oneness.

(ii) **Karuna** - an attitude of compassion towards those who are in misery. This is not merely showing pity or compassion at the misery (*dukha*) of others. It is compassion coupled with devoted action to relieve the misery of the afflicted. One must use one's all resources-economic, mental, moral- to relieve the pain and suffering of others.

(iii) **Mudita** - a rejoicing attitude towards virtuous persons. This is a feeling of true happiness for another's good work (*punya*), even though the other may be a rival. Through *mudita*, one saves himself from much heart burning, anger, hatred and jealousy for one who has reached the desired goal which one oneself has failed to achieve.

(iv) **Upeksa** - an attitude of indifference towards vicious. This is not a feeling of disdain or contempt for the other who has fallen into vice (*apunya*). It is self-examination to find out how one would have behaved when faced with the same temptations. It is also an examination to see how far one is responsible for the state into which the other has fallen and also the attempt thereafter to put the other on the right path.

Other Methods:

Besides *abhasya* and *vairagya* there are some other methods given by Patanjali to achieve the calmness of mind. One is to fix attention 'upon some one truth'.

For checking these, there should be practice on the one principle.¹¹⁵

Another method is to 'forcibly expel and to retain the breath'.

Or by expulsion and retention of breath.¹¹⁶

Another method is to fix the mind on some person whose life is holy and absolutely devoid of passion and attachments.

Or, the mind fixed upon those who have subdued all attachments.¹¹⁷

Another method is to 'dwell on the knowledge that presents itself in transition from waking to sleep' and vice versa.

Or, when it rests upon cognitions during dream or deep sleep.¹¹⁸

This changeover state is a natural state of *yoga*. When passing from the state of waking to that of sleep or dreams and vice versa, the mind passes through a zero point (where there are no thoughts and therefore no *vrittis*). These zero points are the natural states of *samadhi*. Fixing attention on these zero points is helpful.

Another method is to ‘ponder on anything that one approves’.

Or, by meditation according to one’s predilection.¹¹⁹

(b) Eight Fold Path of Yoga (*Astanga Marg*):

The control of mind is also achieved by following the eightfold path of *yoga*. These are called the limbs of *yoga*. These are:

1. *Yama* (restraint)
2. *Niyama* (observance)
3. *Asana* (posture)
4. *Pranayama* (breath Control)
5. *Pratyahara* (withdrawal from senses)
6. *Dharana* (concentration)
7. *Dhyana* (meditation)
8. *Samadhi* (absorption)

Restraint, observance, posture, breath control, withdrawal (from senses), concentration, meditation and absorption are the eight limbs (*astanga*).¹²⁰

According to Arun Kumar Gupta:

The first two steps provide guidelines for social behaviour, third, fourth and fifth are suggested for optimal functioning of the voluntary and autonomic nervous system, sixth, seventh and eighth are meant for the control of psychological faculties and inner reality.¹²¹

I. *Yama*:

This consists in following the five principles:

Non-violence, truthfulness, non-stealing, celibacy and non-hoarding are the restraints (*yama*).¹²²

(i) *Ahinsa* (non-violence):

It is refraining from harming other creatures in thought, word or deed. When a person becomes harmless and has no violence whatsoever, then in his presence even the ferocious animals forget their ferocity.

When non-violence becomes confirmed there is suspension of hostility near him.¹²³

Violence arises out of fear, weakness, anger and ignorance. Man is afraid of the future, the unknown and the unseen. He is afraid that he may lose his means of livelihood, wealth or reputation. And the greatest fear is the fear of death. But the person who recognizes that body is only the temporary abode of *atman* and the *atman* remains unaffected by sickness, age, decay and death then death becomes the source that adds zest to life. Therefore, along with non-violence depart freedom from fear and freedom from anger.

According to B.K.S. Iyengar there are two types of anger, one of which debases the mind while the other leads to spiritual growth. The root of the first is pride or ego, which makes one angry when insulted. On the other hand a *yogi* is angry with himself when his mind or conscience stoops low or when his learning fails to prevent him from committing folly. He is severe with himself when he deals with his own faults, but gentle with the faults of others. In him, forgiveness for others and firmness for himself go hand in hand. In the presence of such a person all hostilities are given up.¹²⁴

(ii) **Satya** (truthfulness):

It consists of truthfulness in thoughts, words and deeds or abstention from falsehood and dishonesty. A person who has not an iota of falsehood in him amasses a store of good *karmas* without performing the usual sacrifices.

When the truthfulness becomes confirmed he becomes the bestower of rewards for actions.¹²⁵

Truth is the highest rule of conduct and morality. According to Mahatma Gandhi 'Truth is God and God is Truth', this means that reality in its fundamental nature is love and truth and expresses itself through these two aspects. Therefore *ahimsa*, which is actually based on love and *satya* go hand in hand together.

(iii) ***Asteya*** (non-stealing):

It lies in abstinence from covetousness of what does not belong to one. The abstinence should be in thoughts, words and deeds. When a persons abstinence from theft is complete, all jewels of the earth, in whatever quarters they may be, come to him unasked.

When the non-stealing becomes confirmed all jewels come to him.¹²⁶

The desire to posses and enjoy wealth drives a person to steal and the urge to covet. Non-stealing not only includes taking what belongs to another but also to reduce one's material needs to the minimum, believing that if one gathers things that one really does not need, then he is a thief. While other men crave for wealth, power, fame or enjoyment, the *yogi* has only one craving, and that is to find out the true nature of oneself.

(iv) ***Brahmacharya*** (celibacy):

It consists in not performing sexual acts in thought, words and deeds. If a person practices perfect *brahmacharya*, he gains strength.

When the celibacy becomes confirmed there is attainment of vigour.¹²⁷

This does not mean that the path of *yoga* is meant only for the celibates. This only means that semen should not be wasted unnecessarily as the retention of semen leads to good and healthy life; the conditions necessary to follow the discipline of *yoga*. It is not necessary to stay bachelor throughout life. Infact, without experiencing human love and happiness, it will be very difficult to experience the divine love. Almost all the saints and *yogis* of India have been married men with families of their own. *Brahmacharaya* is a state of mind and has little to do with whether one is married or unmarried.

(v) ***Aparigrahh*** (non-hoarding):

It consists of leading a life of middle course and not having too many belongings. It is a path of neither austerity to extremes nor luxuries beyond only the necessities. If a person is perfect in *aparigraha*, he regains the knowledge of all his

former states of existence i.e. the knowledge of the past lives and deaths, and the bodies it had once lived in.

When non-hoarding becomes confirmed knowledge of the ‘how’ and ‘wherefore’ of his births comes to him.¹²⁸

Just as one should not take things one does not really need. Therefore, one should not hoard or collect things one does not require immediately. Hoarding implies a lack of faith in *Iswara* and also in oneself to provide for the future. One should have faith in God and should remember the promise given by Lord Krishna to Arjuna:

To those who worship Me alone with single-minded devotion, who are in harmony with Me every moment, I bring full security. I shall supply all their wants and shall protect them for ever.¹²⁹

The five *yamas* must be followed, without place to exceptions. These are also called *mahavratas* or the great vows or obligatory pledges. They are not to be violated under any circumstances. These are universal codes of conduct (*sarvabhauma mahavrata*). They are not the conducts of convenience, which could be violated on pretexts.

When not qualified by a particular class or place or time or occasion constitute the all embracing great authority.¹³⁰

These *vratas* have precedence over all other *vratas*. The *vratas* such as fasting, giving *daan-dakshina* to brahmins, making pilgrimages etc. are all inferior to them.¹³¹ One who does not kill the most insignificant of the living creatures, commits no theft, does not violate the law of chastity, tells no falsehood and does not covet anything, need not perform any other *vrata*.

II. *Niyama*:

The second limb of *yoga* is *niyama*. It consists in following the following five principles of:

(I) *Sauca* (cleanliness):

The result of cleanliness, mental as well as bodily, is two fold (a) it produces a loathing for ones own members and non-intercourse with others (b) it produces the

virtues of *sattvasuddhi* (purity of mind), *saumanasya* (jolly-heartedness), *ekagra* (one-pointedness), *indriyajaya* (subjugation of the senses) and *atma-darsana* (fitness for holding the *purusa*).

From the cleanliness follows disgust for one's own body and non-contact with others. Mind purity, jolly-heartedness, one-pointedness, subjugation of the senses and capacity to perceive the self (*purusa*) comes about.¹³²

Purity of body is essential for the overall well being of the individual. It is said that cleanliness is next to Godliness. A person who does not look after his physical cleanliness also has no care about his mental cleanliness. A little bit of impurities of mind is washed off with the washing off the impurities of the body.

(ii) ***Santosa*** (contentment):

It consists in not desiring of that which one has not. Desires are infinite and lead to sorrow. Happiness does not consist in enjoying the things but having few desires. Discontentment leads to mental disturbances and those belongings also lose charm, which one has already obtained.

From contentment follows superlative felicity.¹³³

Contentment is a state of the mind. A mind, which hovers after different desires and is not fulfilled by whatever one has, it cannot concentrate and cannot be still. Contentment means when the flame of the soul does not waver in the wind of the desire.

(iii) ***Tapas*** (austerity):

It consists in making the senses sharp and the body immune to the dualities like heat and cold etc. This can be done, for example, by looking steadily at the stars to improve the keenness of sight and by bathing in cold water in winter and standing in the sun during summer. Any practice leading towards the perfection of body and sharpness of senses is *tapas*. It leads to the gaining of strength and getting rid of weaknesses.

From austerity follows the destruction of impurities, which leads to the perfection of the body and the senses.¹³⁴

Tapa is derived from the root *tap*, which means to blaze, burn or consume by heat. *Tapas*, therefore, means a burning effort to achieve a definite purpose in life. *Tapa* is a conscious effort to achieve union with the ‘Supreme *Purusa*’ and to burn all desires that stand in this way. *Tapas* is of three types; first is that which relates to the body (*kayika*); second relates to speech (*vachika*); the third relates to the mind (*manasika*). Non-violence and celibacy are tapas of the body. Speaking truth and not speaking ill of others are tapas of the speech. To remain tranquil in joy or sorrow is *tapas* of the mind.

(iii) ***Svadhaya*** (self-study):

It consists in meditating on the sayings of holy persons and to apply them on oneself. It leads to meeting with one’s favourite deity and to the fulfillment of desires.

From self-study follows union with the solicited deity.¹³⁵

Sva means self and *adhyaya* means study or education. *Svadhaya*, therefore, is the education of oneself by oneself. A person reads his own book of life, at the same time that he writes and revises it. Besides studying oneself it is also good to study the literature relating with one’s purpose in life. It puts an end to ignorance and brings knowledge. Ignorance has no beginning but it has an end.

(iv) ***Ishvara-pranidhana*** (devotion/surrender to God):

It means devotion and surrender to God all the actions and deeds. It also consists in surrender of the lower self at the citadel of the higher self, known as *Brahmapuri*, the metropolis of God.¹³⁶ *Ishvara-pranidhana* leads to the attainment of *Samadhi*, a state of transcendental superconsciousness.

From devotion to the Supreme God follows the perfection of communion.¹³⁷

The above enumerated code of ten ethical virtues of *yama* and *niyama* also have an opposing anti-code of ten vices to be avoided. The anti-code is known as *vitarka*.

When these restraints and observances are obstructed by their ‘counter-intent’ there should be pondering over the anti-thesis of these.¹³⁸

These anti-thesis are:

Hinsa (violence) against *Ahinsa*

Asatya (falsehood) against *Satya*

Steya (stealing) against *Asteya*

Vyabhicara (sexual indulgence) against *Brahmacharya*

Parigraha (hoarding) against *Aparigraha*

Asauca (uncleanliness) against *Sauca*

Asantosa (discontent) against *Santosa*

Vilasa (pleasure) against *Tapas*

Pramada (negligence) against *Svadhaya*

Prakrti-pranidhana (dedication to *prakrti*) against *Isvara-pranidhana*.

The actions under non-ethical code can be classified under three categories:

(i) These actions are done by a person's own will (*krta*).

(ii) These actions are forced by others (*karita*).

(iii) These actions are supported and seconded by others (*anumodita*).

Counter-intents may be (a) done (b) abetted or (approved). They may be due to (a) greed (anger) or (delusion). They may be (a) light (b) moderate or (excessive). The pondering of the anti-thesis of all these should be in the form – ‘all these bring about endless pain and suffering.’¹³⁹

In all the cases a person cannot escape from the evil *karmas* i.e. a person has to bear the consequences of these actions. *Lobha* (greed), *krodha* (anger) and *moha* (clinging) are the causes, which lead a person to commit the evil actions. Therefore, these three causes must be avoided at all costs.

The evil actions or non-ethical code also has different intensities. The evil of low intensity is *mrdu* (soft), the evil of medium intensity is *madhya* (medium) and the evil of high intensity is *adhimatra* (excessive). If a person is not on guard, the soft would, by and by, would become medium and the medium would, by and by, would become excessive. On the other hand, evil can be eradicated step by step. It can be brought down to *madhya* and then, to *mrdu* and finally it is completely uprooted.

III. *Asana*:

The third limb of *yoga* is *asana* (posture). The best posture is that which is steady and pleasant. Some eighty-four different postures like *padamasna*, *siddhasna*

etc. have been enumerated but Patanjali is silent on this point. Only the conditions of a good *asana* are pointed. Patanjali says:

Posture is that which is conducive to steadiness and ease.¹⁴⁰

Asana is *sukh-asana*, which is non-straining and is helpful in stabilizing (*sthira*) the body. The word *sthira* means stable or stationary i.e. without strain and tension. It is further expounded as *prayatna-saithilya*, which represents a state where no special efforts are needed and the body assumes an activity-less pose and is under control.

By the slackening of exertion and by contemplation of the Infinite the posture is accomplished.¹⁴¹

The posture should be such that *pranayama* can be done, along with *dhyana* (meditation) in order to control the *vrittis* of mind. The posture should also be conducive to the attainment of forbearance to balance the changes in environment. A person should remain unperturbed in respect to hot and cold, pain and pleasure etc. Such pairs of opposites are called *dvanda* and one should be prepared to remain indifferent to these extremes. This indifference is known as *dvanda-anabhighata*.

Thence, non-harrassment by the pairs of opposites.¹⁴²

Asanas have been evolved so as to exercise every muscle, nerve and gland in the body. They secure a strong and elastic physique without being muscle bound and they keep the body free from disease. But the real importance lies in the way these train and discipline the mind. The names given to the *asanas* are significant. Some are named after vegetation like the tree (*vrksa*) and the lotus (*padma*); some are named after animals like the tortoise (*kurma*), the horse (*vyanaata*) and the lion (*simha*); some are named after birds like the heron (*baka*), the peacock (*mayura*); some are named after serpents (*bhujanga*); one is even named after the state of the human embryo in the womb (*garbha-pinda*). While adopting these postures the body assumes many forms resembling different creatures. The mind is trained not to despise any creature as the same universal *purusa* is present in all and which the *yogi* aspires to know.¹⁴³

IV. *Pranayama*:

Dualities like gain and loss, victory and defeat, fame and shame, body and mind are overcome through the mastery of these postures and then one can pass on to the fourth limb of *yoga* which is called *pranayama*. *Prana* is considered to be neither breath nor breathing. It is the vital force behind the entire breathing complex and also all the muscular activities. It breathes life into the non-living matter. It also sustains the entire organs of cognition and action. As long as the *prana* persists, one is said to be living and with its departure the soul disappears from the body. Mind also functions through *prana*. *Pranayama Kosa* is the link between *annamaya* and *manomaya kosas*. George Feuerstein writes:

The communication between the mind and the body takes place via the medium of the life force or bio-energy called *prana*. This is a universal force, which is focalized in the individual subtle body, where it assumes a fivefold function.

- (i) ***Prana***- draws life force into the body.
- (ii) ***Apana***- expels life force.
- (iii) ***Vyana***- distributes and circulates the life force.
- (iv) ***Samana***- takes care of the assimilation of speech.
- (v) ***Udana***- is responsible for the production of speech.¹⁴⁴

Pranayama means to have control over the mental perturbations (*vruttis*) by practicing breathing controls. The *Yoga Sutras* have four *sutras* in this regard.

1. In that state (i.e. after having accomplished a convenient posture or *asana*), the control over the movement of in-breath and out-breath is *pranayama*.
2. This is of three categories (a) the external (b) the internal (c) the stationary, and all the three again in respect to span, time and number can be made of long and short duration.
3. There is a fourth category also, which consists in throwing and holding the out- breath and throwing and holding the in-breath in.
4. With its (i.e. *pranayama*) help the screen covering the light is taken off.¹⁴⁵

The vital forces of the entire body and the nervous system are connected with the breath and, therefore, *pranayama* consists in controlling the entire nervous system

by having controlled the breath. There are two nostrils to breathe in and out, and there is an emergency provision to breathe through mouth. At times, the right nostril is considered to be active in taking a breath; the right nostril is called *pingala nadi*. At other times the breathing is through left nostril; the left nostril is called *ida nadi*. *Pingala* and *ida* are two channels of the same nose, the *pingala* connected to the right nostril and the *ida* connected to the left nostril. Twice a day, once in the early morning and once in the evening, both the *nadis* appear to be working. It is recommended to do *pranayama* at these two junctures.

In the *hatha yoga*, much importance has been given to *ida*, *pingala* and *susumana* (identified with the spinal cord) *nadis*, but there is no mention of these in the *Yoga Sutr*s of Patanjali. There is mention only of the *kurma nadi*, which lies below the throat cavity, having the shape of a tortoise.

From concentration converged on the throat-pit follows the cessation of hunger and thirst.¹⁴⁶

There are four alternatives in respect to breathing i.e. (a) breathe- in (b) breathe- out (c) after breadth-in there is a pause (d) after breadth-out there is a pause.

There are other names for these four:

Breathing-in-----In-breath-----*Puraka Antara-svasa*

Breathing-out-----Out- breath-----*Recaka Bahya- svasa*

In-breath-pause-----In-Stop-----*Antara-kumbhaka / Antara-stambha*

Out-breath-pause-----Out-stop-----*Bahya-kumbhaka/Bahya- stambha*

There are few options in respect to the four alternatives:

How deep is the breath-in,

How deep is the breath-out,

How long is a pause after breath-in,

How long is a pause after breath-out,

At what rate there is the breath-in,

At what rate there is the breathe-out,

Breathe-in and breathe-out without pause.

There are two states of *kumbha* i.e. pause (a) when breathing is paused or suspended after inhalation (b) when breathing is paused or suspended after

exhalation. The first of these states, where breath is held after inhalation, but before exhalation is called *antara kumbhaka* and the second, where breath is held after exhalation, but before inhalation is called *bahya kumbhaka*. *Antara* means inner or interior and *bhaya* means outer or exterior. Thus, *kumbhaka* is the interval between inhalation and exhalation or between exhalation and inhalation.¹⁴⁷

A person's life is not measured by the number of his days but by the number of breaths. By following the *pranayamic* rhythmic patterns (*puruka-kumbhaka-recaka*) of slow deep breathing one can even prolong one's life. More importantly, these rhythmic patterns of breathing strengthen the respiratory system, soothe the nervous system and reduce the cravings and desires of the mind. These rhythmic patterns of breathing strengthen the respiratory system, calm the nervous system and reduce the cravings and desires of the mind. As a result the mind is set free and it becomes a capable medium for the next stages of *yoga*.¹⁴⁸ Mircea Eliade says:

The Indian ascetics recognize four modalities of consciousness: diurnal consciousness, consciousness in sleep with dreams, consciousness in sleep without dreams and cataleptic consciousness (*turiya*). By means of *pranayama*, a *yogi* can penetrate all the modalities of consciousness.¹⁴⁹

Postures Appropriate for *Pranayama*

When there is any physical activity in the body involving repeated contractions of muscles, more energy is expended for the work done as compared to a resting state, and the corrosion process in tissues is increased for the supply of energy. This necessitates more oxygen intake, and therefore breathing automatically becomes rapid. This is the reverse of what is done in *pranayama*. Thus, *pranayama* and muscular activity should not go together. It is always necessary to have a latent state of the body while doing *pranayama*. A lying down posture is avoided as it interferes with the controlled movements of the muscles of chest, back, neck and abdomen, which are necessary for doing *pranayama*.

One important feature of the sitting postures recommended for *pranayama* is that in them the body is held upright, allowing free movements of the parts associated with *pranayama*. These are called meditative or meditational postures because they are most useful for practicing meditation. These are best suited for *pranayama* also.

There are four such postures traditionally recommended. If one is unable to assume any one of them, then a pose called *sukhasana* may be adopted. *Sukha* means pleasure, therefore *sukhasana* is a posture in which one can sit with pleasure i.e. without a feeling of uneasiness. One sits cross-legged with an erect back and neck. With a little practice one can sit in this posture for hours.

Four Conventional Postures:

First of these postures is called *vajrasana*. It is the name of the weapon of god *Indra* of Hindu mythology. Hardness is its exceptional quality. In *Hathayoga* and *Tantra* the word *vajra* is used for the male sex limb. *Vajra* is a sitting posture in which the thighs are arranged in the form of a *vajra*. The feet are kept behind the hips with the soles turned upward, heels apart, and toes of both sides touching each other. One sits between the heels and not on them. The knees are kept together in front, the shins touching the floor and the back is held erect.

Second of these postures is called *swastikasana*. *Swasti* means welfare and is also a symbol signifying good luck. *Swastikasana* is a pose in which the legs cross each other below the knees and the toes are placed in the inner hollow of the knees, thus imitating the figure of a *stikaswa*. To assume this position, first of all, one should sit on the seat cross-legged and set the right heel against the left groin, putting the toes between the left thigh and calf. The left foot is then set in the same fashion on the right side. The legs should cross each other a little above the ankle. Both the knees should rest well on the seat. The hands are kept on the knees. One should sit erect without stooping or pulling the shoulders back. Holding the back and neck straight, the body should be held in a relaxed state.

The third posture is called *siddhasana*. This is like *swastikasana* in appearance but more demanding. In *yoga Siddhi* means mystic supernatural power. A *siddha* is a person having such powers, or one who has become adept. *Siddhasana* is the favourite posture of the *siddhas* or the posture that gives *siddhis*. For assuming this position, the left heel is set against the perineum i.e. the space between the anus and the genital organ, placing the right heel over the left one. The toes are set between the calf and thigh on the opposite side. Thus, this position differs from *swastikasana* in the placements of heels. In the latter the heels are placed on the two sides of the

genital organ in the same horizontal plane, while in *siddhasana* they are in the same upright plane with the genital limb, the left one below and the right one above it. Therefore, in *siddhasana* there is much more strain on the legs. This, together with the amplified stretch on the lower back, plays an important part in arousing the *kundalini* power. That is the reason why this pose enjoys the most superior position among all the *yoga* postures.

The fourth posture is called *padmasana*. Another word denoting a lotus is *kamala*. Therefore, this posture is also called *kamalasana*. The significance of this name is that in this pose one imitates the figure of a blossoming lotus. The appearance of the lotus is imitated with the hands and the feet. To assume this position one sits on the seat with the legs in front. The right foot is held with the hands near the ankle and is on the left thigh with the sole turned up and the shin touching the thigh. The left foot is then likewise arranged on the right thigh so that both the heels nearly touch each other. Both the knees should be kept on the seat. Keeping the back and neck erect, the hands are placed on the heels with the palms facing up, the left hand below the right one. The thumbs and fingers should partly cover each other to give the appearance of the petals of a lotus, the feet imitating two leaves.

All the above four postures, whether they are practiced in association with meditation or *pranayama*, involve folding, pressing and stretching of the lower limbs, thus reducing the blood supply to them. More blood is supplied to the lower back. An upward pull is exerted on the spinal column and the wall of the abdomen. A state of deep relaxation is achieved. The joint effect of all these factors is providing rest for the body and the mind, improving the process of digestion, removing exhaustion and tensions, and, in the long run, becoming fit and ready to accomplish the state of *samadhi*.¹⁵⁰

The first four limbs of *Yoga* i.e. *yama*, *niyama*, *asana* and *pranayama* are preparatory to the next four i.e. *pratyahara*, *dharana*, *dhyana* and *samadhi*.

V. *Pratyahara*:

The fifth limb of *yoga* is *pratyahara* (withdrawal of the senses). The literal meaning of *pratyahara* is 'taking back'. The sense organs rush to the external world

and get attached to the objects existing outside. The eye rushes to the enjoyment of colour and form; the ear rushes to the sounds; the tongue rushes to enjoy tastes; the nose rushes to enjoy the smells and the skin enjoys the touch. *Pratyahara* consists in distracting the sense organs from their natural sensualities.

When the senses are no longer in contact with their objects they come to resemble the inhibited mind; this is what constitutes *pratyahara*. Thence, the highest stage of the subjugation of the senses.¹⁵¹

Since the sense organs naturally run towards the external world i.e. the world of *prakrti*, *pratyahara* is possible only when the longings of the sense organs have been controlled. This is so because the sense organs are born of the *prakrti* (*mahabhutas*) and they enjoy the *tanmatras*. Eye-ear-nose-tongue-skin, born of fire, ether, earth, water and air respectively and enjoying colour, sound, smell, taste and touch.

The longings and desires of the sense organs cannot be satisfied and therefore they have to be controlled. The *citta* is said to be like a chariot yoked to a team of two powerful horses. One of them is *prana* (breath) and the other is *vasana* (desire). The chariot moves in the direction of the more powerful animal. If breath prevails the desires are controlled, the senses are held in check and the mind is stilled. If desires prevail breath is in disarray and the *citta* is agitated and troubled. Infact, the breath and the *citta* are not separate entities or independent of each other. They are interdependent; they work together and stop working together.

Where the mind is absorbed completely, the breath also is silenced and vice versa.¹⁵²

In *Katha Upanishad* it is said:

The soul is like a traveler who has set on a journey of life in the chariot of the body, driven by the intellect with the mind for the reins and the sense organs being the horses. The objects of experience form the way to be transversed. The soul, senses and mind together form the enjoyer of pleasure and pain i.e., the individual. If the mind is not properly controlled, then the senses go out of hand like untrained horses. But if the mind is properly controlled then the senses obey the order of the master i.e., the individual, like well-trained horses.¹⁵³

In *Annapoornopanishad* it is said:

The vibrations of breath are the same as the vibrations of the mind. So the thoughtful attempt to control the vibrations of breath.¹⁵⁴

In *pratyahara* the direction of the flow of sense organs has to be reversed (taking back) and channelized in the direction of the inner world. There is a road leading to the inner world. *Pratyahara* consists in taking this road, which ultimately leads to the goal of *samadhi*. The practice of *asana* and *pranayama* leads to the stage of *pratyahara*. The swirls of mind are thereby eliminated and the sense organs then stop rushing towards the outside world (sensualities). According to Swami Chidananda:

When *pratyahara* is practiced, the outer world starts to lose its hold; outer objects and their names and form lose their power to influence the mind. As a result new *samskaras* are no longer created. Otherwise there is no end to the creation of new *samskaras*. The tendency of the mind to running about hither and thither, that innate previous tendency gives place to the new quality of remaining inward, of moving towards its own inner center. Such a mind is ready for the next stages of *yoga*.¹⁵⁵

Yama, niyama asana, pranayama and *pratyahara* are called the external limbs (*bahiranga*) of *Yoga*, whereas *dharana, dhyana* and *samadhi* are called the internal limbs (*antaranga*).

The triad is more intimate (effective) than the former ones.

Even so it is external to the seedless (*nirbija*) absorption (*samadhi*).¹⁵⁶

VI. **Dharana:**

The sixth limb of yoga is *dharana* (concentration). It means fixing of the *citta* or mind at one place. The place may be a spot, an object or an idea, i.e. there is no restraint in respect to the object of concentration. It may be anything from the dimension of an atom to macro; it may be as intangible as an idea, or as coarse as a large material object.

His mastery extends from the minutest to the highest magnitude.¹⁵⁷

When the mind is concentrated the self stays in its natural condition.

Then there is an abiding of the self in its own pristine form.¹⁵⁸

Otherwise, it conforms to the nature of mind's activities.

There is conformity to the functions in the other state.¹⁵⁹

If the mind is agitated, the self thinks that it is troubled. If the mind is in agony, the self thinks that it is in pain and so on. Fixing the attention on one object destroys these perturbations of the mind and brings peace of mind.

For checking these there should be practice on the one principle.¹⁶⁰

VII. **Dhyana:**

The seventh limb of *Yoga* is called *dhyana* (meditation). Patanjali defines *dhyana* like this:

The continuous flow of mind towards the *prataya* or goal is *dhyana*.¹⁶¹

Just as a river continuously flows into a sea, similarly, the entire consciousness of the self starts incessantly flowing into that object or idea. When so happens, it is *dhyana*.

VIII. **Samadhi:**

The last and eighth limb of *yoga* is called *samadhi* (absorption). Patanjali defines *samadhi* like this:

That is, that verily is *samadhi* in which *artha* (object) alone shines.¹⁶²

In this state, the thinker gets absorbed in the thought and the activity of the mind ceases as if it has become one with the object of meditation. The meditation (*dhyana*), the meditated (*dhyaya*) and the meditator (*dhyata*), all the three become one. And thus, it is a state of complete absorption. V.H.Date says:

Dharana, *dhyana* and *samadhi* are the three stages of one and the same process of concentration on an object. In the first, there is attention or concentration on an object; in the second there is the identity of the subject and object and yet there is consciousness of the feeling of identical life; in the third the unitive life is simply lived without the separate feeling of 'I am living this unitive life'.¹⁶³

The identity, which is reached in *samadhi* is explained by a set of triplets:

- (a) Seer (*grihta*); the individual *purusa*
- (b) Agency of seeing (*grahana*); mind
- (c) The object seen (*grahya*); any object

In the first stage all three appear to be separate; by and by, the distinction between the three begins to diminish and finally the identity between the mind and the object is reached and in the pinnacle the seer, the seen and the process of seeing become identical.

Another set of triplets is the following:

- (a) *Sabda* or sound: the sound produced when a word is spoken, e.g. a-ni-ma-l (animal)
- (b) *Artha* or meaning: the word referring to an object called by the general name ‘animal’
- (c) *Jnana* or the sense of knowledge: all the connotations implied and expressed by the term ‘animal’; animal is born, it moves, it eats etc.

In the first stage the sound, meaning and the entire sense implied are distinctive. But after some time the distinction between the three disappears. Swami Akhilananda says:

In the state of *samadhi* the subject, object and their relation; the perceiver, perceived and the knowledge are wholly identified. This happens because all the manifestations merge at that time in one Absolute Existence without differentiation of any kind. This is a state not of unconsciousness but it is full of awareness; it is consciousness itself.¹⁶⁴

Mind is a strange organ; sometimes it takes the role of the seer (*grihta*), and identifies with the *purusa*. Sometimes it assumes the role of things seen, and identifies with the world (*grahya*). Sometimes it identifies itself with seeing (*grahana*). Mind is like a transparent crystal, which has no colour of its own. If a red flower is placed at its side, the crystal appears to be red and when placed along the blue flower, it appears to be blue. Patanjali says:

The functions having become attenuated—when the mind comes to be applied to the cognizer or the instrument of cognition or the object of cognition, it is reduced to that state of coalescence in which it assumes the form of that to which it is applied; just like the clear crystal.¹⁶⁵

Such a person whose swirls of mind have become powerless or controlled and as a result of which whose mind has become clear and pure as a crystal, which assumes the colour of whatsoever object placed by its side, would obtain the *samadhi* by contemplating on the knower, knowable and the knowledge (*grihta*, *grahana* and *grahya*).

Thus, there is a distinction between *dharana*, *dhyana* and *samadhi*. In *dharana*, the attention (concentration) upon the object may be disturbed. In *dhyana*, the attention is not troubled; it becomes one-pointed but the thinker, the thinking process and the object of thinking are distinct, whereas in the state of *samadhi*, there does not remain any difference among the three. At this stage only, the perturbations of the swirling mind are dissolved. Patanjali describes it like this:

The one-pointedness (*ekagrata*) of the swirling mind (*citta*) has been attained when the subsided ones (*santa*) and the rising ones (*udita*) have become identical impressions.¹⁶⁶

In other words, a person would be said to have attained *samadhi* whose past and present have become synchronized and in that sense identical. Mind gets perturbed only when it takes the present different from the past and the future different from both of them. One who lives entirely in the present and there is no worry about the future and utter forgetfulness of the past would be said to have attained the condition of *samadhi*.¹⁶⁷

Samyama is a procedural term used by Patanjali in the *Yoga Sutras*, which refers to the combined connotation of *dharana*, *dhyana* and *samadhi*. It is a combined term for all the three and thus has a conjoined connotation of concentration, meditation and absorption.

These three converging on any one substratum constitute discipline (*samyama*).¹⁶⁸

Swami Vivekananda explains:

The *indriyas*, the organs of the senses are acting outwards and coming in contact with external objects. Bringing them under the control of the will is *pratyahara*. Fixing the mind on the lotus of the heart or the centre of the head is called *dharana*. Limited to one spot, making that spot the base, a particular kind of

mental waves rise; these are not swallowed up by other kinds of waves, but by degrees become prominent, while all the others recede and finally disappear. Next, the multiplicity of these waves gives place to unity and one wave only is left in the mind. This is *dhyana*, meditation. When no base is necessary, when the whole of the mind has become one wave, one formedness, it is called *samadhi*. Bereft of all help from places and centers, only the meaning of the thought is present. If the mind can be fixed on the centre for twelve seconds it will be *dharana*, twelve such *dharanas* will be *dhyana* and twelve such *dhyanas* will be *samadhi*.¹⁶⁹

Having practiced the *samyama* one can very easily acquire *prajna*, the consciousness pregnant with eternal truth, the *rtambara prajna*:

From success therein, results clarity of consciousness.¹⁷⁰

While practicing *samyama*, there will be many obstructions and adverse forces at play. Mind gets distracted and tries to rush out, and then it leaves an impression (*vyutthana samskara*) of distraction. The effort to control this distraction also leaves an impression (*nirodha samskara*):

When there is suppression of the reactions of the ‘active concrete’ state and the appearance of the reactions of ‘inhibition’, the mind becomes connected with the ‘inhibited’ state; this is the state of ‘inhibition’ of the mind.¹⁷¹

At the start, the control is only feeble but with practice the control would gradually increase. One would have more and more of the hold over mind and ultimately, by habit, the control would be firm and then it can be said that mind is flowing peacefully.¹⁷² The flow of mind becomes steady, no ruffles, no swirls and no perturbations:

When there is destruction and rise (respectively of distraction and concentration), then this is the ‘absorption’ of the mind (*samadhi parinama* of *citta*).¹⁷³

That is, having taken in all sorts of objects, finally concentrating on one, and thus having destroyed the impressions of all other objects, but retaining the impression of one only, the mind gets merged into the *samadhi*.

(C) Conclusion

In the *Samadhi Pada*, the methods of achieving *samadhi* have been elucidated. The obstacles in the way of *samadhi* have also been discussed. *Yoga* is the means of restraining the thought process, which makes the mind still. In this state of the stillness of mind, *samadhi* is achieved. Mind can be steadied by (a) the cultivation of habits of friendliness, compassion and sympathy towards the virtuous and indifference towards the vicious (b) the practice of inbreathing, outbreathing and retention of breath (c) concentration on various organs of the body (d) concentration on the light shining in the lotus of the heart (e) desirelessness (f) making the knowledge of dreams and sleep an object of study (g) meditation on whatever one wishes (h) by the intervention of *Isvara* and (i) by the repetition of the sacred *mantra Aum*. When the mind is steadied, it acquires the power of thought reading, it can see the past and the future and can know subtle objects. The false knowledge is removed and the remaining *samskaras* from the past lives are destroyed. The thoughts come to a standstill and the self becomes pure and free.

For Guru Nanak *yoga* consists in the total absorption in the Name of God, which removes all the obstacles and steadies the mind. He does not believe in the physical practices of breathing and concentration on external and internal objects. The suppression of mind by means of practice and desirelessness in order to achieve *samadhi* has also been rejected. He, however, is in concord with the idea of the grace of God and constant repetition of the Name of God given by the *Guru*. Guru Nanak says:

Yoga does not consist in a patched coat,
Nor in a staff, nor in covering the body with ashes,
Yoga does not consist in ear-rings or,
Shaving the head clean or sounding the horn,
Amidst temptations abide in God,
This will lead you on the way of *Yoga*.¹⁷⁴

The restraints (*yama*) and observances (*niyama*) mentioned by Patanjali are in accordance with the thought of Guru Nanak. According to Guru Nanak, anyone who speaks, reads and listens about God is blessed with rectitude and contentment. The

qualities of continence, truth and self-control are enshrined within him and his mind enjoys the fourth state.¹⁷⁵ It is stated as:

For the conscious mind the purificatory action is through wisdom, for the *yogi* through chastity, for the *Brahman* through contentment, for the householder through charity, for the king through justice and for the learned by dwelling on truth.¹⁷⁶

The restraints and observances produce inner purity, which is essential for spiritual upliftment. The three limbs of *dharna*, *dhyana* and *samadhi* are also the requisites for the realization of truth. But the limb of *pratyahara* i.e. cutting the contact of senses with their objects, through *asanas* and *pranayama* are discarded.¹⁷⁷ Guru Nanak says:

He who practices the cleansing of the intestines, he who tries to awaken the *kundalini*, he who makes the effort to instill the nectar from the tenth door through the technique of inhaling, exhaling and suspension of breath, cannot comprehend the Ultimate Reality without the true *Guru*.¹⁷⁸

Concentration is incessantly directing the mind on a particular spot or object; meditation is continuation of the effort made in concentration; *samadhi* is the fusion of mind with the object of concentration. For Guru Nanak the object of concentration is the Name or *shabda* of the *Guru*. Guru Nanak says:

Becoming the embodiment of God's meditation,
he attains a seat of stability,
He fixes his mind's attention on the True Name.¹⁷⁹

Yogis ask Guru Nanak:

How can one abide in the house and mansion of snow?
How can the mortal doff off the dress of fire?

Guru Nanak Nanak answers:

Enshrining the True Name in his mind and cooling and dyeing his body and soul with God's love man abides in the home and mansion of snow.¹⁸⁰

Yogis ask Guru Nanak:

In what way the mind moon home of coldness and darkness is illumined?

Guru Nanak answers:

Uttering God's Name, the mind moon is infinitely illumined.¹⁸¹

According to Patanjali, *samyama* (the combined discipline of concentration, meditation and *samadhi*) leads to the attainment of various powers like the following:

- (a) knowledge of the minds of others.
- (b) Knowledge of the seven regions.
- (c) Knowledge of the movement of stars.
- (d) Knowledge of the working of human body.
- (e) The power of becoming light as cotton.
- (f) The power of walking on water.
- (g) The power of disappearance at will.

For Guru Nanak such powers are worthless as it leads the mind away from God. These powers ensnare the mind more and more in the filth of the world.¹⁸² The ultimate aim of the *bani* is communion with God and the way recommended is through contemplation of *shabda*, *naam-simran*, leading life in accordance with the teachings of *Guru* in the company of *sangat*, by the practice of virtues and by realizing the Divine Ordinance (*hukam*).

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4. AwpIn@Y Awpu swij Awpu pCwixAw]
AMbru Driq ivCoiV cMdoAw qwixAw]
vxu QMm@w ggnu rhwie sbdu nIswixAw]
sUrju cMdu aupwie joiq smwixAw]
Guru Granth Sahib, p.1279.
5. Ravindra G.B. Singh, *Indian Philosophical Tradition and Guru Nanak*, pp. 98-99.
6. mwsku mn mih mnu mwrsI sic n lwgY kqu]
Guru Granth Sahib, p.992.
7. Sher Singh, *Philosophy of Sikhism*, p.290.
8. scu sbdu pCwxhu dUir n jwxhu ijin eyh rcnw rwcI]
Guru Granth Sahib, p. 581.
9. qIrQ nwqw ikAw kry mn mih mYlu gumwnu]
Ibid., p. 61.
10. Dr Sher Singh, *op.cit.*, p. 91.
11. *Ibid.*, p. 261.
12. Dr. G.S. Mansukhani, *The Quintessence of Sikhism*, p. 169.

13. Pritam Singh Gill, *Trinity of Sikhism*, p.134.
14. G.S.Randhawa, *Guru Nanak's Japuji*, p.12.
15. *The Encyclopaedia of Sikhism*, (Ed.) Prof.Harbans Singh, p. 160.
16. kr hirht mwl itMf provhu iqsu BIqir mnu jovhu]
Guru Granth Sahib, p. 1170.
17. Kulwant Singh, 'The Metaphysics of Naam', *The Sikh Review*, Vol.50:10, Oct. 2002, p.6.
18. ey mn imrq suB icMqM gur sbid hir rmxM]
Guru Granth Sahib, p. 505.
19. gur swKI AMqir jwgI] qw cMcl miq iqAwgI]
Ibid., p. 599.
20. nwmu inrMjn AlKu hY ikau liKAw jweI]
nwmu inrMjn nwil hY ikau pweIAY BweI]
nwmu inrMjn vrqdw rivAw sB TWeI]
gur pUry qy pweIAY ihrdY dyie idKweI]
Ibid., p. 1242.
21. hir kw nwmu jn kau mukiq jugiq]
Ibid., p. 264.
22. so piVAw so pMifqu bInw ijn@I kmwxw nwau]
Ibid., p.1288.
23. nwnk scy nwm ivxu sBy tol ivxwsu]
Ibid., p.142.
24. nwnk kY Gir kyvl nwmu]
Ibid., p.1136.
25. Darshan Singh, *Religion of Guru Nanak*, p.126.
26. sbid mrY mnu mwry AauDU jog jugiq vIcwrI]
Guru Granth Sahib, p. 908.

27. rwjn rwm rvY ihqkwir]
 rx mih lUJY mnUAw mwir]
 rwiq idnpiq rhY rMig rwqw]
Ibid., p. 931. (Translation) Manmohan Singh, *Hymns of Guru Nanak*,
 p.566.
28. Surinder Singh Kohli, *Outlines of Sikh Thought*, p.98.
29. gurmuiK roim roim hir iDAwvY]
 Guru Granth Sahib, p.941.
30. mnu myro gju ijhbw myrI kwqI]
 mip mip kwtaw jm kI PwsI]1]
 khw krau jwqI kh krau pwqI]
 rwm ko nwmu jpau idn rwqI]1] rhwau]
 rWgin rWgau sIvin sIvau]
 rwm nwm ibnu GrIA n jIvau]2]
 Bgiq krau hir ky gun gwvau]
 AwT phr Apnw Ksmu iDAwvau]3]
 suieny kI sUeI rupy kw Dwgw]
 nwmy kw icqu hir sau lwgw]
 Guru Granth Sahib, p.485. Quoted by Prof. Piar Singh, *Guru Nanak's
 Siddha Gosthi*, pp.48-49.
31. Niharranjan Ray, *Sikh Gurus and the Sikh Society*, p.138.
32. gurmuiK gwrVu jy suxy mMny nwau sMqosu]
 Guru Granth Sahib, p. 1009.
33. fwl Coif qqu mUlu prwqw min swcw Emwhw hy]
Ibid., p. 1033.
34. ibnu nwvY min JUTu AnIqy]
Ibid., p. 414.
35. mnUAw AsiQru sbdy rwqw eyhw krxI swrI]
Ibid., p.908.

36. ijau mMdr kau QwmY QMmnu]
 iqau gur kw sbdu mnih AsQMmnu]
Ibid., p.282.
37. iehu mnu mYglu khw bsIAly khw bsY iehu pvnw]
 khw bsY su sbdu AauDU qw kau cUkY mn kw Bvnw]
Ibid., p. 945. (Translation) Manmohan Singh, *op.cit.*, p.624
38. jYsy jl mih kmlu inrwlmu murgweI nY swxy]
 suriq sbid Bv swgru qrIAY nwnk nwmv vKwxy]
Ibid., p.938.
39. gurmuiK hovY su igAwnu qqu bIcwrY haumY sbid jlwey]
Ibid., p. 946.
40. sqsMgiq kYsI jwxIAY] ijQY eyko nwmv vKwxIAY]
Ibid., p.72.
41. aUqm sMgiq aUqmu hovY] gux kau DwvY Avgx DovY]
Ibid., p.414.
42. ijn kY min visAw scu soeI] iqn kI sMgiq gurmuiK hoeI
]
Ibid., p. 228.
43. jgu ibnsq hm dyiKAw loBy AhMkwrw] gur syvw pRBu
 pwieAw scu mukiq duAwrw]
Ibid., p.228.
44. gurmuiK sMiD imly mnu mwnY]
Ibid., p.228.
45. Wazir Singh, *Humanism of Guru Nanak*, p.147.
46. Bhai Gurdas, *Varan*, 27.1.
47. AMqir mYlu qIrQ BrmIjY] mnu nhI sUcw ikAw soc krIjY
]
 Guru Granth Sahib, p. 905.

48. siqguru imlY q mnUAw tykY]
Ibid., p. 1029.
49. gux kI mwrI hau mueI sbid rqI min cot]
Ibid., p. 936.
50. guru mwnY mn qy mnu DIrw]
Ibid., p. 413.
51. gurmuiK nwmu iDAweIAY mn mMdru BIjY]
Ibid., p. 419.
52. mnhiT mqI bUfIAY gurmuiK scu su qwir]
Ibid., p. 20.
53. BieAw mnUru kMcnu iPir hovY jy guru imlY iqnyhw]
Ibid., p. 990.
54. sbdu gur pIrw gihr gMBIrw ibnu sbdY jgu baurwnu]
Ibid., p. 635.
55. J.S.Grewal, *Guru Nanak in History*, p.242.
56. pVY suxwvY qqy n cInI] sBsY aUpir gur sbdu bIcwru]
 Guru Granth Sahib, p. 904.
57. hau Awphu boil n jwxdw mY kihAw sBu hukmwau jIau]
Ibid., p. 763.
58. kuMBy bDw jlu rhY jl ibnu kuMBu n hoie]
 igAwn kw bDw mnu rhY gur ibnu igAwnu n hoie]
Ibid., p. 469. (Translation) Manmohan Singh, *op.cit.*, p.356.
59. qyrw kvxu gurU ijs kw qU cylw]
Ibid., p. 942.
60. sbdu gurU suriq Duin cylw]
 AkQ kQw ly rhau inrwlw]
 nwnk juig juig gur goplw]

Ibid., p. 943.

61. qqu inrMjnu joiq sbweI sohM Bydu n koeI jIau]
AprMpr pwrbRhmu prmysru nwnk guru imilAw soeI jIau]
Ibid., p. 599. (Trans) Manmohan Singh, *op.cit.*, p.421.
62. ijsu imilAY min hoie Anpdu so siqqguru khIAY]
mn kI duibDw ibnis jwie hir prm pdu lhIAY]
Ibid., p. 168.
63. G.S. Talib, *Guru Nanak: His Personality and Vision*, p. 100.
64. nw mnu mrY n kwrju hoie] mnu vis dUqw durmiq doie]
mnu mwnY gur qy ieku hoie]1] inrgux rwmu guxh vis
hoie]
Guru Granth Sahib, p. 222. (Translation) Manmohan Singh, *op.cit.*, p.203.
65. H.S.Soch and Madanjit Kaur (Eds.), *Ideals and Institutions*, p.12.
66. guru pauVI byVI gurU guru qulhw hir nwau]
Guru Granth Sahib, p. 17.
67. BweI ry rwmu khhu icqu lwie]
Ibid., p. 22.
68. H.S. Soch, *Guru Nanak: Ideals and Institutions*, p.2.
69. Avtar Singh, *Ethics of the Sikhs*, p.49.
70. pMc cyly vis kIjih rwvl iehu mnu kIjY fMfwqw]1]
jog jugiq iev pwvisqw]
eyku sbdu dUjw horu nwsiq kMd mUil mnu lwvisqw]
Guru Granth Sahib, p. 155. (Translation) Manmohan Singh, *op.cit.*, p.193.
71. schu ErY sBu ko aupir scu Awcwru]
Ibid., p.62.
72. squ sMqoKu sMjmu hY nwil]
Ibid., p.939.

73. Tirlochan Singh, *Guru Nanak's Religion: A Comparative Study of Religions*, p.23.
74. Shashi Bala, *Man: Being and Meaning*, p.142.
75. G.S.Mansukhani, *Guru Nanak: World Teacher*, p.62.
76. Wazir Singh, *Aspects of Guru Nanak's Philosophy*, p.34.
77. iqsu ivic jIA jugiq ky rMg]
qn ky nwm Anyk Anuq]
Guru Granth Sahib, p.7.
78. kyqy ieMd cMd sUr kyqy kyqy mMfl dys]
kyqy isD buD nwQ kyqy kyqy dyvI vys]
kyqy dyv dwnv muin kyqy kyqy rqn smuMd]
kyqIAw KwxI kyqIAw bwxI kyqy pwq nirMd]
kyqIAw surqI syvk kyqy nwnk AMqu n AMqu]
Ibid., p.7.
79. iqQY GVIAY suriq miq min buiD]
iqQY GVIAY surw isDw kI suid]
Ibid., p.8.
80. iqQY joD mhwb1 sUr] iqn mih rwmu rihAw BrpUr]
Ibid., p.8.
81. iqQY loA loA Awkwr] ijv ijv hukmu iqvY iqv kwr]
Ibid., p.8.
82. W.Owen Cole, *The Guru in Sikhism*, pp.51-52.
83. Ajit Singh and Rajinder Singh (Eds.), *Studies in Guru Nanak Studies*, (Ed.) p.95.
84. jqu pwhrw D1rju suinAwru]
Ahrix miq vydu hQIAwru]
Bau Klw Agin qp qwau]
BWfw Bwau AMimRqu iqqu Fwil]

GVIAY sbdu scI tkswl]

Guru Granth Sahib, p. 8. (Translation) Manmohan Singh, *op.cit.*, p.27.

85. Tirlochan Singh, *op. cit.*, p.28.

86. mn mih mnu aulto mrY jy gux hovih nwil]

Guru Granth Sahib, p. 935.

87. ivrly kau guir sbdu suxwieAw]

kir kir dyKY hukmu sbwieAw]

Ibid., p. 1036.

88. clxw nwnk hukim rjweI iliKAw nwil]

Ibid., p.1.

89. hukmI hovin Awkwr hukmu n kihAw jweI]

hukmI hovin jIA hukim imlY vifAweI]

hukmI auqmu nIcu hukim iliK duK suK pweIAih]

ieknw hukmI bKsIs ieik hukmI sdw BvweIAih]

hukmY AMdir sBu ko bwhir hukm n koie]

nwnk hukmY jy buJY q haumY khY n koie]

Ibid., p.1.

90. Nirbhai Singh, *Philosophy of Sikhism*, p.68.

91. Bgiq kir icqu lwie hir isau Coif mnhu AMdyisAw]

Guru Granth Sahib, p. 439.

92. jo dyie shxw mnih khxw Awik nwhI vwxw]

Ibid., p. 566.

93. nwnk isru dy CutIAY min qin swcw soie]

Ibid., p. 992.

94. S.S. Kohli, *op. cit.*, p. 56.

95. khu nwnk quJ qy mnu mwinAw kImiq khnu n jweI]

Guru Granth Sahib, p. 1274.

96. Ishar Singh, *The Philosophy of Guru Nanak*, pp.169-170.
97. nwnk iehu mnu mwir imlu BI iPir duKu n hoie]
Ibid., p. 21.
98. pwcY bwGu frwvxO AwgY Agin qlwau]
shsY jIArw pir rihE mw kau Avru FMgu]
nwnk gurmuiK CutIAY hir pRIqm isau sMgu]7]
bwGu mrY mnu mwrIAY ijsu siqqur dIiKAw hoie]
Ibid., p. 1410.
99. mnu mwry jIvq mir jwxu]
Ibid., p. 1343.
100. Shashi Bala, 'Philosophy of Die to Live: The Sikh Perspective', *The Sikh Studies*, Vol.30, No.1, 2006, pp.1-5.
101. rqnw pwrKu so DxI iqin kImiq pweI]
nwnk swihbu min vsY scI vifAweI]
Guru Granth Sahib, p. 420.
102. suKmn kY Gir rwgu suin suMin mMfil ilv lwie]
AkQ kQw bIcwrIAY mnsW mnih smwie]
aulit kmlu AMimRiq BirAw iehu mnu kqhu n jwie]
Ibid., p. 1291. (Translation) Manmohan Singh, *op.cit.*, p.905.
103. Ishar Singh, *The Philosophy of Guru Nanak*, p.186.
104. hir sir qIriQ jwix mnUaw nwieAw]
sbid mrY mnu mwir DMnu jxydI mwieAw]
Guru Granth Sahib, p.1286.
105. Swami Nikhilananda, *Vivekananda: The Yogas and Other Works*, p.82.
106. C.T. Kengle, *Yoga as depth Psychology and Para Psychology*, p.69.
107. Patanjali, *Yoga Sutras*, I, 12.
108. *Ibid.*, I, 13.

109. *Ibid.*, I, 14.
110. *Ibid.*, I, 15.
111. *Ibid.*, I, 28.
112. *Ibid.*, I, 30.
113. *Ibid.*, I, 31.
114. *Ibid.*, I, 33.
115. *Ibid.*, I, 32.
116. *Ibid.*, I, 34.
117. *Ibid.*, I, 37.
118. *Ibid.*, I, 38.
119. *Ibid.*, I, 38.
120. *Ibid.*, II, 29.
121. Arun kumar Gupta, 'Effectiveness of Yoga Practices in Personality Development', *Global Religious Vision*, Vol.5, No.1-2, July 2004, p.76.
122. Patanjali, *op.cit.*, II, 30.
123. *Ibid.*, II, 35.
124. B.K. Iyengar, *Light on Yoga*, p.35.
125. Patanjali, *op.cit.*, II, 36.
126. *Ibid.*, II, 37.
127. *Ibid.*, II, 38.
128. *Ibid.*, II, 39.
129. *Bhagwad Gita*, 9, 22.
130. Patanjali, *op.cit.*, II, 31.
131. S.C.Basu, *An Introduction to the Yoga Philosophy*, p. 27.

132. Patanjali, *op.cit.*, II, 40-41.
133. *Ibid.*, II, 42.
134. *Ibid.*, II, 43.
135. *Ibid.*, II, 44.
136. Swami S. P. Saraswati, *Patanjala Raja Yoga*, p. 45.
137. Patanjali, *op.cit.*, II, 45.
138. *Ibid.*, II, 33.
139. *Ibid.*, II, 34.
140. *Ibid.*, II, 46.
141. *Ibid.*, II, 47.
142. *Ibid.*, II, 48.
143. B.K. Iyengar, *op.cit.*, p.94.
144. George Feuerstein, *Text Book of Yoga*, p.162.
145. Patanjali, *op.cit.*, II, 49-52.
146. *Ibid.*, III, 30.
147. B.K.S.Iyengar, *op.cit.*, p.45.
148. *Ibid.*, p.45.
149. Mircea Eliade, *Yoga: Immortality and Freedom*, p.103.
150. K.S. Joshi, *Yogic Pranayama*, pp.45-50.
151. Patanjali, *op.cit.*, II, 54-55.
152. *Hathayoga Pradipika*, 4, 23.
153. *Katha Upanishad*, I, 3-6.
154. *Annapoorna Upanishad*, II, 89.
155. Swami Chidananda, *The Philosophy, Psychology and Practice of Yoga*, p.163.

156. *Annapoorna Upanishad*, III, 7-8.
157. Patanjali, *op.cit.*, I, 40.
158. *Ibid.*, I, 3.
159. *Ibid.*, I, 4.
160. *Ibid.*, I, 32.
161. *Ibid.*, III, 2.
162. *Ibid.*, III, 3.
163. V.H. Date, *The Yoga of the Saints*, pp.93-94.
164. Swami Akhilananda, *Hindu Psychology*, p.167.
165. *Annapoorna Upanishad*, I, 41.
166. Patanjali, *op.cit.*, III, 12.
167. Swami S.P. Saraswati, *op.cit.*, pp.135-136.
168. Patanjali, *op.cit.*, III.4.
169. Swami Vivekananda, *Raja Yoga*, pp.135-136.
170. Patanjali, *op.cit.*, III, 5.
171. *Ibid.*, III, 9.
172. *Ibid.*, III, 10.
173. *Ibid.*, III, 11.
174. jogu n iKMqW jogu n fMfY jogu n Bsm cVweIAY]
 jogu n muMdI mUMif mufwieAY jogu n isM|I vweIAY]
 AMjn mwih inrMjin rhIAY jog jugiq iev pweIAY]
 Guru Granth Sahib, p.730.
175. khqau pVqau suxqau eyk] DIrj Drmu DrxIDr tyk]
 jqv squ sMjmu irdY smwey] cauQy pd kau jy mnu
 pqIAwey]
Ibid., p.686.

176. nwnk culIAw sucIAw jy Bir jwxY koie]
 surqy culI igAwn kI jogI kw jqu hoie]
 bRhmX culI sMqoK kI igrhI kw squ dwnu]
 rwjy culI inAwv kI piVAw scu iDAwnu]
 Ibid., p.1240. (Translation) Manmohan Singh, *op.cit.*, p.842.
177. S.S. Kohli, *Yoga of the Sikhs*, p.37.
178. invlI krm BuAMgm BwTI ryck pUrK kuMB krY]
 ibnu siqgur ikCu soJI nwhI Brmy BUlw bUif mrY]
 Guru Granth Sahib, p.1343.
179. iDAwn rUip hoie Awsxu pwwY] sic nwim qwVI icqu
 lwwY]
 Ibid., p.877.
180. sbdu vsY scu AMqir hIAw]
 qnu mnu sIqlu rMig rMgIAw]
 Guru Granth Sahib, p.943.
181. sbdu BwKq sis joiq Apwrw]
 Ibid., p.943.
182. S.S. Kohli, *op. cit.*, p.38.

MIND AND ENLIGHTENMENT

Enlightenment is that Divine Light that is always lit, but is covered by many layers of thoughts, feelings and ideas; in other words it is covered by mental tendencies. When these layers are uncovered then there is the knowledge of the pure 'I', apart from the mind. The question arises as to what happens to the thoughts, feelings and ideas once there is enlightenment. Does the mind disappear taking along with it all its tendencies? In that case that person does not remain the 'normal human being' as once he was up to that time. Or, the mind is still there, although inactive for the time being. In that case there is a possibility of the person dropping to the previous level of existence.

(A) Philosophy of Guru Nanak

(i) Self Realization:

Guru Nanak has stressed *naam-simran* and truthful living by the nurturing of virtues; through these practices ignorance is dispelled, which is the root cause of sufferings and bondage. When the mind becomes pure, the self proceeds to its pure state; this pure state is what is called self-realization and this is a state of pure consciousness. Guru Nanak says:

The body of five elements gets dyed in the fear of the True One and the True light shines within mind.¹

Through the purity of body and mind, man can control and conquer his mind and can become desireless. In this condition, one can enjoy the nectar of divine knowledge. This is possible only through the *Guru*:

My mind's empty tank is now irrigated
and fully filled with my God's nectar,
Through *Guru's* instruction I have seen the Truth.²

In the *Sidha Goshti*, the *yogis* ask Guru Nanak:

With what hast thou attached this mind of thine,

Guru Nanak answers:

This mind of mine I have tinged
with and attached to the celestial strain.³

By subduing the mind, one attains self-realization and becomes free from all sorrows and sufferings, hopes and desires and remain tranquil.

The mind of the *yogi*, within whom,
resounds the celestial strain wabbles not,
Nor does the wind of desire drift him.²²

God is the master of the body and He is also the light of mind and is enclosed in the body. In the mind is the Divine light and within the Divine light is the mind and the five sense organs are in step together like the fellow disciples.⁵ The soul is also in the body but after realizing its true nature it is known that it is in no way different from God. The mind is immersed in Him when He is met.

Solace is found when the owner of the soul and life abides in man's mind.⁶

There is an identical relation between God and the real self of man, the latter being a divine spark of God. Realizing the true nature of oneself, one understands the real nature of God.

By truly believing in God's name, the Divine comprehension enters man's mind and understanding.⁷

When one is imbued with the love of God and the mind remains absorbed in God day and night then one obtains an abode in the realm of profound ecstasy.⁸ Guru Nanak says:

Such is the name of the perfect God,
If someone obeys Him,
such a being understands the bliss in this very mind.⁹

The process of unification requires inner and outer surrender to God and conviction in the operation of Divine Justice and Divine Grace, which are beyond human comprehension. This submission is not a state of inner emptiness or a state of oblivion, but it is a state, which liberates man from finitude.¹⁰

When self is effaced, the Supreme soul is comprehended in the mind itself.¹¹

This state of spiritual conversion is merging of the soul of man with the Supreme Soul. As the rays merge in the sun, and a drop of water merges in the sea and the light merges in the light, in the same way the individual soul realizes its oneness with God. There is no distinction between the Supreme Soul and the

individual soul as there is no difference between gold and ornaments made from gold or between water and waves.¹²

After the realization, the intellect becomes splendid and refined and the mind becomes flawless and ego is vanished. Even the body becomes pure:

He, whose mind is imbued with the love of God,
has no grime in his body.¹³

(i) State of Enlightenment:

To the enlightened man, love for God is supreme; everything else is worthless for him. Guru Nanak says:

The various songs, melodies, pleasures, clevernesses, comforts,
revelments, wears and eats find no place within my mind,
The true poise and peace abide in God's Name.¹⁴

The self-realized person becomes one with God in spirit, though he still retains his body. He conquers the world as well as his own mind by keeping the name of God enshrined within his mind:

When man's soul emerges in God's essence, then is the mind sated.¹⁵

Now there is no death for him. He who understands himself meets with his God and then dies not again.¹⁶ Guru Nanak says:

Birth and death end for him, who within his mind enjoys the Name's celestial elixir.¹⁷

The enlightened man is compared to a swan, which picks up pearls from the sea as against a heron, which picks up the frog:

If ye hear the discourse, O my mates,
thou shalt not stand at the death courier's door,
The dirt of thy mind shall be removed and
from a great heron thou shalt become a great swan.¹⁸

A self-realized person leads a life of detachment and dispassion He lives in this world like the lotus to which mire does not stick, but from which it gets its nourishment. Whatever God does is pleasing to him; the worldly desires have come to an end for him:

The worldly affairs and wanderings come to
an end when the *Name's* bliss enters into the man's mind.¹⁹

Although he is alive in the body and mind but these now have got no hold on him. The allurements of body and mind have evaporated for him. There remains no fear either of the life or death:

What can poor death and birth say unto him,
who conquering his mind remains dead while living.²⁰

His mind does not feel thirst and hunger:

He, within whose mind the dispenser of weal and woe abides,
How can his body feel hunger?²¹

An enlightened one is angry with no one; no one is alien to him; he is the friend of all. He fears none; nor does he harm anyone. He is pure and faultless.

Pure are they, O Nanak, within whose mind, He, the God abides.²²

The minds of such people remain ever in peace:

God's name is an invaluable jewel and emerald,
Imbued with that my mind is rendered fortitudinous.²³

The minds of such people are ever attuned to the Supreme Reality:

My mind and body are bedewed with nectar,
Within me is the jewel of God's love,
In my mind is the precious gem and
I reflect over the Supreme Reality.²⁴

But such people are very hard to find in this world.

Those who remember God with single mind attain peace,
But rare are they in the world.²⁵

(ii) Jivan Mukti:

Jivan mukti is such a state of bliss where there is no coming back in this world again. He is free from coming and going and becomes a free *jiva*. He lives in body in this world to save others but he himself remains above the binding attractions or charisma of the material spheres.²⁶

Tie up merits for the traveling expences and in
thy mind think not of tomorrow,
When thou shall arrive in the land of the Formless One,
then thou shalt obtain peace in His bastion.²⁷

Mukti implies freedom from bondage, perplexed view of life, *raga*, *dvesha*, fear of death, limiting conditions of three *gunas* and bonds of material existence. By abiding the Name in the mind, one is released while alive.²⁸ According to Guru Nanak, he is *jivan mukta* who loves God, surrenders himself to the will of God and then lives the life of a simple and modest person. In the words of Swami Vivekananda:

Surrender is that state of mind in which everything in the shape of attachment goes away completely, except that one all absorbing love to God in whom all things live and move and have their being. This attachment of love to Him is indeed one that does not bind the soul but effectively breaks all its bondages.²⁹

Mukti is a living experience of a *gurmukh*. Prof. Nirbhai Singh says:

The purpose of human life is to transcend the worldly or bodily sufferings and pleasures and live the life of bliss. This bliss is not a static way of living but active life while struggling against the oddities of the world. This disinterested dynamic involvement in the worldly life is the ideal of the *gurmukh*.³⁰

A *gurmukh* always remains in a personal spiritual union with truth and beauty and remains poised in self-control in happiness and suffering, in fame and shame, in honor and blame; ultimate peace and joy reigns in his life. According to Prof. Jodh Singh:

He, who with the mind unified with the Supreme Reality dwells in his real self is no other than *gurmukh*; he may be described as the luckiest person because he realizes and recognizes the *sabda* and through that he brings home his wandering mind. He clearly understands that to know the Supreme Reality is nothing but to be reality itself.³¹

For Guru Nanak, *mukti* is a state where *jiva* has absolutely no more worldly desires. All sorts of thought waves, positive as well as negative, come to an end and the *jiva* remains merged in God and gets identified with Him. Guru Nanak says:

O Father, by quaffing the Name nectar, the mind becomes intoxicated and easily remains absorbed in God's love.³²

He, who restrains his unstable mind tastes ambrosia.³³ He is godly and has all virtues and no *haumai*. God is truth and the *jivanmukta* lives truth. God is the ocean of virtues and the *jivanmukta* translates these virtues in life and lives them. He is like God but he is not God; he remains happy forever.

His Name pervades the three worlds, when my pride was stilled my mind became happy.³⁴

According to Prof. Avtar Singh, *jivan mukti* can be viewed from two perspectives i.e. negative and positive. From the negative side it is to get rid of ego, to dispel ignorance, to erase all vices of mind to kill the monsters of passion and aversion, to rise above the operation of three *gunas* and to reduce himself to dust at the feet of others. From the positive side it is to enjoy freedom while living in body, to reflect on the universal consciousness, to worship through love, to remain absorbed in the state of *wismad* or wonder and to feel continuous unity with God.³⁵

The *Yogis* ask Guru Nanak:

When this heart and body were not, where did the mind abide then?

Guru Nanak answers:

When the heart and body, O *yogi*, were not, then the mind abided in the detached God.³⁶

(B) Yoga Sutras of Patanjali

In psychology, psychoanalysis is the catharsis process, which brings the unconscious desires, emotions and feelings of the mind to the conscious level and eliminates the tensions created thereof previously. Freud invented the 'free companionship system' as the form of mind analysis in which one is allowed to speak whatever comes in the mind; one is inspired to expose the personal history, and also the images and memories occurring in the mind. In this way the suppressed desires are made to erupt so that the unconscious knots can be undone and mind can be catharised and made tension free. Somewhat in the same way the practical acquisition of *yoga* is the attainment of tension free *citta*.³⁷

Indian philosophy is concerned with the problem of human suffering. The cause of suffering is traced to man's loss of contact with being i.e. alienation from existence, which makes him restless and eager to look for his happiness in the outside world. Man forgets that the root of his crisis lies within himself, in the hidden discrepancies of his own nature. *Yoga* calls attention to this critical fact and aims at 'that vital existential experience which reunites man with the innermost center of his own being'.³⁸

(i) Aim of Yoga:

In the first chapter of the *Yoga Sutras*, Patanjali expounds the sense and intention of the whole content in the first four *sutras*. It deals with the subject of *yoga*; that *yoga* means overcoming of *vrittis* of *citta* and this results in getting stabilized of the observer in his authentic form. The question arises about the meaning, the nature and formation of *vritti* and about the ways to prevail over these. The text of the *Yoga Sutras* is devoted to the amplification of the concepts such as *citta*, *vritti*, and *nirodha*. Patanjali then proceeds with the help of these concepts to the discussion of the concept of *samadhi* and also the impediments in the accomplishment of the state of *samadhi*.

The prime aim of the *Yoga Sutras* is to present a method of affecting an upheaval in consciousness. Most of the *sutras* consist of the directives of that method and depiction of changes that may happen in the consciousness as a result of application of the method. As the technique is mastered, one reaches a new state of consciousness, the state of *samadhi*. Such a consciousness breaks all bonds, overcomes all boundaries and imperfections and becomes really independent, free and liberated.

How can a consciousness in burden, a consciousness being tossed every moment by the *vrittis*, inflicted by evils suffering from pain, being carried away by the thrust of subconscious impressions (*samskaras*), being pulled down by impediments (*antaray*), being worn out by disease (*vyadhi*) laziness and indolence (*alasya*), ceaseless activity (*avirati*), perplexity (*bhranti-darsana*), mental wavering (*anovasthitva*) and the associated frustrations--how can such a a revolution can be

effected by consciousness in itself? That is the vital and essential problem for Patanjali.³⁹

(ii) State of Bondage:

The situation of bondage is a conflict situation, which calls for an action. The main cause that leads to the situation of bondage is the conjunction (*samyoga*) of the observer (*drsta, purusa, consciousness*) and the observed (*drysa, prakrti, chitta*). This concurrence has a cause and that is the *avidya*, which is the root of all the trouble.

Avidya is a confusion, unclarity, being not able to understand, being not able to see clearly. The *vrittis* are the vibrant processes, the changes, and the incessant activity and therefore are called the observed. *Avidya* is a defective seeing, a flawed inspection; faults in the inspection arise because *vritti* is a dynamic process. For example in a show of a magician lights are fast flickering, colours are changing, there is music, there are various sounds, objects are fast appearing and disappearing. Mistakes in inspection are easily made, as one is not able to follow through the movements. One is carried away and one believes that what was performed by the magician indeed happened that way.⁴⁰

The situation of conjunction of the observer and the observed is nothing but being carried away by the observer. Patanjali defines *samyoga* as that junction, touching point or moment which makes possible for the observer the comprehension of its actual form and the idea of its being the controller, of having the power to control the processes observed. The situation of bondage is progressively eliminated and the misconception gradually cleared as this first true conception of the situation of conjunction arises.

To clear the situation of conjunction requires a special effort, which has the following characteristics: (1) Regular practice (*abhyas*) and total commitment (*vairagya*) (2) *Tapa, swadhyay* and *iswarpranidhan* as pre-eminent activities (3) Execution of the *yoga* components.

Abhyas is repetitive action done over long periods of time without interruptions and with a commitment. *Vairagya* means action directed to a single goal with a commitment such that every other goal becomes secondary. These are the conditions for any action to be successful. By *tapa-kriya* are meant actions that are

undertaken for disciplining oneself, for example, keeping fast, sleeping on the floor and so on. By *swadhyay-kriya* are meant actions such as study of texts, contemplation and inner debates over issues that are not clear. *Iswarpranidhan-kriya* involves repetitive chanting of the syllable OM internally and strengthening the conception by contemplation that all actions are actions undertaken to achieve a special type of consciousness, which is the purest and also the most powerful. These three types of actions are central to the activity, which is called *yoga*. In the eight-fold *yoga* programme Patanjali includes the above three types of measures but also incorporates some more apart from the above.

The approach for elimination of the situation of bondage is not merely a negative one, seeking only to destroy certain processes, but it results in positive gains also. The struggle for destruction, elimination, expulsion results into a new consciousness, which defies old habits and conditionings and which asserts its power to control the wild natural movement.(*swa-swami-sakti*).⁴¹

(iii) State of Enlightenment:

When the eight-fold programme is undertaken, the impurities are diluted; the *vrittis* come under control and eventually, in the state of *samadhi* there is an experience by *purusa* as if it has become pure consciousness. In its progress towards purification the *citta* undergoes various changes (*parinam*). When the *vrittis* are somewhat weakened they come under gradual control and the changes that occur in the *citta* are said to be *nirodha-parinam*, i.e., the changes that take place as a result of the activity of *nirodha*.⁴² These changes are indicated by the corresponding changes in the activity of thinking which is going on involuntarily in the *citta*. The action of *nirodha* results in the brief arrest of this activity, which stops for a moment, starts again and so on, the process periodically continuing. As the practice continues, subsequent changes occur which are called *samadhi-parinam*, i.e., changes that occur as a result of the action of *samadhi*.⁴³ This corresponds to a period of thoughtlessness followed again by a period of thoughtfulness—the process continuing. *Samadhi-parinam* corresponds to gradual expansion of the period of thoughtlessness. Succeeding changes that follow have been called by Patanjali *ekagrata-parinam*, i.e., changes resulting from prolonged practice of *samadhi* and subsequent prolonged

period of thoughtlessness.⁴⁴ This is marked by tranquility where cognition—such as of internal image constructs—subsides as soon as it emerges. In the words of Agard Roy:

When the vibrations cease and the mind is silent and the individual focus of consciousness, which is the observer (*purusa*), reverts to its pure state transcending the limitations of space and time. Normally consciousness is identified with the objects of knowledge that the mind presents. With the mind in incessant activity the observing 'I' is caught up in fantasies about the past and the future, swept along the enthusiasm for ideas or by eddies of emotion. It is so bound up in the workings of the mind that it has lost the knowledge of its real identity; it has forgotten its true nature as a part of the universal reality.⁴⁵

S. N. Dasgupta says:

The mind is always transforming itself into its states either by presentative or representative process and these states are in the main of the nature of pain. By concentration it is possible to bring forward any state of mind and by repeating it, its potency may be so far strengthened that that state gradually becomes steady, and all the movements of the mind are arrested. By the growth of practice and steadiness there might come such an ultimate steadiness, when the mind shrinks back to its own essence and there are no states at all.⁴⁶

Patanjali also conceives of *citta* as a picture of the desires (*vasnas*).⁴⁷ When the desires are, however, eliminated all the colours are washed away and what remains is the blank canvass, which corresponds to pure *citta*. In the words of Swami Vivekananda:

The real nature of the soul is not perceived as long as there is one single wave in the lake of the *chitta*; this real nature will never be perceived until all the waves have been subsided. Therefore, Patanjali first of all teaches the meaning of these waves; secondly, the best way to repress them, and thirdly, how to make one wave so strong as to suppress all other waves, fire eating fire as it were. When only one remains, it will be easy to suppress that also; and when that is gone, the soul is manifested just as it is in its own glory.⁴⁸

(iv) Types of Samadhi:

In the *Yoga Sutras* there are different types of *samadhis* mentioned of which broadly speaking there are two classes:

- (a) ***Samprajnata Samadhi*** or *samadhi* accompanied with *prajna* or consciousness.
- (b) ***Asamprajnata Samadhi*** or *samadhi* without accompanying *prajna* or consciousness.

Samprajnata Samadhi is of lower status, since in this *samadhi* the *samskaras* (lingering impressions) are not altogether eliminated. Since it has a seedlings of *samskaras* left yet, this *samadhi* is also called *sabija samadhi*. *Asmprajnata Samadhi* is called seedless *samadhi* or *nirbhija samadhi* in which all the *samskaras* are destroyed. According to James Hewitt:

Two important stages of *samadhi* are described as ‘with seed’ and ‘without seed’. The second stage comes when even the idea of control is absent, having faded away. If we think of our mind as a pool and thoughts as the waves that cross the surface, then *dharana* reduces all waves to a single one; *dhyana* maintains it fixed for some minutes at a stretch, and with *samadhi* ‘with seed’ to the gentle one that is the thought of control itself. When even this wave fades away, advanced *samadhi* has been achieved.⁴⁹

Geraldine Coster says:

Samadhi ‘with seed’ is characterized by the fact that in it there is consciousness of the thinker and the thought as being apart. *Samadhi* ‘without seed’ is a state characterized by bliss and freedom but no objective consciousness of knower or known.⁵⁰

There are four other variables or parameters, according to which *Samprajnata Samadhi* is further subdivided. These parameters are:

(i) ***Vitarka*** (argumentation): (a) *savitarka samadhi* or argumentative *samadhi*; (b) ***Nirvitarka samadhi*** or non- argumentative *samadhi*.

(ii) ***Vicara*** (deliberation or discrimination): (a) *savicara samadhi* or *samadhi* with consciousness of deliberation and discrimination; (b) *nirvicara samadhi* or *samadhi* without consciousness of deliberation and discrimination.

(iii) **Ananda** (bliss, joy or happiness): (a) *sananda samadhi* or *samadhi* accompanied with bliss, joy or happiness; (b) *nirananda samadhi* or *samadhi* without accompanying bliss, joy or happiness.

(iv) **Asmita** (ego): (a) *sasmita samadhi* or *samadhi* accompanied with ego; (b) *nirasmitta samadhi* or *samadhi* unaccompanied by ego.

Thus, there are in all eight types of *asamprajnata samadhis* based on *vitarka*, *vicara*, *ananda* and *asmita*.

Samprajnata Samadhi is that which is attended by *vitarka*, *vicara*, *ananda* and *asmita*.³

Samprajnata is a conscious illumination. So long as the argumentative consciousness is present it is called *savitarka samprajnata samadhi*. Again, so far as deliberating consciousness is present it is called *savicara samprajnata samadhi*. And so long as consciousness of bliss is present it is called *sananda samprajnata samadhi*. And finally, so long as consciousness of ego is present, it is called *sasmita samprajnata samadhi*. And in the highest state of *samadhi* when one is not conscious of these parameters concerning thinking, feeling and enjoying nor one is conscious of his ego, then one is said to have attained *asamprajnata samadhi*. This *samadhi* is the same, which is known as *nirvikalpa samadhi* in the *Vedanta* philosophy. In their idiom *savikalpa samadhi* is synonymous with *samprajnata samadhi* and *nirvikalpa samadhi* is synonymous with *asamprajnata samadhi*.

Samprajnata === *sabija* === *savikalpa samadhi*

Asamprajnata === *nirbija* === *nirvikalpa samadhi*

There is another expression *samapatti* used by Patanjali, which is identical in meaning to that of *samadhi*. Just like *samadhi*, *samapatti* may be *savitarka samapatti* and *nirvitarka samapatti* on the one hand, and *savicara samapatti* and *nirvicara samapatti* on the other.

Of the eight sorts of the *sabija* or *samprajnata samadhis* the highest is *nirvicara samprajnata samadhi*, for it is concerned with the absence of even an abstract concept. Patanjali says:

On the purity of the ‘non-deliberate’ communion, there follows clarity of spiritual consciousness.⁵²

That is, that when the *samadhi* without the abstract concept has been established, then there is the spiritual elation. For the *nirvicara samprajnata samadhi* the object of concentration and meditation is very subtle. For example, one has to meditate upon one of the subtle *tanmatras* (colour, smell, sound, taste or touch), taken out of parameters of space and time. That is, to think of sweetness without the actual sugar, to think of colour without thinking of a coloured object and so on. The *Nirvicara Samprajnata Samadhi* leads to a state of consciousness (*prajna*), which is laden with eternal truth:

Therein consciousness is ‘truth-bearing’ (*rtambara*).⁵³

While the highest type of *Samprajnata Samadhi* is characterized by the *rtambara prajna*, the *Asamprajnata Samadhi* is even devoid of such type of characteristics. At this stage the self is merged into its natural and intrinsic state:

Then there is an abiding of the spectator (spirit) in its own unspoiled form.⁵⁴

The *Nirvicara Samprajnata Samadhi* helps in securing this final state, since the impressions resulting from this *samadhi* shield all other impressions:

The impressions produced by this consciousness is destructive of other impressions.⁵⁵

Whatever impression is persisting even at this stage has to be eliminated and when this is done the last stage so attained is *nirbija* or *asamprajnata samadhi*:

When this also has become censored, all becomes suppressed; thence follows ‘seedless communion’.⁵⁶

There is nothing higher than this *samadhi*. The attributes of the *prakrti* (*sattva*, *rajas* and *tamas*) crumble and the *purusa* stands forth shining in its own pristine light:

There is involution of the attributes when there is no further purpose of the spirit to be served by them—and this is isolation (*kaivalya*); or it may be defined as the ‘abidance of the sentient spirit in its own nature’.⁵⁷

Evil or bondage is caused due to clinging to the *gunas*. It arises because the seed of life cast into matter becomes fettered by the *gunas*. According to the predominance of one or the other of the *gunas* the soul rises or falls. When it is

recognized that the self is dissimilar from *prakṛti*, then there is release.⁵⁸ In the words of Max Muller:

Perfect discrimination is rewarded by *dharmamegha*, the cloud of virtue; knowledge and virtue being inseparable like cause and effect. All works and all sufferings have now ceased; the very *gunas*, i.e. *prakṛti*, having done their work cease troubling; *purusa* becomes Himself, independent, undisturbed, free and blessed.⁵⁹

Samadhi is the supreme spiritual experience, which places one in tune with the whole universe. It is a distinct state of consciousness and can only be experienced and not defined.⁶⁰ This stage of enlightenment is not easy to attain; it comes stage by stage and these stages have been enumerated as seven:

For him, there is understanding with seven terminuses.⁶¹

These seven stages are:

1. One knows all that is necessary to know. Nothing further to be known.
2. Now there is nothing left which can give pain.
3. Having attained *kaivalya*, one has attained everything. All the desires have been fulfilled.
4. There is nothing left to do; no more obligations, no duties and as such liberated.
5. One is free from the perturbations and swirls of the *citta*; no excitement, no anxiety and no distractions.
6. Free from the malice of *gunas*—*sattva*, *rajas* and *tamas*, these qualities have as if melted away.
7. One is finally established in the self. One is no more affected by the sense organs, by the vital *pranas*, nor by the mental behaviours. *Prakṛti* along with her entire complex disappears. One sees all round oneself the divine existence just as the unenlightened one sees all around him the existence of *prakṛti* and her modifications.⁶²

Swami Vivekananda has described the above state like this:

All old tendencies of restlessness and dullness will be destroyed, as well as the tendencies of goodness too. The case is similar to that of the chemicals used to take the dross from gold ore. When the ore is smelted, the dross is burnt along with

the chemicals. The good and evil tendencies will destroy each other, leaving alone the soul in its own splendour, untrammled by either good or bad. Then the man will know that he had neither birth nor death nor need of heaven or earth. He will know that he neither came nor went; it was nature that was moving, and that movement was reflected upon the soul. The form of the light reflected by a glass upon the wall moves, and the wall foolishly thinks it is moving. So with all of us; it is the *citta* that is constantly moving, making itself into various forms, and we think that we are these various forms. All these delusions will vanish.⁶³

In this state there is neither east nor west, increase or decrease, sitting or standing, life or death, waking consciousness or dream state, talking or listening, thinking or doing, light or darkness.⁶⁴ This state is called the superconscious state. The sense of inadequacy is removed by the recognition of the limitless divine consciousness; man is raised above the level of nescience and enjoys everlasting bliss and freedom.⁶⁵ In the words of Rammurti S Mishra:

The superconscious mind is that which manifests superconsciousness. Man can obtain this mind through *samadhi*. In the state of superconscious mind, one perceives an infinite magnetic current around and within one's self. One feels unexpressible peace and happiness. In this state, all physical and mental diseases and other burdens are eliminated. One feels freedom within one's self. The aim of *samadhi* is to obtain this mind and this state.⁶⁶

Conclusion

Although the word *yoga* means a unity of two objects yet its aim in *Yoga Sutras* is to bring about disunity or *viyoga* between *purusa* and *prakrti*. The liberated state of *purusa* is envisaged not as union with the supreme soul or God, but aloofness in its own pure self.⁶⁷ In the fourth chapter the state of *kaivalya* has been described. This is the state of absolute freedom, which is the fructification of the practices as given in the first three chapters. In this state one is free from the afflictions and the consequences of actions. The actions are of four kinds; good actions which bear good consequences; bad actions which bear bad consequences; mixed actions which bear mixed consequences; the actions which are neither good nor bad. The actions of the released person belong to this category; in this case there is no fructification of

actions leading to the destruction of all afflictions. The tendencies of past lives are carried to the present one as residue, the seeds of which have also to be destroyed. With the removal of nescience, the seeds of past tendencies are burnt. The three modes *sattva*, *rajas* and *tamas* become inert and powerless. At this stage the state of *kaivalya* or absolute freedom is attained. In this state the mind merges into the self and there is not the slightest notion of 'I'; there is no mental activity as there is no doer; all the *karmas* are burnt in the fire of wisdom.

According to Guru Nanak, the cause of birth in this world are the actions performed by *jiva* in the previous birth, but the liberation from this cycle of birth, death and rebirth is ultimately achieved through the grace of God. Good actions may procure a better frame of mind, but deliverance comes only through His grace. Guru Nanak says:

O God, Thy power is spread in the three modes of *rajas*, *tamas* and *sattva* and within them the *jiva* suffers in ego the agony of birth and death, but he on whom You shower Your Grace, he attains the fourth state of emancipation through the benevolence of the *Guru*.⁶⁸

He who carries out His Will partakes actively in all fields of life. He is God-oriented and makes others God-oriented. This is the reason that he deals and participates in all fields and all aspects of life. This is the true *yoga*.

Guru Nanak says:

Subdue thou thy five demons and keep thy mind in its places,
This alone is the foundation of the way to union with God.⁶⁹
What is it if a man becomes naked by taking off his clothes?
Wearing matted hair how can he practice *yoga*?
What avails it to hold the breath within the tenth gate,
if the mind is not pure?⁷⁰

According to Duncan Greenless:

Guru Nanak does not advocate renunciation but for leading a balanced life; fulfilling all the duties of a householder, enjoying the worldly pleasures but all the time preparing for a still higher life beyond and not bound to the worldly life only. *Sahaj Yoga* is practical and is meant for all type of people. It is easier to feel His

presence while washing clothes or scrubbing floors or keeping office ledgers than while standing on one leg in holy places far away from human haunts and amidst Himalyan snows.⁷¹

There are eight steps in the *Yoga* philosophy. G. S. Mansukhani interprets these according to the philosophy of Guru Nanak like this:

- (i) **Yama** stands for self-control and humility.
- (ii) **Niyama** stands for reading and hearing of *gurbani*.
- (iii) **Asana** stands for ceaseless remembrance of God.
- (iv) **Pranayama** refers to the hearing of the Name and practicing the *Guru's* word in the mind.
- (v) **Pratyahara** means withdrawing the mind from desire and turning it inward for self-analysis.
- (vi) **Dharana** stands for bringing back the mind to *shabad* in case the mind wanders away.
- (vii) **Dhyana** means to meditate over the meaning of *shabda*.
- (viii) **Samadhi** is the amalgamation of the mind into the heart of *shabda*. It does not mean being lost to the world or being uncaring to the problems of daily existence, but feeling the existence of God everywhere and to regard everything that comes from Him-good or bad- as sanctified.⁷²

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33. clqau mnu rwKY AMimRqu cwKY]

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34. bwbw mnu mqvwro nwm rsu pIvY shj rMg ric rihAw]

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ihrdw dyh n hoqI AauDU qau mnu suMin rhY bYrwwI]

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 jnm mrx haumY duKu pwieAw]
 ijs no ik@pw kry hir gurmuiK guix cauQY mukiq
 krwiedw]
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69. pMc mwir icqu rKhu Qwie]
 jog jugiq kI iehY pWie]
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70. jtw muktu qin Bsm lgweI bsqR Coif qin ngnu BieAw]
 rwm nwm ibnu iqRpiq n AwvY ikrq kY bWDY ByKu
 BieAw]
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Retrospect

The questions relating to mind occupy a central place in the later Indian philosophy, although the notion of mind as having a separate identity is not found in the *Vedas*. In the *Upanishads* the words used for mind are *manas*, *prajna*, *sankalpa* and *citta*. The essence of mind is not consciousness but it is a subtle form of matter and like the body it is made of matter. The difference is that whereas the body is gross, the mind is subtle.

In the first chapter, the different views regarding mind as found in both the Indian philosophy and Western philosophy have been examined. The orthodox schools of Indian Philosophy have defined mind in agreement with their philosophic ideas. According to *Nyaya* School, mind is an appendage for attaining knowledge. It gets the details from the sense organs and carries it to the *atman* (soul). It also apprehends the internal states of pleasure, pain etc. It is atomic in size and is one in each body. If the mind were possessed of enormity it could come in contact with many senses at a time. Since this is not achievable the mind is an atom. The *Vaesisika* School describes the component parts of human being as body, sense organs of knowledge and of action, *manas* (mind) and *atman* (soul). The minds and souls are unlimited in number and eternal in existence. Each soul in the worldly existence has involvement with a mind, which acts as the apparatus of knowledge, feeling and action. The mind connects the soul with the sense organs of knowledge and through them with the objects of knowledge.

According to *Samkhya* School, the instruments of knowledge are *antahkarna* consisting of intellect (*buddhi*), ego (*ahamkara*), the inner sense (*manas*) and the five external senses of ear, skin, eye, tongue and nose. The first three are inner instruments of knowledge because they are situated inside the body and five are outer senses as they are on the surface of the body and are turned outward. The distinctive function of *buddhi* is ascertainment of the true nature of everything; *ahamkara* refers to the self; and the function of *manas* is said to be *samkalpa*.

In *Yoga* philosophy mind has been called *citta*. The word *citta* is derived from the root *cit*, which means 'to know'. *Citta* is used in the *Yoga* system to mean the

entire knowing mechanism. *Citta* has three chief aspects with distinct functions to perform namely *manas*, *ahamkara* and *buddhi*. In relation to the external world the *manas* perceives, the *ahamkara* arrogates and the *buddhi* discriminates, decides and resolves after which action arises. These three aspects constitute the mind (*citta*) as a whole.

According to *Mimamsa* school mind is an internal organ through which the apprehensions of the sense organs (about external objects) and also about pleasure, pain, cognition and other qualities of the self (internal) are perceived. The mind is neither atomic (*anu*) in dimension nor quick in motion but it is all pervasive (*vibhu*) and motionless (*aspadam*). It is an intangible substance, which is neither an effect nor cause of anything else. Although all-pervading, it is limited by the body and serves as an organ of internal perception. It functions in conjunction with the self, which is also all-pervading.

According to *Vedanta* school, man is a composite structure consisting of body, mind and soul (*atman*), which is the same in all individuals and in the cosmos. It is called *atman* in the individual and *Paramatman* or *Brahman* in the cosmos. This Universal *Atman* is reflected in or limited by the bodily mechanism of each individual and is called *jiva*, which for the time being assumes an identity and separateness for itself. The bodily mechanism of the individual as well as that of the cosmos consists of the following principles: individual ignorance (*avidya*), which is a part of the cosmic ignorance (*mula avidya* or *maya*); *antahkarana*, the internal organ (mind) consists of the four aspects or parts of the mind namely, *buddhi* (intellect), *ahankara* (ego), *citta* (storehouse of past impressions) and *manas* (organ of attention).

Among the three heterodox schools of Indian Philosophy *Carvaka* states that mind is a by-product of body and consciousness is the end result of mind. At death the body disintegrates and so does the mind and consciousness. Buddhism believes in the doctrine of *anatma-vada* (no-self), according to which there is nothing permanent in the physical or mental realms. There is no permanent, enduring or unitary substance either in the physical or mental world. According to Jainism mental activities such as cognition, affection and conation belong to the self or *jiva* (soul) and *manas* (mind) has only a limited function to perform. The *soul* is a permanent

principle of consciousness. It is not a material entity but an immaterial or spiritual substance different from and independent of the body and brain. It is an agent of all mental activities and is directly experienced as the 'I' in all such activities as 'I know', 'I do' and 'I feel'. It is the source of all mental activities and consciousness is its essential quality.

In the Western philosophy, mind is defined in different ways by different schools of thought. According to Materialism only physical matter exists and mind is the by-product of matter. This outlook is known as Epiphenomenalism; it considers matter as the real substance and considers mind as only a 'glow' or shadow of matter that appears under some conditions. Mental events are always the result of physical events but are never the cause of other mental events or of any physical events. This school of materialism thus denies mind as a fundamental reality. As opposed to this view the school of Idealism states that mind exists as an independent and immaterial reality and this view is known as Psychological Monism. It denies the reality of matter and reduces it to secondary importance. It holds that the causal series is confined to the mental and what is called matter is only a 'shadow' cast by mind or is only an appearance. The school of Neutral Monism states that what exists in nature is neither material nor mental but some neutral substance out of which both material and mental substances are formed. Every human being consists of two different substances namely mind and body. Mind is defined as a substance having no spatial location and it is referred to as the locus or centre or owner of thoughts, feelings and sense-experiences. On the other hand, body is the locus of all the physiological changes.

In the second chapter, the relationship of mind with body, intellect, senses and self has been examined to study its physiological basis. According to Guru Nanak *Bani*, human body is composed of five elements of earth, water, fire, air and ether. These five elements are the manifestations of God. The body is a living organism but it has life only due to soul. The soul enters the body and after death of the body the soul passes to another body. Along with body and soul, human being has another entity called mind. It is also composed of five elements and resides within the body. It is unlike body and self but it is interrelated and affected by these co-relates. It is the seat of all mental behaviour like thinking, feeling and willing. The mind is subtle in

contrast to the gross body. Mind is ever active but not conscious in itself; it seems to be conscious because of the reflection of the divine light of the soul. To receive knowledge, it must be in contact with the objects seen through the sense organs and at the same time it must be in contact with the soul. It is the connecting link between soul and body.

In the *Yoga Sutrās*, mind is called *citta*, which is unconscious but becomes seems to be conscious on account of the manifestation of *purusa* (spirit). Mind is finer in structure but like everything else, is born of *prakṛti*. Therefore, the activities of the body and the processes of mind are unconscious (*jada*). The only conscious element is the *purusa*. All the mental activities apart from consciousness are performed by mind. The mind, however, has the power of manifesting or revealing the consciousness of the *purusa*. The more *sattvic* the mind, the more capable it is of revealing the light of consciousness of *purusa*.

The system of *Yoga* is based on the philosophy of *Samkhya* and according to this system human evolution takes place gradually. The *purusa* enters the body in a non-material capsule, which it carries along from its earlier birth. This shell is called *karana sarira* or causal body. The *samskaras* are carried in this non-material causal capsule, shell or casing. This causal body interacts with matter or *prakṛti*, which is equipoise of three *gunas* of *sattva*, *rajas* and *tamas*. Now starts the formation of body-complex, which is known as *linga-sarira* (the astral or subtle body). All the psychological tendencies are inherent in this *linga-sarira*. The subtle body consists of *ahamkara* (ego), five sense organs, five motor organs and mind, considered to be the eleventh organ. The subtle body interacts with matter and the gross body is formed. The gross body that is fashioned is called *sthula sarira* and it is constituted by *pancha bhuta* or *sthula bhuta* of earth, water, fire air and ether.

In the third chapter, the nature of mind is discussed. According to Guru Nanak mind is never constant and it keeps on drifting from one condition to another. Sometimes it behaves as unwise and ignorant but it can be intelligent also. Mind is subtle like air and get in touch with with external objects through sense organs. That is, to receive knowledge mind must be in contact with the objects seen through the sense organs and at the same time it must be in contact with the self. Therefore mind

is related both to physical as well as to the spiritual. It moves to enjoy the material objects, which bind him and push him in the series of causal determination but it can also turn around by comprehending *sabda* and thereby realizing its Divine Essence.

According to *Yoga* philosophy, mind is at all times transforming itself into different states of being and willing. In perception, the external objects are not known as they actually are. To know an object the mind travels to an external object in the form of a *vritti* (modification) through a sense organ and is modified and coloured by the form of the object. The mind itself is also an object undergoing change at every moment; it is like a flowing stream.

The *Yoga* philosophy defines five kinds of states of mental states i.e. *ksipta*, *mudha*, *viksipta*, *ekagra* and *nirudha*. The first three stages are negative while the last two are the preferred states of mind. When the mind is in an earlier stage of disturbance (*ksipta*), it lacks judgement and is generally hyperactive. The next stage of the *mudha* is marked by inertia, lethargy, sluggishness, vice and ignorance. The state of *viksipta* is an advanced stage of the *ksipta*, where the mind is unable to slow down. *Ekagra* and *nirudha* are the mental levels at which the mind almost ceases to be affected by the pains and miseries of mortal existence. *Ekagra* state is highly beneficial in achieving concentration. *Nirudha* stage is that state where the mind is totally undisturbed and it is purified by the flow of positive energy. *Nirudha* is the ultimate desired mental state. In this state the true nature of *purusa* comes to be known.

In the fourth chapter the functions of mind are discussed. According to Guru Nanak, mind is the means to get knowledge. It perceives, assimilates and discriminates one thing from another. God has created the world and He pervades within and without. The *atman*, residing within man sees all things through the mind only. The chief characteristics of mind are awareness and reflection. To obtain knowledge of the outside world of objects the self has to take help from the mind, which through its characteristics of awareness and reflection finds out the objects and thus knowledge arises. The function of mind, intellect and ego is integrated as mind sees the external objects through the senses and reflects upon the objects and presents it to 'ego'. Bliss is the characteristic of self if the mind is not influenced by *maya*,

greed or ego. The terms *surat*, *mat*, *buddhi*, *sudh* etc. point to the process of knowing and functioning of mind. However, *sahaj* is the advanced category of knowledge, which is obtainable by mind through *sabda-surat yoga*.

In the *Yoga* philosophy five-fold mental activities are described i.e. *pramana* (true cognition), *vipraya* (false cognition), *vikalpa* (inference), *nidra* (sleep) and *smriti* (memory). *Pramana* apprehends an object as it is in reality. *Viprayaya* does not correspond to the object which one wants to apprehends. *Vikalpa* is only a mere name and has no real object corresponding to it. *Nidra* is the mental modification based on the cognition of absence or void. *Smriti* reproduces a past apprehension of an object. When the *citta* is modified into any kind of *vritti*, the self is reflected in it and it identifies itself with these *vrittis* and suffers five kinds of sufferings i.e. *avidya* (ignorance), *asmita* (wrong identification), *raga* (desire for pleasure), *dvesa* (aversion to pain) and *abhinivesa* (fear of death). *Avidya* consists in a false view of things and situations. *Avidya* is primarily responsible for the other four *klesas* also. These afflictions exist in the form of various intensities and degrees. They are burnt or destroyed only by discriminative knowledge, which leads to a state of *kaivalya* (perfect isolation of *purusa* from *prakrti*).

The fifth chapter explicates the methods to control mind. According to Guru Nanak *naam-simran* is the easiest and natural way to control the mind. *Naam* is the description of the attributes of God through speech. According to Guru Nanak *naam* (name of God) is the purifier of mind. The *naam* leads to the feelings of marvel and an aesthetic enjoyment of the creation of God. Through the recitation of *naam*, one feels the presence of God within as well as outside. Though *naam-simran* is crucial for man's spiritual progress, but an essential correlate of *naam-simran* is uprightness in thought and action. Even loving recitation of *naam* will fail in the attainment of its objective, if it is not fortified with the cultivation of good moral qualities. For this reason the concepts of *sangat* and *sewa* has great importance in the teachings of Guru Nanak. Another important feature is the importance given to the grace of God, *Guru* and realizing His *Hukam* on the way to control the mind and attain spiritual progress.

According to *Yoga*, the *vrittis* of mind can be controlled by the adoption of two means (a) constant repetition and practice (*abhyasa*) and (b) detachment and

indifference (*vairagya*). While one proceeds to practice *abhyasa* and *vairagya*, many obstacles can crop up on the way to achieve the control of mind. These obstacles cause distractions in the way of achieving the purpose i.e. control of mind. Besides *abhyasa* and *vairagya* there are some other methods given by Patanjali to achieve the calmness of mind. One method is to fix attention 'upon some one truth'. Another method is to concentrate mind on some person whose life is holy and devoid of passion and attachments. The stillness of mind and its modifications is also possible through the practice of eight limbs of *yoga* that is, *yama* (restraint), *niyama* (observance), *asana* (posture), *pranayama* (breath-control), *pratyahara* (withdrawal), *dharana* (concentration), *dhyana* (meditation) and *samadhi* (absorption).

In the sixth chapter the role and condition of mind is discussed once the goal of life has been achieved, that is, enlightenment or the experience of Ultimate Reality. Guru Nanak has stressed *naam-simran* and truthful living by the cultivation of virtues; through these practices ignorance is removed which is the root cause of sufferings and bondage. When the mind becomes pure, the self returns to its pure state; this pure state is what is called self-realization and this is a state of pure consciousness. The self-realized person becomes one with God in spirit, though he still retains his body (*jivan-mukta*). He conquers the world as well as his own mind by keeping the name of God enshrined within his mind. Although, he is alive in the body and mind but these have got no hold on him now. The allurements of body and mind have evaporated for him. There remains no fear either of life or death.

In the *Yoga Sutras* there are various types of *samadhis* mentioned of which there are two main classes: (i) *Samprajnata Samadhi* (ii) *Asamprajnata Samadhi*. *Samprajnata samadhi* is of subordinate status, since in this *samadhi* the *samskaras* are not altogether eliminated. Since it has seedlings of *samskaras* it is also called *sabija samadhi*. *Asamprajnata samadhi* is called seedless *samadhi* or *nirbhija samadhi* in which all the *samskaras* are destroyed. There is nothing higher than this *samadhi*. The attributes of *sattva*, *rajas* and *tamas* disintegrate and the *purusa* stands forth shining in its own unspoiled form. One is no more affected by the sense organs or by the psychological conditions. *Prakrti* along with her entire complex disappears. One

sees all round oneself the divine existence just as the unenlightened one sees all around him the existence of *prakrti* and her modifications.

As against *Yoga's* duality of soul (*purusa*) and matter (*prakrti*), Guru Nanak stands for monotheism. *Prakrti* has no independent existence; it comes into being by His Will and it subsists as long as He Wills. God is the sole Creator; everything lies in God lies in everything. Before manifesting Himself in the form of this phenomenal world God lay in the form of *sunm samadhi* or in a state of attributelessness. As and when God thought of manifesting Himself, He created this Universe. As *nirguna* He is Absolute, Immutable, Infinite and Ineffable; and as *saguna* He is all that is temporal. This vast universe of matter and life is His own creation. God is both Transcendent as well as Immanent. He is Immanent because having created the Universe He permeates it and can be comprehended. He is Transcendent because He is Infinite and cannot be confined to the visible world only. Just as all things are in space and space is in everything and yet space is more than the objects that occupy it. In much the same way God transcends the phenomenal world.

Unlike Patanjali, who believes in the array of souls, Guru Nanak believes in One Universal Soul or Spirit; all other souls are but individual manifestations of that. They got segregated from their original source by the will of God Himself. This separation gives man his uniqueness, I-am-ness, or *haumai* and from this springs the miseries, sorrows and *kleshas* of life. Actually, *Haumai* is nothing but a facade of mind that distracts *atman* from merging in *Parmatman*.

Like the other systems of Indian philosophy, Guru Nanak also believes in the law of *karma* and doctrine of transmigration of *atman*. In order to get rid of these two irreversible laws, one has to go through some sort of discipline, of which control over mind is the primary requisite; and most importantly efforts made by one can yield results only if *Guru's* or God's grace wills and blesses him. Man is intrigued by the sufferings and pain in life. If God is all merciful then why does there is suffering. According to Guru Nanak when man ceases to follow the path of love and acts selfishly then this in turn sets in motion the chain of cause and effect. This *karma* is the cause of birth and death. In selfishness is bondage, and in selflessness is freedom. Pain occurs when man indulges in pleasure. The desire to repeat the previous

pleasures allows no peace to the mind. If the pleasure is not attained again then there is mental pain and anguish. Happiness and peace are not attained by indulging in momentary worldly allurements. The root cause of suffering is the assertion of the self. But this very self can be brought under the Will of God and then it ceases to trouble man. As soon as man realizes that all phenomenon including him are subject to God's will, he ceases to assert himself. He surrenders himself to God's Will and thereby overcomes his ego.

Guru Nanak's path of *naam-simran yoga* falls within the orbit of *bhakti-yoga* practice of Indian philosophy; but it relates to the *nirguna* tradition of *bhakti-yoga* and not to the *saguna* one. In the latter, one concentrates on some image or deity such as *Kali, Durga, Rama, Krishna* and so on. But this is not the case with *naam-simran yoga*; in it one has to tread a far more challenging path, which needs application of a higher order. Guru Nanak's path seeks this concentration by reconditioning life in such a way that the whole progression of having the feel of the Formless God becomes an everyday experience. That is the explanation that Guru Nanak's path is also called *sahaj-marga* or *sahaj-yoga*.

The paths that are by tradition accepted for the deliverance of the soul are called *jnana-marga, karma-marga* and *bhakti-marga*. These are also called the *yogas*. The *karma-marga* touched its zenith in the development of the concept of *nishkam-karma* (action done without any expectation of fruits or rewards) in the *Bhagwadgita*. According to the path of *jnana-marga*, one has to know the nature of the phenomenal world, which is illusory (*maya*); and to realize the Ultimate Reality i.e., the *Brahman* as eternal and immutable. The *Bhakti-marga* is based on loving adoration of the Supreme Power i.e. God. Man's devotional faith is directed, in the case of *saguna bhakti*, towards a personal God and, in the case of *nirguna bhakti* towards God's essence (*naam*). It demands a total surrender of oneself to the Will of the Almighty and an intense loving adulation of Him. The most distinct point in Guru Nanak's *bhakti* is the importance given to God Himself and not to any manifestation of God. That is why the stress is not on repetition of the name Ram or *Hari*, but meditation on the nature of God and His attributes.

The human being has to come across physical and mental hardships and sufferings. These are born of his own actions in the present or past lives. These actions lead to either pleasure or pain but ultimately even the pleasures turn into pain, considering the nature of this phenomenal world. Patanjali identifies *citta* as the seat of both pleasure and pain and prescribes control of the psychomental states as the therapy for the sufferings encountered by man. Guru Nanak too stands for the control of the mercurial mind. In this respect, both Patanjali and Guru Nanak have the same opinion. They, however, vary in their techniques required to encounter the quandary of the human situation. Patanjali stands for the *yogic* techniques of the eight fold programme and Guru Nanak for the *naam-simran yoga*. Guru Nanak does not support the *yogic* techniques of *asana*, *pranayama*, *dharana*, etc. undertaken to bring *ekagrata* (high degree of concentration) and thereby to attain a state of *kaivalya*. This is achieved through the agency of *naam-simran* only.

All the philosophies and religions bring forward ways and means to declutch man from his accustomed life. The various terms used for this declutched and liberated state are *mukti*, *moksha*, *nirvana*, *kaivalya* etc. Patanjali uses the term *kaivalya*, which signifies complete segregation of the soul from everything else. It is not merger but isolation or aloofness, a release from the fetters of *prakrti*. For Guru Nanak the term most favoured is *jivan-mukta*. It is a state of peace and serenity attained through the *sahaja-marga*. It is a state of life, which is perfectly attuned to God; one remains riveted in Him and enjoys bliss by continuously feeling His Divine presence.

Repudiation of the world need not take place for the follower of the *sahaj-marga*. It is basically an inner state of joy and peace amidst worldly pre-occupations. One becomes like a fowl, which keeps hovering on the surface of the water, and yet, when it needs to take off, it does so with ease and altogether unperturbed. Or one becomes like a lotus flower, which grows in grimy waters, and yet stays free of the grime. One is able to travel the perilous and difficult terrain of life by attuning one's mind to the Name of The Divine.

The procedure of *naam-simran* is ultimately related to the *bhakti-yoga* of the Indian tradition. But the *Yoga* philosophy of Patanjali has no place for *bhakti*,

although the idea of the *Ishvara* and the Universal *Purusa* or Soul is included in the *Yoga Sutras*. But it is not credited with any work beyond being the initiator by providing the first impulse in *prakrti's* evolution of manifesting itself. *Purusa Visesa* is not a dynamic entity. It is neither the creator, nor the sustainer, nor the destroyer of the universe. It cannot be, therefore, an object of prayer and loving devotion. At the most, the idea of it is an aid in facilitating concentration and thereby attaining the state of *samadhi*.

For this reason the concept of *Guru* or God's grace (*nadar*) as a retort to a loving and longing heart is alien to Patanjali's *Yoga* system. For Guru Nanak, it is the grace of God, which is the final authority in all things. The invoked Divine Grace may settle upon one direct from God or through His chosen one in human form, gifted with the power to deliver the message of God, revealed to him earlier. Although prayer and devotion are necessary requisites, *mukti* is not possible without God's grace.

Patanjali's endeavour is to create such a man who would remain composed amidst the humdrum of life. As there would be no disturbances (*vrittis*) in the calm sea of his mind (*citta*), the world can remain what it is but he himself would remain alone, aloof and undisturbed in the state of *kaivalya*. Nothing can disturb his peace now. Guru Nanak's intent is to generate such a man who would not only lead a focused life himself but also guide others to that end. Such a person has the Name of God enshrined in his mind, pursues the path of *sahaja yoga* (*naam-simran*) in a state of perfect equipoise. The life of such a person is full of upright activity based on a quest of truth, is not ego-oriented (*manmukh*) and led under the control and direction of a *Guru* (*gurmukh*).

The word *manmukh* indicates the customary state of man in which his self-will and natural instincts dominate and *gurmukh* indicates the idyllic man or the man with the highest stage of mystic attainment. The discipline of Guru Nanak constitutes the progress from *manmukh* to *gurmukh*, or from a self-centered person to a God-centered person. The root cause of mental tension is man's estrangement from God and his consciousness of separate individuality. The world of sense perceptions is real and mind's action and reaction to the external surroundings increase the mental

anxiety, but it is also a fact that mental peace, happiness and bliss can be achieved by plunging inside oneself. These are inner states of mind and can be realized by transcendence of ego-consciousness to cosmic consciousness.

Guru Nanak denounces the path of outer renunciation. *Mukti* is to be found in this life while laughing, playing, wearing, eating and enjoying diverse joys of the world. The way of devotion or *bhakti* is compatible with action in Guru Nanak philosophy but it is not so with the *samadhi* of *yoga*, which is induced intentionally with effort by the *yogi*. The way of devotion is induced by meditation on the Name of God. It is therefore relatively easy, effortless and natural and for that reason known as *sahaj samadhi*.

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