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. In ego man thinks that he is distinct from God. He builds around himself a wall prepared by his ego.

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. 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.

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.
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, possesive 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. The metaphors of fly (_makhi_), she-serpent (_sarpani_), the evil mother-in-law (_sas-buri_) 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.

(d) **Mind in **_Sahajavastha:_

_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.

When the ego is subsided and one resides in the innate and effortless state of the self, _sahaj_ is attained. 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.

_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.
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 \textit{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. \(^{31}\)

\begin{center}
One who abides in \textit{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 \textit{sahaj}  
Effortless his silence  
Spontaneous his utterance  
In poise he eats, in poise he loves  
In \textit{sahaj} he finds distances bridged. \(^{32}\)
\end{center}

For Guru Nanak \textit{sahaj} also implies the acceptance of \textit{hukam}.

\begin{center}
To walk in the umbrage of divine will is, says Nanak  
Ordained in the spirit itself. \(^{33}\)
\end{center}

Again, Guru Nanak says:

\begin{center}
We come by \textit{sahaj} and left by \textit{hukam}, Nanak  
There is eternal obedience. \(^{34}\)
\end{center}

\textit{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 *sunn-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 *klishta cittavritti* or *aklishta 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 unrepetitive, 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.  

**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’.

(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.

*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 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). 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. 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. 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.\textsuperscript{50}

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

(b) Mental Afflictions:

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

(i) \textit{Avidya}

It consists in a false view of things, that is, when things and situations are known, as they are not, then there is \textit{avidya}. It consists in accepting something, which it is not. For example, as Patanjali says, \textit{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.\textsuperscript{52}

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

Illusion \textit{(avidya)} is the breeding ground for those that follow-these being latent, feeble, diffused and prominent.\textsuperscript{53}

(ii) \textit{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 perceive-faculty and the perception-faculty.\textsuperscript{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.\(^5\)

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.\(^6\)

(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.\(^7\)

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.\(^8\)

(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’.\(^9\)
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.\(^6^0\)

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.\(^6^1\)

(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 sanskaras (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-amness 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 (*trsna*), from conflict (*dvanda*) and from illusion (*maya*).
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2. kwieAw kwgdu mnu prvwxw ]
   Guru Granth Sahib, p. 662.

3. krxi kwgdu mnu msvwxI burw Blw duie lyK pey ]


6. scy qyry KMf scy bRhmMf ]
   scy qyry loA scy Awkwr ]
   scy qyry krxy srb bIcwr ]
   scw qyrw Amru scw dIbwxu ]
   scw qyrw hukmu scw Purmwxu ]
   scw qyrw krmu scw nIswxu ]
   scy quDu AwKiIh lK kroiV ]
   scY siB qwix scY siB joir ]
   scI qyrI isPiq scI swlwh ]
   scI qyrI kudriq scy pwiqswh ]
   nwnk scu iDAwiein scu ]
   jo mir jMmy su kcu inkcu ]


10. Brim Bulwxxy is mnmuK khIAih nw aurvwir n pwry ]
Guru Granth Sahib, p. 797.

11. mn kw kihAw mnsW krY ]
    iehu mnu puMnu pwpu aucrY ]
    Ibid., p. 832.


14. jo jo dIsnY so so rogI ]
    rog rihq myrw siQguru jogI ]
    Ibid., p. 1140.

15. shjy AwvY shjy jwie ]
    mn qy aupjY mn mwiH smwie ]
    Ibid., p. 152.


19. qrvr pMKI bhu inis bwsu ]
    suK duKIAw min moh ivxwsu ]
    Guru Granth Sahib, p. 152.

20. bwbw mwieAw swiQ n hoie ]
    iein mwieAw jgu moihAw ivrlw bUJY koie ]
    Ibid., p. 595.

21. mK¨ØI imTY mrxw ]
    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 ]
   swI 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.


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 kIqw ikAw cqurweI ]
   Ibid., p. 359.

31. suKu duKu duie dir kpVy pihrih jwie mnuK ]
   Ibid., p. 149.

32. swjnu dustu jw kY eyk smwnY ]
33. hukim rjweI clxw nwnk iliKAw nwil 

34. shjy Awey hukim isDwey nwnk sdw rjwey 

35. Anidnu bwxI sbdy gWvY swic rhY ilv lwie 


37. shij imlY imilAw prvwxu 
   nw iqsu mrxu n Awvxu jwxu 

38. ijin buiJAw iqin shij pCwinAw 
   dyiK bIcwir myrw mnu mwinAw 


44. Ibid., I, 7.
45. Ibid., I, 8.
46. Ibid., I, 9.
47. Ibid., I, 10.
48. Ibid., I, 11.
51. Ibid., II, 3.
52. Ibid., II, 5.
53. Ibid., II, 4.
54. Ibid., II, 6.
55. Ibid., II, 7.
57. Patanjali, *op. cit.*, II, 8.
60. Ibid., II, 13.
61. Ibid., II, 14.
62. Ibid., II, 15.
63. I.P. Sachdeva, *Yoga and Depth Psychology*, p.41.
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   AYsy qV mih AYiT hTIlo PUIl PUIl ikAw pwyq hy ]2]
   pMc dUq mUF pir TwFy kys ghy Pyrwvq hy ]
   idRsit n Awvih AMD AigAwnI soie rihE md mwvq hy ]`


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    hau hau mY mY ivchu KovY ]
    dUjw mytY eyko hovY]
    Guru Granth Sahib, p.943.