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’a 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 mind\(^ {39}\) 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*)

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*.

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.

(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. 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.

*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. By meditating on the name, through the *Guru*, the mind manor rings with joy. 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. 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. The *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.\textsuperscript{53}

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

The \textit{shabda-Guru} is the profound teacher,
Without the \textit{shabda} the world remains in bewilderment.\textsuperscript{54}

The concepts of the truth, the name, the word and the \textit{Guru} in the compositions of Guru Nanak bear a basic identity.\textsuperscript{55} Guru Nanak says:

Set your mind on the Guru-\textit{shabda},
That is over and above everything else.\textsuperscript{56}

The Sikh \textit{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 delivers it.\textsuperscript{57} God is also the prehistoric \textit{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 \textit{Guru}, there can be no gnosis.\textsuperscript{58}

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

Who is your \textit{Guru}? Whose adherent are you? \textsuperscript{59}

Guru Nanak says:

\textit{Shabda} is my \textit{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 \textit{Guru}.\textsuperscript{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 practicising 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 (santok) 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.

2. Daya, Dharama, Daan: Compassion, Righteousness, Charity.
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 (jagrati), dream (swapani) and dreamless sleep (susupti).\textsuperscript{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.\textsuperscript{75} Prof. Wazir Singh describes these \textit{khands}\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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. 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.

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. Guru Nanak says:

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

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.

(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.

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.\(^8^9\)

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*).\(^9^0\)
The goal of human life is to understand *hukam*, to accept it and to live one’s life in compliance with it.\(^9^1\) Guru Nanak says:

> Bear with grace that God gives thee and instruct thy mind,
> Grumble not in vain.\(^9^2\)

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.\(^9^3\) 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.\(^9^4\)

> *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).

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.

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.

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.

Whosoever overwhelmns his mind through the understanding of *hukam*, realizes death in life. And that man truly lives.

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.

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.

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.\textsuperscript{102}

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

\begin{quote}
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.\textsuperscript{104}
\end{quote}

\textbf{(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.\textsuperscript{105}

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

\begin{quote}
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.\textsuperscript{106}
\end{quote}

\textit{(a) Citta-Vrittis:}

According to \textit{Yoga} philosophy, the \textit{vrittis} of the mind can be controlled by the implementation of two means (a) constant repetition and practice (\textit{abhya}sa) and (b) detachment and indifference (\textit{vairagya}).

\begin{quote}
From practice and dispassion follows their inhibition.\textsuperscript{107}
\end{quote}
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.\textsuperscript{108}

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

And that practice becomes firmly grounded when it is followed for a long time with proper devotion.\textsuperscript{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 \textit{prakrti} have a natural inclination to rush towards allurements of \textit{prakrti}. The links with the \textit{prakrti} have to be loosened in order to establish link with the \textit{purusa}; loosening of this link with \textit{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.\textsuperscript{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 \textit{mantras} and meditating over the meaning these carry.

There should be repetition of that and reflection of what is signified by it.\textsuperscript{111}

\textbf{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) \textit{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) **Alabdhhumikatva** – 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, absence 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.\(^\text{112}\)

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

(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.\(^\text{113}\)

**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.\(^\text{114}\)

(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 (dukhā) 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. Another method is to ‘forcibly expel and to retain the breath’.

Or by expulsion and retention of breath.

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.

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.
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 prediliction.\(^{119}\)

**(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.\textsuperscript{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 \textit{atman} and the \textit{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 \textit{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.\textsuperscript{124}

(ii) \textbf{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 \textit{karmas} without performing the usual sacrifices.

When the truthfulness becomes confirmed he becomes the bestower of rewards for actions.\textsuperscript{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 \textit{ahimsa}, which is actually based on love and \textit{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 person’s 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 possess 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. In fact, 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) **Aparigraha** (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.\textsuperscript{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 \textit{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.\textsuperscript{129}

The five \textit{yamas} must be followed, without place to exceptions. These are also called \textit{mahavratas} or the great vows or obligatory pledges. They are not to be violated under any circumstances. These are universal codes of conduct (\textit{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.\textsuperscript{130}

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

\textbf{II. Niyama:}

The second limb of \textit{yoga} is \textit{niyama}. It consists in following the following five principles of:

(I) \textit{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.\(^\text{135}\)

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) Isvara-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.\(^\text{136}\) Isvara-pranidhana leads to the attainment of Samadhi, a state of transcendental superconsciousness.

From devotion to the Supreme God follows the perfection of communion.\(^\text{137}\)

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.\(^\text{138}\)

These anti-thesis are:

*Hinsa* (violence) against *Ahinsa*
Asatyā (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 Svadhyāa
Prakṛti-pranidhāna (dedication to prakṛti) against Isvara-pranidhāna.

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.’

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 mṛdu (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 mṛdu 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-harrasment 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 (*vṛksa*) and the lotus (*padma*); some are named after animals like the tortoise (*kurma*), the horse (*vyānaata*) 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 (vrittis) 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 Sutras 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.  

There are four alternatives in respect to breathing i.e. (a) breathe- in (b) breathe- out (c) after breath-in there is a pause (d) after breath-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 breath-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.\textsuperscript{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 chitta 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.\textsuperscript{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.\textsuperscript{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 (grihita); 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 (griha, graham 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.\(^\text{166}\)

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.\(^\text{167}\)

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).\(^\text{168}\)

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.\textsuperscript{169}

Having practiced the samyama one can very easily acquire prajna, the
consciousness pregnant with eternal truth, the \textit{rtambara prajna:}

From success therein, results clarity of consciousness.\textsuperscript{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 (\textit{vyuthana samskara}) of distraction. The effort to control this distraction
also leaves an impression (\textit{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.\textsuperscript{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.\textsuperscript{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 (\textit{samadhi parinama} of
citta).\textsuperscript{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:

\begin{quote}
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.\cite{174}
\end{quote}

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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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*).
REFERENCES

1. Arbd nrbd DuMDUkwrw ]
   Drix n ggnw hukmu Apwrw ]
   nw idnu rYin n cMdu n sUrju suMn smwiD lgwiedw ]
   Guru Granth Sahib, p.1035.

2. pauxu pwXI suMnY qy swjy ]
   isRsit aupwie kwieAw gV rwjy ]
   Agin pwXI jIau joiq qumwrI suMny klw rhwiedw ]
   Ibid., p.1037.


4. AwpIn@Y Awpu swij Awpu pCwixAw ]
   AMbru Driq ivCoiV cMdoAw qwixAw ]
   vxu QMm@w ggnu rhwie sbdu nIswixAw ]
   sUrju cMdu aupwie joiq smwiAxAw ]
   Guru Granth Sahib, p.1279.


6. mwXku 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.


16. kr hirht mwl itMf provhu iqsu BIqir mnu jovhu ]


18. ey mn imrq suB icMqM gur sbid hir rmxM ]
   Guru Granth Sahib, p. 505.

19. gur swKI AMqir jwgI ] qw cMcl miq iqAwgI ]

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 ]

21. hir kw nwmu jn kau mukiqjugiq ]

22. so piVAw so pMifqu bInw iJn@I kmwxw nwau ]

23. nwnk scy nw mivxu sBy tol ivxwsu ]

24. nwnk kY Gir kyvl nwmu ]


26. sbid mrY mnu mwry AauDU jog jugiq vIcwrI ]
   Guru Granth Sahib, p. 908.


34. \textit{Ibid.}, p. 414.

36. *ijau mMd r kau QwmY QMmn u*]
   *iqau gur kw sbdu mnh AsQMmn u*

37. *iehu mnu mYglu khw bsIAly khw bsY iehu pvnw*]
   *khw bsY su sbdu AauDU qw kau cUKY mn kw Bv nw*]

38. *jYsy j1 mih kmlu inrwlmu murgweI nY swxy*]
   *suriq sbid Bv swgru qRIAY nwnk nwmu vKwxy*]

39. *gurmuiK hovY su igAwnu qqu bICwrY haumY sbid jlwey*]

40. *sqSmgiq kYsI jwxIAY ijqY eyko nwmu vKwxIAY*]

41. *aUqm SMgiq aUqmu hovY gux kau DwvY Avgx DoYv*]

42. *ijn KY min visAw scu soeI iqn kI SMgiq gurmuiK hoeI*]

43. *jgu ibnsq hm dyiKAw loBy AhMkwrw gur syvw pRBu pwieAw scu mukiq duAwrw*]

44. *gurmuiK sMiD imlY mnu mwnY*]


47. *AMqir mYlu qIrQ BrmIjY mnu nhI sUCw ikAw soc kRIjY*]
   *Guru Granth Sahib*, p. 905.
48. sigguru imY  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. gurmukiK nwmu iDAweIAY mn mMru BIjY ]
   Ibid., p. 419.

52. mnhtI mqI bUFIAY gurmukiK scu su qwir ]
   Ibid., p. 20.

53. BieAw mnUru kMcnu iPir hovY jy guru imY iqnyhw ]
   Ibid., p. 990.

54. sbdu gur pIrw gihr gMBIrw ibnu sbdY jgu baurwnµ ]
   Ibid., p. 635.


56. pVY suxwVY qqu n cInI ] sBSY aUpir gur sbdu bIlwru ]
   Guru Granth Sahib, p. 904.

57. hau Awphu boil n jwxdw mY khiAw sBu hukmwau jIau ]
   Ibid., p. 763.

58. kuMBY bDw jlu rhY jI ibnu kuMBu n hoie ]
   igAwn kw bDw mnu rhY gur ibnu igAwnu n hoie ]

59. qyrw kvxu gurU ijs kw qU cylw ]
   Ibid., p. 942.

60. sbdu gurU suriq Duin cylw ]
   AkQ kQw ly rhau inrwIw ]
   nwnk juig juig gur gopwlw ]
Ibid., p. 943.

61. qqu inrMjnu joiq sbweI sohM Bydu n koeI jIau ]
    AprMpr pwrbRhmu prmysru nwnk guru imilAw soeI jIau ]

62. ijsu imilAY min hoie Anµdu siqguru khIAY ]
    mn kI duibDw ibnis jwie hir prm pdu lhIAY ]
    Ibid., p. 168.


64. nw mnu mrY n kwrju hoie ] mnu vis dUqw durmiq doie ]
    mnu mwnY gur qy ieku hoie ]1] inrgux rwmu guxh vis
    hoie ]

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 ]

71. schu ErY sBu ko aupir scu AwcwrU ]
    Ibid., p.62.

72. squ sMqoKu sMjmu hY nwil ]
    Ibid., p.939.


77. *iqsu ivic jIA jugiq ky rMg ]
    qn ky nwm Anyk Anµq ]
    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 ]

79. *iqQY GVIAY suriq miq min buiD ]
    *iqQY GVIAY surw isDw kI suiD ]

80. *iqQY joD mhwbl sUr ] iqn mih rwmu rihAw BrpUr ]

81. *iqQY loA loA Awkwr ] ijv ijv hukmu iqvY iqv kwr ]


83. Ajit Singh and Rajinder Singh (Eds.), *Studies in Guru Nanak Studies*, (Ed.) p.95.

84. *jqu pwhwrw DIrju suinAwr ]
    Ahrix miq vydu hQIAwr ]
    Bau Klw Agin qp qwau ]
    BWfw Bwau AMimRqu iqqu Fwil ]

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*


88. *clxw nwnk hukim rjweI iliKAw nwil*


89. *hukmi hovin Aawkwr hukmu n kihAw jweI*

   *hukmi hovin jIA hukim imlY vifAweI*

   *hukmi auqmu nIcu hukim iliK duK suK pweIAih*

   *ieknw hukmi bKIsIeiek hukmi sdw ByweIAih*

   *hukmY AMdir sBu ko bwhir hukm n koie*

   *nwnk hukmY jy buJY q haumY khY n koie*


91. *Bgiq kir icqu lwie hir isau Coif mnhu AMdyisAw*


92. *jo dyie shxw mnih khxw AwIK nwhI wvwxw*


93. *nwnk isru dy CutIAY min qin swcw soie*


95. *khu nwnk quJ qy mnu mwinAw kImiq khnu n jweI*

   Guru Granth Sahib, p. 1274.

97. nwnk iehu mnu mwir imlu BI iPir duKu n hoie ]

98. pwCY bwGu frwvxo AwgY Agin qIwau ]
   shsY jIArw pir rihE mw kau Avru FMgu ]
   nwnk gurmuiK CutIAY hir pRIqm isau sMgu ]7]
   bwGu mrY mnu mwrIAY ijsu siqgur dIiKAw hoie ]

99. mnu mwry jIVq mir jwxu ]


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 ]


104. hir sir qIRiQ jwix mnUAw nwieAw ]
   sbid mrY mnu mwir DMnu jxyiD mwieAw ]
   Guru Granth Sahib, p.1286.


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.


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.


131. S.C.Basu, An Introduction to the Yoga Philosophy, p. 27.


137. Patanjali, *op.cit.*, II, 45.


152. *Hathayoga Pradipika*, 4, 23.


156. *Annapoorna Upanishad*, III, 7-8.
163. V.H. Date, *The Yoga of the Saints*, pp.93-94.
166. Patanjali, *op.cit.*, III, 12.
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 *
    *jqu squ sMjmu irdY smwey } cauQy pd kau jy mnu *
    *pqIAwey *
176. nwnk culI Aw sucIAw jy Bir jwxY koie ]
surqy culI igAwn kI jogI kw jqu hoie ]
bRhmx culI sMqcK kI igrhI kw squ dwnu ]
rwjy culI inAwv kI piVAw scu iDAwnu ]


178. invlI krm BuAMgm BwTI ryck pUrk kuMB krY ]
ibnu sqgur ikCu soJI nwhI Brmy BUlw bUif mrY ]
Guru Granth Sahib, p.1343.

179. iDAwn rUip hoie Awsxu pwvY ] sic nwim qwVI icqu lwvY ]

_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.