MIND AND ENLIGHTENMENT

Enlightenment is that Divine Light that is always lit, but is covered by many layers of thoughts, feelings and ideas; in other words it is covered by mental tendencies. When these layers are uncovered then there is the knowledge of the pure ‘I’, apart from the mind. The question arises as to what happens to the thoughts, feelings and ideas once there is enlightenment. Does the mind disappear taking along with it all its tendencies? In that case that person does not remain the ‘normal human being’ as once he was up to that time. Or, the mind is still there, although inactive for the time being. In that case there is a possibility of the person dropping to the previous level of existence.

(A) Philosophy of Guru Nanak

(i) Self Realization:

Guru Nanak has stressed naam-simran and truthful living by the nurturing of virtues; through these practices ignorance is dispelled, which is the root cause of sufferings and bondage. When the mind becomes pure, the self proceeds to its pure state; this pure state is what is called self-realization and this is a state of pure consciousness. Guru Nanak says:

The body of five elements gets dyed in the fear of the True One and the True light shines within mind.¹

Through the purity of body and mind, man can control and conquer his mind and can become desireless. In this condition, one can enjoy the nectar of divine knowledge. This is possible only through the Guru:

My mind’s empty tank is now irrigated
and fully filled with my God’s nectar,
Through Guru’s instruction I have seen the Truth.²

In the Sidha Goshti, the yogis ask Guru Nanak:
With what hast thou attached this mind of thine,
Guru Nanak answers:
This mind of mine I have tinged
with and attached to the celestial strain.³
By subduing the mind, one attains self-realization and becomes free from all sorrows and sufferings, hopes and desires and remain tranquil.

The mind of the yogi, within whom,
resounds the celestial strain wabbles not,
Nor does the wind of desire drift him. 22

God is the master of the body and He is also the light of mind and is enclosed in the body. In the mind is the Divine light and within the Divine light is the mind and the five sense organs are in step together like the fellow disciples. 5 The soul is also in the body but after realizing its true nature it is known that it is in no way different from God. The mind is immersed in Him when He is met.

Solace is found when the owner of the soul and life abides in man’s mind. 6

There is an identical relation between God and the real self of man, the latter being a divine spark of God. Realizing the true nature of oneself, one understands the real nature of God.

By truly believing in God’s name, the Divine comprehension enters man’s mind and understanding. 7

When one is imbued with the love of God and the mind remains absorbed in God day and night then one obtains an abode in the realm of profound ecstasy. 8 Guru Nanak says:

Such is the name of the perfect God,
If someone obeys Him,
such a being understands the bliss in this very mind. 9

The process of unification requires inner and outer surrender to God and conviction in the operation of Divine Justice and Divine Grace, which are beyond human comprehension. This submission is not a state of inner emptiness or a state of oblivion, but it is a state, which liberates man from finitude. 10

When self is effaced, the Supreme soul is comprehended in the mind itself. 11

This state of spiritual conversion is merging of the soul of man with the Supreme Soul. As the rays merge in the sun, and a drop of water merges in the sea and the light merges in the light, in the same way the individual soul realizes its oneness with God. There is no distinction between the Supreme Soul and the
individual soul as there is no difference between gold and ornaments made from gold or between water and waves.\(^\text{12}\)

After the realization, the intellect becomes splendid and refined and the mind becomes flawless and ego is vanished. Even the body becomes pure:

- He, whose mind is imbued with the love of God,
- has no grime in his body.\(^\text{13}\)

(i) **State of Enlightenment:**

To the enlightened man, love for God is supreme; everything else is worthless for him. Guru Nanak says:

- The various songs, melodies, pleasures, clevernesses, comforts, revelments, wears and eats find no place within my mind,
- The true poise and peace abide in God’s Name.\(^\text{14}\)

The self-realized person becomes one with God in spirit, though he still retains his body. He conquers the world as well as his own mind by keeping the name of God enshrined within his mind:

- When man’s soul emerges in God’s essence, then is the mind sated.\(^\text{15}\)

Now there is no death for him. He who understands himself meets with his God and then dies not again.\(^\text{16}\) Guru Nanak says:

- Birth and death end for him, who within his mind enjoys the Name’s celestial elixir.\(^\text{17}\)

The enlightened man is compared to a swan, which picks up pearls from the sea as against a heron, which picks up the frog:

- If ye hear the discourse, O my mates,
- thou shalt not stand at the death courier’s door,
- The dirt of thy mind shall be removed and
- from a great heron thou shalt become a great swan.\(^\text{18}\)

A self-realized person leads a life of detachment and dispassion He lives in this world like the lotus to which mire does not stick, but from which it gets its nourishment. Whatever God does is pleasing to him; the worldly desires have come to an end for him:
The worldly affairs and wanderings come to an end when the Name’s bliss enters into the man’s mind.\(^{19}\) Although he is alive in the body and mind but these now have got no hold on him. The allurements of body and mind have evaporated for him. There remains no fear either of the life or death:

- What can poor death and birth say unto him,
  who conquering his mind remains dead while living.\(^{20}\)
- His mind does not feel thirst and hunger:
  - He, within whose mind the dispenser of weal and woe abides,
  - How can his body feel hunger?\(^{21}\)
- An enlightened one is angry with no one; no one is alien to him; he is the friend of all. He fears none; nor does he harm anyone. He is pure and faultless.
  - Pure are they, O Nanak, within whose mind, He, the God abides.\(^{22}\)
- The minds of such people remain ever in peace:
  - God’s name is an invaluable jewel and emerald,
  - Imbued with that my mind is rendered fortitudious.\(^{23}\)
- The minds of such people are ever attuned to the Supreme Reality:
  - My mind and body are bedewed with nectar,
  - Within me is the jewel of God’s love,
  - In my mind is the precious gem and
  - I reflect over the Supreme Reality.\(^{24}\)
  - But such people are very hard to find in this world.
  - Those who remember God with single mind attain peace,
  - But rare are they in the world.\(^{25}\)

(ii) Jivan Mukti:

*Jivan mukti* is such a state of bliss where there is no coming back in this world again. He is free from coming and going and becomes a free *jiva*. He lives in body in this world to save others but he himself remains above the binding attractions or charisma of the material spheres.\(^{26}\)
Tie up merits for the traveling expenses and in thy mind think not of tomorrow,
When thou shall arrive in the land of the Formless One,
then thou shalt obtain peace in His bastion.\(^{27}\)

*Mukti* implies freedom from bondage, perplexed view of life, *raga*, *dvesha*, fear of death, limiting conditions of three *gunas* and bonds of material existence. By abiding the Name in the mind, one is released while alive.\(^{28}\) According to Guru Nanak, he is *jivan mukta* who loves God, surrenders himself to the will of God and then lives the life of a simple and modest person. In the words of Swami Vivekananda:

Surrender is that state of mind in which everything in the shape of attachment goes away completely, except that one all absorbing love to God in whom all things live and move and have their being. This attachment of love to Him is indeed one that does not bind the soul but effectively breaks all its bondages.\(^{29}\)

*Mukti* is a living experience of a *gurmukh*. Prof. Nirbhai Singh says:

The purpose of human life is to transcend the worldly or bodily sufferings and pleasures and live the life of bliss. This bliss is not a static way of living but active life while struggling against the oddities of the world. This disinterested dynamic involvement in the worldly life is the ideal of the *gurmukh*.\(^{30}\)

A *gurmukh* always remains in a personal spiritual union with truth and beauty and remains poised in self-control in happiness and suffering, in fame and shame, in honor and blame; ultimate peace and joy reigns in his life. According to Prof. Jodh Singh:

He, who with the mind unified with the Supreme Reality dwells in his real self is no other than *gurmukh*; he may be described as the luckiest person because he realizes and recognizes the *sabda* and through that he brings home his wandering mind. He clearly understands that to know the Supreme Reality is nothing but to be reality itself.\(^{31}\)

For Guru Nanak, *mukti* is a state where *jiva* has absolutely no more worldly desires. All sorts of thought waves, positive as well as negative, come to an end and the *jiva* remains merged in God and gets identified with Him. Guru Nanak says:
O Father, by quaffing the Name nectar, the mind becomes intoxicated and easily remains absorbed in God’s love.\(^{32}\)

He, who restrains his unstable mind tastes ambrosia.\(^{33}\) He is godly and has all virtues and no haumai. God is truth and the jivanmukta lives truth. God is the ocean of virtues and the jivanmukta translates these virtues in life and lives them. He is like God but he is not God; he remains happy forever.

His Name pervades the three worlds, when my pride was stilled my mind became happy.\(^{34}\)

According to Prof. Avtar Singh, jivan mukti can be viewed from two perspectives i.e. negative and positive. From the negative side it is to get rid of ego, to dispel ignorance, to erase all vices of mind to kill the monsters of passion and aversion, to rise above the operation of three gunas and to reduce himself to dust at the feet of others. From the positive side it is to enjoy freedom while living in body, to reflect on the universal consciousness, to worship through love, to remain absorbed in the state of wismad or wonder and to feel continuos unity with God.\(^{35}\)

The Yogis ask Guru Nanak:

When this heart and body were not, where did the mind abide then?

Guru Nanak answers:

When the heart and body, O yogi, were not, then the mind abided in the detached God.\(^{36}\)

**(B) Yoga Sutras of Patanjali**

In psychology, psychoanalysis is the catharsis process, which brings the unconscious desires, emotions and feelings of the mind to the conscious level and eliminates the tensions created thereof previously. Freud invented the ‘free companionship system’ as the form of mind analysis in which one is allowed to speak whatever comes in the mind; one is inspired to expose the personal history, and also the images and memories occurring in the mind. In this way the suppressed desires are made to erupt so that the unconscious knots can be undone and mind can be catherised and made tension free. Somewhat in the same way the practical acquisition of yoga is the attainment of tension free citta.\(^{37}\)
Indian philosophy is concerned with the problem of human suffering. The cause of suffering is traced to man’s loss of contact with being i.e. alienation from existence, which makes him restless and eager to look for his happiness in the outside world. Man forgets that the root of his crisis lies within himself, in the hidden discrepancies of his own nature. *Yoga* calls attention to this critical fact and aims at ‘that vital existential experience which reunites man with the innermost center of his own being’.  

(i) **Aim of Yoga:**

In the first chapter of the *Yoga Sutras*, Patanjali expounds the sense and intention of the whole content in the first four *sutras*. It deals with the subject of *yoga*; that *yoga* means overcoming of *vrittis* of *citta* and this results in getting stabilized of the observer in his authentic form. The question arises about the meaning, the nature and formation of *vritti* and about the ways to prevail over these. The text of the *Yoga Sutras* is devoted to the amplification of the concepts such as *citta*, *vritti*, and *niruddha*. Patanjali then proceeds with the help of these concepts to the discussion of the concept of *samadhi* and also the impediments in the accomplishment of the state of *samadhi*.

The prime aim of the *Yoga Sutras* is to present a method of affecting an upheaval in consciousness. Most of the *sutras* consist of the directives of that method and depiction of changes that may happen in the consciousness as a result of application of the method. As the technique is mastered, one reaches a new state of consciousness, the state of *samadhi*. Such a consciousness breaks all bonds, overcomes all boundaries and imperfections and becomes really independent, free and liberated.

How can a consciousness in burden, a consciousness being tossed every moment by the *vrittis*, inflicted by evils suffering from pain, being carried away by the thrust of subconscious impressions (*samskaras*), being pulled down by impediments (*antaray*), being worn out by disease (*vyadhi*) laziness and indolence (*alasya*), ceaseless activity (*avirati*), perplexity (*bhranti-darsana*), mental wavering (*anovasthitva*) and the associated frustrations--how can such a a revolution can be
effected by consciousness in itself? That is the vital and essential problem for Patanjali.39

(ii) State of Bondage:

The situation of bondage is a conflict situation, which calls for an action. The main cause that leads to the situation of bondage is the conjunction (samyoga) of the observer (drsta, purusa, consciousness) and the observed (drysa, prakrti, chitta). This concurrence has a cause and that is the avidya, which is the root of all the trouble.

Avidya is a confusion, unclarity, being not able to understand, being not able to see clearly. The vrittis are the vibrant processes, the changes, and the incessant activity and therefore are called the observed. Avidya is a defective seeing, a flawed inspection; faults in the inspection arise because vritti is a dynamic process. For example in a show of a magician lights are fast flickering, colours are changing, there is music, there are various sounds, objects are fast appearing and disappearing. Mistakes in inspection are easily made, as one is not able to follow through the movements. One is carried away and one believes that what was performed by the magician indeed happened that way.40

The situation of conjunction of the observer and the observed is nothing but being carried away by the observer. Patanjali defines samyoga as that junction, touching point or moment which makes possible for the observer the comprehension of its actual form and the idea of its being the controller, of having the power to control the processes observed. The situation of bondage is progressively eliminated and the misconception gradually cleared as this first true conception of the situation of conjunction arises.

To clear the situation of conjunction requires a special effort, which has the following characteristics: (1) Regular practice (abhyas) and total commitment (vairagya) (2) Tapa, swadhyay and iswarpranidhan as pre-eminent activities (3) Execution of the yoga components.

Abhyas is repetitive action done over long periods of time without interruptions and with a commitment. Vairagya means action directed to a single goal with a commitment such that every other goal becomes secondary. These are the conditions for any action to be successful. By tapa-kriya are meant actions that are
undertaken for disciplining oneself, for example, keeping fast, sleeping on the floor and so on. By *swadhyay-kriya* are meant actions such as study of texts, contemplation and inner debates over issues that are not clear. *Iswarpranidhan-kriya* involves repetitive chanting of the syllable OM internally and strengthening the conception by contemplation that all actions are actions undertaken to achieve a special type of consciousness, which is the purest and also the most powerful. These three types of actions are central to the activity, which is called yoga. In the eight-fold yoga programme Patanjali includes the above three types of measures but also incorporates some more apart from the above.

The approach for elimination of the situation of bondage is not merely a negative one, seeking only to destroy certain processes, but it results in positive gains also. The struggle for destruction, elimination, expulsion results into a new consciousness, which defies old habits and conditionings and which asserts its power to control the wild natural movement.\(^{41}\)

**(iii) State of Enlightenment:**

When the eight-fold programme is undertaken, the impurities are diluted; the *vrittis* come under control and eventually, in the state of *samadhi* there is an experience by *purusa* as if it has become pure consciousness. In its progress towards purification the *citta* undergoes various changes (*parinam*). When the *vrittis* are somewhat weakened they come under gradual control and the changes that occur in the *citta* are said to be *nirudha-parinam*, i.e., the changes that take place as a result of the activity of *nirudha*.\(^{42}\) These changes are indicated by the corresponding changes in the activity of thinking which is going on involuntarily in the *citta*. The action of *nirudha* results in the brief arrest of this activity, which stops for a moment, starts again and so on, the process periodically continuing. As the practice continues, subsequent changes occur which are called *samadhi-parinam*, i.e., changes that occur as a result of the action of *samadhi*.\(^{43}\) This corresponds to a period of thoughtlessness followed again by a period of thoughtfulness—the process continuing. *Samadhi-parinam* corresponds to gradual expansion of the period of thoughtlessness. Succeeding changes that follow have been called by Patanjali *ekagrata-parinam*, i.e., changes resulting from prolonged practice of *samadhi* and subsequent prolonged
period of thoughtlessness. This is marked by tranquility where cognition—such as of internal image constructs—subsides as soon as it emerges. In the words of Agard Roy:

When the vibrations cease and the mind is silent and the individual focus of consciousness, which is the observer (purusa), reverts to its pure state transcending the limitations of space and time. Normally consciousness is identified with the objects of knowledge that the mind presents. With the mind in incessant activity the observing ‘I’ is caught up in fantasies about the past and the future, swept along the enthusiasm for ideas or by eddies of emotion. It is so bound up in the workings of the mind that it has lost the knowledge of its real identity; it has forgotten its true nature as a part of the universal reality. S. N. Dasgupta says:

The mind is always transforming itself into its states either by presentative or representative process and these states are in the main of the nature of pain. By concentration it is possible to bring forward any state of mind and by repeating it, its potency may be so far strengthened that that state gradually becomes steady, and all the movements of the mind are arrested. By the growth of practice and steadiness there might come such an ultimate steadiness, when the mind shrinks back to its own essence and there are no states at all.

Patanjali also conceives of citta as a picture of the desires (vasnas). When the desires are, however, eliminated all the colours are washed away and what remains is the blank canvass, which corresponds to pure citta. In the words of Swami Vivekananda:

The real nature os the soul is not perceived as long as there is one single wave in the lake of the chitta; this real nature will never be perceived until all the waves have been subsided. Therefore, Patanjali first of all teaches the meaning of these waves; secondly, the best way to repress them, and thirdly, how to make one wave so strong as to suppress all other waves, fire eating fire as it were. When only one remains, it will be easy to suppress that also; and when that is gone, the soul is manifested just as it is in its own glory.
(iv) Types of Samadhi:

In the *Yoga Sutras* there are different types of *samadhis* mentioned of which broadly speaking there are two classes:

(a) *Samprajnata Samadhi* or *samadhi* accompanied with *prajna* or consciousness.

(b) *Asamprajnata Samadhi* or *samadhi* without accompanying *prajna* or consciousness.

*Samprajnata Samadhi* is of lower status, since in this *samadhi* the *samskaras* (lingering impressions) are not altogether eliminated. Since it has a seedlings of *samskaras* left yet, this *samadhi* is also called *sabija samadhi*.* Asamprajnata Samadhi* is called seedless *samadhi* or *nirbhija samadhi* in which all the *samskaras* are destroyed. According to James Hewitt:

Two important stages of *samadhi* are described as ‘with seed’ and ‘without seed’. The second stage comes when even the idea of control is absent, having faded away. If we think of our mind as a pool and thoughts as the waves that cross the surface, then *dharana* reduces all waves to a single one; *dhyana* maintains it fixed for some minutes at a stretch, and with *samadhi* ‘with seed’ to the gentle one that is the thought of control itself. When even this wave fades away, advanced *samadhi* has been achieved.49

Geraldine Coster says:

*Samadhi* ‘with seed’ is characterized by the fact that in it there is consciousness of the thinker and the thought as being apart. *Samadhi* ‘without seed’ is a state characterized by bliss and freedom but no objective consciousness of knower or known.50

There are four other variables or parameters, according to which *Samprajnata Samadhi* is further subdivided. These parameters are:

(i) *Vitarka* (argumentation): (a) *savitarka samadhi* or argumentative *samadhi*; (b) *Nirvitarka samadhi* or non-argumentative *samadhi*.

(ii) *Vicara* (deliberation or discrimination): (a) *savicara samadhi* or *samadhi* with consciousness of deliberation and discrimination; (b) *nirvicara samadhi* or *samadhi* without consciousness of deliberation and discrimination.
(iii) **Ananda** (bliss, joy or happiness): (a) sananda samadhi or samadhi accompanied with bliss, joy or happiness; (b) nirananda samadhi or samadhi without accompanying bliss, joy or happiness.

(iv) **Asmita** (ego): (a) sasmita samadhi or samadhi accompanied with ego; (b) nirasmita samadhi or samadhi unaccompanied by ego.

Thus, there are in all eight types of asamprajnata samadhis based on vitarka, vicara, ananda and asmita.

*Samprajnata Samadhi* is that which is attended by vitarka, vicara, ananda and asmita.³

*Samprajnata* is a conscious illumination. So long as the argumentative consciousness is present it is called savitarka samprajnata samadhi. Again, so far as deliberating consciousness is present it is called savicara samprajnata samadhi. And so long as consciousness of bliss is present it is called sananda samprajnata samadhi. And finally, so long as consciousness of ego is present, it is called sasmita samprajnata samadhi. And in the highest state of samadhi when one is not conscious of these parameters concerning thinking, feeling and enjoying nor one is conscious of his ego, then one is said to have attained asamprajnata samadhis. This samadhi is the same, which is known as nirvikalpa samadhi in the Vedanta philosophy. In their idiom savikalpa samadhi is synonymous with samprajnata samadhi and nirvikalpa samadhi is synonymous with asamprajnata samadhi.

\[
\text{Samprajnata} \equiv \text{sabija} \equiv \text{savikalpa samadhi} \\
\text{Asamprajnata} \equiv \text{nirbija} \equiv \text{nirvikalpa samadhi}
\]

There is another expression samapatti used by Patanjali, which is identical in meaning to that of samadhi. Just like samadhi, samapatti may be savitarka samapatti and nirvitarka samapatti on the one hand, and savicara samapatti and nirvicara samapatti on the other.

Of the eight sorts of the sabija or samprajnata samadhis the highest is nirvicara samprajnata samadhi, for it is concerned with the absence of even an abstract concept. Patanjali says:

On the purity of the ‘non-deliberate’ communion, there follows clarity of spiritual consciousness.⁵²
That is, that when the *samadhi* without the abstract concept has been established, then there is the spiritual elation. For the *nirvicara samprajnata samadhi* the object of concentration and meditation is very subtle. For example, one has to meditate upon one of the subtile *tanmatras* (colour, smell, sound, taste or touch), taken out of parameters of space and time. That is, to think of sweetness without the actual sugar, to think of colour without thinking of a coloured object and so on. The *Nirvicara Samprajnata Samadhi* leads to a state of consciousness (*prajna*), which is laden with eternal truth:

Therein consciousness is ‘truth-bearing’ (*rtambara*).\(^5^3\)

While the highest type of *Samprajnata Samadhi* is characterized by the *rtambara prajna*, the *Asamprajnata Samadhi* is even devoid of such type of characteristics. At this stage the self is merged into its natural and intrinsic state:

Then there is an abiding of the spectator (spirit) in its own unspoiled form.\(^5^4\)

The *Nirvicara Samprajnata Samadhi* helps in securing this final state, since the impressions resulting from this *samadhi* shield all other impressions:

The impressions produced by this consciousness is destructive of other impressions.\(^5^5\)

Whatever impression is persisting even at this stage has to be eliminated and when this is done the last stage so attained is *nirbija* or *asamprajnata samadhi*:

When this also has become censored, all becomes suppressed; thence follows ‘seedless communion’.\(^5^6\)

There is nothing higher than this *samadhi*. The attributes of the *prakrti* (*sattva, rajas* and *tamas*) crumble and the *purusa* stands forth shining in its own pristine light:

There is involvulation of the attributes when there is no further purpose of the spirit to be served by them—and this is isolation (*kaivalya*); or it may be defined as the ‘abidance of the sentient spirit in its own nature’.\(^5^7\)

Evil or bondage is caused due to clinging to the *gunas*. It arises because the seed of life cast into matter becomes fettered by the *gunas*. According to the predominance of one or the other of the *gunas* the soul rises or falls. When it is
recognized that the self is dissimilar from *prakrti*, then there is release.\(^{58}\) In the words of Max Muller:

Perfect discrimination is rewarded by *dharmamegha*, the cloud of virtue; knowledge and virtue being inseparable like cause and effect. All works and all sufferings have now ceased; the very *gunas*, i.e. *prakrti*, having done their work cease troubling; *purusa* becomes Himself, independent, undisturbed, free and blessed.\(^{59}\)

*Samadhi* is the supreme spiritual experience, which places one in tune with the whole universe. It is a distinct state of consciousness and can only be experienced and not defined.\(^{60}\) This stage of enlightenment is not easy to attain; it comes stage by stage and these stages have been enumerated as seven:

For him, there is understanding with seven terminuses.\(^{61}\)

These seven stages are:

1. One knows all that is necessary to know. Nothing further to be known.
2. Now there is nothing left which can give pain.
3. Having attained *kaivalya*, one has attained everything. All the desires have been fulfilled.
4. There is nothing left to do; no more obligations, no duties and as such liberated.
5. One is free from the perturbations and swirls of the *citta*; no excitement, no anxiety and no distractions.
6. Free from the malice of *gunas*—*sattva*, *rajas* and *tamas*, these qualities have as if melted away.
7. One is finally established in the self. One is no more affected by the sense organs, by the vital *pranas*, nor by the mental behaviours. *Prakrti* along with her entire complex disappears. One sees all round oneself the divine existence just as the unenlightened one sees all around him the existence of *prakrti* and her modifications.\(^{62}\)

Swami Vivekananda has described the above state like this:

All old tendencies of restlessness and dullness will be destroyed, as well as the tendencies of goodness too. The case is similar to that of the chemicals used to take the dross from gold ore. When the ore is smelted, the dross is burnt along with
the chemicals. The good and evil tendencies will destroy each other, leaving alone the soul in its own splendour, untrammeled by either good or bad. Then the man will know that he had neither birth nor death nor need of heaven or earth. He will know that he neither came nor went; it was nature that was moving, and that movement was reflected upon the soul. The form of the light reflected by a glass upon the wall moves, and the wall foolishly thinks it is moving. So with all of us; it is the citta that is constantly moving, making itself into various forms, and we think that we are these various forms. All these delusions will vanish.\(^63\)

In this state there is neither east nor west, increase or decrease, sitting or standing, life or death, waking consciousness or dream state, talking or listening, thinking or doing, light or darkness.\(^64\) This state is called the superconscious state. The sense of inadequacy is removed by the recognition of the limitless divine consciousness; man is raised above the level of nescience and enjoys everlasting bliss and freedom.\(^65\) In the words of Rammurti S Mishra:

The superconscious mind is that which manifests superconsciousness. Man can obtain this mind through samadhi. In the state of superconscious mind, one perceives an infinite magnetic current around and within one’s self. One feels unexpressible peace and happiness. In this state, all physical and mental diseases and other burdens are eliminated. One feels freedom within one’s self. The aim of samadhi is to obtain this mind and this state.\(^66\)

**Conclusion**

Although the word yoga means a unity of two objects yet its aim in Yoga Sutras is to bring about disunity or viyoga between purusa and prakrti. The liberated state of purusa is envisaged not as union with the supreme soul or God, but aloofness in its own pure self.\(^67\) In the fourth chapter the state of kaivalya has been described. This is the state of absolute freedom, which is the fructification of the practices as given in the first three chapters. In this state one is free from the afflictions and the consequences of actions. The actions are of four kinds; good actions which bear good consequences; bad actions which bear bad consequences; mixed actions which bear mixed consequences; the actions which are neither good nor bad. The actions of the released person belong to this category; in this case there is no fructification of
actions leading to the destruction of all afflictions. The tendencies of past lives are carried to the present one as residue, the seeds of which have also to be destroyed. With the removal of nescience, the seeds of past tendencies are burnt. The three modes sattva, rajas and tamas become inert and powerless. At this stage the state of kaivalya or absolute freedom is attained. In this state the mind merges into the self and there is not the slightest notion of ‘I’; there is no mental activity as there is no doer; all the karmas are burnt in the fire of wisdom.

According to Guru Nanak, the cause of birth in this world are the actions performed by jiva in the previous birth, but the liberation from this cycle of birth, death and rebirth is ultimately achieved through the grace of God. Good actions may procure a better frame of mind, but deliverance comes only through His grace. Guru Nanak says:

O God, Thy power is spread in the three modes of rajas, tamas and sattva and within them the jiva suffers in ego the agony of birth and death, but he on whom You shower Your Grace, he attains the fourth state of emancipation through the benevolence of the Guru.68

He who carries out His Will partakes actively in all fields of life. He is God-oriented and makes others God-oriented. This is the reason that he deals and participates in all fields and all aspects of life. This is the true yoga.

Guru Nanak says:

Subdue thou thy five demons and keep thy mind in its places,
This alone is the foundation of the way to union with God.69
What is it if a man becomes naked by taking off his clothes?
Wearing matted hair how can he practice yoga?
What avails it to hold the breath within the tenth gate,
if the mind is not pure?70

According to Duncan Greenless:

Guru Nanak does not advocate renunciation but for leading a balanced life; fulfilling all the duties of a householder, enjoying the worldly pleasures but all the time preparing for a still higher life beyond and not bound to the worldly life only. Sahaj Yoga is practical and is meant for all type of people. It is easier to feel His
presence while washing clothes or scrubbing floors or keeping office ledgers than while standing on one leg in holy places far away from human haunts and amidst Himalyan snows.\textsuperscript{71}

There are eight steps in the *Yoga* philosophy. G. S. Mansukhani interprets these according to the philosophy of Guru Nanak like this:

(i) *Yama* stands for self-control and humility.
(ii) *Niyama* stands for reading and hearing of *gurbani*.
(iii) *Asana* stands for ceaseless remembrance of God.
(iv) *Pranayama* refers to the hearing of the Name and practicing the *Guru’s* word in the mind.
(v) *Pratyahara* means withdrawing the mind from desire and turning it inward for self-analysis.
(vi) *Dharana* stands for bringing back the mind to *shabad* in case the mind wanders away.
(vii) *Dhyana* means to meditate over the meaning of *shabda*.
(viii) *Samadhi* is the amalgamation of the mind into the heart of *shabda*. It does not mean being lost to the world or being uncaring to the problems of daily existence, but feeling the existence of God everywhere and to regard everything that comes from Him-good or bad-as sanctified.\textsuperscript{72}
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1. pMc BUq sic BY rgy joiq scI mn mwih ]

2. Abrq isMic Bey suBr sr gurmiq swcU inhwlw ]
   mn riq nwim rgy inhkyvl Awd jugwid dieAwlw ]
   Ibid., p.1233.

3. kwhy kau quJu iehu mnu lwieAw ]
   Anhiq rwqy iehu mnu lwieAw ]
   Ibid., p.939.

4. nw mnu clY n pauxu aufwY ]
   jogI sbdu Anwhdu vfwY ]
   Ibid., p.1040.

5. mn mih joiq joiq mih mnUaw pMc imly gur BweI ]
   Ibid., p.879.

6. ijs ky jIA prwx hY min visAY suKu hoie ]
   Ibid., p.18.

7. mMnY suriQ hovY min buID ]
   Ibid., p.3.

8. jIvw qyrY nwie min AwnpDU hY jIau ]
   Ibid., p.688.

9. AYsw nwmu inrMjnu hoie ]
   jy ko mMn jwxY min koie ]
   Ibid., p.3.


11. jnmU jllq mrix mnu mwinAw ]
    Awip mUAw mnu mn qy jwinAw ]

12. qohI mohI mohI qohI AMqrU kYsw ]
    knk kitk j1 qrMg jYsw ]
13. *qn mih mYlu nwhI mnu rwqw*


14. *gIq nwd hrK cqurweI*
   *rhs rMg Purmwieis kweI*
   *pYn@xu Kwxw cIiq n pweI*
   *swcu shju suKu nwim vsweI*


15. *ieq aqk iks kau jwix smwvY*
   *kvn iDAwnu mnu mnih smwvY*


16. *Awpu pCwxY hir imlY bhuiV n mrxw hoie*


17. *nwQu sdw scu sMgy jnm pRIqm mrx giq bIqI*


18. *jm duAwir n hohu KVIAw isK suxhu mhylIho*
   *hMs hMsw bg bgw lhY mn kI jwlw*


19. *DMDw Dwvq rih gey mn mih sbdu Anµdu*


20. *kwlu ibkwlu khy kih bpury jIvq mUAw mnu mwrI*


21. *suK duK dwqw min vsY iqqu qin kYsI BuK jIau*


22. *sUCy syeI nwnkw ijn min visAw soie*


23. *nwmu rqnu inrmolku hIrw*
   *iqqu rwqw myrw mnu DIrw*
24. Ibid., p.904.

25. Ibid., p.764.


28. Krcu bMnu cMigAweIAw mqu mn jwxih klu }
    inrMkwrx kY dyis jwiq rswiK lhlu Hmlru }
    Guru Granth Sahib, p.595.


32. jIvn mukqu min nwmu vswey }
    Guru Granth Sahib, p.412.

33. clqau mnu rwKY AMimRqu cwKY }
    Ibid., p.412.

34. bwbw mnu mqvwro nwm rsu pIvY shj rMg rih Aw }
    Ibid., p.360


36. jw iehu ihrdw dyh n hoqI qau mnu kYTY rhqw }
    ihrdw dyh n hoqI AauDU qau mnu suMin rhY bYrwgI }

46. S.N. Dasgupta, *Yoga Philosophy in Relation to Other Systems of Indian Thought*, p.281.
50. Geraldine Coster, *Yoga and Western Psychology*, p.103.
52. *Ibid.*, I, 47.
55. *Ibid.*, I, 50.
59. Max Muller, *Six Systems of Indian Philosophy*, p.337.
65.  Swami Abhedananda, *Yoga Psychology*, p.239.