PREFACE

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

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

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

(i) Samadhi Pada (51 sutras).
(ii) Sadhana Pada (55 sutras).
(iii) Vibhuti Pada (55 sutras).
(iv) Kaivalya Pada (34 sutras).
In the *Bani* of Guru Nanak, mind has been given the utmost importance; it is the connecting link between God and man. Therefore, the stress is laid on understanding of the mind. The questions relating to mind also occupy a central place in ancient Indian philosophy, especially in the *Yoga* system of thought. Although mind is an evolute and is formed at a later stage of evolution, yet in the life of human beings it holds a central place. It must be understood and controlled if the human being has to reach at a stage where truth or the Ultimate Reality is to be experienced.

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

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

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

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

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

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

In the retrospect, the different aspects relating to the concept of mind by way of comparative study of the philosophy of Guru Nanak and the *Yoga Sutras* of Patanjali are summarized. The endeavour of comparative study is not only to point out the similarities but also to highlight the differences, because any concept can be better understood by keeping it in juxtaposition with the other viewpoints.
The approach of study in the present work is analytical as well as holistic. The study expatiates the various dimensions of mind to highlight its nature and its relation with physical constituents. It also explores the possible ways recommended in both philosophies to realize its pristine nature to reach at the supreme goal of life. The research work will contribute to the field of Sikh studies as well as to the comparative studies due to its orientation and study of mind in the philosophy of Guru Nanak and the *Yoga Sutras* of Patanjali.

(Vipan Kumar)