PHYSIOLOGICAL BASIS OF MIND

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

(A) Philosophy of Guru Nanak

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

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

The mind cannot be touched like other things, as it is spirit like and mercurial. It wanders and flies across the sky and moves incessantly after the material things of the phenomenal world. It can also turn inward and become one with the atman. Mind is composed of five elements and has dual nature and it may become rura (beauteous) and it may become mula (ignorant).\(^3\) The intelligence in the mind is the reflection of the atman, which makes the mind beautiful and different from other objects. Senses
are not capable of reflecting the *atman*; only mind can perform this function. If there is no mind, while *atman* and body existed, there can be no knowledge attained by human beings.

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

According to Dr. Jodh Singh:

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

G.S. Mansukhani says:

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

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

The body is the blending of air, water and fire,
It is the plaything of the capricious and trembling mind,
It has nine doors and tenth the gate,
Comprehend and reflect on this.

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

According to Guru Nanak, God has created the body from the blending of sperm and ovum i.e. the body is the result of the union of male and female organisms. Thus, although it is made of matter but it is a matter with a difference, as it contains within itself a divine flame. This flame (*jyoti*) can be realized if the mind turns itself towards God. Guru Nanak says:
Uniting the air, water and fire the mortal is made,
Himself He sports in the body joy manor,
All else is the extension of true love of mammon,
With head downwards in the mother’s round abdomen,
The mortal was wrapt in God.¹⁰

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

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

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

Mind is a subtle entity, which is not discernible and touchable but is in close proximity to soul and has the capability of reflection. Mind is a merchant who is in
contact with the objects seen through the sense organs and at the same time it is in contact with the soul. It is the connecting link between soul and body. If the mind is impure, body will also become impure. That person whose mind is imbibed with the love of God has no filth in the body.

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

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

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

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

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

The body is the furnace and the mind the iron in that,
The five fires of infatuation are heating it,
Sun is the charcol by which the mind is scorched and anxiety becomes the pincers.

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

(B) Yoga Sutras of Patanjali

The Yoga philosophy is closely allied to Samkhya system and accepts its metaphysics. According to Samkhya there are only two ultimate realities viz. purusa and prakrti; the purusas are countless in number and are of two kinds, one in bondage
and the other freed ones. They are also nitya (eternal) and vibhu (unlimited in space). The only characteristic of purusa is chit (consciousness). The mind is not conscious as it is a product of prakrti, the primordial stuff of which the natural elements (maha-bhutas) and the physical bodies are made. The only difference between the body and the mind is that mind is a-prior evolute of prakrti and the body is posterior evolute of prakrti. Mind is part of the body but very subtle i.e. a state of body, which is very delicate and refined and which cannot be touched but through the body it can be influenced. If a drug like LSD is taken, suddenly the mind will be affected. The alcohol goes in the body and the mind is affected. The reverse is also true. Influence the mind and the body will be affected. For example, under the state of hypnosis, the body carries out any suggestion given to the person hypnotized. The body follows the mind and imitates its changes.

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

This causal body now interacts with matter or prakrti, which is an equipose of three gunas that is, sattva, rajas and tamas. Sattva stands for serenity (represented by white colour), rajas for movement (represented by red colour) and tamas for inertia (represented by black colour). The jivatman (purusa, soul) comes wrapped within the capsule of causal body, which does not consist of matter. The non-matter, now, attracts matter and starts the configuration of body-complex, which is known as linga-sarira (the astral or subtle body). All the psychological propensities reside in this linga-sarira. According to the Samkhya, the subtle body consists of ahamkara (ego), five sense organs, five motor organs and mind, considered to be the eleventh organ. The subtle body motivates the entire nervous system and regulates the vital forces.
The subtle body reacts with matter and the gross body is formed. The gross body thus formed is called *sthula sarira*. It is built up of five primary constituents known as *panca bhuta* or *sthula bhuta*. These five are earth, water, fire, air and ether. These five *bhutas* or elements are co-related with five sense organs and five sorts of *tanmatras* (sense perceptions) as follows:

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

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

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

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

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

The *Samkhya's* system of human anatomy, consisting of *karana sarira* (the causal body) *linga sarira* (the subtle body) and the *sthula sarira* (the gross body) can be elaborated in a different way. According to Dr. S. Radhakrishnan:
The *Samkhya*’s account of *purusa* and *jiva* resembles in many respects with the *Upanishadic* and *Vedantic* account of the *atman* and the individual ego.\(^{40}\)

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

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

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

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

The *annamaya kosa* would be worth nothing unless assisted by the *pranamaya kosa*. From the flicker of the eye to the exercise of the shoulder muscles, the *prana* or
the vital breath controls every action. The vital breaths are sometimes classified into three, five or seven but in fact the entire vital system is one, in the sense that prana is one and not many.

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

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

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

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

The manomaya kosa is followed by the vijnanamaya kosa. Essences of the features of the manomaya kosa pass into the vijnanamaya kosa. Whatever one feels, thinks and acquires in terms of experiences and learnings are transformed into the
essential characteristics and potentialities (the details are burdensome and hence forgotten) and these are stored in the vijnanamaya kosa of the atman.

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

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

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

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

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

(3) Other than and within that one that consists of breath is a self that consists of mind. By this that is filled. This verily, has the form of a person. According to that one’s personal form is this one with the form of a person. The Yajurveda is its head; the Rigveda the right side; the Samaveda, the left side; teaching, the body (atman); the hymns of the Atharvans and Angiras, the lower part, the foundation (manomaya kosa).
Wherefrom words turn back,
Together with the mind, not having attained---
The bliss of Brahman he who knows,
Fears not at any time at all.  

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

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

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

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

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

Wrapped in these five sheaths, the soul passes from one body to the other, from one life to the next one. Within two folds of the vijnanamaya kosa and the anandmaya kosa is a tiny cavity, which is the dwelling place of the soul in the body.\(^{51}\)

It is said:

More minute than the minute, greater than the great, is the atman that is set in the heart of the creature.\(^{52}\)

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

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

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

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

Ramana Maharishi: Yes that is the centre of spiritual experience. This spiritual heart-centre is quite different from the blood-propelling, muscular organ known by the same name. The spiritual heart centre is not an organ of the body. All that you can say of the heart is that it is the very core of your being, that with which you are really
identical whether you are awake, asleep or dreaming, whether you are engaged in work or immersed in samadhi.\textsuperscript{54}

\textbf{Nadis, Spinal Cord and Chakras}

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

The spinal cord occupies the upper two-thirds of the vertebral canal. The walls of the spinal cord walls are relatively thick and enclose a narrow central cavity termed the central canal, i.e. \textit{canalis centralis}. The average length of the cord is 45
centimeters and the weight is about 30 grams. Neurologists divide the spinal cord into five regions:

2. Thoracic—pertaining to chest.
3. Lumbar—pertaining to loins.
4. Sacral—pertaining to the base of spinal column.
5. Coccygeal—terminal point of spinal column.

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

The spinal cord is given the name sushumna nadi in the yoga. The anatomy deals with the physical form and functions of the spinal cord, while yoga deals with its subtle nature. The sushumna extends right from the base of the spine to the opening in the crown of the head. Just as the spinal cord is suspended in the hollow of the spinal column, the sushumna is suspended within the spinal column. Within the sushumna there is a nadi called vajra. Within this nadi is another nadi called chitra nadi. Within this innermost nadi, there is a very fine, minute canal known as the brahma nadi. When the kundalini is awakened, it passes through this canal. The lower end of the chitra nadi is called the door of Purusa (Brahman). The kundalini must pass through this door to the opening in the crown of the head. In a general sense the sushumna nadi itself is called brahma nadi because all the other nadis are within the sushumna. When the breath flows through the sushumna, the mind becomes stable. On either side of the spinal cord runs a dual chain of ganglia that are a collection of nerve cells. These form the mechanical system, which supplies nerves to the involuntary organs, such as the heart, lungs, liver and kidneys and controls them. In the Yoga philosophy the names given to these two cords are known as ida and pingala nadis. These are the subtle nadis that carry the subtle prana. Ida starts from the right testicle and pingala from the left and both meet at the sushumna nadi at the muladhar a cakra and make a loop there. This intersection of the three nadis at the muladhara cakra is known as the mukta triveni. The Ganga, Yamuna and
Saraswati dwell in the pingala, ida and sushumna nadi respectively. Ida flows through the left nostril and pingala through the right. Ida is also called the chandra nadi (the Moon) and pingala the surya nadi (the Sun).57

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

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

The chakras or force-centres are points of connection at which energy flows….when undeveloped they appear as small circles….when awakened they are blazing whirlpools, resembling miniature suns….these chakras are perpetually rotating.59
There are six chakras along the spine and a seventh in the centre of the head or cerebrum. In some texts there is mention of eight chakras. The seven chakras and the names given to them are as follows:

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

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

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

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

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

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

• **Sahasrara chakra:**

   This *chakra* is situated in the crown of the head. This *cakra* has one thousand petals, that is, one thousand *nadis* emanate from it. The corresponding centre of this *chakra* in the physical body is the brain.\(^6^0\)

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

   From discipline (*samyama*) converged on the navel circle (*chakra*), follows knowledge of the constitution of the body.\(^6^1\)

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

   From discipline (*samyama*) converged on the Sun, follows the knowledge of the regions.\(^6^2\)

   From discipline (*samyama*) converged on the Moon, follows knowledge of the position of the stars.\(^6^3\)

   From discipline (*samyama*) converged on the Pole star, follows knowledge of their movements.\(^6^4\)

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

   In Indian philosophy and mythology great importance is given to the spinal cord and the *chakras* along it. The unevolved man (in the spiritual sense) is supposed to dwell in the lowest part of the spine. But through his will power (*iccha-sakti*), which is a peculiar function of the mind, he is able to raise the *kundalini* powers into the above and higher *chakras*. C.W. Leadbeater says:
**Kundalini** rises up little by little…. In one effort she may not go very far, but in the next she will go a little further and so on. When she comes to one of the **chakras** or lotuses she pierces it and the flower that was turned downwards now turns upwards.\(^65\)

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

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

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

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

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

The Higher Self is the **Brahman**. To him, who is able to penetrate into the innermost cavity, **Brahman** gives all his blessings, the divine sight and the divine vitality, i.e. the potentiality to see what others cannot see and to do what others cannot do. Sense organs become free from all malices. And to such a person the old age does not come. So long as he lives, he lives with full vitality and divine vision.
The city of gods (body) has eight cakras and nine gates, and is known as Invincible or Ayodhya, and in this golden city of effulgence there is a treasure consisting of jyoti and svarga. The city, the innermost invincible cavity is surrounded on all sides by the vijnanamaya and anandamaya kosas. These two kosas comprise the causal or subtle (karana or suksma) body of the self. In those golden effulgent sheaths, in each of them, there are three spokes and three supports or three centers, and the Yaksa, who presides over the sheath is known by them only who are known as the knowers of Brahman. The Yaksa is Brahman.

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

(C) Conclusion

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

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

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

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

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

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

3. *iehu mnu krmw iehu mnu Drmw]*
   *iehu mnu pMc qqu qy jnmw]*
   *swkqu loBI iehu mnu mUVw]*
   *gurmuiK nwmu jpY mnu rUVw]*
   Guru Granth Sahib, p.415.
4. *pMc qqu imil kwieAw kInI]* *iqs mih rwm rqnu lY cInI]*
5. *kMcn kwieAw suieny kI Fwlw]*
8. *pauxY pwxI AgnI kw mylu]*
   *cMcl cpl buiD kw Kylu]*
   *nau drvwjy dsvw duAwru]*
   *buJu ry igAwnI eyh ubIcwru]*
   Guru Granth Sahib, p.152.
10. *paux pwxI AgnI kw bMDnu kwieAw kotu rcwiedw]*
    *nau Gr Qwpy QwpxhrY]* *dsvY vws w A lk ApwrY]*
    *swier spq Bry jil inrmil gurmuiK mYlu n lwiedw]*
11. mn kw jIau pvnpiq dyhI dyhI mih dyau smwgw )

   Ibid., p. 598.

12. paux puwxI suMnY qy swjy] isRsit aupwie kwieAw gV rwjy ]

   Ibid., p. 1037.

13. qn mih mnUAw mn mih swcw ]

   Ibid., p. 686.

14. Ktu mtu dyhI mnu bYrwgI ]

   Ibid., p. 903.

15. iehu mnu pMc qqu qy jnmw ]

   Ibid., p. 415.

16. ikau mUlu pCwxY Awqmu jwxY ikau sis Gir sUru smwvY ]

   Ibid., p.945.

17. mnu kuMcru kwieAw auidAwnY ]

   Ibid., p.221.

18. qrvr ru kwieAw pMiK mnu qrvi r pMKI pMc ]

   qqu cu gi h imil eyksy iqn kau Pws n rMc ]

   Ibid., p.934.

19. pwv ml oww mil mil Dovw iehu mnu qY kU dysw ]

   suix mIqw hau qyrI srxweI AwieAw pRB ilmau dyhu

   aupdysw ]

   Ibid., p. 612.

20. kwieAw ngrI iehu mnu rwjw pMc vsih vICwrI ]

   Ibid., p.907.

21. kwieAw kotu gVY mih rwjw ] nyb Kvws Blw drvw jw ]

   Ibid., p. 1037.

22. qnu htVI iehu mnu vxjwrw ] nwnk shy scu vwpwrw ]
Ibid., p.

23.  min jUTY qin jUiT hY ijhwv jUTI hoie }
   Ibid., pp. 55-56.

24.  qn mih mYlu nwhI mnu rwqw ] gur bcnI scu sbid pCwqw ]
   Ibid., p.154.

25.  ijqu KwDY qnu pIVIAY mn mih clih ivkwr ]
   Ibid., p.16.

26.  dieAw idgMbru dyh bIcwrI ] Awip mrY Avrw nh mwrI ]
   Ibid., p.356.

27.  iqsu ivxu sBu ApivqRü hY jyqw pYnxu Kwxu ]
   hoir glW siB kUVIAw quDu BwvY prvwxu ]
   Ibid., p.16.

28.  AweI pMQI sgl jmwqI min jIqY jgu jIqu ]
   Ibid., p. 6.

29.  AMDI kMmI AMDu mnu min AMDY qnu AMDu ]
   Ibid., p. 1287.


31.  kwieAw Awrnxu mnu ivic lohw pMc Agin iqqu lwig rhI ]
   koiely pwp pVy iqsu aUpir mnu jilAw sMn@I icMq BeI ]
   Guru Granth Sahib, p. 990.


43. *Kausitaki Upanishad*, II.3.


