

HARNESS THE MIND TO WIN THE WORLD

Harbans Lal, PhD., D Litt (Hons)
Professor Emeritus,

Guru Nanak Dev University and University of North Texas Health Science Center
6415 Amicable Drive, Arlington, Texas 76016, U.S.A.

ABSTRACT

Western civilizations manipulate mostly external world for human gratification. Accumulation of wealth and wealth dependent life comforts are sought in the most competitive setting. Human mind in collusion with resources of earth, skies and stars are all exploited towards these goals. In stark contrast, Guru Nanak's Jap begins with the premise that the mind is the primary source of human joy as well as human misery. Therefore, to discipline the human mind through the light of Gurbani is central to achieving the life goals. This doctrine is expressed in the Jap of the Aad Guru Granth as ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੈ . Gurbani provides further understanding of the origin, nature and pathways to control human mind so that a self oriented human-being is transformed into a divine oriented entity. A person thus transformed realizes the inner light and its potentials, and forms a partnership with the nature and its creator. Through the enlightened mind one becomes master of all joys and comforts in contrast to a slave of all life miseries.

INTRODUCTION

To place 'mann' in proper perspective, let me ask a silly question. "What is it like to be only a human being without being an animal?" An intelligent answer would be to subtract everything that animals have to be distinct from them. Then what is left? What is left is human consciousness 'Surt' and human mind mann. Blissful are those who: first recognize them, and then harness the mann and cultivate the Surt. Surt was discussed in a previous paper [3]. The present paper discusses the concept of mann and its relationship to winning or losing the game of human life.

To harness the mann has been the consensus in philosophy for 2,000 years or more but Gurbani made it a central point for the human growth.

Western civilizations aim at manipulating mostly the external world such as wealth and wealth dependent life comforts. Earth, skies and stars are exploited according to central principle of scientific materialism in the pure objectification of the external world and free from any contamination of subjectivity. They are made principles of body gratification and external objectivism. They demand that wealth be accumulated in a capitalist mode of resource development. To be faithful to their pursuits, they create physical science which deals with empirical facts testable by empirical methods entailing testability by third-person means; and such facts must, therefore, be public rather than private, which is to say, they must be

accessible to more than one observer.

It is not more than 150 years that the nature of mind and consciousness came to be accepted as a legitimate object of scientific inquiry. Until then, in the West, the principle of objectivity excluded the subjective human mind and consciousness itself from the proper domain of natural science.

In stark contrast, Sikhism begins with the premise that the mind is the primary source of human joy or misery and is central to understanding both the purpose of human life and the natural world as a whole. Our minds, our societies, our cultures, and our global multi-cultures are all evolving as images within our minds. Similarly, all outside realities are increasingly impinging on our minds.

Thus, it is basic to gurmat that our assumptions about the origin of mind or mann and surt or consciousness be understood in the light of Aad Guru Granth Sahib (AGGS) theology.

What is it about human mind that either degrades us to a slavery of animal instincts so that we become miserable, or elevates us to mastery of the same instincts so that we are elevated to the divine consciousness? And how should we be certain that we will neither be animals nor machines when it comes to experiencing the benefits of human supremacy. These are the basic areas that the

AGGS undertakes to deal with.

MANN AND ITS ORIGIN

Although there is no unanimity on defining into English the Punjabi term mann to explain its use in the AGGS, there is a greater consensus on the term mind to represent mann. This paper will use term mind interchangeably with mann and propose a more functional term 'menome' to define mann. This term is designed to relate to a more contemporary meaning understood by modern science.

In new terminology, the mann is menome that is a complete set of memes. The term "meme" is derived from the Greek word mimesis, which means imitation. British biologist Richard Dawkins [2] introduced it to describe as simply a unit of intellectual or cultural information that survives long enough to be recognized as such, and which can pass from mind to mind. It is comparable in its effects on society to those of the chemically coded instructions contained in the human gene.

Memes are formed when the human nervous system with its storehouse of instincts reacts to an experience, and codes it in a form that can be further communicated to others. A complete set of memes in combination of past instincts then becomes a unit that I call the menome or the mann in the AGGS terminology.

Meme becomes a unit of the stored cultural information comparable to gene, which is the unit of the stored chemical information from the evolutionary history. Numerous memes form a menome or mann. This form of mind is inherited at birth but later it acquires a different mode of its growth or development. It is through mimetic mode of transmission. This is further explained later in this paper.

Mann as Set of Instincts from Pre-Natal History

To understand the instinctive mind, one must search into prenatal human biography. We must reach far back in time for sequences from the lives of our human and animal ancestors with whom we had genetic connections.

Christian theology interprets this history as the doctrine of original sin, when it believes that we are born with a corrupted mind. The Eastern religions interpret it as law of karma [4] to define the development of animalistic mind. The modern science considers our mind to be the sum total of evolution completed to date.

Whichever way you may interpret, it is for sure that our prenatal biography has been all a history of animal

world. During the preceding life cycles, we have passed through numerous forms of life ranging from unicellular organisms to primitive humanoids. The Sikh theology goes along with the evolutionary doctrine when it says,
ਪਸੁ ਪੰਖੀ ਬਿਰਖ ਅਸਥਾਵਰ ਬਹੁ ਬਿਧਿ ਜੋਨਿ ਭੂਮਿਓ ਅਤਿ ਭਾਰੀ ॥

AGGS, M 5, p 1366.

I wandered a great deal in so many evolutionary stages of species including mountains, trees, birds, and beasts.

What is important is that such a history has permanently placed filters of animalistic instincts within human minds to view the present world with a certain eye. For example, whereas the evolutionary traits were evolved as great mechanisms to ward against any physical danger they were made equally powerful in placing obstacles in the way of apprehending true reality of any new consciousness.

Guru Arjan paraphrases the animalistic nature of humanoid traits in this way.

ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥

AGGS, M 5, p 267.

Even though human beings belong to the homo-sapien class, their traits are of the animals.

ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥ ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ

AGGS, M 1, p 330.

Says Nanak, they are human beings in form and name only; by their deeds they are dogs (animals) who wait at the door of his master for orders.

ਪਸੁ ਮਾਣਸ ਚੰਮਿ ਪਲੇਟੇ ਅੰਦਰਹੁ ਕਾਲਿਆ

AGGS, M 5, p 1284.

The humans are nothing more than animals wrapped up in human skin; they are blackened-hearted within.

ਓਇ ਮਾਣਸ ਜੂਨਿ ਨ ਆਖੀਅਨਿ ਪਸੁ ਢੋਰ ਗਾਵਾਰ

AGGS, M 3, p 1418.

Do not call them human beings; they are just animals and unintelligent beasts.

ਪਸੁ ਪੰਖੀ ਅਨਿਕ ਜੋਨਿ ਜਿੰਦੂ

AGGS, M 5, p 237.

Humans within are beasts, birds and the many varieties of beings and creatures.

Thus, our sears tell us that our mind is comprised of instincts, beliefs and attitudes that are remnants of a long evolutionary history, which left behind many animalistic imprints. Therefore, prevalent nature of our beliefs, attitudes and practices are all expressions or reflections of the understanding we derived from those imprints.

Simply put, the modern biology defines the relationship of inheritance to our present mind in this way. The evolutionary experiences were chemically encoded in the genes that were passed on to us at the time of birth. Written in the gene were the experiences and instructions developed thereof. They were passed on more or less

unchanged for many millions of years from ancestor to ancestor, and down to our parents and finally to us.

A study of evolutionary history of those experiences tells us that the principle of survival was the only experience practiced for many life cycles. Those principles as imprinted in our human minds guided us in the selection of behavioral strategies that were considered the best for our physical survival in those periods. The problem is that our ancestors developed those strategies to suit their own days of struggle for survival. Those strategies may not be suitable for today.

The problems that our ancestors were conditioned to solve were at very different level than today. They learnt to spend most of time in searching and fighting for food when hungry. They had to develop physical skills and mental anger to fight to death in self defense if either a danger was perceived or a challenge of attack was imminent. They courted members of the opposite sex for purpose of procreation and preservation of the gene. In other words their needs were of sub-human type and their acquired skills were animalistic at best when compared to the needs of today.

Now that we have achieved the fully developed human format and our need of survival and emancipation are significantly elevated, the imprints of sub-human psyche need to be erased. But they still are there as Guru said,
ਪਸੂ ਭਏ ਨਹੀ ਮਿਟੈ ਨੀਸਾਨਾ

AGGS, M 1, p 903.

You have been a beast and the imprints of the beast mind are not erased.

ਪਸੂ ਪਰੇਤ ਉਸਟ ਗਰਧਭ ਅਨਿਕ ਜੋਨੀ ਲੇਟ ॥

AGGS, M 5, p 1224.

The mind was consigned to countless forms of evolution into beasts, ghosts, camels and donkeys.

Not only the lessons from our sub-human history are of little advantage, they would impede in our spiritual progress for which we were born. Their expression in our present life is a cause of many unhappy moments.

Animalistic Instincts are Causes of Pain and Sufferings

On account of their genetic inheritance human beings spend considerable time in passing through the life roles of plants, birds, animals and subhuman species. The life roles played in the times past left a very deep impression on our mind. They influence our mental and intellectual development a great deal today. They have smudged our consciousness black on account of the dark environments in which they were made and under the perverted motivations that continuously strengthened their perpetuation. In the Guru's words, they left a layer of dirt

on our consciousness.

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਜਿਆਹੁ

AGGS, M 3, p 651.

This mind is blackened with filth accumulated over many cycles of birth and death (evolution).

What was wrong during the evolutionary history is that principles of survival of the fittest were the sole determining force of our development and intellectual growth. These principles were the bases of numerous motivations established for survival and they were all perverted in nature. They were destined to produce attitudes that are selfish, shortsighted and suitable only for animals or other pre-human species. Many of them are illustrated in the scripture.

ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ॥

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਹੋਇ ਖੁਆਰੁ

AGGS, M 3, p 27.

People just don't understand that their intellect and understanding are perverted. They are filled with greed and corruption. Through millions of evolutionary stages they wandered as lost and confused; they were ruined through this wandering around.

To emphasize the perverted nature of our instincts the Guru narrates each one of the motivations acquired in the past life cycles.

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ

AGGS, M 5, p 267.

Hate, conflict, sensual desire, anger, emotional attachment, falsehood, corruption, immense greed and deceit: So many lifetimes (of evolution) are spent in these ways. Prays Nanak: uplift those minds, show your mercy!

The incompatibility of these behaviors with our spiritual aspiration is a basic cause of our unhappiness. Let us consider some examples.

Among many perverted traits we had acquired from millions of years of evolutionary development is a history of fear and paranoia, selfishness and deceit, prejudicial traits and attitudes of fundamental divisions, and animosity among God's creation. They also cause many problems of conflict and misery today.

The scriptures enumerate our behaviors of primitive developments only to warn us of their limitations. What the primitive instincts tell us to do is to follow now the strategy that our primitive or animal ancestors were able to develop many lives ago. For example, they tell us to device our life goals primarily

to feed ourselves, defend our borders and ranks, and pursue sensual interest in members of the opposite sex for procreation.

Those attitudes and behaviors were useful then, but must now be considered far less mature stages of human conducts than those we will find necessary for practice today. The description of those traits was included again and again in great details by our Gurus, in order to warn us against their deceptive powers.

There is another aspect to consider. Genetic instructions provide rather generic wisdom. They apply only to average situations, and prompt us to act in ways that generally tended to be useful in the past. For example, human beings might be genetically equipped to avoid a snake or other dangerous animal, but not capable of avoiding unscrupulous salesmen, clerics, saints, and many materialistic role models who may be more poisonous for our consciousness and spiritual ambitions. These incompatibilities are the reasons for many of the mental as well as socio-political tribulations of today.

Mann as Complicity between human brains and Post-Natal History

The second influence on the making of our mind is memes of our present culture to which our mind is exposed after birth, mind's post-natal biography.

The present is the environments in which we are born and in which we grow. These environments include the fashions as well as the moral, cultural or institutionalized religious systems around us, and they are imposed upon us under a variety of pretensions. In reality they are evolved mostly as the result of historical accidents or arbitrary and willful mystification invented by those in power, the purpose being to keep everyone else in line.

In order to increase their acceptance, our environments are variously glorified through the use of many prestigious designations such as a culture, tradition, or societal norms. Our mann is partly fashioned through these environments.

The present continuously broadcasts memes on our brain. These memes are formed into our menomes or mann when the human nervous system reacts to any experience, and codes it in a form that can be communicated to others. At the moment of its creation, the meme becomes part of a conscious process directed by human intentionality. But immediately after a meme has come into existence, it begins to react with and transform the menome of which it becomes a part.

For example, once discovery of electricity forms a meme, it begins to suggest hundreds of new applications which are interactive with other memes. This way it ensures a continuous replication and a long life for itself. Any information we digest has a life of its own, and its existence is sometimes symbiotic, sometimes parasitic, relative to ours.

A meme makes its own opportunities for replication, and its own phenotypic effects meaning concrete manifestations. The memes have been described as “viruses of the brain” because a meme requires only minds to feed on, and it will replicate images of itself non-stop in our minds.

In today's world, they are created jointly by society, religion and contemporary technology. Cultures are irrepressible springs of memes. All interactions between an environment and psychic energy form memes. The cultural memes give rise to distinctive mann or menomes which take over the control of human behaviors. Art, literature, religiosity, customs, gestures, traditions, symbols, language, myths, technology etc. are all forms of culture. All of them give birth to memes and mann.

For example, a person who spends a lot of time in painting and decorating his house, polishing and re-arranging furniture, and talking about it to his friends and neighbors, gradually includes his house in his brain as a meme or menome. When the backyard garden sprouts, his mann makes him feel proud and happy, a freeze on the plants becomes very distressing and a new home in the neighborhood may cause gut-wrenching jealousy. In other words, a home ownership, an environmental object that we pay attention to becomes part of mann which takes over an important influence on our feeling good or bad beyond the purpose of owning a home.

Attention to one's car, office, place of social gatherings or worship, relatives and friends are other examples of the cultural memes that form the bases of mann. The same thing can happen with the relationship of a person with pictures in their surroundings, or the objects people wear on their bodies, and the way the body externals are carved. The red 'power tie', tinted hair, plastic surgery, jewelry, fashion clothing, blue and red or other gaudy turbans, are among many such examples.

These memes and their associated mann shroud reality very powerfully. They cover up alternatives and enslave our psychic energy for the society's own ends or the ends of the memes or the genes. Certainly, they are not for the benefit of a human soul on its journey to self realization.

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ ॥

ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ ॥

ਇਹ ਮਾਇਆ ਜਗਿ ਮੋਹਣੀ ਭਾਈ ਕਰਮ ਸਭੇ ਵੇਕਾਰੀ

AGGS, M 1, p 635.

Expectations and desires are the manacles as are the many life activities and religiously prescribed duties. People are slaves of virtues and sin, and they are wasted away without the divine contemplation. This illusion has enticed away the whole world and all acts performed under its illusion are worthless.

According to the scripture, cultures are tools of society to reward us for valuing the four innate tendencies we are born with. As soon as we are born, these tendencies are further promoted by our culture through powerful memes replicating in our mann.

We are glorified to ensure promotion of materialism, hoarding of wealth, and acquisition of political or cult powers. These goals are promoted as the common objectives of cultural accomplishments. When we follow those goals, we are rewarded and recognized as “cultured” and wise. But in reality we are being fooled into ignoring the real goal of our life, that is, to experience divine. As Guru Nanak says,

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਓ ॥
ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਓ ॥
ਏਕੁ ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥

AGGS, M 1, p 1027.

The humans are born with an inborn drive to secure four life objectives (dharam, arth, kam, mokh); and they begin to inhabit within the walls of mimetic illusion. And as they are blinded by the darkness of Maya, they forget about NAAM and lose contact with the Creative Self leading to a defeat in the purpose of this life.

Guru Amardas compares the genetic influences on mann with the cultural memes as follows.

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥
ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥
ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥
ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥
AGGS, M 3. 921.

As is the inferno of hidden genetic energy to manipulate growth of its resident within the womb, so are the memes of materialistic illusions (maya) outside. The energy of maya is one and the same; the Creator has staged this play. At the pleasure of His Will we are born, and the family is so very jubilant. Instantaneously, love for the creator wears off, and the child becomes attached to desires; the script of mimetic illusion runs its course. This is maya, by which the Infinite is forgotten, and attachment and love of duality wells up. Says Nanak, by Guru's Grace, those who enshrine love for the creator, find the

infinite wisdom in the midst of human environment.

Guru Arjan describes the meme created by our popular cultures and mythology as related to psychological bondage. They constitute omnipresent environment that we live in.

ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥
ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ ॥
ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ ॥
ਮੂਲੁ ਬਿਆਪੀ ਬਿਆਪਿਸਿ ਲੋਭਾ ॥ ੧ ॥
ਮਾਇਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ ॥
ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ ਮਾਤਾ ॥
ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਸੰਗਿ ਰਾਤਾ ॥
ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ ॥
ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ ॥ ੨ ॥
ਬਿਆਪਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ ॥
ਬਿਆਪਤ ਗੀਤ ਨਾਦ ਸੁਣਿ ਸੰਗਾ ॥
ਬਿਆਪਤ ਸੇਜ ਮਹਲ ਸੀਗਾਰ ॥
ਪੰਚ ਦੂਤ ਬਿਆਪਤ ਅੰਧਿਆਰ ॥ ੩ ॥
ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ ਫਾਸਾ ॥
ਬਿਆਪਤਿ ਗਿਰਸਤ ਬਿਆਪਤ ਉਦਾਸਾ ॥
ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ ਜਾਤਿ ॥
ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ ਰਾਤ ॥ ੪ ॥
ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ ਰਾਇ ॥
ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਧੂਰਿ ਸੰਤ ਪਾਈ ॥
ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਮਾਈ

AGGS, M 5, P 181.

Residents within us are the expression of pleasure and pain. They afflict us though the myths of heavens, the hell, and the gods. They afflict the rich and the poor alike through desire for glory. Through the basic malady of greed, it afflicts us in many ways. The saints alone live under Your Protection, God. It afflicts us through intoxication with intellectual pride. It afflicts us through the love of children and spouse. It afflicts us through material possessions such as elephants, horses and beautiful clothes. It afflicts us through the intoxication of the wine of beauty and youth. It afflicts landlords, paupers and lovers of pleasure. It afflicts us through the sweet sounds of music and parties. It afflicts us through beautiful beds, palaces and decorations. It afflicts us through the darkness of the five evil passions. It envelops those who act, entangled in ego. It afflicts us through household affairs, and it afflicts us in renunciation. It afflicts us through character, lifestyle and social status. It afflicts us through everything, except for those who are imbued with the Love of God. Exception is that God cuts away the bonds of His saints. How can these mimetic

illusions cling to him? Says Nanak: illusory memes do not draw near to one who has obtained the dust of the feet of the saints.

A Meme-centered Paradigm of Human Culture Means Human Misery

As it is discussed above, human mind or mann is nothing more than a menome of memes and genes. Memes are artifacts of the interaction of today's culture that strengthens the imprints of selfish genes. The selfish memes are the ideas or experiences of others capable of replicating and co-evolving with great indifference to their impact on human hosts. This is very discomfoting and disconcerting. Let me capture this horror graphically:

Imagine your brain as a sort of dung heap in which the larvae of other people's ideas are housed. These larvae continuously use the previously stored food and continually dividing to renew themselves. Then they send out overwhelming number of copies of themselves to other similar dung heaps. They spread these copies through cultural messages.

One thing they are sure to do is rob your mind of its meaning as both master and user of pleasures. They will be in charge to make life very unpleasant and disgusting. This is the disgust that we are forced to live by our new master, mann.

A meme-focused vision of culture and mind is not mere random effluvia of the human experience but powerful control mechanisms that impose a largely invisible controlling structure on a wide range of complex phenomena - language, scientific thinking, political behavior, religion, philosophical systems, even history itself. Then they all become tools of our imprisonment into never ending misery. The phenomena seemingly created for our comforts in reality become the prisons of misery for us.

The Sikh Response

The mind in term of mann and consciousness in term of surt has been the primary subjects of introspective exploration since the birth of the Sikh tradition. Just as science found unaided human vision to be an inadequate instrument for examining the moon, planets, and stars, Saint Kabir regarded the undisciplined mind as a blind mind and an unreliable instrument for nurturing the consciousness and ultimate spirituality. If It tries to do so It is merely selling knowledge wasting the precious life time.

ਮਨ ਕੇ ਅੰਧੇ ਆਪਿ ਨ ਬੁਝਹੁ ਕਾਰਿ ਬੁਝਾਵਹੁ ਭਾਈ ॥

ਮਾਇਆ ਕਾਰਨ ਬਿਦਿਆ ਬੇਚਹੁ ਜਨਮੁ ਅਬਿਰਥਾ ਜਾਈ

AGGS, Kabir, p 1103.

You are blind in your mind, and do not understand your own self; how can you make others understand, O brother? For the sake of material gains, you sell knowledge; your life is totally wasted.

In response, our Gurus refined faith techniques for stabilizing the mental attention, educating and refining mann to use it new ways to Insure bliss and peace, much as Galileo improved and utilized the telescope for observing stars and galxies.

Sikh theology formulated sophisticated and elaborate doctrines as well as practices to master the origins and nature of mind and its interaction with consciousness or surt. It developed rigorous techniques for examining and probing the mind first-hand, and the initial endeavor to train the attention so that it could be diverted towards experiencing divinity that we describe as naam simran.

CONCLUSION

Gurbani goes a great deal into defining and educating its readers about mann or menome. Then it constructs a new science of the mann. This mimetic engineering is analogous to the discipline of genetic engineering. It leads us to connect mann and surt to transform the body and its actions. For example Bhagat Kabir illustrates the new relationship through a metaphor very common in Indian house lore:

ਮਨੁ ਕਰਿ ਬੈਲੁ ਸੁਰਤਿ ਕਰਿ ਪੈਡਾ ਗਿਆਨ ਗੋਨਿ ਭਰਿ ਡਾਰੀ ॥

AGGS, Kabir, p. 1123

Make your mind the bull, and surt the road to travel. Then, prepare packs full of spiritual wisdom to load them on the bull. Prepare this way to take your life journey.

Such a paradigm and the science behind it allows us to manipulate complex patterns of replicating memes into spirituality that have consistent and predictable manifestations in the form of precisely altered cultural phenotypes. This paradigm takes the control of human behavior away from the materialistic cultures and hands them over to the inner faculties of human consciousness, which is a pure bliss. There is no pain in that state. Thus, the paradigm is described in this way.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

AGGS, M 1, p 6.

Let the highest and best path be the path suitable for all people. Conquer your mind to conquer the world.

REFERENCES

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1. AGGS = Aad Guru Granth Sahib. 1983 reprint, Pp 1430. Publishers: Shromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla, i.e. succession number of the Guru in the Sikh tradition. M is replace with the name Bhagat or Bhatt. P = Page of the AGGS.
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