

SELF AWARENESS THROUGH MEDITATION

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*A Comparative Study of Jain, Buddha,
Yoga Darshanas And Modern Thinkers*

Ranjit Singh Kumat

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DEDICATED

TO

MY

SPIRITUAL GURUS

PARENTS

AND

FAMILY

VIEWS ON THE BOOK

Dr. L.M. Singhvi, Leading Advocate, Constitutional Expert, Former Parliamentarian and High Commissioner for India to UK:

The book is an exceptional contribution to the 'Science of Consciousness and the Art of Living'. His examination of the philosophical approaches to Self-Awareness is profound without being pedantic and ponderous. All in all, the book is profoundly readable, engaging, lucid, instructive, educative, enlightening and edifying.

Gurudev Chitrabhanuji, Founder of Center of Meditation and JAINA in the USA:

The catholicity and tolerance with which the subject has been treated is the most important attribute of this book. I hope and believe that this book will prove a practical guide for all those who want to move on to their inward journey.

Mahasati Umraokanwarji Maharaaj, 'Archana'

The book is a deep analytical research on 'Dhyana' (meditation) along with special comparative study of Jain, Buddha, Patanjali Yoga Darshan and modern thinkers. This book bears the testimony of rich personal experience of meditation. The author of the new inspiring book for self-realization is a philosopher and thinker of high order and occupies place of pride among men of erudition.

WORDS OF BLESSING

By *Adhyaatmayogini Mahasatiji Umraokanwarji 'Archana'*

All Enlightened souls, who have realized their real self, know for sure that soul is the repository of infinite bliss and omniscience. Hence, all aspirants aim to remove, through meditation, all barriers to realization of the self or soul.

The book, “Self-awareness through Meditation”, written by Shri Ranjit Singhji Kumart, is a deep analytical research on ‘Dhyana’ along with special comparative study of Jaina, Buddha, Patanjali Yoga Darshan and modern thinkers. First Jain scripture, ‘Aacharaanga Sutta’ has been studied in great depth and important Suttas have been brought out which emphasize the attainment of self-awareness and the state of becoming mere ‘Observer’ through meditation and Kayotsarga. The concepts of ‘Dhamma Dhyana’ and ‘Shukla Dhyana’ have also been reinterpreted in a refreshing manner. Aacharaanga Sutta contains numerous Suttas which direct the aspirant or Saadhaka to be a mere observer of the sensations arising on the body in a detached manner by looking inwards and staying in one’s own self. In Uttaradhyayana Sutta also there is a stanza which directs the aspirant to give up all prior connections and observe ‘Mana’ or mind exclusively:-

Give up all previous external connections

Observe one and only one, the ‘Mana’ or the mind.

—Uttaradhyayana Sutta

To observe all the feelings and emotions in mind in a detached manner enables us to get rid of the incessant thoughts going on in our mind. Mind when observed in a neutral way, becomes calm, collected and choice-free. A calm and collected mind, with no preferences or prejudices is the peaceful

mind and can be called in ‘Samaadhi’ or true peace. One who is living in the present is wakeful to every moment and is called ‘Aparamatta’ or fully awake. He is fully enlightened and knows every moment of his life. He has no longing, no aspiration or yearning for the worldly objects. He clearly sees the link between the soul and the body and so cuts the Gordian knot and becomes free, detached and liberated. He needs no direction nor any preaching. He is the realized soul. Jain, Buddha and Patanjali Yoga Darshan admit that giving up violence is a precondition for treading the path of meditation and selfawareness. Those who do not give up violence are miles away from ‘Samyaktava’ or Right Path. Lord Mahavira, however, goes a step further and explains the need for non-violence by saying, “One, whom you want to kill or torment, is none other than yourself”. So long as we treat all other beings as “other” and feel that whatever we do unto them is felt by them only and not by us we continue to kill or torment them in one way or the other. Lord Mahavira, therefore, states that so long as you have this feeling of ‘otherness’ for others you cannot become truly non-violent. **When you start feeling what others feel, you develop true empathy and that is the day when you will become non-violent by deed as well as by feelings.** So long as you do not start feeling what others feel, your non-violence is outward superficial and only skin deep. When you identify yourself in others, non-violence emerges from the deep and then only true equanimity and ‘Samyaktava’ or Right Path is attained. One who has learnt to introspect and reside in the self, becomes automatically ‘silent’ and free from possessions. Giving up things outwardly does not become ‘Aparigraha’ or non-attachment with things. By looking inwards, one realizes that all material things are momentary and ephemeral and hence there is no fun in attaching oneself with them leading to disenchantment and lack of craving. Once craving dies, the mind becomes silent and peaceful and this inner silence is much more important and meaningful than mere silence of words. The author Sri Kumat has written at one place, “To immerse in oneself and to observe the sensations on the body with equanimity, is the real ‘Samyaktava’ and that is real silence.” This is supported by the following stanza of the Achaaraanga Sutta:-

One who sees the Samyaktava, sees the silence,

One who sees the silence, sees the Samyaktava

—Achaaraanga Sutta Chapter 5 Uddeshya 3.

The author has ably brought out the inner and fundamental identity of the three systems of meditation—The Jaina, Buddha and Patanjali Yoga

Darshana. In reality the spiritual path is one—distaste for the worldly things and looking inwards. There can be no dispute on this. Even the modern thinkers like J Krishnamurti, Nisargadatta Maharaj and Eckhart Tolle agree that the entire malaise is that of glitter of the material world and the concern for the future. No sooner one becomes desire free, the malaise disappears instantly and for good.

So long as we are in search of pleasure or are afraid of pain, it is impossible to think of liberation. Wisdom lies in living in the present without any thought of the past or the concern for the future. To be in the present is wakefulness, freedom, liberation. When there is no desire for the future, nor search for pleasure, there is no fear of pain too. This is our major strength and can be obtained through meditation.

This new book of Shri Kumat will prove a turning point in the life of all those who read and adopt it. This brings light unto darkness and has the capability of enabling aspirants to attain and realize Self. Dhyan is the path to spirituality; Dhyan is the state of self-realization. Lord Mahavira brought to light new truths on the basis of long perseverance in meditation. All those who strive and delve deep in meditation, have discovered new mysteries. This book does not appear to be a mere translation of Suttas, it bears the testimony of rich personal experience of meditation by Shri Kumat.

Meditation brings enlightenment and bliss; it gives rise to new spiritual power. As a result of meditation, new spiritual power emerges, and the entire life style changes. The author of the new inspiring book for self realization, Shri Kumat, is a philosopher and thinker of high order and occupies the place of pride among men of erudition among Jains as well as general community. From the depth of my heart I give blessings to Shri Kumat to continue to enrich the literature of this high order and may this book be of help in building the lives of the people and helping them realize their own self.

—*Adhyaatmayogini Mahasatiji Umraokanwarji 'Archana'*

FOREWORD

¹—*Dr. L.M. Singhvi*

‘Self-Awareness through Meditation’ by Shri Ranjit Singh Kumat is an exceptional contribution to the Science of Consciousness and the Art of Living. Delving deep into the historical and philosophical perspectives, Shri Kumat takes us in a panoramic journey to ancient texts and teachers and modern thinkers from Yoga of Maharishi Patanjali as well as Jain, Buddhist and other traditions to J. Krishnamurthy, Nisargadatta Maharaj, Eckhart Tolle and other modern thinkers. His examination of the philosophical approaches to Self-Awareness is profound without being pedantic and ponderous. **He has the gift of being intelligible without being intricate. He puts it all in a systematic holistic perspective. All in all, the book is profoundly readable, engaging, lucid, instructive, educative, enlightening and edifying.**

Awareness of the Self is the key to the doors of the Inner Space. That is where one encounters the Self in its innermost tranquil abode. That is where one acquires an understanding and the experience of the Truth (‘sat’) in onsciousness (‘chit’) and Consciousness in Truth. And that is the Triveni Sangam of Truth, Consciousness and Bliss. Self-Awareness and Self-Knowledge were accorded the status of ‘Atma-Sadhana’ (spiritual endeavour) in the Indian tradition. Such ‘Atma-Sadhana’ or spiritual endeavour is by no means confined in their application and practice to the recluse and the renunciate. It has relevance in each of the four Purusharthas (Four Purushartha or endeavour of Dhamma, Artha, Kaama and Moksha) of human life. It has its own discipline in relation to each Purushartha and its ethos. Self in its inner space and innermost Purity and intrinsic Splendour is the Self, discovered, purified, attained and realized. Mr. Kumat’s extraordinary book

tells us that “Self” has a much wider and a much deeper meaning than is commonly comprehended. It has its own psychological, philosophical, ethical and spiritual connotations and dimensions. In Shri Kumat’s work we see enlightened and illuminated Self beyond narrow confines of selfishness and arrogant ego. Indeed, we begin to perceive “Self” through Shri Kumat’s essays in Self realization. **“To be in oneself is ‘kaivalya’, the highest knowledge and wisdom,”** say Lord Mahavir and Lord Buddha. That is also the message of Yoga-Vashishtha and the seer Patanjali’s teachings. And that is the veritable convergence of the ‘Vedic’ and ‘Shramana’ mainstreams. In the words of J. Krishnamurti one of the most eminent rational thinkers of the twentieth century, **“If you have not read many books and have very little information, that is not ignorance. Real ignorance is having no knowledge of yourself, no perception of how your mind works, of what your motives, your responses are. Conflict and suffering will exist as long as I do not understand myself. Therefore, understanding self is much more important than knowing how to overcome sorrow and conflict. Surely my search is utterly futile. My action has no meaning. The last thing we want to know is ourselves. Yet that is the only foundation on which we can build. Most of us are totally unaware of ourselves. We do not observe, very few of us do, our own thoughts and feelings. The fact is we must begin to see clearly the process of our thinking, feeling and acting. The more you know yourself, the more clarity there is. Self-Knowledge has no end. It is an endless river.”**

The question is ultimately related to issues like: **“Who am I, Whence I came? What is the purpose of my life?”** Shri Kumat shows that Self-awareness and Self-knowledge are not an obscure unrelated and irrelevant pursuit. That pursuit of Self-Awareness is germane to the universal human pursuit of happiness. It is a thoughtful, existential pursuit beyond the mental and the material. It is a pursuit which is at the heart of human life. It has profoundly cultural, philosophical and scientific dimensions. This book is therefore about that quintessential understanding of existence, of life and death, of Here and Hereafter. These are fundamental issues of moral philosophy, and of physics as well as metaphysics. These are not mere denominational questions; nor are they religious questions in any narrow sense, although it is in the bosom of each religion and its scriptures that this existential question has been addressed, explored, explained and interpreted. Those explorations, explanations and interpretations are important to us in the understanding of ourselves, the life we live and values we cherish. Shri Ranjit Singh Kumat delineates the route

map of each such exploration and interpretation and gives us an appraisal of “That Which Is” and its essence.

Self-awareness is as much a part of an appraisal of Reality as are our physical perceptions. Indeed it is the essence of Reality and our awareness of it. I see because I am; I smell because I am; I touch because I am. Or vice versa! But I am neither sight, nor smell nor touch nor any of the other sense dimensions of Being. Nor is the Self the sum of all the physical perceptions. Clearly, a holistic and integrated view of the Self is crucial. Time and Space and their integral dynamic and their intrinsic essence are what make for Reality. It is axiomatic that it is bliss to know one’s real-Self and a sorrowful disaster to forget it. Sri Aurobindo unravelled in his analysis different layers and levels of consciousness and showed that to reach the supramental is to experience the True Self. Through his experience of the Self, he gave us back the time-tested science of Yoga.

The following observations of Sri Nisargadatta Maharaj quoted by Shri Kumat illumine the quest of Self and its modality **“Meet your own self. Be with your own self, listen to it, obey it, cherish it, and keep it in mind ceaselessly. You need no other guide. Live your life without hurting anybody. Harmlessness is a most powerful form of Yoga and it will take you speedily to your goal. This is what I call nisarga yoga, the Natural yoga. It is the art of living in peace and harmony, in friendliness and love. The fruit of it is happiness, uncaused and endless.”** The author, Shri Kumat, recognizes and concedes that the greatest difference in experiencing reality or having self-awareness is the identification with mind. In the words of Eckhart Tolle the author of the book “The Power of Now”, **“the incessant mental noise prevents you from finding that realm of inner stillness that is inseparable from being (self). It also creates a false mind-made Self that casts a shadow of fear and suffering . . . Enlightenment is not only the end of suffering and of continuous conflict within and without, but also the end of the dreadful enslavement to incessant thinking. Identification with mind creates an opaque screen of concepts, labels, images, words, judgments and definitions that blocks all true relationship. It comes between you and yourself, between you and your fellow man and woman, between you and nature, between you and God. It is this screen of thought that creates the illusion of separateness, the illusion that there is you and a totally separate “other”. You can no longer feel this oneness as self-evident reality. Only through your own experience, however, does it become liberating.”** Mind is thus the culprit barrier, for it is the mind that

denies and resists the Now and Here because it refuses to come to terms with Time and Space. Tolle's advice on Time is **"Make the Now the primary focus of your life. Say yes to life—and see how life suddenly starts working for you rather than against you. This will miraculously transform your whole life."** The same advice is applicable in respect of Space for redressing and reducing pain.

In his fascinating discussion on the subject, the author takes us to Osho Rajnish and his interpretation of Shiva Sutra. Osho's interpretation is very original. He says, **"Mantra is that which results in the death of mind. When there is 'no-mind', the bridge between you and your body is broken. Mind alone is joining you with your body. Once the bridge is broken, you are separated from the body and then mind becomes no-mind and you achieve the Godhood."** Self-Awareness is thus a state of divine extra-sensory Awareness of the Self when it transcends the merely material and mental. The author's wide-ranging survey and analysis yields the comforting conclusion that **"the ancient sages and the modern spiritual thinkers are agreed on the point that attaining selfawareness is the objective of life and through meditation one can learn the art of living in the present with full awareness Present is the most important thing; the past, being in memory, and the future, only imagination, are the root causes of suffering. The way to get rid of suffering is to live in the present, be aware of the self and accept the natural flow of life. End of suffering is enlightenment, peace and eternal happiness."**

The goal and the desideratum then is to attain real and ethereal supramental perception of one's true being through an inward journey and to limit or overcome the pleasure-pain motivation. The inward journey is the hidden highway to that goal. The name of that highway is yoga, variously defined, described, and taught by each philosopher and teacher to the pupil in his or her own way according to his or her own experience. The Yoga of Meditation or 'Dhyana' is the pathway of that inward journey. The great seer Patanjali defines it thus **"Yogaschittavritti Nirodhah"**: in other words, "blocking, curtailing or restraining the proclivity or tendency of mind". Swami Chinmayananda once described it to me as regulating the wandering mind through self-control by way of concentration in the congested traffic of mind and desires. Transcendence of mind by means of concentration on self or any part of the body inside or outside the human body on any object or form or mantra, leads to an ineffable experience that may be rudimentary, embryonic, glimpse-like or inchoate but certainly not illusory. That is the

path to bliss through meditation. Many of us can recall and I can personally testify to a momentary or fleeting sense of ‘anasakti’, a detached witness-feeling (Anaasakta Sakshi-Bhava) following meditation, a feeling of freedom and relaxation beyond body and mind.

Particularly noteworthy in this notable book are the chapters on Shramana or Jain practices of meditation which stress ‘Samyaktva’ or right perspective (equanimity) and wakefulness. ‘Samayika’ is a method of ensuring the in-flow of equanimity. In the words of the renowned Jain Acharya, Bhadrabahu:

“To remain tranquil, equanimous and sinless without disturbing the state of mental equilibrium when faced either with gold or grass, friend or foe, and not swept away by feelings of craving and aversion, is called Samayika. For it to be in equanimity is Samayika.”

Two other definitions of Samyaka, state of purified consciousness, are apt:

1. It is my prayerful wish that I always have feeling of friendship towards all beings of this world, feeling of happiness towards the meritorious, feeling of kindness towards those who are suffering and level-headedness towards those are on the wrong path.
2. Whether it is a situation of loss or gain, of pain or pleasure, of long life or immediate death, of praise or criticism, of appreciation or affront, I wish to remain poised and balanced, that is real ‘samayika’.

Two cognate Jain concepts are ‘Pratikraman’ and ‘Kayotsarga’. Pratikraman is a practice of withdrawal and retreat from the routine into the sanctuary of silence, svadhyaya and jaap. ‘Kayotsarga’ leads a Saadhaka to purify the feeling, to repeat and atone, to cleanse the mentality of sensual mind, remedying distractions to attain freedom from all cravings and attachments—a ‘Veetaraaga’ state of ‘anasakti’ and ‘Vairagya’. Perhaps these are comparable, if not akin, to the ‘stithaprajnya’, state of consciousness in equanimity and conquest of ego, and its attributes and obsessions. **There is a kinship-continuum between Kayotsarg and ‘Samlekhna’ or ‘sannelekhana’ of which there is considerable scriptural and pauranic evidence in Vedic and Pauranic literature as in the case of Uddalaka, Sri Rama, Sri Krishna and others, a practice which has been erroneously likened to suicide in the Indian penal code by a blundering lack of cultural awareness.**

Samlekhaṇa, in my opinion, is the practice of “Nishkama Visarjan” of the body.

Shri Kumat enumerates the five lapses of Samlekhaṇa which are being mistaken as its genesis or concomitants in the current public and judicial discourse by the spiritually uninitiated and the culturally illiterate. Those five lapses are encapsulated with admirable precision by Shri Kumat as follows:

- 1. The first lapse of Samlekhaṇa is that while doing this practice one desires something or the other of this world.**
- 2. The second lapse is to desire something or the other of the other world.**
- 3. The third lapse is to have desire to live.**
- 4. The fourth lapse is to have desire for death.**
- 5. The fifth lapse is to have desire for sensual gratification.**

Samlekhaṇa thus means embracing and observing death with equanimity in that which overcomes the fear of mortality and it is in this sense that Samlekhaṇa has been accepted in the Jain and Hindu scriptures as the opposite of suicide.

The Tatvaartha Sutra which is the most important Jain scriptural text tells us of four kinds of Meditation: 1 ‘Aarta Dhyana’—Meditation for craving 2. ‘Roudra Dhyana’—Meditation for evil doing 3. ‘Dhamma Dhyana’—Meditation for Dhamma or the Nature 4. ‘Shukla Dhyana’—Meditation par excellence. Each one of these categories has different types, sub-categories and symptoms. For instance there are four types of ‘Aarta Dhyana’ (a) Craving to get rid of unwanted things, persons or situation. (b) Craving to get rid of unpleasant situations (c) Craving to get back the beloved things or persons that have been lost (d) Craving to get sought after things and persons. There are also four types of Meditation for an evil deed. The two most recommended kinds of Meditations are Dhamma Dhyana and Shukla Dhyana both of which are positive in nature and help to purify human consciousness. Shri Kumat gives us an excellent definition of Vipassana, known as a Buddhist method of meditation: **“Observe the truth, do ‘vipassana’ of the self or observe the self . . . Tathagata (the knower of the truth) has no relation with the past, or with the future. He, without any option, observes the present and destroys (Karma).”** Vipassana is similar to Veetaraaga Dhyana in Jain tradition. According to Achaaraanga Sutta of Jain Tradition, like Vipassana, calls upon a Sadhaka to observe the truth and to witness and observe the Self.

There are a few questions and answers and aphorisms which encapsulate the philosophy of Veetaraga and Vipassana which are culled out from the scriptures by Shri Kumat:

Ka Arai? Ke Anande? Aithanpi Aggahe Chare.

What grief? What pleasure? Move without grasping any one of them. Ignore them.—stanza 57

Purisa Sachchameva Samabhijaanaahi

Hey man! Know the truth with equanimity.—stanza 62

Sachchassa Aanaaye Uvatthiyese mehavee maaran taarayee

One who follows the Truth, transcends the death—stanza 63

Sahiye Dhammamaadaayan seyan samanupassayi

Observe the incoming of Dhamma as well as of honor with equanimity—stanza 64

Sahiye dukkhamattaye puttho no Jhanjhaye

Bear the pain with equanimity; do not get stressed.—stanza 66

Paasiman daviye loyaaloya—pavanchao muchchayi

Observer of the truth is freed from the hassles of the world and beyond—stanza 67

A remarkable logical sequential ethical-spiritual construction is cited by Shri Kumat as follows:

One, who sees the anger, sees the ego.

One, who sees the ego, sees the fraud.

One, who sees the fraud, sees the greed.

One, who sees the greed, sees the craving

One, who sees the craving, sees aversion

One, who sees the aversion, sees the attachment

One, who sees the attachment, sees the womb or embryo

One, who sees the embryo, sees the birth

One, who sees the birth, sees the death

One, who sees the death, sees the hell

**One, who sees the hell, sees the animal kingdom
One, who sees the animal kingdom, sees the suffering**

Shri Kumat shows us that Meditation is, in one form or the other, a method of Self-awareness, Self-purification and Self-realization. In this pursuit, the Indian tradition has excelled through the ages and continues to be a guide to the right knowledge, the right perspective, and the right conduct. I am of the view that Shri Kumat has rendered rare yeomen's service to the loftiest and the noblest summits of excellence in Indian heritage.

I commend this book to one and all, especially to scholars and 'Sadhakas' who wish to understand the intricacies and the nuances of Meditation in the Indian tradition and who wish to practise them to make their lives and the life of the society noble and sublime.

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INTRODUCTION

by Gurdev Chitrabhanuji

Meditation is Power. Meditation is devotion as well as means to attain the end. Power is attained by concentrating and converging the energies of mind and sense organs. It is devotion as it involves total commitment and dedication to attain the ultimate objective. Once the mind is fully focused, it becomes the means to reach the desired goal. A small child of 12 years was given a gift of magnifying glass by his father which helped him in getting the award of Nobel prize. This child was none other than Sir C.V. Raman, the first Indian scientist to receive the Nobel prize in Physics. He, in his speech while receiving the Nobel Prize, gave credit to his father for giving him the magnifying glass at a young age. The child, while playing, collected the grass and dry leaves and focused solar rays through the magnifying glass which ignited the fire. Father explained to the young boy about the power of concentrating the solar or other physical energy leading to qualitative change and further research in solar power led to discovery of an important principle of Science qualifying for Nobel Prize. What is true of concentrating and converging the physical energy, is true about energies of our mind and sense organs. So long as our mind is entangled in material objects and defilements, it is scattered, weak, deviated, aimless and rudderless moving like a dry leaf in accordance with the direction of the wind. Such a weak mind does not have power of its own to reach the desired goal. This very mind, when concentrated, concerted and determined and directed to a goal, has brought about astonishing results exemplified in the life of 'Saadhakas' or dedicated people. The power of a concentrated mind is infinitely more than the power of concentrated physical energy. Mind gets attracted to physical objects and gets diverted from its natural course. Meditation brings back the mind to its right path leading to attainment of

omniscience or enlightenment of the highest order. It has been said that 'Kaivalya Gnan is realized through meditation'. By concentrating the mind, one does realize the highest which is already present in the consciousness. It is the distracting elements which have to be eliminated and that helps in achieving the sharpness and concentration of mind. The distracting elements are given in a couplet as below:-

Eating, drinking and sleeping,
Meeting, and chatting,
Reducing these five, enhances
Concentration and enlightens the mind.

We are mostly engaged in the pleasures of eating, drinking and sleeping. More than that, we are in love of our own speech and get kick out of meeting people and socializing with them to earn name and fame, which is so dear to our heart. So long as we are engaged in the five distractions mentioned above, meditation is a far cry. As soon as we start enjoying our own company and journey to the inner self, we start developing taste for meditation and become adept in it. Meditation requires a lonely place with no interruption of movement or noise. Time for meditation should be such that there is no clatter or disturbance and the mind is free from engagements calling for urgent attention. In such a lonely and silent place one should sit with peaceful mind to devote attention to equanimity and try to become free from craving and aversion. By practicing thus, one gets the state of equanimity, which brings peace and delight of desirelessness. No sooner one becomes free from desires, an indescribable delight dawns in the heart. One feels as if one has become the Emperor of the World. There is another couplet in Hindi translated below:-

Gone is the worry, if desire is gone
And carefree becomes the Mind
One who wants nothing,
Is the Emperor of Emperors.

A person with no want or desire is above all kings and emperors and this thing has been brought out very lucidly by Shri Kumat in his article 'In Search of Happiness' wherein he gives the example of a sick King for whose treatment 'shirt of a happy man' was prescribed. All the King's men could not find a happy man in the entire kingdom. With great difficulty they found a

man who appeared happy. When he was asked to give his shirt for the King, the man replied, “if he had the shirt, he would hardly have been happy. The secret of his happiness lay in the fact that he did not possess anything.” One who becomes free from desires, becomes happy beyond measure. One who rises above cravings and aversion and immerses himself in the feeling of ‘Veetaraḡa Bhava’ (the feeling of being above all hatred and attraction) is the real aspirant or ‘Saadhaka’.

A mind fully concentrated and focused is most powerful. This power can be used in negative as well as positive manner. However, the negative use leads to shrinking of power and the positive use leads to its expansion and development. When the power of concentrated mind is used in a negative manner, the personality of the user is destroyed and he gets entangled in the bondages created by himself. On the other hand positive use leads to elation, ecstasy and euphoria. Anything done with awareness leads to freedom and the opposite leads to bondage. Use of mind’s power for spiritual development leads to direct contact with God as has been observed by revered Yashovijayji:-

With the eradication of the darkness of ignorance
Dawns the new light of wisdom or Gnan,
Realizing God, residing in our own soul.

God is within our Soul. No sooner the screen of defilements is removed, we can realize Him within us. Just as shine increases with the increase in the purity of Gold, similarly with the removal of defilements from our mind we realize our own Self and thus attain the Godhood. Just as concentrated light in the form of laser beam pierces the hard iron block, sharpness of mind attained through meditation helps in dissolving the defilements, bringing the new light of wisdom enabling us to realize God within us. This point, narrated in the Achaaraṅga Sutta, has been brought out very clearly by Shri Kumat in this book. A person, not aware of his self looks outward and who attaches himself to material objects, is called ignorant. On the other hand, person fully aware of his self looks inward and can be called an awakened person. Former, being distracted suffers, and the latter, being withdrawn from worldly attractions, is happy and delighted.

It is impossible to describe one’s experience of meditation. In April 1970, I represented the Jain Sect, for the first time, in the II Spiritual Summit Conference held in Geneva and after my statement was over, the audience gave me standing ovation. Influenced by my statement on Jainism in this Conference, Swami Hansanand of France (formerly Dr. Gilbert) took me

around France to various Universities and centres of learning for making statements on the tenets of Jain religion which was so new to the outside world. It meant a journey of about 2000 miles and in this trip I had a chance to stay at a famous place of France, Riviera. The place was so beautiful and enchanting that in my meditation I went deep in the state of exquisite bliss. I do not know when and for how long. When I came back after about an hour and a half, Swami Ranganathananda, Chief of Ramakrishna Mission, asked me to narrate the experience and I narrated the following couplet:-

Just as a dumb person having had a dream,
 Unable to say any thing,
 Smiles and only smiles.
 Impossible it is to narrate
 What one experienced in meditation

Just as a dumb person cannot express what he saw in the dream, it is impossible to explain the ecstasy experienced in meditation. We can enjoy the taste of mango but cannot describe it in words. Experience of Meditation is extremely personal and can neither be exchanged, nor robbed by any one. Material wealth can be robbed, exchanged or stolen, but the knowledge and self-awareness gained through meditation cannot be stolen or looted. Material wealth remains here in this world after one's death but the wealth of one's consciousness goes with oneself. It is a permanent asset.

Shri Kumat has assiduously studied and brought out the true meaning of the Aacharaang Sutta, relating to meditation and selfawareness. To be able to become a mere observer of one's thoughts and emotions is the means to conquer the deep rooted tendency of craving and aversion. One who is able to live in the present moment and knows the things as they are is the really awakened one or 'Aparamatta' and being situated in the self is the realized soul. The various aspects of Dhamma Dhyana as enunciated in the Jain Scriptures have been reinterpreted in new ways which is refreshing. A comparative study of Jain, Buddha and Yoga Darshana has been done by bringing out their special attributes and commonalities. A person can chose his or her method of meditation according to his own capability and understanding out of the different methods of meditation narrated in the book. Different sects have chosen their own ways to find the truth and as truth is many faceted, different ways and methods emerged. **Truth is one but has many facets; many are the ways to attain the goal which is one. One should adopt the way which suits him most. The catholicity and tolerance with which the subject has**

been treated is the most important attribute of this book. By presenting and analyzing the thoughts of the modern thinkers, it has been clearly brought out that the teachings of ancient teachers were scientific and based on experience and so they are equally relevant and useful today.

Going through the typescript of the book “Self-Awareness through Meditation” by Shri Kumat, all my old experience, knowledge and old Suttas relating to Meditation came alive in my mind like a live video and when I thought of narrating them, I realized, it would result in another book. The learned author has ably presented the essence of Jain Scriptures, Buddha Tripitak and Patanjali Yoga Sutra along with the experiences of modern thinkers like J. Krishnamurti, Nisargadatta Maharaj, Eckhart Tolle and Osho Rajnish. **The author has fully enriched this presentation with his personal experience of meditation and so I hope and believe that this book will prove a practical guide to those who want to move on their inward journey. With the power of meditation people will be able to go beyond the turbulence of mind and attain a pure and undisturbed state of trance, which is present in each one of us, and in that this book will be of immense help.** It is my desire that all aspirants take full advantage of this and at the same time wish and bless Shri Kumat to contribute regularly to enrich the society and its literature based on deep study, analysis, meditation and personal experience of his inward journey.

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PREFACE

Self-awareness has been emphasized as the goal of life by the thinkers of the yore and the present day. We are rudderless, live with a huge void and face conflict in life with doubt as to whether we are heading in the right direction. So long as we are engaged in collecting things, amassing wealth and moving around people, we have no time to look inwards. It is only when we take a break, look inwards and pay attention to the self that we can fix the goal and the right means to realize it. Paying attention is the move towards meditation. Meditation has come in vogue as a means to reduce tension, which is the most prevalent disease among the rich and busy people. Tension is the cause of various psychosomatic diseases like hypertension, depression, cardiac problems, diabetes, allergy, etc. Modern medicine has failed to alleviate these and so the meditation is fast replacing medication. However, meditation is not limited to health. It is the means to attain the ultimate goal of life—self-awareness and freedom.

Meditation means to concentrate, to focus, to converge. Mind is a powerful tool but it is not utilized properly and in the right direction. Its energies are scattered and diverted in various directions. However, once focused, it is the most powerful tool and can be used to attain material objects or to attain spiritual heights. It can be used to create marvels or to destroy the beautiful creation of the Nature. Generally our mind is moving in different directions to achieve multi-purpose goals set by us. It is mainly engaged, after meeting the creature comforts of bare existence, in seeking carnal pleasures, recognition and unique position in society and the world through amassing wealth, governing or guiding the destinies of people, or subordinating the will of those under one's command. Those not engaged in seeking recognition spend time mainly in eking out existence, procreating and bringing up the family with no ambition. However, those engaged in the goal of amassing wealth or expanding one's empire (kingdom or corporate

empire) usually spare none, nor abjure violence and undue means. All energies are directed in chasing what is desired and avoiding all that is unwanted. The process of craving and aversion is endless and leads to conflict, coercion, struggle, encounter, battle, war etc. and thus driving peace away from the life of the self as well as that of the people. Peace is negation of conflict and it can come only when the seeds sown through the process of craving and aversion (deep rooted in our minds since our birth and even from previous incarnations, if one were to believe in it) is checked and finished for good. This can be achieved by meditation, which brings self-awareness through detached observation of actions, thoughts and feelings. Meditation is the tool discovered by the ancient saints and prophets like Lord Mahavira, Lord Buddha, Maharshi Patanjali and many others who followed later. This has been further confirmed by modern thinkers and philosophers like J Krishnamurti, Nisaragadatta Maharaj, Eckhart Tolle, Osho Rajnish etc. This book is an attempt at elucidating what the philosophers of the yore and of the modern day say about self-awareness and meditation.

In the Indian system of Meditation, three main streams have evolved, namely, Jain, Buddha and Patanjali Yoga. The last one, the Yoga, has acquired popularity all over the world but the part that is emphasized most is the exercise of the body and respiration. These are only the initial and elementary parts of the whole system of Yoga designed to attain the ultimate objective, the freedom or Nirvaana or transcendental status of 'Kaivalya' (omniscience or enlightenment). Similarly, the Vipassana system of Meditation has acquired recognition in India and abroad after Guruji Shri Satyanarayanji Goenka came to India in 1974 and initiated the camps for teaching the technique, taught by Lord Buddha 2600 years ago and preserved by the sacred people of Myanmaar. Lord Mahavira also taught similar system of Meditation and that can be seen in Achaarang Sutta, the first of 32 Aagamas (the scriptures) of the Jains. An attempt has been made in this book to highlight the meaning of main suttas of the Aacharaang in two chapters and the similarity between the Jain system and Buddhist system of meditation. In later Aagamas, the system of meditation described in the Thaananga, Uttaraadhyana, and Tatwaartha Sutta, is different from that of the Aacharaanga and bears more similarity with the system of Patanjali Yoga Shastra. Even the later day Jain Aachaaryas like Haribhadrasuri, Shubhachandraachaarya, Hemchandraachaarya etc. wrote more under the influence of Patanjali Yoga Shastra than under the influence of Aacharaanga Sutta.

An attempt has been made to introduce the main tenets of all the three systems as have been enunciated in the scriptures. A chapter has been

devoted to compare the three systems from different angles and one comes to the conclusion that in essence, there is no difference except the wordings and nuances. Truth is one and can be said in so many ways. Goal is one and can be reached through different paths. There is no reason for conflict and misunderstanding. So long as the goal is to attain the spiritual heights, leaving aside the material acquisitions, and going deep into one's own, all systems of meditation will lead to the same goal. Former Secretary General of the United Nations, Dag Hamarskjöld has aptly said, "The longest journey is the journey inward, for he who has chosen his destiny has started upon his quest for the source of his being". This is the real journey and whether one gets to the destination or not, the journey itself is of great importance. Meditation is the tool for this inward journey.

The book was originally written in Hindi. My colleague and mentor Shri D.R. Mehta, Patron of Prakrit Bharati, erstwhile member of the IAS and Chairman of SEBI, urged me to translate it into English. My friends and reviewers had asked me to translate my earlier two books, namely, *Mujhe Moksha Nahin Chaahiye* (I do not want Salvation) and *Deha aur Man se Pare* (Beyond Body and Mind) but could not do so, except for some sporadic efforts to translate some chapters. In this case, however, I could complete in time and the book is before all non-Hindi readers for their consideration. I am sure, it will fill the gap that exists about nature and usefulness of meditation. We all know meditation as a religious practice but its real purpose is to realize one's self and become aware of it. Self-awareness is the goal and meditation is the means to achieve it.

I shall be failing in my duty if I do not thank Shri D.R. Mehta for inspiring and pursuing me to undertake this effort. I am further thankful to Shri Kanhiyalalji Lodha who helped and guided me in having access to the literature and insight into the meaning of old scriptures. He has been always a source of inspiration and learning. My thanks to Shri R.D. Pathak of Vipassana International Centre, Igatpuri, who helped me in writing the article on Buddhist system of meditation in an authentic manner by providing me the literature as also correcting the article written by me in Hindi. I thank Shri D.C. Sharma, who took pains to go through the typescript to correct the flow and mistakes, as also to give punch, where necessary. I thank my nephew, Shri Subhash Kothari, who gave me the book, 'I Am That' by Nisargadatta Maharaj and made me acquainted of his learned discourses. My son Vinod occasionally read the articles and gave constructive suggestions to improve it. My brother's son-in-law Shri Shanti Prakash Mehta also went through the articles and gave valuable comments. I thank him and all members of my

family for appreciating and encouraging me to write. I am indebted to my parents who instilled in me the right values and initiated me on the path of spiritualism, and my spiritual Guru, a leading Jain spiritual leader of his time, Shri Pannalalji Maharaj, for inspiring me to devote time to self introspection. I am further deeply indebted to Acharya Hastimalji Maharaj, who inspired me for 'Swadhyaya' and to write whatever I learnt through such study. But for his insistence on writing, I would have never dared to write and publish. Last but not the least, my gratitude to my wife, Suman, who allowed me to devote time to this project in spite of her illness. I am sorry that she is no more to look at this new achievement though I am sure she would have been the happiest person to see it. I dedicate the book to my parents, Gurus, my wife and all members of my family including my brothers, sisters, sons, daughters, and grandchildren who have appreciated and inspired me to write. I am thankful to the Prakrit Bharati Academy and its officials, particularly Mr. Surendra Bothra and Mr. Shyam Agarwal for taking pains in composing and editing it.

I am grateful to Her Holiness Umaraokanwarji, 'Archana', an ascetic from her childhood and quite advanced in the practice of meditation, for writing her 'Blessing' for the book, Dr. L.M. Singhvi, renowned author, constitutional expert, former Parliamentarian and High Commissioner of India to the U. K., for writing the Foreword, and Gurudev Chitrabhanuji, renowned leader of Center of Mediation and founder of JAINA in the USA, for writing the Introduction. They have always been a source of inspiration for me.

The book is now in the hands of the readers to take advantage of and move on the journey inwards. At the end of the book, Practical Hints for Meditation have also been given. I hope it will be helpful to all those who want to initiate themselves in meditation. It is not a book to be read swiftly and forgotten about. It is to be read slowly and practiced daily. This can be a constant companion for the inward journey. I wish the best of luck to all those who endeavor to set forth on the journey.

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SELF-AWARENESS

Modern Thinkers vis-a-vis Ancient Teachers

Ancient spiritual teachers and enlightened spirits have ordained that to know the self is the ultimate goal of one's life. Lord Mahavir said, "One who knows one (self), knows everything else". "One who is awake or aware of the self is the real saint (Muni) and the one who is not awake is not a saint (Amuni)". Being awake here means to be aware of one's thinking and emotions. Socrates and Jesus Christ also said, "Know Thyself". This also means to know and to be aware of the self. Maharshi Patanjali of Yoga fame says, "To be in oneself is 'Kaivalya', the highest gnana (wisdom)."² Lord Buddha said, "To end the suffering, set up yourself in constant awareness. Constant awareness is enlightenment.". Lord Buddha referring to the arising and disappearing of sensations on the body and asking the disciple to be constantly aware of them said, "Having experienced as they really are, the arising of sensations, their passing away, the relishing in them, the danger in them, and the release from them, the Enlightened One, O monks, has become free without grasping"³. In this connection it is inspiring and revealing to know the experience and realization of the modern day spiritual thinkers like J. Krishnamurti and others. It will be seen that they have reached similar conclusions and their views are instructive and enlightening.

J. KRISHNAMURTI (1895-1986)

J. Krishnamurti has been one of the most enlightened souls of the twentieth century. According to him self-awareness is the beginning and the end of life. His whole teaching can be said to revolve around this whole question of self-knowledge.⁴ To explain what is self-knowledge J Krishnamurti

says, “If you have not read many books and have very little information that is not ignorance. Real ignorance is having no knowledge of yourself, no perception of how your mind works, of what your motives, your responses are. Conflict and suffering will exist as long as I do not understand myself. Therefore, understanding myself is much more important than knowing how to overcome sorrow and conflict. Surely my search is utterly futile. My action has no meaning. However, Krishnamurti says, “That is the last thing we want, to know ourselves. Yet that is the only foundation on which we can build. Most of us are totally unaware of ourselves. We do not observe, very few of us do, our own thoughts and feelings. The fact is we must begin to see clearly the process of our thinking, feeling and acting. The more you know yourself, the more clarity there is. Self-Knowledge has no end. It is an endless river.”⁵

Krishnamurti relates the whole issue of self-knowledge with *élan* and cheer in life. Where self-knowledge is, the power to create illusions retreats. Without self-knowledge, we live in illusion. “If we can understand ourselves as we are, then we shall see how we attain tranquility and only in that state of tranquility can there be creativeness. The two things are interdependent. So long as that state of tranquility does not arise there can be no self-knowledge. Most of us are far away from that. The reason is that we always look at things partially with a mind which is inattentive, stored with prejudices and psychological images. When you observe the actual with total attention without these images, without the interference of our likes and dislikes, our passions and dispositions then we begin to discover the silence of the mind. Silence of the mind then comes naturally and without any external discipline. Silence dawns when there is profound attention. We fail to achieve or experience the state of silence because we pay only partial attention to happenings in and around us.”⁶ “Self-knowledge is at work through the observation and understanding of everyday incidents in human relationship. And it is this observation-based self knowledge which blesses us with wisdom. One must be ever watchful of one’s relationship with people, with things, ideas and nature. It is the beginning of the understanding of the total process of existence. It alone brings tranquility and happiness”⁷

What is required is to understand the “actual, the immediate, the given.” We set up ideals for life and pursue these in vain. Krishnamurti says, “The ideal does not help in the understanding of the actual which is the most essential thing to do. The pursuit of the ideal is utterly futile; it is a vain struggle, a gratifying self-deception”. The ideal is to be rejected because it is the opposite of what has been or what is. “The actual is the actual life

of sorrow and pleasure, of deception and clarity, of conceit and cravings; the actual is our fears and expectations, the actual is the individual with all complexities. The actual is the living now. It is the reality as it is given moment by moment. Reality cannot be understood by mind acting in obedience to an ideal. Necessary for understanding the actual is total awareness. If reality is to be understood, there must be awareness which is not limited.”⁸

NISARGADATTA MAHARAJ (1897-1981)

Little is known about this saint, who was born in Maharashtra (India) and lived a simple life of an ordinary trader and a householder. He got guidance from a guru and became enlightened yet did not leave robes of a household. Though he did not know English or any foreign language, people from distant corners of the world came to discuss issues of life and enlightenment and his answers were in Marathi only. The tape-recordings of these discussions have been translated into English and published in a book “I AM THAT”⁹, which has become a modern spiritual classic. Hereinafter some answers given by the saint are reproduced, which are revealing and inspiring.

What am I?

This is an eternal question for which saints and sages have spent their lives in search of answer. Nisargadattaji Maharaj gives answer like this. “It is enough to know what you are not. You need not know what you are. All you can say is “I am not this, I am not that.” You cannot meaningfully say “this is what I am.” It just makes no sense. Yet, without you there can be neither perception nor imagination. An experience must ‘belong’. Without an experiencer the experience is not real. I see what you too could see, here and now, but for the wrong focus of your attention you give no attention to your self. Your mind is all with things, people and ideas, never with your self. Bring your self into focus, become aware of your own existence. By knowing what I am not, you will come to know what you are. Even the sense ‘I am’ is not continuous. It shows where to seek, but not what to seek. Once you are convinced that you cannot say truthfully about your self anything except ‘I am’ and that nothing that can be pointed at, can be yourself, the need for the ‘I am’ is over—you are no longer intent on verbalizing what you are. All you need is to get rid of the tendency to define yourself. All definitions apply to your body only and to its expressions. Once this obsession with the body goes, you will revert to your natural state, spontaneously, and effortlessly”¹⁰.

Importance of ‘Present’

“What gives present that ‘stamp of reality?’ I am real for I am always *now*, in the present and what is with me now shares in my reality. The past is in memory, the future in imagination.¹¹ A thing focused in the now is with me, for I am ever present; it is my own reality that I impart to the present event. Just keep in mind the feeling ‘I am’.¹² Merge in it, till your mind and feeling become one. By repeated attempts you will stumble on the right balance of attention and affection and your mind will be firmly established in the thought and feeling ‘I am’. Correct your attitude to your body and leave it alone. Don’t pamper, don’t torture. Just keep it going most of the time below the threshold of conscious attention. The state of craving for anything blocks all deeper experience. Desirelessness is the highest bliss”¹³.

“To know one’s real self is bliss, to forget-is sorrow. The real is beyond the mind. Seeing the false as false is meditation. This must go on all the time. Deliberate daily. Exercise in discrimination between the true and the false and renunciation of the false is meditation.¹⁴ Do not undervalue attention (Dhyana). It means interest and also love. To know, to discover or to create you must give your heart to it—which means attention. All the blessings flow from it¹⁵. Self-remembrance and self-realization are two aspects of the same state. Self-remembrance is in the mind, self-realization is beyond the mind. The image in the mirror is of the face beyond the mirror. Life itself is the Supreme Guru; be attentive to its lessons and obedient to its commands. When you personalize their source, you have an outer Guru, when you take them from life directly, the Guru is within.¹⁶ The greatest Guru is your inner self. Truly, he is the supreme teacher. He alone can take you to your goal and he alone meets you at the end of the road. Confide in him and you need no outer Guru.¹⁷ Establish yourself firmly in the awareness of ‘I am’. This is the beginning and also the end of all endeavour.”¹⁸

Desire for pleasure and fear of pain

“The obstacles to clear perception of one’s true being are desire for pleasure and fear of pain. It is the pleasure-pain motivation that stands in the way. The very freedom from all motivation, the state in which no desire arises is the natural state. Leave alone your desires and fears, give your entire attention to the subject to him who is behind the experience of desire and fear. Ask who desires? Let each desire bring you back to yourself.¹⁹ The end of pain lies not in pleasure. When you realize that you are beyond pain and

pleasure, aloof and unassailable; then the pursuit of happiness ceases and the resultant sorrow too. For pain aims at pleasure and pleasure ends in pain, relentlessly.²⁰ What is the root of the pain? Ignorance of yourself. What is the root of desire? The urge to find yourself. All creation toils for its self and will not rest until it returns to it”²¹

“Turn within and you will come to trust yourself. In everything else confidence comes with experience.²² Understand one thing well, and you have arrived. What prevents you from knowing is not the lack of opportunity, but the lack of ability to focus in your mind what you want to understand.²³ Develop the witness attitude and you will find in your own experience that detachment brings control. The state of witnessing is full of power; there is nothing passive about it”.²⁴

“To work in the world is hard; to refrain from all unnecessary work is even harder”.²⁵

God—within or without?

“What is God to you? A sound, a word on paper, an idea in the mind? Why not work with the theory that you are your own creation and creator. At least there will be no external God to battle with. But if you think otherwise, think to the end. If there be God, then all is God’s and all is for the best. Welcome all that comes with a glad and thankful heart. And love all creatures. This too will take you to your Self”.²⁶

Awareness of the Self and pain

“There is no such thing as a person. These are only restrictions and limitations. The person merely appears to be, like the space within the pot appears to have the shape and volume and smell of pot. Fight with all strength at your disposal against the idea that you are nameable or describable. You are not. There is no other way out of misery that you have created for yourself through blind acceptance without investigation. Suffering is a call for enquiry; all pain needs investigation. Don’t be lazy to think.²⁷ **Pain is physical, suffering is mental. Beyond the mind there is no suffering.** Pain is merely a signal that the body is in danger and requires attention. Suffering is due entirely to clinging or resisting; it is the sign of our unwillingness to move on, to flow with life.²⁸ Pain and pleasure happen, but pain is the price of pleasure, pleasure is the reward of pain. To know pain and pleasure are one is peace. Pain and pleasure are the crests and troughs of the waves in the

ocean of bliss. Deep down there is utter fullness. Listen, remember, ponder, and visualize, experience. Also apply in your daily life. The way leads through you beyond yourself”²⁹

“As a sane life is free of pain, so is a saintly life free from suffering. The essence of saintliness is total acceptance of the present moment, harmony with things as they happen. A saint does not want things to be different from what they are; he knows that, considering all factors, they are unavoidable. He is friendly with the inevitable and therefore, does not suffer. Pain he may know, but it does not shatter him. If he can, he does the needful to restore the lost balance-or he lets things take their course.”³⁰

“Meet your own self. Be with your own self, listen to it, obey it, cherish it, and keep it in mind ceaselessly. You need no other guide. Live your life without hurting anybody. **Harmlessness is most powerful form of Yoga and it will take you speedily to your goal. This is what I call *nisarga yoga*, the *Natural yoga*. It is the art of living in peace and harmony, in friendliness and love. The fruit of it is happiness, uncaused and endless**”.³¹

“THE POWER OF NOW”—ECKHART TOLLE

‘The Power of Now’³² by Eckhart Tolle, was first published in Canada in 1997 and in India in 2001. By 2004 more than 20 million copies had been sold and became New York Times best seller. About the origin of the book, the author writes, “One night not long after my twenty-ninth birthday, I woke up in the early hours with a feeling of absolute dread. I had woken up with such a feeling many times before, but this time it was more intense than it had ever been.” A thought kept repeating itself in his mind, “I cannot live with myself any longer”. Then suddenly he became aware of a peculiar thought “Am I one or two? If there are two of me, ‘I’ and ‘self’ then only one of them is real.” A deep thought on this led to transformation and what was left then was “my true nature as the ever-present I am: consciousness in its pure state prior to identification with form. Later I also learned to go into that inner timeless and deathless realm that I had originally perceived as a void and remain fully conscious”³³ Eckhart then started guiding people in seminars and meditation classes and this book represents the essence of his work written in question answer style. People occasionally came and asked, “I want what you have. Can you give it to me, or show me how to get it?” And the author would say, “You have it already. You just can’t feel it because your mind is making too much noise.”

The dialogues between Eckhart and the participants in meditation classes alternate between two different levels. On one level the author draws attention to what is false in us leading to delusion and conflict. “Unless you learn to recognize the false as false, there can be no lasting transformation, and you would always end up being drawn back into illusion and into some form of pain.” On another level the author speaks of a profound transformation of human consciousness not as a distant future possibility, but available right now. One can see how to free oneself from “enslavement to the mind, enter into the enlightened state of consciousness and sustain it in everyday life.”³⁴

Difficulty in experiencing the reality

The greatest difficulty in experiencing reality (or having self-awareness) is “the identification with mind.” The incessant mental noise “prevents you from finding that realm of inner stillness that is inseparable from being (the self). It also creates a false mind-made self that casts a shadow of fear and suffering . . . Enlightenment is not only the end of suffering and of continuous conflict within and without, but also the end of the dreadful enslavement to incessant thinking. Identification with mind creates an opaque screen of concepts, labels, images, words, judgments and definitions that blocks all true relationship. It comes between you and yourself, between you and your fellow man and woman, between you and nature, between you and God. It is this screen of thought that creates the illusion of separateness, the illusion that there is you and a totally separate “other”. You can no longer feel this oneness as self evident reality. Only through your own experience, however, does it become liberating.”³⁵

Freedom from mind

“Thinking has become a disease. Disease happens when things get out of balance. The mind is a superb instrument, if used rightly.” When it is out of our control, it is a disease. “You believe that you are your mind. This is the delusion. The instrument has taken you over.”³⁶ “The good news is that you can free yourself from your mind. This is the only true liberation. Start listening to the voice in your head as often as you can. Pay particular attention to any repetitive thought patterns. This is what I mean by “watching the thinker”, which is another way of saying: listen to the voice in your head, be

there as the witnessing presence. Do not judge or condemn what you hear. Listen to it impartially. You will soon realize there is the voice and here I am listening to it, watching it. This realization “I am”, this sense of your own presence, is not a thought. It arises from beyond mind.”³⁷

‘No-mind’

When a thought subsides, you experience a discontinuity—a gap of “no-mind” At first, the gaps will be short, a few seconds perhaps, but gradually they will become longer. When these gaps occur, you feel a certain stillness and peace inside you. This is the beginning of your natural state of felt oneness with being which is usually obscured by the mind.” As you go more deeply into this realm of no-mind, you realize the state of pure consciousness in which “you are highly alert and aware but not thinking. This is the essence of meditation.” In your everyday life, you can practice by paying full attention to routine activity like eating, walking, sitting, rising, closing the door of the car etc., and become fully aware about the activity as well as the flow of the breath. Become aware of a silent but powerful sense of presence and feel the peace within.”³⁸

Watch the Emotions

“Mind is not just thought, it includes emotions. To watch an emotion is basically the same as watching a thought. The only difference is that, while a thought is in your head, an emotion has a strong physical component and so is primarily felt in the body. You no longer are the emotion; you are the watcher, the observing presence. If you practice this, all that is unconscious is brought into the light of consciousness.”³⁹ “Pain is self-created till the unobserved mind runs your life. The greater part of the human pain is avoidable. The pain that you create now is always some form of non-acceptance, some form of unconscious resistance to what is. The intensity of the pain depends on the degree of resistance to the present moment, and this in turn depends on how strongly you have identified yourself with your mind.”⁴⁰

Time and Mind

Why does the mind deny or resist the Now? Because it cannot function and remain in control without time, which is past and future. Time and mind are in fact inseparable. Imagine the earth devoid of human life, inhabited

only by plants and animals. The question what time is it? Or what is the date today? would be quite meaningless. For them time is now. For them the past or the future has no relevance. If you want to end suffering, **“Make ‘Now’ the primary focus of your life. Say yes to life-and see how life suddenly starts working for you rather than against you. This will miraculously transform your whole life.”**⁴¹

Dissolving the Pain-body

“As long as you are unable to access the power of the Now, every emotional pain that you experience leaves behind a residue of pain that lives on in you. It merges with the pain from the past which includes the pain you suffered as a child, caused by the unconsciousness of the world into which you were born. This accumulated pain is a negative energy which pesters your body and mind. A pain-body may be dormant 90 percent of the time; in a deeply unhappy person, though, it may be active up to 100 percent of the time. The awakening pain body may take the form of irritation, impatience, a somber mood, a desire to hurt, anger, rage, depression, a need to have some drama in your relationship, and so on. Catch it the moment it awakens from its dormant state.”⁴²

“The pain body survives if it goads you to unconsciously identify with it. Pain can only feed on pain. Pain cannot feed on joy. Its survival depends on your unconscious identification with it, as well as on your unconscious fear of facing it. The pain-body may seem to you like a dangerous monster that you cannot bear to look at, but I assure you that it is an insubstantial phantom that cannot prevail against the power of your presence. You are now the witness or the watcher of the painbody. Stay present, and continue to be the observer of what is happening inside you. Become aware not only of the emotional pain but also of the “the one who observes”, the silent watcher. This is the Power of the Now, the power of your own conscious presence.”⁴³

Use the power of Now and you have acquired the “art of living”.

SHIVA SUTRA—OSHO RAJNISH

Osho Rajnish, explaining one of the stanzas of Shiva Sutra says, “Mantra is that which results in the death of mind. When there is ‘no-mind’, the bridge between you and your body is broken. Mind alone is joining you with your body. Once the bridge is broken, you are separated from the body and

then mind becomes no-mind and you achieve the Godhood. He is the most enlightened.”⁴⁴ The Sutra is as follows:

“One who constantly knows that pain and pleasure are external tendencies and have nothing to do with the Being, he becomes enlightened. Being free from desire, he is freed from the birth death syndrome and attains Godhood.”

One who is free from desire is free from pain and pleasure and so totally free and emancipated. What more epithets does he need? There is no place like ‘moksha’. Nibbana or Emancipation is a state of mind. One, who is free from mind, fixed images, prejudices, society, things, people, desires, emotions, ego etc., is really free and emancipated. He is the Buddha, Mahavir, Yogi, and Kewali (omniscient), the enlightened. Free from desires, pain and pleasure is to be Siddha (One who has achieved his objective), Buddha (the enlightened) and Emancipated.

Conclusion

The foregoing shows clearly that the ancient enlightened sages and the modern spiritual thinkers are agreed on the point that **attaining self-awareness is the objective of life and through meditation one can learn the art of living in the present with full awareness. Present is the most important thing.** The past, being in memory, and the future, only foreboding, are the root cause of suffering. The way to get rid of suffering is to live in the present, be aware of the self and accept the natural flow of life. **Enlightenment means end of suffering resulting in peace and eternal happiness.**

ENLIGHTENMENT AND BLISS THROUGH MEDITATION

We all want peace and bliss yet find ourselves in pain and suffering. Lord Mahavira observes, “Every being wants ‘nibbana’ or eternal peace and all beings are terribly afraid of pain and suffering.”⁴⁵ Lord Buddha also observed suffering all around which prompted him to go in search of the eternal truth. After great penance and meditation he got enlightenment and found four noble truths regarding suffering and the way to end it.

CAUSE OF SUFFERING

The enlightened ones have pronounced that we suffer due to our ignorance or wrong beliefs about ourselves. The obstacles to clear perception of one’s true being are desire for pleasure and fear of pain. It is the pleasure-pain motivation that stands in the way of attaining enlightenment and bliss.

Pleasure and pain motivations drive and keep us moving in the vicious circle of suffering and we never find freedom from it. Pleasure and pain are felt or perceived through sense organs which are capable of perceiving sensations through material things only. Mind and body, driven and controlled by sense organs, keep on wandering in search of pleasure through collection of material things and thus the energy is wasted all over. Desires are never ending; satiation of one gives rise to innumerable new desires. The target of satisfaction is always receding on the horizon. Desires drive us further and further with no end in sight which gives rise to frustration and unhappiness. The desire to collect men, materials and all worldly things make us transgress all limits, making the vision too blurred to discriminate between the desirable and the undesirable. We also cause hurt and inflict injury on others. People are enslaved, wars fought and massacres committed on large scale to fulfil one’s

ambitions. On a smaller scale, people cheat, steal, adulterate, transgress law, attack or murder to attain their desired goals of amassing wealth and power. The race to amass more than the neighbour continues and the ambition to be richer and richer is never fulfilled. Thus the search for pleasure, through fulfilment of desires, invariably results in pain and suffering. The desire to acquire, possess and remain attached with the worldly things is the sole cause of our suffering. We labour hard to acquire and we feel the pain of having no rest in the process. Once it has been accumulated, we have the worry to protect it. And if, for any reason, it is lost or dissipated, we again suffer as we resent the loss. We forget that all these material things are momentary and ephemeral. No one has been able to carry these possessions with him after death. Why are we wasting so much time and energy to amass wealth which is not going to remain with us permanently? To be able to end one's suffering, one has to become aware of one's true being.

INWARD JOURNEY

In order to know our true self, the journey has to be from the outer to the inner world. Without going into oneself, one cannot realize the true self. This calls for meditation and inward looking attitude. So long as we do not turn inwards and apply brake to the wanderings of mind in the outer world, we cannot feel quiet, peaceful and serene. The purpose of meditation is to turn inwards and concentrate to become aware of one's own self. Who am I? Where have I come from and what is my destination? Once we start enquiring into it, we shall become aware of our true self. The purpose of meditation has been lucidly explained by Shri Nisargadattaji Maharaj in the following words:—"The primary purpose of meditation is to become conscious of, and familiar with, our inner life. The ultimate purpose is to reach the source of life and consciousness. Incidentally, practice of meditation deeply affects our character. We are slaves to whatever we do not know; of what we know we are masters. Whatever vice or weakness in ourselves we discover and understand its causes and its workings, we overcome it by the very knowing; the unconscious dissolves."⁴⁶

MEDITATION

Mahrishii Patanjali, the saint who initiated the most popular principle and practice of 'Yoga' has defined Yoga as 'the restraint or control of proclivity of mind'. The habit of the mind is to wander—in the past or the future or

in things that give pleasure or in the dream world of accumulation of riches. The first step towards meditation is to put restraint on this habit of mind to wander. Meditation has been divided in two parts—Dhaarna (To concentrate) and Dhyana (meditation). Dharna means concentration on self (on any part of the body—inside or outside) and Dhyana means continuity of the same for a longer period. Concentration on our body and its inner parts leads us to realize the truth about self.

Concentration is essential if we want to do anything efficiently. We are bound to spoil things if we are not concentrated. Even for doing bad things like theft or murder, one has to concentrate and plan properly. Hence, concentration is not enough for meditation. In order to meditate, one has to move inwards—from engrossment with material and worldly things to concentration on the self. Then only we can realize the truth about self.

Once we concentrate on our body, feelings and sensations, we realize the true nature of the world, the surroundings, the sensations arising on the body, and perceptions. Very soon we realize that all sensations arising on our body are ephemeral in nature. The body and the things around us are changing and nothing is of permanence and so attachment with them becomes meaningless. We, thus, realize that the true cause of our suffering is attachment with the ephemeral. Mind, once restrained from its outer wanderings, becomes quiet. The sense organs, which were overpowering the mind, come under control and then mind is not pulled in different directions or pursuits leading to dissipation of energy. The conserved energy enables the mind to concentrate and it becomes more efficient in thinking and realizing the true nature of things. One who has realized the true nature of things, the ephemeral nature of worldly possessions, also becomes aware of the futility of attachment with them. When there is attachment to a thing or thought, we are overtaken by passions like anger, pride, greed and deception, which not only cause hurt to others but create tension and turbulence in oneself. The detached view of things relieves us of these passions. Peace dawns automatically and the quiet mind realizes the true nature of the self.

To see the unreal is wisdom. The real bliss lies in giving up possessions that are unreal and concentrating on the self which is real. To know one's real self is bliss, to forget is—sorrow.⁴⁷

CONSCIOUS AND UNCONSCIOUS MIND

It is easy to understand at rational thinking level that attachment is the cause of suffering and passions like anger, pride, greed etc. are inimical not

only to our health but also to attainment of peace and bliss. Yet in our daily behavior we are overtaken by our passions and feel helpless. We do not want to indulge in drinking and yet we feel powerless when the situation arises. We do not want, at the rational level, to accumulate wealth but cannot give up the greed of getting that extra money. We never wanted to hurt by being angry with someone who came in the morning but we lost all control and were driven by some inner urge of which we were not conscious at all. The psychologists say that our conscious mind, which thinks and rationalizes, is only one tenth of the total mind, the rest of the nine-tenth is what they call unconscious or subconscious mind, of which we are hardly aware. Though the conscious mind is off to sleep when we are asleep but the unconscious mind never sleeps. Our unfulfilled desires, habits, passions, instincts, beliefs, notions, impressions etc., and suppressed dreams all remain buried in this unconscious mind and they pop up when we are totally off guard. As we are not aware, it comes like a bolt from the blue and we feel powerless about it.

Meditation helps us in becoming aware of the unconscious, the involuntary thoughts or passions arising and once we become aware of it, the power of the unconscious dissolves. When we are aware, the unconscious cannot overpower us as we are aware of all our thoughts, passions, and actions. Any action or thought that comes through our body or mind and done in full awareness, makes us fully master of ourselves. This is the true freedom—freedom from our own thoughts, beliefs, notions, ideas, pleasures and pain perceptions of sense organs, and thus going beyond body and mind. We are not free because we are engrossed with our body. We identify ourselves with the body and mind and are always guided by that. However, we are neither the body nor the mind; we are beyond that. To realize that is the true goal and meditation helps us in attaining that.

Meditation helps us to control our wanderings in the material world and thus put a break on our insatiable desires—the mirage of fulfilling the ambitions. This itself reduces tension and puts an end to the untiring effort of amassing wealth and worldly possessions. This is the beginning of the dawn of peace. Energy is conserved, which makes us the master and not the slave of our body and mind. It is the source of our inner strength. **Desirelessness and not the fulfilment of desires is the key to enlightenment, peace and bliss.** Meditation helps us in becoming a witness to all that is happening inside and outside. We become witness to events, which are merely registered, and no labelling is done as to whether they are good or bad, or give pain or pleasure. Once the labelling for any experience, inside or outside the body, has been abandoned and the mind has been trained to receive all experiences as the

given datum, we treat all events alike—being neither happy nor unhappy. This prepares us to face all events with equanimity. This gives us the strength of mind and character to see things as they are and not as we want them to be.

CONCLUSION—BEYOND BODY AND MIND

This practice of becoming witness to events results in abeyance of mind when the sense of ‘I am’ also dissolves. “There is no ‘I am’ without the mind. In the abeyance of mind there is silence or void and the three—experiencer, experiencing, and experience—are not there. In witnessing, in awareness, self-consciousness, the sense of being this or that, is not there”.⁴⁸

The true self is beyond body and mind. Things are happening outside of our real self and they hardly affect us. That is the true peace and bliss where worldly events do not cause pain or pleasure, once the desire for pleasure or fear of pain have been obliterated. The consciousness and mind, where these things are perceived, stand transcended.

MAIN PRACTICES OF JAIN RELIGION

Jain system of Religion, initiated by Lord Rishabhadev in prehistoric times, reinvented and reiterated by Lord Mahavir in 600 B.C. believes that emancipation from the chain of birth and death is the ultimate goal of human life. This objective can be achieved through 'Samyaka Darshan' (Right vision), 'Samyaka Gnana (Right Understanding) and 'Samyaka Charitra (Right Conduct). All the three things are essential. Right 'Darshan' or vision and Right understanding or 'gnana' are essential to know the right path. But to visualize and to know is not enough; one has to tread the path too. And to conduct oneself according to Right vision and Right understanding is called Right conduct. Thus co-ordination among the three attributes is essential. To be able to visualize and understand the truth that craving for the ephemeral worldly things is suffering is called Right Vision or Right paradigm or 'Samyaka Darshan' and Right Understanding or 'Samyak Gnana'. 'Samyak Gnana' and 'Samyaka Darshan' go together; you cannot have one without the other. And to follow according to one's own right vision and understanding is right conduct and thus one attains total integrity in vision, understanding and conduct.

Jain system believes that a being comes in this world with accumulation of 'karmas' or past deeds and continues to attract new 'karmas' to the stock according to his new deeds and feelings. To be able to get emancipation from the cycle of birth and death, one must exhaust the stock of 'karmas' and for that new in-flow of karmas has to be stopped first, which is called 'Sanvar' (Restraint), and then exhaust the old stock, which is called 'Nirjara' or exhaustion.

The 'Sanvar' and 'Nirjara' together constitute the way to emancipation or 'Moksha'. The practices recommended for 'Sanvar' or checking the in-flow of new 'karmas' are:

1. Anuvrata and Mahavrata—Pledges for right conduct
2. Samayika or Equanimity
3. Samyaktava or Right vision
4. Giving up anger, greed, ego and fraudulent behaviour
5. Wakefulness.

For exhaustion or 'Nirjara' of Karmas the practices recommended are 'Pratikramana' or retreat, fasting, 'Swadhyaya' or study, 'Dhyaana' or meditation, 'Sanlekhana' or to observe with equanimity.

Anuvrata and Mahavrata

As mentioned above, the attainment of right vision and right understanding must lead to right conduct. Restraint is the mainstay of Dhamma. Our activities through body, mind and speech, if conducted without restraint, attract new 'karmas' to the existing stock and to check this in-flow, restraint on one's activities is essential. The five pledges advocated by Lord Mahavir are—

- (a) 'Ahimsa' or non-violence,
- (b) 'Satya' or Truth or non-falsehood
- (c) 'Achorya' or non-stealing
- (d) 'Brahamacharaya' or continence and
- (e) 'Aparigraha' or limit on accumulation of wealth.

When these vows are observed partially and with limitations and exceptions, these are called 'Anuvrata' or Small Pledges and when these are observed fully without any exception and limitation, including the vow not to commend the wrong actions of others, it is called Mahavrata or the Big Pledge. The latter are mainly observed by ascetics who have given up family life. In case of Mahavrata, the ascetic or 'Shramana' is ordained not to kill by thought, word or deed any being, or get killed through someone or commend killing by anyone. Similarly in case of continence, the ascetic is not supposed

to marry and has to observe full sexual restraint. In case of non-ascetics, the people are allowed to marry but the sexual activity is limited to one's spouse only. In case of 'Aparigraha' or non-accumulation of wealth, the ascetic is ordained not to collect or accumulate any wealth like gold, jewels, money, animals, etc., or get opulent through someone or commend the acquisition. The non-ascetic, however, can accumulate but within a limit imposed by himself. Limitless accumulation is cause of misery not only to self but to others too. Right conduct through these pledges is the primary step to check the in-flow of new 'karmas'.

These very pledges or vows have been called "Sheela" in Buddhism and 'Yama' in Yoga Darshana. In Buddhism, however, the 'aparigraha' or non-accumulation has been replaced by the vow of abstinence from intoxicants. But in Yoga the vows are the same and with the same qualification that observance of pledges without exception of time, place and cause are called "Mahavrata".

Samayika or Equanimity

In Jain system of practices, 'Samayika' occupies the prime place. It is done for one Muhurta or 48 minutes by sitting at one place and abstaining from foul activity through thought, speech and body. During this period normally people pray, chant or meditate. But the main purpose is to attain equanimity by prayer as also by introspection of the self.

The word 'Samayika' is composed of two words 'Sama' or equanimity and 'Ayika' or the in-flow. The in-flow of equanimity in one's state of mind leading to equanimous behaviour is called 'Samayika'. Acharya Bhadrabahu has stated about Samayika as follows:-

"To remain tranquil, equanimous and sinless without disturbing the state of mental equilibrium when faced either with gold or grass, friend or foe, and not swept away by feelings of craving and aversion, is called Samayika. For to be in equanimity is Samayika."⁴⁹

There are two types of 'Samayika'. One is called the 'Dravya' or physical Samayika. To sit in a particular dress in a peaceful place for prayer, meditation, etc for a fixed time of 48 minutes abstaining oneself from foul activities of mind, speech and body is physical Samayika. The real or internal or 'Bhava Samayika' means to be in a state of equanimity irrespective of place, dress or time. Whether we are walking, eating, sleeping or engaged in our daily

activities, if we are free from cravings for worldly things or emotions of anger, greed etc we are in a state of equanimity. In this state of 'Bhava Samayika' we are promoting feelings of love, friendship, happiness, kindness towards all beings in this world. The promotion of such ethereal feelings in one's mind is real Samayika. Acharya Amitgati has given a shloka which means as follows:-

“O God, it is my wish that I always have feeling of friendship towards all beings of this world, feeling of happiness towards the meritorious, feeling of kindness towards those who are suffering and level-headedness towards those who are on the wrong path.”⁵⁰

There is yet another shloka which projects the true meaning of Samayika as follows:—

“Whether it is a situation of loss or gain, of pain or pleasure, of long life or immediate death, of praise or criticism, of appreciation or affront, we remain poised and balanced, that is real 'samayika'.”⁵¹

Dravya Samayika or Samayika in dress is for a short or fixed period for non-ascetics but for those who have become ascetic, their prescribed robe for Samayika is for the whole life. Even for real Samayika, the ascetic has to remain in poise and equanimity for the whole life. He has to abstain from all foul activities. However, for a non-ascetic it is not possible to abstain from foul activities all the twentyfour hours. It is, therefore, expected that he abstains from sin and remains equable at least for an hour. This practice of 'Samayika' for one hour daily in prayer and meditation can help us in becoming aware of our own self, knowing and entering higher stages of meditation where one become unconcerned with body (Kayotsarga).

Pratikraman (Retreat) and Kayotsarga (giving up concern for the body)

Pratikraman or Retreat has great importance in the Jain system. The literal meaning of Pratikraman is to retreat or to return. In our daily life and behaviour we often transcend our limits and do things which are not worthy of us. To return from those excesses unto self is Pratikraman or Retreat. It is essential for every aspirant to do Pratikraman or retreat every morning and evening to introspect the acts of omission or commission done during

preceding day or night. There are six steps involved in this practice. First three steps are by way of preparation. In the first step the aspirant comes in the state of equanimity after giving up all the routine activities of daily life. In the second step he pays obeisance and remembers the earlier Tirthankaras or Initiators who have already attained emancipation to seek their blessings. In the third step he prays to the gurus or living saints. In the fourth step, the aspirant examines each vow of Anuvrata or Mahavrata he had taken earlier to see if he had gone against it knowingly or unknowingly and, if so, he atones for it and pledges not to commit it again. The word spoken for the atonement is 'Michhamidukkadam' which literally means to 'nullify' and the aspirant seeks nullification of his evil deeds as he feels sorry for the same. This type of daily introspection and atonement of one's actions leads to elimination of faults and addition of attributes to one's life. After the atonement and self-criticism, the aspirant seeks apology from and extends friendship to all the beings in this world. This is not a mere ritual. It comes as a result of humbleness resulting from retreat from sins and seeking atonement for the same. We naturally develop a feeling of friendship and love towards all being as we introspect and reiterate our vows of non-violence, truth etc.

Fifth step is an important step indeed called 'Kayotsarga' which means to give up concern for or attachment with the body. Attachment with our body is the greatest hurdle in seeking emancipation. To be able to get detached with the body and to be able to feel above and beyond the concerns of body is 'Kayotsarga'.

According to 'Aavashyaka Sutra' Kayotsarga is done to purify the feelings, to atone for evil deeds, to get rid of stings and to destroy the impact of sins. This is the means to reach the subconscious mind and get rid of deep complexes as also to reduce attachment to the body. By observing the sensations on the body in a detached manner without craving or aversion we become free from tension, transcend user consciousness to observer consciousness and attain 'Veetaragata' or 'absence of all cravings'. Sixth and final step of the Pratikraman is to take new vows to proceed on the path of renunciation. Small sacrifices help in building character and strength to renounce worldly attractions which keep us all the time engaged in the business of seeking more and more.

Fasting

A normal family person spends most of his time in earning livelihood, accumulating riches and gratifying sensual desires. There is no time to attend to the important issues of life. Eating continuously without any break gratifies the senses but affects the body adversely. It is therefore advised that one should

miss a meal once a week. Similarly, to eat less than the appetite, to reduce interest in special tastes etc. are called different types of austerities or ‘Tapa’. Fast and other sacrifices or ‘Tapa’ or penances have been prescribed to reduce deep attachment to food, and to keep the body fit, Fasting is not enough. One should take off from daily routine and devote time to introspection. ‘Paushadh’ or sleeping in isolation has been prescribed which involves observing fast and taking leave from daily activities and then remain in isolation to have introspection about one’s activities and aim of life. To meditate on real issues of life and to avoid evil thoughts is the main aim of ‘Paushadh’.

‘Swadhyaya’ (Study) and ‘Dhyana’ (Meditation)

It has been said that there is no penance comparable to Swadhyaya or ‘Study’. To read good books that impart values and show the path of emancipation, to teach the same to others, to think, imbibe and regurgitate the same are covered in this term ‘Swadhyaya’. Another meaning of this term is the study of the self—to know about self, to introspect, to go deep into the body and feel the sensations as they are. This study of the self forms the ground for further meditation and kayotsarga—detachment with body. Days and nights have been divided in eight ‘Prahar’; each Prahar consisting of three hours. Ascetics are expected to do ‘swadhyaya’ in the first Prahar of the day, and then meditation in the second Prahar and then take food in the third Prahar. Similarly at night, ascetic should do swadhyaya in the first Prahar and meditate in the second Prahar and then take rest or sleep in the third Prahar. This indicates that meditation and swadhyaya are preceded and followed by each other and are significant aspects of one’s practice. About meditation, detailed study has been done elsewhere in the book, hence repetition is unwarranted.

‘Sanlekhana’—To observe with equanimity

This is yet another important practice of Jain religion and one of the three intense desires of an aspirant for emancipation—that he should accept death with full awareness. This type of death is called ‘Sanlekhana’. It has been the practice of the ascetics as well as nonascetics that when they feel that end stage of the life is nearby, they give up all actions that attract sins, give up food and water and lie down in calm and equable manner and wait peacefully for death with total awareness. They give up all desires, lie down in equanimity, without any fear of coming death and accept what comes, in a most calm

and serene manner. This is called Sanlekhana and this type of death is called 'death of a wise person'. If you want to know as to how a person lived his life, it is essential to know how he faced the death. If he accepted the death with equanimity and without fear, that is called death crowned with wisdom. Otherwise it is the death of a foolish man.

The word 'Sanlekhana' is composed of two words 'Sam' meaning equanimity and 'Lekhana' meaning to observe. In other words, to observe self with equanimity is 'Sanlekhana'. In the self we observe our body, thoughts, desires, emotions etc., and to observe these with equanimity is Sanlekhana.

To understand Sanlekhana, one should study the procedure prescribed for the same. It has been laid down that a person desirous of accepting Sanlekhana, the mode of attaining emancipation and exhausting all karmas and evil emotions, should seek a calm and serene place, clean it and inspect it to ensure that it is free from insects and other micro-organisms and spread one's bed and inspect it in the same manner. After paying obeisance to the 'Arihant', 'Siddha', 'Acharya', and all Sadhus and seeking their forgiveness, one should atone for any lapses in one's vows. Then he should take vow not to commit any sin and give up all types of food and drink. After giving up food and drink, one should calmly and patiently wait for the death without bothering for the sensations of pains and pleasures appearing on the body. One has to observe with equanimity and get rid of all desires which had bothered one's whole life.

The crucial ingredient of 'Sanlekhana' is to observe and not mere giving up of food and drink. If importance is given to abstinence from food, then the main object of Sanlekhana, the riddance from desires, is completely overlooked. The main object is to go deep inside oneself, experience the subconscious level of mind and to get rid of desires and aspirations deeply ingrained in the subconscious. The fact that the main object of Sanlekhana is to get rid of desires is obvious from five lapses of Sanlekhana enumerated as follows:-

1. The first lapse of Sanlekhana is that while doing this practice one desires something or the other of this world.
2. The second lapse is to desire something or the other of the other world.
3. The third lapse is to have desire to live
4. The fourth lapse is have desire for death
5. Finally, the fifth lapse is to have desire for sensual gratification.

From the above it is clear that the object of Sanlekhana is not to wait for death by giving up food and drink. The main object is to get emancipation

from desires, sensual gratification, passion etc. Attachment with desire is the main cause of suffering, of the chain of birth and death and to end this chain and suffering one has to get rid of attachment with desires. Giving up food and drink in the last moment, called 'Santhara' in common parlance, cannot be called 'Sanlekhana' unless it is accompanied by observance of one's thoughts and desires with equanimity. Unless one has practiced the same for sufficiently long period, it is not possible to do 'Sanlekhana' in the last few minutes of life.

From another angle, Sanlekhana can be called as 'observance of death with equanimity'. Death is the greatest fear of life and to overcome that fear is real emancipation. To observe what you are afraid of leads to freedom from that fear. After all what is death? Why are we afraid of it? This body is made of certain particles and atoms which keep on changing. In that sense our body is changing every minute and it is not the same what it was at birth. If it is dying and changing every minute, why should one be afraid of final death? If we are aware and alive to changes in our body that is taking place every minute then final act of death is a mere ordinary event and to fear it is foolishness.

This is a brief statement of main practices of Jain religion. To know more about it, one should study them separately and follow instructions of the learned ascetics.

MEDITATION (DHYANA) IN JAIN SCRIPTURES (AAGAM)

Meditation starts with concentration. You need concentration to do any work. Even a thief or a robber needs concentration to accomplish his task. Doctor or a Scientist needs concentration to do his job. Does every concentration mean meditation? Jain scriptures give an apt answer to this. There are four types of meditation as given in Tatvaartha Sutra and Thaanang Sutra, out of which two are prohibited and two are advocated. The four types of meditation are:-

1. Aarta Dhyana—Meditation for craving
2. Roudra Dhyana—Meditation for evil doing
3. Dhamma Dhyana—Meditation for Dhamma or the Nature
4. Shukla Dhyana—Meditation par excellence

Of these four types of Dhyana, first two are prohibited as these cause suffering to self and to others who get afflicted due to evil designs of such people. The latter two are recommended meditations as they help a person to get emancipated from the chain of birth and death leading to Moksha or Nirvana. A saint should give up Aarta and Roudra Dhyana and practise Dhamma and Shukla Dhyana as the latter alone can be called meditation.

Aarta Dhyana

Aarta means suffering which comes due to craving. There are four types of craving:-

1. Craving to get rid of unwanted things and persons.
2. Craving to get rid of unpleasant situations.

3. Craving to get back the welcome things or persons that have been lost.
4. Craving to get welcome things and persons.

Craving results in crying. Person cries when his beloved things or persons are lost as also when he fails to acquire the sought after things. Crying for loss of cherishable things is natural but a person tries to get luxuries and flamboyant articles in abundance, make name and fame and appear unique, accumulate riches and become the richest man ever etc. All these require endless efforts and one can spend one's lifetime in their pursuit and yet at the end it will prove futile because the things accumulated will not last for ever nor will go with him after his death. All the worldly things we crave for are ephemeral and the cravings are limitless. We are always crying to get more and more and this type of constant craving and crying is called "Aarta Dhyana" or Meditation for Craving. There are four symptoms of this type of meditation:-

1. Crying
2. Grief
3. Tears
4. Lamentation

Roudra Dhyana or Meditation for Evil doing

Roudra means to be evil and to do things that are heinous or atrocious. When we start thinking evil, we think of doing things that are violent which includes stealing, telling lies and to do anything (violent or otherwise) to protect what is near and dear to us. Accordingly, the Roudra Dhyana is of four types:-

1. Evil contemplation to do violent things.
2. Evil contemplation to do things which are not true.
3. Evil contemplation to commit theft.
4. Evil contemplation to protect things or person.

This type of Dhyana has four symptoms:-

1. Asanna Dosha or Single evil—To be committed to doing only one type of evil like violence.
2. Bahul Dosha or Multiple evils—To be engaged in many types of evils like violence, stealing, etc.
3. Agyana Dosha or Evil doing due to ignorance

4. To remain involved in evil doings for entire lifetime without any repentance is called Aamarnanta Dosha (Evil for the lifetime)

Dhamma Dhyana

There is no definition of Dhamma Dhyana but the scriptures like “Tatvaratha Sutra”, “Uttaradhyana Sutra” and “Thananga” classify it into four categories as given below:-

1. Aagyavichaya or Meditation to consider the Commands.
2. Apaayavichaya or Meditation to consider the Undesirable.
3. Vipaaakavichaya or Meditation to consider the Results.
4. Sansthanavichaya or Meditation to consider the Constitution.

Dhamma here does not mean mere religion. It has a wide connotation. It means the Nature or what happens Naturally. And so to meditate on Nature and to be with Nature is Dhamma Dhyana.

Let us consider different types of Dhamma Dhyana separately.

Aagyavichaya or Meditation to consider the Commands

Interpretation found in the scriptures is that in this type of meditation one considers and examines the dictates or commands of the ‘Veetaraaga’ or the ‘Jina’ or the Omniscient. One who has attained the stage of Omniscience or has risen above cravings and aversion is called ‘Veetaraaga’ or ‘Jina’ or Tirthankara like Lord Mahavir or Lord Rishabhadeo. These are the persons who initiated and invigorated the Dhamma and their commands are for our profound consideration. One who concentrates and regurgitates on these commands is said to be having Aagyaavichaya type of Dhamma Dhyana. It is, however, humbly submitted that this can be interpreted, and rightly so, in a different manner. This type of meditation implies that when one becomes engrossed in the introspection of the self, he gets ‘self awareness’ and this type of awareness gives rise to commands of the self which arise due to enlightenment and sublimation of the self. When one gets to know oneself, one hears one’s inner voice or command and that is called ‘Pragya’ or ‘Vivek’ or discrimination. To recognize this inner voice or command and to consider and understand it is called ‘Aagyaavichaya’ type of Dhamma Dhyana. The symbol of this type of dhyana has been described as ‘Aagyaaruchi’ or ‘interest in the command’. So it proves the argument that when one recognizes one’s

inner voice and command, one gets prompted to practise it and that is known as ‘interest in command’ and the meditation of that kind is called ‘meditation to consider command’.

‘Apaayavichaya’ or the Meditation to consider the Undesirable

To examine and consider what is undesirable or heinous is called ‘Apaayavichaya’ type of Dhamma Dhayana. When one concentrates and meditates, different types of thoughts come; some are good and some are bad. If we go along with the thoughts, we will end up in first two types of meditation namely, Aarta or Roudra Dhayana. It is not unnatural to have thoughts which are a result of craving or aversion but to go along with them is undesirable. To be able to segregate and watch such thoughts and allow them to go away without giving rise to craving and aversion is the way to get rid of undesirable thoughts. This is called the ‘Apaayavichaya’ type of Dhamma Dhyana. The distinct feature of this type of Dhyana is ‘Nisaraga Ruchi’ or ‘interest in the natural’. If one watches one’s thoughts or events as they are and does not interfere with them or go along with them, he is with the nature and so he is in a state of watchfulness and thus gets rid of the undesirable thoughts without any effort.

‘Vipaakavichaya’ or the Meditation to Consider the Results

It has been defined as an act of considering and understanding the results of one’s karma or action. There is a well built theory of Karma in the Jain Scriptures and to consider and think on implications and results of all Karma is called ‘Vipaakavichaya’ type of Dhamma Dhyana. It is humbly submitted that when a person meditates on one’s own body and examines and introspects each and every part of the body separately, one experiences different types of sensations on the body; some of them are pleasant, some unpleasant and some neutral. One is bound to feel happy when one encounters pleasant sensation and unhappy when it is unpleasant. But during meditation one has to practice equanimity between pleasant and unpleasant sensation realizing that all these are different aspects of one’s own past actions or feelings and we should not promote craving or aversion towards the pleasant and unpleasant sensations. This type of development of understanding for the sensations on different parts of the body is truly called “Vipaakavichaya” or ‘meditation to understand the impact of one’s actions, thought and feelings’. The symbol

for this type of meditation has been given as ‘Sutra Ruchi’ or interest in the sayings of the Scriptures. It may be added that Sutra means wisdom or ‘Pragya’ arising in the self as a result of meditation and to be absorbed in one’s own understanding and wisdom is ‘Sutra Ruchi’.

Sansthanavichaya or Meditation to consider the Constitution

‘Sansthanavichaya’ or meditation to consider the constitution is interpreted as to know and understand the ‘Loka’ or the universe its upper portion, the lower portion and the entire terrestrial region involving land, seas, islands etc. It is, however, submitted that this interpretation is not correct. In a way our own body is “Sansthana” or constitution and to know and understand it, the inner parts, inner depths, mental thoughts etc. is truly the meditation on constitution or ‘Sansthanavichaya’. It is said, “what is inside is also outside” and so one who knows the inner world of our body, thought and mind also knows the outer world. To know the self and its inner mechanism and to be a witness to all the sensations arising on the body without any craving or aversion is truly the ‘Sansthanavichaya’ type of Dhamma Dhyana. The ‘lakshana’ or characteristic of this type of dhyana is ‘Avagadharuchi’ which means to know a thing to its innermost depth. Going deeper and deeper in one’s body is truly the ‘Avagadharuchi’. It is thus clear that Dhamma Dhyana means to become introvert and go deep in one’s own body to observe all the sensations arising in its natural way, to know and understand the Dhamma or our own nature, and by being a mere witness and by not reacting towards the sensations arising on the body, one gets rid of craving, aversion and lust. One gets rid of ego too and by being with the nature, the Dhamma, one practices Dhamma Dhyana. There are four ‘anuprekshas’ or experiences that one would come across through Dhamma Dhyana. They are as follows:-

- a. Ekatvaanupreksha—(The feeling of oneness). To know the self and to realize the self being separate from the body and its oneness with the supreme.
- b. Anityaanupreksha—(The feeling of ephemerality or transience) To understand the true nature of the sensations arising on the body as also the world around us that all worldly things are ephemeral in nature; arising and disappearing.
- c. Asharanaanupreksha—(The feeling of being without any support or guardianship) One comes to realize that there is no one to help or

guard us. We are all alone and we have to bear the fruits of our deeds on our own. No one can protect us from the results of our deeds.

- d. Sansaraanupreksha—(To feel and understand the true nature of the world). One feels and understands the true nature of this world—the interaction between the living and the non-living, and the causation of moving in the chain of birth and death and how to get out of it.

Shukla Dhyana—Meditation par excellence

This is the meditation of the highest type and can be attained with effort and practice. This is also of four types:-

- a. Prithakatva vitarka savichaari—Meditation with discrimination and thought.
- b. Ekatva vitarka nirvichari—Meditation with discrimination but without contemplation.
- c. Sukshama Kriya Anivritti—Meditation with very slight activity but without End.
- d. Vyuparat Kriya Nivritti—The End of Activity and Attainment of Freedom.

It is given in the scriptures that out of these four types of Shukla Dhyana, first two types of meditation can be done by one whose attachment with the world has totally evaporated whereas the last two categories are available only to those who have become fully omniscient or what Jain scriptures call “Kewal Gnani”. Those who become enlightened and omniscient are fully detached from the world and are in the third stage of Shukla Dhyana. When such ‘Kewal Gnani’ or fully enlightened person leaves the terrestrial body and attains Moksha, it is in the last few moments that he attains the last stage of Shukla Dhyana.

Let us now discuss the four types of Shukla Dhyana in detail.

Prithakatva vitarka savichaari—Meditation with Discrimination and thought

The meditation is on any one object or parts of it including our body in its different aspects, segregating and analysing each aspect to its minutest detail and examine it from different angles because truth is multi-faceted. In

this meditation thoughts continue to come that is why it is called ‘savichari’ or with thought.

Ekatva vitarka nirvichari—Meditation with Discrimination but no Contemplation

When the deep meditation makes one to realize that different aspects analyzed from different angles lead to one and only one truth, he realizes the oneness in the whole nature and system. While remaining in one of the three yogas (mind, speech and body) or tools of meditation, he becomes still and stops skipping from one thought to the other and this stage is called ‘Ekatva Vitarka Nirvichari’. In this there are no thoughts and contemplation and the person becomes fully enlightened, tranquil and quiet.

Sukshama Kriya Anivritti—Meditation with very slight activity but without End

The fully enlightened person uses his body, mind and speech but they are no more needed as instruments. What he knows and talks is part of his whole personality. The instruments or yoga like mind, speech and body are no more required but are there till his final death, that is, until he is breathing. Activity is very slight and has no selfish goal except the general welfare of the society.

Vyuparat Kriya Nivritti—The End of Activity and Attainment of Freedom

When the body stops even the smallest of the activity including the breathing, it is the last stage of the Shukla Dhyana. The aspirant attains the freedom—the freedom from the chain of birth and death.

The signs of Shukla Dhyana

There are four signs of Shukla Dhyana and these are—

1. Kshama (Forgiveness),
2. Nirlobhataa (Generosity),
3. Mrudutaa (Sweetness) and
4. Saralataa (Simplicity).

As the person progresses in meditation, anger, greed etc disappear and virtues of simplicity and sweetness appear.

There are four supports of this Dhyana namely

- a. Not to be in distress
- b. Aloofness
- c. Enlightenment
- d. Unconcern for and detachment from the body

Conclusion

It is possible to get concentration by many means but concentration can lead to peace of mind and enlightenment only when one is in equanimity, detached and free from craving. Satisfaction should take place of craving, forgiveness of anger and wisdom of ignorance. Dhamma Dhyana and Shukla Dhyana lead to peace and enlightenment whereas Aarta and Roudra Dhyana cause suffering and anguish.

DHYANA IN ACHAARANGA SUTTA

HINTS OF VIPASSANA

'Aachaaranga Sutta' is the first and the oldest of Scriptures of Jain religion known as "Aagamas". 'Aagamas' contain sermons of Lord Mahavira, compiled about 800 years after his death. Lord Mahavir, the 'Jina' (one who has overcome the passions of 'cravings and aversion') preached what he realized through attainment of 'Kewal Gnana' or Omniscience or Enlightenment. According to Svetambar sect (The sect whose monks wear only white robes as against Digamber sect whose monks do not put on any kind of robe) there are 32 books of 'Aagam'. The language and syntax of Aachaaranga Sutta is of old 'Prakrita' and it is believed that it contains original sermons of Lord Mahavira. This Sutta contains direct and deeply meaningful directions on meditation to get over craving and aversion. The system of meditation that is suggested in the Aacharaanga Sutta is amazingly similar to the system of meditation popularly known as "Vipassana" system of meditation given by Lord Buddha. Dr. Sagarmal Jain, renowned scholar of Jain and Buddha scriptures, observes that Lord Buddha learnt the system of meditation from one saint Ramputta and this name is found in Jain scriptures too. Similarity in the sutras of Aachaaranga Sutta and the Vipassana system of meditation indicates the possibility of both the Jain and Buddha traditions of meditation hailing from the same source, namely Ramputta.⁵² Aachaaranga Sutta contains valuable and incisive directions for meditation to attain eternal freedom. However, the later interpretations totally missed the point. Meditation is primarily aimed at installing oneself in equanimity which is also known by the name of 'Samayika' (Inflow of equanimity). This enables a person to achieve the state of being a 'detached observer', away from the normal reaction of craving and aversion. There is ample reference to attaining this state of 'detached observer' in the Aacharaanga Sutta, though there is no direct mention of

the word 'Dhyana' or Meditation in this Sutta. Meditation or Dhyana, as a subject, has been dealt with separately in later Sutras like 'Uttaraadhyana' and 'Thaanaang' but they have no linkage with the Aachaaraanga Sutta. Later some of the important saints like Haribhadrashoori (author of Tika or comments on 'Dhyanaashataka' or hundred stanzas on meditation), Shubhachandracharya (author of 'Gyanaarnava' or Garden of Knowledge) and Hemachandracharya (author of 'Yogashastra' or Thesis on Yoga) wrote on Dhyana in depth based on their own practice and study but their writings bear obvious influence of Maharshi Patanjali of 'Yoga' fame. Even the later developments in Tantra Vigyaana and Hatha Yoga (Use of Mantra etc to show miracles and the Yoga of various bodily postures and breathing exercises etc.) were incorporated in these writings.⁵³ However, the original sayings of Lord Mahavira contained in the 'Aachaaraanga Sutta' have an entirely different bearing and connotation and are more similar to Vipassana type of meditation.

In early 1969, Shri Satyanarayanji Goenka, who had learnt Vipassana from Sayaji U Ba Khin (of Burma now known as Myanmar), came to India from Burma and held camps to teach Vipassana meditation as taught by Lord Buddha (forgotten in India, but kept alive in Burma). Since then, in the last 40 years, Vipassana meditation has become quite popular in India and abroad and there are now more than 100 centres and more than 500 Acharyas to propagate it. Some Jain saints like Mahapragya Nathmalji learnt it and adapted it as 'Preksha Dhyana'. In this he incorporated many other elements of Pantajal Yoga, some elements from Jain scriptures and some from modern theories about endocrinology. Similarly Muni Shri Chandraprabhji initiated 'Sambodhi Dhyana' and Acharya Shri Nanlalji Maharaj started 'Sameekhsana Dhyana'. Until the reintroduction of 'Vipassana' in India by Shri Satyanarayanaji Goenka, the emphasis in the religious practices of Jains was on prayers, fasting and good conduct; meditation was not emphasized though it is one of the twelve penances recommended for 'Nirjara' or dissolution of Karmas. Sutras like Tatvartha Sutra, Uttaraadhyayana Sutra and Thaanaanga describe in detail the types of Dhyana, their verbal connotations and 'anuprekshas' (experiences) etc. but they do not describe the method of meditation, nor bear similarity or relationship with the sutras of Aachaaraanga.

Vipassana

What is Vipassana? Vipassana is made up of two syllables, namely, 'Vi' and 'Passa'. Passa in Pali language means to see and 'Vi' means in a special manner. To observe anything intently, deeply, and from different angles is Vipassana.

To see a thing as it exists and not as we want to see is Vipassana. Normally we see things that are outside of us but to be able to see what is inside us is seeing things in a special manner and it requires intense concentration. It is through sensation that we experience all phenomena and our true nature: the nature of arising and passing away—the nature of impermanence. Realizing the impermanence of the sensations, one has to understand thoroughly that all objects including our own body are transitory and, therefore, one should avoid all cravings and aversions. All sensations are to be observed with equanimity. The happenings on the body and inside the body teach us about the impermanence of worldly things and the need to avoid craving and aversion for them, which ultimately help in getting rid of our hankering and hunger for amassing riches, property etc. This alone gives us freedom from suffering.

Achaarang Sutta is full of words similar to Vipassana like ‘Paasa’, ‘Passati’, ‘Vipassi’ etc. which mean to see and observe. Achaaraanga Sutta is replete with instructions, which have close bearing to the Vipassana system of meditation. Let us examine some of the sutras and see how they direct us to be observant and free from craving and aversion and thus set up ourselves in a state of equanimity. In the first place, Ignorance or Avidya is the source of all suffering. This has been emphasized in the Buddha religion too. In Chapter one of Achaaraanga it has been mentioned that one who knows the influx of Karmas (actions), is the truly knowledgeable person. One who knows the process of initiation or triggering will naturally know its conclusion. So this knowledge of initiation of Karma paves the way for getting rid of Karmas, the cause of suffering. That is why there is so much emphasis, both in ‘Jaina’ and Buddha system, on ‘Right Knowledge’ or ‘Samyaka Gnana’.

Knowledge or Understanding is not to be obtained from books; it is to be obtained by exploring and experiencing the inner self. The second chapter of the Achaaraanga tells the aspirant that “life is short, and deterioration can develop in the sense organs like ear, eyes, nose, and tongue at any time and so one should start knowing the present moment. Do not rely on the future because it is uncertain. **Knowing that pain and pleasure are impermanent, one should grasp the present moment. One who knows the present moment is the wise man.**”⁵⁴

OBSERVE THE PAIN AND PLEASURE

We do not know the pain or pleasure; we only suffer it. This is the reason why it has been preached—‘know the pain and pleasure’. By experiencing and knowing, one understands the nature of things as they are—whether

the pain and pleasure are real or unreal, self-inflicted or inflicted by others, permanent or temporary etc. To respect what one knows is to respect one's own understanding or wisdom. If we do not know the nature of our pain, how can we get rid of it? It is, therefore, essential that we know our pain rather than suffer it. To know it, one must live in the present moment, which will take us to the path of 'Pragya' or wisdom.

Often man feels miserable for the conditions that are unpalatable. Some feel miserable because they are born in a lower caste, or are inflicted by blindness, or deafness, or dumbness or physical handicap. Aacharaanga Sutta says, "observe this condition with equanimity and do not feel miserable or blame some body or the other. There is no law involved in it. One who sees the cycle of birth-death and pain-pleasure will get rid of this cycle. On the contrary, one who suffers will not get out of it". In the second chapter, after examining the causes of pain and suffering, it is observed that "You alone sow the seeds of pain and thus you are the cause of your own suffering"⁵⁵ We run after the things believing that they will give us comfort and pleasure but they are the cause of our suffering. It has been said in the second chapter of the Aacharaang Sutta, "what gives pleasure, gives no pleasure too"⁵⁶ Further it is said that wise person should observe the source of pain and its cause and should not be sloth in this task. It is further said,

"Observe death, observe the Dhamma or nature of things appearing and disappearing. O saint! Observe—there is so much horror."⁵⁷

One who has undergone the course of Vipassana meditation, would soon recognize these instructions. In this meditation, the aspirant is asked to observe each part of the body, sensations arising and disappearing, the essential impermanence of all this without any craving and aversion and thus establishing oneself in equanimity. If one does not suffer or enjoy the sensations and merely watches them with equanimity, one can be free from the cycle of pain and pleasure. Let us again study the next instruction of the Aacharaanga Sutta,

"One who observes the body, observes the universe.
He knows the lower part, the upper part and the terrestrial part.
One who is going through all the parts of the body and moves
through the body continuously,
Comes to know the link (the link with the cycle of birth and death)
And thus gets freedom from it."⁵⁸

Further it has been stated:—

“What is inside is outside,
What is outside is inside.
One who visits and revisits the interior of the body,
Analyses part by part,
And observes it, without craving and aversion is the wise man.”⁵⁹

To become introvert, to go deep inside, to observe neutrally without craving and aversion are the basics of meditation that lead to freedom or Mukti. Someone has said, “what is inside the body is also in the universe”. This is the conclusion drawn by the wise people who have seen the things inside out. Just as the body is changing and is perishable, the whole universe is changing and is perishable. This brings one to see the link between the life and death and one who understands this, gets beyond death. One who observes the inner self again and again, is the wise man. He comprehends the inner filth of the body, the impermanence of it, the diseases that attack it, and the sufferings of old age and death etc. He then conquers the passions and desires of sense organs and goes beyond body, its birth and death. He really gets out of the cycle of birth and death.

Awakened Person

“One who is awakened is the saint (Muni)
One who is asleep is not a saint (Amuni)”⁶⁰.

The meaning of being awake does not mean absence of physical sleep. Here it means self awareness. One who knows the self, is the awakened person. He knows what is real and what is not real. The following clearly describes the qualities and characteristics of an awakened person:—

“He knows well the ‘Shabda’ (word), ‘Rupa’ (shape), ‘Rasa’ (taste), ‘Gandha’ (smell) and ‘Sparsha’ (touch). He knows the self, the Gnana (wisdom), Veda (the supreme wisdom), Dhamma (the law), and the Brahma (the supreme). He knows the Loka (the universe) with his ‘Pragya’ or wisdom and is called the saint or Muni. He knows the Dhamma or the Law and is uncomplicated (simple and trouble-free). He knows the link (the cause of cycle of birth and death in this world).

He senses the cold and hot, the pleasure and pain; He merely senses them, knows them but does not suffer them. Such an awakened person is above all enmity and free from all suffering.”⁶¹

This is truly the description of a person who has been awakened to his self through deep meditation. This type of person has fully internalized, attained self knowledge and thus knows the ‘Brahma’ the supreme, the Veda (the supreme wisdom) and the Dhamma (the law of nature). This is what is taught in the meditation of Vipassana—internalize and observe the sensations arising on the body without any craving and aversion and rise above all anger and greed that pester us daily. To observe, without any attachment, the sensations arising—hot, cold, painful or pleasant—is truly Vipassana or meditation.

Let us study some more stanzas of the Aachaaraanga Sutta which clarify the real meaning of meditation and Vipassana.

“Observe the truth, do ‘vipassana’ of the self or observe the self”⁶².

“Tathagata (the knower of the truth) has no relation with the past, nor with the future. He, without any option, observes the present and destroys (Karma)”⁶³.

This stanza clearly shows that the aspirant does not delve in the imaginations of the future nor regurgitates the happenings of the past. He observes, without any option, the present and the truth. One who knows the truth is Tathagata (knower of the truth—this term has been used to address Lord Buddha). He alone is the saint who observes the truth as is arising or appearing in the present moment, and gets rid of the thoughts arising from reflections and forebodings.

There are some more stanzas of chapter 3 Uddeshey 3 which are worth examining

Ka Arai? Ke Anande? Aithanpi Aggahe Chare.

What grief? What pleasure? Move without grasping any one of them. Ignore them.—stanza 57

Purisa Sachchameva Samabhijaanaahi

Hey man! Know the truth with equanimity.—stanza 62

Sachchassa Aanaaye Uvatthiyese mehavee maaran taarayee

One who follows the Truth, transcends the death.—stanza 63

Sahiye Dhammamaadaayan seyan samanupassayi

Observe the incoming of Dhamma as well as of honor with equanimity.—
stanza 64

Sahiye dukkhamattaye puttho no Jhanjhaye

Bear the pain with equanimity; do not get stressed.—stanza 66

Paasiman daviye loyaaloya—pavanchao muchchayi

Observer of the truth is freed from the hassles of the world and beyond.—
stanza 67

The foregoing sermons clearly bring out the fact that one has to become a mere observer of things and phenomena as they are, without being affected by passions like greed or anger if one wants to get rid of the suffering. The craving and aversion has to give way to equanimity. To be able to observe things as they are without craving and aversion, one becomes perfect in the art of mediation. One has to go in the deep recesses of mind, make oneself a sharp observer of sensations, thoughts and feelings arising and disappearing. One can then see the different passions of anger, greed, ego when they pop up and by being detached observer one can get over them. As an uncaring and negligent observer one can easily be swept away and lose the track. Through meditation, one can lucidly observe the cycle of birth, death, the suffering and the cause of suffering. Person who has grasped the cause of suffering, knows the remedy and thus can get rid of it very soon. In the fourth Uddeshya of the third chapter a long chain of cause of suffering has been explained which is quite revealing and instructive and hence reproduced below:-

One who sees the anger, sees the ego.
 One who sees the ego, sees the fraud.
 One who sees the fraud, sees the greed.
 One who sees the greed, sees the craving.
 One who sees the craving, sees the aversion
 One who sees the aversion, sees the attachment
 One who sees the attachment sees the womb or embryo.
 One who sees the embryo sees the birth
 One who sees the birth, sees the death
 One who sees the death, sees the hell
 One who sees the hell, sees the animal kingdom
 One who sees the animal kingdom sees the suffering⁶⁴

Thus suffering is the key and by observing the suffering the aspirant can get over anger, ego, greed, craving, aversion, attachment, embryonic stages, birth, death, hell etc. and thus get freed from suffering. One who observes suffering (and does not suffer) comes to know the cause of suffering. Craving and aversion or attachment is the cause of suffering and to avoid suffering, wise person will get over these traits by doing meditation. "This philosophy is the philosophy of a watchful observer and helps in getting freed from the bondage of Karmas. "Has the person who observes and sees things for himself faced any difficulty or problem of any kind? No, so do I say."⁶⁵ It is thus clear that Aachaaraang Sutta lays down the philosophy of a detached Observer to overcome suffering. The quotations in this article are a random sample. The entire Aachaaraanga Sutta is full of directions that have deep connotation and require great understanding. These sermons have not reached the masses and need to be propagated to give them the real means to freedom. It is also to be noted that the real and deep meaning of these suttas or stanzas can be understood only by those who have gone through the process of meditation. It should be the aim of our religious practice to teach correct method of meditation and make people aware of these sermons to attain the stage of detached observer and thus become free from suffering.

DHYANA IN AACHAARAANGA SUTTA—II

Equanimity Through Meditation

Aachaaraanga Sutta, the first of the 32 books known as ‘Aagamas’ or the words of the Enlightened, contains sermons of Lord Mahavira, the last Tirthankar (Prophet or the Enlightened) of Jains. These preachings contain the essence of life and the universe. The scripture throws light on the cause of suffering and the means to attain freedom. This Sutta is the blueprint for attaining Moksha or Nivanna or Freedom which means eternal bliss. Further study of the chapters of the Aacharaanga Sutta will throw light on attaining Equanimity or Samyaktva or Right Vision through meditation, which is the prime condition for attaining Moksha. Undertaking any religious practice or penance without Samyaktava or Equanimity is futile. Pilgrim’s progress is possible only after attaining Samyaktava or equanimity.

Fourth Chapter of the Sutta is named ‘Samattan’ (Samyaktava) or Equanimity. The key sermon of Lord Mahavira is that non-violence is the sine qua non of equanimity. “All the past as well as the present day ‘Arihantas’ or the ‘Enlightened’ have propounded that no being, or element of life should be destroyed, dominated, bonded, enslaved, harassed, or killed. This is the pure Dhamma.”⁶⁶ All suffering is due to violence. This has been visualized by all those who have attained enlightenment. “The foundation for equanimity is non-violence. Those who do not agree with this are miles away from equanimity”. There were contemporary seers and philosophers of Lord Mahavira who advocated killing, domination, enslavement, and harassment of beings and propagated that it was permissible and nothing was wrong in it. But Lord Mahavira contended it and asked such advocates, “Do you love pain or happiness?” If they say that they love pain, their answer is obviously

against the common experience. If they say that they do not want pain then it proves that no being wants pain.

“Pain is disliked by all beings and it is horrendous”. This is the most potent argument in favor of non-violence and it is based not on any imagination or arguable philosophy but on universal experience which is factual and irrefutable.

Dhamma is the truth, the fact and one should know as it is.
That is the ‘Samyaktva’ or equanimity or Right Understanding.

Let us examine the Sutta as translated below:-

“Know the Dhamma (the nature) as it is
Do not grasp it, nor leave it,
Remain mere observer,
Have no craving for this world,
One who does not have craving, what else has he got?
Nothing.
This is what has been observed, experienced and is well known,
Those who are engrossed (with this world) take birth again and again,
Remain patiently alert for the commands appearing (when one becomes inward looking)
Wakeful is always endeavoring.
Non-wakeful is engrossed in the outside world.”⁶⁷

Nobody can judge any act, thing, event or person from one angle. Truth is multifaceted and one has to judge in relation to context, time, intent etc. Here is what has been said:-

“Whatever is the cause of Ashrava (the cause of inflow of new Karmas or sins) is also the cause of Anashrava (the cause of blocking the inflow of new Karmas) “Whatever is the cause of Anashrava becomes Aparishrava (the cause of inflow of Karmas) and whatever is the Aparishrava (the incoming of Karmas) becomes Anashrava (non-inflow of Karmas)”

One who knows, examines the commands, analyzing part by part separately”.⁶⁸

No action can be judged in its entirety without relating it with place, time, intent etc. An action can be cause of sin and the same in another context or with different intent can be helpful in destroying the old karma. Use of knife by a thief is the cause of sin while the same knife used by doctor to cure the patient is an act of kindness. The judge for all this is the self alone. Nobody else can make the right judgment. It has been said that one should break every event/action into parts and observe it by meditating deep in one's own self and with one's own 'Pragya' or wisdom.

Renounce Violence

So long as one is obsessed with the outside world, one cannot make any spiritual progress. The outside world, the riches, the power and glory are too obsessing and people enslave and dominate others to acquire riches, indulge in sex and fulfill creature instincts. Acquisition and domination is causing violence and suffering all around. Violence brings suffering not only to those who are the victims but also to those who commit it. Hence, to get rid of suffering, renouncing violence is the precondition. In this context examine the following stanza:-

“Disregard the outside world
One who does that is the wisest man in the world
Meditate and see,
One who abandons violence alone can destroy Karmas.”⁶⁹

Know the Suffering

The wise comprehend the pain; they do not suffer. They know it fully and in all its aspects. One who knows the pain comes to know the cause as also the way to get rid of it.

The following is quite instructive in this regard:-

“Those who are Enlightened are adept in knowing the pain or suffering,
They know the cause as well as the results of suffering,
So they are adept in knowing the Karma fully.”⁷⁰

The import of this Sutta is strikingly similar to what Lord Buddha said about four noble truths relating to suffering. One who knows the suffering,

knows the cause as well as the remedy. One who knows the pain will soon get over it.

Following stanza of the Sutta has deep meaning:-

“The Wise in search of command should observe the self with total concentration and detachment (without craving and aversion),
Search and thrash the body, discipline the self,
Crush or annihilate the self
Just as fire destroys old wood in no time,
Aspirant immersed in the self can destroy all craving and become detached quickly.
Age is limited and uncertain
Observe the pain that is subsisting as also the one that is likely to come
Abandon anger and become unwavering
Observe and experience all types of sensations appearing on the body and realize how the entire universe is atremble
Those who do not indulge in sins are free
And so you burn not (with the fire of craving and aversion)”⁷¹

To observe the self, the pain, the body, the sensations in a detached manner and to remain immersed in the self without any craving and aversion is the way to get over the suffering. One who gives up anger can alone become unwavering and un-tremulous. This shows that anger holds the prime place in our defilements. So long as there is anger, all other defilements like ego, greed etc., subsist. When one talks of crushing or annihilating the self, it does not relate to crushing or annihilating the body as such; it relates to annihilating the defilements like anger, greed etc.⁷²

Be in the Present

Freedom from the past and the future makes one situate in the present and that is the essence of Freedom. Let us examine the following:-

One who has nothing behind nor anything ahead, what has he got in the middle?

One who has no influx (of Karmas) is ‘Pragyaavaan’ or ‘Buddha’ or the wise and observes everything with equanimity.

For one who has stock of Karmas, there is suffering and dreadfulness,

One who can stop the inflow of Karmas from inside as well as outside and observes the death without craving and aversion,
Sees the results of Karma successfully
Know him to be ‘Vedagya’ or the knower of everything.”⁷³

This requires an in-depth study. We are bound or attached to this world because we have a past as well as a future. We are either reliving or recounting the past events, or planning and anticipating the future. So long as we are in this mode, we are attached and bound. No sooner we cut ourselves from the past and the future, we become totally free because there is nothing to hang on. The present is too small and fleeting. One who has learnt to live in the present or ‘now’, learns to live freely—free from all suffering. Death is the greatest fear. Observing death in a detached manner, one can get over it, become totally fearless and transcend it. If one can observe death, how can he be ever afraid of it? Thus the aspirant is directed to live in the present and observe the things and events as they are in a detached manner; that is the way to become free from all bondage. Unfortunately, these commands were not interpreted in the manner it has been attempted here and that is why practice of meditation and ‘living in the present’ have not been emphasized (to the extent other practices have been emphasized) in the prevalent practices of Jain religion.⁷⁴

Essence of the Universe

The fifth chapter of the Aachaaraanga Sutta is named ‘Lokasaara’ or ‘Essence of the Universe’. This chapter contains discussion on the Universe, the beings etc. It says, “The beings behave in a contrary fashion, sometimes even unnecessarily. They have infinite longings and so they are near death and away from the immortality. On the other hand, those who have given up desires and who see this world as a ‘drop on the grass-leaf-tip’ are neither near the death nor away from immortality. Those who do not understand the transient nature of this world, indulge in violence and other heinous activities and end up in suffering. Beings attached and involved in indulgence and defilement take birth and die again and again.” “Those who advocate Moksha or Freedom through ignorance and indulgence remain in the whirlpool of this world—the cycle of birth, death and suffering—and never get out of it”⁷⁵

When you are in doubt then only you search and get the knowledge.
If you have no doubt, you do not get knowledge.⁷⁶

The importance of exploring the ‘moment’ or the present is given in the following stanza-

Fed up with this world, destroys the fire of indulgence,
Sees the ‘connection’ (the connection between himself and the world).
Explores the ‘moment’,
This is the path propounded by the ‘Arya’ or the wise,
Move and be not under sloth.”⁷⁷

Indulgence results in boredom. Those who turn around and move away from indulgence proceed to seek the ultimate truth. This search leads to visualization of the ‘connection’—the connection between the self, suffering and the cycle of birth and death. The seeker of the truth is truly the explorer of the moment because he starts living in the present and becomes fully awakened to every moment that he lives. This is the path propounded by the wise men and so if anyone wants to move along that, should go ahead and not be slack in it.

Observing the Pain

It is commonly believed that a person who is not indulging in any violence and is not committing any sin would not be visited by any pain. But it is not so. Such person can be visited by pain or diseases. How he should face it is explained in the following:-

“If some unpleasant Karmas bring pain,
Observe the unpleasant sensation with equanimity.
Such pain and suffering came in the past and will come in the future,
Observe the Dhamma of the body, the sensations arising and disappearing,
Observe the impermanence, the appearance and disappearance of things,
Observe the ‘connection’ or link (of the self with the body)”
The observer surveys the self inside the body without any attachment and becomes free and detached,
No preaching or guidance is required for such a detached person.
So do I say.”⁷⁸

This clearly instructs the aspirant to observe the pain with equanimity. Onset of pain is not unusual; it came before and may come again but one

should not suffer on that account. One has only to observe it. It is ephemeral. The body is impermanent; it is distinct from the self.

Observe the connection between the body and the self. The self is not the body; it is separate from the body in which the pain is arising. Once a person becomes aware of this, he becomes detached and transcends the body. Examining the body gives the insight that the ‘examiner’ of the body is different from the body. He gets detached with the body which is impermanent. Such a person does not require preaching.

Bondage and Freedom

The bondage and freedom are all inside you; they are not outside. Examine the following:-

“I have heard, I have experienced-bondage and freedom are inside you
Detached from the desire to accumulate, monk should endure
day and night
Unawakened indulges outside
Awakened moves inside (body) only
Thus resides in silence and equanimity.”⁷⁹

We are in search of eternal freedom or Moksha or Nirvana to get rid of the bondage with this world of suffering. Lord Mahavira says, “He has experienced that the bondage and freedom are inside us only. We need not search it outside. Our desire to accumulate the worldly things (‘Parigraha’) is the bondage and giving up this desire makes us free and we need not search anything else. Unawakened is one who is indulging in ‘Parigraha’ or accumulation and seeking pleasure in it. He falsely believes that pleasure is in acquiring worldly things. Once out of delusion, he is an awakened person”. Silence has a deep meaning. Silence does not mean mere restraint on speech. Real silence means being introvert and residing inside the self. Once you learn to reside inside the self, you become automatically silent. To observe the sensations arising and disappearing on and inside the body, with detachment, is establishing oneself in equanimity and that is real silence.

Killing Others is Killing Oneself

When one kills another, he feels that some other person or being has been killed but in reality it is the self that is being killed. You cannot commit

violence without being violent inside. In this connection following stanza is worth consideration:-

“When you think someone should be killed, you are the one who is to be killed
 When you think someone should be commanded, you are the one who is to be commanded
 When you think someone should be tormented, you are the one who is to be tormented
 When you think someone should be enslaved, you are the one who is to be enslaved
 When you think someone should be annihilated, you are the one who is to be annihilated”⁸⁰

Violence towards others is violence towards the self. You hurt somebody or be violent towards him by throttling your good feelings and replacing these with bad feelings towards the victim of violence. This is the reason why Lord Mahavira says that when you are killing someone else, you are killing none other than yourself. This emphasizes identical nature of feelings among the living beings. All would feel the same way if they are hurt or killed. Empathy, the capacity to feel and experience what others feel, alone can help us abjure violence. This is what kindness means and without it no one can dwell in equanimity.

Characteristics of ‘Soul’ or ‘Self’

Soul or Self is defined as one that feels, senses, knows or experiences. One, which cannot sense or feel, is not a soul. So the chief characteristic of soul is to discern or experience the pain or pleasure not only of the self but that of others. It is this characteristic of feeling and empathy that makes a soul transcend the sufferings of this world. The following stanza looks very simple and tautological but has deep meaning:-

“The soul discerns. The one who is conscious is the soul.
 Discerning is through the soul.
 Reckon it through feelings.
 This is the soul related equanimity and it takes us beyond the world.”⁸¹

The State of Ultimate Freedom

When one attains the state of ultimate freedom—the freedom from the cycle of birth and death—one experiences the indiscernible, transcendental state of existence. One cannot describe what it is; it can be explained in negative terms only. It can be experienced but cannot be described is clear from the following:-

(To explain the state of freed soul) “All words fail,
 There is no logic; no entry for intelligence.
 Without body, it only knows; there is enlightenment
 It is neither long, nor short, nor a circle, nor a triangle, nor a rectangle,
 Neither an ellipse, nor spherical,
 Neither black, nor blue, nor red, nor yellow, nor white,
 Neither perfumed, nor foul smelling,
 Neither sour, nor bitter, nor pungent, nor acidic, nor sweet,
 Neither harsh, nor melodious,
 Neither heavy, nor light,
 Neither cold, nor hot,
 Neither greasy, nor dry,
 Neither body, nor spirit,
 Neither female, nor male, nor the other (Eunuch)
 He is scion, sense
 Power without form and without analogy
 There is no status. He is beyond any position.
 It is not word, nor form, nor smell, nor taste, nor touch
 That is all. Thus I say.”⁸²

Dhamma is in Equanimity

Arya or the wise have said “‘Dhamma’ is in equanimity”. Lord Mahavira says,

“Knowing thus, wise interested in commandment, and disinterested (in this world) should be endeavoring, observing, aware, and intricately examining the conduct (‘sheela’) in the first and the last ‘prahar’ of the night (‘prahar’ is a period of three hours). He should become free from desire and worries. One who is discerning and wise, is adept in battle (battle against defilement)”⁸³

Moving in one direction steadfastly and braving the opposite forces doggedly, one can become free from desires and thoughts which overcrowd us. This is what has been said:-

“Move in one direction steadfastly and face the opposite forces bravely,
 Become free from desires and thoughts,
 Dwelling in equanimity, Pragya (wisdom) and the self
 Cannot commit sin or do wrong act”.⁸⁴
 Equanimity is silence of body, mind and speech.
 “One, who witnesses equanimity, witnesses silence,
 One, who sees silence, sees equanimity.”⁸⁵
 Residing in Silence, destroys the body of Karmas,
 Equanimitous brave remains indifferent and endures scarcity.”⁸⁶

Silence does not mean mere control of speech; it is total silence of mind, body and speech. This silence comes only when one becomes disinterested in the worldly riches, glamour and acquisitions. One who is indifferent, is silent because he does not want anything and his mind is free from all worries; he is in equanimity. Thus silence of mind, body and speech is synonymous with equanimity. Once in silence, he destroys Karmas or the bondage. He loves to live in scarcity or frugality. His activities are devoid of any interest or lust, hence not adding to the stock of Karmas.

‘Dhutwaad’ or the Doctrine of destruction of Karmas

Chapter six of the Achaaraanga Sutra deals with destruction of Karmas. It draws attention of the aspirant to the prevailing distress in the form of disease, torture, violence etc. The remedy recommended is to understand the distress, the death, the constant chain of creation and destruction. One should see the fact as it is and remain free from lament.

Those interested in destroying the Karmas should give up craving for worldly things and relations. Examine the following stanza:-

“Great Muni (Great Saint) knowing all cravings, gives up all
 previous connections (with things and people)
 Dedicated (to his chosen path) thinks ‘he is alone’ and ‘none
 belongs to him’
 Endeavoring, aloof, aspirant moves totally shorn in all respects”⁸⁷

Shaving the heads is a symbol of being saintly or a person who has left home for spiritual pursuit. Kabir, famous saint and poet of India in the 16th century, said that if shaving of head could make a man saint, sheep would always go to heaven because it is shaved so often. Shaving head is not essential; essential is to shave all desires, get shorn of all riches, belongings, relations or clinging. The feeling of 'aloneness' and treating things, relations etc as ephemeral and exclusive of self makes one free of desires and cravings. Such a 'shaved' person is in reality the 'Saint' or 'Great Muni'. "Such a person does not care for what is said of him. Some people may malign him, abuse him, blame him, pass unwanted, lowly and mean remarks but the Saint is not bothered. He does not react; listens with equanimity and endures without any grief or pain. He observes the touch of all these words on the body without any reaction and thus cuts the trap (action and reaction) by remaining in equanimity. Such a person is without any knot and complex (Nirgranth) and will not come to this world again and again. My Dhamma is (to follow) the commandment."⁸⁸

These are clear directions to carefully observe all sensations on the body to attain equanimity. This is also the way Buddha taught Vipassana meditation. Again the stanza below is similar to what is taught in Vipassana:-

"If there is touch of grass, the saint, making earnest effort, should
feel and observe the touch of grass,
If there is touch of cold, feel and observe the touch of cold,
If there is touch of heat, feel and observe the touch of heat,
If there is touch of mosquito or other insects, feel and observe the touch,
Feel and observe the touch of one type or of many types and endure
them with equanimity; attain acuity.
Such a one is truly in penance."⁸⁹

The foregoing is clearly directing the aspirant to observe sensations as they are. The aspirant is asked not to react but observe all sensations—pleasant or unpleasant—with equanimity.

"Having overcome the craving and aversion,
Enlightened, freed and attained the objective.
Moving in equanimity and restraint
Cannot be moved by scarcity or inadequacy.
Is striving, alert and fully awakened.
Just as light of a lamp is visible to everyone,

Dhamma propounded by the Enlightened or the Arya is well known.
They (aspirants who know the Dhamma) are without desire, non-violent, kind to all beings, learned and wise.⁹⁰

The aspirant is directed to see things as they are. One has to concentrate and observe the body, the mind, the stored prejudices or Sanskaras and the Dhamma. The following stanza is clear and instructive:-

“Observe the Sanskara (the stored impressions) and
Dhamma (Nature) and be free.
Entangled in the knots, surrounded by desires,
Observe your obsessions,
Despair not the scarcity or inadequacy.
One who knows the beginning (of the Karmas), knows fully.
Unmindful of scarcity, breaks the entanglement of anger, ego,
fraud and greed,
Moves free and unhindered,
So do I say.”⁹¹

Attainment of freedom or Moksha or Nirvaana is not after death. It is to be attained right while living. A person who has conquered the passions and is devoid of desires is free and unmoved like a log. He is not attracted by worldly things and so he is totally free. He is beyond body and hence death is superfluous. It is only an event; he is already free from it.

“One who has attained freedom,
Is steadfast and unmoved like a log,
Waits and inspects or observes the body with equanimity
Until body is separated from the self (by death)”⁹²

Seventh chapter of the Aachaaraang Sutra has been lost. The title of it was ‘Mahapragya’ or the ‘special enlightenment’ which indicates that it was of great importance. We can only guess what it contained. In the end, stanza of chapter 8 is quoted below which gives the process of enlightenment and what he would know.

“Know and observe the process of creation and destruction,
Food nourishes the body,
Pain destroys it

Observing one sense organ,
 All the sense organs get weakened (obsessions with the sense organs
 gets weakened)
 Arises enlightenment and kindness
 Bhikku (monk) who observes the link (between birth and death)
 Is the knower of time, quantity, moment, humility, equanimity.”⁹³

The foregoing analysis of various chapters of the Aacharaanga Sutta clearly shows that by meditating on the body and sense organs, one gets control over the mind and gets rid of obsession with body, leading to freedom from chain of birth and death; becomes deathless and timeless. Aacharaanga Sutta is the Sutta of meditation directing us to see the things as they are and live in the present rather than in the past or future. By leaving the past, we get rid of things having no relevance and by leaving the future we get rid of unnecessary and imaginary worries. This is true freedom. And to live in freedom without worry or fear, is the real art of living. One need not worry about Moksha or Nirvana, which are supposed to be available after death. One should be able to live with freedom while alive. Instead of suffering, one should observe the pain. Pain is impermanent; it came and would go away. Pain or unwanted happenings prompt us to find the self and the truth. If there were no pain, Buddha or Mahavir would not have gone in search of the truth. Pain is the God-sent opportunity to learn the truth and to be in equanimity. Observe it and live in present. This will make us enlightened, Tathagata (observer of the facts as they are), Veetaraga (beyond cravings), and Sthitpragaya (tranquil and wise)

MEDITATION IN BUDDHA SYSTEM

VIPASSANA

Lord Buddha taught the four noble truths, which is the essence of his teachings, to those who experienced sensations the truth of suffering, the truth of the arising of suffering, the truth of cessation of suffering and the truth of the path leading to the cessation of suffering. The four noble truths can be realized only through the experience of sensations or vedana. Sensation can be pleasant (Sukh vedana), it can be unpleasant (dukh vedana), or it can be neutral (adukkhamasukha vedana). All sensations are impermanent. They arise and disappear. However, we develop craving for the pleasant sensations and aversion for the unpleasant ones. This craving and aversion is the origin and root cause of suffering. Craving is not only the origin of suffering, it is the suffering itself. If we want an end to our suffering, the path is clear; we have to stop the craving and aversion for the sensations and adopt an attitude of equanimity towards them. As has been stated in Sanyutaa Nikaya:-

“A meditator who has reached the end (has experienced the entire range) of sensations and has gone beyond it, is freed from craving and is fully liberated”.⁹⁴

Vipassana Meditation is to become aware of sensations on the body of their true nature, their impermanence and thus the futility of craving for them. To get rid of craving and suffering, one has to experience and understand the truth of arising of sensation (vedana samudaya sacca), the truth of cessation of sensation (vedana nirodh sacca) and the path leading to the cessation of sensation (vedana nirodh gamini pratipada sacca).⁹⁵

End of Suffering

Lord Buddha was the foremost scientist of mind as well as of the matter who discovered that craving arising in response to vedana or sensation was the root cause of suffering. Other Indian spiritual traditions like Jain and Yoga do accept craving as the cause of suffering but, according to them, craving or “tanha” arises because sense organs get attracted to the objects on the basis of sensations received. Hence the Jain and Yoga pronounce ‘Restraint of mind’ as the means to control the sense organs, whereas Buddha pronounces the end of craving and aversion for the vedana or sensation as the means to achieve the same end. The former missed the most important link, the link between sense objects and craving. The discovery of Buddha that the vedana or sensation is the real cause of craving (which includes aversion as well) is the unparalleled gift of Buddha to humanity.⁹⁶ The common notion had been that the chain of craving or aversion starts when the sense organs get attracted to the objects. However, the root cause is not the sense organs or the objects per se but the sensations received by the sense organs and processed by the mind resulting in attraction or aversion. **Thus the craving and aversion in response to sensations become the basis of our actions, reactions and attachment to objects—the root cause of all suffering.**

Sensations and Instant Reactions

Based on the sensations received by touch, smell, sight, taste etc. we decide whether the object wherefrom the sensation came is desirable or otherwise. If it is desirable, we crave for it, make efforts to acquire it, possess it and do not hesitate even from ignoble acts of violence, falsehood, theft, robbery etc. If it is not desirable we hate it and may resort to using violent methods. Greater the attachment or aversion with any object, intense are the efforts to acquire or to remove the object. Intensity of suffering is directly related to the intensity of attachment with the object triggered by the sensations received by us. Thus the easiest way to end suffering is to give up attachment to worldly objects including men, women and creatures. But it is easier said than done. Even though it is accepted at the mental level that attachment is the cause of suffering, mind reacts to sensations because of its deep rooted habit of reacting automatically and quite often we are hardly aware of our instantaneous reaction. Our mind reacts spontaneously and blindly at the deepest level without being aware of it. These are called ‘sansakaras’ or

predetermined deep rooted reactions of which we are hardly aware of. They act like sleeping volcanoes and explode as blind reactions to sensations. The key lies in becoming fully ‘aware’ of sensations received by the body and regulating the reaction to them. This alone gives rise to the system of meditation known as Vipassana. This is the singular contribution of Lord Buddha to humanity. **Vipassana makes us aware, gives us the path and the ‘pragya’ or true wisdom that leads to liberation.**⁹⁷

Vipassana

What is Vipassana? Vipassana is made up of two syllables, namely, ‘Vi’ and ‘Passa’. Passa in Pali language means to see and ‘Vi’ means in a special manner. To observe anything intently, deeply, and from different angles is Vipassana. To see a thing as it exists and not as we want to see is Vipassana. This is done through experiencing bodily sensations because it is through these sensations that the totality of our nature manifests. The Visuddhimagga states,

“That which feels the objects is vedana (sensation), its characteristic is to experience, and its function is to realize the object”⁹⁸.

It is through sensation that we experience all phenomena—that we can directly experience our true nature, of arising and passing away of sensations, and thus experience impermanence as a fact of life. There are pleasant sensations, unpleasant sensations and neutral sensations. When a meditator practicing ardently, does not neglect his faculty of thorough understanding, then such a wise person fully comprehends all sensations and does not allow craving to arise in response to the sensations, whether pleasant, unpleasant or neutral. Realizing the impermanence of the sensations, one has to understand thoroughly that all objects including our own body are impermanent and, therefore, one has to avoid all cravings and aversions. All sensations are to be observed with equanimity. **Continuous clear comprehension and thorough understanding of the impermanent nature of the physical and mental structure of sensations felt on the body is called ‘Sampajano’ and that is the state one reaches when one has gone through Vipassana in a thorough manner.**⁹⁹ When a person has thoroughly comprehended all sensations, he becomes freed from all impurities. At his life’s end such a person, being established in Dhamma and understanding sensations perfectly, attains the indescribable stage.

Importance of Vedana

Vipassana gives highest importance to Vedana or sensation. Sensation means what we experience on our body and everything that arises in the mind is accompanied by bodily sensation. Therefore, the specific tool that a Vipassana meditator uses to develop experiential wisdom is bodily sensation. By observing sensations objectively throughout the body, it is realized that they all have the same nature of arising and passing away; the nature of impermanence. So long as we do not realize this true nature of sensations, we get attached to the objects wherefrom we receive these sensations. This is called ignorance or 'Avidya'. This creates craving in us and we run after the objects as per the directions of our sense organs. This cycle of ignorance and the suffering through craving and aversion is best explained in the doctrine of paticcasamuppada¹⁰⁰ (the doctrine of interdependence.) It has been explained as under:-

1. Avidya or Ignorance—Not knowing the true nature of sensations, we develop craving or aversion for the objects of the world.
2. Sankhara (volitional activities)—we react according to craving or aversion for the objects.
3. Vinana or consciousness—the sankhara leads to creation of consciousness or chetana.
4. Nama-rupa or mind and matter—consciousness leads to creation of mind and our body that we acquire by taking birth.
5. Salayatana or six sense doors—Acquiring of body leads to acquisition of sense organs that help in sensing the objects.
6. Phassa or contact—Sense organs have touch with the worldly objects and sense them or obtain sensations from them
7. Vedana or sensations—The touch results in receipt of sensations on the body
8. Tanha or Craving—Sensations received on body lead to tanha or craving. Pleasant sensations lead to craving and unpleasant to aversion. Both are included in the term tanha or craving.
9. Upadana or Clinging—Craving results in upadana or clinging or attachment if it is pleasant and aversion and hatred if it is unpleasant.
10. Bhava or becoming—The clinging or attachment results in bhava or becoming. We move around in this world and in different births according to the attachment, clinging and aversion.
11. Jati or birth—Bhava or becoming leads to birth. We take birth precisely to fulfil the desires imbibed while experiencing the sensations.

12. Jara-marana or decay and death—birth inevitably leads to death and then a new birth; and the process goes on.

The above causal relationship clearly establishes the link between sensation and the craving leading to the cycle of birth, death and suffering. The sensation creates craving as we are ignorant about the true nature of the sensations and thus create 'sanskara' or impressions which creates further chain reaction. If only we break the link between sensation and the craving, we break the entire chain and thus get out of suffering. By observing the sensations objectively, we shall soon realize the true nature of the sensations as to how impermanent they are and how futile it is to indulge in craving and aversion towards these sensations. It is a mirage. We cannot fulfil the desires, nor can we avert all that is undesirable. The sensations and the objects that bring us the sensations are all impermanent and their nature is to arise and disappear. No sensation is permanent. We cannot retain them even if we want to. After observing the sensations we shall soon realize that not only unpleasant sensations cause us suffering, even the so called pleasant sensations become a source suffering. As the pleasant sensations disappear, we get worried and long to have them again and again though it is impossible to bring them or retain them as and when we desire. All sensations are impermanent and cause suffering. Yet we react to sensations because the subconscious mind, which is nine tenth of the total mind, has got the directions ingrained of which we are hardly aware. To be able to get over this subconscious mind, one has to go through the Vipassana meditation and through that one can develop the habit of observing the sensations without reacting to them by way of craving and aversion. By being continuously aware of the true nature of sensations, true knowledge or 'Panna' or Pragya arises and that breaks the link between Avidya-Sanskara and Tanha (Ignorance-Reaction and craving). Once we are able to break the link, we can attain salvation and become the realized soul. In Digha Nikaya following has been stated:—"Having experienced as they really are, the arising of sensations, their passing away, the relishing in them, the danger in them, and the release from them, the Enlightened One, O monks, has become free without grasping"¹⁰¹.

Types of Vipassana

There are four types of Vipassana. They are as follows:-

1. Kayanupassana—To observe the body by observing each part of the body separately starting from the head and going unto toes and coming

- back to the head in the reverse order. We concentrate on each part of the body, both outside and inside, and see if there are any sensations.
2. Vednanupassana—To observe the sensations on each part of the body. We just observe the sensations without evaluating them as good or bad and proceed to next part of the body. We avoid craving and aversion towards sensations and thus maintain equanimity towards them.
 3. Chittanupassana—To observe the mind, the thoughts arising therein and the sensations arising on the body as a result of these thoughts. These are also to be observed as they are, without evaluating the thoughts and sensations as good or bad.
 4. Dhammanupassana—To observe the Dhamma or the Nature. To observe the nature of the sensations—the nature of arising and disappearing. By observing what is, one sees the Dhamma, the Nature, and thus remains in equanimity

Thus a person experiences in the body pleasant or unpleasant or neutral sensations and realizes that they are illusory and ephemeral. Realizing the truth that whenever there is contact in the body, sensations pass away as soon as they arise, the mediator is freed from craving, becomes fully aware and conscious of what is happening around, and reaches the state where there is no more sensation (the cessation of sensation or *vedana nirodh sacca*), there is no craving or desire and thus becomes fully liberated. To be constantly aware of the self is the characteristic of the Enlightened.

Sampajanna (Full and Right Knowledge)

Sampajanna is a very important technical term in Pali language and one should know its meaning thoroughly. It has been defined as “One who knows impermanence in a right way (as well as suffering and egolessness), has wisdom, or ‘sampajanna’. Further it has also been stated, “One who understands the totality clearly with wisdom from all angles or who knows distinctly the ultimate has ‘sampajanna’¹⁰². What is right awareness? A meditator who dwells ardently, with constant and thorough understanding and right awareness, observing the sensations in the body, having removed craving and aversion towards them and the worldly things is said to have right awareness. A meditator understands thoroughly the bodily sensations arising in him, knows their persistence and knows their vanishing. He knows perceptions arising in him, knows their persistence and knows their transitory nature. The meditator realizes the characteristic of impermanence and that too on the basis

of experience of sensation. The awareness of impermanence is all pervading and is reflected in walking, bending, chewing, and drinking, sleeping, wearing robes, attending to call of nature, talking and even in silence.

In Anguttara Nikaaya a verse comes which conveys as follows:-

“Let one walk with awareness, stand with awareness, sit with awareness and lie down with awareness. Let the meditator bend with awareness, stretch with awareness, upwards, across, backwards, as long as he is in the course of the world, observing the arising and passing away of the aggregates.”¹⁰³

Thus the emphasis is on the continuity of awareness of impermanence with the base of body sensations.

Sampajanna is of four types-

1. Saarthaka Sampajanna—(purposeful Sampajanna) where one is aware as to what is useful and what is not.
2. Sappaya Sampajanna—(Beneficial Sampajanna) where one knows in totality for one's own benefit with wisdom. The most beneficial thing for a meditator is to move on the path which leads to the attainment of nibbana or liberation.
3. Gocara Sampajannam—(Domain Sampajannam)—Gocara literally means the area where cow moves but in this context means the body in which the meditator meditates or the places where the meditator moves. And the meditator is constantly aware of impermanence of sensations in his body as also the places where he goes for begging etc.
4. Asammoha Sampajanna (Delusion free Sampajanna)—The term asammoha means non-delusion or without ignorance. It refers to non-ignorance and having thorough understanding of what is happening both inside and outside of the body. The realization of impermanence is asammoha (non-delusion) and once that has dawned on the meditator, he is beyond these worldly attractions and temptations.

Conclusion—Full Understanding of Sensations (Vedana Parigayana)

Knowing the sensations fully and in all their aspects is the way to cessation of sensation or vedana and thus the cessation of suffering.

One who knows his sensations fully, observes impartially with equanimity and does not allow the craving and aversion to arise, ends the suffering, becomes Enlightened, Liberated and Tathagata. This is possible through Vipassana Meditation.

VIPASSANA MEDITATION

THE WAY TO SUBLIMATION

Cleanliness is next to godliness. We, however, give superficial meaning to this concept. We are particular about cleanliness of body, clothes and outer environment but hardly care for the internal impurities or defilements of mind. We remove the dirt of our body as soon as it is noticed but are we equally particular or conscious about mental defilement? Godliness is related not so much to outer cleanliness as to inner purity.

Mind and Water

Impurities of mind cause uneasiness, worry and tension and these tensions, when continue for long, result in serious mental disorders like nervous breakdown, schizophrenia or insanity. When a man is angry, his mind is agitated. Anger has its effect on body also—heartbeat becomes faster, blood pressure rises, throbbing increases. Both, body and mind are affected by anger. In the same way, when we deceive others or are under the influence of greed, mind becomes restless. But many a time we ignore these symptoms and suppress the early symptoms of impurity of mind. Gradually, we become oblivious to the subtle sensations and directions of mind. Ultimately when the mental stress appears in the form of a disease then only we know that our mind has been ill. But even then we treat our body and not the mind. When external medicine fails to cure, then perhaps we are compelled to think about purifying our mind to make it healthy.

Importance of treating the psyche is realized only when impurities of mind assume serious proportion. Most of our body ailments are psychosomatic but the treatment is often limited to removing symptoms of the body, though the roots lie deep in the impurities of mind. Body ailments caused due to worry

or tension can be cured only when we reach the mental thought processes which not only precede body or vocal action but produce sensations on the body that make us happy or unhappy.

The body sensations are a manifestation of interaction between mind and matter, a process that goes on continuously. The six sense doors (eyes, ears, nose, tongue, body and mind) when in contact with their respective objects produce sensation on the body. Our mind perceives and evaluates the sensations as pleasant, unpleasant or neutral and reacts on the basis of past conditioning. This continuous process of evaluation of sensations and reaction produces complexes which go deep into the subconscious mind and quite often we behave and react to a given situation according to the conditioning and stored complexes. We have craving for pleasant sensations and aversion for unpleasant ones. Our misery or agony is directly in proportion to the intensity of these cravings and aversions. Chain reaction is set in motion and all our energy is directed towards fulfilment of our cravings, for non-fulfilment is the cause of misery. We make all our efforts to achieve the desired goal and even cause violence to others. Major wars of history have been fought for wealth (including land) and women.

Conscious and The Sub-Conscious Mind

We all know that the conscious mind is only a tip of the iceberg and most of our actions are guided and controlled by the sub-conscious mind and the reactions in many situations take place even before the conscious mind is able to assess or weigh the situation. The deep rooted complexes and conditioning determine the reaction and to check such spontaneous response and to become aware of what we are doing, one has to reach the deep recesses of mind. It cannot be tackled by superficial means. Unless we are aware of our mental defilement we cannot cure them and for being aware one has to have introspection—an inward look to watch the mental process and its interaction with body. Most of the time we are unaware of mental defilement because we have no time for introspection. We are so much engrossed with the material world and accumulation of power and wealth that we hardly have any time to pause and think as to what we are running after. When we have mental agitation, we adopt outward measures of prayer, visit temple and perform rituals in search of peace for the troubled mind but we fail to achieve the objective mainly because these cannot take us to the deep recesses of our mind. These can divert our mind temporarily but the root of the problem is not tackled. Mental defilement manifests in the form of anger, greed or

lust and many a time we feel helpless when these emotions take control over us. Our reactions are guided by past conditioning and stored complexes and we cannot do much unless we master the technique of reaching the subconscious mind.

Great saints have said 'Know thyself'. It implies going deep to the mental thought process and to be aware of what is going on in the mind. How do we do that?

Pratikraman (Introspection or Retreat)

In, Jainism, there is a tradition of having Pratikraman (introspection or retreat) every morning and evening. It is prescribed for every follower, whether saint or a lay man. This consists of recalling and making repentance for whatever wrong has been committed in any action or thought. Action and thoughts of the day and night are respectively evaluated in the evening and in the morning. It is easier to recall and evaluate every day when the memory is vivid. A full consideration of the propriety of one's action will check one from doing what is wrong and strengthen one in performing the right action. This strengthens the thought process, which is the source of our actions. If, on the other hand, there is no introspection, the desire to get pleasure for the sense organs gets the better of our pure mind and consequently all physical actions are done under its unwholesome influence. In the absence of regular introspection, many actions done in the past tend to be forgotten. Small matters that have not left any deep scar are forgotten and only gross matters are evaluated and examined. This makes mind gross which in turn makes it incapable of knowing its subtle sensations. Therefore, practice of introspection in the morning and evening everyday is necessary. If introspection is done at a quiet place with pure mind without any prevarication, the depths of mind are reached and it is definitely beneficial. But over the centuries and by tradition the system of introspection has become a mere ritual. No means are available to reach the deep recesses of mind and as a result only the superficial mind is cleansed.

Vipassana

'Vipassana' literally means to see or observe things in the true perspective. 'Passana' mean to see or observe and 'Vi' means in a special manner. So 'Vipassana' means to see in a special manner, that is, with care and attention. Vipassana is the technique of introspection and self-observation—the

observation of truth about self. This technique of meditation tries to reach the depths of mind. No words, syllables or mantras or devotional objects are used as a subject of meditation. In this system we start with observing the breath (the incoming and outgoing breath) as it is coming naturally to us. We just observe the coming and going of the breath and no attempt is made to restrain it, shorten it or lengthen it. One has to observe it as it is coming and going in the natural way. Once the mind has been sharpened, the sensations arising on our body are observed with equanimity. No sensation is evaluated as good or bad. The sensations of the body the itching, throbbing, pulsation, lightness, heaviness, heat, cold, perspiration, fatigue, numbness etc. caused by any factor, external or internal, are just observed. No evaluation about pleasantness or otherwise is to be made nor any craving or aversion is to be developed. These are to be observed as they appear or disappear in a natural way and no attempt is to be made to imagine, retain or repel them.

Realization

Many things happen once we go through this meditation. In the first place, we become aware of subtle sensation of the body of which we were just not aware earlier. Secondly mind is trained not to react but to just observe. Thirdly, we realize the impermanence and ephemeral nature of the universe and the matter around us. The realization is now at an existential level and not merely at intellectual level.

When the mind is concentrated within, its nature is changed and it is prevented from looking without. It is stopped from running about at a breakneck speed from one object to another. As the ravings of the mind are stopped we reach the depths of our mind (the subconscious mind) and the stored impressions (mental sankharas) get chance to come up and appear as sensation on the body. We do not react to these sensations and in the process they pass away. The stored impressions also pass away without creating new impression or sankhara.

Next we start observing the mind. We start becoming aware of its working and the feelings. We do so not at the intellectual level but at the experiential level. We begin to realize that whenever we lose our temper, we become agitated and unpleasant sensations arise in our body. Whenever we do wholesome work or have good thoughts, pleasant sensations arise on our body bringing peace and tranquility. Sensations arise of their own accord on the basis of our mental activity. Mind only observes and realizes at the experiential level that whenever bad thoughts arise it becomes tense or

agitated. Then why should one do that, which will cause agitation in one's mind? Instead one will do that which will bring peace and happiness to one's mind. There will be an automatic change in one's behavior. One now needs no preaching because oneself has begun to distinguish between what is right and what is wrong. Now one is the judge, and whatever decisions one will take are bound to be good. This is the path of man's internal change. Change within is bound to bring about permanent change in the external behavior. When the change is only external without a simultaneous internal change, it is either temporary or just a superficial adornment.

Vipassana, through its initial training in observing physical body sensations and mental emotions, trains us to realize the relationship between mental impurities and their impact on our body. We soon realize that main cause of our unhappiness is our attachment to objects, persons, or views and ego. Vipassana teaches us to reduce our attachment as the things of this world are constantly changing and are impermanent. It teaches us to be a detached observer of our attachments, cravings and aversions. This detachment alone produces objectivity, relaxation and freedom from tension. This brings change in our attitude and behavior towards things and persons. Finally, it changes our mode of life that becomes happy and relaxed.

Now that we have got the means of purifying the mind, the question is how frequently we should do it. The answer is obvious. As we bathe in the morning and evening to clean our body, so we should purify our mind at least twice—in the morning and in the evening. In addition, as we specially clean our body when it becomes dirty, we should purify our mind whenever any negativity arises in it. If anger arises, let us begin to observe it then and there. The anger will vanish and mind will be rid of its negativity. There is, therefore, no restriction of time for it. The moment negativity arises, mind has to be purified. If negativity heaps up, it becomes difficult to clean it. If we remove it as soon as we get aware of it we shall prevent new negativity from arising and the old will hardly get time to cleanse the old ones. Therefore, if we stop new negativity from cropping up and annihilate the old one, our mind will become pure and tranquil. The mind will come into its own, meaning 'Swastha' (To be in the self) or healthy.

Social Aspects

Vipassana is important not merely from individual point of view but also from social point of view. If we are able to train people to be able to develop the detached view towards vicissitudes of life and a better understanding among

fellow beings, the behavioral pattern of individuals in the society will change immensely. The society in general will be composed of persons who are not only at peace with themselves but also at peace with each other. Let peace dawn on all of us and let all beings be blessed with the bliss of sublimation.

If we learn the technique and use it, we are sure to get the simple and easy means of purifying our mind. There is no doubt about it. Viapassana does not require us to be converted to any sect, as it is non-sectarian. Let us find time to learn and practice Vipassana before it is too late. In it lies the welfare, the good and the liberation of all.

DHYANA AND SAMADHI IN PANTANJALI YOGA DARSHAN

Pantanjali Yoga Darshan (Yoga Philosophy of Patanjali) is one of the six main philosophies prevalent in India. Maharshi Pantanjali's philosophy on Yoga is very succinct and direct and is contained in four chapters. A number of treatises and commentaries have been written and published on this book and it has been translated into many languages. Yoga has become world famous because of its positive impact on health and containment of diseases. In common parlance, Yoga has been propagated mainly in relation to 'Aasana' (sitting and standing posture) and 'Pranaayaam' (breathing exercises) and by limiting to this, its importance has been severely minimized. Yoga is the means to attain self-realization or 'Kaivalya' or enlightenment and 'Mukti' or 'eternal freedom' and not mere physical health.

First chapter of the Yoga Darshan is 'Samaadhipaad' or the way to attain peace. Yoga has been defined as "to restrain or control mental proclivity"¹⁰⁴ and by doing so one comes into one's own. "To be into one's own is to attain 'Kaivalya' or enlightenment."¹⁰⁵ According to Hindu belief attaining Moksha or 'eternal freedom' is the prime effort out of the four 'Purusharthas' or efforts that man has to do in one's life.¹⁰⁶ The life is fulfilled only when one can attain enlightenment and eternal freedom from the cycle of birth and death and this can be achieved through Yoga.

Restraint of Mental Proclivities

There are two types of mental proclivities: the wrong and the right ones. By wrong mental proclivities we make ourselves as well as others miserable; by right mental proclivities we make ourselves as well as others happy. Our mind is quite eccentric and fanciful. It takes fancy to all the glitter of this

physical world and wants to possess it and enjoy it. In this process, we fail to recognize and realize our true self. To restrain this fickleness of mind and realize the self is the main aim of Yoga.

There are two means to attain the objective (1) 'Abhyaasa' or Practice and (2) 'Vairagya' or Renunciation. Efforts made to restrain mind from being erratic and fickle is 'Practice' and if sustained efforts are made over a long period of time with steadfastness and full faith, it results in perfection. To develop a state of mind where it stops craving for the subjects seen and heard is 'Vairagya' or renunciation. Total absence of craving in all the subjects of nature, whether of higher echelon or of the lower rung is called 'Par or Param Vairagya' or 'highest form of renunciation'. Once one has reached this stage of total and highest level of renunciation, one gets 'Sampragyaat Samaadhi' or 'peace' and later 'Asampragyaata Samadhi'¹⁰⁷ or 'eternal peace' which is also the stage of 'Kaivalya' or 'Enlightenment'.

There are two ways to attain this state. Some people practiced yoga in previous life and just before reaching the ultimate state died and then in their new birth remember their old practices and impressions which lead to attainment of enlightenment with normal effort in a short time. This is called 'Bhavapratyaya Samadhi' or incarnation related enlightenment. Those who are not fortunate to get this type of enlightenment have to make prolonged effort to attain it and that is called 'Upaayajanya Samadhi' or enlightenment achieved through effort. Such aspirants attain the goal with the help of faith, capability, peace and wisdom respectively. Achievement depends on the quantum and quality of effort. With greater dynamism and ardent efforts one realizes the goal at the earliest.

Attaining Peace

According to Patanjali, the easiest way to attain peace is belief and devotion to God. Who is God? That who is free from doing anything, desiring anything, full of glory, best among all and omniscient is God and devotion to Him leads to realizing one's own real self. **Devotion and total surrender is the essence leading to annihilation of ego and that is the secret of attaining peace.**

Second method of attaining peace is to remove defilements of mind which is full of craving, aversion, hatred, jealousy and anger. By extending friendship to the happy, kindness to the suffering, happiness in the presence of the holy and indifference towards sinning can help us remove the defilements and make our mind stable and innocent.¹⁰⁸

Concentration and stability of mind can be achieved through Pranaayam or the exercise of breathing. This book, however, does not mention the names of different types of exercises that are taught in the name of Yoga. It indicates the exercise of inspiration, retention and expiration of breath. The system has been elaborated by later day saints. Mind cannot become stable so long as we are indulging and craving. One has to stop craving or become 'Veetaraaga' (one without craving) to attain peace.¹⁰⁹

Sampragyaata and Asampragyaat Samadhi

When the mind becomes stable, the aspirant can concentrate and fix his mind on the minutest of things to the biggest thing and thus attain peace. "When the mind's proclivities for the worldly objects of grasping, grasper and the grasp-become one it becomes 'Sampragyaata Samadhi' or peace with wisdom."¹¹⁰ To be one with the end to be achieved is the attainment of peace.

There are two types of 'Sampragyaata Samadhi'. First, the 'Savitarka Samadhi' and second, the 'Nirvitarka Samadhi'. In the first Samadhi, there is knowledge of word, its meaning and there is application of mind. In the second the meaning and words are lost and there is direct relation with the end only. The latter Samadhi is also of two types (1) 'Savichaar' or with thought and (2) 'Nirvichaara' or without thought process. When one attains Samadhi where there are no thoughts, deep wisdom is attained, all old impressions are erased and eternal peace dawns. When old impressions or 'Sanskaara' are finished totally, then one gets the 'Nirbeeja Smadhi' or 'Asampragyaata Samadhi' or the eternal peace which will never be disturbed by the arising of old Sanskaara. In this the status of 'Kaivalya' or Enlightenment is attained.

Yoga Saadhana or the Practice of Yoga

The second chapter of the 'Yoga Darshana' deals with the means to attain 'Samadhi' or transcendental peace. One gets peace only when obstacles are eliminated and for that 'Kriya Yoga' or practices have been recommended. They are 'Tapa' or penance, 'Swadhyaya' or study (of the self) and devotion to God. There are five obstacles in attaining peace and they are:-

1. Avidya or Ignorance
2. Asmita or Delusion
3. Raaga or Craving

4. Dvesha or Aversion
5. Abhinivesh or Fear

'Ignorance' means to regard all the worldly things, which are ephemeral and will be left behind after death, as belonging to us. Clinging to them and treating them as our 'property' is the cause of suffering. To have attachment with the worldly things, which are different and separate from the 'Self' is Ignorance or 'Avidyaa'. We enjoy this world through our body and its sense organs and so we have deep attachment with it. But the body is ephemeral and so are enjoyments. To have attachment with the ephemeral body and its enjoyments and to create a web-world of craving or aversion based on those enjoyments is like treating the ephemeral as permanent and this is 'Avidya' or Ignorance.

Asmita is the delusion of treating mind and soul as one. Mind has the ability to see and sense things but the true visualization is done only by the soul or the self. The soul is that which perceives and discerns while mind is only an organ to think and analyze on behalf of soul. Both are different in nature. Mind is only a matter which is ephemeral, but the soul has the perception and is eternal. The link between the soul and the mind is the link between the 'observer' and the 'observed'. Mind seeks and craves for pleasure and develops aversion for pain. This craving and aversion is the cause of suffering. The innate fear of death which is inherent in all beings is called 'Abhinivesh' or Fear. Yoga and meditation are the means to reduce or annihilate these obstacles.

All Karmas have their painful impact on us and we have accumulation of it. Whatever pain or suffering we have in the present is inviolable. However, one should strive to avert the pain or suffering that is yet to come. It can be averted by disjoining the link between the 'observer' or the 'self' and the 'observed' or the worldly objects.¹¹¹ The link between the two is mainly due to Ignorance. Removal of ignorance is the way to attain enlightenment. There are eight parts of the Yoga and by observing them one can attain enlightenment. The eight parts are-

1. Yama—Five vows of non-violence, truth, non-stealth, celibacy and non-accumulation are the Yama. If the vows are observed without any exception of time, place and occasion then these are called 'Mahavrata' or major Vows.
2. Niyama—Cleanliness, contentment, austerity, study and devotion to God are the parts of Niyama or Regularity. Cleanliness has

to be not only of the body but that of inner self which includes happiness, concentration of mind, and control of senses and realization of the self.

3. Aasana—Postures are part of the Yoga. To be able to sit in a comfortable posture for a long time is called Aasana or posture. There is no reference to prevalent postures in Yoga which are sometimes too hard to perform and have an element of obstinacy. The posture which causes pain and discomfort is not a posture helpful in attaining enlightenment.
4. Pranaayaama or Breathing—The separation of inspiration and expiration is Pranaayaama. There are four types of Pranaayaama.
 - a. Expiration—comfortably outgoing breath
 - b. Inspiration—comfortably incoming breath
 - c. Stoppage—Observing the breath when it is outside or inside the body without restraining it.
 - d. To know the breath and its movement as it is without any effort to inhale or to exhale forcefully. The silent, detached and mindful observation of the natural breathing process is the fourth type of Pranaayaama
5. Pratyahaar—When the aspirant gives up indulgence of the sense organs and diverts his attention to the inner self, it is called Pratyahaar.
6. Dhaarna—To fix attention on any part of the body is called Dhaarna.
7. Dhyaana—Continuity of fixed attention on any part of the body is called Dhyaana or meditation.
8. Samaadhi—When the meditation is fixed only on the end and one forgets the ego, it is peace or Samaadhi. To be one with the end and to realize the self is Samaadhi.

‘Sanyama’ or Restraint is the word given to Dhaarna, Dhyaana and Samaadhi jointly. Sanyama brings wisdom or ‘Pragya’. This has to be practiced in a gradual manner, starting from gross objects to subtle subjects. The first five parts of the Yoga, namely, the Yama, Niyama, Aasana, Pranaayaama and Pratyahaar are the outer forms to prepare the aspirant for the forward march. Remaining Dhaarna, Dhyaana and Samaadhi are the interior aspects leading to the inner search of the self and enlightenment. In the final stages, the Dhyaana and Samaadhi also become irrelevant when one attains the ‘Samadhi’ or the eternal peace. These preparatory exercises are all outside the self.

Miracles through Sanyama or Restraint (Combined term for Dhaarna, Dhyaana and Samaadhi)

After going through Dhaarnaa, Dhyaana and Samaadhi, one may get capability to perform miraculous feats. Detailed description is found in the fourth chapter of Yoga Darshana.

We are not giving details here because Maharshi Patanjali himself mentions that these feats come in the way of getting enlightenment and Kaivalya. Therefore, it has been urged that even if one is capable of performing the feats, one should abstain from demonstration of superhuman feats.

Enlightenment and Realization of the Self

Realizing the self, one gets to know the difference between mind and the soul and gets rid of ego. Questions like “Who am I”? Become meaningless. On realizing the self, mind has no relevance and gets merged in the enlightenment. When an aspirant disregards even the applause of one’s own wisdom, he is rewarded with ‘Dharmamedh Samadhi’ or the eternal peace and his wisdom is like an eternal light that can perceive everything and there is little that requires knowing. The characteristic of such a person is evident from the following:-

“One who has no work left behind and cause gets submerged in the end that is the ‘Kaivalya’ or Enlightenment. In other words, Observer’s getting established in his own Self is ‘Kaivalya’ or Enlightenment.”¹¹²

Man comes in this world with bundles of desires. He gets body, mind ego and sense organs to fulfil them. So long as one gets engaged in the task of fulfilling the desires of body and sense organs, one keeps on moving in the cycle of birth and death. When the mind, body etc, are used to serve the cause of attaining freedom, no further work is left to be done. It is the end of all activity. The body gets severed from soul when one realizes the self or gets enlightened; he becomes the Siddha (Arrived), the Buddha (the enlightened), and the Mukta (eternally free).

A COMPARATIVE STUDY OF DHYANA IN JAIN, BUDDHA AND YOGA SYSTEMS

Jaina, Buddha and Yoga Darshan advocate 'Dhyaana' or meditation as a means to end suffering, realize self and to attain freedom from the cycle of birth and death called Nirvana or Mukti or Deliverance. In modern times Dhyaana is being used to reduce tension, attain peace in life, and to deal with disease like depression, hypertension etc. Management Gurus are using this technique to improve management styles, bring about peace in family life and reinvigorate social and ethical values.

Bhagwan Mahavira, Bhagwan Buddha and Maharshi Patanjali found suffering all around and took upon themselves to find a way out to ameliorate the sufferings of the people. They found Dhyaana as the best method as it helped in controlling the capricious mind. Proclivities of mind, which led to engrossment with worldly pleasures, were found to be the chief causes of suffering. So controlling the mind and diverting it from the worldly pleasures was the way to bring mind in equanimity and to end the suffering. Concentration of mind has been defined as Dhyaana but all Dhyaanas do not result in end of suffering. Jain system divided Dhyaana in four parts and brought out that only two Dhyaanas (Dharma Dhyaana and Shukla Dhyaana) were helpful in ending the suffering. The other two Dhyaana (Aarta Dhyaana and Roudra Dhyaana) were actually at the root of suffering. Dhyaana or concentration of mind to amass wealth or avenge are ignoble Dhyaana and bring suffering not only to the self but also to others in the society. All the three systems, Jain Buddha and Yoga, emphasize giving up craving and aversion or Veetaragata (non-attachment) and equanimity or Samataa. In other words

to get rid of the craving and aversion towards people and things is the way to end suffering and attain eternal peace.

Prerequisite for Dhyaana

There is common ground among the three systems under study about the prerequisite condition for Dhayana. Before starting Dhyaana, Jaina system insists on adopting 'Anuvrata or Mahavrata' (small or big vows) and the same is insisted upon in Buddha system by the name of 'Sheela', and 'Yama' in Yoga system. Anuvrata and Yama are identical and emphasize non-violence, truth, non-stealth, celibacy and nonaccumulation.

In the Buddha system the vow of non-accumulation is replaced by non-use of intoxicants. One has to give up bad conduct before he can ever become eligible to undertake Dhyaana. Undertaking Dhyaana without giving up violence, untruth, stealing, indulgence and intoxicants is a travesty of asceticism and spiritual pursuit. Hence undertaking of vows is a prerequisite for Dhyaana

Tools and Aids of Dhyaana

In Yoga Darshana eight tools have been suggested to achieve the ultimate peace. They are Yama (vows), Niyama (Regularity), Aasana (Posture), Pranaayaama (Breathing), Pratyahaar (diversion of attention to inner part of the body), Dhaarna (fixing attention on any part of the body), Dhyaana (continuity of attention), and Samadhi (total absorption). The first seven tools help in attaining the peace or Samaadhi. There is difference in what is mentioned in the book on Yoga by Patanjali on Aasana and Pranaayaam and what is prevalent in practice. Aasana has been defined as a posture which is comfortable and can be used to sit in Dhyaana for a long time. On the other hand, in practice, very difficult body postures are taught and they are not only difficult but excruciating and require severely masochistic practices. These postures may be helpful in attaining health or removing disease but cannot be helpful in attaining peace. As a matter of fact, they are in contradistinction to the definition given in the book. Similarly, in Pranaayaam the prevalent breathing exercises are not helpful in attaining concentration and peace. They may be helpful in attaining health but when the aim changes from attaining peace to attaining health, entire perspective changes. Yoga is to attain

enlightenment or 'kaivalya' and for that restraint and Dhyana are the right tools. Exercises which aim at attainment of worldly objectives, like health, divert you from going deep into the self and thus deviate from self-realization. Ultimate end of Yoga is Asampragyaata Samadhi or transcendental meditation.

In Jain system, awakened person is the Muni or saint. Awakened is one who has risen above cravings and aversion and is poised in equanimity. This stage can be obtained through Dhamma Dhyana and Shukla Dhyana. In Dhamma Dhyana, aspirant, when looking inward, observes the sensations arising on the body without any craving and aversion and thus gets rid of the foul tendencies of the mind and obsession with worldly things and people. He comes to realize different feelings like 'being lonely', ephemeral nature of things, no refuge in this lonely world, etc., and these help him to renounce the obsession with the world. Renouncing the obsession and getting one with the self is the aim of Dhyana. In Shukla Dhyana, the aim is to be free from mind, the incessant and involuntary thinker. A deep study shows that the Sampragyaata and Asampragyaat Samadhi of Yoga Darshan and Shukla Dhyana of Jain are quite similar in terminology as well as in the symptoms of attainment. Both result in 'enlightenment' or 'kaivalya' and eternal freedom or Mukti. Study of Achaaraanga Sutta of Jaina system shows that through meditation one has to establish oneself in the status of an 'observer' and rise above cravings and aversion. To be able to observe thoughts, emotions, and feelings means 'Pashyanaa' ¹¹³ or 'to see', which brings about awakening and self-realization. This is the way to be 'free' from this 'world'. Such 'seer' does not require any instruction.

In Buddha system, emphasis is on observing the sensations on the body. The aspirant is first taught to see the incoming and outgoing of breath without any exercise of breath. Once the mind is stable and concentrated, the aspirant is taught to observe the sensations arising on the body without any craving and aversion. The sensation can be pleasant, unpleasant and neutral and one has to see all of them as they are without any reaction towards them. By being neutral observer of these sensations, one can rise above cravings and aversion towards all types of things of this world. An aspirant, who has seen the end of sensations gets over all cravings and becomes free from the world. 'Vipassana' arises on the basis of sensations and through them only one gets the way, the Pragyaa or enlightenment and Nirvana or Deliverance.

Sampragyaana and Shukla Dhyaana

Both the Yoga Darshana and Buddha system use the term ‘Sampragyaana’. Except for terminological differences, the meaning is the same. According to Buddha system, to know fully and in all respects through one’s Pragma or wisdom is Sampragyaana. One who knows the arising of sensations, their disappearance, their ephemeral character and continues to see the arising and disappearing of sensations continuously, and who has risen above cravings and aversion towards the world is a ‘Sampragyaani’ or a man of full and right knowledge and of ‘Samma Sati’ or a man of right remembrance. Such a person is fully awakened and knows and remembers that the world is ephemeral and is aware of self while eating, drinking, sitting, standing, walking, sleeping, etc. In the Anguttar Nikaaya (one of the books of Buddha system), following has been mentioned for a Sampragyaani:¹¹⁴

**Yatan chare yatan tithe yatan achchhe yatan saye
Yate sa minjaye bhikkhu yatamenan pasaaraye
Uddhan tiriyan apaachinan yaavataa jagato gati
Samavekkhitaa ch dhammaan khandhaanan udayabbayan.**

Meaning—Moves with awareness, stands with awareness,
Sits with awareness, sleeps with awareness,
So long as he is moving in this world,
Is aware of movements upward, downward, backwards, sideways,
And is aware of and continues to observe the Dhamma of sensations-
The arising and disappearing of sensations.

It is interesting to find similar quotation in Jain scriptures. In Dashvaikaalik Sutra, Chapter 4, we find the following question and answer between the disciple and the Master:¹¹⁵

**Kahan chare kahan chitthe kahan maase kahan saye?
Kahan bhujanto—bhaasanto? Paava kamman na bandhayi
Jayan chare, jayan chitthe, jayan maase jayan saye
Jayan bhujanto—bhaasanto, paava kamman na bandhayi.
—Dashavaikaalik Sutta ch. 4, stanza 6&7**

Disciple asks-

How do I move, sit, eat, sleep and talk so that I do not commit sin?

Master says-

Move with awareness, sit with awareness, eat with awareness and sleep with awareness, and you will not be bound by sin.

An awakened person does everything with full awareness. He does not act by compulsion, emotion or by way of reaction. He is fully aware of what he is doing. Aspirant is ordained to observe five 'Samitis' and three 'Guptis'. Three Gupti relate to keeping full control on mind, body and speech. Samiti is a distorted version of the word 'Smriti' or remembrance. Remembering to do things rightly and with full awareness is the meaning of Samiti. These Samitis relate to

- (1) Awareness about movement
- (2) Remembering to speak with awareness.
- (3) Bringing food and eating with awareness
- (4) Awareness about equipments like pots, clothes, books etc.
- (5) Awareness. regarding disposal of excreta, urine etc.

As per Yoga Darshana, when tendencies toward worldly things get weakened and the mind becomes clear and pure like a gem and when the seeker, sought and the seeking become one, it is called Sampragyaata Samadhi or the peace. When all impressions are erased and the seeds for new action are totally annihilated, Asampragyaata Samaadhi or Nirbeeja (seedless) Samaadhi or peace is attained which means to attain 'kaivalya' or enlightenment.

In Jain philosophy word Shukla Dhyaana has been used in place of Sampragyaata Samaadhi. The description of first two types of Shukla Dhyaana is similar to Sampragyaata Samaadhi and the latter two types are similar to Asampragyaata Samaadhi. Except for words, there is hardly any difference between the two.

Reflections (Bhavanaa) and Dhyaana

The main objective of Dhyaana and Samadhi is to come in a state of equanimity. In Jain system, Samayika has great importance which implies attaining of equanimity. Further there is mention of twelve 'Bhavanas' or reflections which an aspirant is asked to meditate upon. These are:¹¹⁶

- (1) Anitya or transitory nature of things and the changeless beneath the changing scenario.

- (2) Asharan or Unprotected—There is no one to protect us against the results of our own deeds
- (3) Sansara or the world or the continuous cycle of birth and death
- (4) Ekatava or the oneness of the self.
- (5) Anyatva or Other than yourself—To identify things other than the self and delusion in which we are engulfed
- (6) Ashuchi or Impurity—How much impurity is inside the body with which we are obsessed
- (7) Ashrava or Inflow of vibrations—how the Karmas flow in through defilements of mind
- (8) Sanvara or Stopping the inflow of vibrations by diverting the mind away from defilements
- (9) Nirjara or Cleansing the old stock or negative vibrations which have accumulated and taken dominance in consciousness.
- (10) Loka or the universe—to know the nature of the universe. Soul, matter, motion, rest, space and time are the elements of the Universe but only soul is aware; rest are devoid of consciousness.
- (11) Bodhi or Enlightenment—Self is already enlightened. Removing the veil I reveal myself.
- (12) Dhamma or the Nature—Meditate on the inner unity and the nature of the Self. Dhamma is the reality and unreality is Adhamma.

Reflections of Anitya and Asharana make us realize the impermanence of the worldly things and people and divert us from outside to inside. But mere indifference towards and renunciation of worldly things does not make us realize the truth. There are emotions of Love, Happiness, Friendship, which have to emerge along with meditation to create a harmonious environment around us. Achaarya Amitgati has said like this:-

**Satveshu Maitree, Gunishu Pramodam,
Klishteshu Jeeveshukripaparavram,
Madhyasthabhavam vipreeta vrittau
Sada Mamaatmaa viddhatu daiva
—Aachaarya Amitagati**

“O Lord, make myself such that I may have love for all beings, delight for meritorious, unstinted compassion for the distressed, and tolerance towards perversely inclined”.

Same has been expressed in the Yoga Darshan in the following words:-

Maitree karunaa muditopekshaanaan sukhadukhapunyavishayaanaan bhavaanaatshchitta prasaadanam

“By having friendship with the happy, compassion for the distressed, delight for the meritorious, and tolerance towards the sinner, one conquers craving and aversion, defilements like anger and jealousy and the mind becomes pure and stable”.

How much similar are the two stanzas! Love, kindness, sympathy and cheerfulness are inseparable parts of our effort to attain enlightenment. If these sublime emotions are not there, we have certainly missed the path. According to Buddha, one realizes infinite delight and infinite kindness after meditation. Aspirant is asked to express ‘Mitta Bhavanaa’ (emotion of friendliness) for all beings of the world after Vipassana meditation wherein he expresses his friendship and lack of enmity towards them and wishes their welfare. In Jain too, aspirant seeks forgiveness from all beings after going through ‘Pratikramana’ (seeking penance for actions of the day) in the following words:-

Khamemi savve jeeva, savva jeeva khamantu me, Mitti me savva bhuyesu vairan majjhan na kenayi

I seek forgiveness from all beings
May all beings forgive me,
I have friendship with all beings
I have no enmity with any being

Happiness, kindness, sympathy, equanimity, love are the emotions that give eternal happiness. They make our life happy and delightful and are also the means to attain peace, rest and eternal freedom.

Let us all attain what has been described below by Aachaarya Amitgati:-

Bodhi Samadhi parinaamashuddhi Swaatmopalabdhi shivasaukhyasiddhi.

“May I attain wisdom, peace of mind, purity of thought, selfrealization and everlasting perfect happiness.”

BEYOND BODY AND MIND

Most of our life is spent in fulfilling the needs of the body and desires of mind. People do not even realize that there is something beyond body and mind which needs to be sought and realized.

Majority of the people, who are living on the edge, spend their lifetime in making the two ends meet; they barely fulfil the needs to keep body and soul together. Those, who are lucky enough to meet their physical needs, proceed to fulfil the desires arising in their mind like earning a name, acquiring status, wealth, power etc. The physical needs are limited but the desires of mind and heart are limitless and infinite. Those, who indulge in pursuit of fulfilment of desires, hardly succeed; rather they end up in frustration and suffering. It is true, though strange, that as you fulfil desires, numerous new desires crop up. So the number of unfulfilled desires keeps on increasing in an exploding proportion to the number of fulfilled desires, which becomes a continuing cause of suffering. **This is the reason why the affluent and prosperous looking people look more tense and unhappy than the people of smaller means because the latter have smaller horizon to look to.**

Rarely people understand the vicious circle of desires. So long as you do not put a stop on desires, they keep on multiplying and that leads to greater and increasing dissatisfaction. They are not able to rise above the rat race and see that there is something beyond the physical or corporal existence and creature comforts. Those, who can realize the truth that there is something beyond material accumulation and sensual gratification, can feel and enjoy the bliss of things beyond the visible world. They alone can realize that the material things are impermanent and ephemeral and to run after them is like running after a mirage. There is sense in stopping rather than running. One, who has stopped running, is the person who has 'arrived'. He alone can start looking inwards and realize the truth and can be called 'spiritual'. Those, who do not stop and keep on running after the material things, cannot realize the

truth and at the fag end of their life realize that they wasted their beautiful life after immaterial and useless things. But then, it is too late.

Rituals, Religion and Dhamma

When people go to temple, church, mosque or any other denominated religious place and offer worship, prayer or fulfill other ritual, they call themselves religious. Behind most of these prayers we are always beseeching the ‘God’ to fulfill one or the other desire like money, service, house, property, offspring, freedom from disease etc. When we fail in our physical efforts, we seek the help of God. There is belief that by worshipping, God will become happy and shower gifts to our heart’s content. Out of that some portion can be donated to God, which will bring name and fame. One can become charitable and philanthropic by donating a small percentage of what he got from the God. The God will again be happy and grant more desires. More temples are constructed, more decorations in gold and silver are donated and then name of the donor is printed in bold at a conspicuous place to show the philanthropy. All this is happening in the name of Religion and God. Once these temples, mosques and religious establishments are in place, they become the bone of contention for ownership, control and personal aggrandizement. One can be philanthropic in the temple or church though his own real brother may be starving. He may be bitterly fighting case in the court against his own real brother for small portion of inheritance. Though one is called religious and philanthropic, but in real life he may be doing heinous and atrocious works and killing the humanity in the name of ‘Religion’ and ‘God’.

Rituals have become the ‘religion’ and worship a dogma though these have no relationship with the real religion which is and should be called ‘Dhamma’. Dalai Lama says, “Being motivated by compassion and love, respecting the rights of others—this is real religion. To wear robes and speak about God but thinking selfishly is not a religious act. A religious act is performed out of good motivation and thought for the benefit of other”. He goes on to say, “If we lead the life for the benefit of the world, this is the hallmark of religious life. **This is my simple religion. No need for temples. No need for complicated philosophy. Your own mind, your own heart, is the temple; your philosophy is simple kindness**”.¹¹⁷

The word ‘religion’ has done more harm than good. It has been misunderstood. The word religion does not reflect the true meaning of Dhamma. Dhamma is the Nature. Dhamma is the Duty. Dhamma is to live as per the Nature and as per Duty. There is no place for violence, retribution

and quarrel in the Dhamma. Nor does it mean to do rituals like worship or prayer. It is mere show and hypocrisy to go to a place of worship for an hour or two and then spend the whole day in irreligious, selfish and immoral acts. **If our so called 'religion' and 'religious activity' cannot bring peace and happiness in our own life, remove quarrels and disputes in our family and society, and does not end the defilements like anger, greed, fraud and ego, then it may be anything but Dhamma.**

Dhamma is an integral part of our life and daily activity; it is as indistinguishable as the respiration of the body. One cannot separate Dhamma from life. It has to be present in every activity, be it at home, in office, trade, politics, or anything that we do daily. Truth, being the foundation of Dhamma, must become an integral part of our life and its activities, and then only we can call ourselves 'Being in Dhamma'.

Secularism and Dhamma

India is called a Secular State and on that account Education is being made devoid of Dhamma. Nothing is taught, not even morals like non-violence and truth, because we are called a secular State. The word 'secular' has been wrongly interpreted because the term Dhamma has not been correctly understood. Secular would mean 'not pertaining to any one religious denomination', but it cannot mean being neutral or devoid of Dhamma. It should mean catholicity and equal respect to all denominations and not anti-religion or anti-Dhamma. It is, therefore, essential to consider the real difference between 'religion' or sect and Dhamma. All rituals relate and pertain to sects and not to Dhamma. There is only one Dhamma for the mankind and that is known to all and can be felt and understood by everybody. No outside teacher or preacher is required. Only one has to ask himself, "What is my Dhamma?" One's own understanding is the Dhamma. If we listen to our self, we would know the duty and Dhamma. However, we ignore that voice, as we give importance to worldly things. The temptation to gain name, fame, wealth, power and status puts a veil on our conscience, duty and understanding and we deviate from our duty or Dhamma. **If only we follow our own understanding, conscience and discrimination, our conduct will be in accordance with Dhamma.**

Self-awareness

To know the self is called self-awareness. This helps in realizing our duty and Dhamma, and also what is beyond our body and mind. There

are tools like meditation, Kayotsarga¹¹⁸ (a state of unconcern for the body), and Sanlekhana (to see with equanimity) which help in transcending the body and mind. Meditation is practiced through different techniques but the one which helps in acquiring equanimity and reducing avarice, anger, ego etc., is most helpful. Vipassana meditation has been popularized by Shri Satyanarayanji Goenka and that has evinced keen interest of lay men as well as preachers, teachers and practitioners. Many new systems of meditation have been introduced like 'Preksha Dhayana', Sameekshana Dhyana, 'Art of Living' etc. People have benefited by taking part in these camps but the real state of bliss can be realized only when we are able to get detached with the body (Kayotsarga or unconcern for the body). Then alone we can realize the state what is beyond body and mind. We get detached with the body only when we observe it and its sensations with equanimity. By observing the body as a detached observer, we can realize the impermanence of the body, its desires, needs and the futility of running after their fulfillment. One cannot give up attachment to the body without observing sensations, desires and all that is happening in the body and mind in a detached manner. All our defilements like craving, aversion, anger, greed etc., arise only when we are engrossed in fulfilling our desires. We love those who help us and hate those who obstruct in the fulfilment of desires. But if we control and overcome the desires, the question of craving and hatred does not arise. Craving and aversion are the cause of our suffering and they can be overcome only by detachment with body and its desires.

There is a practice in Jain system known as "Sanlekhana" (to see with equanimity) which is normally and by tradition performed when one feels that his life has reached the final stage. He gives up food and water, all defilements, commission of sins, and tries to become desire free. He observes his emotions and thoughts with equanimity so that he has no desire for the good things of the other world, nor of this world, nor wants to live, nor die. He has no desire to enjoy the sensual pleasures. Thus one, who dies free from all desires, becomes free from this world and its cycle of birth and death. This is a healthy practice and brings lasting peace. But it is, in the author's view, not merely a thing to be done at the end-stage of life but a thing to be practiced daily. If we can practice to become free from desires each day of our life, we can successfully achieve the goal of becoming desire free at the end-stage of our life without much effort. If, however, we do not practice daily, it is difficult, nay, impossible to achieve it in a couple of days or hours left when we realize that end is nearby. Leaving food and water in the final hours of life does not enable one to become desire-free. Sanlekhana requires one to see the self with

equanimity and that helps in realizing the self. This is the practice which can end our wandering in various forms of life and cycle of birth and death and thus attain Moksha or Nivvaana or Salvation.

Doctrine of Karma—Some Misconceptions

Every one is responsible for his deeds. This is a simple theory of Karma. In Jain Philosophy it has been developed in a detailed manner-giving the system of Aashrava (incoming of Karmas), Sanwar (stopping the incoming of Karmas), and Nirjara (exhaustion of the stock of Karmas). There is a misconception that every act or deed results in the incoming of Karmas and as such if you want to yourself from incoming of Karmas (Save from Aashrava) then one should not indulge in any activity. Even acts like giving water to drink to a thirsty man is considered a sin by some people because by doing so, organisms in water are killed. If you save somebody who is endangered, is also considered a sin because activities of violence, if any, done by the saved person or being may be attributed to him.

Such misconceptions are leading to unkind behavior towards other beings whereas kindness is the base and sine qua non of religion. The basic doctrine of Karma has been misunderstood. **An action becomes Karma only when it is done with foul intention accompanied by emotions like ego, anger, greed, or deceit. Action is not important. Important is the intention behind it.** A doctor uses knife; so also does a robber. But the intention of the robber is to kill whereas that of the doctor is to save. How can the use of knife by a doctor and a robber bring the same result? An action cannot become Karma unless it is done with a foul intention and that alone determines the final result.

Love, kindness and service result not only in exhausting old stock of Karmas but also in making us detached with the body, things and people. We should use our means (money, land, body, power etc.) for the help of others and that will help us in getting free from our attachment to wealth, body etc., and also making us desire-free. Then only we can experience the state beyond the body. This brings the experience of eternal bliss. Love is bliss which is eternal.

IN SEARCH OF HAPPINESS

Everyone wants happiness and is always in search of it but instead gets unhappiness. The reason is not far to seek; search itself is suffering. Where there is desire, want or search, it is by definition a suffering.

Mostly the search is for things, people, status and fame as we believe that happiness lies in things like money, land, property, and items of comfort and luxury like car, plane, air-conditioner etc. or in relations like mother, father, wife, children, lover etc, or in name, fame and status. These things seem to give us happiness but they are also the cause of unhappiness. We are unhappy when (a) we do not get the things or person we desire, or (b) when we get the things or person whom we do not want, or (c) when we lose the things or person we want or desire. There is only one situation when we feel happy and that is when we get the desired person or things. Thus out of four situations we feel happy only in one situation. So, as per theory of probability, there is only 25 per cent chance that we will become happy. Rest of the time we are likely to be unhappy as our 'happiness' is dependent on getting desired things or persons. Then what is so surprising if people in search of 'happiness' get unhappiness instead. Things, people and fame are not eternal. They are perishable and do perish. No sooner these things or people perish, happiness converts into unhappiness or suffering. This is the reason happiness and unhappiness is regarded as obverse and reverse of the same coin. A thing that gives happiness also becomes the source of unhappiness. Things change according to time and if we do not like the change, we become unhappy. This like and dislike or craving and aversion is the main root of suffering.

Happiness or suffering is not rooted in a thing or a person. If it was rooted in a thing or a person then it should have given happiness or unhappiness to all people and at all times. But a thing gives happiness to a person for sometime and later it becomes the source of unhappiness for him. Sometimes a thing is good to one person but not liked by another. For instance, curd is good for

one person but may be injurious to the health of another person suffering from asthma. Similarly, it is believed that curd is good in the morning but harmful in the evening. A thing may work like a medicine for one person but the same can be harmful for another person. A person is loved by his mother or wife but may be an object of hatred for another person. Even a person may love one person for sometime but may cease to love after sometime. So an object is of liking or disliking is not so much dependent on the object as on the liking or attitude of the subject. Whether a person gets happiness or unhappiness from a thing or a person depends on the mental state or attitude of that person. If we like it, we may get happiness otherwise suffer due to its presence. We are happy with our children so long as they work according to our expectation. No sooner they start working against our expectations or wishes, we feel bad about it and become unhappy. So the sons and daughters or other objects and persons, per se, are not the source of happiness or unhappiness. It is our wishes and expectations that determine it.

As soon as our wish is fulfilled, we become happy but, soon after, we become unhappy because new wishes and desires have cropped up. As we fulfil some desires, the bundle of new unfulfilled desires keeps on bludgeoning. We find that the bundle of unfulfilled desires is incomparably larger than that of fulfilled desires. As the desires are infinite, it is impossible to fulfil all of them. The degree of our unhappiness can be measured by the lot of unfulfilled desires and as this lot continues to amass greater and greater along with fulfillment of desires, our unhappiness also keeps on increasing along with fulfilment of desires. It is a paradox yet true. As we keep on making efforts to fulfil new desires, collect more and more things of liking and comfort, the demand for new ones keeps on increasing and that makes us more and more unhappy. This is the reason why we see the affluent people unhappy, lacking and yearning compared to the poor who have few things in stock. Those, who possess less, yearn for less and so they are less unhappy and lacking.

In this context there is parable of a King who fell ill and could not be treated by renowned physicians both within and outside the kingdom. No medicine would work. Then came an experienced physician who understood quickly that the illness of the King was not physical or pathological but psychological. He prescribed that the King would become healthy if he wore a shirt of a 'happy man'. No sooner had it been prescribed, messengers were sent far and wide to search a 'happy man' and bring his shirt for the King. The effort, however, proved futile as they could not find a single happy man in the kingdom. All were unhappy for one reason or another. One day, the King saw, from his window, a fellow rolling in the garden with great happiness.

The King ordered to bring the shirt of that man. The messengers reached and asked the 'happy man' to give his shirt for the King. He said that he had no shirt. The man was brought before the King. The man submitted to the King, "Your Highness, had I anything in my possession, I would not have been happy. The secret of my happiness is that I do not have anything, nor do I have any desire to have one." The King took the lesson and realized that his illness was due to desires and affluence and not due to lack of anything. The person without shirt was happy because he had nothing and cared for nothing. The King became healthy and took the task of removing want of the people. Similarly, we can become happy and blissful if we stop clamouring for things, people or fame and engage ourselves in the service of others. We are unhappy because we are in delusion and attached to people or things. Our craving and aversion is the cause of suffering.

The following stanza from the 'Uttaraadhyayana Sutra' (Jain scripture) gives the reason of unhappiness and the way to attain freedom:

"When full enlightenment destroys ignorance and delusion leading to full elimination of cravings and aversion, person gets singular happiness and salvation."¹¹⁹

In this context following stanza from Bhagwad Geeta is also worth consideration:-

"One who does not get elated by getting the desired thing nor unhappy or disturbed by getting the unwanted, such a person of tranquil mind is wise, knows the Supreme Self (the Brahma) and is established in it."¹²⁰

If we want to become tranquil, stoic and happy, we should give up craving and aversion for things, people and our own name and fame. As we stop the craving and aversion, the store of happiness is automatically opened for us; one need not go in search of it. The search or desire itself is suffering. The store house of happiness is inbuilt in the elimination of desires and that happiness is eternal, infinite and without any hindrance.

One can give countless examples to explain that 'search' is suffering and happiness lies in getting rid of desires. Normally we believe that happiness lies in accumulation of wealth and inheritance of palaces, kingdom or wealth, and are a result of good deeds done in the past life. We undertake fast and worship gods to appease them and seek their blessings for fulfillment of

desire of becoming rich and famous, and thereby becoming 'happy'. If we are not happy in this life, we do penance to yearn for happiness in the next life. However, all this is a mirage. Happiness is available here and now in the present. **But it is not in desiring things; it is in becoming desire-free. One, who cannot become happy now, cannot become happy in the next life too.** It is not sure as to what will happen in the next moment, how can one be sure of the next life? Past is useless because nothing can be done about it. Future is uncertain and so we cannot do anything about it. Happiness lies in living in the present and not in thinking about the past or delving in the future. Most important is what is available at the present moment. As soon as we stop yearning and become contented with what we have in the present, we stop suffering and become happy. Happiness is within and there is no need to search outside. The moment search is over and contentment is dawn, the store of happiness opens.

HOW TO MEDITATE

PRACTICAL TIPS

An aspirant desirous of undertaking meditation should choose a quiet place for meditation. It should be free from noise and disturbance of movement etc. It will be beneficial if the place chosen for meditation is made a permanent place and is not changed frequently. The time chosen for meditation should be such when general environment is quiet and for that purpose early morning is most preferable. A comfortable piece of mattress or carpet measuring about 1.5 ft by 1.5 ft should be used for sitting in a comfortable posture. Those who cannot squat or sit on the ground should choose a straight armless chair. While sitting, whether on carpet or on chair, the back should remain straight in line with the neck and accordingly posture should be chosen. One should remove the specs, if any, and sit for meditation for about an hour with no other business or agenda on mind. When meditation is the only agenda on mind, it will ensure that one is sitting for meditation with sincerity and not for mere show or formality. So long as other agenda is on mind, one cannot concentrate and take meditation seriously.

The first thing to be done in meditation is to close the eyes and start concentrating on the breath that is coming out and going in naturally. No attempt is to be made to retain the breath or exhale it with force. One has to watch with **full awareness** the incoming or outgoing of breath as it is coming and going naturally. One should be aware whether it is coming from left nostril or right nostril or both. One need not evaluate or attempt to breathe from a particular nostril. It is a natural process and one has to just build awareness around breath which is to be later on extended to awareness about sensations on the body and the thoughts coming in the mind. But this is a later process. Once one is firmly and fully aware of the breath and the sensations around the nose and the upper part of the lip below the nostrils,

after about 15 days of continuous practice, one may slowly move the attention to the other parts of the body starting from the top of the head and moving from that place to the other parts of the body, one by one, until the toe of the foot. The same process can be repeated in the reverse order, from the toe of the foot to the top of the head. In watching all parts of the body, one has to become aware of the sensations arising on the various parts of the body and observing them with equanimity. One has not to evaluate any sensation whether pleasant, unpleasant or neutral. It is natural and spontaneous and one has to observe it with equanimity. The attitude towards sensations should not be that of craving for the pleasant ones or aversion for the unpleasant ones. This change in attitude towards sensations will ultimately help in adopting similar attitude towards happenings in life which may be pleasant as well as unpleasant. Equanimity towards the events of life is the crux of Dhamma and the true means to end the suffering. One who faces pain with equanimity does not suffer; he only observes and treats it as a passing event. One who takes joyful event with equanimity does not suffer when the event is over because that too is impermanent. The events of pain or pleasure are passing events and attachment with them alone causes suffering. Merely observing them relieves us of all suffering. Meditation on the sensations of the body makes us aware of our self and enables us to realize the ultimate truth—the truth of impermanence of the material things. **What is real and permanent is the Self and one should stay tuned to that or remain situated in that. That is the Enlightenment and bliss through meditation.**

ENDNOTES

- ¹ Dr. L.M. Singhvi is an eminent constitutional expert, Senior Advocate, and Former Member of Parliament and High Commissioner to U.K.
- ² Patanjali Yoga Darshan Chapter 4 Shloka 34.
- ³ Importance of Vedana and Sampajanna, Vipassana Research Institute, 1990, p. 64. quoted from Digha Nikaya.
- ⁴ J. Krishnamurti-from existence to transcendence by O.P. Ranchan, Indian Publishers & Distributors, 2003. All references in this section are from the book.
- ⁵ Ibid, p. 24.
- ⁶ Ibid p. 26
- ⁷ Ibid p. 29
- ⁸ Ibid p. 34.
- ⁹ "I AM THAT" Talks with Shri Nisargadatta Maharaj translated from the Marathi tape recordings by Maurice Frydman, Chetana, first published in 1973. Present references are from edition reprinted in 2004.
- ¹⁰ Ibid p 2, 5
- ¹¹ Ibid, p. 6
- ¹² Ibid p. 45
- ¹³ Ibid p. 46
- ¹⁴ Ibid p. 49
- ¹⁵ Ibid p. 120
- ¹⁶ Ibid p. 125
- ¹⁷ Ibid p. 142
- ¹⁸ Ibid p. 49
- ¹⁹ Ibid p. 138.
- ²⁰ Ibid p. 140
- ²¹ Ibid p. 152.
- ²² Ibid p. 165

- ²³ Ibid p. 166
- ²⁴ Ibid p. 178
- ²⁵ Ibid p. 195
- ²⁶ Ibid p. 170
- ²⁷ Ibid p. 195
- ²⁸ Ibid p. 258-259 (emphasis is mine)
- ²⁹ Ibid p. 158-159
- ³⁰ Ibid p. 259
- ³¹ Ibid p. 165 (emphasis is mine)
- ³² The Power of Now- A Guide to Spiritual Enlightenment, Eckhart Tolle, Yogi Impressions, 2001. Reprinted 2004. All references are to this edition.
- ³³ Ibid p. 3
- ³⁴ Ibid p. 5
- ³⁵ Ibid p. 12
- ³⁶ Ibid p. 13.
- ³⁷ Ibid p. 15
- ³⁸ Ibid p. 17
- ³⁹ Ibid p. 22
- ⁴⁰ Ibid p. 27.
- ⁴¹ Ibid p. 28, 29
- ⁴² Ibid p. 30
- ⁴³ Ibid p. 31 and 33
- ⁴⁴ Shiva Sutra by Osho, published by Osho International Foundation, 1975
- ⁴⁵ Acharang Sutta, chapter 1, Udesha 6.
- ⁴⁶ I Am That” Talks with Sri Nisargadatta Maharaj, Translated from Marathi by Maurice Frydman, Chetana, p. 44.
- ⁴⁷ Ibid, p. 49
- ⁴⁸ Ibid, p. 156, 157.
- ⁴⁹ ‘Jina Dhamma’ Acharya Shri Nanesh p. 597. Samabhavo saamaaiyam tanakanchana stumitta viruutti, Nirabhissangam chittam, uchiyam pavittippahaanaam cha—Aavashyaka Nirukti—Aachaarya Bhadrabaahuswami
- ⁵⁰ Satveshu Maitree, Gunishu Pramodam, Klisheteshu jeeveshu kripaparatvam, Maadhyasthabhavam vipreet vrittau, Sadaa mamaatmaa viddhatu daiva.—Aachaarya Amitagati.
- ⁵¹ Laabhaalaabhe suha dukkhe jeeviye marane tahaa, Samo ninda pasansaasu taha maanaavamaanao
- ⁵² Introduction by Dr. Sagarmal Jain written for the book “Dhyana in Jaina system” p. 34.
- ⁵³ Ibid p. 34.

- ⁵⁴ Aachaaraanga Sutta Chapter 2, Uddeshay 1, stanza 20.
Jaanitu Dukkhan Patteya Saayan Anabhikkantan cha khalu vayan sampehaaye,
Kanan Jaanehi Pandiye.
(All references are for Aayaar Sutta, By Shri Chandraprabhaji Maharaj, published
by Jityaashaa Foundation, Kolkata.
- ⁵⁵ Ibid Chapter 2 Uddeshay 4. stanza 76
Tumam chevatansallamaahattu
- ⁵⁶ Ibid Chapter 2 Uddeshay 4, stanza 77 Jena Siyaa Tena no Siyaa
- ⁵⁷ Ibid Chapter 2, Uddeshay 4 stanza 85 to 89
Santi Maranan Sampehaaye
Bheuradhamam Sampehaaye
a Eyan passamunee mahabbhayam
- ⁵⁸ Ibid Chapter 2, Uddeshay 5 stanza 115, 116
Aayaayachakhhoo loga vipassee logassa aho bhaagan jaanayi,
Uddhan Bhaagan jaanayi, tiriyan bhaagan jaanayi
Gaddhiye anupariyattamaane, sandhi vidittaa iha maichchayehin.
- ⁵⁹ Ibid Chapter 2, Uddeshay 5 stanza 118, 119.
Jahaa Anto Tahaa Baahin
Jahaa baahin tahaa anto
Anto anto puyi dehantaraani paasayi pudhovi savantaain pandiye padilehaaye
- ⁶⁰ Ibid Chapter 3 Uddeshay 1, stanza 1.
Sutta amunee, munino saya jaagaranti
- ⁶¹ 10 Ibid Chapter 3 Uddeshay 1 stanza 4 to 8
Jassa Saddaa ya ruvaa ya gandhaa ya rasaa ya phaassaa ya
Abhisamannaagayaa bhavanti se aayavan naanavan
Veyavam dhammavam bambhavam pannaanehin pariijaanaati loyam muneeti
vuchche dhamaaviu tti aanju aavattasoye
Sangamabhijaanati seetosinnachchagee se niggathe arati—ratisahe, phrusiyan
no vedanti jaagara
Verovarate veere! Evan dukkhaa pamokkhasi
- ⁶² Ibid Chapter 3 Uddeshya 3 stanza 50
Samayan tatthuvehaye appanan vippasaayaye
- ⁶³ Ibid Chapter 3 Uddeshya 3 stanza 56
Naayi amattham nay a agamissan niyachchati tahaagayaa u
Vidhuya kappe eyaanupassee nijjhosaatta khavage mahesee.
- ⁶⁴ Ibid Chapter 3 Uddeshey 4 stanza 81
Jo Kohadansee se maanadansee
Je maanadansee se maayadansee
Je maayadansee se lobhadansee

Je lobhadansee se pejjadansee
 Je pejjadansee se dosadansee
 Je dosadansee se mohadansee
 Je mohadansee se gabbhadansee
 Je gabbhadansee se jammadansee
 Je jammadansee se maaradansee
 Je maardansee se nirayadansee
 Je niryadansee se tiryadansee
 Je tiryadansee se dukkhadansee

65 Ibid Chapter 3 Uddeshey 4 stanza 83 and 85

Eyan paasagassa dansanan uvarayasanthassa paliyatakarassa
 Kimatthi uvahee paasagassa na vijjaii? Nathi Ttivemi.

66 Aacharaanga Sutta Chapter 4 Udeshey 1 stanza 1 and 2. All references to 'Aayaar Suttan' by Muni Chandraprabhji, Jitayashaa Foundation Calcutta.

67 Ibid, Chapter 4 Udeshey 1, stanza 5 to 12.

68 Ibid Chapter 4 Udeshey 2 stanza 13

69 Ibid Chapter 4 Udeshey 3 stanza 27

70 Ibid Chapter 4 Udeshey 3 stanza -30-31

71 Ibid Chapter 4 Udeshey 3 stanza 32-36

72 Aacharaanga Sutra by Madhukar Muni, Part I, Jinagam Granthmala, p. 136

73 Aacharaanga Sutta Chapter 4 Udeshey 4 stanza 46 to 49.

74 Ibid Chapter 5 Udeshey 1 stanza 1 to 11

75 Ibid Chapter 5 Udeshey 1 stanza 21

76 Ibid Chapter 5 Udeshey 1 stanza 12

77 Ibid Chapter 5 Udeshey 2 stanza 23-25

78 Ibid Chapter 5 Udeshey 2 stanza 30-34

79 Ibid Chapter 5 Udeshey 2 stanza 40-42

80 Ibid Chapter Udeshey 5 stanza 98

81 Ibid Chapter 5 Udeshey 5 stanza 101-104

82 Ibid Chapter 5 Udeshey 6 stanza 118 to 130

83 Ibid Chapter 5 Udeshey 3 stanza 45, 49, 52

84 Ibid Chapter 5 Udeshey 3 stanza 58, 59

85 Ibid Chapter 5 Udeshey 3 stanza 61

86 Ibid Chapter 5 Udeshey 3 stanza 63, 64

87 Ibid Chapter 6 Udeshey 2 stanza 36-38

88 Ibid Chapter 6 Udeshey 2 stanza 39-43

89 Ibid Chapter 6 Udeshey 3 stanza 21-52

90 Ibid Chapter 6 Udeshey 3 stanza 56-60

91 Ibid Chapter 6 Udeshey 5, stanza 95-99

- ⁹² Ibid Chapter 6 Udessey 5 stanza 101
- ⁹³ Ibid Chapter 8 Udessey 2 stanza 36-40
- ⁹⁴ Samayutta Nikaya 2.4.249, Vipassana Research Institute Editions.
Yattha chetaa nirujjhanti magga cha khayagaamina
Vedanaan khayaa bhikkhu nichchaato parinibbutoti
- ⁹⁵ The Importance of Vedana and Sampajanna, Vipassana Research Institute, 1990,
p. 14.
- ⁹⁶ Ibid, p. 4, in article 'Why Vedana and What is Vedana' by Shri S.N. Goenka,
- ⁹⁷ Ibid p. 8, Pathan, 1.1.423.
- ⁹⁸ Ibid p. 21
Ya vedayateeti vedanaa saa vedayita lakkhanaa anubhavanarasaa
Vedanaa samosaranaa sabbe dhammaa
- ⁹⁹ Ibid, p. 7 quoted from Samyutta Nikaaya.
- ¹⁰⁰ Ibid p. 34.
- ¹⁰¹ Ibid p. 64, quoted from Digha Nikaya 1.36
Vedanaan samudayan cha attham ma cha asaadan cha aadeenavan cha
nisssaranan cha
Yathabhutam veditvaa anupaadavimatto bhikkhave tathagato.
- ¹⁰² Ibid p. 40.
- ¹⁰³ Ibid p. 58 quoted from Anguttara Nikaaya 1.4.12
Yatan chare yatan tithe yatan achchhe yatan saye
Yate saminjaye bhikkhu yatamenan pasaaraye
Uddhan tiriyan apaachinan yaavataa jagato gati
Samavekkhitaa ch dhammaan khandhaanan udayabbayan
- ¹⁰⁴ Paatanjal Yoga Darshana Chapter 1, shloka 2- published by Geeta Press
Gorakhpur and commented by Shri Harikrishanadas Goenka
Yogashchitta vrittinirodha tada drastu svarupeavasthaanama
- ¹⁰⁵ Ibid Chapter 4 shloka 34
Kaivalya swaryapapratisthaa vaa chittishakteriti
- ¹⁰⁶ There are four purushartha or efforts meant for men and women—Dharam (religion), Artha (economic effort), Kama (family life) and Moksha (eternal freedom). Out of these four the last is most important and everlasting.
- ¹⁰⁷ Asampragyaata Samaadhi is a state of Samadhi which has no possibility of going back to old habits of mind of capriciousness.
- ¹⁰⁸ Yoga Darshan Chapter 1 shloka 33
Maitree karunaa muditopekshaanaan sukhadukhapunyavishayaanaan
bhavaanaatshchitta prasaadanam
- ¹⁰⁹ Ibid Chapter 1 shloka 37 veetaraagavishayam vaa chittam
- ¹¹⁰ Ibid Chapter 2 shloka 41

Ksheenavrittorabhijaatasyeva manergrahanagraahmeshu tasthatadanjanataa samaapatti

¹¹¹ Ibid Chapter 2 shloka 16 and 17

Heya dukkha manaagatama drashtadrishyayo sanyogo heyha hetu

¹¹² Ibid Chapter 4 shloka 34

Purusharthashunyaanaan gunaanaan patipasavah kaivalyan svarupapratishthaa vaa chittishakteriti

¹¹³ ‘Pashyanaa’ of Achaaraanga Sutta is similar to ‘Vipassanaa’ of Buddha system.

¹¹⁴ Anguttar Nikkaaya—1.4.12 quoted from ‘The Importance of Vedana and Sampajanna, Vipassana Research Institute, 1990’ p. 58

¹¹⁵ Dashvaikaalik Sutta, Chapter 4, stanza 6 and 7

¹¹⁶ Twelve Facets of Reality: The Jain Path to Freedom by Shree Chitrabhanuji published by Jain Meditation International Center, New York, 1980, p. 108

¹¹⁷ Dalai Lama, “Religion of humankind” published in the newspaper DNA (Daily News and Analysis), Mumbai, under column reflex ions “guru speak” on September 1, 2006

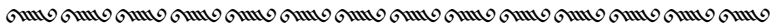
¹¹⁸ The words ‘Kayotsarga’ (unconcern for the body) and ‘Sanlekhana’ (to see with equanimity) are special terms of Jain Religion. These are the practices to get rid of desires and attachment with body.

¹¹⁹ Uttaradhyayan Sutra Chapter 2 stanza 32.

¹²⁰ Shrimad Bhagwat Geeta, Chapter 5, Shloka 20.



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