

MEDITATION

(Sadhwi Akshayashriji 'Aakha' M. A.)

Meditation is the salvation during life time. It is the liberation. In other words we can say meditation is the concentration of the mind.

Patanjali said that the opposition of the mentality is yoga i.e. contact and the opposition of wishes is called as the penance in Jain Philosophy. We can see that these two are having very little difference. Yoga and penance both lead us towards the same aim. The tendency of mind, speech and body is called as yoga in Jain Philosophy. Patanjali said that the connection of soul and supreme spirit is accomplishment.

Which is called as yoga in Patanjali's words is called as penance in Jain Philosophy and same is called as Samadhi in Buddha's Philosophy.

Thus we can see that in Indian Philosophy the subject of meditation is nearly same. Because the technique of meditation is different, the definitions are also different.

Knowing these all, in short we can say that the concentration of the mind is the meditation. And this definition of the meditation fits in every philosophy.

Thus concentration of mind i.e. to flow in the same stream of the concentration putting an end to all the anxieties.

Concentration of mind is in good tendencies as well as in bad tendencies. In Jain Philosophy both are called as the type of meditation. One of them is auspicious and another is portentous (ominous). The concern tradition leading the mind towards auspicious is called as the auspicious meditation and concentration leading the mind towards opposite direction is called as anxious meditation.

Many people complain that their mind does not concentrate. Whenever they want to do any religious work, their mind runs towards the home or shop or picture theatre. When they go to attend religious discourses they remember the song or story of the films. When they try to meditate, their mind goes to the shop for sailing, so they confuse how can we do devotion? How can we meditate? How can we learn or read or hear religious things? Our mind does not co-operate to concentrate in these things.

Mahavira knew this thing thousands of years ago, so he divided meditation into four groups. Out of which two are auspicious and two are portentous.

When mind concentrates on bad things the meditation is the portentous one and when mind concentrates on good (spiritual) things then it is an

auspicious one.

If mind goes in portentous things during doing good activities and can stay in those bad things for a long time then it meant that mind has the habit of concentration but not in good things. It is connected very perfectly with those bad things. In picture hall most of the people succeed to concentrate their mind for three hours continuously. No? their mind has habit of concentration in the shop for a long time. It will not wonder here or there. It means, mind has the practice of concentrating for a long time, no? Then how is it said our mind does not concentrate? Mind has the habit of concentration very nicely it concentrates for a long time. But it is necessary for us to bring it in auspicious things from the portentous ones and later we have to bring it in to the purity, from the auspicious. And this is the art of living, necessary.

For the practice of concentration it is necessary to give attention on breath while meditating. What is the reason of it? Breath is a natural process of the body. There is no need of my unnatural effort. Breath is such a natural process for which there is no need to do any physical or mental effort, nor we have to spend any money for it. What we have to do is only to watch it, continuity of breath helps to meditate continuously. It is the most useful thing in meditation for its continuity. As breath is the life itself. Continuity of it is the sign of the life and when it stops is the sign of the death.

Very naturally one question arises in our mind. what is the use of watching breath or to take help of breath in spiritual meditation? What is the relation between breath and spirit?

The answer is this, when we watch our breath it becomes slow and steady. Because the breath becomes slow and steady our thoughts also become slow and steady. This steadiness of thoughts help to concentrate the mind for a long time and this concentration leads our mind to the spirit.

Since our mind has no habit of concentrating in good spiritual thing, it starts wandering any movement. So many people ask, 'How can we concentrate our mind.' I will still say these people that it is not necessary to control the mind forcibly. If one tries to control mind forcibly then it will become more rude. Don't make any effort to control it, what we have to do is only to watch it. Don't give it chance to go out of our eye sight. If we will do this, it will have no chance of wandering any where. It will understand that its master is vigilant, now it is difficult to go any where. It will understand that it must

have to live in service of his master for ever. And then our mind will be ready to serve his master, the spirit, as a honest poor servant.

Now coming to the second question we will see why is it necessary to watch the body or to meditate on the body while spiritual meditation ?

I will like to say that spirit and body are having very close relation between them. Body is the house of refugee for the spirit. We must know about the house of refugee when we are going to know about the refugee. Lord Mahavira also told the same thing,

“जे अज्झत्यं जाणइ, से बहिया जाणइ ।

जे बहिया जाणइ, से अज्झत्यं जाणइ ॥”

That is why it is very important for us to know about the body while knowing the spirit ?

Till now we have seen what is meditation ?

Why is it necessary ? Now we are going to see

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For the purification of souls, which are essentially equal, it lays down the necessity of regular meditation at a fixed time. The philosophy of Equity maintains that souls are similar and whatever difference is visible, it is due to the karma, the act of man. The spiritual equality can be reestablished by purging the souls.

When the individual souls turn towards equity, the atmosphere in the family, society and the world should also be made equitable. If it is promoted in the world of polity, economy and societal spheres there will be two streams of equity, one flowing from inside to outside and the other flowing from outside to inside.

“Whether this change comes through socialism or communism or implementation of any other ideology but the goal should be enhancement of human qualities and more and more equality in the world order”, says Shanti Muni in Samata Kranti - Ek Parichaya ⁴.

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Thus, happiness is a thing of spiritual experience. It cannot be expressed in words, nor can it be demonstrated. Becoming indifferent to all outside lures and introvert, when one feels identified with one's knowing; soul experience is bliss-experience. But as soul experience cannot be attained without spiritual experience, happiness cannot as well be had without it.

Deeply thinking, we find that the soul cannot have happiness from outside sources because it is itself constituted of happiness. It is full of happiness. It is happiness itself. How will we attain what is happiness itself ? In fact, happiness is not something to attain, it is something to enjoy, to experience. Then why crowing for happiness ? In crowing, there is no happiness. Crowing is misery. Similarly, desire of happiness is also

what are the advantages of it ?

First of all we can see that the meditation teaches the art of self realisation. In reality meditation itself is self realisation. Before this every one has the habit of watching other's defect to neglect his own.

Second advantage of meditation is that one can convert adverse situation in to a favourable one. After meditation our eye sight becomes so pure that it cannot see adversity. It looks as if every thing is favourable to us.

Third advantage is the end of ego. Mind comes on eye sight after meditation and we can see its all good and bad aculiones very clearly. Thus our own defects come in the way of our vision and we can understand where we are stand and at what stage of humanity. Our ego vanishes because of meditation. This end of ego brings courtesy and humanity.

Appreciating the extent of equitability achieved in socialist societies it will be proper to assert that adding a spiritual aspect to the thought of equitable distribution of the resources of production will go a long way in decreasing the discontent growing in the 'European socialist countries. Freedom to independent thought associated with a sense of dutifulness to the fellow individuals expressed in the form of Gram Dharma, Nagar Dharma and Rashtra Dharma in Samata Darshan will provide a solution to the disturbances in socialist Europe. The smooth shift from a rigid, opaque system to a moderate transparent system in major socialist countries except Rumania has proved this to a great extent.

To conclude it is the Samata Darshan alone which would be able to achieve a state of stable balance in the society and will be able to control 'the greed of man masquerading under the garb of a high standard of living.

misery. Absence of desire alone is real happiness.

What is happiness ? Where does happiness lie ? How shall we get it ? All these questions have only one answer, one solution, and that is spiritual experience (atmanubhuti). The preliminary way to get it is to study religious literature and practice meditation with concentration. One should keep one's desires limite, as minimum as possible and should not feel otherwise if they are not satisfied.

In other words, simple living and high thinking should be our motto. Then a right use of knowledge, wealth and power should be made. It would bring progress and happiness to all. Limited wants will enable us to serve fellow beings and we shall be able to practise. Live and let Live. We should always aspire for higher valves of life and deliverance that sages have sought.