

LESSON-1

Historical Background, Nature, Definition, Perspectives, Aims and Objectives

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1.0 Purpose

Dear student,

An individual knows much less about his own strengths and capabilities. For this reason he can not make full use of his capabilities. Many a times he passes through painful circumstances. The subject of Science of Living will get you acquainted with your strengths. In this lesson you will get introduced to Science of Living. With this lesson as medium, you will know that:

Is training in values of life possible, by stopping deterioration of values ?

How the Science of Living developed ?

Which are all the things included in Science of Living ?

Is subject of Science of Living art or science ?

Is it possible to define Science of Living ?

From which point of view Science of Living is studying life ?

What is the purpose of Science of Living? What it wants to do? and What are its aims ?

1.2 Preface

There is consciousness in human being — Capability to know and understand. He has curiosity. He is always eager to know about the nature around him. As a result several new subjects are developed, such as Physics, Biology, Natural Science and others. He has continuously increased and enhanced his knowledge through the medium of these branches of learning. In doing so, with the study of natural sciences, he took interest in Social sciences. Several social sciences got developed; such as, Political science, Economics, Geography, Sociology and others.

Attention is also drawn towards the degenerating values in life, and the problems generated because of that. Serious thinking and contemplation is done. The subject of Science of Living is born as the conclusion. Its history is not very old. The credit of creation of the subject of Science of Living goes to the famous philosopher and great saint Acharya MAHAPRAJNA. He performed the naming ceremony of this new subject on 28 December 1978.

Technical study moves from general study to specific study. Before understanding Science of Living, it is necessary to understand its general principles. These general principles are the back ground of all those specific truths/ doctrines. For example, for development of values of life, the utility scientific system is being used. What is this scientific system in Science of Living? Science of Living is a systematic study of a subject limited only to science. What is the limited subject of Science of Living? What is its view point? What is its scope ? All these mutually related questions need to be thoroughly examined before full deliberation in special study. Is there value of each experience, in direct or indirect form ? What is its usefulness in daily practical life? All these questions are natural legitimate. In this Unit – I general principles, their meanings, definition, nature, viewpoint, scope, and values will be discussed and reviewed.

What is Science of Living? What is its meaning ? Answers to these questions are given in different ways at different times. In reality Science of Living is that, what is said/done by its student, scholar, trainer and researcher. With the expansion of functions of Science of Living, the range of its meaning also changed and increased. Therefore to understand its meaning, it is necessary to know its historical background. This will throw light upon the scope of Science of Living. For defining the meaning of any science it is necessary to have knowledge of its history, nature, scope, system, etc. together with its literal meaning. Therefore the student will get the true conception of Science of Living only after reading the whole paper. Even then, in any scientific study, before studying a science, it is necessary first to determine its meaning. This is a paradox. You can not study Science of Living without first determining its meaning. On the other side Without studying Science of Living its true meaning can not be understood properly. How to solve this problem ? For this we will progress from both the sides. In this chapter the meaning of Science of Living will be determined on temporary basis. Then in different lessons various aspects of Science of Living will be introduced. Thus the student will get a clear basic synopsis of Science of Living before reaching the end.

1.3 Training in values of life

Human being has discriminating consciousness, and a reasoning mind.. Depending upon that he determines the standards and values for fulfilling necessities of all. As a result there is orderliness, harmony, mutual faith and affection maintained in the society. That society where maximum people follow the values and standards, is the healthy, cultured and powerful society. Exactly opposite to that, that society where more people disregard the values of life can not work properly. Mutual faith is destroyed. Feelings like fear, faithlessness, unruliness and revolt flourish.

There is a story. Once a shepherd went to market to sell ghee taking a tin of ghee. He went to a goldsmith. He purchased some ornaments in exchange of the tin of ghee.. He came home taking the ornaments. Showing the ornaments to his wife he said cheerfully, -" Today I cheated a goldsmith there was ghee only in the upper layers. Below that it was all cow-dung.. I sold that to the goldsmith and purchased the ornaments for you."

Wife promptly asked, - "Are the ornaments genuine or imitated?" The shepherd got them examined by his neighbor. All the ornaments were imitated. The surface was only polished with gold –silver. Inside it was all copper. The question is who has cheated whom? In that society where majority of individuals, groups or institutions are behaving like this, is it possible that in that society peace, affection, and fearlessness can exist? Today, the manner in which the eternal values of life are deteriorating, is not hidden from any body. Each and every section of society – education, medicine, government, politics, business and industry, jurisdiction and administration, all these are afflicted with this problem. Adverse effect of all these is affecting adversely the physical and mental health of every individual. Families disintegrate. Crime, fractionalization, addiction and such others increasing. Terrorism, corruption, and such afflictions are increasing very fast. Unlimited materialistic aspirations are creating increased environmental unbalances. In the end who will stop this evil oozing of values of life. Why it is not stopping? Can it be stopped? This is a burning question. It has to be solved by all meeting together.

If there is any institution that can be most successful in the creation of and in training in the cultural values, it is the education system. But today in the world of education there is total absence of training and study in eternal values of life. whatever little that is going on is only didactic. Expected results are not seen. Therefore it is very much expected that, appropriate and comprehensive arrangement in training and study of values of life be made at all levels – primary, medium, higher medium, graduation and post-graduation. Today there are specialised institutions in every field. Every institution produce code of conduct of values to be observed by their fellows. For example, sense of service with devotion for Medical practitioner. But those institutions do not have any solid program for development of these values. If we want to stop this degeneration of values, we have to implement a comprehensive scheme for training in values of life. We have to give appropriate place to the training in values of life in the syllabus of all professional and administrative institutes such as education, medical, engineering and such others. Origin of Science of Living is the result of this contemplation.

1.4 History of Science of Living

Today every science is seen to be climbing the highest peaks of development. The main force and reason behind it, is the continuous research done by the scientists. These research work has reached the man on the moon. Now their target is mars and other planets. The condition of each science what is seen today, centuries ago their condition was not like this. That means there has been continuous successive development in each science.

The story of Science of Living is also like that. Its story is connected with reestablishing the degenerating values. In ancient times, rishis, monks, saints, mahatma, and such other great man were inducting and flourishing the truth, non-violence, love, compassion, friendship, morality, and such other values of life travelling all around the country. This continued to increase the refinement of consciousness in each individual and developed the importance of values of life in the society at large. From this point of view Science of Living is not a new topic. Therefore it is difficult to say when it was originated. Its origin after the independence of India is a new event.

One order of life is – ascent and descent. The distance, the gap from ancient literature and the language, increased because of invasions of enemies and slavery of a long period.. As a result familiarity with own culture decreased. Distance from highest values of life increased. In place of tolerance, co-existence, friendship and love,

non-tolerance, sectarianism and hostility took their place. In the society there was a great fall towards the values of life. After centuries of slavery, India became independent on 15th August 1947. Hindu-Muslim riots flared up. Millions of people died. India was divided. Here democracy was established. But casteism, untouchability, sectarianism, corruption, dishonesty, indiscipline, greed for status, unreasonable ambitions also increased. Because of these problems the character got perverted, and the psyche got oppressed.

1.4.1 Anuvrat Movement : First Step

The then existing political, social, and religious circumstances jingled the consciousness of noble-minded, magnanimous, soft-hearted Acharyashree Tulsi. Searching a solution to the problem, he thought, real independence can come to the country, when there is up-gradation of character and morality. The result of this noble feeling, contemplation, deep thinking and strong efforts is Anuvrat Movement. On 2 March 1949, this movement became the first step in the development of values of life. Anuvrat movement promoter Acharya Tulsi put forward the voice of morality very strongly to reach every individual. He travelled 60 thousand km. on foot all over India. Contact was established with millions of people. The Thoughts were reached to from a village hut to the parliament. He put in efforts day and night tirelessly for the progress of values of life

1.4.2 Education Anuvrat

The meaning of Anuvrat is – To make moral psyche strong by small resolutions. The education world has its own problems. Indiscipline, immorality, addiction, and activities of violence has become a subject of grave concern. For giving a solution to this problem Anuvrat Andolan has prescribed student anuvrat and teacher anuvrat. Many schools, colleges, and universities discussed this very deeply and very seriously. Lakhs of students and teachers took vows of anuvrat. Things moved foreword.. Indian government also took steps to find solution for problems in education. For comprehensive review of education and congenial to expectation of the country, several education commissions were organised. One of them was Kothari Commission. In 1965 Anuvrat Anushasta Shree Tulsi and Acharya Shree Mahaprajna were camping at Delhi. That time, chairman of Kothari commission Dr. D. S. Kothari and chief secretary Shree J.P. Naik, came into their contact. There were several serious deliberations on the subject with Shree Naik. There were serious contemplation on the problems of education. As a result an option of 'Naitik Pathamala' (Moral Text-book) got generated. The commission desired that for uplift of morality and character the syllabus be produced by, 'ANUV RAT'. Immediately a list of 14 values of life was made ready as directed by Shree Mahaprajna. In this context it was thought that aura of moral life be brightened by inspiring episodes from the life of great persons. In the course of time some books were produced in this context. But due to some difficulties at government level this work could not progress further. Even then from Anuvrat side "Naitik Jeevan Pathmala" Part –1 and Part 2, were made ready. These books are now found useful today in Anuvrat examinations. Till today lakhs of students have taken advantage of these books. These examinations are graded in four categories viz. Vijnna, Visharad, Ratna and Visheshjna. This step has become an important milestone in the development of values of life.

1.4.3 Preksha Meditation : Second step

The chief support of Anuvrat Andolan is awakening of power of determination of an individual. Many people accept the rules of Anuvrat. Some people become more determined even in adverse conditions. But some people can not remain firm even if they are willing. Then the necessity was felt that to increase their will power, experimental process of yoga should also be connected with it. Anuvrat—aachar samhita the code of conduct was a theoretical beginning. With this, in 1975 experiments in Preksha meditation in the form of yoga sadhana. came into sight. "A view point can be changed"—is the principle of Preksha meditation "Habit, nature, and behavior can also be altered". This truth became more clear and got certified during Anuvrat meditation camp. Several different types of solutions were suggested to change attitudes. Many individuals made experiments; obtained good results. This program was found successful. Then it was thought why not make use of this experiment in education? Can students be not changed? The conclusion was that it is easier to change small children than grown up men. After long contemplation the final decision was reached that experiment of Preksha Meditation should be done in the field of education.

1.4.4 Training camp for Trainer Teachers

Munishree Kishanlal ji, one of the disciple of Anuvrat Anushasta Acharya Shree Tulsi, put before him a scheme of Training camp of Trainer teachers. Acharya Shree smiled and said, “ You have brought a plan, but how will it be made functional? Why and how the teachers who are working under government will come for and take training? How to attract the teachers and their departments?

During {2003} their stay in SARDAR SHAHER the teachers were contacted. There was a detailed discussion on adhyatma yoga and moral education . From the result of initial experiment trial run, it was felt that this work should be first tried at the state level and then at the national level. Then there can be better result.

One seminar was organised in Jain Vishva Bharati inviting different district education officers, principals, and teachers of Nagaur district.. There discussins were held on Adhyatma Yoga and moral education. Education officers and the teachers praised very much this scheme. The then education deputy director Shree Gudaliaji gave permission for an experimental camp to be organised in Tulsi Ahyatm Nidam. Shree Sitaram Dadhich, District Education Officer, Nagaur, made a request to Acharya Pravara, that the first experiment must be done upon teachers of Nagaur area. That teachers’ camp was not only successful, it was also accomplished with a new hope.

Like this many camps were organised. Hundreds of teachers took training. Work started in the schools. Changes were seen in the lives of many teachers together with children. The program progressed ahead. There was again contemplation on naming this training and experimental process. What should be the name? With what name this training should be put before the education world? How to bring these values of life in education? In conclusion, ideal of moral life should be in the form of ‘ANUVRATA, and implementation in life by experiments {exercises} of Prekshadhyan.

1.4.5 Naming of Science of Living

There were winter holidays in education institutes. Moral education teachers training camp was organised in Tulsi Adhyatm Nidam, Ladnun from 25 Dec. 78 to 31 Dec. 78. The presence of Acharya Mahaprnja was there. Extensive discussions took place in respect of the name. A lot of contemplation took place. Several names like Yoga education, Moral education, Health education, Value based education, were put forward.. On these thinking was done from many point of views.

Yoga education – It is the opinion of many education commissions that Yoga-education should be connected with education. This is very essential. But today real meaning and study of yoga is being forgotten. Today the meaning of yoga is made limited only to training and study of Aasaan and Pranayam. Therefore imagination of entire development of the life can not be done with it. The problem is how to make entire and complete development of the life? For entire and complete development of the life, besides training knowledge of small rules of life is also essential.

Moral education – The word “naitik” {moral} is not clear by itself. Many delusions are created. Its process is only instructive. The effect of preaching is not wide spread and is not lasting. For permanence and stability experiment and study both are essential. Moral development is only one part or one side of entire life..It can not represent entirely.

Health education – This has also a limited field. It remains limited to physical health. Development of society can not be imagined with this. Imagination of development of whole life can not be done.

Value based education – This new education system has talked about Value based education. It is renewal of Moral education. It is a new version of Moral education. Central government is working upon it. But till now its format is not finalised

Jeevan Vijnan {Science of Living}— Acharya Mahaprnja clarifying the new word., is saying, —” It became necessary to have a new word, which should be touching the basic feelings of religion. Today these words have become subject of dispute. Therefore a new word is to be found that can touch today’ psyche; but should not generate any reaction. Thinking from this point of view, one new name is found suitable –Jeevan Vijnan { Science of Living}. Its process has no relation with any particular religion. It is related to Life. This name represents the whole human life. It is comprehensive. It is non-communal”. It includes all, Moral education, Yoga education, Value based education, and Health education.

Acharya Mahaprajna gave to this “Adhyatma Yoga Naitik Shiksha” undertaking the sign /symbol of “Jeevan Vijnan” { Science of Living} This whole undertaking went ahead in the name of “Jeevan Vijnan” meaning science of art of living life. In the camp concluding ceremony, Dr. Dayanand Bhargava reader of Delhi university, Dr. Anand Mangal Bajpai, Professor of Bangad University {Didvana}, Shree B. P. Singh, Shree Mathur, Shree Shekhavatji presented their memoirs. Those were very inspiring. All accepted that such camps, over and above personal attainment, obtain simple solutions for complicated problems of education world. Speaking in the concluding ceremony Acharya Mahaprajna said, “ In the education institutes along with other subjects, training in science of art of living a proper and true. life must be given. The whole nation is upset because of the emptiness that is experienced in education world without this. To solve this problem, in the education institutes, like other subjects training in the study of Science of Living should be given on the basis of available facts of modern science and psychology. Then only the perfection can be achieved.

1.5 Nature and meaning of Science of Living

The primary work of education is to make a human being, a human being in the real sense of the word. Does today's education make a human being, a human being in the real sense of the word? For the solution of this question, it is expected that an education branch be developed that can make education to look at the {better} life. That can brighten the spiritual side and religious side of an individual. The primary reason for this, is, that only religious and spiritual development is the main/ original support of morality and character.

According to Acharya Mahaprajna — “ The biggest sickness of the era is — to be only scientific and not to be religious. This tendency of an individual has given birth to many sickness. The primary slogan of Science of Living is — creation of spiritual scientific personality, not only scientist ; not only spiritual. This is the biggest expectation of this era. For the biggest solution for these problems of this era, a well organised scientific undertaking is essential. Development of a new branch of education.”

1.5.1 Science of Living: A new Discipline

In 1981, a symposium was arranged by Rajasthan education ministry in the presence of Anuvrat Anushasta Acharya Tulsi and Acharya Mahaprajna. Education minister Shree Chandanmal Baid, education secretary, deputy secretary, Adult education officer, teachers and professors of school and colleges, many education advisors, and people from other fields participated in this. Very serious discussions took place on moral education. Shree Chandanmal Baid said — “ We have taken a decision that some new experiments be done in our education system. We wish that by mutual discussions, a solution be found in the form of a decision that can give direction to our experiments in the field of education” Acharya Mahaprajna putting forward his views said, “ I do not think that only bookish knowledge can help the students in moral development. The essential point is that Science of Living is accepted in the form of a branch of education. I believe that, if Science of Living is used like a science on its theoretical and experimental levels for awakening consciousness, a revolution can take place. That will generate balanced individuals.

1.5.2 Science of Living – search for rules.

The meaning of science is — search for rules. In physics the rules are searched by the study of physical elements. In chemistry the rules are searched by the study of chemical elements. Like that in Science of Living the search for rules is done by the study of various phases of life. With the help of this and using them development of all the aspects of life. Explaining this doctrine Acharya Mahaprajna is saying, — “ The meaning of science is — search for rules of life. There are three phases of Science of Living — The knowledge phase, the emotional { spiritual } phase, and the action { activity } phase.

1. Search for those rules, with which, purification of these three phases can be done.
2. Search for those rules, with which, a balance can be established in spiritual and intellectual development.
3. Search for those rules, with which, the intelligence { wisdom }, the conscious { inner-self }, the soul can be awakened. The sub-conscious mind can be cleansed.

1.5.3 Science of Living –Associated System.

The meaning of education is — grasping and practicing. Without practicing education is not fulfilled, it is incomplete. In this branch of education, together with knowledge, lot of emphasis is given to behavior and practice. It is established by several experimental studies. Acharya Mahaprajna is saying — "Science of Living is the name of an associated system. In this there is coordination of all the three, the education of non-violence, moral education, and the education for internal change. This is developed in the field of education with the association with 'anuvrat and Preksha meditation. Science of Living is also a balanced and complete branch of education. It is balanced because in it, balance is established between physical and intellectual development, together with mental spiritual development. It is complete because in it, practical study is also compulsory together with theoretical study.

1.5.4 Heart of Science of Living

What is the heart of living? What is the basic element? Which elements of life are studied in Science of Living? On which experiment is done? According to Acharya Mahaprajna, there are seven elements {organs} of the definition of life. They are: 1. Body {Sharir}, 2. Breath {Shvash}, 3. soul {Pran}, 4. Mind {Mana}, 5. Aura {Bhava: Abhamandal: Leshya}, 6. Karma. 7. Consciousness {Chetna}. The name of the group of these seven organs is LIFE. The definition of life from one point of view can not be the total definition. For the total definition of Life it is essential to give attention to these seven points." In the Science of Living Prekshadhyana camp, experiments were done on these seven organs; and discussion was done on their mutual relations from scientific point of view. To pay attention to the above seven points to understand the life in its completeness, and make efforts to cleanse them is the first step for the development of human values.

1.5.5 Three dimensions of Science of Living

Once there was a time when an individual was well versed in all branches of knowledge and science. Aristotle, Plato, and others were philosophers, scientists and also poets. With passing of time as and when development took place in the branches of knowledge—science, it was believed that one person can not be dexterous in all the branches of knowledge—science. As a result period of specialisation begun. One who is scientist, he does not have time to study philosophy. Science became so complicated, that it is out of reach for a philosopher. In this condition, today's education prepares an expert or a specialist in any one of the branch. But he can not develop a comprehensive point of view which can touch every side of life. This is the reason that today's education can make one sided development of a person, and not all rounded development.

Addressing the symposium organised in Jainvishvabharti, Ladnun {15-16 May 98} in the context of philosophy, scope and syllabus of Science of Living, Acharya Mahaprajna said, — "Science of Living is comprehensive point of view of education. It touches every side of the life. It is a very important process for complete and comprehensive development of life.

There are three dimensions of Science of Living — education for living life, education to be a social being, and education for livelihood. These dimensions can make the students competent in three ways. 1. In the form of an individual., 2. In the form of a social being {animal}, 3. In the form of a capable member {of society} to earn livelihood with respect.

Education for living life –

There are seven layers of life. 1. soul {Pran}, 2. Body {Sharir}, 3. Sense organs {Indriya} 4. Mind {Mana}, 5. emotions/ feelings {Bhava }, 6. Intelligence {Budhi}, and 7. Consciousness {Chetna}. An individual lives his life on these seven levels. Science of Living produces a true and satisfactory point of view towards these seven elements. It produces a broad road to a healthy and peaceful life. The following will be results in life. 1. Development of Pran. 2. Development of health. 3. Correct point of view towards sense organs. 4. Development of mental capacity. 5. Development of Intelligence. 6 Development of Bhava. 7. Development of Chetana.

Education for becoming a social being –

An individual lives his life also at social level. In the structure of healthy society participation of each individual is essential. Education of Science of Living will be proved very useful in the development of these {following} social values in each individual.

1. Collective consciousness.
2. Sensitiveness and compassion consciousness
3. Moral values
4. Consciousness of Non-violence
5. Consciousness of limit of {wealth} collection

Education for livelihood —

Livelihood is an important part for a social individual. Teaching and training of Science of Living will give complete theoretical knowledge of all elements of life. That knowledge will make him conversant in the techniques of development, health, purification and organising those elements by experimental study. Not only that, It will also give professional expertise and self-confidence by experience in his area of work. Thus, Science of Living will make the person so much capable that beyond his theoretical knowledge, experimental study, and field-work experience, he will be able to earn his livelihood with respect by his important contribution and his services, to/in any one of the education world, medical world, administration world and in the field of management

Acharya Mahaprajna has time and again enlightened various sides of Science of Living. The form of Science of Living is seen as follows according to the above evaluation.:-

1. Science of Living is training in the science of art of living a proper life.
2. Science of Living is the name of the education system of; education of non-violence, education of morality, and education of internal transformation.
3. The name of the associated system of anuvrata and Preksha meditation in education is Science of Living.
4. The name of the search for the rules of life is Science of Living.
5. Science of Living is comprehensive view point of education.

This way, Science of Living is a teaching education that is based upon spiritual wisdom, philosophy of life, Indian Yoga system – technique, skills of Preksha Meditation. Its aim is to help a person so that he can live a balanced and healthy life full of values. At the end, it can be said that training in Science of Living is also a professional livelihood service. The trainer in Science of Living himself creating his own life, gives his services to the society. With this every person awakening his own dormant conscious and capabilities, pushing away obstacles in achieving his goal, can live a balanced, healthy and well organised life..

1.6 Nature of Science of Living

What is the nature of Science of Living? Theoretical knowledge, experimental study and field experience are included in the nature of Science of Living. Which subjects can be included and which subjects be left out from the theoretical knowledge? As a solution, it can be said that Science of Living is not a sum of different subjects, but it is a new subject by itself. A new branch of education is developed, taking help from all subjects in such a way that one who goes through the process of this education can have versatile development.

Its nature is not only theoretical. Study of spiritual and scientific elements of life in the form of theoretical knowledge and study of mutual relations are included. In it, together with the study of 'Anekant' Non-violence, and 'Anuvrat, for the purpose of its development, study of experimental side is also done. Theoretical study of Preksha Meditation, experimental practice and dexterity in training are achieved in the form of experimental technique. Its experience in field training is also main part of this education; without which self-confidence in the student may not be achieved. And, proper study and assessment of his usefulness in future may not be possible.

1.6.1 Nature of new branch of education

What type of branch of education is Science of Living? What type of science is this? the science which studies concentrating only on "what is it?" is called Categorical science; e.g. Physics. That science which also studies exposition like "what should be?" is called Normative science. e.g. Ethics. That science which is discovering only principles is called Pure science. That science which studies possibilities of customary uses is called Behavioral science: [Applied science]. The study of those truths is done by modern equipment is called Concrete science. The science where the study is not done by modern equipment, is called Abstract science. That science, where the logic

is used to prove, is called Logical science. The science where logic is not used to prove, but where only experience is considered, that science is called Empirical science. Like this different branches of education are seen from different point of views, and studied. Science of Living is also a new branch of education. What is the Nature of this new branch of education?

Science makes systematic study of a limited subject. Which is the limited subject in Science of Living? It is Preksha Meditation Yoga system. Its scientific study is done as to how the development of values of life is possible. Simultaneously the study of its principles is done from spiritual point of view and by scientific system. Together with its study, more emphasis is given on its practice and getting its experience. Possibilities of practical use for the benefit of the society at large are also considered.

1.6.2 Nature of the subject of Science of Living

1.6.2.1 Science of Living — Categorical science and Normative science: Science of Living studies Preksha Meditation Yoga scientifically. In that it also studies exposition like “What is Preksha Meditation?” and “what it can do?”. It discusses, what is life? and what it should be.? It also deals with values of life. Therefore it is Categorical science and also Normative science.

1.6.2.2 Science of Living — Pure science and Behavioral science : Science of Living collects the knowledge about Preksha Meditation and yoga. And also studies its behavioral usefulness. The knowledge of Science of Living is used in various fields like education, medicine, management and administration {for solving the problem of values}, therefore it is Behavioral science. Science of Living studies the theoretical background of basic values of life and their mutual relationship. Therefore it is also Pure science.

1.6.2.3 Science of Living : Abstract science. and Concrete science : Science of Living studies various processes of Preksha Meditation and yoga, these are concrete. These can be studied by scientific equipments. Therefore it is Concrete science. On the other side, Science of Living studies both concrete and abstract elements of life; like body, sense organs, soul {pran}, mind, intelligence, feelings {bhav}, and consciousness {chetana}. Among these some are abstract and some are concrete. therefore it is both Abstract science and Concrete science.

1.6.2.3 Science of Living : Logical science and Empirical science : Science of Living is both logical science and empirical science. Several scientific systems are used wherein only that data is used which can be proved by logic; and also that can be experienced by individual.

1.6.3 Science of Living and specialties of science

Is Science of Living a science? Does it contain the specialties and features of science in it? Its investigation and inspection are required.

The purpose of science is to do sequential and systematic study. Scientific system is used for that even though the subject is natural science or social science.

1. Scientific method is base of Science of Living study — In the way the scientific system is used in natural science for balancing and deduction of data, in the same way in Science of Living the scientific system is used for study of Preksha Meditation and Yoga. The study is done keeping in mind all those specialties of scientific system like verification, objectivity, decisiveness, generalisation, and ability to forecast.

2. Collection of data by observation method — The person studying Science of Living collects essential data by directly observing Preksha Meditation and Yoga. There is not much importance of philosophical and imaginary thoughts in science. Therefore the researcher himself collects the data doing self observation.

3. Classification and analysis of data — In natural sciences the researcher collecting the data, doing its classification and analysis comes to the conclusion. In Science of Living the researcher collecting the data, doing classification depending upon similarity and differences, draws the conclusion.

4. Rules of Science of Living are universal like rules of science. It means if conditions are same, then rules of Science of Living also will be the same for all times and persons. e.g. unsteadiness of mind decreases by taking slow and long breath.

5. Possibility of replication of rules of Science of Living — For natural sciences it is possible to have tests and retest of the principles. It is a common principle of physics that at hundred degree C water turns into steam. It is possible to check this, because it is based upon the study done by scientific system. Similarly tests and retest of rules of Science of Living. There is a rule that one can get relaxed by doing 'kayotsarg'. This rule or principle can be reexamined.

6. Science of Living is based on cause—effect — While doing the study of Preksha Meditation and Yoga in Science of Living the student is not satisfied. But he tries to know as to what are the reasons behind this happenings. Whenever any thing happens there is always some reason responsible for it. It is the main work of the student of Science of Living to find this reason.

7. Science of Living do prediction — Science of Living is considered a science because it also predicts “what will happen” on the basis of “what is”. That means it has capability of prophesy. Whatever prophesy is done in Science of Living, is not done by the student / researcher at his own will or wish. But it shows how a person's life will be, based on the present transformations.

It can be said on the basis of above data that Science of Living is a science and its nature is scientific.

1.7 Definition of Science of Living

“Science of Living is a science which studies the fundamentals of living, techniques for their development and their application in different fields of life ultimately to bring about the development of a balanced and integrated personality”.

This definition can be divided into three parts.

1. Fundamentals of living.
2. Techniques for their development
3. Their application in different fields of life.

1. Fundamentals of living — There are seven elements of life. 1. soul {Pran}, 2. Body {Sharir}, 3. Sense organs {Indriya} 4. Mind {Mana}, 5. emotions/ feelings {Bhava }, 6. Intelligence {Budhi}, and 7. Consciousness {Chetna}. An individual lives his life on these seven levels. These are studied in the form of fundamentals of life in the context of modern science and the ancient knowledge in Science of Living.

2. Techniques for their development — Here techniques mean those implements and experimental processes by which experiments are made on the fundamentals of living. Inside the implements and experimental processes, mainly Anekant, non-violence, ‘anuvrat’ and Preksha Meditation are included.

3. Their application and use in different fields of life — There are different fields in our life, such as education field, administrative field, Industrial field, Human resource field, physical therapy, mental therapy, emotional therapy and others. The study of possibilities of Science of Living solving the problems related to these fields, can be through use of conclusions and experiments of Science of Living in these fields is, by contribution, research and evaluation.

1.7.1. Science of Living —from different points of view

“The application of Preksha Meditation in education is known as jivan vijnan for the attitudinal change, behavioural modification and development of integrated personality of children, a practical training in concentration of perception which forms the case of Science of Living.” Muni Mahendra Kumar, Preksha Patrika.

1. Science of Living — From business activities and services point of view

- Main function of Science of Living is to help persons to remove those internal, mental and emotional problems which they experience in giving their services in an organised group or as a member of an organised group accomplishing his own work..
- Work of Science of Living is to develop those capabilities in a person with which he can live a balanced life and can develop own complete personality.

- Work of Science of Living is to awaken self- knowledge , internal bliss and unlimited energy, with which the person can make adjustments with the circumstances.

2. Science of Living — in the form of a tradition and process

Science of Living is such a process that helps a person to resolve social and psychological difficulties which he faces alone or in a group, in present or in future . The difficulties that can make his life helter-skelter.

3. Science of Living — in the form of science and art

- Science of Living is both a science and an art.. It depends upon the science of mutual relation of those seven elements and is produced by dexterity of training.
- Science of Living is that type of art in which, experiment in training in Yoga is done for awakening of personal capabilities. In doing so experiment of one scientific system Preksha Meditation is done wherein the training is given in such a way that one can train himself.

4. Science of Living —In the form of a professional service

- “Training in Science of Living yoga” is a professional service whose purpose is to acquaint people with their personal capabilities and help them in their study of the system of development, refinement and awakening. With these, they can live a satisfactory life by coordinating own desires and abilities and social desires and abilities.
- Science of Living is one form of professional service which depends upon the mixture of the knowledge and skills. It helps in the development of person’s internal capabilities and drive away the obstacles.
- Science of Living is one form of professional service which is dependant upon the ancient wisdom of internal relations of factors of life and the scientific knowledge . It helps individuals as singles or in a group, so that they can achieve satisfaction and independence in the life.

1.8 Perspective –Point of view of Science of Living

Rules are attached to everything, some are known to us, some are not known. We do not know all the rules. Several rules remain unknown. As and when development takes place, unknown rules become known rules. Persons can use only those rules which are known. The mass of unknown is still untouched. Known is so little, while unknown is infinite. There are infinite rules of our life also. There are countless rules of development of life. We know very few rules; and as and when we progress further the limit of known also goes further.

There are many branches of education in the world of teaching. As and when new questions, curiosity and problems come up; new branches of education come up. There is a definite point of view in the solution of problems of each branch of education. Each one has its own perspective. There are aims and purpose of their study. They progress on and on by study and research in their aims and perspective. In course of time, that branch of education bestows a new perspective, with which individual and the society benefits.

Generally the purpose of perspective is to determine the point of view with which to look at the material for study within a particular subject. There can be many point of views to look at any happening. The student can have several point of views to look at the happening. the student studies the happening from one particular point of view. He concentrates on it. Then he can not make other point of views his subjects of study. This activity is the indication of the perspective of the student. Study done with a definite purpose of any subject or thing gives a definite direction. Because of multiplicity of point of views many traditions take birth to study a particular subject. These traditions are complementary and supplementary to each other. Many a times difference of opinion is seen in this relation. Which happening or which subject-matter should be studied within which subject, and why it should be studied within that? This question is not that important. But the important question is that the study of a particular happening, or a subject-matter should be done in which perspective or which point of view or in which context, keeping in mind. The study of a particular happening, or a subject-matter can be done by different branches of education; but their point of view, perspective and context will be different. Even though the subject-matter being same in different branches of education, the difference in perspective brings differences in the limits of those subjects.

There are many branches of education which study Life:— Biology, Psychology, Physiology, Environment science, Philosophy, Religion etc. This way many branches of education have tried to understand life from their own points of view. This way the happening in life can be understood and analysed from many points of view. This way every subject in its own extensive perspective bears the responsibility of explaining the life.

For example we can see that perspective of Biology is to study life of animals. That means a subject-matter of a biologist consists of the study of life of an animal from its to its end.. The perspective of environmentalist is balance of the environment. He studies a subject-matter as to what is its effect upon the environment. The study perspective of a botanist is plant and vegetables. This means a botanist studies structure, process, lifecycle etc. of plants. The perspective of Physiology is to study body. In it the physiologist studies the structure and processes within the body. The center of the study of Psychology is an individual. It gives more emphasis on the study of personality. In it, the Psychiatrist studies internal and external behavior and activities of a person. This way an anthropologist studies all the phases of life of primitive man. This is the perspective of anthropology.

Science of Living is studying and analysing the life in totally different perspective than the above. Science of Living is studying the life from a special point of view to determine how to develop values of life? How to have a balanced life? Which are those component elements that participate in the development and balancing of values? Which is that technique system or process that is helpful in the development and balancing of values? And in which way it cooperates? Such analysis and study systems are generally called Science of Living.

In this way we see that many sciences or subjects do the analysis of a happening or a subject-matter; but their perspectives of study are different. Man, society and his life is understood and analysed in many perspective. Economics study his economical side, Psychology his individual / mental side, History his historical side, Politics his political side, Anthropology his primitive life, Administration its administrative side, and sociology mostly its social side. Science of Living do the study in the perspective of development of values of life.

1.8.1 The meaning of perspective of Science of Living

Various scholars have done study of life from time to time. Many scholars have analysed his lifecycle, life-span, health, peace, and well-being from time to time. Bharatiya philosopher Acharya Mahaprnja attempted to explain, to make understand, the life in a distinctive perspective. He only for the first time made use of the word “Jeevan Vjnan” { Science of Living } in a special perspective in 1978. He attempted to establish this in the form of a distinctive and new subject in the education world.

It is not easy to define Science of Living, nor an universally accepted definition can be given. Many scholars have defined Science of Living based upon many premises. But it can be said that Science of Living does not consider one phase of life like the other branches of education, but it enlightens the whole life; and also for development purpose makes use of a special type of yoga system Preksha Meditation for training purpose.

Earlier we have given detailed explanation of definition of Science of Living. Here we understand the perspective of Science of Living in convenient way depending upon this defined analysis. In the perspective of Science of Living we study and give training in internal components of life of an individual. This creates one of that reality which produces those values of life like self-learning, self confidence and such others. These have great value in the life of an individual.

When we talk about the perspective of Science of Living, we mean we study the life in the context of human values, and not in the form of an historian, a psychologist, an economist or a politician.

This way Science of Living studies the life from a specific point of view. One side of perspective or point of view of Science of Living has within it valuable internal capabilities which are known to us as in the form of physical, mental, emotional, moral and spiritual, values. We study these. The other side of this point of view is that we study the scientific techniques which are capable of developing its skills.

This way it is not necessary that any one subject-matter comes under one particular subject. It is important that from which point of view we study that, and what is the reference of our study. This way because of differences in the point of views, we can study the same one thing from many points of view. This can be made more clear with

some examples. Take an example of a building. The botanist will study, how much wood and where it is used? What of type of wood is used? The economist will study how much it costs? At what cost it was sold or purchased? Was there any profit or loss? The sociologist will study it as a status symbol. Who is staying there? What is his status in the society?

A student of Science of Living will study from his point of view. He will study, how can the building help the development of human values. Is this building suitable for the technical exercise and teaching and training of Science of Living? Will it be possible to make study of internal capabilities? Which study can be done and which can not be done? This point of view is perspective of Science of Living.

One more example we take is that of the game of Cricket. There can be many perspective or point of view in the study of cricket. An economist will try to find how much investment will be required to organise this game? What will be the income if all tickets are sold? How much of profit or loss is possible? This is an economist's study of the game of cricket in economical perspective. An historian's interest no doubt will be in the history of cricket. He will show his interest in the origin and successive development of cricket. A politician will try to see with which nation the political relations can be improved by the game of cricket; or he will try to see if the selection of the captain of the cricket team is made because of his special political relationship. A psychologist can study mentality of the players or the state of mind of the spectators towards the players. A sociologist will study the arrangement or the set-up of the team of the players from the point of view of relations and cooperation, conflicts, competition, and depending upon the status and role of the players individually and as a whole. That is the perspective of a sociologist. A student and a trainer of Science of Living will study the following, for obtaining success in the game. How much is the development and what is the background of concentration, self-confidence, health, adventure, moral values, social values and emotional values in the players. The best way to understand the nature of Science of Living is to pay attention not only on his statement but also on what the student is doing and from this, it is known that the basic reason for variety of subjects is not the variety of the subject-matter, because all the branches of knowledge which are doing the study of life are the same one, the variety is only because of different points of view adopted for the purpose of study. This way the perspective of Science of Living is different from other branches of education because of its distinct view point.

In this way in front of Science of Living there is the life, definite point of view related to the values of life and desire to know. How can the values of life be developed?

How can the life be made healthy and balanced? How can you purify life? How can there be total development of life? How can a person live a successful and satisfactory life? etc.

1.9 Purpose of Science of Living

Purpose of Science of Living gets clarified by some of its definitions. Relation of Science of Living is with the understanding of the composing factors of the life and their training. Its relation is mainly with the internal state resulting from mutual interaction of composing factors of life of a person and with problems like deterioration of values of life in the society by the external circumstances and disintegration of personality. Purpose of training in Science of Living is to give training in all the composing factors, so that a person can get himself acquainted with his own internal capabilities. He can himself removing his own obstacles, can achieve his own all round development. Living with values of life he can make adjustment with the society in real sense. From the social point of view the purpose of Science of Living is to develop the character of an individual by purifying his behaviour by transformation in the feelings. This will enable him, by character building, moral faith, trust in non-violence and to improve human relations, to be established in society.

There are two main purposes of Science of Living – to make over all development of values of individual and society in life.

Training in Science of Living gives help to those people who do not have knowledge about the equipment and their use for development of their own capabilities and those who can not resolve their own mental and emotional problems. Purpose of Science of Living is not to make a person dependent on others, but contrary to that, to make

him conscious of himself. And to help him to defend against the realities of life and to help him in developing his own capabilities. The purpose of Science of Living is to help a person in refining and purifying those point of views, emotions and behaviour, which give birth to and encourage degeneration of character, split in the personality and bad arrangement.

Science of Living specially concentrate on those factors and elements which bring balance in the life. Those are, balancing of intelligence and wisdom, Sympathetic and Para Sympathetic nervous system, balancing of left and right parts of the brain and the balancing of the one who knows, with the world he knows. Science of Living tries to develop constructive energy of an individual and group, using Preksha Meditation Yoga system which brings balancing and knowledge of these elements. By which a person can live a purposeful, friendly and satisfactory life. The training of Science of Living also creates awakening towards the democratic principles, one's responsibility and duty. So that an individual can also become a good citizen. Like this many purposes of Science of Living rise to appear in front of us. —

1. To assist a person to understand the life and its component elements and to get him trained, so that the person can establish balance between his individual life and the social life.
2. To assist persons to increase their insight, wisdom and creativity so that the person can use his capabilities in living a life that is for human welfare and favorable to natural environment.
3. To assist a person to limit his necessities and develop his abilities, so that he can achieve overall and complete development.
4. To assist a person to have diagnosis and to get removed the inner individualistic {internal} and inter-individualistic {mutual}, problems related to adjustment created because of incomplete necessities of individual, of collective and of the community.
5. To assist a person to remove the mental and emotional problems connected with his internal world.
6. To assist a person to get free from his addictions like taking intoxicating drugs etc.
7. To assist a person to live a balanced, controlled, peaceful and healthy life.
8. To assist a person to maintain friendly relations, to develop sensitivity towards human problems, to remain firm by the moral values and to make the social behaviour undeceitful {trustworthy}, and friendly.
9. To develop capability for non-violent opposition against social injustice

1.10 Aims (goals) of Science of Living

The purposes of Science of Living are challenging work in the present times. In the present era, the attraction of the exterior atmosphere very hardly gives time to a person to look into his own interior. Therefore to obtain these purposes, the main aims of Science of Living are :—

1. To create /produce a spiritual scientific personality. Spiritual personality means to create a personality in whom the spiritual spirit is alive and who is conscious of himself and is also sensitive to others. Scientific personality means to create a personality in whom there is integrity, who is inclined towards experimentation, who is adventurous, who has balance of intelligence and wisdom..
2. To do scientific study and research in Preksha Meditation system.
3. To do study and research, the component elements of life by which the search continues for the refinement and development of learning {knowledge}, emotional, and constructive side of the life.
4. To produce trainers of Science of Living, who can give help in scientific way to resolve the problems in the various area of life. They can become partners in producing a distinguished healthy society of scientific personalities and values of life.

1.11 Summary

1. The name of this new branch of education which is developed from the viewpoint to raise the deteriorating level of values of life, is Science of Living. It is its belief that independent training and study is necessary at every level of education for the development of values of life.

2. There is development in every area of life because of continuous research in the field of science. But from the viewpoint of development of values of life, there is not much progress. On 2 March 1949, Acharya Shree Tulsi promoted / launched Anuvrata Andolan, This became the first step for the purpose of development of values of life. In the second step the Yoga system of Preksha Meditation got development by Acharya Mahapriya. He believes point of view and nature of a person can be changed. In the third step, on 28 Dec. 1978, the naming ceremony of Science of Living, the new branch of education was performed..
3. Yoga education, moral education, health education and education based on values are self contained in Science of Living. There is a possibility of producing a spiritual scientific personality by theoretical study and experimental practice of Science of Living. Science of Living searches the rules of life. There are seven main organs of Science of Living. They are, 1. Body {Sharir}, 2. Breath {Shvash}, 3. soul {Pran}, 4. Mind {Mana}, 5. Aura {Bhava: Abhamandal: Leshya}, 6. Karma. 7. Consciousness {Chetna}. And with training and refinement of these, the development of values of life is possible. Non-violence, Anekant, Anuvrat, and Preksha Meditation are included in the technique of Science of Living..
4. Science of Living is a subject of art and also of science. Their Capability of verification, decisiveness, and forecasting are found in the scientific study of Preksha Meditation and Yoga
5. There are three dimensions of the definition of Science of Living from its format viewpoint. Main components of life, equipment for their development and their use in various fields of life. Science of Living is also defined as tradition and process from the service point of view, in the form of art and science, and as a branch of education for livelihood.
6. In what way from various view points there is development of values of life in psychology, physiology, environment science, philosophy, botany? Science of Living is also studying the life from the same point of view.

1.12 Questions for exercise.

Essay

1. Explain the historical background of Science of Living.

Short note

1. How to define Science of Living in its entirety? make an analysis.
2. What is the purpose of Science of Living?

Short reply questions

1. What is necessary to understand Science of Living?
2. On what basis a person decides standards and values?
3. How many main parts of life are there?
4. What is the center of the study of psychology?
5. Who has tried to understand the life in a special context?

Objective Questions.

1. Together with the spreading work of Science of Living _____ also changed and increased.
2. Every _____
3. The central element of Science of Living is _____
4. Science of Living _____

13.0 Reference Books

- 1, Muni Dharmesh : Outline of Science of Living. Jain Vishvabharati Institute, Ladnun.

LESSON – 2

Fundamental Elements of Science of Living and Multidimensional Education System

Structure

- 2.1 Purpose
- 2.2 Preface
- 2.3 Fundamental Elements of Science of Living
 - 2.3.1 Body
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- 2.4 Multidimensional Education System
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 - 2.5.5 Relation between Science of Living and sociology
 - 2.5.6 Science of Living and Philosophy
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 - 2.5.8 Science of Living and Ethics
 - 2.5.9 Science of Living and education
- 2.6 Summary
- 2.7 Questions
- 2.8 Reference Book

2.1 Purpose

Dear Student,

There are many branches in the field of education . Each education branch even though different from each other is connected to many other branches of education. Science of Living is also related to many branches of education. Life is made up of many component elements.

In Science of Living, for its knowledge and training assistance of other branches of education is also taken. This helps the students to get complete knowledge of the component elements of life by Science of Living and they can be associated in its development. In this lesson you will know :

- Which are the basic elements of Science of Living ?
- What are the education field and subject field of Science of Living ?
- What is the relation between Science of Living and other branches of education ?

2.2 Preface

“First the knowledge then the good conduct” This has been eternal essence of Indian thinking. The door of the knowledge does not close after good conduct, know again do again—It ‘s always open. A person can touch the heights of human development. The subject of which we have no knowledge, we have no attraction in its performance. Ignorance is the worst thing. To know the truth is the challenge to evil. To strengthen the truth is step in the direction of destruction of non-performance. The inherent purpose of education is — To know the unknown and to establish the human being into good conduct. The essence of knowledge is good conduct.

In the training of education of Science of Living , it is also essential to understand life. There are so many such things in our life which are not known to us. We can not use them properly. We are ignorant of those inherent faculties. One medium to know these unknown faculties is—Science of Living. It is a search for the rules of life, by which we can know our capabilities and live a balanced and healthy life. The knowledge of component elements of life and the search for their mutual relationship are the basic elements of Science of Living.

2.3 Basic elements of Science of Living

What is life ? This is the very first and the biggest question. The first, because every thing is there if the life is there. Without the life there is nothing. All the activities of the life are there because of the life. End of the life means, end of all mental, verbal, and physical activities. The biggest, because those things which had value during the existence of the life will be valueless with the end of the life.

There are seven organs of life. 1. Body. 2. Breath 3. Vital Energy 4. Mind 5. Aura 6. Karma 7. Psyche

The name of the conglomeration of these seven organs is Life. Definition of life from any one angle can not be complete. It is essential to give attention to all these points for a complete definition and development. These organs could be accomplishing or could be hindrance. They could be cause of development or become obstacles. If these are trained then they become accomplishing, but if they remain untrained then they could become obstacles. The question is to train them, educate them. Therefore in Science of Living contemplation and experiments of Preksha Meditation are done on all these seven parts.

2.3.1 Body

The first component element of the life is body. The body is the first thing in front of a doctor. All the things are in the body,. Our body is very mysterious Today medical science has done many inventions. Very much has been found. But what is found is only a drop. Our world of the knowledge is very small. Ignorance is a big ocean. Man is inventing many things with his mind and sense organs. But the truth is infinite so only a few of its facets can only be seen. A doctor understands the body from medical point of view. He tries to understand both the nervous system and the endocrine system. But in the context of Science of Living one has to study the body and so the view-point changes. There are some centers in our body where the consciousness is more densely concentrated. This center is called ‘*chaitanya kendra*’ in the language of Preksha Meditation. Meditation exercise is done on these centers. To know the spiritual energy then one has to meditate on ‘*darshan kendra*’. If one wants to be balanced, disciplined and self-controlled then one should meditate on ‘*vishudhi kendra*’. To get free from addiction one should meditate on {ears} ‘*apramad kendra*’.

One can understand where in the body the centers for emotional transformation are situated, by studying the body in the context of Preksha Meditation. Exercise for emotional transformation is a spiritual exercise. Only after understanding mysteries of the body certain exercises of meditation are done , by which power of concentration increases and emotional problems get resolved.

There are six systems in the body : 1. Skeletal System 2. Muscular System 3. Dermatological System 4. Digestive System 5. Circulatory System 6. Respiratory System.

All these put together construct the human body. These systems can be trained. Their relation is not limited to physical actions only. They are very closely related to human behaviour also. Only the mind is not responsible for violence, sectarianism, excitement, peace and quarrels, friendship and enmity; the body is also responsible.

Implements for the physical training are : '*Asanas, Yogic exercises, Kayotsarg, and Body preksha amupreksha – exercise in suggestions and resolution.* "'

2.3.2 Breath

The second component element of the life is breath. Very little of breath has been understood. There are two parts of the brain, the right part and the left part. The right breath activates the left part. Exercises to balance the nervous system are practiced in Preksha Meditation. Many exercises of breath can be important for emotional transformation.

2.3.3 Vital Energy

The third component element of the life is vital energy (*pran*). The process of circulation of vital energy is very important process. The process of blood circulation is known to the health science. Vital energy is very fine element. It can not be perceived by any instrument, so it is unknown.. Health means balance of vital energy. When the vital energy is unbalanced man becomes sick. There are many people who have got them examined in medical institutes. The conclusion of the examination is that he is not sick. That person is saying, " Doctor is saying , you are not sick. But I am suffering a lot". Our reply to that, — You are not having that sickness which can be detected by instruments. Your sickness is that of unbalance. He performs exercises of balancing vital energy and he becomes healthy. Vital energy is subject of yoga. At present it is not included in the medical science. It is expected that science of vital energy will join medical science.

Vital energy is the main source of life-force. The body is managed by the vital energy. Breath is managed by the vital energy. Mind and speech are also managed by the vital energy (*manobal and vachanbal*). Balancing of vital energy arranges the whole life. Physical health gets upset if it gets unbalanced. The whole life system gets disorganised. The following are the devices in the Preksha Meditation to keep the vital energy balanced.

1. *Sharir Preksha*
2. *Taijas kendra Preksha*
3. *Vishudhi kendra Preksha*
4. *Samvruti shwas Preksha.*

2.3.4 Mind

The fourth element of the life is mind. Mental health is much more valuable than physical health. More unsteadiness of mind creates more problems. Concentration and steadiness of mind is solution for many problems. In Preksha Meditation several exercises are being done for the concentration of mind. There are three functions of mind; memory, visualisation and contemplation. All the three are necessary for life. When they reach the point of uselessness then the mental tension increases. With the exercise of concentration usefulness is regained. Its uselessness is terminated.

There are two stages of mind — restlessness and concentration.. Restless mind is responsible for failures and concentrated mind is the main gate to success.

The following are the implements for concentration:-

1. Long breath preksha – rhythmic long breathing
2. Systematic breathing control (*KUMBHAK*)
3. Vital energy center preksha
4. *Darshan kendra preksha*
5. *Animesh preksha*
6. *Vichar preksha*
7. *Amupreksha*

2.3.5 Aura – Bhav, Abhamandal, Leshya

The sixth component element of the life is *Bhav* (feelings) Mind by itself is inert. It is not self-operating. Its motivating element is *bhav*. (*samveg*). Mind is connected to the minute body. There is a minute body in the gross body. It is called "*taijas sharir*". It is an electrical body. *Bhav* is produced in the center of this body. *Bhav* is the

motivating and determining element. It influences “*chitta*” in the gross body. Through the medium of the brain “*chitta*” influences and directs all the processes of the life.

The criteria for purity and impurity of “*chitta*” is purity and impurity of “*bhav*”. Pure ‘*bhav*’ (reflects) holy pious *Abhamandal, Leshya*. Impure ‘*bhav*’ (reflects) dirty *Abhamandal, Leshya*. Success and natural satisfaction are obtained by positive ‘*bhav*’. There is no notable mention of ‘*bhav*-purity or *bhav*-medical treatment in Aurvedic science. *Bhavatmak* (emotional) transformation is the basic motto of Preksha Meditation. This means negative *bhav* ends, positive *bhav* is attained.

The basic support of mental health is *bhavatmak* health. The basic slogan of Preksha Meditation is freedom from ‘*vyadhi*’ (*physical sickness*), ‘*aadhi*’ (*mental sickness*), and ‘*upadhi*’ (*emotional sickness*). A person wants to live a life of peace. There are three obstacles in the way to peace; ‘*vyadhi*’ ‘*aadhi*’ and ‘*upadhi*’. Emotional sickness is cause of mental sickness and mental sickness is cause of many sicknesses. The very first in Preksha Meditation system is to pay attention to emotional health. (If) *Bhav* is healthy then mind is surely healthy together with the body. Exercises for emotional health purity or for *bhav* are :—

1. *Leshya meditation*
2. *Anupreksha of friendship*
3. *Anupreksha of compassion*
4. *Anupreksha of tolerance (forebearance).*

2.3.6 Karma

The sixth component element is ‘*karma*’. Whatever happens in the life does not happen accidentally, without cause or as a result of circumstances only. Some happenings can be influenced by circumstances but for most of them there is a cause behind it that is *karma*.

Some diseases are result of *karma*.. Philosophy of ayurveda is not connected to the soul, therefore it does not recognize the principle of *karma*. It is surprising that the medical scientists the inventor of each cell of the body and the biochemist could not progress in the invention of the soul. The first form of search for soul is the search for *karma*. Does not it mean that not recognising *karma* is not recognising one of the dimension of medical treatment?

Karma is reaction of human vigour / valour /working. Present working is called vigour and working of past is called *karma*. *Karma* is one, the most influential element effecting the life. We can not deny the acceptance of this invisible power. And we also can not accept it as the most superior one. It can be transformed. The following are the functions for transformation. : —

1. Meditation without thoughts or without alternatives / options.
2. ‘*Apaya Vichaya*’
3. ‘*Vipak Vichaya*’
4. ‘*Leshya meditation.*
5. ‘*Chaitanya kendra (psychic center) meditation.*
6. ‘*Jap*’ (*chant*)

2.3.7 ‘*Chitta*’ (Psyche)

The seventh component element of the life is ‘*chitta*’. The soul is a sun of knowledge. Thousands of its rays of light of knowledge brighten and enlighten the life. One of the ray of light of knowledge is *chitta*. *Chitta* is influenced by our consciousness and it influences our gross body. It manages every activity of life, that of body , speech and mind through the medium of brain or nervous system and controls them. The purpose of Preksha Meditation is purity of *chitta*. The covering over the consciousness wanes away and the dirt of passion does not enter. A person can save himself from addiction, crime, and unwarranted violence.

The implements for purification of *chitta* are :—

1. ‘*Chaitanya kendra (psychic center) meditation*
2. Experiencing a moment of passionlessness
3. “*samayik*” — Experiencing pure consciousness
4. Meditation without thoughts—*nirvichar preksha*
5. Experiment of becoming only “*knower-seer*”. *Jnata-drashta*
6. *Bhavkriya*

To understand innumerable mysteries of life and to bring in transformation in the life to study the influence of Preksha Meditation on these seven element components with scientific instruments and psychological experiments is the purpose, the goal and the viewpoint of Science of Living. To understand the life as a whole giving attention to the said seven centers and to endeavour for its refinement is the first step of development of human values.

Many types of activities take place in human life produced by the combination of breath, pran, body, mind, *bhav*, karma and consciousness. These create favourable or unfavourable influence on these component elements. The technique of yoga is such a process which is dependent on the internal relations of pran, *chitta*, mind and *bhav*. This creates positive influence on these component elements. Training of all the component elements is possible with this yoga meditation. With such training they are getting properly purified move forward in the direction of over all development. One of the special system of yoga only is Preksha Meditation. Preksha Meditation is a basic unit included in the study of Science of Living. In this way the several directions of the study included in Science of Living are as follows:—

1. Study of component elements separately and in composite form with ancient knowledge and modern science viewpoint.
2. Study of Anekant (Non-absolutism), non-violence, Anuvrat, and Preksha Meditation and development of study and training expertise for the development of component elements
3. Study of the problems in those fields, for the purpose of giving help in the different fields of life through training of Science of Living.

Which are the main elements of life? On this question at different times and with different viewpoints thoughts have been presented. Acharya Mahapriya has expounded in the seminar on Science of Living that man is living life on seven states. These seven states are; 1. Body 2. Breath 3. Vital Energy 4. Mind 5. Aura 6. Karma 7. Psyche. These seven states are included in the present syllabus (Science of Living post-graduate syllabus 2000-2001) in the form of main elements of Science of Living, keeping in view the human life and the state of life.

We saw in the above discussion that the seven elements are determined by viewpoint of all the definitions of the life. 1. Body 2. Breath 3. Vital Energy 4. Mind 5. Aura 6. Karma 7. Psyche. When we look at the state of human life, a different perspective is seen.

2.4 Science of Living : Multidimensional Education system

2.4.1 Study field of Science of Living

There should be a definite and special study field of Science of Living. If it is not done so then its form will become more uncertain. It will be then lost in the form of the study of Physiology, Psychology, Mental therapy Dietary (nutrition), etc. In that circumstances neither there will be any separate existence nor any special importance of Science of Living. Therefore Science of Living has to be made special.

Any subject can be studied in three ways — 1. Study of its outer form 2. Study of its internal substance and 3. Study of its use.

Outer form deals with form, shape, type etc. Internal deals with internal construction or component elements. The third deals with how and where that thing can be used. For example various shapes and size shows the external form of a pot. Steel, silver, mud, brass are the component elements. The uses of a pot includes storage of water, grains, oil, ghee, etc.

Similarly the study of Science of Living is also done in three ways. — (1) Study of its external form. This includes the experimental system of Preksha Meditation of Science of Living and its scientific study and research. (2) Internal study includes basic elements of the life. Preksha Meditation is based on the internal relations and rules of the basic elements. The seven component elements. The study is done in the context of ancient and modern science. (3) The study of uses of Science of Living — The study and the training in different fields of life such as Education, Medicine, Administration, Government etc., for the development of values.

2.4.2 Subject field of Science of Living

The meaning of field of a subject is the possible area or limit within which the study of the subject can be extended. There are many branches of education in the world of education. Each one has its own history of origin; definite circumstances and reasons. After the origin, the questions like; what should be taught? What are its limits? are the thoughts by the scholars. They do their own presentation. That makes the subject to develop well and to become competent.

Science of Living is also a new subject in the world of education. Its birth has taken place to reestablish/rehabilitate the degraded values. From scientific viewpoint the reason for the degradation of values is internal biological unbalance. Education in yoga is used to remove the biological unbalance and to reestablish/rehabilitate the values. Yoga education influences the whole life. The true knowledge and the study of Yoga education is the special knowledge to understand and improve the life. It is an empirical science based on experiments. Therefore its name is in the form of life. Thoughts are going on in the matter of its subject field. There are limitless possibilities of its development. This subject helps, in balancing the life, in understanding the internal capabilities and elevating them, to acquire the expertise of using them. So it is important to think what should be the area, the field of this subject?

Preksha Meditation is a modern version of yoga learning. It is one of those spiritual processes in which the minute rules of life are utilised. Using that as a medium, attempt is done to obtain the superior values of life. Therefore the followings are included to understand, to study and to help others in Yoga learning and Preksha Meditation. Study of history, types, branches and sub-branches of yoga learning and historical development and extensive study and practice of Preksha Meditation.

Yoga learning / education has been going on (prevailing) in India for at least five thousand years. In its background one can see well-thought and researched life. Special knowledge (science) of life is obtained. Yoga learning is dependent upon basic elements of life and their internal relations. Therefore it is necessary to know the mutual relations of basic elements to understand yoga education. This gives an insight to understand life. So all these are included in the Science of Living.

The purpose of Science of Living is to search for the solution for the problems such as degradation of human values. So the study of problems of eternal values should be done in Science of Living. Food (*roti*) is not the only original problem of human life. The basic problem is how to obtain it? Man is the only animal who not only thinks to obtain *roti*; but also thinks to obtain it without giving trouble or pain to others. He obtains *roti* by working for it. He will use only his part and will not misuse. If this faith, trust or values were not there in the human life and were not developed, then there would not be any difference between the animal life and the human life. The human life is supported by this faith and values. These are essential to make the life balanced, collected, satisfied and successful. So Science of Living together with *roti*, contemplates over those values that differentiate between an animal and a man. It gives importance to its dependence and training by which an individual, the society, the nation and the international life can become healthy, prosperous and meaningful. For this Science of Living includes special study of eternal values like Anekant (Non-absolutism), nonviolence and restrained lifestyle of Anuvrat. All thinking, usage and behaviour cannot become subject of Science of Living. Only those which are helpful in obtaining the values of life can become so. They are helpful in understanding the life.

2.4.3 Science of Living : Special science or general science

Two types of thinking are there with reference to subject-field of Science of Living –

1. Science of Living should be special science
2. Science of Living should be general science

Science of Living can remain pure if purposes of other sciences are not repeated in its study. Its rules and techniques are different than other sciences. It has its own uniqueness. But the argument from opposite side will be that, there are several sciences which study body, mind, etc. like Physiology, Psychology etc. Then what is the uniqueness of Science of Living? How to accept it as an independent subject?

Yes, many sciences study body, mind, etc. but none of the branches of education study the life as whole and its values in the context of modern science and ancient learning. The other sciences like Physiology, Psychology,

medical and diet sciences etc. study only one particular side of the life. At present there is no education branch which study all the sides of the life. Therefore Science of Living should be made a general science. In every education branch related to life there are some common line of thinking that represents different sides of life. They help in understanding the life properly. Therefore Science of Living should study these common specialties which can be helpful in establishing human values of life.

Each education branch has its own special viewpoint. That education branch develops according to that viewpoint. A person's life-style is shown accordingly. There are their own values in the background of each life-style. That gives the life its meaning and significance. Study should be done by understanding those view-points of Science of Living and to give them meaningful structure in the direction of solutions for the problems which are spreaded in the present life-style.

One of the main function of Science of Living is to study ancient and modern and philosophical and scientific convictions of all the elements which are related /connected to life and to search for their coordination. And also together with that, to find out the original elements which give meaningful and fruitful direction to the life and to generalise them. This way, establishing Science of Living in the form of general science so that ancient and modern and philosophical and scientific convictions are properly coordinated. Success is obtained in understanding and making Yoga-learning widely useful.

From the view-point of making use of yoga-learning to understand the structure of elements of life, to know their internal relations and their balancing, purification and development, it will not be proper to say that Science of Living is only a general science or a special science. For example every one knows that in one aspect, Biology is a collection of many sciences. In it each science is clearly a special science. But we can not deny the fact that above all these special sciences, there is also a general Biology. This Biology is a infinite treasure of general conditions of the life. In this way in Science of Living also there are many special sciences connected to elements of life. In this form, the Science of Living is like a collection of all the science of elements of life. In another sense it itself is a special science.. It has its own special purpose — to search a solution for the problems of human values. It has its own system— Preksha Meditation. It has its own special function. —search for mutual relations found among other sciences and to give explanation for general specialties of relations by which, manifest the secretes of yoga learning and other well developed systems for the development of values of life. This means that Science of Living is studying the ancient and modern/ new truth relating to the elements of life and establishes mutual relations. It helps solving the problems in different fields related to human life

2.4.4 Relation of Science of Living with other branches of the knowledge

All the branches of knowledge and the sciences are related to each other. They have several common beliefs, common difficulties and some common conclusions and equalities which make them equal. Even then there are differences in their viewpoints, fields, manner of working, nature, etc, because of which they are unequal and independent. In the evaluation of relation of Science of Living with other branches of the knowledge, wherein the equalities are explicit, the differences are also clearly seen. This makes it easy for the students of Science of Living to understand its specialties and the framework .

Branches of the knowledge can be divided into two parts. The ancient branches of knowledge and the modern. branches of knowledge-science . The ancient branches of knowledge include Philosophy, spirituality, religion, yoga, ayurved, sarvodaya science . On the other side the modern science includes social sciences and natural sciences. Social sciences include sociology, psychology etc. Natural sciences include physics, chemistry, Biology, botany, etc. In natural sciences the subject matter studied are natural happenings.

While in social sciences, social happenings in society, social relations, human behaviour, human activities, etc are studied.

What are the central subject matter of ancient branches of the knowledge? If we pay attention to that then we find that the study was concentrated on the life and how to free from miseries of life? The modern. branches of knowledge concentrates on development of resources of happiness and prosperity with the knowledge obtained

from the study of natural and social happenings. In ancient times the knowledge was connected with the life., thereby measures for freedom from miseries and sufferings were invented and traditional methods of meditation and yoga for the spiritual development came into light. The main reason for the miseries and sufferings were understood in the form of internal imbalances. In the background of the modern branches of knowledge, lack of things is believed to be the reason. Therefore they are used to create resources together with development of the knowledge. As a result of that, today, there is abundance of material (things), but the life is getting disturbed and upset. Today the expectation is that the knowledge-science are connected with life.

Science of Living is a new branch of education. Its function is to connect the modern science with life. It is connected with all branches of science which are connected with life. Science of Living is an experimental system which has its source in ancient branches of the knowledge. It is also related to social sciences and natural sciences; because these branches are helpful in scientific observations and doctrines. Thus it can be called general science. So the nature of Science of Living is different than the other branches. Let us once-more think over the subject matter of Science of Living before we know what is its relation with other branches.

1. Science of Living is a science to study life. Other sciences study certain creative/ formative specialties, while Science of Living studies both creative and determining sides of complete life.
2. It is not proper to say that Science of Living is union of other sciences. Like other sciences it is an independent science. Science of Living studies all types of components of life such as *pran, sharir, (body), indriya (sense organs), mana (mind) buddhi (intelligence), bhav, and chetana (consciousness)*, which are not in the area of other sciences.

Science of Living in the context of modern science is scientific study and practice of ancient experimental practice of meditation and yoga. The life becomes balanced when the experimental practices which are enhancing the human values in life become part of the life. The scientific doctrines should be explained by joining them with the life and the lifestyle develops in its light. Practice / behaviour is the essence of the knowledge. The combination of the knowledge and behaviour is the cause of freedom from suffering. So for those who wish freedom from suffering and peace in life, mere knowledge or only the practice / behaviour will be incomplete. If we believe that with the abundance of means of livelihood and development of science, the life can be peaceful and balanced, then that will be half truth. The complete truth is that, that along with the science it is expected that attention is given to the behavioural side, the value side, the emotional side and the mental (psychological) side also. Science of Living gives importance to overall scientific study and practical training of both the sides of life— livelihood and peace.

2.5 Science of Living and other branches

Science of Living can be divided into four parts according to its purpose, basic element, means and field of practice.

1. Education branches related to values — Philosophy, Religion, Ethics, sociology, etc.
2. Modern branches of education related to basic elements of life — Science of Living , Biotechnology, Physiology, psychology, etc. Ancient education branches like Ayurveda, Indian Psychology, etc.
3. Branches related to Yoga education — Patanjali yoga, Bauddha yoga, Jain yoga, Tantra, etc. Modern yoga system like Preksha Meditation and other meditation systems. Modern research procedures for doing research in yoga.
4. Branches of education related at individual and social level to behavioral utility and application of Science of Living point of view — Self-discipline, Personality psychology, Education, Medical science, Administration, Criminology, Defense, etc.

Education branches related to Science of Living can be mainly divided into the following parts from convenience view-point.

- | | | | |
|---------------------------|---------------------|----------------|-----------------|
| (i) Natural science | (a) Physics | (b) Biology | (c) Physiology |
| (ii) Behavioral science | (a) Psychology | (b) sociology | (c) Environment |
| (iii) Determining science | (a) Philosophy | (b) Logic | (c) Ethics |
| (iv) Applied science | (a) Medical science | (b) psychiatry | (c) Education |

2.5.1 Science of Living and Physics

Science of Living is not visibly /explicitly connected to Physics. Even then the belief that is getting stronger because of modern research and inventions that without understanding the mysterious consciousness (chetana) the truth of nature can not be understood. There was a time when it was believed that Physics is science of material. Today in fact the inventions have gone so far that material has not remained material. The expedition has reached much ahead of atomic particles, waves, energy and void. Physics scientist are moving towards consciousness (chetana) . Today the physicist is not in a position to say anything about consciousness (chetana) and spiritual truths. But today they feel that this is the direction for future. No doubt, the knowledge of rules and principles of the Nature given (disclosed) by the science of physics which has enabled to harness the natural energy and power is the story of victory over the Nature.. As a result , today, man can go across the oceans without any fear. Science of Living is making efforts in the direction of making life balanced, healthy and successful by searching the rules of 'chetana' and thereby controlling its energy and power. This way Science of Living is indirectly related to Physics. In future there is a possibility that this relation may become more intimate because to study and to make experiments 'chetna' is the central element of Science of Living.

2.5.2 Science of Living and Biology

Inventions of evolution scientists like Darwin and Spencer have proved that the life has relation with the elements of Science of Living. According to Darwin each living being has to fight for survival and the survival of the fittest is the rule of the nature. But this rule has partial truth, because it applies only to animal world. In the human world the weaker are protected and mutual cooperation is seen in place of fight. The best of the intelligence survive and not the best (strongest) of the body. But it is indisputable that the structure of human body is an important component to understand the human life. To obtain balanced development and success the understanding of the rules of the body proves to be very helpful.

Science of Living is training for the development of values of life through the medium of formal education of yoga. One of the main component of life is body. Biology and the knowledge of the body are very helpful to understand the influence of Preksha Meditation and Yoga on the body and the scientific basis of the values. Physical values and physical development are included in the values, together with moral, psychological and emotional values. Biology studies activities of living animals. It studies the origin and biological development of human beings. It describes the specialities of their races, procreation, physical and individual. And it explains the principles of their modifications / transformation according to the environment. Darwin's theory of evolution is an example of biological principles. Therefore the scientific definition of physical, psychological and emotional values can not be done without the knowledge of biological principles.

There is an intimate relationship between Science of Living and Biology. But only with the definition of the values or the knowledge of their biological relations development of values is not possible. For that technical development that is, experimental study is required. Experimental study is the speciality of Science of Living. This is not a subject of Biology.

The field of Science of Living is Human life. The field of Biology is all physical and biological activities. Biology studies all creatures. It studies human-being also as a creature only. Science of Living studies the internal side, his internal relations and capabilities. And helps in the training of Preksha Meditation and Yoga. It is clear that Science of Living and Biology even having relation, they are independent sciences and only helpful to each other.

2.5.3 Science of Living and Physiology

Science of Living is an experimental system for the development of values in life. Physiology is science of body. It studies breathing, blood circulation, activities created by endocrine glands and natural processes. These activities and the processes influence the physical, psychological and emotional values. There is a saying, "healthy mind in healthy body" .Body is the first instrument for religion. That means the first medium of the development of values is—body. Therefore it is natural for Science of Living and physiology to have close relations. Mutual relations are observed in psychological and emotional values together with physical stage. Emotional values like peace, piety have intimate relation with physical feelings. If one of them exist the others can be observed..

The body – the physical feelings only shows “what is”. But do not show what kind of training should be given to obtain the physical, psychological and emotional values and to keep it healthy. The study of physical activities certainly does help to understand the training system of Preksha Meditation and Yoga and the resultant effects on the body.

But these two can not be believed as one. Therefore Science of Living is not a part of Physiology. They have their own different fields. The field of Physiology is physical activities. The field of Science of Living is the development of internal capacities of the whole life and its training. The view-points of Physiology and Science of Living are different. Physiology studies various physical activities separately. Science of Living studies the life as a whole from the view-point of development of the values and also gives training for that.. In this way the difference between Science of Living and Physiology is clear.

2.5.4 Science of Living and Psychology

Even though the relation between Science of Living and Psychology is very close, still there is a limitation. Science of Living is training in Yoga. But the minute rules of life which are related to mind, ‘*bhava*’ and ‘*chetana*’ are basis of Yoga. Psychology being a true knowledge shows the process of our complete mental (internal) life. Psychology shows what is the process behind wishes, opinions, intelligence, inner soul and resolution in the form of motivating the life behaviour. Psychology also shows what is the effect of the conduct full of anger on the body. In other words Psychology presents a complete picture of “what is”. It is therefore clear that to understand Science of Living the knowledge of Psychology is essential. But the fields of both are different. Psychology studies the knowledge, ‘*bhav*’ and resolution. While Science of Living studies minute rules of ‘*pran*’, body, sense-organs, mind, intelligence, ‘*bhav*’ and ‘*chetana*’. And also pay more attention to the training of Preksha Meditation and yoga based on them.. Psychology being a true knowledge studies “what is”; while Science of Living pay attention to “what should be” and also on training in “how it can be”

2.5.5 Science of Living and Sociology

There is very close relation between Science of Living and Sociology. Proper management of social administration and socialization is not possible without development of values of human life. Therefore without understanding the usefulness of values in proper management of social administration, development of desire to develop values in individuals is less possible. This way both the sciences are complementary to each other.

The study of society is an important area of Science of Living. A sociologist mainly studies new society and is interested to understand groups, administrative establishments, inter-group relations, social restrain (control), norms (standards) and values. Because man is a social animal, his whole life is spent as a member of a group. Established values in the human life has a big role to play in keeping good the management of social administration. So the study of Sociology is essential to understand the behaviour of man, establish the values and to understand socialisation,. social transformation and social restrain (control). Despite existence of close relationship between Science of Living and Sociology, there is ample difference. The view-point of Science of Living is the training in development of values and scientific study of training system. . The view-point of Sociology is to do formative study of values and not to make training system for its development. Study is given importance in Sociology, there is no development of training or technique of any experimental system. Sociology studies social importance of values.

In Science of Living the unit of training is an individual. In sociology mass (group) is considered as an unit. Science of Living gives training for the development of individual’s internal capabilities. Sociology gives stress on social surrounding for transformation of an individual. Systems adopted by Science of Living and sociology are different.

2.5.6 Science of Living and Philosophy

The aim (goal) of Philosophy is to search for the value of the values meaning the ultimate truth. In Philosophy we study the universe as a whole. All the problems of human life are included in that. For example, What is the form of human life? What is its essence element, soul or intelligence or sense-organs or body ? or are all these soul? Then is the soul immortal? Then in which form the validity of rebirth can be accepted? Without getting solutions to these

questions moral ideals, that is values can not be established. And even if they are established then its validity will be a question mark. Further we will see that different philosophers have expounded their own theories and systems of Yoga. Only one reason for these differences is dependent upon these philosophers' philosophy of life. Establishing values is also dependent upon the Philosophy. So the establishment of values and the selection of implements for their procurement, both are dependent upon the Philosophy of life.

In this way, sociology looks at the facts (reality) and values systematically and in all forms. To look at things in their whole form is the Philosophical view-point. In it, every thing is looked at in the background of the whole universe. Science of Living is a system for development of values of life based upon Yoga. Philosophy helps determining the values and to understand its importance.. This way, life and its component elements are given important place in the deliberation of truth in the Indian Philosophy. For example, true form of soul and its various states are seen in details in the deliberation of Philosophy. To know the relation between Science of Living and Philosophy it is essential to know the (distance) difference between them. Otherwise some people will believe Science of Living as Philosophy only. Even though there is a close relationship between Science of Living and Philosophy, Science of Living is an independent study. The differences are as follows:—

1. Difference in the field: — Human life is the field of Science of Living. Philosophy includes physical side of all sciences.
2. Difference in the nature:— There is difference in the nature of Philosophy and Science of Living. Because the nature of Science of Living is scientific in spite of being philosophical. It does not stop at only at ideology or theoretical discussion, instead it gives emphasis on training and scientific research.. One of the purpose of Science of Living is coordination between spirituality and science.
3. Difference in the view-points :— View-point of Philosophy is complete and coordinating. View-point of Science of Living is limited to human life, in spite of being complete. It is an experimental training and from research point of view is analytical and limited.
4. Difference in systems:— Science of Living uses for training in perceptions (empirical) scientific systems like contemplation, symptomatology, logic and natural instinct etc.. Philosophy does not use scientific systems for research of the ultimate truth.

2.5.7 Science of Living and Logic, Cosmetology and Ethics

Science of Living is training in Preksha Meditation and Yoga for reestablishment of values. The search for values is done through Logic, Ethics and Cosmetology. These three are ideal determiners. Logic searches for the rules of law, Cosmetology fixes the standards of cosmetics (beauty) and Ethics looks for auspiciousness of conduct. The ultimate resultant of thought is in the truth (satyam), the ultimate resultant of feelings (emotions) is in beauty (sundaram) and the ultimate resultant of determination is in 'Shivam'. This way all three are related to Science of Living. Logic is science of thoughts. In this science the contemplation is over the rules and the tests of concept, judgement, inference etc. Science of Living is also doing study of logic, judgement etc. in the form of important capabilities of life and for the purpose of its development is giving training in Preksha Meditation and Yoga and also doing scientific research.. But the followings are the basic differences between Science of Living and Logic :—

1. Difference in nature — Logic is only a regulating /restraining science, while Science of Living is together with regulating science and also a practical science.
2. Difference in the field — the field of Science of Living is very much wider than that of logic. Logic is only related to thoughts. It has no relation with other internal capabilities of life. Science of Living concentrates on more and balanced development of all internal capabilities
3. Difference of view-point — View-point of logic is regulating. View-point of Science of Living while being regulating is also practical.

This way both even being complementary are independent sciences .

2.5.8 Science of Living and Ethics

Deliberation of Ethics gives a new direction to ideals, welfare and character. The problem of Ethics is how to socialise these individual auspicious objectives and conduct? There is conflict between the interests of an individual and those of the society. That is why ethics looks for social welfare that is acceptable to all. It determines which options we should accept. Science of Living also points out which type of options are suitable for balance in life. Together with that, it also shows what type of practice (style of living) should be done to maintain those options.

Science of Living is training in socialisation of values. MacIver has well said that a society can not be understood without understanding its values. Different institutes and trusts are result of some values. Healthy and stable morality can be supported on some universal spiritual principle. Ethics and Science of Living put stress on internal side of human behaviour. This way they are subjective. We have to keep in mind certain differences between them, even accepting very close relation between the two.

1. Difference in nature— Science of Living is a practical science and Ethics is an idealistic and regulating science.
2. Difference in the field — The field of Science of Living is far more wider than that of Ethics. Function of Science of Living is training in determination, knowledge and feelings, all the three. Relation of Ethics is only with determination and the study of process of determination..
3. Difference of view-point — There is difference between the view-point of both Science of Living and Ethics. Science of Living studies moral truths from its training view-point while Ethics studies the truths only from the moral view-point.

2.5.9 Science of Living and (science of) Education

Naming of “Science of Living” is the result of making practical use of Anuvrat and Preksha Meditation in education. So there is a close relation between education and Science of Living. Function of education is to develop capabilities. Science of Living is experimental training in Preksha Meditation and Yoga which are forceful tools for development of capabilities. Therefore Science of Living and (science of) Education has direct relationship.

According to John D. V.— “ Education is not something that is to be burdened upon youths and children; instead it is development of those skills and capabilities a human child is born with”. The function of education is to develop internal possibilities of a man. Gandhiji said, “ Education must take out the whole man contained in a boy or a girl. And no education can be true , if it can not produce an useful citizen; (or) can not make a complete human out of a boy or a girl. “.

This proves that the goal of education is development. The same is the goal of Science of Living. From this view-point both have similarity. But today if we look at the education we find its nearly 80% are involved in intellectual development and about 20% are involved in development of physical development. There is no syllabus in the education world for the emotional and mental development and not also that type of training. Science of Living gives more importance to the experiments on emotional and mental development through Preksha Meditation and Yoga training together with gives attention to physical and intellectual development.

Science of Living is complementary to present education. The difference between the two is that, education through the medium of all the branches of education gives training in economical (financial), social, and political sides of life , while Science of Living makes good the training of individual and social side. The goal for both is all round development of an individual and creation of a complete man.

2.6 Summary

From the above deliberation it is clear that Science of Living is doing study and training in philosophical, experimental and practical side of Preksha Meditation and yoga for the purpose of development of values in human life. we also saw the difference between learning and study and principle and practice . From this view-point there is a limit to the field of Science of Living . But thinking over the results of Preksha Meditation and Yoga, it becomes clear that this is a technique for development of all the qualifications and faculties of human life. For example, with the practice of meditation, all the sides of an individual, physical, mental, psychological, intellectual, emotional and

spiritual are developed. It is true that only theory and sermon reaches up to the brain and stops there. It can induce internal inspiration but that is mostly temporary. On the other side the practice goes further and influences our endocrine system and helps making basic permanent transformation. Life is an entirety. It can not be divided into only physical, psychological, emotional and spiritual parts. So to limit the education only up to physical or intellectual development is an indication of imbalance education system.

Intention is that to concentrate the attention on the whole life and all its phases, develop its training skill and to make ready trainers, are the functions of Science of Living. Therefore Science of Living is not only related to various sciences and learning because it can not neglect the modern science and different branches of education for understanding the scientific form of meditation and Yoga training.

The various branches gives us proper knowledge. It is the function of Science of Living to see how much helpful this knowledge is in understanding the values of life and Yoga and meditation. Science of Living, Physiology, Psychology, Indian Psychology Parapsychology etc. give (explains) the realities of basic component elements of life. It is the function of Science of Living to evaluate these realities from view-point of complete development of life.. Thus Science of Living is related to all other branches.

1. All the activities are only because of life. In absence of life things are valueless. 1. Body. 2. Breath 3. Vital Energy 4. Mind 5. Aura (*bhav*) 6. Karma 7. Psyche (chetana) are the component elements of life. When properly trained they are helpful in the development of the life; otherwise (they become) obstructions. Science of Living is an organised undertaking for training them. 2. Science of Living studies the component elements of the life and their internal relations. Ancient and modern, and philosophical and scientific provisions of all the elements related to the life are included in Science of Living . The central element of ancient education branch was, how to get free from miseries? . The central element of currant education branches is, — how to development resources for wealth and happiness? In Science of Living study and practice of values of life and yoga education for their development is done in special manner. The main branches related to values of life are — Philosophy, Politics, Cosmetology and Sociology. From study view-point the branches of Yoga education are — Patanjali yoga, Bauddha and Jain yoga, Vipashyana, *Bhavatit yoga*, and Preksha Meditation. In Science of Living the study of society is also an important area. Science of Living studies the complete life in both formative and “*niyojak*” manner. 3. Science of Living is also related to Physics and Biology. The unit of study is “a person” . Philosophy is also directly related to Science of Living. But the nature of view-point and systems are different. Science of Living is also intimately related to Education system. Science of Living completes the gap of emotional development in present education system.

2.7 Questions

Essay

1. Define the basic elements of Science of Living.

Short notes

1. Explain in short the subject area of Science of Living.
2. What is the relation between Physics and Biology.

Very short questions

2.8 Reference Book :

Jeevanvijan ki rooprekha

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LESSON-3

Utility of Science of Living in Personality Development, Education and Medical Science

Structure

- 3.1 Purpose
- 3.2 Preface
- 3.3 Utility of Science of Living
 - 3.3.1 Indianisation of Education
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- 3.5 Science of Living in Personality Development
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 - 3.6.2 Science of Living syllabus – State-wise position
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- 3.7 Science of Living in Medical Science
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 - 3.7.7 Preksha Therapy Research Scheme
 - 3.7.8 Preksha Therapy Research with AIMS New Delhi
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 - 3.7.10 Science of Living in Medical Profession
- 3.8 Summary
- 3.9 Questions

3.1 Purpose

Dear Student,

- As the theoretical side is more in present version of education, there is absence of spiritual / religious and moral education. The result of this is dislike towards self-dependence, unemployment, lack of national spirit etc. Many Indian thinkers have done many attempts, have put in lot of efforts to make stronger Indianness in education. Yoga learning is India's ancient learning. Joining Yoga learning with education can make solving many problems easier. Science of Living is a branch of education representing Yoga learning. Today, demand for Science of Living is increasing in all spheres of life. Experimental program of Science of Living and in the camps, organised in different countries, individual /personal experiences of thousands of people have demarcated the need of Science of Living in different areas and the transformation seen in individual. In this lesson you will know about :—
- What is the usefulness of Science of Living in Indian education ?
- What is the spread of Science of Living?
- In which way /manner Science of Living is helpful in personal development ?
- What is the usefulness of Science of Living in the field of education?
- And what is the usefulness of Science of Living in medical field ?

3.2 Preface

From historical view-point it is seen that from ancient times, giving and taking of education is related to religion. With passing of time when orthodoxy, blind-faith and worshipping increased, the scientific revolution was born in western world. There were talks to separate the education from religion. Education institutes developed independently / separately. When English people came to India, that time they put into the constitution provisions to separate the education from religion. Not only that, they had their own priorities of needs, language, literature and culture. They gave the education such a form that was more theoretical. This was to generate a class of intellectuals to suit to their requirements. There was no specific place for respect to labour or for training in self-dependency. As a result of this the following problems got created :—

1. Absence of religious and moral education in education syllabus.
2. Deterioration of moral values in public / people life..
3. Indifference towards self-dependency and religion.
4. Increase in unemployment
5. Increase in non-discipline
6. Lack of affinity towards own culture.
7. Decrease in national spirit.
8. Inclination / attraction towards materialistic culture.

3.3 Usefulness of Science of Living

3.3.1 Indianisation of Education : Even before independence attention of Indian thinkers was drawn to these problems.

They did welcome the education institutes and scientific knowledge but they also protested against the drawbacks/ shortcomings in them. Among them, notables were Maharshi Dayananda Sarasvati, Swami Vivekanand, Raja Rammohanrai, Maharshi Arvind, Mahatma Gandhi, Acharya Tulsi. They accepted the thinking of developing education institutes depending upon Indian culture, hard work and self-dependency according to Indian expectations and also gave a concrete form. But even with that, there was no noteworthy transformation in the direction and condition of the whole education system.. There was not much success in finding solutions to these problems from elimination view-point. In these attempts of the great men there was capacity to awaken interest in Indian culture. But there was no experimental training which can bring about steady and permanent interest in the child. Basic

transformation in the foundation could not be achieved. So the present condition of the education system is so helpless that it can not give permanent solution for the above problems. Education Institutes in quantity are increasing very fast but from quality view-point they are not giving expected results. In this time there is need for original thinking and organization that can reach up to the roots of the problems and resolve them.

3.3.2 Question of Education and Religious education : Fortunately Indian culture is so much enriched, its thinking, its discipline and the things produced by them are capable of giving solutions to the present problems. Today there are many religions, many sects and many traditions of worshipping in the country. It does not seem possible to give importance to any one particular tradition of worshipping or to accept the collection of all. Acharya Tulsi specified three forms of the religion.— Spiritual, moral and worshipping. The systems of worshipping are different in all the religions. Morality is accepted by all religions. Spiritualism is mother of all religion. It is the root of all. The basic element of religion is Spiritualism. No one should have objection to the basic element of religion. It is scientific and also experimental. It is one of the most valuable inheritance of Indian culture. No one should have objection to include this in education .

3.3.3 Yoga education : The experimental form of Indian spiritual education is – Yoga-education. This Yoga education is the path of soul searching. This is one of the indication of basic / original form of all religions. The basic form of religion is — Spiritualism. If Yoga- education is attached to education system then many problems of education will get resolved. And also social and national needs are fulfilled. An individual finds solutions to many problems of his personal life. One of the problems of education system is the distance between its purpose and its syllabus. The purpose of education is development of all round personality. But the present syllabus is limited to only physical and intellectual development. In that also there is enough weakness in the system of physical development. Measurement of intellectual development is also focused to examination system. There is absence of comprehensiveness and continuity. Inclusion of Yoga-training will give harmony in influential form in mental, spiritual, and emotional development. The experimental form of the education also comes in full view together with its theoretical form. With this the education becomes complete and balanced. The influence of the experiment is permanent. Solutions for many social problems can be found by inclusion of Yoga-training. Degradation of moral values in society, problem of addiction, problem of non-violence, problem of ever increasing population, problem of inferiority complex towards labour, problem of concealment of culture, etc. similar problems can be diagnose to great extent.

Solutions for many national problems can be found by inclusion of Yoga-training. The feeling of self satisfaction is created by Yoga education. This can create feeling of respect towards all the religions and the nation. This gives strength to national unity. Learning of yoga can develop protection to good health, strong willpower and control over emotions. As a result a person is more successful in life. The utility of Yoga learning is becoming obvious at all times. Ample possibilities of development and livelihood have also increased.

3.3.4 Yoga education : Problem and solution : There are some problems in Yoga education. It is necessary to think over them. There are several types of Indian Yoga training and many branches. The types are — Karmayoga, Bhaktiyoga, Layayoga, Nadyoga, Huthyoga, Rajyoga, Jnanyoga. In the branches are Tantrayoga, Jainyoga, Bauddhyoga, Patanjalyoga, etc. The question is in which form Yoga education be presented in Education system? How much to be presented ? How to present? Today extensive attraction towards Yoga training has increased. In many places Yoga is included in education. Some places they have tried to join it with physical training. But the picture is broken and one-sided. Yoga training is made limited only to Pranayam and Yogaasan. It is essential to give attention to complete system of teaching and training together with revision and promotion.

1. Teaching of meditation is also essential.
2. Full knowledge of Theoretical side also should be given.
3. Wherever the teaching is on small scale it is necessary to join that with modern scientific research..
4. It is necessary to acquaint the students with all types and branches of Yoga.
5. It is also essential to get scientific knowledge of its philosophical and spiritual side together with emotional, psychological and physical influences.

Today the need is to present Yoga education not only in spiritual form but also as science of life. It has immense power and capability to influence the whole life and to give proper direction.

1. It is essential to accept a comprehensive view-point for obtaining organised, philosophical and scientific knowledge and well deliberated expertise.
2. It is necessary to create human resources for giving / providing well organised training.
3. It is necessary to include it as a subject in the education. This will give widespread advantage to students, teachers and guardians.
4. Adopting Yoga-education will be a very important contribution towards reducing the lack of health education, value-based education and moral education.

3.3.5 Science of Living : Yoga education : Science of Living is a new branch of education representing the entire Indian yoga training. It accepts Yoga training as a whole / in its entirety. It is not only a collection but it is the most modern edition of Indian Yoga Education. It includes theoretical and experimental studies of Yoga education. In its theoretical study the ancient knowledge is presented with modern science and more importance is given to comparative study. In Science of Living, together with development of a person's scientific interest and view-point, Yoga training is given in traditional method. Including Science of Living with present education system many problems can be resolved Its usefulness / utility is seen from many angles —

1. Complications of religious study are simplified and desired results are obtained.
2. Desired results which are not obtained because of absence of experimental studies in moral education, can be achieved in Science of Living.
3. Obtaining values of life by value-based education becomes easier / natural by Science of Living because attention / importance is given to scientific basis of the values and are confirmed by experiments and training.
4. Development of character is the result of development of our inherent emotions / qualities. Training in experimental processes of Science of Living makes the character of a child very strong.
5. An Individual with strong character is never a slave of circumstances; he has capacity for creativity even in adverse circumstances.

3.4 Functional field of Science of Living

There are many types of things in this world. Some are useful and some are useless. The development of those which are useless is confined. They get lost in the passing of time. The development of those which are useful continues. Demand for them keeps increasing. Science of Living is proving to be an useful education branch in the education sphere. Even though its study and teaching are not very old. Its demand is ever increasing from the day it was originated. Trainees of Science of Living have tried it, in fields other than sphere of education. It has received unexpected success. Objective experiments have been done. Individual experiences and opinions have been collected. All these have high-lighted limitless utilities and possibilities. Now this system is proving to be useful in government, medicine, business and industry, army, police, crime-improvement etc. and such fields of life. Strong demand for teachers / trainers who can go to these fields and teach/ train is coming from these fields. Looking at this demand, there is a need for thousands of competent teachers / trainers who can take new initiative and give new insight to resolving the problems in each field of life with their own capacity and competency. This need expresses limitless possibilities for those who study Science of Living.

The functional field of Science of Living is increasing in the modern era. In every sphere of life where there is need for developing internal capacities, that is also the functional field of Science of Living. That is how the functional field of Science of Living is very extensive and comprehensive. Basically there are two sides of functional field of Science of Living —

1. Development of capabilities in the life of an individual
2. Solution of problems in different fields / spheres of social life

Because of absence of different kind of capabilities in the people in the different spheres of social life, the person engaged in that field himself experiences dissatisfaction and those who are taking the services are also not fully satisfied. These services can be physical, psychological, emotional, administrative or knowledge / information related. It can be any sphere of life. Each sphere of life has its own need. According to that special kind of capabilities, qualities / values are expected in those who are working there; with which they can accomplish their special kind of work, can resolve the problems. (see the table).

LIFE—FIELD AND VALUES TABLE

LIFE—FIELD	EXPECTED VALUE / CODE OF CONDUCT	EXPERIENCED AND DEVELOPED LIFE-VALUE
Education ¹	No distance between education and conduct, peaceful patient friendly, interest in education and research, independent, fearless, devotion in education, equality and cooperation with students, no slander, prohibition for professions hindering education .	Concentration of mind, discipline, interest in work, memory power, positive thinking, constructive view-point, etc. positive influence on pulse-rate, breathing, hunger, digestion etc.
Government	Sensitive, service devotion, morality, expertise, impartial, discipline, conscious about democratic systems, devoted to society, capable of taking decision.	Concentration, zeal, conscientious, self-confident, peaceful, mentally stable, ability to take decision, neutral etc.
Medicine ²	Better use of knowledge, respect for human life, equal respect for all, respect and honour for the profession, priority to health of patient, keeping confidential, fraternity with colleagues, softness, seriousness, patience, decisive, pious.	Mental peace, concentration, zeal, energetic, expertise, clear thinking, self confident, health advantage, softness, control upon excitement, mental balance etc.

The functional field of Science of Living can be divided as follows—

1. Personality development and self-dependency
2. Education
3. Medicine
4. Government and security force.
5. Industry and Management
6. Crime reformation and rehabilitation

There is a look out for persons with different capabilities in these field. In context with these capabilities, teachers / trainers of Science of Living while giving assistance in these fields of services, should resolve the problems and needs of the related fields. Such a view-point is adopted. Those problems which are within the limits of teachers / trainers of Science of Living are as follows—

Physical health, Defense, Sicknesses, mental development, competence, different

Memory development, contemplation of decision making, development of visualisation, control over anger, giving away pride, development of straightforwardness, balancing of expectations and capabilities, purity in behaviour in society, family misalignment, etc.

To resolve these problems and to fulfil these needs the following experimental studies are mainly organised.:-

- In the field of education – Training in physical, psychological and emotional development, *Aasan, Pranayam, meditation, Mudra, kayotsarg, shwash preksha, chaitaniya kendra preksha, leshya meditation and amupreksha.*
- In the field of medicine – physical sickness, psychological sickness, emotional problems, special training in Preksha-chikitsa. 1.
- In the field of government and management — Training in Tension management, decision power, awakening insight and efficiency enhancement etc.

1. Code of professional ethics for university and college teachers

2. Medical council of India, Code of medical ethics, Declaration.

- In the field of crime correction – Training in control over anger, avoiding quarrels, peace, non-violence and consciousness and soul.
- In the field of security forces – Training in fighting with solitude, tolerance / forbearance etc.

To solve the problems created during the presentation of services of Science of Living in the above fields, experience in Yoga and meditation, expertise in experimental studies, skill and scientific knowledge are essential. To present the services in these fields, certain main traditions of Science of Living such as *Anekant, non-violence and Preksha Meditation* have to be used.

Background of Science of Living can be mentioned in some fields. In the field of education the problems are those of physical, psychological and emotional development. There are problems of development of morality and values; children are trained to solve these problems. Teachers of Science of Living train the children by utilizing traditions of Science of Living.

Psychological and emotional reasons are included in the reasons of sickness in the field of medicine. The teacher of Science of Living helps by utilizing his own experiences and Yoga-learning for the cause of nursing the sick gives support in developing the immunity system of the sick and producing positive view-point in curing the sickness. More occasions are found for doing experiments of *anupreksha* for such work. In this modern era the industrialization and urbanization have produced problems like tension and insomnia. The teacher of Science of Living can give solutions for these problems by utilizing / doing experiments of his own knowledge and expertise. Experiments in *kayotsarga, chaitanya kendra preksha, anupreksha*, are influential/ impressive and functional.

3.5 Science of Living in personality development

The secret of success in life is - power. When a person is not able to know what power he has, to use this power is a far fetched thing. In this condition success and satisfaction are only dreams. Science of Living introduces a person with his own power and qualities. Science of Living contributes towards his development and teaches / trains him to use it. It refines and purifies his conduct.

Preksha Meditation is experimental method of Science of Living. Preksha Meditation camps have been organised since 1975 for development of overall personality in different places. Study camps of duration of one day to one month are being organised in India and abroad. Till now 1000 study camps have been organised in India and abroad. About 100000 people have taken advantage by participation in these camps. Their individual experiences describe the transformation in their personality.

3.5.1 Individual experience

- I was getting negative and bad thoughts. Here I obtained mental peace. I got full information about how to keep healthy. Alertness has increased. I also got knowledge about methods / systems for curing diseases by various experiments. I liked meditation and *Kayotsarga* the best. — Virendra Vaid, Bhinasar (Raj.)
- In the camp I learnt the time management. I have now put into practice new dimensions in the life to utilise time fruitfully. Friendliness and mutual friendship have increased. Physical, psychological and spiritual knowledge have increased. — Samata Dugad, Rajaldesar.
- I experienced joy in *kayotsarg*. I learnt about the harm caused by anger and fear. Also learnt the formula for conquering them. We were told about diet also. Whatever I have learnt, I will practice daily. — Sunita Pugalia, Malik street, Kolkatta
- In the camp we were taught about the importance of colors. We obtained many important information about solutions by Preksha Meditation and Yogasan for physical and mental sicknesses. Before (the camp) I was feeling heaviness. But since I have started doing meditation, I experience lightness— Sahikya Vaid, Kolkatta– 20
- I got rid off tension and obtained mental peace by *Kayotsarga*. I experienced mental peace by meditation and *Pranayam*. I liked the experiments in memory power. — Nitu Sancheti, Howda
- I got an opportunity to take a look inside my own self. In the beginning to sit straight was difficult for me

but now I can sit straight for one hour. I learnt how to reduce tension in our life with positive thinking and how to transform our self. I am experiencing mental steadiness, purity of conscious and peace. I have become more restrained than before. After getting information about health, I could identify my sicknesses and took steps to remove / cure them. I now feel much healthier. For all these I am thankful to His Holiness Acharya, the monks and the group of shramans. — Navin Baid, Kolkatta

- In the camp I obtained very important information about our life of which I was ignorant till now. We were taught such experiments which make us competent to face physical and mental difficulties in our life. Techniques of *Kayotsarga*, *Anupreksha*, *color therapy*, *Jap* etc. were also taught. Several experiments for keeping mental balance were demonstrated. In this way by participating in camps we can awaken our soul's conscious power. —Samata Vaid, Rajaldeshar

3.5.2 Objective evaluation : Short term and long lasting transformation in behaviour in personality by Preksha Meditation study camps are obvious / clearly seen. To make an objective evaluation, psychologist Dr. Kuldip Kumar (NCERT) made objective study of a 10 days camp. Over and above the common people, the teachers, the state employees, the professionals and the house wives also participated in this camp.

A 16 point formula for personality standard was used to know what were the behavioural transformation in the personality made as the result of the studies of meditation. By examining the difference in the figures based upon the transformation in each person, it is found that there was a clear difference in their behaviour. Out of all students of meditation, in 65 to 73 % persons there was important increase in better behaviour.

Long lasting effect of the study of meditation was ascertained. Those who were long time students of meditation were compared with the new comers. Long time students were found to be 10% more steady from the emotion view-point, rules follower, visualizeres, self-confident and free from tension than the new-comers.

Even though the above conclusions are based upon small examples, solid evidence of actual effect of their studies in meditation on behavioural dimensions are obtained. The conclusion is that (a person) motivated by study of meditation is co-operative, amiable, self-sufficient, tension free, calm and satisfied.

One investigative study was organised to know the effect of study of meditation on creativity. The figures obtained clearly give indication of increase in all four products of creativity viz. fluidity, flexibility, originality, growth. It was also found in the investigation that, in the 10 days program of study of meditation there was increase in the figures obtained for fluidity and growth. And the transformation seen was found very important from statistical view-point.

3.5.3 Science of Living in Sports : There is ample usefulness of Science of Living in sports and games. Science of Living and the study in Yoga systems are very useful in enhancing willpower, self-confidence, concentration and enthusiasm in the sportsmen. If the sportsman gets frustrated or despondent, practice in Science of Living helps him. Anxiety, disappointment or frustration can get produced during the sports or competition. This creates a tension in the competition. In such conditions / circumstances the experimental study in Science of Living is very helpful in dealing with this tension. Science of Living and the practices in Yoga are useful in maintaining and retaining the mental health of the sportsmen.

3.6 Science of Living in education

In the present time the study of Science of Living is increasing in the field of education. Science of Living has brought in light limitless possibilities in the field of education. There is a search for the experiments for the development of mental processes such as memory, contemplation, reasoning etc. . Shibir/camps, seminars and classes are being arranged / organised for the development of children's interest, ability and personality development. Various research-work is also being done. Search is going on to find new means for the development of values of life by Science of Living. Science of Living has an important role in the development of personality development, gentleness, devotion and practical expertise. The main work of Science of Living is to cultivate discipline, good habits and freedom from bad habits and how to achieve the best development of the child's various abilities. The teacher /trainer of Science of Living helps the students with different experimental studies. Special attention is paid to the overall development

of the children. Children are future citizens of the country. Therefore they are specially taught to keep away from social bad-customs / habits together with cultivating good upbringing. The students are also made cautious about the harmful results of addiction to intoxication. Within the Science of Living the teacher / trainer gives solutions for physical, psychological and emotional problems of the students.

Science of Living joined the world of education in the year 1978. The aim was to give benefit to maximum number of students and teachers. For this purpose, together with spreading of Science of Living in the education institutes, Science of Living teachers' training camps and students camps are organised in different places with the help of Preksha centers and local institutes. Such camps were also frequently organised under the auspices of the center and state government institutes connected with education. Such camps are also frequently organised by *Anuvrat Shikshak Samsad* and Science of Living academy. Till now about more than 100 camps have been organised. In which about 10,000 teachers and students have participated and taken advantage. Within the Science of Living scheme which is accepted by education department, Rajasthan Government, in the year 1982-83, in selected schools, students were trained. In 1988 during the summer vacation within the Massive Teacher Orientation Program organised by Hariyana Education department in about 50 schools, the experiment of training was organised. Science of Living joined with the education institutes of Bokaro Steel Plant in the year 1991. Since then camps are being organised there continuously. Training camps of Science of Living were organised all over India in different parts such as Delhi, Mumbai, Ahmedabad, Surat, Khedbrahma, Bhuvaneshvar, Bhopal, Rajsamand, Guragaon, Madurai, Chennai, Bangalore, Indore, Naukha, etc. Training camps for teachers of state and central institutes were also organised.

3.6.1 Contribution of Science of Living in Indian Education Policy : Education is the backbone of any country that gives not only the firmness but also beauty and administrative facilities to its complete structure. In today's scientific era the importance of education is seen very clearly. Impartial and co-operative attitude of capable officers and narrated experiences of the experimenters made the path to obtain government recognition admirable.

Delhi state — In Delhi state Shri S.C. Gupta, minister, Secondary Education Board, Delhi, by his letter no. S/ P/A/95/121-124, praised very much the syllabus presented by Science of Living Academy. And also agreed that *kayotsarg, Preksha Meditation, Shvash preksha, body structure and physiology etc.* the whole process including scientific dimension, will be helpful in making the students strong and capable to reform physical, psychological and emotional health.

Dr. K.J. Chatarath Joint secretary, secondary education of Human Resource Development Ministry by his letter No. D-O no. 9-60/ 94-V.-3 encouraging the principals and teachers of central institutes for training requested its ministry to make available possible help.

Shri T. D. Tyagi, Director, Education Department Delhi Municipality, through his circular no. 2664/P.A./ Director (Education) encouraged adult trainees and other willing candidates for this organised under Shrimati N. Kaushal. In this context, information about the consent of the chairman was given by the circular no. 2679 /P.A./ Director (Education) for the teachers of Delhi Municipality for training in Science of Living.

To implement this value-based education program and after selecting the teachers and to give them the travelling allowance etc. incentives, a letter no. PE /DE/95/441 was issued by Shree S. Patnaik, Director, National Capital area Delhi was issued. And this was extended by Shri Tolia by letter no. 23/32-94 by giving indication to all circle directors for granting facilities of financial allowance and leave to the teachers willing to participate in the training. By a letter no. 4564-5574 / P.E. Education ministry of National Capital area Delhi all the government and those which are recognised and taking grant secondary and high schools were ordered to give effect to Yoga and mini experiments of Science of Living on daily basis in the prayer meetings.

Its position in the neighboring state of Rajasthan the birth-place of Science of Living in front of the other states is like a live example. From the field office of central school association situated in Jaipur, Rajasthan, Assistant Commissioner Shri Rajendra Kumar Jain by his letter dated 9.2.95 put up a proposal to train their teachers properly to give effect to Science of Living in 11 out of 21 schools in Jaipur sector. For running the training program in organised and effective method, a plan for *Samvahak* training program was put into practice. For this purpose a

quarterly training arrangement was made by Central Science of Living academy on behalf of Science of Living academy Ladnun, in Delhi. In Bihar which is India's ancient ascetic state in private schools situated in its modern industrial center Bokaro, this is accepted after understanding its importance. Science of Living is taught as an independent subject in schools of Bokaro Steel Plant. Therefore Deputy Chief (Education) Shri V. K. Singh arranged to train eight teachers in Delhi. In Ambala in central schools Science of Living is going on in the prayer meeting on regular basis. As a result miraculous transformation is seen in the behaviour of students.

In the state of Haryana, it is accepted by education experts for the help of students on the emotional and language basis.

In the state of Gujarat, the birthplace of Mahatma Gandhi who became symbol of India by accepting non-violence in action, it is being discussed. The education minister of this state by accepting it in principle has encouraged it for further proceedings. In the state of Gujarat Shri Kirit Adhavarue divisional minister, in his letter no. 300/ education for primary, secondary, adult education, organised a camp on 27-28 May 2000 to introduce Science of Living in his state. There, about 120 officers of Gujarat state educational research training center took part. Shri Umakant Tripathi, city primary education minister, Ahmedabad, in his letter dated 22 June 2000, no. C/34 gave consent to give effect to adopt it (Science of Living) in all 566 Gujarati, Hindi, Urdu, Marathi, Sindhi, medium schools in Ahmedabad. For this purpose the consent order was given in the form of Order no. 433 dated 27 June 2000, for 566 school's teachers. This way in the above referred 566 schools for 5800 teachers and 2,52,000 students the process to train them started. Initially 566 teachers are being trained as propagandists.

Education institutes from many states produced their thinking by letters about Science of Living. Some important part of the letter from NCERT IS PRODUCED HERE.

Respected Munishri Kishanlal Ji,

Some of my colleagues met you on 13 March 2000 and have reported to me the outcome of their interaction. I am indeed happy to know that you have very kindly agreed to organise program for NCERT faculty and teacher educators from other institutions on Jeevan Vigyan in Delhi and subsequently at four regional institutes of education located at Ajmer, Bhopal, Bhuvaneshwar and Mysore. These programs will give new direction to the content of teacher education and would strengthen the effective part of the development and growth of every individual teacher in due course. This effort, initiated with your blessings will have a great multiplied effect leading to the preparation of quality teachers. With kind regards,

Yours Sincerely,
(J.S. Rajput)
Director, NCERT

Science of Living C.D.

One C.D. is made by the Central Teachers Education Board. Shri Amarnath Maheshwari Director of the Board said that, through the medium of this C.D. not only three lakh teachers in the country will get important information in the field of value education but also many teachers will make Science of Living a part of their behaviour. He said that in the field of teachers education this will be a very important step.

3.6.2 Science of Living syllabus — Statewise Position : Science of Living syllabus has been accepted in several states. There syllabus, text-books, teachers guide-books and other books produced on this subject are being used. Till now the official position is as follows —

1. Rajasthan

1. Post-graduate syllabus and research work from 1990 in Jain Vishva Bharati Institute (Deemed University), Ladnun. (recognised by grant commission, India Govt.).
2. In force at graduate level in Jain Vishva Bharati Institute (Deemed University), Ladnun and Maharshi Dayanand Saraswati university, Ajmer and related colleges — Byaver, Pali, Saradarshaher, Gangapur and Ranavas.

- Optional subject : For higher secondary classes, approved by Secondary Education Board and accepted for regular course from next term in 2001.
- Training and regular follow-up for teachers in service and teachers and officers of *Lok Jumbish Paryojana*.
- Experiments have been included in the syllabuses of primary, higher primary and secondary.

2. Delhi

- Training for central schools, teachers of *Navodaya Vidyalaya* and heads of the institutes.
- In prayer meetings in govt. and non-govt. schools and limited education in recesses from 2000.
- Regular training of teachers and officers of Delhi state.
- Training for professional executives, common citizens, *Vayukarmi*.
- Intensive training — reference personality development.
- Training for several officers of NCERT and scholars from field institutes of Mysore, Ajmer, Bhopal, and Bhubaneswar.

3. Bihar

- Effect of regular subject instruction on discipline and quality of examination results in all the schools of Bokaro Steel Authority.
- Subject instruction in neighboring education institutes.
- Training for students and teachers during summer and autumn vacations.
- Proposed research work in Science of Living .

4. Hariyana

- Training for on-duty education officers, Institutional executives and teachers.
- Regular training for on-duty teachers.
- Beginning of teaching of the subject in gradual form in all provinces from 1999.

5. Gujarat

- Establishment of Science of Living Academy and training of teachers.
- Declaration by the state government to begin and beginning of preparation.

6. Madhya Pradesh

- Training for teachers of Indore municipality.
- Science of Living teaching in 50 schools of Indore municipality.

7. Tamilnadu

- Training for teachers.
- Science of Living in selected schools (Chennai).
- Inclusion of main chapters of Science of Living in regular text-books by *Hindi Prachar Sabha*, Chennai.
- Organising regular training camps in Madurai.

8. Maharashtra and Karnataka

- Training of teachers.
- Teaching in several schools.
- Experiment by translation of Science of Living text-books.

9. Orrissa

- Training of teachers and citizens.
- Branch of Science of Living Academy established in Rourkela.

3.6.3 Research on Science of Living in Teachers Training College

Science of Living is value based practical education course. There will be requirement of trained teachers for this course. Keeping this in mind, an entrance training was done for teacher-students in 'Gandhi Vidya Mandir' Sardarsaheer (Raj.) on experimental basis. This lasted from 14.4.93 to 23.4.93 ten days in the form of Science of Living entrance training.

Prof. Dr. D.L. Sharma of B.T.T. college prepared a report on training in Science of Living. He produced an analysis and conclusion report of the camp in scientific form based upon 17 parameters.

3.6.3.1 Effect on Body

1. Effect on Body Weight — A conclusion can be drawn that there is an indication of weight reduction because of camp activities. Because there was reduction in weight of 55 out of 96 candidates attending the camp. This is 57.29 %. This was marked as a positive effect.
2. Effect on Pulse-rate — Camp activities were successful in keeping the pulse-rate balanced.
3. Effect on Breathing — Breathing rate of students was more. This was reduced by participating in the camp.
4. Effect on the process of hunger — There was favourable effect on the process of hunger due to camp activities.
5. Effect on digestion — There was more effect on digestion compared to the above three physical effects. There was improvement in 72.91 % of the students attending the camp.

3.6.3.2 Mental and Emotional Effect

1. Capacity to control emotions like anger, increased in 76.74 % of the students.
2. Concentration of mind increased of 90.62 % students.
3. Interest to work increased in 82.29 % students.
4. There is an indication that Memory power increased in 75% students.
5. As a result of the camp the students have positive point of view. Negative thinking of more than 84.37 % students is decreased.
6. As a result of the camp the feelings of the students have become positive. Negative feelings have decreased. Feelings of 66.66 % students are refined / purified.

3.6.4 Science of Living research work on students

One research project was organised to understand the effect on overall development of students of Science of Living and Preksha Meditation in 1996-97. Its chief researcher was Dr. B.P. Gaud. Two groups of 25 students each were selected from 8th class of two schools. One was controlled group and another was experimental group.

1. No noticeable difference was seen in the observations made after and before, on the members of the controlled group (To whom the knowledge of Science of Living and Preksha Meditation was not given).
2. The following statistical noticeable transformation was found in after and before observations, in the members of the experimental group (To whom the knowledge of Science of Living and Preksha Meditation was given)
3. The following noticeable solid transformation was seen in the following all the four observations, in the members of experimental group as compared to the controlled group. These transformation was seen at the meaningful statistical level ($P < 0.01$ to $P < 0.001$).
 - a. Meaningful increase in intellectual development ($P < 0.01$)
 - b. Increase in emotional stability ($P < 0.05$)
 - c. Meaningful decrease in fear ($P < 0.01$)

- d. Solid effect on 9 out of 14 factors of personality was observed. In which meaningful increase ($P < 0.01$) in ego strength, super ego strength and decrease in physical and mental tension ($P < 0.001$) etc. transformation were seen.

A hope is created from seeing the results of this research work that if the experiment of Science of Living and Preksha Meditation is regularly done in other schools then there will be good help in overall development of children.

3.7 Science of Living in Medical Treatment

Science of Living has a very important field in Medical treatment. In this field, Science of Living is great help in understanding the problems related to health, to search for its causes and to resolve them. Knowledge and experimental practice of Science of Living help to maintain health. Knowledge / information is given to patients through the medium of a camp where experiments are being done. At regular intervals research work is organised with the help of scientists, medical practitioners, psychiatrists and psychologists to assess the effect of Science of Living.

The followings are believed to be some of the main causes of psychological illness — tension, diet and life-style in the modern times. In the present times because of fierce competition students, businessmen, officers, leaders all are in tension because of running around the rat race of the life. As a result many people suffer from diabetes, psychosomatic diseases, long lasting fatal diseases like — high blood-pressure, heart-diseases, asthma, ulcers, paralysis, brain-hemorrhage etc. If a person properly understands the causes of the tension and properly manages them then he can remain healthy in this era of competition. Training in Science of Living helps a person to manage the tension properly.

Science of Living helps to understand abnormal behaviour, to search for its reasons and also to resolve them. There is capability within every person to understand one's own behaviour and to change it. With the help of experiments in Science of Living, inherent/ potential capabilities of a person can be awakened. With this he, himself gets awakened / conscious about his own suppressed feelings and abnormal behaviour.

Within Science of Living Preksha treatment, a person is trained to meditate on his *darshan kendra* to awaken his insight. To become free from addiction, a person is trained to meditate on his *apramad kendra*. To be free from anger and negative emotions a person is trained to meditate on his *gyoti kendra*. Through the medium of various experiments a person is helped to balance his life-force. With this self-confidence and will-power of a person are developed and becomes very strong. The person is then capable of changing his abnormal behaviour.

3.7.1 Preksha Treatment Center : On the occasion of inauguration of one Preksha Treatment Center at Adhyatma Sadhana Kendra, Maharauli, New Delhi, under the auspices of Jain Vishva Bharati Institute (Deemed University) Prof. S.C. Manchanda, President, All India Aurvedik Institute, Department of Heart Disease, said, that because of wrong life-style, no control on food, unbalanced diet, and excitement in emotions, many people become victim of Heart Disease. He also said, we have concluded after doing research by scientific methods, that by Preksha Meditation and Yoga, we can give successful treatment in the sickness like Heart Disease and High Blood Pressure.. And also if the practice is done regularly from childhood then the sickness can be completely arrested.. In Preksha Meditation with the help of Meditation, *Kayotsarg*, *Yogasan*, *Pranayam* etc all risk factors are reduced with a result the patient is cured of the disease permanently. Then there is no need of bypass surgery or angioplasty etc. Swami Dharmanandji, director, Adhyatma Sadhana Kendra said that successful nursing is done by Preksh treatment in case of patients of diabetes, ulcer, asthma, etc. besides heart disease. Every month on regular basis in this kendra help is given in the medical treatment through the medium of Preksha Treatment camps. In this way in various places through the medium of conducting centers etc., teachers and specialists in Science of Living give their services in curing the sickness and services regarding health.

3.7.2 Three Days Camp in Rajnandagaon : A three days camp of the medical practitioners was organised from 14.3.96 in Rajnandagaon. About 25 participants took part. They were given special information and certain experiments were done regarding tension management and development of inherent capabilities.

3.7.3 Doctors Seminar on Preksha Meditation in Ujjain : 90 doctors took part in this seminar. Famous

cardiologists Dr. Mahajik and Dr. Gavarikar said – Preksha Meditation system is very important for overall health. If a separate department is opened in our hospitals for alternate treatment of Preksha Meditation and Yoga then together with patients medical practitioners also will be benefited very much.

3.7.4 Research Work on Heart Patients : One research project was done by Prof. Dr. S.C. Manchanda, (Cardiology department head, All India Indian Ayurvedic Institute, New Delhi), to ascertain the effect of Yoga and change in life-style on the heart-patients. 42 males were selected of 32 to 37 years of age for this project. They were divided into two groups of 21 each. One group was given continuous medication treatment and was called controlled group. The other group was selected for Yoga and change in life-style over and above the medication and was called Yoga group.

The following treatment was given to all the patients of Yoga group. The patients were put up in Adhyatma Sadhana Kendra, New Delhi, in small groups for 4 days. During that period the following experiments were done —training in theoretical practical / experimental information in physical exercise, pranayam, asana, Preksha Meditation, Anuvrat, vegetarian diet etc. During this period successful experiments in diet-control were accomplished.

All the patients (Yoga group) were called to sadhana Kendra every fortnight and their problems were resolved. And were informed as to how the work was progressing? And encouragement was given. Once every month they were called at All India Indian Ayurvedic Institute. All have put into practice 80% of the program in their life.

All these patients were kept under observation for one year. After that their Angiography was performed twice. Their weight, Pathological status, Cholesterol (TMT) were recorded. Their results were examined by two different examiners. The following transformation was observed..

- There is definite advantageous effect of Yoga and change in life style on patients.
- Their (yoga group) angina pain reduced. Their mental and physical condition improved and were encouraged for positive thinking.
- Cholesterol level reduced.
- They were more capable to do TMT Test. Gained advantage.
- Though obstruction in veins did not reduce but its increase stopped.. This was a special achievement.

Conclusion — Control over heart-disease, blockade in veins, high blood-pressure can be achieved by Yoga and change in life-style. This type of shibir (camps) are organised every month in Adhyatma Sadhana Kendra, New Delhi.

3.7.5 Science of Living in Medical College : A concise Science of Living training shibir (camp) of 6 days was organised at Sardar Patel Medical College, Bikaner by Jain Vishva Bharati Institute (Deemed University), from 5th to 10th January 1999, for medical scientists. Light was thrown on the principles and practice (theoretical and practical) of Preksha Meditation. The first session was in the afternoon from 3 to 5 and the second was in the evening from 7 to 9. After the formality of opening ceremony on the first day, in all 12 sessions elaborate deliberation and experiments on the principles and practice (theoretical and practical) were done on *Kayotsarg*, *Yogasan* and *Yogic kriya*, *shwasa preksha*, *Sharir preksha* and *antar yatra*(internal trip), *chaitanya kenra preksha*, *leshya meditation*, *anupreksha* etc. Together with the above, during this training camp discussions and experiments were carried over on treatment of physical ailments by the medium of meditation, blood-pressure and tension and *kayotsarg*, mental tension and treatment by meditation, emotional tensions etc. Dr. Shrimati Sumitra Jain, Departmental Head of Microbiology, advised that such activities should be joined with science of medical treatment. She believed behavioural experiments were very practical for the overall development of a person. Dr. Vikram Kumar Jain, Director, *Vasani* department found the experimental processes were very important. Dr. Rajendralal Solanki, Associate, Pathology Department, found this camp a new experience and said that the whole program was very useful. Students of Sardar Patel Medical College also took part in this camp. One of the student Deepak Gupta said that, right from the first semester, together with Auryjnan syllabus Preksha Meditation should be started for students. Other students also gave similar suggestions.

3.7.6 Scientific Check up in Camps

A 10 days Preksha Meditation camp was organised from 12 to 21 August in Jodhpur. The aim was scientific check up of physical and mental transformation during the shibir period. A panel of five medical practitioners was setup for this purpose. Dr.K.C. Madani, Dr. Naresh Bhandari, Dr. Anand Bhinavat, Dr. Anand Khibesara were included in it.

On the first day physical check up of all the participants — 58 males and 48 females — was done. Their physical and mental problems were heard. A summary of this was noted on their check up paper. Again a similar check up was done on the last day. All the tests were repeated. The conclusion of the reports is indicative of important transformation in physical and mental condition.

1. Most of the participants experienced decrease in mental tension and excitement. They could control the anger also.
2. Most of the participants could get rid of their constipation completely or partially.
3. Most of the participants having more weight found their weight reduced by 2 to 3 kilograms by the end of 10 days.
4. Heart-beats of most of the participants were found to be more. It was 90 to 120 in the beginning. This was found to be 70 to 90 on the last check up. This is a clear indication of their mental stability.
5. Reduction in cold, cough and asthma were also noticed.
6. Out of 3 Diabetes patients, blood sugar of two came down from 190 and 196 to 120 and 130. There was no noticeable reduction in the third case.
7. It was noticed in the examination of blood-pressure patients that in most of them, there was improvement in blood –pressure.

3.7.7 Preksha Treatment Research Project : A scheme to investigate scientifically the physical advantages obtained by Preksha treatment system was implemented at Preksha Meditation Science of Living center, Jaipur. The treatment part of the scheme was conducted under the supervision of three chief doctors, Dr. D.S. Pokhna, Dr. Shiv Gautam and Dr. Virendra Singh of S.M.S Medical college Jaipur.

Scientific study was done on stomach ailments, mental sickness and breathing ailments in this scheme. Two groups were organised. One group was given Preksha meditation treatment and the other group was given medicines. From the meditation group out of 27 patients 56.5% patients got exceptional and 26 % got medium advantage. Against that in the medicine group of 17, 16 % got exceptional and 35.3 % got medium advantage. Preksha treatment group patients did not get any side effects. While, in the medicine group 30 % of patients had different harmful side effects. The mental patients remained as they were. Mental disturbances were reduced because of Preksha Meditation. Tension was reduced and they realised mental peace. The condition of sleeplessness was removed.

For the evaluation of the efficacy of Preksha Meditation on the mental diseases a study was done on 25 patients who were suffering from mental tension, anxiety, insanity and dejection. 18 out of 25 patients shown positive disposition towards Preksha Meditation. 5 patients were indecisive. And 2 were of the opinion that there was no particular effect.. 75% of the patients got noticeable relief from anxiety, dejection and mental tension.

To know the effect of Preksha Meditation on patients of breathing double blind system was applied. They were divided into two groups. One was real meditation group, the other was false meditation group. Out of total of 20 patients 10 got benefit of real meditation. And the remaining got bebenefit from false meditation. Every one got relief from mental anxiety.

3.7.8 Preksha Meditation Treatment Check-up with Akhil Bharatiya Ayurvjan (AIIMS) New Delhi : A seven days camp was organised in October 1992 for check-up of Preksha Meditation on patients of breathing. 9 patients of Bronchial asthma took part in it. 7 completed the whole course. Dr. Vimal Chhajed of Akhil Bharatiya Ayurvjan (AIIMS), New Delhi, did the scientific check-up. Medication of 6 patients was totally released

by the time the camp was completed. There was reduction in medication by 96%. For 55% the chest got expanded. Symptoms of asthma disappeared. All the patients came back to initial / primary stage of the disease.

From these experiments conclusion can be drawn that Preksha Meditation can be proved a good and cheaper treatment for many illness./diseases.

3.7.9 Individual (Personal) experience of Doctors : Many possibilities of Science of Living in treatment of diseases are in front of us. Preksha Meditation is proved to be very much helpful in personal and professional life of doctors.

A 10 days camp from 14 Oct. to 23 Oct. 1992, for doctors was organised at Rajnandagaon. Many doctors have been attending different camps. Their experiences convey the usefulness of Science of Living.

"I have experience in 10 days of Preksha Meditation that there is remarkable increase in mental peace and concentration. Enthusiasm, agility and efficiency of work during the day increased. Thinking and tendency got refined. These naturally increased the self-confidence." Dr. Narendra Gandhi, MBBS, DCH, Gen. Pract. And Child specialist.

Obtained accomplishments of Preksha Meditation in both physical and mental forms. Flexibility of the body began with Asanas and Yogic kriya done before meditation. Perceptible gain is reduction in my waist pain. Agility has increased. Morning laziness is not there even after only five hours of sleep. Another experience is that of my blood-pressure. Earlier, after the day's activities when I felt heaviness or headache, on measuring the blood-pressure it was found to be 140/90-94. In the upper limit of normal. In the last 2 days my BP after, whole day's routine (yesterday there was no electric power. I had to work in gas-light for 10 hours) was 120/80.

The effect is more on mind than on body. In the last few months I was feeling my work monotonous. But in the last few days the monotony is broken. Concentration has increased in my routine and professional work. Irritation has decreased. I myself feel softness in my nature. Balance of mind is increasing. I will be able to control my feelings by *shwasha preksha*. I have experienced gradual transformation in this direction. Balance of mind has started increasing. Excitement due to adverse circumstances has decreased. Dr. Uttam Kothari, MD.(Child Health) FICP (S.W.).

3.7.10 Science of Living in Medical Profession : Looking at the effectiveness of Preksha Meditation treatment some adventurous doctors began its successful experiments in the form of professional treatment system.. Dr. Vimal Chhajed leaving his honoured professorship at AIIMS, New Delhi, made "treatment by Preksha Meditation" his field of professional life.

One 'Arham Clinic' was opened in Mumbai for making experiments of Preksha Meditation in medical treatment. Medical treatment of all diseases including Heart Disease., High BP, etc. is done by *Yogic Kriya, Dhyana, Kayotsarga, Anupreksha, Pran Chikitsa, Leshyadhyana, Acupressure process*. Homeopathic and Ayurvedic medicines are also used as perspective necessity. Dr. Ashvini Mehta, Dr. Shantilal Bohara, Shri Chandmal Bohara (retired judge) give their services to this clinic.

3.8 Summary

Taking and giving of education has always been related to religion since ancient times. Great men of India like Maharshi Dayananda Saraswati, Swami Vivekananda, Raja Rammohan Rai, Maharshi Arvind, Mahatma Gandhi and Acharya Tulsi tried their best to remove the shortcomings of the education world. Quantity wise the education institutes are increasing. But Expected results, quality wise are not obtained. Acharya Tulsi mentioned three forms of religion— spiritual, moral and worshipping. Systems of worshipping of all are different. Morality is accepted by all religions. Spirituality is the root of all religions. The path of spiritual practice is that of yoga study. Inclusion of Yoga study in education gives very effective help to mental, spiritual and emotional development. With this the education can become well balanced and comprehensive. Human resources are essential /needed for giving its organised training. Well trained person with very firm character has capability for new creation in adverse circumstances also.

Immediately after its origin its trainers have tried it in different fields of life. Looking at the demand, even today, the education world has requirement of thousands of expert trainers. Science of Living is capable of resolving the problems expected in the fields of teaching, administration, medicine, sports etc.

Science of Living refines /purifies and improves capacity and behaviour of a person. More than 1,00,000, individuals have already taken advantage of more than 1000 study camps organised in the country and abroad. Their experiences demarcate / underline transformation. It is clearly mentioned in their experiences that they got freedom from bad thoughts and attained mental peace.. They learnt to spend time usefully. They experienced mental concentration.

3.9 Questions for Study

Essay type questions

1. Which problems can be solved by joining Science of Living with present education system?
2. In how many parts the field of Science of Living is divided? Which main problems are considered to be of its field?
3. Which values are expected from a teacher in the field of teaching?
4. Which type of values should be there in a doctor?
5. What were the main accomplishments of the research work done on the students?
6. What are considered the causes of psychological sickness in the present time?
7. Why people become victim of heart disease untimely?
8. How is the risk factor reduced in Preksha Meditation?
9. From where the control / conduction of preksha Treatment Center is being done?
10. In which states efforts are being made to bring into force the syllabus of Science of Living ?

Short reply questions

1. What type of help the students get from Science of Living in education ?
2. In what way the Science of Living is useful in personality development?

Short note

1. With what the education was related in ancient times?
2. Which are the forms of religion according to Acharyashri Tulsi?

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LESSON—4

Utility of Science of Living in Social Life, Administration, Industry and Rehabilitation

Structure

- 4.1 Purpose
- 4.2 Preface
- 4.3 Science of Living in social life –
 - 4.3.1 World-peace
 - 4.3.2 Social Peace
 - 4.3.3 Science of Living in Handicapped Group
 - 4.3.4 Science of Living for freedom of Addiction
 - 4.3.5 Science of Living in the eyes of Politicians
- 4.4 Science of Living in Administration —
 - 4.4.1 Science of Living Training for administrative Officers
 - 4.4.2 Personality Development camp for administrative Officers
 - 4.4.3 Science of Living in Police Department
 - 4.4.4 Camp in Rajasthan Police Academy
 - 4.4.5 Camp in Hyderabad Police Academy
 - 4.4.6 Camp in Andhra Pradesh Police Academy and Police Training College
 - 4.4.7 Individual experiences of officers
- 4.5 Science of Living in Industry —
 - 4.5.1 Individual experiences
 - 4.5.2 Science of Living camp in Mathura Refinery
- 4.6 Science of Living in rehabilitation
 - 4.6.1 Training camp rehabilitation
 - 4.6.2 Individual experiences
 - 4.6.3 In Tihar Jail
 - 4.6.4 Rehabilitation of run-away Children
- 4.7 Speciality of Science of Living
- 4.8 Original Values of Science of Living
- 4.9 Main Challenges of Science of Living
- 4.10 Summary
- 4.11 Questions for Study
- 4.12 Reference Book

4.1 Purpose

Dear Student,

There are many fields/ areas of working in our life. We wish to see all moral values established in social field. We wish to see them free from blind-faith and bad customs like dowry, child marriage and caste difference. All wish that society should live peacefully. In absence of morality the administration becomes useless and weak. As a result justice can not be delivered. All expect that the officers of the administration are skilful and capable. Those working in industrial field should be free from tension, only then their efficiency to work will be good. Science of Living is a new ray of light for all these. In this lesson of second unit you will learn about the solutions of problems of all fields of life —

- What is the usefulness of Science of Living in social life?
- In what way the creation of morality can be achieved by Science of Living in administration government?
- How to achieve proper management, quality and goal in industry through the medium of Science of Living ?
- What is the role of Science of Living in rehabilitation ?
- What are the basic / original values of Science of Living?
- What are the main challenges for Science of Living ?

4.2 Preface

Social Problems — There is very important contribution of Science of Living in resolving the social problems and creating a healthy society. Science of Living is proved to be useful in making the society having trust / faith in moral values and free from blind faith. Resolutions of Anuvrata are used for removing the burning problems such as caste-difference problems, orthodox mentality, dowry and child marriages. Science of Living is helpful in resolving all these problems.

4.3 Science of Living in social life

4.3.1 World-peace : Science of Living has a very important role in retaining the world-peace. The difference of opinion of people of different countries reduces by understanding the causes and importance of diversity of individuals and ideological freedom. The principle of *Anekantvad* (non-absolutism) is very useful in understanding the view-point of the opponent. Violence and conflict can be reduced in the world by having the knowledge of evil results of inclination towards violence and limitless accumulation of wealth and by resolution for practicing non-violence and positive attitude. By accepting /adopting non-violent life-style, an individual can make his contribution towards healthy society and world-peace. The problems of world-peace are connected to internal and mutual problems of individuals. True knowledge, true resolution and true study of these problems can bring peace in the world. Experts of Science of Living put in efforts to bring individuals near to each other by organising non-violence and peace seminars at international level. And also try to awaken the non-violence spirit in every person by giving training in non-violence.

4.3.2 Social Peace : Every one wish that there is happiness and peace, no worry and there is security. But how can that happen? Sociologist, Politician and the administration officers have paid attention to law and order. On the other side spiritual persons have paid attention to internal part of an individual. This resulted in development of values in the individual. When there is development of discipline then it is easy to maintain administration and discipline. Only the fear of penalty takes away the pleasure. That gives birth to disorder and reaction. Self-discipline is possible only by development of values like non-violence, selflessness, conscientious and sense of responsibility and honesty. Therefore there is need to stop and to develop the deteriorating values in each individual, class, group and in professional field. Then only the atmosphere of happiness and peace can be produced /generated. Anuvrat and Preksha Meditation are fulfilling this important role of bringing these values in the society.

Preksha Meditation is active in establishing these values in every individual through the medium of training camps in the society. On one side, camps are put up for the benefit of common people and on the other side for the benefit of persons of particular class / group. Camps are also arranged in blind and handicapped groups of people.

Special camps of Preksha Yoga are organised from time to time for imbibing the culture of values in children and for mental peace and health for elderly persons.

4.3.3 Science of Living in Handicapped Group : Closing ones eyes, the world disappears in front of a person. It feels very strange. The darkness covers up every thing. This happens for a short period. But what is the position of those people who live without eyes for the whole life. Common man can not realise / understand their difficulties. They are also, like a common man, found to be suffering from dejection, frustration, inferiority complex, addiction and anger. Training in Science of Living is found to be useful in, rehabilitation of blind and handicapped persons, awakening their insight and increasing their self-confidence.

Under the joint auspicious of Rajasthan Netrahin Sangh, Jaipur and Tulsi Adhyatma Nidam a Preksha Meditation camp was organised from 12 April to 18 April 1981. 35 blind and handicapped participants joined the camp. Their experiences throw light on the usefulness of training in Science of Living —

I was always in tension because of sexual excitement. This was causing distraction. Now I have controlled it. That excitement has disappeared. I could not reach the depth of meditation but I found *asans* useful. The knowledge of systems of breathing and digestion is very practical. Such camps should be organised from time to time. I will do the practice regularly. — Shri Jitendra Bhargava

I liked shibir. I have stopped smoking. I wish to participate in such camps. Health has improved. I specially liked *Dhamurasan*. Shri Ratanlal Kothari

I was smoking cigarettes. Now I have stopped. I could feel breathing. Now I can take my mind wherever I wish. Earlier I had stomach-ache. Now with long breathing it is better. I am free from the morning tea. I will practice breathing exercise. I have learnt *mantra* for lunch-time. I was getting angry earlier. Those disturbing thoughts have disappeared. Now I will improve my life. Shri Ramgopal.

I was dejected and worried. I was unhappy. I was getting very angry. This got better by deep breathing. Digestion has improved. Laziness has reduced. I will regularly practice *asans* and Preksha Meditation.

4.3.4 Science of Living for the Purpose of Freedom from Addiction : Addiction effects a person's economical, domestic/family, social, mental and physical health. It is not easy to get free from an habit, once it is formed. Preksha Meditation is proved to be very much helpful for those who are moving towards freedom from addiction. Freedom from addiction camps are being organised with co-operation of *Amvrat Shikshak Sansad and Amvrat Samiti*. Similar type of camps are being arranged by local institutes or Preksha centers as per requirement / necessity. Thousands of participants have made resolution to change their life-style and to live life free from addiction.

A 'Freedom from Addiction Preksha Meditation' camp was arranged in Ahmedabad from 30.10.87 to 4.11.87. Many participants took advantage. The following results encourage extensive research and experiments in future. —

- Shri Champaklal Khamed Hotelwale got free from addiction of smoking.
- Shrimati Gitaberi who was taking 8 tablets of kampose, started getting sleep without taking tablets.
- 16 years old student Sushri Gita got rid of her addiction tobacco smelling.
- Tailor Shri Shobharam got free from 20 years old addiction to alcohol.
- Shri Dinesh Gandhi attended for a few days. Even then there was improvement in his habit of taking 'charas'

4.3.5 Science of Living from Politician's View-point: Political leaders are also observer of the activities of the society. They have also seen Science of Living and have done critical study from time to time. On the occasion of release of the literature on the subject of Science of Living and Yoga, Shri Atal Bihari Bajpai, Past prime minister of India, said, "Education is not complete without Science of Living. Science of Living teaches an individual how to live. Therefore it is necessary that to complete the education, Science of Living should be included in education".

Shri Sahib Sinh Verma, the then education minister, Delhi State, throwing light on the importance of Science of Living said, "Indian culture is the best in the world. Some development that come into it is by imitation of west. In such time the protection of the culture is possible only by programs like Science of Living. This unique and the best program only can protect that flaw of Bharat".

Shri Harikumar Auditya, the then education minister, Rajasthan Government, expressed the importance of Science of Living — I find in the present perspective the idea of Science of Living presented by Acharya Shri Tulsi very effective and meaningful. Because the concept of Science of Living is experimental form of theoretical basis of value-based education.

4.4 Science of Living in Administration

The theory /principles and the experiments of Science of Living are also useful to administrators. Morality is the back-bone of administrative services. All have to become helpless to bear the results due to the position of administration in absence of it. The structure of administration looks very beautiful from outside.. But the controller should be expert, impartial and who could control his emotions and feelings, then only he can give realistic beauty to it. The experiments of Science of Living create / produce capabilities of awakening faith in morality and controlling oneself. Because of that the administrator recognising ones own capacity makes resolution to go ahead in the right direction. It is expected of the administrators and officers that they become expert and capable/worthy, sensitive, devoted to society and one who takes right decision at right time keeping free from tension. Experiments in Science of Living help to keep free from tension and to take right decision. Therefore Science of Living camps and training programs for administrative officers and police employees and persons of security forces are being arranged regularly. There experts, trainer and volunteers train them as per requirement of full-time or short-time course.

4.4.1 Science of Living— Training to Administrative Officers : Training of Science of Living and Preksha Meditation was given to officers of Rajasthan in a camp in Jaipur from 22.4.91 to 9.5.91. Participants were from different administrative services as follows—Rajasthan govt. services—17, Police services—13, Accounts services—12, Co-op. Services—14, Industry services.—6, Tourism department.—1, Sales tax department.—11.

Some of the thoughts of the participants as individually expressed are given —

Dr. Ramdeo Singh wrote that before the Preksha Meditation my control over mental concentration, decision making, impartiality and physical movements was less. Mind was wavering. It was difficult to concentrate. Preksha Meditation has positive influence on all these.

Ms. Ritu Mathur (Rajasthan accounts department.) wrote, I experience peace and happiness after Preksha Meditation.

Shri Mahavir Prasad (govt. administration Department) wrote, I have obtained unprecedented mental peace and mental agitation has reduced..

Shri Rambal Meena (Raj. Tourism department) wrote that, his mental concentration has increased by Preksha Meditation.

Syllabus director Shri Pukhraj Salecha expressed his feelings in the following words one of the report of Preksha Meditation program. “I believe that due to Preksha Meditation an activity of looking impartially at one’s own and government work has developed in these officers. As a result the officer will be able to complete their personal, family, social and political/ administrative life very peacefully, placidly, dutifully, intensively and expertly. And they will be able to make very valuable positive contribution in the development of the nation, state and society.

4.4.2 Personality Development camp for Government Officers : One Personality Development and Science of Living camp was organised by Central Science of Living Academy on request of S. Ragunathan, Principal secretary of Chief-minister Shrimati Shila Dixit, Delhi Government, for Dy. Commissioner and other officers, in Adhyatma Sadhana Kendra.

Shri S. Ragunathan, talking about endocrine secretion control said, “ My life is transformed by the study / practice of Science of Living. My anger is calmed down. Its credit is to Munishri Kishanlalji {preksha-teacher} who has transformed my nature by experiment of Science of Living. Some days ago, I was full of fear that, I may not commit something. Good work was done economically, even then the press disgrace (you), by making remark like —what a pretentious/ pompous office is made! Munishri told me, you are honest The n where is the necessity to be afraid of. He made me do *Pran-prayog* and *Abhay-amupreksha*.. I became fearless and full of energy/ power.”

Ms. Nandita Dutta said, "I got a good opportunity to see within (myself). Experiments of Science of Living should be joined with the programs at the time of teaching and training. This is very essential science for physical and mental health".

Shrimati Anita Pal said, "I believe that these two days spent in the camp will be useful to me for life-time". Those facets of life which we normally neglect were made the center of our attention. And their importance was explained to us. In future also I will attend such camps".

A camp was organised from 23.5. to 26.5 1999 in the newly built hall of Railway club, Western Rly. Colaba, Mumbai. The main objective of this camp was enhancement in work-efficiency and improvement in health. 34 participants took part in the camp.

4.4.3 Science of Living in Police Department : Science of Living is performing an important role in resolving the problems of employees of Police department. Normally Police personnel live in crowded and noisy environment. They have to work under very adverse and pressing conditions. As a result they also become full of tension and stubborn by nature. They have to always deal with such people to whom they have to scold and even sometimes beat. The results of these are to be born by the family, the society and the nation. At present the fiscal corruption and the alcoholic addiction are dominating the police department. Practice of Preksha Meditation and Science of Living is bringing about positive results in transformation of behavior of employees of police department. The knowledge of Science of Living introduce them to right life-style. It helps to awaken the sense of duty. It brings about internal transformation in life. It makes the resolution power stronger to keep away from addiction. It is useful to bring about chemical transformation. It teaches the system to control ones anger in adverse circumstances. It teaches the art of developing expertise by the practice of keeping away from bewilderment and anxiety. The training gives them help to keep away from bad habits and to cultivate good habits. The training improves blood-pressure and functions of stomach and intestines. Science of Living helps them to develop a new sense of responsibility towards the nation.

Right, together with the beginning of the system of Preksha Meditation several, five days, seven days and fifteen days camps were organised for the employees of the Police department in the police training centers, headquarters and Preksha centers. In the year 1981 under the joint auspicious of Rajasthan Police Academy, Jaipur and Tulsi Adhyatma Nidam a 15 days camp was organised. Many training camps were arranged in the year 1997 for the cadets of R.A.C in Ladnun.

4.4.4 Camp in Rajasthan Police Academy : 119 selected police cadets took part in Jaipur camp on 2.5.1981. On this occasion senior Police commissioner D.P. Gupta said, "Our Prime Minister has emphasized on the point that such a factor should be included in (the training) by which they can become more sensitive, service oriented and conscious of democratic systems. We have organised this special training camp on experimental basis to achieve that purpose. In this, together with psychological and physical theories of meditation and Yoga will be included".

In the concluding session of the camp Dr. Khunteta, Vice-Principal and Physician, Sawai Mansingh Hospital, and psychiatrist Dr. Shiva Gautam, Graduate of Psychology from Rajsthan University Shri V.C. Jain, Physician of Police Academy Dr. Shrivastava, gave their opinions on the basis of the primary report on the experiments and the training. They said that transformation beyond expectation is seen in the physical and mental health and in behavior. The trainee police cadets narrating their individual experiences said that their concentration is increased due to this experiments. The then, Police Commissioner Shri G.P. Singhavi in his short speech said that, Preksha Meditation system is really a big achievement. Possibilities of establishing an independent academy for it have increased considerably.

4.4.5 Camp in Hyderabad Police Academy : A five days Preksha Meditation camp was arranged for police employees from 2.8.99. cadets and officers of National Industrial security and Central Reserve police took part in it. Second-in commander Jagroop Singh of C.R.P.F. expressed the following feelings in relation to the best experimental camp of Preksha Meditation. —

The training imparted to them in countering the stress in day to day life is very simple and useful with complete integrated development of a person making him honest, sincere and loyal. Our personnel will definitely be benefitted in future course of their life..

A four weeks Preksha Meditation and yoga training camp was organised at National Industrials Security Academy, Hakim Peth, Hyderabad. 50 Inspectors, head constable, constables took part in it and attained the training. Director Shri Reddy, in the concluding function, addressing the participants said, that this was the first one month camp organised in C.I.S.F. This will help them to keep mental balance and reduce craving. He himself is doing meditation.

Looking at the importance and usefulness of training in the above institute a third Preksha Meditation training camp was organised from 6 to 25 Nov. 2000. In this 21 days camp there were eleven asst. commandants and one deputy commandant. In the concluding ceremony P.K. Reddi, deputy, Inspector general N. I. S. A. addressing the participants said, "Entry of meditation in security forces is a good sign. Through its medium we can reduce the tensions. And increase our efficiency. We can attain mental health.

4.4.6 Camp in Andhra Pradesh Police Academy and Police Training College : A 6 days Science of Living and Preksha Meditation camp was organised in Andhra Pradesh Police Academy (A.P.) and Police Training College from 13 to 18 July 1999. In the A.P. training camp about 200 officers took part. In the P.T.C. camp 100 trainees took part. Training was given for two hours in the morning and two hours in the evening.

From 28 Feb. to 7 Mar. 2000 Preksha Meditation camps were organised in Police Academy and other places. Total 150 came for training in the Preksha Meditation camps in Andhra Pradesh Police Academy.

44 participants joined the camp organised from 17 April to 12 May 2000 in Central Industrial security force, Secunderabad. Inspectors and constables and others were included.

From 1 Mar. to 15 Mar. 1997, a Preksha Meditation Science of Living Police training camp was organised at Tulsi Adhyatma Nidam Ladnun. 35 cadets of 12 battalions of R.A.C. and 3 from M.B.C. total 38 cadets participated.

Preksha Meditation camp was organised from 16 to 20 July 1996 at R.A.C., campus, Jaipur. 58 police cadets of 11 battalions participated in the training in this camp with deep devotion and enthusiasm.

A 3 days Preksha Meditation camp was organised from 27 to 29 Jan. at Police Lines, Bikaner for police cadets. 30 participants took part.

4.4.7 Individual experiences of Officers : Science of Living yoga training camps were organised in Adhyatma Sadhana Kendra for police employees by Science of Living Academy, New Delhi. Police cadets write in their own memories about the peace they experienced and the qualitative transformation they underwent —

Head-constable Shri Surendra Singh, 8th division Delhi, writes from 17 P.T.S. Malaviya Nagar—

'Attained peace of mind. Experienced lightness. All worries and mental tension drained away. Earlier I was suffering from insomnia; Now I can sleep soundly.'

Constable Shivani Sapra, 17, Police Line — 'Mind calmed down by doing practice of Science of Living. Earlier I was addicted to tobacco. Now this habit of tobacco is totally destroyed. Science of Living Academy has shown the right path to live a right life. For this I will be obliged life-long. We have to reach this enlightenment to the people'.

Dy. Director Mahendra Singh, Police Training School Zadaudakalan, Delhi, said, 'Because of this training, I am experiencing a lot of transformation in myself. I have left several bad habits like not to take alcohol, reduction in tension, anger has reduced considerably and some other faults also I am trying to get rid of. I have taught experiments of Yoga and meditation to the members of family particularly children. They did meditation and *asanas* with much interest and enthusiasm. I personally got my four colleagues free from drinking and smoking.

Asst. Commissioner of Police, West Delhi Rajanish Gupta writes — The study of Science of Living is proved to be very much effective and advantageous. Because of self-control my tension has reduced and my competency has increased. I have now known the art of time management. After learning the autosuggestion system to relax each cell and muscle my laziness and body-pain has reduced considerably. This value-based training has not remained limited to my body and mind but is advantageous for my family, office and society.

Science of Living in security forces — - The training in Science of Living is useful to deal with loneliness, internal conflict and tension among the cadets of security forces. A Science of Living Training camp was organised

in Adhyatma Sadhana kendra, Maharauli, New Delhi, from 7 Mar. to 18 Mar. 1996 for Air-force cadets. 45 Air-force cadets from Bangalore, Hyderabad, Shillong, Pune, etc. centers participated and took training with zeal in this camp.

Science of Living Academy, Delhi has organised four successful camps for Air-force cadets. Special transformation is seen in the cadets because of this training. The presumption that Science of Living is not only a physical yoga but is also a precious tool for personality development, is getting confirmed by the feed-back received from trained air-force cadets from different part of the country.

4.5 Science of Living in Industry

Present era is believed to be an era of tension. This tension is the result of heavy burden of work, materialistic life-style and intense urban life. Tension and anxiety have become part of life in today's busy life. Even though some tension is essential to complete certain work, but if it is beyond the limits of endurance then it becomes hindrance to the work and causes wearing down of personality. Management and dispersion of work pressure is essential to increase one's own capability and to live an healthy life. Practice in Science of Living is very helpful in achieving the above purpose.

In the present era one has to encounter / confront fierce competition in the industrial field. This creates very heavy mental pressure on the officers and the group of workers. Science of Living makes special study of the tensions of the officers and the workers. employed in the industry and gives special treatment by giving training in the form of special methods of tension management. It helps in dealing with tensions. Management has a special role in an industrial unit. Responsibility of the complete management, balanced personality development expertise in decision making etc are the special qualification of a director /manager. Knowledge and practice of Science of Living are useful in developing the decision power, identification of internal strengths, warding off the anxiety, achieving higher targets etc.

Management of quality is one of the main goal of an organization, a group of institutes or a company. Management principles like 'total quality management' have proved their value / usefulness. The human resources unit is the organising unit. Success of the management depends upon the health and quality of this unit. Success of the management is the success of the company / organization.

Development of Human resources has been given predominance in Science of Living-Preksha management. It is most important that, for total quality management, a total quality human should be not only intelligent but also balanced emotionally. Today's psychologists now believe that 80% contribution in success of an individual is that of emotional development and the rest 20% contribution is of other development. The importance of emotional control is confirmed by this. And today's doctor is saying that more than 80% of diseases are psychosomatic. The root cause of diseases is emotional and mental tension.

This way today's principles of management have thrown light on the external organisation and control, which was not there before. But due to lack of mental and emotional development of human resource management all systems and control are not able to be successful. Preksha management through emotional development gives emphasis to all round personality development. A person's character development is possible through his emotional development. Then he remains moral under all circumstances. This is the need of every institute, organisation, society and nation. Good management is necessary for success, for good management a good manager and to be a good manager, he needs the development of the following qualities — .

- P = Positive Thinking
- R = Relaxation
- E = Emotional
- K = Knowledge (Wisdom)
- S = Self Management
- H = Holistic Health
- A = Attitudinal change

Preksha management is not only sermonic /didactic or theoretical but experiments of Preksha Meditation for the development of all the above mentioned qualities are included in it. The following qualities can be developed by Preksha Management in a manager. —

1. Experiencing energetic and healthy.
2. Reduction of feeling of boredom and tiredness.
3. To become free from any type of addiction.
4. To recognise ones own strengths by self-realisation.
5. Increase in production by developing capability.
6. To create emotional balance and harmony among a group of individuals.
7. To produce good working atmosphere by reducing mutual bitterness and distrust.
8. To free an individual or organisation from tension, reaction and emotion-frenzy.
9. To motivate /encourage a person for positive thinking.
10. To free a person from fear, inferiority complex and frustration.
11. To make a person faithful to the organisation, the society and the nation by developing human and moral consciousness in him.
12. To develop thinking and decision power.
13. Softness in mutual relationship.
14. Development of leadership capability.
15. Capability to remove difference of opinion and be away from quarrels.

Preksha management Search and accomplishment

After doing experiments for long time the following transformations came to light as a result of ten days Preksha management program —

1. Reduction in high blood-pressure and low blood-pressure on an average of 30 and 15 respectively.
2. Reduction in the level of tension, reaction, excitement and irritation.
3. Relief from constipation.
4. Weight reduction in persons suffering from obesity.
5. Reduction in pulse rate from an average of 105 to an average of 80. This is indicative of mental steadiness.
6. Remarkable relief in asthma, cold and cough.
7. Reduction in the level of sugar in diabetic patients.
8. Experience of deep sleep and healthiness and being energetic.
9. Freedom from addiction.

This way it is certified that Preksha management by making internal personality good make all round personality development possible. In other words it can be said that Preksha management brightens the spiritual personality. Principles of management develops the scientific personality of a person by brightening it. A spiritual, scientific personality is produced by experiments of Principles of management. A new human-being is born. He can give solution for the management and the problems of this era.

4.5.1 Individual experiences : Programs of Science of Living and Preksha Meditation are being organised time to time. Individual experiences from there are being collected. Report of one of the program is as follows. —

“Program on stress management at Herdilla Chemicals Limited on 27-8-1992.

Twenty-four senior officers participated at Herdilla Club/conference hall. All of them were senior managers and highly educated. They were generally very much satisfied and demanded for further programs.

Some of the experiences as written by the participants — “ The program was very good as it explained the stress management, relaxation in most scientific and logical way.” P. N. Pandit, B.Sc. Plant manager.

"The program of stress management opened up a new horizon in management education."

N.V. Solanki B.E. (Mechanical) DMS Dy. Chief Engineer (Planning)

"The program was very useful. It was well conducted."

S.S. Padte B. Tech. Chem. Engg. General Manager Works.

"It was good program; and changed one than the routine program. "

V.R. Mirani, B. Sc. (Member of American Institute of Chem. Engg.) Production Manager.

"I carry good impression about the program. The awareness methods and relaxation techniques are useful to us for improving our effectiveness." U.B. Lal. BSc. (Electrical Engineer. Dy. Chief Engineer Electrical).

"Useful and relevant theme" ably demonstrated". P.B. Kalantai. B. Tech. M.Chem. Engg. Manager Process Engineer.

4.5.2 Science of Living in Mathura Refinery : Preksha Meditation camp was organised in Mathura Refinery from 1 Nov. to 10 Nov. 2000. 20 engineers took part. *Yogasan, Preksha Meditation, Kayotsarg, Anupreksha*, and Yogic Kriya were practiced between 6 to 8 morning and evening during the camp period. Looking at the interest in the program and the special demand for it, an additional program was arranged in the seminar hall in the industrial area from 3 to 5 in the afternoon. In this complete program, special information / knowledge was given and experiments were done on the subjects of diabetes, heart-disease, resolving breathing difficulty and tension management, Goal determination and achieving personality development etc.

4.6 Science of Living in Rehabilitation

Prisoners in the jail are also human beings. Being ascertained as guilty of violating the social values and committing crime, they reach prisons. What can be cure / medicine for distorted and inhuman behaviour? To study this (problem) is one of the function of Science of Living. Science of Living is proved to be very helpful in reforming a life. Trainer of Science of Living go into the prisons, give inspiration for freedom from addiction, peace, non-violence and get experiments done by them. As a result they develop sense to get free from such evils / wrongs. Many prisoners mentally determine to be away from crime and addiction for life.

Increase in population, unemployment, materialistic/consumer culture, excessive luxury and ambitions increase the number of criminals. According to Science of Living a person possesses both good and bad qualities / characters. These qualities manifest conforming to the surrounding circumstances. A never-before transformation takes place in his morale when the prisoner gets an opportunity to reform, inspiration and favourable occasion and training. Training in spiritual studies that can bring about transformation in mentality and morale is given by trainers of Science of Living. As a result they will not commit crime in future. Over and above the outside world they get acquainted with one internal world where they can experience peace and Joy/ happiness. Psychiatrists do research work on the effect /influence of Science of Living training.

Prisoners do *Yogasan, Preksha Meditation, Kayotsarg, Anupreksha* and Yogic Kriya, etc mentally well involved. Never before transformation takes in the prisoners mentality by doing *Kayotsarg* together with *Anupreksha*. Many persons attained physical, mental, emotional and behavioural advantage. Many renounced smoking. Experiments and training in Science of Living were found to be useful in attaining the following advantages. – Experiencing peace, freedom from bad /evil thoughts, increase in the feeling of friendship, decrease in inferiority complex, increase in self-confidence, reduction in anger, freedom from tensions, determination to live a good life, sense of brotherhood, decrease in tendency towards crime, etc. Science of Living camps are organised from time to time in different prisons and rehabilitation centers by trainers of Science of Living.

4.6.1 Training camp for Rehabilitation

- An intensive Preksha Meditation camp was organised in *Bal Sudhar Griha, Hissar* from 3 June to 18 June 1996. Total 25 prisoners of age between 17 to 22 years took part. Among these participants 13 were punished with life imprisonment. The chief convener of this project which was conducted by the courtesy of University Grant Commission, New Delhi, was Shrimati Svatantрата Jain, Lecturer, Psychology Department, Kurukshetra University and project fellow was Shri Sevanand.
- Experiments and training in Science of Living were organised in prisons at Chanchalbaguda and Mashirabad in Andhra Pradesh from 19 Jan to 24 Jan. 1998. About 300 prisoners took advantage.

- A three days Preksha Meditation camp was organised at central prison in Ajmer. 77 prisoners took advantage by participating in it.
- Under the auspices of Indian Institute of Corrections and juvenile Management a 17 days Preksha Meditation camp was organised from 19 Dec. to 4 Jan. in Central Jail, Jaipur. At the start the camp was for 10 days; but looking at the strong demand of the prisoners it was extended by one week.

4.6.2 Individual Experiences

The following are experiences of some participants—

- My mind attained peace. Now I do not get bad /evil thoughts like before. I will develop friendship also with my enemies. I feel like talking with every one in sweet tongue. —Chetaram
- Internal distortions like getting headache, getting dreams at night have vanished because of *Mahapran Dhvani*. I can concentrate my mind because of practice of Preksha Meditation. I attained freedom from all types of pains like waist, joints of legs, shoulders and stomach. —Mahe.
- Sometimes I was getting feelings that some people are inferior but now that feeling is gone. My self confidence has increased. I also get good sleep. —Yadavendra
- My spinal cord pain is better now. Now I am not getting angry as before. I have resolved that I will not do wrong things. —Ramesh

Some experiences of participants of monthly camp organised from 25 Aug. to 27 Sept., 2000. for 'Jilla Sudhar Griha', Bhivani

- My body is free from pain due to practice of Preksha Meditation. *Arham Mahapran Dhvani* has made my body and soul pious. Earlier I was getting angry on small matters. I was feeling shy to talk to people. I will remain forever obliged for the transformation that has come in my life after one month of practice (of Preksha Meditation). A new life has begun. If I get more of such opportunities then it will be easy to engage my life for good work.. Such program should be made permanent so that people in the jail learn this — Gopal
- We attained many advantages from the Preksha Meditation camp. Pain of the body got totally relieved with exercise of spinal cord. With *Arham and Mahapran Dhvani* the mind concentration has increased. It creates an atmosphere of peace. Doing *Kayotsarga* the body can be kept steady and one can see ones soul. We prisoners wish that such programs may be arranged in the jail on permanent basis. Its practice should be done continuously for the welfare of prisoners. — Chiranjilal son (of) Suresh
- Preksha Meditation camp is found to be very beneficial for all of us. Practice of Yoga keeps the body healthy and mental balance remains good / steady. Learnt to decrease anger and violence through Science of Living. Wish to continue this study forever. — Suresh Kumar
- I feel very much obliged for arranging this Preksha Meditation program among the prisoners. The state of mind has changed considerably by doing the exercises taught to us. We have attained peace. The breathing gets balanced by *Pranayam*. I am successful in doing deep breathing. Now there is no body-pain. In *Kayotsarga* the sensation of the body is completely lost. Inferiority complex vanishes. Such program should be kept on permanent basis so that the prisoners can get benefit in future also. — Pawan Sharma
- Program of Preksha Meditation in the prison is very beneficial. The body is free from tension and pain. and is healthy. Agility is increased. There is relief in stomach sickness. One can save oneself from sicknesses by practicing this every day. Sleep and hunger are in order. Liked all the exercises very much. Looking at the problems of prisoners like us, if such programs are arranged on permanent basis, that will be beneficial for all. —Hanumanprasad
- Learnt many things in the Preksha Meditation camp. Earlier my daily routine was irregular. There was lot of tension. There is much improvement in body-pain, restlessness and hastiness by doing practice (of Preksha Meditation). Mind is peaceful. Now I am having sense of love and feeling of oneness with all. Earlier I was getting many dreams. Now I sleep soundly. There is improvement in agility and concentration. Daily I do all the exercises taught to us. I have mental steadiness. Bad and violent thoughts have decreased. — Krisna

4.6.3 In Tihar Jail : A five days program on Healthy Life-style and Vegetarianism was organised by Adhyatma Sadhana Kendra and Ahimsa Priya Samaj in different prisons of Tihar Jail. Emotionally excited person makes a mistake. But when he does introspection he realises he has done wrong.. He should have remained balanced / poised. Practice of Preksha Meditation is very successful in making the life healthy and balanced. The first symptom of healthiness is — healthy and flexible spinal-cord. It is necessary to do spaniel exercises and sit erect to keep the spinal-cord flexible. Deep breathing calms down the anger and develops concentration. *Yoganindra* reduces tension and gives peace. Positive thinking and *maitri bhavana* develops strong sense of friendship. The nature can be changed with the help of *Yogamudra*. Inspired by this program the prisoners of the jails expressed their desire to resolve to live a life free from violence and addiction.

4.6.4 Rehabilitation of Run-away Children : The experiments in Preksha Meditation and Science of Living are proved to be very helpful in curing the mentally and emotionally sick small and big children for last four years in Jaipur. These children had run away from their homes. They earn their livelihood by carrying the luggage of travelers at railway stations, cleaning plates in hotels or doing labour jobs on trucks or buses. One time access of emotions make them helpless to live life in dark street for life-time. The help and co-operation they obtain from Preksha Meditation for their uplift is described in his own words by Shri Bootiram, a past student of Jain Vishvabharati Institute {Deemed University} —

“I find that the boys working on buses even eat *Gutaka* to keep awake. Like that one 15 years old boy, Manoj who ran away from Delhi was keeping mentally tense and had not slept for many days. I made him do *kayotsarga* (One of the exercise of Preksha Meditation) in extra empty train-compartments. One day, on 17th day of the exercise, I was very much astonished to see Manoj sleeping soundly and snoring loudly. The art of Science of Living that I have learnt at Jain Vishvabharati Institute is proving to be a boon in the success of my work.. Whatever may be the sphere of your work, Science of Living is bestowing an art to each work.. This art is not only helpful to one’s own awakening in life, but also helps to create a separate identity of expertise in the work.. It is already 4 years since I passed my final examination. I have already return dozens of run-away boys to their homes.

4.7 Characteristics of Science of Living

By studying and analysing the history, constitution, definition and sphere of working, the following Characteristics of Science of Living get to be known. —

1. Science of Living is an education branch for uplift of life. It is based upon synthesis of ancient spiritual inheritance and modern scientific knowledge. This synthesis is related to human life.
2. Science of Living besides being a means for uplift of life, is also a professional service for upgrading of livelihood. This is based upon the skill of Preksha Meditation which is related to the very fine secrets of life. To understand the life for the purpose of professional service It is essential to have internal wisdom of ancient philosophy of life, capability of synthesizing the modern scientific knowledge, ability to understand the main parts of life and expertise in giving training.
3. Science of Living gives help to trainees by training them individually or in groups. This help is given to develop their internal skills. For this purpose it is necessary to have special knowledge, experience and very special skill.. This special knowledge, experience and very special skill can be learned by a special formal system that is education and training system. Presenting this professional services of Science of Living is dependent upon these knowledge, experience and skills.
4. There are three divisions of Science of Living training. — training in *Dhyanyoga*, knowledge of philosophy of spiritual-life, resolution for minimum human code of conduct.
5. The professional service of Science of Living is related to problems of individuals. These are related to internal and external arrangement / adjustment of human beings. Internal individual adjustment means to unify / integrate the mentality and the values and bring balance among them. Inter-personal adjustment helps an individual to understand ones own capabilities and to develop them; in which he can employ all his end

6. Energy in right direction by adjusting his goal according to social expectations and personal considerations.
7. Science of Living training is that professional service which is giving emphasis on making personal expectations limited and unidirectional and making skilful arrangement of capabilities for achieving the same.
8. Science of Living training is one such professional service for uplift of livelihood that tries to push away those hindrances that obstructs personal, mental and emotional growth.

Science of Living is related to growth of personal capabilities, {control} adjustment of ones wishes and skilful arrangement of environment. When there is ignorance about the capabilities and wishes are unlimited then they develop into some sort of problems. This effects the personal adjustment and the balance in the life gets disturbed. Therefore Science of Living training helps individuals so that they can attain balance and peace in their life by utilizing their own capacities, abilities, capabilities and the social resources. The balance in life is achieved by overall development of capabilities and the peace is achieved by regulating the wishes. The role of Science of Living training begins when the individual does not have knowledge about his capabilities.

The followings are the main systems of Science of Living by which a person gets help in fulfilling the development of his capabilities.

1. *Anekanta* (Non-absolutism) — This is the system that is used to help to understand all the capabilities of life of a person in totality.
2. *Ahimsa* (Non-violence) — The system that is used to help to make a person's social environment healthy.
3. *Amivrata* — The system that helps to regulate and limit the wishes of a person.
4. *Preksha Meditation* — The system that helps to awaken and to develop the capabilities of a person.

1. The knowledge of Science of Living is a blending of many knowledge. It is related to human life. Life is a flowing current. And its problems are very difficult. These problems of human life have mutual causes. So it is necessary to take help of more than one education branch. One part of Science of Living is such that it is made up of other sciences viz. Physiology, Psychology, education etc. The other part of Science of Living is such that it has not taken anything from other sciences. But it has developed Science of Living on the basis of research, investigation, experiment and study of cultural-philosophical and spiritual inheritance of *Bharatiya Yoga Vidya*. For this reason it is called special knowledge of Science of Living of its own. In this part of Science of Living its chief systems (techniques) of Preksha Meditation are included through which medium Science of Living is learnt.

2. In the development sequence of capabilities of Science of Living individual priorities, necessities, wishes and interests are kept in mind. Due to lack of adjustment / regularisation of capabilities, necessities and social circumstances, an individual experiences tension. It is essential for peace that the development of capacities is according to {in tune with} the necessities and social circumstances. As a result he can live a tension-free and peaceful life. It is kept in mind that there is no damage to the interests of an individual or society.

3. Professional service of Science of Living for uplift of living standard can be given through medium of institutes and also by individuals. This service is given by appointing a trained trainer through the medium of institutes working in different spheres such as religious institutes, yoga centers, education institutes, government training institutes, professional industrial institutes, medical institutes, crime reform institutes etc. They impart this service according to the policy and purpose of the training institute. They can also give service on individual basis.

4. The purpose of Science of Living is to awaken ones faith towards own capabilities to give self-service and to give help to study the solutions to develop them. Science of Living trainer while giving help tries to see that the trainee stands on his own feet (is self reliant). He can lead his own life. The trainer shows the path to the trainee and tries to create strength and capacity to take decision and to resolve his own problems. Participation and active cooperation of the trainee is essential to diagnose and resolve ones own problems.

5. Science of Living is an art with which coordination of internal capacity and social resources is done for peace and balance in life and these capabilities are developed and put into practice. For doing so the scientific knowledge and the spiritual system of Preksha Meditation are utilised. Science of Living trainee has full knowledge of internal capacity of life and also has the knowledge of all the techniques to fully develop them. The Science of Living trainee has expertise in organising the internal capacity, requirements and social resources.

6. Science of Living develops the internal capabilities of a person and also resolves the internal problems. Together with resolving problems, it tries to transform a person's view-point (attitude) and behaviour. This means that, in Science of Living training, together with program of diagnosis and resolution there is much emphasis on purification of view-point (attitude) and behaviour.

4.8 Fundamental (Basic) Beliefs of Science of Living

The Science of Living trainer has firm faith in the following facts. —

1. Science of Living is a training. In Science of Living training together with intelligent activities there is need for the responsibility of the trainer. It is not only technical or academic but is practical and experimental. It has its own knowledge and techniques. It can be communicated by knowledge of spiritual and scientific literature and experience of Preksha Meditation yoga.

2. The basic fact for a trainer of Science of Living is the qualification of the trainer to understand the human life and human values. Science of Living is both art and science. On one side from the view-point of skill to experiment with knowledge, it is an art and it also searches for the secrets / mysteries of human-life, so it is a science..

3. Science of Living and value-based education are not similar concepts. Though they look similar in some sense.. No definite form of value-based education has yet come into existence. Everywhere moral education is internal part of it. That is also limited to biographies of great persons and their sermons. That does not include any experimental training and practice. It is necessary that this also is strengthened up by more and more experimental training and practice.

4. Science of Living has its own reactions and techniques. Other things are also essential together with skills of its learning. It is necessary / essential for the trainer of Science of Living to have knowledge of mental and emotional problems and their solutions of the sphere of Science of Living in which the training is to be given; so that he can help by the training of knowledge and techniques of Science of Living according to the need of that sphere.

5. Science of Living has its own philosophy of life and a definite view-point. It is the belief of Science of Living that there is always disharmony between capabilities and ambitions and between thinking and behaviour of an individual. And this affects the individual and social life.

6. Looking at the nature of one's training, the Science of Living trainer finds that many types of knowledge are necessary. Therefore he should have full knowledge of the corresponding / concerned spiritual knowledge and scientific contexts.

7. Science of Living trainer is always aware of physical, mental and emotional capacities of an individual and his social adjustment and his needs. Because disharmony of these individual problems arise.

The center—point of the Science of Living trainer is to get an individual acquainted with his internal capacities and make them powerful / stronger.

4.9 Main Challenges of Science of Living

Man has not made any progress in the direction of understanding one's own self. The human society is suffering the results on a large scale. It is the distance from the eternal value **PEACE**. To fulfil this need, Science of Living is the practical and behavioral use of ancient knowledge and modern science for the purpose of peace in the life. This is developing as a new branch of education in the world of education.

The function of Science of Living is to make scientific study of Bharatiya Yoga System, Preksha Meditation and yoga. Present them in their scientific form. Emphasis / bring-about the multi-faced use of Preksha and Yoga for

resolving the problems of values of life, with scientific research.. Connect science with the life through Yoga. Connect Yoga with common man-life. Once upon a time it was believed that Yoga was only for ascetics. But now it is proved that it is equally important and useful for a common man. This is possible only, when its powerful role in resolving the problems of common man-life is produced /emphasised on the basis of scientific research and facts agreed to by science. This is the main function of Science of Living and its main challenge.

4.10 Summary

1. One of the purpose of Science of Living is construction of an healthy society. Science of Living has done important contribution in this. Science of Living helps in resolving the burning problems like casteism, orthodox / conservative mentality, dowry system, and child wedding. Science of Living can play very important role in preserving world peace. Experts of Science of Living are helpful in bringing one country nearer to another country by organising seminars and talks on Non-violence and peace. Usefulness of Science of Living is seen very well in rehabilitation of persons without eyes and handicapped persons and awareness of visually impaired persons. Science of Living is helpful in making a person free from addiction. Many political leaders have experienced that Science of Living is essential for completeness of education.

2. Science of Living is capable of making government officers skillful and capable officers by awakening the competence of morality and faith in them. Experiments and practice of Science of Living and Preksha Meditation introduce right life-style by transformation in the behaviour of police employees. Mental health can be obtained by reducing tensions and increasing ones capacity through the experiments of Science of Living. Loneliness, internal-conflicts and tension in soldiers can be cured by Science of Living.

3. In the groups of officers and employees working in industrial field Science of Living is helpful in removing tensions, balanced personality development, decision making skill, removal of anxiety, achieving higher goals etc. by the techniques of tension control. This Preksha Meditation induces energy, alertness, work efficiency, positive thinking, higher morale, national spirit, decision power, softness, leadership, etc in the organisation.

4. Inspiration and motivation for refinement in inhuman and perverted behaviour, freedom from addiction, peaceful and non-violent behaviour can be given by Science of Living to the prisoners in the jail.

5. This will reduce crime. The prisoners are observed doing the exercises of Science of Living like *asana*, *pranayam*, *kayotsarg*, meditation etc with mental concentration. There is a natural transformation in the mental nature of the prisoners by the practice of *yogamudra*.

4.11 Questions

Essay : 1. Explain the usefulness of Science of Living in industry.

Short notes : 1. What are the specialties of Science of Living?

2. What are the fundamental /basic beliefs of Science of Living?

Reply briefly:

1. What is the back-bone of government services ?
2. What is effected by addiction?
3. What is the result of preksha management?
4. What is the first characteristic of health?
5. What is the function of Science of Living?

4.12 Reference Book

Outline of Science of Living Muni Dhamesh

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UNIT 2 : THEORETICAL BASIS

LESSON— 5

Anekanta (non-absolutism) : Theory and Practice

Structure

- 5.1 Purpose
- 5.2 Preface
- 5.3 Importance of Anekanta—
 - 5.3.1 Anekanta Commended System of life
 - 5.3.2 Anekanta Accomplishment for life
- 5.4 Theory of relativity
 - 5.4.1 Relativity
- 5.5 Nature of Anekanta
 - 5.5.1 Objective Truth and Anekanta
 - 5.5.2 Search for Truth and Anekanta
 - 5.5.3 Opposing Couples, Basis of Order
 - 5.5.4 Co-existence A principle /Rule of Nature
- 5.6 Non-absolutism and Non-violence
 - 5.6.1 Divisions
 - 5.6.2 Violence and One Sided View-Point
- 5.7 Basic Factors of Anekanta
 - 5.7.1 With Opposite Side (Co-opposition)
 - 5.7.2 Co-existence
 - 5.7.3 Independence
 - 5.7.4 Relativity
 - 5.7.5 Coordination
- 5.8 Practical experiments of Anekanta
 - 5.8.1 Family and Anekanta
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 - 5.8.3 Economics and Anekanta
 - 5.8.4 Politics and Anekanta
 - 5.8.5 World Peace and Anekanta
 - 5.8.6 Democracy and Anekanta
- 5.9 Summary
- 5.10 Questions

5.1 Purpose

Dear Student,

The first technique of Science of Living is Anekanta (non-absolutism) In this lesson you will understand Anekanta in detail. Many problems are created in life if one thinks only from one angle/ view-point and believes that to be only the whole truth. Problems such as aggression, terror, social disintegration, broken family, hostility in the name of religion, arrogance combined with education, tension etc. are all results of a person's insistence on his view-

point only. Many attempts are made to find solutions to these problems. A solution is possible only when the view-point with insistence gives way to co-existence, forbearance /tolerance, harmony, etc. values of life are given place of respect in day to day life. These values of life are dependents of Anekanta. If a person understands Anekanta and lives his life accordingly then he gets acquainted with many truths of life. He can attain many solutions to the problems of the present time. It is essential to adopt the philosophy of Anekanta in, be it politics, social policy, religious policy or education policy. In this lesson you will learn —

- What is Anekanta behaviour?
- What is the theory of relativity?
- How Anekanta helps in the search of the truth?
- What are the basic factors of Anekanta ?
- In which fields of life practice of Anekanta can be used?

5.2 Preface

Many problems are created in life if one thinks only from one angle/ view-point and believes that to be only the whole truth. Problems such as aggression, terror, social disintegration, broken family, hostility in the name of religion, arrogance combined with education, tension etc. are all results of a person's insistence on his view-point only. Many attempts are made to find solutions to these. Conferences are held, defense activities are intensified and several new schemes and plans are made. But chances of their success are very less till the view-point with insistence is abandoned and co-existence, forbearance /tolerance, harmony, etc. values of life are given place of respect in day to day life. All these values are dependents / family of Anekanta. If a person understands Anekanta and lives his life accordingly then he gets acquainted with many truths of life. He can attain many solutions to the problems of the present time. It is essential to adopt the philosophy of Anekanta in, be it politics, social policy, religious policy or education policy.

5.3 Anekanta : Importance

In this world nothing is independent; everything is connected with each other. Totally divided or totally complete, totally opposite or totally non-opposite, totally own or totally others'; these all are only reversals, not realities. If we want to live with realities then we have to develop Anekanta viewpoint.

5.3.1 Anekanta : Commended System of Life : Anekanta is a recommended system of Life. This system begins with transformation of viewpoint. Till the viewpoint is not right, our concepts do not get filtered through minute and gross world. Till our knowledge is not in coordination with both expressed / manifested and unexpressed / unmanifested modes of our knowledge till then we can not take right decision and is not possible for us to save ourselves from difficulties. The nature of a thing is a big and important truth. We should not ignore it. We should try to understand it. Nobody can be happy by inverting the truth of a thing (the nature of a thing) and going against these rules. The one who believes in the truth of a thing can live a happy and peaceful life; not the one who tries to bend the truth according to his own beliefs / conceptions. Mostly it so happens that even when the man does not wish to be like that but he tries to mould the ideals in his favour, tries to lower the ideals, wishes to bring down god to his level. This is perversion. This is wrong / false viewpoint. If this viewpoint is changed and the truth is accepted as indivisible and eternal ideal/ principle then there is no way to become unhappy.

Acharyashri Mahaprajna has written that the first measure to nurture viewpoint is to practice Anekanta in life. Lord Mahavira gave the Anekanta viewpoint in which balance of physical activities is maintained with emotional balance and intelligent balance. Where there is *Ekantavad* (absolutism) there is insistence. Conditions / situation get confused / entangled in insistence. Insistence creates lot of tension. Tension is very much responsible in the creation of heart disease. In context with complete health it is necessary to contemplate on these seven objects viz. body, sense-organ, breath, life-force, emotions and language.

5.3.2 Accomplishment for Life : Acharya Mahaprajna while explaining Anekanta viewpoint wrote that Anekanta is not only a philosophy but is also an accomplishment. One-sided insistence is the result of *raga and*

dvesha (attachment and hatred). Without trying to reduce/destroy *raga and dvesha*, it is not possible to be free from one-sided insistence or prejudiced viewpoint. As *raga and dvesha* diminishes, Anekanta viewpoint develops. As, Anekanta viewpoint develops *raga and dvesha* diminishes. Jain-philosophy has put foreword Anekanta viewpoint to diminish (and destroy) *raga and dvesha*. The eye of Anekanta is the best philosophical system to understand both gross and minute phases or transformation of the material world. Non-insistence can be developed through this system. Disputes can be resolved and the sparks of conflicts can be extinguished.

Acharya Mahaprajna has written that it is important to have a fully coordinated system of Anekanta such as: no inferiority complex and no vanity, no selfish motive and no disgrace to others, no single sided insistence and no false / unreasonable stubbornness. This is the best theory for creating/ forming a personality.

The person who has taken Anekanta to heart has automatically formed his personality. He need not worry about it. A personality is broken or destroyed by one-sided viewpoint. The one whose viewpoint becomes one-sided, his personality is automatically gets broken.

Anekanta has introduced principles of balance in the definition of the rules of the universe. There is an incomparable gift from Anekanta in the field of behavior, restrain and harmony are also its gifts. If there is no Anekanta viewpoint then there is no requirement for restrain and harmony. Anekanta is not only a philosophy of elements but is also a philosophy of the whole life.

Anekanta is the resting place/ a support for both spiritual and social behavior. In fact difference is seen in the truth of a thing. Because of different characteristics of situation, time, place and emotions of the same thing, person or place, at different time, their knowledge is experienced in different forms. But the experience of transcendental happiness born by self-perception is the same/ similar in all. This way Anekanta is the goal for both spiritual and social behavior. All the conflicts and the discord can be ended by accepting this principle in social, economical, political and religious matters.

5.4 Theory of Relativity

In the early part of 20th century theory of relativity was expounded by Albert Einstein. In the past century this theory is resulted into a supporting pillar for physics. It is so much difficult to understand the modern physics without this theory as much as it is difficult to understand the physics of conceptions of atoms and molecules of which definition is impossible without theory of relativity. This way the present era is very well conversed with relativity.

5.4.1 Relativity

5.4.1.1 Is there meaning to every statement? : Isn't it clear? Even if take all meaningful words and put them together according to grammar rules it is possible still, that we not get meaning. e.g. "This water is triple-handed". It is difficult to get any meaning out of it. But the difficulty is that every meaningless statement is not so clear. Generally a statement seemingly meaningful at first sight is proved to be meaningless after analysis.

5.4.1.2 Right or left : The house is on which side of the road –left or right? The answer to this question cannot be given quickly. While going to forest on the bridge the house is on the right and while going to bridge from the forest the house will be on left. It is clear that we cannot neglect the direction when talking about right and left sides of the road. This will be a mistake because we explain left or right in relation to that. The right or left bank of a river has meaning because the direction of river is decided by its current. This way it will not be meaningless if we say that cars are running on the left because the motion of the car itself establishes a direction of the road. (But this statement is meaningless in those countries where the cars are running on the right).

This way the conceptions of "left" and "right" are relative; it has meaning only when the direction is fixed and the definition is given in relation to that.

5.4.1.3 Is it day or night? : The answer depends upon where the question is asked. When it is day in India it is night in USA. There is no internal opposition in it. The day and the night are relative concepts. The reply to the question can not be given till we mention in which part of the world..

5.4.1.4 What is bigger? : There are two pictures. In one the car looks bigger than the road-sign. In another

the road-sign looks bigger than the car. For the pictures the size of the thing is less important. It is the angle from which it is taken is more important. Obviously the sizes of things are relative according to the angle from which it is seen.

5.5 The nature of Anekanta

A thing has many characteristics. By nature a thing is like that where it can be described from many viewpoints or angles. Only after considering from many viewpoints, one can move towards true or complete knowledge. This viewpoint is called Anekantavad.

The word Anekantavad is made up with two words 'aneka' and 'anta'. 'Aneka' means other than one or many. 'Anta' means nature(character). From Jaina philosophy viewpoint also each thing has infinite characteristics from different viewpoint. But Anekanta is not 'many characteristics staying together in one thing', it is the name of 'a characteristic staying together with its opposite characteristic in a thing'. It is to propound this is the purpose of Anekanta. That means one must exist if the other (opposite) exists. This relation is called '*avinabhavi*'. 'One' (*ek*) is *avinabhavi* of many (*aneka*). To prove this is the main goal of Anekanta. It becomes difficult to understand even the common matters of life without keeping in mind their respective considerations/expectations.

5.5.1 Objective Truth and Anekanta : Lord Mahavira said in Acharanga Sutra during a sermon : Before answering a question the speaker should keep in mind who is the person asking the question. From which *naya*, which viewpoint or angle he wants to know or what is his philosophical or ideological belief? etc.

If some inquisitive person asks – what is this object? To give a correct / appropriate reply it is necessary for the speaker to know certain special facts, such as : —

1. What is the objective? What is the truth?
2. From what viewpoint the listener or the inquisitive person wants to know? What is his opinion? According to that it should be explained.
3. While explaining, right word and clear language according to his expectation, should be used.
- i. What is the objective –truth? The speaker's viewpoint should be clear in this regard. If speaker's viewpoint is not clear then he cannot satisfy listener's curiosity. In Lord Mahavira's philosophy an object is said to be "*ananta guna dharmatmak*". This means a thing is having infinite attributes. These are also having opposite attributes. Opposite attributes are found always together in the thing. This viewpoint, acceptance or principal is called Anekanta.
- ii. From which viewpoint the listener wants to know? From that viewpoint the attributes of a thing are expounded. This does not mean that other attributes are not there in the thing or other attributes are removed or cancelled. If it is done so then the speaker is going away from the truth. Therefore the speaker without refuting the other viewpoints by the proposed viewpoint propounds it. This opinion of the speaker is called '*naya*'.
- iii. The speaker, for expounding the implied opinion, has to use the right words and right language. Because the same word has many meanings. This system of using the right word clarifying the implied opinion is called '*nikshapa*'.

In the development journey of Anekanta four conclusions are seen —

1. More emphasis on the completeness and correctness of the viewpoint
2. Make the said statement clear and stable /firm not refuting or canceling other opinions.
3. Very unambiguous, clear and right language and words should be used.
4. Development of manifestation skill depending upon the above three.

The first is Anekanta principle, the second is *naya*, the third is *nikshepa* and the fourth is called *anuyoga*.

5.5.2 Search for the truth and Anekanta : Jaina philosophy is the philosophy of Anekantavad. Anekanta is not only important from philosophical viewpoint but it has usefulness/ utility in every field of day to day life. Each

philosophy has its own special viewpoint. Jaina philosophy believes in Anekanta characteristic of a thing. Anekanta is its life-force. This way the truth cannot be defined from any one viewpoint. No scripture can define the whole truth. And no individual can understand/know the whole truth on the basis of scripture. There is so much of disharmony and opposition in this world that without Anekanta it is not possible to understand harmony and agreement.

Each thing has infinite qualities /characteristics. There are infinite viewpoints to know them. Each viewpoint is a part of the truth. Classification of all the qualities /characteristics is the whole thing and classification of all the parts of the truth is the whole truth.

The whole thing can be known but can not be said in one word in one instant. Whatever a person says, it determines some one face of the thing. A thing has as many as truths, as many as faces it has. The seer has as many as thoughts, as many as truths are there. There are same number of considerations as the number of truths. And the same number of ways of saying that.. And the same number of thoughts of the seer. There are as many different opinions as many as number of ways of saying that. 'Different-opinions' is a center point. All around it are discussions, frictions, coordination, violence and non-violence. 'One' gets together with 'many'. Questions of truth and false come in-front. From here onwards the flow of thoughts is divided into two currents. Anekanta (non-absolutism) or truth and non-violence, absolutism or false and violence.

To test /examine, if a word or a talk is true or false, we require many currents of one viewpoint. When the speaker said a word, in what position was he? What were the circumstances around him? With which word-power was that word endowed? What was mainly implied? What was its purpose? what was its aim? How were his other styles of exposition? How were the supporting conditions? Etc. Many such small-big sentences together test each word for its truth. Lord Mahavira said, "Consider each religion with its reference. Truth is (always) relative. If one tries to grab one face/ part of the truth by rebuffing / rejecting the other hidden parts of the truth, then that one face/ part of the truth will also become part of *asat* (non-truth).

5.5.3 Opposing Couples Basis of Order : According to Anekantavad there are four opposing couples in every thing or element. —

1. Eternal/Permanent and Transformation
2. *Sat* (true) and *asat* (false)
3. General / common and Special
4. Expressible and non-expressible

This mention of these four opposing couples is only an indication. There are infinite such opposing couples in every thing/element. The theory of Anekanta is established on that.

The basis of our whole arrangement is opposing couples. Side and opposition both are necessary. Scientists have used very powerful minute instruments to search for anti- atom. Such powerful instrument that can detect and record a very very minute transformation taking place in 15 billionth part of a second. Then only the anti-atom was found. Now this theory is established that an atom does not exist without an anti-atom. It is necessary for both to co-exist. The basic foundation of Anekanta is acceptance of opposition. Anekanta develops with acceptance. Anekanta is saying – Do not look at the truth from one viewpoint. When you are looking at the truth from existence viewpoint, you also look at it from non-existence viewpoint also. Acceptance and non-acceptance should go together. One is not enough. The whole day to day life, all the social activities, all these are made up of opposite elements. If these opposite elements were not there, there could not have been any dealings nor any support.

5.5.4 Co-existence : A principle / Rule of nature : Co-existence is necessary for different systems of life. The feeling of Co-existence is essential in every field of life. There are billions of live-cells in our body. Every second five crore cells get destroyed and five crore cells get produced. This co-existence is maintained. To be born and to die, to be produced and to get destroyed. If cells do not get destroyed the body will become a corpse; if cells do not get produced the body will break. Only if both will continue then only the body will continue /last.

The meaning of Anekanta is — Acceptance of integral unity and to look for possibility of co-existence in the

difference. The principle of Co-existence is also natural. Life is full of duality, opposing couples existing together, co-existence of opposing qualities, all these are natural rules. The definition of this rule was first made by Anekanta. Acharya Mahaprajna has written – If historical credit for defining coexistence is to be given among Indian philosophy and all the philosophies of the world, then it should be given to Anekanta. When an individual understands coexistence then it is easy to define the life and the truth. A specific language can be given to the life and the truth. The feeling of destroying the opponent is destroyed.

The concept of non-violence has developed against many back-grounds. We find many lines of thought on the subject of physical, verbal and mental non-violence in many religions. It is not that very fine points are not found in the gross form but in the area of the intellectual non-violence. Anekanta viewpoint given by Lord Mahavira is the main reason for the unbreakable bond of Jain religion and non-violence.

Lord Mahavira saw that the root of violence is conflict or misconception of thoughts. Mental excitement increases because of ideological indifferences. This manifests in the form of verbal and physical violence. The body (by itself) is inert, the words (by themselves) are inert. They have no feeling. Feeling of violence or nonviolence. The birth place of the feeling is mental consciousness which has infinite roles to play.

5.6.1 Divisions : Our world is divisible or full of duality. Non-division hides but divisions are visible. There are many divisions in humans :— 1. Division of belief. 2. Division of ideology. 3. Division of liking. 4. Division of nature. 5. Division of feeling.

5.6.1.1 Division of Belief : There are many sects on the basis of belief. The number of followers have increased. Sectarian division is the characteristic of independence of ideology. Human-being is not mechanical. He is intellectual animal. He thinks in his own independent way. He determines the rules and accepts them.

The human is also emotional together with being intellectual. If he was only intellectual, then division would have remained only division. It would not have taken the form of sectarian enmity, quarrels and disputes. The root cause of sectarian excitement is not the ideological differences but the insistence generated by feelings / emotions.

5.6.1.2 Division of Ideology : The existence of each individual is independent. Therefore it is natural to have difference of ideology. If he was mechanical or controlled by a machine then he would think in one way only. But it is not so. Each one has his own consciousness. Therefore each has his own ideology. This is not unnatural. This difference of ideology effected by emotions creates / produces the conditions for conflicts.

5.6.1.3 Division of liking : The sensitivity of sense organ is not the same in all the humans. The same thing can be a cause of happiness for some persons and can be cause of unhappiness for some others. There is no conflict in the difference of sensitivity. It is emotion that sparks the conflict.

5.6.1.4 Division of nature : There are as many types of nature as many as human beings. The construction of internal personality is responsible for the division of nature. The emotion is responsible for the conflicts created due to division of nature.

5.6.1.5 Division of feelings : The main cause of divisions in human-beings is feeling / emotion. It is not the same in all humans. Its intensity creates the divisions. There are three main levels and nine sub-levels of intensity of emotions. —

1. Soft (*Mridu*) – Low intensity emotion.
2. Medium (*Madhya*) – Medium intensity emotion.
3. Strong (*Tivra*) — High intensity emotion.

Each of the above also have three sub-levels.

1. *Mridu, Madhya Mridu, and Adhimatra Mridu.*
2. *Madhya, Madhyamadhya, and Adhimatra Madhya.*
3. *Tivra, Madhya Tivra and Adhimatra Tivra.*

A person with soft emotion believes in peaceful co-existence. He does not take part in quarrels, destructive activities etc. He will not even think of committing suicide or murder.

A person with medium emotion takes part in quarrels, destructive activities, causing turmoil etc.

A person with medium-medium hates people on the basis of caste and complexion. Believes in untouchability and spreads the distinction on the basis of higher and lower social levels.

A person with *adhimatra* medium emotion, because of fear of death spreads sectarian / secular excitement and creates sectarian conflicts.

A person with strong emotion gets involved in violent acts like suicide, murder etc.

A person with *Madhya Tivra* emotion spreads violence in the name of sectarian / secular activities.

A person with *adhimatra* strong emotion leads people to war.

5.6.2 Violence and One Sided Viewpoint : Stronger the intensity of the emotion, stronger is the false fear of death and one sided obstinateness /obstinacy. These two, the false fear of death and one sided obstinateness / obstinacy are the main centers of violence. We do not want to limit the violence up to the armament and war only. Family feud, bitterness in human relations, sectarian conflicts, territory conflicts, “either you or me” tendency, all these are the beginning of violence. And these lead the human race towards armament and war. The principles of disarmament and no-war are good but first of all it is necessary to concentrate on the beginning points of violence. False fear of death leads the society to the line of cruelty. Then the doors of violence get opened. To reduce the fear of death Anekanta is one of the very important option.

5.7 Basic Sources of Anekanta

Anekanta is an experiment to get free from fear of death and insistence. It has five basic principles.— 1, *Sapratipaksha* 2. Co-existence 3. Independence 4. Relativity 5. Coordination.

5.7.1 Sapratipaksha

5.7.1.1. Philosophical side - A thing which has its opposite only exists in this world. Existence is *Sapratipaksha*. There is no existence without opposite.

5.7.1.2 Behavioural side — Opposition is an essential part of existence. It is its complementary. Therefore do not consider it as an enemy. Behave with him as a friend. But in politics, economics and social systems there is no respect for each other but there is enmity. The opposition has an important place in parliament and legislative assembly. Even then there is less of respect and more of hostility.

5.7.1.3 Sadhana (practice) side— The principle of opposition is an universal rule. Even then man considers the opposition as its enemy because of his own emotional nature and opposite interests /benefits/ advantages. To change this emotional viewpoint, practice of harmony is very helpful. To honour the opposition is an important step for the safety of existence

To change the opposite viewpoint *Amupreksha* of harmony is done.

5.7.2 Co-existence

5.7.2.1 Philosophical side— There are infinite opposite couples in each thing. They all exist together.

5.7.2.2 Behavioural side— Two persons with opposite views can stay together. “You also stay and I also stay” This slogan is the beauty of our world. So do not think about finishing the opponent. Fix /determine the boundaries. You stay in your boundary. He stays in his boundary. Do not transgress the boundary.

5.7.2.3 Sadhana (practice) side— Opposition is our mental imagination. It is the hindrance in the co-existence. If we purify the emotion of fear and hatred then the hindrance to the co-existence can be finished. For the emotion-purification *Amupreksha* of co-existence is useful.

5.7.3 Independence

5.7.3.1 Philosophical side— Each thing has its independent existence. No one interferes with others existence. That is how all the things, because of their own original qualities, are maintaining their speciality.

5.7.3.2 Behavioural side— A society can not be / stay healthy without evaluation of independence of a man or individual independence. Even while accepting the importance of society, the value of individual independence should not be underestimated.

5.7.3.3 Sadhana (practice) side – One individual should not be an hindrance in the independence of other individual. This can be done only by that individual who does not think his thinking to be most superior truth. One who thinks his thinking to be exclusive can not help interfering in others independence. To change this interfering disposition /attitude *Amupreksha* of independence is very helpful.

5.7.4 Relativity

5.7.4.1. Philosophical side – Our existence is independent and neutral but our personality is relative. Within the boundary of the personality the independence is also relative. That is why not a single individual is fully independent and so he is relative. The slogan for evolution is — The basic support of life is struggle. (Survival of the fittest). The slogan for Anekanta is – The basis of the life is mutual-interdependence. One individual survives on the support of the other individual.

5.7.4.2. Behavioural side – A thinker with one sided viewpoint destroys an individual and the society. Some thinker believes that society is everything. Some thinker think that an individual is everything. Viewpoint of Anekanta is comprehensive. According to that both individual and the society are relative. If the society is everything then independence of the individual is meaningless. And if an individual is everything then relativity has no meaning. Relativity is the boundary of independence. And the background of relativity is the relation bond between an individual and the society.

The cause of the bitterness seen in the human relations is the indifferent viewpoint. Narrow nationalism and war are the result of indifferent viewpoint. Relation-science can be given extensive dimension on the basis of relativity. It is very necessary for the development of non-violence to discriminate the relation with man, object, thought, instinct and own body. If there is cruel attitude towards humans, infatuation with material objects, insistent with thoughts, unrestrained instincts, attachment with the body then violence will necessarily be there.

5.7.4.3. Sadhana (practice) side – It is necessary to have practice to change the one-sided and indifferent viewpoint. Transformation will not take place just by having only knowledge. A long standing practice is necessary. *Amupreksha* of relativity is necessary to develop overall and relative viewpoint.

5.7.5 Co-ordination

5.7.5.1 Philosophical side – Not a single thought can be the whole truth. It is part of the truth. As you believe your thinking as true, you search for truth in other's thinking. To believe that one's thinking is only true and to believe other's thinking is only untrue is stubbornness. This stubbornness leads a man towards untruth. The path to the truth is to be receptive / open minded. A receptive person can coordinate two different lines of thinking.

5.7.5.2 Behavioural side – Obstinate mentality is responsible for secular excitement. One sect is not ready to accept the part of the truth as agreed to by the other sect. Acharya Vinoba wrote — “ I agree that I am deeply impressed by Gita. Besides Gita none other has impressed me / my mind more than Mahavira.” The reason for this is that, what Mahavira has preached is fully acceptable to Vinoba. His preaching is – be ‘*satya-graahi*’ (grasp the truth). But today people talk about becoming ‘*satya-agrahi*’. Gandhiji had introduced Vinobaji as ‘*satya-agrahi*’. But Baba knew he was ‘*satya-graahi*’ and not ‘*satya-agrahi*’. Each human has a part of the truth. That is why it is worth to become human. So we should grasp that part of the truth which is there in all religion, all sects, all human-beings. We should become ‘*satya-graahi*’, this teaching of Mahavira has impressed Vinoba next to Gita.

5.7.5.3 Sadhana (practice) side — A person under the effect of Reptilian brain is always ready to spread sectarian and racial hatred. This effect can be reduced by *sadhana*. *Amupreksha* of coordination is very useful for the development of consciousness of co-ordination.

5.8.0 Practical experiments of Anekanta

The theory / principle of *Anekanta* is a gift from Lord Mahavira. Many Acharyas have used this theory in the philosophical world for the consideration of searching the truth. But to present a philosophical subject like *Anekanta* in the practical life is an original gift from Acharya Mahaprajna . .

There are three chief contribution from *Anekanta* school of thought.

1. Indifferent to controversy or dispelling of conflicts of thoughts.
2. Ideological tolerance
3. Creation of an extensive /comprehensive view in the relation of ideological coordination and the truth.

The above analysis gives a clear picture of the practical form of *Anekanta*. According to Acharya Mahaprajna philosophy of *Anekanta* is not only a philosophy. It is a coordinated philosophy of metaphysics and behavioural science. Without touching it both the metaphysics and the behavior can not be right. Only that is true what is performed in the light of *Anekanta*.

We can understand the practical use of *Anekanta* on the basis of the following points —

5.8.1 Family and Anekanta : The name of the first unit of organisation, the basis of relations and the foundation stone of co-existence and co-operation is – Family. An individual is bound by many relations in a family. Some times there can be conflicts. The life and the atmosphere can become tense / restless as thoughts, likes and dislikes and way of thinking are different of all members of the family.

Success of a family is dependent on the emotional conditions. The life of a family can not be good without proper development of the emotional atmosphere. Acharya Mahaprajna has given the slogan of tolerance for proper development of the emotional atmosphere. He has said that the art of tolerance can make the family into paradise. Non-tolerance opens the door of mental unrest / disorder. This can be supplemented by what Acharya Tulsi said. He said —

If he tolerates my actions then why should I not bear his.

If I have to maintain/continue friendship then I should stay with tolerance.

To maintain the family bonds and the organisation, father should tolerate son; mother-in-law should tolerate daughter-in-law and husband should tolerate wife. The one who tolerates can reach the door of success. On the occasion of *Maryada Mahostava* 1999, Acharya Mahaprajna gave the slogan — Tolerate and be successful.

The question is whom to tolerate? Acharya Mahaprajna said : — 1. Tolerate the circumstances. 2. Tolerate the other person. 3. Tolerate the different thinking/ideology .

The person who can tolerate these can make progress. Watchword of Anekanta is — One who tolerates lasts. The person who tolerates adverse ideology, circumstances and administration, no one can disturb his peace of mind.

Where the ideology is not clear, a tiny spark can take form of horrible fire. Where the non-insistence viewpoint is not there, (Where there is stubbornness and obstinacy) small unimportant topics become (big like) Mahabharat and create such poison of bitterness in the family that life becomes more miserable than death.

Insistence of one's own one sided ideology gives birth to *Ekantvad* (absolutism). The intention of *Anekanta* is that you try to understare others ideology. Each individual has his own viewpoint and ideology. It is never possible that all the viewpoint and ideology become similar. A person can create a peaceful atmosphere by respecting that part of the truth which is there in the difference.

The principle of *Anekanta* is — subdue the primary. According to transformation in space and time the subsidiary becomes primary and primary becomes subsidiary.

The one who understands this truth and runs his family affairs can bind the family in one bond; otherwise process of disintegration begins. Acharya Mahaprajna says — The moment the practice of *Anekanta* begins in the day-to-day social life, the right solution can be found for all small matters.

5.8.2 Society and Anekanta : Acharya Mahaprajna writes in his book '*Naya Manava aur Naya Vishva*' — An individual is hidden in the group and the group is hidden in the background of an individual. Both are related /connected. Sociologists have said that man is a social animal. This is true. One has to accept it. Another truth is that society is made up of individuals. A society is formed by putting individuals together. In some places we consider an individual as primary and society as subsidiary. This is the tradition of *Anekanta*. When we discuss an individual, we

can not dissent society. And when we discuss the society, we can not exclude an individual. Only our viewpoint is that of primary and subsidiary. When one is primary the other becomes subsidiary. We can rightly consider/ think about an individual and the society only after understanding the language and the system of this *Anekanta*.

There is a relationship of collectivity/plurality and individuality / singularity between the society and an individual. Society is plural; individual is singular. An individual is an unit of society. The society will be exactly what an individual is. The opinion of sociologists is that the real existence of an individual is in the society. That is why a man is social animal. Society is instrumental in the safety and creation of an individual's personality. So an individual does not live alone. He spends a social life. Acharya Mahaprajna says that definition of a community can be made only on the basis of mutuality. The mutuality of two or more is the community. According to the policy of coordination, the position of an individual and the society is relative. The theory of the social philosophers is that the society and an individual can not be separated. In the history of present development, an individual has made progress by means of society. So the society is primary. One school of thought gives the prime position to an individual, while the other gives it to the society.

Commentator of *Anekanta* Acharya Mahaprajna has written in his book *Jainadarshan Manan Mimansa* — Somewhere an individual is subsidiary and the society is primary and in other place it is vice versa. *Anekanta* makes a comparative/relative definition of the relation of the society and an individual. Both the elements, the individuality and the sociability coexist in an individual. Therefore an individual and the society are one and also different. There is an important element in the background of social relations — Relative Contemplation. The viewpoint of coordination gives emphasis upon coexistence. And relativity makes coexistence possible. Sociability is not possible with absolute viewpoint; because absolute viewpoint says — “what do I care even if the neighbor dies or lives, eats or stays hungry.” While the social viewpoint says — “*parasparopagrahojivanam*”.

The ancient caste system has given birth to many classes in the society. As per *Anekanta* the caste system is not wrong. The caste system is the division of labour of the society. From the division of labour viewpoint it is an useful/ proper system. But to connect the caste system with birth is not proper. According to *Anekanta* the caste system should be on the basis of work and not on the birth. A man becomes great by his deeds and not by his birth. The message of *Uttaradhyayan* is — man is not great or small on the basis of caste. Mankind is only one caste.

Acharya Mahaprajna writes in his book “*Naya Vyakti Naya Samaj*” — Hatred and ego, these two elements have created discords in the society. Somewhere it is because of caste; somewhere it is because of colour.

Caste narrowness has become the main reason for social conflicts. We foster certain caste prejudices because they satisfy some of our necessities such as safety, reputation, honour and beliefs. Even then because of feelings of higher-lower caste among some castes in legal form, there is hatred and caste conflicts. Till the emotions of hatred and ego exist in a person there can not be any solution to this problem.

Acharya Mahaprajna says. — There are different doctrines based upon caste, colour and class. The foundation of the conflicts going on because of these different doctrines is adverse mentality. The ground for its seeds is absolutism / *Ekantvada*. Acceptance of Relative valuation of an individual and the society based upon *Anekanta* only can give freedom from these problems.

We can not move forward without taking help from each other, can not make progress. All humans are equal, each has equal right to progress. If this is understood properly then progress of equality is possible very fast.

5.8.3 Economics and *Anekanta* : Violence is increasing. This sound we hear from all direction. But why the violence is increasing? Several causes will come in front if we make a search for reasons. The main cause out of them is economic allurements/ temptation. The biggest reason to increase economic allurements is false conception of money and economics. If you have one rupee, you take loan of 14 rupees. There will be more labour, more business, more pain will be produced. Today loan has become base for economic growth. The absolute viewpoint of economic growth became indifferent to physical health, mental peace, emotional balance and purity of environment. Absolutism of economic growth is making the human brain a machine. There is a longing for establishing an economic empire in every persons' mind.

The basis of today's economic policy is – establish industries on very large scale and increase production. So no person can remain hungry. All can get bread, clothes and home. The primary needs (of all) can be satisfied. At present there is great attraction towards this economic policies. The nation should increase its resources to such a scale that every one is wealthy. And there is abundant utilization of the resources.

Because of abundance of wealth, tension has increased, mental restlessness has increased and the danger for world peace has also increased. Problems like violence, killing, suicide, divorce etc. are increasing day by day. Acharya Mahaprajna's opinion is that we have to consider the following parameters of economic policy to find solutions for these problems. —

1. It should not become a danger for world peace. 2. It should not encourage violence. 3. It should decrease crime. 4. Limit to desires. 5. Neither poor nor very luxurious life-style. 6. Balancing the social structure. 7. Earning money for satisfying one's needs. But at the same time be cautious about not harming others to satisfy one's needs. 8. To increase the ability for renunciation. 9. Limit one's wealth. 10. Have faith in non-violence and purity of means.

There are four chief viewpoints of Anekanta. They are *Dravya* (substance), space, time and disposition. Valuation of any thing should be according to these four factors. Valuation without reference to a particular viewpoint can create many problems. If for the economic growth: physical health, mental peace, emotional balance and environmental purity become subsidiary then such economic-policy can only be frustration.

The ambitions and the expectations created by the financial race has increased the problem of poverty. The monetary wealth is accumulated with limited nations and limited persons. All this is result of absolute viewpoint towards growth only. If the man is in the center of the economic policy then we can visualise a balanced economic policy. A balanced economic policy can never be visualised with one sided or absolute viewpoint.

Acharya Mahaprajna said that excessive material consumption, living luxurious life, no control over desires / ambitions etc. have created the problems of discord and exploitation in the field of economy. As a result of that one has a palatial house, the other does not have even a hut to live in; one has wealth of millions and billions, the other does not have even food to eat; all these discord grow because of absolutism. Anekanta slogan is co-existence. That means equal behaviour with all, equal distribution and equal rights to all. The result of this will be that no one will be hungry, all will obtain things according to need. Also the problem of capitalism and communism will get resolved. And there will be right solutions for the financial scams.

5.8.4 Politics and Anekanta : At present the political life is also full of ideological narrowness. Capitalism—communism etc. ideologies and monarchy—democracy etc. such systems of government are current at present. These opposite ideologies and governing systems are trying to finish each other. Not only that, nations from each camp / side are also ready to increase their own influence area. Today's era is the era of political conflicts. Today America, Russia and China are in competition to increase the effectiveness of their own ideological sovereignty. To the extent that they are in the race to destroy the whole human race.

According to Acharya Mahaprajna co-existence is necessary in every field of life. A thing can not exist without opposite characteristics. Existence of opposite couples in a thing is natural rule. Today the talk of co-existence that is discussed is the same as theory of *Anekanta*. There is one socialistic ideology and one capitalistic ideology. There is one system of democracy and one of dictatorship. Both are current in the world and both are mutually opposite to each other. But if we think like that, that only one of them will survive then that will mean there is no option left but of war. But today many persons with opposite thinking are sitting together in parliament. They do co-exist. This the conception of *Anekanta*.

Two practical procedures of *Anekanta* viz. ideological tolerance and coordination /harmony are very essential in today's political life.

Anekanta viewpoint is saying —

1. All should make their viewpoint right. 2. Sit together to resolve a problem. 3. Try to understand each other.

5.8.5 World-peace and *Anekanta* : Family, caste, society, nation, world, the meaning of all these graded organisations is relativity. Not a single organisation can function without relative viewpoint for many days. When one nation wants to establish authority/power over the other then the result will be conflict and unrest. Individual, secular, social, national and international relativity, equality, proximity, will give birth to organisation, love, increased energy, friendship and peace.

There are many problems in the international world. One of them is that of armament. Today inspite of terrible danger of armament, the race of armament is going on. Mutual distrust and the doctrine of balance of power are making this problem more and more deeper/acute. There is expectation /requirement of disarmament for establishing peace, economic benefit and rehabilitation, peaceful solution of problems and to save(the mankind) from danger of atomic war and pollution of environment. World-peace is possible only with disarmament.

In today's nuclear era when the violence is everything and we have only two options - -either we accept the world peace or get ready for mass destruction. The entirety of violence has made the concept of co-existence more stronger. Otherwise the whole mankind will get finished because of/ in the war. If human race has to survive then there is only one way — co-existence and relativity.

Acharya Mahaprajna is of the opinion that the right solution for resolving all the problems at national and international level is co-existence and relativity. He is saying that absolute viewpoint has always created difficulties in the international world. Massacre of Jews by Hitler was the result of absolute viewpoint of maximum happiness for maximum people. Sacrifice of minority for majority and that of small ones for the big ones is also result of absolute viewpoint. *Anekanta* –relative policy is saying that we should not harm anyone for the sake of anyone else.

Today the world itself is progressing towards the thinking of co-existence and relativity. Because that is the only path of survival in this nuclear era. The developed nations can not survive for long time by keeping absolute viewpoint towards developing nations. Their own wealth will swallow them. So the developed nations have accepted the relativity of developing and non-developed nations and have declared their desire to help them in their development.

5.8.6 Democracy and *Anekanta* : It is an universal rule that there can be only one chief. It is also essential that there can be one truth only. But the order of the universe is that there are infinite properties / qualities in a thing. But only one of them is chief, the others are subsidiary.

The development of democracy was based on this order of subsidiary-primary. In the democratic system the opposition also has a very important role to play. Both the ruling party and the opposition party are equally important. *Anekanta* accepts both of them. Therefore *Anekanta* is important for the success of democracy.

Differentiation is part of human nature. Each one has different liking. Each one thinks differently. They have different manners, languages, many sects. Democracy is keeping them bound in the thread of unity. The main principle of democracy is — Equality of basic rights. Democracy is an attempt to search for similarity /equality in dissimilarity /inequality and not a policy to analyse on the basis of dissimilarity.

Equality is the life-element of democracy. Past president Radhakrishnan had said — Today's democracy is based upon principles of Mahavira. This is because of relativity, equality, coexistence and independence. These are all principles of democracy and also of *Anekanta*. The philosophy of *Anekanta* that

Lord Mahavira gave is fructifying in democracy today.

The image of democracy can not be prestigious without making harmony between unity and plurality. The philosophical support for this harmony is *Anekanta*. According to it none of the things can be similar or dissimilar completely. Unity can be confirmed on the basis of similarity. Specialties of a person can be used on the basis of dissimilarities. Therefore the philosophy of establishing harmony between dissimilarities and similarities is *Anekanta*.

Acharya Mahaprajna is of the opinion that everyone has equal opportunity to make progress. On this basis every individual has right to sit at the highest level in the democracy. Only by understanding both the truth of similarity and dissimilarity the system of democracy can be given healthy support.

Anekanta can be manifested in three forms in the context of democracy.

1. Resolution of ideological conflicts.
2. Ideological tolerance.
3. Ideological coordination.

5.8.6.1. Resolution of ideological conflicts : It is natural for opposition parties to be there in democracy. And their having different ideology is also natural. But to resolve this is also necessary. Acharya Mahaprajna quoting Mahavira, is giving the doctrine of *Anekanta* for resolving this. Relativity means an opportunity for meeting. Relativity is the backbone of the democracy. There is no place for any kind of undue insistence.

5.8.6.2. Ideological tolerance – The second democratic side of *Anekanta* is ideological tolerance. In democracy it is essential to keep broad viewpoint and open- mindedness towards ideology, opinions, conceptions, customs, language, literature etc. of others.

Acharya Mahaprajna is saying that if we can respect ideologies and beliefs of the other individuals, society and nation and we behave with them with tolerance then we produce the atmosphere of peace in the people, the society and the nation.

5.8.6.3. Ideological coordination —If there is Ideological coordination on the political ground then the success of the democracy is assured /definite. Ideological coordination is an open viewpoint. Establishing unity is possible through it only. Wherever there is coordination, there can not be any partiality. Theory of *Anekanta* is psychological and coordinating.

Kaka Kalelker has called *Anekanta* a very big gift from Jaina philosophy. He said we can make propaganda of “*sarvadharmasamabhava*” (equality for all religion). We can also develop the feelings of love and friendship.

Acharya Mahaprajna has written in the book “*Anekanta hai tisara netra*”; —the important doctrine is, only one will be the chief, all others will be subsidiary. The development of democracy has taken place on this system of subsidiary—chief. When one individual becomes chief/ primary, all others become subsidiary. This is a system with harmony. When hundred persons want to sit on one chair then democratic system breaks down. One who is chief will work as per expectations of others; he will never work indifferent to others. Relativity has grown on this basis.

As conclusion we can say that *Anekanta* has given principles like equilibrium, relativity, co-existence, etc. to the world. Problems of the present can be resolved by accepting / adopting them. A person with *Anekanta* viewpoint will never think with indifference or one sided viewpoint. His thinking will be relative and without insistence.

We all know that the universe is collection of opposing couples. If there is no balance then every thing will get helter-skelter. The bridge to balance is *Anekanta*. The fruit of *Anekanta* is the right viewpoint.

Acharya Mahaprajna has given many doctrines like – tolerance, coordination, equality, co-existence etc. in the practical form of *Anekanta*. A message of peace can be given to the world by resolving the problems in the field of family, society, economy and politics by applying these doctrines.

5.9 Summary

1. There are many viewpoints to look at the life. By looking with right viewpoint many problems of life get resolved by itself. It is necessary to adopt *Anekanta* in the life for the success in the social, political, religious or education field. Mine or yours /others is only reversal. *Anekanta* begins only with the transformation of viewpoint. If there is insistence in *Ekantavada*, the situation gets entangled with it. The one who adopts *Anekanta*, his personality gets properly developed by itself.

2. It is necessary to understand relativity to understand science of physics. Every statement does not have verbal meaning. Its meaning can be determined when its direction is known /decided.

3. Every property / characteristic resides with its opposite property / characteristic in a thing. A person when answering a question has to remember that what is the meaning of the viewpoint of the person who is asking the question. The following are included in the growth of *Anekanta*. – to clarify and determine the meaning of the right statement (right viewpoint), use of words and language free from illusion and skill of manifestation. Debates, dialogues, conflicts, compromise, violence and non-violence go round and round in the center of doctrinal disputes. The truth is always relative. Opposite couples are the basis of the order. To understand the truth, it should be looked at from the viewpoint of existence together with the viewpoint of non-existence.

4. There are different versions of non-violence in different religions. Many sects are made on the basis of differences (difference of opinion). They create sectarian jealousy, conflicts and quarrels. The basic cause of excitement is emotional insistence. The “you or me” mentality is the primary form of violence.

5. Whatever exists has its opposite. This is an universal rule. The conjecture of rebellious mentality in this existence is hindrance. Every thing has its own independent existence. No other object interferes in its existence. An individual and the society are relative. A long time study is necessary for the transformation of viewpoint. To believe that only my thinking is true and other’s is false is stubbornness. The path for search for truth is non-insistence.

6. Acharya Mahaprajna has emphasised on adopting the philosophy of *Anekanta* in day to day life. *Anekanta* is a coordinated philosophy of metaphysics and moral science. The art of tolerance in a family transforms the family into paradise. Tolerate and be successful. All the human beings are equal. And every one has right to grow. Monetary attraction is the foremost in increasing violence. Tension has increased because of attraction towards abundance of wealth. The mental unrest has increased violence, suicide, divorce etc. such problems are increasing everyday. The present era is era of political conflicts and turmoil. There is a race to destroy the whole human race. The human race has to adopt co-existence and relativity to live a happy life. The slogan of equality is the life element of the democracy. The philosophy to establish harmony between equality and inequality is *Anekanta*.

5.10 Questions

Essay

Write an essay on practical utility of *Anekanta*.

Short notes

1. What are the four conclusions of development of the theory of *Anekanta* ?
2. Throw light on philosophical, behavioural and practical side of co-existence.

Objective questions

1. What will happen by thinking from only one viewpoint and to believe that to be the whole truth ?
2. What is the relation between *Anekanta* and *raaga-dvesha*
3. Who gave the theory of relativity in the early part of 20th century?
4. From what is the word *Anekant* made?
5. What did Lord Mahvira said during the sermon?
6. Which are the four opposing couples exist in every thing?
7. What is the meaning of *Anekanta* ?
8. What are the basic principles of *Anekanta* ?
9. How many main divisions are there in humans?

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LESSON—6

Concept of Non-violence : Formation of Non-violent Society - Process and Accomplishment

Structure

6.1 Purpose

6.2 Preface

6.3 Nonviolence a concept –

6.3.1 Knowledge of the world of living beings

6.3.2 Acceptance of existence

6.3.3 means of violence

6.4 Fine analysis of Non-violence

6.4.1 Fine viewpoint for observing Non-violence

6.4.2 Worldly viewpoint and spiritual viewpoint

6.4.3 Non-violence – goal and means

6.4.4 Miniaturization of non-violence

6.5 Formation of Healthy Society

6.5.1 Formation of society without exploitation

6.5.2 Democracy and non-violence

6.6 Basis for Training in non-violence

6.6.1 Roots of Violence

6.6.2 Prevention of violence

6.6.3 Individual is *Upadan*

6.6.4 *Upadan and Nimitt* (The Cause and the Reason)

6.7 Four Phases of Training in non-violence

6.7.1 Change of Heart

6.7.2 Change of Viewpoint

6.7.3 Change of Life-style

6.7.4 Change of Administration

6.8 Summary

6.9 Questions

6.1 Purpose

Dear students,

The second technique of Science of Living is non-violence. This is the chief element of conduct. Non-violence is the basic value of peaceful life and healthy society. So do not behave with animals and humans with cruelty. “Our world is world of animals”. This knowledge is very necessary. Violence towards animals is carelessness. A non-

violent person should be fully aware of his own existence and the existence of other living-beings. Awareness grows with the principle of equality of souls. The needs of the society can not be satisfied only with unemotional activities. Therefore only by balancing the emotional and unemotional (activities) the society can be given a new format and the tide of violence can be stopped. Through this lesson you will learn —

- What is the concept of non-violence ?
- How can the fine viewpoint for observing non-violence can be developed?
- What is the basis of a healthy society ?
- What are the phases of training in non-violence?

6.2 Preface

6.3 Non-violence : A Conception

Non-violence is the chief element of conduct. Do not torment others, do not oppress others, do not kill others. Knowledge is required to practice non-violence. Till the right knowledge of living and non-living is there, the discussion on non-violence is not possible. Do not kill animals and humans is a gross statement. Our world is not only a world of animals and humans; it is a world of living beings. How many living beings are there? First of all this knowledge is necessary.

6.3.1 Knowledge of the world of living beings : The whole world is full of living beings. Till the one who talks about non-violence does not know this truth, does not know the very microscopic living beings, how can he understand the whole story of non-violence? That is why it is said that — The one who does not know the living beings and non-living beings, how can he know / understand restraint and non-violence?

First, it is necessary to understand what is a living-being ? What is non-living? Only after knowing this, one can understand non-violence very easily.

Earth, water, fire, wind, vegetable and *trasa* (mobile)—these are six groups of living beings. Lord Mahavira said – Not to accept their existence means denial of one's own existence. By destroying their existence nobody can save his own existence. By remaining indifferent to their existence nobody can be aware of his own existence.

Violence itself is remissness or is result of remissness. Non-violence is to be aware of one's own existence. And also together with be aware of the existence of other living beings. This awareness grows from the principle of "all souls are equal" (*atmatula*). So Lord Mahavira said,—inquire into *atmatula*.

6.3.2 Acceptance of existence : There are six groups / categories of living-beings. All the living-beings are included in them. The first five categories are called *Sthavara* (immobile). They are very very minute and can not be seen by eyes. The sixth category is called *Trasa* (mobile). They are gross living beings. They are visible to eyes. Lord Mahavira has described the *Sthavara* (immobile) living beings in great details. He has presented the acceptance of their existence in poignant / meaningful language. —

"I am saying, a person should not deny the existence of the world and should not deny the existence of one's own self. The one who denies the acceptance of the existence of the world, he denies the existence of one's own self. Acceptance of own existence is the acceptance of the world. It is the acceptance of existence of other living-beings. It is (also) the acceptance of existence of other very small living-beings. Denying the acceptance of the world is denial of existence of small living-beings and also denial of one's own existence".

6.3.3 Means of Violence : The principle of non-violence can not be understood comprehensively without understanding the means of violence. The main means of violence is "*parigraha*" —possession. The modern economical conception has encouraged violence. The economic opinion is that create affinity towards money / wealth. Lord Mahavira is saying create apathy towards materialistic things. "The growth of society depends upon activities with affinity" Believing this partial truth as the whole truth creates opportunities for spreading violence and terror. The society can also depend upon activities without affinity. Combining this part of the truth with society a new viewpoint will develop. Activities with only affinity towards money / wealth will lead the society towards

violence and rivalry. The needs of a society can not be fulfilled by only activities without affinity. Therefore a new format of the administration of a society can be made with which the tide of violence can be stopped.

6.4 Fine Analysis of Non-violence

The kind of very fine thinking and analysis of non-violence found in Jaina philosophy is very difficult to find anywhere else. The concept of non-violence found in other philosophies is lax. Some scholars appraise non-violence on the basis of circumstances. Mahatma Gandhi had adopted the infallible weapon of non-violence and he had observed this vow for life-time. He achieved the most difficult goal of independence of India by adopting this great weapon. Lord Mountbatten commenting on this great achievement said, that the task which fifty thousand soldiers could not have accomplished, Gandhiji could do it with the weapon of non-violence. All the armaments on one side and the non-violence weapon on one side.

No changes in the concept of non-violence are acceptable to Jain philosophy under any circumstances. Here we get a picture of 108 kinds of non-violence. Three types of non-violence i.e. mental, verbal and physical, multiplied by to do, to get it done and to appreciate that is done by someone (these three) give nine kinds. These nine to be multiplied by suppression of anger, pride, deceit and greed (4) gives 36 kinds. These 36 to be multiplied by the three types of intensity viz. mild, medium and strong gives total of 108 kinds. Such very fine analysis is described in Jaina philosophy.

Mental	Verbal	Physical	—	$3 \times 1 = 3$
Do	Get it done	Appreciation	—	$3 \times 3 = 9$
Suppression anger	Sup. Pride	Sup. Deceit	Sup. Greed	$9 \times 4 = 36$
Mild	Medium	Strong	-	$36 \times 3 = 108$

6.4.1 Fine viewpoint for observing non-violence

All the Acharya old and new have explained the same thing that not to inflict any pain by doing, get it done, appreciating done by others, mentally, verbally and physically, to any living being is non-violence. None of the Acharya has made any exemption for violence of minute beings, in their definition. And has considered violence of minute beings as non-violence.

The complicated problem involved in this concept is how can a man live observing non-violence as described above? Several different schools came to resolve this. Jainacharya gave the following reply. A man can not become completely non-violent without practicing complete restraint. The main question before a man with complete restraint is that of non-violence and not that of subsistence. The livelihood is subsidiary for him. He does not have any attachment to the body. He needs the body till the body is a mean to non-violence, otherwise he will not feel shy to abandon the body. It is said in Acharanga Sutra; A man with complete restraint does not know to live his life by killing other living beings. But a man with partial restraint can not save himself from violence. Therefore there are two divisions of violence.

1. Violence for a purpose
2. Violence without purpose

Violence with purpose or for livelihood is inevitable violence.

A house-holder can not completely stay away from violence but he can certainly abandon violence without purpose. And he should not understand the weakness of the violence that he has to do to be non-violence or religious. Shree Kishorilal Mashruwala dividing non-violence into pure and practical. Then defining the practical division he writes — just selfishness without evil and with partial good is practical non-violence. This is not pure non-violence.

6.4.2 Worldly Viewpoint and Spiritual Viewpoint

Killing or hurting one living-being for the protection of other living being is not pardonable from non-violence viewpoint.

Lord Mahavira while referring to the causes of committing violence has said — some person(saying) he had beaten me earlier therefore I am beating him—some (saying) He is beating me so I am beating him – and some (saying) he will beat me so I am beating him. All these are violence.

6.4.3 Non-violence goal and Means

The common meaning of the word *Raksha* (protect) is *bachana* (save). There are four important questions connected with this. Protect whom? From whom? Why? And how?

1. Protection of body or of soul?
2. Protection from pain or from violence?
3. Protection for continuing life or for continuing restraint?
4. Protection by the system of violence or by system of non-violence?

The name of the tendency of protecting the soul from violence for continuing restraint by non-violence system is — *atma-raksha*.

In fact *sharir-raksha* and *atma-raksha* both are symbolical words.

Their purposeful meanings are – to try to protect from calamity because of violent activities is – *Sharir-raksha* and try to protect from violence is *atma-raksha*.

The means should be as pure as the purity of the goal. For *atma-raksha* both the goal and the means should be non-violence.

In short it can be said that the meaning of *atma-raksha* is — to save (the soul) from *raaga-dveshatmaka* (love-hatred) etc. unrestrained tendencies. Its goal is — *atma-mukti* (salvation of the soul). And its means are –

1. Religious sermon
2. Silence or indifference
3. Loneliness

Violence is not correct /proper — explain this to the violent person, try to change his tendency for violence, these are religious sermons. If he does not understand by religious sermon then keep silence and be indifferent to him That is second option. If the first two options do not work then go away into loneliness. . This is the third option.

Lord Mahavira has cited three means for saving from violence. These three are non-violent. Therefore they are suitable for *atmaraksha*. Non-violent means can save from pain but not from violence.

To act violently, to make use of strength, to give temptation – these are not within the limits of non-violence. The limit of non-violence is that the non-violent should always remain non-violent in every situation. He will never think of violence under any circumstances. To protest against violence by non-violent system is his duty. He can give up his life for the sake of non-violence but can never adopt the path of violence for non-violence. There are eight options for these three types of protections:.

1. Saving from pain by violent means for maintaining life.
2. Saving from pain by violent means for maintaining restraint.
3. Saving from violence by violent means for maintaining life.
4. Saving from violence by violent means for maintaining restraint.
5. Saving from pain by non-violent means for the life.
6. Saving from pain by non-violent means for restraint.
7. Saving from violence by non-violent means for the life.
8. Saving from pain by non-violent means for restraint.

In the above, four are *sharir-raksha*.

Option One : To maintain the life is not the purpose of non-violence. Its purpose is – to develop restraint.

Development of restraint depends upon the life. If there is no life then who will develop the restraint? So for developing restraint it is necessary to maintain life. This proves that in this way it is also the purpose of non-violence to maintain the life. But non-violence is directly related to restraint therefore no importance can be given to the life. If the life is maintained but there is no restraint then that is not non-violence. Even if the life is lost for the protection of restraint then also it is non-violence. Present non-restraint can not be called restraint for future restraint. Present violence can not become non-violence for future non-violence. Therefore maintaining the life can not be a goal or purpose of non-violence. It can only be said in the debate of means that means for non-violence can not be violent.

The character of non-violence is to save from non-restraint, practice restraint. Pain can become restraint and happiness can become non-restraint. Therefore to save from pain and to achieve happiness can not be the character of non-violence. Rigorous penance like fast and fast unto death are surely painful but are non-violent. Pleasure and enjoyment are happiness but are violent. Viewpoint of non-violence can only be restraint. If one is saved or not saved from a certain pain is not the condition for non-violence. Its condition is – if he is saved or not from non-restraint? All the three forms of the first option are for *sharir-raksha* category

Option two: In this the goal is right. The process of the implement creates an illusion towards the goal. If we continue to use violent means for maintaining restraint then there can not be any restraint. Therefore adopting violent means for maintaining restraint seems to be a mental illusion.

Option Three : If maintaining the life is the main goal then saving from violence becomes subsidiary. The restraint can not be separate from life. Existence of life comes by itself by maintaining restraint. But the restraint does not come automatically by maintaining life. Therefore the characteristic of non-violence does not give prominence to the existence of life. There the prominence is given to restraint.

Option Four : It is right to save from violence for maintaining restraint but there should be proper discrimination as to how to save from violence. By using /adopting violent means for saving from violence; neither the restraint will survive nor there will be saving from violence. Therefore the fourth option also does not encourage *atma-raksha*.

Option Five : In this option but for the system of means all balance is not according to non-violence viewpoint.

Option six and seven : In the sixth the saving from pain and in the seventh maintaining the life are primary. So they are also not producing the pure form of non-violence. These two (7-8) and the fifth can be called practical or social non-violence.

Option Eight : This is the complete pure form of non-violence.

6.4.4 Miniaturization of Non-violence

Anuvrat is a practical experiment. It gives the doctrine of miniaturization. This doctrine is always suitable for social revolution, life-development and existence. Unrestraint violence is march towards *mahahinsha*. Wherever such march have taken place, cultural danger has arisen. In deterioration and destruction of ancient civilizations, imbalance has played a big role.

To stop the unbalance acceptance to the doctrine of miniaturization of violence is necessary. This doctrine is valuable not only from religious viewpoint but also has social and cultural value. So it is necessary to break the density of violence. The violent powers should not get centralised. This is the thinking with which the development of a civilisation begins. Where violence get centralised and reaches the top and touches the extreme point then the down-fall of the civilisation begins. On the basis of the centralised violence and its results *amuvrata* has raised its voice for miniaturization of violence. This fulfils the essential necessities / expectations of the life and simultaneously finishes the undesirable elements. Some political systems accept the inevitability of violence, not at the level of life but at the level of ideology. Some religious platforms also give support to violence at the ideological level. According to them their ideology and religion can be imposed upon by force. If someone does not accept or agree to it then he can be thrown out.

For constructing a healthy society both the above thinking are not desirable from *amuvrata* viewpoint. Acceptance of inevitability of violence at the thinking level means to grant eternity to the sequence /serial of fighting (violence). According to Acharya Mahaprajna's opinion religious and ideological independence is natural. Differences in the area of independent thinking is also natural. One's own thinking can be explained in the context of different circumstances. But imposing upon can not happen in right form. The serial of violence (resulting from that) do not break. That gets deeper and deeper. This violence is also not inevitable like means of life, agriculture, etc. In a way it is march towards *mahahinsha*.

The theory of miniaturization of violence is the development of theory of purity of means. Even though the goal may be very pure but if the means are not pure then the attempt can not be desirable. The aim of socialistic system is to provide the best facilities to the majority people of the society. The aim of some religions is to convert maximum number of people into their followers by any means. This principle of mitigation of some people of society is not desirable.

Those religious-platforms who believe in the principle of conversion by force; they can not attain the soul of the religion. For them the sect or the union is more important than the religion. The open encouragement to violence that is given by sectarian bias/ prejudice is much more destructive.

In these circumstances the sure path is that of purity of both the aim and the means; that is of miniaturization of violence. The society in which there is motion towards minimising the violence, in that society ill-feelings and worries will get diminished and happenings /events like murder and cruelty will not be encouraged. There will not be any desire to create danger to the existence of other for nourishing one's own ego. *Amuvrat* can never believe violence to be support of life. And believing so can never be support for social life. Equanimity, friendship, love and harmony are all possible only when violence is minimised.

6.5 Construction of a Healthy Society

Preliminary goal of *amuvrat* is to do research in the present society. It raised a strong voice against corruption, blind-faith, meaningless traditions and such elements which are perverting the society. And created an atmosphere of moral consciousness. In absence of society without exploitation, it is inevitable to have conflicts among the social values. In these circumstances the super most importance is not of the moral values but of the values as given by the organisation. *Amuvrat* works at the mental level and the administration works at the social level giving different emphasis then there can be no harmony. Mental background and the administration get separated and the work done at the mental level gets diminished reaching the level of social-background.

6.5.1 Formation of Society without Exploitation : The base of *amuvrat* is restraint. It wants to resolve each problem through the medium of restraint. It has confidence that only restraint can give administration of peaceful life. In the root of that formation of society without exploitation there will be status / reputation of restraint.

What should be the form /structure of the society without exploitation? For this *amuvrat* has very clear guidelines.

1. That society will give the first place to minimal desire, minimal possession and minimal enjoyment. The meaning of minimal desire is that the desires are not without control. Spreading of desires becomes cause of accumulation or possession and accumulation or possession becomes cause of exploitation. So *amuvrat* is giving emphasis on desire-restraint. Together with desire-restraint, the accumulation-restraint will come by itself. And doing the miniaturization of enjoyment together with that, there will not be any need of unnecessary accumulation.

2. *Amuvrat* will not give support to the centralization of wealth and power, be it at the individual level or be it at the national level. The centralization of wealth and power breeds the problems of exploitation and accumulation.

3. There will be respect for the labour and the self-reliance in that society. There will be attempt to make an individual self-sufficient and to make evaluation of labour at the social level.

4. The one who accumulates wealth will not get any social respect. A man mostly accumulates wealth for getting respect. It is not necessary to accumulate more wealth for fulfilling essential needs. Even then the greed for wealth that is seen is the result of only the esteem /respect/fame. Once an industrialist was asked the reason for committing forgery. He said that he wanted to become the biggest industrialist of India. Even today the reason behind the greed for wealth accumulation in the mind of people is social esteem /respect/fame. This is reason for which they want to earn money by deceit, fraud, cheating, dishonesty etc. Today if the social respect is removed from the role of wealth then the palace of accumulation will collapse in a second.

5. Non-violence will be there in the foundation of that society. There will be that confidence that right solution for the problem is in non-violence. They will try to resolve every problem through the medium of non-violence.

Like that, there will be a society consisting predominantly – restraint. There will not be any place for uncontrolled mentality, attraction for accumulation and possession, centralization of power and wealth, respect for wealth and violence.

6.5.2 Democracy and Non-violence : Present era is era of democracy. There is no hindrance of caste, colour or sect. (past) President Radhakrishnan had said that democracy is based upon the principles of Mahavira. It can be said that the philosophy of *Anekanta* Lord Mahavira gave is fructifying in the social form in the democracy today. It is a philosophy of theories. Its practical version is social system.

Lord Mahavira was not born in the tradition of kings. He was born in the tradition of republic. How can we deny the effect of republic from historical viewpoint? We have to accept that there was effect of republican tradition on Lord Mahavira. That was transformed into the philosophical form '*Anekantavad*'. Its practical form republic in today's language is called democracy.

Jain philosophy has propound the principle of equality – All living-beings are equal. The basic principle of democracy is — all citizens are equal. Whenever there is transgression of this principle of equality, there is protest and revolt. The problem is that a person does not accept others right. Wherever this problem exists, there can not be development of democracy. Wherever there is strong feeling of inequality, there can not be development of democracy. Wherever there is strong feeling of inequality, there is opportunity for intolerance to flourish. When the feelings of intolerance become strong, the human relations start deteriorating. The deterioration of the human relations devour the health of democracy. Wherever there is equality, there is tolerance. The tolerance is necessary wherever there is co-existence. But the development of tolerance is possible only by the uplift of consciousness of equality.

6.6 Basis for Training in Non-violence

The basis for training in non-violence is to demolish the seeds of violence and to promote the seeds of non-violence. Training is very necessary for sowing the seeds of non-violence. The process of non-violence training is in two steps.

1. Theoretical conception
2. Experimental/ Behavioural practice.

Causes, result and solution of violence are included in the theoretical conception of non-violence. Due to this, a person gets an opportunity for refining the conceptions. And together with that get the practical training also.

6.6.1 the root of violence : Violence is not an activity; it is a result. Our concern is more on result and less on the reason. Violence is a result. To end the violence it is necessary to pay attention to its reason. What is the main reason of violence? What is its root cause? Many persons have expressed their thinking in the matter.

There are many opinions. If we consider all these opinions then we find that they are from single viewpoint. None of them is comprehensive viewpoint. But they can not called false or untrue. 'Gene' can be one reason. Environment also is a reason. Original mentality is also one reason. '*Karma*' also can be one reason.

There are many factors. All these together create a happening. Any one factor can not be fully responsible for one happening. The happening takes place when all the factors are put together.

In fact the reasons for violence exist externally in the environment and internally in our attitudes. Some reasons are in the individual and some are in society. The main reason called *upadan* is in the individual. But the reason called *nimitt* to provoke that is in the environment and the society.

There are many economic, social and political reasons in the society to provoke violence. Hardship, unemployment, exploitation, poverty, sentimentalism, luxury etc. are such economic reasons –*nimitt*- by which the *upadan* staying inside an individual get provocation. They are *nimitt* for inflaming the violence.

Social perversions, caste-differences, untouchability, difficult circumstances, bad customs, slavery etc. play a big role in inflaming the violence.

Theoretical terrorism and professional terrorism in the politics add fuel to the fire. Sectarian fanaticism also provoke violence. These external reasons provoke the internal reasons. Negative feelings, cruelty, fear, jealousy, anger, ego, greed etc. breed violence.

The other reason for violence in an individual is false viewpoint and stubbornness about one's own viewpoint and to understand the other person having different viewpoint is wrong, encourages and nurtures violence.

The life-style of a person has also a very intimate relationship with violence. Easy-going, unrestraint and luxurious life-style encourages violence.

6.6.2 Prevention of Violence : Acharya Mahaprajna is saying – “Both non-violence and violence are inside the man. We have to think which one to catch and which one to develop. It is very necessary in this condition to pay attention to the environment. It is the first thing in front of us. Till we change the environment all the *nimitt* will flourish. Violence will flourish.

But we can not say that by changing environment everything will change. We have to go to the roots.

6.6.3 Individual is *Upadan* : *Nimitt* is mostly related to the society. *Upadan* is related to an individual. There are many reasons of violence in the society but *upadan* is not society. Individual's life depends upon the society. If there is no change of heart for the society, there can not be any talk about non-violence.

The present thinking is facing more towards the society. An individual is secondary/subsidiary, the society is primary. The main centers of thinking are to reform the society, to develop the society. More attention is given to the administration and less to the administrators. The administration is for the 'society'. The one who directs it is an 'individual'. Even if the administration is good, will it give good results if the administrator is not good? Even with vice versa the problem will not get solved.

6.6.4 *Upadan* and *Nimitt* (The Cause and the Reason) : Lord Mahavira gave a new viewpoint on the basis of two *naya*. He said – *Upadan* and *Nimitt* and environment and internal world, do not look at them separately. Some people put all the burden upon the environment. If the environment does not change then the problem will not get solved. On the other side the opinion of the spiritual persons is – if there is no improvement in the interior, if *upadan* does not change then the problem will not get resolved. Both these are one sided viewpoints. *Nimitt* and *upadan* both are connected. *Upadan* is powerful but if *nimitt* is adverse then *upadan* can not do anything. Whatever happens can happen only with the combination of these two. This is comprehensive viewpoint. The change in administration is very necessary. And so is refining of the *upadan*.

6.7 Four Phases of Training in Non-violence

Acharya Shri Tulsi and Acharya Mahaprajna have emphasised on the concept of developing a practical method of training in non-violence. Some scholars put stress on mental transformation, constructive transformation, individual and group-wise training in solitary form. There the conception, these Acharyas emphasis is on producing a consolidated outline. The four phased conception of non-violence training developed by them reaches simultaneously to both an individual and to the society. These four phases of entirety are change of heart, change of viewpoint, change of life-style and accordingly constructive transformation (change in administration).

6.7.1 Change of heart : The first phase is change of heart. That means change of feelings. The source of feelings is a part of the brain called limbic system. Therefore it is called training of brain. The first step of change of heart is training in transformation of negative feelings. Inciting of negative feelings can be because of ill health. So the second phase of change of heart is training in diet and healthy body. For transformation of negative feelings the following training is necessary.

Reasons for violence	Result
1. Greed	Mentality for authority
2. Fear	Production of weapons and use of weapons
3. Revenge-Protest	Mentality of Obstruction
4. Anger	Quarrelsome communal Life
5. Ego	Hatred, Untouchability on the Basis of Caste
6. Cruelty	Exploitation, Killing
7. Intolerance	Sectarian Quarrels

These negative feelings make a person violent. Change of heart means refinement of feelings. Replace the negative ones with constructive ones. For suppression /replacement of — Formulae for theoretical training in—

1. Greed	Non-attachment towards body and material objects.
2. Fear	Fearlessness, resolution for not to produce and do business of weapons, generate strength.
3. Revenge-Protest	Friendship, Freedom from reactionary attitude / mentality.
4. Anger	Forgiveness, Forbearance
5. Ego	Humbleness
6. Cruelty	Compassion
7. Intolerance	Sectarian goodwill, tolerance for not agreeable thoughts

According to modern psychology, our conduct and behaviour are controlled by our feelings. Our feelings are controlled by chemicals. These chemicals are secreted by endocrine system. This is conducted by limbic system. These chemicals can be balanced by influencing them by the experiments and practice of Preksha Meditation and *Anupreksha*. This results into transformation in emotions, conduct and behaviour.

A regular study and practice of the following *Anupreksha* are essential for the development of non-violence.

For suppression of — *Anupreksha* for development of non-violence

1. Greed	Non-attachment
2. Fear	Fearlessness
3. Revenge-Protest	Friendship.
4. Anger	Forgiveness, Forbearance , Peace
5. Ego	Humbleness
6. Cruelty	Compassion
7. Intolerance	Sectarian goodwill, Tolerance

The study and practice of *Anupreksha* is very successful for emotional transformation. In this experiment suggestions are given after relaxing the head and the whole body. Also visualisation of colours is done simultaneously. The sound and the colours both influence / effect the sub-conscious mind. The old (negative) ideology and old beliefs / dogmas and gathered habits get diminished. New (positive) ideology and new habits get generated. This experiment increase and enhance the capacity of the power of resolution, self-confidence and self-introspection.

Training in Health and Diet.

The second step of change of heart is training in health and diet. There is a relationship between the health and non-violence. In absence of physical health the emotion /feelings of violence may come up. One of the reason for suicidal tendency can be low sugar level in blood. Deformation of liver and spleen can also produce emotions of violence. So the training in health and diet is an important part of training in non-violence.

Today new inventions in the field of diet are being made. Many wrong notions are being removed thereby. Today it is believed that eating of excess proteins is harmful to the health. Eating eggs and meat is invitation to bad health. This does not only increase the diseases but also deranges the emotional balance. There are two main elements to derange the emotional balance.

Today in general those elements are more in quantity in the food. Earlier it was said that “*jaisa anna, vaisa mana*” (the mind is the result of food.). Today it is said that “like the food like neurotransmitters; like the neurotransmitters like the behaviour. Many types of chemicals are produced in the body from the food we eat. The neurotransmitters in the brain are made from the food. These are the transmitters of the nervous system. The brain controls the body by these neurotransmitters. Scientists have found many neurotransmitters which are made from the food. Many activities get done with them.

Amino-acid and such other acids are produced are made from the food. Uric acid is a kind of poison. This is also made from the food. Several poisonous elements are produced by our activities and food. So it is necessary to know what is produced by which food? Such food create mental problems and produce emotional unbalance. Not to get such poisonous elements deposited in the body, is an important step for non-violence and diet. So for balance of emotions, the training in theoretical training in diet and health is essential.

Experimental Training –

Not only the theoretical but also the experimental training is necessary. The study of *Yogasan and Pranayam* included in the experimental training is an important part of the training in non-violence.

Balance in acids can be established by *Yogasan*. Some scientists have found this very useful. When the quantity of amino-acids increase in the blood, brain and urine then the man becomes violent., cruel and killer. It is possible through *yogasan* to establish a balance in its quantity.

There is a very important role of *asan* in controlling violence. They balance our acids, nervous system and endocrine system. All the poison that is accumulated in the body can be thrown out, one by fasting and second by *yogasan*.

Padmasan, shashankasan, yogamudra, vajrasan, sarvangasan, matsyasan, godohikasan, etc influence the nervous system and endocrine system. The physical *upadan* of violence get diminished. *Anulom-vilom, chanrabhedhi, nadi-shodhan, ujjai, and shitali-pranayam* purges out the seeds of violence.

6.7.2 Change of Viewpoint : The second phase of training in non-violence is Change of Viewpoint. False conceptions, absolute thinking and stubbornness which are some of the main reasons that flourish because of wrong viewpoint.

There are many false conceptions. It is conceived that nothing is superior than man. But it is not conceived in the same sense (from that viewpoint) in which it is stated. It can be said that man is the greatest in the animal world. This is used in the sense that the man is owner / master of the world. All the material are for the man because he is the most superior one. The man is the one who uses; all others are the objects of his use. This viewpoint has polluted the whole environment. The man has become all the three, the master, the doer and the user. His viewpoint towards the material and the animal world became wrong. He thinks that he can exploit, ride and even eat them. He can use skin and organs of animals for his cosmetics. The basis of this cruelty is that wrong conception that the man is the most superior. This has made the man a killer.

Many persons do absolute (single viewpoint) thinking. But non-absolute thinking is an important element for social relationship. The form of the absolute thinking is – “I got the water. My bull got the water. Now whatever happens to the well, I do not care”. The form of non-absolute thinking is— “I ate my bread. But if neighbor is hungry. Then its result will not be good for me. He will become a thief or a robber. And he can attack me”. This is non-absolute thinking. Here the limit of selfishness is fixed. It can not happen that 20% of people of the society live in luxury and the 80% people die hungry. How long that can last? Under this circumstances reactionary violence become inevitable.

The reason for the bitterness seen in the human relations is absolute viewpoint. Prejudiced nationalism and war are also the result of absolute thinking / viewpoint. Science of relation can be given a new dimension on the basis of non-absolute thinking. To have proper discrimination in the relations with man, material, mentality, thinking and body is very essential for the development of non-violence. If there is relation of — cruelty towards men, infatuation towards material, obstinacy in thinking, non-restraint on mentality (emotions) and attachment to body, then violence is inevitable. Only the non-absolute person can achieve coordination. in two different ways of thinking.

Violence can not be kept limited to war and armament. We have to first concentrate on the primary center of violence. It is falls conception, absolute thinking and obstinacy. This leads us to cruelty. So training in non-absolutism is essential. The change will not come only by knowing. It requires study and practice of long duration. The training in the following principles of non-absolutism and experimental practice i.e. *anupreksha* is necessary for the development of comprehensive viewpoint.

Training in :—

1. *Sapratipaksha*
2. co-existence
3. Independence
4. Relativity
5. Coordination

Study of :—

- anupreksha* of harmony
 “ of Co-existence
 “ of Independence
 “ of Relativity
 “ of Coordination

6.7.3 Change of Life-style

The third phase of training in non-violence is change of life-style; change of life-style of convenience. Life-style of convenience creates pollution. Our attention is not going there. Society can not do without certain conveniences. But it is necessary to be careful so that it does not go to extreme. if increase in luxuries goes on for ever then the dream of non-violence will never materialise / come true. It is surprising that the people talking about non-violence do not pay attention to desire-control. Till the desires are not controlled, the restraint is not recognised in the life-style, there can not be any appreciable result of non-violence.

It is the slogan of *amivrata*, “*samyama khalu jivanam*” Restraint is life. Life goes on with restraint only. If non-restraint goes on increasing then not only one person but the whole world will be victim of violence.

Respect for labour should be an important part of the life-style. Today there is no respect for labour. It is seen as an inferior thing. The reason is everybody wants comfort. “I will rest. Let the other do the labour”. This is a misconception that the one who works is inferior and the one who does not work is superior. With this viewpoint the importance and grace of labour is forgotten. All the great persons of the world were mostly laborer or industrious. The principle of faith in labour and independence should be the main part of everyone’s life-style.

Man is greedy. He wants more and more. He wants to work less but earn more money. This mentality encourages crime. This has given a new dimension to the crime.

One of the big contributor for increase in crime is – addiction to intoxication. For the development of non-violence it is necessary to have life-style free of this vice /addiction.

Theoretical training in restraint, self-dependency and addiction free life-style is necessary for change in life-style. Acceptance of comprehensive and classified code of conduct in the life is very big support to the change of life-style. Together with that the following practical study also should be included in the training of non-violence. :—
 — *anupreksha* of —

- | | |
|------------------------|--|
| 1. non-violence | 2. Truth and non-stealing |
| 3. Celibacy | 4. Limitation of desire / non-possession |
| 5. Self-dependence and | 6. Experiment in freedom from addiction |

6.7.4 Change of Administration : The fourth phase of training in non-violence is change of administration. Together with the internal transformation of an individual the change of administration is necessary. There are three main sides of administration—— economic administration, social administration and political administration.

6.7.4.1 Economic administration—Explaining the role of training in economic administration, Acharya Mahaprajna said — There is violence in the nature of money. So it is not possible to make the economics and economic administration totally non-violent. But that can certainly finish-off crime, cruelty, killing and indulgence.

An option for the economics dependent upon concept of only materialistic development, is possible only by non-violent economics. In the non-violent economics, an individual and the government have to observe with honesty the following: purity of means, limit on individual ownership, limit on consumption, earning together with dispersion and arrangement to stop the production and import of means of luxury. And also give important place to; search for non-violent techniques, non-violent class-conflict, economics of cooperation and goods manufactured in the own country.

What should be manufactured and what not in the non-violent economics? Dependent upon the primary needs of a man essentials are – food, water, clothes, home, medical treatment, family and children. The production / manufacturing of essentially required materials and products can be accepted. And production of non-essential things like intoxicants and materials for beautification and the things which are produced by processes with cruelty can not be accepted.

6.7.4.2 Social administration – the picture of non-violent social-administration is hidden in the diagnosis of economic administration. The society wherein there is economical exploitation can not be non-violent. Non-exploitation is the basis of non-violent society. The followings are essential for non-exploitation – consciousness and development of administration of labour and self-dependency, honesty in business and prohibition on cruelty.

There are many types of violence in the society. Some special type of violence should be completely prohibited. For example administrative prohibition of aggressive violence, killing of innocent people, killing of foetus (abortion), caste-hatred, untouchability, etc. Also there should be control over news-paper and media who are glorifying them. Also prohibition of sectarian prejudices, intoxication and those bad traditions and bad customs which preaches visible violence /killing is essential.

In the new social-administration such medical-system should be developed where the treatment of the diseases is given by *Ayurveda, asana-pranayam, meditation and physical exercise*. Vegetarian diet is not only ethical but also useful from economic and health viewpoint.

6.7.4.3. Political administration – Acharya Mahaprajna has said that good politics or non-violent politics is that where there is no destruction of individual independence. Where the relationship between an individual and the nation is not only mechanical but the independence of an individual is valued. There the individual independence is self-disciplined and unbroken. Such independence in real sense is security for the special qualities of an individual which are essential condition for the wealth of a nation.

The second characteristic of non-violent politics is to introduce a substantial program for personality development. Only stopping the violence and maintaining law and order is not only the work / duty of politics. The aim of a good politics is personal welfare and individual interest.

Party-politics is one of the reason of violence. It breeds partiality and prejudices. Ideal of non-violence should be there in the administration of politics. Non-violence should be intrinsic part of administration. In such administration all should get the means of livelihood, food and growth. Nowhere violence should get encouragement. In that the governing system should be both ways. From bottom there will be growth of *Panchayati Raj* and at the top the government at center will attend to national programs. Training in non-violence is essential in democracy. In the present politics there is no place for training for ideal politics. As a result only competence instead of quality has remained its basis. In today's election-system several evils like casteism, sectarianism etc. are connected with it. *Amuvrat*-policy should be adopted for making it non-violent. There should be research in the subjects like Democracy and non-violence and *Amuvrat*. Decentralisation of power is necessary for non-violent politics. So that the government does not loose control and there is chance for ego of an individual.

Organised training is also necessary for the change of administration. Wherein obtaining training in getting ready for research and planning, leadership in the work of propaganda, etc. different sides of organisation is necessary. It is very essential for constructing a most superior parliament which is not restrictive and decisive instead be a guide of the society. In such parliament neutral and impartial persons like religious / spiritual leaders, scientists, philosophers and journalists should be there. People will get more influenced by their guidance and rules and that will help in creating a non-violent society.

6.8 Summary

1. It is required that the non-violent (person) should be aware of his existence. Also he should be aware of the existence of other living-beings. The one who denies the existence of other minute living-beings is denying the existence of one's own self.
2. Our soul gets tarnished by killing other living-beings. Complete saving from the violence / killing of minute living-beings and practicing of complete non-violence is possible only by complete restraint. If a partial restrainer can not leave purposeful violence (*arth-hinsa*) for his livelihood, he can atleast leave unnecessary violence (*anarth-hinsa*) and minimise *artha-hinsa*.
3. Restraint can only be the basis for the society without exploitation. The followings will have no place in the society based upon restraint.—unrestrained mentality, attraction towards collection and possession, centralisation of wealth and power, exercise of violence and strength. Then the health of the democracy will be very strong.
4. The basis for training in non-violence is to destroy the seeds of violence and to sow the seeds of non-violence. Training is necessary for this. The basic reason—*upadan*—for violence is an individual. The factors that excite the violence are out in the society. Attention to be given to both, an individual and the society is essential.
5. The concept of four phase training program in non-violence comprehends both an individual and the society together. It's four steps / phases are change of heart, change of viewpoint, change of administration and change in life-style.

6.9 Questions

Essay

1. Throw light on training in non-violence clarifying the concept of non-violence.

Short notes

1. Is non-violence the main factor of non-violence? How?
2. Explain the theoretical and practical viewpoint of system of training in non-violence.

Objective questions

1. Explain the meaning of non-violence.
2. What is the main factor of conduct?
3. Which are the six *nikaya of Jiva*?
4. How many phases are there of training in non-violence?
5. What is the second slogan for emotional transformation?
6. What is the second slogan for change of heart?
7. How many steps of study are there for experimental training?
8. What are the main three sides of administration- transformation ?

LESSON—7

Vrata : Concept and Nature, Philosophical and Scientific Basis

Structure

- 7.1 Purpose
- 7.2 Preface
- 7.3 Commencement /Beginning and Development of *Amuvrata Andolan*
 - 7.3.1 Convention
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- 7.6 *Amuvrata Andolan* : Present form
 - 7.6.1 Meaning and Definition
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 - 7.6.6 Working Area of *Amuvrata*
 - 7.6.7 *Amuvrata Andolan* : Future Campaign
 - 7.6.8 Non-violence Union
- 7.7 Summary
- 7.8 Questions

1.0 Purpose

Dear students,

The third place in the techniques of Science of Living is that of *Amuvrata*. Importance of *vrata* is very much in both *Vaidik* and *shraman* cultures. It makes cooperation. The society where the morality and values are superior is high and prosperous. The standard of prosperity is not palatial building big industries, broad big highways but it

is the life-style of people full of morality and culture. The purpose of *Anuvrata Andolan* is to create a highly moral and cultural society by removing bad elements. In this lesson you will learn:—

- How the beginning and development of *Anuvrata Andolan* took place?
- What is the form of *Vrata and Anuvrata* ?
- What is the philosophical background of *vrata*?
- What is the present form of *Anuvrata Andolan* ?

7.2 Preface

Till about 60 years ago, India was politically a slave country. Most of the people got used to the slavery. Some revolutionary youths got united. They decided to free the country from the slavery. They took support of the power of non-violence to fight. And they won. India became independent after centuries of slavery. Congress and Muslim league took over the government. But there were Hindu-Muslim riots. Millions died in the riots. The naked form of communalism could be seen. At last the country got divided. Pakistan was born. Muslims went there. Hindus came here. Both nations got assailed by the problem of refugees. Congress government decided the goal of socialistic pattern of government. They put different types of taxes on business and wealth. Native states were merged. Private ownership of land was ended. Untouchability was made a legal offence. There was shortage of food-grains. Rationing was introduced. Development plans were made. These were the conditions in the beginning. New elections, new governments, new experiences and new administration. Mahatma Gandhi was no more. Other leaders were caught in their own political parties. The unity which was there in the struggle for independence broke down. Those original problems which were covered with the attraction of independence came up one by one.

Communalism, untouchability, sectarianism, poverty, price-rise and begging were the original problems of India. Indiscipline, greed for position, ambition, provincialism and language disputes are the problems which came up after independence. And the character of the people was getting perverted and the mental condition was getting unstable. Education was increasing and there was growth of intelligence. Ancient beliefs were dying. New theories were taking birth. There were feelings of frustration and resentment in the youths. They believed that in this era none can live a life of honesty. All the religious/ spiritual sermons are good in their own place. Religious beliefs were shaking.

In totality there was more of destruction than creation, more of excitement /agitation and less of consciousness. Nobody was satisfied. Social, spiritual and national in all the three areas there was extensive dissatisfaction. Everyone was losing patience because of degeneration of character and indiscipline. Acharya Tulsi proposed *Anuvrata Andolan*. There was no new element in it. There are the same old *vrata* and same old beliefs. But there is right evaluation of the prevailing conditions. It was proposed in the form of diagnosis and solution. So people accepted it as reassurance.

People got well versed with the power of non-violence during the period of independence revolution. Innumerable people were already introduced to eleven *vrata* of Mahatma Gandhi. *Vrata* and ethics / morality were not new for the Indian mind. But even then because of partition / division in the religion and morality, *vrata* were getting devalued. The speed of development of morality/ethics was slow in India in the past centuries. And in the independent India there was possibility of getting it slower. A code of conduct for character-development or moral-development was introduced keeping this possibility in mind. Support of code of *vrata of Shravk* was taken. This was given a new format in the context of the present problems. This was welcome and was supported on the national level. There was hum of moral development all over the country through the medium of *Anuvrata Andolan*. Every one accepted it as national moral development revolution.

7.3 Commencement /Beginning and Development of *Anuvrata Andolan*

Acharya Tulsi proclaimed the motto of “*asali azadi apanao*” of *Anuvrata Andolan* on the first independence-day (15 Aug. 1947). The meaning of “*asali azadi*” is moral development. Its practical form is *asali azadi*. He promoted *Anuvrata Andolan* in March 1949. The time and place were the big sermon convocation in Saradar

Shaher. Thousands of people were present. At the pious time of early morning, he said, “I have expectation of minimum 25 people to be initiated in the code of conduct of *anuvrata*. I have confidence that this will add a new dimension to morality/ethics. In the first call itself there were 71 persons to become *anuvrati*.”

He himself wrote in his hand-writing the names of the first *anuvratists*. At that time no one had visualised that *Anuvrata Andolan* will be so much widespread and so very much welcome. But it was the miracle of will-power and labour. Hundreds of monks and nuns walking from town to town, village to village delivered the message of *anuvrata*. Thousands of workers joined the movement. In a few years the wave of *anuvrata* was all over the nation. Acharya Tulsi himself walked thousands of miles making it stronger and stronger.

7.3.1 Convention

Anuvrat Andolan was an accomplishment so it became famous in short time. People looked at it as the divine light. Even in small villages hundreds of people gathered to listen to the *vrata* of the Anuvrat Andolan and would take the vows.

Acharya Tulsi's monsoon-stay was in Jaipur in 1949. There Anuvrat Andolan got additional spreading. The first convention took place in Delhi in 1950. There Anuvrat Andolan became a public movement. The attraction towards the new movement itself was the proof of its importance and necessity.

Till that time Acharya Tulsi was known to be an orthodox head of a religious sect. People could not even imagine that a movement sponsored by him can be non-sectarian. There were many negative reactions also. But the success of the first convention was happily beyond imagination. That created a confidence that the movement will grow by itself because it was the need of the people.

The first convention was held in the compound of Delhi Municipality. Hundreds of people collectively took vows by repeating the words of vows loudly. It was felt as if the time, the era is changing. News-papers gave much importance to the event. Foreign news-papers also welcome the movement. The popular New-York weekly Time (15 May 1950) published the news under the heading of “Atomic Vow vs Atomic Bomb”. Like some persons from other places, one thin, lean, short, with bright eyes, an Indian is very much concerned about the present condition of the world. He is Acharya Tulsi 34 years old head of (Jain) Terapanth sect. This is a religious sect having faith in non-violence. He started this movement in 1949. He is planning to make the world “*vrati*” after he makes the whole of India *vrati*.”.

7.4 Form of *Vrata*

7.4.1 Importance of *Vrata* : In Indian culture the word *vrata* is a graceful word. *Vrata* saves a person from anguish /grief. Like we use umbrella to protect from rain/ sun-light, *vrata* is used to protect from unethical /immoral activities. A *vrati* person's life is natural, balanced and peaceful. If it is not so then one has to conclude that *vrata* is forced upon him. Mentally he has not accepted it. Forced things can not give result; only naturally and willfully accepted can give. Enforcing can be of two types – forced by others and self enforced. Self enforced mode of life can not bring internal transformation. In such condition all the forced tendencies however good /pious they may be, can not give steady permanent results.

7.4.1.1 Meaning of *Vrata* (vow) : The decision to do or not to do some work is called *vrata* (vow). In practical language it can be called *sankalp* (intention). But there is a difference between these two. *Sankalp* is also a mental decision but it can be bad or good. But *vrata* (vow) is always good and pious.

7.4.1.2. Definitions of *vrata*

- *Vrata* – Lifelong, partial or full abstinence from violence etc. (immoral or unethical) is called *vrata*. They are of two kinds. 1. Anuvrata or partial *vrata* for *Shravaka*. 2. Mahavrata or full /complete *vrata* for monks and nuns.
- Features of common *vrata* are to withdraw from violence, lies, stealing/theft, sex, possession.
- To decide if this is appropriate to do or not to do is *vrata*.
- Withdrawal from all activities is called *vrata*. Intentional activity of giving / offering to a person who has

taken five (5) *mahavrata* of monkhood and such good deeds are vrata.

- Vrata as defined by *nischaya naya* ———
- *Sheel* means the decision to prevail in the activities of one's own soul by own soul.
- To have compassion for animals is external vrata. Abandoning passions is internal vrata.

7.4.2 Prevention of Breaking vrata : To fulfil a vow desperately throughout the life is the human psychology of the people of Indian Culture. It is said, “Ragukul riti sada chali aai, pran jaye par vachan na jaai”. Everywhere in the religious /spiritual literature prevention of breaking vrata is found in the following way —

1. It is better to die instead of breaking the vows taken in front of *sangha* (society) with gods as witness.
2. One should not break vows taken with *guru* as witness even if there is a possibility of loss of life. Because the pain of death is once only but the pain of breaking vow is to be suffered in next several rebirths.
3. Breaking vows is great sin – *mahapap*.

A vow should be undertaken after considering its penance, place and time. Must try to fulfil it. But if it breaks because of excitement or carelessness /laziness then its penance must be done immediately And it should be retaken.

7.4.3 Usefulness of Vrata : The culture of vrata is very old in Indian psychology. They are taken with free willingness from heart. People may not hesitate to break law. But to break vrata is considered very big sin. Not to take a vrata is sin. But breaking it after taking it is *mahapapa* (very big sin).

Some people observe that even though so much is said and advised in sermons etc. about vrata but what is the result? Immorality has increased, not decreased. Each person thinks from his viewpoint. Whatever could be done by vrata has been done. Why expect more than that?

People expect vrata to give discipline to the society. But that is not possible. Vrata is symbol of full independence of and pioussness of heart. There has to be pressure in discipline. Vrata is religion of the soul. Discipline is a function of collective social life. Vrata are not changeable. The discipline changes with changes in place and time. The discipline is part of administration. The people who evaluate vrata from discipline viewpoint have failed in their expectation. Practice of vrata has certainly put certain control over sensuous life-style. Violence did not get total open ground. Because vrata has been an inspiration to the soul of society.

Morality in the behaviour of a person is natural result of practicing vrata. The morality which is not connected with spirituality, can not remain safe in its pure form. Morality without spirituality changes according to place, time and circumstances remains as current expectation. Swearing of vrata gives spiritual background to morality.

Life-style of a vrati (a person practicing vrata) can be better discipline. To climb up to the highest peak of vrata is a big ideal. Every person aims to reach the ideal. But he can not jump to it leaving behind his social obligations. The ideal is also practical and useful. Some persons only can achieve very high ideals. But that is not possible for each and every person. Therefore it is better to find a middle path. The person who practices *anuvrata* treads a solid path in the middle of high peaks of *Mahavrata* and the valley of avrata. He can lead a balanced and restrained life.

7.4.4 Vrata and Lord Mahavira : A philosophy has two sides, theoretical and practical. The support-pillar of Indian philosophy is its practical side. *Moksha* is the ultimate goal. A person can attain *Moksha* by adopting the best practical philosophy. From practical viewpoint philosophy, there is very much similarity in all the Indian philosophies,. Conception of vrata is there in all the three Vaidic, Jain and Baudddha traditions. Jain philosophy is one of the best example of practical side. Lord Mahavira was the 24th and the last Tirthankara of Jain religion. He presented custom of vrata dividing religion into two parts. *Munichharma* and *Shravakdharma* (religion for monks and for layman). The custom for monks is of five *mahavrata* and for layman it is of five *anuvrata*, *three gunavrata* and *four shikshavrata*. Lord Buddha propounded the custom of *madhyam pratipada* for his disciples. Lord

Mahavira propounded the middle path for layman that is *anuvrata*. This is the middle path between violence and non-violence. It is a path of non-violence as far as possible.

Violence is total non-restraint life; non-violence is total restraint life. It is harmful for a person to be complete violent. And it is very difficult to be complete non-violent. *Anuvrata* is conclusion of the thinking — If a man can not practice full restraint but he can at least practice minimal restraint. This minimal restraint is *anuvrata*.

Two and half thousand years ago, at the time when the custom /practice of *anuvrata* was propounded, immorality was prevalent in the atmosphere. Social structure based upon inhuman viewpoint was becoming hollow. The lowest class of the society – *kshudra* were begging for pity and sympathy from the higher classes. Bad Social customs were prevalent. Individuals and the society were distressed because of casteism, slavery, violent *yajna* (sacrificial act), inequality, non-tolerance, violence etc.

Lord Mahavira propounded custom of *vrata* to establish spiritual and moral values in the society and to elevate a person to spiritual height. These are non-violence, truth, non-stealing, celibacy and non-possession.

7.4.5 Code of Conduct for *Shravaka* (layman) : The basis of religion is — Equanimity (*samata*) and Restraint (*samyam*). The person who is practicing full /complete restraint and is progressing successfully is treading the path of five *mahavrata*. A path of partial restraint in the form 12 *vrata* viz. five *anuvrata*, three *gunavrata* and four *shiksha vrata* is prescribed for the person who is not able to practice *mahavrata*. These 12 *vrata* includes complete code of conduct for a layman. The basic elements are five *anuvrata*. The other *guna vrata* and *shiksha vrata* are fostering them. They are also considered independent *vrata*.

Names of *anuvrata* and short description —

1. Ahimsa *anuvrata* 2. Satya *anuvrata* 3. Achourya *anuvrata* 4. Brahmacharya *anuvrata* 5. Aparigraha *anuvrata*.

Three *gunavrata* —

1. Digvrata 2. Bhogopabhog parimanvrata 3. Anarthdandavirati vrata.

Four *shiksha vrata* (*vrata* for practice) —

1. Samayik vrata 2. Deshvakashika vrata 3. Paushadhopavas vrata 4. Atithi-samvibhag vrata.

7.4.5.1 Description of *anuvrata*

7.4.5.1.1 Ahimsa *anuvrata* — This is a resolution to save oneself from gross violence. Committing purposeless intentional violence on innocent moving animals (including insects) is called gross violence. A person who is practicing this first vow of non-violence — cannot commit such violence as, cannot kill, cannot tie up harshly, cannot break or cut limbs or organs, cannot put heavy weight, cannot take away or cut-off someone's livelihood and cannot commit cruel acts like arson.

7.4.5.1.2 Satya *anuvrata* — The person practicing this second vow refrains himself from telling lies in context to marriage, animal business, trust, deposit, witness etc. He can not put blame / accusation on other person, can not blame some one for conspiracy, can not disclose private matters of others, can not make false documents, can not commit forgery and such acts of cheating etc.

Practicing truth supports non-violence. Non-violence strengthens truth.

7.4.5.1.3 Achauraya *anuvrata* — The person practicing this third vow refrains himself from house breaking, pick-pocketing, robbery, snatching away others ownership and such mean acts. It is expected that this person will keep away from buying stolen things, import-export prohibited things, selling imitation / spurious things, adulteration, manipulation in weights and measures, corruption, and such other acts of deceit.

7.4.5.1.4 Brahmacharya *anuvrata* — The person practicing this fourth vow refrains from immoral sexual relations. This vow leads to purification of soul. In the condition when total abstinence is not possible, the

husband-wife refrains from extra martial relationship. The person has to refrain from prostitution, unnatural intercourse, intense sensuousity and such unethical and immoral activities.

7.4.5.1.5 Aparigraha anuvrata — There are two types of possession. — 1. Objectwise 2. Attachmentwise. Just by the existence of an object there is no parigraha if there is no attachment. Too much of collection of things is parigraha. It is very difficult to limit the possession. It is necessary to limit one's ownership to reduce the attachment, till the attachment is reduced and fully removed. The person who practices this fifth vow limits his possession / ownership over land, buildings, animals, birds, gold, silver, money etc. wealth..

One can live a right life by practicing anuvrata and by refining inhuman and immoral tendencies.

7.4.5.2 Siksha vrata

Vrata which is attainable by repetition and that increases the internal purity is called Siksha vrata. They are four.

1. Samayik — To practice equanimity, retiring from unrighteous activities for a limited period.

2. Deshvakashik vrata — Vow not to commit any violence for a limited period.

3. Paushadh — Refrain from unrighteous activities together with doing a fast.

4. Atithi-samvibhag — To give away own thing to a suitable person.

There is a relationship between anuvrata and sikshavrata. Conception of 12 vrata was visualised for those people who were internally spiritual. A religious person gives importance to moral values also together with religious worshiping. Worshiping gives moral strength.

7.4.5.3. Guna vrata

1. Digvrata — Person decides the limits of his area of activities. He limits his means of commuting. He represses his activities outside his selected area and boundaries

2. Bhogopabhog pariman vrata — A person draws limits for using certain things mentioned in this vrata. Unlimited desires leads a person in the opposite direction of availability of joy. Unsatisfied expectations /unfulfilled desires become cause for pain even when the thing is not available. This second gunavrata supplements aparigraha anuvrata. And controls the yearning for enjoyable/ sensuous things.

3. Anarthadanda virati vrata — This is a symbol of non-violence. A person living in society has to get involved in certain violent activities for certain social reasons. But he can refrain from senseless and non-purposeful harmful activities.

Lord Mahavira has prescribed these 12 vrata for shravaka (layman). Even today the present problems can be contained. With them.

7.5 Anuvrata Andolan : Philosophical Background

7.5.1 An Individual and the Society : A society is based upon mutual dependence. This mutual dependence is of a singular bond. There may be thousand people living in a town. They are bonded together by mutual dependence. That forms a society Otherwise they would be thousand individuals and not a society. A society can be of even only five people who are bonded together for co-operation. An individual's ultimate quality is selfishness. But ultimate quality of a society is benevolence. This benevolence converts the identity of an individual into society. This is possible by controlling selfishness. Every person is living a social life. He attaches his identity with the society but does not get totally merged into it. When an individual is free to go through materialistic competition and materialistic growth as his goal then he can not merge his identity into the society.

7.5.2 Restraint (samyam) on Selfishness and Spiritualism : Communist life-style is a reaction of this psyche. There is no direct mention of restraint (*samyam*) on selfishness but it is to be done in constitutional way. This legal system is not successful.

In democracy an individual is protected by the law of the land But the legal grip is not very harsh. So there, the possibilities of self-satisfaction are easier.

In any materialistic system, ego of an individual is superior. So a person secretly adopts immoral activities. Spiritualism is a person's internal matter. There, inspite of being social he is alone. He uses the exterior world but does not consider that as 'his'. This throwing off of 'his' is spiritualism. This the basis of Anuvrat Andolan.

7.5.3 Incompetence of Transformation for Society : Some people think that social transformation can not come through spiritualism. Even after thousands of years spiritual people could not change the society. But the socialistic system has changed the whole structure of the society in 50 years. Their thinking is right. The structure of the society has changed by economic growth and administration. Wherever the industrial revolution has taken place, there the transformation of society has taken place. It may be because of socialistic system or democratic / republican system.

All the needs of a society such as food, clothe, shelter, medicine education etc. are connected with economy. It will be a basic mistake to expect to fulfil economic requirements by spiritualism. We should evaluate everything on the merits of its practical existence.

7.5.4 Why Spiritualism? : Even with the economic growth and system development, today's wealthy man is still as greedy as he was earlier. Today the scientific growth is on its pinnacle, even then scientifically living man is as aggressive as he was earlier. Even with the high level / standard of education, today's educated man is still as selfish as he was earlier. Economic, scientific and educational growth has changed the behaviour of a man but not the man. There are many such basic tendencies / instincts which do not change by this growth. The faults / vices created / produced by the eternal basic tendencies / instincts like anger, pride, deceit greed, fear, grief, hatred, sex, quarrel etc. can not be eliminated by this growth. Cleansing or destroying of these instincts is possible by spiritualism only. So its existence in the society is essential.

Spiritualism may not have changed the form of the society but it has certainly created faith in the truth. The faith in character and morality is the fruit of this spiritualism. Spiritualism can not be appraised by number. It is to be appraised by its qualities. The lives of spiritual persons are its living proofs.

7.5.5 The Practical form of Spiritualism : Those schools of thought which divided the man-kind in physical units are all imaginary and temporary. The reflection of spiritualism is the unity of mankind and not its divisions. According to it geographical, racial, sectarian, linguistic etc. divisions are unnatural. Unity is natural. The followings are the main factors of acceptance of spiritual behaviour —

1. Faith in Unity of mankind.
2. Faith in freedom of mankind.
3. Faith in world-peace and universal brotherhood.
4. Faith in co-existence.
5. Faith in truth.
6. Faith in honesty.
7. Faith in behaviour without deceit.
8. Faith in purity.
9. Faith in limiting possession

This faith illuminates the faith in basic principles of religion. The first four are result of *ahimsa anuvrata*. The fifth of *satya*, sixth and seventh of *acharya*, eighth of *brhmacharya* and ninth of *aparigraha*. Spiritualism in day to day dealings is great success of life. Both an individual and the society get advantage.

Anuvrata Andolan is not a movement only of knowledge (theoretical), it is also a practical movement. It is not that there is no reference to knowledge. But the practice is the primary thing. There are many people who even

knowing what evil is cannot get away from it. People not knowing what evil is, may not leave it; that is ignorance. But people knowing what evil is and still not leave it is some thing else. This reveals that evil can not be removed only by knowledge. Something more is required. That is practice(sadhana). Practice to that extent that there is full maturity. Then the distance between the knowledge and the practice disappears. Study of self-contemplation, meditation and friendship is practice (sadhana) of *anuvrata*. With this the committed vrata give results and the imaginary happiness and peace get converted to real.

7.5.6 Meaning of *Samyam* (Restraint) : Man is incomplete. Incomplete in that sense that he is surrounded by many needs. He has a body so he needs to eat and drink. He wants to speak so he needs a society. He has a mind so he needs respect, honour, fame etc. One man, thousands of needs. These needs are satisfied by the outer world. He takes from outer world and fill that in himself. This taking and giving breaks his individuality and makes him social. If an individual had no needs and expected nothing to be taken from outside, then he would have remained an individual. But it is not so. Therefore he exists in both the forms, an individual and also social.

Society has a chain of needs. And that is the source and the reason of violence, untruth, stealing, sex and non-possession. Path to perfection is the path of *samyam*-refrain from needs. Refrain from needs means refrain from violence, untruth, stealing, sex and non-possession.

Meaning of *samyam* means developing that personality that not having any need from outside is perfect, satisfied and happy by himself.

Meaning of *samyam* means destroying that personality that has more needs from outside and is imperfect, unsatisfied and unhappy by himself.

The state of neutrality—expecting nothing from anyone—can be attained by superior practice of meditation. Needs can be there but they should be controlled. One has to try to satisfy them but not by any means fair or otherwise. This thinking can limit violence, untruth, stealing, sex and non-possession. this is *anuvrata*.

7.6 Anuvrata Andolan : Present Form

Anuvrata is not a new element. It is a new form in context with present problems. All those vrata which are relevant to the solutions of problems are collected together. the word *anuvrata* is taken from Jaina scriptures. Here the word means small vtata. Vrata are neither big or small. Each vrata is complete in itself. But there are two levels according to the difference in the capacity of practice –*anuvrata* and *mahavrata*. Accepting a full vrata without any exception is *mahavrata*. Accepting up to a certain limit and with certain exceptions is *anuvrata*.

7.6.1 Meaning and Definition : What is *anuvrata* according to Acharya Tulsi? Verbatim meanig : ‘*anuvrata*’ means small; vrata means rule (of conduct). Small rules collected to form code of conduct. But the implied meaning is —

Process of character building

Unanimously agreed code of conduct of human life.

An experiment in religion without sect

Anuvrata : Religion is primary and sect is subsidiary. Character is primary and worship is secondary. Piety of present life is primary and concern for next life is secondary. Experimental life is primary and orthodox traditions and rites are secondary. Effort for good-will with all religious sects is primary and insistence of sectarian opinion is secondary. Religion of all humans is ‘*Anuvrata*, that is a symbol of non-sectarian and non-changing religion.

According to Acharya Mahaprajna — *Anuvrata* are resolutions for character growth. The function of vrata is to build a wall between the soul and the world, (the world which makes the soul unholy). The wall can be strong or weak. It becomes stronger and stronger after practicing for many many years.

According to Kishorlal Mashruwala : “The meaning of *anuvrata* is —Observing all vrata in successive increasing order starting from it in its minutest form— ‘*anu*’. For example, a person has faith in non-violence and non-

possession. But finds that he does not have capacity to observe them in full. Taking recourse to the system of anuvrata, he will make resolutions to keep himself away from certain specific violence and not to collect specific type of wealth by certain means. And slowly progress towards his goal. These vows are called anuvrata”..

According to Dr. Nathaman Tania, “Anuvrat is a much discussed subject. It is a middle path for development of life. It converts impractical into practical. A person can adopt this middle path and can produce advanced society and nation. He can keep away from unnecessary conflicts and can get active in creating a happy society. It is a holy path for growth of collective life. It is not only a word or an imagination. It is the path-finder and the royal road of reconciliation between pleasures and renunciation.

According to Surjitsingh Lahidi then chief justice of Kolkatta High court, “The aim of anuvrata andolan is moral and spiritual uplift of householders. For this it is encouraging them to take vows of limiting violence, untruth, stealing, sex and non-possession. Its aim is that a person should change his moral character. The promoter of this movement, Acharya Tulsi is himself a *mahavrat*. He is requesting general public to take anuvrata vows.”

Anuvrat Andolan is basically a character building movement. Morality and good conduct are its keynotes. Soul-searching and soul-evaluation are its means. Well-being is the ultimate in life. Anuvrat Andolan is its background.

7.6.2 Nature and Form

The nature of Anuvrat Andolan is non-sectarian right from the beginning. This was not a prelude to initiation of people into Jain religion or Terapanth sect. Its pure purpose was character development. While naming the movement a question came up. This movement is for all, Jains and Non-jains. Then how can it be named Anuvrat Andolan? Will people accept it as a non-sectarian movement?

Several names were suggested but none was fitting. Name can be small but the aim / purpose should be great. Small vows put together can give big results. So on this backdrop the name Anuvrat Andolan was found suitable.

Initially there was a difficulty. When generally people knew Acharya Tulsi as a leader of a sect How will they believe his movement to be a non-sectarian? It was natural that people may look at it from that viewpoint. In the beginning it was seen as a sectarian movement. In the first year of movement Acharya Tulsi was in Jaipur for his monsoon stay. There Dr. Rajendra Prasad came to see him. He was speaker of the legislative assembly at that time. While discussing about Anuvrat Andolan he said that this movement should spread with fast speed. Acharyashree said we also want it. But there is a difficulty.

Dr. R. P. asked – “What is it?”

Acharyashree — “People still look at it as a sectarian movement.”

Dr. R. P. said — “This viewpoint will disappear by itself as more people come into contact.

Acharyashree — “We also want that people appreciate the need and give their moral support.”

Initially there were several difficulties but in couple of years because continuous efforts and hard work it became a people’s movement.

Jain, Vaishnav, Sanatani – all these are part of Hindu Society. They accepted Anuvrata. This disclosed the non-sectarian identity of the movement. But that was not surprise. Surprise was that, that even Muslims and Christians also found glimpses of their religion in Anuvrat Andolan.

On 17th Aug. 1960, Mr. Duncan Emarik, American cultural secretary to India, during a conversation with Acharyashri said, “I feel that, Anuvrat Andolan is similar to the philosophy given by Lord Christ. The effort done by Lord Christ to remove psychologically the disorders prevalent in the society was the same as the way Anuvrat Andolan is making effort to remove the social disorders by small vows”.

Mr. Masamod, then French commercial ambassador came with his Dy. Mr. J.S. Pesy to see Acharyashri. He asked many questions to understand Anuvrat Andolan. Being fully satisfied he expressed his faith that Anuvrat

Andolan will be successful in protecting universal humanity. He mentioned during the conversation that French people were interested in it and it should get promotion in other countries. The western countries find such movements very essential. I assure you that I will give full co-operation in its propaganda /promotion”.

Acharyashri was returning from Mumbai. That time Father J.S. Williams, President of Indian National Church, said, “I was going to Norway to participate in the peace conference. On Acharyashri’s motivation, I took anuvrata. I reached there in the intensive cold of December. Friends told me that you will suffer from the intense cold without taking alcohol. But I had already taken anuvrata a few days ago. How could I drink alcohol?. My vow remained unbroken. I returned safely. I discussed about anuvrata with the people of western countries. I acquainted people of Britain, Norway, Sweden, France and Russia with this movement. They shown a lot of interest in it. I appeal to all Christian brothers that they should give their co-operation to the moral movement that is going on in the country. It is not a movement of any sect. This is a movement of awakening the power of soul”.

One Muslim gentleman came. There was discussion on Anuvrat Andolan. The code of conduct was explained. Acharyashri asked him, “Will you become anuvrati? He replied, “If that is the wish of Khuda, then I certainly will”.

He went home. He went to the terrace and loudly called out to Khuda. Then he mentally spoke. After sometime he became very happy. He came back to Acharyashri and said. “I got permission from Khuda. Now I will become anuvrati. He accepted the anuvrata vows from Acharyashri.

The broad-minded viewpoint of anuvrata made the movement universal. It is difficult to become universal. If it is successful then it is a powerful means.

Mondiji came to Chennai (then Madras) with Thakur Moharsingh. He had just returned from Haj to Macca. They were discussing about Anuvrat Andolan with Acharyashri. Soon it was time for saying prayers (namaz) for Maulviji. He started looking around for a secluded place. Acharyashri understood the feelings. He asked “Want to go somewhere?” Mondiji replied — ‘I want to go down for saying my prayers in a secluded place. I will return for the talk.

Acharyashri — Is this not a secluded place?

Mondiji — Can I say my prayers in your presence?

Acharyashri — Why not? I will like to see how you say your prayers?

Mondiji turned his face to west direction and said his prayers. Methods of worshipping may be different but anuvrata is same for everyone. This concept of not being different made anuvrata a platform for coordination.

Acharyashri went to the residence of Rajaji (then president of India). Rajaji expressed his gratitude.

Acharyashri said, “I am very glad to meet a senior / elderly politician and a great thinker of India.”

“Yesterday I read your notes on anuvrata in ‘Svarajya’. Ideological meeting took place yesterday., to-day we are meeting physically”

Rajaji — I like anuvrata very much.

Acharyashri — what are your reflections on this subject? .

Rajaji — Anuvrata should not become a sect. That is my only insistence.

Acharyashri — I am very alert in this matter. Sect is weed. It is a grass that grows without sowing. So it is very essential to be alert.

Anuvrat Andolan slowly became popularly accepted as non-sectarian movement. Loknayak Jaiprakash Narain enlightening the non-sectarian nature of the movement said, “Anuvrat Andolan is a non-sectarian and universal movement. In whatever name it is, we are concerned with its function. Whatever name you may give, the benefits will be the same. Therefore it is expected that people will understand, asses and learn this path of moral uplift propounded by Acharyashri Tulsi.

Mr. Sadiqali of Maharashtra also said, — Anuvrata is a consolidated movement for all humans. Acharya Tulsi has given very important contribution to the moral revolution. The main motto of all the great religions of the world is, there should be unity specially in human life. Anuvrata is doing the noble work of destroying the divisions among humans and unite all the humans. Its nature / character is beyond sectarianism.

7.6.3 Anuvrata : Guide Elements

In the beginning the number of rules / vows was thirteen which grew to eighty-six. In 1958 again, the number of rules was revised. On this occasion the language of the vows was also refined. Anuvratas were divided into three categories- viz. *Praveshak* (Beginner) anuvrati, *Anuvrati*, and *Vishishta* anuvrati. An arrangement of eleven vows was made for beginners. Anuvrati has to observe certain moral conduct and certain spiritual activities. On this occasion arrangement for classical anuvrata was also made.

In 1965-66, one more revision of the code of conduct was done. The number of vrata was again made limited. In October 1983 once more a co-ordination was established. The language was more refined. In this the followings were included. The guide elements, eleven anuvrata, practice of anuvrata, classical anuvrata such as for teachers, for workers, for agriculturists and for international relations.

Guide elements of anuvrata —

1. Sensitivity towards the existence of the others.
2. Human unity.
3. Leaning for co-existence.
4. Sectarian goodwill.
5. Non-violent resistance
6. Limitation of possessions and luxury.
7. Priority to _____ in behaviour.
8. Faith in purity of means.
9. Fearlessness, neutrality and trust in truth.

7.6.4 Anuvrata : Code of Conduct

1. I will not kill any innocent animal intentionally.
—— Will not commit suicide.
—— will not commit feticide.
2. I will not attack.
—— will not support aggressive policy.
—— will support world-peace and disarmament.
3. I will not participate in violent and destructive activities.
4. I will have faith in human unity.
—— Will not consider any person higher or lower on the basis of race, caste or colour. —— will not consider any person untouchable.
5. I will have religious tolerance.
—— will not spread sectarian excitement.
6. I will be honest in business and behaviour.
—— will not harm others for my advantage.
—— will not cheat others.
7. I will practice celibacy, I will limit my possessions.
8. I will not be adopt immoral means for election.
9. I will not encourage bad social customs.
10. I will live a life without addiction.—— will not take intoxicating or narcotic drugs, drinks and such things

11. I will be alert towards problems of environmental pollution.
—— will not cut green trees.
—— will not waste water.

(it is necessary for anuvrati to follow the related classical vows)

7.6.4.1 Classical anuvrata

For students

- I will not take resort to immoral methods to pass examination.
- I will not participate in violent and destructive activities.
- I will not use indecent language, not read indecent literature, and not see indecent films.
- I will not take intoxicating or narcotic drugs, drinks and such things.
- I will not adopt immoral means for election.
- I will not do marriage connected with dowry and show-off.
- I will not cut big trees and will not spread pollution.

For teachers

- I will also be cooperative in the character development of the student together with his intellectual development.
- I will not take support of illegal means for making a student passing examinations.
- I will not give shelter to party politics in my institution. Nor I will encourage students for it.
- I will not take intoxicating or narcotic drugs, drinks and such things.
- I will give my contribution in the propaganda / promotion of anuvrata.

For officers / employees

- I will not take bribe.
- I will not misuse my authority.
- I will not knowingly delay or do injustice in doing my duty.
- I will not take intoxicating or narcotic drugs, drinks and such things

For laborer

- I will be honest in doing my duty.
- I will not participate in violent and destructive activities.
- I will not smoke, drink alcohol, and not take any intoxicants.
- I will not do gambling.

7.5 Construction of Healthy Society.

Some indication of present evils is made in the code of conduct of anuvrata. In reality anuvrata is philosophy of life. The code of conduct is its manifestation. A person becomes *vrati* by this medium.

Anuvrata has raised its voice to throw out /remove the elements like corrupt activities, blind faith and meaningless traditions, which pervert / corrupt the society and created an atmosphere of moral consciousness in the society. It was realised during /in the middle of fulfilling this role that correction or improvement is no doubt essential but in the middle of administrative obstacles the effect of talk of correction or improvement may not last long. In resolving this problem construction of a healthy society was envisaged.

Politics and money are the main factors in creating any society. Anuvrata also recognises its importance. But does not give any priority or superior importance. Anuvrata believes that there have been changes in administration because of politics and economics but giving importance or priority the problems increase and get deeper. Anuvrata gives priority to social administration and mental discipline. No out-side / exterior agency is necessary for mental discipline. As the psychological independence increases, better will be external satisfaction. So anuvrata wants to arrange for the growth of vrata in public-life. This will bring in internal awakening that will result into satisfactory administration.

The situation of place and time play very important role whenever a new administration is born. Anuvrata wish to formulate, keeping only human in front, such administration that can establish a balance between an individual and the society. The following maxims were determined after thinking very seriously on the subject of construction of a healthy society from the platform of anuvrata. : —

1. Create a faith that violence is not a solution for any problem.
2. Faith in Human unity.
3. Non-exploitation of others labour.
4. Development of human relations.
5. Decentralisation of wealth and power.
6. Tolerance of ideology.
7. Development of compassion in daily life.
8. Purity in diet and freedom from addiction.
9. Refinement of social customs.

7.6.5.1 Violence is no solution : Violence can not be considered as a solution in creation of healthy society. In the present politics violence and arms are considered solution. That is the root of all evils. All over the world there is a competition of producing more armaments. Large stock-piles of horrible weapons are found everywhere. But this makes the problem more difficult. The first vow of anuvrata is – I will not attack on anyone and will not pursue or support attacking policy. When a person is not offensive/attacking then prestige of non-violence will get established by itself. This is the first step in the direction of faith in non-violence.

A social person can not become full / complete non-violent but it is essential that his faith is in non-violence. Some people can not save them from violence and so accept that as solution. Sometimes anuvrati cannot save himself from violence. Even then he does not consider that as an ideal. There is no doubt that ultimate solution is in non-violence. Violence breeds violence. The whole world is confused in this action and reaction. Faith in “violence is not the solution of the problem” is very important announcement / declaration.

7.6.5.2 Human Unity : The second maxim of construction of anuvrata society is — Faith in human unity. We have to accept the geographical and historical fact that human society is divided into several divisions. That is why the nations have borders. It is not possible to remove this division in future. Even then if people have faith in human unity then emotional differences and distances can be put to end. The lines (boundaries/borders) drawn on the land are artificial. But when the walls are built in the mind then the artificial lines become alive. Therefore rising above the narrow nationalism and having faith in human unity becomes the first step towards the creation of healthy society.

7.6.5.3 Parasperograh – Mutual Cooperation : One of the hypothesis of social construction is that of *matsyanyaya*. The bigger fish survives only by swallowing the smaller one. But this is wild-life justice. Human justice is dependent / based upon mutual cooperation / obligation. Interest of one person is situated / included in other person's cooperation and not in the protest of the others. Some people may by their intellectual power prosper by exploiting poor people. But that does not last longer. Some poor people may keep quiet for a few days. Ultimately at the end there will be a reaction. If a person does not exploit another then he himself can live a peaceful life. And can create a background for peaceful life for others. They can give more importance to a man than to machine.

7.6.5.4 Purity of Diet : Food is the first /primary necessity of man. Food is the first component of creation of a mans personality. Food is not only a nutrition for the body but also has a very important role in producing tendencies and attitude of a person. On one side lacs and crores of people die in absence of balanced diet while lacs and crores of people die because of over-eating. Sensuous food /diet makes the problem more deeper.

7.6.5.5 Freedom from Addiction : Health of a man gets ruined by intoxication. Consciousness gets lost. A perpetual series of crimes begins. Today the whole humanity is seriously wounded with it. Its intensity has disturbed world economy. The problems of black-money and crime has affected the youth of the world. In such circumstances the subject of purity of diet and freedom from intoxication essentially gets connected to the concept of healthy society based upon anuvrata.

7.6.5.6 Restrained activities – Restrained possession : Democracy is today's accepted system of government. Election is its main base. But when some persons try to be at the top of the power for longer period, the evil gets introduced into the election system. Therefore a new economic system has to be certainly developed. All this is possible only by change of heart. Democracy can not be established only on the strength of law and penalty. For that consciousness of every person has to be awakened. Only then the democracy can grow.

7.6.5.7 Relative-viewpoint : If there is a person then there will be personality. The first manifestation of personality is – thought. It is thought that appears in the form of sects and different viewpoints. It is not possible that all people think in the same manner. It is not natural. Because the truth is so much many-faced that it can not be recognised in one form. In this situation it is necessary that we should recognise its many-faced nature / character and think on it from relative viewpoint. Insistence and stubbornness leads you to non-truth but relativity takes you to the truth. It is our right to believe that our thinking is correct. But it can not be our right or privilege to hate other, believing his thinking is not correct. This attitude of tolerance is the original religion. Such universal acceptance of relativity can establish universal friendship giving a feeling of unity in diversity.

7.6.5.8 Tradition and Enlightenment : Man is a social animal. Wherever there is a society there has to be traditions. Each tradition has its own useful source. But gradually as the circumstances of the place and time change, many of the traditions lose their utility. Not only they become orthodox, burdensome and ridiculous / meaningless but also the whole social structure gets sick. So Anuvrat Andolan always speaks out for refining the traditions. Traditions can not be denied. But to bear the burden of ridiculous / meaningless traditions is not a good character of an healthy society or a nation. From this viewpoint refining the orthodox traditions is very necessary.

Like this, the shape Anuvrat Andolan wants to give to the social structure is manifested in its code of conduct.

7.6.6 Working Area of Anuvrat Andolan : Anuvrat Andolan is a movement for creating an healthy society. Its working area is the whole nation. It is presented for creating an healthy society and moral consciousness in an individual in the form of minimum code of conduct. There are several professions and many classes in the society. Classical anuvrata are specially created for removing immorality and evils from them. This movement wishes to create an healthy society through correcting each individual.

Awakening the people to resist and reduce the pervading evils in the society is the chief purpose of this movement. For that purpose to create atmosphere, introduce each person to the code of conduct of anuvrata, encourage to give up the evils / bad habits voluntarily and to be committed to it is work-style of this movement. The work is done chiefly in the following areas.

7.6.6.1 Education Field – Education is very wide field. It is the support of the whole progress. But many evils are increasing in this area very fast. Indiscipline, rudeness, destruction, intoxication, employing illegal means for passing in the exams, etc are increasing among the students very fast. Party politics and only intellectual faith is wide spread among teachers. Parents are busy and indifferent towards character and moral development of their children.

A triangular campaign for the moral uplift of students, teachers and guardians is run by Anuvrat Andolan. There are student-anuvrata for students. In that anuvrata-exams are also organised. Thousands of students participate in the exams every year. They get acquainted with the thinking, philosophy and ideology of anuvrata. There is provision for teacher's anuvrata for the moral awakening of teachers. Lakhs of teachers have become anuvrati. Anuvrata-teachers-parliament and anuvrata-students-parliaments are organised to give boost to this movement.

7.6.6.2 Economic Field — There are several evils such as exploitation, adulteration, less measurement, accumulation of wealth etc. in the economical framework of society. Many important campaigns are done to destroy these evils. Meetings and seminars are organised for businessmen. They are introduced to 'business anuvrata'. Many businessmen voluntarily take 'business anuvrata' and give their contribution to the healthy society movement.

7.6.6.3 Political Field. — Politics controls the administration of the whole country. The increase in their immorality, corruption, violence, terror, greediness etc. is the subject of concern for the whole nation. Several important campaigns for moral consciousness in politics and for awakening of national consciousness are organised under Anuvrat Andolan.

Government employees are made aware of their duties by arising their moral feelings. Election is horoscope of the democracy. As all the stars (elected representatives) take their positions, the nation has to suffer their effect for five years. Anuvrat Andolan has contacted all the political parties and has finalised a common code of conduct for election that is agreed upon by all. People are thus made aware of the real form / identity of democracy. .

7.6.6.4 Human Unity — The world is full of diversity like language, race, sect, colour, and sex. Anuvrat Andolan is making the concept of human unity stronger among these varieties. Divisions are our utility factors. It is our mistake to understand these as final reality. Rising above all these divisions Anuvrat Andolan volunteers takes the movement ahead.

7.6.6.5 Spiritual/ Religion Field — Anuvrat Andolan is a non-sectarian movement. Very important work is being done with the goodwill of all religions. Frequently people of all religions gather on a common platform. Exchange of views takes place and an atmosphere of goodwill is created. The movement has also presented a five-point program for this purpose. —

1. All should follow positive constructive policy. Do not make oral or written allegations on others.
2. Be tolerant to others viewpoint.
3. Do not spread hatred towards other sects or their followers.
4. If sect-conversion takes place, the person should not be socially boycotted and should not be treated with undesirable conduct.
5. There should be mass movement for spreading the basic values of life like non-violence, truth, non-stealing, celibacy and non-possession.

7.6.6.6 World Peace — Today the question of world-peace has become more important than earlier. Anuvrat Andolan is a constructive movement to establish peace through non-violence in the world. This is a wonderful / unprecedented exercise for giving freedom from violence by the development of individual resolutions towards minimum human values. If every person voluntarily renounce making attack and accept non-violence anuvrata then international seminars can be organised. Three such international seminars were organised on the subject of ' World Peace and Non-violence'. Its echoes were heard in UNO. Program of training in non-violence is going on for non-violent volunteers so that they can do more work in this direction.

7.6.6.7 Environment Consciousness — Limitless materialism and luxurious life-style has increased imbalance in the environment. There are limited resources / materials. There are many consumers and craving is limitless. So for its healthy balance Anuvrat Andolan has given much emphasis on 'restrain on craving'. Anuvrat Andolan has proposed specific anuvrata for inspiring environment consciousness in people. A person takes a vow that he will not cut green trees, he will not waste water and will be alert towards the problems of environment.

7.6.6.8 Society — Rules and customs are made according to the need of time and place. Their usefulness decreases as time passes. They become traditions. Such traditions are obstructions in the progress of the society. There are many such traditions viz. child-marriage, old man marrying young girl, dowry system, feast-celebration on death, mourning-system, veil-system, addiction, illiteracy etc. which are curses on the society making the society sick. . Anuvrat Andolan organises such programs as removal of untouchability, freedom from traditions, freedom from addiction, boycott of dowry system, literacy consciousness and women-awakening. Over and above these Anuvrat Andolan is planning to create 'anuvrata-parivar' and 'anuvrata-town'.

7.6.6.9 Women Awakening — There is a valuable chapter on women awakening within Anuvrat Andolan. Specific women anuvrata are proposed. With the help of this women can rise above the evils and give cooperation to create a healthy society. They participate in many social work through this medium. Such women forming '*mahila mandal*' take up responsibility of organising important works like blood donation camps, helping handicapped persons, adoption of poor children etc

7.6.7 Anuvrat Andolan : Future Campaign - Anuvrat Andolan launched by Acharya Tulsi in 1949, has completed 50 years in 1999. During these years many progressive changes were made in the programs. The world

is facing a new challenges as it is entering 21st century. Anuvrata mahasamiti has fixed future goals and programs under the guidance of Acharya Mahaprajna, keeping the new challenges in the front. Today all non-violent organisations should work together to keep the world administration properly balanced. The following program is proposed.—

>> The Goal:

1. Peace all over the world.
2. Importance of non-violence in social administration
3. Moral conduct in business and daily life.
4. Coordination of science and spiritualism in education.
5. Importance of service and principles in politics.
6. Consecrate non-absolutism viewpoint at all levels.
7. Cooperation with similar thinking organisations.

>> The program:

1. Planning international conferences for world peace.
2. Expansion of *anuvrata parivar* for increasing the importance of non-violence in social structure.
3. Resolution and public relation for moral behaviour in business and daily life.
4. Increase in spiritualism and Science of Living in education.
5. Activate a parliamentary platform for importance of service and principle in politics
6. Activate a writers platform to consecrate on non-absolutism viewpoint.
7. Exchange of views among similar thinking organisations through their office-bearers.

7.6.8. Non-violence Union (Ahimsa Samavaya): Acharya Mahaprajna has many times experienced that non-violent and constructive forces are less effective than destructive forces. Destructive forces are successful faster than constructive forces. Searching for the reasons of this, he came to conclusion that the union of forces active in destructive work is more powerful and more effective. There is more affinity and brotherhood among them. He feels that if love, brotherhood, coordination and cooperation increases among constructive forces then a new phase of positive atmosphere can be seen in the world.

A journalist asked Banshilal, then chief minister of Hariyana that he had taken a revolutionary step by enforcing prohibition in the state. But then later within couple of years he removed the prohibition. Why did he do so? He replied that he found himself politically lonely in the assembly and outside also. No one was on his side. He had put the prohibition on his own good-will but he to withdrew it helplessly. He was feeling very sorry that none of the organisation engaged in freedom from addiction and other constructive work came together to support him.

Acharya Mahaprajna understood this feeling of helplessness of many Banshilals. He called for all the forces of non-violence to unite and come forward. There is power in unity. A big support was received to this call. Bal Vijayji of Sarvodaya and Gandhivadi Radhakrisnan and others came forward. Union of non-Violence was established under the leadership of Acharyashri. The head office was established in Anuvrata Bhuvan, Delhi.

Shree Vinod Mishra a thinker and a journalist was appointed director of the Union of non-Violence. Here emphasis is given to research, unity and training. A research work is going on under the leadership of Vinod Mishra, to find how much unitedly successful were the non-violent forces from the past till today. Anuvrata Mahasamiti is also active in this direction. A scheme is being worked out under the leadership of Rashtriya Anuvrata Shikshak Samnsad for giving training of non-violence to students in India and abroad. Jain Vishvabharati Institute, Ladnun is busy in research and training in the subject. Gandhi Darshan, smriti samiti, Gandhi Shanti Pratisthan and others are also giving their contribution to this work.

This establishing of Ahimsa Samavaya at the right time is the right thinking of Acharya Mahaprajna Today it is the need of the time that dispersed non-violence forces get united / concerted and put in efforts for non-violence and peace. It is expected that this effort will be a big achievement for the whole human race.

7.7 Summary

1. After the independence the social conditions in the country were getting difficult. The speed of moral development was getting slower. Keeping this in mind, a code of conduct for moral development was proposed. This was named “anuvrata”. On 1st March 1949 in Saradar Shaher Acharya Tulsi inaugurated ‘Anuvrat Andolan’ Other important extensions like Science of Living and training in non-violence got connected. People from all religions became anuvrati. This was a big undertaking. Monks and nuns, followers of Acharya and many other organisations became participants. Anuvrata Mahasamiti and its branches all over India, and Anuvrata Vishvabharati are chief associates.

2. The word ‘anuvrata’ is a glorious word in Indian culture. Life of a vrati person is natural, simple and peaceful. People may not be shy of breaking laws but to break a vrata / vow is considered a big sin. This principle of vrata is working in the background of Anuvrat Andolan. The concept of vrata is obtained from all the three traditions viz. Vedic, Jain and Bauddha. There is provision for three gunavrata four sikshavrata.

3. Society is based upon mutual cooperation. Mutual cooperation changes an individual into the form of society. Restraint of selfishness only gives the feeling of cooperation. The support of Anuvrat Andolan is – ‘svārtha samyama’ (restraint of selfishness). Anuvrata is no new element. It is a new introduction in problem solving. Anuvrata is an experiment in sectarianless religion in its present form. The form and nature of anuvrata is non-sectarian.

4. Anuvrat Andolan in its present form includes its guiding elements, its goal and practice, code of conduct, practice of anuvrata and vrata (vows). Its field of operation is complete society. It is active in the education world, economic world, human unity, spiritual field, world peace, environment consciousness, women awakening etc. many important fields. During the Anuvrat Andolan movement, many favourable and unfavourable reactions came and many constructive criticisms were made. Acharya has done critical study of all these.

7.8 Questions

Essay

1. Make an analysis, describing development and form of anuvrata from viewpoint of creation of a healthy society.

Short Notes

1. Clarify importance and usefulness of vrata.
2. What is the code of conduct of anuvrata?

Objective Questions

1. When and where did Anuvrat Andolan begin?
2. When and where did the first convention of Anuvrat Andolan take place?
3. Which two divisions of religion Lord Mahavira made by propounding ‘vrata charya’?
4. How many anuvrata, gunavrata and sikshavrata are there?
5. Describe the two types of parigraha?
6. How many rules are there in the code of conduct of Anuvrat Andolan?
7. What is the verbal meaning of anuvrata?
8. What is the implied meaning of anuvrata?
9. What is the second motto of anuvrata society?
10. What are the fields of activities of anuvrata?

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LESSON—8

Value : Nature, Need and Importance, Value Education and Science of Living-Integrated Teaching System and Teaching Process

Structure

- 8.1 Purpose
- 8.2 Nature of Value
- 8.3 Importance of Value
- 8.4 Need of Value
- 8.5 Process of Development of Value
- 8.6 Need and Importance-Science of Living as a Progressive Philosophy
 - 8.6.1 Introduction
 - 8.6.2 Coordinated Education System
 - 8.6.3 Need for the Science of Living
 - 8.6.4 The problems of the Modern Life-style
 - 8.6.5 Causes of the Problems
 - 8.6.6 Present education system – The problem of imbalance
 - 8.6.7 Present education: An incomplete Process
 - 8.6.8 Problems related to education: Outlook of the Science of Living
 - 8.6.9 Science of Living: A Solution
- 8.7 Education – Meaning, definition, and features of Education with reference to Science of Living
 - 8.7.1 Introduction
 - 8.7.2 Meaning of the word 'Education'
 - 8.7.3 Incompetence of Transformation of Society
- 8.8 Definitions of Education
 - 8.8.1 Education is a continuous process
 - 8.8.2 Education as a development and expression of Innate Powers
 - 8.8.3 Education as a process of development of innate spiritual powers
 - 8.8.4 Education as a process of development of Individuality
 - 8.8.5 Education as development of both individual and society
 - 8.8.6 Education – in the form of process of adaptation to social environment
 - 8.8.7 Education – the form of means of social change
 - 8.8.8 Education – in the form of process of construction and reconstruction of experience
- 8.9 Critical Analysis of above stated definitions
 - 8.9.1 The Actual Definition of Education
 - 8.9.2 Definition of Science of Living
- 8.10 Characteristics of Educational Process
 - 8.10.1 Science of Living – A tri-facet Process
- 8.11 Questions
- 8.12 Reference books

8.1 Purpose

The third place in the techniques of Science of Living is that of *Amuvrata*. Importance of *vrata* is very much in both *Vaidik* and *shraman* cultures. It makes cooperation. The society where the morality and values are superior is high and prosperous. The standard of prosperity is not palatial building, big industries, broad big highways but it is the life-style of people full of morality and culture. The purpose of *Amuvrata Andolan* is to create a highly moral and cultural society by removing bad elements. In this lesson you will learn:—

8.2 Nature of Value

Nitishastra describe values qualitatively. In the words of Urban – “A value is that which fulfills human desires.”

According to Pral – “Value is a word, which is applied for those things which are present on the outer end of relations of liking, the internal end of which is a human psyche, which likes.”

According to Dr. RadhaKrishnan – “A man should live for values of soul, truth and humanity. In this way, values are continuous source of life. Therefore, each great man, thinker and educational philosopher has imagined life values according to their way of thinking.”

Jagatguru Shankaracharya has accepted life values as truth, non-violence, mercy, non-acquisitiveness, unity, love, sympathy, penance, devotion, continence, prayers, sacrifice, simplicity, etc. and has used these values in the field of education.

The individualistic properties mentioned in ‘Shantiparva’ and their values having moral responsibilities have their worth even today. The moral values mentioned in ‘Shantiparva’ have high humanitarian significance and each age and society is equally receptive for them. The moral properties, which help each person defend human values, are patience, forgiveness, truthfulness, cleanliness, control over senses, earning knowledge, individuality, control over anger, politeness, non-stealing. The moral values, which are accepted by society like penance, sacrifice, etc. are worthwhile on personal level even today.

Commission for Education (1964-66) has said, “..... The education system should emphasise on eternal, social, moral values.” On the basis of Kothari Commission for Education (1964-66), major changes were made in school education in 1975, according to which, character building and human values could be taught in the course of education.

8.3 Importance of Values

According to Dr. Vaidyanath Prakash Verma, “Values like intelligence, intellect, courage, sympathy, simple living and high thinking – these values are symptoms of an ideal human. To develop these properties and to instill them in children we will have to prepare a syllabus accordingly, otherwise human values can never be developed. Degradation of human values may one day become the cause of destruction of humanity.”

Confucius, a Chinese Philosopher and Educationalist, emphasised on materialising his thoughts on development of ideal human by means of education. An individual may come across his thoughts with the help of well-arranged and true education. He develops the capacity of making good qualities, a part of his character with the help of intelligence and intellect and step towards the betterment of humanity. The ideal of simple living and high thinking will help human to reach the peak of humanity. The Yahudi Mosage briefed Education as – “Simple living and high thinking help develop humanistic properties within ourselves and also help develop the symptoms of expertise and also power with the help of which, we can go for the betterment of not only ourselves but for society, nature and world as a whole.

Pandit Madan Mohan Malviya, the founder of Kashi Hindu University, also considered the development of human values as the ultimate goal of Education. Our Sarvodaya philosophy also is about the theory of everybody's development and upliftment. The aim of Sarvodaya is establishment of classless, casteless and unexploited society on the basis of non-violence and truth, in which every person gets appropriate opportunity for his development. Such a society can be build on the basis of sympathy, love and non-violence and then only the dream of brotherhood and betterment of every human will be materialised (Shiksha Shastra Page 495,496) .

The education commission has talked about achieving modernity, alongwith it, the commission admits that the Indian society inherits a great culture. The commission also admits that modernity does not mean refusing to accept the importance of building moral, spiritual and self-disciplinary values. If modernisation were life energy, then it would have to gain from soul.

Generally, it is said that spiritual, moral and religious values are related to personal development. In this regard, the commission states that individual and society supplement each other. The commission says that, "It depends upon the values and inspiration of a person, the reason for accepting values – for personal development or for the development of the society."

8.4 Need of Values

Present age is the age of cultural struggle. The struggle between materialism and spiritualism, struggle between individual and policy struggle between intellect and unintellect. It's a struggle for values, principles and ideals. Man has been misguided in this process of struggle. The commission realises these conditions and has said that, "Degradation of the social and moral values in the new generation is leading to severe social and moral struggle in the west." The Western thinkers now feel that there should be a balance between knowledge and efficiency, the religious and moral thinking should be related to science, self-knowledge should be researched, the meaning of life should be acknowledged and the real truth should be realised.

8.5 The Process of Development of Values

The Education Commission has suggested following measures for the development of religious, moral and spiritual values –

1. The central and state government should arrange for moral, social and spiritual education in all the educational institutions. This education should be in accordance with the syllabus presented by the University Commission.
2. The Educational institutions run by personal management i.e. the private institutions should also arrange for providing moral, social and spiritual values in the education.
3. On primary level, such education must be provided with the help of moral stories.
4. In the school, one or two periods in the timetable must be allotted for providing such education.
5. Teachers must present high ideals.
6. Universities must have a department called 'Comparative Religion'.
7. On Secondary level, mutual discussion should be emphasised to increase such knowledge.

The Commission also supported the views of 'Prakash Committee'. This committee has also given some suggestion for moral development.

8.6 Need and Importance-Science of Living as a Progressive Philosophy

8.6.1 Introduction : By the coordination of Anu-Vrata and perceptual meditation, a new method named 'The Science of Living' has been evolved in the field of education. A student has to be trained in non-violence and at the same time, to be acquainted with the process of mental and emotional development. There is a lot of hue and cry of intellectual development in the present day education system, but the elements of emotional and spiritual development are sadly being ignored in it. There can be no gain, saying the fact that the present education system is not balanced.

8.6.2 Coordinated Education System : Intellectual education may be necessary for professional development, but for the all-round development of personality, it is not sufficient. The present system of education does not inculcate values like character, self-restraint, tolerance, etc. that are expected by society. There is much talk of value-based education, but these values are not developing. And it is but natural. How can such values develop without having great faith in it and without making necessary internal changes required to gain them? The biographies of great men of the world, and principles of morality have inspired many men, but in the absence of internal changes,

this inspiration does not last long. Hence for spiritual development, self-restraint and the development of character, a coordinated system of education is needed that may supplement the intellectual education and come up to the present expectations.

8.6.3 Need for the Science of Living : In the absence of healthy, social and cultural values, nobody in the society can be healthy and content. Social problems too cannot be solved in their absence. India had adopted a democratic and socialistic form of government. The basis of democracy is to respect public opinion and that of socialism is social justice. To achieve these goals, development of character is as necessary as economic balance and technical development. In spite of advocating socialism for decades, racial discrimination, communalism, provincial and linguistic separation have not yet been removed. There is

Great social inequality. Is not the present education system responsible for all this? If democratic values are not included through education, of what use is it? We also face the question, what the future of the students will be, if the system of education comes under the cloud of doubt. We have the same problem in the personal lives of the individuals too.

8.6.4 The problems of the Modern Life-style : Unlimited desires, extremely busy schedules, great work load and shortage of time have disturbed the life of modern man. The whole daily routine has been disturbed. Man has no time even to eat and to have enough sleep. Increasing dearness, non-availability of things of daily use and pollution of water, air food and environment have caused great tension. It is a universally accepted fact that mental tension has become the indispensable part of the modern life-style. Many people resort to drinking alcohol and drugs to get relief from tension and strain. These things only add fuel to the fire. As a result, there is tremendous increase in diseases and the cases of insanity and suicide. All these things have been a great cause of anxiety throughout the world and are giving rise to new problems.

The main problems of the present day society –

- 1) Tension – physical, mental and emotions
- 2) Ill-health – physical, mental and emotional (Psychological) problems
- 3) Environmental pollution – Ozone layer
- 4) Disturbed and strained family relations
- 5) Violence and cruelty
- 6) Corruption, dishonesty and immorality
- 7) Addiction to drugs
- 8) Gross neglect of moral and social values in law and order
- 9) Armanent/atomic weapons
- 10) Exploitation

8.6.5 Causes of the Problems : Keeping ourselves restricted to some main problems, let us think over their causes. The following are some of the causes behind these problems.

- 1) Loss of faith in the basic values of life.
- 2) Gross materialistic outlook
- 3) Desire for maximum facilities
- 4) Desire for sensual pleasures
- 5) Unlimited desires
- 6) Lack of compassion and service
- 7) Lack of self-restraint
- 8) Feelings of greed, possession and ownership
- 9) Extreme selfishness

- 10) Too much industrialization
- 11) Too much urbanization
- 12) Population explosion
- 13) Busy life style

At the root of all these problems are the following factors to which attention should be paid immediately:

1. Mal-functioning of the endocrine glands
2. Lack of value based education
3. Imbalanced education system—lack of practical training for the transformation of attitudes and behaviour.
4. Lack of faith in vitality and consequent lack of tolerance and will power.

8.6.6 Present education system – The problem of imbalance : Problems are solved and the society is formed only by education. Education is the basis of all development. The present system of education is not wrong, but it is incomplete, it is not balanced. A balanced education system is one in which all the four dimensions of personality – physical, mental, intellectual and emotional are developed in a balanced way. There should be proper development of body, mind, intellect and emotions. In the present system, more stress is given on only two aspects – physical development and development of intellect. The rest of the two aspects are ignored. We find great physical development and intellectual development, but there is no mental development and emotional development. This is the imbalance of the present education system.

The whole system is confined to one-sided development. All round development is being neglected, that is why there is no balance. Because of the intellectual development, one becomes a doctor or an engineer or a scientist, but one cannot maintain mental equilibrium in adverse circumstances. The negative feelings of jealousy, malice and anger overpower one and one even begins to think of committing suicide.

When Acharya Tulsi, the propounder of Anu-Vrata was in Delhi, Dr. D.S. Kothari, Chairman of the Central Committee of Science and some other persons came to see him. There was a discussion on the problem of morality and character in spite of so much intellectual and scientific development. A scientist of today gets confused at trivial things and commits suicide. After all, what is the accomplishment of education? Ultimately we come to the conclusion that this problem cannot be solved unless and until there is emotional development along with intellectual development.

8.6.7 Present education: An incomplete Process : We find today that education is having no effect, because its process is not getting completed. The full process of education is to receive it and then to implement it in life, to know and then to experiment it. This implementation is not done today.

Someone asked Patanjali: How can mind be controlled? Patanjali replied: “There are two ways – Practice and Renunciation.

Arjun asked Lord Krishna: “How can mind be controlled?” Lord Krishna said: “O Parth, mind can be controlled by practice and renunciation.”

Today, we have no practice. We have only the bookish knowledge. One step of education has broken. It has grown lame. That is why it is not yielding the desired result.

8.6.8 Problems related to education: Outlook of the Science of Living : According to the Science of Living, the present system of education is not faulty, it is insufficient. We can discuss this insufficiency in the context of six parts of education – aim, subject-matter, syllabus, method, institute and discipline.

(1) Aim of education: The aim of education is the all-round development of the human personality. This fact is admitted unanimously but proper attention is not paid to achieve this aim.

(2) The Central Subject-matter:

- i) There is plenty of material telling the student what is to be known, but there is no material that tells about the knower himself. There is plenty of external material, but scarcity of internal material.
- ii) There is a great scarcity of material that makes a learner acquainted with one’s capacities.
- iii) There is scarcity of material related to the development of mental faculties and freedom from tension.

- iv) There is scarcity of material related to impulse control, character formation and habit formation.
- v) There is scarcity of material related to the development of tolerance.

(3) Syllabus: The syllabus is not wholesome with the result that no proper time is allotted to the development of values, character formation and emotional development. All the elements are very essential to life. Because of improper management of time, they remain untouched.

(4) Teaching methods: Greater emphasis is given to bookish knowledge. There is no room for practical exercise, which is very necessary to make progress in life and the character formation.

(5) Educational institutions: Most of the educational institutions pertain to only physical and intellectual development. They are not the mediums of the development of mental faculties and emotions.

(6) Discipline: Indiscipline, arrogance and haughtiness are increasing day by day. There is no self-restraint in the students.

8.6.9 Science of Living: A Solution : Shri K.C. Pant, the then Minister in the Central Government came to see Acharya Shri Tulsi. There was a long discussion on education. Mr. Pant said that a great need of bringing about a revolutionary change in education system was being felt, but no solution was to be found. Then Acharya Shri told him about the Science of Living. It was a novel idea for Mr. Pant and he liked it very much. He said that he had never thought from this point of view and that this system could be very useful.

8.7 Education – Meaning, definition, and features of Education with reference to Science of Living

8.7.1 Introduction : Man's life has knowledge, religion, moral values, high ideals and multidimensional personality. Therefore, it is only by education, that upliftment of religious tendencies, character building, personality development, accomplishment of social responsibilities and upliftment of cultural life is possible. Without education, a man is equivalent to a wild plant. A plant in a garden gets all the essential elements from the gardener and develops to grow into a beautiful tree. Similarly, education is also very important in a person's life. Without education, the personality of any individual cannot be well organised and cultured. At the time of birth, each individual has merely his fundamental properties. To convert them into beautiful, cultured and permanent tendencies is the job of the teacher. In the lack of education, the tendencies of a human child will be like that of an animal. The development of a child is hindered on being cut away from the human society. There are many examples in front of us. Thus, it is clear that education has great importance in human life.

8.7.2 Meaning of the word 'Education' : The word *Shiksha* (Education) originates from Sanskrit language from the following words 'Shiksha', 'Vidya' and 'Budha'.

The word 'Education' originates in the Latin language from the word 'Educare'. Education = E + catum.

E = Continuously progressing

Three words of Latin language are considered basic factors of origination of the word Education.

1. Educatum – which means teaching of training.
2. Educare – which means to educate, to bring up, to rear.
3. Educere – which means to bring forth, to lead out.

On the above grounds, we can say that Education means training, growing, guiding, doing all round development. Bhattoji Dixit has given two roots in '*Siddhant kaumodi*' - 'यकलु शिक्षति यक मर्दुण इति दिवादिः शिक्षिति यि ते।'

Both these roots explain the basis nature of Education.

'*Shakrishaktou*' means - to be powerful and capable. That which leads to development the capability of gaining extreme power, potential and position is Education.

In Jain Agamas, the Prakrit word for '*Shiksha*' is '*Sikha*' which means to take and to get Education. Besides these, the words, which are used in the meaning of Education are '*Vijja, Bahussuya, Naan, Suya, Aachar*', etc.

Following phrase, propounded by Acharya Jinbhadragani Shamashramana, is a guide for the world of education-

जेण सुहज्झप्पाणयमहियणं वा

बोहरस्स संजमस्स व मोक्खस्स व जं तमज्झयणं। (विद्येद्वा यक भाश्य पं 960)

It means that the study which helps build pure mind which helps gain spirituality, which helps gain the facts about knowledge, restraint and freedom from bondage, that study is Education.

Education makes a person come out of darkness into light, makes him free from bonds. A phrase, which is prevalent in the World of intellectuals – 'Ik fo|k ;k foeqā;s' i.e. Education opens that eye which can see clearly to the other end, can see all the world and also the past and future.

Education, which just gets data and facts in the mind, is not complete and fundamental Education. That education is worth while which arises insight of a person, makes him polite, authentic, efficient and righteous.

According to Dr. Vidya Niwas Mishra, "The word '*Shiksha*' is derived from the word '*Shaka*'. Its basic meaning is determination of capability. From this point of view, education is a determination of making adjustment with complete life and if this determination is not repeated then it becomes effectless. Therefore, education is a continuous process of knowing oneself. Education is continuous alertness and continuous process. The entire society gets the result of education but basically education is for that soul which is continuously expanding itself and breaking its bondage and is continuously becoming powerful. In other words, education is a process of self-expansion and self-expansion means self-realisation.

Western Scholar Ruskin Emerson considers Education as life. Life for education, by education and of education or Education by life, for life and or life. (*Shiksha Ke Tatva*, pg. 35)

8.8 Definitions of Education : All the Scholars are not unanimous about the definitions of education. All have presented different definitions, according to their intentions –

8.8.1 Education is a continuous process : Dr. Ramshakal Pandey, in his book, 'Fundamental Principles of Education', has mentioned that education is a type of a process, which develops the personality of students. This process is not such that which starts at a particular point and ends after a fixed point of time. We generally say, "He has completed his education or he has now started getting his education." Actually, education starts from the point of a birth of a child. More over the psychologists have researched that education starts before the birth itself. According to Mahabharat, Abhimanyu learnt the art of breaking the complex *chakraveiw*, when he was in the womb of his mother, Subhadra. If we don't accept that the education starts from the womb of the mother itself, even then this fact cannot be ignored that it starts from the point of birth. The process of education goes on from the birth till life long. There comes no hinderance in this process. It goes on continuously, unbreakably and with a non resistant speed. We keep on learning every year, every month and even every moment. This process continues lifelong. From the time of birth till death, it goes on continuously. According to Hindu philosophy, the process of education does not stop even at the time of death. Hindu believe in the immortality of the soul. They believe that death is just a step towards next birth. The impressions obtained by education process in our life, carry on to the next life. We bring along the earnings of our previous life in the form of impressions. Even if we do not believe in this theory, even then we have to believe that education process goes on life long continuous and unhindered.

8.8.2 Education as a development and expression of Innate Powers : According to Trobe, "Education is process, which helps the innate powers of a child surface out."

According to Pastology, "Education is a natural, harmonious and progressive development of man's innate powers."

Socrates believed that, "Education means bringing into light those universally accepted facts of the world, which are present in the mind of each individual in invisible form."

8.8.3 Education as a process of development of innate spiritual powers : Arvind defines Education as, "Building of the powers of human mind and spirit."

In the words of Swami Vivekananda, "Education is uprising and surfacing of completeness, present in man."

According to Gandhiji, "Education means all round development of best qualities found in the brain, body and soul of a man and child."

Aristotle views about Education, "There is no agreement as to what a young man should learn, either with a view to the production of goodness or bent of life, nor it is settle, we ought to keep intellect or character in view."

Aristotle defines education as, "Education is the creation of sound mind in sound body."

According to Harne, "Education is a superior adjustment of physically and mentally developed conscious human being to his intellectual, emotional and volitional environments."

8.8.4 Education as a process of development of Individuality : Morrison believes that, "Education means development of a person this development being different from physical development."

According to Rausso, "Education is a process of development of enjoyable, logical, useful, balanced and natural life."

T.P.Nun believes, "Education is complete development of individuality of a child, so that he can make an original contribution of human life according to his best capacity."

8.8.5 Education as development of both individual and society : According to Brown, "Education is a controlled process in the form of consciousness, which changes the behave of an individual and through individual the changes are brought in the society."

In the words of Handerson, "If education develops and grows children only, then it ignores social heritage but if education is such a process of development and growth, in which social heritage, in the form of social environment is used for the development of intelligent men and women, then this is that process of education, which has been supported by philosophers and Education reformists and this only is the true concept of Education."

B.N.Jha thinks as, "Education is a process of social function carried on by and in society for it's sake."

According to Prof. James, "Education is the organisation of acquired habit of such actions, which will fit for the individual to his physical and social environment."

The above definitions of education make it clear that it is a thoughtful process, which helps develop internal powers. Education, in its wider meaning is too comprehensive and is not limited to school experiences but in narrow meaning, education is a planned process.

8.8.6 Education – in the form of process of adaptation to social environment – Until the individual is adjusted to the society, he can't be called educated. Therefore, Scholars, who emphasise the social aspect of individual, have given he following definitions of education-

According to Bossing, "The function of education is conceived to be the adjustment of man to his environment to the end that the most enduring satisfaction may accrue to the individual and to the society."

James believes that, "Education is an organisation of work acquired habits, which gives an individual the appropriate position in his physical and social environment."

8.8.7 Education – the form of means of social change : According to Brown, "Education is a controlled process in the form of consciousness, which changes the behave of an individual and through individual the changes are brought in the society."

In 'Reorganisation of Secondary Schools Report', it is said that, "The aim of education is development of knowledge, interests, ideals, habits and powers, by which he can get his position and he may use his position to himself take the society towards higher and purer objectives."

8.8.8 Education – in the form of process of construction and reconstruction of experience : According to Naturologistic Philosophers, "Moral instincts, innate conscience, other world miracles, providence, power of prayer, freedom of will, are illusions." In the words of Rabindra Nath Tagore, "The best education is that which not only provides us with information but also establishes harmony between our life and our all viewpoints."

Mahatma Gandhi says, "By education, I mean that process, which activates the soul and body of child and man."

According to Pastology, "Education is the natural co-ordination and progressive development of innate powers of man."

According to Adams, "Education is such a planned process in which development of one personality is affected by another personality's speech, thoughts and actions."

According to John Divi, "Education is the development of those innate powers of man which make him capable in the control of environment and make him achieve all his possibilities."

According to Horne, "Education should be thought of as the process of man's reciprocal adjustment to nature, to his fellows and to the ultimate nature of the cosmos."

8.9 Critical Analysis of above stated definitions

It is clear from the above definitions, that from the age of Plato to the age of Divi and Mahatma Gandhi, all intellectuals have given different definitions. It is not possible that all the Scholars become unanimous. Because different Scholars consider different aims of education and accordingly gives his opinion. According to idealistic philosopher, the aim of life is spiritual development. Therefore, education is a spiritual process. Naturalistic and realistic philosophers consider education as materialistic. According to intentionalists, education is a social process. Because of the variations in these different philosophies, difference in the definitions of education occurs naturally. Intellectuals opine that education is not merely a spiritual process nor is it a process of development of individuality. Similarly, the aim of education is not merely bringing about change in a group or adapting a child in his environment. The function of education is far more and wider than this. Therefore, all the above stated definitions are unidirectional and incomplete. Under education, individual, society, environment, social property, all should have their due place. Therefore, in the definition of education, all these should get their appropriate place.

8.9.1 The Actual Definition of Education : According to N.R. Swaroop Saxena, "Looking at all the definitions, basis and meanings of education, it is clear that education is a relative process related to consciousness or unconsciousness, social, psychological, scientific and philosophical environment, by which development of all the parts of personality of an individual should happen in such a way that he may enjoy and get true pleasure from change resistant and creative means." In short, education is a process related to environment, by which development of man and betterment of society should take place.

Raymont has correctly said, "Education is the name of that development which starts from childhood to old age i.e. education is that process, by which man can adapt himself to physical, social and spiritual environment as per the requirement."

8.9.2 Definition of Science of Living : Acharya Shri Mahaprajna has highlighted various aspects of Science of Living from time to time. After studying various aspects of Science of Living, its form appears in the following ways—

1. Science of Living is the training of science of art of right living.
2. Science of Living is the integrated technique of Anuvrat and Preksha Meditation in Education.
3. Science of Living is the discovery of various aspects of life.
4. Science of Living is the integrated Education technique of non-violence and internal and moral changes.
5. Science of Living is a wide form of thoughts and experiments of main organs of body.

Thus after studying various aspects of Science of Living, it can be defined in the following way –

"Science of living is the science which studies the fundamental of living, develops techniques for their development and their application in different fields of life ultimately to being about the development of a balanced and integrated personality."

This definition can be analysed in three parts: 1. Important parts of life. 2. Techniques of their development. 3. Their use in various fields of life.

1. Important parts of life : The seven fundamental elements of life are – body, prana, senses, mind, intelligence, emotions, and consciousness. These all are studied under modern and ancient sciences.

2. Techniques of their development : Here technique means the experiments of life like Anekant, Non-Violence, Anuvrat, Preksha Meditation, etc.

3. Their use in various fields of life: Education, administration, industrial, personality development, physical therapy, mental therapy, modification in emotions, etc. Study of possibility of Science of Living in solving problem

related to above fields is done. Study of the contribution, research and evaluation in these fields by application of experimentation and conclusion of Science of Living.

The first systematised application of the use of the experiments and conclusions of Science of Living, is done in the field of education.

8.10 Characteristics of Educational Process

Education is a dynamic process. Analysis of the opinion of various educationalists about the process of education is as follows –

1. Education – a bifaciet process – Western Scholar Adams has considered education as a bifaciet process. In this regard, Ross opines, “Like a magnet, education should also have two poles.” Therefore, it is a bi-polar process, the two poles of which are – Teacher and Student.

Student is curious. Teacher also understands the level of students. Both are two tyres of the vehicle of education, which carry on the process of education. Therefore, education is a conscious and thoughtful process. In this, the doer and the action, means and the aim, base and dependent, are related.

2. Education – a tri-faciet process – John Divi considers education as a tri-faciet process. According to him, the three arms of which are teacher, student and society. Later on he replaced society with curriculum because curriculum provides society related contents to teacher and students. Educational centres provide systematic plans and fixed education to students. This education is the process of social development. The adaptation of school, teacher and student is tri-faciet education.

3. Dr. Shaligram Tripathi considers education as a four faciet process. The four faces of which are teacher, student, educational centre, and curriculum.

4. Education is also said as a five faciet process - teacher, student, educational centre, curriculum and society

5. Education is six faciet process - teacher, student, educational centre, curriculum and society and environment.

According to D.L.Sharma, an important ingredient of education is environment. Each child is brought up and developed in a particular environment. This environment has an important role in his development. Environment is like that water and climate, which develops the seed like innate powers of a child into a complete tree. On not getting the right environment, many talents die unsurfaced. Therefore, the type of physical and social environment, a child gets his innate powers developed accordingly.

In this way, “Education is a process, which contributes in the natural and co-ordinated development of a person’s innate powers and in the complete development of his individuality, helps him establish co-ordination with his environment, prepares him for bearing the responsibilities and duties of a citizen and his own life and brings about such a change in his behaviour, thought and viewpoint, which is in the interest of society, country and the world.”

8.10.1 Science of Living – A tri-faciet Process : An important aspect of Science of Living is Anuvrat. Anuvrat movement started off a triangular revolution in the field of education. Parents, teachers and students –this is a triangle. These have to change altogether. The development of character of complete society changes, only then can the character of a student development. This concept cannot be refused. But from which point should the process of character development start? This is a point of discussion. The values of a student are immature. Therefore, it is far easier to sow the seed of character as compared to that of a man of matured age. The society should have moral values, communal harmony, democratic socialistic society system, freedom from casteism difference and apartheid. The way these all can be easily developed in childhood, they can’t be developed that easily later on. Therefore, education should not only be intellectual but also emotional.

In this system, first the teachers take training, then they make the students do the experiments. The teachers, who take the training, also benefit in their lives. They have their interests attached with it. It helps develop physical and mental health, reduces mental tension, and frees a person from the habit of drugs and experiences mental peace. Naturally, attachment arises towards it. Thus, Science of Living affects teachers, parents and students, which helps build healthy environment of society. Therefore, the process of Science of Living is a new and unique process of education.

8.11 Questions

Essay Type Questions

1. Science of Living is a dynamic philosophy. Explain.

Short Answer Type Questions

1. Throw light on the necessity of the Science of Living Science of Living.
2. Describe the importance of Science of Living Science of Living.

Objective Type Questions

1. Education is the of very type of development.
2. There is a close between education and the social system.
3. Science of Living is an philosophy.
4. formation is possible through value-based education.
5. Relief from the of pollution.
6. How can mind be controlled?
7. What is the aim of education?
8. Of what is the Science of Living a supplement?
9. When was a symposium on primary and informal education held?
10. Which processes have been included in the syllabus of the Science of Living?

Reference Books

1. A directory to the teacher of Science of Living – Muni Kishan Lal, Shubhakaran Surana.
2. Abstract thinking – Acharya Mahaprajna
3. Science of Living: Theory and Practice – By Muni Thanjaya Kumar, Muni Prashanta Kumar & Dr. Sampat Jain.
4. An outline of Science of Living – By Muni Dharmesh.

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LESSON—9

Preksha Meditation: Meaning, Porpose, Upasampada, Nature, Basis, Source, Components and Accomplishments

Structure

- 9.1 Purpose
- 9.2 Preksha :Meaning (*Vyanjana*)
- 9.3 Aim and Intention
 - 9.3.1 Purity of Mind
 - 9.3.2 Search for the Truth
 - 9.3.3 Experience of Independent power of Consciousness
 - 9.3.4 Complete development of personality
- 9.4 *Upasampada*
 - 9.4.1 Practice of *Upasampada*
- 9.5 Form of Preksha Meditation
 - 9.5.1 Awakening
 - 9.5.2 Concentration
- 9.6 Parts of Preksha Meditation
 - 9.6.1 Main Part
 - 9.6.2 Subsidiary /Assisting Parts
 - 9.6.3 Special parts
- 9.7 Accomplishments of Preksha Meditation
 - 9.7.1 Transformation of sub-conscious mind (*antahakaran*)
 - 9.7.2 Mental Balance
 - 9.7.3 Spiritualism
- 9.8 Summary
- 9.9 Questions

9.1 Purpose

Experimental technique of Science of Living is Preksha Meditation. This is a system of meditation. Emotions of a person can be changed with its help. Its working system is extended into several steps. Any meditation system remains incomplete if the scientific systems are not included in them. Extensive use of sciences of physiology, hygiene and psychology is found in Preksha Meditation system. There is right coordination of ancient scriptural sources and modern scientific research in Preksha Meditation. Preksha Meditation is a flexible system which is well understood by people. In this lesson you will learn that —

- What is the verbal meaning of Preksha Meditation?
- What are the aim and intention of Preksha Meditation?
- What is *Upasampada* of Preksha Meditation?
- What is the form of Preksha Meditation?
- Which are the parts of Preksha Meditation?
- What are the accomplishments of Preksha Meditation?

9.2 Meaning of Preksha

“Preksha” = Pra + Iiksha. Iiksha means to see. Preksha means to see deeply. *Vipashyana* also has the same meaning. Both these words are used in Jain literature for meditation systems. But *Vipashyana-Dhyan* is popularly used for Bouddha meditation system. Therefore the name Preksha Dhyan was selected. It is said in *Dashavaikalik Sutra*, “Observe soul with the soul”. Observe the subtle soul/mind with the mind. Observe the subtle consciousness by gross consciousness. “To see / to observe” is the main element of meditation, therefore this system is called Preksha Meditation.

To know and to see / observe are the characteristics of consciousness. Covered consciousness looses its capacity to observe. The catchword for awakening this capacity is “Know and Observe”. This is the only main catchword among those given by Lord Mahavira. Contemplation, thinking or reviewing are very subsidiary and primary. These do not take you much further in the field of *sadhana*.

“Observe the soul by the soul” is an important catchphrase for awakening spiritual consciousness. We start its study from breathing. Breath is a part of the body. We live because of breathing. So we see the breath first. We live by the body, the soul is in the body so we see the body. By seeing it continuously the mind becomes expert. It becomes subtle. Then it can see several vibrations. When the emotions or feelings rise, their vibrations get visible, they become very clear. The complete circle of vices start becoming clearly visible.

Exposing this fact, it is said in *Ayaro (Acharanga Sutra)*, “The one who can see anger, pride, deceit, greed, affection and hatred etc. internally in himself can break the whole strategic circuit of birth, death, and misery / unhappiness”.

- An accomplished ascetic in the state of meditation can observe / know after stopping all the movements of mind, speech and body.
- A seer does not need any indication / direction. He does not need any qualification.

When we think we do not see; when we see we do not think. The chain of thoughts goes on / continues. The first and the last means to stop the chain is — to see. The powerful measure to break the strategic circuit of imagination, is — to see. When you see / observe an object steadily without blinking; the thinking process stops. You will be thoughtless. You be steady, then look into your interior. Look at your thoughts or see the interior vibrations of your body. You will realise that the thinking has stopped and there are no / zero options. Observing the depths of your own interior, you will see the subtle body. One who can see the internal truth gets automatically the power to see the external truth.

One should see that — where, only the consciousness is active. Whenever the feelings of like and dislike or affection and hatred also get involved, seeing become subsidiary. The same can be applied to know.

We first see then know. This can be clarified as, they take place in that order of sequence.

The viewpoint of the one who is seer- observer towards the scene changes. Neutrality or equality is the other form of preksha. One who is seeing remains neutral. He does not get affectionate towards the dear-one and hateful towards the non-dear one. He remains neutral just seeing them very closely. Neutrality, equality or indifference cannot be separated from preksha.

Eyes Look at the scene. They neither produce the scene nor enjoy it or suffer from it. When the one with knowledge, only sees or knows, he is not bound with karma. Also he does not suffer the fruits of karma which are ready to fructify. One who has enough practice of only seeing and only knowing, he can see the coming pains or difficulties. Having done preksha of these pains not only the suffering reduces but also he develops the capacity to see *bandha, satta, udaya and nirjara of karma*.

9.3 Aim and Intention

A person determines his aim before starting any activity. The following are the aims of Preksha Meditation-

9.3.1 Purity of mind — Mind remains polluted with *Kashaya* (anger etc. four resultant state of soul). The flow of *atmagyana* cannot be there in the mind polluted with *Kashaya*. Even if the knowledge is there inside us, it

cannot be experienced because there is a curtain of stained mind in between. As soon as the mind is purified, *atmagyana* is experienced. The barrier gets removed.

When the mind is purified then the peace is experienced by itself automatically. Balance of mind, equanimity and happiness of mind are experienced. The accomplishment of *sadhana* is - experience of happiness.

Our aim is – purity of mind. Our aim is not attainment of happiness. Happiness will be our support / stimulant. We will achieve happiness also, peace also; but we have to go beyond these. We have to reach to the purity of mind. It should be always in front of us that purity of mind is the final aim.

9.3.2 Search for the truth – It is but natural that questions – why meditation? Why give up activity and go for restraint? – can come up. If we understand ‘activity’ and ‘restraint’ properly then the questions can be contented. Activity is for living the life. Restraint is for understanding the life.

9.3.3 Experience of Independent power of Consciousness — The aim of science is also to achieve the truth. But the subjects of science are only material objects, atoms and molecules. Independent power of Consciousness is not its subject. The research in science is done only with the help of instruments, machines and such material means. So it can reach only up to material. It cannot reach the soul. Power of consciousness cannot be its subject. Therefore the science-world has not recognised the power of consciousness. Because of this non-recognition the usefulness of meditation is restricted to reduction of tension and improving the physical health etc. That is all. But it is not so. The most valuable aim of meditation is knowledge and recognition of ‘self’ — independent power of consciousness.

The meditator has to do the search of the soul by “self”. He should not only depend upon scriptures and traditions and beliefs. It is only by means of meditation one can reach the truth of experience. There is no other medium besides meditation that can reach us to the truth of experience.

9.3.4 Complete development of personality — Some factors of personality development are given below —

- Balance of intellectual and emotional development.
- Generation of spiritual and scientific personality.
- Emotional transformation – development of capacity to control one’s own emotions.
- Chemical transformation – Change in secretions of endocrine system, secretion of pain-suppressant chemicals like endorphin in the moments of severe pain.
- Development of capacity to control the nervous system.
- Development of efforts to get free from addiction.
- Increase in work efficiency.
- Freedom from Psychosomatic diseases.
- Dispersion of mental and emotional tensions.
- Freedom from criminal and aggressive mentality.
- Development of discipline.
- Development of tolerance power.
- Increase in concentration.
- Increase in capacity for harmony.
- Development of friendship.
- Development of power of resolution.
- Awakening of self confidence.
- Development of insight.
- Development of the capacity for making the human relations more generous and higher.

9.4 Upasampada

Upasampada means – resolution to stay /remain with internal faculties / wealth. All the aspirants before starting the practice(sadhana) of Preksha Meditation sit in sukhasana making the body and mind tension free pronounce the following resolution.

“*Abhutthiomi aarahanae*”

“I present myself to propitiate for Preksha Meditation”.

“*maggam uvasampajjami*”

“I accept the spiritual (*sadhana*) path”

“*sammatam uvasampajjami*”

“I accept to remain with my internal wealth/ faculties”.

“*sanjamam uvasampajjami*”.

“I accept to experience my spiritual Upasampada”

9.4.1 Practice of Upasampada – A definite continuous routine practice is expected to experience *Upasampada*. The following are the five exercises to be followed. — 1. *Bhavakriya* (*Preksha* of the present moment). 2. To shun reaction (*pratikriya*). 3 Friendship. 4. Limited diet. 5. Silence.

9.4.1.1 Bhavakriya (*Preksha* of the present moment) : There are three meanings of *Bhavakriya*. 1. To live in present. 2. Be conscious of your action. 3. Always be alert.

One who experiences the present moment naturally saves himself from affection and hatred. To know / understand the present and to live in the present is *Bhavakriya*. Living a mechanical life, living an imaginary life and to live a dream-life is *Dravyakriya*.

We spent more of our time in dilemma of the past or imagination of the future. The past is not reality and the future is also not reality. The present is reality. If one loses the present, he cannot catch up with it. What is happening is present, that is reality. But a man is not alert towards it. The first meaning of *Bhavakriya* is to live in present.

The second meaning of *Bhavakriya* is— be conscious of your action. Whatever we do, our mind is somewhere else. We are absent-minded. Till one fully concentrates (on the action) the result is not good. There is lot of waste of energy. Our mind and body should work together.

The third meaning is - always be alert. The first aim of meditation is purity of mind. The second aim is to awaken our powers. To remain always alert towards these two aims is *Bhavakriya*.

Dravyakriya is hindrance / distraction of mind and obstacle / obstruction in *sadhana*. *Bhavakriya* itself is meditation and *sadhana*.

For example, “I am walking” – Memory of this is *Gatibhavakriya*. There is full attention in walking only. The mind is fully with walking. This is called *gamanyoga*.

9.4.1.2 To shun reaction (*pratikriya*) – Do action. Do not do reaction. Normally a man lives a life of reaction. He is influenced by the environment and circumstances. He acts accordingly. He acts under the influence of excitement. This is reaction and not action. Spiritual *sadhana* means to save oneself from reaction. Therefore to stop reaction one should not submit to “tit for tat” and such things. One should live a life of action and not that of reaction.

9.4.1.3 Friendship : The third exercise of Upasampada is friendship. One should have total life-style of friendship. His tendency of friendship should be fully developed. This is possible only when a person is totally free from reaction. Then the result is friendship.

9.4.1.4 Limited Diet : The fourth exercise is — limited diet. This has a very important place in *sadhana*. Food/ diet has its influence not only on health but also on meditation and consciousness. People eat too much unnecessarily. This creates impairment. Unwanted food do not get digested because it does not get enough digestive

secretions. This creates indigestion. Total system gets disturbed. The mind and thinking are also effected./ polluted. Consciousness gets covered. The aspirant should have complete knowledge about food and diet. He should know what will be the result of which food.

9.4.1.5 Silence : The fifth exercise is limited speaking or silence. It is necessary to talk / to speak because we live with people. But less speaking is *sadhana*. Do not speak unnecessary. If you must speak then speak less, speak slow. This is the medium path. There is conservation of energy.

9.5 Form of Preksha Meditation

9.5.1 Concentration : Preksha brings *apramad* (awakening). As awakening increases the density / concentration of preksha increases. Our success depends upon concentration. Only pure seeing and pure knowing is very important. This can be realised only when it lasts continuously for a long time. One should practice for full concentration for fifty minutes.

Sadhana means – *karma*, mind and body are in the same one direction. You can call it meditation or concentration. In concentration there should be effortlessness. Efforts make the mind active. When mind is pure there is concentration. Purity and concentration depend upon each other. So what should be done? One should see oneself and understand oneself. Most of the people do not understand / know their own self.

9.5.2 Awakening : Meditation is *apramad*. It is awakening of consciousness or continuous awakening. One who is awaken is *apramat*. One who is *apramat* can only concentrate. And he can only do the meditation. One who is not *apramat* towards one's existence and is not awaken towards one's consciousness will experience fear. But if he is not so, he will be always fearless.

Memory of work done will never disturb a person who is *apramat*. He only talks while he is talking. Thereafter he does not bother about a single word. This is a big accomplishment. A person gets more disturbed by the memory of the work done. One remembers many other things while eating food. One should remain in (think of) the work he is doing. This harmony of body, mind and speech is found in very few persons. Disturbance, confusion and tension will take place wherever the harmony of the mind and the body is not there. All the people wealthy or poor, old or young, male or female, have one question – how to get peace of mind? Mind is only the medium of knowledge. But ignorantly we say mind is not at peace. A flower has fragrance. This is carried away far by the wind. The fragrance is not mobile. It is the wind that spreads it. Similarly the mind rides on the horse of affection and hatred and can go far away. If there is no affection and hatred in the mind then the mind will not be mobile or unstable.

Do not be idle for a moment. This is an advise. But how is it possible for a person without practice of *apramad*, not to remain idle even for a moment? What is this *sadhana* for *apramad*? What are the supports for *apramad*? They are divided into three divisions. 1. The main part. 2. The assistant part. 3. The special part.

9.6 Parts of Preksha Meditation

9.6.1 The main parts of Preksha Meditation : Preksha Meditation is *sadhana* for *apramad*. There are eight main parts.

1. *Kayotsarga*. 2. *Antryatra*. 3. *Shvash preksha*. 4. *Sharir preksha*. 5. *Chaitanya kendra preksha*. 6. *Leshya dhyan*. 7. *Bhavana*. 8. *Anupreksha*.

9.6.2 The assistant parts of Preksha Meditation : There are four assistant parts. 1. *Aasan*, 2. *Pranayam*, 3. *Mudra*, 4. *Dhvani*.

9.6.3 The special parts of Preksha Meditation. – They are three. 1. *Vartaman kshana preksha* 2. *Vichar-preksha*, 3. *Animesh – preksha*.

9.6.1.1 Kayotsarga : Action of the body, use of speech and fickleness of mind, all these can be described in one word 'yoga'. Meditation means stopping of yoga. There are three activities and all have to be stopped. As a result, there are three types of meditations: physical (body) meditation, verbal (speech) and mental (mind) meditation. This physical meditation is *Kayotsarga*. This is also called *kaya-gupti*, *kaya-sanvar*, *kaya-vivek*, *kaya-vyutsarg* and *pratisamlinata*.

Kayotsarga means to let loose the body and to awaken the consciousness. In the exercise it means—stopping of gross external physical activities, relaxation of all voluntary muscles and slowing down of internal activities of digestion etc. So that there is mental relaxation of the body. Steadiness and relaxation of the body is the first criteria / condition for mental concentration. It is necessary to achieve physical steadiness for achieving steadiness of mind. Therefore the first step of all kinds of

Preksha Meditation is Kayotsarga.

After doing *Kayotsarga* of the whole body, it is necessary to do *Kayotsarga* of vocal chords. The rising / origin of our thought process is from the vibrations of vocal chords. The unsteadiness of mind is directly proportional to the unsteadiness of our vocal chords. Complete / full steadiness of vocal chords fully ends the mental unsteadiness.

Kayotsarga can be practiced independently for a longer period, over and above as a first step of meditation. If after learning the method of *Kayotsarga*, some one can regularly practice it everyday then he can remain tension free, peaceful and undisturbed.

Once full relaxation is perfected, one can experience the body and the consciousness separately. This gives experience of “*Bhed-Vijnan*” — separate entities. Practice of *Kayotsarga* is very useful for releasing of body and mental tensions. Properly methodically done *Kayotsarga* for half an hour can give rest to the body and the muscles, more than that is given by two hours of sleep. This is a simple and innocent solution for many types of psychosomatic illness generated by tension.

9.6.1.2 Antryatra (Internal Trip) : This is the second step of Preksha Meditation. It is necessary to develop nervous energy in the practice of meditation. The main location of our central nervous system is *sushumna* (spinal cord). The lower end of spinal cord is the main center of energy / power (*shakti kendra*). In the internal trip one has to take the mind from *shakti kendra* to *jnana kendra* along the path of spinal cord. Because of this internal trip the current of energy flows in the upward direction. The nervous energy of the nervous system gets developed. because of several editions of this trip

The center of our consciousness and knowledge is nervous system. It is dispersed /distributed all over the body. But the part from the lower end of the spinal cord up to its entry into brain is the main center. This is the place of manifestation of the soul. This is also the highway of communication of the mind, body , sense organs and nervous system. All the messages to and from all these pass through this path. Only a man can guide his energy upwards. It is the change of direction. The energy that was flowing downwards flows upwards. The energy from brain going downwards is entry into materialistic world. But the energy from gonads going upwards is entry into spiritual world. One experiences material happiness when the energy is going downwards. One experiences spiritual happiness when the energy is going upwards.

9.6.1.3 Shvash Preksha : Breathing / breath is an indivisible part of the metabolic system. Breath and consciousness, breath and mind work together like unbroken links. We cannot catch-hold of mind or consciousness directly. We have to go through the breath. We can have mental development by transformation of breath. One subtle device to concentrate the mind is Shvash Preksha

It is very necessary to have calm and peaceful breathing to have peace of mind and concentration of mind. There are two forms of peaceful breathing. 1. Subtle breathing – inhaling and exhaling. 2. Slow or long breathing – inhaling and exhaling..

Inhaling and exhaling are not stopped in *Kayotsarga*. But they are made very subtle. Inhale oxygen very slowly, exhale oxygen very slowly. Without control over breathing one cannot practice meditation is a truth.

When we breathe we should experience the breathing. The mind should not go astray. The mind should be one with breathing with total devotion. This *bhava-kriya* of breathing is *shavspreksha*. This can be done through the nostrils. One can observe different forms of breathing.

1. Dirga (long) shavspreksha – The aspirant who wants to practice Preksha Meditation, should learn to control the speed of his breathing. He makes his breathing long and rhythmic. Generally a person takes 15-17 breathes in a minute. This can be reduced to 10 or less by practicing *Dirga* (long) *shavspreksha*. Full use of

abdominal diaphragm muscles is done to make the breathing long or slow. Abdominal muscles contract while exhaling and expand while inhaling.

Mind becomes peaceful by making breathing long, slow or subtle. Together with that the excitement subsides, the emotions and passions calm down. When the breathing is fast and shallow it is totally otherwise. The breathing is influenced by all these. When one finds some excitement is due to happen then he should start taking long breaths. The excitement will calm down. The aspirant who is practicing meditation becomes experienced in understanding the subtle nature of mind. He comes to know that a particular emotion / feeling is rising in a certain center in the brain. He immediately starts long bringing. The rising emotion / feeling subsides immediately. The aspirant is never a victim of emotions or excitements.

Breathing is a reality of present. To see breathing means to live in neutrality, to live in the moment of 'no hatred-no love'. The one who sees the breathing, his tension gets dissolved by itself. Exercise of long-breathing is a simple procedure to train to concentrate the mind on the present activity. This increases the work-efficiency of a person.

2. Samvriti shvas preksha — *Samvriti shvas preksha* is also equally important element as *Dirga* (long) *shvaspreksha*. It means to inhale by the right nostril and exhale by the left one and to inhale by left and exhale by right one. To see this, to do its *preksha* and to connect the mind with it is very important. In the beginning with the help of a finger and later with ones own power of determination the direction of breathing can be changed. Many centers of consciousness can be activated with this medium of *Samvriti shvas preksha*. Its continuous practice can help in many accomplishments.

9.6.1.4. Sharir (body) Preksha : Body is very important from *Sadhana* viewpoint. Consciousness manifests through body. The body can be made into a strong medium for clearing away the covering that has come over the soul. This system of seeing the body from overall viewpoint is very important.

"The aspirant controlling his eyes will do *Sharir (body) Preksha*. He will divide the body in three parts upper, medium and lower."

"The aspirant who sees only as a seer the happenings of feelings of happiness and unhappiness at the present moment, investigates the present moment, becomes '*apramatt*'. "

The practice of seeing the inner vibrations taking place in every organ of the body by concentrating the mind there in sequence is *Sharir (body) Preksha*.

This system of *Sharir (body) Preksha* is a process of introspection. The gross body is the first medium of changing the normal external flow of consciousness to internal flow. In this system one sees the external body first. Then taking the mind inside the body and see the internal body. See the gross and subtle vibrations of the body. Try to see whatever is there inside the body. We stimulate our cell-level consciousness which is there in each cell, with the help of *preksha*. The cells which are dormant or otherwise non-active can be stimulated. Each and every live cell of the body is ready to receive directions from the mind.

But when there is no effort the cells remain dormant. There are two subtle bodies viz. *tejas and karman* within our gross body. The soul is within them. The one who can see the processes and the subtle vibrations of the gross body can soon see *tejas and karman* bodies one by one. With intense training in this one can experience the flow of consciousness directly. As the aspirant progresses from gross to subtle he gets more and more absorbed. The one who is seeing the present moment of the gross body becomes very conscious. One moment may be of happiness the other may be of unhappiness. He does not get attached with the happy moment nor he hates the unhappy moment. He is only seeing and knowing.

The importance of this exercise is realised when one sees the scene with steadiness, equanimity, firmness and clarity. This is the process of taking the mind from exterior to gross interior vibrations and further into subtle interior vibrations.

The soul and the consciousness are extended throughout the body. Therefore the body experiences feelings. With this the man recognises one's own self. And experiences one's own nature. To see these feelings is to see the consciousness and through that as a medium one can see the soul.

Consciousness is extended all over the body, the life-force is flowing through the body. Sensory nerves and motor nerves are extended all over body. These are the main means of *Sharir (body) Preksha*. With the help of *Sharir (body) Preksha* the life-force can be balanced, the efficiency of nervous system can be increased. The blood circulation can be properly directed. This way the diseases can be controlled and cured. The immunity and resistance power can be increased.

9.6.1.5 Chaitanya kendra preksha : The aim of practicing Preksha Meditation is purity of soul. First we have to understand where the impurity is conceived and where it surfaces. If we understand this process properly then it becomes easier to purify it. We will consider this subject from viewpoint of yoga-shastra and sharir-shastra. According to modern science there are two types of glands in our body; viz. with duct and ductless. The ductless glands have internal secretion. They are called endocrine glands. They are Pineal, Pituitary, Thyroid, Parathyroid, Thymus, Adrenal, and Gonads. Their secretions are called hormones. The control and management of our physical, mental and emotional activities are done through the medium of these hormones. So these glands are identified as '*chaitanya-kendra*'.

All the habits formed in a person have their origin in this endocrine system. There are two controlling systems in our body; the nervous system and the endocrine system. Manifestation of our habits is through nervous system. But their birth-place is endocrine system. Both these systems work together. So in science it is called neuro-endocrine system. This (joint system) is a part of semi-conscious mind. It influences the brain also; so it is more valuable than brain also. If this can be controlled properly then one can achieve freedom from all harmful and undesirable feelings, emotions and tendencies.

The lower endocrine glands – adrenal and gonads are responsible for the origin of fear, excitement and bad feelings and sexual excitement respectively. In Yoga-shastra these are called Manipur Chakra (*Taijas kendra*) and Swadhishtthan Chakra (*SvasthyaKendra*). Cruelty, revenge, illusions etc originate in *SvasthyaKendra* and desire (craving), jealousy, hatred, fear, negative feelings etc originate in *Taijas kendra*.

When our mind and our thoughts are running below the navel up to *shakti-kendra* then all sorts of bad /evil, harmful and undesirable feelings, emotions and tendencies are generated. Later on they form into habits.

The glands get perverted because of anger, quarrel, fear, envy etc. Adrenal gland is the most effected. When these evil emotions get active, Adrenal gland has to work more. Other glands also get tired doing over-work. Their power /energy reduces. So it is necessary that we control our feelings and emotions to keep our mental and physical balance in right condition. The solution is *chaitanya-kendra preksha*.

Shvash Preksha, Sharir (body) Preksha and chaitanya-kendra preksha all the three are means of making the glands active and balanced.

When our mind is concentrating on *chaitanya-kendra* in the upper part of the body, above the heart (*aanand kendra*), they will become more active. And the fear etc. will end. A new phase will open. This is the best means for spiritual development.

9.6.1.6 Leshya-dhyan (colour meditation) : Leshya is a conceptual word of Jaina philosophy which means the level of consciousness created out of synchronisation of specific coloured matter.

The waves of Kashay and the waves which occurs due to the consciousness of a being creates sense, thought and action in human being. This is the work of coloured matter. Coloured matter is a bridge between Micro entity and Macro body.

Coloured matter is a conscious level where a being is transformed. If the matter is good a positive the personality of being will be directed towards positive end. Now a question arises how we will reach that level? Colour influences Micro and Macro personality, energitic body and colour system. If we can understand the psychological implications of coloured matter transformation in human personality becomes easy.

There are two kinds of Leshya. The physical and the state of the soul. These are continuously changing. It is the decisive element of aura of a living being. Several colours like black, red, yellow, blue and white are seen in the aura.. The colours change according to bhava.

There are six types. *krishna*, *neel*, *kapot*, *tejas*, *padm*, and *shukla*. The first three are evil and the last three are good. The first three evil *leshya* create all the bad habits. Also all the vices like cruelty, violence, deceit, laziness, etc. are all result of the these three ones.

With practice of *leshya*-meditation these three *leshya* can be changed. *Krishna* can be purified to *neel* and *neel* to *kapot*. *Kapot* can be changed to *tejoleshya*. The colour of *tejoleshya* is red like that of a rising sun. The psychology of colour shows that the journey of spiritualism begins with red colour. When one comes into the field of *tejoleshya* the habits start changing. The person's nature starts changing. Going into *padma leshya*, there will be further changes for better. Reaching *shukla leshya* there will be complete transformation.

Aura changes according to *leshya*. With the help of *leshya*-meditation change in aura can be achieved. A person's mental state and physical state take shape accordingly. Therefore *leshya*-meditation of bright colours is very important.

9.6.1.7 Bhavana : The person who practices *bhavana* becomes qualified for the meditation. Practice of four *bhavan*as is essential for qualification of meditation.

1. Jnana Bhavana — Practice 'to know' after becoming neutral and bereft of *raga-dvesha*.
2. Darshan Bhavana — Practice 'to see' after becoming neutral and bereft of *raga-dvesha*.
3. Charitra Bhavna — Practice of balanced behaviour after becoming neutral and bereft of *raga-dvesha*.
4. Vairagya Bhavana — Practice of non-affection, non-desirous and fearlessness.

A man gets the image properly embedded in the mind of whatever he is repeating. This is a process of self mesmerizing. It is also called *japa*. People do *japa* of 'soaham' or 'arham'. Different persons get influenced by different *bhavana*. *Bhavana* is like a boat. It takes you to the destination on the other side.

Bhavana of opposition can change the nature and behaviour from bad to good. Anger by suppression and tolerance, ego by gentleness, deceit by innocence and greed by contentment. *Raga-dvesha* are result of delusion. They can be destroyed by *bhavana* of awakening.

The following sequence should be followed. First meditation then study and then again meditation. During the study *japa*, *bhavana* and *anupreksha* are done. The mind should remain neutral during meditation. From this viewpoint *anupreksha* is very important.

9.6.1.8 Anupreksha : Meditation means to see – *preksha*. Doing certain contemplation after ending *preksha* is *Anupreksha*. The mind gets influenced by the subject on which repeated *Anupreksha* is done. That is why this contemplation is called *bhavana*.

The original nature of the soul is consciousness. It has two functions – to see and to know. Our consciousness is not available to us in its pure form. So our seeing and knowledge are choked or covered. There is a veil over it. This is called *darshanavarana* and *jnanavarana*. This covering has been put by one's own delusion. We cannot do only seeing or only knowing. This excites *raga-dvesha*. *Raga-dvesha* create delusion. Delusion chokes knowledge and seeing. This cycle goes on. The only way to break this cycle is – *jnatabhava* or *drishtabhava* only knowing or only seeing. The one who can only see or only know, is making use of one's own existence. But one who creates feelings of liking and not-liking goes into delusion getting away from one's own existence. Some people get awaken by breaking the delusion by themselves while others who cannot do so have to be assisted, with the help of faith, to get awaken.

"Oh! *Adrashta* (non-seer)! You cannot see because of your own veil of delusion. So you cannot see the truth. You should have faith in the truth that is shown (explained) to you by the seer." The basis of *anupreksha* is the knowledge given by the seer. With repeated contemplation this knowledge can be self realised.

9.6.2 Subsidiary /Assisting Parts of Preksha Meditation

9.6.2.1 Aasan : It is necessary to do *aasan* everyday. Till the body is made fit and till there is practice of sitting steady for an hour it is not possible to go into the depths of meditation. The body without training will not cooperate. So it is necessary to be properly qualified in *aasan*. Therefore *aasan* is given very important place in

Preksha Meditation. Continuous practice of aasan saves the body from old-age, diseases and failure of sense organs. Preksha Meditation can be easy with healthy body.

9.6.2.2 Pranayam : Pranayam is very important in Preksha Meditation. It is not possible to refine the natural tendencies and emotions without control over breathing. All our natural tendencies, be they positive or negative are connected / related to breath. Full and complete breath is suitable for positive tendencies. Refining of nervous system is also dependent upon breathing. Inferiority complex and superiority complex are negative tendencies. The balancing of sympathetic and parasympathetic nervous systems from scientific viewpoint and balancing of ida and pingala from yoga viewpoint can be achieved through the medium of pranayam.

9.6.2.3. Mudra : Preksha Meditation is a process of '*bhava-parivartan*' (transformation of emotions). Our body takes the shape according to the emotions. If we are idling the body will take shape accordingly. If we are in grief the body will take shape accordingly. All our emotions such as happiness, hesitance, patience, curiosity, pride, anger, greed, affection, hatred etc. reflect and seen as mudra on our body. One aim of Preksha Meditation is – removal of negative emotions and development of positive emotions. If we make use of mudra of positive emotions during the meditation period or continuously in the life then we can see /experience our emotions changing accordingly. Therefore mudra are as much important in Preksha Meditation as much as aasan are.

9.6.2.4. Dhvani (sound)

1. Arham dhvani — *Arham* is a very powerful mantra of Jain world. Original source of energy in our body is – *prana-shakti*. It gets active by the sound of *Arham dhvani*. All other dormant energies existing internally also get active. A person gets influenced by the external sound waves produced by the utterance of 'arham'. It enhances his decision-power.

Experience, creation of its armour around the body nine times. This armour is very efficient as a protection from external bad effects. Arham is also symbol of the ultimate power like 'aum'. Ascetics have believed that arham is symbol of five conditions of 'parmeshthi'. Protracted pronouncing of arham leads to the condition of stopping of thoughts, body and mind. A person can reach the innermost self.

2. Mahapran dhvani – This is a very special sound when repeated several times gives good relief at mental and emotional levels. Its vibrations gets spread all over the brain and makes it very steady. The state of meditation is created. Concentration increases. Memory power develops.

a). Physiological effects of sound vibrations – When we pronounce, the sound vibrations go through the rib-cage and reach the wind-chamber of the lungs. These vibrations make the lungs-cells active and complete the oxygen and carbon dioxide transfer process with efficiency. The ending hum of the sound reach the brain-neurons and revitalize them.

Dr. Laser lasario an Italian scientist did research for 25 years on – "Effect of sound-generated vibrations on the human body". The following are the conclusions.

1. The vibrations produced while exhaling and pronouncing the words give massage to the internal organs.
2. The vibrations reach the depths of tissues and nervous-cells.
3. The blood-flow becomes obstacle less and because of availability of blood in plenty, the life-energy becomes powerful.

b) Mental effects of sound vibrations — Emotional effects of sound-waves are more important as compared to physical ones. It is very well known that musical-waves have very intense effect on humans and other animals. Desired changes in the emotions can be brought about by the medium of suitable music. Now it is proved by experiments that with internal vibration-massage not only the relaxation of muscles can be achieved but also removal /change over of negative mental tendencies like remorse, gloominess and inferiority.

Many a times even when we are silent we keep our vocal-chords very busy by mentally constructing sentences. And also use or waste the muscular energy. Our activity of mentally constructing sentences stops at the time of pronouncing arham-dhvani (sound). This way we save the waste of energy.

We create Electro-magnetic vibrations by the vibrations of araham-dhvani. These vibrations continue to create similar translated vibrations in the body. Very recent physiological research has found that these vibrations have very intense effect on our endocrine glands. This in turn can effect our emotions, thinking and behavior. A very good balance can be established by the sound vibrations between the two sympathetic and the non-sympathetic nervous systems.

9.6.3 Special parts of Preksha Meditation

8.6.3.1 Vichar-preksha : The soul is very subtle, non-sense-organ and imperceptible. Consciousness is its quality. It's function is to see and to know. The action of seeing and knowing is done through the medium of the body and the mind; so consciousness is perceptible. Our aim is to do natural activities of consciousness such as only see and only know. Boundless happiness and unimpaired energy are experienced in this condition. But our seeing is veiled and knowing is covered by delusion (*moha*). Thus we are normally in sensitive condition. We know or see things with affection or hatred. To know or see only "the thing" is "*samata*". One who achieves *samata* is *Jnani* and *samyayogi*.

We use sense-organs for seeing, hearing, smelling, tasting and touching. We use mind for thinking. We become happy with some senses. We like them, get affection for them. We become unhappy with some other senses. We do not like them, get hatred for them. One who has equanimity towards all senses can become "*only jnata*" and "*only drishta*". He is "*vitara*".

The feelings of likes and dislikes decreases as our practice of knowing and seeing increases without affection and hatred. As a result *raga-dvesha* completely reduces. We become totally detached from what we see or know. Our capacity to see increases many fold. Seeing our thought process is *Vichar-preksha*.

9.7 Accomplishments of Preksha Meditation

A wise man will not start any work without thinking about its accomplishments. It is necessary to know what are the accomplishments of Preksha Meditation? These are freedom from tension, purity of mind and concentration, growth of *jnata-drishta bhav*, faith in spiritualism etc.

9.7.1 Transformation of internal self : *Sadhana* of Preksha Meditation is *sadhana* of transformation of internal self. Changes should come inside the body. The chemicals, the secretions of Pituitary and Adrenal glands are responsible for chemical balance of the body. The hormones of these glands should change.

9.7.2 Mental balance : Whenever there is some excitement in the atmosphere, people become angry. Whenever there is some praise or some advantage or some honour the mind becomes cheerful. If the mind is not balanced a tiny happening seem to be a very big. But with regular training the mind becomes balanced. A balanced mind can solve very difficult problem easily.

9.7.3 Spiritualism : Spiritualism means change of habits. Anger, ego, deceit, greed hatred, jealousy, etc. should change, should reduce by regular practice of Preksha Meditation. When in the internal trip the mind instead of going downwards travels up in the direction of heart, throat, nasals, eye-lashes, and head the glands get purified. The habits change. There will be chemical changes in the secretions. It does mean that right from the first day of beginning of Preksha Meditation the habits will change. But the change-over / transformation begins.

9.8 Summary

1. The meaning of Preksha Meditation is – Seeing and knowing neutrally, sequentially from gross to subtle and to see the soul by the soul.
2. The main aim of Preksha Meditation is development of complete personality. Purity of mind is the first requirement for this.
3. One has to make a resolution before starting the study of Preksha Meditation. This is '*upasampada*' for Preksha Meditation. It has its own special routine / procedure. There is a five points program to be followed – *Bhava-kriya*, *pratikriya virati* (abstain from reaction), *maitri bhava* (friendship), *mitahar* (diet), *mitbhasan* (less speaking).

4. The basis of Preksha Meditation is alertness (*apramad*). This results into concentration. It is not stopping thinking. But it is to try not to try. Awakening of consciousness or full alertness is the proof. One who is *apramat* only can concentrate.
5. There are eight main, four subsidiary /assisting and three special parts of Preksha Meditation. . The totally relaxed but awakened condition of the body is called *kayotsarga*. The process of making the energy to go upwards is called *antaryatra* (internal trip). To observe the movement of breathing is called *shvas-preksha*. In *sharir preksha*, the mind is taken to each organ of the body and is concentrated there to observe neutrally the vibrations of the life-force. There are some very sensitive areas and centers in the body which are neuro-endocrine centers. They can be awakened by *chaitanya kendra preksha*. The subtle flow of feelings in the consciousness is called *leshya*. It determines the aura of a living being. Contemplation of those subjects which breaks the delusion of mind is called *anupreksha*. To observe the flow of thoughts after becoming neutral from likes and dislikes is *vichar preksha*.
6. There are many accomplishments of Preksha Meditation. Transformation of mind, mental balance, change of nature etc. are the main ones. Over and above that freedom from tensions, purity of mind, concentration, etc are also worth mentioning.

9.9 Questions

Essay

1. What is Preksha Meditation? Explain the factors of *upasampa*.

Short notes

1. Clarify the assisting parts of Preksha Meditation.
2. Which are the main parts of Preksha Meditation? Throw light on accomplishments of Preksha Meditation.

Objective questions

1. Why should we do Preksha Meditation?
2. Write one resolution of *upasampa*.
3. Give two meanings of *bhavadakriya*.
4. Write one special part of Preksha Meditation.
5. What is the verbal meaning of *preksha*?

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LESSON—10

***Kayotsarga* : Goal, Scientific and Spiritual Aspect, accomplishment and procedure**

Structure

- 10.1 Purpose
- 10.2 Preface
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 - 10.3.1 Working System of Pressure
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 - 10.3.3 Sympathetic and Parasympathetic Systems
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 - 10.4.7 Search for Basic cause of Unhappiness
 - 10.4.8 How to break Vicious Circle of Restlessness
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- 10.5 Goal
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 - 10.6.1 Four Stages
 - 10.6.2 Relaxation — Freedom from Tension
 - 10.6.3 Retirement from Restlessness
 - 10.6.4 Effect on Body
 - 10.6.5 Physical Benefits
 - 10.6.6 Knowledge of Subtle Physical Happenings
 - 10.6.7 Awakening of Mode of One Who Knows and One who Sees

10.6.8 Awakening of Sense of Discrimination

10.6.9 *Vyutsarga Chetana*

10.6.10 Awakening of *Prajna* and Development of Equanimity

10.7 Summary

10.8 Questions

10.1 Purpose

Dear Students,

There are many learnings in Bhartiya literature which reveal capabilities of mankind. Concentration and steadiness are the basic requirements of *Dhyan-sadhana*. In Jaina *sadhana* system the main and important part is '*kayotsarga*' in Preksha Meditation. *Kayotsarga* is a tradition full of scientific researches to relax the whole body. In this lesson you learn —

- What is the scientific viewpoint of *kayotsarga* ?
- What is the spiritual viewpoint of *kayotsarga*?
- What is the purpose of *kayotsarga* ?
- What are the accomplishments of *kayotsarga*?

10.2 Preface

Bhartiya culture and civilisation are thousands of years old. There are many learnings in Bhartiya literature which reveal capabilities of mankind. They give inspiration for peace and friendly co-existence. One of the learnings is that of '*Adhyatma Yoga*'

The history of modern science is not older than about five hundred years. In this short period the science has presented unprecedented accomplishments to the mankind. It has put in efforts to endow all kinds of means and facilities to make the mankind happy. It has also achieved wonderful achievements in the field of medical therapies. In spite of all these still there are many diseases beyond control and remedy. Insomnia, mental tension, migraine etc. have become daily miseries. Tranquilizers are used for subsiding these sufferings which are not cured but have bad side effects and after effects.

Looking at the miserable circumstances and conditions, the scientists, doctors, researchers etc. are now attracted towards '*Adhyatma Yoga*'. In these learnings not only therapies of many diseases but also important guidance and treatments for successful and happy life are available. After extensive investigation, scientists and doctors have accepted the process of *kayotsarga* as a remedy without any bad side or after effects for removing tension and full relaxation.

10.3 Scientific Viewpoint

10.3.1 Working System of Tension : *Kayotsarga* is a process of removing tension. Learning this process is the most important lesson for keeping healthy. Study and practice of *kayotsarga* is done for destroying and nullifying the ill effects of tension. For understanding what is *kayotsarga* it is necessary to understand what is tension? 'Tension' is a word of physics. It signifies any pressure on any part of material. When due to pressure on any material there is a 'change in the shape' of the material then it is called tension.

This 'change in shape' in the context of our lesson means disorder, confusion, uneasiness etc in a person's normal happy life. The circumstances which create such conditions in our normal life are called the circumstances of creating tension. These are of two types — exterior and interior. According to international authority on the subject of tension, scholar Dr. Hans Selye, cold-heat, anger, intoxicated drinks, pain, grief, joy, etc. all these activate 'tension mechanism' equally. The emotions and passions of jealousy, competition, hatred, fear, struggle for power and wealth, desires and doubts in the mind of a modern man triggers 'tension mechanism'.

10.3.2 Physical Conditions : This way whenever conditions of creation of tension exist an interior mechanism automatically gets triggered / activated. This is called 'tension mechanism'. The following organs of the body take active part in this mechanism.

1. Hypothalamus — This is a junction of nervous system. It is very important part of our brain. All those activities which are normally not controlled by the conscious mind are coordinated by it.
2. Pituitary gland — This is the main gland of the endocrine system. It is regulating the other glands.
3. Adrenal gland — It secretes Adrenaline and other hormones with which a person gets tense and cautious.
4. Sympathetic part of voluntary nervous system — This makes a person finally ready to fight or flight.

The following will be the sequence of physical conditions inside the body as a result of the above composite activities of 'tension mechanism'.

1. Digestive systems becomes very slow or may stop.
2. Saliva-glands stop working.
3. Metabolism activities function faster.
4. Breathing becomes faster and heavy.
5. Extra quantity of sugar which is stored in the liver is added into the blood flow and thus supplied to muscles of hands and legs.
6. Heart-beats increases to supply blood to these parts of the body where additional blood is needed.
7. Blood-pressure increases.

Over and above all these transformations, many other complicated transformations take place also. By means of these transformations electrical and chemical energy of hormones get produced in much more quantity, so that we can do our activities faster. But if there is no need/ requirement of using this then the additional energy get restricted to the muscles in the form of "tension" and remains there.

10.3.3 Sympathetic and Parasympathetic Systems : When the condition of danger ends, the tensed muscles get relaxed. Normal activities get resumed. The responsibility of reestablishing the peaceful condition is on the other division of the automatic nervous system viz. parasympathetic System.

Even though the functions of sympathetic and parasympathetic systems seem to be opposite to each other they do their work in coordination with each other. The aim of the parasympathetic system is to balance the work of sympathetic system. Accordingly when the condition of danger ends it is natural for parasympathetic system to become active. Thus activated it ends the excitement created by sympathetic system and making the chemical conditions of muscles again normal and relax them. Whereas the sympathetic system is aggressive and exciting, the parasympathetic system is restoring and normalizing. When both the systems are in normal condition and are balanced then the cycle of activity and rest in the body is rhythmic and like a sea-saw. But when the balance get upset then the dangerous condition of tension is created. The life style of the modern era is full of activities and excitement. In such circumstances the parasympathetic system does not get opportunity to do its work of restoration. As a result the muscles and the nerves get rare chance of getting relaxed and be in their natural conditions.

10.3.4 Disorders because of Tension : All the animals including man have this tension-mechanism. This mechanism makes the animal ready to confront or to run away from any dangerous situation. This mechanism operates automatically whenever such situation is created. It is an involuntary reflex action. When there are repeated occurrences of dangerous situations the tension-mechanism also gets repeatedly activated. If the above described conditions last longer or are repeated several times in short period, they can create very serious disorders. If like this the blood pressure remains high continuously and the blood vessels remain in contracted condition, the result can be heart-attack, hemorrhage or bursting of brain nerve. If the blood supply to liver etc. digestive organs is less for a long period then the whole digestive system gets upset. If the breathing remains fast for a long period then asthma etc breathing disorders get created. Tension for a long period in muscles create pain in head, back, neck and shoulders. Apart from these disorders, it can create mental panic which turns into permanent irrational fear. This can make a

man totally weak and despondent. For this reason, in such continuous tension situation the gland system first gets upset and then stops working completely. If the secretion of adrenal stops then heart slows down, the blood vessels will become inactive, the blood does not reach the brain resulting in unconsciousness. Thus, it is established that tension has a big role in creating many diseases and disorders. If we have to save ourselves from these then we should find a solution so that the parasympathetic system can do its function efficiently of bringing the balance back and establishing harmony.

10.3.5. Causes of Tension : From the above discussion it may not be proper to conclude that tension is only harmful. For some accomplishment and to become somebody, tension is necessary. There are two reasons for tension becoming harmful. One is continuity of tension. The second reason is its very big quantity. Dr. Holms and Dr. Rahe have found that sudden happenings or transformation in life because of certain happenings are the main causes of tension. They have made an index to show how comparatively these happenings can be rated.

Happenings	Index
Death of spouse	100
Divorce	73
Injury or Disease	53
Wedding	50
Expulsion from a job	47
Retirement from Service	45
Social Problems	39
Change of Job	29
Changes in Life situation	25
Changes in Habits–Sleeping, Diet	16

This is not an exhaustive table. There are many other happenings and their effect can be different on different individuals. But if a person suffers from more than one such happenings the index number can be 300. Then there can be possibilities of terrible disease. The life is not simple that only one happening takes place at a time. A person may have to face simultaneously more than one such happening at a time. In such full of tension situations it becomes necessary to adopt measures like *kayotsarga*.

10.3.6 Is There a Remedy? : Many times the circumstances are beyond our control. Circumstances and happenings occur and a person gets influenced by their tension. He breaks down under the pressure of tension. He loses his sleep. Is there a remedy for this situation? Solution for this is searched in every direction. Modern medical science has searched the solution for this in tranquilizers. These tablets give only temporary relief. But in long run they become more dangerous than the disease. Then the question arises that “is this our fate?” Or is there a solution by which we can make ourselves competent to bear with the situation.

According to Dr. Walter, “Fortunately we have within us a safety system. By activating it we can create tension free condition.” “Fight or flight” reaction is created chiefly by sympathetic nervous system. But because of safety tradition, there is a possibility of creating exactly opposite conditions. Nobel prize winner famous physiologist scientist Dr. Walter has called this system “Tropotrophic Reaction”. He has explained that with this system counter process of the reactionary process created by more tension can be done.

Dr. Herbert Benson, M.D. has called this “Tension – Freedom – Process”. We can give training of this process to our own self. We can activate our own interior safety process with the help of auto-suggestion technique. And be successful in removing the condition created by tension. You can also reduce the production of the secretions other than Adrenal. And ill-effects of sympathetic system can be ended by activation of parasympathetic system. Finally the muscles will get relaxed and tension-free and stiffness of the abdomen will also end. Regular practice of *kayotsarga* is a sure-shot solution to save oneself from many present-day painful diseases.

10.3.7 What is Freedom from Tension? : Exercise of *kayotsarga* is a very simple and straight method of removing tension. Even if a person has many means of becoming happy he cannot obtain joy, health or peace without freedom from tension. If a person learns this method (*sadhana*) and practice it for half an hour daily he can remain free from tension under any situation. Also he can enhance his own efficiency and quality.

We should have knowledge of the working system of the muscles to evaluate properly *sadhana* of *kayotsarga*. Our muscles get contracted with the speed of electricity when they get a message from the concerned nerve. We can compare our muscles with electro-magnet and the nerve which connects it with the brain with electric wire.

Normally while sleeping the electric current become slow. Only a few muscles engaged in safety and life supporting system are active. Rest all other muscles get dormant. Also when a person is taking rest the electric current flowing in the muscles become slow. The muscles become quiet and relaxed.

Whenever a person is engaged in physical or mental activity, the electric current is made faster in the nerves according to instructions from the brain activating the electromagnets (muscles) contracting them. How many subtle motor nerves to be activated depends upon the intensity of the efforts required.

Sleep, rest and activity – a person passes through these three states many times during a day. There is a fourth state which is not common. Only a few persons experience this state repeatedly in daily life. This is the state of Intense tension. Permanently tight jaws, knitted eye-brows, and hardness of abdominal muscles, are some of the visible symptoms of this state. In such condition because of intense electro current of electro magnets in our body, over-magnetization takes place. As a result the muscles in the body remain in a static contracted condition. Many times this is not necessary. Because of this, a large quantity of our nervous and muscular energy is just wasted. How much of energy is wasted depends upon the number of active muscles and not upon its length-breadth and its capacity. The same amount of energy is used away to contract a small muscle of the face as much is used for activating a large muscle of the leg. Thus all the amount / quantity of energy spent for activating muscles depends upon both the number of nerves and the capacity of the electric-current flowing in the electrical conductors. The other important fact is that while everyday millions of useless and dead tissues are replaced by new and healthy tissues; muscular cells cannot be replaced even if they are old or dead. As a person grows older the number of muscular cells decreases continuously. If for any reason we injure it /them (For example—this can happen by over straining it because of mental tension) then we injure /damage them permanently. This leaves behind irreplaceable loss.

When full relaxation is done with resolution together with consciousness, it is called *kayotsarga*. This can save us from the above described mental tension. The relation between the electromagnets in the form of muscles and electric wires in the form of nerves can be deferred more efficiently as compared to sleep. The waste of energy can be minimised by reducing the electric current almost to zero.

10.3.8 Freedom from Tension by *Kayotsarga* : Half an hour of correctly done *Kayotsarga* can remove thoroughly tiredness and tension compared to several hours of unsound sleep. *Sadhana* of *kayotsarga* is expression of the effect of our conscious will-power over our body. Our, this will-power is not a dictator's power of hunter but is the power of a loving mother that disciplines her obstinate child with love, care and patience. In other words *kayotsarga* is never a means of violence or force or tension. It is always polite request by self-suggestion / auto-suggestion.

10.3.9 Special therapy system of auto-suggestion : In ancient times both men and animals had such instinct that guided them in the right direction for keeping them healthy. With passing of time, this instinct remained only with animals. As the man made progress in the field of culture and society he started loosing such natural instincts. But even today some persons as exception practice faith healing. They use the therapy of hypnotism.

From ancient time till today almost all philosophies have tried to investigate deeper layers of consciousness. In the course of such investigations every philosophy has tried to define consciousness and its powers. They have prescribed the use of suggestions therapy in the religious activities in many different forms. In the whole history it is seen that there was a strong similarity in all the variations of different philosophies. The basic element in all was –

relaxation and suggestion. These were used as therapy. But with the growth of civilisation people's faith in 'faith-healing' reduced considerably. In the modern era Austrian Dr. Franz Mesmer was the first person to certify the importance of organised suggestion. He used that as a collective therapy. This was called 'mesmerism'. This got spread all over the world. And even today it is prevailing in one form or other. In Greek language the word hypnosis is used for 'sleep'. It also means deep relaxation. Many uses of this hypnotism are found in psychiatrist treatment. One of the theoretical result of this is that it has become very clear that suggestibility is a natural, healthy common part of our daily routine. Today many general physicians and psychiatrists make use of this suggestibility-therapy.

Special System of Auto-suggestion : We can call Auto-suggestion or Auto hypnotism a special kind of suggestibility therapy. Here a person is treating himself by his own suggestions. In this a person can go into a trance like condition (deep relaxation) and can reduce his tiredness, tension and headache etc.. In the beginning of 20th century a French Dr. Emile Coue took this therapy of auto-suggestion to common people. His slogan "Double during the day, quadruple during the night, my health (improves) hundred times", became a historically important slogan.

The changes that take place in the body can be measured. The following are some of the results of a recent study. There are beneficial changes in these parts.

1. Level of sugar in blood.
2. Number of white cells in blood (these create immunity).
3. E.E.G

The basis of the success of the exercise of auto-suggestion is — the relaxed and tension free steady condition of the body. The more is relaxation and steadiness the more is its success.

The basis of *kayotsarga* exercise is auto-suggestion. In this exercise every organ / part of the body is gradually made relaxed and tension free by loving auto-suggestions.

10.3.10 Assisting Elements of Kayotsarga : Physical exercises and activities are absolutely essential over and above *kayotsarga* for healthy life. This helps the blood circulation. All our muscles have their counter parts — when one group is relaxed the counter part gets tensed. If we keep one group of muscles in the same position — contracted or relaxed — for a long time the blood-circulation gets obstructed.. Some chemicals, mainly lactic acid get collected, which under normal condition is removed by the blood circulation. The person experiences pain, hardness or tiredness because of the accumulated chemicals. So it is very essential to have proper blood circulation to stop the accumulation of chemicals like lactic acid in the muscles.

Sequential contraction and expansion of muscles done in *aasana* and other exercises keep the blood circulation regular avoiding pain or tiredness. The right posture (*mudra and aasana*) of standing and sitting can be called the keys for keeping the muscles tension-free. Our body has to resist the gravitational force every instant. Habitual wrong *mudra and aasana* can create continuous pain or tension in the muscles or even harm or damage its construction.

Correct posture for standing — neck and spine should be in straight line and head properly balanced on the neck. Head should not be inclined on any one side. Both the hands freely hanging by sides. Remember that right *mudra and aasana* is not to stand in stiff attention position like a soldier but to stand with relaxed muscles. In the same way sitting in right way the neck and the spine remain straight and relaxed without stiffness or tension. Habit of standing and sitting in positions other than these postures result in backache, or physical deformity. Do not sit with the back bent. While working on a table do not have habit of leaning much or sit with hunch.

10.3.11 Kayotsarga of the Larynx — Silence : Would you believe that a political lecturer has to spend more energy of nervous-system energy than a labourer doing hard muscular work? But this is a fact. The reason is —spending of nervous system energy does not depend upon the size of the muscles involved but depends upon the proportion of number of functional motor-nerves units. The force required for expanding and contracting organs (like face) with small muscles can be equal to or more force than required for moving organs (like leg) with big muscles. Thus a steno-typist spends more energy in comparison with a black-smith. From this point of view *mouna* (silence) is a very valuable medium for stopping the waste and accumulating energy.

What happens when you speak? A thinking gets created in the brain. Before it is expressed in speech it is transformed into a sentence according to the rules of grammar and language. Then it is transformed into the form of sound with the help of muscles of larynx. For this work right directions as required are given to muscles for expansion and contraction. And to transmit the sound waves the necessary quantity of air is controlled. Over and above similar directions are given to muscles of tongue, back and face. For all these activities many small muscles are employed. And to activate these muscles thousands of motor nerves are used as means of conductor of electricity for which a certain definite quantity of energy is necessary. In practice when a person gives lecture for several hours, he has to spend so much energy that he gets very much tired. Thus, with practice of silence a person can save himself from large waste of energy.

It is not enough that we stop speaking in physical form. In reality silence means that we stop speaking mentally also. As far as the use of energy is concerned it is same in both physical and mental speaking. Only the small difference is there because of use of larynx. Therefore restraint on both physical and mental speech is necessary. This is achieved by *kayotsarga* (total relaxation) of larynx.

10.4 Spiritual viewpoint of *kayotsarga*

In the last lesson we had discussed “tension and freedom from tension” from scientific viewpoint. Now we will discuss this subject from spiritual viewpoint.

The process of *kayotsarga* is accepted in scientific world as a certain process for relaxation / freedom from tension. But it is not only relaxation. Spiritualists have acknowledged it as the initial and the last step of *sadhana*. It begins with steadiness of the body and ends in freedom from the body—bodiless state. It is a process for experiencing one's own self different from the body. It is process to reach the root of all miseries—*karman* body.

The root cause of all miseries is *karman* body. It protects itself by fickleness. Stopping fickleness means to hit the root cause. For this the most powerful tool is *kayotsarga*.

There are three elements of *kayotsarga* — steadiness / relaxation, tolerance and fearlessness.

Every person with power of discretion thinks before doing any work, “what am I doing?”. The desired result for which he is doing the work is called ‘purpose’. After the work is over, there are some side-results also. They are normally called attainment or results. *Kayotsarga* has its own special purpose. Many beneficial attainments are obtained by passing through this process.

10.4.1 Today the man is prey of tension. He is continuously restless. To remove tension it is necessary to know how and why it is created? How many types of tensions are there? Tension is divided into three divisions from spiritual viewpoint – physical tension, mental tension, and emotional tension. Every person is surrounded by these three types of tensions. Practice and study of *kayotsarga* is very necessary to be free from tension.

10.4.1.1. Physical tension – When a person does very hard physical work, he gets tired. Then tension is produced in his body. Muscles get stretched and hard. Gradually after rest they become normal. But the rest that is obtained by half an hour of formal *kayotsarga* is more than rest of two hours.

10.4.1.2. Mental tension — We know the labour of the body. And also know the method of removing the tiredness—the rest. We do mental labour but do not know how to rest it. We know thinking but do not know how to be free from thinking?

The main reason for mental tension is over-thinking. Too much thinking is also a disease. Some people are continuously thinking with or without purpose. It is possible to rest the mind only when we can learn to live in present. A person remains in past or future more and less in present. He is lost in the confusions of the past or is busy with the imaginations of the future. He gets very less time for his present or no time at all. To live in present means to give rest to the mind, feel relieved from load, obtain freedom from mental tension.

10.4.1.3. Emotional tension – This is a big problem. The basic reasons are *aarta* and *raudra dhyān* (emotions of distress and anger). *Aarta dhyān* means continuous thinking of attaining dear things and freedom from disliked things. This produces emotional tension.

Raudra dhyān is also a cause for emotional tension. It means — Contemplation/ concentrated thinking about violence, lying, theft, etc. subjects is *raudra dhyān*. In *raudra dhyān* some times it is violence or some times it is revenge. There is a continuous emotion of revenge for years. This condition uses away /spends all the energy. This is the cause of tension.

In present era physical tension is a problem. Mental tension is even a fiercer problem. And emotional tension is the most horrible problem. The results of emotional tension are more terrible than those of mental tension. Practice of Preksha Meditation gives relief from all the types of tensions.

10.4.2 Kayotsarga : Physical Meditation : Physical steadiness is given much importance in spiritual literature. It is referred to by many names. *Kayotsarga*, *Kayik dhyān*, *kayagupti*, *kaasamvar*, *kayapratisamlinta*. The verbal meaning of the word *kayotsarga* is — *kaya* means body, *utsarga* means to give up. It means giving up activities / fickleness / restlessness of the body. We are humans. We have four mobile / dynamic elements—body, breath, speech and mind. These are vibrating every moment. These vibrations control /direct our life. The vibrations given away by us effect others. The vibrations given away by others effect us. Ineffective condition and freedom is possible only in non-vibration condition. Meditation is the chief means for this. Going from vibration condition to non-vibration condition is *dhyān* /meditation. During the physical meditation sadhana one gives away attachments, affections and infatuations. And at the climax gives away the body also. Non-vibration of breath is breathe control. Non-vibration of speech is speech control and non-vibration of the mind is mental control.

10.4.3 Is it possible to stop vibrations? : No animal having a body can stop vibrations completely. Our physical activities/ movements depend upon our muscles. There are two types of muscles – voluntary and involuntary. The voluntary muscles we can move as per our desire. But we cannot move our involuntary muscles as per our desire. They are independent. When we do physical *dhyān* we control our voluntary muscles of hands, legs etc. But the organs like heart, lungs, liver are independent. So when we are doing *dhyān* their vibrations / activities do not stop. The brain and the automatic nervous system continue to work.

10.4.4 Relaxation - Equivalent to Death : Relaxation is process of death. Two things happen. The body is so much relaxed that there is no voluntary movement. The breathing is so slow that its vibrations are very light as good as it has stopped. When a living person experiences he is as good as dead, then that is *kayotsarga*.

10.4.5 Sadhana of Sense of Differentiating : *Kayotsarga* is *Sadhana* of sense of differentiating. Difference between the body and consciousness, between aspirations and consciousness, between remissness and consciousness, excitement and consciousness. Experiencing these differences is *kayotsarga*.

In *kayotsarga* the first step is control over voluntary movements of legs, hands, speech and sense-organs. Till these voluntary movements are not properly controlled *kayotsarga* cannot begin. After controlling these gross voluntary movements the subtle involuntary movements are controlled. All the fickleness of the body is fickleness of *pran-energy* and fickleness of mind. If the flow of *pran* and flow of mind flows towards consciousness then the body becomes steady because it does get the energy of *pran* and the fickleness of mind. When the body is quiet full *kayotsarga* is attained.

10.4.6 Kayotsarga : Process of Self-realisation : Just the relaxation or steadiness of the body is not '*visarjan*' (relinquishment). '*visarjan*' means clear experience of separation of the body and the consciousness. There is a realisation that the body and the consciousness are different. The bird is different from the cage.

When this state of *kayotsarga* is reached then the state of knowing is attained. *Kayotsarga* is the door to reach the soul. One gets a look of the soul. Spiritualism means attainment of one's own existence, attainment of the state of one who knows and one who sees.

10.4.7 Search of the Root Cause of Unhappiness : We can reach to the cause of unhappiness with the help of *kayotsarg*. This gross body is the means to manifest unhappiness but not the cause for it. The root-cause is – *karman-sharir*.

Our protest is with *karman-sharir* which is causing suffering to us. Here we find a truth that to destroy *karman-sharir* we have to take help of the gross body. It means to make the gross body steady.

Karman-sharir has made arrangement for its own protection. Our very subtle body — *karman-sharir* is controlling our whole system. Its biggest secret is – fickleness.

Fickleness is to maintain ignorance, so that consciousness does not even know its own existence. This is such

a screen which hides everything. So much of fickleness, so much of emotions, so many waves that the truth is totally hidden. If this was not so the soul would reside in his own original form without any doubt. Only because of fickleness the soul is wandering away from its own original form.

Because of presence of fickleness there are doubts about the soul, about independent consciousness, about its eternal existence. The question of existence gets lost in the darkness of those options.

The second function of fickleness is not to allow the person to know about his unhappiness. He would not believe that there is unhappiness. He suffers, experiences and still forgets it so soon as if there was no unhappiness. He remains ignorant about his weakness, powerlessness and ignorance.

10.4.8 How to break Vicious Circle of Restlessness : As discussed above fickleness is the chief support of *karman-sharir*, not only for its safety but also for its offensive policy. So the first priority is to end the fickleness. And the first step for this is *kayotsarga*. When there are no activities but only steadiness in the gross body then *karman-sharir*—the subtle body gets a shock. Its vicious cycle gets broken. It starts disintegrating. Defeat of *karman-sharir* begins.

10.4.9 Tolerance : People in general have understood *kayotsarga* in a very narrow sense. It is not just relaxation of the gross body. That is only 25% of the meaning. Another 25% is tolerance. And the rest 50% is fearlessness. So there are elements of *kayotsarga* – relaxation/steadiness, tolerance and fearlessness.

Tolerance — The practitioner stands in *kayotsarga mudra*. Let whatever happens happen. The legs are paining. The body aches. Let that be. It may rain. There can be a storm. Let that be. Tolerate everything. Bear with all the odds. To get free from all anxiety. The one who cannot develop this sense of tolerance cannot do *kayotsarga*.

10.4.10 Fearlessness : When tolerance is attained person gets free from anxiety. And then comes fearlessness. The secret of the whole religion is—fearlessness. The religion begins with and ends with fearlessness.

The person who cannot be fearless can never become religious. Cannot practice *kayotsarga*. *Kayotsarga* means fearlessness. It means full freedom from anxiety.

But it is not so easy. “This body is mine”. This is a very strong emotion. The moment this is accepted, in the same moment fear is born. This proprietary and affection of the body creates fear. To give up this sense of proprietary and affection is to be free from fear. That also means inclination towards consciousness This is a big accomplishment.

10.5 Goal

The main purpose of *kayotsarga* is spiritual realization and freedom from psychosomatic disorders. Psychosomatic disorders are seen in the body but their cause is in the mind.

10.5.1 Psychosomatic Goal : Symptoms of high blood-pressure are normally not visible for several years. But at the end this disease destroy/ruin the brain or the heart or pushes the person to sudden death. It damages the tissues of the heart and the brain directly or indirectly by making the arteries and veins very hard. When the hardness of arteries and veins increases then one of the vital three organs – heart, brain or kidney is made target/victim.

High blood pressure or hypertension forces the heart to pump the blood at high pressure. So the heart has to work very hard. This accelerates the process of hardening the arteries. The main reason for hardening of blood vessels is layers of fat or blood clots or calcium deposited inside the blood-vessels. This can partially or fully become obstacles to the blood-flow. This can result into very serious conditions.

The danger of increase in the disease of hardness of veins (atherosclerosis) increases with increase in blood-pressure. If coronaries which are very thin are blocked then that can result in heart-attack. If the veins in brain are blocked then that can result in brain hemorrhage, paralysis, unconsciousness etc.

Essential hypertension is one main type of hypertension whose fatality rate is 90 to 95 %. But its causes are still unknown. Generally the mental tension is believed to be its cause. Emotional feelings like anger, fear, anxiety etc. are responsible for it.

Can we save ourselves from the dangerous results of hypertension? Do we have an in-built system in our body that can reverse or oppose the system of pressure?

The answers are yes. Fortunately we have a system to resist the conditions resulting under pressure. This can be activated with the help of *kayotsarga* to decrease the high blood-pressure. Patients with hyper-tension are taught the defensive system of *kayotsarga* with which he can reduce his blood-pressure. This exercise has been

prevailing in human traditions since ancient times. The medicines used for resisting hyper-tension reduces the blood-pressure by choking the activities of sympathetic nervous system. But these medicines have dangerous side effects and after effects. The value of regular practice of *kayotsarga* increases much more because the dangerous side effects and after effects of the medicines are totally absent in the practice of *kayotsarga*.

The other main reason for doing *kayotsarga* is its power to stop the emotional diseases. It is one safe path to be safe from the dangerous results of over-activeness of the sympathetic nervous system.

One more important use of *kayotsarga* is its therapeutic application for freedom from addiction of smoking, alcohol drinking and such other intoxicating materials like heroin, cocaine, l.s.d. etc.

Regular practice of *kayotsarga* together with different meditation applications of Preksha Meditation can make any person totally free from any type of addiction. Not only that, *kayotsarga* can influence those original activities which forces a person to go for intoxicating. The feeling of happiness and joy obtained by meditation and *kayotsarga* are much more deeper, natural and innocent than obtained from intoxication.

10.5.2 Spiritual Purpose : If we want to take our gross consciousness to the subtle interior consciousness then *kayotsarga* is very essential. If the relaxation of the body activities and muscular activities is not done then one cannot reach the interior. *Kayotsarga* can be done both ways—from exterior to interior and vice versa. When we start from outside we first control legs, hands, speech and sense-organs. When we start from inside we should first select a *mudra* where the direction of the mind and *pran*-energy flows inwards. The body and sense-organs calm down gradually. Relaxation takes place. Tension decreases. Spiritual journey begins.

The purpose of process of *kayotsarga* is to prevent waste of energy and to utilise it in the right direction. When we do *kayotsarga* we feel totally relaxed. All the cells of the body are at rest. Energy is saved. Breathing slows down. The need of oxygen reduces. Usage of *pran*-energy reduces.

10.5.3 Nature Transformation : Spiritualism has given a very important process for transformation to us. There are many phases of this process. The first one is *kayotsarga*. This process changes the old habits, purifies the mind. It transforms bad nature. One who does not know the process of *kayotsarga* cannot effect nature transformation. The experts in 'self-hypnotism' have said 'auto relaxation' is the first thing.

10.5.4 Mind Purification : The best means of mental peace is *chitta-samadhi*. For that, purification of the mind (*chitta*) is necessary. The first thing required there is steadiness of the body. More steadiness of the body, more is the purity of mind. Impurity in the mind is because of fickleness of mind. Without steadiness of the body the breathing is not quiet. Silence is not possible. The mind is not quiet. Memories are not subsided. Imaginations do not stop. Thinking cycle continues. The solution is *kayotsarga*. It is the first step. The next steps follow automatically.

To obtain a solution for any problem one goes to a lonely place, sits quietly and finds the solution. Every one living a normal life and performing social duties, also do *kayotsarga* at times. But for the person who is a spiritualist *kayotsarga* is his only option. One who cannot do *kayotsarga* properly, he cannot progress in the field of spiritualism.

10.6 Accomplishments

Now we will discuss about the accomplishments of *kayotsarga* from physical, mental and spiritual viewpoints.

10.6.1. Four Stages : In the first stage of *kayotsarga* steadiness is attained. At the physical level one feels/ experiences freedom from tension. Also experiences direct improvement in some psychosomatic diseases.

In the second stage some special transformations take place —

1. Nervous system gets effected.
2. There is transformation in the waves and electric current of the brain.
3. Demand of oxygen reduces.
4. Control over involuntary muscles gets established. And the excitement level of automatic nervous system comes down. The system becomes steady.
5. Physical work efficiency increases.
6. The inertia of the body gets destroyed as cough etc. disorders get destroyed.
7. Inertia of intelligence get destroyed because of awakening.
8. Capacity to bear with opposing couples like cold—heat.
9. Concentration of mind (*chitta*) becomes easy.

In the third state the perception of the gross body reduces. Cognition of subtle body increases. In this state there is clear perception of subtle things.

In the fourth state there is direct perception of the conscious form of the soul.

10.6.2 Relaxation — Freedom from Tension : The first and visible accomplishment of *kayotsarga* is freedom from tension. It can never happen that some one practices *kayotsarga* and is not free from tension. *Kayotsarga* is an unfailing means for freedom from tension.

10.6.3 Retirement from Restlessness : Relaxation means retirement from restlessness. Complete body—all the organs become totally steady. To give up all the activities of the body is relaxation. Before doing *kayotsarga* we make the voluntary nervous system steady. Once the control over the voluntary nervous system get established then the automatic nervous system also gets steady by itself. The heart beats also come down. The breathing slows down. The need of oxygen reduces. All the expectations get reduced and an unimaginable serenity gets established in the interior.

10.6.4 Effect on Body : All the cells of nervous system get inspired by *pran-shakti* through the process of *kayotsarga*. During *kayotsarga* they get a rest period. They get time to relax. So it is not a surprise that a short time *kayotsarga* that gives more agility and energy is far much better than long time disturbed sleep.

So it is clear that to sleep during *kayotsarga* is against its purpose. But before going to sleep, *kayotsarga* can give healthy peaceful sleep.

10.6.5 Physical Benefits : Regular practice of *kayotsarga* can save a person from heart-disease resulting from high blood-pressure, by increasing his resistance power. An experiment was done on a group (called control group) of 100 workers in a factory manufacturing electronic items. These workers were identified as prone to heart-attack because of high blood-pressure, excessive cholesterol and addiction to smoking. They were given practice of one hour of *kayotsarga* everyday for eight weeks. There was noticeable decrease in the blood-pressure. Even after three years the members of control group had lower blood-pressure than the other workers. And there were less cases of heart-disease.

10.6.6 Knowledge of Subtle Physical Happenings : The person doing spiritual *sadhana* should know the rules of spiritualism. The first and the most important rule is steadiness of the body that is *kayotsarga*. In *kayotsarga* – there is *shvash-darshan*, there is *sharir preksha*, there is *vichar-darshan*. All the vibrations taking place in the body are seen/experienced. Each organ is becoming steady. Each cell is steady. Then every happening in each cell is known. Whatever is happening in the nervous system and endocrine system is known. How and where the electric current is flowing and how and what chemicals are produced, all these happenings are known. As *kayotsarga* grows stronger, steadiness increases. Consciousness of interior increases. It becomes so powerful that it crosses over from gross body to subtle body and can know the happenings there.

In the most intense state of *kayotsarga* aura (*abha-mandal*) can be seen. In this state no outside particles come in. After crossing over to the subtle body very subtle vibrations can be experienced. This changes the whole perspective of the soul.

10.6.7 Awakening of Mode of One Who Knows — Seer (*jnata-drista*) : When *kayotsarga* is attained then all the restlessness of the body comes to an end. Then he will see that form of the soul which he had never seen earlier. This form which till now he did not know but only believed. Now he knows it. This is possible only when *kayotsarga* is attained. *Kayotsarga* is the door to see the soul. This is the accomplishment.

10.6.8 Awakening of Sense of Discrimination : When *kayotsarga* is attained then the sense of discrimination is awakened. The difference between consciousness and body becomes very clear. A point is reached, when discrimination is clear like gold and impurity after putting it into fire. This is the body. This is the soul. This is material/unconscious. This is consciousness. This is impermanent. This is eternal. This is a very big attainment. The real value of the body is known to the person who has understood *kayotsarga*. When muscles are relaxed the electric flow in the motor nerves gradually slow down. The nerves get time to rest. At the end the whole activity process comes to rest. The same is followed by its supplementary nervous system (central nervous system). In the whole process, on

one side conscious mind is fully awakened and alert, while on the other side the body—the physical component becomes inert. The consciousness gets an opportunity to feel free from its opposite physical component. Thus in *kayotsarga* you get a feeling of swimming beyond your body! Which in fact is neither auto-suggestion nor hypnotism. It is experience of a reality.

10.6.9 Vutsarga Chetana (sense of renouncement) : When the sense of discrimination is matured then sense of renouncement develops. Then there is no hesitation in abandoning. Then abandoning the family, the subjects of the sense-organs, even the body is easy. The capacity to renounce increases to infinity. When sense of renouncement matures the person has a clear concept of consciousness. This is only my existence. All other relations and connections are false. There is no illusion about it.

10.6.10 Awakening of *Prajna* (wisdom) and Development of Equanimity : There is one more important accomplishment of *kayotsarga* — awakening of *Prajna*. When wisdom is awakened by *kayotsarga*, equanimity is produced naturally by itself. Then joy-grief, gain-loss, praise-abuse, life-death, all these become equal. There are no likes and dislikes. Only equanimity remains.

The difference between intelligence and wisdom is — intelligence selects what is dear and what is not dear. In wisdom there is no choice no selection. Only equanimity. Practice of *kayotsarga* increases the importance of wisdom and reduces the importance of intelligence.

10.7 Summary

Kayotsarga is process of relaxation - freedom from tension. The conditions that upsets the life-flow is tension. Hypothalamus, pituitary gland, adrenal gland, the organs of the sympathetic part of autonomic nervous system become active. The following symptoms are seen in the body in the condition of tension – metabolism increases, breathing becomes faster, blood-pressure increases etc. Sympathetic and non-sympathetic systems are supplementary to each other. When tension lasts longer, it results into fatal diseases. In medical science some medicines are prescribed for sound sleep. But they have bad side and after effects which can result into dangerous diseases. So a simple and natural means for freedom from tension is *kayotsarga*.

10.8 Questions

Essay

1. Explain the scientific viewpoint of *kayotsarga*.

Short Notes

1. Explain the utility of *kayotsarga* from spiritual viewpoint.
2. What are the accomplishments of *kayotsarga* ?

Objective Questions

1. What is the cause of physical tension?
2. What is the cause of mental tension?
3. What is auto-suggestion?
4. Which is the place of creation of *samveg* ?
5. What is *kayotsarga* from scientific viewpoint?
6. When does the tension get produced?
7. Which are the interior pressures?
8. Which are the exterior pressures?
9. Which are the elements of *kayotsarga*?

LESSON—11

Antaryatra : Purpose, Spiritual and Scientific Aspect, Accomplishment and Procedure

Structure

- 11.1 Principle
- 11.2 Purpose
 - 11.2.1 Process of ascent of energy
 - 11.2.2 Balance of energy
 - 11.2.3 Development of introversion
- 11.3 Spiritual Viewpoint of *Antaryatra*
 - 11.3.1 Pran, follower of chitta
 - 11.3.2 Dedication to the divine path
- 11.4 Scientific Viewpoint of *Antaryatra*
- 11.5 Result of *Antaryatra*
- 11.6 Summary
- 11.7 Questions

11.1 Antaryatra (Internal trip): Principle

Energy in our body is in the form of *Pran*. It flows in the body in its own way. But, till we have proper control over its movements it is neither effective nor efficient. It is directionless. The aim of our training is in directing this *Pran-shakti* from *shakti-kendra* to *jnana-kendra*. This is the powerful means for developing personality.

Table 1 — *Antaryatra : Principle*

Point	Result / Purpose
Aim	1. Entry into spiritualism. 2. Development of Introversion. 3. Creation of background for <i>dhyan</i> . 4. Development of power.
Spiritual form	1. Process of ascent of energy. 2. Equanimity of <i>Ida-Pingala</i> . 3. Awakening of <i>sushumna</i> .
Scientific form	Process of equanimity of sympathetic and para-sympathetic nervous system.
Conclusion	Process 1. Journey of the mind in <i>sushumna</i> . 2. Experiencing <i>Pran</i> in <i>sushumna</i> . 1. Physical—Development of nerves. 2. Mental — Development of mental power. Balancing of <i>Pran</i> . Growth of <i>Pran</i> . 3. Emotional – Emotional steadiness and equanimity. 4. Spiritual — Development of Introversion.

All the centers of *Pran* are in the brain. There are two paths for the flow of *Pran-dhara*, interior and exterior. When *Pran-shakti* flows through the exterior path it activates every cell and all the organs of the body. The normal energy is also produced by it. It activates our ten *Pran-kendra* which conducts our life journey properly. When we change the path of the flow of *Pran-shakti*, special energies get generated. The exercise of *antaryatra* is to take *Pran-shakti* via the path of spinal cord or *sushumna* to *jnana kendra*. This develops special powers within us. Strong possibilities of personality development are illuminated.

11.2 Purpose of *Antaryatra*

11.2.1 Process of ascent of energy : The main purpose of *antaryatra* in *sadhana* is the ascent of energy and awakening of special capabilities. Our storage of energy is near the lower center- *shakti kendra*. The energy

just lying in the storage of *shakti kendra* is not used. The energy that is available near the *jnana kendra* can be used easily. So it is necessary to bring the energy to *jnana kendra*. This is done by ascent of energy by *antaryatra*.

11.2.2 Balance of energy : The flow of *Pran-shakti* is in our spine. In the language of *yoga-shastra* there are three main currents of *Pran*—*ida*, *pingala*, *sushumna*. When the current in *ida* becomes over-active then the person becomes inactive, meek, and sad. On the other side if the current in *pingala* becomes over-active then the person becomes aggressive, excited and rude. The balancing of these two currents is very necessary for healthy growth of personality. This is the second purpose of *antaryatra*.

11.2.3 Development of introversion : In which direction is *chetana* going? If it is moving more towards the lower centers then the person gets lost in search of happiness in the outer world of senses, away from his inner-self. He remains stranger to his own faculties (other than senses). But when the flow is towards the upper centers then the person recognises his own self and introversion increases. Natural interior happiness / joy is experienced.

11.3 Spiritual Viewpoint of *Antaryatra* :

In this body wherever there are centers of energy, there are also center of *vasana* (passions) and emotions. Near to *shakti-kendra* is *vasana-kendra* and the center of emotions —*tejas-kendra*. If passions and emotions are strong then the energy is used away in nourishing them. Till the energy is in the lower centers it will nourish them. If there is upward ascent, transfer of path and transformation of this energy towards *jnana-kendra* then that center will become powerful. One powerful process of upwards ascent of the energy towards to *jnana-kendra* is *antaryatra*.

11.3.1 *Pran*, follower of *chitta* : *Pran* is follower of *chitta*. Wherever *chitta* travels *Pran* follows it. In *antaryatra*, the trip of *chitta* begins from *shakti-kendra* (lower center) and travels upwards towards *jnana-kendra*. Wherever *chitta* is present, feelings and knowledge of that part is experienced. *Pran* also is present there. *Chitta* travels upwards on the path of *sushumna* with experiences. *Pran* also follows.

11.3.2 Dedication to the divine path : A brave person dedicated to spiritualism frees the energy from the clutches of passions and emotions. He remains dedicated to the divine path of *sushumna* or *kundalini*.

Lord Mahavira has said in '*Ayaro*' — "Brave persons are dedicated to the divine path". Divine path means path of *sushumna* or *kundalini*. He travels upwards along the spinal cord to the brain. All the earlier inclinations towards violence etc. get destroyed.

In '*Suyagado*' also similar indication is given—'Matured person dedicates himself to the eternal path that leads to the goal. This is the path of accomplishment'.

Characteristic of the soul is *chaitanya* (consciousness). Function of *chaitanya* is to know and to see. The process of to know and to see is not done by muscles or by bones. It is done through the medium of nervous system. The central base of this system is the brain and *sushumna* (spinal cord). When *chitta* enters the brain and *sushumna* the function of *chaitanya* becomes efficient. It goes deep into interior.

11.4 Scientific Viewpoint of *Antaryatra* : There are two divisions of automatic nervous system – sympathetic and parasympathetic. There is a double chain of ganglia in the sympathetic system. This is lying on both the sides of spinal cord. These ganglia system is connected to central nervous system and the interior organs through the nerves. Ganglia of parasympathetic system are also in double chain form. But they are much more closer to internal organs. The beginning of the parasympathetic system is in the rear part of the joint of the spinal cord and the brain.

This system controls activities of all the interior organs in the body. Nerves coming from both sympathetic and parasympathetic systems are connected with these organs. These two systems have mutually opposite influence on these organs. While sympathetic system makes an activity of an organ faster or excites it, the parasympathetic system slows or calms it down.

In the language of *yoga-shastra* the function which is done by *ida* is done by parasympathetic system. While the function which is done by *pingla* is done by sympathetic system.

The presence of *chitta* in the spinal cord establishes balance between the two systems. With long time practice a person can control central nervous system with his mind or *chitta* in awakened condition.

11.5 Result of *Antaryatra* : Development of higher mental powers — Growth of mental powers is one chief component of success of life. All the centers of these powers are situated in the brain. The brain is the center of our memory power, thinking power, reasoning power, decision power, visualisation power, understanding power, manifestation power, etc. The proportion of the weight of the brain compared to the weight of the body is only 2 %. But it requires 20% of nutrition. Normally we obtain this energy, fuel or power from food and breath. This can give us our common power. But for our special additional powers, we need additional energy which we can obtain from *shakti-kendra*. The details of this process are available from books of meditation. The trip / journey of energy from *shakti-kendra* to *jnana-kendra* awakens the higher mental powers.

11.6 Summary

1. According to Einstein the energy can be transformed into matter and vice-versa. The magnetic, electrical and gravitational, all the three energies are manifestation of *Pran*. Energy and *Pran* are two different things. According to *yogi* the accumulation of exterior *Pran* resides in *manipur chakra*. *Pran* present in air is compared with electrically charged particles, specially negatively charged particles. There are two types of particles in the air – small negative ions and large ions. In the villages (in the air) in proportion of every one large ion there are two small negative ions. While in city its proportion is 275 large ions to one small negative ion. Where there are less small ions, there is more pollution. Vehicles, factories, and poisonous gases in the city eat away the small ions. This reduces *Pran-vayu* in the air.

2. For progressing in spiritual *sadhana*, it is necessary to know how to accumulate *Pran*? and how to direct it? According to Acharya Tulsi *Pran* is life-force. There are five divisions of *Pran* — *Pran*, *apacan*, *samaan*, *udaan*, and *vyaan*.

3. Our body is composite of three bodies— *audarik*, *taijas* and *karman*. *Pran-shakti* after getting connected with the body does many functions. And then gets disposed in the space. *Pran* is divided into ten parts in the gross body. There are six *paryapti* in the body. *Paryapti* means completeness. The cause of activeness and motion / movements of the gross body is *Pran-shakti*.

4. The powerful means of direction and growth of *Pran* are *Pranayam* and *dhyan*. *Pran* flows in nerves and cells by doing *Pranayam*. With its help the practitioner can control his breathing and mind and awaken his dormant *chetana* (consciousness). Separation of inhaling and exhaling is *Pranayam*. *Pranayam* is also an important process of *nirjara*. *Pranayam* helps destruction of lust and passions of the sense-organs. It also removes disorder of blood. The muscles of the brain also become strong and bright with *Pranayam*. *Pran* is subtle energy while *Pran-vayu* (oxygen) is a gross element. Availability of more *Pran-vayu* will make that much more pure and active *Pran*.

5. Ascent of energy and increase in capabilities can be achieved by *antaryatra*. It creates balance between *ida* and *pingala*. Wherever *chitta* goes *Pran* goes together with it. The trip / journey of energy from *shakti-kendra* to *jnana-kendra* awakens the higher mental powers.

11.7 Questions

Essay

1. What is the importance and form of *Antaryatra*?

Short Notes

1. What is *Antaryatra* from scientific viewpoint?

Objective questions

1. Why should *antaryatra* be done?

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LESSON—12

***Shvash* (Breathing) *Preksha* : Purpose, Scientific and Spiritual Aspect, Types, Accomplishment and Procedure**

Structure

- 12.1 Purpose
- 12.2 Preface
- 12.3 Scientific viewpoint of *Shvash* (Breathing) *Preksha*
 - 12.3.1 Respiratory Process
 - 12.3.2 Complete breathing According to Scientific viewpoint
 - 12.3.3 Benefits of Breathing
- 12.4 Spiritual viewpoint of *Shvash* (Breathing) *Preksha*
 - 12.4.1 Food for *Pran*
 - 12.4.2 Breathing and *Pran*
 - 12.4.3 Support of Meditation : Breathing
 - 12.4.4 Pure, Natural and Interior Support
 - 12.4.5 Long Breathing
 - 12.4.6 Breathing and *Samveg*
- 12.5 Types of *Shvash* (Breathing) *Preksha*
 - 12.5.1 Long Breathing *Preksha*
 - 12.5.2 *Samvriti Shvash Preksha*
- 12.6 Purpose
 - 12.6.1 Mode of One Who Knows and One Who Sees, (*jnata-drista*)
- 12.7 Accomplishments
 - 12.7.1 Purity of *Chitta*
 - 12.7.2 Mental concentration.
 - 12.7.3 Alertness
 - 12.7.4 Equanimity
 - 12.7.5 Awakening of power
- 12.8 Summary
- 12.9 Questions
- 12.10 Reference Books

12.1 Purpose

Dear Students,

In this lesson you will study ——

- What is scientific viewpoint of breath?
- What is spiritual viewpoint of breath ?
- How many types of *shvash-preksha* are there?
- What is the purpose of *shvash-preksha*?
- What are the accomplishments of *shvash-preksha* ?

12.2 Preface

Breath is considered very important in Bharatiya spiritual *sadhana*. Right breathing makes the blood circulation properly organised and the cells receive full requirement of oxygen. This increases the immunity power (resistance to diseases). In Jain tradition *sadhana* of *pran* is done by *shvash-preksha*. Breathing is both voluntary and involuntary process / function.

12.3 Scientific Viewpoint of *Shvash-preksha*

Compared to food and water breath is a better source of energy. In fact breath is life. Every activity of our life is very closely connected with breathing.

One of the important phase of respiratory /breathing process is to throw out the carbon-dioxide abandoned / given-away by the body cells. The body cells continuously require oxygen for energy. Together with production of energy, carbon-dioxide is also produced. If this carbon-dioxide is allowed to get accumulated in the body then the cells would get poisoned.

The importance of right breathing cannot be neglected at any cost. But unfortunately very few people breath rightly and fully. Many symptoms of ill-health are result of insufficient supply of oxygen and slow circulation. Not only we breath in wrong manner but also many times we breathe impure and polluted air. This result into muscular weakness and unwanted excitement. And our resistance power /immunity against diseases reduces.

12.3.1 Respiratory Process / Breathing Process : The lungs by themselves are without muscles. Therefore in the important activity of process of breathing they do not have direct contribution. This mechanical power is obtained in three ways —

1. By moving the diaphragm up and down
2. With contraction and expansion of intercostal muscles
3. Moving clavicular muscles up and down.

It is the responsibility of the heart to reach oxygen to cells. The heart pumps the blood with hemoglobin full of oxygen to all the parts of the body. Internal breathing process takes place inside the tissues which are active in the different parts of the body. In this process oxygen molecules are separated from hemoglobin and supplied to the tissues and the carbon-dioxide molecules are mixed in the blood and sent back to lungs.

Whereas many of the important systems are controlled by involuntary /autonomic nervous system, the breathing is controlled by both the voluntary and involuntary system. Normally the rhythmic breathing process is kept running through the medium of breathing muscles and lung-nerves and by sending instructions to breathing center by feedback system. Apart from that breathing center is also influenced by voluntary process. For example, a person can stop his breathing for a short time by voluntary process.

In breathing process breath comes in by the passage of nose. And the mouth is kept closed. By doing this, the germs in the air, dust particles and other pollution remain inside the nostrils because of phlegm, greasy membranes and the hairs in the nose.

The second important point is that while inhaling, the abdomen should come out /expand, not go in. And while exhaling, the abdomen should go in / contract.

Normally a person breathes in about half to one liter of air in one breath. But with proper practice this quantity can be increased up to four or five liter. Many of us take small pieces of shallow breathing which can be about 15 or 16 per minute. We can change our breathing style and make it long and slow by training. We can reduce our speed of breathing to four or five per minute easily. There are many benefits of slow breathing, such as —

1. Reduction in the wear and tear in the whole body.
2. Decrease in the work-load of the heart.
3. Stoppage in unnecessary increase in blood-pressure.
4. Increase in muscular rest.

12.3.2 Complete Breathing According to Scientific Viewpoint / perspective : Complete breathing according to scientific viewpoint begins with slow, silent and full exhalation. On completion of inhalation, when the concerned muscles get relaxed then the expanded chest collapses / contracts by itself. And the air from inside begins to go outside. After that, contracting the abdomen muscles pushes the diaphragm upside. This action helps to remove further air from the lungs. But because of spongy construction of lung-tissues, some air remains inside. This residual air mixes with the fresh air of inhaled air and is used for the further process. More vacating of the lungs means more fresh air can be inhaled. Therefore till full exhalation is not done the inhalation will not be complete and proper.

The second step after vacating the lungs fully is to fill them again fully. The quantity of air that can be accommodated in lungs is known as lungs capacity. On an average it is six liters.

There are three sets of muscles around the lungs. These are —

1. Inter-costal muscles— These are connected with the upper and lower edge of the ribs. When these muscles get contracted, the whole frame of the ribs expands upwards and outwards. When they relax the opposite happens.

2. Diaphragm — These are the most important muscles in breathing process. It has a shape of a dome. It is in the form of a bottom or floor of the thoracic cavity and in the shape of a roof of the abdominal cavity. When it is contracted it pushes abdominal organs downwards and increase the size of thoracic cavity.

3. Muscles of Collar-bone- These muscles can be directed by lifting the collar-bone. The air enters the upper part of the lungs with this movement.

All the above three types of muscles are jointly used for full and long inhalation. This process should be completed at a time in a rhythmic form without a break. The air should continuously enter inside. One should not become out of breath in between.

12.3.3 Benefits of Breathing : For the cells to function properly and to increase capacity, it is necessary that they receive adequate quantity of oxygen. So to breathe properly is very essential and important. The exchange of gases can take place properly in the lungs when the breathing is slow and complete. Average capacity of lungs is 5 to 6 liters. But generally a person is able to use only 10% to 20% of this capacity. According to biologists it is necessary that the collected air should remain in the lungs-cells for 10-12 seconds so that maximum exchange of oxygen and carbon-dioxide can take place.

Over and above this primary necessity it is also necessary that by right breathing complete cleaning of full lungs takes place. If the lungs with moisture, heat and darkness are not cleaned properly then they can become breeding place for dangerous germs/bacteria.

If the breathing process is completed in proper scientific form then very much more suction capacity in the lungs can be created. A kind of suction capacity is created in the lungs by long and slow breathing to draw stored blood from organs like liver.

Right rhythmic vibrations of the diaphragm and rib-cage help the veinal blood circulation in the whole body to be active and better. This way the right coordination of both the controlling powers — the heart and the lungs, make the blood-circulation the most efficient. This *pran-dhara*, thus increases the resistance power of the body and helps the body to remain free of the disorders.

12.4 Spiritual Pespective /Viewpoint of Svash-preksha

12.4.1 Food for Pran : Breath is related to *pran* and *pran* is related to *paryapti*. This is produced in the first moment of the life. *Pran* also needs *pran*. This is obtained from the space. Aggregates suitable for *aahar-paryapti* are prevailing all over the space. These are obtained by breathing. We do not breathe air only. We also breathe in *pran*. This *pran* enhances and nourishes *pran*.

A question is raised in Jaina scriptures *Bhagavati and Prajnapana* — “when is *jiva* taking food? And from how many directions it is taking food? “. The answer is *jiva* takes food from all six directions. This is not the case of food taken from mouth but here the food means ‘food of *pran*’. *Jiva* takes this food –*pran-urja* continuously for keeping alive. This feeding never stops.

The powerful means / medium for feeding of *pran-urja* is breath. It goes on. Breath is related to *pran*; *pran* is related to the subtle *pran*; which is related to the most subtle body—*karman sharir*.

12.4.2 Breath and Pran : When we breathe air we take in oxygen with it. *Pran* element also goes in. And it is transformed into energy form. All the activities of our life are executed by this *pran*-energy. If this energy of *pran* is not there then the consciousness cannot last longer. The body, the mind and all the sense-organs are unconscious by themselves. But when connected with *pran*-energy they all become conscious.

Deeper we breathe the more *pran*-energy we obtain. When we do *shvas-darshan* by doing *shvas-preksha* then *pran*-energy increases much more. All the yoga exhibition like running a car or a truck over the chest etc. are all exhibition of *pran*-energy at the breathing level. The soul has infinite power. Breath is a part of this infinite power / strength.

12.4.3 Support of Meditation : Breathing : We wish to awaken our consciousness. We want to open our sources of power. We want to know the ‘subtle’. If we want to get acquainted with the ‘subtle’, we have to first know the gross in the right way. We take support of breath for doing meditation. Breath is the only thing which goes in and also comes out and also is autonomic and controllable. Mind is a similar thing, but not dependable at all. It is by itself so very fickle that instead of giving support it requires support.

Yogacharya have indicated one solution for controlling the mind. It is breath. Control the breath, the mind gets controlled. Then the mind becomes sober. The fickleness disappears. So we make breath the support of our meditation process. So we let the mind ride over the breath. It will go inside with the breath. Thus begins our internal trip. We become spiritual. The simple solution to become spiritual is to connect the mind with the breath.

12.4.3.1 Why support of the breath? We can understand the special form of breathing process on the scientific basis. All the organs of our body are controlled in two ways. 1. Voluntarily 2. Autonomically.

Movements of limbs, expansion and contraction of muscles are voluntarily controlled movements. But digestion, blood circulation heart beat etc. are autonomic movements. Respiration is one such process which is both voluntary and autonomic.

12.4.4 Pure, Natural and Internal Support : When we talk about voluntary control, it means connecting the mind with respiration. Then the mind is capable of catching the breath and experience it. This is the process to make the mind steady and fit for concentration. Getting trained in this, the mind becomes capable of reaching subtle through gross.

We should not think to efface the mind. It is not impossible but is very difficult. But we can stop the mind from wandering about among different kinds of support and concentrate on only one. We have selected breath for this purpose. It is the most natural support which we do not have to look for anywhere outside. It is always there whenever you want it as a support. It is neither a memory of the past nor an imagination of future. It is the reality of present. It is a pure and pious support. We cannot have any *raga-dvesha* towards it.

12.4.5 Long Breathing : Dirga Shvasa : There are two types of breathing – natural and with effort. Breathing with effort can be changed. Short breathing can be made into long breathing. Abundance of *pran*-energy is required for the growth of *sadhana*. Fuel of breath is needed for *pran*-energy. Stronger and powerful the fuel, stronger and powerful will be *pran*-energy. We should make our breath longer to make it stronger.

Normally a person breathes 15 /17 times a minute. There are possibilities of two circumstances. One when breathing becomes faster and shorter. The rate of breathing can go up to maximum of 60. The other when breathing becomes longer and slow. During the circumstances of excitement, passions, fear, anger etc. the rate increases. This

affects the mental and physical health as well as *pran*-energy. But a person practicing Preksha Meditation can control his breathing. He can make it longer and slower. This calms down the excitements and the passions and the mind.

Table : Circumstances and Rate of Breathing

1.	Passionate Intercourse	60 – 70 per minute
2.	Anger, Fear etc. excitements	40 – 60
3.	Sleeping	25 – 30
4.	Speaking	20 – 25
5.	Walking	18 – 20
6.	Sitting	15 – 17
7.	Normal long breathing	8 – 10
8.	Long breathing after practice	4 – 6
9.	Long regular practice	1 – 3

12.4.6 Breathing and Emotions / Passions : When emotions and passions emerge, breathing becomes faster and shorter. They ride over the breath. When you feel that some excitement is emerging, you should immediately slow down the breathing. The excitement will subside as it will not get a ride over the breath. It requires a support. A practitioner of meditation learns to understand the subtle moods of the mind. He knows in advance if a feeling or an emotion is emerging in a certain corner of the brain. He immediately starts the exercise of long breathing. The emerging emotion will calm down. A practitioner would not become a victim of those passions and excitement.

The first thing a practitioner has to learn is — change in the speed of breathing. He should understand the value of this change. The practitioner who accepts long breathing only as *pranayam* takes only a limited benefit of health. But he remains devoid of internal changes / transformations obtained by long breathing. We should clearly accept / believe that long breathing is not only *pranayam* but it is much more than that. The basic use of *pranayam* is subduing / suppression of emotions, excitements and passions. In addition there are physical and mental benefits also.

As the study and practice of long slow breathing progresses then the practitioner experiences that it is possible to stop breathing for a longer time. Breathing is very valuable. We should not underestimate it. *Svash-preksha* is the foundation stone. On this the structure of *sadhana* is built.

12.5 Perception of Breathing — Svash-preksha

“See the soul by the soul. See the self by the self”. This is the basic slogan of Preksha Meditation. Our soul and our body are two different elements. But in practical life they are not so. Breathing and living are also like the same thing. Till there is breathing there is life. Till there is life there is breathing. Breathing has very close relation with the body and the mind. All these three are directed by *pran-shakti*. *Pran-shakti* is directed by subtle body (*taijas sharir*). And subtle body in turn is directed by very subtle body (*karma sharir*). This very subtle body is directed by the soul. Therefore seeing the vibrations of breathing, body, *pran*, and karma is seeing vibrations of the soul. Breathing is the medium for manifesting the consciousness in the body. When the mind is restless the breath is also restless. There is an emotional union between them. They influence each other.

During perception of breathing we learn controlling, slowing down and subtleties of the breathing / respiration. This opens the door to higher stages of *sadhana*.

Svasha preksha means the mind sees / observes the breath. In other words the mind and breath remain together.

There are two types of *Svasha preksha* — *Dirgasvasha Preksha* and *Samavriti svasha Preksha*.

12.5.1 Dirgasvasha Preksha (Long Breathing) : When during the long breathing the diaphragm gets expanded and contracted then the part of the abdomen surrounding the navel also get vibrated. This vibration is a

real happening which can be experienced. This can be seen. To know and to see is a quality/ characteristic of consciousness. “Know and see” is the main slogan in the *sadhana* of Lord Mahavira.

How to see? The reply to this is the basic slogan “See the soul by the soul”. This is a very important slogan of spiritual consciousness. We can begin the practice of this with our body. Breathing is a part of the body. So first of all see the breathing. Then see the vibrations and happenings inside. The mind becomes an expert by continuous practice. Then many subtle vibrations also are seen.

There are two currents of *chitta*—thinking and seeing. But they do not flow simultaneously. That means when we see, we do not think and vice versa. Seeing in this way is a strong means to break the vicious circle of memories, thoughts and imaginations. See the breathing becoming steady and calm then the thinking can be postponed / suspended and the options can be reduced to zero.

When we remove our mind from the exterior feelings, happenings etc. then we can concentrate on the interior happenings. This is *dirgasvasha Preksha*. Here the rate of breathing slows down or calms down. And the body is without tension.

In *dirgasvasha Preksha* efforts are made to see all the phases of breathing. The mind is settled between the two nostrils. Then experience inhaling and exhaling. Further the mind can see the path of the breath. It can see and know the motion and quantity of the breath. These are all happenings of present. The outside air may be cold. The exhaled air may be warm. This can be well experienced by the cold touch while inhaling and warm touch while exhaling.

12.5.2 Samavriti Svasha Preksha : In *dirgasvasha preksha* the speed of the breath is changed, while in *Samavriti svasha preksha* the direction of the breath is changed. Inhaling is done by one nostril but exhaling is done by the other nostril. And then inhaling by that second nostril and exhaling by the first one. This change is possible to do by the resolution power. During the whole process the mind remains with the breath and is doing its *preksha*. This is *Samavriti svasha preksha*.

When you inhale with right nostril *suryasvar* is active. When you exhale with left nostril *chandrasvar* is active. The former is connected with *pingala-nadi* the later is connected with *ida-nadi*. The benefits of *Samavriti svasha preksha* are — The nervous system is purified, intelligence develops and the possibilities of extrasensory perceptions can be developed.

Samavriti svasha preksha is an exercise of friendship. Here we do an experiment that what is cold is necessary and what is warm is also necessary. Both even though they are opposite of each other, they are not enemies. Both are very essential for our life.

While doing all *svasha preksha*, breathing should be rhythmic. All the exercises of *svasha preksha* should be done within ones own capacity. Gradually with continuous practice the duration can be increased.

12.6 Purpose

12.6.1 Mode of One Who Knows and One Who Sees, (Jnata-Drista Bhava) : *Svasha preksha* is an efficient means of developing the mode of “One Who Knows and One Who Sees”. The basic characteristic of our consciousness is to know and to see. Just be a witness. Do not get involved. When we remain inside our own self, within the soul, we are in the mode of “One Who Knows and One Who Sees”. But once we go out – move out from our center and get connected with other things, then the mode changes. Then we start thinking, contemplating etc. And we get lost in the outer world. This is not the right direction. To know the truth we have to be within / awaken our own self. That is possible only in the mode of “One Who Knows and One Who Sees”. To see *svasha* is the first step in the right direction.

To see *svasha* means only to see / perceive. No thinking, no contemplation. All options, alternatives etc. get cut off and only seeing / perceiving remains. The mind is connected to *svasha* only. The mind sees only *svasha*. There is full concentration on only seeing. Now you are on the right path to the mode of “One Who Knows and One Who Sees” — (*Jnata-Drista Bhava*).

12.7 Accomplishments

12.7.1 Purity of Mind (*Chitta ki Nirmalta*) : There are many accomplishments of Preksha Meditation. These are both physical and mental. Proof of success of meditation is purity of mind. All the opposite emotions such as joy and grief are destroyed. The mind (*chitta*) is in the state of natural happiness. This is purity of mind.

12.7.2 Mental Concentration : *Svasha preksha* is an important support for mental concentration. It gives power to the blood. The energy centers get activated. *Taijas* energy gets awakened. Spinal cord and the nervous system are influenced.

Mental concentration is very valuable in our functional and occupational / professional fields. A doctor, an advocate, a professor, an employee, a managing director of a company or a common house-wife, all very much depend upon mental concentration. Till there is full mental concentration the operational efficiency is at a very low level. When mental concentration increases the efficiency increases to more than 80% and unnecessary waste decreases to less than 20%.

In Occupational / professional carrier one has to concentrate fully on the function one is doing. With right training in mental concentration by *svasha preksha* a habit of full attention to the work can be formed.

Industrial, commercial and business houses spend lakhs of rupees for training their senior officers / managers to increase their efficiency. They organise seminars for such training. But the real base to increase their efficiency is training in mental concentration through *svasha preksha*.

12.7.3 Awakening / Alertness : *Svasha preksha* is a sure and certain device for awakening. Here we see the coming in and going out of breath. If the watchman (the mind) is not alert then anybody can come in or go out. Repeatedly seeing the breath coming in and going out the mind becomes alert. Then not a single breath can pass without its knowledge. It will see each and every breath. Both the mind and the breath will stay together. The field of the breath is limited. The field of the mind is unlimited. The mind need not remain within the limit of breath. The journey of breath is short. It is within the distance between the nostrils and the lungs. But the journey path of the mind is very long and wide. It is very big. It can go round the world in a moment. It is difficult for a small and short distance traveler like the breath to keep pace with such a wide and fast traveler like the mind. But it can be done. And doing that will keep the mind alert. And then the mind will remain a companion of the breath.

12.7.4 Equanimity : Breath is a reality. Therefore it is truth. It is a happening in present time. The meaning of *svasha preksha* is to see the truth, to live in the present. Breath is an happening of present. It is neither past nor future. When we breathe / inhale we also see it at the same time. It is a moment in the present. This is the practice of living in present. When we are seeing the breath in the present there is no feeling of either like or dislike, because there is no memory or imagination. We live in the moment free of like, dislike, memory and imagination. This is the moment of pure consciousness.

The meaning of seeing / perceiving breath is to live in equanimity; to live in present. To live in present means to give rest to the mind, to free it from any burden; to be free from mental tension. When a person is seeing breath his tension gets diffused by itself.

12.7.5 Awakening of power : When we take long breath and when we do *dirga shvasa preksha* means we are trying to awaken the basic sources of power. Doing *dirga shvasa preksha* looks like a small matter. But it is a serious matter. In this process we are dealing not only with *pran* but we are attempting to awaken complete *pran-shakti* — total power. As we make the breath longer we draw upon the whole reservoir of the energy. Then we can have incessant supply of energy. This can open up new directions and new avenues. For this *shvasa-preksha* is very essential.

12.8 Summary

1. Adequate quantity of oxygen is necessary for the functioning of the cells. It is very essential for the breath to throw-out the carbon-dioxide generated in the cells by exhaling. The causes of bad-health or weak-health is

insufficient supply of oxygen and its slow circulation. Right / proper breathing is the remedy for these two causes. We should make use of the muscles of collar-bone, ribs and diaphragm while breathing. And we should have slow long breathing for healthy body. Slower the breathing more are the benefits.

2. There is a close relationship between breath, *pran* and *paryapti*. *Pran* is prevailing all over the space. Activeness of *pran-energy* is essential for the activeness of the body and the sense-organs. Yoga philosophy is also philosophy of *pran-energy*. One has to move from gross to subtle for awakening of *pran-energy*. Breath is the only element which goes into the body and goes out of the body. It is necessary to catch /hold the breath to catch /hold the mind. Connecting the mind with the breath and then to go in is the beginning of internal-trip. *Shvasa Preksha* is the foundation stone of *sadhana* of breath during *sadhana* period.

3. “Know and See” is the main slogan of Lord Mahavira’s *sadhana* philosophy. The same slogan is also for the awakening of spiritual consciousness. When we see we do not think, when we think we do not see. Both do not go together.

In *samavriti shvasa preksha* inhaling is done by one nostril and exhaling by the other / second nostril. Then again inhaling is done by the second nostril and exhaling by the first one. During this exercise the breathing / respiration is made rhythmic.

4. *Shvasa preksha* is a strong means of awakening the mode of “one who knows and one who sees”. In the vicinity /proximity of the soul only two things “to know and to see” can happen. As soon as you are away from the soul the mind gets engaged into other activities. When you are seeing, you are not thinking and vice versa.

5. There are both mental and physical accomplishments of *Shvasa preksha*. Mental consciousness is the second accomplishment of *Shvasa preksha*. Cheerfulness of mind is the proof of success of meditation. There is no joy nor grief. Both, the energy centers and the spinal cord are influenced by *Shvasa preksha*. When mental concentration increases the efficiency increases to more than 80% and unnecessary waste decreases to less than 20%. The journey of the breath is short, from the nostrils to the lungs. To remain seeing / perceiving the breath in the present is to live in equanimity. There is awakening of energy during *dirga shvasa preksha*. *Shvasa preksha* is very important for opening new directions.

12.9 Questions

Essay –

1. Explain the respiration process from scientific viewpoint / perspective.

Short Notes

1. Enumerate the accomplishments of *shvash-preksha*.
2. Explain the importance of *shvasa-preksha* from the spiritual viewpoint / perspective.

Objective questions –

1. On what does the life depend?
2. What is the capacity of our lungs?
3. Which are the main organs of the respiration system?
4. How much can we increase the capacity of *pran* with the help of *dirga shvasa preksha*?
5. How should one breathe? With nose or with mouth?
6. Should we expand or contract the abdomen when inhaling?
7. How many times do we breathe in the situation of fear or anger?
8. In how many ways the systems and processes inside the body are controlled?

LESSON—13

Sharir (Body) Preksha: Purpose, Spiritual nad Scientific Aspect, Accomplishment and Procedure

Structure

- 13.1 Purpose
- 13.2 Preface
- 13.3 Body : Scientific Viewpoint /Perspective
 - 13.3.1 Nervous System
 - 13.3.2 Sympathetic and Parasympathetic Nervous Systems
 - 13.3.3 Blood Circulation System
 - 13.3.4 Digestive System
 - 13.3.5 Endocrine Gland System
 - 13.3.6 Excretory System
- 13.4 Body : Spiritual Viewpoint / Perspective
 - 13.4.1 Definition
 - 13.4.2 Subtle Body and Modern Science
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- 13.5 Spiritual Basis of *Sharir Preksha*
 - 13.5.1 Pran
 - 13.5.2 Audaric Sharir
 - 13.5.3 Taijas Sharir
 - 13.5.4 Karman Sharir
- 13.6 Goal
 - 13.6.1 Process of *Aatmadarshana* (Self-realisation)
- 13.7 Accomplishments
 - 13.7.1 Balance of *Pran*
 - 13.7.2 Development of Immunity Power / Resistance Power
- 13.8 Summary
- 13.9 Questions
- 13.10 Reference Books

13.1 Purpose

Dear student,

In this lesson you will learn —

- What is the scientific viewpoint / perspective of the body?
- What is the spiritual viewpoint / perspective of the body?
- What is the spiritual basis of *sharir-preksha*?
- What is the goal of *sharir-preksha* ?
- What are the accomplishments of *sharir-preksha* ?

13.2 Preface

The ultimate aim / goal of all the ancient and modern *sadhana* systems prevailing in Bharat is attaining *moksha*. The means to attain *moksha* is body. The main purpose of *sharir-preksha* in Preksha Meditation system is to make *chitta* subtle and expert. *Sharir-preksha* is helpful in organised processing of the systems of the body. Right and proper training in *sharir-preksha* can take you in the direction of good health and success.

13.3 Body : Scientific Perspective / Viewpoint

We live with our body for the whole life. But we know very little about its main organs and even much less about their functions. First of all we have to get knowledge about the processes of different systems of the body. Then only we can get right knowledge about important organs such as heart, lungs, liver etc. Then we can take proper care of them and not misuse them or abuse them.

The human-body is made up of (i) trillions of microscopic structures called cells (ii) inter-cellular material (matrix) and (iii) body fluids. The cells are very minute subtle particles. If the body is a building then we can call the cell a brick. Cells are the basic units of the body. The cell can be called 'life-atom'. A high magnification microscope is required to see a cell. And a super electron microscope is needed to peep inside it. The smallest cell (certain brain cells) are about $1/200$ mm long, and the largest one (ova) are $1/4$ mm in diameter.

The cells need energy to do their functions. This energy is produced within the cell by very minute microscopic power-generators. In all-most all tissues the cells get worn-out. New cells are produced in their place. The new cells are produced by the division of the old ones.

There are thousands of different types of chemicals in each living cell. These chemicals are not just inactive mixtures of substances but continuously keep active with each other. A complete set of hereditary information is found in chemical form in them. The structures of the various organs of the body are built up from chemical constituents and differences in chemical composition distinguish one type from another.

Groups of cells with a similar structure together with the non-living material (inter-cellular substance) between them form many types of tissues. Such as — 1. Skin or covering tissues, 2. Bone and cartilage (Skeletal) tissues, 3. Muscle tissues, 4. Nerve tissues etc. Tissues performing a common function or functions are grouped into organs e.g. the heart the vital organ of the body. Team-work is an essential ingredient for survival of the living body. A system is a group of organs working together to perform a series of functions. E.g. respiratory system. The other important systems of the body which require more detailed information are — 1. Nervous system, 2. Blood-circulation system, 3. Respiratory system, 4. Digestive system, 5. Endocrine system.

13.3.1. Nervous system : The nervous system is the most complex system in the work of the human body. It co-ordinates and regulates the work of other systems of the body and through them controls the functions of the body as a whole. That is why it is considered to be the most important system of the body. Its failure will result in total cessation of its activities, paralysis of all the organs and ultimate stoppage of all vital processes. One would be unable to use one's muscles and move hands, blink eyes, to sit, or stand and even to breathe.

There are two main organs of our central nervous system — 1. The brain, 2. The spinal cord.

13.3.1.1. Two main functions of our nervous system

1. The detection and processing of information from within and outside the body.
2. Production and regulation of movements by muscle action. Some parts of the brain are also responsible for the control of the emotions and the storage of information and are also concerned with personality factors and intellect.

13.3.2. Sympathetic and Parasympathetic Nervous System : Some of the activities of the nervous system are autonomic while some are controlled by the means of the spinal cord and the brain. e.g. Raising the hand is done when one wishes to do so, not otherwise. The activities of internal organs, secretions of glands etc. are the activities of the autonomic nervous system. Two types of fibers of sympathetic and parasympathetic come out from the spinal cord. The autonomic nervous system is controlled from here.

There are two divisions of this system — sympathetic and parasympathetic. The actions of these two divisions are antagonistic. The sympathetic nerves act to speed up and strengthen the heart-beat and increase the blood pressure. While the parasympathetic nerves slow down the heart-beat and lower the blood pressure.

13.3.3 Blood Circulatory System : The individual cell of the human body need a continued supply of oxygen and nutrients and a continued removal of wastes. The waste products of the cell's metabolism such as carbon dioxide, urea, etc. removed by it are carried to the lungs, kidneys and liver. There they are processed and excreted.

Blood Circulatory System with its intricately branching and interconnecting tubes provide these services.

The main organs of this system are — heart, lungs, aorta, arteries, veins, capillaries and cells. The propulsive force that keeps the blood moving is the steady beating of a powerful pump—the heart.

The general sequence of circulation is :— Heart > artery > capillary > vein > heart

13.3.4. Digestive System : Energy is essential to maintain such vital functions and processes as breathing, blood circulation and brain function. It is derived from foodstuffs but food cannot be utilised by the tissues until it has been broken down to smaller simpler components through the process of digestion. The digestive system is made up of the alimentary canal and accessory organs which contribute their secretion to the process. The digestion begins in the mouth and ends in the bowels. This passage is about 9 meters long. The organs of this system are : Mouth, Salivary Glands, Aesophagus, Stomach, Duodenum, Large Intestine etc. Accessory organs of this system are : Liver and Biliary system, pancreas etc.

13.3.5. Endocrine System : The endocrine glands are ductless and their production passes directly into the blood stream, circulates all over the body, and acts at places far from where it originates. These glands are scattered throughout the body like islands. Nevertheless, they are unified into a finely coordinated system, function in a marvelously harmonious fashion and control and coordinate the activities of the body.

The main endocrine glands are : pineal, pituitary, thyroid, parathyroid, thymus, adrenals, isles of Langerhans and gonads. All these glands are comparatively small. They have access to very rich vascular supply of blood. The products of these glands are organic chemical compounds which are effective in very small quantities.

13.3.6. Excretory System – Urinary System : The kidneys are the major excretory organs for the elimination of the nitrogenous wastes. The urine is formed continuously in each kidney. It trickles through ureters into the bladder and is collected there. There is a single muscular tube called urethra which opens out to take out the urine. Apart from the function of removing metabolic wastes from the blood, the kidneys increase the production of red cells. They regulate the production of sodium and potassium salts, water and other substances in the blood. They control vital water balance and also keep blood neither too acidic nor too alkaline.

13.4 Body : Spiritual Perspective

Our existence is a very complex union of consciousness and non-conscious elements. Consciousness is our soul and non-conscious is our body. The soul is invisible, without taste, without smell and without touch. It is bound by our body so it is visible also. The mundane soul cannot remain without body. It has to stay dwelt in some body be it gross or subtle. The body is medium of manifestation of consciousness. The relation of the soul and the body is very ancient. In Jain philosophical language it is called *anaadi* meaning without beginning.

13.4.1 Definition : The body is that by means of which we experience material happiness and grief, pleasure and pain. All the activities of *jiva*, a living being are through the medium of body. Generally the word 'body' signifies the physical body made of bones and flesh. But apart from the physical one, there are other bodies with which we are not much acquainted.

According to Jain tenets There are five types of body —

1. *Audarika* — the gross body – made of bones and flesh.
2. *Vaikriya* — the subtle body – the protean body capable of assuming diverse forms.
3. *Aharaka* – the communication body
4. *Jaijas* – the more subtle body – the electrical body composed of the luminous atoms.
5. *Karman* – the *karmic* body.

Each category is more subtle than the former.

1. *Audarika sharir* — This body is made up of the corporeal ingredients such as blood, bones, flesh etc. it can stay even after the death. It can be cut and pierced. The smallest unit of this body is a cell. Every second crores of cells get destroyed and new cells get produced. It has physical existence. It is an hindrance in self realisation. Soul without body, free from body are '*Siddha*'. They do not take rebirth. But this body is the means of becoming free from the mundane world. Because *sadhana* for total freedom from the mundane world is possible only with this body.

2. *Vaikriya sharir*— the protean body is the one capable of assuming diverse forms. After death there are no remains of this body. it just evaporates. The denizens of heavens and hell have this body. Men and animals can also have this capabilities called *vaikriya labdhi*.

3. *Aaharak sharir*—this is a communication body. It has wonderful capability of thought communication. It is possible only by the ascetics with the knowledge of fourteen *purva*.

This *aaharak* body is much more subtle than the first two types of bodies and much more gross than the last two types *taijas* and *karman*. Its motion is unrestricted.

Today science has done much progress in the fields of parapsychology, telepathy, projection of astral body, cosmic rays, lessor rays, etc. In that context study and research on *vaikriya sharir* and *aaharak sharir* may reveal astonishing secrets.

4. *Taijas sharir*— this body is composed of the luminous atoms. It makes possible the supernatural power of thermoluminescence, effulgence and digestion. This is a thermal / electrical body. It controls our heat / warmth, activeness and energy. All the activities of our gross body are controlled by it.

There are two main functions of this body –

1. Controlling the gross body activities.
2. Capability of *amugraha-nigraha*.

Pran, the vital energy for our life flows from *taijas sharir*. This is a body of energy. It is called “vital body” or bio-electrical plasma.

5. *Karman sharir* – this body is produced by aggregates *karma* particles of *jnanavarniya* etc. eight *karma*. It is also called *karma-sharir*. It is the cause of the preceding four *sharir*. So it is called “*karan sharir*” also. This is the most subtle body. This is the medium with the help of which the soul migrates from one body to another body for rebirth after the death.

Audarik body is related to the birth. *Vaikriya* is related to birth as well as to *labdhi* (supernatural powers). *Aaharak* is related to yogic powers. These three bodies are gross and have organs. *Taijas* and *karman* are very subtle. They remain attached to the soul even after death.

A mundane soul may always have two or three bodies. In some soul there can be a capacity of having all five bodies. Minimum the last two bodies are always with every mundane soul. They are related with the soul from time immemorial. When the soul can become free from these two bodies it is free for ever. Then the soul does not go into the vicious cycle of birth and death.

We know now that every mundane living-being has these two subtle bodies. But it is also known that the soul cannot remain with only these two bodies. They only remain so only during the transmigration of the soul from one body to another after death. As soon as the soul takes a rebirth it takes on a third body.

13.4.2 Subtle Body and the Modern Science : In the last 40 years many experiments and research are done in the field of parapsychology. There, many secrets of subtle body get revealed. Kiraliyan photography is successful in taking photo of aura. So the scientific world is now ready to believe that there is much beyond the gross body, there is enormous subtle body.

A photo was taken of a dying man. There, it was seen that a figure similar to the body was coming out of the gross body. In the preliminary experiments it is possible that it is believed to be a soul. But In fact it is the subtle body. The soul is invisible; it cannot be seen by any means. According to Jain philosophy the subtle body is made of ultra subtle four-touch aggregates.

Molecular aggregates are of two types — four-touch and eight-touch. The eight-touch molecular aggregates have weight, electrical –charge, temperature and hardness. The four-touch aggregates do not have weight and electrical charge. They are weightless. Their motion has no obstruction. They can pass through any wall. The most subtle body is made of these particles.

It can be said in para-psychological language that the subtle body is made up of “Neutrilon” particles. Like four touch particles, they do not have weight and are without electrical charge. Science call them non-physical particles because it cannot be defined in clear language. But in Jain philosophy the equivalent of “Neutrilon”, the most subtle body is physical and material. It is made up of four touch molecular aggregates.

13.4.3. Spiritual Value of Body : *Karma* body is a carrier of past reminiscence / impressions of earlier births. What will be a person's character, knowledge, behaviour, personality etc. all are described in this *karma* body. According to genetic science 'gene' is the basic source of these qualities. There are about one lakh thirty thousand types of genes in the human body. In each gene two and half billion pairs of base particles exist.

Karma sharir is the nearest to the soul /consciousness . It is a strong wall obstructing the light of the soul. It is necessary to remove this wall for the realisation of the soul /consciousness. Lord Mahavira said vibrate the *karma sharir*: weaken it. Finishing it only will finish the cycle of rebirth. Beginning of this is done by controlling and purifying the gross body—*audaric sharir*. For this purpose controlling and cleansing of all activity systems, the thinking system and the nervous system is necessary. Then this can change the secretions of the endocrine gland system. the result will be *bhava—shuddhi*. *Bhava—shuddhi* purifies *leshya* and makes it pious. That vibrates the *karman-sharir*: that destroys the old accumulated *karma—remomiscence*. The illusion gets destroyed and bright light of pure consciousness, the soul shines brightly.

13.5 Sharir Preksha : Spiritual base :

Our body is very precious. Only a *sadhak* can know all the secrets of the body. Nobody else, not even a doctor. The secrets of the body which are revealed by the spiritual teachers are not known to even the expert medical practitioner. But it can be said that today's medical practitioner knows much better about the systems, the functions of each system and how they interact with each other. But he does not know how *pran-dhara* flows, where and how it can be guided. This is not the subject of medical science.

13.5.1 Pran : There are several different kinds of currents (*dhara*) of *pran*. They are different in each of the organs like heart, nostrils, navel, skin etc. Just knowing the physical body is not enough to go for internal trip. To open the inner doors it is necessary to reveal and understand the secrets of *pran*.

According to Jain philosophy the basic sources of life-power are not the heart, brain or lungs but the ten types of *pran*. Five are those of five sense-organs, three are those of the mind, the speech and the body. The power of breathing for inhaling oxygen and exhaling carbon dioxide is *svashochchhvas-pran*. The power to keep alive is *aashya-pran*. Out of these ten *pran* till the *aayushya pran* is active, even if any of the other nine *pran* stop functioning, there is no death. Life continues.

13.5.2 Audaric Sharir : In Jain scriptures our body (human body) is said to be of three types – *audaric*, *taijas*, and *karman*. *Audaric sharir* includes the bone structure, the muscles, and all the systems defined by the physiology science like digestive system, respiratory system, circulating system etc. and five sense-organs and the mind. It depends upon each individual to direct the five sense-organs towards carnal pleasures or towards yoga. One of the function of *sharir-preksha* is developing restraint over the sense-organs.

In spiritualism, restraint of sense-organs and the mind are considered very important. Normally consciousness manifest liking or disliking towards the objects of physical pleasures or displeasure. Both the manifestation are cause of bondage. In fact pleasure or displeasure is not the function of sense-organs and mind. But the function is to know, only to know without any pleasure / attachment or displeasure / hatred. This is the goal / aim of *sharir-preksha*. To be free from remissness and to remain alert in making use of the body /sense-organs is the spiritual side of *sharir-preksha*.

A very vivid description of the plight of the person infatuated with sensual pleasures of sense-organs is given in Jain scripture Uttaradhyana :—

“A person who is infatuated with sensual pleasures of sense-organs gets destroyed prematurely. Like a butterfly infatuated with beautiful colors, an unsatiated deer, a cobra infatuated with melodious sound of been, a fish infatuated with smell and taste of flesh, a buffalo infatuated with cool water in the forest caught by a crocodile, get destroyed prematurely.

One who hates intensely non-likeable shapes /colors, sound, smell, taste, touch and feelings instantly suffers pain/agony because of his own irrepressible hatred. Those shapes /colors, sound, smell, taste, touch and feelings do not harm him in any way”.

13.5.3 Taijas Sharir : It is a subtle body spread all over the gross body. It gives energy to the whole gross body. According to the physiology science cells produce the energy. While according to spiritualism *pran* is prevailing all over the innumerable space points of consciousness.

13.5.4 Karman Sharir : It is the most subtle body. According to spiritualism knowledge, vision, sensitivity, physique, appearance, life-span, etc. are all determined in this body. The corresponding system of *karman-sharir* in physiology is the endocrine system. It appears that there is similarity in the secretions of the endocrine system and secretions of *karma*. The chromosomes and genes existing in our cells influence the endocrine glands. A lot of similarity is seen in '*nama-karma*' and the chromosomes and genes.

By doing *sharir preksha* we can stop wastage of our energy and also influence *karman-sharir*. First we take our mind deep inside and see the gross body. The vibrations we experience are our circulatory system and chemical changes / transformation. When we go further deeper then we experience the energy inside the cells. We experience the influence of the activities of the chromosomes and genes.

In *sharir-preksha* the cover from our knowledge and vision gets removed. We know and see / perceive our own self and new phases of our body. The sensitivity develops with new vision.

13.6 Purpose

13.6.1. Process of self realisation : In the mundane language we can say that the body is our soul. Till *pran-energy* is there in the body, it cannot be called non-soul. A finger moves because there is soul in it. Infinite space points of soul are spread all over the body.

The first step to self realisation is — to see the body.

We can see the body only when we practice *sharir-preksha*. We steady our mind outside and inside. We see those vibrations of *pran*. We see those active chemicals inside. We see the electricity that is there inside. Our body has a different kind of "chemistry". It behaves differently. Till we see all these there is no self-realisation.

This process is to become introvert. The mind which is normally extrovert makes the flow of consciousness outwards. The first means to make it flow inward is the gross body.

Inside the gross body there are two subtle bodies — *Taijas* and *karman*. In them is the soul. The one who practices to see the activities of the body and its sensations gradually learns to see *Taijas* and *karman sharir*. With serious study and practice of *sharir preksha* and a trained mind, very soon we start realising the *pran-dhara* flowing in the body.

13.7 Accomplishments

13.7.1. Balance of Pran : The important result of *sharir-preksha* is balance / stabilisation of *pran-dhara*. This is a spiritual process. It is also a physical and mental process. It is also a very effective health therapy — "*pran-therapy*".

If the *pran-shakti* is properly balanced and stabilized then no sickness can harass you. Imbalance makes a person sick. A *preksha* practitioner sees/perceives the whole body, from head to toes from toes to head. Here to see / perceive means the mind and *pran* go together. *Pran* follows *chitta* (mind). It is a follower. They spot the imbalance and their presence cures it. As a result the covering on the consciousness gets removed. And desired mental and physical benefits are attained by the means of balancing *pran-shakti*, muscles, blood circulation etc.

13.7.2. Development of Immunity Power : The second means of not having a disease in the body is development of immunity power. When this immunity power is strong no viruses can attack. Whenever they try to attack, they are defeated and driven away. We make our immunity system stronger by means of *sharir-preksha*.

The most important accomplishment of *sharir-preksha* is — establishment / formation of faith connected with consciousness. Formation of new habits are based upon this faith. The excretory system becomes active and efficient to dispose off poisonous wastes of the body. The blood circulation system becomes more efficient. The obstructions in the blood vessels get removed. The blood pressure get balanced. The heart does not have to exert extra strain and remains efficient for a longer time. It influences the digestive system and all the organs of the system like liver, pancreas, intestines etc. work properly. All abdominal diseases get resolved. It effects the nervous system directly. All the mental and brain related disorders are produced because of obstacles and abnormalities in the nervous system. When the nervous system get purified all mental disorders like anxiety etc. subside.

13.8 Summary

1. We have many systems and organs in our body. Lack of knowledge of the body, the systems and the organs does not permit us to take good care of them. The basic unit of our body is cell. This can be called '*jeeva- 'amu*'.

Chemical reactions continuously take place in the cells. A system is a group of organs that work together as a team to perform a series of similar functions. The main systems are —the respiratory system, the nervous system, sympathetic and parasympathetic systems, the blood circulatory system, the digestive system, the endocrine system and the excretory system.

2. Our body is an union of conscious and non-conscious. The soul is invisible and is bound in the body. The relation between the soul and the body is very old. The body is that through / by which we experience material joy and sorrow. There are five types of bodies —*audaric*, *vaikriya*, *aaharak*, *taijas* and *karman*. In modern times research in parapsychology has revealed many secrets of subtle body. Kiraliyan photography is successful in taking photographs of aura. This has given a concept that there is a vast subtle world inside the gross body. The most subtle world is made up of four- touch particles. There are one lac twenty thousand genes in the human body. There are two and half billion base particles connected in each gene-chain. As soon as the *karma-sharir* is destroyed the soul gets free from the cycle of rebirth.

3. The human body is full of such secrets which are not known to doctors. But a *sadhak* can know them. The subject of *pran-dhara* (vital energy flow) and *chittavriti* (mental disposition) is not that of medical science. *Pran-dhara* flows all over the body. One can enter into the interior by internal trip only. According to Jain philosophy ten types of *pran* are the source of vital life energy. In Jain scriptures emphasis is given to restraint sense-organs and mind and also on spiritualism. Infatuation to the subjects of sense-organs ruins a person. *Taijas-sharir* prevails all over the gross body. It gives energy to the whole body. *Karman-sharir* is corresponding to nervous system and endocrine system of physiology. Wastage of energy can be stopped by doing *preksha* of cells by *sharir preksha*. *Karmansharir* also can be influenced by it.

4. Infinite space points of soul are spread all over the body. The first step to self realisation is — to see the body. To see the activities of *pran* and the chemicals inside the body, *Sharir preksha* is a process is to become introvert.

5. The result of *Sharir preksha* is balance of flow of *pran* —flow of vital energy. If the *pran-shakti* is properly balanced and stabilized then no sickness can harass you. In *sharir preksha* the mind and *pran* go together to stabilize a proper balance. *Sharir preksha* increases the capacity of the immunity power. Faith in the soul / consciousness is produced. Proper circulation of blood, right functioning of digestive system, removal of obstacles to nervous system are some of the important achievements of *Sharir preksha*.

13.9 Questions

Essay

1. Deliberating from scientific viewpoint/ perspective the systems of the human body, describe the blood circulation system graphically.

Short Notes

1. How many types of bodies are there from spiritual viewpoint /perspective ? Describe shortly.
2. Name the endocrine glands and describe any one of them.

Objective questions

1. What is the basic unit of the body?
2. Enumerate main parts of the central nervous system.
3. Which are the two parts of the autonomic nervous system?
4. What is the result of the union of glucose and oxygen?
5. Control and coordination of all the activities are done by _____ .
6. By means of which body the soul enters from one body into another body?
7. What are the main functions of nervous system and endocrine system?
8. When is tension created?
9. What is the main function of blood-circulation system?

LESSON—14

Chaitanya Kendra Preksha : Purpose, Spiritual and Scientific Aspect, Accomplishment and Procedure

Structure

14.1 Purpose

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14.3 Perception of psychic-centre: Spiritual view point :

- 14.2.1 Our dual existence
- 14.2.2 Ayurveda and acupuncture
- 14.2.3 Knowledge centers and desire centers
- 14.2.4 Leshya and psychic-centres
- 14.2.5 Electro-magnetic area
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- 14.3.1 Internal discharge gland system
- 14.3.2 Psychic centers and gland system
- 14.3.3 What is the source of character?
- 14.3.4 Character relates to gland system
- 14.3.5 Character and emotions
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14.4 Process of psychic-centre *preksha*

- 14.4.1 Power-point
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- 14.4.5 Purity-point
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- 14.4.9 Visual centre
- 14.4.10 Intuition center
- 14.4.11 Centre of light
- 14.4.12 Peace center
- 14.4.13 Knowledge center

14.5 Questions

14.1 Purpose

Dear student,

An important experiment of Preksha is perception of Psychic Centre. This is a unique experiment of Acharya Mahapragya which has been quite successful. We can feel unprecedented changes in our life through this experiment. In this lesson we discuss about (Chetanya Kendra Preksha) in brief.

14.2 Preface

The ultimate aim / goal of all the ancient and modern *sadhana* systems prevailing in Bharat is attaining *moksha*. The means to attain *moksha* is body. The main purpose of *sharir-preksha* in Preksha Meditation system is to make

chitta subtle and expert. *Sharir-preksha* is helpful in organised processing of the systems of the body. Right and proper training in *sharir-preksha* can take you in the direction of good health and success.

14.3 Perception of psychic-centre: Spiritual view point :

Psychical perception is the practice of self-meeting. It is necessary to understand our body and soul to know about this practice. We cannot perform this experiment well till we know well about both. Our soul is active and the body is inactive – We obtain actual benefit of this perception by understanding their relations.

14.2.1 Our dual existence : Our spiritual (*atmavadi*) philosophy makes us have a feel of this truth that our existence is dual – It is a combination of two elements. One is the conscious living element and the other is the subconscious physical element. This duality exists till the time the consciousness does not get the purest form. In dual condition the feeling of pain and practical taste is not sufficient for the gross body, but a subtle body is also expected. Our structure of individuality is very complicated. The whole structure forms like this. In the center is the whole individuality, the awareness elements, material soul or the original soul. At the outer side of this center there is a subtle body, which produces circle of passion. The vibration which comes from the center of awareness-elements comes outside by crossing the astrigent system. That is called the *Adhayavasaya* (primodrives) It works actively alongwith the gross, subtle astral body.

Thus that which awakens our conscience and intelligence and gives us the capacity to rule on it controls our original emotions, bestial surge and sensuality, is our subtle conscious soul.

14.2.2 Ayurveda and acupuncture : In Bhagwati Sutra it has been said – *savvenam save*. Our soul has countless abodes. They are all perception-centres. In some special places the sharpness of electro-magnetic area is more than other places. Our mind, senses and internal discharge glands are some such type of centers. In ayurvedic language awareness points are called vitals. Ayurvedacharyas have talked about 105–107 such vitals. In these vitals breath is centralized. These are the secret points. Here the awareness is expressed in a special way. There is great similarity from the point of view of place and importance between the psychic centers of *Preksha Dhyana* and vitals of ayurveda.

Acupuncture doctors have discovered about 700 centres in our body, which after stimulating by a needle can be used for treatment of many diseases. Many incurable diseases are treated. In acupuncture and acupressure it is believed that the points which are there in our mind are also there in our thumb. These points are inter-connected. Thus vitals, acupuncture points and internal-discharge glands are all connected and affected by psychic centers.

Psychic-centres activate all the organs. They direct the senses and also direct the mind. The main part of meditation is balancing all the actions. This work can be done by observation of psychic centers.

14.2.3 Knowledge centers and desire centers : There are countless psychic centers in our body. By observing them their capability of the extra-sensory perception starts getting expressed. When psychic-centres are pure, then intelligence gets activated. Experiment in observation is practiced for the purity of awareness-centres. In short we can divide all these awareness-centres into two parts: instinct or desire points and knowledge or judgment points. When our mind's journey is on the decline, the pace of heart beat goes up and knowledge and judgment points get active and instinct points get weakened. The need is that we make the journey of the vital energy ascend continuously.

14.2.4 Leshya and psychic-centres : There are many psychic-centres in our body. By chance when violent meditation takes place, *leshya* is impure. In that condition psychic-centres are inactive. *Leshya* is pure where there is reality oriented and pure meditation. In that condition awareness-centres get active. These centers are the sources of expression of our psychic and expression of power. There are two formulas of awakening these:

1. psychic-centres are automatically activated by the feeling of pure *leshya*
2. they also awaken by concentrated attention

Therefore Mahaveer has given the formula of awareness that purified psychic the *leshya* and the psychic center automatically awakens and these psychic-centres also become reasons for a person living such a life. The

mind roams around the latest psychic points which are asleep, then the feeling of black, blue and white lesya reveals. The feeling of glory, brightness and splendour is developed on the waking up of awareness-centres.

In that lust-free condition, effort (subconscious mind) becomes pure. Leshya becomes pure by this effort. Only after its purity a person's mind can change his habits and interests and desires can be given a new direction. Without purification of leshya, not a single step can be taken in the direction of life transformation. An important formula of a person's purification is purification of leshya. The important formula of leshya's purification is – pure effort and the base of pure efforts is – religious and pure meditation. There is a deep relation between meditation and leshya. If meditation is impure, leshya too becomes impure, the whole splendour-circle gets disfigured. When meditation is pure, leshya becomes pure and the splendour-circle (aura) also becomes clear and pure.

14.2.5 Electro-magnetic area : In our gross body there is a subtle body and in the subtle body there is a minute body and in the minute body there is awareness. Awareness does not come outside till it is covered. If we make that lid netted, then awareness can come out. This process of meditation is looking left-right, front-back, in a way it is a process of making the body an electro-magnetic field. If we are able to make our body an electro-magnetic area then the light which is inside can come out filtered. Till the time this is done, awareness remains within and does not come out. This process of sight is the process of making the body electro-magnetic area. When we look at the back, the back portion becomes electro-magnetic. When we look right-left they become the same. When we look in the center it becomes the same. When we look at our whole body the whole body becomes electro-magnetic. Our whole body is made up of psychical-centres. Psychical-centres are all around us. (To know about the details of awareness-centres and supernatural points see MA Previous Vth Paper – Supreme spirit and science Unit 5 Para-psychology and supreme spirit –II Lesson 18: The development of electro-magnetic areas in the body – Psychical centers and implementation – Observing meditation for extra-sensory perception)

14.2.6 The three sources of power : For fostering energy, a search for conscious centers and power boosters is very important. As this search goes ahead, our knowledge of minute body or power of reason increases. Let's first proceed with the gross body. There are three big centers of power in our gross body. One is from the bottom, which is called the power-centre – the lower part of spine or part of anus. The second part is the part of the navel and the third is part of the throat. These are three big power sources in our body. The points up to the throat are power points and those above them are awareness sources. These are the three big centers. Naval point is very important and risky too. All the risks are produced near the naval point. The person whose awareness wanders around the naval point gets entangled into many dangers. Anger, excitement, fear, lust etc all spread in this area which spans our palm. A person engaged in devotion (*sadhna*) cannot go further till he makes the naval point, his power-point, conscious and does not understand it perfectly. For going forward, power is needed. The naval point is a very explosive substance. The practitioner who uses it as an explosive object, gets tremendous power. The person who does not understand this power cannot do anything big. Awareness of glory points is important for attaining something big. We focus our attention on center of glory. But we do that work carefully because it is a dangerous work. According to Acharya Sri Mahapragya we meditate on this for five minutes and when need be for half an hour even but where there is danger, there is need for caution. The person who meditates on centers of glory and naval points, can save himself from danger.

A person who goes forward in this field through books, bears a lot of difficulties. A person came to Acharya Shri and told, 'I have read some books on yoga. I concentrated on naval point because its importance has been emphasized in a lot of books. But as a result of this my anger, my lust have increased and I have got entangled in a number of difficulties.' Acharya Shri replied, 'You have done wrong. You should not have done like this. You did read, but till you know the whole thing, it is not right to implement it. The whole matter should be understood well, then only the risks decrease. If you center on naval point it is dangerous. Alongwith the naval point if attention is paid also on the throat, you will be able to evade all dangers and the power of concentration will increase. But at this point, risks arise alongwith the development of power, desires, fear etc. If we concentrate on the centers of purity then their pressure gets minimized and the power increases. It is necessary for us to understand the rules. Till we not

know the rules, we cannot know about the secrets of our body. If we follow only one thing then it gives rise to problems.'

The second center is part of the anus. The lower part of spine where the spinal cord ends, there is a very thin net of silver strings. It is a source of tremendous power. There is immense power there. The power of breath which is produced around the naval generates power and its storage is done in the power center.

The third center is our purity center. It is a very big source of power. A student of physiology knows that if thyroid gland does not work properly then all other activities of the body get disturbed. Our digestion is not in order. The whole body system gets disturbed when new cells develop and old cells get destroyed.

If thyroid does not work properly then a person either remains too short or becomes very tall. He goes beyond ten feet. It is a very big center of power. After development of these three centers of power our capacity of arousing the awareness points, specific awareness points and physical capacities increases.

14.3 Scientific view point of psychic centers

A person is disturbed because of his habits and conditions. He wants to change himself but he cannot do so. It is important to know where impurity is produced and where it becomes visible before purification of habits and conditions. After understanding this whole process, it becomes easy to purify oneself. According to physiology, the two important parts of human body are the pulse system and the second is gland system. Glands are of two types, with vessels and without vessels. Glands without vessels are penial, pituitary, thyroid, parathyroid, thymus, adrenal and gonads. These are called inner flow glands. Our physical, mental and emotional inclinations are governed by these flows. States are expressed in pulse system. They get into our field of experience and then get down into our behaviour. Likewise, the habits which are produced in the gland system, reach upto the mind, get expressed and come down into our behaviour. So a new word was used in science, neuro-endocrine system, which means the joint functioning of gland system and pulse system. This joint action is our partly aware mind, which also affects the brain. If this joint system is cleansed by awareness point, then we can rid ourselves from unwanted nature and habits and expressions.

14.3.1 Internal discharge gland system : As soon as we accept duality of existence, we would also have to accept that we need a mode of communication between the physical (gross) body and the subtle soul. In other words there should be an internal system through which our subtle awareness element makes its power function and it can control physical elements – bones, flesh and bio-chemicals. But in this system there should be capacity at physical level to produce minute awareness and ability to implement non-materialistic orders at the material level. This internal communication medium is nothing but our internal discharge gland system of our body, which works as a computer or a transformer between the two levels of our existence – minute and gross body. It produces and spreads chemicals like hormones.

14.3.2 Psychic centers and gland system : Philosophers, scientists and doctors unanimously accept that internal discharge glands are deeply related to a person's feelings and mentality. All our conscious actions are operated by gland system, so these glands are called psychic centers.

Dr. M.W. Kapp (M.D.) in his book (*Glands our invisible guardians*) has said, 'The glands which are within us get deformed due to anger, jealousy, fear, quarrel, enmity. Gonads and adrenal are called the points of origin of tendencies. Wherever fear, surge, cruelty, enmity, unconsciousness are produced, they are termed as health centre in *preksha dhyana*. The practice of *preksha dhyana* can purify these centers (points)

There are many glands in our body. The ancient acharyas have called them a circle (chakar). Physiologists today call them glands. In the system of meditation, they are called *chetanya kendra preksha*. Their place and their relation can be known through the chart below:

Psychic centers (Name)**Gland related to (Place)**

- | | |
|--|--------------------------------------|
| 1. Power center – Gonads (Passion glands) | The lower corner of spine |
| 2. Health center – Gonads (Passion glands) | Four fingers below the naval |
| 3. Glory center – Adrenal | Naval |
| 4. Centre of pleasure – Thymus | Near the heart where there is a hole |
| 5. Centre of purity – Thyroid | In the middle of the throat |
| 6. <i>Brahma</i> center – Taste organs | Tongue |
| 7. Centre of breath – Organs of smell | Nose |
| 8. Visual center – Organs of sight | Between the two eyes |
| 9. Acceptance center – Organs of hearing | Between the two ears |
| 10. Philosophy center – Pituitary | Between the eye brows |
| 11. Centre of light – Penial | Middle of the forehead |
| 12. Centre of peace – Hypothalamus | Front part of the head |
| 13. Knowledge center – Neurocartex | Top of the head |

14.3.3 What is the source of character? : Once curiosity developed in a pupil's mind. He went up to *guruji* for solving the problem. He greeted him and said, 'Gurudev! There is a curiosity in my mind-*Kuthcharitramayati, vicharadathwa matte.*

Charitstrotso gyanam, katrmichchami samprati.

Where does character come from? Does it originate from mind or from intelligence? What is the source of character?

Guruji asked, 'Dear, Why did this question arise in your mind? Is there any problem?'

The pupil replied, 'Gurudev, till now I believed that a person's character relates to his views. If his views are good, then character is also good. If they are bad, then character is also bad. There is a doubt in my mind. A person understands things perfectly at the level of thoughts, ideas also become good, when there is a demand internally, internal desires become strong and the dam of ideas breaks. I wonder, what the source of character is. Is it related to our mind or view-point? I want to know about the basic source of character. Guruji said, 'Your question is right. Till the basic source of character is not understood, change in character is not possible. Character is not related to mind because the palace of ideas can be smashed like a palace of glass in a moment with a stone. The situation of thought so delicate that it can not ever become a source of character. The source of character is an internal condition. It is body in action. Good or bad character comes from the body in action:

No matirno vicharashch, charitrasrotra ishyate

Vishudha chetnantastha, charitram janyatyaso

14.3.4 Character relates to gland system : The source of character is very deep. In the field of physiology, it was believed that the mind was supreme and all our actions were directed by the mind. But today it is clear that character does not relate to mind but it relates to gland system. Ideas are produced in the mind but the mind is not affected by it. Anger and forgiveness pride and gentleness, deceit and simplicity, greed and satisfaction, do not relate to mind. Character inferiority and liberality of character are both related to gland system, not to the mind. A persons mind runs fast, he is also intelligent, but he is characterless. That means character does not relate to mind but to the gland system.

14.3.5 Character and emotions : All our emotions are connected to character. All the vibrations come from most subtle body (Karm Sharir) to bioenergy that comes to gross body. Vibrations in the former come from the gross body and they affect the gland system. Pulse system and gland system are the two important system of our body. Although they are connected to each other yet emotions are governed by the gland system.

14.3.6 Emotions and gland system : Internal discharge glands become the main cause of affecting the emotions. The reason is circumstances. Although change in the two is necessary in life, yet we should prefer the purification of internal motives. The manner in which hormones ripening takes place in our subtle body, our whole life circle runs on the basis of that. The discharge of glands and their ripening direct our tendencies. An expert in this while getting into the depths of meditation reaches upto that basic subtle body where secretions are flowing forth due to one's action. The meditator then enters into the deeper recesses and reaches those secretions which flow on their own (voluntarily). In that supreme position of meditation, the meditator controls these conditions by directing the flow of these chemicals towards the pure psychic center. By keeping away from inauspicious and ugly *leshyas* it can enter into auspicious *leshyas*. According to an ancient book when the mind falls on a petal of naval point, the tendency of anger is generated, when it goes on the second and the third petal then respect, wealth and desire get activated and just opposite to this when mind goes on the petals of heart, then state of similarity awakens and knowledge increases. When the mind moves on the knowledge point, then only knowledge capacity can awaken.

In acharya Mahapragya's book, *Manan aur Mulyankan*, it is mentioned that in *hatt yoga* too there is detailed description of discharges (flows). There are many flows in our body. It is said that just as nectar is said to flow from the moon, likewise it is believed that it flows from our head. When we study about gland system we get to know that a particular internal discharge gland hormone affects a particular condition. In Jain philosophy five emotions – *aadyik*, *acupashmik*, *kshayik*, *kshayopashmik* and *parinamik* – have been accepted. Gland flows can be discussed along with these emotions. In *kshayik* emotion, all the emotions become calm. But in *kshayopashmik* emotion some of them they remain calm. the other one rises. When the second is calm, the first one emerges. The rotation of calmness and being evident goes on. The emergence of action also keeps happening and the ripening of action also keeps taking place silently. The flows of internal discharge glands changes according to conditions. The whole process runs; one result passes off then the second result comes to light. The two contradictory temperaments do not come to light together. Feeling of joy and the feeling of grief do not come together. Sleep and wakefulness do not come together. From contradictory tendencies, one emerges and the second becomes dormant. As soon as reason changes, it comes to light and the one which is in light goes into a calmer position. This process goes up to *kshayopashm*. In all our *kshayopashmik* emotions, the wave of results continuously keeps on the run. When a good idea comes up, the bad idea gets suppressed and when the bad idea comes up, the good idea gets suppressed. This rotation continuously goes on. We practice our knowledge. The covered knowledge gets uncovered. As soon as we stop practicing, the cover comes over again. Our internal gland flows keep changing according to the above emotions. In this manner, by psychic-centre meditation we can purify our emotions and can be successful in developing our good individuality.

14.3.7 Solar system and Namaskar Mahamantra : We chant *namo siddhanam* mantra. It is the symbol of the sun. Our body has the sun, the moon, mercury, Jupiter, Venus, Saturn and Rahu and Ketu too. The whole solar system is there in our body. The ancient *hatt yoga acharyas* have called it a circle (chakar). Physiologists today call it mythol. All glands, inner flowing glands – penial, pituitary, thyroid, adrenal – they are all the solar system. In the definition given in *Preksha dhyani*, they are called psychic-centres. This is our inner solar system. The person whose sun is weak his intelligence becomes weak. The person whose Mercury and Jupiter become weak, his judgment power and thinking power also weaken. When inner solar system becomes weak and the horoscope is shown to an astrologer, he says that through this mantra we can make our inner solar system very powerful and can develop our physical and mental strength. When we chant *Namaskar Mahamantra* with complete devotion, there are five psychic centers of chanting. Meditate on mind – *Namo arihantana*. This is our knowledge point – *Namo siddhanam*. Attention is paid on the philosophy center. Between two eyes and two eyebrows – *Namo ayriyanam* i.e. intuition. Meditation is done on the purity center ie on thyroid and middle part of the throat. It is called the throat jewel – *Kathmani Namu Uvajhayanam*. Meditation is done on pleasure centers. The hole near the heart is called bliss point or the (Anahat chakar). *Namo loa savvsahonam* – meditation is done on power-point, which is in the lower corner of the spine and it seems that countless silver wires divide it. Meditation is done there.

14.4 Process of psychic-centre *preksha*

Psychic-centre based *preksha* is the process of psychic in which inert psychic points are activated by *preksha*. Concentrate on every point of heart in awareness-based *preksha*. Feel the vibration of vital force over there. Ensure that deep concentration and complete awareness is maintained. Just see, understand, do *preksha* with *drishta bhav* to be seer or know or . Spread the light of the mind in the whole body from front to back upto the back wall of the psychic. Awaken the inert awareness points by *preksha*. Meditate on every point and feel the vibrations of breath there. Give this advice one or two times in the beginning.

14.4.1 Power-point : Concentrate the on power-points – means lower corner of the back spine. Feel the vibrations of vital energy there. Observe the power-point with full awareness and deep concentration. Ensure that deep concentration and complete awareness is maintained.

14.4.2 Health-centre (point) : Concentrate on the center point of the pavis. Spread light from the front to the back, upto the channel of the spinal cord. Feel the vibrations of vital energy there.

14.4.3 Glory-points : Concentrate on glory-points on the naval. Spread the light of the mind from the front to the back upto the spinal cord. Just as the light of torch spreads in a straight line, likewise spread the light of mind in a straight line. Feel the vibrations of vital energy. Observe with deep concentration and full awareness so that breath automatically gets controlled.

14.4.4 Bliss-points : Concentrate on the pleasure-point near the heart where there is a hole. Spread the light of heart like the light of torch from the front to the back of the spinal and feel the vibrations of breath there. Try to control vital energy in between this process.

14.4.5 Purity-point : Concentrate on the purity-point – middle of the throat. Spread the light of the psyche from front to the back of the spinal cord channels. Feel the vibrations of vitality. Try to control breath in between this process.

14.4.6 Brahma center : Concentrate on the brahma point – the front part of the tongue. Let the tongue be in the middle. Feel the vibrations of vitality there.

14.4.7 Vital energy center : Concentrate on the vital energy point – the front part of the nose. Feel the vibrations of vitality there.

14.4.8 Vigilance centre : Concentrate on vigilance point – on the two ears, on the inner, middle and outer part and all around it. Feel the vibrations of vitality there.

14.4.9 Visual centre : Concentrate on the visual point – between the two eyes. Feel the vibrations of vitality there.

14.4.10 Intuition center : Concentrate on intuition centre – middle of both eyes and eyebrows and then go deep. Spread the light of psyche on this centre. Feel the vibrations of vitality there. Concentrate deeply with full awareness and do *preksha* (observation). Try to control breath in between this process.

14.4.11 Centre of light : Concentrate on the light point – middle of forehead. Take the mind into the deep recesses. Spread the light of the psyche on this centre. Feel the vibrations of vitality there. Try to control breath in between this process.

14.4.12 Peace center : Concentrate on peace center – the front part of the head. Spread the light of the mind in all directions similarly, like the light of an earthen lamp. Take the mind into the deep recesses. Feel the vibrations of vitality there.

14.4.13 Knowledge center : Concentrate on the knowledge centre – the top of the head. Let the tongue be in the middle. Feel the vibrations of vitality there. Spread the light of the mind in all directions similarly, like the light of an earthen lamp. Take the mind into the deep recesses. Feel the vibrations of vitality there.

Now observe all psychic points together. Those who can do it in standing position, may do so.

1. Take the psyche on to the power-point, then go through psyche center, glory center and bliss center etc and bring it back to the power center.

2. Embark upon the journey of the psyche in a circular motion.
3. Rotate the psyche on all psychic points fast. Feel the vibrations of vitality there.

14.5 Questions

Essay type question

1. Describe the scientific view point of psychic *preksha* (observation).

Short answer-type questions

1. Write the process of psychic *preksha* (observation).
2. Describe the concept of psychic-points in ayurveda and acupuncture systems.

Objective type question (Answer in one line)

1. How many psychic-points have been considered in *preksha dhyani*?
2. Is the whole solar system there in our body?
3. Which book has been written by MW Kapp (MD)?
4. Who is the author of the book *Abhamandal*?
5. Upto which extent does our mind normally rotate?
6. Psychic center *preksha* is the _____ of awareness.
7. The source of character is _____
8. Psychic points are the sources of our _____ expression
9. It is necessary for us to understand _____
10. Psychic -centered *preksha* is a _____ of self-interviewing.

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8. *Preksha Dhyani: Prayog Paddati* - Acharya Mahapragya
9. *Preksha Dhyani: Chetanya Kendra Preksha* - Acharya Mahapragya

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Chapter 15: Leshya Dhyan : Purpose, Spiritual and Scientific Aspect, Accomplishment Procedure

Structure

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- 15.2 Preface
- 15.3 Leshya dhyan: Scientific Aspect
 - 15.3.1 World science and colour
 - 15.3.2 Definition of colours
 - 15.3.3 Primary and secondary colours
 - 15.3.4 Functions of colours
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15.1 Purpose

Dear students !

By reading this chapter you would understand the following facts.

1. The scientific aspects of *Leshya Dhyan*
2. You would get to know world science and colour.
3. You would know Primary and Secondary colours.
4. You would understand the function of colours.
5. You would know the components of personality.
6. You would understand *Leshya* and mental healing.
7. You would learn the affect of colours on the neuro-endocrine-system.
8. You would understand the spiritual aspects of *Leshya-dhyan*.
9. You would know the origin of habits.
10. You would learn the colours meditation and emotional change.
11. You would understand the applicability of *Leshya dhyan*.
12. You would know the birth of *Leshya dhyan*.
13. You would get detailed information about colour healing

15.2 Preface

In the Jain Philosophy, gross body is called *audarik* body, subtle body is called *Tejas* (luminous) body and micro subtle body is called *karma*- body luminous (*Tejas*) body controls our emotions, and *Karma* body controls the luminous (*Tejas*) body.

luminous (*Tejas*) body controls the Hypothalamus of the Brain. Hypothalamus has control centres for appetite, sleep etc.

luminous (*Tejas*) body has control over these centres. This system controls the gland system thus, it is a chain of system. A complete reaction takes place in order to change internal discharge and other internal changes. Changes occur when *Lehsya* changes. When the emotions of *Tejo Lehsya Padmaleshya* and *Shukla Lehsya* occur in the mind then *discharge* occurs from the luminous body and comes in our glands. Glands are of two types:

1. Exocrine glands
2. Endocrine glands.

Liver is an Exocrine gland. It know as hormones *Pitta*. Chakras are endocrine glands. They get activated through meditation. Their secretions known as hormones do not go out of the body. They directly mix with the blood and exert its effects. Hence the *juice* of endocrine glands affects our entire body. Therefore, the practice of *Leshya dhyan* has an important applications for behavioral changes and for *Lehsya dhayana*.

15.3 *Leshya dhyan*: Scientific Aspect

When we look beyond the limits of gross body, we see peculiar colours. There exists a ring of colours around us and inside too. Aacharya Shri Mahapragya states on the basis of his/her experience to close the eyes and concentrate on the centre of thought. Within a short span of time you will see dots of colours. Keep your eyes closed and pressed and you will see the light-dots and colour-dots moving in circles. Do *Sarvendriya Sanyam Mudra* (posture for controlling the sensory organs). You would see numerous colours before your eyes. These colours exist in our body. Luminous body is a body of colours. Light and colour are not two but one only. The 49th vibration of light is colour. At one frequency light becomes colour. All the basic colours are there in the rays of the sun. where there is radiation and light, there is colour. Light and colour are co-existent. Our radiating body is a body of light, a body of colour. All the colour are present in it. Colours keep coming in front of our eyes. If one has the foresight (*dirhta*), innocence of eyes, gift of sight, he can on the basis of the coloured dots in front of him get to know the kind

of expression that is getting formed and also the *vritti* that is going to be expressed. On the basis of these colours one can know which kind of atoms are getting activated around us. The entire principle of sound origin works on these points. Through these dots a sound meditation *swar sadhak* gets to know whether it is the earth element, water element or fire element that is going on.

15.3.1 World science and colour

Light is in the form of “wave” and the colour of light is based on its wave-length. Wave-length and frequency of vibration is mutually related to inverse proportion i.e. with the increase in wave-length the frequency of vibration decreases and increases with its decrease. The light of the sun when it passes through a prism seems to get scattered into seven colours due to light *vikshepan* (light-projection).

That row of light is called spectrum. Out of these colours, the wave-length of red colour is the greatest and that of violet colour is the least. In other words the frequency of vibration of red colour is the least and that of the purple light is the greatest. The various colours which are visible in the evident light are according to the frequency of various vibrations or wave length as follows-

Colour	Wave-length	Vibration-frequency
	$A^\circ = 1/1000000 \text{ cm}$	(per second)
Red	7400-6200 A°	4000-5000 billion
Orange	6200-5852 A°	5000-5400 billion
Yellow	5850-5750 A°	5400-5500 billion
Green	5750-5000 A°	5500-6000 billion
Blue	5000-4450 A°	6000-6600 billion
Bluish black	4450-4350 A°	6600-6750 billion
Violet (<i>Bengni</i>)	4350-3900 A°	6750-7600 billion

15.3.2 Definition of colours

According to the famous scientist and Nobel Prize winner Prof. C.V.Raman, the colour of an object which is mislabel to us is that colour of the spectrum of the sunrays which after getting diffused and scattered by the object, reaches our eyes and gets dispersed.

The colour of any object depends on three factors-

1. The nature of falling light.
2. The colour absorbed by the object.
3. The colours of the light rays unabsorbed by the object.

The impact produced by three is the colour of that object..

15.3.3 Primary and secondary colours

Blue, Yellow and Red are primary colours. By mixing these in adequate proportion other colours can be obtained. But by mixing other colours primary colours cannot be obtained. When two colours are mixed to produce a third colour then both the colours are called complement of each other.

Most of the secrets of nature are inscribed in the language of light. These secrets can be unveiled by understanding the directional language of light. It has been proved on the basis of the theory of molecules and of the structure of light that every matter or every type of molecule absorbs only a particular portion of the spectrum of sunlight. On the basis of this, every matter has its own specific position in the spectrum which cannot be shared by any other object. This implies that each molecule is capable of expressing its existence and personality through a special signature. This signature becomes the finger print or blue print of that object or molecules.

15.3.4 Functions of colours

The functions of colours is to create a balance in the body. The person in whose body red and blue colour are in a balanced state, his body is balanced ie it is beautiful and well built.

According to Ayurveda, there are three *Doshas* in our body- *Vata*, *Pitta*, and *Kafa*. Let us consider three colours- Blue, Green and Red.

1. Blue Colour-

Blue colour is very peace giving. It removes the heat and excitement from our body. It is very useful in summer season. All the diseases which are governed by Pitta can be cured by blue colour. Blue colour tells about fanaticism. It abolishes tension, impurity and decay and imparts peace.

2. Green Colour-

It pacifies blood and the nerve. It particularly affects the spleen which forms the white blood cells (WBC). The persons with this colour in the aura work for bringing about peace and social balance in the society. Green colour provides balance and peace to us.

3. Red Colour-

According to Faber Biren, red colour increases blood pressure, heart beat, breathing, perspiration and mental excitement. It increases tension in the muscles causes the eyes to wink. Red colour is the symbol of planet Mars. A person with its impact is strong, active powerful and has leadership qualities.

4. Orange Colour-

It is related to sun and gives energy. It excites emotions. It is useful in paralysis caused due to emotional reasons. People with this colour effect in their demeneour attain purity.

5. Yellow Colour-

According to Faber Biren, pure light yellow colour is indicative of intelligence, wisdom and artistic talent. Yellow colour excites the nerves of the brain, energizes and activate the parts of our body. It is prohibited for emotional and people full of excitement.

6. Indigo Colour-

The effect of this colour in the aura indicates a person's high ambitions and status.

7. Violet Colour-

This colour shows the highest qualities in a person and indicates his spiritual appetite. This colour is useful for hair, eyes, digestion and brain. This colour in the aura shows a person's spirituality, respect, selflessness and pursues him for self introspection. This colour plays a significant role in changing a person's violent habits.

8. White Colour-

When a person purifies his Aura then he attains white colour. This colour is a symbol of spiritual excellence and purity. By meditating upon white colour, we are able to transport our pure determination to the internal world and can develop a form of worship which is more powerful than the worldly form.

Medical science has proved that different colours certainly affect our body system.

When we enter the luminous body then our thinking changes, emotional flow changes. The complete formation of our emotions takes place within the boundaries of our irradiating body or electric body. Our emotions are formed- good or bad- they all are in the boundary of irradiating body. The incidents that take place around the irradiating body arrive on our gross body and affect our gland system and nervous system. Then they are imbibed in our behavior. The study of human nature and behavior cannot be done on the basis of *gland system* or *nervous system*. It can be studied only on the basis of irradiating body emotional system and leshya.

15.3.5 The components of Personality transition.

The uses of *Tejo Leshya*, *Padma Leshya* and *Shukla Leshya*, the aura produced by it and the elements in the aura: all give a glow and form to our personality.

Leshya dhyana is a measuring rod. The measure of a person who performs meditation in social life is his character and behavior. In spite of performing meditation if his character and behaviour do not change, then it implies that his meditation is nothing but a sedative thing. Attainment of peace, joy or satisfaction is not the ultimate aim of meditation. These are just preliminary things. The practical measure of meditation would be that the life character and behavior of person changes. If these changes occur, only then real meditation is attained.

The internal measure of a meditator is the purification of aura. If one's aura has become gentle, *Leshya* has been refined and emotional stream has been purified then it means that he is a meditator. Therefore in *Preksha Dhyana* system, *Leshya dhyana* has a great significance both as a measure and for the purpose of overcoming the obstacles.

15.3.6 Color and Psychology

According to scientists, our whole body system is based on colors. Modern psychologists and scientists have found out that human consciousness, unconsciousness mind and brain are affected most by colors. Color affects the whole personality.

Color and light have a deep effect on the health and behavior of all creatures. Sunlight is the life-giving source for the botanical world. Ancient and modern sciences have both investigated on the subject as to what are the various effects of color on physical body, psychological and sentiment conditions and behavior of human beings and other creatures? 19th Century doctors of color claim that medicines which are prepared through the medium of colored glass or bottles, can cure general diseases like acidity to fatal disease like nervous break down. (Meningitis or nerves of nervous system) etc. These kinds of claim could not be established in that age and they got into disrepute but they have been revived and given the name of 'color-therapy' or 'photobiology' in modern-age. According to the famous nutrition scientist Dr. Richard J. Vurbman of 'Massachusetts Institutes of Technology' America – The most effective element beyond food, which has its effect on physical activities, is light.

It has been known through various experiments that various colors have impact on human blood-pressure, speed of veins and respiration and on the activities of brain and on other biological activities. As a result of this colours are now being used in the treatment of various diseases.

15.3.7 Peace giving Pink color

Mr. Paul Bokunini, who is the director of Health Services of Probationary Department in San Bernardino Country of California (America) says – 'When juvenile delinquent got bent upon doing violence in a frenzy, we would try to control them by torturing and punishing them. Now we keep them in a room, where walls are painted in a special pink colour. We found that those rebellious children left shouting and slept within 10 minutes after getting weary and calm.' In the whole of America approximately 1500 or more hospitals and reformation-homes there is minimum one room with walls painted pink. This pink color is famous by the name 'peace giving pink color'. This is a burning example of the effect of color on the human sentiments.

15.3.8 Leshya and psycho-therapy

Centers of consciousness like *Muladhara* (power points) and *Aagya chakra* (intuition-points) awaken by meditating on red-color. *Anahat chakra* (pleasure point) awakens by mediation of yellow color. By meditating on white color, (*inner light point*) *Vishuddhi chakra* (purified points), *Manipoor chakara* (splendorous point) and *Sahasrasara chakra* (knowledge point) awaken.

White color is cool in property. It never creates any barrier in the way to body of life-elements and force, which comes from sunlight. Red color increases heat. For a person who has low blood pressure, this color is beneficial. But for a person whose knowledge elements are weak, this is not beneficial. Those who get tired early and remain depressed, this color is very useful for such persons. Yellow color also has the property of increasing heat. That awakens knowledge points and keeps them healthy. Black color attracts the rays of sun. Blue color has cool property. This gives vital power. It has electric power. This is nutrient and peace giving color.

The color of the sun is white like mercury, the color of moon is bright like silver, the color of Mars is red like bronze, the color of Mercury is green, color of Jupiter is yellow like gold, and Venus is of blue color. Saturn's color

is sky blue; the color of *Rahu* (an Indian traditional foe) is black and that of *Ketu* is indigo. Their beam put different effects if the beams of the sun are soft. If the sun light is mixed with mercury etc., then that has different kinds of effect.

This is just an indicative instruction of the property and effect of colors. Every color has many synonyms and every synonym has different properties and effects. Various psychological problems can be solved by delicate sentiments, aim and color selection.

15.3.9 Blue and Ultra Violet Color

Every year thousands of children are born premature. Such children become victims of fatal jaundice disease. These children were earlier cured through blood transmission from outside. But they are being cured through both blue light beams instead of blood transmission.

Russia has been considered a leader in the field of light-biology. According to their scientists if the labourers of coal mines are given a bath of ultra-violet waves, then they can be saved from the disease named 'black lungs'. Mr. Faber Barren is a color-expert and has written many books on the subject of color and he is considered an authority on this subject. According to Barren if lights in the rooms are put along with ultra-violet lights, it makes the development of students faster, their work capacity increases and there is an increase in their marks and diseases like cold, sinus get lesser.

15.3.10 Effect of color on Psycho-physical disease

How and why colors affect human diseases – all doctors are not unanimous in their opinion on this subject. Some doctors say that colors do not directly affect the body but they affect the mind. According to them colors create such a psychological condition which cures the body but it should be kept in mind that more than half of the diseases are only psycho-physical.

It is accepted by all doctors and researchers that electro-magnetic waves are a part of a series like 'X-rays' subtle-rays and ultra violet waves which affect human health but they have different opinions about the effect of the whole visible waves. Despite this we have many evidences on the basis of many experiments that light definitely affects our 'internal secretion gland system' and 'nervous system'.

15.3.11 Effect of colors on Nervous-System

The Director of 'American Institute of Bio-social Research' Professor Alexander Sauce believes that electro magnetic energy of color affects hypothalamus in a secret form and is situated in the depth of our pituitary and penal glands and in our brain. According to scientists these elements regulate internal secretion system of our body, which themselves control many basic activities and many sentimental reactions like attack, fear etc. in our body.

Harold Bohalforth, a photo biologist and the president of 'German Academy of Color Science' after conducting some experiments on children of a school gave this report that the same effect of light was seen on two blind student's blood pressure, movement of nerve and speed of respiration, had the same effect on seven children with normal sight. In one of the reports published in a magazine of 'Bio social Research' it has been pointed out that when the wall the color of school rooms was painted royal blue and light blue by changing orange and white color and rainbow colored lights were changed by common lights, then the upper blood-pressure of children came down from 120 to 100. Their behavior became very good from what it was earlier, they became more disciplined and their concentration increased. Bohalforth says further – less quantity of electro-magnetic energy of light affects one and more neuro-transmitter, which from one nerve to another nerve or from nerve to muscle, works to transmit messages and works as a chemical messenger. Some evidence have been found on the basis of experiments that when light falls on the retina of our eyes; it affects the synthesis of melatonin secretion, which is secreted from penal gland. This melatonin hormone is helpful in deciding the production scale of nerve transmission named cerotonin.

15.3.12 Can Aura be seen?

Can aura be seen? Yes, it can be seen properly; but it can not be seen by everyone. One who does the meditation of body stability can only see Aura in that profound state of body abandonment. Aura can also be seen

in sudden deep state of mediation. Sometimes while meditating, it seems that though the body is not there but a statue of the complete body figure is sitting in front of it. Sometimes try to see your hand in darkness. Though the hand would not be visible yet an aura of the hand shape will become visible, complete electrified hand will become visible; the only condition is that darkness should be dense.

During the last few centuries many people have used various kinds of equipments for curing diseases or for measuring health and life giving power by the study of aura. These equipments include normal looking miraculous sticks to just the mere touch of hand, on to expensive machines. In the last few years, in the 'Institute of Neurology' of Government General Hospital of Madras, a group of doctors, whose head was Dr. P. Narendran, developed an instrument to take the photo of 'aura', developing a technique of 'Kirliyan photography' and searched many things through its medium and are still doing so. The same kind of work is also going on in other countries.

The work report of Kirliyan couple inspired Dr. Narendran to work in this field in 1934. Dr. Narendran and his companion doctor and technicians developed the above-mentioned equipment. Through this instrument a photo of the finger of an ailing person's aura is taken by placing the finger on a plate, so that anyone can see it. This aura is transformed into light-waves and can be traced on a photographic paper through an instrument similar to a camera. The ailing person does not require any preparation for this, nor any kind of rays are telecasted during the recording.

15.3.13 Colour and Diseases of Aura

Dr. Narendran says that the 'aura which comes out from living beings is neither heat nor sound. It is just like waves but definitely there are variations in the aura of a healthy and an unhealthy person, a dead person or one who is alive, vital and non-living objects.'

Aura has various colors- red, green, yellow- violet and blue. It does not have white and black. Presently the study is confined to the front part of the fingers' aura. In the last three years (1981-1984) Dr. Narendran's group studied 932 patients; in them there were patients of nervous disorder, stomach diseases patients and patients of gynecology. Patients of different types of nervous disorder have a definite structure of aura. The diseases which are included in this are hysteria, *sutran* disease, brain tumors, face paralysis etc. Prophecies can be made before any disease with the help of this machine. This instrument can prove very useful from this point of view. Especially knowledge of diseases like cancer, can be obtained in advance and then its cure will become possible.

15.3.14 Research in Aura in Foreign

Dr. Narendran has told that the knowledge of aura is being used in agricultural work in the Soviet Union. Scientists study the basis of sickness of leaves on the basis of aura and make prophecies about the diseases.

On the other hand in America, this is being used in the study of extra sensory knowledge. Following is the description of the colors which can be seen in the aura-

- | | |
|--|-------------------------------|
| 1. Golden color | - Spirituality |
| 2. Light blue or blue & blood colors | - power to eradicate diseases |
| 3. Pink | - love, affection |
| 4. Red | - desire, wrath |
| 5. Green | - intellectuality |
| 6. Brown or dark dust colored | - disease infliction |
| 7. <i>Murjhaya</i> (dry) or <i>nistej</i> (dull color) | - coming nearer to death. |

15.3.15 Experiments to solve problems

Try to do a small experiment to solve problems. Whenever there is any problem, sit in peace in *Kayotsarg mudra*, calm breath, calm body, loose muscles, and complete abandonment of work. Do this for ten minutes. Or meditate on yellow color in brain, meditate 'Padam Leshya' or concentrate on yellow color for 10 minutes by closing the eyes. Or concentrate on red color in pleasure point. It would seem that problems are getting solved

without really solving them. Solution will come automatically.

15.4 Leshyadhyaan: Spiritual point of view

Meaning of Leshya is atomic splendor, radiance or shadow. The results of creature influenced by *chaaya-pudgal* are also called '*leshya*'. In ancient literature, the meaning of '*leshya*' is found in these three meanings – body color, atomic splendor and self Aatam-parinam (selfstates) through its influence. Body, color and atomic splendor is '*Dravya leshya*' (liquid form of leshya) and Aatam-parinam (selfstates) is called '*Bhaav-leshya*' (emotions of leshya).

Atomic splendor or radiance is another name of 'karma-leshya' (specific form of leshya) and sixth form (karms) is called now Karma (structure deciding Karma) in name. Its related to body constructing *pudgal*. One of its features is '*Shareer-naamkarma*'. One section of these '*Shareer-naamkarma*' *pudals* is called '*karma leshya*'. The various definitions of leshya are–

1. Yoga expression (yog parinam)
2. *Kashayodaya Ranjyt Yoga Pravarti* (emotion colored Yoga tendency)
3. *Karma Nishyand*
4. Like *Kaarman* body without emerged matter from karmic aggregates

According to these spiritual definitions leshya has a relation with creature and karm *pudgals*, state of karm accomplishes and the (karm) rises. So in this way leshya is connected to the purification and non-purification of soul.

From the perception of effectiveness both traditions are achievable.

1. Effect of *Paudgalik* leshya on spiritual states (Aatamic-parinam)
2. Effect of spiritual states on leshya.

"Krishnadidravasyaachiviyat, parinaamoyamatamanah.

Sfiksitya tatravayam leshyach shobdah pravartate."

The sound of this famous quotation is- Krishna (Black color) art is like *leshya-pudgal*, and likewise the psychological results are also the same. It also results spiritually. A person who is engaged in five *aasaltrav* results in Krishna leshya: That means its atomic radiance is black. Whatever color we adopt, our expressions, behavior, conduct etc. transforms according to that color. Whatever color comes in front of a crystal, the crystal reflects the same color. Crystal does not have any color of its own. In the same way spiritual states also do not have any color of their own. Whatever results come in front of any atoms, its results too are the same. These results are our sentimental leshya.

The symptom and work, which are described in *Manuscripts* about '*Satva*' '*Rajas*' and '*Tamas*' (These are the three characters or dispositions assigned by the Hindus to human mind: the first is '*satva*' = benevolence', the second is '*rajas*' = love of sensual pleasure' and third is '*tamas*' = promptitude to the vindictive passions. These are comparable to the symptoms of leshya.

15.4.1 Leshya: An Institute of Color

We have astringent system (*kashaya tantra*) inside. Whatever goes inside becomes colorful. And whatever comes outside that is also colored.

A person who has violence, untruthfulness, wrath, ego, fraud etc. in his behavior, such kind of a person gets attracted towards atoms of dirty colors like black, blue etc. The system of *Leshya* carries them to astringent. When maturity (*vipak*) comes in, all these atoms get colored by astringent and come out through the medium of *leshya*. And they enter in various internal secretion glands and express various kinds of habits and passions. In this way all the work of contact sources is in the hands of *leshya* system.

Colours influence the mind the most. Our whole life system works on the basis of these colors. Today psychologists and scientists have explored that the element which affects our inner mind-subconscious mind and

brain the most is color. Not only our life but our death is also related to colors. Our rebirth is also related to colors.

15.4.2 Place of Origin of Conditions

The powerful system which produces conditions, expressions or habits etc. is *leshya* system. Habits can not be transformed until this system gets purified. Purification of *leshya* system is very important. In order to understand the process of its purification, it is very necessary to understand the place of origin and appearance of impurity. If we understand this system, then the purification will become easy to understand.

We should think and compare from three points of view – Modern science point of view, *Yoga*-scripture point of view and from the point of view of the principles of *leshya*.

According to the point of view of modern science the dwelling place of passion/ lust (*kama vasna*) is 'Gonads', where passions originate. The place of other conditions is adrenal glands, where fear, impulse, bad feelings etc take place.

There are three circles (*charkas*) in the language of *Yoga*-scripture where conditions take birth. These are hypo gastric plexus (*swadhishtan*) *chakra*, ganglion (*Manipur*) *chakra* and unhurt (*anahat*) *chakra*.

From the point of view of the principle of *leshya*, the following are the result of blue-*leshya* – continuity, wickedness, cruelty, atrocity, allusion, shamelessness, passion, tension, greed. Results of grey *leshya* are – crookedness = behaving crookedly, psychology to cover up self-guilt, expression of possession, false perception, habit to know the meaning of unpleasant words of others.

According to a comparative point of view the three *leshya*s from a scientific point of view, *Yoga*-scripture point of view, the point of view of *leshya* principle and the 3 *chakra* from the point of view of *Yoga* scripture and the adrenal and gonads glands, all have the same function. The principle of *leshya* believes that all our habits take birth in three *leshya*. *Yoga* scripture believes that all habits take origin in three *charkas* and according to science all these habits take birth in two glands. Therefore all these descriptions have amazing similarities. This fact is now clear that all bad habits take birth from near the belly, till naval or till the heart. They have just this much of place. It will be easier to understand the transform process after understanding this truth.

15.4.3 Meditation of colors and transformation of emotions

One who meditates on bright colors, concentrates on his inner personality. Habits, which come from black, blue, grey *leshya*, come to an end through radiant red color of *Tejo-leshya*. The color of *Padam-leshya* is yellow. This is a very powerful color. This is heat-producing color. Red color also produces heat. The whole process of reversal is the process of increasing heat. Heat increases in *tejo leshya* and even in *padam leshya* and when this heat increases with full intensity, then, this heat is abated by *Shukla-leshya* and salvation occurs only then.

Yellow color has the capability to make the mind happy, increase the power to perceive, make the brain and nervous system powerful. If we concentrate on yellow color on heart points, view points, brain points and purification points then all habits made out of dark colors move to disruption and new habits start originating. Experiment of *leshyaadhyas* is a very important one. This is a unique experiment of Jain meditation therapy.

When vibrations of *padam-leshya* awaken, yellow colored atom vibrations originate, there a person achieves indescribability. Such a person attains so sharp a purity of understanding, intellect and knowledge points that he can not achieve them through the study of thousands of scripture. Man achieves such an insight that he becomes capable of solving problems immediately.

15.4.4 Emotional Stream, *leshya* and Aura

(Man is neither a soul in purified meaning nor an inanimate object in purified sense. He is a compound product of consciousness and object. Symptom of soul is consciousness and symptom of an object is color, smell, liquid and touch. Human aura is made up of two compound radiation, one is energy radiation of life giving energy by consciousness and the second is radiation of electromagnetic energy through materialistic body. The base of living energy radiation is man's emotional stream. Emotions are conscious and aura is materialistic, still emotions and aura

have a deep affinity. Aura represents our emotions. From this point of view, aura can be explained through emotions and emotions can be explained through aura. Aura is not made of just one color. It is a mixture of various colors because they are made on the basis of *leshya*. Color of *leshya* depends on the emotions of a person. Prominence of emotions is decided by the color of *leshya*.

Our mental thoughts and physical gestures are operated and indicated according to our emotional stream. Possibilities of wrath increase in a person who lives in the posture of wrath. It becomes easier for a person who lives in the posture of forgiveness to go in the consciousness of forgiveness.

15.5 Motive/ Purpose

15.5.1 Discovery of truth

A question may simply arise in the mind of a meditator – Why meditation? This is a natural question that why to leave mentality and why to adopt final emancipation? If we understand mentality properly and also final emancipation then this question can merge that if there is slight illusion then we also get ourselves misled from meditation.

For paddling the boat of life and to drive the boat of life we have mentality and to attain the truth of life we have final emancipation. Only one who does final emancipation can embark upon the journey of life smoothly but they can not achieve the truth of life. Final emancipation is the means to the journey of life. It's not the end. If we don't have a proper balance of mentality and final emancipation in us, then man accepts mentality to be an end and a great illusion enters in life. To erase this illusion and to achieve this truth practice and meditation are very necessary.

15.5.2 Experience of independent authority of consciousness

Just because scientific discoveries are going on through equipments, instruments and other materialistic mediums; therefore, they will reach only up to the material/ objects (*padarth*). It can not reach till the soul. Consciousness authority does not become its subject, therefore, the independent authority of consciousness has still not been accepted by the scientific world. Due to that unacceptance we think the usefulness of meditation is just to reduce tension and keep the body healthy. It is true that meditation reduces physical, mental and emotional tensions; it reforms body, balances blood pressure but the only motive of meditation is not just to keep the body active and healthy. Though physical health is not less precious and one aim of meditation is physical health, but the most precious motive is the 'knowledge of self existence'. Till a person acknowledges his own existence, he can not put an end to his sorrows. The only medium to end the sorrows is attainment of truth and existence.

15.5.3 Awakening of Insight

Meaning of insight is to be free from the feeling of lovability and non-lovability. Insight, complete sight, competency, truth all are the same. We are doing meditation so that we know our existence, know the knower, understand the visible and may experience whatever has gone behind the curtain. A scientist can not understand it but a practitioner of meditation can do so. All rules of meditation are ways to reach the knower. Practitioner moves by cleansing all vibration, leaving all experienced forms and achieves the known form. Wherever just the topic of understanding comes in, there vibrations, insight and knowledge get their purification.

15.5.4 Reality of Experience

The famous scientist Dr. Erwin Shrodinger says that 'Today scientists are entangled in the question as to what is the root atom of an object. But this is not an important question. This should be the greatest challenge in front of science that whether there is conscious authority or not and the root of object is conscious or unconscious. Presently many views have become clear on the subject of matter/ object; but still the subject of consciousness is a great confusion not only among the scientists but also among the religious people. Today religious people want to solve the question of soul through the medium of scriptures, want to incorporate them by arguments and want to understand the soul through eloquence. How paradoxical it is that on the one side it is said that the soul is the truth coming out of argument, is non-stop and can not be explained in words. But on the other side we want to attain it through argument, proper step and by words.

The only way to know the consciousness is self-experience, purification of self-vibration and emancipation. It is desirable for the practitioner of meditation that he himself searches the soul. Scripture have written that the

existence of soul is a verbal fact and concept. We did the experiment of meditation, awakened our inner-consciousness, did face to face perception and then we came to know about the existence of soul. Then it becomes the reality of practitioner and the reality of his experience. We can reach up to the truth of experience only through meditation. There is no other medium except meditation that carries us to the reality of experience by detaching us from verbal reality.

15.5.5 Transformation of personality

Founders of spirituality have expressed the process of self- purification so beautifully that if we use this process with proper understanding, then transformation of personality would become easier.

By purification of *leshya*, *dharm*a (being correct) can be established in life. When black, blue and *Kapot-leshya* change and *Tejas*, *Padam* and *Shukla-leshya* come down then this transformation occurs. Without purification of *leshya* life can not change.

The whole path of spirituality is the process of transformation. This process has a complete step to practice and one who accepts these steps can definitely transform his *leshya*. He either confiscates or changes *Krishna*, *Neel* and *Kapot leshya* or after changing them he goes into the vibration of *Tejas*, *Padam* and *Shukla Leshya*. Afterreaching there, transformation in behaviour begins automatically. So this the process of our personality transformation and the only medium of it is meditation of *leshya*.

15.5.6 Chemical Changes

The process of 'Chemical Changes' is the total process of self- mortification, *Yoga* and meditation. Due to powerful and heavy food; our body produces toxic-chemicals and stores them. These chemicals generate passions and deformation in our mind. Experiments of self- mortification as *ayambil*, fasting, alternate fasting, five day fasting, eight day fasting – which are elements of *external austerities* bring changes in the internal chemicals of the body. Chemical Changes occurs due to *Aasan- pranayam* and other compound activities. Chemical Changes also take place by experiments of 'self- penance', 'politeness', 'self- study' and 'internal self- mortification'. In modern language the ancient word 'self- penance' is called 'Psycho- evaluation' or 'Self- evaluation'. Old-glands can be opened through purified sentiments. The process of politeness and agelessness brings chemical changes in all kinds of self- penance.

15.5.7 Transformation of Leshya

Main source of chemical changes is meditation. Marvelous changes come in internal chemicals, sentimental institution and in *leshya* through meditation of conscious- centers and *leshyadhyaan*. Glands take out the secretion of intense consequences (*vipak*). When glands get purified through *leshyadhyaan*, *leshyas* become pure and it is then that perseverance gets purified. When perseverance gets its purification then intense consequences of astringent can not dare to come inside and they start getting slower. Slow consequences can not construct intense habits, passions or bad habits.

15.5.8 Purification of Emotional-Stream

Definition of *Leshya* says that root soul (consciousness) is in the centre and around it there is an ocean of astringent ring; which is made of minute body. Consciousness is not impure, it is pure, then why the question of its impurity? Its reason is clear. There is a ring around the ocean of consciousness. This is an ocean of astringent. Now the question which comes to our mind is that when the ocean of astringent is covering the ocean of consciousness, then at that point of time where does the question of purification come from? How will pure perseverance happen? Whatever will come after getting filtered from astringent and after getting mixed with the juice of astringent will only be dirty, unholy and impure. How will it be pure?

Purification of emotions is accomplished by perseverance and purification of perseverance is accomplished through depression of emotions. Slowing down of astringent can be done in two ways. One is when vibrations of conscious come only for knowing something, then impurity of astringent does not connect with them. Perseverance which will be created through will remain pure. *Leshya* will also becomes pure. Vibrations of consciousness come

for only knowing at a time when the emotions of attachment and malevolence do not connect with them. This occurs only through *gyata* (knower), *drashta* (seer) *bhav* (emotions), which is a form of *Preksyadhyaan*.

In the astringent or very subtle body there are only vibrations and waves. There are no emotions, there are also the vibrations of consciousness and astringents. Both have lots of vibrations and waves. For example anger is a form of astringent. Very subtle body has only the waves of anger. When the waves of consciousness meet with the waves of anger, then this produces perseverance of anger. Till that time there are blank waves and no emotions. After getting intense with splendid body, those waves that take the form of emotions become *leshya*. Emotions get their origin after arriving in *leshya* and waves take concrete form. Power and energy transform into objects. The solid forms of waves are emotions and the solid forms of emotions are action. When emotions become action after getting concrete then it gets reflected in gross body.

The slowing process of astringent happens through *leshyadhyaan* and this should be understood by the example of anger. Anger used to be in the form of waves before appearing in the gross body. This is the point when its power will have been weakened. Through concentration of colors and auspicious *leshya* we will have to produce such waves which can destroy anger in that state of *tarangavastha* (waves) weakens its energy, effect and activeness. The waves of anger are also like energy and the waves to destroy them are also in the form of energy.

15.5.9 Setting out in the direction of Nistarang (beyond the wave)

There are three conditions- 1. Bad thought 2. Good thought 3. Without thought (Nirvichar) The best way to come out from bad thinking to good thinking is through *leshyadhyaan*. Thinking can not be moulded without practicing meditation. Emotions of enmity come in the mind due to social-relation. The feeling of harming others thrives in them. The very sight of an unpopular person turns our countenance red. Remembrance of an anti-person vibrates our whole current of thinking. These activities can not be stopped until we do not meditate *shuddhaleshya*. By meditating on intensive red, yellow and white color; we can change internal procedure and through internal procedure of mind, we can again start changing those color. Then we affect from outside to inside and from inside to outside.

To purify internal habits and conditions; the meditation of *Tejoleshya* and *Padamleshya* are required. In order to stop the emerging and invasion of bad thoughts to stop affecting our mind, we have to meditate on *Shuklaleshya*. We have to construct a shell; in order to stop bad thoughts from entering and penetrating our mind. They remain outside and do not come into our mind. If we create a shell of *Tejoleshya* and *Padamleshya*, then we can save ourselves from the attack of bad thoughts which arises from within us. After all that; waves of good thoughts start arising and these waves become quite helpful. These help us to move forward in our spiritual journey. Though *leshya* is itself a wave but to setting out in the direction of *nistarang* (no waves), *leshyadhyaan* is very helpful.

15.6 Accomplishments

15.6.1 Beginning of changes

The color of *Tejoleshya* is just like the rising sun. Red color is the color of creation. The element of red color is fire. Red color is the source of all activities, power, splendor, radiance, perseverance. Red color is our health. Doctors first of all check the number of white blood cells and red-blood cells in our body. Less number of white blood cells is a symbol of illness. Red color has the capacity to take human being from the outer world to the inner world.

When we concentrate on red color of rising sun on our intuition point and when the concentration is focused, then red color appears and becomes visible. After that by experience of this red color, by the vibrating experience of *Tejoleshya* our internal journey begins and changes start occurring in our habits.

15.6.2 Indescribable and unprecedented Pleasure

When vibrations of *Tejoleshya* awake, man experiences indescribable pleasure. A person who has experienced it; can understand it and describe it but cannot tell about it. A person who has never used or concentrated

on *Tejoleshya*, can never understand and imagine that there can be any pleasure beyond this gross body and object. Until he passes from this experiment; he can never know that such kind of indescribable pleasure can exist anywhere. The experienced pleasure is unique in itself. Man thinks - I felt that pleasure is only attainable through object (*padarth*) but today it is being experienced explicitly. The pleasure which is experienced through the awakening of *Tejoleshya* vibrations can never be experienced through any object in life. This illusion breaks and concepts change.

The reality is it that there is no pleasure in objects. We have an electric current inside our body. That becomes the source of pleasure for us. This has been proved through scientific experiments that there is no sensitivity of pleasure without electrical vibrations. The pleasure which we achieve through the consumption of sensuous objects; is attainable through imagination and without any sensuous objects and the same happiness can also be attained through pleasure by producing electrical vibrations. If we produce vibrations by applying electrode on the ear-point or taste-point, then without using any object we can experience the sensitivity of pleasure. Reactions which have their origin in the consumption of object, can also originate by electrical vibrations without any object. Therefore it has been proved that sensitivity of pleasure is conditional with electrical vibrations.

When *tejas leshya* is awakened, then the vibrations of electricity increase considerably and become intense. One who does *preksha dhyān* is experienced.

15.6.3 Jitendriyata (Continence)

When we attract brightening yellow atoms, then state of *Jitendriyata* is created. We can be *Jitendriya*. One who practices *Padamleshya* can become *Jitendriya*.

15.6.4 Shuklaleshya

The color of *Shuklaleshya* is as white as the color of full moon light. White color is the symbol of sanctity, peace, purity and salvation. The heat increased by *Tejoleshya* and *Padamleshya* can be abated by *Shuklaleshya* and we can get salvation. *Shuklaleshya* makes one realize complete peace by calming stimulation, impulse, problems, tension, passion, astringent aggression etc.

15.6.5 Aatam – sakashatkaar (actualization)

The meditator should not think that if vibrations of *Tejoleshya* and *Padamleshya* come in the grip of man, then the journey is over. Its forward journey is still left. There is an element in sensory-consciousness, psychological consciousness and mind consciousness in the body which is away from these consciousness. Its realization is worth adoring for us. The aim of *leshya dhyān* is self-realization, which is attained by concentrating on *shukla leshya*. We will understand the difference between materialistic and spiritual world on arriving at this point.

An important process of self-realization is development of *nirvikalp* consciousness (one having no option).

15.6.6 Unagitating (avyat) Consciousness

This is not an imaginative thing that the world having the importance of non-optional consciousness is some others kind of world in reality. This is real. When this consciousness is awakened then all other non-meditation move away. The very first *sufal* (good result) is awakening of unfailing consciousness. A person who lives a life of non-optional consciousness, lives a unagitating life. There is no element of misery in his consciousness. Any type of adverse environment, horrible circumstances and problem can not cause anguish in that person. He remains knower (*gyata*) not the one who enjoys or uses anything (*bhokta*).

15.6.7 Intelligent Consciousness

Another fruit is that consciousness goes into a state of non-fascination. Then no stupidity happens. There are many many stupidity generating elements in this world. Availability of non-optional consciousness does not make a mind stupid, rather makes the fascination get over.

15.6.8 Reasoning (Vivek) Consciousness

The third fruitful thing is awakening of reasoning Consciousness. Awakening of reasoning Consciousness

develops extra power in the meditator. Then he realizes the clear difference between soul and *pudgal*.

15.6.9 Abandonment (vyutsarg) Consciousness

The fourth fruitful result is when reasoning consciousness becomes strong, then abandonment capacity increases and the power of sacrifices and dispersal develops. Due to Abandonment Consciousness power of sacrifice gets stronger.

This is our destination and goal. As the consciousness develops, we will minimize the options and try to live more in moments of non-optional consciousness, our consciousness will get stronger and the infinite ocean of consciousness will become waveless and rippleless. In that situation we will have the realization of that supreme truth, for which thousands and thousands of people always remain curious.

15.7 Color-Therapy

Color-Therapy is the most natural method of all therapies. It has two main reasons- First reason is that the whole human body is colorful. Every element of body has a different color. Brain, heart, lungs, liver, sleeper, kidney, intestine, bones flesh, bone-marrow, blood etc. have their separate color. Millions of cells of body are colorful. A famous foreign doctor of color therapy even said that 'the whole human body is a lump of color'. If any part of body becomes ill, then color also become imbalanced alongwith the imbalance of chemicals substance'. Color therapy balances those substances and colors and this results in the cure of the disease. Wherever heterogeneous substance produces disease after getting collected in the body, color therapy does not suppress it, rather it throws it out of the body.

The second reason is that every creature depends on sun-light, sun-rays, light, color and temperature for development of his life and physique. This is a universal fact of Natural-Sciences. The sun is worshiped in India as a deity. Some believe it as a deity and some give it the title of god. In Vedic religion it's an ancient custom not to take food without looking at the sun.

When the sun is the base of life and health of living beings, then there is no doubt left in the proper therapy by colours produced by sunlight. Law of nature says that the more natural a treatment, the more effective it will be and the less adverse will be its reaction.

15.7.1 Characteristics of Color-Therapy

Color-therapy is very natural therapy and so it is very easy to follow. The law of nature is that where we have the existence of light; there are power and color. And where we have color; there will be light. Colors have heat, cold and weight.

Dr. Rayban Ember writes that the heat and coldness of colors can be measured. Fill a glass of water and put a thermometer in it, then throw rays in it. Now here red ray of light will display heat and blue rays coldness.

In order to measure the weight of power; take a small weight-scale and throw rays on its pans. The pan will bend in the direction of light. Colours can also be seen by throwing the light of sunrays on a cut out piece of diamond and various cut out pieces of glass.

Jain scriptures believe that there are five root colors- blue, red, black, yellow and white. All other colors are mixture of these colors. This is a true fact. In the rays of the sun three out of seven colors are the root colors and red, yellow and blue and other colors are their mixtures. For example-

1. Orange- This color is a mixture of red and yellow.
2. Green - This color is a mixture of yellow and blue.
3. Violet - This color is a mixture of blue and red.
4. Indigo - This color is a mixture of blue and white.

In this manner hundreds of different colors can be made through a mixture of these five colors.

Seven colors of sun-rays work in the form of seven kinds of medicines. We can divide these seven colors in three groups to make it easier and we have to select one out of three medicines for each disease. There are thousands of medicines in Aaurvedic, Allopathic, Homeopathic and Greek medicinal science. Each disease requires a separate medicine for its cure. This is quite a difficult task. Usually five to seven kinds of medicines and their mixture are used for one disease. The more problematic thing is that one mixture is applicable on many diseases. Sometime mixture of medicine is equally applicable on one disease. This is all due to variation in the property of medicines. Manufacturing and research of various kinds of medicines is also a very complex work.

This therapy is easier and less expensive in comparison to all other medicinal therapies.

One characteristic of this therapy is that its training can be completed in one week whereas a duration of 5 to 7 years is very common in other medicinal courses. From the point of view of non-violence; this therapy is non-violent.

Color therapy is very effective in curing diseases and in the same way it is very useful to calm psychological and emotional diseases. This therapy gives relaxation to many psychological tensions, psychological perplexities etc. This therapy has the capacity to change the sentiments and to destroy the habits of intoxication by concentrating on colors.

15.7.2 Various Uses of Color-Therapy

Seven colors are found in the rays of the sun –

- | | | | |
|----------|------------|------------|-----------|
| 1. Red, | 2. Yellow, | 3. Orange, | 4. Green, |
| 5. Blue, | 6. Indigo | 7. Violet | |

The above seven colors have their own property and effects. Experts can use these seven colors in various diseases but for a normal therapist the use of the following three groups is quite appropriate, because there is a limited difference in the color effects of each group. The groups or the three families are as follows-

1. Red, Yellow and Orange, 2. Green, 3. Blue, Indigo and Violet

Orange color is only used in the first group for the ease of use, green in the second group and blue from the third group. In this way to cure any disease the use of three colors i.e. orange, green and blue is very useful.

15.7.2.1 Nature, Property and Use of Orange-colored medicine

Nature - Heating, Expanding and Stimulating. Its impact is alkaline

15.7.2.2 Property -

1. It is very effective due to the mixture of red and yellow color.
2. Orange medicine only affects the stomach, liver, spleen, kidney and intestine.
3. This color increases blood- transmission.
4. This color keeps muscles healthy and prevents their from shrinking

15.7.2.3 Psychological effect of Orange color

- A - It increases mental power and will-power.
B - It develops intellect and courage.
C - It boosts desires and ego.

15.7.2.4 Use – Beneficial in diseases originating from Phlegm

This color is very useful in Phlegmatic cough, fever, pneumonia, influenza etc. it ends breath agitation, tuberculosis, lung problems, gas problems etc. It is profitable in nerve diseases, nerve emancipation, heart diseases, rheumatism, paralysis, bainta. This helps to set the digestive system in order and increase appetite. It supplies red-blood cells at the time of anemia. It reduces body fat and feebleness. This medicine is very effective in removing problems related to the less menstruation secretion in women.

This increases the quantity of milk in mother's breast. This is beneficial in the diseases of spleen and kidney. This is also beneficial in diseases like tendency to urinate frequently and the problem of bed-wetting in children. This is very effective in removing psychological weakness.

15.8 Nature, Property and Use of the Green colored medicine

15.8.1 Nature-

Neutral, Harmonizing and Eliminating

15.8.2 Property-

1. It is very beneficial due to the mixture of yellow and blue.
2. Green color is natural color; therefore it keeps body and mind pleasant.
3. This color balances lack and abundance of chemical liquid in body.
4. It constructs body-muscles and gives them power.
5. This color gives power to all kinds of nerve-system and brain.
6. Green colored medicine purifies blood and takes all colors of heterogeneous products out of the body.

15.8.3 Psychological effect of Green color

1. It gives peace and happiness to the mind.
2. Produces friendly feelings.
3. Encourages doing holy work
4. Reduces jealousy, malevolence and selfishness.

15.8.4 Use

This is beneficial in viral diseases, fever like typhoid, malaria etc. skin disease like- small-pox, boil, pimple, ringworm, itching etc. This is also very helpful in hernia, indigestion, stomach-ache, etc. eye diseases (eye diseases where green water used to pour down in eyes), diabetes, diseases caused by bilious, dry cough, cold, alsa etc, internal wounds, mole, cancer, gonorrhea etc. head ache nerve-ache, blood-pressure etc.

15.9 Nature, Property and Use of the Blue colored medicine

15.9.1 Nature-

Cooling, Soothing and Contracting. It has acidic effect.

15.9.2 Property-

1. Antiseptic
2. The effect of blue color is mostly on the mouth, throat and the upper part of brain.
3. It removes all kinds of viral swelling.
4. It calms down all kinds of burning sensation.

15.9.3 Psychological effect of Blue color

- A. It removes mental excitement and calms and makes the mind inactive
- B. It gives inspiration of truth, respect and devotion.

15.9.4 Use

This color is basically used on diseases caused by bile. It is helpful in reducing fever and head-ache. It provides relief in burning sensation, on having sunstroke and in internal bleeding. This color is very beneficial in high-blood pressure, loss of sleep, hysteria, mental bewilderment etc.

It is effective in throat disease like tonsils, in gum swelling, tooth ache, pyorrhea, mouth-blister, and wounds and is also very effective in skin diseases.

It gives relaxation in diseases like diarrhoea, dysentery, vomiting, feeling nausea, cholera etc. It is also very useful in insect bite or animal bite and any other poison in body like food poisoning etc.

Blue color removes diseases like excessive bleeding during menstruation course and problem of menorrhagia in women. It removes every kind of swelling in the body. This color works as unfailing medicine in diseases like hysteria, jaundice, excessiveness of thirst etc.

Concentration increases heat and energy. Many problems of body can be solved through this blue color.

If any part of body burns through fire; then by using blue water, blue oil and blue rays; sensation gets calm and all wounds get healed up very early.

15.10 Procedure, quantity and way of administering medicine Procedure of making water-medicine and consuming them

In order to make a required colored medicine, we have to fill drinking water in the same a glass bottle of same color. The medicine will be ready by putting that bottle for 8 hours in sunlight. The bottle should be a bit empty and its lid must be closed. Medicine which we make in this way, can be used till 5-6 days. Shadow of a bottle of articular color should not fall on the bottle of another color.

Sharpness of sunlight prepares water medicine in less time and 2-3 days are required in rainy season.

Orange color medicine should be given between 15 and 30 minutes after taking meals. Green and blue color medicine, should be given when the stomach is empty or one hour before the meal. If we take green color medicine in the morning with empty stomach then its quantity can be 6-8 ounce because this medicine takes out all heterogeneous liquids and purifies our body. It has no adverse reaction.

15.10.1 Quantity of Medicine

The general dose of each colored medicine for a person above 12 years is 2 ounce (i.e. 58.22gm) and children of less than 12 years should be given the dose according to their age. Generally 3 doses per day are proper. In a serious state of disease, we can reduce the amount of dose into half and we can give that dose in a difference of 2 hours.

If the patient has the symptom of more than one disease then daily two medicines are required or we can give two kinds of medicine in the same dose as per requirement. For example if the patient has gas problem and has boils- pimples on body then we can give him green liquid medicine in the morning for blood- purification and for gas problem; he should take orange medicine twice a day after having meals. If the patient has more of gastric problem, then he should take half part of green medicine mixed with orange medicine or one part of one medicine and two parts of another can be mixed up with that as per requirement. The manner in which we make three water-medicines, in the same way three colored sugar medicines are also made. The effect which water-colored-medicine has, the same effect is there of colored sugar-medicine. But the best medicine is colored-liquid medicine. During rainy season, at the non-availability of liquid-medicine, we can use sugar-medicine.

15.10.2 Process and Quantity of making Sugar-medicine

To make the required colored sugar medicine, we need a water bottle of the same color, half of which should be filled with dried sugar of the same color and kept till one month in sunlight. Keep the bottle closed and shake the bottle well daily and keep the bottle clean from its upper side. This colored sugar medicine will be permanent. After 2-3 months if we keep the bottle in sunlight for 4-5 days so that its power can be maintained throughout. The dose of sugar medicine is half small tea-spoon or 2gm. Children should be given its doses according to their age. Time and requirement of sugar medicine is according to the liquid medicine. We can also make this medicine in three different colors.

15.10.3 Procedure of making Oil- medicine for external use

We can prepare the following three color medicine by oil and glycerin for external use, i.e. we can apply this oil-medicine on the upper part of body. In order to prepare this medicine we have to fill-up pure mustard and sesamum oil in orange and green colored bottle and coconut oil in blue colored bottle till it is half. These bottles have to be kept in sunlight continuously for one month. Medicine of glycerin and clarified butter (ghee) is prepared in blue

colored bottle. The bottle should be shaken well daily and it should be cleaned from its upper side. This medicine will be permanent. We have to keep the bottle for 4-5 days in sunlight after 2-3 months.

15.11 Use of Oil and Glycerin medicine

15.11.1 Orange colored oil

We should lightly massage this oil on those parts of the body where pain is common like joint pain, muscle pain, gastric pain, phlegmatic pain, on belly in case of excessive urine passing problem. This medicine is also used if there is excess phlegm in the lungs, chest pain or rib pain, we can also use it on the belly of women if they have lackness of blood-secretion during their menstruation course if they have pain during those days.

15.11.2 Green colored oil

We can massage this oil during the pain of liver, spleen, kidney and intestine.

15.11.3 Blue colored oil

If we apply this oil on any burning place of the body, then this color calms the burning sensation and cures the wounds very soon. This is useful in scabies-itching, boil-pimples, ringworm, axema etc. We should apply this oil on any kind of swelling and elephantitis disease, twice a day. We should apply it on the forehead at the time of severe fever and head-ache. It should be massaged daily on the head; in case of hair fall, early hair whitening, and lost sleep. Massage it lightly on the belly on the condition of burning sensation in urine or its excessiveness, excessive blood-secretion during menstruation course in women. Its application gives quick relief on the biting place of poisonous honey-bee, scorpion etc.

15.11.4 Blue colored glycerin

Blue colored glycerin should be applied by cotton 2-3 times in a day on any kind of wounds, increased tonsils, mouth-blister, gums pain, tooth-ache, pyreia, secretion of blood and pus, septic. If we have ear pain, secretion from ear then pour 2-3 drops of hot oil in the ear twice a day.

15.12 Tri-colored medicine of Air

If we want to make medicine of any color then we have to take an empty bottle and by putting the bottle for 5 minutes in sunlight, we can make the bottle's air of that particular colored medicine. Orange colored medicine is especially beneficial for disease of lungs and respiration. If the patient is unable to take the medicine because of a row of their teeth getting attached or due to any other problem, then the patient can even smell its air by opening the medicine bottle's lid and get relief through it. Blue-colored medicine is very useful for swelling in nose.

15.13 Effect of sun-rays on the water of white bottle

If we keep the drinking water for 4-5 hours in sun light then water will become bacteria-free and full of calcium. If we give this water to drink to a child at a time when the child's tooth is emerging out, then this water releases the pain and makes it convenient for the gums to come out easily. This is also helpful in fractures as it assists in joining the bones.

This water is a kind of light tonic or power generating element. Pure drinking water is unavailable in villages. But if we keep that impure water in a white bottle for 6 hours and give it to drink to anybody then we find that there is a protective capability to fight with infectious diseases. Therefore we can use it at the time of epidemics.

15.14 Direct use of sun-rays: Radiation

Color therapy has a peculiarity in comparison to other therapies. In this therapy all colored glasses or transparent plastics or silophin papers are used to throw sunlight on various body parts and internal limbs. This is called radiation. Problems like lack or abundance of color in specific body part or imbalance of chemicals, liquids etc. can be cured by proper supply of sunlight. In this same way the required liquids or colors can be supplied directly in various parts of body through radiation. Radiation has a direct impact like injection.

According to the principles of radiation three colors can be used in the same way as we use medicines. First of all the decision that the belonging color of the patient and which color has the primacy in patient's body & disease

is required. From this point of view if we use the same color rays on patient through radiation then it will be very beneficial. Orange colored medicine and oil is used in arthritis and red colored rays should be used together on pain parts. Blue-colored medicine and oil is used to reduce acute fever. In the same way we can reduce head fever by throwing blue-colored rays on the head and the patient can get quick relief through it. Green-colored-water medicine is used to cure diseases of eyes by throwing green color rays.

Duration of throwing rays can be 15-20 minutes. We can throw these rays till 30 minutes on solid organs of body but we should not exceed 15 minutes on soft organs. Red-colored rays should not be used for more than 15-20 minutes on the patient who have soft and thin skin because there will be possibility of skin peel off.

When using the radiation we should keep in mind that the organ, on which we are using radiation should be in front of the sun and the sun-rays should fall on that organ, as straight as possible. Rays should not fall vertically or high-low.

According to the principle of this therapy the color of patient's clothes, covering sheets, spreading cloth and favorable color of patient's living-room is very helpful in this therapy.

15.15 Questions

Essay type question

1. Write a meaningful essay on *Leshyadhyaan*.

Short answer type questions

1. Which diseases can be cured through 'Green-colored therapy'?
2. Name the diseases where red-colored medicine is used?

Objective type question (give answer in one line)

1. Which ring is around us?
2. Which light has less vibration frequency?
3. Write the name of Noble-Prize winner, who made an intensive research on the procedure of color?
4. According to what does our whole body-system work on the basis of colors?
5. Which are the primary colors?

(Fill in the blanks)

6. _____ awakens by meditating on yellow color.
7. White color is _____.
8. Pink color is famous by the name _____.
9. One section of *Shareer-naankarama pugals* is called _____.
10. Our _____ is also related to colors.

15.16 References books

1. Color and Human Response – Faber Briten
2. *Chitta aur Mann* – Acharya Mahapragya
3. *Jain Yog* – Acharya Mahapragya
4. *Aabhamandal* – Acharya Mahapragya
5. *Appanam Sharnam Gacchami* – Acharya Mahapragya
6. *Jiyan Vigyan Ki Rooprekha* – Muni Dharmesh
7. *Suraj Kiran Chakra Athva Rang Chikitsa* – Mohanlal Kataria
8. *Suraj Kiran Chikitsa* – Dr. Ajit Mehta

Chapter 16 : Anupreksha : Purpose, Spiritual and Scientific Aspect, Accomplishment and Procedure

Structure

- 16.1 Purpose
- 16.2 Preface
- 16.3 The Meaning Of Anupreksha/ Contemplation
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- 16.7 The Results Of Anupreksha/Contemplation
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- 16.9 Summary
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16.1 Purpose

The following objectives will be achieved through this lesson-

1. We can know the meaning of anupreksha/contemplation
2. We can understand the utility of anupreksha
3. We will understand the scientific basis of anupreksha
4. We will know the spiritual base of anupreksha
5. We will know the consequences of adopting anupreksha
6. We will be familiar with social values like commitment and self-sufficiency.

16.2 Preface

Conduct is the mirror of the individual's personality. Through behaviour we can know the personality of the individual. A virtuous and pleasant personality is indicated by the presence of qualities like pleasantness, innocence, love, kindness etc. The virtues dwell inside but they are manifested outside. Thus it is necessary that certain qualities must exist within and that values must be present inside. From a psychological point of view, the determiner of our own behaviour is the unconscious mind. It has good and bad values and habits lying dormant there. It is also believed that the individual can construct his own set of values. Intricate and complicated habits can be replaced by good habits and values. The psychological treatment refers to many such habits through which the complicated habits of the unconscious have been resolved. Even through meditation and yoga many such problems can be resolved. Meditational yoga has one practice-that of anupreksha. Through this medium, through resolution and suggestion the unconscious can be trained and the complicated habits can be replaced by good values. Suggestion of good values given repeatedly leaves a permanent impact on the mind and habits are determined. From a scientific point of view when a single stimulant is repeated the brain cells are trained. Similarly the nervous system too can be balanced and enriched. Thus through suggestion or feelings chemical changes can be instituted and values can be constructed and personality can be developed. We can understand the various aspects of anupreksha in the following manner.

16.3 The Meaning Of Anupreksha/ Contemplation

The term is made of two words- anu+preksha which means that later and to perceive deeply, to ruminate. Thus the term means that the truths discovered must be ruminated and brooded meaning that the subjects that break the dormancy of the mind must be brooded over and thought over. For instance- when the individual is meditating in a calm and composed state of mind he examines his feelings and then he will know the feelings rising within. This helps him to know what is really inside him, the problems residing within that affects his behaviour. When he knows

this truth then he broods over the solutions to the problem. Then he resolves to get rid of the problem and adopts a positive outlook. This makes a positive change in his behaviour. Thus anupreksha is the process of behavioural change.

16.4 Utility Of Anupreksha/Contemplation

There are the following uses of anupreksha -

16.4.1 To Continuously Think of the Truth

Truth is truth and no matter how much a person may try to deny it cannot be denied. This is applicable even in the context of behaviour. So much is hidden inside the individual and so many traditions are hidden that the behaviour is affected by it. The problem is that the individual does not accept it. And the result is that the individual cannot reach the depth of his problem and seek the right solution. Anupreksha is such an experiment through which the individual can think of the absolute truth. In a state of meditation he can peep inside or through alertness he can be conscious of his inner condition and know his true self. Even if he cannot truly study the behaviour of others, he can understand his inner conditions. This makes it clear that he cannot be a stranger to his feelings. He cannot be unfamiliar to the feelings of anger, jealousy, greed, love, kindness and non-violence etc though he may not express them.

Through anupreksha the individual seeks the truth and moves ahead on that basis. Thus he always thinks of the absolute truth. He cannot seek the truth by denying it and can reach the depth only with the help of truth. Hence anupreksha is the practice of recalling the absolute truth.

16.4.2 Use of Power/Strength

Anupreksha/contemplation uses one's power reservoir rightly. The individual vainly broods and ruminates and wastes his energies by indulging in mere fancies and negative feelings. But if this power is used positively and navigated to meaningful tasks then the path of happiness is strengthened. Hence through anupreksha/contemplation the individual expresses himself through positive feelings and power is used rightly and the confidence level and the resolute will go up. An individual who possesses negative feelings can never experience happiness in his life. Happiness is useful for human life. Thus anupreksha is the medium through which power/energies can be given the right direction and we can enjoy success by navigating power in the right direction. By preventing the wastage of power/energy and by utilizing it well the individual in less time and with less power can experience maximum happiness and contentment.

16.4.3 Purity of Thought

For cleansing of behaviour purity of thought is the major requisite. In its absence the individual may try to lower himself but he will not be successful. Thus through purity of thought the soul and behaviour is cleansed. The inner purity determines the external purity. Through anupreksha purity of thought can be achieved.

16.4.4 Safety from Instincts

The individual is caught up in a vicious circle of instincts, tendencies and repetitions. Instincts rise first which he converts into behaviour and then he repeats it. The thought vibrations in the brain are instincts. These instincts do not let the mind and the brain stable and steady, meaning that they hinder mental concentration. Just as a pebble disturbs a calm, placid water and many waves rise in it so instincts disturb mental concentration. In the absence of mental concentration an individual cannot stay calm and placid. This condition finally takes the form of mental disturbance. The mind is a restless being and this restlessness or wildness hinders the quest for truth. It also gives rise to many instincts that waste energy and also the individual cannot attain his goal. Thus these instincts can be curbed or controlled and thereby lessened. Anupreksha/contemplation is a practice of seeking the truth and we can establish a control on these instincts through anupreksha. Also the unconscious can be trained so that the dormant and the sedimentary instincts can be curbed and the new ones can be prevented. In this manner anupreksha is an important practice of safety over instincts.

16.4.5 Problem Solving Concept

There are so many problems rising in the individual. If he knows how to control them then he can lead a life of happiness. It is said that circumstances are neutral- neither good nor bad. It is the perspective that makes a circumstance a problem. Still we cannot deny the presence of problems in the life of an individual. For instance anger is a problem,

greed is a problem, and so is fear and so are so many things. Apart from gross problems there are so many finer problems. There are so many causes of a problem and its solution lies within. Thus mental and emotional problems can easily be resolved through anupreksha/contemplation. Without fortifying the inner conditions the external conditions cannot be controlled. It means that without strengthening the inner conditions, the external conditions or problems cannot be solved. Thus through anupreksha/contemplation the individual can resolve his mental and emotional problems. To resolve the problem he can train the unconscious with a contradictory feeling. This can help him to be rid of problems.

16.4.6 Attainment of Goal

To lead a successful life a goal must be constructed and when this goal is attained it gives immense happiness and contentment and also the motive to move ahead in life. The exercise of anupreksha also helps in attaining the goal. Through anupreksha we can take the feeling to a subconscious level and when this is repeatedly done the feeling takes on a tangible form and the individual can attain his goal when the time comes. The goal might be value construction or problem resolution or spiritual development. Thus through anupreksha/contemplation the individual can attain his goal.

Thus it is clear that anupreksha has not a single but multiple uses through which the individual can make his life happy and contented. It is said that perception determines the creation. Thus through anupreksha the individual relates to positive feelings, positive thinking and positive vision and he becomes what he seeks to become.

16.3 The Scientific Base of Anupreksha Contemplation

We can explain the scientific base of anupreksha through the following points-

16.3.1 Theureptical System

There are so many desires that are never fulfilled. And when these are suppressed they descend into the subconscious and re-emerge in a distorted manner which disintegrates the personality. It also happens that suppressed desires re-invent themselves as dreams. The individual fulfills his desires in the dreams. Thus suppressed desires and customs affect the behaviour. Because of numerous psychological problems these are buried in the subconscious. Psychological theories say that repeated emotions become permanently imprinted and become a part of character. Hence the behaviour is also affected. Thus through anupreksha these passions can be permanently erased and deleted.

16.3.2 Suggestion Theory

Freud, the great psychologist found solutions to many psychological problems through hypnotism. He hypnotised many mentally ill patients and through suggestion in the subconscious state cured them. Hypnotism is a theory that takes the patients to an artificial state of sleep. After that the related illness and problem is cured when the suggestion of cure is repeatedly given to the patient. This task is done by the one who hypnotises and the individual is hypnotised through suggestions. The psychologist gets in touch with the patient in a state of artificial sleep and resolves his problems. Thus Freud through suggestions resolved many problems of the subconscious. Jung, another famous psychologist gave another theory of auto-suggestion to cure the patient when he suggests cure to himself.

The use of anupreksha/contemplation is a system of suggestion and auto-suggestion. Through anupreksha/contemplation the feeling is repeatedly taken to the subconscious level and trained. This helps in transforming behaviour and resolving the problem. In anupreksha the practice is through others and the individual too does some exercises. Whether the suggestion is given through others or by the self, in both conditions the one who adopts it becomes aware of feeling. It means that he adopts. If he does not accept the suggestion then there is no justification for giving the suggestion. Till the individual accepts the suggestion at a deeper level however many efforts he makes, he cannot be successful. The exercises in meditation-yoga are not a magic or a miracle which will deliver results without any effort. For this the individual must accept it with faith and, practice is necessary. Thus anupreksha is an important practice of suggestion and auto-suggestion. The individual through positive feelings repeatedly suggests health and happiness. In practice it is generally seen that any task that an individual repeats becomes a part of his behaviour. Every cell in us is a living organism. Thus the manner in which it is instructed or made to function is imitated. Thus from a scientific viewpoint too in the suggestion therapy those cells are trained that determine our behaviour. Thus the practice of anupreksha is useful for positive change from a scientific and psychological point of view.

16.3.3 Belief/Faith Theory

Another prevalent theory is faith/belief therapy. This practice is prevalent not merely in India but also in the western countries. This practice stresses that the faith of an individual is most important. When this faith is constructed in the individual then illnesses become a mere coincidence and what is coincidental can surely be eradicated. Then the individual without external aids can be free of the illness and unhappiness. His sensitivity to sadness gets over. This therapy of cure through faith is the re-affirmation of faith through suggestion and auto-hypnotism. If the individual through suggestion impresses upon himself through change, faith can be re-instated. Thus whatever the therapy, with determination and will-power the individual will be successful. All this mainly proves that it is the feeling that cures the individual. Feeling does not indicate thinking in a particular way but also controlling the cells. As we have already stated the cells merely follow the suggestions given to them. Thus through feeling the neurons can be trained to do the desired thing. For a cerebral cleansing the use of emotions is necessary. This helps to replace old traditions with the new ones. The same feeling when repeated can create sound waves. These sound waves recreate similar sound waves in the cosmos which radiate positive energy. Thus the practitioner always benefits positively.

Thus it is clear that anupreksha/contemplation is not merely meditation or passivity in the physical sense but the process of inner transformation. It is the process of training every living cell. All our activities are directed by an important mechanism- the brain. Through positive suggestions the brain can bring the desired changes. When the same stimulant is repeated certain chemical changes occur in the body. Thus through pleasant suggestions inner discharges can be affected. The discharge determines the emotions and the emotions determine the discharge. If pleasant feelings or positive suggestions are used then happiness is created and through regularity of practice there can be permanent changes.

16.4 The Spiritual Perspective of Anupreksha/Contemplation

The spiritual base of anupreksha can be understood in the following manner-

16.4.1 Process of Seeking the Truth

Anupreksha/contemplation is the process of seeking the truth. It is the quest for absolute truth which is submerged in the subconscious. Truth is wide and extensive and the individual knows just a small bit. Sometimes it happens that through ignorance and a wrong perspective the individual cannot know the truth. In such a situation the path of progress is blocked. Anupreksha/contemplation is such an experiment that the individual uses to know the truth within. It is true that through experience truth is manifest. Anupreksha considers the consequences of truth and through positive feeling the truth becomes apparent. In a state of meditation while meditating on truth the individual reaches a point where the origin of the problem lies. It is not enough to know the truth at a surface level. For this it is necessary to experience the depth. Thus through anupreksha/contemplation the truth can be sought and we can touch the depths of the subconscious. The truth is manifest there. The confrontation with truth is the solution to untruth and to other problems.

16.4.2 Process of Relieving Dormancy

The individual is dormant or not awake spiritually. This is a complicated problem. Acharya Mahapragya says that folly is the absence of knowledge, comprehension/understanding but dormancy means deliberately committing a mistake. It is clear that the foolish can be chastised or told but to teach those who deliberately commit a folly is difficult. The foolish might agree but those who deliberately commit a mistake may not necessarily agree. Thus dormancy is more dangerous than folly. It binds the individual in its grip and the individual is not able to do a pleasant task.

16.4.3 The Process of Self-Study

Anupreksha/contemplation is a process of self-study where a single feeling is repeatedly chanted. There are repeated sessions of thought and broodings on minor thoughts. Thus by self-study or the study of the self we mean examining the good or bad feelings that rise within and which have to be eradicated. In self-study the individual scrutinizes his own self. Without this scrutiny the truth can never be attained. Self-examination is so important for emotional and mental problems and also for spiritual development. Thus for a regular development we cannot deny self-examination. Many a times we do not know ourselves. Then self-study is the process of introspecting and studying the self. And anupreksha becomes an aid in this and through this the individual can increase his powers and be rid of his negative tendencies.

16.4 Utility Of Anupreksha/Contemplation

By focusing on the feelings we also develop the capacity to increase our capacity to meditate. Through practice mental concentration can develop. Through mental concentration the individual can know deep truths. Through anupreksha too the individual practices different types of emotions to increase his capacity to meditate. These emotions are-sense of knowledge, perception, of character, the feeling of detachment.

1. The sense of knowledge means being free of passions and malice and also attachment to material things and further to know things in a neutral frame of mind.
2. The sense of perception involves perceiving things in a neutral state free of passions and emotions and attachment.
3. The sense of character involves practicing a conduct free of passion and malice and attachment.
4. Feeling of detachment involves the practice of non-attachment, non-aspiration and less spending.

It means that through knowledge, perception, character and detachment the individual goes into a state of mediation. This helps in developing the capacity to meditate and attain spiritual contentment. To ensure that values are not locked inside the consciousness and that there is no attachment to the various experiences in meditation it is necessary to practice unity, impermanence, unprotective and worldly anupreksha. These worldly anupreksha help the individual to know the absolute truth and also ensures that the one who meditates does not get stuck up in the middle and that he moves on.

The above-mentioned discussion makes it clear that anupreksha is an important practice of spiritual development. It helps in breeding new traditions and values while the old treasure of values are embedded in them. It also integrates the emotional process of distress, affliction and attainment. Knowledge involves a state of awakening and alertness every minute and being a witness to each and every transformation to know the inner experiences. Thus anupreksha is a useful practice from a spiritual point of view.

16.5 The Scientific Basis Of Anupreksha/Contemplation

The following results of anupreksha are seen-

Cleansing the Mind

Anupreksha is an exercise of cleansing the mind and by doing this the mind is purged and cleansed and there is no dormancy in it or any type of impurity. The basic aim of preksha meditation is to cleanse the mind or the feelings. And anupreksha is one of the exercises of preksha meditation. Thus it is also helpful in the process of cleansing the mind and the mind is impure when deformities cloud it. When the deformities are buried inside consciousness the emotions become impure and when the emotions become impure the entire behaviour or the whole personality disintegrates. The basis of behaviour is emotion or feeling and when these become impure neither the problems are resolved nor spiritual development is possible. Thus the personality can be developed only by making the mind pure. There are many emotions in anupreksha that are helpful in making the mind pure and it also aids the individual in becoming cleansed by helping him to confront his problems through a contradictory emotion. For instance the feeling of brutality or cruelty can be countered with the feeling of mercy or kindness or the feeling of attachment can be countered with detachment. Also the mind can be purged by e and it also aids the individual in becoming cleansed by helping him to confront his problems through a contradictory emotion. For instance the feeling of brutality or cruelty can be countered with the feeling of mercy or kindness or the feeling of attachment can be countered with detachment. Also the mind can be purged by experiencing feelings like impermanence, and unprotectiveness etc. Thus the practices of anupreksha can help in the purging of the mind.

The Attainment of Trance

The biggest achievement of spiritual life is the attainment of trance, of absorption. When this is attained everything else becomes puny and irrelevant. Many successful men then is perceived as miserable, unhappy and helpless. They might be grappling with mental problems while the one who has attained the ascetic state of trance is released, happy and contented. He is healthy and happy physically and mentally. Problems do not bother him because he has no desires within. Only those who have desires strive to attain them. But those who have no desire will not go the worldly way. For instance if the temperamentally angry decides not to rage and be furious he will not be so and if the thief does not desire so he will not be a thief. Similarly all the negative feelings that are housed within

the individual will be flushed out if the individual decides so. Similarly the one who wishes to attain spiritual bliss through trance can do so through anupreksha/contemplation.

Resolution of Problem

Life has not a single but multiple problems and the individual tries to make all efforts to remove them. And some problems are so complicated that the individual cannot get rid of them. Through anupreksha the individual can get rid of such habits which are the cause of unhappiness and misery. It is one thing not to be furious and another to be furious despite one's wish and resolution. Not to be greedy is one thing and not to be rid of greed and temptation is another matter. All this implies that the individual is compelled to do the things that he does not want to do. For instance despite his intentions the individual is not able to kick off his addiction and the reason behind this is that the addiction becomes a physical and mental necessity. The organs and systems of the body become addicted to alcohol meaning that when the body does not get the daily intake of alcohol, it becomes restless, the mind is agitated and this agitation is quelled only when the alcohol is consumed. Similarly there are so many habits that have enslaved the individual and he dances to the tune of these habits. Anupreksha is very useful in getting rid of these habits.

The problem can be resolved by training those neurons in the body that are responsible for changing and transforming the individual and this can be done through anupreksha and by repeated suggestions to the subconscious. It is said that there are chemical changes in the body that correspond to the feelings and emotions. From a scientific point of view when the body receives the same stimulant the glands and the nervous system are affected. Mainly the glands discharge the hormones. When the body receives repeated stimulants of anger it discharges similar hormones and the related glands is repeatedly receives the stimulant it becomes imbalanced. And the situation of the individual's condition is that under adverse circumstances he becomes angry. On the contrary through positive stimulants the vibrations of the brain can be balanced and the glands and the nervous system too can be controlled. The behaviour is affected mainly by these things. Thus through the use of anupreksha we can resolve our complicated habits and problems.

Value Formation

Through the use of anupreksha the individual can build good values and traditions. Basically traditions are the hidden influences lying in the deep within us. Meaning that the strong and potent influences become evident as traditions. Anupreksha is the process of fathoming the deep to break those influences that have a negative impact on the individual. Through anupreksha virtues like truth, integrity, love, kindness, sacrifice can be implanted in the individual to fortify the existing traditions. When the traditions become strengthened they are converted into behaviour. Thus anupreksha also has the capability to build traditions.

Social Values

The society in which the individual lives has some values and these values are important because they decide the bounds of propriety and ideals that motivate the members. Society is the net of relations. And these relations can be sweet and cordial when certain values are established in the life of an individual. These relations are necessary because the individual moves ahead in life aided by these relations. It is said that all alone we cannot attain anything. The individual can fulfill his dreams only after he gets support from others. He can fulfill his basic instincts only by living in a group or in the society. In the absence of a society the individual has no existence. It is rightly said that only a god or a brute can live away from the society so the two have a mutually dependent existence. To depend on each other, to live with each other-this is the nature of society. Thus in this context if there are no values in the social set-up then the individual can never be happy. In the absence of values the individual is like a brute. It is values that make him supreme among the other creatures because he has the sense of values. Apart from sense of self interests man also has the sense of others. The society or community has many values and we are going to discuss two of them in detail- commitment/ sense of responsibility and independence/ self-sufficiency.

Commitment/Sense of Responsibility

This is one of the supreme values in the society because to do one's duty is the supreme value. The term involves duty and commitment. To fulfill one's responsibility towards others is called duty and if there is no commitment towards one's duty then the same cannot be discharged well. In the absence of commitment the desired results cannot be achieved. It creates the feeling of dedication to the society, others. Thus a sense of duty makes the individual a good citizen and as we have said that duty is the supreme act. The vidur code it is specified that an act

done thoughtfully and rationally is the best action. Those actions that involve muscle power are medium acts and those done deceitfully are substandard and those done forcefully are too low to speak of. Thus those who adopt the best and renounce the low acts are really pundits.

In the society the individuals have duties towards one another, towards the society or the group, the nation so this includes the duties of the individual at an extensive scale. Both right and duty go hand in hand in the society. The individual can use his rights only when he fulfills his duties. Thus it means that in the context of duties one enjoys one's rights. The ancient thinkers gave more stress to the duties rather than rights because the duties make the individual active and inspire him to do good deeds. And through duties rights automatically come into being. If the individual does not talk of his rights but fulfills his duties then there will be no problems. If he has a positive attitude towards others and acts accordingly then the family and the society will be benefited and he can create an atmosphere of happiness. Thus the work area or sphere of the individual is vast and he has relations at so many different levels. So a sense of duty motivates one to lead a meaningful life. Also it creates a positive environment in the society.

16.7 The Results Of Anupreksha/Contemplation

There are two types of duties-legal and moral.

16.7.1 Legal Duties

Legal duties are those that are defined by the law and the individual has to abide by them. Thus they compel a person to do them. It is the duty of the individual not to steal, harm others or kill others or commit crimes meaning that all the acts that favour the society must not be disobeyed. The legal duties are made to ensure that. These are formulated by the state and they are abiding for all irrespective of region, caste, religion or culture. And the more he breaks the law the greater will be the punishment. The punishment is not to hurt anyone but to ensure positivity. They are positive because they prevent the individual from harming others. Generally the individual follows values in his life but legal duties prevent him from becoming lax because they compel the individual to follow his duties towards his community and the nation. These duties are uniformly applicable to everyone. In reality it is a system or an arrangement. Actually the individuals differ in mental set-up. There are differences of habit, interest or thought among men so it is necessary to bind everyone in a code. This must be done in such a way that he does not harm others and lives peacefully so the legal duties are path makers to him meaning that they prevent the individual from indulging in evil. Legal duties teach us that evil begets evil. Thus in the interests of the self and that of the nation we must follow the legal duties.

16.7.2 Moral/Ethical Duties

Moral duties refer to those duties that the individual dispenses for his personal or community good. These are not related to law. For instance the extent of purity or piousness that the individual adopts in his life cannot be decided by the law or to what extent one believes in god is again a personal matter beyond the law. Similarly prayers and worship, self-study or cleanliness are personal matters and these depend on individual will. Nobody can be compelled legally on these matters. Of course if any of these matters impinge on the interests of the society or the nation then they are prohibitory. Our interests and aspirations are confined to us and if it is forcefully imposed on others then it becomes a negative aspect which is prohibitory. Moral duties show the right path to the individual. And he accepts them on his will. When the individual chooses a thing or material he also considers the larger interests of the community and the nation. Humanitarian consideration always resides in him and he is also conscious of his duties towards the society. Thus he follows those duties happily. It is not that this quality is uniformly found in all individuals but we can say that he follows moral duties in his life in some way or the other. We can see that virtues like mercy, kindness, love, and co-operation are naturally found in the individual. So moral values are necessary to lead a happy life. And being a social animal they are not merely necessary but imminent for the individual.

The above-mentioned facts motivate the individual to lead a virtuous life. They teach him to live in proper bounds and the interests of the individual and the society are involved in this. However rational a man may be brutal, primitive instincts reside in him and till this is fully refined the possibility of these latent tendencies becoming active are always high. Thus duties bind and motivate the individual to lead a virtuous life. Duty extends to all the spheres of a man's life. So we can say that they are a positive influence on the individual and provide him happiness and peace.

16.8 Social Value- Commitment And Self-Dependence

Social living involves dependence on others and it is a compulsion that he cannot leave behind as well. But it must be stressed that the individual must not depend on anyone unnecessarily or must avoid this. When we talk of mutual dependence in social terms it also means that being dutiful towards one another. To move ahead depending on others will not take us anywhere. A creeper always depends on other trees for survival hence it never grows on its own or develops on its own. Similarly if every individual moves ahead with his own capabilities and improves on his capabilities then it will be a blessing for everyone. The head of the family earns and supports the family but when he becomes old or incapable of supporting the family and if other members do not take on the same responsibility the family can never live in prosperity. But if all members of the family are self-dependent then the family is strong. The same thing is applicable to other aspects of life. Thus self-dependence should be made part of one's living.

16.8.1 The Meaning of Self-Dependence

The term is made up of two words-self+ dependence which means depending on the self or relying on the self. It is the virtue that makes one self-reliant, empowers one and makes one strong. In reality it is an important virtue and we cannot deny it in any way. It reduces the dependence on others and also increases the direct or indirect support that one can give the other. the area of support can include the family, society or the nation. Self-sufficiency also means creativity and a sense of duty. And the presence of this virtue ensures the presence of other virtues as well. It means that the individual uses his energies positively. So he not only gets useful things but also attains happiness and peace. So for a happy and contented life it is necessary to be self-sufficient. This also makes the individual useful to others. Every individual is useful in some way or the other. The sphere of utility extends to education, medicine etc. Thus the individual according to his utility value can make his life meaningful and happy.

16.8.2 The Results of Self-Sufficiency

Self-sufficiency is useful both for the individual and the society. While self-reliance gives a sense of utility to the individual and makes him happy its form or nature at the social level is extensive. The society does not always function on an isolated ideology but has multiple ideologies. And when the society is dependent more and more it will make more use of social force. We can explain the importance of self-dependence in the following manner-

1. Minimizing Crime

Self-sufficiency helps in reducing crimes. One of the main reasons for crime is poverty. So self-dependence will help solve this major problem which is actually a tragedy. It is poverty that forces the individual to commit crimes. When those who live on others cannot fulfill their needs they are a prey to many mental problems and they are easily led to commit crimes. The parasitical beings will not hesitate to commit crimes to fulfill his needs by hook or crook. Such a person lives on others and gratifies himself on others. He exploits the hard-working and the diligent. Thus it is clear that dependence on others give birth to many crimes. On the other hand the self-dependent individual will always be motivated to do his duty. It is the first condition of moral life because such a person is not parasitical but independent, he is not a consumer but an ascetic and he is not proud but humble. Such a person does not relate to crime but to the welfare of others. If every individual gives importance to self-sufficiency in his life then the growing crimes in the society can be curbed. Self-sufficiency increases social security so the individual can lead a life of happiness and contentment.

2. Right Use of Capabilities

Life has many work spheres and each of them demands strength. One can be successful in these areas only through strength so self-reliance will make the individual independent. He will not depend on others for survival and he will utilize his abilities well. This will infuse a new enthusiasm in him and this enthusiasm will help the inner energies to erupt. Actually enthusiasm is a vital means of circulating the inner powers of the individual. He has immense capabilities in him and if they are not allowed to blossom they will never be utilized. Through self-dependence the individual can use these powers and enthusiasm well.

3. Increase in Mutual Cordiality

It is true that self-dependence increases the feeling of cordiality in the individual and if every individual uses his abilities and talents and skills well then the problem of parasitical existence will automatically disappear. Whether it is the question of family dispute or problems related to professional life or any other area dependence poisons

mutual relations. When the individual is capable and yet depends on others then it is the cause of problem. And if the individual gives importance to self-dependence in life then mutual cordiality increases.

4. Progress of the Nation

Self-dependence is the basis of the progress of a nation. If more and more people in a nation are self-reliant such a nation will be progressive and advanced. It is clear that without strength we cannot be successful or become progressive. Hence self-reliance is that important value that infuses the lifeless veins and arteries with blood and new life. A vibrant and lively person makes the impossible possible. Thus a nation that is self-reliant and independent will progress.

5. Attaining Good Health

To be successful in life it is extremely necessary to be healthy. Self-reliance helps the individual to stay healthy. A parasitical being loses physical health and is also sick mentally. It is rightly said that a healthy body inhabits a healthy mind. An active man stays healthy. Thus for good health again self-reliance is necessary. This can be understood only by those who stay healthy through self-reliance.

Thus it can be said that self-reliance plays an important role in the personal, social and professional life of an individual. In the same way at the international level too self-reliance is important. For every nation its self-reliance is a matter of immense pride and it also saves the unnecessary dependence on other nation. If every nation is self-contained then the problems at the international level will be resolved. Thus we can say that this can be seen positively.

The above-mentioned discussion makes it clear that self-reliance makes the individual know his own self and develop his capabilities. Though there are many abilities in an individual and he can recognize and reckon them after being self-reliant and develop his own self, the society in which he is born.

16.9 Summary

The mirror of an individual is his behaviour. The sweeter, easier, kinder and more benign a behaviour is the more effective it is. Thus it is necessary to refine behaviour and make it better. The science of living is engaged in the effort of making values a part of everyday living. In this effort anupreksha is important. In it through suggestions the values can be established.

The Meaning of Anupreksha/Contemplation

Anupreksha means to ruminate over the truths that flash in meditation.

The Utility of Anupreksha/Contemplation

There are many uses of anupreksha- recalling the absolute truth, using it, purity of thought, security against instincts, resolution of problems and attaining the goals.

Scientific Base

Anupreksha/contemplation is a suggestion therapy which helps to refine the subconscious and train the blood cells and also those centers that are responsible for change in behaviour.

Spiritual Base

Anupreksha/contemplation is the effort of seeking the truth, the way to relieve dormancy, the ability to increase meditation.

Results

There are the following results of anupreksha - cleansing the mind, attaining trance and absorption, resolving the problem, building values etc.

Social Values

The society in which the individual lives has certain standards, some determining factors that regulate social behaviour. Although there are certain social values in the present chapter two values are discussed in detail. These are-

1. Sense of Duty

Commitment means commitment to duty and to be responsible towards one's duty. There are two types of duty-legal duty and moral duty. Legal duties are ensured by law and moral duties are followed by individual will.

2. Self-Reliance

Self-reliance means to be reliant on the self, to be independent or self-dependence. This virtue is necessary both for the individual and the society and through this the individual uses his abilities. If every individual is self-reliant then the society will be progressive and the nation too will benefit.

16.10 Questions

Short Type

1. Discuss the utility of anupreksha.
2. List the results of anupreksha.
3. What is the meaning of anupreksha/contemplation?
4. What is necessary for the cleansing of behaviour?
5. What is hypnotism?
6. What is necessary for cerebral cleansing?
7. What mechanism directs all our activities?
8. What is the process of self-study?
9. Who can attain a state of trance or absorption?
10. What is the meaning of self-dependence?
11. What is necessary for healthy and happy life?
12. What do we mean by values?

Essay Type

1. Explain the scientific and spiritual base of anupreksha.

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Chapter 17 : Development of Moral Values through Contemplation (Anupreksha) - (1) Authenticity (2) Compassion (3) Self-discipline (4) Self-Control (5) Non-violence (6) Truth (7) Non-possession

Structure

- 17.1 Purpose
- 17.2 Preface
- 17.3 Authenticity
 - 17.3.1 The form of Authenticity
 - 17.3.2 Kinds of Authenticity
 - 17.3.3 Importance of Authenticity
 - 17.3.4 Reflection on Authenticity
- 17.4 Compassion
 - 17.4.1 The form of compassion
 - 17.4.2 Who deserves compassion
 - 17.4.3 Importance of compassion
 - 17.4.4 Compassion, the basis of morality
- 17.5 Self-Discipline
 - 17.5.1 The form of self-discipline
 - 17.5.2 Who can have self-discipline?
 - 17.5.3 Liberty and self-discipline
 - 17.5.4 Importance of self-discipline
 - 17.5.5 Reflection on self-discipline
- 17.6 Self-Control
 - 17.6.1 Nature of Self Control
 - 17.6.2 Who is Restraintful
 - 17.6.3 Importance of Self-Control
- 17.7 Non-violence
 - 17.7.1 Nature of Non-violence
 - 17.7.2 Who is non-violent
 - 17.7.3 Importance of Non-violence
- 17.8 Truth
 - 17.8.1 Nature of Truth
 - 17.8.2 Importance of Truth
- 17.9 Non-Acquisitiveness
 - 17.9.1 Nature of Non-Acquisitiveness
 - 17.9.2 Who is Non-Acquisitive
 - 17.9.3 Importance of Non-Acquisition
- 17.10 Questions
- 17.11 Reference Book

17.1 Purpose:

By going through this lesson, the students will be able to:-

- (1) Know the form of validity.
- (2) Know the kinds and importance of validity.
- (3) Know who deserves compassion.
- (4) Know about liberty and self-Discipline.

The personality of an educated person develops. He grows self-confidence, self-analysis, self-Discipline, intellectual power, morality, dedication, spirituality, etc. Spirituality is considered as the cause of all round development of Indian teaching system. Thus, the students are made to awaken their self-confidence so that they remain balanced in difficult times coming in life.

The ideal of Indian life is non-violence. We use it to mould not only our personal but social, political and international life. India tries to keep wars at bay. Its main reason is the effect of non-violent values on political field. A verse of Acharang says, "A man should compare oneself with another on his self-balance. Lord Mahavira said it to be the true discovery.

Self-Discipline, non-violence, truth and non-acquisitiveness – these are the four basis of construction of society and are moral and social values also.

17.2 Preface

Values have a great importance in life. They are many, such as moral, social, mental and personal values. All these values have their own identity but they also complement one another. Some scholars are of the view that the values are totally independent of one another, but the so called independence of values is subjective and not objective. The individual identity of values does not mean that they are mutually unconnected. For example, 'beauty' is undoubtedly different from 'truth' and 'good'; yet they are related to one another and this relation is not only natural but also essential. They not only affect, but also penetrate into one another sometimes. They seem to be the three dimensions of one and the same value. We must, however, admit the unit of values, knowing fully well their complexity and the complexity of life. If a person practices more than one value, his life will be full of values. Then only this manifold vision that makes one's life in entirety richer can be said to be of some value.

Values prove to be very helpful in creating uniformity in social behaviour and in establishing a balance in social relations. They are based on the inner feelings of the member of society. Thus, they provide

the social life a psychological basis that is essential for the organization and proper system of society. Some values are permanent and universal, others are subject to time and period, and are changeable in themselves. Moral values are of three kinds – subjective, subject to society and subject to nation. Subjective moral values symbolize the sublime values of humanity. Penance, non-violence, good conduct, forbearance, compassion, validity, self-Discipline and control over senses are permanent and universal values, unaffected by time and period, by following which formation of good man, healthy society and good society is possible. Moral values, subject to national apply to the ruling classes of the whole country and all periods. Provision of prohibition and penance is there to provide an opportunity for the improvement of man.

In the present circumstances, subjective moral values have become all the more important. Humanity must adopt and follow them. Formation of good man and the safety of humanity is essential in every period and time, hence these moral values apply in the modern period as well. The true form of humanity in all its glory will be revealed only by following these values.

17.3 Authenticity

Authenticity means to be able to be true to oneself. One who feels that doing something bad to others is bad for oneself too, can escape evil, can be valid from an objective point of view. One who tries to be true on the basis of behaviour, remains true only when others are watching one. The truth that is gained even when no one is

watching, can be based on oneself only. One who is not true to oneself cannot be true to society and nation also. The seed of validity is present there in everybody. In some cases, it germinates when it finds some cause and in others the feeling of validity, grows out of intuition. One in whose heart the feeling of validity grows intuitively is not affected by circumstances.

17.3.1 The form of Authenticity

One of the various meanings of morality is validity. Authenticity means receiving what is authorized and renunciation of what is unauthorized. Authenticity means not to cheat and deceive others. It is an element that is admitted in all the three policies – economics, politics and religion. In economics, validity means development of trade and business. If a trader maintains validity, he earns the credibility of his customers, his prestige increases. Authenticity in politics checks the tendency of deception that develops between the leaders and the public. With the result that their relations remain cordial, the public is happy and the government is free from worries.

Authenticity in religion broadens the path of self-development. Authenticity provides contentment to a person, purifies his soul and he gets credit in society.

17.3.2 Kinds of Authenticity

There are three kinds of validity – validity of speech, validity of money and validity of behaviour.

17.3.2.1 Authenticity of Speech

Authenticity of speech has been the soul of Indian culture. Keeping one's word even at the cost of one's life has been the ideal of our culture. Kind Dashrath exiled his dear son Ram for 14 years only because to keep his word given to his queen, Keikayee. In olden times, people kept their word at every cost. Bhainashah borrowed Rs. 1 Lakh from a Seth simply on the basis of validity of speech, and returned the amount when his purpose was served.

17.3.2.2 Authenticity of money matters

In olden times, validity of a high level was observed in money matters. A person who was honest in his dealings and money matters, was regarded to be truly valid and holy. We get a definition – one who is pure in money matter is really pure. We get a very good example of Acharya Narendra Dev. He was a great scholar and politician. He was once going somewhere on a Tonga when he was the Vice-Chancellor of a University. Seeing someone asked him; "Sir you have got a car. Why are you then going on a tonga?" Narendra Dev replied; "The car belongs to the University. At present I am going for my personal work and not for the work of the university. How can I then use the car?" this is a very fine example of validity in money matters.

17.3.2.3 Authenticity of behaviour

Authenticity of behaviour creates the feeling of faith for one another, and sweetens family relations. Everybody likes to deal with people who are honest and valid in their dealings. A valid person may have some difficulties in the beginning as everybody considers himself to be valid, but their validity is put to test when they are dealt with. Although an honest person has to face problems but once he gets through the test, his credit and reputation is established. People come to respect and to have trust in him. Thus, validity brings him popularity and his business begins to flourish.

17.3.3 Importance of Authenticity

Acharya Shri Mahapragya has said: "An attained one is he who has neither attachment nor malice. An attained one is he who is valid. The greatest thing in the world is validity."

When Swami Vivekananda went to America, someone asked him what the speciality of Mahatma Gandhi was. The Swami replied: "Mahatma Gandhi has got three specialities which have endeared him to millions of people. These specialities are 1) validity, 2) insistence for truth and 3) simplicity.

Of the three specialities, validity comes first. Character of a person or a society or a country is evaluated on the basis of validity. Authenticity implies the welfare of the society as well as of the self. A soldier does his duty to the nation, not caring even for his life. Similarly, a man must preserve his validity, even at the cost of his life.

George Washington said: "I wish to have the strength and determination so that I may come to be known as an honest man, which is more important to me than the highest post in the world."

By reflecting on validity we can develop it in our lives. It is a value that inspires us always to be truthful.

17.3.4 Reflection on validity

- (1) Aspirate sound – 2 minutes
- (2) Relaxation – 5 minutes
- (3) Breathe in while colour and think that while atoms are entering the body along with the breathing – 3 minutes
- (4) Concentrate on white colour on the centre of light – 3 minutes
- (5) Concentrate on the centre of light and think: "My will power is developing. The feeling of validity is getting strengthened." – 5 minutes

Point to ponder:

Non-validity is an extraordinary impulse. It is the greatest evil. One who is immature emotionally, behaves in a non-valid way. I can get over this impulse of non-validity. The moment the feeling of non-validity comes into my mind, I will get over it. I shall always keep myself inspired and motivated. Nothing can make me non-valid. I will use my discretion and reasoning. I will not act on my impulses. I am determined to develop my validity constantly – 10 minutes.

- (6) Conclude your meditation with aspirate sound – 2 minutes

17.4 Compassion

Compassion is the concrete form of human sympathy. A man cannot be social in the absence of compassion. It is the value that provides social, psychological and moral basis to man. Only a non-violent man can be compassionate. Non-violence and compassion are dependent on each other. One cannot observe non-violence without compassion or compassion without non-violence. The feeling of universal brotherhood develops only on putting non-violence in practice. It gets a fitting conclusion in the form of compassion.

17.4.1 The form of compassion

According to the book 'Sarvatha-Siddhi'. To have sympathy for the poor, to have pity on them is compassion. Defining compassion, it has been said in the book 'Bhagwati Aradhana Vijayodaya Tika' that it has been observed – human beings are suffering from many sorrows – both physical and mental. They are having the consequences of their Karmas that they have done under passion, non-abstinence, perverted faith and inauspicious activity. They are suffering because of their karmas. To be sorry in their sorrow is compassion.

Defining compassion in the book "Gyanarava" Shubhachandra Acharya has said –

The feeling of helping or having sympathy for the creatures, with a view to removing their sorrows and sufferings who are suffering from poverty, grief, fear and disease, who have been saved from bands and from being slaughtered, who are begging for life, who are overcome with hunger, thirst, and toil, are feeling cold and heat, are being tortured by cruel people and are having the pangs of death is compassion.

It has been said in the book "Bhagavati Aradhana....." – The heart getting touched and moved by the suffering of the creatures is the symptom of pity or compassion. Compassion is the nature of man. It has been said in the book "....." How can the people follow religion in whose hearts there arises no pity and sympathy even when the Lord preaches for kindness and pity? Compassion for one and all is the root of the tree of religion, main of the vratas, and the store-house of all the qualities and riches. Hence, all the wise people should observe compassion. According to non-conventional view, compassion and detachment are one and the same, they are not different from each other.

17.4.2 Who deserves compassion?

Compassion is an experiment in friendship. The compassion of the person who considers the whole world to be his friend gets widened and goes beyond the boundaries of time, period and nations and gets universal. His compassion does not depend on others. There is a constant flow of compassion in his own heart that is always flowing like a stream. All the great men like Jesus, Buddha and Mahavira are the best examples of persons having universal compassion. The Bodhi scholars belonging to Mahayan branch of Buddhism say: "When Lord Buddha got emancipated, he stopped at the gate. He was asked to go in. Buddha said: "I cannot go in until all the creatures are relieved of pain". Acharya Shri Mahapragya said: "When the seat of heart brims with the water of love, the waves of compassion strike the banks. All the saints have been love personified and that love has been given utterance through compassion."

Once a man came to see the great American thinker, Thoreau. The moment he shook hands with him, Thoreau immediately let it go. He said: "this hand does not seem to be alive. It is dead. It does not have the warmth of love, compassion and politeness." This experience of Thoreau is an example of sublime compassion. The fact is that the qualities like love, compassion, sympathy etc represent the purification of inner consciousness. Dr. Shankar Dayal Sharma, the ex-President of India, wrote in his book 'Dimensions of Education' – "The ideas expressed by the great spiritual saint Narsi Mehta in his beautiful poems should echo in our minds as it echoed in the mind of Bapu –

A really religious man is one who feels the sorrow of others, one who does not boast of the good that one does to relieve the pains of others.

Dr. Sharma is of the opinion that this philosophy of good feelings, humanity, compassion and service will inspire the people of modern India for years to come.

17.4.3 Importance of Compassion

Man should develop compassion for all the living creatures in the same way as a mother saves her only child at the risk of her own. Self sacrifice is the real sacrifice. All the religions of the world have acknowledged the importance of compassion. It gives meaning to life, guides us to do karma, provides a cause for showing bravery and helps us in removing human misery. Hillel says "Do not do to others, what you would not like to be done to you."

17.4.4 Compassion, the basis of morality

Compassion is the basis of morality. We have two mentalities – one is the mentality of cruelty and the other is compassion. Compassion is related to sensitivity. The more sensitive a man is, the greater his compassion. The more insensitive a man is, the greater the feelings of cruelty in him. Another important reason of cruelty is greed, the mentality of collecting more and more things. It is strange that a man is cruel to the labourers, a rich man to his employees and an officer to his subordinates. The question is – Can this cruelty be removed?

In the context of moral values, the solution is this – if man is sensitive to all the living beings, if he has compassion, then cruelty may be removed. Practice in reflection is given in the teaching of science of living. By thinking about compassion, cruelty can be rooted out and a never ending stream of compassion can be made to flow.

17.4.5 Reflection of compassion

- (1) Aspirate sound – 2 minutes
- (2) Relaxation – 5 minutes
- (3) Breathe in rosy colour. Feel that with the breath, rosy atoms are entering your body – 3 minutes
- (4) Think of rosy colour on the center of joy – 3 minutes
- (5) Concentrate on the center of joy and reflect: "I am developing right view. The feeling of compassion is getting strengthened". Pronounce these lines nine times. Then do the same mentally and silently – 5 minutes.
- (6) The impulse of anger, vanity and greed make man cruel. A cruel man teases and cheats others and misbehaves with them. Nobody likes to be treated cruelly or badly. Then why should I treat others badly? To lead a good life, to make the community life peaceful, I have to develop compassion. I make a resolution to strengthen the feelings of compassion in my heart – 10 minutes.
- (7) Conclude your meditation with an aspirate sound – 2 minutes.

17.5 Self-Discipline

The first step to a new creation is – self-Discipline. The mind enlightened by the bright and beautiful light of self-Discipline is the basis of religion. Even after coming of all the prohibitions to an end, one thing that remains and that is self-Discipline.

17.5.1 The form of self-Discipline

One who remains only on the bank of Discipline, gets bound but the one who goes to its depth, gets emancipated. One who does not know to live under one's own discipline, can never be free. Rejection of discipline is the first defeat of life. Restraint for oneself, by oneself and one's own – this is spiritualism. A poet has expressed this feeling like this-.....

Mind can get wild and cause havoc. Only discipline saves man whenever such a situation arises.

Lord Mahavira said: "O, Gautam, develop self-Discipline, conquer yourself. This is the only way of getting relief from sorrow. Conquer your desires and lust. This is the only way of getting relief from sorrow. Just thank of the way of life – nobody wants sorrow. Try to discover identity in difference. Treat all the creatures equally, with equanimity. Do not use arms. This is the way of getting rid of sorrow."

Self-Discipline is the nectar that keeps man, society and nation alive forever.

To develop self-Discipline is very important. We find everywhere jealousy, competition, leg-pulling and intolerance. Why is this so in the society in which there is subjectivity? This is a big question that is yet to be solved.

Just think what happens when people think of living in a society in which there is no control, no discipline of any kind. Everybody will be anxious for his own safety and think of the downfall of his competitors. On the one hand there is the desire for freedom from discipline and on the other hand, we find so much struggle and selfishness. Is not this a contradiction of ideologies?

Man wants that only he should rise, only he should be powerful. This individualistic mentality prevents the feeling of sociability being established on the basis of reality. But this will not happen if one develops self-Discipline. We find that power has been centralized in the hands of a few, whatever the form of government may be. The common man feels himself insecure. The people who go with their vows are never without the means of protection. One thinks that arms will provide protection, but this is not true. Those who have the fiercest arms and weapons are filled with fear.

17.5.2 Who can be self-Discipline?

Only he, who yearns to be face to face with himself can be self-Discipline. According to Acharya Shri Mahapragya, such a man should have the following qualities:

- (1) Firm faith in his aim.
- (2) Whole hearted devotion to his vocation.
- (3) Constantly trying for the achievement of his goal, and long term practice.
- (4) Practice in postures, stability in body.
- (5) Restraint in speech
- (6) Making good resolutions
- (7) Controlling the mind.

Once king Dasharn Bhadra went to see Lord Mahavira with great pomp and show. Indra attacked him and he was defeated. Now he began to feel what it was like to be sheltered and not sheltered. He had crossed his limit and entered the sphere of others. At last he sought help from the Lord and attained victory. Now it was Indras' turn to face defeat and to bow before him.

This incident shows that one who crosses one's limit and loses self-Discipline gets defeated and one who knows one's limits and is self-restrained, gets victory. People living in society should not cross their limits. They should restrain themselves with the development of self-discipline, a special condition will be formed, there will not be chaos and disorder in the society. There will be rules, but they will be natural and spontaneous, not imposed and artificial. People will be motivated not by fear, but by devotion to duty.

One who follows the discipline of the Lord and obeys his dictates really deserves to pray to HIM and to be his true follower.

17.5.3 Liberty and Self-Discipline

The basis of democracy is liberty and the basis of liberty is self-Discipline. Only the man who can control himself, can be free in the real sense of the word. Under dictatorship, there was fear and terror and hence self-Discipline had no importance. Under democracy, there is an atmosphere of fearlessness and therefore self-Discipline carries great value and importance. India is the largest democracy in the world and therefore the people of India must be highly self-restrained.

Today, we find that there is selfishness in every field of life – be it politics or education or religion. People are going out of their own limits and they are forgetting discipline and self-control. It is the burning need of time that we recognize the value of self-Discipline, make it our habit and make the people understand that liberty means self-Discipline.

17.5.4 Importance of self-Discipline

Self-Discipline has always been very important, in every period and time. One who has learnt to control oneself, can realize the importance and value of self-Discipline. It has been aptly said:

One who has controlled oneself, really comes to know self, the soul. One who has not controlled oneself, through knowing everything, cannot realize the real self. Such knowledge will be only artificial.

Supporting this view, it has been said –

One who manages oneself, manages the whole world. One who loses one's soul loses everything.

Someone asked Leo Tolstoy, how a good life can be formed. Tolstoy replied: "The first condition of a good life is self-Discipline; and the first condition of self-Discipline is to observe fast.

Lord Mahavira has also said: "Begin practicing self-Discipline by observing fast." Lord Mahavira has told of 12 kinds of dissociation and the first of them is observing fast.

Thus, we find that both the ancient and the modern thinkers are of the view that fasting is necessary to have self-Discipline. Besides fasting, controlling body is also very important. Change in nature and behaviour can be possible only when we have control over our body. With the refinement of nature, we get self-Discipline and self-Discipline strengthens self-discipline. In the sphere of spiritualism, we can attain self-discipline by reflecting on self-Discipline.

17.5.5 Reflection on self-Discipline

- | | |
|---|--------------|
| (1) Aspirate sound | – 2 minutes |
| (2) Relaxation | – 5 minutes |
| (3) Breathe yellow colour and feel that while aoms are entering your body | – 3 minutes |
| (4) Concentrate on the center of peace and then think of yellow colour | – 3 minutes |
| (5) Concentrate on the center of peace and reflect – "My capacity of controlling is increasing. Fickleness of mind is decreasing. Repeat these words nine times and then repeat them nine times silently. | – 5 minutes. |

Point to ponder:

Society cannot do without control or discipline. When one has great self-Discipline, one needs lesser external control. In the event of self-restraint getting lessened, one needs control from outside. I would not like my liberty to be controlled by external force.

"First control yourself, then think of discipline. "I have come to realize the truth of this statement. I will, therefore develop self-Discipline

– 10 minutes

We have discussed in this lesson in detail, validity, compassion and self-Discipline for the development of moral values by reflection. In lesson 14, unit-4 of this paper, we shall discuss self-control (celibacy), non-violence, truth and non-possession.

Conclude your concentration with aspirate sound

– 2 minutes.

17.6 Self-Control

Self-control means self-control. Control over tendencies of senses and mind is self-Discipline. It develops personality very easily. It is said in Gita, that a person of self-Discipline remains away from sadness. Thus, in the upliftment of personality, these elements are very important.

17.6.1 Nature of Self-Control

Restraint means control. Restraint means introverting the '*Upayoga*'. Restraint means following the five vrats, five samitis, inhibiting vices like anger, etc. Renouncing the three punishments of mind, speech and body and overcoming the five senses. Self-Discipline means to reside in the soul. For this, practice of Discipline is essential. Restraint is of various forms viz- Discipline of food, Discipline in seeing, Discipline of thoughts, Discipline of breath, etc. Practicing Discipline is a quite difficult until one does it from within.

The seeds of Discipline germinate in the one who practises truth and abandons attachment and desires. It helps in overcoming the senses and this is the root of glory. Restraint helps upflow of the energy from destructive to constructive path. From there starts the upliftment of man. Associating Discipline with truth is the key to bliss and peace.

Restraint means intellectual regulation of the desire. Restraint is Non-Violence. To accept the practice of Discipline, one should take the vow- 'vlatia ifj;k.kkfe latea molaiTtfeA' I abandon non-Discipline and accept Discipline, because 'la;e% [kyq thoue~' i.e. Discipline is life.

17.6.2 Who is Restraintful

Restraint is stabilizing the soul in its pure state. Acharya Mahapragya has said in Sambhodi - "As a rider keeps his horse under control, he too should keep his senses under his control. Thus, he gains his goals." Lord Buddha has said - "One should keep his senses, mind and desires under control and more like a bird." It is said in Gita that - control the senses and concentrate in the soul because one who has control over senses has a stable intellect. According to Seneka - "Self-Discipline is all powerful." Pythagorus has said - "Restraintful is not independent."

17.6.3 Importance of Self-Restraint

Without self-Discipline, life cannot be developed. Gautam asked Lord Mahavira - "What does one achieve by practising Discipline?"

Lord Mahavira answered - "By practising restrains, one inhibits '*Asrava*'.

Gautam again asked - "What does one achieve by keeping his senses and mind away from desires." Lord Mahavira said - "It helps him to keep away from wrong actions and does '*Nirjara*' of those done earlier. This way he destroys wrong actions and after that he overcomes the world.

Psychologically speaking, personality develops by control of tendencies on conscious level. Spiritually speaking, control over senses is possible by Discipline alone. Restraint is the cause of salvation. Best Discipline is the only way of escaping all grieves.

All philosophies have accepted the importance of Discipline. Lord Mahavira has said - "Non-violence, Discipline and penance as the basis of religion." Buddha has used the word '*Apramada*' for Discipline. He said - "Pramada is the cause of downfall and so one should practise Discipline."

17.7 Non-Violence

Lord Mahavira said to the people who were tired of violence that only non-violence can remove their exertion and pain. Non-violence is the philosophy of life. The day non-violence will become the basis of man's life, that day world peace can be installed. Non-violence has been mentioned in Patanjali Yoga also 'तत्र अहिंसा सर्वदा सर्वमूले वनमिद्रोहः'

Feeling pain in the pain of others becomes the basis of non-violence. Non-violent is non-fearful. Everybody wants to live and nobody wants to die and this becomes the basis of non-violence. These thoughts present the practical aspect of non-violence.

17.7.1 Nature of Non-Violence

Non-violence is the basis of Indian culture. Non-violence is the heart of Shraman culture. Vedic Dharma considers non-violence as the purest practice. It is also said- 'अहिंसा परमो धर्मः' In Mahabharata, non-violence is considered as the basis of all religions- 'अहिंसा सकलो धर्मः' In Acharang, it is mentioned that- All want to live, no one wants to die. Therefore, great man keeps away from killing.

The nature of all consciousness is same. This feeling of 'Advait' is the basis of non-violence. It's not possible to reach the peak of spiritual practise without non-violence.

A few eternal facts stated by a seer are – no being should be given slightest pains, should not be killed, should not be forcefully ruled and should not be enslaved.

In Acharanga Sutra, non-violence has been mentioned as a great path and this shows the importance of non-violence. It has been called a great path because it is the path of salvation. Non-violence is the philosophy of soul and is for everyone to follow. It cannot be bound in the limits of time and place. Those who are devoted towards it will definitely have eternal bliss one day. Practicing this great path – spinal cord, automatically destroys the impressions of violence.

17.7.2 Who is Non-Violent

Only that can be non-violent, who resolves to be non-violent. Therefore, it is instructed that non-violent should resolve- 'After adopting the path of non-violence, I will not do violence.' In the lack of power, no person can move backwards. Practising non-violence means moving backwards. Brave person do not do violence because those who discover freedom from boundation, knows the core of violence.

The one who overcomes senses of mind knows the core of non-violence. Only that can be non-violent who desires to live a Disciplined life. In Acharanga Bhashya also, Discipline is accepted as the roots of non-violence. The one who is non-lazy, detached and fearless, alone can follow non-violence.

The basis of non-violence is penance and fearlessness. One who is reluctant in tolerating pains, cannot be non-violent. Lord Mahavira said- "Awaken your soul. Non-violence develops by awakening." The one who knows awakening can reflect brightest lines in him. This is the fruit of non-violence. Lord Mahavira has also said – "Exhaust your soul." Ends are achieved by exhaustion. Non-violent has the strength of resistance. He defeats violence and becomes a winner. But his path of winning is quite extra-ordinary.

Non-violent is beyond desires and bliss. It can be concluded that –

1. Non-violence is unrevelation of free consciousness.
2. The basis of non-violence in *titiksha* and fearlessness.
3. Non-violent is one who is not effected.
4. Non-violent is one who is not effected by conditions and breaks his bondage.
5. Non-violence develops meditation, meditation develops isolation, isolation develops clarity and clarity develops fearlessness.

17.7.3 Importance of Non-Violence

Non-violence is the greatest ideal of life. The path of violence is vitalised by positive feelings and is always worth following. In 'Prashna Viakaran', the writer has described non-violence as – Non-violence is a shelter for afraid beings, sky for birds, water for thirsty ones, food for hungry, ship in sea, medicine for sick and is the basis of all beings. Practising non-violence alone can uncover the covered form of soul.

Non-violence is prominent among all parts of religion. Non-violent follow rules and practises penance. Non-violence helps develop positive properties. Mind filled with cruelty and love and hatred, has violence. He cannot take the benefit of practising penance. Even after practising hard, good properties cannot develop without non-violence. As sky is the basis of the three lokas, Earth is the basis of islands and seas. Similarly, non-violence is the basis of vrat, guna and sheel. Non-violence is called the mother of this world. Non-violence protects all beings and becomes the cause of welfare and bliss.

मतेव सर्वभूतानामहिंसा हितकारिणी। अहिंसैव हि संसारमरावम तसारणि॥
अहिंसा दुःखदावाग्निप्रावृश्यघनावली। भवन्मिवात्तनामहिंसा परमौशधम्॥

Non-violence has been compared with mother who always thinks about the welfare of her children. Non-violence is the protector of the universe like a mother. Non-violence is for the well being of all.

The importance of non-violence has been mentioned in Patanjali Yoga—‘अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः।’ i.e. when non-violence develops, enmity itself elopes. When illogical reasoning of violence etc. do not arise in mind, then it should be considered that non-violence has developed in life.

Mahatma Gandhi made India independent using the weapon of non-violence of Lord Mahavira. Non-violence has the power of voicing against atomic destruction. Non-violence is the basic mantra of spiritual development. Non-violence is a boon for the world and creator of world peace. Therefore, it is required that by contemplating non-violence, violent feelings may be dismissed and non-violent feelings strengthened. Thus, non-violence can spread among the masses.

17.8 Truth

In his book ‘Sarvodaya’, Gandhiji writes in the end- “India was called the Golden Land because people here were gold-like. The land though, is the same but people have changed. Therefore, it has become deserted. To make it golden again, we should become gold-like by developing good properties. The magic stone which can make us gold-like is – Truth.”

17.8.1 Nature of Truth

Truth is an important life value and is considered equally important in both Vedic and Shraman traditions. In the mantra of *Vedamatraam*, it is said that one should adopt the path of truth as it makes life happy, remove pains and provides bliss. God is friend to those who practice truth. In Agamas, truth is considered as God because the truthful himself becomes God.

Acharangas of Jain Religion have considered truth very deeply. In the mahavratas, truth is the second Mahavrata. It has the second place in *Samiti* and *Gupti* also. The first one is *Vachangupti* i.e. inhibition of speech and if one speaks, one should speak the truth. Truth is that which is for the welfare of all and helps in spiritual upliftment.

Truth is deeply related with straight forwardness. One who is not straightforward cannot follow truthfulness. Truth is not only with reference to speech but also with every effort one does for keeping his views. On this basis, truth can be defined as follows-

1. Straight forwardness of body is truth.
2. Straight forwardness of emotions is truth.
3. Pure and Disciplined use of speech is truth.
4. Disparity of speech and action is truth.

Truth is Grand

It cannot be bound in words. Spiritually speaking truth is that which purifies and uplifts the soul. The path of self-discovery is truth. The path of gaining oneself is truth. Truth means that - propounding the facts. Lord Mahavira always kept the door of truth open.

स्त्वं लोयमि सारमूयं।

स्त्वंसि धिति कुव्ह।

पुरिसा! स्त्वंमेव समाभिजाणाहि।

Those who practice truth, overcome death and desire. Actually, truth means – propounding the facts.

Until the true nature of matter is not known properly, the good and bad sensations towards that matter cannot stop. The reason for difference between speech and actions, emotions, shrewdness in language is good and bad sensations. Those who overcome it, automatically follow truthfulness. Actually, knowing the true nature of matter is truth. As the star of Jupiter does not leave its path, similarly, the one following truthfulness reaches salvation.

17.8.2 Importance of Truth

Truth is the basis of life and of the human faith. Where there is truth, there is light, progress and peace. In 'Shatapath Brahmin', it is said – 'Satyamev Deva' i.e. truth is divine and truth is religion. To make human life happy, following truthfulness is essential. It helps one realize God after facing many difficulties. Associating truth with devotion helps awaken knowledge and intellect. Association of both enlightens the light of knowledge.

Truth is that 'kalpa Vraksha', which fulfills all the desires of man. It gives sweetness and power in speech. Speaking truth enhances his glow day by day. We can inculcate truth by contemplating truth.

17.9 Non-Possession

Non-Possession is accepted as a good property in Indian tradition. It is one of the five Yamas of Patanjali Yoga Darshan. In Gita also, a yogi is expected to be non-acquisitive. Besides Hindu Philosophy, Jain and Buddhist Philosophy also give special importance to non-possession. In Hindu Philosophy, money is considered valuable only when it is regulated by religion. It is only the means and not the end. It is worthy only when it is used as a measure. Its collection is inhibited in all religions. Only that much collection is permissible, which is necessary for carrying on life.

17.9.1 Nature of Non-Possession

As non-violence is considered the base of religion, Acharya Mahaprajna said 'अपरिग्रह परमो धर्मः'

This is the practical aspect of religion. Non-possession is supplement of non-violence. Development of non-violence is based on non-possession. Non-possession means lack of desire for matter. In Aayaro, it is mentioned that those who are non-possession, they are so because they do not have a desire for matter.

Practising non-possession means not having any relation with a matter or a person and spending life by staying free from everybody. For Jain Saints, it is essential to have no attachment with any matter. It is essential to keep away from the subjects of sound, form, smell, taste and taste of human senses. Practising non-possession properly helps achieve salvation.

In Yogashastra, desire is considered as acquisitiveness and non-desire as non-possession.

सर्वभावेऽपि मूर्च्छयास्त्यागः स्यादपरिग्रहः ।

यदसत्स्वपि जायेत मूर्च्छया चित्तविप्लवः ।।

Non-desire means - lack of attachment for anything.

Besides Jain Philosophy, in other Indian Philosophies also, it is mentioned about non-possession.

'तेन त्यक्तेन भुञ्जीथाः एव मा कस्यस्विद घनम्'

In Bhagvat 7/14/8, it is said that

यावद् भियत जटारं, तावत् स्वत्वं हि देहिनाम् ।

अधिकं योभिमन्येत, स स्तेनो दंडमर्हति ।।

i.e. a person deserves only that much which is necessary for him. Rest is not his, it is of others'. Those who want to have right over more than required is a thief and deserves punishment because whatever we collect more than our requirements, we keep other's requirements devoid of it. Therefore, a non-acquisitive person keeps control over his necessary needs also.

17.9.2 Who is Non-Possession

The word 'Non-Possession' means inhibition of desire towards matter. Non-acquisitive is one who is –

1. Detached from desires.
2. Who does not kill other beings.
3. Who is free from collection of money, etc.

In this reference, in Aayaro, non-violent is also called non-acquisitive. The one who is non-violent towards other beings and does not do wrong actions is called non-acquisitive. Thus, the one who does not collect matter, do not desire for matter and does not have possessive feelings is non-possession.

17.9.3 Importance of Non-Possession

A renouncer understands birth and death and thus follows non-violence and non-acquisition. Wise person knows that one who collects, degrades. Therefore, after knowing the results of acquisition, he abundance it. The cause of practicing non-acquisition is – to liberate oneself from the cycle of birth and death.

To practice non-acquisition, it is necessary to take its vow. Until one do not arise the feelings of non-acquisitiveness, he cannot progress in this direction. Taking vows, kill desires, which automatically leads to the arising of non-acquisition.

In 1937, in 'Harijan', Mahatma Gandhi said - "True economy is never against highest moral level, in the same way as Science of Ethics should have economy according to it's name." After 16 years in 1943, in the same city, Pandit Jawaharlal Nehru said before the Joint Commercial Committee, "I am not ready to accept that there is only one way to prosper industry to encourage the tendency of acquisition. Therefore, to believe that people cannot work properly without this tendency of acquisition is injustice with human race. The great works in the world have been done not with the tendency of acquisition but with that of sacrifice."

Gandhiji's thoughts regarding non-possession were published in 'Harijan' on 31st July 1937, "I will bring about revolution in college education and will associate with national needs. Mechanical and other degrees will be provided under it. They will be associated with various industries and those industries will pay for the training of the graduates of their requirements. Medical colleges will be associated with recognised hospitals. Since hospitals are popular among rich people, therefore, they are expected to contribute voluntarily to the medical college." In this way, the one who understands earning and liquefying can step towards non-acquisition. The present pitiful state of society is because of collection, which is more than required and this is not letting systematised distribution of utilities in the society. On one hand, the rich have extra money, while on the other hand, extreme poverty is also seen. In such a condition of disparity, Lord Mahavira's non-acquisition can prove to be very useful for the people. Lord Mahavira laid the provision of limited acquisition for house holders and total non-acquisition for saints.

Regular contemplation of non-acquisition helps strengthen this feeling and reduce feelings towards acquisition.

17.10 Questions

Essay Type Questions

1. Describe the form and importance of validity, and also explain its kind.
2. Explain who is non-violent with reference to the nature and importance of non-violence.

Short Answer Type Questions

1. Describe the form of compassion.
2. Throw light on the importance of self-Discipline.
3. Write the nature of non-acquisitiveness.
4. Put a light on the importance of truth.

Objective Type Questions

1. Which is the largest democracy in the world?
2. Who can be a self-restrained person?
3. Who became victorious after seeking the protection of the Lord?
4. What is the first condition of self-Discipline?
5. How many kinds of dissociation have been mentioned by Lord Mahavira?
6. It is important to manage and control with devotion.

7. Persons having fierce too are in the grip of fear.
8. The first step to new creation is
9. The basis of morality is
10. An attained one is he who is
11. What is the ideal value of Indian life?
12. What does one achieve from being Discipline?
13. What is the basis of Indian Culture?
14. What is the path of searching self?
15. What is supplementary to non-violence?
16. A person free from material and emotion can be
17. Awakening of *sankalp* hurts
18. Truth is the basis of
19. Non-violent is one, who is not
20. Restraint means to regulate one's desires.

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Chapter 18 : Development of Mental Values by Contemplation (Anupreksha) - (1) Concentration of Mind, (2) Mental Balance, (3) Determination, (4) Patience and (5) Relaxation

Structure

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- 18.6 Nature of Patience
 - 18.6.1 Satisfaction is Strength
 - 18.6.2 Who has Patience
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 - 18.6.4 Result of Patience : Positive Thinking
- 18.7 Relaxation
 - 18.7.1 Causes of Stress
 - 18.7.2 Meaning of Relaxation
 - 18.7.3 Ways of Energy Preservation
 - 18.7.4 Psychology and Release of Tension
 - 18.7.5 Anger and Psychology
 - 18.7.6 Principles of Releasing Tension
 - 18.7.7 Process of Spirituality
 - 18.7.8 Importance of Relaxation
 - 18.7.9 Five Stages of Relaxation
 - 18.7.10 Complete Kayotsarga
- 18.8 Question
- 18.9 Reference Book

18.1 Purpose

An individual continuously tries to achieve his goals because it is a value for him. Maslow considers value as a psychological process. H. Margeno defines value with reference to satisfaction of human beings.

18.2 Preface

Values are not concrete goals of behaviour but are in favour of these goals. Values are those standards, which help select goals. The most important goals are most valuable for a person. Those who behave in accordance with the values, they give the same type of priorities to the goals. Values express the desirable possible. Values are set by the philosophy of a particular society. As is the Philosophy of the society, so are its values.

We discussed the development of mental values through concentration, mental balance and mental power. In this lesson, we will discuss patience and relaxation.

18.3 Concentration of Mind

Concentration means centering the mind on one thing. It's an important part of education. In ancient times, it was considered that the meditating and concentrating are the seer's job. Today, these views have changed and it is considered that yoga is essential for every social person and its practice can make man live a successful life.

18.3.1 Nature of Concentration of Mind

Concentration means flow of thoughts in one direction. According to Acharya Mahaprajna – Concentration is essential for meditation. For this, it is essential to concentrate on some points –

1. Do not answer the alternatives arising in mind; ignore them.
2. Concentrate the mind on the figure of goal. Let the power of mind flow in one path only.
3. The mind rapidly concentrates on the goal.
4. If the thoughts are in accordance with goals, then it helps concentrates.

Concentration is '*Savikalp Dhyana*'. As concentration grows, alternatives and thoughts recede. In the first stage of concentration, there is the realisation of word and meaning. To increase concentration, subtle support is necessary. In the first stage, '*Arham*' is chanted with breath. The meditator listens to the word and pays attention to its meaning also. In the second stage of concentration, the word is heard but the meaning is not attended to. There is sound in the movements of inspiration and expiration. Listening to that sound increases concentration. In the second stage of concentration, even the sound is not heard. In this moment of consciousness beyond sound the power to catch subtle truth arises. Concentration is the path of overcoming impulses and mental instability. It also helps gain other arts. Thoughtless state helps in arising of extra sensory consciousness. No meditation becomes thoughtless in the first stage. As concentration increases, thoughtlessness arises. In this condition, alfa waves arise in the brain, which provide blissful condition to a person.

18.3.2 Importance of Concentration of Mind

Development of concentration is an important way of training the mind. The mind becomes unstable due to its various tendencies. Growing materialism is increasing the ways of mind becoming unstable. Radio, television, newspaper, magazine, etc. are sources of information but they also increase instability. All audio and video sources are also the cause of increase in instability. Therefore, concentration is necessary for training the mind.

Acharya Kundkund accepts the importance of concentration as-

जो खविदमोहकलुसो विसयविरत्तो मणो-गिरुमित्ता।
समवद्विदो सहावे सो अप्पाणं हवदि झादा।।

One who overcomes the subjects of senses and introverts the mind in a concentrated manner, he is the one who meditates on soul. Concentration also helps develop tolerance, penance and self-discipline. Therefore, it's very important.

18.3.3 Measures for developing Concentration of mind

Acharya Mahaprajna has given some measures for concentration –

1. Sit in front of a clock and concentrate your mind on a word, thought or thing. Note the number of seconds you could concentrate on it. Evaluate your weekly progress. Regular practice can make you concentrate for 10-15 minutes. This concentration effects not only our personality but every aspect of our life also.
2. Do not try to stop the unstability of your mind. Just keep seeing it wherever it goes. Be an unbiased alert viewer and study the mind and dominate it.
3. Ignore the alternatives arising in your mind. Do not answer the arising questions. Like ignorance makes a questioning person silent similarly, the mind also becomes peaceful.
4. Do not try hard to stabilise the mind. Let it become peaceful at its own ease. Keep your body unmoved and slow down your breath. This will help the mind become peaceful.
5. Associate your mind with the speed of your breath. Concentrate on our incoming and outgoing breath; count the number of your breath. This will help your mind involve in breath.
6. Make a mental photograph of your deity. Make the photograph very clear and living. This helps concentrating the mind on it.
7. Concentrate your mind on a mantra. When the flow of mind is directed towards the sound, then the other alternatives recede.
8. Autosuggestion excites the emotions, which convert into will power and strong will power helps to concentrate.
9. Concentrating on the sky.
10. Concentrating on the moon.
11. Concentrating on the light.
12. Perception of deep breath.
13. Concentrating on the centre of intuition.
14. Practicing silence.
15. Practicing on restraint of food.

Regular practise of development of will power helps strengthen it. Strong will power helps easily concentrate the mind.

18.4 Mental Balance

Somebody questioned Abraham Lincoln, the secret of his success. Abraham Lincoln replied, "I always keep my mind happy. Its basis is mental balance. I keep my mind under control. I do not let terrible thoughts come near me. I always dream of hope, enthusiasm and progress. When disappointments surround me, I think of positive thoughts, which energise my mind. The secret of my success is my mental control."

This secret of Lincoln's success can make anybody successful, only if one practices it and can improve his personality also.

18.4.1 Causes of Mental Imbalance

The causes of mental imbalance are –

18.4.1.1 Impulse

Impulse is a very big cause of mental imbalance. It first of all effects our nervous system, which activates our sympathetic nervous system. It excites the muscles. This imbalance directly effects our mind and person can even commit suicide.

Impulse makes a person violent. Around one year back a child in a school of America, killed the children of his class with a pistol. A person cannot understand his action repercussion, when he is under impulse.

18.4.1.2 Insistence

The second reason of mental imbalance is insistence. The cause of family struggles is also insistence. It is because of insistence that a person cannot adjust in family. Due to insistence, the family environment becomes conflictory. Lines are drawn in one family. Neither does son agree with father nor does father agree with son. He sticks to his insistence. In this condition, he loses his mental balance. Due to insistence, a person cannot get along with everybody in the society and gets isolated from the society.

18.4.1.3 Partiality

The third reason for mental imbalance is partiality. If the head of the family does partiality in his behaviour, then the family starts breaking. If a person is the head of an organisation and does not take along with everybody and does partiality in his behaviour, then it breaks the society. Thus, partiality is a big cause of mental imbalance.

18.4.1.4 Imbalance Diet

Mental balance is disturbed due to imbalanced diet also. When a person does not take balanced diet, then the balance of his mind gets disturbed due to lack of nutritious elements. Balanced diet means diet having carbohydrate, fat, protein, vitamin, mineral salt, etc. elements. In this way, balanced diet balances a person's behaviour, nature and conduct and if diet is imbalanced, then it disturbs a person's mental balance.

18.4.1.5 Weakness of Nervous System

Due to weakness of nervous system, mental balance of a person gets disturbed. If there is imbalance sympathetic and parasympathetic nervous system, then nervous weakness increases. If the spinal cord does not function properly or a person stoops while sitting, then also nervous imbalance is produced.

18.4.2 Ways to develop Mental Balance

If the above five causes of mental imbalance – impulse, insistence, partiality, imbalance diet and weakness of nervous system are overcome with Preksha Meditation or if sympathetic and parasympathetic nervous system are balanced through perception of alternative breath, then a balanced perception will be formed. Perception of body also helps in strengthening the nervous system and supplements a few chemicals, which increases mental balance.

In his famous book, 'How to Win', Shiv Khera has mentioned a few ways to maintain mental balance, which are as follows –

1. Look for good in every person in every condition.
2. Decide to remain happy all the time.
3. Set your standards carefully.
4. Do not get disturbed by wrong critics.
5. Learn to search happiness in every smallest thing.
6. Remember that time is always not the same. Ups and downs are part of life.
7. Live every moment with complete happiness.
8. Keep yourself busy in constructive works.
9. Help those who are less privileged than you.
10. Try to overcome conditions. Do not remain in tension.
11. Learn to forgive yourself and others. Do not keep hatred towards yourself and others.

18.5 Mental Power/ Determination Power

Every person has a store of unlimited power in him. But awakening of those powers through his labour depends upon the person itself. If the determination power of a person is strong, then he can change his faith through

his labour. Therefore, it's necessary that we strengthen our determination power to become successful because of his determination power and self-confidence, Napoleon Bonaparte became a greatman in History. Natural powers fail in front of strong determination power. All the activities and achievement of man are expressions of determination power.

18.5.1 Nature of Determination Power

According to Swami Vivekananda, "Determination power of man arises from his character and character is made of actions. Therefore, as are the actions so are the expressions of determination power."

Determination power is a great power. On the basis of determination power, great men and saints achieved their goals in meditation. The success of Science is also a miracle of determination power. Strong devotion, faith, patience, courage, determination power are necessary for development of life.

Determination power of man awakens through determination power. As he focuses his complete power to accomplish a difficult job, similarly, he focuses his complete power to fulfill his determination. As the spread rays of sun do not effect a paper or a cloth. But when they are focussed through a lens on the paper, then it burns it. Similarly, when a man focuses his attention on one work, then he definitely gets success. Determination is the source of awakening dormant powers. As explosives do not burst by themselves and need the support of fire, similarly, man too has many powers. But he does not know their use. Determination is that power, which moves in every atom of dormant powers and awakens them. Strong determination power cannot let any external condition, unnecessary imagination and ill thoughts enter in it. A person with strong determination power remains unmoved in hard times of life.

18.5.2 Importance of Determination Power

While explaining the importance of self-confidence, Swet Modern says – "Even on searching one cannot find another example of the feeling of self-confidence, which Peary, the discoverer of North Pole, had. Though he had to face many difficulties but he remained unmoved and one day he reached North Pole." Self-confidence is the power, which can move anything. Those who have self-confidence fulfill all their dreams. People who rise from low post to high, do it with self-confidence. Many people are confined to very small limited area because of self-confidence.

As is our mental power, so is our life. We keep ourselves optimistic and enthusiastic. No power can hinder our paths. Those who work with self-confidence, definitely gain success.

A man questioned a philosopher – "What is the hindering factor in life?" He replied – "Fear, pessimism and doubles." The man questioned again – "What is the secret of success in life?" He replied – "Self-confidence, enthusiasm and will power."

Therefore, if a person uses his power of self-confidence and determination power and continuously puts in his efforts, then he can develop his personality. Its one example is of Acharya Mahaprajna. He was a medioker child but with his will power, hard efforts and by the grace of his Guru, he established himself not only in philosophical world but also in spiritual world.

18.5.3 Ways of Increasing Will Power

Will Power is a positive activity, which inspires one to achieve his goal with certainty and similarly escape from hindering factors with certainty.

1. Will power inspires us to keep growing in favourable as well as unfavourable conditions.
2. Swami Vivekanand has said that – "Get up and be brave. Remember that you are yourself the maker of your faith. Whatever power or help you need is all that within yourself. Acharya Mahaprajna has written a book – 'I am the maker of my faith.' We should have strong devotion, an unmoved faith towards this fundamental fact.
3. Strong will power is necessary for the development of mental path. When our will power develops, only then our mental power strengthens.

4. Determination is necessary for development of mental power. When our determination matures, then our entire will power becomes unidirected.
5. There may be some hindering elements in development of mental power. But our determination power follows creativity in accordance with the goals.
6. For the development of mental power, if will power is developed with '*Bhava Kriya*', then we can definitely achieve success.
7. For development of mental power, the first condition is concentration. Concentration helps strengthen our will power.

18.5.4 Experiments of Determination Power

Acharya Shri Mahaprajna has mentioned a few experiments of determination power in his book '*Bhitar Ki Aur*' –

1. Besides the language of determination, sit in relaxation posture. Repeat your determination three times verbally. Then repeat it three times mentally. After this practice, breathe restraint. Practice '*Purak*', '*Kumbhak*' and '*Rechak*' three times. Continue the experiment for ten minutes. Words are left during breath, restraint. In those moments the determination strengthens.
2. Determination helps tolerate the favourable as well as unfavourable conditions and this helps in strengthening the determination power. The experiments of strengthening determination power are as follows-
 - (i) I will tolerate cold for one hour; I will not deviate due to pains.
 - (ii) I will tolerate heat; I will not deviate due to pains.
 - (iii) I will tolerate hunger; I will not deviate due to pains.
 - (iv) I will tolerate sting; I will not deviate due to pains.
 - (v) I will tolerate aggression; I will not deviate due to pains.
 - (vi) I will tolerate being killed; I will not deviate due to pains.
 - (vii) I will tolerate disease; I will not deviate due to pains.
 - (viii) I will experience ice in summers; I will not deviate due to pains.
 - (ix) I will tolerate heat in winters; I will not deviate due to pains.

Regular practice strengthens determination power.

3. The work for which we practice determination starts taking shape after a certain time. Its practice should be done in the following way – Sit in Vajrasana posture. Keep your spine straight. Take deep breath, while holding your breath, practice autosuggestion – vital energy is flowing towards centre of intuition. Make its mental photograph. Practice it for three minutes. Then practice deep breath for five minutes. Contemplate- my self-confidence is increasing. My determination power is developing. While releasing breath, autosuggest – Mental weakness is flowing out with outgoing breath.
4. Decide your determination. Repeat it verbally in the language of determination and then repeat it mentally in the language of determination. Repeat it thrice while holding breath. Then experience that rays are emanating from the back of head and are reaching in the field of your work and are doing their work. Instruct your nerves for the job. Make a photograph according to your determination.

In this way, we can develop mental values by developing concentration, mental balance and mental power. In the development of mental values, patience and relaxation also play an important role, which will be discussed in lesson 16.

18.6 Nature of Patience

In Charak Sanhita, the meaning of satisfaction is '*मनोनियामिका धृतिः*' i.e. the power regulating the mind is satisfaction. The fourth determination of Mangal Bhawana is '*धृति संपन्नोऽहम् स्याम्*' i.e. I may become satisfied.

According to Acharya Mahaprajna, satisfaction is that element, which strengthens one's faith to be righteous. Delay in immediate fruits of good, results lead one towards bad tendencies but the one who has the patience does not desire for immediate results and continue doing good activities. In present times, man has become impatience. Consciousness of patience has almost lost. Today's man doesn't know how to wait. He wants the solutions of problems immediately. He wants immediate cure of diseases. A doctor is immediately contacted for a minor fever. The eight Acharya of Terapanth Dharma Sangh, sixth decay ago, said that – "Ordinary fever automatically recedes by fasting for three days. Ayurveda also says – 'ज्वरादौ लघ्नं श्रेयः' i.e. in the beginning of fever, fasting should be done. Doctors of modern therapy give antibiotics to reduce fever. There is no patience to overcome fever in ayurvedic method. Entire system fails without satisfaction. Once Tolstoy said – "The secret of success is – patience." He was again asked – "Till when should patience be kept. If one keeps patience, will water stay in the sieve." Tolstoy replied – "Keep patience till water changes into ice. Then water will stay in the sieve."

18.6.1 Satisfaction is Strength

Satisfaction is mentioned as strength to overcome pains in '*Bhagwati Aradhana Vijayodaya Tika*'. It means not becoming timid during sufferings. Continuously practicing the feeling that patience is strength overcomes all the twenty-two sufferings.

Patience helps solve many problems. Anxiousness destroys many things. When a great saint of Russian saint Gurjiaff asked his father to give him some education in the last moments of his life, his father said, "When you feel angry, don't get angry for the next twenty-four hours, anger itself will vanish. The need is to consider properly. If patience is kept for at least one hour, many problems can be escaped."

18.6.2 Who has Patience?

It is said in '*Shrisutratangchurni*' – 'धीरा इति बुद्ध्यादीन् गुणान् दधाती धीरः' i.e. the one who has the properties of intelligence, etc., has patience. '*Bhratrahari*' has said in '*Nitishatkam*' –

निन्दन्तु नीतीनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविद्यतु गच्छतु वा यथेष्टम्।

i.e. anybody may criticise or appreciates, money may come or go, health may come today or later, but one who has patience does not get deviated even the slightest from the path of justice, such is said in '*Nitipuranas*'. It is said in '*Acharanghashya*' – 'अग्नं च मूलं च विगिञ्च धीरे' i.e. the one who has patience should consider the seeds and fruits. Lord Mahavira's views touch both seed and fruits. Love and hatred are the seeds and actions done due to them are the fruits. In '*Dashashrutskandha Agama*', it is said that '*Mohaniya Karma*' is the seed and the rest *karmas* are the fruits. One should identify all types of *Karmas*. One, who has patience, breaks the bondage of love and hatred through restraint and penance and reaches self-realisation.

18.6.3 Principle of Practice : Patience

The biggest problem of today's time is nobody wants to wait. They want the results immediately. He tries to get the fruits, the day he sows the seeds. This non-patience is a hindering factor in spiritual practice.

Haste in the path of spirituality can be dangerous. Practice should be increased gradually or the body loses its balance. Work with patience and remain alert. One should not be anxious to get the ends. When meditation is done properly, the supports are pure and the mind remains uni-directional, then one day the goals are automatically obtained.

18.6.4 Result of Patience : Positive Thinking

A devotee said to Lord – "Lord, people don't take care of a beneficent as much as you take care of a harmful person."

Sangam Deva gave a lot of pains to Lord Mahavira. An ordinary man, in this condition may lose his patience and think of taking revenge. But Lord Mahavira did not move and thought of his betterment.

Marx propounded the theory of communism. For this, he had to suffer many pains and he was deported. He, who has given anything new to the world, has to bear many pains.

Socrates was a great metaphysician. He declared many facts against traditions and so had to drink a cup of poison. Lord Jesus was nailed on a cross because he said against the contemporary religion. Acharya Bhikshu had to suffer many pains because he revolted against relaxation of conduct. If a person having patience is abused, he considers that it is merely I am being abused, at least not being beaten.

In Devas, Acharya Shri Tulsi was asked to be careful at the beginning of his lecture, as people feared stones from some opponents. He was immediately stoned at on his back but he did not react. Rather he said that tomorrow he can be killed instead of being stoned. On being killed, a person with spirituality and patience would think that I am robbed of life alone and not my religion at least. This positive thinking is found in spiritually patient people.

18.7 Relaxation

Change in the shape of matter due to pressure is called tension. This way, in this reference, tension means disturbance produced in the happy life of a person. The conditions, which disturb our normal routine, are called the conditions producing stress.

18.7.1 Causes of Stress

The main cause of stress is emotional impulse. Its second cause is excess instability of body and mind. Tension is of three types – 1. Physical Tension 2. Mental Tension 3. Emotional Tension.

Adverse conditions also produce tensions –

1. Tension produced due to material problems.
2. Tension produced due to economic problems.
3. Tension produced due to mutual behaviour.
4. Tension produced due to excess of emotions.
5. Tension produced due to excess of sensitivity.
6. Tension produced due to excess of instability.
7. Tension produced due to excess of tendency to act.

Causes of tension according to Psychology are –

1. When there is less oxygen in breath, then tension is produced in brain.
2. Over activity of sympathetic nervous system, over secretion of adrenaline and thyroxin are the causes of tension.

18.7.2 Meaning of Relaxation

Relaxation means cessation of instability i.e. stopping all the tendency of body is relaxation.

Nervous system in our body has two parts – Automatic Nervous System and Voluntary Nervous System. Relaxation stabilises voluntary nervous system and its regular practise balances the automatic nervous system. Heart rate, breath rate, circulatory rate and consumption of oxygen reduces. As a result, eternal peace is expressed.

18.7.3 Ways of Energy Preservation

The way to preserve energy is escaping tensions. One who does not know escaping from tension cannot be mentally powerful and also bears physical sufferings. Physical tension reduces physical power. Mental tension reduces the mental power and emotional tension reduces the power of soul. Till we don't understand the elements reducing the power, we won't be able to fight them and until we fight them, we cannot store energy.

The first way of awakening power is – Relaxation i.e. cessation of tendencies, which awakens internal powers.

18.7.4 Psychology and Release of Tension

A few measures for releasing tensions have been mentioned in a book 'Life Tension and Relaxation' by Dr. George Stevenson and Dr. Teel. They say that when one feels angry, one should involve in some physical labour so

as to deviate one's mind from that anger. The second experiment is when one feels angry, one should involve oneself in self-study or any entertainment. Both these measures are momentary and don't provide permanent solutions.

18.7.5 Anger and Psychology

Psychologists have researched that getting angry for nine minutes destroy the power one can use for nine hours.

Dharmashastras state many results of getting angry – it leads to hell and the one forgiving goes to heaven. But today man has risen beyond the fear of hell and temptation of heaven.

Today, psychology has revealed the fact that one should not suppress emotional impulses as it is harmful and should be given an immediate treatment. Meditation is very helpful in reducing mental tensions. As the practice matures, mental tensions are revealed.

18.7.6 Principles of Releasing Tensions

According to Acharya Shri Mahaprajna – “The principle of releasing tension is – ‘*Vijayadhyana*’.” ‘*Vijaya*’ means analysis. Perception is also analysis. A man should self analyse – ‘Why does anger come? Why does greed arise?’ These feelings develop as we don’t analyse. When we start analysing, Arta-Raudra-Dhyana is left and Dharma Dhyana starts. This process of analysis is the process of treatment. Today Psychologists also take the help of analysis. They first ask the patient to relax and then to analyse and return to his past and speak whatever comes to their mind. This helps the psychologist understand the problem and then tries to solve it.

18.7.7 Process of Spirituality

The treatment of spirituality also works in the same way. Arta Raudra Dhyana leads to mental and physical disorders and diseases. Acharya Shri Mahaprajna opines that psychology is right, when it says that suppressed emotions lead to physical and mental diseases. Spiritually, it can be analysed that – if emotions are not released, then it will continuously make our body suffer the atoms of Karma create bond on our soul. The atoms of anger create sufferings and tension inside us. We have to release them through meditation. We should not suppress anger rather release it. Those who don’t have the slightest anger in them start emanating atoms of compassion. Their ‘aura’ becomes pure and bright. That person’s every activity has sweetness. His personality grows. He himself can solve the problem of tension. He does not let tension enter in him. Such a person experiences eternal bliss in his life.

18.7.8 Importance of Relaxation

According to Acharya Shri Mahaprajna, the first and last point of Jain system of meditation is – system of Relaxation. It’s important both from meditation and health point of view. It is useful in all those conditions where doctors instruct to take complete rest, like Heart disease, high blood pressure, etc. When a bone breaks and relaxation is done on the break point, the pace of joining accelerates.”

18.7.9 Five Stages of Relaxation

Long term practice is necessary for relaxation. There are five stages of relaxation. On the basis of period of practice –

1. Auto suggesting with complete concentration.
2. Experiencing the vibrations and flow of vital energy.
3. Experiencing the difference between body and vital energy.
4. Experiencing the vibration of ‘*Karma Sharira*’.
5. Experiencing pure consciousness.

18.7.10 Complete Kayotsarga

What is relaxation

Kayotsarga is the total relaxation with self-awareness. Kayotsarga literally means abandonment of the body coupled with a high degree of conscious awareness. Autosuggestion is the basic technique of the technique of kayotsarga.

Modes of Kayotsarga

Kayotsarga can be done in three postures in standing, in sitting and in lying. Kayotsarga is standing posture is good, medium in the sitting posture and general in the lying position.

1. Kayotsarga in Standing position

Stand erect and straight. Keep both the arms hanging down and touching the thighs. Keep a distance of half a foot between both the feet. Keep the spinal cord and neck straight. Keep the head a little bent. Keep the chin at a distance of four fingers from the chest.

2. Kayotsarga in Sitting position

Sit in any comfortable posture. The backbone and neck should be straight. Keep the chin at a distance of four fingers from the clavicle. Adopt Brahma mudra or Gyan mudra for hands.

3. Kayotsarga in lying position

Lie down on the back, keeping the distance of about a foot between both feet, hands about six inches away from the trunk, palms turned upwards and eyes softly closed. Head and neck should be relaxed. Keep the body still, motionless and relaxed.

First Step

Be ready for kayotsarga. It starts in the standing position. Arrange for a space for lying and take the oath while standing –

“तस्स उत्तरीकरणेणं, पायोच्छित्तकरणेणं, विसोहीकरणेणं, विसल्लीकरणेणं पावणं कम्माणं निग्घायणद्वाये ढामि काउस्सग्गं”

“I take oath of kayotsarga to release my physical, mental and emotional tensions. During kayotsarga,

I would not go to sleep and if I go, I would come back. (The time period for kayotsarga is fixed).”

Second Step

Stand erect while the hands should touch the thighs. The heels should be joined while the toes should be kept apart. Cross the fingers of both the hands and lift them up, above the head while breathing in. Now, stand on the toes and give tension to the body by pulling it up. Now bring the hand down to the thighs while releasing breath and feel the relaxation. Repeat it thrice to experience the tension and relaxation positions (3 minutes).

Third Step

Lie on your back with feet closely touching each other. Cross the fingers and spread the hands towards the head. Give the tension as much as you can. Also practise moolbandh along with it. Bring your hands down and feel the relaxation. (Repeat it thrice to experience the tension and relaxation position)

Keep a distance of a foot between the feet. Keep the hands about six inches away from the trunk, the palms turned upwards. Come in the kayotsarga position. Softly close the eyes and slow down the breath. Keep the body motionless like an idol. Remain completely still till the period of kayotsarga.

Feel the heaviness like that of lead in each part of the body. (1 minute)

Feel the lightness like that of cotton each part of the body. (1 minute)

Fourth Step

Slow down and calm the breath. Concentrate your mind on the big toe of the right foot. Autosuggestion, relaxation – May the whole parts of the big toe relax ... The big toe is relaxing. Experience that – the big toe has relaxed. Now pass on to the other parts of the right leg – fingers, toes, sole, heel, ankle, upper part of the foot, calf muscles, knee, thighs and buttocks – autosuggest relaxation and experience it.

In the same way, concentrate on each part of the left foot from the big toe to the buttocks – suggest relaxation and experience it. (7 minutes)

Relax the complete part of the lower abdomen, the inner parts of the abdomen – both the kidneys, big intestine, small intestine, pancreas, stomach, spleen, liver and diaphragm.

Complete part of the chest – heart, right lung, left lung, ribs, complete part of the back – vertebral column, spinal cord and neck. Complete part of the right hand – thumb, fingers, palm, wrist, wrist to elbow, elbow to shoulder. (3 minutes)

Now relax head and the adjoining parts i.e. from neck to scalp. Throat, larynx, chin, lips, jaws, teeth, tongue, palate, right temple, ear, left temple, left ear, right eye, left eye, forehead and head – concentrate on each part, suggest relaxation and feel it. (5 minutes)

Experience the flow of white colour all around the body. Experience the coolness of the aura. Feel peace in every particle of the body. (10 minutes)

Now experience the ‘Science of separation’. Like butter can be separated from the liquid by the churner, similarly body can be separated from the soul by the process of relaxation.

1. Body is unconscious, soul is conscious.
2. I am not the body but the soul.
3. Body is seen whereas I can see.
4. Feel the seen – seeing nature. (10 minutes)

Fifth Step

Concentrate the mind on all the parts of the body – from the big toes of the foot to the head. (Suggest this three times)

Experience that every part from the feet to the head has become active... Experience or feel the vital energy in every part.

Take three long and deep breaths and finish kayotsarga. Experience activity in every part with three long and deep breaths. Resume the sitting posture.

Join both the hands on the centre of bliss and recite Sharan Sutra three times –

अरहंते सरणं पवज्जामि,

सिद्धे सरणं पवज्जामि,

साहू सरणं पवज्जामि,

केवलि-पण्णतं धम्मं सरणं पवज्जामि ।

Now come into Vandanasan and pray for truth –

वंदे सच्चं, वंदे सच्चं, वंदे सच्चं ।

(If someone doesnot return after the completion of kayotsarga, donot touch him or awaken him; recite Sharan Sutra in his ears and he will retain consciousness).

18.8 Questions

Essay Type Question

1. Write in detail about the mental imbalance.
2. Write an essay on the utility of release of tension.

Short Answer Type Question

1. Explain what is concentration of mind.
2. Discuss the solutions to increase determination power.
3. Write about the nature of patience.
4. Explain who is patient.

Very Short Answer Type Question

1. What is the result of concentrating?
2. What is will power?

3. Who said it – ‘I always keep my personality happy’?
4. Who discovered North Pole?
5. Who is the author of – ‘I am the maker of my fortune’?
6. An important way to train the mind is development of _____.
7. Keep _____ busy in creative work.
8. Unhealthy mind makes _____ unhealthy.
9. Determination is a great _____.
10. _____ gets deteriorated by unbalanced food.
11. It is said in ‘Dashashutskand Aagum’ – Basic is *Mohaniya Karma* and the rest is _____.
12. Sangam Deva gave lot of pains to _____.
13. _____ was a great philosopher.
14. The main reason of tension is _____ emotion.
15. The first solution to awakening of power is _____.
16. What is the fourth determination of welfare?
17. Who said it – ‘The key to success is patience’?
18. Where is the bhawana of *Dhratibal* found?
19. Who was Gurjiaff?
20. Where is it found – ‘Hatred and Jealousy – are the seeds of karma’?

18.9 Reference Books

1. Amurt Chinten – Acharya Mahaprajna
2. Anuvrat Dharshan – Yuvacharya Mahaprajna (Acharya Mahaprajna)
3. Chit Aur Mann – Acharya Mahaprajna
4. Tum Anant Shakti Ke Strot Ho – Muni Nathmal (Acharya Mahaprajna)
5. Jaina Meditation Chitta – Samadhi : Jaina-Yoga – Dr.Nathmal Tatia
6. Bhitari Ki Aur – Acharya Mahaprajna
7. Dhyana Sagar – Pradeep Kumavat
8. Shiksha Tatha Bhartiya Samaj – Dr. D. L. Sharma
9. Key to Success – Sweat Modern
10. Jeet Apke – Shiv Khed
11. Amurt Chinten – Acharya Mahaprajna
12. Chitta aur Mann - Acharya Mahaprajna
13. Bhagwati Aradhana - Acharya Shivarya
14. Preksha Dhyana-Prayoga Pathati - Acharya Mahaprajna
15. Preksha Meditation : Kayotsarga - Acharya Mahaprajna
16. Bheetar Ki Aur - Acharya Mahaprajna

Chapter 19 : Development of Values in Personal Life Contemplation (Anupreksha) -

(1) Greedlessness, (2) Tolerance, (3) Fearlessness, (4) Politeness, (5) Rectitude, (6) Detachment, (7) Emotional Balance and (8) Self Analysis

Structure

- 19.1 Purpose
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- 19.4 Tolerance
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18.8 Detachment

18.8.1 Nature of Detachment

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18.9 Balance of Emotions

18.9.1 What is Emotion

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18.10 Self-Analysis

18.10.1 Nature of Self-Analysis

18.10.1.1 Ways of Self-Analysis

18.10.1.2 Importance of Self-Analysis

18.11 Question

18.12 Reference Book

19.1 Purpose

Shyamdhara Singh has written in his book 'Principles of Sociology' that 'Value are Emotive'. Man is emotionally associated with values. Emotional values inspire him to fight and die. History is witness that man has laid his life for protection of such values. To discover the value of truth, Lord Mahavira left his princely luxuries. Lord Buddha also abandoned every thing. To fulfil the value of dutifulness, King Harish Chandra accepted the job of watch guarding the graveyard. Maharana Pratap saw his children dying, but didn't accept the supremacy of King Akbar to protect the values of freedom, self-respect and religion. Mahatma Gandhi gave the cost of his life for saving the values of Hindu-Muslim unity. All these examples are proofs that values are emotive.

According to Dr. D.L. Sharma, values are absolute from the view of idealistics. They donot change according to place, time, etc. He called them Satyam, Shivam and Sunderam, which are associated with the three aspects of man – knowlegdeable, action and devotional. These are called knowledge, action and devotion in Gita. These spiritual values are high and absolute.

19.2 Development of Values in Personal Life

Prof. Radha Kamal Mukerjee has defined values in his book 'The Social Structure of Values' as "Value is a complex completeness, a life social ideal condition." According to this definition, values are related to complete personality and are based on physiological needs, social relations and ideals of man.

According to Dorothy – "Values are those, on the basis of which, a man selects his path and decides his good and bad". Fairchild opines about values that, "It is the efficiency, which measures human satisfaction. Values are psychological facts, which can't be measured by any means. There is a lot of difference between value and utility because the fact about value is in the mind, not in external things. Values can be known psychological or social research but their authenticity or relevance can't be classified. They are the final source of inspiration of all conscious logical behaviour."

Development of values are possible by contemplation in personal life. Contemplation brings about a change in our behaviour eg. Contemplation of leaving develops greedlessness, contemplation of tolerance develops the capacity of tolerating, contemplation of fearlessness reduces fear, contemplation of politeness develops politeness, contemplation of straightforwardness reduces cheating, contemplation of detachment reduces attachment, contemplation of health balances emotions, self-analysis purifies the society, contemplation of solitariness breaks the bond of love and hatred. This way, contemplation develops values in personal life.

19.3 Greedlessness

The one who abandons matter with full determination is the giver. One meaning of giving up is poor but the one who becomes a giver by sacrificing, achieves greedlessness.

19.3.1 Meaning of Greedlessness

To leave means greedlessness. Greed is bondage. Breaking from bondage is leaving greed. The basis of all bondage is greed. Greed gives rise to desires. Thus, one who is free from desires is a giver, which means – one who has nothing. Dr. Mahavira Saran Jain has given the following meanings of giving up–

1. Lack of matter
2. Non-acquisitiveness
3. Lack of desire of anything, which one doesn't have
4. Practise to remain non-acquisitive
5. Lack of attachment towards possessions
6. Abandoning ego, greed, desire, non-satisfaction and attachment, etc.
7. Realisation of difference between soul and non-soul and abandonment of every material and attachment towards body.

19.3.2 Nature of Greedlessness

According to Acharya Shri Mahaprajna –“Love for other's give bondage and for oneself gives freedom. Bondage means love flowing towards others. It is not the narrow limit of personality. Those who love their existence can't bind others. Bondage leads to bondage and freedom to freedom. The essential condition to get rid of external bondage is mental freedom and internal inspiration.”

Lord Mahavira was a staunch follower of greedlessness. He said –“Only that can realise his soul, who is free from attachment.” The path of spiritual practise is the path of greedlessness. Attachment is a hindering factor in spiritual practise. Greed can be overcome but its possible only when mind is concentrated on the goal. To reach the giving up stage, one should practise detachment, truth, penance and sacrifice.

19.3.3 Importance of Greedlessness

Though in social life, detachment for everything can't be practised completely, but attachment towards matter can be reduced. When a person develops detachment, then departing of matter does not create mental unrest but develops satisfaction. Tendency of good is very complicated. It is the cause of all the problems. A greedy person wants rest, luxury and is lazy. A greedy person changes his way of thinking and also the direction of his life.

Gautam questioned Lord Mahavira – ‘What does a being get from greedlessness?’ Lord Mahavira replied – ‘Freedom makes him to give up. Nobody comes to him for anything. He becomes the king of all the three lokas.’

अकिं चनोऽहमित्यास्व, त्रैलोक्याधिपतिर्भवे।
योगिगम्यमिदं प्रोक्तं, रहस्यं परमात्मनः॥

In this way, development of greedlessness is necessary for development of spiritual values. Contemplation of greedlessness develops the feeling of giving up.

19.4 Tolerance

Tolerance is a power of our consciousness and a light, which enlightens our lives. Those who don't tolerate pains, don't enlighten their lives.

19.4.1 Nature of Tolerance

The opposite of anger is forgiveness. It has two meanings – first, patience and tolerance and second, capable of tolerating. Forgiving person is efficient and capable. Though he can punish the one causing pain but bears the pain with equanimity. Due to his tendency of forgiving, he overcomes anger by pacifying feelings.

Gautam questioned Lord Mahavira – “What does a being gain from tolerance?”

Lord Mahavira replied – “He overcomes sufferings by tolerance.”

Tolerance means – tolerating favourable and unfavourable conditions with equanimity.

19.4.2 Who is Tolerant?

One who has to enlighten his life, has to become tolerant. Alongwith tolerance, one needs to develop will power. Gradually, one should practise tolerance. Without toleration, one can't do great work in life. It is said that one who tolerates pains and sufferings reaches the summit of progress.

One way of developing tolerance is – Relaxation. When one practises relaxation, in standing position and bears pains, he simply tolerates them. Developing viewer and knower feeling and getting rid of worries in this condition is true relaxation.

19.4.3 Importance of Toleration

Toleration does not let a person's energy go waste. Preserving energy makes one great. Development of Toleration is essential to prevent wastage of energy. As Lord Buddha

उहासने शुष्यतु मे शरीरं त्वगन्धिमांसं प्रलयं च यातु।
अग्राप्य बोधिं बहुकल्पदुर्लभां नैवासनात् काचमिदं चलिष्यति॥

Until I achieve enlightenment, I will not move from this position. This is the height of toleration. Lord Mahavira tolerated countless pains for twelve and a half years. Life of Acharya Bhikshu was full of pains. He tolerated all those sufferings, which resulted in Terapanthi Dharmasangha.

Those who don't get afraid of pains in life and tolerate them, achieve success. We can develop tolerance by practising contemplation of tolerance.

19.5 Fearlessness

Fearlessness means Lord and Shiva. Lord is knowledge and person with no possessions. Only he can get rid of fear, who has acclaimed Self-Realization.

19.5.1 Nature of Fearlessness

The beginning of non-violence is fearlessness. Also, the beginning point of development of psyche is fearlessness. The gist of speech of Lord Mahavira is fearlessness. A lazy person suffers fears from all sides. Non-lazy doesn't fear at all. Lord Mahavira asked Gautam—“Who is a being afraid of?”

Gautam replied—“We don't know. Kindly tell us.”

Lord Mahavira replied –“A being is afraid of pains.”

Gautam asked—“Who is the giver of pain and what is its reason?”

Lord Mahavira replied –“The giver of pain is the being himself and the reason is laziness.”

Gautam asked—“Who ends the pain and what is its cause?”

Lord Mahavira replied —“The being himself ends the pain and its cause is non-laziness i.e. the one who is non-lazy doesn't suffer fear. He is fearless.

In the words of Mahatma Gandhi, "Fearlessness is the height of detached stage. When a person is firmly determined, he doesn't move back and tries continuously. Then he develops fearlessness and reaches his goals." According to Vishnu Prabhakar, "When a person overcomes all fears, he becomes fearless and achieves realisation. Those who pray power, will definitely have to overcome all fears. Actually fearlessness is freedom." Gandhiji asked everyone to practise fearlessness. Though nothing is impossible for man in this world, but it is tough. Those who determine to become fearless, cannot be stopped by anything. Rather, the hindering factors become his power. This is known as Self- Realization. Gandhiji said, "Fear is with body. Detachment from body makes one fearless. If we consider deeply, we would realise that fear is merely our imagination. If we detach from money, family and body, then where is fear left?" Self- Confidence is necessary to become fearless. A person with Self- Confidence can successfully practise Fearlessness.

According to Acharya Mahaprajna, "Fearlessness comes from wisdom. When wisdom awakens, one becomes a 'Tathata', which means—living in present and accepting whatever one has. Accepting incident as an incident is 'Tathata'. It is not necessary to associate fear with it. 'Tathata' comes from within.

19.5.2 Posture of Fearlessness

When fearlessness arises, its posture is formed. External symptom of posture of fearlessness is - happiness on face. There is unlimited peace inside. Fear activates Sympathetic Nervous System and increases the secretion of Adrenaline. Fearlessness activates Parasympathetic Nervous System. There is no excitement at that time, only peace is experienced.

The measure to develop fearlessness is – Contemplation. It removes fear and strengthens fearlessness. The principle of contemplation is based on the opposites. Impure emotions can be overcome by pure ones. If a person contemplates with alertness and with positive feelings, then he develops fearlessness.

Acharya Mahaprajna says, "To develop fearlessness, develop non-violence, truth, non-acquisitiveness as they are the postures of fearlessness. Those who develop these feelings become fearless."

19.5.3 Result of Fearlessness

Transitoriness leads to fearlessness. The beginning and end of religion is fearlessness. Renouncement starts and ends with fearlessness.

Only the one who has achieved fearlessness, emanates rays of fearlessness from his aura and can further radiate fearlessness. Rays of fearlessness make the environment around fearless. Gist of life lies in fearlessness.

19.6 Politeness

19.6.1 Meaning of Politeness

Politeness means – polite behaviour. Hardness is completely abandoned i.e. one feels compassionate towards pain of any being. One considers everybody like his soul. Lord Mahavira said – 'विणओ धत्तस्स मूलं' i.e. politeness is the basis of religion.

19.6.2 Nature of Politeness

In the 29th chapter of *Uttaradhyana Sutra*, it is mentioned that Gautam Swami asked Lord Mahavira – "What does a man gain from politeness? Lord Mahavira replied- "Practising politeness, one receives pious feelings and thus destroys the eight places of arrogance." In *Uttaradhyana Sutra*, politeness means softness. The person who has polite behaviour is polite. Politeness brings sweetness and success in life. Polite person can make any environment favourable for himself. The principle of moral consciousness is – polite behaviour. Some people are cruel. But if one practises politeness, one can prevent oneself from behaving in a cruel manner. Politeness also helps develop friendliness for all, equanimity towards every being and consciousness of non-insistence. Non-insistence leads to Anekantic viewpoint.

19.6.3 Importance of Politeness

Ego produces unrest in family life, struggle in social life and is the cause of defeat in political life. For family and social development, mutual love, friendliness and compassion are a must. Politeness develops these properties. It develops non-insistence, right viewpoint, tolerance and generosity towards others.

Politeness is very helpful in political life also. Without politeness, a political leader can never be successful in a democratic rule. With reference to this, the struggle described in the epic 'Kamayani' of Jaishankar Prasad, is quite inspiring. Manu, the king of Saraswat kingdom leads an ill-discipline life. The public had to face tough laws. Ida tells Manu that the king too, should follow the rules. But it does not effect him. He does not take care of his masses and is after Ida. As a result, the public revolts against the king. Manu cruelly killed many people with his sword. Ultimately, Manu gets defeated in front of great power of public.

This episode inspires that a person cannot be a popular ruler until he develops politeness. It is more relevant in present times. It can be developed by contemplation.

19.6.4 Types of Politeness –

Politeness of two types from psychological point of views

1. Apparent Politeness
2. Actual Politeness

19.6.4.1 Apparent Politeness

A person practicing such politeness is polite only externally. He behaves in a sweet manner and speaks politely but is egoistic and selfish from within. Such people are cheats and cannot be considered polite.

19.6.4.2 Actual Politeness

Such a person is polite from within. He develops politeness, non-egoism and generosity in life. This is the true form of politeness.

19.6.5 Hindering factors in development Politeness

The opposite emotions of politeness are ego, proud, arrogance and hardness. The condition opposite to politeness is hardness of mind, speech and action. According to Dr. Mahavir Saran Jain, "Ego is the path of vice. It takes us away from self-consciousness. It increases our attachment towards external aspects. Proud leads to egoism. This proud and arrogance destroys politeness and we lose our intellect. Our power to understand finishes. It destroys the softness of heart. Our mind, speech and actions become shrewd." Acharya Samantbhaadra has mentioned eight types of arrogance in '*Ratnakaranda Shrivakachara*'

ज्ञानं पूजां कुलं ततिं बलमृद्धिं तपो वपुः।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः॥

i.e. arrogance is due to eight things – 1. Knowledge 2. Prayer 3. Family 4. Caste 5. Power 6. Shradha 7. Penance 8. Body

Because of arrogance, king Bahubali could not achieve salvation even after mediating for one year. On being warned by his sisters – Brahmi and Sundari, he removes his ego and the moment he develops politeness towards his younger brothers, he achieves salvation.

The one who is not the slightest arrogant about these eight things, is actually polite. Politeness destroys the enemies of hatred. It turns hard-hearted person into a soft-hearted person. It develops internal properties. Actually, the one who is polite towards his soul can be polite towards others. Even on being harmed, a polite person forgives. An egoist person experiences proud over his powers and gets deviated from his goals and ultimately gets defeated. Contemplation of politeness removes the hindering factors in its development.

19.7 Rectitude

Indian tradition has the provision of regret for purification. For this, one needs to reveal his faults and weaknesses. Only Rectitude soul is pure and only pure soul can practise religion.

19.7.1 Meaning of Rectitudeness

Rectitude i.e. simplicity. Simplicity is that light, which can be seen all around. The word has straightforward two meanings – simplicity and salvation. In ‘*Uttaradhyayanchurni*’, the meaning of straightforwardness is one who has property of simplicity.

19.7.2 Nature of Rectitudeness

In Gita, Rectitudeness is considered as an important part of meditation. While explaining the sources of knowledge to Arjun, Lord Krishna has given place to simplicity after lack of arrogance, lack of arrogant behaviour, non-violence and forgiveness. As is said in the thirteenth lesson of Gita –

अमान्त्वमदम्भित्वमहिंसा शान्तिराजवम्। i.e. a person can practise truth after abandoning cheating and can purify his soul. In this way, simplicity prepares the ground for practise of truth and cleanliness.

In ‘*Uttaradhyayan Sutra*’ Lord Mahavira has said –

सोही उज्जुयभूयस्स धम्मो सुद्धस्स चिदई।
निब्बाणं परमं जाइ घयसित्त व्व पावए।।

i.e. one who is Rectitude gains purity, one who is pure can practise religion. One who practises religion achieves salvation.

Rectitudeness is an ingredient of purity. Both are closely related.

Gautam asked Lord Mahavira, “What does one achieve from Rectitudeness? Lord Mahavira replied, “One gains simplicity of body, mind and speech from Rectitudeness and becomes the follower of religion.

19.7.3 Importance of Rectitudeness

It is important in building healthy body, pure mind, and discovery of the ‘Self’ and in building environment of social belief. It removes cheating and shrewdness and establishes uniformity in mind, speech and action. It strengthens the feeling of friendliness in family and social life.

19.7.4 Hindering factors in development of Arjav

The feelings opposite to simplicity are illusion, cheating and shrewdness. A person with such a feeling live an artificial and antisocial life. While explaining illusion, Acharya Shubhchandra says in Gyanarnav -

जन्मभूमिरविद्यानामकीर्तौ वर्समन्दिरम्।
पापपंकमहागर्तो निक्त्तिः कीर्तिता बुधैः।।
अर्गलेवापवर्गस्य पदवी श्वघ्नवेद्मनः।
शीलशालवने वह्निर्मायेयमवगम्यताम्।।

i.e. illusion is the motherland of ignorance, house of illfame, pit of wise, path to door of salvation, door of health and fire to burn a grand jungle.

Due to illusion, a person cannot understand what is natural and what is unnatural? What is Rectitude and what is artificial? In this way, illusion hinders salvation. Cheating and cunningness provoke bad qualities. It frustrates our personality. It increases our inner conflict. It disturbs our concentration, weakness our memory and imagination power. It solidifies the mental complexes. Such a person neither has the strength of character nor has the uniformity in personality. He cannot surface his conflict. His personality bifercates. In such a condition,

mental diseases, fobia, etc. diseases are produced. To prevent such mental diseases, a person should have truth in his heart. Truth helps express suppressed desired on a conscious level and a person becomes capable on having a control on it. Therefore, simplicity alone releases illusion and it's ill effects. Illusion traps one in love and hatred and thus one forgets the real nature of his soul.

19.7.5 Process of Self Purification : Straightforwardness

Lord Mahavira said –“He who is straightforward, gains serenity.” The heart of a shrewd person is never serene. The heart of a child is simple, so all love him. But as a person grows he develops cheating, shrewdness, cunningness, which produce an environment of non-belief towards others and the gap of enmity increases. A Sanskrit poet has said – ‘सन्धते सरला सूची, वक्रा छेदाय कर्तरी’ i.e. a needle is simple. Therefore, it joins two into one while a scissor is unstraight, therefore, it cuts one into two. Had every person's heart an open book then man would have never feared another man. Today, every man fears another man because he has the tendency of cheating others. So the need is that the man becomes simple and vigilant towards the environment. The one who is simple can never be cheated by others. Simplicity is that light in heart in which everything becomes clear.

Simplicity helps develop good properties and surfaces suppressed feelings on conscious level. It's a process of self-purification. It makes the character and behaviour of a person true. Contemplation of straightforwardness develops simplicity in life.

19.8 Detachment

The practise of detachment is very important. Whenever there is attachment, actions stick to the soul. Detachment develops the feeling of discovering the soul where as attachment is exactly the opposite. These are known as restraint and non-restraint in Jain Philosophy.

19.8.1 Nature of Detachment

The meaning of detachment is – to abandon the consciousness attached to matter, to dilute its density, to reduce the contact of consciousness with matter. Where this happens conscious resides in entire life and attachment is reduced. Detachment is intellectual abandonment of matter. The highest development of detachment is sacrifice. Without detachment, attachment starts surfacing in sacrifice. Jain Scholar have divided it into four parts in a physical way –

1. Desire for matter 2. Efforts to get it 3. Achievement of matter 4. Use of achieved matter.

Personality deteriorates in attachment and grows in detachment. Attachment makes one extrovert, detachment introvert. Attachment is unlimited like the sky – ‘इच्छा ह्यु आगास समा अणंतया’

And in detachment, there is a control over things. Gita explains – the yoga of detachment. Detachment is a great principle.

19.8.2 Who is detached?

A detached person abandons the external world and is completely free of all bondages. He is not involved in any worldly matters and does not move around to fulfil his purposes. As dirt sticks due to moisture, similarly bondage develops due to attachment. King Bharat Chakravarti was beyond the princely luxuries even while living in the palaces. As is said in Uttradhyanasutra – ‘जहा पामे जले जाये, नोबलिष्यइ वारिणा’ i.e. when the mind rises above the worldly level, it becomes detached. Sthulibhadra did his ‘Chatur masa’ in the house of a prostitute named Kosha, but was not slightest attached or moved. He had achieved extreme detachment. Detached mind is not effected by external things.

Yogiraj Krishna said- “I sit natural. I am detached from karmas, therefore, these karmas can't bind me – ‘न च मां तानि कर्माणि, निबध्नन्ति धनंजय!’

It is not possible to rise above the sensation of like or dislike without practise. In Gita neutral means soulful (Atmavana). Soulful alone can be detached. He can't be bound by karma. As is said in Gita –

योगसंन्यस्तकर्माणि, ज्ञानसंछिन्नसंशयम्।
आत्मवन्तं न कर्माणि, निबध्नन्ति धनंजय!!।

The way to become soulful is – experiencing non-doeriness in action. Seeing, touching, smelling, breathing – these all are jobs of the senses. Sensation is not my fundamental nature. In this way, one who realises his knower – viewer nature, becomes soulful.

19.8.3 Importance of Detachment

The importance of detachment is mentioned in Gita as – “Those who are detached from actions and their fruits and devote every action to God, stays away from vice while staying in this world as lotus stays away from mud while staying in it.”

Acharya Mahaprajna mentions is ‘Sambhodhi’ that – “One who is detached from the subjects of the senses, does not suffer any grief. He is not involved in the world like lotus in water.

19.8.4 Detached Actions

An important way of achieving goals is detached actions. Since it's not possible for a worldly person to abandon all actions completely, therefore, those who abandon its fruits are true tyagi. Therefore, Lord Krishna has said very clearly –

कर्मण्यवाधिकारस्ते मा फलेषु कदाचिन्।
म कर्मफलहेतुर्भूर्मा ते संगोऽस्तवकर्मणि॥

i.e. you have the right only to act, not for its fruit. Therefore, don't desire for fruit and simply do your actions. This is detached actions. Acharya Mahaprajna has analysed nishkam karma in ‘Sambhodi’ as–

अशुभांश्च शुभांश्चापि, पुद्गलान्तत्फलानि च।
विजहाति स्थितात्माऽसौ, मोक्षं यात्यपुनर्भवम्॥

The one who abandons the fruits of his action, achieves salvation.

To develop detachment, one should contemplate it and overcome attachment.

19.9 Emotional Balance

Balance of emotions is very essential for a person. When intellectual development is emphasised, emotional development is ignored, emotions become unbalanced. Thus, such a person cannot control himself. Therefore, rectification of emotions is a must.

19.9.1 What is Emotion

According to Acharya Mahaprajna – “Fear is an emotion because of which person suffers physical and mental pains. If the emotions free and stress are reduced then many psychological diseases can be overcome. According to Psychology, a person has basic tendency and emotions. Since emotions effect our life, therefore, there should be balance in emotions. When a child grows, he needs special guidelines from his parents because that is the time when special types of hormones are secreted within the body. The child undergoes physical changes. He realises feelings of angry, insult, fear, respect, etc. If the emotions at that stage are controlled, the child progresses, otherwise he can be led towards crime. Thus education of emotion control is quite essential.

19.9.2 Emotional Control and Science of Living

Emotions effect our glandular and nervous system. To balance the emotions in a child, he needs the education of emotional development in order to develop his future. Education of Science of Living helps in emotional

development. Future of a child depends on the education given in childhood. An important part of education is to do the all round development of a child. For allround development, balanced development of four aspects i.e. physical, mental, emotional and intellectual, is a must. Balanced development of these four aspects refines the emotions.

Science of Living has been considered scientifically and spiritually for emotional development. For balancing glandular and Nervous System, awakening of psychic centres place an important role. As it changes, the feeling of heart which in turn refines behaviour and habits. Spiritually speaking, when the third eye awakens emotions are controlled. In Science of Living, third eye means awakening of intuition.

Hypothalamus is the point of origin of emotions. Concentrating on it helps controlling emotions and this in spiritual language means change in feelings of heart i.e. refinement of emotions. Awakening of third eye means balancing of pituitary gland. Thus Science of Living even on being spiritual, is tested on scientific grounds. Contemplation of health is an important way of refining the emotions.

19.10 Self-Analysis

Self-analysis means concentrating on soul till one realises it. It's practical aspect is to get hold of one's feelings which make unhappy. Concentration helps remove the evil. When mind is the proximity to the impressions of evil which are subtle, then removing it requires the subtle process of concentration alone. Acharya Shri Mahaprajna opines that – "Meditation of a few moments purifies the heart far more than many fasts done." One should concentrate on the departure of evils and contemplate on the development of good values, which one wants to inculcate in life. Those who want to realise the soul should deeply concentrate on it.

19.10.1 Nature of Self-Analysis

Lord Buddha called continuous concentration as 'Smriti Upsthapana' i.e. continuously concentrating the mind in the work planned and continuously experiencing it. Lord Mahavira called it as 'Bhawakriya'. Concentrating on the vows taken, is necessary to fulfill them. Thus, vows should be associated with 'Atmopasana'. It's first principal is – analysing the self everyday. Acharya Shri Mahaprajna opines, "For continuously realising the soul 'Shrutopasana' is necessary. It supports the process of self-analysis. That channel of 'Shrutopasana' should be used, which supports self-analysis and uplifts the character."

19.10.1.1 Ways of Self-Analysis

Swctc Modern has given a few points of self-analysis, adopting which a person can develop his life. Everyday, after getting up in the morning, analyse yourself and try to incorporate a few points so as to achieve success. These points are as follows –

1. I will become the most prestigious one.
2. I will gain more success in life. I can accomplish my work in a far better way.
3. I will overcome my weaknesses.
4. I will not frustrate at the time of crises. I will work with patience, courage and double energy. I will put all my energy to overcome my crises.
5. I will definitely achieve my goals.
6. I will uplift my standard of living and for this I will put hard labour continuously.
7. I will always remain engrossed in work.
8. I will complete my work in time. I will stick to my words.
9. I will keep my behaviour polite.
10. I will not do any wrong action.

Analysing oneself everyday in morning and evening, makes one realise unique energy in him. This is an important way of conversing with oneself. It increases self-knowledge and enthusiasm. It helps test oneself and gain guidelines for future.

19.10.1.2 Importance of Self-Analysis

According to Acharya Mahaprajna – “Those who prey to unbalance emotions, invite diseases. One should self-analyse and be self-critical. An important point of emotion therapy is – invigilating one’s emotions. We should realise that fear, anger and criticism produces diseases. Sharp impulse of anger produces heart disease. Self guilt produces tuberculosis.” In this way, we can overcome psychosomatic diseases by self-analyses.

According to Ravindra Nath Tagore, “To uplift one’s life and to gain a new direction in life, one should converse with oneself considering oneself as one’s close friend. Then one can clearly see one’s mistakes.” If the weaknesses are refined by self-analysis, then one can become successful. We should analyse what we have done this day, this week, this month? If something is unachieved, then what’s the reason? As Ganadhipati Gurudev Tulsi had said –

क्या किया, क्या कर रहा हूँ और क्या करणीय है?
कर सकूँ फिर भी न करता, यह सदा स्मरणीय है।।

We should question ourselves and refine our weaknesses to make our life worthy. An important way to learn self-analyses is to contemplate.

Questions

Essay Type Question

1. What is the utility of politeness in our life?
2. Discuss the nature and importance of self-analysis.

Short Answer Type Question

1. Explain the meaning of greediness.
2. Explain the importance of toleration.
3. Discuss the nature of transitoriness.
4. What is the role of Science of Living in control of emotions?

Very Short Answer Type Question

1. What is the meaning of the word fearlessness?
2. What is the starting point of non-violence?
3. What is destroyed by money?
4. Who is the author of ‘The social structure of values’?
5. What is the key to moral awakening?
6. According to Acharya Mahaprajna – Fearlessness comes from _____.
7. The meaning of Arjav is _____.
8. In Gita, straightforwardness is taken as a part of _____.
9. Dharma stays in that which is _____.
10. The basis of _____ emotion becomes fix with arjav.
11. Whose thought is it – ‘It is better to meditate for two seconds than doing fasts’?
12. Which disease is caused by the emotion of anger?
13. Which contemplation is it – ‘A being has to bear his own actions’?

14. What is the important source of meditation?
15. The summit of development is _____.
16. _____ mind is not effected by external things.
17. The important source of achieving aim is _____.
18. Emotions effect _____ and nervous system.

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Chapter 20 : Development of Values of Social Life through Anupreksha - (1) Loyalty of Duty, (2) Harmony, (3) Co-existence, (4) Human Solidarity, (6) Universal Amity, (6) Nationality and (7) Communal Harmony

Structure

- 20.1 Purpose
- 20.2 Development of Values in Personal Life
- 20.3 Loyalty of Duty
 - 20.3.1 Kinds of duties
 - 20.3.2 Scope of duties
 - 20.3.3 Fundamental rights of man
 - 20.3.4 Duty towards state
 - 20.3.5 Reflection on Loyalty to duty
- 20.4 Harmony
 - 20.4.1 Form of adjustment
 - 20.4.2 Five aphorisms (sutras) of adjustment
 - 20.4.3 Importance of adjustment
 - 20.4.4 Reflection on adjustment
- 20.5 CO-existence
 - 20.5.1 Form of co-existence
 - 20.5.2 Importance of co-existence
 - 20.5.3 World-peace and co-existence
 - 20.5.4 Three aphorisms (sutras) of co-existence
 - 20.5.5 Reflection on co-existence
- 20.6 Human unity
 - 20.6.1 Form of human unity
 - 20.6.2 Faith in humanity
 - 20.6.3 Reflection of human unity
- 20.7 Universal Amity
 - 20.7.1 Meaning of world peace
 - 20.7.2 Form of world peace
 - 20.7.3 Psychological effect of friendship
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20.10 Questions

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20.1 Purpose

After going through this unit, you will come to know about :

1. Devotion to duty.
2. Five aphorisms of adjustment.
3. World-peace and co-existence.
4. Reflection on human unity.

20.2 Preface

Every person, group, community, society and culture has some central, fundamental values, on the basis of which he/she/it exists. A person, group, society and culture minus values is like a dead one. Actually the existence of a society and a culture depends entirely on values. Without the development and reconstruction of values, ideals and virtues, societies cannot live and exist. Values are the soul of every culture. There are certain values that apply to the whole of humanity and affect the whole social organization. Values are determined by the group and the society itself. They, therefore, represent that particular group and society. They are the indispensable part of society. The people belonging to a particular group share the same opinion about some particular value. All the members of that group accept and follow them. On the basis of the unity of these thoughts and ideas, something or some subject gets recognition as value in a group.

According to Thomas and Zaneiniki (जैनिकी), "Values has many aims that give meaning and satisfaction to the members of a social group".

When we talk of the development of the collective values through reflection in the context of science of living we talk of the reflection on devotion to duty, adjustment, co-existence, human unity, world-friendship and communal harmony. The analysis of these reflections is given below :

20.3 Devotion to duty

Duties and rights are the two sides of the same thing. If we living in society, want to enjoy rights, we will also have to do our duty to the society and the state. The ancient scholars of India laid greater stress on duty than rights. Statesmen like Chanakya expounded in detail the duties of and not the rights of man as rights are automatically established when the duties are performed. The doctrine of duty was known as the religion of the self. They were of

the view that observance of one's religion causes immense pleasure and prosperity. If everyone does his duty honestly and properly, ad dignity will be maintained in society and will be happy and prosperous.

20.3.1 Kinds of duties

Duties are indispensable part of society. They are of two kinds—1. Legal and 2. Moral.

20.3.1.1 Legal duties

These are the duties for the observance of which the governmental institution compels the citizens. It is the duty of a man not to harm the life and property of others, not to commit thefts, not to attack anybody and not to disobey the laws of the state and to pay taxes in time. One is punished if one does not follow the rules of the state.

20.3.1.2 Moral duties

These are the duties the observance of which is useful for the personal and collective interests of man. A man may give importance to purity and good conduct his life, depending on his will. The government does not interfere in matters like these. But to be neat and clean and to lead a simple and good life are one's moral duties that are of great advantages to him.

Actually the basis of legal rights too is moral. That is why duties are classified in another way also. Some duties are positive and some are negative in nature.

20.3.1.3 Positive duties

Paying taxes regularly, enjoying suffrage, maintaining peace and order in the country, co-operating the government in administration are some of the positive duties.

20.3.1.4 Negative duties

Not to steal, not to tell lies, not to deceive others, not to adulterate, not to accept bribes, not to attack anybody are some of the negative duties.

20.3.2 Scope of duties

The scope of duties is very wide. Man owes duty to his family, village, society and the country. The most important duty of man is towards himself. To make oneself healthy, well-educated, civilized and cultured is one's first and foremost duty as society is formed by men. Acharya Tulsi, the head of the order has said in his Anu Vrata song, "If an individual gets reformed society will automatically get reformed". The society and the state whose members are healthy, educated, courageous, civilized and industrious will certainly make progress and prosper. Presently the scope of man's duties is not limited to his family, society or country. Man has conquered time and space due to the development of science. Consequently the area of man's social life has increased immensely. Regarding observing one's duties, Martin Luther King Junior has said, "If a man is called to be a street sweeper, he should sweep streets even as Michelangelo painted or Beethoven composed music or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say—Here lived a great street sweeper who did his job well". The whole human society is how the field of man's community life. Every man, therefore, owes various kinds of duty to the whole of the human society. The ideal of the Vedic saints "All the people should be happy, all should be healthy, all should be prosperous and contented and welfare to all" now applies to each and everybody. It is the duty of each and every body to put this ideal into practice.

20.3.3 Fundamental Rights of Man

All the great scholars think providing fundamental rights to man necessary for his all-round development. These are the rights by being deprived of which man can neither develop his own personality nor can he make any contribution to the welfare of society. J.S. Mackenzi has mentioned the following fundamental rights in his book 'A manual of Ethics'—1. Right to life, 2. Right to freedom, 3. Right to employment, 4. Right to property, 5. Right to make agreements, 6. Right to education. Most of the thinkers accept these rights in some way or the other to some extent. We will discuss these rights in brief.

20.3.3.1 Right to life

Not to be deprived of life is the right of each and everybody. In every civilized society this right is recognized for the development of man and for the welfare of society. The duty of not taking away one's own life or the life of some other person is automatically linked with this right. To deprive someone, who takes away the life of someone else for one's ulterior motive, of his right to life and thus violates this duty, may be said to be justified from the point of view of justice and morality. Thus the right to life cannot be separated from one's duty of not harming some other person's life.

20.3.3.2 Right to freedom

Along with the right to life, every one has the right to one's all round development freely. This right implies that every person must have the freedom to make efforts for his progress and to express his ideas. But at the same time it is the duty of man not to interfere in the freedom of others. To deprive a person, who interrupts social order by interfering in the freedom of others, of his right to freedom may be said to be justified from moral point of view.

20.3.3.3 Right to employment

A man can progress and develop and can live in a respectable manner only by having a suitable job depending on his ability. A person who has no proper means of living, becomes a burden on society. That is why many scholars think that recognizing this fundamental right of man and providing him a suitable job is an essential duty of every state. And then, it is the duty of every person to do his job honestly and devotedly, keeping in view the welfare of society.

20.3.3.4 Right to property

Every person needs some material things for his development. He, therefore, ought to have the right to own some property upto certain justified limit. At the same time, it is the duty of the person having this right not to usurp the property of others and not to abuse his own property if a person usurps the property of others by foul means or by force, and if he tries to harm society by misusing his own property, depriving him of his right to property is not only justifiable but also very necessary.

20.3.3.5 Right to agreement

Every person has the right to get the services of others in times of need by making mutual agreement. At the same time, it is his duty to follow the agreement and not to make an agreement, abiding by which is not possible for him and that is against the welfare and interest of society.

20.3.3.6 Right to education

No one can make proper use of and develop his capacities without getting proper education. Getting education, therefore, is supposed to be a fundamental right of man. It is the right of every person to demand from society or state the proper opportunity to get education according to his ability and capacity. In most of the countries, common people do not get the proper opportunities to get higher education. In this condition, it is the duty of every state to see that all the citizens of that state get proper education according to their ability and capacity. At the same time it is the duty of every person to avail himself of the opportunity of getting education and to use the knowledge gained by education not only for his development but for the good of society also.

To get all the above cited rights, it is necessary for every person to fulfill all the duties that are related to those rights. Without doing so, only asking for rights does not seem to be proper and justifiable. From moral point of view, fulfilling one's duties is much more important than having rights. Actually, with every right is linked the duty of respecting the rights of others.

20.3.4 Duty towards state

The best form of man's community life is presented by state. It is the state that creates the proper atmosphere for man to live freely, state tries to provide all the facilities for the development and prosperity of its citizens. Naturally, a citizen too owes some duty towards state. His duties are as given below : 1. Allegiance, 2. Obedience, 3. Payment of taxes, 4. Making use of suffrage, 5. Readiness and willingness for public service.

Devotion and awareness are the most important requirements for doing one's duty. A person who is devoted to his duty, can never be careless, unjust and dishonest. He will not fail in his duty if he has great and true love for his nation. In order to develop the feelings of devotion to duty, practice in reflection on devotion to duty is given under perceptual meditation. This practice arouses the feeling of devotion to duty in the mind of the devotee.

20.3.5 Reflection of Devotion to duty

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| 1. Aspirate sound (महाप्राण ध्वनि). | 2 Minutes |
| 2. Rhythmical deep breathing. | 2 Minutes |
| 3. Bhastrika (भस्त्रिका) | 5 Minutes |
| 4. Relaxation (कायोत्सर्ग) | 5 Minutes |
| 5. Resolution—I shall be aware to my duties. I shall try to keep under control the feelings of anger, greed and fear etc. that are the obstacles in the way of fulfilling my duties. | |

Method of practice : Centralized your mind on the centre of peace (शान्ति-केन्द्र). Repeat the resolution given above for 15 minutes—for five minutes with sound, for 5 minutes with a slow sound and for 5 minutes with silent reflection.

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| 6. Conclude the experiment with aspirate sound. | 2 minutes |
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20.4 Harmony

The first and the most important element of the theory of manifold predications is relativity. Every thought, every idea is relative. Every person thinks his own view to be right; but he can be right only when he adjusts his view with that of other persons. Water is very essential for keeping alive. We can say that water is life. This idea is right, but only from the point of view of intake of food. When breathing and water are compared, we find that breathing is life. Water is only one of the means of keeping alive. Every element is intertwined with other elements. Harmony can be possible only when we understand the relativity of this interlinking while in motion, both the feet are relative. One foot moves forward and at the same time the other foot moved backward. At the very next step the second foot moves forward and the first one moves backward. Only by this adjustment, the order and unity of society and state can be possible.

20.4.1 Form of Harmony

According to Acharya Shri Mahapragya "This is the unchanging principle of Jain philosophy that basically, human race is one. It is divided into many parts from the point of view of utility and practicality. To transgress utility and originality is unreasonable. Units of states are also formed on the basis of utility but they can live together peacefully only when they are linked together with the thread of relativity. Relativity is so significant that no nation can live if it is isolated from others Embassies of hundreds of nations in one capital of a country are the token of relativity." If this feeling moves our hearts, we, being free from the present crisis, can come close to the human expectation of a universal society. In spite of maintaining their faiths as members of different religions and sects, people can work for the brotherhood of religion. People, belonging to different national societies can, bringing their present struggles to a close, create an atmosphere of brotherhood. Our labour may be fruitful if succeed in arousing the feelings of co-operation and adjustment in the mind every human being.

20.4.2 Five aphorisms of Harmony

The resultants of the point of view of manifold predication are co-ordination, harmony and good will. To achieve them, Acharya Shri Mahapragya has given five aphorisms of adjustment which should be used more and more. These aphorisms are like this—

1. Corroborating (supporting) policy should be adopted. One's assumption should be expounded. No one should be blamed orally or in writing.
2. One should be tolerant to the views of others.
3. No feelings of hatred and disregard for other sects and their followers should be spread.

4. No unwanted behaviour should be meted to a person who changes his sect. Nor should he be boycotted socially.

5. A collective effort should be made to propagate the basic facts of religion—non-violence, truth, non-stealing, celibacy and non-possession. Attempts should be made to make these elements pervading to life.

20.4.3 Importance of adjustment

Neither a man nor a society can make a way alone. The path of development can be paved by the joint efforts of the two. Knowledge and action are co-ordinated when the steps for insistence on truth move forward. Acharya Shri Mahapragya says, “Who says that philosophy cannot be lived? The philosophy that cannot be lived is only a flight of imagination. There is no reality in it. The ideal which is not practicable is of no use. Similarly the practice that cannot take one to some ideal is of no use. There should be a co-ordination between practice and ideal. There are five fingers in a hand. The hand is one; all the five fingers automatically get incorporated in it. This is monistic view. The moment we think of duality, all the five fingers assume their separate entities. All the five fingers have their own identity. Soul is one, it is monistic. Its contact with karmas is the result of duality. A soul liberated from karmas will never be attracted towards karmas. Virtues attract virtues and vices attract vices. The great poet, Kalidas has written in ‘Raghuvansh’, his famous book —

ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः।

गुणागुणानुबन्धित्वात् तस्य शसप्रसवा इव।।

(The qualities of the great king Raghu were linked with the other qualities like real brothers. His knowledge was profound. Besides possessing knowledge, he had the quality of remaining silent too. He was powerful and strong and at the same time he was forgiving and tolerant too. He renounced things and practiced charity freely but he never hankered for name and fame.)

The complete and alround form of soul can be comprehended if ‘one and many’ or monism and duality are comprehended relatively.

20.4.4 Reflection on adjustment

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| 1. Aspire sound. | 2 Minutes. |
| 2. Relaxation—Physical self-control. | 5 Minutes. |
| 3. Recalling—I believe in human relations and so ‘I shall create adjusting situations’, Repeat this line nine times. Then think about it silently nine times. | |

The following five elements are obstacles in the path of adjustment—

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| 1. Insistence—I shall use non-insistence instead of insistence. | |
| 2. Difference in thinking—I shall respect the thinking of others. I shall try to understand them. | |
| 3. Difference in interest—I shall respect the interests of others. | |
| 4. Difference in selfishness I shall not think of my selfishness. I shall think of the interest and welfare of all. | |
| 5. Difference in opposition—I shall be friendly even in the face of opposition. All the people are my friends. No one is my enemy. | 2 Minutes. |
| Every creature is my friend | 3 Minutes |
| Friendship.....friendship.....friendship. | 1 Minutes |

20.5 Co-existence

Presently we hear the echo of co-existence from the field of politics. Institutions like U.N.O. also talk of co-existence. But it was Lord Mahaveera who propounded the principles of co-existence first of all. We find a detailed expatiation of co-existence in Lord Mahaveera’s theories of relativity and manifold predications.

20.5.1 Form of co-existence

Lord Mahaveera said that two contradictory religions too can exist together. For example, permanent and non-permanent, existent and non-existent, and general and particular are contradictory in nature yet they exist together. There is no element in the world which can be said to be absolutely contradictory or absolutely non-contradictory. The element that is supposed to be contradictory is non-contradictory too. Similarly the element that is supposed to be non-contradictory is contradictory too. Both the nature go together, both co-exist.

My existence is dear to me but I do not exercise so much right on existence as on 'myself'. The element that is different from me has its own existence too and this existence is as dear to this element as my existence is to me. From the point of view of external appearance we may differ from each other, but from the point of view of existence, we all are the same.

Body, language, geographical boundaries, sects and castes—all these things do not show similarity but they all derive life from consciousness and in the world of consciousness we are all the same, similar. The feelings of contradiction and dissimilarity are very strong in our minds. Our senses look to the external world, and all that is outward, external, is dissimilar. Stimulated by the feelings of dissimilarity, we do injustice to people like ourselves. Our sense of justice can be aroused only when there is a constant flow of stream of similarity. Democracy is like a lab where we can make experiments with equality and similarity. The theory of equal rights is the practical form of philosophical equality and similarity. Faith in the citizens to similarity is desired for the success of democracy.

There is an account in the Bible. A man reached the Lord. The Lord, "I came at your door, dying of thirst but you pushed me out of your house".

The man was surprised. He said, "O Lord! you came at my door and I didn't recognize you how can it be possible?"

The Lord said, "The man who was lean and thin and who was reduced to a skeleton and who came to you, leaning against his stick, crying for water was none else than me."

There are accounts like man this in all the scriptures, but unfortunately man does not follow them. If he did so, he would be free from the bonds of 'self' and 'the other', a feeling of co-existence would develop.

20.5.2 Importance of co-existence

Family life can be peaceful and successful if all the members live in harmony. There are many factors that cause disputes in family—generation gap, difference in the level of thinking and standard. In spite of these differences, people can live peacefully if they can find the elements of non-difference in this difference. Opposition very often takes place in most of the families. What is needed is experimenting in co-ordination. If we try co-ordination in the face of opposition, co-existence is possible in spite of opposition.

Enmity in society develops because there are no feelings of equality. There were communal and caste disputes in the olden times. In the present period there is class-struggle. This struggle cannot be pacified unless the attitude of selfishness is removed. We have to rise above our petty interests and to think others like ourselves. Then only people can live together peacefully. A society can be good and worth-living in only by co-existence.

20.5.3 World peace and co-existence

In the present atomic age, in which violence is raging everywhere, there are only two options before us—Non-violence and world peace or total destruction. The concept of co-existence has been strengthened because of this growing violence. If human species is to survive, it will have to resort to co-existence.

Although all the countries in the modern period are free, there is no equality among them from the point of view of capacity. Some countries are powerful whereas others are weak; some are rich and prosperous whereas others are poor. There are some similarities but at the same time there are many dissimilarities as well. We cannot give importance to any one of them. If we give importance to dissimilarities, we will think of destroying others. On the other hand, if importance is given to similarities and equality, it will only be a sort of absolute insistence resulting

in cold war. That is why democracy and capitalism can exist together because even contradictory systems too may live together.

20.5.4 Three aphorisms of co-existence

The three ingredients of co-existence are—Assurance, faith (belief) and fearlessness. Co-existence is made possible only by assurance. It develops when people assure others that no harm will be done to them. Then, there must be faith. When people have faith in one another, there is no fear. Thus we find that all the three ingredients strengthen one-another. When all of them combine, co-existence comes into practice. When a person lives with his family and in society, there must be an atmosphere of assurance, faith and fearlessness.

The concept of co-existence should be considered in broader terms. It must be realized that all the creature are equal and the whole humanity is one. We must strengthen this feeling; then only co-existence will come into practice. If we do not do so, we will always have to face the problem of casteism, colour and sect. In order to develop the value of co-existence, we will have to reflect on it.

20.5.5 Reflection on co-existence

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| 1. Aspirate sound (महाप्राण ध्वनि). | 2 Minutes. |
| 2. Rhythmical deep breathing. | 5 Minutes. |
| 3. Bhastrika (भस्त्रिका). | 5 Minutes. |
| 4. Relaxation. | 5 Minutes. |

“I shall practice living peacefully with others. I shall not support destructive and aggressive activities.”

Method of practice : Centralize your mind on the centre of pleasure. Then repeat the above resolution for 15 minutes—for five minutes with a loud sound for five minutes with low sound and then for 5 minutes silently.

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| 6. Conclude your concentration with aspirate sound. | 2 Minutes |
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20.6 Human Unity

Unity is the basis of social security. Where there is a tradition of unity, here is joy. Quarrelling is the sign of poverty. The house, the family, the society, the city and the nation in which there are disputes, can never prosper. We feel the direct results of unity all the time. In a piece of cloth, there is the unity of fibers. A broom is made by the unity of straws. It can sweep the dirt away so long as the straws are united. If they are scattered, they cannot perform the job of sweeping.

To quarrel over trifles is sheer foolishness. Distances created in hearts are much more dangerous than external disputes. Everybody has got his own assumptions and thinking. But even then we need a common voice, a united voice while retaining our individual thinking.

20.6.1 Form of human unity

It has been said in Rig Veda (ऋग्वेद) “एकैव मानुषी जति” (Human race is one). Lord Mahaveera has also said, “एककामणुस्सजाती” (Human race is one). The concept of ‘वसुधैव कुटुम्बकम्’ (The whole world is a family) was also there in our country. In Atharva Veda (अथर्ववेद), we get the sentence, “समान हृदयता, समान मानसिकता, अप्रतिकूलता का मैं तुम लोगों के लिए सृजन करता हूँ तुम लोगों के लिए सृजन करता हूँ; तुम एक-दूसरे के प्रति उसी प्रकार प्रीति प्रकट करो, जैसे गौ अपने नवजात बत्स के लिए करती है।”

(I create equality of mind and heart, equality of mentality and feelings of non-contradiction for you. You must express love and affection for others in the same way as a cow expresses its affection for its newborn calf).

According to Romain Rolland, “The two highly destructive world wars have at least established the fact that the feelings of violent and aggressive nationalities should be removed so that human relations may be developed on the grounds of love, compassion and sympathy.” Tom Paine said, “The world is my Country.” How shameful it is to have disputes over trivial matters and to create enmity for those who claim to believe in the ideal of world friendship. In stead of quarrelling, we should adopt the path of co-ordination. Unity is the way to life.

Dr. Shankar Dayal Sharma, the ex-president of India says, “The education system has got a special purpose—to achieve excellence and perfection at morality alongwith intellectual achievements.”

The aim of education should be to attain moral goal so that humanity may develop and the persons, desirous of getting knowledge are motivated to live in the pure atmosphere of human love and unity. In our philosophy of the olden times, humanity was conceived in its most perfect form, the virtues of tolerance, service, unity and good will on which the modern concepts of secularism, democracy and socialism are based, were recognized and accepted in their true form. It has been said in Rig Veda (ऋग्वेद), “एकं सद् विप्रा बहुधा वदन्ति” (Truth is one, although it is expressed in different ways by the scholars.)

20.6.2 Faith in humanity

Faith in humanity should be developed in the students. They should realize that man is the best creation and fundamentally he likes peace and goodness.

Literature implies respect for humanity. Art also helps develop humanity. It develops the creative faculty of man. It is not affected by distance or by some particular race.

Rabindra Nath Tagore says, “Humanity should rise above nationality, communalism or any other sort of narrow-mindedness. In this only lies the welfare of humanity.”

He very clearly states, “Only those who feel different forms of one and the same soul existing in the whole of human race, make progress and attain happiness.”

Rabindra Nath Tagore wrote in his letter that he wrote from abroad on October 11, 1916, “I wish that Shanti Niketan should be free from all the racial and geographical bonds. The flag of the victory of the whole of the human race will be set up here, at Shanti Niketan.”

Dr. Shankar Dayal Sharma, the ex-president of India has mentioned in his book ‘दिक्षा के आयाम’ that the whole of the country followed the glorious path shown by Mahatma Gandhi. Millions of patriots envisaged in their minds the strong values of truth and non-violence. We got independence in the year 1947. We have got our own constitution to run our country. India is a democratic republic. We follow the ideals of secularism, tolerance and good feelings. The tradition and concept of treating all the religions alike is a great force of humanity in the world.

Lord Mahavera said, “To say that man is a Brahmin or Kshatriya or Vaishya or Shudra by action is not substantial. These terms are used only from the point of view of practical unity. A man is a man. If he subsists on learning, he is a brahmin. If he takes to defence, business and service to others, he is a Kshatriya, Vaishya and Shudra respectively. A difference in caste does not create the bars of high and low or touchable and untouchable among people. Mrs. Indira Gandhi once said about universities, “Universities are the headlines that connect the past and future of the whole of the humanity together.”

According to Dr. Shankar Dayal Sharma, good education should serve as a bridge, a connecting link in the unification of man and the greater society. The target of human unity and the practice of concentration of mind will prove to be very fruitful. The prosperity and the future of the co-existence of the whole of humanity depends on these two things only.

20.6.3 Reflection of human unity

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| 1. Aspire sound. | 2 Minutes. |
| 2. Rhythmical Deep breathing. | 5 Minutes. |
| 3. Bhastrika (भस्त्रिका). | 5 Minutes |
| 4. Relaxation. | 5 Minutes |
| 5. Resolution—“I shall avoid communal orthodoxy, I shall develop good feelings for the various assumptions and sects.” | |

Method of practice—Concentrate on the centre of joy. Repeat the above resolution for 15 minutes—with loud sound for 5 minutes, with low sound for 5 minutes and 4 minutes should be devoted to mental reflection.

6. Conclude the reflection with aspirate sound.

5 Minutes

Regarding development of values in collective life through reflection, we have discussed devotion to duty, adjustment, co-existence and human unity. We shall discuss world friendship, nationality and communal harmony in unit-5, lesson-20 of this paper.

20.7 World Friendship

The form of world friendship is very broad. It is an excellent form of meditation. In Indian culture we find it in its true and broad form, as is clear from the following lines:

अयं निजः परोवेति गणना लघुचेतसाम्।

उदार चरितानां तु वसुधैव कुटुम्बकम्॥

This hymn clearly expresses the feeling of the whole world being a family. There goes another proverb : God is Lord of our national and of all nations.

20.7.1 The meaning of world friendship

When a person comes to realize that the whole world is his family, all the people living in different parts of the world are his brothers and friends; and when he rises above the feelings of narrow-mindedness, he comes very close to the concept of world friendship. This concept is the ideal of Indian culture, as is clear from the expression 'आत्मवत् सर्वभूतेषु' (to consider all the creatures like oneself, not different from oneself). Lord Mahaveera has said in scripture '*Dashvaikalika Sutra*' (दशवैकालिक सूत्र)—

“सर्वभूयस्य भूयस्स ए समं भूयाई पासओ।

पिहिया सर्वस्स दंतस्स, पावं कम्मं न बंधाई।।”

(One must consider all the creatures like oneself).

20.7.2 Form of world friendship

Indian scholars and saint, desiring the happiness and welfare of all the creatures in the world, have said—

“सर्वे भवन्तु सुखिनः सर्वे भवन्तु निरामयाः।

सर्वे सद्गुणि पश्यन्तु मा कश्चिद् दुःखमाग्नेवत्।।”

(All the people of the world be happy, all be healthy, free from all sorts of ailments, no one be unhappy, and we wish welfare and well-being of all). Thus we find that Indian ideology has always believed in the concept of world friendship and brotherhood. Mahatma Gandhi always stood for world peace and world brotherhood as is clear from his following message—

“Through Swaraj, we would serve the whole world’. From this message we come to know how lofty Mahatma Gandhi’s thinking was. There is an account in ‘Young India’ that expresses this feeling very clearly, “Gadhiji’s nationalism was not narrow or chauvinistic, it was essential precondition of sound internationalism.”

In this context, Mr. B.C. Roy says, “Internationalism is an ideology based on the concepts of world brotherhood, world friendship and world citizenship that inspires us not to be confined to ourselves only. It tells us about world citizenship. When we follow this doctrine, we think ourselves to be the citizens of the world; and we do not think of our personal welfare when it comes to the welfare of the whole world. This feeling is certainly very lofty and sacred.”

Lord Mahaveera gave a very formula of friendship. Once a priest said to Acharya Shri Tulsi, “Jesus Christ has given us an excellent idea—make friends even with your enemy. Can there be anything better than this?” Acharyashri said, “It is no doubt a very good idea, but Lord Mahaveera has gone even further. He says, “Don’t even think anybody to be your enemy. First we think someone to be our enemy and then we make friends with him. It makes no sense. Better we don’t even think someone to be our enemy.” Hearing this, the priest was left speechless. He came to realize the importance of friendship.

Some persons came to Abraham Lincoln and said to him, "Many people have the feeling of enmity towards you, You are presently in power. Why don't you destroy them?" Lincoln said, "I am doing the same". The person were surprised. They said, "You have not put anyone into prison so far, nor have you hanged them, nor exiled them. Then, how are you destroying them?" Lincoln said, "I am winning them by my courteous manner and behaviour. In a very short time they all will become my friends. Then there will be no enemies." Thus we see that friendship is a quality that does not break the hearts of others, it only connects people. This is the great formula of friendship.

Acharyashri Mahapragya says that many problems are solved when we develop the feelings of friendship. Everyday we cover our minds with various kinds of dirt. The worst kind of dirt is that of enmity, jealousy. The general rule of the practical world is that things don't always happen in the way one desires them to happen. There are individual differences. There is difference in interests and thinking, difference in practice and order, difference in the way of living and eating habits, difference in customs and traditions. It is not possible that these differences don't exist and they cease to be. As there is difference in interests, all these differences can never be extinct. It is because of these differences that feelings of enmity and jealousy are aroused in our minds and that is not desirable.

Lord Mahaveera said, "When you ill-treat others, you harm yourself only. It is uncertain that the other person will come to some harm; but your harm is certain, there is no other way. Suppose you think ill of someone else. May be the other people don't come to know of it, but it will clearly be imprinted in the cells of your mind. You will have to suffer the bad consequence. In harming others, one harms oneself. One who comes to realize this simple fact, will never even think of harming others. One, in whose mind feelings of friendship are aroused will never harm others."

Indians have always considered the whole world to be a nest (विश्वमेकं नीडम्) in which birds (people) of all kinds and places live together. One feels happy, gay and cheerful when one has the feelings of love, sympathy and friendship for others, when one thinks others to be the members of one's family. Such a person does not have to fear anyone. Where there is enmity, there is fear; where there is friendship, there is fearlessness. Enmity and fear, friendship and fearlessness always go together. One, whose mind is filled with fear, considers other to be one's enemy. One who has no feeling of fear in one's mind, may consider the others, trying to harm, one, to be ignorant, but not an enemy. The habit of friendship is strengthened by the practice of always thinking of the welfare of others. 'मित्रि मे सर्वभूएसु वरं मद्भ्रातृ केषी' (I have friendship with all, no one is my enemy) As this feeling gets strengthened in the mind of an aspirant, the feelings of enmity are destroyed. The person who has friendly attitude and disposition, is always happy and one who does not friendly attitude and disposition is always unhappy. An unfriendly mind is never at rest, it is always violent, aggressive, full of hatred and also complex. The fire of revenge is constantly burning in it. On the other hand, a friendly mind is always free from all these disturbances.

One who nurtures the feelings of friendship may put oneself to trouble but will never put others to trouble. Such a person never thinks the other person as 'some one else' or 'an enemy'. It is the idea of considering someone to be an enemy that causes trouble. Khalifa Ali continued fighting with his enemy for year. Once it so happened that he got his enemy under his control. He sat on his chest and was about to strike him with a spear when the foe spat on his face, Ali got furious for a moment, but then said, "Well, we shall not have a fight today". The people said, "Do not be foolish. You have got your enemy under your control after so many years and you are letting him go." Ali said, "The holy Quran says, "Do not fight when you are in anger." I got angry, and so, following the dictate of the holy Quran, I have decided not to fight today. "Even the enemy was surprised He asked, "Had you been fighting for so long without anger?" Ali said, "Yes, I was fighting with you, but there was not anger in my heart". The enemy fell at his feet. He realized that one can fight even without any feeling of anger. He gave up all his feelings of enmity and became his friend. The cause of fighting may be different but not to fight when in anger is a sign of friendship. There remains no duality when there is a broad form of friendship. 'आयकुले पयासु' consider all the creatures as yourself—this is the resultant.

20.7.3 Psychological effect of friendship

It is unfortunate that we have forgotten the simple truth that man can be inspired and motivated by the pure and holy feelings of love and friendship and not by the feeling of anger, enmity and harsh behaviour. Scientific

research has shown that even plants can be developed agricultural yield can be increased and flowers can be brought to full bloom by good and loving feelings. Just imagine to what extent man, who has got consciousness, can be moulded and transformed by showering on him the feelings of love, affection and friendship. Man is not stone. Even stone can be melted by good and tender feelings. Even a big and heavy rock can be lifted high when 5 or 6 persons try to do so because they are devoted to this task and are determined to do so.

Politeness and modesty win everybody. There goes the proverb—politeness costs nothing but buys everything. When we exhibit tender feelings for someone, his/her heart will certainly be softened. Research shows that by showering love, affection and tender feelings, cows give more milk, trees yield more flowers and fruits and creepers change their direction. A Christian lady once performed an experiment. She planted some plants, but there was a creeper that crept on them and covered them. The plants did not get the opportunity of developing. One day the lady went near the creeper and said very politely, “My dear creeper, I am sorry I will have to cut you down. I am really sorry. Please forgive me”. The lady then cut that creeper down. She then suggested it to move in a certain direction. After some days the lady found that the creeper had changed its path and had begun to move to the direction. Suggested by her. When a creeper and a plant are affected by gentleness, politeness and kindness, man will certainly be affected by these feelings. It can never be possible that he/she are not affected by these sentiments. The problem is that we are biased and formed an opinion that governance cannot be possible by politeness and humility. This assumption has affected human relations adversely. Man goes on considering others to be his enemies.

20.7.4 Need for and importance of world friendship

The feeling of internationalism has got a special significance in the present times. The reason is that all the big, powerful and prosperous countries today are in the race of atomic competition. The intellectuals all over the world were concerned and they thought of Atomic Treaties and Disarmament in order to save the world from destruction. From the viewpoint of science, the whole world is one. Fearing that science might not prove to be the cause of the destruction of the world, the famous philosopher and Alber Einstein scientist said, “The fourth world war will be fought with stones—as the whole world will be destroyed in the III world-war and the human race will again enter the stone-age.”

The Stockholm International Peace Search Institute (स्टाफ होम अन्तर्राष्ट्रीय धान्ति अन्वेक्षण संस्थान) paid heed to the warning of Einstein and declared that in the next five years, the number of the countries preparing atomic weapons would be reduced to 30. Presently, nearly 50% scientists are engaged in making destructive atomic weapons and the world is at the verge of III world war. We find that nearly all the countries spend huge amounts of money on defense. All the money that is being spent on the so-called scientific research is actually being spent on making destructive machinery.

According to Shaligram Tripathi, the need for and the importance of international goodwill has present age. To give the scared humanity the message of freedom from fear and the freedom of mankind has been rendered essential. Such motivating and positive messages develop the feelings of internationalism. The maxim ‘वसुधैव कुटुम्बकम्’ (The whole world is my family) has today attained a special importance.

According to Dr. Bhaskaranand Pandeya, the Indian ideal of internationalism has got a special significance. It is the feeling of the fraternity of the whole world.

20.7.5 Worship of friendship : Worship of Power

It is said that there can be no friendship without power. Worship of friendship actually means worship of power. Tolerance is also power. The feelings of friendship cannot get a strong hold unless power is developed and worshipped. Another important thing is that impurity of heart cannot be removed without having some power. A weak-willed person resolves hundred times in a day to develop the feelings of friendship and to remove the feelings of enmity from his heart. But circumstances change and impurity of hearts again grows upon him. This sky of mind never remains pure and clean. To purify it and to make it clear, the power of tolerance and purity is needed.

20.7.6 The real meaning of the term 'Khamat Khamna' (asking for forgiveness) :

'Khamat-Khamna' is an important factor of worship. Its real meaning is to ask for forgiveness, to tolerance if some feelings of intolerance or impurity for someone are aroused in one's mind, whether the other person is aware or not of such feelings. This is the way to creating a great man out of some ordinary person. The person, who can ask for forgiveness, attains such greatness that no one remains an enemy for him as he wins over all his enemies by his power of tolerance. The glaring examples of Lord Mahaveera and other votaries are before us. They all have attained greatness simply by the dint of their devotion, humility, modesty and the feelings of compassion for all the creature of the world.

Development of the feelings of friendship is an important factor of worship. Enhancing power is needed for the development of friendship, and enhancement of tolerance and purity is needed for the enhancement of power. Our viewpoint is transformed when all these developments occur in our consciousness. Then we really enter the realm of the principles of ecology. Co-operation and interdependence are linked with each and every particle of nature. All these traits have found development in the doctrine of non-violence. By encouraging and practicing non-violence, the feelings of world friendship can be highly developed.

20.7.7 Experiments in world friendship

Acharyashri Tulsi presented nine aphorisms for world friendship. They are as given below :

1. The principle of non-violence should be spread all over the world. Attempts should be made to make public realize how abominable violence is. People should be made to know that life is as dear to every creature as it is to them so that the seeds of world peace may be sown.
2. Anger, vanity, conceit and discontent—all these are the causes of unrest. All the disputes in the world are caused by these four evils. Efforts should be made to minimize them as much as we can.
3. Necessary changes should be made in the present education system. Material achievement should not be the only aim of education. It should aim at spirituality. For this, attempts should be made at national and international level.
4. Future of the next generation should not be shaped on the lines of jealousy, malice and exploitation. Moral and religious aspects should not be ignored.
5. Scientific inventions should not be used in an uncontrolled way. At least their use for war and destructive purposes should be banned immediately. Even for material pleasure, they should be made use of as little as possible.
6. Narrow nationalism that may cause disputes among nations should be avoided. On the contrary, feelings of internationalism and world brotherhood should be encouraged. Attempts should be made to lessen economic and political rivalry.
7. No one should try to collect more than is needed. There should be no feelings of envy and jealousy. No attempts should be made to grab power or to usurp the property of others. The desires to possess the property of others causes unrest among individuals, societies and nations.
8. Weak and oppressed races and countries should not be made victims of injustice and tyranny. The fundamental values of justice, impartiality and humanity should be developed and encouraged.
9. No ideology, religion or principle should be propagated by using force, diplomacy, monetary temptation or by any other unjust and foul means.

If the above principles are put into practice, development of the feelings of world friendship can be made possible.

20.8 Nationalism

We find extra-ordinary cultural unity in Indian inspite of the vast diversity of language, costumes and religious ideologies.

20.8.1 Meaning of national unity

According to Pathak and Tyagi, the general meaning of national unity is the unity of the feeling of patriotism among the people of the country, no matter to what community they belong and what language they speak.

According to Pandit Shridutta Tripathi, national unity means keeping economic, social, cultural and linguistic diversities of the people of the different states of the country under some desirable limit and to inculcate in them the feeling of the unity of the country. Thus we see that national unity is a psychological and educational process by which the feelings of unity, nearness, general citizenship and patriotism can be developed.

20.8.2 The essential elements of nationality

The feeling of mutual unity and oneness, that is found in a section of human race is known as nationality. This feeling of oneness develops because of the unity and similarity of religion, race, language, behaviours and customs and traditions. The people having this feeling of oneness are known as a nation. Satyaketu Vidyalkar, the noted scholar, has given the following elements of nationality in his book 'political science'—

20.8.2.1 Unity of race

It is but natural for people belonging to one race to consider them to be one. In the early period of history, the people who formed their own republics and nations, were one from the point of view of race. Unity of race was certainly there in nations like the Spartans and the Malwas etc. Race was the main factor of their feeling of oneness. When they settled in some particular region and formed a 'Republic', they began to consider the people of that region too as their own with the result people of many races began to live together in a populated piece of land and the feeling of oneness inspite of difference of races, remained intact in their hearts. Race is certainly an important element to have the feeling of nationality but with the development of human society, its importance is decreasing gradually.

20.8.2.2 Unity of language

Language plays an important role in the development of the feeling of nationality. Language is the means by which man expresses his ideas and communicates with others. Different groups of men have their own culture, ideals, feelings and thoughts. The characteristics of a particular group are reflected in its philosophy and literature without language, no philosophy, no literature can develop. Language is the mean that brings people close and establishes the bonds of intimacy and nearness. That is why people speaking the same language have the feelings of sympathy and companionship for one another. Many languages are spoken in India, but inspite of this difference, there is a unique unity in its people, they consider them to be the inhabitants of the same country. The feeling of nationalism is present in the hearts of all the Indians.

At the same time, we will have to admit that the difference of language weakens the feelings of nationality to some extent. The feeling of provincialism arises simply because of difference of language of the people of Maharashtra, Assam, Andhra Pradesh and the other states of India. That is why Hindi has been recognized as the national

language of India and when Hindi is widely propagated in the different states of this vast country, the feeling of nationalism will get all the more strengthened.

20.8.2.3 Unity of religion

Religion plays a very significant role in bringing people together. That, which helps man rise and by which he gets joy in this world and the other world, is religion. Although the basic elements of all the religions are same, their external forms are different. There is no basic difference in the moral precepts and the rules of conduct of different religions as Islam, Hinduism, Christianity etc. but there is a great difference in their rites. It is but people who observe the same rites and social practice. In the olden times religion played an all the more important role.

20.8.2.4 Geographical unity

The people who live in the same region, naturally come closer and a feeling of oneness develops in them. Geographical unity is very necessary to arouse the feeling of national unity. People of different races and religions develop a feeling of oneness when they live together for a long time. We have the example of the Parsees (पारसी) in India. They are different from the other people of Mumbai as they belong to a different race and follow a different religion. But because of geographical unity, they have totally mixed up with the other people of India. There is a large number of Germans, Greeks, Italians, French and Japanese besides English people residing in America, but geographical unity has brought them together and closer and they have developed the feeling of oneness. The same thing applies to the French and English people who have settled in Canada.

But exceptions are always there. We have examples that show that geographical unity has not always proved helpful in the development of national unity. The people of India who have settled in different parts of Africa, still feel themselves isolated from the natives. In South Africa, Europeans, Indians and the natives of Africa have been living together for a long time but all the three races have not been able to develop a common African nationality. Because of differences in race, colour and religion, they have not formed a nation inspite of living together. We find similar accounts of other countries too. The Muslims had been living in India for centuries, they were like the other Indians from the point of view of race and customs. But simply because of difference in religion, they could never mix up in the main stream and ultimately succeeded in forming a different nation, defying geographical unity.

20.8.2.5 Unity of culture and traditions

A community that has the same culture, customs and a common tradition of history, certainly develops a feeling of oneness. These elements have gained a great importance in the present age. Art, literature, music, language and religion, they all prove helpful in the development of culture. People, having the same culture, find a special pleasure in living together and seeing one another. The feeling of oneness that they develop, is an essential element of nationality. People of various castes living in America have adopted a common culture. The Chinese follow different religions, but they have a common culture. The same thing applies to countries like Russia and India etc.

The groups of people who have been living together for a long time, have the same historical tradition. We have people speaking different languages and belonging to different races in India. They all are united as a nation and historical and cultural unity is the cause behind it. It was simply because of this national unity that the Indian people struggled together against the British to get freedom. They made great sacrifices. The whole of India pays equal

respect to all the freedom fighters who sacrificed their lives for the independence of the country. We all remember the Marathas, the Rajputs and the Sikhs who laid down their lives for the cause of the country. We all bow respectfully to the great religious preachers and saints who propagated the religion and culture of India in distant countries. The unity of historical tradition has proved of great help in the development of the feeling of national unity.

20.8.2.6 Unity of common political aspirations

It is but natural for people who belong to the same race and speak the same language and follow the same religion and culture to form a state of their own. National feelings get expression only in the form of a state. Before the first world war (1914-18), Poland was under the rule of three countries—Germany, Austria and Russia. But the Poles had a common political aspiration. They wanted to be free from the foreign rule and form their own independent state. Their aspiration was realized when the war ended. Similarly the slaves and the Muslims and the Jews realized their political aspirations in the form of Yugoslavia, Pakistan and Israel respectively.

Nationality is a feeling, it is the resultant of man's thinking and feeling. On the contrary, state is a concrete entity. When a state is formed in accordance with national feelings and the feeling of oneness, it is known as a nation.

20.8.3 Need for national unity

According to Dr Radhakrishnan, national unity is an issue that is closely related to our existence. It is clear from this statement that if we want to exist as a nation, we will have to accept national unity.

Dr. Kanoongo says that there is great diversity in India. The distances that separate its different parts from one another are very long; there is a great difference in the physical conditions that affect the daily lives and professions of the people of this country and finally, India is passing through a period of economic, social and political changes that are taking place very rapidly. This is a transitional period and the people of India have to be very cautious and alert. They can do so only when they keep their internal disputes within a limit and solve them in peaceful manner. At the same time they must develop a feeling of common nationality. It is something that is needed by all the countries at all times. India needs it all the more.

20.8.4 Form of national unity

According to Pandit Jawaharlal Nehru, the late prime minister of India the issues of provincialism and language are the great enemies of the nation. The people of Assam and West Bengal consider regional nationality as nationality and this notion is harmful to the interest of the country.

Presenting a proposal regarding national integrity, Shri Lal Bahadur Shastri said, "The government attack coming from any direction. They are also capable of defending the country."

If the people of India really want the good of the country, they will have to rise above their petty interests and solve disputes amicably in spite of differences with administration.

To resolve to solve mutual differences and dispute is the solution of the present day problems to a great extent. If all the people of India take to heart the vow of Anu-Vrata movement, started by Acharyashri Tulsi, there can be a lot of improvement in the internal conflicts and mutual bitterness and India may be strong enough to face even external attacks. (Jain Bharati, 4 June, 1961 Editorial). The vow is as given below :

“I shall neither be a member of any group or institution that aims at violence nor shall I take part in destructive activities.”

In his book ‘Dimensions of Education’, Dr. Shankar Dayal Sharma, the former president of India, says, “India is a land of many varieties. It is, therefore, essential to make the citizens of Indian realize, keeping in view the old traditions of tolerance and good will, in their period of formation, the real meaning of secularism. There is a variety of geographical conditions, climate, castes, languages, religions, local customs, eating habits, costumes and occupations. Hence the educational institutions should prepare citizens who understand the supreme value of unity in diversity of India. In an organization of state where there are so many levels of distribution of income and the opportunities of the ownership and possession of wealth, it is very important, very essential that the citizens learn to respect the concepts of democracy, rule of law and socialism. It is the burning need of today to prepare citizens, who realize their duty, lend a helping hand in the well-being and prosperity of the country and build a firm moral foundation for social and national good faith, in a world that is afflicted by and suffering from greed and materialism. Under these circumstances, in which there is gross poverty and want and the false values of possessing money only personality, we will have to teach our citizen that they recognize the dignity and value of selfless service and labour. In an age in which science and international companionship have made extra-ordinary progress, it is necessary that the citizens are motivated to receive and grasp the creative effects of the new technology and modernity. Besides, they don’t forget their ancient ideals and the lofty elements of their culture. We will have to make our citizens, who are caught in the clutches of competitive politics, realize that the Gandhian concept of the rise of all is of great significance and that they have to maintain the purity of means as well along with the purity of end. In the interest of the generation coming after 50 years of gaining independence, it is necessary that our citizens are imbued with the burning feelings of love for the country of being prepared for making any sacrifice and of nationalism that was there in the days of struggle for freedom. Our education system has to see to providing such motivations as its foremost and primary duty.

Mahatma Gandhi wrote in the periodical ‘Harijan’, “I will bring about a revolution in the college education and connect it with the needs of the nation. The aim of university education should be to prepare true servants of the public, whose only aim is to live and die for the independence of the country.”

Offering her tribute to Sarddar Vallabha Bhai Patel in Sarddar Patel University on the occasion of the year of Patel’s anniversary, Smt. Indira Gandhi said, “Sarddar Patel was basically a creator and an organizer. He was a worshipper of discipline and duty. He knew when and how the feelings of unity and firmness are to be developed, no matter what sacrifice may be made for it. His firm faith and devotion to duty made him what he was and for which he is known. These qualities of Sarddar Patel have helped a lot in creating a new India.

Man’s liberty, secularism, democracy and socialism are the symbols of Indian life style that believes in humanity. These ideas are the elements of our constitution and the real basis of our nationality.

20.8.5 Educational programme for national unity

The commission for secondary Education has laid great stress on love for the country to develop the feelings of national unity. Four important points have been presented by the commission for the development of these

feelings :

1. National interest should be given preference to personal interest.
2. National weakness should be acknowledged immediately.
3. Services to should be given according to qualification.
4. Proper evaluation of the cultural and social assumptions should be made.

20.8.5.1 At primary level

1. Importance to the stories and folk songs of the different regions of India should be given.
2. Students should be made aware of the biographies of great men.
3. Training in sociality along with Geography should be imparted to the students.
4. Knowledge and information about the national flag, national anthem, national emblem, and national festivals should be imparted to students.

20.8.5.2 At secondary level

1. Students should be made aware of the cultural and social facts.
2. Importance should be given to the subjects pertaining to scientific, economic and national awareness.

20.8.5.3 At university level

1. Seminars and symposiums should be organized from time to time.
2. Programmes for the teachers and students of different universities and for the youths should be organized from time to time.
3. Comparative study of languages, literature and cultures should be made.

There is trouble in the country-both internal and external. Hence arrangements should be made for the students studying in schools and colleges and separately at different places to be imparted training in national unity so that they may be imbued with its feelings.

According to Pt. Jawahar Lal Nehru, we should not be narrow-minded in any way, as we have to perform a great task. We, the citizens of the Republic of India, have to establish unity in the public of India. We have to make India a great nation in the real sense of the world, great from the point of view of thinking, culture and rendering service to the suffering humanity.

20.8.6 Social and National Unity

Kothari Commission has given great importance to social and national unity. Emotional unity is also very important. National unity is based on the important social, cultural, economic and political elements.

According to Dr. Ramshakala Pandeya, "Faith in future to attain, national unity, it is necessary to have faith in the future of the country. To attain this goal, we have to provide equal opportunities in social, economic and political fields. Oneness with the whole public of the country has to established and one has to be committed for a good and impartial administration. To develop national culture in this way is necessary for national unity."

In this reference, the Education Commission is of the view that the intellectual of the country should try to be the groups of servants of the public in the real sense of the world. These groups should try for the development of the majority of the public and should not be tempted to be a selfish group, depending on others and sticking to its privileges.

Dr. Shaligram Tripathi has given the following suggestions :

1. Social, communal and national programme should be encouraged.
2. There should be a proper language policy for national unity.
3. Modern Indian languages should be developed.

4. Mother tongue, national language should be the medium of education.
5. National awareness should be developed.
6. Special importance should be given to sociality, cultural aspects and national feeling in the syllabus.
7. Traditional basic language Sanskrit should be presented as the language of knowledge, science, culture and tradition. (Principles of Education, p. 102-103)

The national saint Acharyashri Tulsi said on March 25, 2000 in Churu (Rajasthan), “We will have to strengthen the bond of national love all the more. At present the main cause of all the problems is disintegration of Indians and the feeling of Indianness. If religious preachers, economists and social scientists want to solve these problems, they will have to come together on the same stage.”

Apart from the above expatiation, we find that the greatest need of today is that of the refinement of feelings. It can be done only by reflection. By reflecting on nationality, we can arouse the feeling of national responsibility in each and everybody.

20.9 Communal harmony

Religion is the basic value of life. It is a universal entity. It is the name of the process of self-realization or the realization of truth. In other words we can say that soul is religion, truth is religion. It is an unbroken consciousness. It is difficult to break it into parts.

20.9.1 Meaning of communal harmony

‘सम प्रदाय त्र सम्यक् रूपेण ज्ञान-विज्ञानं प्रददाति इति सम्प्रदायः।’ (The institute that provides knowledge in a proper way is community).

Gandhiji said in the periodical ‘Hind Swaraj’, “Different religions are the different ways that lead to the same point”.

On 18 September, 1924, Gandhiji wrote in ‘Young India’, “We see only Him (God) through the different mediums of the Quran, the Bible, the Talmud, the Avesta and the Gita. The same sun shines on the mountains of Himalayas and in the plains.”

On 22 September, 1946, Gandhiji said in ‘Harijan’, “You must watch my life, how I live, eat, sit, talk, behave in general. The sum total of all these in me is my religion.”

20.9.2 Form of communal harmony

A community or a religious sect is nothing in itself. It is the condutor, motivator of the spiritual devotion of the many people. To destroy such a sect is to destroy the spirituality of one and all. This is not possible.

Once Acharyashri Tulsi said, “Every individual is a sect in himself. To destroy a sect means to destroy the entity of man. Man gets deluded. He goes idiotic when the atoms of delusion get acute. He gets attached to his own ideas and he thinks only them to be correct, the ideas of other people seem to him to be deviating from truth and he sticks to his own ideas such a person wants to assert his own views, apposing the views of others. He deviates from true path because of his prejudice and bias. Another Acharya too has said—

कामरागस्नेहरागो इषद्वकरनिवारणैः।
दृष्टिरागस्तु पायीयान दुरच्छेदः सतामपि।।

In this regard, Benjamin Franklin has said—When you are good to others, you are best to yourself.

Variety in thoughts is not bad. What is bad is infatuation for thoughts. It is only an idiot who adheres to his unreal or petty thoughts and considers his own decision to be the best and desires that others too should follow him. This is nothing but the beginning of struggle. It is natural that a person likes his own thinking. He may consider them to be the best, but he has no right to consider the thoughts of others to be inferior. It shows his own inferiority. The person who tries to expose the inferiority of others and wants himself to be considered the best and the superior most, is the worst of all. He is poor in thoughts and he can never succeed. (Jain Bharati, 12 November, 1961)

In the context of Relativism, the meaning of the word सम्भाव will be the equation of feelings. Only the person who believes in the theory of manifold predications can accept the truth and good in every religion and can remain balanced, by expiating that which is not true. There are several ideologies of religion. Some believe in the theory of time, some in that of nature. Still there are some who believe in the theory of God whereas some believe in one's own wish. Some believe in destiny whereas some believe in labour. Some believe in the theory of circumstances. Some believe in activity whereas some follow the theory of abstinence. (Jain Bharati, 16 January, 1966)

The slogan 'सर्वधर्म सद्भाव' (we should have good feelings for all religions) is raised in connection with religions. There came a period in history when religion lost its broader meaning and was confined to the narrow limits of sects. Sects didn't come into existence in a particular period. They are the natural outcome of difference in thinking and ideology. We find that an attitude of segregation arises in politics and sociology on the basis of different principles and policies. Such attitudes arise in the sphere of religion too as religion is no exception.

Existence of many races, classes or sects in a country causes no problem. The problem arises when we consider some particular religion to be superior and try to ignore or prove the other religions to be inferior. The seeds of ill-feelings are sown on this very earth. There are some people who always try to arouse communal ill-will. Antisocial and orthodox elements are involved in creating the feelings of enmity in the people of different religions. The situation grows so bad that incidents of bloodshed also take place. Thousands of people have been put to death because of this communal frenzy. (Naitikata ki dhoop : Anuvrata ki Chatari, नैतिकता की धूप : अनुव्रत की छतरी, p. 188-189)

Yug Pradhan Acharyashri Mahapragya too has said in his book 'लोकतंत्र : नया व्यक्ति नया समाज', "Religion and sect are not one and the same. Sect is the interpretation of religion or the great tradition of communication. Sheath is meant for the safety of the sword but sheath and sword cannot be one they are two different things. Sect may be useful but its very spirit and sanctity has been lost by the hatred and violence that it has caused.

It does not seem probable that the different in faith or interest or thinking can ever be removed. But this is possible that man remains faithful to his own of religion and at the same time has good feelings for the religions of others as well. There are some people who instigate wrong and bad elements in the name of 'सर्वधर्म सद्भाव' good feelings for all religions. Good feelings for all religions should only mean firm faith in the doctrines adopted by one and tolerance towards the thinking of others.

Good feelings for all religions can result only when we adopt the thinking of non-insistence. Alleging the doctrines of some body or some sect, spreading the feelings of hatred and jealousy, or behaving with others in an

undesired way are some of the obstacles in the path of spreading good feelings. Developing ideological tolerance and the collective efforts of putting the basic principles of religion in practice are the only ways that can develop good feelings for the religions of others.

20.9.3 Religious harmony in different religions

20.9.3.1 Hindu Religion

This religion teaches to be kind to all creatures and a person showing kindness to all is supposed to be blessed with divine wealth. Not to hurt anybody by body, mind or speech, not to trouble anyone, to speak the truth and that too pleasing, not to slander, to have mercy, forbearance and patience, cleanliness—both internal and external, not to have the feelings of enmity for anyone are the basic elements of Hindu religion.

20.9.3.2 Jain Religion

This religion does not believe in rituals, racial discrimination and offering someone as a sacrifice. It lays stress on purity—both internal and external. It gives importance to the moral uplift of man. Man's development is the main aim of this religion. Non-violence is its basic principle. It is not a missionary religion. It does not believe in the spread of religion by religious conversion.

20.9.3.3 Buddha Religion

This religion lays stress mainly on the following five things : 1. Truthfulness, 2. Non-violence, 3. Compassion, 4. Love for all, 5. Self-dependence. This religion tells about 5 principles—1. Not to kill any creature, 2. Not to steal, 3. Not to commit adultery, 4. Not to tell a lie, 5. Not to take intoxicants.

20.9.3.4 Jewish Religion

This religion teaches not to hurt anybody's self-respect, not to humiliate anyone. Humiliating someone is as much a sin as killing somebody. One who raises one's hand to kill is wicked, it does not matter that one does not kill as one is not strong enough to do so. If an enemy of yours come to your house with an intention of killing you, and if he is hungry and thirsty, it is your duty to give him food and water. It teaches not to have the feelings of enmity for anyone. Regarding the feeling of brotherhood, this religion says that brotherhood is above the limitations of race and religion. It teaches to love one's neighbours, not to have the feelings of hatred and envy. To hate others is to hate God. Do unto your neighbours as you wish to be done unto you. Serving your comparisons is a good deed. This religion lays stress on humanity, honesty, celibacy, truth, devotion and good virtues. Mercy and love are equivalent to God. It teaches man to be away from anger, injustice and lustful enjoyment.

20.9.3.5 Christianity

The sermons of Jesus Christ were very simple and imbued with the feelings of love for and welfare of the whole of mankind.

1. God is supreme and he is everywhere.
2. All are equal in the eyes of God. All are brothers. We should treat all alike.
3. Everyone should try to win the hearts of others by love, service and non-violence and not to hurt anyone. One goes to the heavenly above by selfless service.

4. Jesus Christ gave the poor and the oppressed and down trodden the message of love and hope.
5. Jesus laid a great stress on love, mercy, compassion and purity of heart. He said that only the people having good conduct can enter the kingdom of God.
6. Jesus condemned the tendency of possession. He said that people believing in possession cannot enter heaven.
7. Jesus laid great stress on peace, calmness and forbearance. He said, "The feeling of taking revenge is highly reproachable. You should love others, even if they hate you."
8. Tolerance and renunciation of self are the highest values of life.

20.9.3.6 Islam

There is a clear expatiation of virtues and vices in Islam. This religion teaches to have faith in God, and in the ideology of priests and to have mercy on the poor and the weak. It condemns anger, greed, backbiting, abusing others, taking bribe, dishonesty, false accusations, drinking, jealousy, flattery, vanity, falsehood, miserliness, committing suicide, taking interest, violence and waging wars etc. It teaches and preaches brotherhood, charity, cleanliness, celibacy, forbearance, fellowship, gratitude, humility, justice, mercy, labour, generosity, love, restraint, purity of heart, good conduct, patience, truthfulness and faith etc.

20.9.3.7 Sikhism

This religion does not believe in racial discrimination. It gives the message of equality and brotherhood. 'Gurudwara' occupies a very important place in the religious, social and political life of the Sikhs.

20.9.4 Importance of religious harmony

According to Ganadhipati Acharyashri Tulsi, sects are meant for the propagation of religion but in reality we find that they have only divided humanity. The whole humanity, today, has been divided into parts. It has been divided in the name of race, language, state and nation and politicians. It is pitiable that humanity has been divided in the name of religion whose function it is to connect hearts.

Religion is one and undivided in itself. The unity and integrity of all the creature is its only aim. It is sad that it has, today, been divided into Jainism, Hinduism, Buddhism, Islam, Christianity and many more sects. I wish that religion should be free from all these dividing lines. It should be open to all the human beings and human unity should be its ultimate aim. There will be no room for any particular sect in it. All the sects should be treated equally in it. Everybody will join it, observing one's own rituals, and method of worship. This is the concept of non-difference in the face of difference. All, working in unison, for the maintenance of the dignity of human values in spite of the variety of the methods of worshipping and rituals, will be its true form. (Anu-Vrata; Gati-Pragati, p. 129-130)

20.9.5 Causes of Communal Frenzy

In the perspective of Indian culture, the main causes of communal frenzy are as given below :

- | | |
|-------------------------------------|---|
| 1. Old enmity (traditional enmity). | 2. Regarding one's own religion to be superior. |
| 3. Faulty leadership. | 4. Social and financial reasons. |
| 5. Political interest. | |

20.9.5.1 Old enmity

Feelings of jealousy and malice are encouraged in the different communal classes. When we go through the history of our country, we find that it was the country of the Aryans and the Mohammadans got hold on it. They also began to convert the Hindus and consequently the feelings of malice, hatred, enmity and narrowness arose in the minds of the Hindus. The British also adopted the policy of 'Divide and rule'. They feared that should the Hindus and the Muslims get united, it would be difficult for them to rule over India. They always tried to cause the Hindus and the Muslims to fight. With one-another. In order to make their hold strong, the British encouraged Christian priests and missionaries and propagated Christianity.

In short we can say that all the sects like Hindus, Muslims and Christians etc. are still at war with one another.

20.9.5.2 Considering one's own religion to be superior

A great cause of communal dispute is that man considers his own religion to be superior to that of others. He respects his own religion and condemns the religion of others. This intolerance destroys communal harmony. At times the members of one sect get dead set to kill the people belonging to some other sect and then violence breaks out in its ugliest form.

20.9.5.3 Faulty leadership

Fault leadership instigates communalism. We have the glaring example before us the division of our country, communal politics began with the advent of all India Muslim League in the year 1906. In the year 1937, the League tried to have the votes of the Muslims. At this the Hindu politicians too adopted the same policy and founded Hindu Mahasabha. The leaders of both these parties divided the Hindus and the Muslims into two different parts that thought of their own interests only. The leaders of the Hindu Mahasabha fanned the fire of communalism by two things:

1. By trying to prove that the Congress is not paying heed to the interests of the Hindus in an attempt to please and appease the Muslims.
2. By trying to prove that the Muslims are aliens to this country and that they appraised and exploited the Hindus a lot in the past.

After getting independence, parties like Jansangh, R.S.S., Hindu Mahasabha, Akali Dal, Shiv Sena tried hard to strengthen the feelings of Hindu nationality and Muslim nationality.

The essay of Maulana Maududi, a leader of Jama'at-e-Islami, speaks in as venomous language as those of Golwalkar and Balraj Madhoka in arousing the feelings of Muslim communalism. Urdu newspapers have a great role in instigating Muslim communalism. In papers like 'Daawat' (Urdu), 'Maggdeep' (Marathi), and 'Radiance' (English), appear daily news and articles by reading which even a common Muslim also develops feelings of hatred and enmity toward the Hindus. Another party 'Mazlis-e-Mushavara', was founded in order to curb the growing influence of Jama'at-e-Islami; but it so happened that gradually the members of Jama'at got access into it and 'Mushavara' too came to be a communal organization.

To conclude, it can be said that in order to get votes, the shrewd politicians have divided the Hindus and the Muslims into two separate entities. At the root of communalism lies the dirty politics of power and votes and many of the political parties and institutes that boast of the socio-cultural uplift of the country are openly using dirty politics.

20.9.5.4 Socio-economic reasons

Socio-economic inequality also causes communalism. By analyzing the communal riots that occurred in the years in between 1960 and 1975, we come to the following conclusions :

1. Most of the riots take place in cities and towns.
2. These riots very often take place in the backward areas or slums.
3. These are mostly the poor classes that instigate such riots and who suffer the consequences too.
4. Communal riots occur in the areas in which ignorance, illiteracy, superstitions, dirty, unemployment, poverty and diseases prevail.
5. Communal riots take place in the areas in which there is no law and order, there is anarchy and chaos and anti-social elements prevail. The poor and illiterate people, who do not get any justice from government and administration, are caught in the clutches of shrewd politicians who take undue advantage of their ignorance, illiteracy, poverty and helplessness to their own advantage.

20.9.5.5 Political interests

Political interests too cause communal riots. The British did everything fair or foul for their own interests. Even after getting ill dependence, our leaders have not been able to rise above their petty interests and do not hesitate in resorting to communal riots for their own cause.

20.9.6 Measures to be taken for the eradication of communal riots

Communalism is a great obstacle in the formation of nation. Shri D.R. Goyal has suggested the following measures for the eradication of communalism :

1. Administration should be so strong and effective that it gets informed well in time of the riots so that proper measures may be taken to quell them.
2. Communal elements should be exposed so that the public is not misguided by them.
3. Regarding nationality, communal ideology should be faced by political measures. Educational institutes and processes should be encouraged to face and oppose communal ideology. Acharya Vinoba Bhave too gave the following suggestions in 'Sarvodaya Samayiki'—
 1. People of all the religions should offer silent prayers daily together. A holy atmosphere should be created at public and personal places.
 2. Spiritual values should be included in education. Communal activities and religious rituals are two different things.
 3. In public sector, no tendency should be developed on the basis of majority. Everything should be done in a manner that minorities do not have any feeling of insecurity.
 4. Personal or public functions that are not related to a particular religion should be celebrated collectively.
 5. People of all the religions should be brought together to celebrate the different religious and cultural functions.
 6. Following of different religions and ideologies and specially the Muslims should form study circles and principles of religions should be studied and pondered over in them.
 7. The triple programme of Gramdaan, Peace Core and Khadi should be propagated without any discrimination all over India.

Thus the poison of communalism can be removed by putting into practice the above measures.

20.9.6.1 Seven-point programme for communal harmony

The working group on National Integration offered a seven-point programme for communal harmony on 28, November, 1976 and took a far-reaching decision to strengthen the forces of communal harmony. Shri Brahmanand Reddi, the then Home Minister presided over the meeting of this group. The recommendations of the group are as given below :

1. The positive elements of modernity should be encouraged in all walks of life and the elements that have been misguided should be freed from the clutches of the people intoxicated with religion.
2. There should be a positive change in the attitude of the majority towards the people belonging to the minority so that minorities may be brought to the main stream, removing all their confusions.
3. People belonging to different professions and observing different religions should be encouraged to mix together freely. Nepotism should be discouraged and the services of leaders having progressive ideas should be utilized for this purpose.
4. Political parties should refrain from involving students in non-academic and violent activities. Justifiable demands of the students should be fulfilled.
5. Although good results have been obtained by the formation of the joint council of employers and labourers and by passing acts to stop strikes and lock-outs, yet efforts should be made to form a single labour union in order to increase production and to eradicate violence.
6. Special stress should be given on the development of the tribal areas. Special measures should be taken for this purpose. Police and administrative machinery should be organized in a proper way and far-reaching solutions should be sought to remove violence of every sort—communal or extremist.
7. Children of minority groups should be provided opportunities for getting admission in prestigious and progressive schools. They should be kept away from the institutes that have vested interests and cater to the needs of some particular groups. Non-communal organizations should be organized for the help of these students. Rules for the employment of minorities in the industries of the majorities should be formed. There should be no discrimination against minorities in the educational institutions.

Anu-Vrata provides a stage for the development of good feelings towards all the religions (सर्व धर्म सद्भाव). Maintaining the dignity and prestige of pure religion is its sole aim. That is why it is a universal religion. All the sects, within the limits of constitution, should develop discipline, mutual faith and understanding, and love and brotherhood. By experimenting in reflection on communal harmony and thereby bringing about chemical feelings and emotions, a solid platform for communal harmony can be prepared.

20.10 Questions :

Essay type question :

1. Expatriate in detail devotion to duty.
2. Write an essay, pregnant with ideas, on world-friendship.

Short answer type questions :

1. Throw light on the form of co-existence.
2. What do you mean by 'faith in humanity'? Explain.
3. Expatriate the form of nationality.
4. Throw light on the importance of communal harmony.

Objective type questions :

1. 'If an individual is reformed, the whole society will be reformed.' Who said these words?
2. How many aphorisms of co-existence are there in the context of practice?
3. What is the first element of the theory of manifold predications?
4. "The constant and unchanging principle of Jain philosophy is that human race is basically one." Who said this?
5. What do hundreds of embassies in one capital symbolize?
6. We hear about.....from an international agency like U.N.O.

7. Co-existence is made possible by.....
8. Unity is the basis of social
9. The whole world is my
10. Actually is the basis of legal obligations too.
11. Religion is thevalue of life.
12. In the context of relativity, the meaning of equality in feeling (समभाव) is of one's feelings.
13. comes into existence for the propagation of religion.
14. When the form of the feeling of friendship arises, there remains no duality.
15. From scientific point of view, the whole is one.
16. Worship of friendship is the of power.
17. An important aphorism of worship is the of friendship.
18. Acharyashri Tulsi offered pointed for world-friendship.
19. National.....should be accepted immediately.
20. National.....should be developed.

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