

Kayotsarga- A Marvellous Way to Elevate Oneself

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Abstract:

Human being exists in two forms. The Bhoota Kaya is that which makes him physically present and the Yash Kaya is that which gives him fame and recognition even after his physical form ceases to exist. Every human being enjoys material pleasure and when he progresses in age he realizes that a time has come when he has to abandon his material form and seek for spirituality and nurture his inner thoughts. Each school of philosophy has its own way of making a human being understand the way to reduce attachment and inculcate detachment. With the progress in age a human being needs to progress in his thoughts. This is the stage when he elevates himself to a different level and starts thinking with a deeper sense of meaning attached to it.

Jainism has advocated Kayotsarga Marga or abandoning the physical body to attain liberation after the completion of duty as a human being. The paper makes an attempt to analyse briefing this practice as a means to attain liberation. Sources and references would be drawn from edited and unedited books, journals, research papers pertaining to the topic.

Key Words :- Jainism, Kayotsarg, Liberation, Mental, Physical and Emotional.

Introduction:

Kayotsarga comprises of two words 'Kaaya' i.e body and 'utsarga' which is to abandon. While we are living and performing our worldly duties, we are not in a state to detach completely from our physical form, but while doing a Kayotsarg we can be detached from our physical form for that stipulated time. Kayotsarg helps us in reducing our attachment to the physical body. The attachment towards our body is the biggest hindrance for our journey towards liberation. The effort we put in reducing all activities of the body and concentrating all our energy and focus only on our inner self is "Kayotsarg". During any Kayotsarg we are not allowed to move any part of the body, and keep ourselves still as much as possible and bring all our focus and concentration on inner self and try to realise our existence, which is detached from the body and concentrating on our existence of the soul.

From times immemorial we have been considering our body as our self and not the soul. The process of Kayotsarg involves in making all other than soul entities like body, mind and emotions as steady as possible so that one can concentrate on the experience that the soul is different from the body. The process of Kayotsarg helps reduce the attachment to the material things. Kayotsarg gives the experience of the soul, and underlines that the self itself is the soul.

A Detail on the Ritual:

Kayotsarg is divided into two categories.

Dravya Kayotsarg and Bhaav Kayotsarg

During the Dravya Kayotsarg we abandon all movements of the body and are maintaining a steady posture.

Bhaav Kayotsarg is when the mind and its infinite energy is focussed only on religious thoughts and taking it further to Shukla Jnana. The mind now does not think about any matters arising of body and is only concentrating on thinking about the training, trying to detach from any thoughts about the body and its activities. Mind tries to bind itself in thoughts about soul, its properties or about any religious thoughts.

Bhaav Kayotsarg is further classified as

1.Kashay Kayotsarg 2. Sansar Kayotsarg 3.Karma Kayotsarg

1.Kashay Kayotsarg.

As we know that we have four types of Kashay which are Anger, ego, love and greed. We try to win over these Kashay with their respective counterparts. Forgiveness is the virtue that helps us win over Anger, through Gratitude and modesty. One can overcome issues related to our Ego. Our simple mindedness can win over Deciet and through satisfaction we are able to conquer our greed.

2.Sansar Kayotsarg

We forsake four types of Sansar which are

a. Dravya b. Shetra . c. Kaal. d. Bhaav

Dravya Kayotsarg, it means we relinquish teh four Gathi soul has been travelling from time immemorable, Shetra is the three places as Udharva lok, Adhoo Lok, and the Udhtarva Lok. Kaal refers to the smallest miniscule of time called Samay to infinite time. We cannot forsake these four Sansaar Kashay Kayotsarg, but we can always and should always forsake Bhaav Kashaya and concentrate on our Samayak.

3.Karma Kayotsarg

The Kayotsarg done to destroy the eight Karma is Karma Kayotsarga.

Mudras in Kayotsarg

Kayotsarg is done in three Mudras which are as follows;

1. Jin Mudra that is the standing position with the right hand holding the Mohapatti and left hand holding the Charavala.
2. Padmasana or Sukhasana when we are sitting and
3. Lying down

While we are in Kayotsarg we take utmost care to be steady in the same posture as we are bound by the 'Anant sutra' recited earlier, wherein we vow to abstain from any activities of the body, except certain sixteen liberties one is entitled. They are as follows;

Inhaling, exhaling, coughing, sneezing, yawning, belching, farting, dizziness, faints, minute movements of the limbs, of cough within the body, minute movement of eyes, permissible movements eg forced by fire, fatal assault, official order, snake bite etc.

The only activity that the body does during the Kayotsarg is that of helping the mind to focus all attention on religious thoughts.

We pray that our Kayotsarg be free of all the above mentioned obstacles and unobstructed and uninterrupted till I conclude it with obeisance to the grateful Omniscient, and that our mind is engaged only in Dharmadhyana.

Most of the time Kayotsarg is done in Samayak, Chaityavandan and Pratikraman Ritual by reciting the Logassa Sutra or Navkar Mantra.

Benefits of Kayotsarg

Kayotsarg comes with great benefits for *we are getting more and more connected to ourselves*, all our efforts are to detach from the physical form and connect to the inner self, it also helps us in maintaining a mental equilibrium and balance, strengthens ourselves and equips us with great self control, and self discipline.

Acharya Bhadrabahu Swami has enlisted five major benefits of performing a Kayotsarg, which are as follows;

It helps our mind to focus its energy to concentrate thereby increase our mental powers and helps us to achieve the alpha state of mind which help us in enhancing our mental powers and helps in decision making process.

By controlling our mind over various states of mind and emotions we are attaining a higher emotional and mental state of mind and are in more control of self and our actions and reactions. This in return also gets us into better interpersonal relationships most essential and

important benefit is that we are now trying to be in Dharmadhyam wherein we are closer to Lord and more closer to our goal of self emancipation.

One can never overlook the great meditation that Lord Bahubali undertook for 12 years when he stood in Kayotsarg, in spite of being surrounded by creepers, anthill. So involved was he in himself and deep in meditation that these grave obstacles also could not detract him from his penance. Also the Kayotsarg by Thirthankar Mahavir swami when he was approached by herdsman to take care of his cattle but so engrossed was Thirthankar in his Kayotsarg that he did not pay heed and as a result the the cattle had dispersed when the herdsman came, this made him so angry that he pierced nails in the Lords ears as the Lord had not listened to him. This grave punishment also could not deter Thirthankar Mahavir Swami from his goal and he was in his Kayotsarg without any malice towards the herdsman.

Conclusion:

Kayotsarg is time when the mind is trying to keep itself away from all mental, emotional affairs of the world and so we try to be as close to our soul, thereby bringing in purity of soul. It is beneficial in maintaining emotional and mental equilibrium enhances the power of our brain as our concentration and focus is also sharpened. Kayotsarg also enhances our capacity to balance our joys and sorrows. Kayotsarg brings us closer to Dharmadyam and it can also lead to Shukladyam. As search for self is and establishing self in our soul is the ultimate goal, Kayotsarg is the main form of Sadhana that has been instrumental in millions of souls reach their destination of Kewalgyaan.

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