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The Essence of Spiritual Development as Taught by The Upanishads and the Buddha – A Comparative Study

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Abstract

The Upanishads portray spiritual development as the natural concomitant of realization of Truth, the absolute reality behind the variegated universe. This results in everlasting bliss, which is one of the fundamental characteristics of absolute reality; and a cessation of the suffering of life caught in apparently limitless cycles of repeated birth and death. The way to achieve this realization is termed as Yoga, an omnibus term with multiple connotations ranging from selfless service to psychic control through meditation. Bhagavad-Gita, which summarizes the essence of the Upanishads, presents a compilation of these Yogas and their application to the daily life; sage Patanjali's Yoga sutras being another important source.

Gautama, the Buddha, focuses his attention primarily on the elimination of all suffering from human life and suggests a well laid out eight-fold path for the same. The complete extinction of all suffering occurs on experience of *Nirvana*, the transcendent reality that is *unborn, not made, not compounded* and therefore akin to the absolute reality of Upanishads. There are many features common to the Upanishads and the teachings of Buddha like redundancy of rites and rituals, beliefs in the law of Karma and rebirth, impermanence of the world and individual self, need for inward realization of Reality and not mere intellectual understanding etc. However, there are also some important differences. The Buddha rejects all metaphysical speculations about the nature of Reality as mere 'opinions' (including the concept of soul), and stresses on the need for purification all the dross stored deep within the sub-conscious and unconscious parts of the mind as pre-requisite for the experience of *Nirvana*. The path he advocates for this purification, as described in the *Maha-sati-patthana-sutta*, and its details as preserved in the pristine tradition, which is still extant, differ in subtle ways, from the Yogas of Upanishads. In this paper a comparative study, from a practical point of view, of these two great traditions of spiritual development would be presented.

Introduction

The relationship between Upanishads and the teachings of the Buddha has been a subject of great interest to scholars and philosophers. As has been admitted by Radhakrishnan⁽¹⁾, the doyen of modern philosophers of India, "The Upanishads speak with a double voice in describing the nature of ultimate reality. They sometimes make it the absolute which cannot be characterized by the phenomenal categories; at other times they identify it with the supreme person whom we are to adore and worship". Simi-

larly, the so-called silence of the Buddha on certain fundamental metaphysical problems (existence of creator God, existence of soul or 'atman', abode of an Enlightened one after death etc.) has given rise to a variety of interpretations. No wonder we, therefore, often find diametrically opposite conclusions drawn on their relationship. However, if we take the Vedantic interpretation of the Upanishads, and the teachings of the Buddha as recorded in the earliest works, we can see a number of similarities. As pointed out by Glasenapp⁽²⁾, "...both of them assert that the universe shows a periodical succession of arising, existing and vanishing, and that this process is without beginning and end. They believe in the causality which binds the result of an action to its cause (*karma*), and in rebirth conditioned by that nexus. Both are convinced of the transitory, and therefore, sorrowful character of individual existence in the world; they hope to attain gradually to a redeeming knowledge through renunciation and meditation and they assure the possibility of a blissful and serene state, in which all worldly imperfections have vanished for ever." In so far as the dissimilarities in metaphysics are concerned, the Master himself has clearly enunciated the reasons for His silence on these issues at more than one place. Some excerpts from his well-known discourses reproduced below bring this out clearly.

(a) *Culamalunkya Sutta*⁽³⁾: Whether there is the view, "the world is eternal" or the view "the world is not eternal", there is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief and despair, the destruction of which I prescribe here and now.

... whether there is the view "after death a Tathagata both exists and does not exist" or the view "after death a Tathagata neither exists nor does not exist", there is birth there is ageing, there is death,,, the destruction of which I prescribe here and now.

Therefore, *Malunkya-putta*, remember what I have left undeclared as undeclared, and remember what I have declared as declared. And what have I left undeclared? 'The world is eternal' "The world is not eternal" "The world is finite" "The world is infinite" The *jivam* is the same as the body" "The *jivam* is one thing and the body is another" "After death a Tathagata exists" "After death a Tathagata does not exist" "After death a Tathagata both exists and does not exist" "After death a Tathagata neither exists nor does not exist"

Why I left that undeclared? Because it is unbeneficial, it does not belong to the fundamentals of the holy life, it does not lead to disenchantment, to Nibbana. that is why I have left it undeclared.

(b) Almost exactly the same statement as underlined above, we find in *Potthapada Sutta* and *Pasadika Sutta*.⁽⁴⁾

(c) In *Aggivacchagotta Sutta*⁽⁵⁾, the Buddha expresses his disapproval of various metaphysical theories, again in the same vein, though in more forceful words as: "*Vaccha*, the speculative view (.....) is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views. It is beset by suffering, by vexation,



by despair and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbana*.

It should be evident from the above that all the well-meaning attempts of indologists, scholars and philosophers to interpret the "silence" of the Buddha on metaphysical issues with a view to compare and contrast these with those of Upanishads have, at best, only some academic value. From the practical standpoint of a common man, caught in the turmoil of a fast paced life of crass materialism, and looking for some "succour" in these great teachings, it is much more important to appreciate what practical steps are outlined in these two traditions to achieve spiritual development so that one could lead a more balanced, satisfied and meaningful life. We need to appreciate that the Buddha was not just a bright thinker and philosopher but a "seer" who had seen through and penetrated into the real cause of the suffering of life caught in apparently limitless cycles of repeated birth and death. Moved by boundless compassion, throughout the forty-five years of his Ministry, he taught to all and sundry the way out of this suffering which he had rediscovered. The Upanishads also record the efforts of Vedic seers in this very direction. In this paper we shall, therefore, present a comparative study of the teachings of the Upanishads and the Buddha, from this pragmatic perspective.

This change in perspective reveals a glaring fact. The Upanishads do not give any well laid out path that a worldling should follow in order to achieve the extinction of all suffering. To quote Swami Ranganathananda⁽⁷⁾, : "The body of spiritual insights of the Upanishads constituting Vedanta is like a lofty monument, it is intellectually impressive and spiritually alluring; and we feel tempted to reach the heights; but on going closer we soon realize that neither have they provided it with steps from the ground to the crest of the edifice, nor have we been provided with wings to fly to the crest. steps are necessary so that the spiritually inclined men and women with ordinary moral and spiritual gifts, may venture on this journey to life-fulfillment with some hope of eventual success". This task has been undertaken by the later spiritual teachers in *Srimad Bhagwad Gita*, Patanjali's *Yoga Sutras* and to a limited extent, in some later Upanishads. The Buddha, on the other hand gives extensive instructions about the path for "purification of beings, for the overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, for obtaining the path of truth, for the direct experience of *Nibbana*"⁽⁸⁾. We shall begin our comparative study by first discussing the Upanishadic path, which is often termed as Yoga, an omnibus term with multiple connotations.

The Upanishadic Path

The Upanishads posit the cause of our suffering as "avidya" i.e. ignorance or spiritual blindness, which deludes us into wrong identification of our true self with the body-mind complex. In the words of Sankaracharya, "avidyadosena vidyamanyasya atmanah tiraskaranat" — "because of the denial of the ever-present Atman through spiritual blindness"⁽⁹⁾. The essence of the Upanishadic path, therefore is in realizing (not mere intellectual understanding) that we are not the body-

mind complex but the eternal *Atman* with its innate characteristics of the *sat-cit-ananda* i.e. Pure Existence-Consciousness-Bliss! Says Kena Upanishad⁽⁹⁾

*'pratibodhaviditam matam amrtatvam hi vindate;
Atmana vindate viryam vidyaya vindate amrtam'*

"Indeed he attains immortality, who realizes it in and through every *bodha* (pulsation of knowledge and awareness). Through the *Atman* he obtains strength and vigour, and through its knowledge, immortality."

The key issue from a purely pragmatic point of view is : what does one do to attain this realization? Collecting the hints scattered here and there in the Upanishads, the following assertions come to light⁽¹⁰⁾:

(a) *Tapasa brahma vijijnasasva*, - Taittiriya Upanishad (III.2) Seek to know Brahman through *tapas*, self-discipline.

(b) *Satyena labhyastapasa hyesa atma Samyagjnanena brahmacyena nityam*;

Antah sarire jyotirmayo hi subhro Yam pasyanti yatayah ksinadosah - Mundaka Upanishad (III.1.5)

This *Atman* can be realized by the constant practice of truth, self-control, true knowledge and chastity. The self controlled ones, freed from sin, realize Him, the luminous and the pure One, within their own being.

(c) *Tasyai tapo damah karmeti pratistha* - Kena Upanishad (IV.8)

Of this wisdom, *tapas* (concentration of the energies of the mind and senses), *damah* (self-restraint) and *karma* (dedicated work) form the support.

(d) *Drisyate tvagyaya buddhya suksmaya suksmadarsibhih* - Katha Upanishad (III.12)

"The *Atman* is certainly realized by the one-pointed minds of those who are capable of seeing subtle truths, by minds which have been trained to grasp subtler and subtler facts."

(e) *Yada sarve pramucyante kama ye'sya hrdis sthitah; Atha martyo amrto bhavati atra brahma samasnute* - Katha Upanishad (VI.14)

"When all the desires of the heart are overcome, this very mortal becomes immortal and experiences Brahman, the universal self, here, in this very life".

(f) *Tam durdarsam gudhamanupravistam Guhahitam gahvarestham puranam;*

Adhyatma yogadhigamena devam Matva dhiro harsasokau Jahati - Katha Upanishad (II.12)

The *dhiro* (wise man) relinquishes both joy and sorrow when he realizes, through meditation on the inner self, that ancient effulgent One, hard to be seen, profound, hidden in experience, established in the cavity of the heart, and residing within the body.

Further, the crisp phrase "*adhyatma yogadhigamena*" translated as "meditation on the inner self" has been explained by Sankaracharya as *visayebhyah pratisamhrtya cetasa atmani samadhanam* - "withdrawing the mind from sense-objects and fixing it in tranquility in the *Atman*".

(g) *Yacchet vak manasi prajnah, tat yacchet jnana atmani; Jananam atmani mahati myacchet, tat yacchet santa atmani* - (Katha Upanishad III. 13)

"Let the wise man merge the speech in the *manas*, and the *manas* in the *buddhi*; let him merge the *buddhi* in the great self (*mahat*), and that great self, again, in the Self of peace (the *Atman* or *Purusa*)



(h) *Paranci khan vyatratat svayambhuh, tasmāt parānpasyati nantarātman;*

Kascit dhirah pratyagatmanamaiksat, avrttacaksuh amratatvamicchān – (Katha Upanishad IV. 1)

“The self-existent Lord created the sense-organs (including the mind) with the defect of an out-going disposition; therefore (man) perceives (things) outwardly, but not the inward Self. A certain *dhirā* (wise man) desirous of immortality, turned his senses (including the mind) inward and realized the inner Self”

Sankaracharya explains the cryptic phrase “*avrttacaksuh*” as: “one who completely turns away all his sense-organs like eyes, ears, etc. from all sense-objects is *avrttacaksuh*. Thus becoming purified, he realizes the inner Self.

(i) *Na samārse tisthati rupamasya, na caksusa pasyati kascanainam;*

Hrda manisa manasabhikrpto, ya etat viduḥ amrtaste bhavanti.

Yada pancavatisthante jnanani manasa saha; Buddhisca na viccstate tamahuh parmamgatim.

Tam yogamiti manyante sthiram indriyadharanam; Apramattah tada bhavati yogo hi prahavapyayau. (Katha Upanishad VI. 9 – 11)

“His form is not within the field of sight; none can see Him with the eye. He is revealed in (the cavity of) the heart by the *manas* that is fully under the control of the *buddhi*. Those who realize this become immortal. When the five sense-organs of knowledge remain steady along with the *manas*, and even the *buddhi* does not act – that is the Supreme state, say (the sages). They (the sages) consider that as yoga – the steady control of the sense-organs; the *yogi* must then be vigilant; for yoga can be acquired and lost.”

Putting together all these hints, we can work out an outline of the Upanishadic path of spiritual development. It is evident from above suggestions that to realize the inner Self, the mind needs to be brought under control, calmed down and sharpened by raising its concentration level. To achieve this, Patanjali, in fact, gives comprehensive instructions in *Yoga Sutras*. He lays down an eight fold path consisting of five preparatory steps and three final steps of meditation, viz⁽¹¹⁾.

1. *Yama* (i.e. abstention from injury (*ahimsa*), untruth (*satya*), stealing (*asteya*), incontinence (*brahmacharya*) and acquisitiveness (*aparigraha*)

2. *Niyama* (observances like cleanliness (*saucha*), contentment (*santosa*), austerity (*tapah*), self-study (*swadhyaya*) and surrender to God (*iswarpranidhana*)

3. *Asana* (posture)

4. *Pranayama* (regulation of breath)

5. *Pratyahara* (withdrawal of senses from their respective objects)

6. *Dharana* (contemplation)

7. *Dhyana* (one-pointed attention)

8. *Samadhi* (absorption / concentration)

The need for *yama-niyama* is self-evident; for if these basic ethical and moral principles are violated, the mind would become so agitated that no attempt at calming it down would succeed. Once, the seeker resolves to follow these, he adopts a convenient posture so that he can sit comfortably for long periods of time. *Pranayama* is recommended for calming the mind, though there are doubts expressed by scholars (see

Tandon⁽¹²⁾, for example), whether it implies forced regulation of breath or its mere observation. An aid in this process is *pratyahara* – for once we withdraw senses from their objects, the process of “inward” movement – “*avrttacaksuh*” of Katha Upanishad, quoted above – becomes possible. Then come the three tiers of meditation culminating in realization of the Goal.

In order to focus the mind, we need to choose an object of attention. Patanjali suggests numerous such objects, and even gives freedom to select any object of one’s choice. In consonance with statements in many Upanishads, Patanjali also suggests repetition of the mystic syllable “*Om*” with proper understanding of its meaning⁽¹³⁾. As one focuses the mind on the object (*dharana*), after some practice the mind gets into an even current of undisturbed thought about the object (*dhyana*). The culmination of *dhyana* into deep absorption, unaffected by external stimuli, is called *Samadhi*. This leads to an extraordinary control over senses and mind; supernatural powers and visions can also arise. When one remains detached from all these powers, and even enticement from celestial beings, the mind comes completely purified and merges with the Self. This, in a nutshell, is the Upanishadic path, as expounded in *Yoga Sutras*.

Srimad Bhagwad Gita, (Chapter 6) also expounds a similar method, the objects of meditation suggested there being (a) “the thought of God” – *Yukta asita matparah* and (b) *atma-samstham manah kritwa*, i.e. mind firmly fixed on the Self⁽¹⁴⁾, akin to the *adhyatma yogadhighamena* of Katha Upanishad, quoted above.

The Path given by the Buddha

The Buddha also identifies ignorance, *avidya* as the root cause of suffering. But unlike the Upanishads, this *avidya* is ignorance about the functioning of body-mind complex, *nama-rupa*, which makes us react instinctively to the bodily feelings, the sensations. Thus arises *tanha*, the desire to ‘hold on’ to pleasant sensations (craving or *raga*) and to ‘shun’ unpleasant sensations (aversion or *dosa*). These sensations are mostly below the threshold of our awareness and we are therefore deluded into believing that craving and aversion arise as a result of contact with pleasant/unpleasant situations, people, circumstances etc. Since we keep on reacting in this manner continually, we develop strong likes and dislikes. The mind gets defiled with various impurities—lust, avarice, anger, hatred, ill will, fear etc.—and we suffer throughout this life, and sow the seeds of suffering in future lives. The complete cessation of suffering, therefore, demands complete eradication of *tanha*, by changing this deep-rooted habit pattern of instinctive reaction.

The Buddha expounded the Noble Eight-fold path for this purpose. These eight steps are traditionally classified in three categories of *sila* (morality), *Samadhi* (concentration of mind), and *panya* (wisdom, insight).

The preparatory steps of *sila* are quite similar to those in the Upanishadic path. These include: *samma vaca* (Right Speech—abstention from lying, backbiting etc.), *samma kammanta* (Right action – abstention from killing, stealing, sexual misconduct and intoxicants) and *samma ajivo* (Right Livelihood i.e. which does not abet violation of above ethical principles).



On the solid foundations of *silā*, one can practice *samādhi*, which includes further three steps – *samā vāyamo* (Right effort in preventing arising of unwholesome mental impurities and preserving wholesome mental purities); *samā sati* (Right Mindfulness i.e. non-reactive observation of all bodily and mental phenomena, as they are, with their innate characteristic of impermanence), and *samā samādhi* (Right Concentration leading to stillness and tranquility).

The key difference from the Upanishadic path begins with *samā sati*, which, to clarify its full range, is subdivided into four categories⁽⁶⁾, viz. mindfulness of body (*kāyānupassana*), bodily feelings or sensations (*vedānupassana*), state of mind (*cittānupassana*) and the mental contents (*dhammānupassana*). The emphasis is on mere observation, without any craving or aversion towards the body-mind complex, in the light of constant experiential understanding of its impermanence. The concentration is termed as "Right" only when it is accompanied by these factors.

The development of *pañña*, wisdom, has two steps, viz. *samā saṅkappo* or Right Thoughts (i.e. thoughts free from aversion and cravings, thoughts of renunciation etc.) and *samā ditthi* or Right Views, right understanding or insight, leading to purification of the mind even at the deep subconscious and unconscious levels. This is not a mere intellectual understanding, but experiential wisdom gained while investigating the reality of the body-mind complex as it is: all that one feels at body-mind level is essentially suffering. Unpleasant feelings are obviously "suffering" but even when something pleasant is felt within the frame work of the body, due to our reaction borne of ignorance (*avijjā*), craving arises. This craving, *tanha*, results in suffering in this life and entanglement in the cycle of repeated birth and death – i.e. unending suffering. Says the Buddha : *Yam kinci vedayitam, tam pi dukkhasmim*⁽¹⁶⁾. By training our mind in the art of observing these sensations without reacting, *yatha bhuta-nnandarsanam*, this tenacious habit pattern is slowly erased and the mind becomes progressively purified. Says the Buddha⁽¹⁷⁾ : *Sukhaya bhikkhave, vedanaya rāganusayo pahatabbo, dukkhaya vedanaya patighānusayo pahatabbo, adukkha-asukkhaya vedanaya avijjānusayo pahatabbo* i.e. Eradicate the latent tendency of craving using pleasant sensations, (i.e. by equanimous observation, understanding their changing nature), eradicate latent tendency of aversion using unpleasant sensations and eradicate the latent tendency of ignorance using neutral sensations. This non-reactive observation naturally leads to disenchantment, dispassion, bliss and delight, and eventually to *Nibbana*, the transcendental experience of the deathless stage, Enlightenment⁽¹⁸⁾.

Yato yato sammasati khandanam udayabbayam, labhate piti pamojajm amatam tam vijānatam

It is worth pointing out that in the Buddha's teachings we find two types of meditation, viz. *samatha-bhavana* and *vipassana-bhavana*, which can be roughly translated as the Development of Tranquility, and Development of Insight. We quote the precise description of these paraphrased from Amadeo Sole-Leris⁽¹⁵⁾.

"*Samatha*.... tranquility meditation aims to achieve states of consciousness characterized by increasingly higher levels of mental tranquility and stillness. It comprises two elements – the achievement of the highest possible degree of mental concentration and, along with it, the progressive calming of all

mental processes..... *Vipassana*, or insight meditation also begins with concentration exercises..... The difference lies in the fact that....once sufficient concentration has been achieved to ensure that undistracted mindfulness can be maintained, the meditator proceeds to examine with steady, careful attention and in the utmost possible detail all those sensory and mental processes which are discarded in *samatha* meditation, including those that normally occur at subconscious or unconscious levels. The purpose here is to achieve complete, direct and immediate awareness of all phenomena, which reveal their basic impermanence (*anicca*) and impersonality (*anatta*). This includes realizing that what we normally call the "experiencer" is as impermanent and impersonal, and in exactly the same way, as the object experienced or the experiential process itself. It is this realization, not just accepted as an intellectual postulate but actually lived out in the practice of meditation, which constitutes the insight of *vipassana*."

Thus *samatha* meditation is quite akin to the Upanishadic approach to meditation. The Buddha has suggested 40 "objects of meditation" for *samatha-bhavana*, the most often recommended object being one's own natural respiration. The Buddha however mentions unambiguously that even deep absorption reached through *samatha-bhavana* can not lead to enlightenment since the *anusya kilesa*, the latent habit patterns, remain intact: *Nayam dhammo nibbidaya, na viragaya na nirodhaya na upsamaya na abhinyaya na sambodhaya na nibbanaya samvattati*; This dhamma doesn't lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbana*.⁽¹⁹⁾

This can only be achieved through *vipassana-bhavana* by working at the level of the sensations. The detailed instructions on *vipassana bhavana* are available in the Buddha's famous discourse called "*Mahāsattipatthana Suttam*"⁽⁶⁾, and its practice is being taught even today by a number of masters trained in the Burmese tradition which traces its lineage back to the Exalted One himself. One of the most notable among these is Shri S.N. Goenka, who, in turn, learnt this from his Burmese teacher, Sayagyi U Ba Khin. He teaches this technique, which is basically the practical implementation of the eight-fold-noble path mentioned above, in 10-day retreats and its efficacy has been verified by thousands of practitioners from all parts of the world⁽²⁰⁾.

Comparative Analysis

It becomes clear from above brief description that the Upanishadic and the Buddha's instructions on meditation have much in common. Both insist on the preparatory steps of *yama-niyama* or *panca-sila*. Both agree that the "ultimate truth" can be grasped only by becoming *avrttqaksuh* by turning the gaze of attentiveness inwards and not by mere intellectual understanding. Practice of concentration to achieve one-pointedness is advocated by both, though they differ in the choice of "objects" of concentration. The acme of Yoga, as mentioned by Patanjali is attainment of deep concentration without any thoughts, (*nirvicara*) which would lead to purification of mind and intuitive knowledge (*Rtambhara prajna*), culminating in total cessation of mental processes enabling the seeker to experience the 'Real self', the eternal *Purusa* or *Atman*.



In Buddha's instructions, concentration of the mind (and even deep absorption) is only a means, not the end of practice. The Buddha doesn't deny the existence of an unborn, unconditioned and deathless Reality, *Nibbana* ⁽²¹⁾, but it is transcendental, beyond the sensory domain, not within this corporeal structure of *nama-rupa* and cannot be experienced by intellect or by deep absorption- a state of the mind. This experience of *Nibbana* is possible only after complete purification of the mind through insight meditation. In Yogic meditation the whole emphasis is on "meditation on the self" – which practically means training the mind to get absorbed in contemplation about it, or on its mystic symbols like *Om*, discarding all distractions. Buddha, in contrast, advocates raising the level of awareness to such heights that nothing happening in the body and mind escapes the penetrative "gaze" of mindfulness, and training the mind to remain equanimous irrespective of the nature of experience. Non reactive "observation" of bodily feelings or sensations, the fulcrum of all mental and bodily phenomena (*Vedana samosarana sabbe dhamma* ⁽²²⁾), and constant experience of their impermanence, is the most crucial aspect of *satipatthana* practice. This doesn't figure in *Patanjali's* Yoga Sutras. Even in Upanishads we find no mention of this practice, which is therefore termed the most distinguishing aspect of the teachings of the Buddha.

Concluding Remarks

If we were to extract the **essence** of spiritual development as laid down in these two great traditions of our country, it becomes evident that both would pronounce it in unison as : **Purification of Mind**. The pure mind has the capacity to realize the Truth, the ultimate Reality and thus become free. Again and again, we find this need for purification of mind emphasized in the Upanishads and by the Buddha; the introduction to *Mahasatipatthana sutta* ⁽⁶⁾ in fact starts with the words, *sattanam visuddhiya* "for the purification of the beings". As we can see in our day-to-day life too, purer the mind, lesser its afflictions due to vagaries of nature and vicissitudes of life. About the nature of purity, there are no contentions. We all understand that mind free from *raga*, *dvesa* and *moha* (cravings, aversions and delusions) is pure mind.

The preparatory steps of *silā*, and learning self-restraint through practice of concentration, are a common pre-requisite for mental purification in both traditions. The only difference is in the final step leading to liberating insight. In the Yogic path it is said to arise through deep absorptions while the Buddha advocates continual mindfulness of body-mind complex as the key to this insight which can penetrate into deep recesses of our mind only when we work at the level of bodily sensations. It may be worth pointing out here that recent researches in the neurosciences and arising of emotions also bring out this connection with somatic feelings ⁽²³⁾. This is also borne out by author's own experiences, and those of many others with both types of practices. These differences need not become a cause of contention between these two great traditions, for any one can easily verify the relative efficacy of both these approaches by learning these from the Masters and practising them oneself; and also because both claim that their practice leads to manifestation of four sub-

lime characteristics of pure mind, viz. *metta* (universal love or friendliness), *karuna* (compassion), *mudita* (sympathetic joy) and *upekkha* (equanimity). Surely, practitioners of any path leading to these qualities, can not but live in harmony based on mutual respect and *metta*.

May this brief exposition motivate all to benefit from these great discoveries of our *rishis* – the super-scientists of mind – by learning and practising these techniques earnestly!!

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19. Majjhima Nikaya quoted in the above proceedings, p 32
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21. Udana, VIII. 1 and 3.
22. Mulaka Sutta, Anguttara Nikaya, VIII .ix.3
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