

Meditation: A Soft Tool And A Soft Skill For Inner Transformation

Dr. Siddalingesh M. Kudari¹, Dr. Annapurna R.²

Professor and Member, Board of Ethics and Registration, NCISM, New Delhi.

Professor & H.O.D, Department of Rachna Sharira. FIMS SGT University, Gurugram, Haryana.

Corresponding Author - Dr. Siddalingesh M. Kudari, Professor and Member, Board of Ethics and Registration, NCISM, New Delhi

Abstract

Hon'ble Prime Minister Shri Narendra Modi has called upon everyone to make meditation as part of their daily lives, on eve of first World Meditation Day, 21st December 2024⁽¹⁾. He remarked that Meditation is a powerful way to bring peace and harmony to one's life, as well as to our society and planet. In the age of technology, Apps and guided videos can be valuable tools to help incorporate meditation into our routines."To raise awareness about meditation and its benefits, the General Assembly proclaimed 21 December as World Meditation Day, recalling the right of everyone to the enjoyment of the highest attainable standard of physical and mental health. Additionally, the General Assembly acknowledged the link between yoga and meditation as complementary approaches to health and well-being. The theme for World Meditation Day 2024 was "Meditation for Global Peace and Harmony" ⁽²⁾.

Keywords – Meditation, soft tool, soft skill, daily lives, etc.

INTRODUCTION

What is meditation?

Meditation is an ancient practice that involves focusing one's attention on the present moment. Rooted in religious, yogic, and secular traditions across cultures. It is transcending its spiritual origins to become a universal tool for personal well-being and mental health. Sitting silently doing nothing, nothing is coming in and nothing is going out totally with freezed d body and freezed mind.

There are diverse types of meditation, technology has further expanded access to meditation, with apps and online platforms enabling individuals to practice anywhere and anytime.

Benefits of meditation

Beyond individual benefits, meditation fosters empathy, collaboration, and a sense of shared purpose, contributing to collective well-being. Celebrated for its universality, meditation is practiced across all regions of the world by people of all ages, backgrounds, and lifestyles.

Stress management underscore the importance of learning coping mechanisms, such as meditation, to support mental and physical well-being.

According to WHO, meditation can be a powerful self-care tool to support treatment and enhance overall well-being, particularly in managing symptoms of anxiety. Incorporating mindfulness meditation into your daily routine, even for just a few minutes, can help you achieve a sense of calm and focus. Additionally, WHO acknowledges the mental health benefits of practices like yoga, which often incorporate meditative elements. On the International Day of Yoga,

Cultivating peace and unity through meditation

In times of global challenges, such as armed conflicts, climate crises, and rapid technological advancements, meditation offers a powerful means to cultivate peace, unity, and compassion. World Meditation Day reminds us of the importance of nurturing human consciousness to address these issues and create harmony within ourselves and our communities. By fostering inner peace through meditation, individuals contribute to building a more resilient and sustainable world for current and future generations.

Good health and well-being

Meditation is increasingly recognized for its contributions to mental health – a fundamental human right – and its alignment with the Sustainable Development Goals (SDGs). The 2030 Agenda for Sustainable Development emphasizes health and well-being as central to achieving sustainable development. Goal 3, "Good Health and Well-Being," aims to ensure healthy lives and promote well-being for all at all ages, addressing key challenges such as maternal and child health, communicable and non-communicable diseases⁽³⁾. Spiritually to understand meditation is giving up the pride of Karta Bhava (Doership). Often meditation leads to being state, no mind state and non doership. The pride of doership itself is a cause of distractions. When people experience success in life, even those on the spiritual path experience the pride of doership. They tend to attribute the cause of accomplishment to themselves. However, to become truly detached from false pride, the desire for recognition, praise, and pleasures of the material mind, we must practice humility. We know that the biggest enemy of devotion is pride. We also know that one can only progress on the spiritual path by eliminating pride and proprietorship. Yet this is the most challenging trait to eradicate. What is the Cause of the Pride of Doership? Psychologist sigmond fried has discussed on Mrityu-yeshana. Bhuddha says body itself is roga, because it is made up of two. Whichever is made up of Samyoga of two there must be Viyoga also. Therefore, there is Dwandhwa, Dwaita, Bhaya, Atanka. Ancients have mentioned Vairagya which is shadow of Mriyu-yeshna. Bhuddha called it as Nirvana that is final verdict of Mriyu-yeshna Jivishana is included with Mrityu also it means whichever is generated will be destroyed Ashtavakra mentioned Sakshibhava (witnessing) considering life and death will be happening together concurrently. In life with each choice its opposite also come together. Who will choose love, hatredness also comes with it, who will choose Prathishta Samman, he will supposed to get Apmana also. One will choose laughter he will be suppose to get Sorrow. It means Dwandhwa is always coming with us. Whether one is interested or not always both the aspects will be happening together. Therefore, don't choose anything just to become witness beyond duality. When we leave or giving up the pride of Deorship only witnessing is followed. Meditation precipitates the quality of witnessing nonduality witnessing beyond life and death. Psychologists suggest that the *pride of doership* arises from several sources rooted in psychological, social, and philosophical factors. Understanding its origins can help us to understand why we develop this sense of ownership over actions and outcomes.

A False Sense of Identity:

The *pride of doership* is closely tied to the ego, or the sense of self, which is shaped over time by various factors, such as upbringing, societal influences, and personal experiences. From a young age, individuals are taught to identify with their actions, for example, "You did well on your exam. Keep studying hard!" or "You are an excellent athlete. Continue with your practice routine." This constant reinforcement of actions that result in achievement or success as part of one's identity leads to a growing attachment to the belief that "I am the doer." The sense of individuality is created by the ego, which is distinct from others and the environment. This individuality requires validation and recognition, which is why we tend to take credit for our actions and successes. The more we are praised for our achievements, the more the ego grows in strength. Therefore, Meditation helps to go beyond ego.

Conditioning by the society:

Society and culture place a significant value on individual achievements. Success is often perceived as a result of personal effort, skill, and intelligence. From a young age, we are taught that if we want to be successful, we must be in control of our actions and take full responsibility for them. Social constructs like career status, wealth, education, and fame often promote the idea that we must own our success. As a result, the pride of doership becomes a way to maintain one's social standing and reinforce one's identity. In competitive environments, individuals are encouraged to take pride in their ability to perform and excel. This external pressure to "do" and achieve can make people feel that their self-worth is tied to what they accomplish.

Desire for Security:

The pride of doership can stem from a deep-seated desire for control. Human beings have an innate need to control their environment to feel secure. If we believe we are the ones responsible for our

actions and outcomes, it gives us a sense of power over our lives. This sense of control provides psychological comfort, as it reduces feelings of helplessness or uncertainty. By attributing outcomes to our own efforts, we believe we can influence future events, which boosts our confidence and self-assurance.

Attachment to Outcomes and aspirations : The pride of doership also comes from attachment to the outcomes of our actions. When we invest a lot of energy and effort into something, we value the results. Success makes us feel competent and validated, while failure may evoke feelings of inadequacy or shame. This attachment to results creates a deeper identification with the *self* as the doer because the mind believes that "I" am responsible for these outcomes. In this way, the pride of doership becomes a mechanism to bolster self-esteem.

Identity Crises and Validation:

The pride of doership often arises from the human need for recognition and validation. People are social beings, and part of our emotional well-being is tied to how others perceive us. The pride of doership is a way to seek validation from others by taking credit for accomplishments and feeling that one's actions are meaningful in the eyes of others. This need for approval and admiration can reinforce the idea that we are the ones behind everything that happens in our lives, further strengthening the ego.

Spiritual Ignorance:

The spiritual perspective suggests that the pride of doership arises from *avidya* (i.e., ignorance) where we identify with the body, mind, and intellect instead of the divine soul. The false identification nurtures the ego and the sense of individuality distorts our true nature. When we mistakenly believe that we are the sole doers, we create an attachment to the self and its desires, leading to the pride of doership. Meditation results into detachment from desires and doership

SOURCE OF EGO:

The *ego* is the mental construct of "I" or the self-image, which is often tied to one's identity, desires, and attachments. The pride of doership is an aspect of the ego, and the ego (i.e., *ahankar*) is a part of the mind that organizes and interprets experiences and maintains a sense of individuality. Among all the attachments that bind us to the material plane, the ego – our sense of "I" and "mine" – proves to be the most unyielding. Many spiritual seekers find it relatively easier to renounce material possessions or worldly relationships than the ego. In fact, up to *Brahmalok*, all souls are filled with the pride of doership. Even the celestial gods learn the hard lessons when their ego is knocked down by God. Swamiji eloquently explains that "*The hardest attachment to renounce is the attachment to our own ego. It subtly influences our thoughts, actions, and beliefs, making us identify with our accomplishments and failures alike.*" How does the ego influence the mind?

1. **Identification with Actions:** The ego often claims credit for achievements ("I did this"), creating a sense of pride and self-importance when things go well. This pride reinforces the ego's dominance, making the person feel more separate and individualistic from the world and others. The ego fuels a sense of self importance on the contrary meditation resolves this sense of pride
2. **Attachment to Results:** Because of the ego's desire for control and validation, it leads to attachment to the results of one's actions. This attachment can cause suffering when things do not go as expected, fueling negative emotions like frustration, anger, or despair. The *pride of doership* in this sense fuels the ego's desire for success and recognition, constantly reinforcing the false sense of self. In meditation one is connected with higher consciousness eliminating ego
3. **Sense of Separation:** The ego thrives on a sense of separation and distinction, and the pride of doership contributes to this by fostering a belief that "I am the one who is responsible for what happens." In contrast, many spiritual philosophies teach that we are not merely individuals acting in isolation, but part of a larger, interconnected flow of existence. The pride of doership emphasizes individuality and separateness, increasing the ego's influence.

This ego-driven attachment creates an intricate web of illusions that convince people that are the sole architects of our achievements and the victims of our failures. Breaking free from this deeply

ingrained belief requires a profound shift in perspective – a realization that we are merely instruments of the divine will. “When “I” existed, there was no God; now that God exists, “I” am no more.” Kabirdas ji’s words serve as to dissolve the ego completely such that only the divine presence remains.

DISCUSSION

How can We Give Up the Pride of Doership?

Swamiji teaches us that “*Pride arises when we identify with our achievements as personal triumphs. However, the truth is that our talents, resources, and circumstances are gifts from God. When we recognize this, humility naturally blossoms, and the ego dissolves.*”

Giving up the *pride of doership* is a profound process that requires shifting one's perspective on action, responsibility, and identity. It involves moving from a mindset of individual ownership to one of **humility, surrender, and understanding the interdependence of all things**. Such thoughts cannot be nurtured with independent practice but under the **able guidance of a true Guru**. Several issues of Samarpan have focused on how the Guru guides disciples on the spiritual journey. Therefore, here we focus on other ways to work on giving up the pride of doership. In meditation one is merged with existence becoming one with cosmos may help to forget the doership ⁽⁴⁾.

Meditation Cultivates Self-Awareness:

In *The Power of Thoughts*, it is suggested that practice of observing our thoughts (i.e., *sakshi bhav*) and related actions. When *you* feel proud of an accomplishment, notice how the mind links the success to *you* as the individual doer. We can practice self-inquiry (e.g., “Who am I?”) and question the very notion of the “I” that claims ownership of actions. One can practice meditation and *chintan* or contemplation to recognize the impermanence and fluidity of the “self,” thus reducing attachment to the ego and the pride of doership.

Practice Detachment from Results:

The timeless wisdom of the Bhagavad Gita, Verse 2.47, teaches us the core principle of *Karmyog* in that one should perform duties without attachment to the fruits of our actions. Shift the focus from achieving success or avoiding failure to doing your best in the present moment, regardless of the outcome. Recognize that while effort is required, the outcomes are influenced by countless factors, many of which are beyond personal control. This understanding helps reduce the inflated pride of doership. In meditation one is felt unattached, unidentified and non-judgemental.

Freedom from pride and Surrender:

Humility is the antidote to pride. The pride of doership arises when the ego claims sole credit for actions, forgetting the divine contribution. We must internalize the knowledge that we are not the source of our abilities, talents, or circumstances. These are divine gifts that we are meant to use responsibly. Understanding this dissolves the ego and fosters humility. Recognizing that we are instruments of God allows us to perform our duties without arrogance while remaining grounded in humility. Samarpan and Surrender qualities are increased by means of meditation.

Selfless Service:

The act of serving the without the desire for personal gain reduces the attachment to the “I” and “me” that feeds the pride of doership. Additionally, we experience the joy of giving while detaching from the ego's need for validation. The quality of practicing *seva* is enhanced.

Cultivating Equanimity:

We are perpetually swayed by dualities – joy and sorrow, success and failure, praise and criticism. Convincing the intellect to remain indifferent to these experiences requires cultivating equanimity, a state where the mind remains balanced regardless of external circumstances (Bhagavad Gita 2.14). so as to achieve nonduality and witnessing meditations a tool and skill for inner transformation. That will result into healthy body, healthy mind, healthy feeling to attain Moksha.

CONCLUSION

Meditation, as a powerful and accessible tool, holds the potential to transform not only individual consciousness but also collective societal well-being. By enabling self-awareness, detachment, humility, and equanimity, it serves as a remedy to the deep-rooted pride of doership, which is a major barrier on the spiritual path. The pride of doership—fueled by ego, societal conditioning, attachment to outcomes, and the need for validation—can be gradually dissolved through consistent meditative practice and self-inquiry. Rooted in ancient wisdom and endorsed by modern psychology, meditation fosters a witnessing attitude (*Sakshibhava*) that allows individuals to transcend dualities and connect with a higher state of being. As recognized by global observances like World Meditation Day and aligned with Sustainable Development Goals, meditation contributes significantly to mental health, inner peace, and holistic development. Ultimately, true liberation and spiritual growth are attainable when one surrenders the ego, renounces the pride of action, and merges into the divine flow of existence.

REFERENCES:

1. pib.gov.in press release page (Release ID – 2086745)
2. <https://www.in.org> Observation World Meditation Day 21st December
3. <https://www.in.org> Observation World Meditation Day 21st December
4. Samarpan JK Yog Journal by JK Yog team. January 7th 2025, giving up the pride of Deorship.