

AN ANALYTICAL STUDY OF MEDITATION IN JAIN PHILOSOPHY

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Abstract

The elevation of consciousness depends on the purity of the leshya. Whenever there is impurity in the leshya, our consciousness moves towards degradation. Meditation has been considered as an important method of purification of leshya-vishuddhi in many ways like self-study, penance etc. in the Jain spiritual practice. Lord Mahavir's whole life has been an experiment ground for special experiments of meditation and penance. We get a brief glimpse of this subject in the 9th chapter of the Acharanga Sutra. Lord Mahavir has briefly discussed his meditation experiments in Bhagwati Sutra on Gandhar Gautam's inquiry. Lord Mahavira is praised as the best meditator in the Sutrakritanga Sutra – AnuttaramJhanvaramJhiyai. In Jain Agama texts, we do not find any such Agama text in which meditation has been discussed in detail. Presenting the list of Agamas, Nandi Sutrarakar has mentioned an independent book named Dhyana-Vibhakti, but at present that book is unavailable. Today, the material available to us about meditation in the Agamas and their interpretation literature is only in a scattered form. At many places in the Agamas, the adjective "meditation" of sages has been used. Only for the attainment of knowledge, the location in Shukladhyan has been said to be essential. The specific knowledge of the former is also attained only when the seeker acquires the ability to ascend into specific roles of meditation. Due to special meditation, the seeker can reflect the vast amount of knowledge of the fourteen Purvas in AntarMuhurt. The use of the word Samvardhyanayoga is also available to us in ancient literature. This research article is focused on meditation in Jain philosophy

Keywords: Leshya, Purvas, Meditation, Lord, Agamas, Ancient literature

Introduction

In the Upanishadic and its co-existing Shramana traditions, meditation has had an important place from the point of view of spiritual practice. The Upanishadic sages and hermits have been giving place to meditation in their daily routine – this is an undeniable fact. The place that meditation has got in Tantrik Sadhana is basically the gift of this Shramandhara. Even before Mahavira and Buddha, there were many hermits who not only knew the special methods of meditation, but also used to make many sadhaks practice those methods in their company. There are indications that these teachers had their own specific methods of meditation. Buddha himself went to one such meditator Shramana Acharya Ramaputta during his meditation period for the practice of meditation. It is also mentioned in the Tripitaka literature regarding Ramaputta that even after attaining enlightenment Lord Buddha himself was eager to meet him to tell him the achievements of his spiritual practice, but by then he had died. It also appears in Agama literature. In the Prakrit Agamas, in addition to the mention of his name in Sutrakritangare, there were also independent chapters related to him in Antakriddasha Rishibhashit5 etc. Unfortunately, that chapter of Antakriddasha has disappeared today, but the compilation of his sermons in Rishibhashit is still available. Arbel, K. (2017).

The light of knowledge attained by Buddha and Mahavir was the result of their meditation, there is no contradiction in it today. But it is our misfortune that the detailed description of these methods of meditation is not available even in the ancient literature today, we only get scattered instructions here and there. Nevertheless, on the basis of the available information, it can be said that the Upanishadic sages and hermits used to follow different methods of meditation for their spiritual development. We still find some remnants of his meditation practices in the Yoga tradition as well as in the Jain and Buddhist traditions. Jain, F. A., Nazarian, N., & Lavretsky, H. (2014).

In the language of conclusion, it can be said that the business of speech and body along with the mind is called Bhavakriya, which is Bhavakriya, that is meditation. Fixing the mind in any one auspicious feeling is called meditation. As long as the mind is not stable, sanvarnirjara cannot happen and without sanvarnirjara the ultimate goal is not achieved. Meditation or samadhi can also be defined in such a way that in which all worldly bondages are destroyed,

such auspicious thinking is called the meditation of discussion. Banerjee, R., & Chatterjee, A. (2017).

In philosophy, the words Tapa, Samadhi, Dhirodh, Self-control, Introspection, Samyabhava, Samarsibhava, Saviryadhyān etc. have been used as synonyms of meditation. The main goal of meditation is purity of mind, concentration awareness.

Meditation has existed in the Indian spiritual tradition since time immemorial. Even in the excavations from the very ancient cities of Mohenjodaro and Harappa, seals etc. have been found, markings of yogis in Dhyānamudra are also found. In this way, whatever ancient sources of historical study are available to us, they all confirm that the tradition of meditation has been prevalent in India since time immemorial, it also proves that the tradition of meditation in India is ancient and it has always been given a respectable place is receiving. Flügel, P. (2012).

Evolution of Meditation in Jainism

The tradition of meditation in Jainism is available since ancient times. First of all, we get many references related to Mahavira's meditation practice in Acharanga. According to Acharang, Mahavira used to remain engrossed in meditation for most of the time in his spiritual life. It is also known from Achārāṅga that Mahavira not only practiced steadiness of mind, but he also practiced steadiness of vision. In this meditation, he used to concentrate on any one point like wall etc. In this meditation, his eyes used to turn red and used to come out, seeing which other people used to get scared. These references of Acharanga are a clear proof that Mahavira used many external and internal methods of meditation. He used to meditate in a samadhi form while being awake. Such mentions are also available that this trend of meditation continued in the disciples and disciples of Mahavir. In the Uttaradhyayan, explaining the daily routine of a sage's life, it has been clearly instructed that the sage should meditate during the second half of the day and night. The secret characteristic of the meditation of Mahavira's devotees is available in the Agamas. This is an indication of the fact that meditation was an essential part of the sage's life in that era. There is also a mention of Bhadrabahu going to Nepal and doing Mahaprana meditation. Similarly, the meditation practice of Durbalikapusyāmitra is mentioned in the essential powder. Although there are instructions on meditation in the Agamas, but the

detailed description of the meditation process of Mahavira and his followers is not available in them. Gautam, S., & Jain, N. (2010).

Present Age and Meditation

In the present era, where on one hand the attraction towards yoga and meditation related practices has increased, on the other hand the interest of scholars has been awakened in the study and research of yoga and meditation. Today, special attraction towards yoga and meditation is seen in western countries as compared to India, because they want freedom from the tensions that have come in life due to materialistic aspirations. Today, Indian yoga and meditation practices are being exported to foreign countries by adapting them to the taste of the people of the West in their own way. Petrocchi, A. (2017). Due to the power of yoga and meditation to end physical disorders and mental tensions, people of western countries who are suffering from materialistic and mental tensions, experience mental peace and this is the reason why they are attracted towards yoga and meditation. Growing attraction. Both mature and immature gurus from India are traveling to foreign countries to practice these practices. However, the spread of meditation and yoga practice to the West by immature, self-seeking so-called gurus is not without danger to both the value and prestige of the Indian meditation and yoga tradition. Today, where the popularity of Indian meditation and yoga-meditation has increased in the West due to Transcendental Meditation, Sadhana, Bhakti Vedanta, Ramakrishna Mission etc, it has also suffered a setback due to Rajneesh etc. Today, Shri Chittamuniji, late Acharya Sushilkumarji, Dr. HukamchandraBharill etc. have introduced Jains settled in western countries with Jain meditation and spiritual practices. Some Jain Samanis of Terapanth have also gone abroad and introduced them to Prekshadhyan method. Chiesa, A., & Serretti, A. (2010). Although who has been successful in these to what extent is a different question, because everyone has their own claims. Nevertheless, this much is certain that today both in the East and the West, interest in meditation and yoga has been awakened. Therefore, there is a need that the Jain method of yoga and meditation should be developed in East-West only through qualified seekers and experienced people, otherwise the way the Indian yoga and meditation tradition was distorted in the Middle Ages by being influenced by Hatha Yoga and

Tantra Sadhana. In the same way even today the danger of its distortion will remain and people will lose faith in it. Aukland, K. (2016).

Jainism and Meditation

The Nirgranthdhara of the Shraman tradition, which is today known as the Jain tradition, has been associated with meditation since its existence. In the oldest texts of Prakrit literature, AcharangaUttaradhyayan, Rishibhashit (Isibahasiyai), it has been clearly said that the place of mind in the body, the same place is of meditation in meditation. Presenting the details of the routine of Shramana life in the Uttaradhyayansutra, it is said that every Shramanasadhak should meditate regularly in the second part of the day and night. Even today, a Jain monk has to meditate after giving up sleep, returning from almsgiving and padayatra, after going out and immersing excrement etc. and while doing pratikraman in the morning and evening. The process of meditation at every step is associated with its conduct and worship. Bhate, N. (2014).

The biggest proof of the importance of meditation in the Jain tradition is that the idols of Jain Tirthankaras, whether they are in Khadgasan or Padmasan, are always available in Dhyanamudra. Till date, no Jin-stature has been available in any posture other than the meditation posture. Although some idols of Buddha have been found in Dhyanamudra apart from Tirthankara or Jina-statues, but most of Buddha's statues are found in non-meditation postures like Abhayamudra, Varadamudra and Upadeshamudra. Similarly, some idols of Shiva are also found in Dhyanamudra- but Shiva-statues are also available in abundance in Nrityamudra etc. In this way, where in other traditions the idols of their deities were made in non-meditative postures as well, there Tirthankaras or gin idols were made only in meditative postures. The history of two thousand years of creation of Jin idols is a witness to the fact that no Jin idol/Tirthankar idol was ever made in any other posture than meditation posture. From this it becomes clear what the place of meditation in Jain tradition is. Jainacharyas have considered meditation as the brain of meditation. Just as there is no meaning left in human life when the brain becomes inactive, in the same way there is no meaning left in Jain meditation in the absence of meditation. Menezes, C. B., & Bizarro, L. (2015).

Meditation and Relaxation

In addition to these four supernatural or spiritual benefits of meditation, the author has also discussed its physical, psychological benefits, he says that whose mind is engaged in meditation, he suffers from mental sorrows like envy, sadness, etc. Does not happen. The secret of this statement of the author is that when in meditation the soul is situated in the state of the knower-seeer by being alert, then in that state of non-attention, neither the kashayas nor the feelings of jealousy, hatred, sadness etc. Are generated. A meditative person only sees the vipak of the kashayas arising due to past impressions, but does not result in those feelings. Therefore, due to the non-culmination of physical feelings, the mental tension of his mind ends. Irving, J. A., Dobkin, P. L., & Park, J. (2009).

The main source of stress is the tendency-oriented life. Repetition of instincts from instinct and from the world again - this cycle always creates tensions. The end of the sacraments is possible through inaction. Karma cannot be mixed with Karma. When the sanskars that emerged in the absence of tendency are tolerated equally, then the tradition of sanskars starts to relax. That is why Kayotsarga has been considered an important element in the field of meditation. Kayotsarga removes past and present expiationable deeds. The seeker attains the health of the heart by being weightless. He gets absorbed in expansive meditation. Keeping all these views in mind, Kayotsarg has been said to be the one who gets rid of all sorrows. Cort, J. E. (2015).

Meditation and body composition

Jain teachers have also linked the relation of meditation with the body. It is a felt fact that a strong, healthy and fit body is more suitable for meditation. If the body is weak, not well formed then the physical activities cannot be controlled for a long time and if the physical activities are not controlled then the mind will also not be controlled. There is a deep connection between the body and the mind. Physical disorders make the mind sick and mental disorders make the body. Therefore, it is believed that a strong, healthy and fit body is necessary for meditation. In the Tattvarthasutra, while giving the definition of meditation, it has been clearly said that meditation is the planning of the instinct of the mind in one subject by the one with perfect concentration. Roos, H. (2014). Jain acharyas believe that out of the six types of body structures, Vajrishabhnarach, Ardharishabhnarach, Narach and Ardhanarach – these

four body structures are worthy of meditation (sanhanan). However, we must remember here that body composition is mainly correlated with prasatha meditations, not aprasatha meditations. It is true that the body is the main reason for the instability of the mind. Therefore, those states of meditation whose subject matter is expansive and for which stability of mind is necessary for a long time, they are possible only in a strong body. But those with a weak body are more inclined to meditate on the aprashastaarta, raudra etc. A weak or weak person is the one who is more anxious and irritable. Dudeja, J. P. (2017).

Effect of Tantric practice on Jain meditation practice

In the past, we have clarified in detail that meditation is a specialty of the Shramana tradition, in which the main purpose of meditation has been self-purification i.e. freeing the mind from choices and distractions and setting it in nirvikalpadasa or samadhi (equanimity). On the contrary, the purpose of meditation in Tantrik Sadhana is to achieve Mantrasiddhi and in Hatha Yoga to awaken the Kundalini by piercing the six chakras. Although there has been talk of self-peace or self-purification through meditation, but it is the result of the influence of Shramanadhara on them, because in the ancient texts of Vedic school, Atharvveda etc., the purpose of Mantra Siddhi was to attain specific powers for worldly achievements. Kalghatgi, T. G. (1965). In fact, Hindu Tantric practice is the result of the coordination of Vedic and Shramana traditions. The discussion of Mantra Siddhi for Maran, Mohan, Vashikaran, Stambhan etc. Shatkarma in it is the effect of Vedic tradition, because its seeds are also available to us in Atharvveda etc., while the discussion of self-purification through meditation, samadhi etc. There is the effect of Shraman tradition. But it is also true that Shramandhara in general and Jainism in particular have also been influenced by Hindu tantric practice and Kaulatantra in particular. Michalsen, A., & Dobos, G. (2014)

In fact, in Jain Tantra, the rules and regulations of mantrasiddhi for self-defense, worship and Shatkarma are influenced by Hindu Tantra. Not only has this, Jain meditation, which is the original practice of Shramandhara, also been influenced by Hindu Tantra, especially Kaula Tantra. This effect is related to the support or goal of meditation. In the Jain tradition, there was a discussion of different supports under meditation since ancient times, because in meditation,

one has to take support of one or the other subject in the beginning for the concentration of the mind. Avasthi, A., Kate, N., & Grover, S. (2013).

Conclusion

The biggest proof of the importance of meditation in the Jain tradition is that the idols of Jain Tirthankaras, whether they are in Khadgasan or Padmasan, are always available in Dhyanamudra. Till date, no Jin-statue has been available in any posture other than the meditation posture. Although some idols of Buddha have been found in Dhyanamudra apart from Tirthankara or Jina-statues, but most of Buddha's statues are found in non-meditation postures like Abhayamudra, Varadamudra and Upadeshamudra. Similarly, some idols of Shiva are also found in Dhyanamudra- but Shiva-statues are also available in abundance in Nriyamudra etc.

In the present era, where on one hand the attraction towards yoga and meditation related practices has increased, on the other hand the interest of scholars has been awakened in the study and research of yoga and meditation. Today, special attraction towards yoga and meditation is seen in western countries as compared to India, because they want freedom from the tensions that have come in life due to materialistic aspirations. In this era, sufficient research work has been done regarding the literature related to yoga and meditation from the exploratory point of view. Where substantial works have been done on Indian Yoga Sadhana and Yoga Sutras of Patanjali, Jain Yoga has also attracted the attention of scholars. Critical role of books related to meditation and yoga and publication with Hindi translation can be called an important effort in this direction.

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