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## Socio-Spiritual Significance of Preksha Meditation

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### Introduction

The Indian thinkers, however, unanimously hold that the absolute elimination of the passions of attachment and hatred, greed<sup>42</sup> and anger<sup>11</sup> is not possible. In fact, the spiritual disciplines propounded in Hinduism<sup>45</sup>, Buddhism<sup>22</sup>, and Jainism<sup>52</sup>, the three major religions of India are in perfect agreement on this issue that meditation<sup>65</sup>, in some form or the other is considered as the only way to attain salvation.<sup>[1]</sup> Jaina<sup>51 47</sup> scriptures describe four types of meditation<sup>65</sup>: *ārtta* (sorrowful), *roudra* (cruel), *dharma*<sup>34</sup> (virtuous), and *śukla* (pure). The first two are inauspicious (black) meditation<sup>65</sup> and the last two are auspicious (white) meditation<sup>65</sup>. *Mahāvīra*<sup>63</sup> propounded to pay attention on auspicious meditation<sup>65</sup> which is conducive to the attainment of liberation and inspired to refrain from inauspicious meditation<sup>65</sup> which is the cause of *kārmic* bondage.

Unfortunately, the practice of meditation<sup>65</sup> was somewhat neglected in last centuries by *Jains*. The 20<sup>th</sup> century is stated as the scientific age. Research and experiments are highly stressed in this age. In the later part of twentieth century, Ācārya Tulsi<sup>97</sup> (9<sup>th</sup> ācārya of the *Terāpanth* sect of *Śwetāmbara Jains*) tried to resurrect the disappearing Jain yoga<sup>103 50</sup> system. He composed a book named *Manonuśāsanaṃ* in aphorismic style of *samskrit*, in which all the material related to the Jain spiritual practices during the last 2600 years is precisely explained in this small sized book. He deputed Muni<sup>66</sup> Nathmal<sup>67</sup> ji (the late Ācārya Mahāprajñā) who re-discovered the ancient tradition of meditation<sup>65</sup> in Jainism<sup>52</sup>, and re-organized the disjointed elements into a cohesive whole. After many years of practice Acharya<sup>2</sup> Mahapragya<sup>59 3</sup> introduced a process of meditation<sup>65</sup> based on Agamic literature, which is known by the Name- Preksha<sup>73</sup> Meditation<sup>65</sup>. He studied the ancient scriptures deeply for thirteen years, collected the related material, decided the system of approach, compared the scriptural facts with scientific facts, experimented and developed the perception based meditation<sup>65</sup> system of *prek-ā dhyāna*<sup>37</sup>. Jain meditation<sup>65</sup> as found in the canonical texts are of four types, among them *prek-ā dhyāna*<sup>37</sup> is based upon the *dharma*<sup>34</sup> *dhyāna*<sup>37 35</sup> and *śukla dhyāna*<sup>37</sup>.

The proposed research is concerned with the latter two types of auspicious Jain *dhyānas* being reinvented and transformed in the name of *prekṣā*<sup>76</sup> *dhyāna*<sup>37 77</sup> on the basis of meditational experiences. So an humble endeavor will be made to highlight the socio-spiritual significance of *prekṣā*<sup>76</sup> *dhyāna*<sup>37 77</sup> in present scenario in all walks of life after giving a brief introduction to aspects of PM.

## Social Relevance of Sāmāyika (Six Obligatory Duties)

Dr Samani Shashi Prajñā

The soul in its pure form is embedded with infinite perception, infinite knowledge, infinite bliss, and infinite vigour. These natural inherent attributes are not, however manifested by worldly soul, because it is smeared with *karmas*. The large number of ritualistic practices throughout the world has been devised to get rid of the *kārmic* impurities and eventually liberate the soul from the bondages of *karmas*. One of the methods of shedding the *karmas* is the observance of *āvaśyaka* i.e. essential spiritual practice of Jains. It is called *āvaśyaka* because it is compulsory for both the houseless monks and the householders. For monks and nuns, performance of '*āvaśyaka*' both in the morning and evening is unavoidable, such is the order of the scriptures, whereas for householders it is left to their will. The *āvaśyaka* is a cause of purification of everyday sins that's why Mahāvīra emphasized it so much. So let us proceed to explain the six essential duties in detail one by one and their social relevance.

The first *āvaśyaka* is *sāmāyika*. The *sāmāyika* means the practice of equanimity. For attainment of equanimity, giving up of eighteen sinful activities is essential. The Jain monks & nuns undertake *sāmāyika* for long life but the householders observe at the minimum, for the time period of fortyeight minutes. The householder refrains himself from the worldly affairs and engrosses himself in spiritual introspection during the *sāmāyika*.

### Sāmāyika (Practice of Equanimity) and the Meaning of Sāmāyika Sūtra

Oh Lord! I now engage in *sāmāyika*. As long as I remain in this state I shall not commit any sinful activity in thought, speech, or action not shall I encourage others to indulge in such activities. I repent and apologize for having committed sin. I condemn and censure myself for