

TULSĪ PRAJÑĀ

(An UGC-recognized Peer-reviewed
Quarterly Research Journal of JVBI)

Year-45 • Vol. 177-178 • Issue: January-June, 2016



JAIN VISHVA BHARATI INSTITUTE

A University dedicated to Oriental Studies & Human Values

Ladnun - 341 306, Rajasthan, India

Tulsī Prajñā

Contents

Āgama

Ācārya Mahāprajñā	5
-------------------	---

Articles

Preksha Meditation: A Prompt Way of Improving Emotional Intelligence <i>Prof. Samani Riju Pragya</i> <i>Dr. Samani Shreyas Pragya</i>	27
Interpretation- A Hermeneutic Approach to Decipher the Meaning of Symbol <i>Dr Sadhvi Rajul Prabha (Samani Ramaniya Pragya)</i>	39
चेतना की स्थितियों का दार्शनिक विश्लेषण एवं सर्वेक्षण डॉ सुशिम दुबे	53
संस्कृतसन्धानसाहित्यस्य विकासे जैनाचार्याणाम् अवदानम् डॉ. श्रेयांसकुमारो जैनः	63
अशोक के अभिलेखों में वर्णित अहिंसा तत्त्व का विश्लेषण डॉ. समणी संगीतप्रज्ञा	71
'संयोगितास्वयंवरं' नाटके प्रतिफलित-समाजव्यवस्थायाः अध्ययनम् श्रीचेता मैत्र	85
Āgams: The Main Source of Jain Knowledge <i>Samani Sanmati Pragya</i>	95

Preksha Meditation: A Prompt Way of Improving Emotional Intelligence

Tulsī Prajñā
45 (177-178)
ISSN : 0974-8857

Prof. Samani Riju Pragya*

Dr. Samani Shreyas Pragya**

Abstract

Intelligence related with Intellect and Cognition is related with General Intelligence whereas the Understanding and Perception of one's personal feelings, as well as those of others, is a type of intelligence distinguishable from one's general intelligence that is called Emotional Intelligence (EI). It consists of four fundamental capabilities i.e. self-awareness, self-management, social awareness and Social skills. For being successful in life, EI has greater importance. Researchers have shown that our success at work or in life depends 80% on Emotional Intelligence and only 20% on intellect. Evidence from studies suggests that training can increase EI and improve outcomes related to Emotional Intelligence. In this article, there is an attempt to explore the issue whether *Leśyā* meditation in which practitioner meditates different colours on different centre and which is a prominent component of Preksha Meditation can develop Emotional Intelligence.

Keywords: Emotional Intelligence, *Leśyā* Meditation,

*Prof. Samani Riju Prajna, Head, Dept. of Jainology and Comparative Religion and Philosophy, JVBI, Ladnun

**Dr. Samani Shreyas Prajna, Associate Professor, Dept. of Yoga and SOL, JVBI, Ladnun

Introduction

While our Intellect helps us to resolve problems, to make the calculations or to process information, Emotional Intelligence (EQ) allows us to be more creative and use our emotions to resolve our problems (Andri Cortus 2012).¹ Aberman and DeLorenzo (2005)² studied changes in financial service advisors after emotional competence training. Not only did stress levels decrease and reported positive emotional states increase but the total amount of revenue generated by the financial advisors also increased each year for 2 years after the training. In the second study, Bachman, Stein, Campbell, and Sitarenios (2000)³ found that account officers with most success in reaching their earnings goals ("cash goal attainment") for the preceding months had higher levels of EI. Salovey & Mayer (1990)⁴ investigated EI associated with positive mental health and being pleasant company whereas those lacking in EI are generally misadjusting to their environment. Law, Wong & Song (2004)⁵ concluded EI to be positively associated with life satisfaction and job performance but negatively associated with feelings of powerlessness. Mark Slaski (2008)⁶ found managers who scored higher in EQ suffered less subjective stress, experienced better health and well-being, and demonstrated better management performance. Mishra & Mohapatra (2010)⁷ researched the relationship between EI and job performance and found a significant positive relationship. Antony (2013)⁸ investigated a positive relationship between EI & organizational commitment and organizational commitment behaviour. Cavallo & Brienza, (2004)⁹ found superior performers of EI scored higher in all four EI clusters i.e. Self-Awareness, Self-Management, Social Awareness, and Relationship Management. Emotional Intelligence not only increases the productivity but it also develops leadership qualities or skills as well as it develop creativity, cooperation and innovative thinking etc. (Madhusmita Devi, 2017).¹⁰

Difference Between IQ And EQ

Numerous studies examined the relation between EI and IQ. Consequently some studies recommended that EI adds nothing new, whereas many of published researches indicate that EI represent a set of abilities that are distinct from IQ. Van Rooy, Viswesvaran, and Pluta (2005)¹¹ conducted a meta-analysis that provides further support for the

claim that EI is distinct from IQ. In fact Intelligence is connected with intellect and cognition is related with general intelligence.

Every child is born with this intellectual potential which grows and develops with maturity and experiences. This intelligence can be measured by using IQ tests. Similarly some are born with emotional intelligence potentials in terms of one's level of emotional sensitivity, emotional memory, emotional processing and emotional learning ability (Mangal, 2007).¹² In fact IQ is a measure of Intelligence Quotient whereas EQ is a measure of Emotional Quotient.

Edward Thorndike publicly defended the Intelligence Quotient (I.Q.) in the 1920s and 1930s and proposed that other types of abilities existed and needed to be differentiated from General Intelligence. Thorndike's main focus was to suggest that the understanding and perception of one's personal feelings, as well as those of others, was a type of intelligence distinguishable from one's general intelligence" (Rozell, Pettijohn, & Parker, 2006).¹³ There are many people who are really intelligent yet cannot lead a good life, there are many brilliant students who hit higher rank in exam, but can't head in their real life. Many people have a greater intelligence level, but that is not enough to achieve success in their life. This show there must be another type of intelligence that isn't related to the standard cognitive intelligence and that intellect can be said as "Emotional Intelligence" (Amulya Kumar Behra, 2016).¹⁴ The concept of EI implies that humans are both rational and emotional beings. They are predominantly neither rational beings nor emotional beings. Hence, adaptation and coping abilities in life are dependent on the integrative functioning of both rational and emotional capacities.

Nature of Emotional Intelligence

Emotional intelligence is an ability which stands for our capacity of using soft-skills in day to day life. Emotional Intelligence is that "something" within us that help to sense how we feel and enables us to truly connect with others and form a bond (John keyser 2013).¹⁵ It gives ability to be present and listen to someone when they most need it. Dr. Goleman described emotional intelligence as a person's ability to manage his feelings so that those feelings are expressed appropriately and effectively. Daniel Goleman divided emotionally intelligent skills into two groups; the first

group shows abilities for effective management of individuals, while the second group displays the quality of the guiding others. He found the emotional part of the brain perceives the world differently than the reasonable part. This conclusion brought new perspective regarding cognition and emotion. Some skills are just cognitive, such as analytical thinking and technical skills. Some of them are a mixture of combined parts between cognition and emotion; this is called Emotional Intelligence (Goleman, 2001).¹⁶

EI is a concept including perception, expression and control of emotions, self-control and empathy, communication, conflict resolution process, conscience (Ioannidou F, Konstantikaki V 2008).¹⁷ It includes skills such as being able to control the impulse, to curb the impatience, to properly regulate mood and to prevent the frustration, to stifle the ability to think, to have empathy and hope. (Maul, 2012; Mayer, Salovey & Caruso, 2004; 2008)^{18, 19} say the competencies of perception, understanding, utilizing and managing emotions effectively in the self and others comprise the core of emotional intelligence. Competency in perception of emotion involves recognizing emotion-related facial and voice cues of others and awareness of one's own body states relating to emotion. In fact it is that sense of internal balance within us that assist us to keep balance, self-control, make good decisions, communication and maintain effective leadership even when under stress (Goleman, Boyatziss & McKee, 2002)²⁰. Emotional Intelligence is an ability to manage ourselves and our relationships. It consists of four fundamental capabilities: self-awareness, self-management, social awareness and social skills. Each capability, in turn, is composed of specific sets of competencies.

DEVELOPMENT OF PERSONAL TRAITS	DEVELOPMENT OF SOCIAL SKILLS
<p>Self-awareness <u>Emotional self-awareness</u>: the ability to read and understand emotions as well as recognize their impact on work performance, relationships.</p>	<p>Social awareness <u>Empathy</u>: skill at sensing other people's emotions, understanding their perspective, and taking an active interest in their concerns.</p>

<p><u>Accurate self-assessment</u>: a realistic evaluation of own strengths and limitations.</p> <p><u>Self-confidence</u>: a strong and positive sense of self-worth.</p>	<p><u>Organizational awareness</u>: the ability to read the currents of organizational life, build decision networks, and navigate politics.</p> <p><u>Service orientation</u>: the ability to recognize and meet customers' needs.</p>
<p>Self-management</p> <p><u>Self-control</u>: the ability to keep disruptive emotions and impulses under control.</p> <p><u>Trustworthiness</u>: a consistent display of honesty and integrity.</p> <p><u>Conscientiousness</u>: the ability to manage yourself and your responsibility.</p> <p><u>Adaptability</u>: skill at adjusting to changing situations and overcoming obstacles.</p> <p><u>Achievement orientation</u>: the drive to meet an internal standard of excellence.</p> <p><u>Initiative</u>: a readiness to seize opportunities.</p>	<p>Social skills</p> <p><u>Visionary leadership</u>: the ability to take charge and inspire with a compelling vision.</p> <p><u>Developing others</u>: the propensity to bolster the abilities of others through feedback and guidance.</p> <p><u>Communication</u>: skill at listening and at sending clear, convincing and well-tuned messages.</p> <p><u>Change catalyst</u>: proficiency in initiating new ideas and leading people in a new direction.</p> <p><u>Conflict management</u>: the ability to deescalate disagreements and orchestrate resolutions.</p> <p><u>Building bonds</u>: Teamwork and collaboration</p>

Goleman's Model on specific sets of competencies of EQ

Goleman's model outlines four main emotional intelligence constructs. The first, self-awareness, is the ability to read one's emotions and recognize their impact while using gut feelings to guide decisions. Self-management, the second construct, includes controlling one's emotions and impulses and adapting to changing circumstances. The third construct, social awareness includes the ability to sense, understand and react to other's emotions while comprehending social networks. Finally, social skills, the fourth construct involve the ability to inspire, influence, and develop others while managing conflict (Svetlana Lazovic, 2012).²¹

Emotional intelligence describes the ability, capacity, skill, or self-perceived ability to identify, assess, and manage the emotions of one's self, others, and groups. People who possess a high degree of emotional intelligence know themselves very well and are also able to sense the emotions of others (Olivier Serrat, 2009).²²

***Leśyā* (Color) Meditation and Emotional Intelligence**

Evidence from studies contrasting emotional intelligence intervention groups with comparison groups, suggests that training may increase emotional intelligence and improves outcomes related to emotional intelligence. Slaski and Carwright (2003)²³ provided EI training to the managers. Groves, McEnrue, and Shen (2008)²⁴ provided training to the employees. Kirk, Schutte and Hine (2011)²⁵ delivered emotional self-efficacy training to employees and found significant outcome.

Leśyā Meditation is a scientific technique for developing Emotional Intelligence. It is an important component of *Prekṣā* Meditation in which practitioner meditates on different colors on different centers; center of bliss, center of purity, center of intuition, center of enlightenment and center of knowledge. Each center has been recommended with particular color i.e. green, blue, orange, white and yellow respectively. Emotional progress of any person depends upon the degree of transformation of the malevolent colors existing in his/her aura into the benevolent one. *Leśyā* Meditation is beneficial means of transformation of malevolent colors into benevolent colors since it is meditation of different bright colors.

Relation of Colours with EI

Higher Emotional Intelligence refers to perfect; faultless emotions. The perfect, faultless emotions are result of bright colours in personality. The more bright colours we possess in aura, the more EI level we will have. The bright colours have positive relation with higher EI level. The dull colours have direct relation with lower EI level. Ācārya Mahāprajña (1993)²⁶ stated that every being has six colours i.e. black, blue, grey, yellow, red and white in his aura. The dark and dull colours denotes to evil qualities likes uncontrolled mind, body and speech, violence, shamelessness, unlimited

desires, jealous, insatiability, greediness, aggressiveness, cheating, short temperedness, laziness in personality whereas bright colours show good qualities like politeness, steadiness, spiritual, helping, cheerfulness, calmness, optimism, positive, controlled mind, body and speech in personality. This clear picture of bright and dull colours clarifies that the people with dark colours in aura will have lower EI level whereas people with bright colours will have higher EI level.

Impact of *Leśyā* Meditation on EI

According to Ācārya Mahāprajña (1993)²⁷ the colours in aura can be changed with practice. The malevolent colour (the darker ones) can be converted into the benevolent colour (the bright ones) with the help of Color Meditation. When one meditates white color, the malevolent color (dark color) existing in aura get changed into the white color. When one meditates yellow color, the malevolent colour existing in aura get changed into the yellow color. In this way one can transform dark or malevolent colour into bright or benevolent colour. One can convert his lower EI level into higher EI level by transforming darker colour into brighter colour with the help of *Leśyā* Meditation. In an impure aura, all the bright colors are wiped out where as all dull colors are thrown away in pure aura. *Leśyā* meditation extremely contributes in replacing the dull colors into bright ones which naturally stands for elevated EI level.

The aura possessing the dark and bright colors are of two type's i.e. physical aura (ābhā maṇḍala) and psychical aura (bhāv maṇḍala). The physical aura is an analogous atomic configuration while the psychical aura is radiation of the invisible colors that surrounds our consciousness. The invisible colors around consciousness activate our bio-electric body. The active bioelectric body radiates electrostatic rays, which envelop the entire body, forming an oval shape around it. This is known as the physical aura. The quality of physical aura depends upon the quality of the psychical aura. If the psychical aura is impure and full of dull and dark colors the physical aura will also be impure and full of dark and dull colors. If the psychical aura is pure full of bright color, the physical aura will be pure and full of bright colors (Ācārya Mahāprajña, 2011).²⁸ With the help of *Leśyā* Meditation one can make the psychical aura bright. The bright psychical aura results in higher EI level.

Mechanism of *Leśyā* Meditation

There are two broad branches of philosophy, i.e. theist and atheist. According to atheist philosophy, a living organism is understood in terms of gross body, sense-organs and brain, whereas the theist philosophy goes beyond it, adding a subtle *taijasa śarīra*, *karma śarīra*, conscious mind, psychical expression (*adhyavasāya*) and finally the psyche or the soul itself as the constituents of the living organism. Soul forms the nucleus of the organism and transcendently it is pure in nature. That soul is enveloped by *karma śarīra* which also governs the physical activity as its authority is so powerful that soul is unable to act independently. The soul radiates the psychic energy, it has to pass through the domain of *kaśāyā* as soon as it interacts with *kaśāyā* and it forms a new field called the domain of *adhyavasāya* i.e. primal psychical repression. These are the primal drives.

The subtle most, an innate expressions in the subtle body are possessed by all living organism. Further, it intermingles with other (*taijasa śarīra*) and gets converted into biochemical and bio electrical forms. Proceeding towards the physical body, they pass through the domain of *Leśyā* and are converted into urges and impulses which are the fore-runners of emotions, passion and feelings to be produced in gross body.

These compulsive forces first affect the endocrine system and encourage them to secrete hormones suitable and corresponding to the nature and intensity of the impulses. The hormones secreted by endocrines are circulated through blood and goes to brain and nervous system. This creates the neuro- endocrine system. This system controls and regulates not only every bodily function but also profoundly influences mental states emotions, thought, speech and behavioral patterns of the individual.²⁹ At the same time, it creates physical aura too. It means if one has evil emotions, he will automatically have dull & dark aura. If one has good emotions, he will naturally have bright colors in his aura. The emotions and physical aura are reflection of inner aura i.e. *bhāva maṇḍala*. To elevate the lower emotions or to change the evil emotions, one must attack on the originating place of emotions. Shifting the darker colors into the brighter colors from physical aura, one can bring transformation into the psychical aura. *Leśyā* Meditation is categorically a scientific way to