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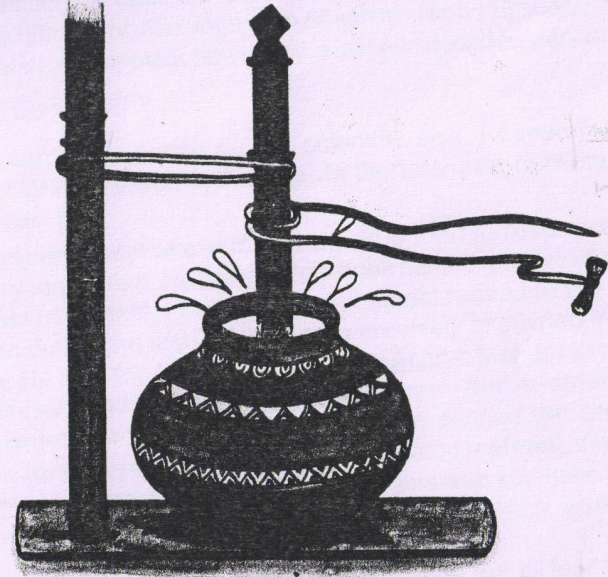
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अनेकान्त

(जैनविद्या एवं प्राकृत भाषाओं की त्रैमासिक शोध पत्रिका)

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एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण।
अन्तेन जयति जैनी नीतिर्मन्थाननेत्रमिव गोपी॥

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vipâra vicaya, meditator contemplates on the mechanism of karma that human beings have to suffer the consequences of their past deeds unless liberation is achieved.³ In *apâya vicaya*, meditator concentrates on the present state of life. In this process a clear picture in ones mind appears as the happiness is the consequence of good deeds done in the past and unhappiness is the consequences of ones bad deeds. Then the meditator refrains from hurting others, refrains himself from indulging in bad actions and tries to concentrate on auspicious actions, thoughts and speech to shed off the past inauspicious *karmâs*. In *sa sthâna vicaya*, he knows that universe is the place of enjoying good or bad deeds. Moreover by contemplating, on *anitya, acara a, ekatva, anyatva bhâvanâ*, self awareness develops to extreme level. This self-awareness not only inhibits the *karma* but at the same time, carefulness in each and every action is achieved.

ii. Compassionate Personality and *Dhyâna*

The greatest outcome of meditation is the origination of compassion for all the categories of living beings.⁴ *Tirtha kara* Mahâvira said, the behaviour, which you like, behave the same with others.⁵ This kind of notion of equality of soul develops through meditation. Today we see serial bomb blasts in various cities, incidents of dowry deaths, familial violence, abortion, adulteration in kids food products and in medical products are becoming common burning issues of the present scenario. They are the living examples of cruelty. To establish the compassionate society, meditational practice is the need of the hour. Without cruelty, exploitation can't take place. The layers of *kârmic* particle on the self is the main cause of cruel behaviour. Once these layers of *karmâs* are uncovered through the process of meditation, then we can translate the dream of the compassionate society into reality.

iii. Energy Equilibrium and Meditation

Dhyâna has great importance in maintaining the energy equilibrium, between vital force and bio-electricity in the body. In meditation we first carry the vital energy upwards. Once this energy has been developed, there will be no harm if it is carried downwards. All the physical postures recommended for meditation namely *vajrâsana, padmâsana, sîr âsana* postures push vital energy upward. The science of *âyurveda* says that the heart is the seat of

energy begins. According to *âyurveda*, to destroy the *karmâs* attached to subtle body, *tapa* and *bhâvanâ* are two means to achieve it.⁷ Today, we see many physical and mental diseases are becoming incurable from allopathic treatment, here lies the relevance of meditation. Through the practice of perception of body, not only the energy equilibrium in body can be attained but also many, person's neural diseases, tension problem can be resolved. We find frequent reference of Mahâvira concentrating on the tip of his nose that was an important secret of his health and for the equilibrium of mind.⁸

iv. Change of Habits and Meditation

The purpose of meditation is to bring about transformation.⁹ Habits die hard. But *Âcârya Mahâprajâ* has a strong belief that habits can be changed through the practice of contemplative meditation. By contemplating on the center of vigilance, self-awareness increases, a kind of deluded attitude that drugs can give us pleasure also transforms. The glandular secretions play a great role in the transformation of habits. If the glandular flow is regulated through the practice of contemplation on the centre of vigilance, corresponding bio-chemical changes in body occurs and the habits began to change themselves. Psychologists have certainly succeeded in bringing about some chemical change through various drugs and tranquilizers but no drugs can ever bring about a lasting transformation. *Dhyâna* is a powerful means of bringing about a complete change of habits¹⁰ of smoking, drinking, chewing tobacco, drugs; habit of *pâna-parâga* and *gutkhâ* and the like many pouches, betalnuts so on and so forth. The scientists are in search of a cure to the vice of drug abuse but uptil now no effective remedy has been evolved. The *kâyotsarga* is like a tranquilizer (relaxation with self-awareness) one of the important practice can solve the problems related to addiction of intoxicants and can change the vital habits and pave a new direction to their life.¹¹

v. Problems and solutions through different meditational practices

S.No.	Problems	Solutions
01.	Absence of Self-awareness	Breath Perception. ¹²
02.	Problem of anger	Regular 10 minute concentration of white color on the center of enlightenment. ¹
03.	Problem of ego	Contemplation of humbleness. ¹⁴
04.	Problem of deceit	Contemplation of straight forwardness. ¹⁵
05.	Problem of greed	Practice of <i>kayatsarga</i> leading

- words detachment.¹⁶
- Resolution of complex problems Ten minute concentration on Centre of Bliss with yellow colour.¹⁷
07. Idleness laziness, inactivity Concentraion of Centre of Intuition and perception of red colour.¹⁸
08. Freedom from nervous tension *kayatsarga*.¹⁹
09. Durg addictions Concentration on Centre of Vigilance.²⁰
10. Heart disease, H.B.P., L.B.P. *kayatsarga* and yhogic exercise.²¹
11. *Asthama* Alternative beathing and feq yogic exercise.²²
12. Insomnia or *kayatsarga* and practice of *Dhwan*²³.
13. Blue colour breathing Blood pressure.
- Yellow colour breathing Liver disorder is balanced.
- Green colour breathing Control of mood.²⁴
14. Mental excitement Concentration on the orange colour in Centre of knowledge for 10 minutes.²⁵
15. Control of sex desires Concentration on the Centre of Intuction and celibacy.²⁶
16. Mental tensions Meditation.²⁷

vi. Transformation of Personality and *Dhyāna*

Scientists speak of three dimensions, length, width and height. A fourth dimension has now been added to them. It is time. The human personality also has three dimensions, memory, thinking and imagination. A fourth dimension may be added to them and that is perception as per the view of Mahāprajā.²⁸ Practice in perceiving the centres of consciousness opens the fourth dimension in our personality. This results in the transformation of personality. Practice of Perception of Psychic Centres in the body with specific colours can help in changing the personality of an individual. The first principle of transformation and work efficiency is development of non-absolutist personality. The second principle is balanced emotions, third is tolerance and fourth is concentration and fifth is lending mutual support when needed.²⁹ These qualities of self-transformation can be developed through the practice of *Jain Preksha Meditation*.³⁰ The personality of practitioner of *Preksha Meditation* will not only influence others but

everywhere he/she will be overcome by all as conduct speaks louder than the speech. Development of five principles will really transform the personality.

vii. Work Efficiency and Emotional Control

The Indian thinkers, however, unanimously hold that the absolute elimination of the passions of attachment and hatred, greed and anger is not possible. In fact, the spiritual disciplines propounded in Hinduism, Buddhism, and Jainism, the three major religions of India are in perfect agreement on this issue that meditation, in some form or the other is considered as the only way to attain salvation.³¹

Meditation activates the process of transformation and its effects should be judged by the gradual transformation that comes in its wake.³² It will be in vain to imagine that *dhyāna* brings quick freedom from passions. It is not a one or two year long process. Its consummation takes not one but many life times. We expect quick results. When even an ordinary ailment takes quite some time to cure, then how can we expect emotional control promptly. Passions i.e. anger, pride, greed and deceit which are derivative passions and purifying them is not only necessary but also it is the most difficult task of all spiritual practices. One should, from time to time, see how much emotional purification has occurred and try to find out the reasons of slow or no achievement through introspection. Thus control of emotions through meditation is a matter of stage-by-stage development. As per the view of Mahāprajā, concentration on the white colour at the Center of Peace, installing the image of the *ishta* there, fixing the sacred white aural colour are extremely useful means of purifying the emotional flow.³³

Thus meditation is the journey of the self, towards the self. The only form of religion, which could be universally accepted in modern times is meditation, where individuality loses his identity.³⁴ Ācārya Mahāprajā stresses on meditation to such an extent that meditation of two and a half minute can supersede the fasting of two days.³⁵ So meditation is a means of social transformation through individual transformation. Social problems related to intolerance, anger etc. passionate behaviour, in adjustment, corruption, cruelty, adulteration and many incurable diseases can be permanently solved through the dedicated and continuous practices of