



YOGA AND DHYANA IN JAINISM

History

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ABSTRACT

The beauty of Indian philosophies is that they associate each moment of human life with the bigger purpose. Be in normal chores of one's life, bigger decisions associated with one's profession or moving ahead onto the path of self-purification. The most noteworthy objective in yoga is achievement of Kaivalya. Eventually, all profound practices and parts of yoga lead to that state of kaivalya or true knowledge. Yoga and Dhyana have been the fundamental practice of spiritualism in Jainism. It is about living each moment of one's life in a conscious state. It is the collective outcome of the mind, speech and physical activities, hence it includes one's whole life span. However in today's world it is only seen an 'asanas' that help one in maintaining physical and mental discipline. As the modern definition of yoga is centralised to only 'a group of physical, mental, and spiritual practices or disciplines'. We make a mistake when we seek knowledge of spirituality and even the greater purpose of life in some particular books, discourses or in some other persona, whereas each one of these is an intricate part of our lives happening to us each moment. All we need is to be awakened our inner self with yoga and dhyana. The journey of which starts from the ethics and takes one to detailing of karma and eventually connects with the highest purpose of life.

KEYWORDS

**Dhyanasuddhi Manasuddhi Karotyeva Na Kevalam
Vicchinatyapi Nihankarmajalani Dehinam**

INTRODUCTION:

Jain religion is based on Bhava (internal reflection) and our spiritual progress is towards reducing of our vices or Kashaya. Meditation or Dhyana can help us grow spiritually while finding inner peace, inner calmness, purpose of life and equanimity. Archaeological evidence and the study of ancient scripture suggest that Yoga and Meditation were practiced even in ancient India as early as 3000 B.C. There are several saints (Acharya's) who have contributed towards development of these two in Jainism. It has been a core spiritual practice for all Thirthankaras also. Though all twenty four Thirthankaras were human beings yet they all practiced different physical yoga postures and deep meditation for several years to attain a state of perfect enlightenment and self-realization. Lord Mahavira, at age of 30 renounced the worldly life and spent twelve and half years in yoga and deep meditation. During this period, he progressed spiritually and conquered desires, feelings, and attachments and destroyed four Ghati (deluding) karma and attained enlightenment or Keval-Ghyan, while in Godhikasana (milking posture).

The Jain are found in agreement with the fundamental principles and practice of this system. The 'Jnanarnava' of Subhacandra and the 'Yogasastra' of Hemacandra are valuable contributions to the study of Yoga as a science of spiritual progress. In Jain literature Haribhadrā defines Yoga as that which leads one to emancipation and terms the Dhyana and Yoga.

Paths To Yoga:

Yoga in holistic sense is the science that helps us communicate with our body, mind and soul. It is based on physical, mental, intellectual, moral and spiritual disciplines. In the spiritual tradition of India, Yoga occupies an important place and in the yogic tradition, it occupies an important place, and the Jaina 'Agamas' (religious texts) are confined to the discussion of Yoga. Indian traditions define that there are four primary paths to yoga which lead the worldly soul to liberation. Yoga was preached as a way of life in ancient India. Spiritual and religious exercises, which lead towards liberation are termed as Yoga. References of Yoga in Atharvaveda, Upaniśadas, Mahabharata, Bhagavad Gita, Sm tis, Puranas, Yogavasishta, etc., proves the popularity of Yoga.

In early 1920's, during excavation of Indus civilization, traces of early Yoga were found in Indus cities. There are some Terra-Cotta seals found during excavation. They are called as "Pasupati Seal" which show horned deities seated in manner of the Yogic postures. It shows a divinity enthroned on a low seat and surrounded by four animals - an elephant, a tiger, a rhinoceros and a buffalo. This deity is identified as the Lord Siva sitting in a posture resembling Bhadrāsana or Gorak asana.

1. Bhakti Yoga (path Of Devotion):

The path of devotion to god aims at the enjoyment of supreme love and

bliss. It focuses on realization of truth (true reality, true potential) through means of devotion and surrender. Prayers, rituals, and ceremonial processes are its basic approach. Chanting, singing, and repeating 'Thirthankaras' names are also important practices. In the initial stage of spiritual progress, a temple or a similar place is needed to practice Bhakti yoga. Ultimately, Bhakti yoga develops humility within and dissolves ego. This is an excellent form of yoga for emotionally oriented people.

2. Gyana Yoga (path Of Knowledge):

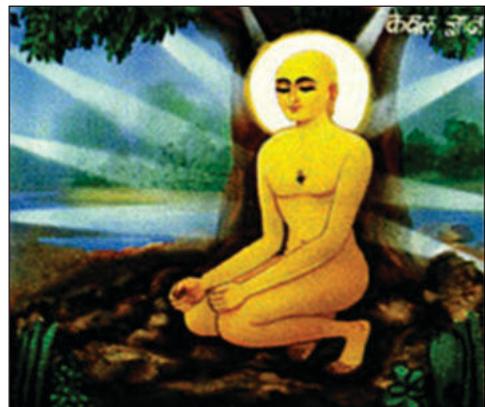
The path of knowledge aims at the realization of the unique and supreme self. Intellectually oriented people prefer this path because it uses study, thinking, direct inquiry, and contemplation. This path is typified by spiritual discrimination between what is real (true reality) and what is unreal or illusion (Mithyatva or Maya) in the universe. The path uses intellect as a means to negate bondage to the material world through inquiry and analysis. The mind itself is used to examine its own nature. This is typified by inquiring through meditation. Both Jainism and Buddhism primarily use this path.

3. Karma Yoga (path Of Action):

Karma yoga is the yoga of action and selfless service for the benefit of humanity and all living beings at large. This includes social work, ecology, environmental protection, education, animal protection, and the more. It can be practiced anywhere at any time. The worshiper does not expect any benefits or results from their work. This dissolve one's ego. This is an excellent form of yoga for action-oriented people.

4. ashtanga Yoga (path Of Self-control And Meditation):

According to a core set of principles for conscious living Ashtānga Yoga, needed to attain self-realization and describes methodologies for spiritual growth. Ashtānga yoga aims at the liberation and perfection not only of the body but also of the mental being. It is the science of physical and mental control.



[https://en.wikipedia.org/wiki/Enlightenment_\(spiritual\)](https://en.wikipedia.org/wiki/Enlightenment_(spiritual))

Dhyana:

Dhyana occupy very prominent place in Jain philosophy. It is a mental discipline in which a practitioner put an attempt to get beyond the reflexive thinking mind and into an intense state of calmness. It is a practice in which an individual trains his mind or induces a mode of consciousness and to allow the mind to involve within tranquil thoughts. The Jain approach to Dhyana is purely psychological. It is understood by Jains in its very comprehensive sense, namely, the engagement of the mind in a particular thought. The human mind never remains thoughtless even for a moment. It remains constantly engaged thinking of good or bad things whether necessary or not and whether they are of our immediate concern or not. The Jain thinkers have taken account of this fact and have analysed the condition of the human mind into four categories. The first two are inauspicious and the latter two are auspicious. These four categories cover all the conditions of mind. The first two, being the cause of the worldly transmiration are evil-dhyana while Dharma and Sukla lead to liberation and are noble dhyana.

1) Artta Dhyana –

Artta means pain. When our painful experiences get hold of our mental condition we are undergoing the state of Artta Dhyana. There are four broad sub classifications of this type of Dhyana as follows:

- i) Anista-samyoga Artta Dhyana. This happens when ones is put in unhappy circumstances or relationship and one keeps on thinking about it.
- ii) Ista-viyoga Artta Dhyana. This happens when there is a loss of happy relationship or situation and one keeps thinking about it.
- iii) Roga-chinta Artta Dhyana. This happens when one keeps on thinking or worry about physical disease or pain.
- iv) Nidana Artta Dhyana, This happens when one keeps on thinking or worry about the objectives which are difficult to obtain.

In all these four conditions one remains worried and feel unhappy and one's mind remains sad, which in turn brings more bad karmas.

2) Raudra Dhyana–

Raudra means cruel, harsh. When the mind is either full of anger, hatred, and malice or violent mind is thinking of evil actions, one is passing through Raudra Dhyana. Under such thoughts one enjoys the activities which are immoral. All mental activities to grab power and wealth, sexual enjoyment and anti-social acts fall within this classification. There are four sub-classifications of this as follows:

- i) Himsanandi Raudra dhyana means thinking delightfully about killing, crushing or destroying the living beings either by self or through other.
- ii) Mrsanandi Raudra dhyana means thinking delightfully about lying, composing deceptive literature and collecting wealth by deceptive means.
- iii) Chauryanandi Raudra dhyana means thinking delightfully about the act of theft and also preaching dexterity in theft.
- iv) Visayanandi Raudra dhyana means thinking delightfully to satisfy desires including being possessive and thinking of fighting ferociously to attain the objects of enjoyment.

Both the above-referred dhyanas are spiritually degrading the self by attracting bad vibrations and karmas. Most of the people remain permanently engaged in these two Dhyanas with the result that they are not able to make any progress spiritually.

3) Dharma Dhyana–

The word Dharma is used in Jain terminology in a sense wider than religion. What is Dharma? Answer is 'Vatthu Sahavo Dhammo', i.e., the intrinsic nature of a thing is its Dharma. So long as a thing remains within the limits of its intrinsic nature and does not transgress these limits, it remains within its own Dharma. Life's problems arise when one transgress these limits and encroach upon the foreign fields. Therefore, when the self-forgets its own intrinsic nature and tries to encroach upon the field of Ajiva, it invites trouble. But if it concentrates its attention on its own self, tries to analyse its nature and focuses its activities on its upliftment, it enters into the field of Dharma Dhyana. There are four sub-classifications of this, as follows:

- i) Ajna (Agn)-vichaya Dharma dhyana: Meditating about the flowless and reliable nature of the views expressed by enlightened souls.
- ii) Apaya-vichaya Dharma dhyana: Meditating about how the true character of the self is clouded by its contact with kasayas such as anger, pride etc.
- iii) Vipaka-vichaya Dharma dhyana: Meditating on the nature of

results of various karmas.

- iv) Loka-samsthana-vichaya Dharma Dhyana: Meditating on the nature of universe (Loka).

Dharma Dhyana takes our mind away from Artta and Raudra Dhyana, which cause the accumulation of the karmas, which are the degrading forces to the self. Dharma-dhyana not only takes us to the field of metaphysics and logic, but also constitutes the best type of Satsanga, which leads one to right path to realize the truth.



Dhyana Mudra

4) Sukla Dhyana –

'Sukla' means 'white or pure'. In Dharma-Dyan, the mind concentrates upon the general features of worldly resistance while in Shukl-Dhyana; the mind gradually shortens the field of concentration. The mind now concentrates on upon atom and becomes steady and motionless and on the attainment of omniscience, the functions of the mind are completely annihilated. The Shukla-dhyana has four types. The function of first two types is to collect and concentrate the mind. When one has achieved perfection in this and has lost all attraction for the worldly things, one attains pure and perfect enlightenment. The functions of mind are now no more there. There is now no more conceptual thinking. The function of dhayan at this time is not the concentration of thought because there is now no thought. The soul is now omniscient. The dhyana is now utilized for the purpose of stopping the activities of sense organ of speech and body. Last two types of shukls-dhyana do this. The last type of sukla-dhyana is immediately followed by emancipation. This is the highest type of meditation where the karmic bondages get destroyed and the soul remains totally engrossed in self-realization. It is not possible to give the complete picture of this type of meditation because the bliss which one experiences during this meditation is beyond the description. However they have classified this type of meditation into four progressive categories:

1. Prthakatva-vitarka-savichara sukla dhyana
2. Ekatva-vitarka-vichara sukla dhyana
3. Suksma-kriya-pratipatti sukla dhyana
4. Samucchinna-kriya-nivrtti or Vyuparata-kriya-nivrtti sukla dhyana

In Prthakatva-vitarka-savichara the mind contemplates the different modes of the self and the forces of Pudgala. Since the mind is moving from one idea to the other, it is called Prthakatva-vitarka. During this process, one finds out the true character of the self and therefore the whole process tends to make the mind steady. This stage of meditation is observed when the soul is in gunasthanak. After it becomes steady it concentrates only on one object namely 'the self'. This is the second stage of Ekatva-vitarka. In this stage the mind becomes steady and complete peace and bliss prevails because all the bondage of Kashaya get destroyed. The soul remaining peaceful and steady in this manner, reaches the stage of Kevala-jnana or direct knowledge. The Kevala-jnana concept, from the point of view of Indian epistemology stands unique in that it referred to as the consummation of all knowledge through the progressive removal of the obstructions caused by the sense organs and the mind. This is how the great masters of Jainism have described the process of meditation leading to the liberation.

Meditation Of Bhagawan Mahavira:

When Bhagawan moved about in the Vajra Bhumi and Shubhra Bhumi of the Laadh country, ferocious wild dogs barked and attacked him. Some people tried to prevent this but most of the inhabitants of that area were dry and violent in nature. They ushered these dogs and provoked them to bite Bhagawan. Some mendicants and Buddhists

monks always carried a long stick or pipe to protect themselves from these dogs. But Mahavira had no attachment for his body. Free of all other thoughts he remained absorbed in his Dhyana. During his period of practices Mahavira meditated with all care, alertness and devotion for twelve and half years.

CONCLUSION:

It is not exhausted to say that Dhyana is not a religion, but it is at the heart of all religions: Hinduism, Buddhism, Jainism, Judaism, Christianity, Taoism, all philosophies and faith. Dhyana leads to purification of the mind that creates an awareness of the qualities of the soul and assists it in the destruction of karmas. Yoga in Jain philosophy is looked at from a holistic perspective and dhyana is a facet of yoga which mostly relates to mental and emotional aspects. In the Utradhayana Sutra, Lord Mahavira tells his chief disciple, Indrabhuti Gautama to be vigil in every moment on the meditative path. Lord Mahavira tells Gautama not to show laxity even for a moment. The true seeker never show laxity and always remains absorbed in his/her true nature of the soul. However to attain this state it is worthwhile to suggest that the most important thing before starting dhayan is Right Knowledge of the self-soul and rest of the substance of this universe.

Recommendation

1. The Jain texts preaching Yoga and its potentiality in the wake of salvation and self-renunciation is to be reflected in the texts of academic scenario so that the upcoming generation can learn the right way to be promising and more creative too.
2. It fructifies into the mental, physical, family and individual health heading forth towards a balance social system with less crime, less violence and less unwanted desires.
3. The mental distresses and uneven food habits can be smoothly minimised by practicing yoga itself.
4. Ecoenvironmental purifications can easily be obtained through yoga, as it demands greenhouse gases free atmosphere.
5. The attainment of yoga and the knowledge of one's inner self and worldly affairs, steps ahead towards dhayan. It supreme state of not only yoga but the wholesome spiritualism spread on this globe as yet.
6. It is however more remarkable to be vigil regarding the particular time of Dhyana, which is in the early morning before dawn to be precise.
7. In the chaotic present time of pandemic, international anarchy, self-centred vision centric crimes, violence everywhere and the gradual alimentation of peace, eco-friendly outlook, cooperation and security, dhayan can be benchmarked for resolving the whole scenario in deliberate manner.

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