

LESSON 12

MEDITATION (DHYANA)

Dhyan occupy very prominent place in Jain Philosophy. It is understood by Jains in its very comprehensive sense, namely, the engagement of the mind in a particular thought. The human mind is always concentrating on one or other thing and 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 analyzed the various concentrations the human mind goes through and have divided them into four categories, namely:

Artta Dhyan,
Raudra Dhyan,
Dharma Dhyan
Shukla Dhyan.

1. Meditation or concentration (Dhyan)-Turning mind away from several objects and fixing it on one object is concentration. Concentration can be of four types:
 - I. Sorrowful (Artta) concentration is to think of getting rid of disagreeable objects and acquiring agreeable ones.
 - II. Cruel (Raudra) concentration is to think of violence, untruth, theft and intense pleasures (of the senses).
 - III. Virtuous (Dharma) concentration is to think of the teachings of the Jinas, the how to stop karmas, what is the universe? The best kind of Dharma meditation is to concentrate one's mind upon the Self, renouncing all other thoughts.
 - IV. Prime or Shukla concentration is the highest type of concentration when all desires have vanished and passions extinguished and the mind attains absolute purity without any trace of worldly thoughts.

The first two types of meditations are inauspicious and lead to the bondage of bad karmas and are to be shunned. Next two types of meditations are auspicious and lead to the removal of karmas and ultimately to salvation. When concentration on dharma dhyan is at the highest level then we can completely destroy Mohaniya karma and within 48 minutes of the destruction of Mohaniya Karma, Jnanavarniya, Darshanavarniya and Antraya Karmas are also destroyed and one becomes a Kevali.

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

- I. Anista-samyoga Artta Dhyan. This happens when we are put in unhappy circumstances or relationship and we keep thinking about it.
- II. Ista-viyoga Artta Dhyan. This happens when there is a loss of happy relationship or situation and we keep thinking about it.
- III. Roga-chinta Artta Dhyan. This happens when we keep thinking or worry about physical disease or pain.

- IV. Nidana Artta Dhyana, This happens when we keep thinking or worry about the objectives which are difficult to obtain.

In all these four conditions we remain worried and feel unhappy and our 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, we are passing through Raudra Dhyana. Under such thoughts we enjoy 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 us remain permanently engaged in these two Dhyanas with the result that we are not able to make any progress spiritually.

Next two Dhyanas are of the superior variety and help us to progress further in our journey to freedom.

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 we 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 analyze 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 flawless and reliable nature of the views expressed by enlightened souls.
- II. Apaya-vichaya Dharma dhyana: Meditating about the how the true character of the self is clouded by its contact with kashayas such as anger, pride etc.
- III. Vipaka-vichaya Dharma dhyana: Meditating on the nature of results of various karmas.
- IV. Loka-samsthana-vicaya 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 us to right path to realize the Truth.

4) Shukla Dhyana - Shukla means white or pure. In Dharma-Dhyana, the mind concentrates upon the general features of worldly existence while in Shukla-Dhyana; the mind gradually shortens the field of concentration. The mind now concentrates on upon soul and pudgal (body) 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 on the minutest possible entity. 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 dhyana 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 shukla dhyana do this. The last type of shukla 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. The Seers say that 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:

- I. Prthakatva-vitarka-savichara shukla dhyana
- II. Ekatva-vitarka-vichara shukla dhyana
- III. Suksma-kriya-pratipatti shukla dhyana
- IV. Samucchinna-kriya-nivrtti or Vyuparata-kriya-nivrtti shukla dhyana

In Prthakatva-vitarka-savichara the mind contemplates the different modes of the self and the forces of Pudgal. 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 8 to 11. 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 kashayas gets destroyed. The soul, remaining peaceful and steady in this manner, reaches the stage of Kevala-jnana, pure knowledge. The soul in this stage reaches to 12th gunasthanak and by the end of it reaches to 13th gunasthanak. In the third stage, the soul has only subtle connection with body. This stage is the beginning of the 14th Gunasthanak. In the final stage, even the soul's subtle connection with the body is broken. By the end of this stage the soul gets liberated and becomes Siddha. The duration of the stages three and four is a very short period just enough to say short a, e, I, ru, lu. The Siddha is a bodiless existence of the soul possessing all knowledge and all bliss.

This is how the great masters have described the process of meditation leading to the liberation. An ordinary human being is roaming between first three categories of meditation. The last category of meditation is very difficult to achieve which involves the process of spiritual progress. But if successful the liberation is in the hand.