



ISSN: 0976-3376

Available Online at <http://www.journalajst.com>

ASIAN JOURNAL OF
SCIENCE AND TECHNOLOGY

Asian Journal of Science and Technology
Vol. 08, Issue, 08, pp.5402-5404, August, 2017

REVIEW ARTICLE

MEDITATION IN INDIAN PHILOSOPHY

*Amit Singh

Department of Philosophy, University of Allahabad, Allahabad, India

ARTICLE INFO

Article History:

Received 20th May, 2017
Received in revised form
29th June, 2017
Accepted 14th July 2017
Published online 31st August, 2017

Key words:

Dhyan, Hinduism, Bhagavad Gita,
Upanishad, Vedant, Buddhism, Jainism,
Yog Sutra Rupa Jahana, Arupa Jhana.

Copyright©2017, Amit Singh. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

ABSTRACT

This article is about mediation. Meditation is also known as Dhyana. The word Dhyana has been taken from a Sanskrit word Dhi, which means to contemplate, reflect, think or be occupied in thought. Scientifically, mediation is the unification of conscious union (yoga) of an individual soul (jeevalme) with the universal soul (Paramatman). In mediation, we try to make our mind free from all disturbing, distressing and distracting emotions, thoughts and desires. Meditation is an uninterrupted flow of mind towards a particular object.

INTRODUCTION

Dhyana is the generic Sanskrit term for meditation. The Yoga Sutras refers to both the act of inward contemplation in the broadest sense and more technically to the intermediate state between mere attention to an object (dharana) and complete absorption in it (samadhi) (Monier-Williams, 1951). The earliest known reference to such practice on the Indian subcontinent occurs on one of the seals. A figure seated in the lotus posture was found in the ruins of the pre-Arya civilizations at Harapa and Mohenjodaro which existed prior to 1500 BCE. Most of the orthodox Hindu schools of philosophy derive their meditation technique from yoga, but superimpose their own theoretical understanding of consciousness onto the results of the practice (Zimmer, 1951). The original meditative traditions in China and India should be considered as separate and indigenous. To further complicate the issue, analogies between meditative arts can be found in Shamanic cultures such as those in Siberia and Africa (Mircea Eliade, 1970). Mediation is also referred as spiritualism that is practiced in China. Chinese forms of mediation have their origin in the early roots of popular. Taoism it existed long before the codification of Taoism as a formal philosophy during the seventh century B.C. However, there is no concrete available data to prove that meditation came first across in Hindu culture and then spread elsewhere. Thus, for the time being the original meditative traditions in China and India should be considered a separate and indigenous.

To further complicate the issue, comparative studies between meditative states and trance consciousness have been made. It suggests that even earlier precursors to the Asian meditative arts can be found in Shamanic culture such as those in Siberia and Africa (Mircea Eliade and Joseph, 1959). Dhyana in Hinduism, Buddhism, Jainism mean contemplation and meditation, though their technical context is different (Maurice Bloomfield). Dhyana is taken up in yoga exercises (Paul Deussen) and leads to Samadhi and self knowledge. Various concepts of dhyana and its practice originated in the Vedic era developed further in the Buddhist, Hindu and Jain tradition, in partial form and partly influencing each other there have been influential within the divine traditions of Hinduism (William Cenkner). It is in Hinduism, a part of a self-directed awareness and unifying Yoga Process by which the Yogi realizes self (Atman, Soul), one's relationship with other living. The term dhyanam appears in Vedic literature, such as hymn 4.36 of the Rigveda and verse 10,11 of the Taittiriya Aranyaka (Winthrop Sergeant). The term, in sense of meditation has occurred in the Upanishads. The Kauhitiki Upanishad uses it in the context of mind and meditation in verses 3.2 to 3.6 (Lochtefield, 2002) for example with mind, meditate on me as being prana. The Brahmasutra, which distills the teachings of the Upanishads and is one of three foundation texts of the Vedanta school of Hinduism, states that Dhyana is not a pravedam (or one for each Veda). But meditation belongs to all Vedic schools. Adi Shankara further elaborates it in chapter on meditation. In his commentary on the Brahma-Sutras Sadhana is as essential to spiritual practice. His discussion on this is similar to his extensive commentary on Dhyana as we find in Bhagavad Gita

*Corresponding author: Amit Singh

Department of Philosophy, University of Allahabad, Allahabad, India.

and the early Upanishads. Meditation in the Bhagavad Gita is a means to one's spiritual journey, requiring three moral values – Satya (truthfulness), Ahimsa (Non-violence) and Aparigraha (Non-covetousness).

Meditation in Yoga Sutras

In the Yoga Sutras of Patanjali is a key of the Yoga School of Hindu philosophy (The Yoga Philosophy). Dhyana is the seventh limb of this path following Dharana and preceding Samadhi. Dhyana is integrally related to Dharana because it leads to it. Dharana is a state of mind and dhyana is the process of mind. Dhyana is distinct from Dharana because the meditator is actively engaged with its focus on it. Patanjali defines contemplation (Dhyana) as the mind forces, where the mind is fixed as something, and then there is "a course of uniform modification of knowledge" (See Vyn Bailey). Adi Shankara, in his commentary on Yoga Sutra, distinguished Dhyana from Dharana, by explaining Dhyana is the yoga state when there is only the "stream of continuous thought about the object, uninterrupted by other thought of different kind for the same object." Dharana is the state Shankara is focused on one object, but it is quite aware of many aspects and ideas about the same object. Shankara gives the example of a yogin in a state of dharana on morning sun may be aware of its brilliance, colour and orbit. On the other hand, the yogin in dhyana state contemplates a sun's orbit alone for example without being interrupted by its colour brilliance or other related ideas. In Patanjali's Raja yoga is also called "meditation yoga" Dhyana is "a refined meditative practice", a "deeper concentration of the mind", which is taken up after preceding exercise. In Hinduism, dhyana is considered to be an instrument to gain self knowledge. It becomes a part of self directed awareness which unifies yoga process by which a world that by default is experienced as disjointed. And this comes to one experience as self and an integrated oneness with Brahman. The Brahman has been variously defined in Hinduism, ranging from non-theistic to non dualistic God.

Meditation in Buddhism

In Buddhism, Dhyana (Sanskrit) or Jhana (Pali) is a series of cultivated states of mind, which lead to "state of perfect equanimity and awareness." (Vetter Tatmann, 1988) It is commonly translated as meditation, and is also used in Hinduism and Jainism. The Pali canon described eight progressive states of Jhana. Four are called meditation of form (rupa jhana) and four are formless meditation (Arupa jhana). There are four stages as of deep collectiveness which is called Rupa jhana. For each jhana are given a set of qualities which are present in that jhana.

First Jhana: The five hindrances have completely disappeared and intense unified bliss remains. Only the subtlest of mental movements remain, perceivable in its absence by those who have entered the second jhana. The ability to form unwholesome intentions ceases. The remaining qualities are "directed thought, evaluation, rapture, pleasure, unification of mind, curtail feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity and attention".

Second Jhana: All mental movements utterly cease. Wholesome intentions cease as well. The remaining qualities are "internal assurance, rapture, pleasure, unification of mind,

contact, feeling, perception, desire, decision, persistence, mindfulness, equanimity & attention.

Third Jhana: One half of bliss (joy) disappears and the remaining qualities are "equanimity, pleasure, unification of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity & attention.

Fourth Jhana: The other half of bliss (happiness) disappears, leading to a state with neither pleasure nor pain, which the Buddha said is actually a subtle form of happiness (more sublime than piti and Sukha). The remaining qualities are "feeling of equanimity, neither pleasure nor pain, unconcern due to serenity of awareness, unification of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity and attention."

Beyond the four jhanas lie four attainments referred to in the early texts as druppas. The four formless jhanas are

1. Dimension of infinity space
2. Dimension of infinite consciousness.
3. Dimension of nothingness
4. Dimension of neither perception nor non-perception.

Dhyana in Jainism

Jain meditation has been the central practice of spirituality in Jainism along with the three Jewels (Acharya Mahapragya, 2004). Meditation in Jainism aims at realizing the self, attaining salvation, taking the soul to complete freedom (Acharya Tulsi, 2004). Broadly speaking Jainism texts identify four types of meditation based on the nature of objects (Paul Dinda, 2002). Ariha dhyana is state Jain meditation literature, occurs when one's focus is on auspicious and unpleasant things. Raudra dhyana focuses on religious ideas or virtuous objects while Shukla – dhyana is the focus on pure ideas or bright objects. This classification of four Dhyana types may have roots, suggests Paul Dundas, in the earlier Hindu texts Kashmir Shaivism. Scientifically, mediation is the unification of conscious union (yoga) of an individual soul (jeevalme) with the universal soul (Paramatman). In mediation, we try to make our mind free from all disturbing, distressing and distracting emotions, thoughts and desires. Meditation is an uninterrupted flow of mind towards a particular object.

REFERENCES

- Acharya Mahapragya, 2004. Foreword "Jain Yog Aadarsh Saahitya Sangh.
- Acharya Tulsi, 2004. "Blessings", Sambodhi, Aadarsh Saahitya Sangh.
- Lochtefield, James, the Illustrated Encyclopedia of Hinduism: A-M and N-Z. Vol. 1 and 2, the Rosen Publishing group, 2002.
- Maurice Bloomfield. A Vedic can Cordance, Harvard University, Press, p.523.
- Micra Eliade and Joseph M. Kitagawa, eds. 1959. The History of Religions: Essays in Methodology Chicago: University of Chicago Press.
- Mircea Eliade, 1970. Shamanism: Archaic Techniques of Ecstasy. Translated from the French by Willard R. Trask, New York: Bollingen Foundation: distributed by Pantheon

- Books, 1964, H. Ellenberger. Discovery of the Unconscious, New York Basic Books.
- Monier-Williams, A Sanskrit-English Dictionary. Etymologically and Philosophically Arranged with Special Reference to Cognate Indo-European Languages. Oxford, Clarendon Press, 1951 ed, It establishes the feminine root dhya as generic to the Vedic, Classical and Samyana, the three-fold tool, in The Yoga Sutras.
- Paul Deussen. Sixty Upanishad of the Veda vol. 1 Motilal Banarshidas, Varanasi, p23-25.
- Paul Dinda, 2002. The Jains, Routledge, p. 166-169.
- See Vyn Bailey. Patanjali's Meditation Yoga Simon & Schuter Australia.
- The Yoga Philosophy. TR Tatya (Translator), with Bhojaraja Commentary, Harvard University Archives, p. 94-95.
- Vetter Tatmann, 1988. The Ideas and Meditative Practices of early Buddhism, BRILL, p 5.
- William Cenkner. A Tradition of Teachers, Motilal Banarsidass, Varanasi, p. 71-82.
- Winthrop Sergeant. The Gita: Twenty fifty Anniversary Edition. State University New York Press, p. 15.
- Zimmer, H. 1951. The Philosophies of India, New York: Pantheon.
