

# ĀCĀRYA HARIBHADRA'S COMPARATIVE STUDIES IN YOGA

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Ācārya Haribhadra is a Jaina author of the 8th Century A.D. He is said to have composed fourteen hundred works, some of which are still available. It can be said that he is one of those ancient authors who had unique mastery of all the branches of Indian philosophy and religion and at the same time were masters of clear and lucid style. A student of comparative philosophy is struck with wonder and surprise to find in his works a correct estimate and a fair criticism of the rival systems of thought and a critical search for the unity underlying them. In this paper I have made an attempt to summarize the contents of his works on *yoga* and show the comprehensiveness of his vision and the depth of his insight.

Haribhadra made a very valuable contribution to the comparative study of *yoga*. He composed a number of works on the subject. His *Yogabindu* and *Yogadr̥ṣṭisamuccaya* are very valuable works. The *Yoga-vim̐śikā* and the *Ṣoḍaśakas* also deserve notice. Upādhyāya Yaśovijaya revived the studies of Haribhadra. We shall therefore advert to his works as well for the sake of a better understanding of Haribhadra's works. We shall begin with the *Yogavim̐śikā* and the *Ṣoḍaśakas*, and then come to the *Yogabindu* and the *Yogadr̥ṣṭisamuccaya*. We shall refer, where necessary, to the other works of Haribhadra as well.

All spiritual and religious activities that lead towards final emancipation are considered by Haribhadra as *yoga*. But special importance should be attached, he says in his *Yogavim̐śikā*, to these five kinds of activities :

- (1) practice of proper posture (*sthāna*),
- (2) correct utterance of sound (*ūr̥ṇa*),
- (3) proper understanding of the meaning (*artha*),
- (4) concentration of the image (*ālambana*) of a *Tirthaṅkara* in his full glory and perfection, and
- (5) concentration on his abstract attributes (*anālambana*).

Of these five, the first two constitute the external spiritual activity (*karmayoga*) and the rest the inward spiritual urge (*jñānayoga*).<sup>1</sup>

1. YV, 1-2; ṢP, XIII.4; for *sālambana* and *nirālambana yoga* see ṢP, XIV.1.

These activities can be properly practised only by those individuals who have attained to the fifth or a still higher stage of spiritual development (*guṇasthāna*).<sup>2</sup> One reaches the consummation of these activities in the following order. At the outset one develops an interest in these activities, and comes to have a will (*icchā*) for practising them. Then he takes an active part in them, and begins actual practice (*pravṛtti*). Gradually he becomes steadfast in them and achieves stability (*sthairya*). Finally he gains mastery (*siddhi*) over the activities.<sup>3</sup> Each of the five activities is mastered in this order. First of all one is to master the posture (*sthāna*), then correct utterance (*ūrṇa*), then the meaning (*artha*). After that one should practise concentration upon an image (*ālambana*), and finally one should attempt at mastery over the concentration upon the abstract attributes of an emancipated soul. This is a full course of yogic practice. One may practise these spiritual activities either out of fancy (*prīti*), or reverence (*bhakti*), or as an obligatory duty prescribed by scriptures (*āgama* or *vacana*), or without any consideration (*asaṅga*).<sup>4</sup> When a spiritual activity is done out of fancy or reverence it leads to worldly and other worldly prosperity (*abhyudaya*). And when it is done as a duty or without any consideration whatsoever it leads to final emancipation.<sup>5</sup> Of the five-fold activities mentioned above, the last two, viz., concentration of the mind upon the image of a *tīrthaṅkara*, or upon the abstract attributes of him are the most important. We shall therefore deal with them in some detail.

When one has practised posture (*sthāna*), correct utterance (*ūrṇa*), and the correct understanding of the meaning, one is qualified for concentration (*dhyāna*). The beginner is to practise concentration on an image of a *tīrthaṅkara* in his full glory and splendour. When one has perfected this practice and has achieved steadfastness, one begins the practice of concentration on the abstract attributes of a *tīrthaṅkara*. This concentration is known as *anālambana* inasmuch as its object is not a concrete entity perceptible by a sense-organ.<sup>6</sup> The soul at this stage concentrates upon the abstract attributes which are not the objects of sensuous perception. By

2. Vide author's *Studies in Jaina Philosophy*, pp. 268-80 for the conception of fourteen *guṇasthānas*.

3. YV, 4.

4. YV, 18; ŚP, XI.

5. ŚP, X.9.

6. The word *anālambana* does not mean 'devoid of any *ālambana* (object)' but only 'devoid of a concrete *ālambana*'. The prefix *a(n)* here means 'abstract' or 'subtle' (*sūkṣma*). Cf. *sūkṣmo 'indriyaviṣayatvād anālambano nāma yogah—Yaśovijaya's Tīkā* on YV, 19; also cf. ŚP, XIV.1.

this time the soul has reached the seventh stage of spiritual development (*guṇasthāna*). The concentration is, however, only in its primary stage even in the seventh *guṇasthāna*. The soul develops an irresistible urge for the realization of the transcendental self and reaches the eighth stage of spiritual development on the ladder of annihilation (*kṣapakaśreṇī*).<sup>7</sup> The concentration becomes more steadfast at this stage. The soul has now achieved full detachment from the world, and earnestly proceeds onward to the realization of the truth. It now does not rest until it has reached the consummation. The soul is then in the ninth *guṇasthāna* and is pressing forward to the twelfth on the ladder of annihilation. It has now revealed its full capacity (*sāmarthyayoga*)<sup>8</sup> for spiritual development and is bound to reach the twelfth stage and attain the knowledge of the transcendental self. In this state the soul attains concentration on the abstract attributes. Of course, it has not realized those attributes. But it has an ardent spiritual urge for the realization of them. This is *anālabhana yoga*.<sup>9</sup> The soul is detached from the world and is on the verge of realizing the self. It has not yet realized the self, but is only striving for it. And so it is not concentrated on any object whatsoever at this stage. This is the reason why the concentration is without any object.<sup>10</sup> The soul is here compared with an archer, the ladder of annihilation with the bow, the realization of the self with the target and the concentration with the arrow. The *anālabhana yoga* lasts until the arrow is shot. The arrow is sure to pierce the target. The soul immediately attains realization of the self as the consummation of the concentration.<sup>11</sup> The soul, as we have stated, concentrates upon the abstract formless (*arūpin*) attributes of the transcendental self in the *anālabhana dhyāna*. The distinction therefore between the *sālabhana* and the *anālabhana yoga* is this that in the former one concentrates upon an object having form (*rūpin*) while in the latter on a formless object

7. For the conception of *kṣapakaśreṇī*, see author's *Studies in Jaina Philosophy*, p. 275.

8. It is a technical term for the meaning whereof *vide infra*, p. 137.

9. Cf. *sāmarthyayogato yā tatra didṅkṣe 'ty asaṅgaśaktyādhyā sā 'nālabhana-yogaḥ proktas taddarśanam yāvat.—ŚP, XV.8.*

10. Cf. *tatrāpratiṣṭhito 'yaṁ yataḥ pravṛttaś ca tattvatas tatra .....tenā 'nālabhano gītaḥ.—ŚP, XV.9.*

11. Cf. *drāg asmāt taddarśanam iṣupāta-jñāta-mātrato jñeyam etac ca kevalam taj jñānam yat tat param jyotiḥ—ŚP, XV. 10.*

(*arūpin*).<sup>12</sup> Yaśovijaya, following Haribhadra, says that this *anāmbana yoga* resembles the *samprajñāta samādhi* of another (that is, Patañjali's) system.<sup>13</sup> The consummation of this *anāmbana* concentration is omniscience which, according to Yaśovijaya, resembles the state of *asamprajñāta samādhi* of Patañjali's system. There is no activity of the mind and the sense-organs when omniscience is achieved, and so there is annihilation of all the transformations of the mind (*aśeṣavṛttinirodha*). And so it is not improper to compare the state of omniscience with the *asamprajñāta samādhi* of the *Sāṅkhya-Yoga*.<sup>14</sup> There is, however, another higher stage of this *samādhi*. The soul attains that stage in the fourteen *guṇasthāna*<sup>15</sup> where, all activities, gross and subtle, are totally stopped. The soul is now devoid of all vibrations caused by its association with matter. It has now annihilated all the residual *karmans* and immediately attains final emancipation. This stage of concentration, says Yaśovijaya, resembles the *dharmamegha* of Patañjali's system, to *amṛtātman* of yet another system, to *bhavaśatru* of a third system, to *śivodaya* of yet another, to *sattvānanda* of yet others, and to *para* of a still another school.<sup>16</sup>

The above study is mainly based on the *Yogavimśikā*. Now we come to the *Ṣoḍaśakas*. There are some primary defects of the mind which are to be removed before practising the yogic processes. The minds of the uninitiated (*prthagjanacitta*) are vitiated by these defects. Haribhadra enumerates them as eight *viz.* inertia (*kheda*), anxiety (*udvega*), unsteadiness (*kṣepa*), distraction (*utthāna*), lapse of memory (*bhrānti*), attraction for something else (*anyamud*), mental disturbance (*ruk*), and attachment (*āsaṅga*).<sup>17</sup> The mind of a yogin should always be free from these defects. It should be calm and quiet (*śānta*), noble and great (*udātta*). It should be free from all impurities and intent on the well-being of others (*parārthanīyata*).<sup>18</sup> Such minds are capable of concentration of the highest

12. Cf. rūpi-dravyaviṣayaṁ dhyānaṁ sālambanam arūpiviṣayaṁ ca nirā-lambanam iti—Yaśovijaya's Tikā on YV, 19.

13. eṣa eva samprajñātaḥ samādhis tīrthāntariyair giyate—*Ibid.* YV, 20.

14. Cf. kevalajñāne śeṣavṛttyādi-nirodhāl labdhātma-svabhāvasya mānasa-vijñānavaikalyād asamprajñātatvasiddhiḥ—*Ibid.*

15. ayaṁ cā 'samprajñāta-samādhir dvidhā—sayogikevalibhāvi ayogikevalibhāvi ca. ādyo manovṛttinām vikalpajñānarūpāṇām atyantocchedāt sampadyate, antyaś ca parisparandārūpāṇām—*Ibid.*

16. ayaṁ ca dharmamegha iti Pātañjalair giyate, amṛtātme 'tyanyaiḥ, bhavaśatruḥ ityaparaiḥ, śivodaya ityanyaiḥ, sattvānanda ityekaiḥ, paraś ce 'tyaparaiḥ—*Ibid.* See YBi, 422.

17. ŚP, XIV. 2-3.

18. ŚP, XIV. 1-2.

order, and are known as *pravṛttacakra*<sup>19</sup> (engaged in yogic practices day and night). Gradually by practising the concentration of mind the soul realizes itself. This self-realization is known as 'supreme bliss' (*paramā-nanda*) and freedom from nescience in the Vedānta; it is known as freedom from the specific qualities (in the *Nyāya-Vaiśeṣika* system); it is the extinguished lamp (*vidhmātadīpa*) of the Buddhists; it is extinction of animality (*paśutvavigama*), end of suffering (*duḥkhānta*), and detachment from the elements (*bhūtavigama*).<sup>20</sup> Haribhadra thus tries to show the unanimity of the conceptions of final self-realization of all the systems of thought. He then asks the enquirers to keep their minds open and investigate the truth with perfect detachment and freedom from prejudices. For this purpose he enumerates eight virtues which are necessary for the pursuit of truth. They are : freedom from prejudice (*advēṣa*), inquisitiveness (*jijñāsā*), love for listening (*śuśrūṣā*), attentive hearing (*śravaṇa*), comprehension (*bodha*), critical evaluation (*mīmāṃsā*), clear conviction (*pariśuddhā pratipatti*), and earnest practice (*pravṛtti*) for self-realization.<sup>21</sup>

Now we come to the *Yogabindu*. The object and purpose of *yoga* is the realization of truth. And as there is no controversy about this object and purpose of *yoga* there should be none regarding the nature of *yoga* as well.<sup>22</sup> The worldly existence is a fact accepted by all. And freedom from it is the *summum bonum* of every spiritual system. The problem before us is only the means to that end. Haribhadra says that the same principle is expressed by different terms in different systems. Thus the selfsame principle of consciousness is known as *puruṣa* in the Vedānta as well as the Jaina system, as *kṣetravit* in the Sāṅkhya system, as *jñāna* in the Buddhist school. Similarly the fundamental ground of worldly existence is known as *avidyā* in the Vedānta and the Buddhist system, *prakṛti* in the Sāṅkhya school, and *karman* in the Jaina system. Moreover, the relation between matter and spirit is known as *bhrānti* in the Vedānta and the Buddhist system, *pravṛtti* in the Sāṅkhya school, and *bandha* in the Jaina system.<sup>23</sup> There is thus fundamental unity among all the

19. For the technical meaning of the term see YDS, 210.

20. ŚP, XVI. 1-4.

21. ŚP, XVI. 14.

22. Cf. mokṣahetur yato yogo bhidyate na tataḥ kvacit  
sādhyābhedaṭ tathābhāve tū 'ktibhedo na kāraṇam.—YBi, 3.

23. YBi, 17-18 with Svopajñavṛtti.

apparently conflicting systems of thought. There ought to be no real controversy among them about the fundamental things. Truth is truth. It is our different ways of looking at it that are responsible for the building up of different systems. Haribhadra does not favour cheap and superfluous compromise, but only tries to show the fundamental unity of all thought. Every earnest student of philosophy has his own way of looking at the truth. And the result is the origination of different systems. Haribhadra asks us to see unity in difference. For a spiritual aspirant it is necessary to avoid conflict and strive for a comprehensive understanding. About the course of self-realization there is absolutely no controversy among the otherwise mutually conflicting systems. Haribhadra lays down these five steps as a complete course of yoga: *adhyātma* or contemplation of truth accompanied by moral conduct, *bhāvanā* or repeated practice in the contemplation accompanied by the steadfastness of the mind, *dhyāna* or concentration of the mind, *samatā* or equanimity, and *vṛttisamkṣaya* or the annihilation of all the influences of *karman*.<sup>24</sup> But one is not capable of this *yoga* until and unless one has worked out the requisite purification of the self. The soul naturally moves towards emancipation. It is because of this inherent capacity that the soul comes face to face with the Gordian knot (*granthi*)<sup>25</sup> of passions and cuts it asunder. The worldly existence of a soul falls into two periods viz. dark (*kṛṣṇa*), and white (*śukla*). The soul in the period preceding the cutting of the knot is known as belonging to the dark period (*kṛṣṇapākṣika*), and it is known as belonging to the white period (*śuklapākṣika*), when it has cut asunder the knot. The length of the white period is very small in comparison with the length of the dark period.<sup>26</sup> Only a soul belonging to the white period and following the moral conduct is capable of the first stage called *adhyātma*.<sup>27</sup> From the viewpoint of the stages of spiritual development, only the souls in the fifth or some higher stage are capable of it. But the problem is why should a soul cross into the white period at all? Or, why should not all the souls do so? Haribhadra says that it is all due to the inherent nature of things.<sup>28</sup> He also refers to

24. YBi, 31.

25. For the conception of *granthi*, vide author's *Studies in Jaina Philosophy*, p. 270.

26. The length of the white period is only less than even one *puṅgalaparāvarta* while the length of the dark period covers an infinite number of such *puṅgalaparāvartas*. A *puṅgalaparāvarta* is the time required by a soul to absorb as *karman* at least once all the atoms of the universe and release them after they have come to fruition.

27. YBi, 72.

28. Cf. YBi, 77.

the view of an exponent of the Sāṅkhya system, named Gopendra, who holds that the *puruṣa*, the principle of consciousness, does not even enquire about the path of realization unless and until the *prakṛti* has turned her face from him.<sup>29</sup> It is the nature of the spirit to get disentangled from matter. But this disentanglement is possible only when its conditions are fulfilled. However pious and virtuous and spiritually advanced one may appear to be, one is not capable of *yoga* unless one has cut the knot and attained the requisite purification of the soul. After such state has been achieved the soul is fit for the preliminary preparation (*pūrvasevā*) for *yoga*. This preliminary preparation consists in the worship of the preceptor and the gods, good conduct, austerity, and absence of hatred for the final emancipation.<sup>30</sup> The soul now attains right attitude and becomes a *bodhisattva*.<sup>31</sup> All the characteristics of a *bodhisattva* are present in such soul. Thus the soul henceforth does no more fall to the depth wherein heretofore it had been. A *bodhisattva* does not commit an evil act from the depth of his heart, but if he does so at all he does only physically. There is no more spiritual degeneration.<sup>32</sup> The soul which has cut the knot fulfils this characteristic. It now takes interest exclusively in the well-being of others, acquires wisdom, treads upon the right path, becomes noble, and appreciates merits.<sup>33</sup> It has now attained enlightenment (*bodhi*). But if the conception of a *bodhisattva* is narrowed down and made to include only those rare souls who are destined to redeem the world from sin and suffering, Haribhadra says that the Jaina conception of a *tīrthaṅkara* fulfils that ideal.<sup>34</sup> There are some souls who are naturally inclined towards universal well-being and are destined to be *tīrthaṅkaras* (founders of religion). Such souls are *bodhisattvas* in the true sense of the term.

In this connection, Haribhadra distinguishes three categories of souls destined to be emancipated. The first category comprises such souls who, as soon as they experience the first dawn of enlightenment on the annihilation of the knot, make determination to redeem the world of its suffering by means of the enlightenment and work strenuously in accordance with

29. *Ibid.*, 100-101.

30. *pūrvasevā tu tantrañair gurudevādipūjanam sadācāras tapo muktyadveṣas ce ha prakīrtitāḥ*—YBi, 109.

31. YBi, 270.

32. *Cf. Ibid.*, 271.

33. *Cf. Ibid.*, 272.

34. *Ibid.*, 274.

the determination. These souls are destined to become *tīrthaṅkaras*.<sup>35</sup> The second category comprises those souls who are intent upon the well-being of only a limited circle of relatives by means of the enlightenment. These souls become *gaṇadhara*s (literally the possessors of the *gaṇa* 'group' of virtues of transcendent intuition, knowledge, and the like), that is, the chief disciples of the *tīrthaṅkaras*.<sup>36</sup> The third category comprises those souls who strive for the well-being of themselves with little care for others. These souls are destined to become ordinary kevalins (*muṇḍakevalin*).<sup>37</sup>

Let us revert to the topic of preliminary preparation for *yoga*. After such preparation the soul becomes fit for the first stage of *yoga* called *adhyātma*. The soul now observes the five vows and meditates upon the truth. It now cultivates universal friendship, appreciates merits of others, develops sympathy for the suffering, and remains indifferent to the wicked. By these practices the soul overcomes the *karmans*, reveals its spiritual energy, improves its power of self-concentration, and becomes wise.<sup>38</sup> It then becomes fit for the second stage called *bhāvanā*. This stage is the consummation of the first. The soul now maintains steady progress. Its power of concentration increases. It now desists from bad habits and develops good ones.<sup>39</sup> The third stage is *dhyāna*.<sup>40</sup> Then we come to the fourth stage of equanimity (*samatā*). Here the soul makes correct estimate of the nature and value of things, and consequently loses attachment for them. The soul is now disillusioned and does not attach any importance to the supernormal powers that it might have acquired by means of the *yoga*.<sup>41</sup> Then it reaches the fifth stage called annihilation of the residual *karmans* (*vṛttisaṅkṣaya*). It now gradually destroys the accumulated *karmans* once for ever. On the annihilation of the obscuring *karmans*, the soul attains omniscience. Then in due time it attains final emancipation.<sup>42</sup> This is in brief the plan of the *Yogabindu*.<sup>43</sup>

Next we come to Haribhadra's famous work *Yogaḍṛṣṭisamuccaya*. The

35. *Ibid.*, 284-8.

36. *Ibid.*, 289.

37. *Ibid.*, 290.

38. *Ibid.*, 358-9.

39. *Ibid.*, 360-1.

40. For the conception of *dhyāna*, vide author's *Studies in Jaina Philosophy*, pp. 281-93.

41. *Ibid.*, 364-5.

42. *Ibid.*, 366-7.

43. Upādhyāya Yaśovijaya has followed this plan in his *Dvātrīṃśikās* No. 12 to 18 as contained in the *Dvātrīṃśad-dvātrīṃśikā* published by Shri Jaina-Dharma Prasāraka Sabhā, Bhāvanagar.



author here distinguishes eight stages of yogic development. The work records quite a novel plan of classification of yogic stages. The most important feature of spiritual development is acquisition of *samyagdṛṣṭi* (love of truth). The soul undergoes gradual purification and along with the purification its *dṛṣṭi* (love of truth) becomes progressively steady and reaches consummation in the realization of the truth. This gradual development of the *dṛṣṭi* has been classified into eight stages, viz., *mitrū, tārā, balā, dīprā, sthīrā, kāntā, prabhā, and parā*. Before coming to the description of these *dṛṣṭis* we shall refer in brief to the threefold *yoga* with the description of which the *Yogadṛṣṭisamuccaya* opens.

A qualified yogic practitioner passes through a number of stages before he reaches the consummation of the practice. Sometimes even in spite of his knowledge and will he falters in his practice on account of spiritual inertia (*pramāda*). The faltering practice is called *icchāyoga*.<sup>44</sup> The practice of one who has revealed spiritual energy and does never falter in his yogic practices, strictly follows the scriptural injunctions, and has developed penetrating insight, is called *śāstrayoga*.<sup>45</sup> The practice of one who has fully mastered the scriptural injunctions and has developed the power to transcend them is called *sāmarthyayoga*.<sup>46</sup> This latter *yoga*, again, is of two kinds viz. (1) that which is accompanied by the dissociation of all the acquired virtues (*dharmasamnyāsa*), and (2) that which effects the stoppage of all activity (*yoga-samnyāsa*).<sup>47</sup> The first kind occurs at the time when the soul undergoes the process of *apūrvakarāṇa*<sup>48</sup> for the second time in the ninth stage of spiritual development while the second occurs in the last stage of spiritual development immediately after which the soul attains final emancipation.<sup>49</sup> These, viz., *icchāyoga, śāstrayoga, and sāmarthyayoga*, are the three broad divisions of all the possible stages of *yoga*. The eight *dṛṣṭis* which we shall now describe are only the elaboration of these three.<sup>50</sup>

*Dṛṣṭi* means attitude towards truth. This attitude is wrong and perverse so long as the soul has not cut the knot and attained purification. The

44. YDS, 3.

45. *Ibid.*, 4.

46. *Ibid.*, 5.

47. *Ibid.*, 9.

48. For the conception of *apūrvakarāṇa* see author's *Studies in Jaina Philosophy*, pp. 271-2.

49. *Ibid.*, 10.

50. *Ibid.*, 12.

perverse attitude is known as *darśanamoha* or *mithyātva* or *avidyā*. The attitude of the soul which has not cut the knot is known as *oghadṛṣṭi* (literally commonplace attitude). The opposite of this is *yogadrṣṭi* or the attitude of the spiritually advanced soul. It is also known as *saddṛṣṭi*, that is, right attitude. The *oghadṛṣṭi* is held to be responsible for the origination of the mutually conflicting systems of thought.<sup>51</sup> The eight *dṛṣṭis* that we have enumerated above are *yogadrṣṭis* and not *oghadṛṣṭis*. Of course, of these eight the first four belong to those who have not cut the Gordian knot of passions. But even then they are not *oghadṛṣṭis* in view of the fact that they are destined to lead to the *yogadrṣṭi*. It is only those souls who are destined to cut the knot and attain final emancipation that are capable of these *dṛṣṭis*. The eight *dṛṣṭis* have respectively been compared to the sparks of straw-fire (*trṇāgni*), cowdung fire, wood fire, the light of a lamp, the lustre of a gem, the light of a star, the light of the sun, and the light of the moon.<sup>52</sup> The first four *dṛṣṭis* are unsteady and fallible. The last four are steady and infallible.<sup>53</sup> The eight *dṛṣṭis* respectively correspond to the eight famous stages of *yoga*, viz., vows (*yama*), self-control (*niyama*), posture (*āsana*), regulation of breath (*prāṇāyāma*), withdrawal of the senses (*pratyāhāra*), fixing of the mind (*dhāraṇā*), concentration (*dhyāna*), and *samādhi* (ecstasy) found in the system of Patañjali. They are respectively free from inertia (*kheda*), anxiety (*udvega*), unsteadiness (*kṣepa*), distraction (*utthāna*), lapse of memory (*bhrānti*), attraction for something else (*anyamud*), mental disturbance (*ruk*), and attachment (*āsaṅga*). They are respectively accompanied with freedom from prejudice (*adveṣa*), inquisitiveness (*ijñāsā*), love for listening (*śuśrūṣā*), attentive hearing (*śravaṇa*), comprehension (*bodha*), critical evaluation (*mīmāṃsā*), clear conviction (*parisuddhā pratipatti*), and earnest practice (*pravṛtti*).<sup>54</sup> This is about the general features of the *dṛṣṭis*. Now let us state in brief the specific characteristics of them one by one.

In the first *dṛṣṭi* called *mitrā* the soul achieves very faint and indistinct enlightenment. It here accumulates the seeds of *yoga* (*yogabīja*) which eventually fructify into emancipation.<sup>55</sup> The soul is now attracted towards

51. *Ibid.*, 14 with Svopajñavṛtti.....etannibandhano 'yaṁ darśanabheda itī yogācāryāḥ.

52. *Ibid.*, 15.

53. *Ibid.*, 19.

54. *Ibid.*, 16 with Svopajñavṛtti. Haribhadra here refers to the consensus of opinions of a number of authors regarding the stages of *yoga*.

55. *Ibid.*, 22.

the founders of religion and worships them with reverence. It now earnestly and sincerely does the service of his preceptors and other sincere ascetics. The soul now develops fear for worldly existence. It now performs great and noble deeds. It develops sympathy for the suffering multitude. The soul is now free from the envy of the meritorious. It now gets good opportunities for spiritual development. The soul is now just in front of the knot (*granthi*) and is undergoing the process of *yathāpravṛttakarāṇa*.<sup>56</sup>

Now we come to the second *dr̥ṣṭi* known as *tārā*. The enlightenment becomes a bit distinct here, and the soul is capable of some sort of self-restraint as well. It now attains some sort of steadiness in spiritual activity, and becomes inquisitive about truth. It now develops steady love for the discussions in *yoga* and has respect for the *yogins*. The soul is now not so much desperate and does not indulge in evil activities so frequently. It now aspires for spiritual progress and is conscious of its shortcomings. The soul is now earnestly anxious to get rid of the worldly existence.<sup>57</sup>

Next we come to the *dr̥ṣṭi* called *balā*. Here the enlightenment becomes more distinct. There is now strong desire for hearing the truth. The evil desire automatically disappears at this stage and the soul gains control over posture.<sup>58</sup>

In the fourth *dr̥ṣṭi* called *dīprā* one gets control over breath and is free from the lapse of *yoga*. One has now heard about the truth but has not developed the power of understanding its subtlety. The individual at this stage regards his religion dearer than his life and is always ready to give up his life in order to save his religion.<sup>59</sup>

Real spiritual progress however has not set in as yet. The truth has not dawned as yet. The soul is only trying to capture the image of the truth instead of the truth itself. The truth has not yet been realized. The above four *dr̥ṣṭis* thus are not attended with the knowledge of the truth (*avedyasamvedyapada*).<sup>60</sup> It is only the next four *dr̥ṣṭis* that are 'attended with the knowledge of the truth' (*vedyasamvedyapada*). The *avedyasam-*

56. *Ibid.*, 22-40. For the conception of *yathāpravṛttakarāṇa*, see author's *Studies in Jaina Philosophy*, pp. 269-271.

57. *Ibid.*, 41-48.

58. *Ibid.*, 49-50.

59. *Ibid.*, 57-8.

60. *Ibid.*, 67.

*vedyapada* is to be transcended by means of the companionship of the virtuous and the study of the scriptures.<sup>61</sup> One makes various conjectures about truth until one sees it face to face. This leads to a number of speculative systems based on fallacious logic (*kutarka*).<sup>62</sup> Haribhadra, in conformity with our ancient tradition asks us to realize the truth by means of all these three organs, *viz.*, the scripture, the logical argument, and the practice of *yoga*. One must utilize the store of knowledge inherited from one's ancestors, one's own logical understanding, and the vision gained by spiritual discipline and culture for the ascertainment of truth.<sup>63</sup> The truth is one. It cannot be many. There is only the difference of terminology.<sup>64</sup> The state of final realization is known as *sadāśiva* in one system, as *para-brahman* in another, as *siddhātman* in the third, and as *tathatā* in yet another system.<sup>65</sup> There can be no controversy when the truth has been realized.<sup>66</sup> If it is a fact that those who have revealed the truth have realized it, then there is no reason why there should be controversy among them. The various revelations therefore are to be understood in their relevant contexts. They can in no way be considered as false assertions. The enlightened souls have revealed the truth in accordance with the needs of the spiritual aspirants.<sup>67</sup> The selfsame revelation appears as different to different persons.<sup>68</sup> It is necessary to understand a revelation in its proper context. One should cultivate faith in spiritual revelations. This is most necessary for spiritual progress. This faith is wanting in all the four *dr̥ṣṭis* described above. It is only when the soul has properly cultivated this faith that it cuts the knot (*granthi*) and comes to possess the fifth *dr̥ṣṭi* known as *sthirā*.

The soul has now cut the knot. The enlightenment has now dawned. It is now infallible (*nitya*). The soul is now capable of subtle thinking and sinless conduct. It now looks upon the worldly things as the toys made of sand. The world now appears to be a worthless show.<sup>69</sup>

Next we come to the sixth *dr̥ṣṭi* known as *kāntā*. Here the individual

61. *Ibid.*, 85.

62. *Cf. Ibid.*, 90-8.

63. *Ibid.*, 101.

64. *Ibid.*, 127.

65. *Ibid.*, 128.

66. *Ibid.*, 130.

67. *Ibid.*, 132-3.

68. *Ibid.*, 134.

69. *Ibid.*, 152-4.

develops personality and attracts others. He is now engrossed in spiritual contemplation and has his mind firmly concentrated on the virtues. The world now loses all attraction for him.<sup>70</sup>

The seventh *dr̥ṣṭi* is known as *prabhā*. The soul has now developed the capacity for self-concentration and is free from all mental disturbances. It has now achieved peace of mind (*śama*). The soul has now fully developed the power of discrimination.<sup>71</sup> It now practises spiritual discipline without any ulterior motive (*asaṅgānuṣṭhāna*). It is now in the seventh stage of spiritual development and is preparing to rise up to the eighth stage on the ladder of annihilation. The soul is now marching on the great path (*mahāpathaprayāna*) which leads to the place from which one does never return (*anāgāmipadāvaha*). Haribhadra remarks that this *dr̥ṣṭi* is known as *praśāntāvāhitā* in the Sāṅkhya system, as *visabhāga-parikṣaya* in the Buddhist school, as *śivavartman* in the Śaiva system, and as *dhruvādhvan* according to the Mahāvratikas.<sup>72</sup>

We now come to the eighth *dr̥ṣṭi* called *parā*. The soul is now completely free from all attachment to the world. It now achieves ecstasy (*samāc̥hi*), the consummation of *dhyāna*. The activities of the soul in this stage are free from all transgressions of the vows, and as such are pure and perfect. The soul now dissociates itself from all the acquired virtues and has its purpose fulfilled.<sup>73</sup> This occurs in the ninth stage of spiritual development. The soul then gradually attains omniscience on the annihilation of all the obscuring *karmans*. Now the final emancipation is attained by means of the last *yoga* known as *ayoga*.<sup>74</sup>

Haribhadra distinguishes four types of *yogins*, viz., *gotrayogin*, *kulayogin*, *pravṛttacakrayogin*, and *niṣpannayogin*. The *yogins* of the fourth type have already achieved their objective and so do not need any instruction in *yoga*. It is only the *yogins* of the second and the third type that need instruction.<sup>75</sup>

70. *Ibid.*, 160-2.

71. *Ibid.*, 168-9.

72. *Ibid.*, 173-4.

73. *Ibid.*, 179.

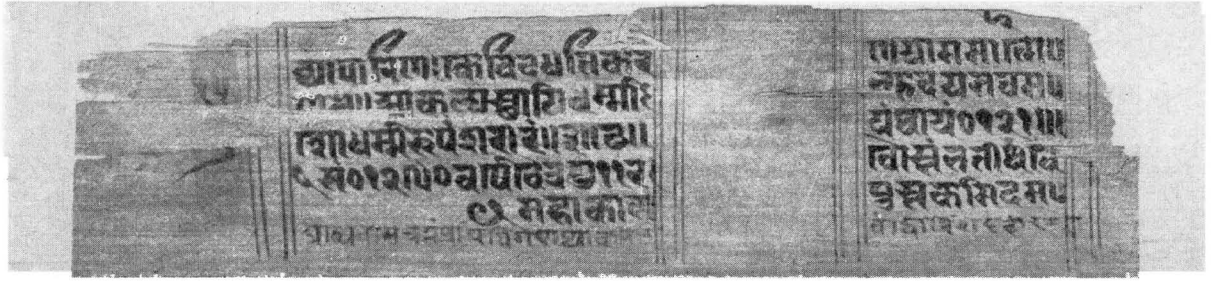
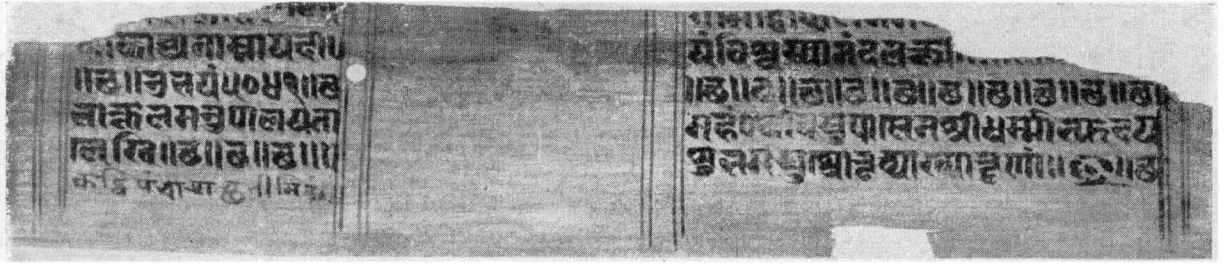
74. *Ibid.*, 184.

75. *Ibid.*, 206-7 with Svopajñavṛtti. About the definitions of these types see *ibid.*, 208-210.

ABBREVIATIONS

- ᅒP = ᅒoᅒaᅒaka-prakarana of Haribhadra with Yaᅒobhadra's ᅒikā.  
Jamnagar (v. s. 1992).
- YBi = Yoga-bindu of Haribhadra, Jaina Grantha Prakāᅒaka Sabhā  
Series No. 25. Ahmedabad, 1940.
- YDS = Yoga-drᅒᅒi-samuccaya (ed. Prof. L. Suali, Ahmedabad).
- YV = Yoga-vimᅒikā of Haribhadra with Yaᅒovijaya's Vyākhyā.  
Agra, 1922.





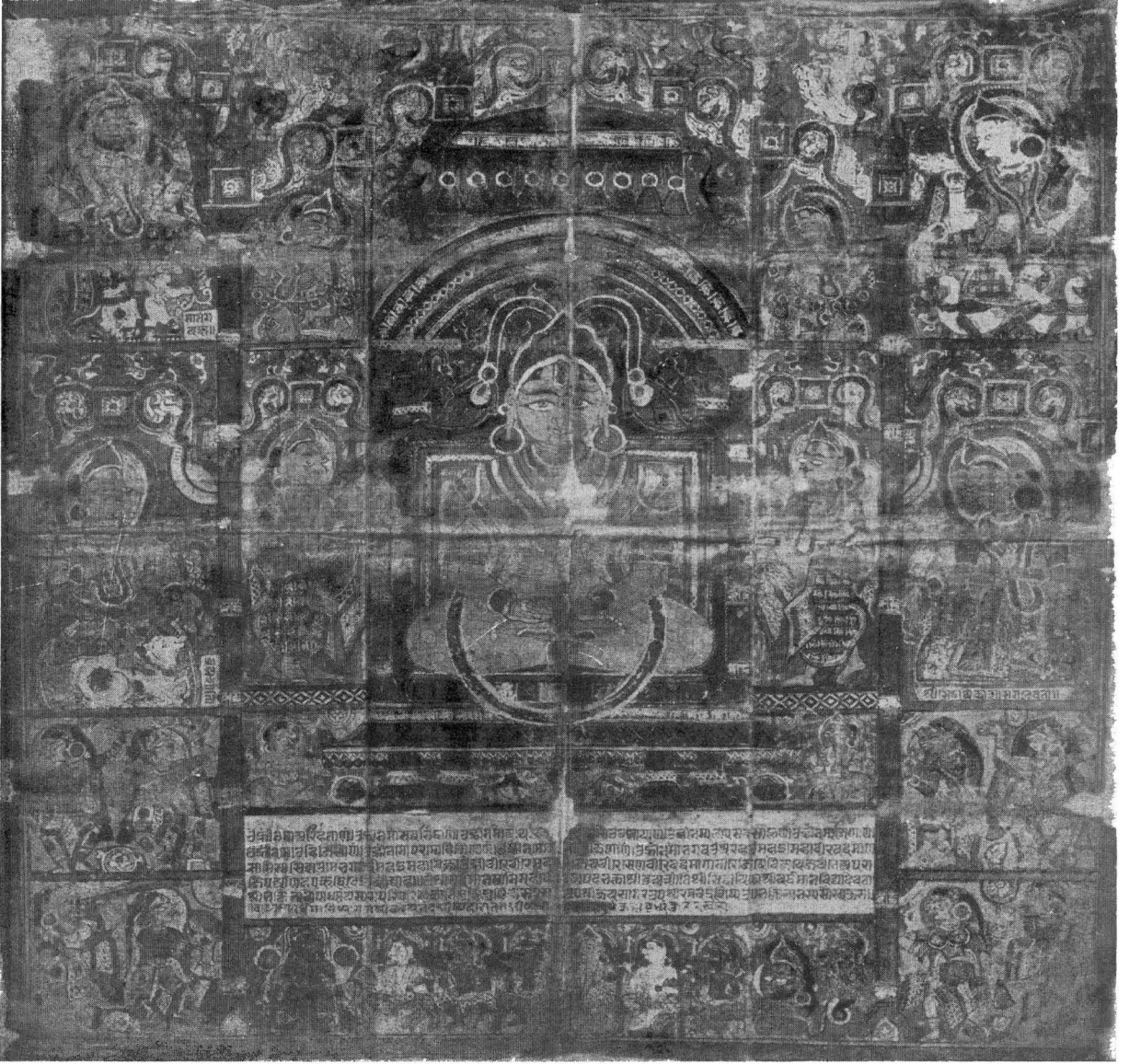
श्रीउदयप्रभसूरिकृत धर्माभ्युदय महाकाव्यनी प्रतिमांनुं गुजरेश्वर महामात्य वस्तुपालना हस्ताक्षरवाळुं पानुं-आ प्रति  
 खंभातना श्रीशान्तिनाथ ज्ञानभंडारमां छे.

A page of Dharmābhyudaya Mahākāvya written by Vastupāla



संवत् १२९४मां लखाणूल एक ताडपत्रीय प्रतमां मळेळी श्री हेमचंद्राचार्यजी तथा गुजरेश्वर कुमारपालनी चित्राकृतिओ  
 Figures of Ācārya Hemaçandra and Kumaraçāla on Palm-leaf manuscript of V. S. 1294

मनिश्री पण्यविजयजीना संग्रहमांथी]

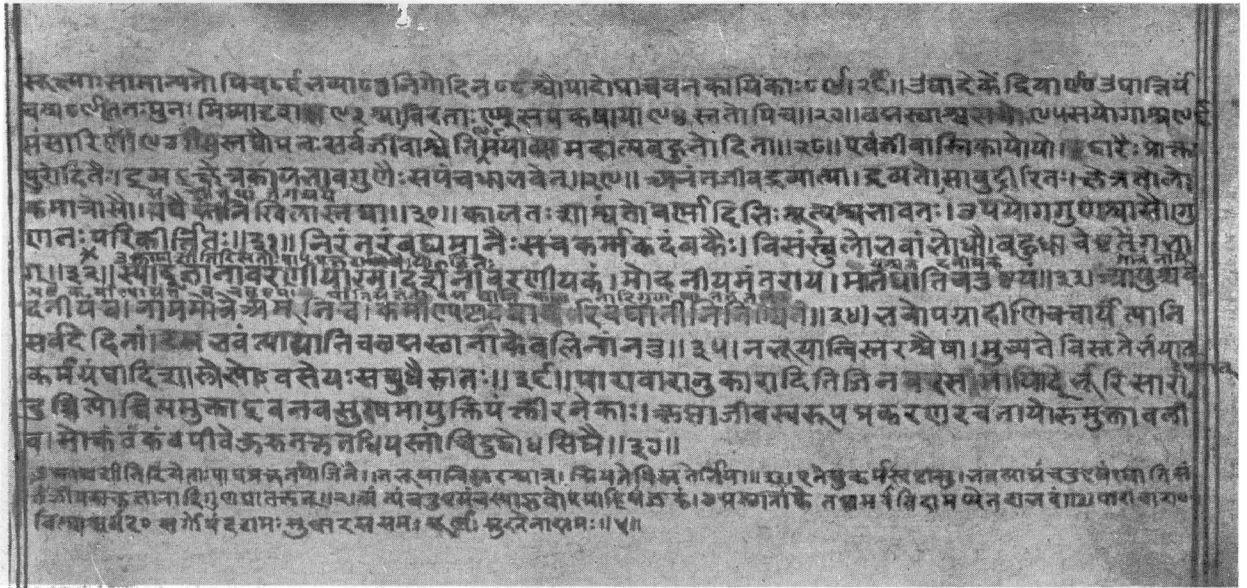


१५मीं सदीमां कापडपर चितरायेल वर्धमान-विद्यापट  
 Vardhamāna-Vidyā-Paṭa on cloth, 15th Century

तसवीर : डॉ० उमाकान्त प्रे० शाह]

[श्री अमृतलाल पंडितना संग्रहमांथी





श्री विनयविजयोपाध्यायना हस्ताक्षर, लोकप्रकाश ग्रंथनी प्रथम नकलमांथी  
Handwriting of Śrī Vinayavijayopādhyāya—First copy of Lokprakash

सूरिसम्राट् श्रीविजयजीनेविसूरीश्वरजी महाराजना जानभंडारमांथी]



लाख उपर दोरेलुं सोनेरी चित्र  
A picture drawn in gold on sealing wax

मृगिन्थी पुण्यविजयजीना संगदमांथी]

