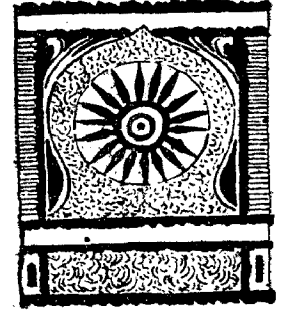


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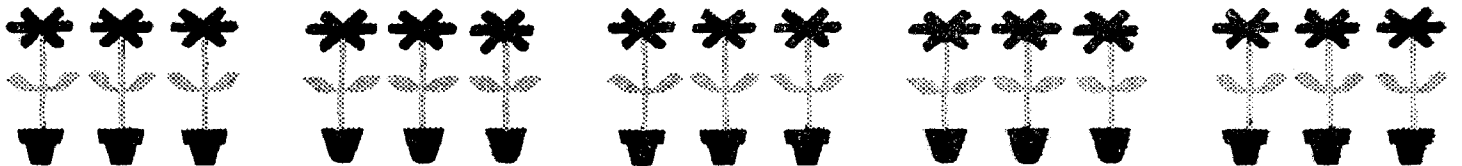
THE CONCEPTS OF PARISAHA AND TAPA IN JAINISM



The householder and the saint are the two wheels on which the cart of Jaina ethical discipline moves on quite smoothly. It is to the credit of Jaina Ācāryas that they have always kept in mind these two orders while prescribing any discipline to be observed. They never confounded the obligations of the one with the other. In consequence, Jainism could develop the Ācāra of the householder with as much clarity and precision as it developed the Ācāra of the Muni. We shall, first, dwell upon the basic distinctions of these two disciplines before dealing with the concepts of Pariṣaha and Tapa in Jainism, inasmuch as the exposition of the distinctions will make us clear why the conquest of Pariṣaha and practice of Tapa have direct reference to the life of the saint or the Muni.

First, the upshot of the householder's discipline is to alleviate Hiṃsā to a partial extent; but the aim of the ascetic discipline is to adhere and conform to the standard of negating Hiṃsā to the last degree. In other words, the partial character of the householder's vows is disrupted by the potent life of the Muni, hence the Muni observes complete vows (Mahāvratas) in contrast to the householder's observance of partial vows (Aṇuvratas). Secondly, the life of complete renunciation adopted by the saint makes possible the extirpation of inauspicious Bhāvas, which remains unrealised in the householder's life of partial renunciation. The consequence of this is that vice totally vanishes from the life of the Muni. In a different way, the inauspicious Āsrava which occurs on account of the presence of the intense passions is stopped, and the Muni for the first time experiences complete cessation (Samvara) of inauspicious Karman. Thirdly, the life of asceticism aptly illustrates the existence and operation of Shubha Yoga, Shubha Dhyāna, and Shubha Leśyā, which, in the life of the householder, are never found unmixed with their contraries. We may mention in passing that the life of asceticism is not to recoil from the world of action, but from the world of Hiṃsā, which fact lies in consonance with the general tenor of the Jaina religion. As a matter of fact, action as such is not abandoned, but the supramundane character of action displaces its mundane form which inevitably entails Hiṃsā. Even the high discipline of asceticism associated with auspicious Bhāvas along with Samyagdarśana prevents the complete realisation of Ahiṃsā on account of the presence of spiritual enemies in the form of mild passions. The ascetic life, no doubt, affords full ground for its realisation, but its perfect realisation is possible only in the plenitude of mystical experience.

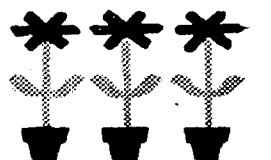
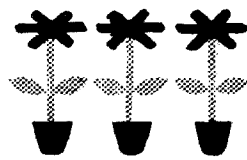
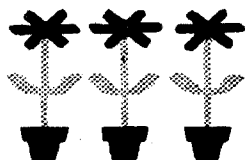
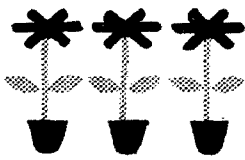
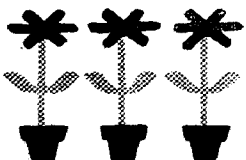
Thus the saint's life is an example of dedication of his integral energies to the cessation and shedding of Karmas. In consequence, he regards the subjugation of Pariṣahas (afflictions) and practice of Tapas (austerities) as falling within the compass of his obligations. The saint



allows no compromise with anything entangling him in the mire of Saṁsāra. His career is indicative of his complete detachment from mundane life and living. Anything incompatible with, and discordant to, his second birth in a holy world, anything which drags him down to breathe in the suffocating air of the profane world must needs be subdued, strangled and overthrown. If the Pariṣahas are not met with the adequate attitude and disposition of mind, they would tend to mar the saintly life; on the contrary, if they are encountered with the inner conviction of truth, and invaded with the non-violent army of fortitude, meditation, and devotion, they would confer jubilation, and yield the joy of victory. And if the austerities are spiritedly practised they would bring about the inner rejection of desire, which would let the aspirant experience unalloyed happiness far beyond the joys of this world or of any heaven. The overcoming of the Pariṣahas results in stopping the influx of Karmas,¹ whereas the observance of austerities serves two-fold purpose of holding up, in the first instance, the inflow of fresh Karmas and wiping off, on the other, the accumulated filth of Karmas.² We first Proceed to the question of getting over the Pariṣahas.

Parishas : Their Enumeration and Exposition :

Those afflictions that are to be endured for the purpose of not swerving from the path of stopping and dissociating Karmas are termed as Pariṣahas.³ The Uttarādhyayana tells us that "a monk must learn and know, bear and conquer, in order not to be vanquished by them (Pariṣahas) when he lives the life of a wandering mendicant".⁴ The Pariṣahas are of twenty-two kinds⁵, namely, (1) hunger (Kṣudhā), (2) thirst (Tṛṣṇā), (3) cold (Shīta), (4) heat (Uṣṇa), (5) insect-bite (Daṇṣa-maśaka), (6) nudity (Nagnatā), (7) ennui (Arati), (8) woman (Strī), (9) walking (Caryā), (10) sitting (Niṣadyā), (11) sleeping-place (Shayyā), (12) abuse (Ākrośa), (13) attack (Vadha), (14) begging (Yācanā), (15) non-obtainment (Alābha), (16) disease (Roga), (17) pricking of grass (Tṛṇasparśa), (18) dirt (Mala), (19) respect (Satkāra-Purasakāra), (20) conceit of knowledge (Prajñā), (21) lack of knowledge (Ajñāna) and (22) slack belief (Adarśana). We now discuss the attitude of the saint towards these Pariṣahas.⁶ This will also make clear the meaning implied in them. (1-2) The saint accepts faultless food and water. It is just possible that he may not get faultless food and water. Then he, (a) who does not get perturbed by the distress caused by hunger and thirst, (b) who is not inclined to receive food and water in improper country and in improper times, (c) who does not bear even an iota of blemish in the observance of six essentials, (d) who remains occupied with self-study and meditation, (e) who prefers non-obtainment of food and water to their obtainment, is deemed to have swam over the affliction originating from hunger and thirst. Not to dwell upon pangs of hunger and pains of thirst amounts to the surmounting of hunger and thirst Pariṣahas. (3-4) It is evident that the saint has renounced resorting to external protections against cold and heat, and he remains undecided regarding his habitation like a bird; and if, by his sojourn in the forests or at the peak of mountains, he is troubled by cold breeze, or by frozen ice, or by blasting hot wind, even then if he does not apply his mind to eschew them, but remains steadfast in his spiritual pursuit, he is called the conqueror of cold and heat Pariṣahas. (5) In spite of the embarrassments caused by insects (flies, mosquitoes, scorpions, snakes, bugbears and the like) the saint who does not entertain the idea of their removal, but who keeps in mind the fixed determination of spiritual advancement, is said to have got over insect-bite Pariṣaha. (6) The saint who is stark-naked like a newly born child, whose heart has transcended the lustful

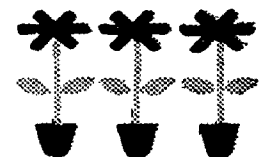
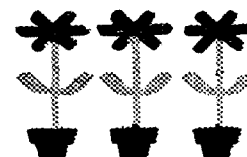
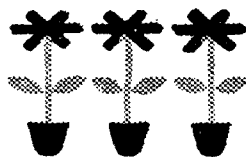
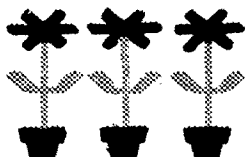
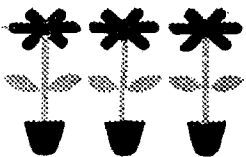




thoughts, and who observes unchallengeable chastity conquers nudity Pariṣaha.⁷ Or “my clothes being torn, I shall go naked or I shall get a new suit; such thoughts should not be entertained by a monk. At one time he will have no clothes at another he will have some; knowing this to be a salutary rule a wise monk should not complain about it”.⁸ (7) The saint who subjugates the feeling of ennui, which may be caused by the control of senses, by certain ills and maladies, by the behaviour of vicious persons, and by other formidable difficulties of ascetic life, is understood to subdue ennui Pariṣaha. (8) If the saint is not seduced by the beautiful forms, the smile, charming talks, amorous glances and laughter of women, he is called the conqueror of woman Pariṣaha. (9) In leaving one place for another according to the prescribed rules of ascetic discipline, if the saint bears hardships owing to sharp pointed pebbles and thorns lying on the path, he is said to have got over walking Pariṣaha. (10) The saint who sits down in a burial-ground, or in a deserted house or in a cave, and there who is not frightened even by a roar of lion, and who is accustomed to difficult postures, is believed to have overcome sitting Pariṣaha. (11) After getting tired from constant self-study and meditation, the saint resorts to sleep at a place which may be rough. If his mind, inspite of this, is unruffled and is occupied with auspicious Bhavas, he is said to have conquered sleeping-place Pariṣaha. (12) The saint who keeps an attitude of indifference towards reviles and remonstrations, and remains mentally undisturbed by them, overcomes abuse Pariṣaha. (13) If the saint does not lose his serene disposition even if his body is being butchered, he is believed to have overcome attack Pariṣaha. (14) The saint who does not meanly ask for food, place of stay, medicine etc., even if his Prāṇas part with him, has conquered begging Pariṣaha. (15) The subjugation of non-obtainment Pariṣaha signifies the presence of mental placidity and composure when the saint does not obtain his food from the householder. (16) In spite of being invaded by a number of diseases, the saint who conquers disease Pariṣaha endures them with fortitude without the neglect of his daily duties. (17) The saint who remains undisturbed even if his body gets trouble by the pointed pieces of pebbles, thorns etc. whose mind is always engaged in non-injuring living beings in walking, sleeping and sitting, is affirmed to have conquered pricking of grass Pariṣaha. (18) If the accumulation of dirt and dust over the body does not cause the slightest mental disturbance to the saint who is engaged in cleansing the soul from the mire of Karmic impurities by the pure water of right knowledge and conduct, he has got over dirt Pariṣaha. (19) If the saint is not disturbed or attracted by the disrespectful or respectful attitude of the persons around him, he has overcome respect Pariṣaha. (20) By not allowing himself to be puffed up with pride of knowledge, the saint attains the designation of the conqueror of the conceit of knowledge Pariṣaha. (21) The conquest of lack of knowledge Pariṣaha points out that the saint does not succumb to despondency, even if he fails to acquire knowledge or inner illumination inspite of his severe austerities. (22) If the saint is not shaken in faith in the doctrine of truth even if years of austerities prove to be of no avail in benefiting him with certain saintly acquisitions, he has overcome slack-belief Pariṣaha.

Distinction between Parisahas and Austerities :

After dealing with the kinds and characteristic nature of Parisahas and the attitude of the saint towards them, we now proceed to the exposition of the nature of austerities and their distinction with the Pariṣahas. The difference between Pariṣahas and austerities consists in the fact that the former occur against the will of the saint, who endures them or rather turns them to



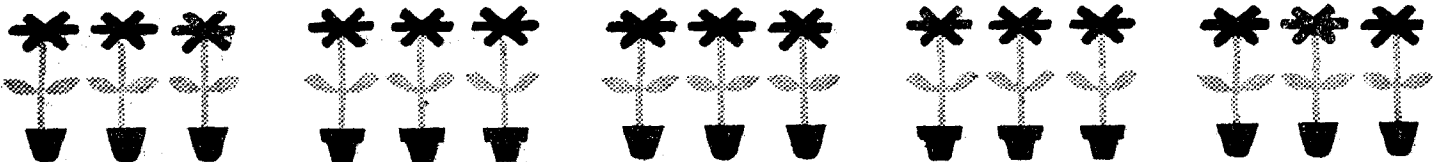
good account by contemplating them to be the means for spiritual conquest, while the latter are in concordance with the will of the saint to have the spiritual triumph. Secondly, most of the *Parīṣahas* may be the creations of vicious man, cruel nature and jealous gods, viewed from the common man's point of view, but austerities are the enunciations and resolutions of the aspirant's soul. Again, if *Parīṣahas* have enduring value, austerities have pursuing value. Thirdly, *Parīṣahas* which are obstacles to spiritual life, represent themselves as the passing phase in the career of the aspirant, where as the austerities form the indispensable part and parcel of the discipline which is enjoined in order to escape from this distressed and sorrowful worldly life. Lastly, we may say that the performance of austerities subscribes to the endurance of *Parīṣahas* with equanimity and unruffled state of mind.

Nature and Kind of Tapa (Austerity) :

Austerity (*Tapa*) implies the renunciation and rejection of desire, as the real enemy of the soul. The *Satkhaṇḍāgamā* pronounces that the extirpation of desire in order to actualize the triple jewels of right belief, right knowledge and right conduct is affirmed to be *Tapa*.⁹ Thus, in the Jain view of *Tapa*, the idea of expelling all desires, the whole root of evil and suffering in favour of attaining to the freedom of the soul, tranquillity and equality of mind, is not only prominent but paramount. It is at the basis as well as at the summit of Jain preachings. Despite the supremacy of this inward reference, Jainas do not ignore the outer physical austerities. In keeping with this trend of exposition, *Tapas* are announced to be of two kinds,¹⁰ namely, the external and the internal. The former is so called because of the preponderance of the physical and perceptible abandonment, while the latter is so called on account of the inner curbing of mind.¹¹ Besides, the designation 'external' which is applied to a section of *Tapas* may be justified on the ground that they are capable of being pursued even by those who are not spiritually converted.¹² We shall first dwell upon the austerities in their external forms.

External austerities :

The external austerities are enumerated as six in kind, namely, (1) *Anaśana*, (2) *Avamāudarya*, (3) *Vṛttiparisaṅkhyāna*, (4) *Rasaparityāga*, (5) *Viviktasavyāśāna*, and (6) *Kāyakleśa*.¹³ The *uttarādhyaṇa*¹⁴ enumerates the six forms of external austerities thus : *Anaśana*, *Unodari*, *Bhikṣācarī* *Rasaparityāga*, *Kāyakleśa*, *Saṅlīnatā* ; i.e. instead of *Bhikṣācarī* and *Saṅlīnatā* there *Vṛttiparisaṅkhyāna* and *Viviktasavyāśāna* respectively. However, these do not differ in meaning. (1) *Anaśana* implies fasting or abstinence from food either for a limited period of time, or till the separation of the soul from the body.¹⁵ It is performed for purpose of practising self-control, exterminating attachment, annihilating *Karmas*, performing meditation and acquiring scriptural knowledge, and not for the purpose of any mundane achievement whatsoever.¹⁶ It may be noted here that *Anasana* has been recognized as the simultaneous renunciation of food and the attachment to it. Mere maceration of the body is not fasting.¹⁷ (2) *Avamaudarya* means not to take full meals ; i.e. out of the normal quantity of thirty-two morsel¹⁸ for man, and twenty-eight for woman, the reduction of even one morsel will come within the range of this *Tapa*.¹⁹ The observance of this austerity has been calculated to offer control over the senses and sleep, to assist in the practising of *Dharmas* successfully, to help in the performance of the six essentials, the self study, and the like.²⁰ (3) *Vṛttiparisaṅkhyāna*²¹ means the pre-determination of the saint regarding the number of houses to be visited, the particular manner

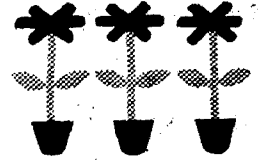
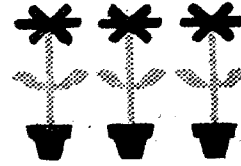
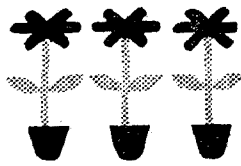
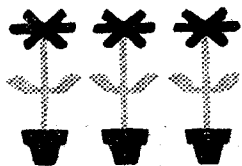
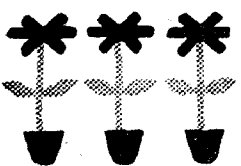


of taken food, the specific type of food, the giver of specific qualification, when he sets out to beg for food.²² In other words, the saint adheres to his predecided things ; if the things conform literally to his predecision he would accept the food ; otherwise he would go without it for that day. This is to uproot the desire for food.²³ (4) Rasaparityāga indicates the abstinence from the one or more of the following six articles of food, namely, milk, curd, ghee, oil, sugar, salt ; and from one or more of the following kinds of tastes, namely pacrid, bitter, astringent, sour and sweet.²⁴ This is performed for the emasculation of the senses, subduing sleep, and the unobstructed pursuance of self-study.²⁵ (5) Viviktasayyāśana²⁶ implies the choice of secluded place which is not frequented by women, eunuchs, she-animals, depraved householders etc. and which may serve the real purpose of meditation, self-study and chastity. and is not the cause of attachment and aversion.²⁷ (6) Kāyakleśa mean the putting of the body to certain discomforts by employing certain uneasy and stern postures and by practising certain other bodily austerities of severe nature, for instance of remaining in the sun in the summer, and the like.²⁸ The object of Kāyakleśa is to endure bodily discomfort, to alleviate attachment to pleasures.²⁹

We have so far explained the nature of external austerities, and have seen that the performance of these austerities does not merely aim at the physical renunciation, but also at the overthrow of the thralldom of the body and senses. In other words, the external asceticism is capable of being justified only when it contributes towards the inner advancement of man; otherwise in the absence of which it amounts to labour which is wholly lost. The Mūlācāra says that the external austerity should not engender mental disquietude, abate the zeal for the performance of disciplinary practices of ethical and spiritual nature, but it should enhance spiritual convictions.³⁰ This exposition brings to light the inward tendency of outward asceticism, or physical renunciation, and decries the mere flagellation of the body. The enunciation of Samantabhadra that the external austerity serves for the pursuance of spiritual austerity also clearly shows the emphasis laid by Jainism on the internal aspect of Tapa.³¹ After vindicating the claims of the outward ascetic discipline in the ethical set up of Jaina preaching, we set out to discuss the nature of internal austerities.

Internal austerities

The internal austerities are also enumerated as six in kind, namely, Prāyascitta (2) Vinaya, (3) Vaiyāvṛtta (4) Svādhyāya, (5) Vyutsarga and (6) Dhyāna.³² (1) The process by virtue of which a saint may seek freedom from the committed transgressions may be termed as Prāyascitta.³³ According to Kārtikeya, that is the real Prāyascitta wherein the commission of some fault is not repeated even if the body may be cut to hundred pieces.³⁴ It is of ten kinds : (a) Ālccanā, (b) Pratikramaṇa, (c) Ubhaya, (d) Viveka, (e) Vyutsarga (f) Tapa, (g) Cheda, (h) Mūla, (i) Parihāra, (j) Sradhāna.³⁵ The Tattvārthasūtra³⁶ enumerates only nine kinds, eliminating Sradhāna, and probably substituting the name Upasthāpana for Mūla. To dwell upon them in succession : (a) Ālccanā implies the expression and confession of transgression before the Guru after avoiding ten kinds of defects.³⁷ (b) Pratikramaṇa is self-condemnation for the transgression.³⁸ (c) To perform both Ālccanā and Pratikramaṇa for certain major faults like bad dreams etc. is Ubhaya.³⁹ (d) To renounce a thing which has been wrongly used is Viveka, or when the Guru prescribes the renunciation of a certain place, time and object, that is also Viveka.⁴⁰ (e) To engage oneself in Kayotsarga is called Vyutsarga.⁴¹ (f) To engage oneself in external

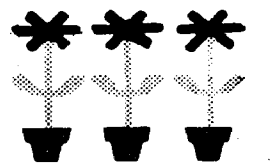
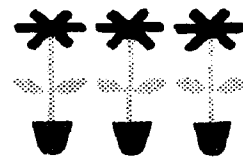
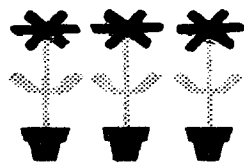
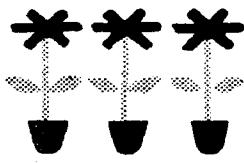
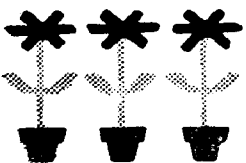


austerities or fasts is called Tapa.⁴² (g) When the Guru cuts short the life of sainthood, it is called Cheda.⁴³ (h) To re-establish one in saintly life is Mūla.⁴⁴ (i) To expell a saint from the order of monks is called Parihāra.⁴⁵ (j) To redevelop belief in the true order is Sradhāna.⁴⁶

(2) Vinaya implies either the control of senses and the eradication of passions, or the holding of humbleness for the triple-jewelled personalities.⁴⁷ All scriptural study in the absence of Vinaya goes to the wall. The outcome of the former should be the latter which in turn entails progress and prosperity.⁴⁸ The outward and mundane consequences of Vinaya are wide recognition, friendship, respect, grace of Guru, obedience to the command of Jina, and destruction of ill-will, while the inward and supramundane fruits of Vinaya are easiness in Self-restraint and penances, the acquisition of knowledge, purification of self, the emergence of the feeling of gratitude, simplicity and commendation of other man's qualities, the destruction of conceitedness, and lastly the attainment of emancipation.⁴⁹ Fivefold classification of Vinaya—(a) Darśana, (b) Jñāna, (c) Cāritra, (d) Tapa and (e) Upacāra has been recognised.⁵⁰ The Tattvārthasūtra speaks of the first four and probably includes Tapa Vinaya into Cāritra Vinaya.⁵¹ In the Jaina writings we also find a mention of the five type of Ācār-Darśanācāra, Jñānācāra, Cāritrācāra, Tapācāra, and Viryācāra. The first four seem to be the quite same as the first four Vinayas. Really speaking, Vinaya is a disposition, while Ācāra is an activity. The two are related as the inward and the outward, only theoretically distinguishable. (a) The disposition of observance of the eighth constituents of Samyagdarsana, of the devotion to the adorable five souls has been designated as Darśana Vinaya.⁵² It is also regarded as belief in Dravyas and Paryāyas.⁵³ (b) He who reflects, preaches and utilises knowledge for higher progress is regarded as having Jñāna Vinaya.⁵⁴ (c) To control the senses and passions, to observe Gupti and Samiti are included in Cāritra Vinaya.⁵⁵ (d) To be elated in presence of saints performing excellent penances, and not to depreciate others are called Tapa Vinaya.⁵⁶ (e) Upacāra Vinaya is worldly modesty. It is the expression of modesty through body, mind and speech. To stand up out of respect for the saint, to bow down, to offer him a seat, to give him send off by following him a little distance—all these are included in bodily modesty.⁵⁷ To speak beneficial, balanced, sweet, respectful, purposeful words is vocal modesty.⁵⁸ The controlling of mind from vices and the pursuing of virtues are regarded as mental modesty.⁵⁹ The expression of Upacāra Vinaya should not only be limited to Guru, but householders, nuns and other monks are also required to be shown this sort of Vinaya.⁶⁰

(3) The rendering of service to saints by means of medicine, preaching etc. when they are overwhelmed by disease, Pariśahas and perversities is called Vaiyāvṛtṭya.⁶¹ This austerity is performed for uprooting the feeling of abhorrence of dirt, disease etc., for spiritual realisation, and for revealing affection for the spiritual path.⁶²

(4) Scriptural study or Svadhyaya, in the first place, comprises the fact of faultlessly making intelligible either the words or meaning or both to the person curious to learn without the expectance of any return;⁶³ secondly, the asking of questions with a view to clear away doubts or to confirm ones conviction regarding words and meanings, or both;⁶⁴ thirdly, the constant dwelling upon the assimilated meaning to the extent that the mind may dive deep and submerge itself into the meaning so as to attain the same form like a hot iron ball;⁶⁵ fourthly, the fact of memorising the scriptures and their repeated revision with unerring pronunciation,⁶⁶ fifthly, the moral preachings illustrated with the life of great men without the desire to earn





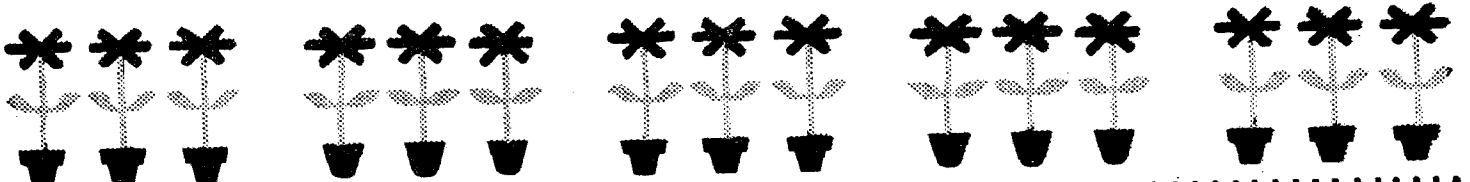
worldly benefits and prestige, but with the desire to eradicate the unworthy path, to remove doubts, and to illumine the essential aspects of life.⁶⁷

According to the Jaina, that is right knowledge which can enlighten the essence of life, foster self-control, direct the mind from the “abyss of sensuality to the plane of the spirit”,⁶⁸ instill the spirit of detachment, inspire the pursuance of noble path, and develop fraternal feelings with all beings.⁶⁹ Scriptural study may very well be equated with type of knowledge. Besides, it confers upon the aspirant the benediction that senses are restrained, three Guptis are observed, mental concentration is obtained, and humbleness pours in.⁷⁰ The man with the knowledge of Sutras saves himself from being led astray, just as the needle with thread is not lost.⁷¹ Kuṇḍakuṇḍa emphasizes the importance of scriptural study by pronouncing that it serves to exhaust the heap of delusion.⁷² Pūjyapāda points out that the purpose of Svādhyāya is to enrich intellect, to refine moral and spiritual efforts, to infuse detachment and fear from the mundane miseries, to effect an advancement in the practice of austerities, and to purify defects that may occur when one pursues the divine path.⁷³ In addition to these objectives fulfilled by Svādhyāya, Akalanka recognises that it also serves to perpetuate the religion preached by the omniscient Tirthaṅkara, to uproot one’s own doubts and those of the co-religionists, and lastly, to defend the basic doctrines against the onslaughts of antagonistic philosophers.⁷⁴ For those who are fickle-minded, intellectually unsteady, nothing is so potent to terminate such a state of mind as the pursuance of Svādhyāya or the scriptural study, just as darkness can only be nullified by the light of the sun.⁷⁵ It brings about mental integration and concentration, inasmuch as the aspirant overcomes the hindrances by ascertaining the nature of things through the study of the scriptures.⁷⁶ Without the acquisition of scriptural knowledge, there always abides a danger of being led astray from the virtuous path, just as the tree full of flowers and leaves cannot escape its deadening fate for want of the root.⁷⁷ Thus, the significance of Svādhyāya is so great that of the twelve kinds of austerities already discussed, Svādhyāya is unsurpassable.⁷⁸ If scriptural study offers an incentive to the householder to lead the life of a saint by consecrating himself completely to meditation and devotion, it serves as a temporary help for the sojourn of the saint when he experiences meditational fatigue. It imparts meditational inspiration and intellectual fund and satisfaction. It is at once a “tonic to the brain and sauce to the heart.”⁷⁹ It bestows upon us philosophical satisfaction about the truths of mystical religion and creates an insatiable desire to have an actual experience of these truths. “It brings home to the mystic’s mind the sense of weakness, finitude and helplessness and awakens the Sadhaka to the need of making more efforts, of cultivating the moral virtues and of enhancing his meditations and devotions.”⁸⁰

(5) Vyutasarga signifies the relinquishment of external and internal Parigraha.⁸¹ The former comprises living and non-living Parigraha, and the latter, the fourteen kinds of passions.⁸²

General nature and types of Dhyāna.

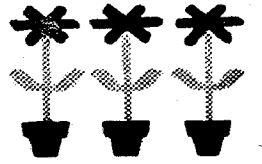
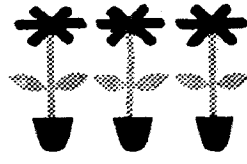
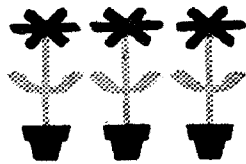
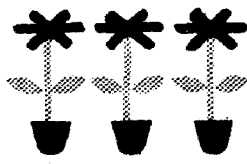
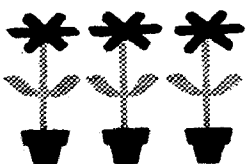
Having discussed the nature of five kinds of internal Tapas, we now proceed to dwell upon the nature of Dhyānas. It well not be amiss to point out that all the disciplinary practices form an essential background for the performance of Dhāyana. Just as the storage of water which is meant for irrigating the corn-field, may also be utilised for drinking and other purposes, so the disciplinary practices like Gupti, Samiti etc. which are meant for the cessation of the inflow of the fresh Karman may also be esteemed as forming the background for Dhyāna.⁸³



In other words, all the disciplinary observances find their culmination in Dhyāna. Thus Dhyāna is the indispensable, intergral constituent of right conduct, and consequently, it is directly related to the actualisation of the divine potentialities. It is the clear, and single road by which the aspirant can move straight to the supreme good. To define Dhyāna, it represents the concentration of mind on a particular object, which concentration is possible only for an Antarmuhūrta (time below forty-eight minutes) to the maximum and that too in case of such souls as are possessing the bodies of the best order.⁸⁴ The stability of thoughts on one object is recognised as Dhyāna and the passing of mind from one object to another is deemed as either Bhāvanā, or Anuprekṣā, or cintā.⁸⁵ Now, the object of concentration may be profane and holy in character.⁸⁶ The mind may concentrate either on the debasing and degrading object, or on the object which is uplifting and elevating. The former which causes the inflow of inauspicious Karman is designated as inauspicious concentration (Apraśasta), while the latter which is associated with the potency of Karmic annulment is called auspicious concentration (Praśasta).⁸⁷ To be brief, Dhyāna is capable of endowing us with resplendent jewel, or with the pieces of glass. When both things can be had which of these will a man of discrimination choose?⁸⁸ Śubhacandra distinguishes three categories of Dhyāna, good, evil, and pure in conformity with the three types of purposes, viz; auspicious, inauspicious and transcendental, which may be owned by a self.⁸⁹ At another place he categorises Dhyāna as Praśasta and Apraśasta.⁹⁰ These two modes of classification are not incompatible, but evince difference of perspectives; the former represents the psychical or psychological view, the latter, the practical or ethical view. In a different way, the Praśasta type of Dhyāna may be considered to include good and pure types of Dhyāna within it; and this will again give us the two types of Dhyāna, namely, Praśasta and Apraśasta. The former category is divided into two types, namely, Dharma-Dhyāna and Śukla-Dhyāna, and the latter, also into two types, namely, Ārta-Dhyāna and Raudra-Dhyāna.⁹¹ The Praśasta category of Dhyāna has been deemed to be potent enough to make the aspirant realise the emancipated status.⁹² On the contrary, the Apraśasta one forces the mundane being to experience worldly sufferings.⁹³ Thus those who yearn for liberation should abjure Ārta and Raudra Dhyānas and embrace Dharma and Śukla ones.⁹⁴ In dealing with Dhyāna as Tapa, we are completely concerned with the Praśasta types of Dhyāna, since they are singularly relevant to the auspicious and transcendental living. But we propose, in the first instance, to discuss the nature of Apraśasta types of Dhyāna, since its exposition would help us to understand clearly the sharp distinction between the two categories of Dhyāna. To speak in a different way, if Praśasta Dhyāna is the positive aspect of Tapa, Apraśasta one represents the negative one.

Apraśasta Dhyāna

(a) *Ārta-Dhyāna* The word 'Ārta' implies anguish and affliction; and the dwelling of the mind on the thoughts resulting from such a distressed state of mind is to be regarded as Ārta-Dhyāna.⁹⁵ In this world of storm and stress, though there are illimitable things which may occasion pain and suffering to the empirical soul, yet all of them cannot be expressed by the limited human understanding. The four kinds of Ārta-Dhyāna⁹⁶ have been recognised. The first concerns itself with the fact of one's being constantly occupied with the anxiety of overthrowing the associated undesirable objects of varied nature.⁹⁷ In a different way, when the discomposure of mind results on account of the baneful association of disagreeable objects which are

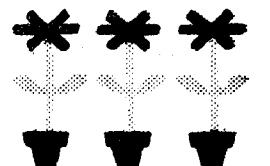
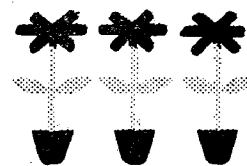
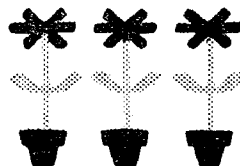
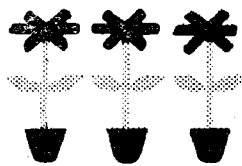
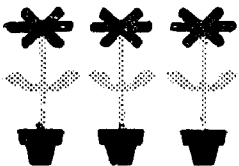




either heard or perceived or which occur in mind owing to previous impressions, we have the first type of Ārta-dhyāna, namely, Anīṣṭa-samyogaja.⁹⁸ The parting with of agreeable objects may also occasion discomposure of mind. To be overwhelmed by anxiety for restoring the loss is called the second type of Ārta-dhyāna, namely, Iṣṭa-viyogaja.⁹⁹ The constant occupation of mind to remove the distressing state of mind resulting from the diseased condition of the body is called the third type of Ārta-dhyāna, namely, Vedanā-Janita.¹⁰⁰ To yearn for agreeable pleasures and to contrive to defeat and slander the enemy constitute what is called as the fourth type of Ārta-dhyāna, namely, Nidāna-Janita.¹⁰¹ In other words, to make up one's mind for and to constantly dwell upon the acquisition of the objects of sensual pleasures is termed as the fourth type of Ārta-dhyāna, namely, Nidāna-Janita.¹⁰² It may be noted here that the Ārta-dhyāna in general is natural to the empirical souls on account of the evil dispositions existing from an infinite past.¹⁰³ It discovers itself owing to the presence of inauspicious leśyās like Kṛṣṇa, Nīla, and Kāpota in the texture of the worldly self, and brings about sub-human birth where innumerable pain-provoking things inevitably arise.¹⁰⁴ The Ārta-dhyāna with its four-fold classification may occur in the perverted, as also in the spiritually converted, and partially disciplined personalities. Even the saint associated with Pramāda gets sometimes influenced by the above types except the fourth.¹⁰⁵ It will not be amiss to point out that just as the householder cannot escape the Hiṃsā of one-sensed Jīvas, even so he cannot avoid Ārta-dhyāna. No doubt, he can reduce it to an irreducible extent, but cannot remove it altogether unlike the saint of a high order.

(b) *Raudra-dhyāna*

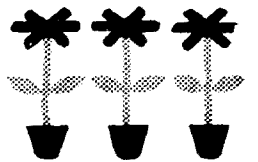
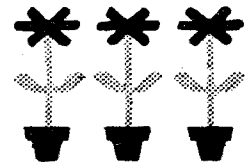
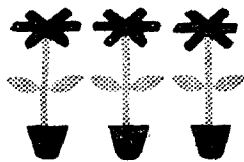
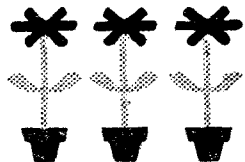
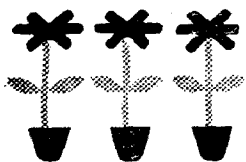
We now proceed to explain the Raudra-dhyāna which has also been enumerated as of four kinds. To take delight in killing living beings, to be felicitous in hearing, seeing and reviving the oppression caused to sentient beings, to seek ill of others, to be envious of other man's prosperity and merits, to collect the implements of Hiṃsā, to show kindness to cruel persons, to be revengeful, to wish defeat and victory in war—all these come within the purview of the first kind of Raudra-dhyāna, namely, Hiṃsānandi Raudra-dhyāna.¹⁰⁶ The individual whose mind is permeated by falsehood, who designs to entangle the world in troubles by dint of propagating vicious doctrines, and writing unhealthy literature for the sake of his own pleasure, who amasses wealth by taking recourse to deceit and trickery, who contrives to show faults fraudulently in faultless persons in order that the king may punish them, who takes pride and pleasure in cheating the simple and ignorant persons through the fraudulent language, may be considered to be indulging in the second type of Raudra-dhyāna, namely, Mṛṣānandi Raudra-dhyāna.¹⁰⁷ Dexterity in theft, zeal in the act of thieving, and the education for theft should be regarded as the third type of Raudra-dhyāna, namely, Cauryānandi Raudra-dhyāna.¹⁰⁸ The endeavour a man does to guard paraphernalia and pleasures of the senses is called the fourth type of Raudra-dhyāna, namely, Viṣāyanandi Raudra-dhyāna.¹⁰⁹ It deserves our notice that the undisciplined and partially disciplined persons are the subjects of Raudra-dhyāna.¹¹⁰ Though the partially disciplined persons are the victims of this Dhyāna on account of their observing partial conduct, i.e. partial Ahimsā, partial truth, partial non-stealing, partial non-acquisition and partial chastity, yet Raudra-dhyāna of such an unmitigable character along with Samyagdarśana is incapable of leading one to experience miseries of hellish beings.¹¹¹ The life of the saint is exclusive of this Dhyāna, since in its presence conduct



degenerates.¹¹² This Dhyāna, also occurs in the self without any education and is the result of the intensest passion, or the Kṛṣṇa, Nīla and Kāpota Leśyās.¹¹³

Pre-requisites of Praśasta Dhyāna

Next in order comes the Praśasta type of Dhyāna which may be called Dhyāna proper. This type of Dhyāna is contributive to Mokṣa or final release. Before we directly embark upon the study of the types of Praśasta Dhyāna, it is of primary and radical importance to delineate their pre-requisites which will enforce banishment of all the inimical elements robbing the soul of the legitimate disposition and proper conduct for spiritual advancement. In consequence the self will gain strength to dive deep into the ordinarily unfathomable depths of the mysterious self. Indubiously, in the intital stages the purity of empirical and psychical background is the indispensable condition of Dhyāna. The necessary pre-requistes, of Dhyāna, in general, may be enumerated by saying that the subject must have the ardent desire for final liberation, be non-attached to worldly objects, possess unruffled and tranquil mind, be self-controlled, stable, sense-controlled, patient and enduring.¹¹⁴ Besides, one should steer clear of (1) the worldly, (3) the philosophico-ethical, and (3) the mental distractions, and look towards the suitability of (4) time, (5) place, and (6) posture, and (7) towards the attainment of mental equilibrium, before one aspires for Dhyāna conducive to liberation. We now deal with them in succession. (1) The life of the householder is fraught with numberless disturbances which impede the development of his meditational disposition. Subhacandra holds and antagonistic attitude towards the successful performance of Dhyāna in the life of the householder. He expresses his view in very emphatic words that we may hope the occurrence of the flower of the sky, and horn of the donkey at some time and place, but the adornment of the householder's life with the Dhyāna is never possible.¹¹⁵ All this must not imply that the householder is outright incapable of performing Dhyāna, but it should mean that he cannot perform Dhyāna of the best order which is possible only in the life of the saint. (2) If the aspirant, despite his saintly garb suffers from the philosophical and ethical delusions he will like wise lose the opportunity of performing Dhyāna. In other words, right belief and right conduct cannot be dispensed with, if Dhyāna is to be performed. (3) The control of mind which in turn leads to the control of passions and senses is also the essential condition of Dhyāna. Mental distraction like mental perversion hinders meditational progress, and to achieve liberation without mental purity is to drink water from there where it is not, i.e. from the river of mirage.¹¹⁶ That is Dhyāna, that is supreme knowledge, that is the object of Dhyāna by virtue of which the mind after transcending ignorance submerges in the self's own nature.¹¹⁷ A man who talks of Dhyāna without the conquest of mind is ignorant of the nature of Dhyāna.¹¹⁸ On the reflective plane, the recognition of the potential divinity of the empirical self and the consciousness of the difference between the empirical self and the transcendental self will unequivocally function as the mental pre-requisite condition of Dhyāna.¹¹⁹ The practice of the fourfold virtues of Maitrī (friendship with all creatures), Pramoda (appreciation of the merits of others), Karuṇā (compassion and sympathy) and Mādhyaṣṭha (indifference to the unruly) has also been prescribed as the mental pre-requisite conditions of Dhyāna. These quadruple virtues, when practised in an earnest spirit, cause to disapper the slumber of perversion, and to set in eternal tranquillity.¹²⁰ (4-5) The selection of proper place, posture and time is no less importance for the performance of Dhyāna. The aspirant should avoid those

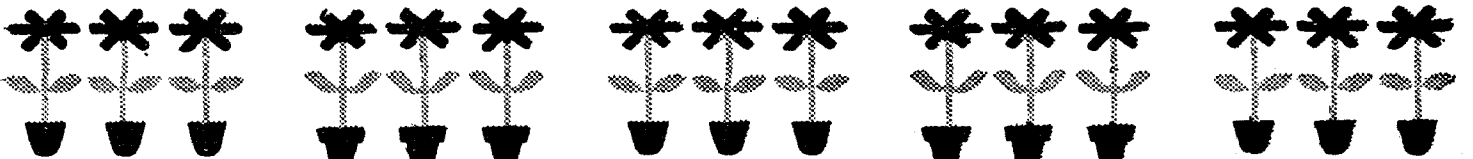




places which are inhabited by the vicious, hypocrites, and the acutely perverted persons, and by gamblers, drunkards, harlots etc. and should also avoid those place which may be otherwise disturbing.¹²¹ He should choose those places which are associated with the names of holdy Tīrthaṅkaras and saints.¹²² A bank of a river, a summit of a mountain, an Island, and a cave and other places of seclusion and inspiration, should be chosen for practising spiritual concentration.¹²³ As regards the posture for Dhyāna, for the people of this age who are generally deficient in energy, Paryāṅka or Padma and Kayotsarga postures are especially recommended.¹²⁴ For him, every porture, every place and every time is fit for meditation, whose mind is immaculate, stable, enduring, controlled and detached.¹²⁵ A place may be secluded or crowded, the saint may be properly or improperly seated, the stability of saints' mind is the proper time for meditation.¹²⁶ Śubhacandra very beautifully portrays the mental and the physical picture of a saint preparing for meditation. The mind of the saint should be purified by the waves of the ocean of discriminatory enlightenment, be destitute of passions, be like an unfathomable ocean, be undeviating like a mountain, and should be without all sorts of doubts and delusions. Besides, the posture of the saint should be such as to arouse suspicion in the mind of a wise man regarding his being a stone-status or apainted figure.¹²⁷ The Yogi who attains sturdiness and steadfastness in posture does not get perturbed by being confronted with the extremes of cold and heat and by being harassed by furious animals.¹²⁸ (7) The saint who has controlled his mind and purged it of perversion and passions may be said to have attained initial mental enquiopise by virtue of which he is not seduced by the sentient and non-sentient, the pleasant and unpleasant objects.¹²⁹ The consequence of this is that his desires vanish, ignorance disappears, and his mind is calmed. And above all he can sweep away the filth of Karman within a twinkle of an eye.¹³⁰ The great Ācārya Subhacandra is so much overwhelmed by the importance of this sort of mental poise that he pronounces this as the Dhyāna of the best order.¹³¹ Thus mental enqanimity precedes Dhyāna.

Process of Dhyāna

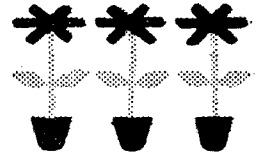
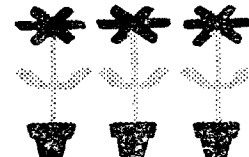
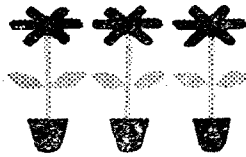
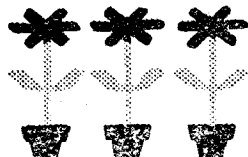
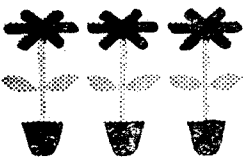
After dealing with the pre-requisites of Dhyāna, we now propose to discuss the process of Dhyāna. For the control of the mind, and for the successful performance of Dhyāna the process of breath-control (Praṇāyāma) may be necessary, but it being painful engenders Ārta-dhyāna which consequently deflects the saint from his desired path.¹³² Besides, the process of breath-control develops diverse supernormal powers which serve as hinderances to the healthiest developments of the spirit.¹³³ Hence the better method is to withdraw the senses from the sensual objects and the mind from the senses, and to concentrate the mind on the forehead (Lalāta).¹³⁴ This proces is called Pratyāhāra. The ten places in the body have been enumerated for mental concentration, namely the two eyes, the two ears, the foremost point of the nose, the forehead, the mouth, the navel, the head, the heart, the palate, the place between the two eye-brows.¹³⁵ The Yogī should contemplate his original underived potency of the self, and compare his present state with the non-manifested nature of the self. He should regard ignorance and Sensual indulgence as the causes of the fall. Then, he should be determined to end the obstructions to the manifestation of the transcendental self by dint of the sword of meditation. He should express his resolution by affirming that he is neither a hellish being, nor an animal, nor a man, and nor a celestial being, but a transcendental being devoid of these mundane transformations which result from the Karmic association.¹³⁶ And again, being



possessed of infinite power, knowledge, intuition and bliss, he must not go away from his original nature.¹³⁷ Having determined in this manner, the patient, enduring, steadfast, and crystal pure Yogī should meditate upon the material and non-material objects as possessing the triple nature of origination, destruction and continuance, as also upon the omniscient embodied and disembodied souls.¹³⁸ Having meditated upon the six kinds of Dravyas in their true nature, the Yogī should either acquire the spirit of non-attachment or enrapture his mind in the ocean of compassion.¹³⁹ Afterwards he should begin to meditate upon the nature of Paramātman who is associated with the number of original and unique characteristics.¹⁴⁰ The Yogī gets engrossed with these characteristics, and endeavours, to enlighten his own self with spiritual illumination. He gets immersed in the nature of Paramātman to such an extent that the consciousness of the distinctions of subject, object, and the process vanishes.¹⁴¹ This is the state of equality (Samarasibhāva) and identification (Ekikaraṇa) where the self submerges in the transcendental self, and becomes non-different from it.¹⁴² This sort of meditation is called Savīrya-dhyāna.¹⁴³

There is another way of speaking about the process of Dhyāna. Of the three states of self, namely, external, internal and transcendental, the Yogī should renounce the external self, and meditate upon the transcendental self by means of the internal self.¹⁴⁴ In other words, after abandoning the spirit of false selfhood and after attaining spiritual conversion, the Yogī should ascend higher through the ladder of the latter with the legs of meditation. The ignorant is occupied with the renunciation and possession of external objects, while the wise is occupied with the renunciation and possession of internal ones; but the superwise transcends the thoughts of the external and internal.¹⁴⁵ Hence, in order to attain this last state, the Yogī after isolating the self from speech and body should fix his mind on his own self, and perform other actions by means of speech and body without mental inclination.¹⁴⁶ The constant meditation upon the fact, 'I am that', 'I am that' results in the steadfastness of Ātmanic experience.¹⁴⁷

The author of the Jñānārṇava, in addition, elaborately expounds the process of Dhyāna by classifying Dhyāna into (1) Piṇḍastha, (2) Padastha, (3) Rupastha and (4) Rupātīta.¹⁴⁸ Though the credit of their lucid exposition devolves upon Śubhacandra, yet the credit of suggestion and enumeration in the history of Jaina literature goes to Yogīndu who is believed to have lived in the 6th century A.D. much earlier than Śubhacandra.¹⁴⁹ We shall now dwell upon this fourfold classification. (1) Piṇḍastha-dhyāna comprises the five forms of contemplation¹⁵⁰ (Dhāraṇās) which are explained in the following way. (a) The Yogī should imagine a motionless, noiseless and ice-white ocean in Madhyaloka. In the centre of the ocean he should imagine a finely—constructed, resplendent and enchanting lotus of thousand petals as extensive a Jambūdvīpa. The centre of the lotus should then be imagined as having a pericarp which emanates yellowish radiance in all the ten directions. In the pericarp the Yogī should imagine a raised throne resembling the resplendence of the moon. And therein he should imagine himself seated in a serene frame of mind. He should then firmly believe that his self is potent enough to sweep away all the filth of passions and to demolish all the Karmas. This type of contemplation is called Pārthivī-dhāraṇā.¹⁵¹ (b) Afterwards the Yogī is required to imagine a beautiful, well-shaped lotus of sixteen petals in the region of his own naval. He should then imagine that each petal is inscribed with one of the sixteen vowels, अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ, अं, अः, and that the pericarp of this lotus is inscribed with a holy





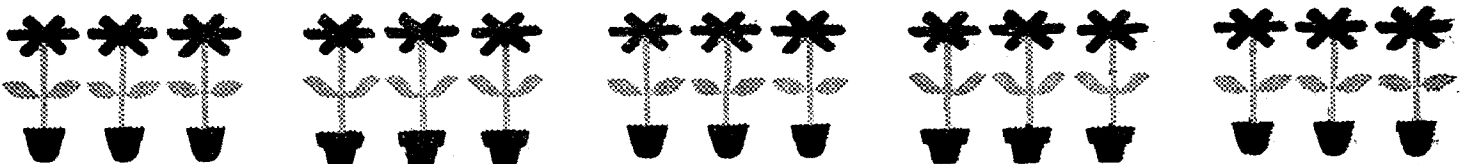
syllable, ह्र. Afterwards he should imagine that the smoke is slowly coming out of the upper stroke of the holy syllable ह्र, and that after some-time the smoke turns itself into a flame of fire which burns the lotus of eight petals situated in the region of the heart. After this lotus, which represents the eight kinds of Karmas, has been reduced to ashes, the Yogī should imagine a fire surrounding the body. After the body is reduced to ashes, the fire, in the absence of anything to burn, is automatically extinguished. This type of contemplation is called Āgneyī-dhāraṇā.¹⁵² (c) The Yogī should then imagine the powerful winds which are capable of blowing away the ashes of the body. After the ashes are imagined to be blown away, he should imagine the steadiness and calmness of the wind. This type of contemplation is called Śvasanā dhāraṇā.¹⁵³ (d) The Yogī should then imagine heavily clouded sky along with lightening, thundering and rain bow. Such imagination should culminate in the constant downpour of big and bright rain drops like pearls. These rain drops are required to be imagined as serving the holy function of washing away the remnants of the ashes of the body. This type of contemplation is called Vāruṇī-dhāraṇā.¹⁵⁴ (e) Afterwards the Yogī should meditate his own soul as great as an omniscient, as bereft of seven constituent elements of the body, as possessed of radiance which is as immaculate as the full-orbed moon. He should, then, contemplate his soul as associated with supernormal features, as seated on the throne, as adored and worshipped by Devas, Devils and the men. After this he should meditate his soul as free from all kinds of Karmas, as possessed of all the divine attributes and qualities. This is called Tattvarūpavāṭī-dhāraṇā.¹⁵⁵ With this finishes the practising of the Pindastha-dhyāna which leads to the blissful life enduring and everlasting.¹⁵⁶

(2-4) The Padastha-dhyāna means contemplation by means of certain Matric syllables, such as 'Om', 'Arahanta' etc.¹⁵⁷ Śubhacandra draws attention of the number of such syllables which need not be dealt with here. The Rupastha-dhyāna consists in meditating on the divine qualities and the extraordinary powers of the Arahantas.¹⁵⁸ The Yogī by virtue of meditating on the divine qualities imagines his own self as the transcendental self and believes that "I am that omniscient soul and not anything else."¹⁵⁹ "The Rupātīta-dhyāna implies the meditation on the attributes of Sidhātman. In other words, the Rupātīta-dhyāna is that wherein the Yogī meditates upon the self as blissful consciousness, pure, and formless."¹⁶⁰

We have thus dwelt upon the various processes of Dhyāna. These different processes which may be brought under Prasasta-dhyāna are capable of leading us to the supreme state of transcendental existence. All this was a digression from the traditional enumeration which recognises four kinds of Dharma-dhyāna and four kinds of Śukla-dhyāna. We shall now deal with these kinds of Dhyāna.

Dharma-dhyāna

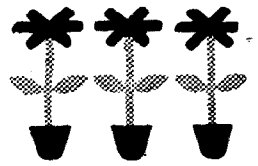
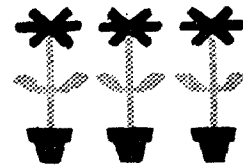
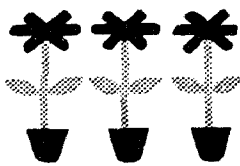
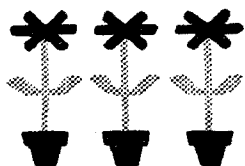
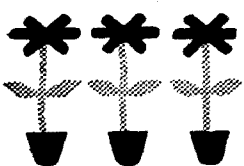
The word 'Dharma' implies the variable nature of things, the ten kinds of Dharma, the triple jewels and the protection of living beings.¹⁶¹ The four types of Dharma-dhyāna have been recognised, namely, (1) Ajñā-vicaya, (2) Apāya-vicaya, (3) Vipāka-Vicaya, and Lastly (4) Saṁsthāna-vicaya.¹⁶² (1) When the aspirant finds no one to preach, lacks subtle wit, is obstructed by the rise of Karmas, is encountered with the subtleness of objects and experiences the deficiency of evidence and illustration in upholding and vindicating any doctrine, he adheres to the exposition of the Arahanta after believing that the Arahanta does not misrepresent things. The aspirant may thus be said to have performed Ajñā-vicaya Dharma-dhyāna.¹⁶³



Or he who has understood the nature of objects and who therefore makes use of Naya and Pramāṇa for justifying certain doctrines may be believed to have performed Ajñā-vicaya Dharma-dhyāna.¹⁶⁴ We may here say that the purpose of this Dhyāna is to maintain intellectual clarity regarding the metaphysical nature of objects propounded by the Arahanta. (2) To ponder over the adequate ways and means of emancipating the souls from the wordly suffering caused by the perverted belief, knowledge and conduct,¹⁶⁵ and to meditate on the means of ascending the ladder of spiritual welfare,¹⁶⁶ are designated as Apāya-vicaya Dharma-dhyāna. Besides, the aspirant should give himself to serious contemplation : 'who am I ?' Why there are inflow and bondage of Karmas ? How Karmas can be overthrown ? What is liberation ? and what is the manifested nature of soul on being liberated ?¹⁶⁷ If Ajñā-vicaya establishes oneself in truth, Apāya-vicaya lays stress on the means of realising the essential nature of truth. (3) Vipāka-vicaya Dharma-dhyāna implies the reflection on the effects which Karmas produce on the diverse empirical souls.¹⁶⁸ (4) The reflection on the nature and form of this universe constitutes what is called as Saṁsthāna-vicaya Dharma-dhyāna.¹⁶⁹ This kind of Dhyāna impresses upon the mind the vastness of the universe and the diversity of its constituents. By this Dhyāna the aspirant realises his own position in the universe. These four types of Dhyāna serve twofold purpose namely, that of suspicious reflection and self-meditation; i.e. they supply the material for the intellect and offer inspiration to the self for meditation. Though they do not seem to suggest any process of meditation, their subject-matter is such as to evoke active interest for nothing but self-realisation through self-meditation. Thus Dharma-dhyāna is meditation as well as reflection, the latter may pass into the former and the former may lapse into the latter. In other words, the four kinds of Dhyāna are reflective when intellectual thinking is witnessed, and they are meditative when the mind attains stability in respect of them. The best kind of Dharma-dhyāna is to meditate upon the self by fixing one's mind in it after renouncing all other thoughts.¹⁷⁰

Śukla-dhyāna

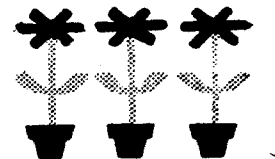
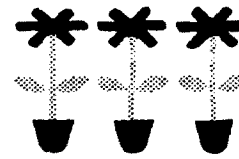
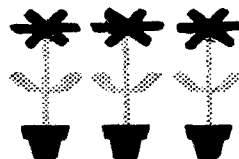
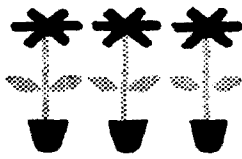
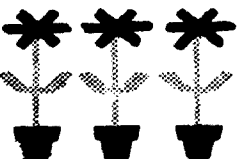
Dharma-dhyāna which has so far been expounded prepares a suitable ground and atmosphere for ascending the loftiest spiritual heights. It claims to have swept away every iota of inauspicious dispositions from the mind of the aspirant. The Yogī has achieved self-mastery to the full, and has developed a unique taste for the accomplishment of that something which is unique. The Yogī, having brushed aside the unsteadiness of his mind now resorts to Śukla Dhyāna (Pure Dhyāna) which is so called because of its origination after the destruction or subsidence of the filth of passions.¹⁷¹ Not all Yogīs are capable of performing this type of Dhyāna. Only those who are possessing bodies of the best order can have all the four types of Śukla-dhyāna.¹⁷² Of the four types¹⁷³ of Śukla-dhyāna, namely, Pṛthaktva-vitarka-vicāra, Ekatva-vitarka-avicāra, Sūksmakriyāpratipātin, and Vyuparatakriyānivartin, the first two occur up to the twelfth Gunasthana with the help of conceptual thinking based on scriptural knowledge, and the last two crown the omniscient where conceptual activity of the mind abates to the last.¹⁷⁴ To dwell upon these types, the first type (Pṛthaktva-vitarka-vicāra) is associated with Pṛthaktva, Vitarka and Vicāra, i.e. with manyness, scriptural knowledge, and transition from one aspect of entity to another, for example, substance to modifications and vice versa, from one verbal symbol to another, and from one kind of Yoga (activity) to another.¹⁷⁵ In the second type (Ekatva-vitarka-avicāra) Vicāra is absent, consequently oneness displaces manyness. The mind



shortens its field of concentration to the effect that the Yogī meditates upon one substance, an atom, or a modification of substance with the assistance of only one kind of Yoga.¹⁷⁶ Hence the second type of Dhyāna is associated with Vitarka and Ekatva, i.e. with scriptural knowledge and oneness. With the performance of this second type of Dhyāna the Yogī reduces to ashes the four types of obscuring (Ghātin) Karmas. In consequence, the Yogī experiences infinite intuition, knowledge, bliss, and energy.¹⁷⁷ Thus the state of Jīvanmukti is attained. The omniscient occupies himself with the third type of Śukla-dhyāna (Sūkṣmakriyāpratipātin) when an Antarmuhūrta remains in final emancipation.¹⁷⁸ After establishing himself in gross bodily activity, he makes the activities of mind and speech subtle.¹⁷⁹ Then after renouncing the bodily activity, he fixes himself in the activities of mind and speech, and makes the gross bodily activity subtle.¹⁸⁰ Afterwards mental and vocal activities are stopped¹⁸¹ and only subtle activity of body is left. In the last type of Śukla-dhyāna (Vyuparatakriyānivartin) even the subtle activity of body is stopped. The soul now becomes devoid of mental, vocal and physical vibrations, and immediately after the time taken to pronounce five syllables it attains disembodied liberation.¹⁸²

LIST OF ABBREVIATIONS AND WORKS

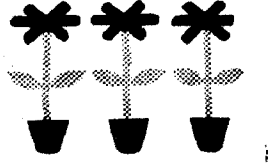
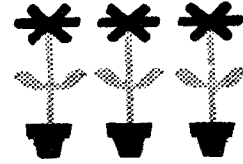
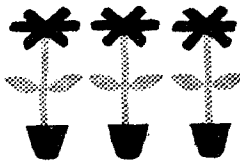
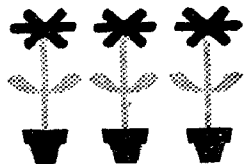
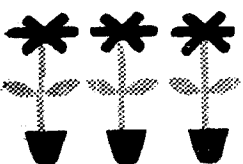
Amita. Śrāva	...	Amitagati-Śrāvākācāra (Anantakīrti Digambara Jaina, Granthamālā, Bombay).
Anagā. Dharmā	...	Anagāradharmāmṛta of Āśādhara (Khusālacanda Gāndhi, Solapur)
Bhaga. Ārā	...	Bhagavati-Arāadhanā (Sakhārāma Nemaacanda Digambara Jaina Granthamālā, Solapur)
Iṣṭopa	...	Iṣṭopadeśa of Pūjyapāda (Rāyacandra Jaina Sastramālā, Bombay)
Jnānā	...	Jnānārṇava of Śubhācandra (Rāyacandra Jaina Śāstramālā, Bombay)
Kārti	...	Kārtikeyānuprekṣā (Rāyacandrā Jaina Śāstramālā, Bombay)
Mūlā	...	Mūlācāra of Vaṭṭakera (Anantakīrti Digambara Jaina Granthamālā, Bombay)
Prava	...	Parvacanasāra of Kuṇḍakuṇḍa (Rāyacandra Jaina Śāstramālā, Bombay)
Rājavā	...	Rājavārtika of Aklanka (Bhāratiya Jnāna Pitha, Kāsī)
Saṭ Vol VIII & XIII	...	Saṭkhaṇḍāgama of Puṣpadanta and Bhūtabati (Jaina Sahitya Uddharaka fund Karyālaya, Amraot)
Sarvārtha	...	Sarvārthāsiddhi of Pūjyapāda (Bhāratiya Jnāna Pitha, Kāsī)
Svayāmabhū	...	Svayāmabhustotra of Samantabhadra (Viraseva Mandira, Sarasāvā)
T. Sū	...	Tattvārthasūtra of Umāsvati under the title Sarvārthāsiddhi (Bhāratiya Jnāna Pitha, Kāsī)
Uttarā	...	Uttarādhyayana (Sacred Books of the east Vol. XLV).
	...	Yoga of the saints by Dr. V. H. Date (Popular Book Depot, Bombay-7)
	...	Yogasāra of yogīndu (Rāyacandra Jaina Sastramālā, Bombay, along with Paramatmaprekṣina)
	...	History of Jaina Monachism by S. B. Deo. (Deeran College, Poona)



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1. T. Sū. IX. 2.
 2. T. Sū. IX. 3.
 3. T. Sū. IX. 8.
 4. Uttarā. 2.
 5. T. Sū. IX. 9; Uttarā. 2.
 6. Sarvārtha. IX. 9, Uttarā. 2.
 7. Sarvārtha. IX. 9.
 8. Uttarā 2/12,13.
 9. Saṭ. Vol. XIII-P. 55; Anagā. Dharmā VII-2.
 10. Sarvārtha. P. 439 Saṭ. Vol. XIII. P. 54; Anagā. Dharma. VII-6, Uttarā. 30/7
 11. Sarvārtha. P. 439
 12. Saṭ. Vol. XIII-P. 59; Anagā. Dharmā. VII-6.
 13. T. Sū. IX. 19; Bhaga. Ārā. 208; Mūlā. 346.
 14. Uttarā. 30/8.
 15. Mūlā. 347; Uttarā. 30/9; Bhaga. Ārā. 209.
 16. Sarvārtha. P. 438.
 17. Saṭ. Vol. VIII-P. 55.
 18. Morsel consists of 1000 rice grains. (Anaga Dharma. VII-22) Saṭ. Vol. XIII-P. 56.
 19. Mūlā. 350; Bhaga. Ārā. 211, 212; Anagā. Dharma. VII-22; Uttarā. 30/15; Saṭ. Vol. XIII-P. 56.
 20. Mūlā. 351; Anaga. Dharma. VII-22.
 21. The Uttarādhyayana calls it Bhikṣācarī. "It consisted of imposing certain restrictions upon one-self regarding the mode of begging or the nature of the donor, or the quality of food or the way in which food was offered. (history of Jaina Monachism P. 188).
 22. Mūlā. 355; Karti. 443; Anaga. Dharma, VII-26; Bhaga. Ārā. 218 to 221; Saṭ. Vol. XIII-P. 57.
 23. Sarvārthi. P. 438.
 24. Mūlā. 352; Uttarā 30/26; Bhaga. Ārā. 215; Saṭ. Vol. XIII-P. 57.
 25. Sarvārtha. P. 438.
 26. The Uttarādhyayana calls it Saṅghinātā. "It implies the choice of lonely place of stay devoid of women, enunuchs and animals. (Uttarā. 30/28).
 27. Sarvārtha. P. 438, Kārti. 445, 447; Ācārasāra. VI. 15, 16; Mūlā, 357; Bhaga. Ārā. 228; Saṭ. Vol. XIII-P. 58.
 28. Mūlā. 356; Sarvārtha. IX-19; Uttarā. 30/27; Ācārasāra. VI-19, Kārti. 448; Saṭ. Vol. XIII-P. 58; Bhaga Ārā. 222 to 227.
 29. Sarvārtha. IX-19.
 30. Mūlā. 358; Bhaga. Ārā. 236.
 31. Svayambhū. 83.
 32. T. Sū. IX-20; Mūlā. 360; Uttarā 30/30, Ācārasāra. VI. 21.
 33. Sarvārtha. IX.20; Mūlā. 361; Saṭ. Vol. XIII-P. 69.
 34. Kārti; 452.
 35. Mūlā. 362; Saṭ. Vol. XIII-P. 60. Ācārasāra. VI-23, 24.
 36. T. Sū. IX-22.
 37. Sarvārtha. IX-22; Rājavā. IX-22/2.
- * (1) To express faults by providing the Guru with certain necessary things, and serving him in various ways in order to arouse sympathy in his mind so that he might give him less Prāyas-citta, is known as Akampita Doṣa.¹
- (2) To reveal transgressions after expressing one's a diseased condition and inferring Guru's attitude for less punishment is Anumānita Doṣa.²
- (3-4-5) To manifest only open faults, great faults and minor ones is respectively called Drasta and Bādara and Sūkṣma Doṣa.³
- (6) To ask the Guru regarding the Prāyas-citta of certain faults and then to express his own ones is called Channa Doṣa.⁴

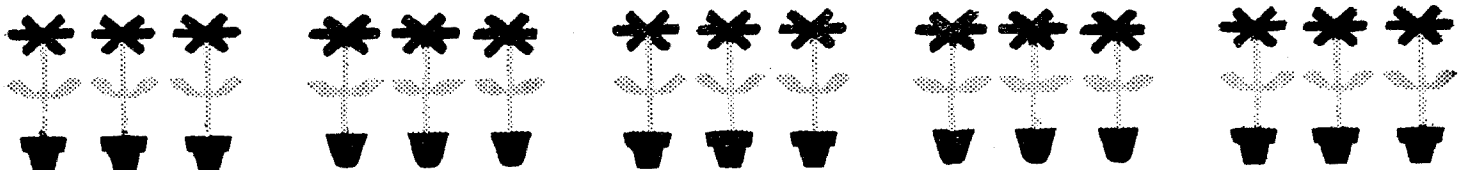
1. Bhaga. Ārā. 563. 2. Ibid. 570 to 573. 3. Ibid. 574, 577, 582. 4. Ibid. 586.



- (7-8) To express faults indistinctly amidst loud voice and to doubt and ask others regarding the authenticity of Prāyascitta given by the Guru is respectively called Sabdakulita¹ and Bhaujana Pṛccha Doṣa.²
- (9-10) To express one's faults before the other person who is devoid of knowledge and conduct and to except Prāyascitta from a saint who is likewise a defaulter is respectively called Avyakta,³ and Tatsevi Doṣa.⁴ The monk expresses his transgression to the Guru in a secluded place, whereas the nun expresses in presence of three persons.⁵
38. Anagā. Dharmā. VII-47; Ācārasāra. VI. 41; Saṭ. Vol. XIII-P. 60.
 39. Anagā. Dharma. VII-48; Ācārasāra. VI. 42; Sarvārthā. IX-22; Saṭ Vol. XIII-P. 60.
 40. Anagā. Dharma. VII. 49, 50, Ācārasāra. VI. 43, 44; Saṭ. Vol. XIII-P. 60.
 41. Sarvārtha. IX. 22.
 42. Sarvārtha. IX. 22; Ācārasāra. VI. 46; Anagā. Dharmā. VII. 52; Saṭ, Vol. XIII. P. 61.
 43. Sarvārtha. IX. 22; Ācārasāra. VI. 57; Anagā. Dharma. VII. 54; Saṭ. Vol. XIII-P. 61.
 44. Anagā. Dharmā. VII, 55; Ācārasāra. VI. 48; Saṭ. Vol. XIII-P. 62.
 45. Sarvārtha. IX. 22.
 46. Anagā. Dharma. VII. 57; Ācārasāra. VI. 65; Saṭ. Vol. XIII-P. 63.
 47. Saṭ. Vol. XIII-P. 63; Ācārasāra. VI. 69; Anagā. Dharmā. VII. 60. Uttarā 30/32.
 48. Mūlā. 385; Bhaga. Ārā. 128; Anagā. Dharmā. VIII. 62.
 49. Mūlā. 386 to 388; Bhaga. Ārā. 129 to 131.
 50. Mūlā. 364; Bhaga. Ārā. 112; Ācārasāra. VI. 70; Anagā. Dharmā. VII. 64.
 51. T. Sū. IX. 23.
 52. Mūlā. 365; Bhaga. Ārā. 114.
 53. Mūlā. 366, 585.
 54. Mūlā. 368; Sarvārtha. IX. 23.
 55. Mūlā. 369; Bhaga. Ārā. 115.
 56. Mūlā. 371; Bhaga. Ārā. 117.
 57. Mūlā. 373 to 375, 382; Bhaga. Ārā. 119 to 122.
 58. Mūlā. 377, 378, 383; Bhaga. Ārā. 123, 124.
 59. Mūlā. 379, 383; Bhaga. Ārā. 125.
 60. Mūlā. 384; Bhaga. Ārā. 127.
 61. Mūlā. 391, 392; Sarvārtha. IX. 24.
 62. Sarvārtha. IX. 24.
 63. Sarvārtha. IX. 25; Rājavā. IX. 25.
 64. Ibid.
 65. Ibid.
 66. Ibid.
 67. Ibid.
 68. Yoga of the saint. P. 66.
 69. Mūlā. 267, 268.
 70. Mūlā. 410, 969.
 71. Ibid. 971.
 72. Prava. 1-86.
 73. Sarvārtha. IX. 25.
 74. Rājavā IX. 25.
 75. Amita. Śrāva. XIII-83.
 76. Prava-III. 32.
 77. Amita. Śrāva. XIII. 88.
 78. Mūlā. 409, 970.
 79. Yoga of the Saints P. 64.
 80. Ibid. 65.
 81. Mūlā. 406; Sarvārtha. IX. 26.
 82. Mūlā. 407.
 83. Rājavā. IX-27/26.
 84. Rājavā. IX-27/10 to 15.
 85. Saṭ. Vol. XIII-P. 64.

1. Ibid. 591. 2. Ibid. 596. 3. Ibid. 599. 4. Ibid. 603.

5. Rājavā. 9/22. Anagāradharmāmṛta, Ācārasāra and Rājavārtika express these faults in a similar way.



86. Kārti. 468.
87. Sarvārtha. IX-28.
88. Iṣṭopa. 20.
89. Jnānā. III. 27, 28.
90. Ibid. XXV. 17.
91. Kārti. 469; T. Sū. IX-28.
92. T. Sū. IX-29.
93. Sarvārtha. IX-29.
94. Tattvānuśāsana. 34, 220.
95. Sarvārtha. IX. 28.
96. Jnānā. XXV. 37. T. Sū. IX. 30 to 33.
97. T. Sū. IX. 30; Kārti. 471; Jnānā. XXV-28.
98. Jnānā. XXV. 27; Kārti. 471.
99. T. Sū. IX. 31; Jnānā. XXV. 31; Kārti. 472.
100. T. Sū. IX. 32; Jnānā. XXV. 32.
101. Jnānā. XXV-36.
102. Sarvārtha. IX-33.
103. Jnānā. XXV-41.
104. Jnānā. XXV-40, 42; Rājavā IX-33.
105. Jnānā. XXV-39, T. Sū. IX-34.
106. Jnānā. XXV-4, 9, 10, 11, 13, 15; Kārti. 473.
107. Jnānā. XXVI-16, 17, 18, 20, 22; Kārti. 473.
108. Jnānā. XXVI-24; Kārti. 474.
109. Jnānā. XXVI-29; Kārti. 474.
110. T. Sū. IX-36.
111. Sarvārtha. IX-36.
112. Ibid.
113. Kārti. 469, Jnānā. XXVI-43; Rājavā. IX-35/4.
114. Jnānā. IV-6. XXVII-3.
115. Jnānā. IV-17.
116. Jnānā. XXII-19.
117. Jnānā. XXII-20.
118. Jnānā. XXII-24.
119. Jnānā. XXVII-4.
120. Jnānā. XXVII-18.
121. Jnānā. XXVII-23 to 33.
122. Jnānā. XXVIII-1.
123. Jnānā. XXVIII-2 to 7.
124. Jnānā. XXVIII-12.
125. Jnānā. XXVIII-21.
126. Jnānā. XXVIII-22.
127. Jnānā. XXVIII-38 to 40.
128. Jnānā. XXVIII-32.
129. Jnānā. XXIV-2.
130. Jnānā. XXIV-11, 12.
131. Jnānā. XXIV-13.
132. Jnānā. XXX-9.
133. Jnānā. XXX-6.
134. Jnānā. XXX-3.
135. Jnānā. XXX-13.
136. Jnānā. XXXI-12.
137. Jnānā. XXXI-13, 14.
138. Jnānā. XXXI-17.
139. Jnānā. XXXI-18, 19.
140. Jnānā. XXXI-20 to 24.
141. Jnānā. XXXI-37.
142. Jnānā. XXXI-38.
143. Jnānā. XXXI-42.
144. Jnānā. XXXII-10.
145. Jnānā. XXXII-60.
146. Jnānā. XXXII-61.
147. Jnānā. XXXII-42.
148. Jnānā. XXXVII-1.
149. Yogasāra. 98.
150. Jnānā. XXXVII-2.
151. Jnānā. XXXVII-4 to 9.
152. Jnānā. XXXVII. 10 to 19.
153. Jnānā. XXXVII. 20 to 23.
154. Jnānā. XXXVII. 24 to 27.
155. Jnānā. XXXVII. 28 to 30.
156. Jnānā. XXXVII-31.
157. Jnānā. XXXVIII-1.
158. Jnānā. XXXVIX- 1 to 8.
159. Jnānā. XXXIX-42, 43.
160. Jnānā. XL-16.
161. Kārti. 476.
162. T. Sū. IX-36.
163. Sarvārtha. IX-36.
164. Sarvārtha. IX-36.
165. Sarvārtha. IX-36.
166. Mūlā. 400.
167. Mūlā. 11.
168. Sarvārtha. IX-36; Mūlā. 401.
169. Sarvārtha. IX-36.
170. Kārti. 480.
171. Jnānā. XLII-3, 6.
172. Jnānā. XLII-5.
173. T. Sū. IX-39.
174. Jnānā. XLII-7, 8.
175. Jnānā. XLII-13, 15 to 17.
176. Jnānā. XLII-27.
177. Jnānā. XLII-29.
178. Jnānā. XLII-41.
179. Ibid. 48.
180. Ibid. 49.
181. Ibid. 50.
182. Ibid. 58, 59.