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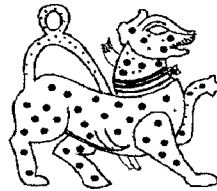


॥ जैन भवन ॥

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a quarterly on Jainology

JAIN JOURNAL



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TAPAS IN JAINISM

SWAMI BRAHMESHANANDA

On the last Akshaya Tritiya, a day auspicious to the Hindus as well as to the Jains, I happened to be at Limbdi, a small town in Gujarat, where there is a large community of Jains. I was asked to attend the 'fast breaking ceremony of the year-long-fast' of one of the relatives of a Jain devotee of the local Ramakrishna Ashrama. The person concerned was a young lady, about 25, who had undertaken *varshitapa*, which involves fasting on alternate days and on intervening auspicious days for one year starting from and ending on Akshaya Tritiya. The occasion of the successful completion of the penance was being celebrated with great joy and festivity. The lady was attired in her best dresses and was decked from head to foot with gold ornaments. As a mark of recognition and appreciation, every visitor offered a spoonful of sugarcane juice in a small cup for her to drink. Even this kind of participation is considered highly meritorious. Embroidered pictures depicting this scene can often be seen in Jain temples.

Although all the major religions of the world lay stress on austerity (*tapas*) as a means of emancipation, the above description shows what high honour is given in Jainism to a person undertaking tapas. As a matter of fact, so great a stress is laid on tapas in Jainism that it is included as the fourth essential means of salvation along with the *triratna* of Jainism, viz., right faith, right knowledge, and right conduct. According to Jain philosophy, the individual soul is inherently pure, conscious, blissful, omniscient, and omnipotent, but owing to past karmas its inherent perfection is concealed. The task before the aspirant is to prevent the accumulation of new karmas (*samvara*) and to remove the already accumulated ones (*nirjara*). To the extent the karmic covering is made thinner, the light of the soul shines forth.

This *nirjara* is achieved mainly by *tapas*.¹ 'As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of water and by evaporation, so also the karmas of a monk which he has acquired in crores of births are annihilated by austerities, if there is no influx of bad karmas.'² 'He who practises penance is able to keep his vows, acquire knowledge of scriptures, and become capable of holding the axle of the chariot of meditation.'³

Definition of Tapas in Jainism

Tapas is variously defined by Jain acharyas. According to Acharya Malayagiri, that which burns eight types of karma is *tapas*.⁴ Karma is often compared to dry wood or straw in Jainism, and hence this derivative meaning is quite apt. Jinadasagani Mahatma also gives a similar derivative meaning but adds sin (*papa*) with karma.⁶ However, Acharya Abhayadevsuri extends the meaning to include emaciation and drying up of the body as well.⁷ Another acharya has given an entirely different definition : 'Control of one's desires is *tapas*.'⁸ According to Acharya Sonabhadra, restraint of senses and the mind is *tapas*.⁹ Summarizing these various views, Pandit Sukhlalji says :

1. तपसा निर्जरा च। – *Tattvartha Sutra*—*Umasvati*, with commentary by Pt. Sukhlalji Sanghvi, Eng. trans. by K.K. Dixit (Ahmedabad : LD Institute of Indology, 1974), 9.3.
2. 'Uttaradhyayana Sutra,' *Sacred Books of the East Series ; Jaina Texts*. Motilal Banarsidass, New Delhi; 30.5-6.
3. *Dravya Sangraha* by Nemichandra, with Brahmadeva's commentary. The Sacred Books of Jains, Vol. I. The Central Jaina Publishing House, Arrah, India, 1917, verse 57, p. 122.
4. तापयति अष्टप्रकारं कर्म इति तपः।
Avashyaka, 2, 1; quoted by Swami Sri Mishrilalji Maharaj, in *Jain Dharma Me Tapa (Hindi)*. Sri Marudharakesari Sahitya Prakashana Samiti, Jodhpur, 1972, p. 32.
5. 'Uttaradhyayana Sutra,' op.cit., 22.44.
6. तप्यते अनेन पावं कम्ममिति तपो।
Nisitha Curni, Ninadasagani Mahattara, Agra, 1957, 46.
7. रस-रुधिर-मांस-मेदास्थि-मज्जा-शुक्रम्यनेन तप्यन्ते कर्माणि वाऽशुभानि इति।
Sthananga Vritti, 5, quoted by Muni Sri Mishrilal, op.cit., p. 33.
8. इच्छानिरोधः तपः। – Muni Sri Mishrilal, op.cit., p. 34.
9. इन्द्रियमनसो नियमानुष्ठानं तपः।
1, 22 quoted by Muni Sri Mishrilal, op.cit., p. 35.

'With a view to developing spiritual power adequate for reducing passions, whatever means are adopted for placing under burning hardship one's body, senses and mind, are called tapas or penance.'¹⁰

As has been pointed out, the main purpose of tapas is the expiation of karmas. However, austerities concentrate the mental energies and strengthen the will-power as well, which may be utilized for fulfilment of desires here and hereafter. Tapas may also impart occult powers to the aspirant. Such *sakama* austerities for ulterior motives, or for name and fame, have been denounced in the ancient Jain scriptures in no uncertain terms.¹¹

Tapas in Jainism has been divided into two types : (1) (*babiranga*) and (2) internal (*antaranga*). Each of these has six sub-divisions. Those austerities which can be seen by others, which are mainly physical and concerned with external observances, are included under external tapas. Those which cannot be seen by others, which are predominantly mental and independent of external aids, are called internal tapas.

External Tapas

(1) *Fasting (anashana)*. Religious people often undertake prolonged and extremely rigorous fasts without deriving much spiritual benefit. Such fasting is often denounced by the *Gita* as tamasic austerity. However, the fact is that fasting is advocated in almost all religions of the world as an important method of mortification. All religions have produced saints who have practised severe austerities involving fasting. According to Hindu mythology, goddess Parvati did severe tapas in which she gave up eating even the leaves fallen from trees. Lakshmana is believed to have fasted for fourteen years while serving Rama during the years of banishment. These two mythological examples exemplify the Hindu views on fasting. Jesus Christ fasted for forty days; so did Saint Francis of Assisi. Tibetan saint Milarepa and Jain prophet Mahāvīr fasted more often than took food. Even Sufi saints like Rabia, Baiyazid, Junaid *et. al* often undertook fasts lasting many days. These cases demonstrate the intense desire of humans to achieve conquest over the animal propensities of the body. In other cases, the inspired mind of the person was totally absorbed in the contemplation of something sublime or so engrossed in the devoted service of God that food was altogether forgotten.

10. *Tattvārtha Sūtra*, op.cit., 9. 19.

11. *Dashavaikalika Sūtra*, 10. 4. English translation by Dr. Waltner Schubring; published by Seth Anandaji Kalyanji Pedhi, 1932.

Other than the expiation of karmas, the other objectives for fasting in Jainism are : as a treatment for diseases, for conquest of hunger, and to overcome attachment to food. However, the period of fasting must be utilized for scriptural study. The tapas of fasting without scriptural study is no better than voluntary starving. Fasting becomes tapas only when the person observing it does not entertain any inauspicious thought, when it does not result in physical weakness, and when the functions of mind, speech and body remain unimpaired.¹² Jain scriptures enjoin that a person should undertake fasting after taking into consideration his physical strength, stamina, faith, state of health, place and time. Subjugation of senses is also described as fasting and, therefore, those who have conquered their senses are said to be fasting although they may be taking food. The purity attained by one well-versed in scriptures, though regularly taking food, would be many times more than the purity attained by a person ignorant of scriptures, even though he may fast for two, three, four or five days.¹³ During the period of fasting, speaking harsh words, anger, abusing others or hurting anyone in any way, and carelessness must be avoided; continence must be observed and the time must be spent in scriptural study and meditation on the nature of the self.¹⁴

Fasting can be done unto death or for a limited period of time. Fasting for one, two, four or even eight days as tapas is quite popular among Jain monks and even lay devotees, especially women. Fasting on alternate days and auspicious days for full one year, called *varshitapa*, is regarded very highly and many undertake it. Apart from this, there are various other more rigorous fasts which some ascetics undertake.

(2) *Partial Fasting (avamodarya)*. This means taking less food than required to appease hunger. It helps in restraining of senses, control of sleep, meditation, and performance of obligatory duties enjoined by the scriptures.¹⁵

(3) *Bhikshacharya or Vrittipari-samkhyana*. This tapas too is concerned with the control of food and is for monks. The ascetic decides beforehand the manner in which he is going to accept alms, the number of houses to be visited, the type of food, the particulars of the person giving alms, etc. He accepts food only when all the conditions are

12. *Samana Suttam*, Sarva Sevasangh, Varanasi, 1993, verses 443, 444.

13. *Ibid.*, 445-47.

14. Muni Sri Mishrilal , *op.cit.*, p.179-80.

15. *Uttaradhyayana*, *op.cit.*, p. 179-80.

fulfilled, otherwise he goes without food. Sometimes the conditions are too difficult to be fulfilled and the monk goes without food for many days.

(4) *Rasaparityaga*. This, again, pertains to food and consists in giving up palatable food in general and milk, curd, ghee, oil, sugar, and salt in particular. The monk does not live to eat but eats to live. The purpose of this tapas is to subdue the senses, to overcome sleep, and to achieve an unobstructed study of scriptures.

(5) *Residence in Lonely Places (viviktasayyasana)*. A monk should choose for his residence a secluded place unfrequented by women, worldly-minded people, and animals. This helps in the observance of the vow of chastity and the practice of meditation and introspection.

(6) *Mortification of the Body (kayaklesha)*. This consists in infliction of some pain to the body by adopting certain postures like *virasana*. Or by exposing it to extremes of heat and cold. The purpose of this austerity is to develop forbearance and to counteract inordinate attachment to pleasure.

Jain scriptures clearly point out that the practice of these 'external austerities' must not produce mental unrest or hinder in any way the practice of other moral and spiritual disciplines. On the contrary, they must reduce body-consciousness and enhance spiritual insight.¹⁶ They must lead to 'internal austerities.'¹⁷ The knowledge acquired in a convenient situation vanishes when one is exposed to inconvenience. So an aspirant must not hesitate to expose himself to inconveniences according to his capacity.¹⁸

Internal Tapas

(1) *Atonement (prayaschitta)*. Acts done for the atonement of sins are called *prayaschitta* and are given great importance in all religions because they absolve the person of the sense of guilt, purify him, and help him to climb again the path of virtue. *Prayaschitta* consists in voluntarily confessing the transgression and gladly accepting the

16. *Mulachara* of Vattakeracharya; commentary by Vasanandin, Bombay; Vir Samvat 1977; 5, 161. Quoted by Dayananda Bhargava in *Jaina Ethics*, Motilal Banarasidas, 1968, p. 184.

17. Samantabhadra, *Svayambhustotra*, 83; quoted by Dayananda Bhargava, op.cit., p. 184.

18. *Samana Suttam*, op.cit., 453.

punishment for it so that the person does not form a habit of repeatedly committing the same mistake. It is considered tapas because it helps in the expiation of evil karmas.

The subject of *prayaschitta* and its various aspects is dealt with in great detail in Jain scriptures. In fact, there are as many *prayaschittas* as there are shades of faults or transgressions. Hence it is almost impossible to draw up an exhaustive list of all of them.

While prescribing *prayaschitta*, the general character and conduct of the transgressor, his capacity to bear the punishment, time, place, whether the sin has been committed once or repeatedly, wilfully or by mistake, etc., must be taken into consideration. Some minor faults are atoned just by voluntary confession, while others need punishment. Ten *prayaschittas* in the order of severity have been described in Jain scriptures. These are : confession; repentance; confession and repentance; discrimination; renunciation; penance; partial reduction of monastic seniority; absolute exclusion from the monkhood for a specific period and reordination thereafter; expulsion from the monastic order; and reiteration of faith.¹⁹

An unintentional or intentionally committed evil act must be confessed with an unperturbed mind, just as a child guilelessly tells his mother about all the good and bad acts done by him. He who expresses frankly and honestly becomes pure and free from mental agony.²¹ It is said that one must not conceal one's defects from a benevolent king, a physician, and a teacher.

(2) *Humility (vinaya)*. Humility is considered the foundation of religious life and the basic virtue in Jainism. It is the gateway to liberation; through humility one can acquire self-control, penance and knowledge. How can there be religion or penance in one who is not humble ? By humility one honours the acharya and the Sangha.²³ If one elder is insulted, it amounts to insulting all. If one is venerated, all are venerated.²⁴

19. Ibid., 460.

20. Ibid., 461.

21. Ibid., 463, 464.

22. *Culika (prayaschitta)*, printed by C.R. Jain, Allahabad, 1930; quoted by Dayananda Bhargava, op.cit., p. 185.

23. *Samana Suttam*, op.cit., 469, 470.

24. Ibid., 468.

To rise from one's seat on the arrival of an elder, to welcome him with folded hands, to offer him a seat, to serve him with devotion – these constitute humility. There are, according to Jain scriptures, five kinds of humility which encamp all the important aspects of monastic conduct such as the humble acceptance of the Jain tenets (*darshana-vinaya*), diligent acquisition of knowledge (*jnana-vinaya*), careful conduct (*charitra-vinaya*), practice of tapas (*tapa-vinaya*), and humble behaviour (*aupacharika-vinaya*). It is therefore said that one must not abandon humility at any cost. Even a person of less knowledge of scriptures can annihilate karma if he is humble.²⁶

(3) *Service (vaiyavriya)*. Service rendered to the *acharya*, the *upadhyaya*, an ascetic, an old monk, and other religious people is considered an important 'internal austerity' in Jainism. It consists in providing the served person with bed, residence, seat, arranging for his food, medicine, reading out scriptural texts to him, etc.²⁷ It also includes offering protection to monks and taking care of one who is fatigued on the way; or threatened by thief, wild animals or king; or obstructed by a river; or afflicted by disease or famine.²⁸

(4) *Scriptural Study (svadhyaya)*. Scriptural study forms a very important part of the life of a monk. It is essential for intellectual excellence. It helps in the development of detachment, offers a healthy engagement for the mind, augments the quality of tapas, and leads to purification from the transgressions of the vows.²⁹

Scriptural study has five parts : (i) reading or listening, (ii) asking questions to dispel doubts, (iii) repetition and revision of what has been read, (iv) contemplating deeply on what has been read, and (v) giving religious discourses opening with auspicious chants.³⁰ It must be done with devotion, without desire for praise or honour, and with the sole purpose of expiation of karmas.³¹ Scriptural study helps in the control of senses, body, mind, and speech, and increases

25. *Ibid.*, 467.

26. *Ibid.*, 472.

27. *Ibid.*, 473.

28. *Ibid.*, 474. The details can be found in my article 'The Ideal of Service in Jainism', *The Vedanta Kesari*, December 1992.

29. Pujyapada on *Tattvartha Sutras*, Solapur, S.S. 1839, 924; quoted by Dayananda Bhargava, *op.cit.*, p. 192.

30. *Samana Suttam*, *op.cit.*, p. 475.

31. *Ibid.*, 476.

concentration of mind.³² Meditation is an important means of destruction of karmas. Meditation, again, is perfected by knowledge, which is obtained by studies. Hence one must always engage in acquiring knowledge through studies. This is why scriptural study is considered the foremost among the twelve austerities.³³

(5) *Bodily Steadiness (kayotsarga)*. A monk who makes no movement while lying, sitting, or standing and checks all activities of his body is said to observe the tapas of Bodily Steadiness.³⁴ The benefits of the practice of Bodily Steadiness are : removal of mental and physical lethargy, attainment of equanimity for pleasure and pain, obtaining enough opportunity for deep reflection, and enhancement of the power of concentration for meditation. Since Bodily Steadiness is beneficial in acquiring mental concentration, alertness, and forbearance, it is classed as one of the 'internal tapas' even though it is concerned with the physical body.

According to another version, renunciation (*vyutsarga*) is the fifth tapas. This is of two types : external renunciation (*dravya-vyutsarga*) and internal renunciation (*bhava-vyutsarga*). External renunciation includes renouncing attachment to the body, giving up dependence upon the monastic order (*gana-vyutsarga*) and living away from the community in solitude for the sake of spiritual practices, reducing or renouncing the articles of daily use like clothes, begging bowl, etc. Internal renunciation consists in giving up anger, egoism, attachment, and greed, the feeling of aversion or attraction, and unnecessary activities of body, mind and speech.³⁵

(6) *Meditation (dhyana)*. Meditation occupies the most important place in the scheme of Jain ethics. In fact, all ethical disciplines are aimed at perfecting meditation. 'If a person is free from attachment, hatred, delusion, and activities of mind, speech and body, he becomes filled with the fire of meditation, that burns all auspicious and inauspicious karmas.'³⁶

In Jainism, all concentrated thinking is called meditation. However, only two types of 'auspicious thinkings' called *dharma* and *sukla-*

32. Ibid., 478.

33. Ibid., 479.

34. Ibid., 480.

35. Sadhvi Sri Jaydarshitashriji, *Philosophy of Sadhana in Jainism*, Buldhana, 1985, p. 170.

36. *Samana Suttam*, 487.

dhyana fall under the category of sixth internal tapas. For meditation, the meditator should sit in the *palyanka* posture, control all activities of mind, speech and body, fix the gaze of his eyes on the tip of his nose, and inhale and exhale his breath slowly. Having condemned one's evil conduct, having begged pardon of all living beings, giving up carelessness, having steadied one's mind, one ought to undertake meditation until the thing meditated upon appears as if standing in front of oneself.³⁷

A thorough understanding of the nature of the mundane existence, lack of attachment and aversion, fearlessness, desirelessness, and having an attitude of indifference towards the world are the qualifications for attaining success in meditation. The types and subtypes of the *dharma* and *sukla-dhyana*, the detailed techniques, qualifications, etc. are described in great detail in Jain scriptures. Here it has been mentioned only as one of the types of tapas.³⁸

Conclusion

This, then, is a short account of tapas in Jainism. Practices like service, humility, scriptural study, renunciation, and meditation are accepted in all the religions of the world even though they may or may not be classed as austerities. Controversy arises only with regard to methods of physical mortification. According to Vyasa's commentary on the *Yoga Sutras* of Patanjali, tapas essentially means physical mortification. In Christianity, external mortification consists in control of the five senses of knowledge. On the other hand, Buddhism and the *Gita* do not seem to advocate physical austerities. Nevertheless, the place of judicious external mortification in the scheme of spiritual practice cannot be denied, and in this respect, the classification and arrangement of austerities in Jainism are worth appreciating. With the permission of the editor, the article is reprinted here from the *Vedānta Kesari*, 1996, p 53ff. We are thankful to the editor. With the permission of the editor all the three articles are reprinted here from the *Vedānta keśari*, 1996, p 53ff onwards we are thankful to the editor.

37. Op.cit., 489-90.

38. The details can be found in my article 'The Meditation Techniques in Jainism', *Prabuddha Bharata*, February 1985.

THE IDEAL OF SERVICE IN JAINISM

SWAMI BRAHMESHANANDA

Jainism is a religion preeminently oriented toward monasticism. It advocates personal salvation or mokṣa as the final goal of human life. The path prescribed is nivṛtti or gradual withdrawal from social duties and responsibilities. It is natural, therefore, that in Jainism there should be very little reference to service as it is generally understood. But no religion can spread, become popular, and survive for more than two and a half millennia without reference to social obligations. Jainism responds to social challenges through ahimsā, dharma, charity, and service.

The five yamas described in the Yoga Sūtras—viz nonviolence, truthfulness, non-stealing, chastity, and non-possessiveness—form the bedrock of Jain ethics. They are the five great vows (*mahāvratas*) of a Jain monk and are observed in a less rigorous form (*anuvrata*) by the Jain householder. It must be noted that these values are all socially oriented and are aimed not only at the total emancipation of the person who observes them but also at the construction of a sane, tension free society. It is argued that if these five virtues—specially nonviolence (*ahimsā*) and non-possessiveness (*aparigraha*)—are practised by all to the best of their ability, there would be very little need left for social service. Conversely, if service is performed disregarding the values mentioned above, it will not lead to lasting good. Thus Jainism lays stress on the purification of the *means* of service rather than on service itself.

Social Responsibility of Jain Monks

On closer scrutiny it will be observed that social functions have been assigned to the leaders and members of the monastic order as well as to the lay followers. Even the highest honour accorded to the founder-Tīrthankaras is due to their role as saviours of the society. After spiritual illumination, there remained nothing for them to do. But out of compassion for the world and with the express desire to help all creatures, these prophets preached the tenets of the faith and showed the path to salvation. The epithets used for them include

lokanātha, lokahitakara and lokapradīpa, all of which refer to their function as well-wishers and saviours of the world.

Although a Jain monks's primary duty is to perform his personal spiritual practices to attain mokṣa, there are certain social obligations which he must fulfil. He is responsible for keeping the moral fabric of the society intact by preaching and by setting an example through his own conduct. To enhance the glory of the Saṅgha, the monastic community to which he belongs, is his second important social duty. The ācārya and the gani are specially responsible for the protection of the Saṅgha. Monks must see to it that the faith of the devotees does not grow lukewarm. They must employ all justifiable means to increase the fervour of their followers. A monk must serve his fellow monks, paying special attention to the old and infirm. He must be careful not to cause inconvenience to any of his monastic brothers. An important function of the male monastic members is to protect the nuns from hostile and anti-social elements.

Social Responsibilities of Jain Lay Devotees

The ten dharmas or duties described in the *Thananga Sutra* (10.760), one of the canonical texts of the Jains, include duty towards the village, town, nation, family, religious congregation, and the cult. Each of these social units has certain codes of conduct which a Jain must observe. It is his duty to contribute his share to the various sections of the society. An important responsibility of a Jain householder is to provide food, clothing, medicines and other basic amenities of life to monks and nuns. It goes without saying that he must maintain and serve his parents, wife, children, and other members of his family.

Dāna or charity is one of the six essential duties of a Jain and forms one of the four limbs of dharma.¹ Another word used for dāna is samvibhāga, which is one of the four preparatory vows (*sikṣā-vrata*) of a householder.² The word 'samvibhāga' means right distribution and implies that what one possesses is the common property of all and others have a legitimate share in it. Giving is only sharing, and the giver and the receiver stand on the same footing. None is higher, none is lower.

1. 'Saptatiśatasthāna Prakaraṇa', 96; 'Triṣaṣṭiśalākāpuruṣa Carita' 1.1.1.52. Quoted in Acharya Puskarmuni, *Jain Dharma Me Dana* [Hindi] (Tarakaguru Jain Granthamala, 1977), 10.
2. *Samāṇa Suttam* (Varanasi : Sarva Seva Saṅgha, 1989), verse 324.

Four types of charities have been recognized : giving food, medicines scriptural knowledge, and fearlessness.³ Like a Hindu, a Jain householder too must partake of the leftovers of food after offering it to monks.⁴ To grant protection to living beings when they are in fear of death is called *abhayadāna* and is considered the crest jewel of charities.⁵ According to another list, the four charities are the giving of knowledge (*jñānadāna*), of fearlessness (*abhayadāna*), of articles useful for religious observances (*dharmopakarana-dāna*), and of goods prompted by compassion (*anukampādāna*).⁶ Householders can practise all these types of charities, but stringent rules of conduct imposed upon monks prevent them from doing charities involving the giving of food and articles. So the monks limit their services to the spreading of knowledge through preaching and to making their followers fearless through their teaching and personal example. The householder devotees supply the monks with articles, food, clothing, medicines, etc., so that the monks can engage freely in their religious duties. Moved by compassion the devotees donate money, clothing medicines, etc to the sick, poor, destitute and orphans, and even help animals. The quality of their charity is influence by and is graded according to (1) the giver and his attitude, (2) the way in which charity is made, (3) the articles donated, and (4) the recipient.⁷ For example, pure food, free from all impurities, offered to a monk at the completion of his year-long austerity by a devout Jain with extreme humility and devotion is an ideal form of charity.

Service in Jainism

Service is considered one of the six internal austerities in Jainism and is technically called *Vaiyāvrittya*. Etymologically it means relieving the suffering through right means.⁸ In Jain scriptures, the recipients of service, when and how service is to be performed, and the merits of service are clearly listed.

3. *Ibid.*, 331.

4. *Ibid.*, 334.

5. *Ibid.*, 335.

6. Sagarmal Jain, *Jain, Bauddha aur Gita ke Achant Darshano ka Tulanatmaka Adhyayana* (Hindi) (Jaipur : Rajasthan Prakrit Bharati Samsthans, 1982), 421.

7. *Tattvārtha Sūtra* of Umāsvāti, 2d, ed. (Jain Samskriti Samsodhana Mandala, 1952), 7.39.

8. *Jainendra Siddhanta Kosha* (New Delhi : Bharatiya Jnanapitha Publication, 1972), 3:614.

The ten recipients of service are : (1) *ācārya*, or the head of the religious congregation, (2) *upādhyāya* or the expounder of the scriptures, (3) *sthavira* or a senior worker, (4) an ascetic, (5) a student or a young monk, (6) a sick monk, (7) the *Saṅgha* or the religious order, (8) the *kula* or the section to which one belongs, (9) the *gaṇa* or a group of three monks, and (10) one's co-religionist or any virtuous person.⁹

The ways in which service can be performed are : (1) by offering pure food and drink, (2) by supplying a plank for sleeping or a seat for sitting, (3) by supplying medicines or applying medicine to some part (like putting eyedrops into the eyes), (4) by carefully scrutinizing (*pratīlekhana*) the belongings of the monks or the path to be traversed by them, so that no insects are injured, (5) by carrying the belongings of monks while they are travelling on foot or by providing rest to those who are tired while walking, (6) by massaging the feet of monks, (7) by protecting monks if they are harrassed by the ruler, thieves, dacoits, and wild animals, (8) by helping monks to cross a river or to leave an area affected by famine or epidemic and go to a more congenial place, (9) by removing the excreta of sick, old and infirm monks, or (10) to help them turn on sides or sit up, etc.¹⁰

Service is highly extolled and is classed of an internal austerity because, although it does not outwardly appear as an austerity, it purifies the mind and greatly helps in expiating the past karmas. It helps both the server and the served and cements the bond of monastic brotherhood. It is an expression of one's love for the teachings of the *Jīna* and for the *Saṅgha* (*pravacana-vātsalya*). It is a means to the attaining of faith, devotion and even *samādhi*. In merit, service is equivalent to worship, pilgrimage and austerity. It helps one to reattain the state of faith if one has slipped from it.¹¹ He who, inspite of being able, does not engage in service, strays away from the path, goes against the teaching of the *Jīna*, and may ultimately leave the faith or the *Saṅgha*.¹²

Service is even higher than *svādhyāya* or study of scriptures which is another internal austerity. A monk who engages in study alone and does not serve, helps only himself and will have to seek the help of one

9. *Tattvārtha Sūtra*, 9.24.

10. *Samaṇa Suttam*, verses 473-74.

11. *Jainendra Siddhanta Kosha*, 3:614.

12. *Ibid.*

who does service when in need.¹³ A monk adept in service is called *prajñā-śramaṇa*, because he is endowed with humility, renunciation and self-control, and is the protector of the whole Saṅgha.¹⁴ However, while doing service a monk must be careful not to injure creatures or do anything which may tarnish his vow of ahimsā.

There is not much difference between the concepts of service in the Śvetāmbara and the Digambara sects of Jainism except that in the Śvetāmbara sect the householders are not allowed to render personal service to monks; only monks do *vaiyāvṛittyā tapas*. Of course, acts like protecting monks against thieves and wild animals and taking them across a river etc., can be done only by householders. In the Digambara sect, the lay devotees are allowed to serve the monks personally and such a service is considered highly meritorious. Apart from this, the lay Jain's service takes the form of observing the basic ethical tenets, fulfilment of his duties, and performing acts of charity.

Contemporary Service Programmes

A number of attempts have been made in recent times to meet the demands of society without compromising with the basic Jain principles, especially ahimsā. Jain ācāryas and thinkers have realized that today there is a greater need for ahimsā than ever before. A large number of Jain charitable trusts and institutions have come up in India and are carrying on philanthropic activities. The Terāpanthi Jain Saṅgha under the leadership of Acharya Tulsi is by far the most progressive and is a source of inspiration to a large number of Terapanthi institutions in India. The Jain Swetambar Terapanthi Mahasabha publishes a periodical and Jain scriptural literature and runs educational institutions. Another institution at Ranavasa in Rajasthan runs a residential college open to students of all sects. Adarsha Sahitya Saṅgha has published more than 150 books during the last 44 years. The Terapanthi Youth Wing has 150 branches all over India through which the youth are trained to live a life of morality and nonviolence. The Youth Wing has as its motto 'cooperation, service and self-culture' (*Saṅghātan, Sevā, Samskāra*) and organizes youth camps, competitions and conferences, blood donation camps, eye-operation camps, camps for treatment of asthma and epilepsy, and conducts relief during natural calamities. Its other activities include distribution of fruits and clothing to orphans and patients, and books

13. Ibid.

14. Phulchand Jain, *Mulachara ka Samikshatmaka Adhyayan* [Hindi] (Varanasi : Parsvanatha Vidyasrama Sodha Samsthana, 1988), 193.

to needy students; anti-drug campaigns; running libraries, reading rooms and medicine-banks. The women's wing, All India Terapanthi Mahila Mandal, has more than 300 centres in India through which activities for the uplift of women are carried out. This wing has provided artificial limbs to more than 500 handicapped people. It also organizes eye-camps, blood donation camps, distribution of medicines etc. It arranges for the adoption of poor children into well-to-do families and provides for maintenance and education of such children. Another association gives pecuniary help to poor widows and patients, and scholarships to poor students. Jain devotees also run centres where the sick, old and infirm Jain monks can be treated and nursed with utmost care and devotion.

Jain Vishva Bharati, established in 1970, is an educational and research institute which has been given the status of a university. It conducts post graduate, diploma and certificate courses in Jainology, linguistics (especially Prākṛit), meditation and the art of living, and conducts research in Peace and Nonviolence. The most important section, however, is the one which deals with spiritual practices, where scriptures are taught and training given in meditation, *āsana*, *prāṇāyāma*, and cultivation of awareness. All are welcomed without any sectarian bias. Apart from these spiritual and educational activities, the Jain Vishva Bharati also conducts a primary school, four Ayurvedic hospitals, and three hundred adult educational centres in villages. Spiritual training is provided by the monks, who are also the chief source of inspiration, guidance and encouragement to all the other activities of the institution.

Conclusion

All told, the ideal of service in Jainism is not much different from what prevailed in ancient Hindu society. The stress on duty, charity, austerity and moral values is similar to what is advocated in the Bhagavad Gita. Even the exemption from service for monks is common to the traditional Hindu monks and Jain monks, but for entirely different reasons. Service is an effective means to Self-realization and, conversely, the struggle for Self-realization by conquering selfishness, aversion and attachment is the best form of service one can render to society.

THE LADDER OF SPIRITUAL ASCENT ACCORDING TO JAINISM

SWAMI BRAHMESHANANDA

In the mystic literature of almost all the major religions of the world, the stages through which a spiritual aspirant advances from the lowest to the highest level of spiritual attainment are found described in greater or lesser detail. Apart from their theoretical importance, such descriptions have great practical value. They help an aspirant to assess his progress, to determine where he stands on the ladder of perfection, to see the next step ahead and to undertake necessary means to climb on to it. However, the descriptions of spiritual unfolding vary from one religion to another, and even from one author to another, since they depend upon the spiritual technique employed. For example, the progress of a spiritual aspirant practising the Yoga of Patañjali is assessed according to the depth of concentration achieved, while the devotional schools determine a soul's progress according to its proximity to the Lord. Jainism lays great stress on moral life and conquest of passions. The progress in this religion, therefore, is determined on the basis of the degree of moral perfection achieved.

According to Jainism, each soul is inherently pure, conscious, blissful, omniscient and omnipotent; but, owing to past karmas, its inherent perfection is concealed. The task before the aspirant is to prevent the accumulation of new karmas (*saṃvara*) and to remove the already accumulated ones (*nirjara*). To the extent the karmic covering is made thinner, the light of the soul shines forth, just as the sun shines with all its glory the moment fog is removed. Since karmas are also responsible for moral imperfections, spiritual progress is determined by the extent of the removal of karmic impurities. A brief account of the karmas as described in Jainism is therefore imperative in this context.

Karmas according to Jainism¹

Karmas are classified into eight main types, four of which are *ghātin* or obscuring and four *aghātin* or non-obscuring. The four *ghātin*

1. See chart at the end of the article.

karmas are *jñānāvaraṇīya*, *śanāvaraṇīya*, *mohanīya* and *antarāya*; they obstruct the soul's infinite knowledge, faith, bliss and power respectively. The four *aghātin* karmas are *āyus*, *nāma*, *gotra* and *vedana*; they determine the soul's longevity (period of embodiment), personality, species and the experience of pleasure and pain in a given span of life; they, however, do not obstruct the soul's perfection. From the point of view of spiritual ascent, *mohanīya* karmas are the most important. These are twenty-eight in number and are classified into two main categories : *darśana mohanīya* and *cāritra mohanīya*. The *darśana mohanīya*, three in number, obstruct the faith and right attitude of the soul and are responsible for keeping it at the three lowest rungs of spiritual ladder. The twenty-five *cāritra mohanīya* karmas prevent the soul from following right conduct and are responsible for desires and passions and for various grades of immoral conduct. These are of two types : those responsible for sixteen *kaṣāyas* and those responsible for nine *no-kaṣāyas*. There are four basic *kaṣāyas*² or evil tendencies or passions : anger, egoism, deceit, and greed or attachment (*krodha*, *māna*, *māyā*, *lobha*).³ Each of these has four degrees.

1. *anantānubandhin*—intense deep rooted and permanent.
2. *apratyākhyāni*—voluntary and uncontrollable.
3. *pratyākhyāni*—voluntary and controllable.
4. *saṃjvalana*--mild, in seed form only.

When a person neither considers anger etc. as evil nor abstains from acts prompted by them, he is said to have *anantānubandhi* karma, since it would entail *ananta* or infinite bondage. Next, although one may not justify one's evil tendencies, when owing to long-standing habit they become instinctive and uncontrolled, they are said to belong to the second degree known as *apratyākhyāni*. When, however, one is able to control them at will, they are called *pratyākhyāni*. Finally, when these passions persist only in their seed form, without external manifestation, they are called *saṃjvalana*. The task before the aspirant is to overcome these passions by degrees.

There are nine *no-kaṣāyas* the quasi-passions which can stimulate the production of *kaṣāyas* or passions. These include three types of

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2. *Kaṣāya* is generally translated as 'passion'. We have, however used both 'passion' and 'evil tendency' for it.
 3. In Jainism the words *māyā* and *lobha* have connotations which are different from those in Vedanta. *Māyā* means deceit and crookedness of thought, word and deed. *Lobha* means greed as well as attachment.

sex desires (called *veda*) and laughter, attachment, aversion, fear, sorrow and hatred *hāsya*, *raṭi*, *arati*, *bhaya*, *śoka*, and *ghṛṇā*). These are eliminated only in the ninth and tenth stages, when most of the *kaṣāyas* are removed. The progress of the soul from the fourth to the twelfth step in spiritual development is determined by the elimination of *cāritra mohaniya* karmas. In the thirteenth stage the remaining three *ghātin* karmas are eliminated. Finally the soul ascends to the fourteenth and final stage and attains total freedom when the *aghātin* karmas too are removed.

Jain scholars recognize two paths by which spiritual ascent can take place : (a) by destruction (*kṣaya*) and (b) by suppression (*upaśama*) of the karmas. These paths are called *kṣapaka śreṇi* and *upaśama śreṇi* respectively. The difference between them becomes evident in the first four stages and in stages from the seventh to the eleventh. An aspirant travelling by the *upaśama śreṇi* sooner or later slips down to the lower stages.

It may be pointed out here that there are two views regarding the importance of external renunciation and conduct. According to one view, internal renunciation, purity of intention, nobility of character and knowledge are all important irrespective of purity of action and flawlessness of conduct. One may commit the vilest crime, and yet remain completely free from sin if one is totally unattached.⁴ On the same grounds, even though a householder may not be able to practise moral virtues to the highest perfection, he can still attain liberation. The other view, also held by Jainism, holds that although intention is important, action too is equally important, and perfection cannot be achieved unless both are perfected. Hence a monk alone can attain the highest perfection, although in exceptional cases a householder may also reach the goal. Even in such cases the conduct of the person must be immaculate irrespective of whether he takes monastic vows or not.

Among those who lay equal stress on both external and internal renunciation, some are of the opinion that external renunciation must be the result of internal renunciation or should follow it. Others hold that one may initially renounce externally and perfect one's conduct, even before inner perfection is achieved, as an aid and a preliminary step to the latter. It can be safely assumed that Jainism holds the second view.

4. Cf. *Bhagavad Gītā* 2.38.

Another subject intimately related to spiritual ascent is that of *dhyāna*, or meditation. In Jainism all thinking or *dhyāna* is classified into four types⁵: *ārta* or sorrowful, *raudra* or violent, *dharma* or virtuous and *śukla* or pure. Of these the first and the second spring from anxiety, anger, violent desires and craving for sense pleasures, and are spiritually degrading. The third consists of purifying, religious thoughts. The fourth is pure concentrated meditation undertaken in very high stages of spiritual development. Each of these four dhyanas has four sub-types.

With these preliminary remarks, let us now study serially the various steps of spiritual ascent which in Jainism are called *guṇasthānas*.

1st stage : mithyātva guṇasthāna

Mithyātva, or state of ignorance of or perverted attitude towards one's real nature, duty and aim of life, is described in detail in Jain literature. This is the lowest rung of the ladder and a person standing here cannot be considered a Jain, since he lacks even a basic understanding of the path. He has erroneous notions about reality and mistakes untruth for truth, *adharmā* for *dharma* and vice-versa. He is extrovert, sensuous and strives for sense-enjoyments which he considers the goal of life. He has no moral guidelines. Psychologically, he is overpowered by desires and passions, and possesses to an intense degree anger, greed, egotism, and deceit. Another feature of a person in this stage is bigotry, narrowmindedness and obstinacy regarding his erroneous beliefs. He has either no intellectual capacity to reassess his preconceived notions, or lacks the willingness to modify them.

Most worldly people belong to this *guṇasthāna*. Some may in due course awaken to the right attitude and gradually advance towards perfection. This stage also includes materialists and those who do not accept a spiritual goal of life, though they may be morally more advanced than mere brutes.

Right attitude (*samyag-darśana*), right knowledge (*samyag-jñāna*) and right conduct (*samyak-cāritra*) are the three pillars of Jainism. In the *mithyātva guṇasthāna* all these three are obstructed. When right attitude and faith awaken, the individual ascends to the fourth *guṇasthāna*.

5. For details readers are requested to see the article 'Meditation techniques in Jainism' in *Prabuddha Bharata*, February 1985, p. 68.

4th stage : avirata-samyag-dṛṣṭi guṇasthāna.⁶

As the name suggests, the individual in this stage gains right attitude (*samyag-dṛṣṭi*) towards reality and about one's own nature and aim of life but is not able to abstain from undesirable actions (*avirata*). This stage marks the beginning of a righteous life and is given great importance in Jainism. The individual in this stage gives up his obstinacy and corrects his erroneous beliefs and notions. He gains right attitude although he is not able to act accordingly. He has right vision but his conduct is not in accord with his faith. He neither abstains from sense pleasures nor desists from causing injury to creatures.

Samyag-dṛṣṭi literally means right vision. Its original meaning was right attitude or vision regarding life and about oneself. However, in course of time the meaning changed to 'right faith', and thus traditionally *samyag-dṛṣṭi* means faith in prophets, saints, scriptures and the tenets of Jainism, without which none can be a Jain nor can one ascend to the fourth step of the spiritual ladder. This stage can be compared to 'conversion' or spiritual awakening and is understandably given great importance in Jainism, as in all other religions. Faith, undoubtedly, is the basis of all spiritual endeavour, and the greater the faith, the more the chances of spiritual advancement. Although a man with strong faith runs the risk of becoming bigoted, shallowness of faith makes one unstable and confused.

No one can ascend to the fourth *guṇasthāna* unless he has suppressed or conquered the *darśana mohaniya* karma and the *anantānubandhin* quartet of passions.⁷ If these are merely suppressed, the individual remains in danger of slipping back to *mithyātva*. In other words, if one accepts faith blindly, or for some ulterior motive without being convinced of its significance, it will not remain permanent. If, however, faith is backed by deep conviction and understanding regarding the value of moral, higher life, it will remain stable.⁸

6. The second and third stages will be dealt with after the 4th.

7. In the last analysis, karmas alone are responsible for passions, spiritual inertia and other defects. Hence the karmas responsible for them must be understood wherever not mentioned.

8. None the less, in most cases, faith is blind, and Jains are in no way less bigoted than the followers of other religious faiths. This is indeed paradoxical since none can be a true Jain without being liberal and broad-minded.

3rd stage : *samyag-mithyā-tva-dṛṣṭi guṇasthāna*

The order of describing the *guṇasthānas* has been deliberately altered here since in spiritual ascent the soul reaches the fourth stage directly from the first and can come to the third and second stages only in descent. Thus the third and the second are stages of decline and can be experienced only after one has 'tasted' the right attitude of the fourth stage.

The third stage is a stage of doubt when an individual vacillates between right and wrong attitudes (*samyag-mithyā-dṛṣṭi*). Truth and falsehood both appear equally valid and the individual is not able to differentiate between them. Nor is he able to decide whether to lead a life of sense-enjoyment or of self-control and righteousness. According to scholars, this stage of indecision cannot last longer than 48 minutes (*antarmuhūrta*) when the individual either ascends to the fourth or descends to the second stage.

2nd stage : *sasvāda guṇasthāna*

This is a momentary stage of transition between the third and the first stages when the individual retains the memory of the right attitude experienced in the fourth stage. Individuals in the first and second stages do only the first two types of undesirable thinking. *Dharma dhyāna* is possible only in the third and subsequent higher stages.

5th stage : *deśa-virata samyag-dīṛṣṭi guṇasthāna*

Although numerically the fifth, from the point of view of spiritual aspiration and struggle, this is the first stage. In this stage an individual becomes an avowed householder, a *śrāvaka* by taking the twelve vows of a householder. He gives up prohibited and immoral acts and restricts his sense-gratifications and selfish activities. He now labours to control these aspects of the four *kaṣāyas* which had become instinctive and over which he had no control (*apratyākhyāni*).

6th stage : *pramatta sarva-virata guṇasthāna*

At this stage a Jain becomes a true spiritual aspirant. He ascends to a higher stage of moral development. He now spontaneously desists from those sinful practices which he had earlier tried to bring under voluntary control (*pratyākhyāni*). He takes formal monastic vows and becomes a *śramaṇa*. He is now a *sarva-virata*, one who abstains from all external sense-gratifications and from causing injury to creatures.

But he is still *pramatta*, not sufficiently careful to avoid occasions of sin or sinful thoughts (*pramāda*).⁹ Owing to attachment to the body and obligation to maintain it, he may commit such acts as may cause harm to other living creatures. Evil tendencies and passions (*kaṣāyas*) persist in subtle form (*saṃjvalana*). For example, he may not get outwardly angry but cannot help getting irritated or annoyed mentally. However, a clear concept of the goal and abstinence from evil actions greatly helps him to gain strength for subtler hard struggles ahead. An aspirant at this stages may engage in activities like preaching and writing etc. for the good of others.

7th stage : apramatta samyag guṇasthāna

This stage is reached when an aspirant, now a monk, is able to detach his consciousness or *atman* from the gross physical body temporarily, and to relinquish the idea of agentship. He also gains sufficient mental alertness, *apramatta*, to avoid minor defects and lapses caused by carelessness. However, since identification with gross body is hard to overcome, the aspirant cannot stay longer than 48 minutes in this stage and slips back to the lower one. Most monks live oscillating between these two stages. Ultimately, however, the aspirant is able to totally relinquish body-consciousness and ascend to the eighth stage.

In this *guṇasthāna* the aspirant totally gives up all thinking related to violence, untruthfulness, theft and hoarding, which constitute the four types of *raudra dhyāna*. He may still engage in *ārta dhyāna*, but most of his time is spent in *dharma dhyāna* and its various modifications. He is also able to do the first type of *śukla dhyāna*.

The journey from the seventh stage towards proceeds in two ways depending upon whether the subtle passions (*kaṣāyas*) are suppressed (*upaśama śreṇi*) or destroyed (*tapaka śreṇi*). During the initial stages, suppression to some extent is inevitable, but sooner or later the aspirant will have to eradicate the subtle deep-rooted passions. If he proceeds on the moral path by the *pupasama śreṇi*, he will reach the eleventh stage from where he will fall down to the eleventh. But if he roots out the passions, he will ascend to the twelfth stage directly from the tenth, from where there is no fall.

9. As many as 37.500 *prāmādas* are described in Jainism.

8th stage : apūrvakaraṇa guṇasthāna

This is a special stage and a very important milestone in the spiritual journey. It is characterized by a unique hitherto unexperienced (*apūva*) joy and various spiritual realizations consequent on the reduction of karmic coverings. There is no more identification with the body, and among passions only subtle greed and deceit (*saṅjvalana lobha* and *māyā*) remain.

Another special feature of this stage is the acquisition of sufficient spiritual energy to undertake the subtle intense struggle ahead. The aspirant realizes in retrospect that the soul's journey so far had been made possible not so much by its inherent strength—though it had always tried to manifest its inherent powers—but with the help of favourable circumstances. The journey further on will predominantly be through self-effort rather than through destiny. For the first time the aspirant gets a glimpse of the desired goal and feels certain of its attainability.

The seeker's spiritual strength and mastery over karma manifest themselves at this stage in the form of a five-fold technique called *apūrvakaraṇa*, through which the aspirant rapidly reduces his karmas. The technique consists of :

1. *sthitiḡhāta*—reducing the duration of fruition of past actions (*karma vipāka*);
2. *rasāḡhāta*—minimizing the intensity of fruition of actions;
3. *guṇa-śreṇī*—arranging karmas in such a way that their effect can be experienced even before the actual time of their fruition;
4. *guṇa-saṅkramaṇa*—transforming the nature of the effect of karmas, e.g. turning an evil karma to bear an advantageous fruit; and
5. *apūrvabandha*—minimizing the duration and intensity of fruition of karmas being performed in the present time (*kriyamāṇa karma*).

9th stage : anivṛttikaraṇa guṇasthāna

The aspirant ascends to this stage by suppressing or destroying all lustful desires, which in Jainism are called *veda*, and all passions except subtle greed.

10th stage : *sūkṣma samparāya guṇasthāna*

In this stage the remaining six *no-kaṣāyas* (*hāsya, rati, arati, bhaya, śoka* and *ghṛṇā* or laughter, attachment, aversion, fear, sorrow and hatred) are removed.

11th stage : *upaśānta-moha guṇasthāna*

This unfortunate, dangerous and necessarily impermanent stage is reached when the last of the twenty-eight *mohanīya* karmas responsible for subtle greed (*saṃjvalana lobha*) is suppressed. *Samjvalana lobha* is interpreted by some scholars as deep-rooted attachment to the body, and clinging to life. Since the subtle aspects of evil tendencies are merely suppressed, they reawaken and the aspirant slips back to the seventh stage after 48 minutes.

12th stage : *kṣīṇamoha guṇasthāna*

Aspirants progressing by annihilating the evil tendencies go to this stage directly from the tenth. This is the stage of moral perfection when all *cārītra mohanīya* karmas are destroyed, and is also called *yāthākhyāta cārītra*. The soul remains in this stage for 48 minutes only.

13th stage : *sayogi-kevali guṇasthāna*

During the last part of twelfth stage *darśanāvaraṇīya, jñānāvaraṇīya* and *antarāya* karmas are also destroyed and the individual no more remains a struggling aspirant. He becomes a *kevalī*, an omniscient one, and obtains perfect faith, bliss and power. The four *aghātī* karmas however remain owing to which physical, mental and vocal activities called *yoga* continue but which do not entail bondage. A person in this stage is also called *arhat* or *sarvajña* and is equivalent to the *jīvanmukta* of Vedanta.

14th stage : *ayogikevalī guṇasthāna*

With the natural exhaustion of *aghātī* karmas which are responsible for the specific body, stipulated duration of life and experiences, the soul attains this stage of perfect freedom. He is now a *siddhi*. The duration of this stage is the shorter equivalent to the time required to pronounce five short vowels of Sanskrit alphabet. It is called *ayogī* because there is absence at all physical, vocal and mental activity which in Jainism is called *yoga*. This stage compares well with the *videha-mukti* in Vedanta.

Summary

According to Jainism there are five conditions of bondage : perversity of attitude (*mithyātva*), non-abstinence from sense-pleasures and violence (*avirati*), spiritual inertia or carelessness (*pramāda*) passions or evil tendencies (*kaṣāya*) and threefold activity of the body speech and mind (*yoga*). Of these *mithyātva* is first to go in the fourth stage of *saṃyag dṛṣṭi*. Lay and monastic vows in the fifth and sixth stages eliminate *avirati*. *Pramāda* is removed in the seventh stage. The destruction of the four *kāṣāyas* takes the longest way. Starting from the fourth stage it is completed in the twelfth stage. Finally the threefold *yoga* ends in the last stage.

Of the four types of thinking (*dhyāna raudra dhyāna* persists up to the sixth stage. This means that even after taking monastic vows undesirable thoughts may persist. *Ārta dhyāna*, another undesirable thinking dominated by sorrow and depression may persist up to the eleventh stages. *Dharma dhyāna* starts in the fourth (and third) stage and reaches its culmination in the eleventh. The aspirant is able to do the first of the four types of pure thinking (*śukla dhyāna*) in the seventh stage but is able to take up its second type only in the twelfth stage. These two meditations are based on scriptural texts. In the thirteenth stage, the *kevalī* does the third type *śukla dhyāna*, and liberation is attained by the fourth type in the final stage.

A review of the duration spent in each stage shows that the aspirant stays for the longest period in the fourth, fifth, and sixth *guṇasthānas*. These therefore are given great importance and described in greater detail in Jain scriptures. The eighth, although a very important stage, lasts for a short period only. The five-fold technique described in that stage can be applied repeatedly from the sixth to the tenth stage for the rapid elimination of karmas.

This brief review may be concluded by reminding the readers that descriptions are necessarily imperfect and these stages are better understood through practice and actual experience.

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CLASSIFICATION OF KARMA AND THEIR RELATION WITH GUNASTHANS

NO	NAME OF GUNA STHANA	CONNECTION	ENDANCE	DIYANA	DURATION
14	AVOGI KAVALI (SIDHA-VIDYA SAKHI)			4	SHORTEST
13	SAVOCI KAVALI (BHRAT, JIVAN-SHREY)			3	48 MINUTES OR LONGER
12	KSIPIA KENA (HEBAL PERSERTION)			2	48 MINUTES
11	UPASANTA MOHA				48 MINUTES OR LESS
10	SUKSMA SAMPARAYA				48 MINUTES OR LESS
9	ANIVERTIVARANA				48 MINUTES OR LESS
8	APURVAVARANA				48 MINUTES OR LESS
7	APRABHATA SARVA-LAZANCA MOHA (SAMANA-MOHA)				48 MINUTES
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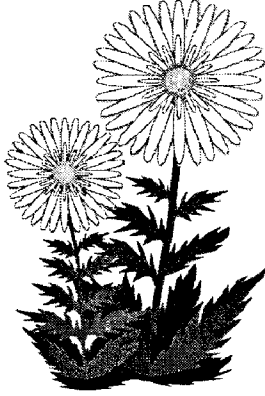
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