

# MEDITATION & JAINISM



PROF. PRATAPKUMAR J. TOLIYA

# **Meditation & Jainism**

**A Very Important, Deeply Studied &  
Condensed Research Paper**

Presented at

**International Seminar on Buddhism &  
Jainism at Cuttack, Orissa, India, 1976.**

by

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# Meditation & Jainism

## OPINIONS

Dr. K. S. BAJPAYEE, Session Chairman,  
International Seminar on Jainism & Buddhism.  
Cuttack, 1976 :

“This is a very important paper in this session  
Presented by Prof. Toliya”.

Seminar Scholars :

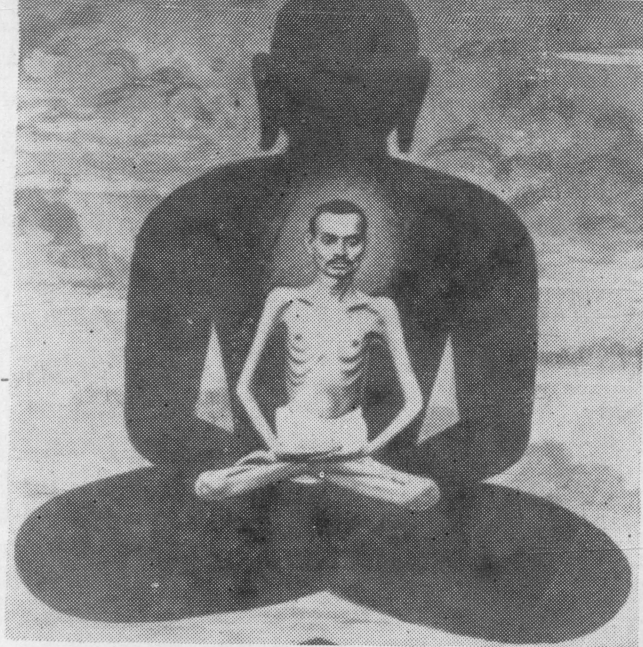
“Amongst Meditations Prescribed by Several  
other Modern preachers, Jainism's Meditation has  
an Universal Appeal and Eternal Value”

“Expressions in other statues indicate various  
other BHAVAS, while in Jain statues, there are  
MEDITATIVE GESTURES.....”

Justice T. K. TUKOL, Ex-Vice Chancellor of  
Bangalore University, author of several Jain Books  
& English Translator of “SAMANA SUTTAM”.

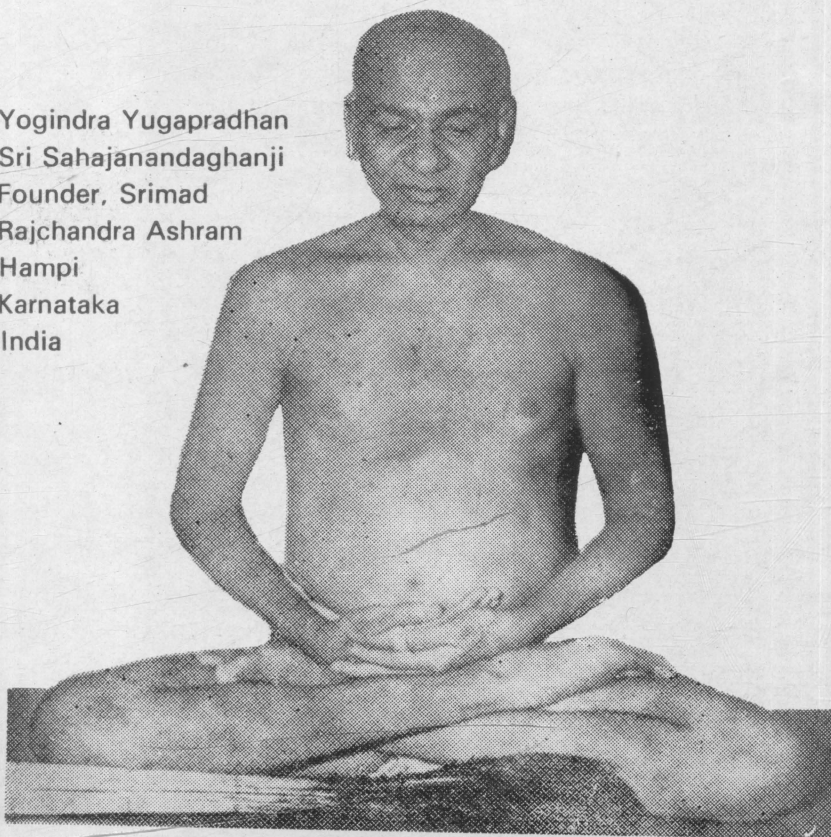
“I have gone through your manuscript. It  
needs no corrections as it is a well-studied talk.  
I am glad that you have been making healthy  
and spiritual impacts on your audience”.

**Dedicated To**  
**My Supreme**  
**Masters and**  
**Two Great**  
**Modern Expon-**  
**ents of Jain**  
**Meditation**



**Srimad Rajchandraji Spiritual Guide of Mahatma Gandhi**

**Yogindra Yugapradhan**  
**Sri Sahajanandaghanji**  
**Founder, Srimad**  
**Rajchandra Ashram**  
**Hampi**  
**Karnataka**  
**India**





## FOREWORD

From time immemorial Jainism has remained a powerful soul-force, a religion, a way of life, of MEDITATION. Right from its Great TIRTHANKARAS (Omniscient World Saviours or Gods in Jain terms) and KEVALJNANIS (Self-realized Omniscient Seers) to simple SHRAMANAS (monks) and SHRAVAKAS (householder seekers), MEDITATION has remained a Royal Path to tread with for attainment of Self-Realization, Supreme knowledge or Enlightenment and Salvation. All the outward ethical forms of Jainism are means to achieve this end of MEDITATION & ULTIMATE KNOWLEDGE : DHYANA & JNANA : In final stage of which remains constant awarenessful experience of one's eternal, egoless, absolute, blissful, unperishable EXISTENCE, the CHAITANYA, the Awakened Self with its never-ending continuity !

But during the recent times of last about 2100 years (say, about 400 years after the 24th Jain Tirthankara Lord Mahavira, a contemporary of Buddha), this highest trend of Jainist Meditation went on transferring to other religious trends due to its adoption by them, while in its own tradition, it went on somewhat decreasing and losing its original grandeur and prime proper place due to the increasing grip of its outward ethics and rites and rituals taking a mechanical form ! The permanent flow and charm and joy of Meditation began to decrease or disappear and transmigrated from Jainism to these other trends and religions, leaving a very few promising Jain Meditators and Exponents of Meditation as per the Jain way. In late years the true spirit of Meditation in Jainism was mostly lost into wilderness. This is what several Great medieval Jain Seers like



Mahayogi Anandaghana and my Supreme Masters Srimad Rajchandraji and Yogindra Yugapradhan Sri Sahajanandaghanji have rightly observed during recent times of 20th century and my own deep, factual thinking and observations have reasons to testify these great Seers derivation, however, I must humbly say that I am no competent authority to judge and testify such highly great souls. But these facts remain for any studious observer or student of Jain Philosophy, Jain Meditation and Jain History.

Scriptural, Historical and factual evidences suggest that the Meditation trend of Jainism spreaded first to Buddhism. Even Lord Buddha himself had followed this path of Meditation the Jaina way by getting himself initiated into NIGGANATHA DHAMMA (i.e., JAIN DHARMA, Jainism) as per the Buddhist TRIPITAKAS and History Books testify and also as per one of the caves (probably the 7th one) in Ajanta-Ellora show a small statue of 23rd Jain Tirthankara Lord Parshwanatha on the head of Big Buddha statue !

The several later developments and cults of Buddhism in India, inspite of its independent nature and features, indicate considerable influence of Jainist Meditation on them which is a subject of interesting wide research. Even the later Chinese & Japanese forms of Buddhist Meditation such as "Zen Buddhism" do have their remote roots in the **Spirit of Jainist Meditation**, I personally very humbly believe. This is not due to the similarity of sounds in the words of "Jain" and "Zen" (meaning "Chen" in Chinese and "Dhyana" in Sanskrit), but due to the letter and spirit or Nature, Forms and Aims of both these ways of Meditation. The glimpses of the process and path of Jainist Meditation indicated in this Research Paper, which was very well received and discussed at the International Seminar on

Buddhism and Jainism at Cuttack, Orissa, in 1976 and followed by its open public demonstration at the Seminar venue in form of "MUSIC FOR MEDITATION", do have a lot of similarities that one will find in ZAZEN, the Meditation of Zen Buddhism. They are recorded as under by several scholars and authors :

"IF YOU WISH TO ATTAIN ENLIGHTENMENT, BEGIN AT ONCE TO PRACTICE 'ZAZEN'. FOR THIS MEDITATION A QUIET CHAMBER IS NECESSARY, WHILE FOOD AND DRINK MUST BE TAKEN IN MODERATION. FREE YOURSELF FROM ALL ATTACHMENTS, AND BRING TO REST THE TEN THOUSAND THINGS. THINK OF NEITHER GOOD NOR EVIL AND JUDGE NOT RIGHT OR WRONG. MAINTAIN FLOW OF MIND, OF WILL, AND OF CONSCIOUSNESS; BRING TO AN END ALL DESIRES, ALL CONCEPTS AND JUDGEMENTS. DO NOT THINK ABOUT HOW TO BECOME A BUDDHA. ...."

"NOW THAT THE BODILY POSITION IS IN ORDER, REGULATE YOUR BREATHING. IF A WISH ARISES, TAKE NOTE OF IT AND THEN DISMISS IT. IN PRACTICING THUS PERSISTENTLY YOU WILL FORGET ALL ATTACHMENTS AND CONCENTRATION WILL COME OF ITSELF. THAT IS THE ART OF ZAZEN".

—A HISTORY OF ZEN BUDDHISM By HEINRICH DUMOULIN.

"..... WHATEVER THE REACTION TO ITS METHODS, ZEN GOES ITS ANCIENT BODHIDHARMA WAY, A WAY THAT ESSENTIALLY REFLECTS THE ATTITUDE OF THE HISTORIC INDIAN BUDDHA, WHO MAY HAVE HANDLED HIS TEACHING WITH MORE POLITENESS — AS PROPER TO A MAN BORN A PRINCE — BUT WHO WAS EQUALLY UNCOMPROMISING ABOUT GETTING INVOLVED IN A LONG DRAWN - OUT DIS-

CUSSION ON SUBJECTS THAT COULD NOT, BY THEIR VERY NATURE, EVER LEND THEMSELVES TO SOLUTION IN WORDS. WHEN QUESTIONED ABOUT LIFE'S "MEANING", ABOUT "THE REALITY OF THE SELF", ABOUT THE "ORIGINS OF THE UNIVERSE" OR "THE NATURE OF NIRVANA" (RELEASE), THE BUDDHA MAINTAINED A "NOBLE SILENCE". THIS IS ALSO ZEN'S WAY. SUCH QUESTIONS ARE CONSIDERED ESSENTIALLY IRRELEVANT TO THE PROBLEM OF ATTAINING SPIRITUAL FREEDOM. SOMETHING MORE IS INVOLVED IN REACHING THE STATE OF LIBERATION THAN AN EXERCISE OF THE FOREBRAIN OR ONE'S WITS. INTELLECTUAL CURIOSITY, SO ZEN WOULD SAY, IS ALL VERY WELL IN ITSELF BUT IT BEARS NO PROMISE OF FINAL RELEASE FROM THE PRESSURES AND PROBLEMS CREATED BY THE RESTLESS, EVER UNSATISFIED HUMAN EGO. THE MOST BRILLIANT VERBALISM, NO MATTER HOW SEEMINGLY IRREFUTABLE, CANNOT ANSWER THE FUNDAMENTAL HUMAN QUESTIONS — WHO ? WHAT ? WHY ? — ANY MORE THAN IDEAS ABOUT WATER CAN QUENCH A THIRST OR WORDS ABOUT FOOD SATISFY THE PANGS OF HUNGER. REASON, IT IS ALL TOO PLAIN, CAN BE USED TO REFUTE ITSELF, AND ONE THEORY SIMPLY LEADS TO ANOTHER, ON AND ON WITHOUT END. A FINAL "ANSWER" REAL "PEACE OF MIND" CANNOT BE REACHED BY WAY OF ARGUMENT OR ANY SO - CALLED FACTS.

".....THE ZEN ACOLYTE IS NOT BEING TRAINED IN ANALYSIS, REBUTTAL OR ANY OTHER FORM INTELLECTUAL EXCHANGE. INSTEAD HE IS BEING PUSHED RELENTLESSLY TOWARD A PERSONAL EXPERIENCE, TOWARD AN ILLUMINATING REALIZATION OF THE UNITY OF ALL LIFE, THE IS-NESS, or SUCH-NESS, OF EXISTENCE ITSELF."

"THERE ARE TWO CHIEF SCHOOLS OF ZEN TEACHING EXTANT IN JAPAN TODAY--THE "RINZAI" SCHOOL, KNOWN AS THE "SUDDEN" SCHOOL AND THE SOTO OR "GRADUAL" SCHOOL. ....SOTO STRESSES "QUIET SITTING", THE PRACTICE OF "OBSERVING ONE'S MIND IN TRANQUILITY". IT AVOIDS THE SHOCK METHODS OF RINZAI, THE CRIES AND THWACKS WITH A STICK TO FOCUS THE BEGINNER'S ATTENTION. BOTH SCHOOLS ARE CONCERNED WITH GAINING LIBERATION FROM TENSION AND CONFLICT. WITH ACHIEVING PEACE IN LIFE, THOUGH NOT IN ANY PASSIVE SENSE, RATHER WITH AN INCREASED--YET THOROUGHLY RELAXED--DYNAMISM."

"ALTHOUGH, AS ALREADY NOTED, IN THE ZEN VIEW, HUMAN BEINGS POSSESS A TEMPORARY INDIVIDUALITY, THIS TEMPORARY LIMITED INDIVIDUALITY IS NOT A "TRUE" SELF OR ANY MAN'S "REAL" SELF. TO DISCOVER THE TRUE SELF, TO GET RID OF THE LIMITING AND EXCESSIVELY DOMINANT EGO, AND TO LEARN TO LIVE IN THE NOW, ALL SCHOOLS OF ZEN EMPLOY TECHNIQUES OF INDIVIDUAL AND GROUP MEDITATION. THE ZEN SITTER MUST REMAIN "AWARE", ; MUST, INDEED, LEARN TO CULTIVATE THE "MIRRORLIKE AWARENESS" THAT CAN ALONE LEAD HIM IN DUE COURSE TO HIS GOAL : "BECOMING CONCENTRATED BUT NOT IN THOUGHT"

—HINDUISM, BUDDHISM, ZEN By NANCY WILSON ROSS.

This latter author records Dogen, original founder of the Soto School, a philosophic genius, a Japanese Scholar, a mystic and a teacher, elaborating the Zen way more convincingly through the subject of TIME which was located in Dogen's teaching, "HERE IN THIS VERY BODY". One could experience a "rewarding and

illuminating timelessness" by way of the body, through the right kind of meditation (based on postures and breathing etc.). Dogen advocated "LIVE IN THE MOMENT" as in actuality he found only the PRESENT, the PAST gone for ever and the FUTURE never to arrive!

Now this TIMELESSNESS and PRESENT STATE of being is prescribed in various wonderful remote forms of JAINIST MEDITATION. Lord Mahaveera stressed the importance of the LIVING PRESENT by calling it to be the GOLDEN PRESENT MOMENTS ("INMEVAM KHANAM VIYANIA"). In short, apart from its uniqueness and diversities, Jainist Meditation has several similarities with above - recorded glimpses of Zen Buddhist Meditation. And to come back to my point, remotely Zen Meditation is certainly influenced by Jain Meditation. But this requires other place to go into its detailed studies. Just to draw comparative conclusions, Jainist Meditation stresses inner, silent, one's own & original experience and continuity of the SELF. This experience will not be a borrowed one or imitative outwardly, but at the same time, in its beginning stages there will be the "orders" and "directions" prescribed by the Jin Tirthankaras remotely and the Right Masters currently guiding the seeker or meditator. This is just to put him on the right path, which, he will then pursue ALL ALONE. Leaving such insistences of Right Masters and Guides and their orders (which are there also in Buddhist traditions in a little different way) the Jainist Meditation Practices are mostly revealed in above - recorded Zen Buddhist practices of silent and free meditations.

One can certainly find further interesting similarities in Meditations of Jaina way. In forms of pre-requirements, they spell of certain Zen ways. These Jainist pre-requirements expect the Meditator to get rid of Hatred and Attachments (the RAGAS & DWESHAS), to cultivate

compassionate friendliness with all creatures of universe and enmity with none, to clear off the mind from all the SANSKARAS or mental prejudices by becoming open and free. This makes ground for emptying the MIND and to reduce it to Zeroness. To be "Zero" here is in a sense only, which is "Full" of inner experience and "existence" in another sense. This is what Jainism means in its aim of SELF-realisation or SELF-Experience through MEDITATION.

Even in the Contemplations and Jain traditional practices of Nector - like SAMAYIKA & PRATIKRAMANA, etc., there are Meditations and Meditational exercises only included in them. But, as indicated in the beginning, unfortunately, the present generations of Jains have mostly lost the original Meditative Charm and Joy from these beautiful, realization - providing practices. They have lately transformed them into hasty, mechanical and meaning - losing "rites" which is a different matter all apart.

But so far as Jain Meditation and its base of Jain Philosophy is concerned, it has its uniqueness and integrated form, a balanced total view of life and universe.... Where all the religions of this beautiful Universe (and though, paradoxically enough, the followers of mostly all the religions take law into their hands to destroy and kill their God's Universe themselves, what a pity indeed!) and where Buddhism believes this concept of the "Creator" beyond man's limited powers of comprehensions and hence prefers to keep Silence in the matter, JAINISM, clearly and uniquely, as per the comprehensive integrated total and all-pervading observations of SARVAJNA TIRTHANKARAS or ARIHANTAS, deny the concept of the CREATOR of the UNIVERSE and put forth its unique scientific and just theory of JAIN COSMOLOGY and ASTIKAYAS etc. which is worth-

studying : and more than its Scriptural intellectual studies, the Jainist Meditations will provide the right answers and reveal the hidden mysteries !

In spite of acknowledging openmindedly such unique achievements of Jain Philosophy or atleast understanding it in its right perspectives, some enthusiastic, rather prejudiced or fanatic Exponents of Hinduism have done great injustice to Jainism and Jain Philosophy and Jain way of Meditation. It is a pity that known Acharyas like Shankara have never understood Jain Philosophy & Jainism (Buddhism too) and have never given justice to it, but on the contrary paved greater injustices directly and indirectly in several ways of which History and Shankara's own interpretations, rather mis-interpretations of Jainism and even of the ill-definitions of "Mahavira's name" are ample proofs. Just and Righteous Great modern Hindu Thinkers like Rt. Hon'ble Srinivas Shastry and Dr. S. Radhakrishnan have given befitting replies to such unjust criticisms and given glorious tributes to Jain Contributions and rich Jain Heritage. Rt. Hon'ble Srinivas Shastry very rightly and boldly expresses his views in his book "Philosophy of Jainism" taking Adi Shankara to tasks. He writes :

"Sri Shankaracharya has done injustice and a great mistake by not understanding what really Jainism is. He not only misunderstood Jainism, but also preached against Jainism and he made his disciples to disbelieve it. If Shankaracharya could have gone through philosophy of Jainism thoroughly, he would not have misunderstood Jainism like this as he has done today".

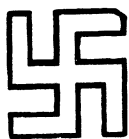
Even Dr. Radhakrishnan has given admiring tributes to Jainism and Jain Cultural Heritage :

“THERE IS NO WONDER OR EXAGGERATION  
IN MY SAYINGS THAT JAINISM WAS IN EXISTENCE  
LONG BEFORE THE VEDAS WERE COMPOSED.....  
“THE EXISTENCE OF JAINISM CAN BE ASCERTAINED,  
IN ANY CORNER OF INDIA, WITHIN A RADIUS OF  
ONE MILE, IF THE EARTH IS EXCAVATED, A JAINA  
IDOL IS SEEN ”.

Anyway, after all the great cultural and spiritual  
heritage of Jainism could not be neglected for long. The  
dark clouds have disappeared and silver linings of Jain  
Meditative glories have begun to shine again. No doubt,  
We can now see only a glimpse of it, but the process  
has commenced to understand and explore the unique  
path of Meditation in Jainism leading to Self Realisa-  
tion : Self Knowledge or Emptiness in Buddhist and  
Perfectness in Hinduist terms : Call it any names after  
all the Water is one.

I have witnessed this increasing interest in Jaina  
Way of Meditation in course of my several MUSIC FOR  
MEDITATION Concert-tours abroad. This publication is  
in response to innumerable queries from the West about  
Jainist Meditation, which is presented here only in  
brief in the first instance.

—Prof. Pratapkumar Toliya







## SYNOPSIS

- \* **NAMASKARA MAHAMANTRA -- The Soul - based Prime Factor in Meditation.**
- \* **“DHYAN - YOGA” : “RAJ : YOGA” : Kingly Spiritual Path of Meditation— The Essence of JIN PRAVACHANA : The Divine Gospels of the Jinas & Jainism.**
- \* **The eternal human quest for attaining Peace, Divinity, Self Realisation, Bliss & Salvation through Meditation.**
- \* **Various ways, cults, schools, trends and traditions of Meditation.**
- \* **Meditation misunderstood and misinterpreted**
- \* **Lack of the vision of “Syadavada” : Obstacle in Integrated Meditation and its attainment.**
- \* **Jainism’s approach and contribution to Meditation : “PARIDARSHAN”.**
- \* **Structure, definition, classification and analysis of Yoga : Dhyana : Meditation according to Jainism.**
- \* **Four types of Meditation : Artta, Roudra, Dharma (Shubha) and Shukla (Shuddha).**
- \* **The importance of Dharma (Shubha) and Shukla (Shuddha) Dhyana.**
- \* **Unification – Communion – with the Super State - Super Existence Godhood.**
- \* **Varied symptoms, forms, natures and results of the four types of Meditations.**

- \* Artta Dhyana : Sub-divided, classified and clarified.
- \* Roudra Dhyana : Sub-divided, classified and clarified.
- \* Dharma Dhyana : Sub-divided, classified and clarified.
- \* Shukla Dhyana : Sub-divided, classified and clarified.
- \* Shukla or Shuddha Dhyana Intensified.
- \* Padastha Dhyana : Omkar Nada.
- \* Pindastha Dhyana
- \* Roopastha Dhyana
- \* Roptiat Dhyana
- \* Internal Voyage
- \* From "Aham" to "Arham" and "Koham?" to "Soham"
- \* Arham, Soham, Navakar Mahamantra Simplified.
- \* "Sahajama Swaroop Param Guru".



## **"MEDITATION & JAINISM"**

Aum Namō Arihantanam.  
Namō Siddhanam.  
Namō Ayariyanam.  
Namō Uvajjhayanam.  
Namō Loe Savva Sahunam.  
Eso Pancha Namukkaro,  
Savva Pavappanasano;  
Mangalanam Cha Savvesim,  
Padhamam Havai Mangalam.

Prostrations-Salutations-to all the **ARIHANTAS** (The Attainers of **KEVALA JNANA** or Omniscience, the Possessors of 12 Unique qualities, the Preachers of the Path of Liberation and the Founders of Fourfold Religious Order).

Prostrations to all the **SIDDHAS** (The Liberators of their souls and the Attainers of Moksha : Liberation).

Prostration to all the **ACHARYAS** (The past & present Pathshowers to right conduct-CHARITRA).

Prostrations to all the **Upadhyayas** (The present and past givers of Knowledge).

Prostrations to all the **SADHUS** (The past & present followers of the threefold soul-centred way to Liberation, which is **SAMYAK JNANA**,

**SAMYAK DARSHANA, S A M Y A K**  
**CHARITRA : Right Knowledge, Right Cogni-**  
**tion or belief and Right Concdut).**

These five salutations together  
Destroy all the sins;  
And they are the most auspicious,  
Of all that is good & auspicious.

These five : The Pancha Parameshthi Param  
Gurus : Supreme Masters are the possessors of  
purified, realised, absolute souls (selves) having  
infinite potentialities and probabilities : **THE**  
**SAHAJATMA SWARGOP PARAM GURUS.**  
May they be meditated upon, may they be  
prostrated, may they be pleased !

“Aviral Shabda Ghanaguha,  
Prakshalita Sakal Bhootal Mal Kalanka,  
Munibhir Upasita-Tirtha Saraswati, Haratu No Duritan! “

(All the blemishes and blots of the earth-earth-  
liness have been washed away with whose con-  
gragated clouds of divine words and who is being  
worshipped upon as a holy place of pilgrimage  
**TIRTHA** by the Munis, may such a Goddess of  
learning, Saraswati, the holy Speech of Arihanta  
Jineshwara wash away and destroy our sins ! )

“Om Karam Bindu Samyuktam,  
Nityam Dhyayanti Yoginah ;  
Kamadam Mokshadam Chaiva, Omkaraya Namoh Namah.”

(Salutations to OMKARA which consists 'O' with BINDU-point-which is the provider of both : KAMA -- the earthly requirements and MOKSHA - - the liberation; and which is being always meditated upon by the YOGIS. .)

"Agyan (Ajnan) Timirandhanam, Jnananjan Shalakaya;  
Chakshur Unmilitam yena, Tasmei Sadgurve Namah."

(Salutations to SADGURU : the Divine Master : who has opened the inner eyes of the Blinds of ignorance-darkness-with the application of subtle "eye - ointment - stick"!)

"Jeh Swaroopa Samajya Vina, Pamyo Duhkha Anant;  
Samjavu Te Pad Namu, Sri Sadguru Bhagawant."

—(1)

(Endless sorrows - miseries - I suffered so far,  
Following the Self - preventing bondage - bar;  
That State Divine who explained & uplifted me,  
I bow in reverence, O Master to thee. !)

"DhyanaJJinesh ! Bhavato Bhavinaha Kshanena,  
Deham Vihaya Paramatmadasham Vrajanti;  
Tivranaladupalbhav Mapasya Loke,  
Chamikaratva Machiradiva Dhatubhedaha."

—(2)

(As a result of the experiment of tremendous fire, various minerals give up their stony form, melt and get transformed into the form of gold; in the same way, O Jinesha! as a result of meditation upon you, the fortunate beings attain the Supreme State -- Godhood -- in a moment

fater leaving their bodies.....)

“Atma Manishibhirayam Twadbhedabuddhya,  
Dhyato Jinendra ; Bhavatiha Bhavatprabhavah;  
Paniya Mapyamrita Mityanuchintyamanam,  
Kim Nam No Vishvikarmapakaroti ?”

—(3)

(O Jinendra! Does not even the water, intensely thought of as the nector - Amrita . eradicate the blemishes of poison in the world ? similarly, this soul also, when integratedly meditating upon thou, becomes as supreme, as influential, as thou art !)

NAMASKAR MAHAMANTRA - The Soul - based Prime  
Factor in Meditation :

Before coming to the description, discussion and analysis of the above - referred meditation of the Self and the Supreme, it will be immensely useful to understand the importance and place of the “Namaskar or Navakar Mahamantra” in this process. It is said that :

“Sarvavidyasmritavadau, Vachya Poorna Namaskrithi”

—(4)

i. e., Shri Pancha Namaskar Mahamantra ..... which is perfect in totality, should be meditated upon before the commencement of all the Vidyas : Learnings (Mantras, Dhyanas, etc.)  
Because—

“Sri Namaskarmantrena Sakaladhyanasiddhih !....”

—(5)

All the Dhyanas are attained by Namaskar Mahamantra.

“Etesham (Chaturnam Dhyananam) Namani Padastha - Pindastha - Roopastha - Roopatita Bhedani Santi. Sarve Dhyanasya Viprakaraha Prathamam Namaskare Siddhe Siddha Bhavanti.”

The respective names of these four types (or Stages) of meditations are: Padastha, Pindastha, Roopastha & Roopatita. All these types - stages - of meditation are attained on the attainment of Sri Namaskar Mantra first of all.

Therefore, it is the Prime Factor in Meditation. It (Namaskar Mantra) indicates the supreme, pure, absolute, natural form of the five Paramgurus (Great Supreme Masters), who are Sahajatma Swaroopa (Absolute, Natural Soul-form).

And hence, this Soul - based, Namaskar Mantra - based four - fold Dhyanas are clarified as —

“Padastham Mantravakyastham,

Pindastham Chatmachintanam !

Roopastham Sarvachidroopam, Roopatitam Niranjnam” |

—(6)

Padastha in incorporated in Mantravakya (the Sentence of Incantation): Pindastha in Atmachintanam (the meditation of the Self) Roopastha in Sarvachidroopam (all forms of



Chaitanya - the Divine (Consciousness) and  
Roopatita in Niranjana (the blotless, blemi-  
shless, formless, absolute, infinite existence -  
consisting Supreme State),

"Ityuktam Yat Tasmin Mantravakyasthe Padasthe  
Poorvam Dhyate Sati Chaturvikalpa Dhyeyavishaya  
Bhavantyata Ityanena Prakarena Dhyanam Kriyate. Tena  
'Siddhena Cha Namaskarmantrana Sakaldhyansiddhihi  
Syat Tasyam Siddhau Satyam Karma kshayo Mokshascha  
Bhavati. —(7)

Shri Namaskar Mantra is Mantravakyastha:  
Padastha : in the form of incantation - letters.  
After meditating upon it, the rest of the forms -  
types-stages-of meditations should, respectively,  
be meditated upon, as this is the order of  
Meditation.

To emphasise in short, all the meditations  
get attained on getting the N a m a s k a r  
Mahamantra achieved, and the result of the  
attainment of all the meditations is the destroyal  
of Karmas and attainment of Moksha.

DHYAN-YOGA : RAJ-YOGA : THE KINGLY  
PAHT OF MEDITATION AND THE ESSENCE OF JINA  
PRAVACANA :

"This Supremely Pure & Pious, four - fold  
Dhyana - Yoga(the Meditative Way of the Spirit)  
is the essence of Sri JINA PRAVACANA : The  
Divine Gospels of the Jinas" — so says Acarya  
Samantabhadra, as quoted by Sri Siddharshi  
Gani :—

“Tasmat Sarvasya Sarosya, Dwadashangasya Sundara !  
Dhyanyogah Param Shuddhan, Sa hi Sadhyo Mumukshuna  
Sheshanushthanamapyevam, Yattadangataya Sthitam.  
Moolottaragunadhyam Tat, Sarvam Sarmudahryutam.”

— (8)

The Essence of all the Jin Pravachana -- in form of Dwadshanga : The Twelve Great Divine Gospels Combined Compiled : is the extremely pure Dhyan Yoga, because all the first and last virtues and all the external rites & rituals meant for the seekers (the householders as well as the Munis) are prescribed only for this DHYANYOGA.

Thus, it was this Dhyan Yoga, Raja Yoga (or Apramad Yoga, in other words, in their deeper sense), which was practised, preached and prescribed by all the Jinas right from Bhagawan RISHABHA DEVA to B h a g a w a n MAHVIRA, it being the Kingly Path and Essence of all.

What is this Dhyan Yoga, the spiritual meditative path ? Before coming to its analysis, form and description, let us go a little into the history, origin and approach of different trends & traditions of Meditation.

#### THE ETERNAL HUMAN QUEST :

Time immemorial has been passed since the adoption of Meditation – the state of concentra-

ting, contemplating, observing, meditating upon God or the Invisible Hidden Mystery or the Self; the state which is considered to be inexpressible in words and which crosses the limits of Time & Place. This adoption has been undertaken by several individual seekers, several religious orders, several schools of spiritual quests & practices, several trends and traditions and several nations and generations in course of the history of human evolution spiriually. It has remained the eternal human quest to understand one's ownself, to seek and acquire lasting peace, bliss and happiness and to reach unto the deeper as well as higher states of Divinity by attaining Self Realization through Meditation, to the extent of one's best ability.

And hence, no doubt that every seeker, school and trend has tried its best in its efforts to reach and cover the realms of higher meditation in its own way depending upon one's ability, originality, individuality and diversity of nature, the limitless form and the absolute state of meditation.

#### VARIOUS WAYS AND TRENDS OF MEDITATION :

Due to the diveness of efforts, likings, samskaras, approach, background and nature, Time and places, the above referred several schools, trends, traditions and cults of meditation have sprung in course of history all over the world. These various schools are identified under a

under a number of names — Eastern as well as Western : Indian as well as Global. But the balanced and impartial study of all these reveal that many or most of them have mis-practiced, mis-placed, mis-understood and mis-interpreted Meditation. To be very precise, Meditation is not a “Miracle”, Mystical Confusion, Circus Show, mere physical or mental exercise or one-sided view/approach of things based on imagination.

#### MEDITATION MISUNDERSTOOD & MISINTERPRETED:

When meditation is mistaken as referred to above, then what is its right form, right understanding, right inter-pretation ?

Well, the books, scriptures, or this speaker will not be able to provide your required answer, readymade reply, or interpret it completely and correctly, since, firstly, it is the faculty of only the realized Souls and great Seers, while the one before you is only an humble seeker and beginner and secondly, it is the subject of one's own practice, one's own self-experience, observation and realization, but with the grace of Param Gurus, the Supreme Masters, only an indication may be made in this direction.

In fact, one will have to find it in deeper integrity of one's own being after following the path and process as prescribed by the realized Omniscient Masters, Seers and the Adored ones

the Arihantas-the Jinas, by surrendering one's Ego and by giving up the feelings of fear, hatred and grief. This will enable the truth seeker to acquire the strength of discrimination, analysis equilibrium, all sidedness and observation in totality. This ability, which will be both--scientific and spiritual--will lead one to decide for himself the true form of the being, the so far unknown self, the Atman in Ultimate reality. & when the appropriate understanding and decision about the true form of the Self or one's own being, one's own "existence" is arrived at, the path of right meditation becomes quite clear and easy.

Unless this is done, neither the required answer will spring up from within, nor the meditation misunderstood and misinterpreted could be brought back on the right track.

LACK OF THE VISION OF "SYADAVADA" :  
THE IMPORTANT OBSTACLE

As indicated earlier, no doubt, all the seekers have tried to tread the path of meditation to the best of their abilities and sincerity, but due to the want of the proper insight, approach, Guide and Process, only those few were fortunate to succeed in their ultimate reality, who had the clear SAMYAK-right-understanding, integrated vision and appropriate deeper observation-derived decision of the nature & form of the Self and the Universe. For the rest, the BRAHMA

DHYANA (Meditation of God) has remained a mere BRAHMA DHYANA (illusion.....) !

It is rightly observed by the realized seers that :—

“Avidyavikranteihi Chapalchariteir Durnayashateir  
Jagalluptalokam Kritamatighan Dhvantnichitam.  
Twayochchhedyashesham Parmatatamovratamatulam  
Pranitam Bhavyanam Shivapadamayanandanllayam.”

—(9)

O JNANI ATMAN ! (Wise Self) you achieve the eternal blissful home of salvation, for which you follow the process of Dhyana by taking the shelter of the path of SYADAVADA (the approach and vision of totality, integrity & all-sidedness). Because, due to the adoption of one - sided, incomplete, compartmental and obstinate view of things, the scholars and seekers (the so called scholars) have sidetracked themselves and the people of the world and have pushed the world into a dense dark state of affairs.

Therefore, it is expected of the persons of right-understanding that they should bring the world back on the right track by SYADAVADA-based Dhyana, since the form and nature of thing is not EKANTIKA (One-sided) : i.e. not., always in NITYA (Eternal) or ANITYA (Non-eternal) ; EK (One) or ANEK (many) SHUDDHA (pure) or ASHUDDHA (impure)..... Because of this type of one - sided understanding, the differentiative results of DHYATA-DHYANA-DHYEYA

(Meditator - Meditation - Object of Meditation) are not achieved. Hence, the path and preaching of Dhyana, by the scholars and seekers without the vision of Syadavada & Samyak Shraddha (right Cognition) or Samyak Darshan of the existence and form of the Self is only an illusion—a Bhrama. To clarify this more clearly—

“Nityatam Kechidachakshuhu,  
Kechit Cha Anityatam Khalaha,  
Mithyatwannaiva Pashyanti,  
Nityanityatmakam Jagat”. —(10)

Some see and prove only one sided eternity of thing (the Soul and the Universe), while some see otherwise, i.e, Non - eternity while some momentariness. But it is a pity that, due to the lack of right understanding and experience, they do not acquire the proper angle and approach of seeing at the Universe, which is both-Nitya (Eternal) and Anitya (Non - Eternal) considering from relative and opposite points of views.

A number of meditators, without following this Syadavada Point of view, get satisfied in the so called achievements of Dhyana by their mere imagination. But they do not acquire the achievement of their Dhyata - Dhyana - Dhyeya in its true sense.

It is rightly said therefore that :—

“Durdashamapi Na Dhyanasiddhihi Swapne Api Jayate,  
Grinhatam Drishtiveikalyad Vastujatam Yaddachchhaya”

—(11)

They do not attain the achievement of Dhyana even in dream by deciding the form of the things as per one's imagination based on unclear, unsteady, onesided thinking.....!

JAINISM'S APPROACH & CONTRIBUTION TO  
MEDITATION : "PARIDARSHANA"

Jainism has its own, the Omniscient - prescribed unique approach, analysis, form, technique, path and process of meditation (as pointed out in the beginning) based on Integrated, Total, All-sided, "Syadāvadīc", Soul-Centred observation of thing and being. This totality of view-Paridarshana-is acquired by knowing and realizing the one, the Self, as visualized and preached by BHAGAWAN MAHAVIRA :-

"Je Egam Janai, Se Savvam Janai" —(12)  
(HE KNOWS EVERYTHING, WHO KNOWS THE ONE:  
WHO REALIZES THE SELF - THE SOUL)

This realization is materialized by the above mentioned Integrated form of Meditation (which will be analysed more clearly hereafter while analysing the Shukla Dhyana in its varied forms). This may also be identified as "Prashashta Dhyana" (the worthy, true, pure, appropriate one) and "Apramad Yoga" - the state of total, integrated, all-sided, self - pointed awakening full awareness and uninterrupted continuous observation of the Self and its existence.

And for this meditation, and realization, it is very much essential to know, analyse and decide the nature



and form and function and capability of the Soul, the Self as observed by the omniscients and highly realized ones :—

“Atma Chhe, Te Nittya Chhe, Chhe Kartta Nijkarma,  
Chhe Bhokta, Vali Moksha Chhe,  
Moksha Upaya Sudharma.” —(13)

This important Gujarati couplet, containing the essence of Jain Philosophy, simplified by the great modern Seer and Spiritual Guide of Mahatma Gandhiji known as Srimad Rajchandraji means that —

- 1) The soul “is”.            2) It is Eternal.
- 3) It is the doer of its own actions.
- 4) It is the enjoyer (of the fruits of these actions).
- 5) There is liberation, and
- 6) There is the means of Liberation, the True Religion.

This form, function and capability of the Soul understood in proper perspective by one’s own rigorous quest, queries and inquiries within, enables the seeker to proceed steadily in the proper direction of Meditation and Realization.

Accordingly, while tracing the path of appropriate meditation – Prashashta Dhyana–, constant awareness –Apramad Yoga– and all sided observation in totality – Paridarshana–, a

fire, an unseen fire, is lit within, which provides and gradually develops the eight – fold “visions” or “insights” in the seeker or meditator known as :—

- |            |            |           |
|------------|------------|-----------|
| 1) MITRA.  | 2) TARA.   | 3) BALA.  |
| 4) DIPTA.  | 5) STHIRA. | 6) KANTA. |
| 7) PRABHA. | 8) PARA.   | —(14)     |

These are called “Yogadrishtis”. This is a unique approach of Jainism to Meditation.

Moreover, the observation, awakening, fixation, prescription and adoption of Kundalini, Shad Chakras (the Six Centres), Prana, Nada (veins), etc. in the process of Yoga and Dhyana as per the Jaina way is quite unique, original and resourceful, compared to the processes prescribed by Shaiva, Bauddha, Natha and Hathayoga (Pantanjala) cults. In this context, “S w a r o d a y a J n a n a” by great Jain Seer Chidnandaji, “Yogadrishti Sammuchaya by great Jain Acharya H a r i b h a d r a s u r i (8th Century) “Yogashashtra” by Kalikala Sarvagya Acharya Hemchandra (12th Century) and “Jnanarnava” by Shubhachandracharya, etc. are some of the recent past’s important Jain contributions, which deserve mention here.

In short, PARIDARSHANA, SYADAVADA - ANE-KANTAVADA, ATMA-ASTITWA - N I T Y A T T W A, APRAMADA YOGA, YOGA DRISHTI, SWARODAYA JNANA, PRASHASHTA DHYANA – SHUKLA DHYANA - ATMA DHYANA YOGA are some of the unparalleled, unique and great approaches & contributions of Jainism to the world of Meditation.

Since the limitations ~~here do not~~ provide time and place to deal with these ocean - like subjects, only a precise mention is possible as regards the forms, types, structure etc. of Meditation according to Jainism.

STRUCTRE, CLASSIFICATION & ANALYSIS OF THE  
JAINA WAY OF MEDITATION :  
FOUR TYPES OF DHYANA :

Minute observation of all the human beings provides that each and every one has concern with Meditation in one way or other. Everyone goes on "Meditating" (?) either on the right or the wrong path. This state is classified in terms of four types or kinds :

- 1) ARTTA DHYANA : ASHUBHA or DURDHYANA  
(Inauspicious, bad, grief-hatred  
-fear born it thinkings)
- 2) ROUDRA DHYANA : ASHUBHA or DURDHYANA  
(born, hatred-born, fear-born  
ill-thinkings.)
- 3) DHARMA DHYANA : SHUBHA or SUDHYANA.  
(Auspicious, good, joy-born)
- 4) SHUKLA DHYANA : SHUDDHA-PRASHASHTA-  
ATAM DHYANA. (Pure,  
conditionless, limitless, reali  
sation of the Self).

Out of these, the first two dragging one on the wrong path of degrading states of the being, are strongly deplorable, as they are not subliming one's soul, and hence, they are not acceptable as "Meditation" in the true sense of meaning.

While the last two (Dharma Dhyana-Shuk la

Dhyana) are regarded as the most auspicious, the most sacred, the most pious and the only states of meditation acceptable and practicable as per the Jaina way.

#### THE RESULTS & IMPORTANCE :

The results of the first two – the Artta and Roudra Dhyana – are mentioned as :—

“Durdhyanat Durgater Bijam, Jayate Karma Dehinam,  
Kshiyate Yanna Kashtena, Mahatapi Kathanchana.”

—(15)

(Due to ill-thinking, the dark-life-state-providing inauspicious Karma is born, which does not get destroyed even by great sufferings !)

The result of the third (Dharma or Shubha Dhyana which consists of the Five Mahavratas and threefold path of right cognition, right knowledge, right conduct), on the other hand, is prescribed as :—

“Shubhadhyanaphalodbhootam,

Shriyam Tridashsambhavam,

Nirvishanti Nara Nake, Kramadyanti Param Padam.”

—(16)

(A human being enjoys the prosperity & pleasures in heaven and gradually attains salvation as a result of Shubha Dhyana).

And the result of the last (Shukla or Shuddha Dhyana) is described as :—

“Nihsheshkleshnirmuktam, Swabhavajamanashwaram’  
Phalam Shuddhopayogasya, Jnanarajyam Sharirinam.”

—(17)

(The result of the meditation of the Pure Self is to attain the Nature-born, Absolute, sorrow-less, total and limitless realm of knowledge: the KEVALA JNANA).

Thus, it is clear that the meditation of the Pure Self produces the total ultimate knowledge, the omniscience, the KEVALA JNANA.

“Atam Bhavana Bhavatan Jiv Lahe Keval Jnana Re.”

—(18)

DEFINITION OF SHUKLA OR SHUDDHA DHYANA :

“Kshine Ragadisantane, Prasanne Chantratmani,  
Yah Swaroopopalambhaha Syatsa  
Shuddhakhyha Prakirtitah”.

—(19)

It is Shuddha Dhyana where in the joy of the Self, born of the destroyal of Raga (attachment), Dwesha (hatred), etc. brings the dependence of own pure Self.

THE PLACE & POWERS OF SHUKLA DHYANA :

The Great Seer Shubhachandracharya reveals:

“Dhyanamevapargasya, Mukhyamekam Nibandhanam,  
Tadeva Duritvratagurukakshahutashanam.”

—(20)

“This Prashashta Dhyana is the kingly (royal) path to Salvation and this fire of life is only capable of burning the dark dense forests of sins.”

The Great Yoga-Reformer Hemachandracharya proclaims :-

“Atmajnana - knowledge of the Self - is necessary for the attainment of Parama Pada – the Supreme State and it is attainable through Meditation of the Self Atma Dhyana— through Atma Dhyana the Soul attains Godhood.” —(21)

#### THE PATH AND PROCESS :

How is this Atma Dhyana to be practised & followed ? The path and process is prescribed by the great realized Seers :—

“By controlling and winning AHAR (diet), ASAN (Sitting) and NIDRA (Sleep), one should follow the orders and teachings of Jineshwara ; the realized omniscient Super Souls : and then to meditate through all-sided observation upon the Self.” —(22)

“Meditate upon the Atma - the Self - after knowing its true form as visualized and described by the SARVAJNA from a true Master and after practising it properly and well.” —(23)

“The meditator who sits on Sukhasana facing the East or North and who possesses pure conduct and sacred physique, gets absorbed into Samadhi.” —(24)

“That Meditator, then, by getting steady on Palyankasana and by preventing the activities of mind, speech and physique, should concentrate upon the vision upon the point of the nose and should take slow, deep, breath singtes.” —(25)

“Then he should condemn and deplore his own previous bad deeds, should seek pardon from all the creatures, should avoid idleness and unawareness, should stabilize the Chitta (Mind’s higher state) leaving hatred and attachments and should meditate (upon the Pure

Self) until the previously bound - accumulated - Karnias get destroyed". —(26)

### THE UNIFICATION : COMMUNION WITH THE SUPER EXISTENCE :

And here follows the expansion of the abovereferred definition of Dhyana : Meditation : & Yoga : Communion

According to Ācharya Hemachandra, Jain Yoga indicates to commune and unite : the Communion and Unification of the Soul with the Super-Soul (Paramatma, YUJYATE ITI YOGAH". —(27)

In other words, there follows the transformation of the soul from "JIVA" to "SHIVA" (Godhood) in course of long Sadhana-practice, by meditation upon the purest self and supreme self, just as the transformation of the butterfly from a small insect.

### FURTHER CLASSIFICATION OF VARIED FORMS & TYPES OF DHYANAS :

The previously referred four types of Dhyanas (Artta, Roudra, Dharma, Shukla) are further classified as under :

1) **Artta Dhyana** : There are four parts or symptoms of it :

1] **ISHTA VIYOGA** : The separation from the dear ones.

2] **ANISHTA SAMYOGA** : Contacts and Unions with the Undesired ones

3] **ROGA VICHARA** : Worries of Diseases, etc.

4] **AGRA SHOCH (SHOKA)** : Grief and sorrowful thinknig.

2) **Roudra Dhyana** : It also has four parts or forms.

1] **HIMSA** : Violence or killing : thought of mentally.

- 2] MRISHA : Lie or Untruth : thought of mentally
- 3] CHORI : Stealing or Threft ;        ,,
- 4] SAMRAKSHANANUBANDHI : Fears & Cruel Provocative thoughts to overcome them.

Both these types of Dhyanas or Sinful, hell-providing, degrading - ill - plannings are, as mentioned earlier, highly deplorable and are to be given up.

3) Now comes the classification of **Dharma or Shubh Dhyana**, defined earlier :

- 1] AJNA : Orders or Commandments or Prescriptions of the Omniscient Arihantas to be followed with inner faith.
  - 2] APAYA : Religious Practice craved at.
  - 3] VIPAKATIYA : Thinking of the ripening of the Karmas and blaming none other than one's own self for the same.
  - 4] SANSTHANA VICHAYA : Concentration and contemplation uplifted from one's physique and Various parts of it.
- 4) **Shukla Dhyana** : It has two parts in two groups :
- a) 1] PRITHAKTVA VITARKA : Realizing the separation of the Self.
  - 2] EKATVA VITARKA : Thinking of lone aloofness of the Self from all.
  - b) 1] SAPRAVICHAR : With thoughts.
  - 2] APRAVICHAR : Without thoughts.

This Shukla (White) Dhyana or Shuddha (Pure) Dhyana is the highest form of Meditation as per Jainism. It has four Stages :



- 1) **PADASTHA** : Concentration on Mantraksharas - Padas : Navkar.
- 2) **PINDASTHA** : Meditation upon the physique of Siddha, Arihanta or body-form Atma. (One that is in or with body to be meditated upon).
- 3) **ROOPASTHA** : Meditation of Divine Consciousness—possessing form or image of Arihanta who is encircled with “Atishayas” : The Divine Powers or of Enlightened Self or of a highly resolved Self.
- 4) **ROOPATITA** : Formless, Thoughtless Meditation of Siddha Bhagawan (without Physique) the Niranjana or Exactiy Similar **SIDDHA SWAROOPI SHUDDHA NIJATMA** : One's Own Supremely Purified Self.

#### **PADASTHA DHYANA :**

It begins with sacred Pada – Mantras like Namaskar Mahamantra, “Omkaara” Nada, “Arham”, “Soham” and varied other forms of Nada Brahma and Shabda Brahma. Padastha Dhyana is defined by Acharya Hemchandra as under :—

“Yatpadani Pavitrani, Samalambya Vidhiyate ;  
Tatpadastham Samakhyatam,  
Dhyanam Siddhantparageih”.

—(28)

“The Masters of principles have authorita-  
tively said that the process of meditation followed  
systematically by the Meditator by adopting the

right dependence of sacred padas-sentences and incantations, is PADASTHA DHYANA".

In this process, meditation of ARHAM with lotus forms and Nadas is especially prescribed. ARHAM-the indicator of ARIHANT PARAMATMA is at par with Omkara. In taking dependence of the Pada of Arham, it begins with Sthoola (Gross) Nada (Sound) and goes unto Sookshma (Subtle) Nada. In other words, it commences with the "Veikhari" type of speech-sounds, passes through the states and stages of "Madhyama" and "Pashyanti" and reaches unto "Para".

In the practice of Padastha Dhyana the place of the conjugation of Nada is at the top of it all, because, as a result of it, Nirvikalpa Dasha (State of thoughtlessness) is easily achieved.

Again, from this external (Ahat) Nada, the internal (Anahat) Nada is born through scientific yogic process.

PINDASTHA DHYANA :

"Pindastham - Sharirsthasya Dhyanam" and "Pindastham Swatma Chintanam" : these phrases of definitions indicate the meditation of either the Siddha/Arihanta having body or of the Self. This stage is the further progress from the stage of Padastha Dhyana. There is a very interesting process of the internal voyage of these Dhyanas. Limitations here prevent its narration.

## ROOPASTHA DHYANA :

Roopastha Dhyana is defined by the phrases like "Roopastham Pratimaroopasya Dhyanam" and "Roopastham Sankalpitatmaswaroopam" pointing to the meditation of the Divine Powers Possessing Arihantas' image or form or the highly resolved, purified and enlightened Self. By meditating upon the Image form of Arihanta and one's own purified Self, this Dhyana is attained.

## ROOPATITA DHYANA :

Acharya Hemachandra has described this Supreme Dhyana as under :

"Amoortasya Chidanandroopasya Paramatmanah;  
Niranjanasya Siddhasya Dhyanam Syat Roopavarjitam".  
—(29)

This indicates that the Roopatita or formless meditation consists of the vision and realization of Siddha, Nirajan, Chidanand Paramatma or that of one's own self achieving that state or emerging from it:

"Sachchidanandi Siddha Swarupi,  
Avinashi Main Atmaswaroop".

(I am that immortal form of self, which is as pure and as realized one as Sat, Chit, Ananda—possessing Siddha Bhagawan).

## INTERNAL VOYAGE :

The process and path of the above-indicated four - fold meditation (Shukla - Prashashta or Atma Dhyana) is entirely an internal voyage. It wonderfully goes on with unutterable joy within, from stage to stage. If the seeker is fortunate enough to acquire the guidance and shelter of a Self-realized Master and ready to follow commands and prescriptions, if he has enormous faith in the teachings of this Master & the Supreme Masters : The Param Gurus : The omniscient Arhats, and if he is determined with the analytic quest and discrimination of the true form of the Self, he is bound to attain the immediate as well as ultimate results and destinations of this unusual voyage. The immediate result is living in the PRESENT with unbound Joy' and the ultimate destination is the Realization and Liberation of the Self.

### FROM "AHAM" TO "ARHAM" :

The main obstacle in the above - referred Internal Voyage is Aham (Ego). Unless it is totally eradicated in its subtlest form, this voyage can not commence at all. If it is done away with by replacing it with surrenderful humble attitude of emptiness-egolessness zero-ness, the Naham, then the pilgrimage from Aham to Arham (The omniscient State) is certain. This pilgrimage has to pass through the discriminative, investigative, analytic stages of Koham (who Am I?) unto Soham (I am that, the eternal

existence, the ultimate reality, the Shuddha and Siddh ATMA)

ARHAM, SOHAM, NAVAKAR, SIMPLIFIED :

This Arham, Navakar or Omkar, is nearly one and the same. Arham-Arhat-Arihant form at the top of the Navakar Mantra, is the first letter in "Omkara" and it leads to the final stage of Siddha, the Soham : Afterall, it is this Siddha form, potentially inherent in each and every soul, which is to be attained through Meditation upon Arham or Navakar (Namaskara Maha Mantra) in the sound and soundless, image and imageless, virtues and virtue-crossed processes.

This Navakar Mantra (Pancha Parameshthi Mantra) is centred round the Souls and Soulforms from pure to purest, realized supreme ones. The centre of this whole Mantra is Param Guru : The Supreme Master : Which is Sahajatma Swaroopa the Absolute, Purx, Natural, Realized form of the "Nij Pada". And what a miracle it is that by meditating upon the "Jin Pada" (The state and form of the Jina : Arihanta & Siddha), this "Nijpada" is transformed into the Jinpada !

And hence the simplification of the Navakar Mantra is Omkar, Arham, Soham or Sahajatma Swaroopa Param Guru.

## SAHAJATMA SWAROOPA PARAM GURU :

The Padastha Dhyana beginning with any of the above padas or the last Sahajatma Swaroopa Param Guru will lead to the Pindastha Roopastha & Roopatita Dhyana in course of time and will burn all the Karmas accumulated in lacks of Births, just like the darkness-destroying Sun :— (Sunrise)

“Janmajlaksharjitam Karma, Dhyanenenan Yoginah  
Tamah Sooryodayenev Tatsarvam Nashyati Kshanat.”  
—(30)

May all acquire strength for this internal voyage of Dhyana Yoga : Sahaj Shuddha Dhyana Yoga. SAHAJATMA SWAROOP PARAM GURU.



## **"MUSIC FOR MEDITATION"**

(The Sounds of the Soul, Silence and Supreme Existence)

‘Music for Meditation’ is an humble effort & experiment evolved and practiced since long making Music the media of Meditation, Sublimation and Self-Realisation, as it has remained the unequalled media of Devotion and God-Realisation since ages.

The experimenters of ‘Music for Meditation’ narrate that within a short period of their sitting their tension has begun to decrease, their calm and balance of mind has begun to increase, their inner harmony has started to expand and their awareness in day-to-day life has begun to develop. If one is sincere and conscious, it is sure to reduce tension, to enhance equilibrium, peace & inner harmony and to ultimately experience the realisation, unification and expression of the Self, of spirit, as, such a Meditational Music is the ‘Sound-way’ and Song-way of the spirit! The capability of Sound is proved by the modern science as well as by Spiritual, mystical experience of the Seers and Experimenters. The vibrant sounds of Meditational Music spring from the land of deep Silence within and also lead to that trans-giving world of silence and tranquility within.

‘Music for Meditation’ is based on modern scientific, psychological analytic bases as well as

on ancient spiritual mystical Yogic synthetic practices. It is intended to help the upbringing of total INTERNAL unfoldment and development. As such, so far as this music is concerned, the internal aspects of the 'Being' are much more important than the external or the social ones. In the present times of tensions, hurry, speed and terrific race for various endless cravings, when the man has lost his inner consciousness, awareness, poise and speed, this music enables one's inward journey and Internal Transformation. In the process of this experiment, one has a start from the staircase of external 'AHAT' (audible) sounds and to gradually reach unto the internal 'ANAHAT' (physically inaudible) sounds - the natural, harmonizing, everlasting, ever-existing blissful and Supreme Music of the Being, of the Realised Soul, of the Divine. !

Music for Meditation is the language of the Silent Self on one hand and that of the craving spirit on the other. It is a language which springs from the depths of one's being, as it has been called in the Upanishadic Terms as "Para". It should come out firstly from the 'Nabhi' and then from the centres of the Heart and Voice while singing. Similarly it should lead the listener from the Ears to the 'Heart' and from the 'Heart' to deep centres of the Nabhi awakening the trans-bringing and transforming vibrations. It should carry one from the outer planes to inner planes, from the external to internal. Unless such a language comes out from deep Nabhi, Heart & Voice through the media of music and unless it unites

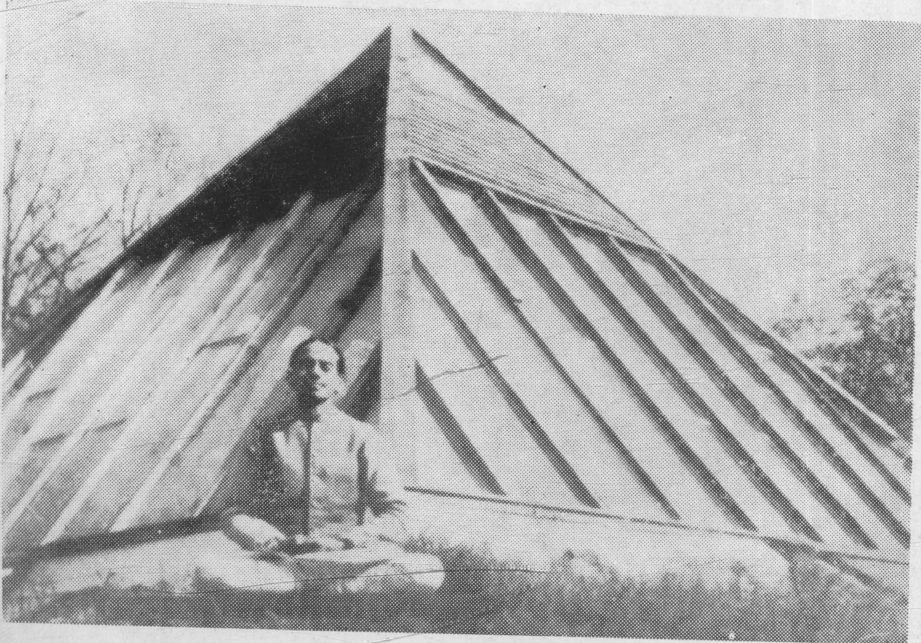


the total being of the songster or the listener with the higher consciousness or the Self or the Supreme Existence, it cannot create or evolve the harmonising, Communing and Self-awakening Meditational Music. This experiment is aimed at in this direction.

If you intend to establish communion with your fellow-beings, if you aspire for higher inner experience through innocent and natural medium of Music, if you feel you are separated from your real self, if you are over-taxed by various tensions & worries, if you are surrounded and suppressed by various diseases and physical & mental debilities, if you wish to share the sorrows & sufferings of others, if you have realized the necessity and value of internal peace, bliss harmony and happiness, if you are keen to find out the secrets of the Cosmic Order and the mysteries of LIFE, if you are fed up with the inharmonies of the world, if you intend to enter the realm of real SILENCE and BLISS and if you intend to peep in "LIFE BEYOND LIFE"—the continuous & eternal Cosmic Life — you are most welcome, you are cordially and heartily invited to join this internal voyage, to commune in this inward journey of the "MUSIC FOR MEDITATION", beginning from the centre of the search for the Self: "WHO AM I?" uprooting the EGO and realising the zeroness & ultimately leading to the state of continuous and conscious awareness of "I AM THAT, THE SOUL, THE RESIDENT OF THE LAND OF SILENCE & SUPREME MUSIC".



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25. " : " : 489 : pp 155
26. " : " : 490 : pp. 155
27. HEMACHANDRACHARYA : "Yogashatra"
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30. : (Compiler : A. K. Doshi) "Yogapradipa" : 123 : pp. 62

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