

*Shri Raj Krishen Jain Memorial Lectures—No. 3*

# **YOGA, MEDITATION & MYSTICISM IN JAINISM**

**Justice T.K. TUKOL**



परस्परोपग्रहो जीवानाम्

**Shri Raj Krishen Jain Charitable Trust**  
**Ahimsa Mandir, 1, Daryaganj,**  
**New Delhi-110002**

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## LALA RAJ KRISHEN JAIN

[A brief note on the life and work of Shri Raj Krishen Jain in whose memory the Lecture Series has been instituted in the University of Delhi, Delhi with the fund endowed by Shri Raj Krishen Jain Charitable Trust, Delhi]

Shri Raj Krishen Jain was born at Ambala Cantt. on 11th October, 1900 (Kartik, Krishna, IV), the day on which the Third Jaina Tirthankara Sambhavawanatha attained Kevalajñāna and the day on which it is customary on the part of Indian Hindu women to observe fast for the welfare of their husbands. He passed away on the 4th February, 1973, at Delhi. He started his career as a clerk in Post & Telegraph Deptt. and rose to the rank of Superintendent, Army Headquarters at Simla. In 1921, he resigned his post at the call of Civil Disobedience Movement given by Mahatma Gandhi. His father Shri Rangi Lal Jain and grand-father Shri Tulsi Ram were Government Contractors who migrated from Sonapat, a District Head-quarter now in Haryana.

Lalaji was a well-known social and religious worker and a philanthropist too. In 1940, he founded Shri Raj Krishen Jain Charitable Trust under which he constructed the Ahimsā Mandir at 1-Daryaganj, New Delhi which presently houses the Jain Temple, Library for Research Scholars, free Dispensary, Dharmshala (Guest House), Temple Nursing Home etc. The said Trust grants scholarships to deserving students. In 1947 he donated a sum of Rs. 5,000/- to Anjuman Taraquie-e-Urdu for the development of Urdu Language. Another instance of his broad mindedness lies in the fact that during the days of partition of India when brutal riots broke out, he braved himself in saving the valuable library of Anjuman Taraquie-e-Urdu and the precious lives of many Muslims and Hindus by offering them shelter, food, etc. He was not sectarian in his approach as

is illustrated by his help to Bhikkhu Dhammavara of Combodia when he migrated to Delhi from Pak-occupied Kashmir and established a Buddhist Temple and Ashok Mission Vihar in Mehrauli (near Delhi). In 1952 when Acharya Vinoba Bhave visited Delhi in connection with his Bhoodan Movement, Lalaji donated his entire 150 Bighas of Agricultural Land in village Arthala near Delhi. He was responsible for the repair of the National Archives of India and the preservation of 1500-years old palm-leaf manuscripts of the Dhavala and the Jaya Dhavala which were enshrined in Moodbidri in South Karnataka. He was instrumental in the publication of many books on social and religious themes. He himself translated into English the Samayasāra and Niyamasāra of Acharya Kundakunda and wrote a book in Hindi entitled “Shravan-Belgola Aur Dakshin Ke Anya Jaina Tirtha”. He helped the Government in recovering as many as 80 heads of antique images broken by the smugglers in 1959 in Madhya Pradesh and Uttar Pradesh, which led to their arrest and sentence. He was associated with a number of social and religious institutions, viz., Delhi Society for Prevention of Cruelty to Animals, Animal Friend, the All India Digamber Jain Orphanage Society as its Vice-President, The All India Digamber Jain Sangha, Vidvat Parishad, the Veer Sewa Mandir, etc. He was elected unopposed as a Municipal Councillor of Delhi Municipal Committee and as a member of the Committee appointed by the Chief Commissioner, Delhi for acceleration of private buildings. As a colonizer, he developed Daryaganj, Delhi-Shahdara, Ghaziabad, Western Extension Area and Ballabgarh etc., and was appointed as the first sole selling agent of the Delhi Improvement Trust. He constructed many buildings prominent among them being the Madhya Pradesh Assembly Hall at Bhopal, the M.P. Govt. House at Kautilya Marg and many buildings for M.E.S. at Agra and Delhi Cantt. and also for Northern Railway at Delhi Main and other places.

In order to perpetuate his memory the said Trust donated a sum of Rs. 50,000/- and about 150 books on Jaina Studies to the University of Delhi, which on its part instituted Shri Raj Krishen Jain Memorial Lectures on ‘Jaina Studies and Allied Topics like Ahimsa, Aparigraha, Anekānta, etc., and their

Relationship to the Challenges of Our Times'. According to the stipulation, a sum of Rs. 5,000/- will be proffered annually to each speaker under this scheme who will deliver at least two lectures.

The Trust is now being managed amongst others by his only son Shri Prem Chandra Jain, and his three grandsons Shri Bharat Bhushan Jain, Advocate, Dr. Desh Bhushan Jain, and Dharam Bhushan Jain, Chartered Accountant. The Trust is carrying on many social and religious activities like actively participating in (a) the construction of Jambu Deep at Hastinapur (the only structure in the world which will depict the whole cosmos according to the Jaina texts), (b) construction of Shrimati Krishnadevi Rajkrishen Jain Dhaval-Uddhar-Griha at Moodbidri in Karnataka to house 1500-years old palm-leaf manuscripts, idols made from emerald, etc., (c) construction of Shrimati Padmavati Premchandra Jain Library at Shravan-Belgola where stands 57 ft. high colossal statue of Bhagwan Bahubali, (d) establishment of Shri Rajkrishen Jain Shisya-Vritti in the Department of Jainology and Prakita in Mysore University; donation to Hindi Vishwa Vidyapeeth, Wardha and so on. During the 25th Nirvan Centenary of Bhagwan Mahavira, the Trust further donated books on Jaina Studies to all the Universities of India, Vasaya Samiti, Bangalore, Jains in Andhra Pradesh, Gujarat, Haryana, Punjab, Rajasthan, Maharashtra, etc., and also constructed for the use of the general public electrically operated automatic cold water fountains at Ahimsa Mandir, Daryaganj and Hindi Park, Daryaganj, New Delhi and also donated electrically operated automatic water coolers to Boys School in Kucha Seth and Girls School in Dharampura, Delhi. The Trust has also donated a well for the use of Saraks in village Polma (Bihar).

In 1955 Lalaji had been to Badrinath, etc., and thereby he felt the need of a good library, dharmshala and a Jain Temple at Hardwar. The U.P. Government has granted land to the Trust for this purpose and the Trust is going to construct the same very shortly.

## Introduction

When the term *Yoga* is mentioned, the Indian mind naturally thinks of the sage Patanjali and his invaluable composition: The *Yogasūtra*. It is now fairly clear from the archaeological finds from the Indus Valley that the Yogic practices date from the pre-historic times and that the *Yogasūtra* was composed under the influence of the Upanishads and Śramaṇic religions. The lectures printed in this book expound the principles of Yoga, *Dhyāna* or Meditation and Mysticism as propounded by the Jaina thinkers.

The first lecture refers to the works of the Jaina Ācāryas on *Yoga* and highlights the salient features of the system indicating how *Āsana* and *Prāṇāyāma* are not accorded the same importance as in the yogic system of Patanjali. The Jaina system of *Dhyāna* or Meditation emphasises the necessity of rigorous practice of a code of ethics and austerities in daily life as a preparatory exercise for higher advancement morally and spiritually; it accords the highest importance to daily studies of the Jaina scriptures and translation of *samygdarśana*, *samyag-jñāna* and *samyag-cāritra* to the fullest extent into action both in spirit and letter. The ignorance of these principles or their transgression even in the slightest degree affects the character of meditation and becomes the cause of entanglement into Karmic pollutions hindering the soul in its efforts for liberation. Jainism does not accept the doctrine of mysticism in the popular sense as each soul retains its individuality even after *nirvāṇa* or salvation. It also does not accept the doctrine of divine grace.

I must express my gratefulness to the Members of Shri Raj Krishen Jain Memorial Lectures Committee, University of Delhi for the honour they have done me by inviting me to deliver these lectures. I do hope that the lectures will subserve the objectives of the Trust.

## Preface

The distinct cultures are said to have existed contended for a long time and finally merged into one in the long history of our country. These cultures are identified as *S'ramana* and *Brahmana*.<sup>1</sup> The former is distinguished from the latter on account of certain traits of its own which are conspicuous by their absence in the latter.<sup>2</sup> The *Upanisadic* teachers, 'on the other hand, are seen gradually moving towards a stage when the *Sramanic* traits came to be absorbed in the *Upanisadic* scheme of things. Of them, *Yoga* and *Dhyana* (meditation) seem to have played a very vital role. In a society which was divided into 'haves' and 'have-nots' such elements of religious practices and philosophical beliefs were necessary to maintain the 'desired harmony' among the people. This 'harmony' was sought undoubtedly for the interests of the former. It was, therefore, felt necessary to discover new ways and means for the purpose. But this was not unique for that period only. It has been continuing without any break.

Coming through various currents and cross-currents, the words and concepts like *Yoga*, *dhyana*, *samadhi* and so on underwent various interpretations, dialectic and semantic changes. Every religious order, denominational seat or philosophical school of thought gave its own meaning. The Buddhist concept of *Yoga* finds its echo, though in diluted form, in Patanjali who defined *Yoga* as the cessation of the manifestations of consciousness.<sup>3</sup> It was, in fact, this very aspect of Buddhism which became conspicuous in that age which led to the growth of a very powerful school of thought known as the *yogacara* or *Vijnanarida*. Continuing through some countries, the same lead the *Vidantin* Sankara to offer glowing

1. Cf. Acarya Narendradeva, *Buddha-Dharma Aur Darshana*, Rashtra Bhasha Parishad, Bihar.

G. C. Parde, lectures on Jainism, University of Delhi, Delhi, 1977.

2. Cf. Hiralal Jain, *Jaina-tattva-samucaya*.

3. *Yogah cittaurttinirodhah*.

tributes to the Buddha by calling him the '*yoginain*' *Cakrararti* (the greatest *yogin*, literally the universal monarch among the *yogis*) *Dhyana* as one of the tenets of Buddhism crossed the boundaries of our country<sup>4</sup> and reached distant lands. In China the same *dhyana* word developed in the term 'Zen', the name of a sect of Buddhism which expanded to other countries of the far East.

The Jaina *yoga* and *dhyana* have had equally glorious past emanating from the Mahavira himself. His long years of penances including yogic performances do not need any emphasis here. These continued with Jaina teachers and saints through the ages. Many *Munis* and *Ācaryas* have written volumes on these subjects. In view of these facts, it was really a welcome step when in response to our Vice-Chancellors invitation, Justice T.K. Tukol readily agreed to deliver two lectures on the subject earned him the appreciation from the audience which included many scholars in the field of Jainology. It is really very heartening to find that Shri Raj Krishen Jain Charitable Trust of Daryaganj, New Delhi have now decided to publish the lectures. This will, I am sure, be welcome to all, particularly to those who missed the chance of attending the lectures.

At the end, I feel, I shall fail in my duties, if I do not express my sincere gratitude to those who helped us in organising these lectures, specially to our beloved Vice-Chancellor, Professor R.C. Mehrotra and Lala Prem Chandra Jain, who provided us excellent opportunity to hold such lectures.

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December 10, 1978.

4. By the word country here, I mean the present day India. In ancient period, many sovereign and independent countries existed in what we call today India as one political unit.

## Foreword

It is gratifying to note that the third series of Lectures on Jainism organised under the auspices of Shri Raj Krishen Jain Memorial Lectures Committee, University of Delhi, Delhi were delivered by no less a person than Justice T.K. Tukol, an eminent educationist and an ex-judge of the Karnataka High Court on the 4th and 6th February, 1978. At the same time, it is even more gratifying to find that the lectures are being printed under the above-mentioned Lecture Series.

Justice Tukol besides being a distinguished Jurist, happens to be a well-known writer in the field of Jainism. In the present series of lectures, he has covered a wide field of Jaina Yoga, Meditation and Mysticism. The words, Yoga, Meditation and Mysticism are much publicised in the present day Indian social context. It is, therefore, timely and relevant to have a detailed study and exposition of these topics through lectures and publications of this sort. Justice Tukol's contribution lies in the fact that he has tried to explore the field in the context of Jainology.

Like the earlier compilations of the lectures delivered under the series, the present one would be equally welcome, I am sure, to a large number of people who could not get a chance to attend the lectures and hear with their own ears the words expounded by the learned speaker. Needless to add that the credit for these lectures goes to Shri Prem Chandra Jain, the Chairman of Shri Raj Krishen Jain Charitable Trust, Daryaganj, New Delhi who had been instrumental in instituting the Lecture Series in the University and Dr. Sanghasen Singh, Head of the Department of Buddhist Studies who took pains in organising these lectures under the auspices of Shri Raj Krishen Jain Memorial Lectures Committee, University of Delhi, Delhi.

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*D. Phil (Alld.), Ph.D.D.Sc. (Lond.)*

*F.N, A.Sc., F.A.Sc., F.N.A.*

**VICE-CHANCELLOR**



## Contents.

Introduction	vi
Preface	vii
Foreword	ix
1. Yoga in Jainism ... ..	1
2. Dhyana or Meditation in Jainism ... ..	40
3. Mysticism in Jainism ... ..	79
4. Bibliography and References .... ..	101
5. Address by Justice R.S. Narula	107
6. Thanks by Shri Prem Chandra Jain	109
7. About Justice Shri T.K. Tukol	110

# LECTURE 1

## Yoga in Jainism

It is a matter of common knowledge that all Indian religions have laid down that self-realization is the ideal goal of human endeavour on earth. The progress of science has been both rapid and astounding so as to upset common concepts of the Universe, the Planets and Life. Man is therefore concerned more today than ever before to understand the significance of life and his relationship with the scheme of things in the Universe. While science can help him to solve the objective problems of his life, religion which includes both philosophy and psychology can provide answers to all his problems of inner life. Religion demands faith and in the final analysis, it is the extent of man's sincerity of faith that will determine his meaning of life, and the attitude that he must develop towards it.

The Jaina doctrine postulates that the Universe is eternal and uncreated and that its component factors are the two substances (*dravyas*): *Jīva* and *Ajīva*, and the resultants of these. *Jīva* or the soul has *cetana* (consciousness), *upayoga* (knowledge and perception), is the Lord, the doer (or agent), is affected by the results of actions, is conditioned by his own body, is incorporeal and is ordinarily found associated with Karma, exists in *Saṃsāra*, is *Siddha* and has a characteristic of upward motion.<sup>1</sup> From the popular point of view (*vyavahāra-naya*), *Jīva* is possessed of senses (*indriyas*), force (*bala*), life and respiration as a result of its karmas. From the real point of view (*niscaya-naya*), a *Jīva* or soul liberated from karmas is characterised by pure and perfect existence, infinite knowledge, infinite perception, infinite bliss and infinite power, being Self-determined. The pure *Jīva* transcends all sense experience, being free from every kind of

imperfection. A liberated soul is *Siddha*, formless and lives in a state of spiritual perfection, never to be reborn, being the transcendental Self.

It is necessary to mention that *Ajiva* has five sub-divisions: *Pudgala*, *Dharma*, *Adharma*, *Ākāśa* and *Kāla*. *Pudgala* or matter consists of indivisible particles which are finer than atoms known to modern science. Matter has innumerable *pradeśas* or spaces. The atoms of matter have capacity to combine to form *skandhas* and exist throughout *Lokākāśa* or the Universe. Colour, taste, smell, touch and form are the primary qualities of matter. What we call Karman consists of the subtle atoms of matter which are endowed with *Guṇa* (quality) and *Paryāya* (modification).

As Umāswāmi says, the function of matter is to form the basis of a body and the organs of speech, mind and respiration <sup>2</sup> The association between *Jiva* and Karman has no beginning. The embodied soul, because of its previous Karman, develops various conditions, and becomes *virtuous* or otherwise. The Soul thus obscured by the eight Karmas, will not realize its own nature, unless suitable modes are adopted to prevent influx of further Karmas and for getting release from those that have already polluted it. It is in this task of liberation of the soul from the bondage of Karma that a sound knowledge of the doctrines of Yoga comes to our assistance and assumes the highest importance in man's endeavours to attain emancipation.

### Meaning of Yoga

The word *Yoga* has been used in Jaina philosophy in three different senses. *Yujyata iti yogaḥ*, that is; yoga is that which unites. While dealing with the topic of the Influx of Karma, Umāswāmi has laid down : *Kāyavāñmanañhkarma yogaḥ*<sup>3</sup> (The actions of the body, the organ of speech and the mind is called *yoga* (activity). The vibration of the soul is activity (*yoga*). That is differentiated into three kinds according to the nature of the cause, namely bodily activity, speech-activity and thought-activity. This threefold activity is called influx

(*āsrava*).<sup>4</sup> Just as water flows into a lake by means of streams, so also karmic matter flows into the soul through the channel or medium of activity. If such activity is occasioned by auspicious intentions, that becomes the cause of merit or *punya*; if it is occasioned by inauspicious activity, it becomes the cause of demerit or *pāpa*. If the activity is pure, there is no bondage. These activities cause vibrations in the energy (*vīrya*) of the soul.

The second sense in which the word *Yoga* is used is purification of the mind by freeing it from attachment and aversion, so as to be above all fluctuations of temperament and perversions of attitude. It consists in the development of devotion towards the three jewels of Right Faith, Right Knowledge and Right Conduct leading to liberation.<sup>5</sup> Such devotion helps the mind to wash off all the veils of the Karmas, just as a strong wind blows off all clouds from the face of the Sun. This is the view propounded by Amitagati in his *Yogasāra-Prābrta*. Purification of the mind creates an awareness of the qualities of the soul and assists it in the destruction of the Karmas.<sup>6</sup>

The third sense in which the word *Yoga* has been used in Jaina philosophy is of *Dhyāna* or Meditation.

### Early writers on Yoga

When one speaks of Yoga, one is naturally reminded of Patanjali's *Yogasūtra* which was composed sometime in the second century B.C. The technique developed in the *Yogasūtra* is to be found in the Upaniṣads. R. Garbe holds the view that the Yoga system is rightly regarded as a branch of the Sāṅkhya since all the doctrines of Sāṅkhya on cosmology, philosophy and psychology have been simply adopted by the Yoga.<sup>7</sup>

It may be of considerable importance to research scholars to know that even prior to the Upaniṣads, the Yogic practices were in vogue in India. It is fairly clear, says Nimian Smart, from the archaeological evidence from the Indus valley, that the

Yogic techniques date from pre-historic times in India.<sup>8</sup> Judging from later evidence, these techniques were associated with a sharp distinction between the eternal element in man, the individual *puruṣa* or soul and the psychophysical organism. Some of the figures and seals discovered in Mohanjadaro have been studied by Sir John Marshall. The standing deities in these seals are in the posture of Yoga known as *Kāyotsarga*, a standing posture peculiar to Jaina Yogis as illustrated for instance, in the famous statue of Ṛṣabhadeva of the second century A.D. on view at the Mathura museum.<sup>9</sup> These figures are undoubtedly in conformity with the Yogic tradition of Jainism. Acharya Tulsi considers that the pose of *Yogāsana* in which several figures are drawn in the seals of Mohanjadaro, was worked out by the Jainas, was widely known in pre-Aryan India and was borrowed much later by the Hindu ascetics.<sup>10</sup>

There are pointed references to the Jaina Tīrthankaras and their yogic attainments in the Vedic literature and in the Hindu purāṇas. In the Ṛgveda, there is a reference to Aṛiṣṭanemi as “*arhannidam dayase viśvam bhavabhūvaṃ....*”.<sup>11</sup> In the *Yajurveda* also there is a reference to Vṛṣabha : “. . . om *Ṛṣabhah pavitram ... yatīṣu nagnam paramahaṃsaṃ sutaṃ varam . . .*”.<sup>12</sup> In the *Bhāgawata Purāṇa*, there is a more detailed reference to Vṛṣabha : “Vṛṣabha called all his sons together and gave them proper advice. He taught them *Ātma-Vidyā* and revealed to them his own nature as the all-pervading *puruṣa*, free from *avidyā* . . . he made over the reigns of Government to Bharat and himself became a *Parama Haṃsa*. He took the vow of silence and never spoke again. . . The Yoga powers (*Siddhis*) sought him but he spurned them all...”<sup>13</sup>

### Patanjali

It would not be therefore incorrect to say that Patanjali crystalized the ideas on yoga current in his time and composed the Sūtras in the second century B.C. This conclusion of mine is supported by S.N. Dasagupta in his *Yoga Philosophy* when he says that “the Yogasūtra was written shortly after the close of the epoch of the early Upaniṣads under the influence of old

Buddhism and Jainism.” (Page 65). Those Sūtras expound the eight-fold methods or means of Yoga which are progressive and sequential in practice. They are—(1) *Yama* (kindness, tolerance); (2) *Niyama* or self-restraint; (3) *Āsana* or correct posture; (4) *Prāṇāyāma* or control of breath; (5) *Pratyāhāra* or control of thought and feeling; (6) *Dhāraṇā* or concentration; (7) *Dhyāna* or contemplation or meditation; and (8) *Samādhi* or mystic trance by attainment of superconsciousness. The various sūtras embodying these rules of modes of Yoga are intended to be understood and practised by those who desire to create in themselves an awareness of the real self. Their object is to evolve the spiritual man by awakening his psychical powers by subverting and eliminating all worldly desires and attachments. Every person who wants to be free from the letters of this world must undertake such Yogic practices as will reveal to him the secrets of the higher self.

It should be obvious that Patanjali concentrates on the physical, moral and spiritual elevation of man. *Yama* and *Niyama* require the attainment of ethical excellence by acquiring external and internal purity. *Āsana* requires the control of the physique since a sound body is essential for a sound mind. *Prāṇāyāma* requires breath-control through various methods. *Āsana* and *Prāṇāyāma* also comprise certain exercises of Haṭha-Yoga. Through Yogic practices, one can attain supernatural powers. The classical authors do not encourage the acquisition of these powers, as they consider spiritual calm and moral virtue to be superior to magical powers.<sup>14</sup> In the normal course, both are intended to aid serenity of mind by physical practices for development of sound health. *Pratyāhāra* is control of the senses, helps to keep the mind calm and undisturbed. These five are, so to say, external practices and are helpful to the practice of the next three steps : *Dhāraṇā*, *Dhyāna* and *Samādhi*, which are really practices that form the subject-matter of the next lecture.

### **The Bhagavadgītā.**

It may be pertinent at this stage to refer to the *Bhagavadgītā*

in which the word *Yoga* does not seem to have been used in the sense in which Patanjali has used it: "cessation of mental state". The eighteen Chapters of the *Gītā* are each designated a type of *Yoga* and the commentators have classified them into four categories: the *Karma Yoga*, the *Rāja Yoga*, the *Bhakti Yoga* and the *Jñāna Yoga*. The author seems to lay down that all life must begin with the performance of one's duty without any ulterior motive and that it is such attitude which coupled with devotion leads to the attainment of the Supreme *Jñāna*. The various types of *Yogas* mentioned there propound the theory that it is the moral and spiritual growth of an individual, if blessed by divine grace, that will lead to detachment from worldly concerns and then to spiritual enlightenment. Since all *Upaniṣads* are likened to cows '*sarvopaniṣado gāvo*, and the *Gītā* is said to be '*dugdham gītāmṛtaṃ mahat* that is, supreme nectar of that milk, it embodies the philosophy of the *Upaniṣads* with remarkable clarity. The *Gītā* advises a *Yogin* who wants to unite himself with the *Paramātman* or God in a meditative union, to lead a lonely life, controlling his body and mind, desiring nothing and accepting nothing. The *Yogin* should seat himself on a level ground, in a clean place.....he shall control his thoughts, senses, and movements, make his mind one pointed in God (*tatra*), gather himself up in union and thus purify himself.. Moral elevation is regarded as indispensable in *Yoga* only because without absolute and perfect cessation of all desires and passions, the movements of the body and mind could not be stopped.<sup>15</sup> The object of the *Gītā* is the attainment of the transcendent state of liberation or realization of the *Paramātman*.<sup>16</sup>

### Śubhaṇḍra and Haribhadra

To my knowledge, it is only Śubhaṇḍra Hemaṇḍra and Haribhadra among the old Jaina writers and Muni Śuśīla Kumar, Muni Nathmal and Sadhwi Rajimati among the modern Jaina writers that have either referred to or discussed the eight-fold stages of *Yoga* on the pattern of *Yoga-Sūtra* of Patanjali. Śubhaṇḍra has referred to *Sthāna* (place), *Āsana*

(posture), *Prāṇāyāma* (control of breath), *Prātyāhāra* (restraint of organs), *Dhāraṇā* (concentration) and *Dhyāna* (meditation).<sup>17</sup> Haribhadra has adopted different nomenclature corresponding to the eight successive stages of Patanjali and they are: *Mitra* (a mental attitude of high regard for the Jina), *Tārā* (clearer understanding with freedom from disgust), *Balā* (comfortable posture) *Dīprā* (control of breath), *Sthira* (firmness of faith), *Kāntā* (elementary concentration of mind), *Prabhā* (Bliss born of meditative concentration) and *Parā* (meditative concentration of supreme type). These are termed Dṛṣṭis or attitudes.<sup>18</sup>

Haribhadra begins by pointing out that there are three types of Yogas. "Yoga by intention" consists in the observance of religious injunctions by one who has heard the scriptures but meets with some kind of lapse due to mental disturbance. "Yoga by scripture" requires full knowledge of the scriptures and their observance with all faith and care. "Yoga by exertion" is an activity which goes beyond mere observances of the scriptural injunctions. The author is of undoubted opinion that liberation cannot be attained through scriptural knowledge only. He then deals with each of the eight attitudes.

*Mitrā* consists in the development of reverence for the Jina by worship and offering of salutations etc. Requisite purity can be achieved by control of passions and on self-imposition of limits on accumulations of worldly possessions. Study of scriptures, reflection and absorption of learning form part of the process. Every effort should be made to stop the influx of Karmas by acquiring a state of mind which is auspicious and generous. *Tārā* is an attitude which requires a Yogi to develop a clear attitude of mind, free from excitements and perturbations. A yogi should offer services to the purer Yogis and relieve them from sufferings, if required. He has to accept the authority of learned men as valid.

While the first two refer to development of serene attitude as a result of scriptural learning and practice of the tenets, the third *dṛaṣṭi Balā* speaks of *sukhāsanāsamayuktam* that is, adoption of a comfortable posture which will assist in the develop-



ment of firmness of faith and auspicious thoughts and an understanding of the supreme principles free from distractions. *Dīprā* relates to control of breath and practice of *prāṇāyāma*.

Realizing that there is difference in the nomenclatures, Ācārya Haribhadra has emphasised that this difference is not of essential importance as the consequences of an act finally depend upon the mental attitude with which a yogic practice is performed. Reason springs from what is understood through the senses while *Jñāna* is partly dependent upon the study of the scriptures and the realization of the truths in practice. *Jñāna* transcends all considerations of wordly existence and words like Sadāśiva, Parabrahman, Siddhātman, etc., have the same connotation, as the ultimate state of the soul is bliss, free from activity of any type. Those who desire emancipation must be free from all attachments and passions. The last four dīṣṭis which deal with *dhyāna* will be considered in the next lecture.

Both Śubhacandra and Hemacandra have strongly disapproved practices that relate to the practice of *Haṭhayoga*. The latter has strongly disapproved practices like Parakāya-praveśa and other surprising feats being derogatory to spiritual advancement and as great impediments in achieving emancipation.<sup>19</sup>

According to the *Mokṣa-Pāhuda* of Kundakundācārya, to achieve a successful meditation, a thorough cultivation of the three jewels is necessary. Unwavering and unruffled equanimity ought to be established in the spiritual states. It is only then that the Self can evolve itself into a Higher Self. Meditation is a potent means of self-liberation and when an aspirant is fully absorbed, unmindful of his body, he attains the highest state, being free from every particle of Karma of any kind and with stoppage of all inclinations.

**Munis : Suśīla Kumar and Nathmal.**

Muni Suśīla Kumar has dealt with the four forms of meditation recognised by the Jaina scriptures; he has also stated

that the eight-fold Yoga (*aṣṭāṅga*) which is associated with Patanjali, could be suitably restated in the light of Jaina Yoga:

1. Observance of the great vows of *Ahimsā*, *Satya*, *Acaurya*, *Brahamacarya* and *Aparigraha* (Yama). 2. Observance of the group of 32 vows which control the activities (*niyama*). Those thirty-two vows are: (i) Reflecting over the sins committed; (ii) Firmness in the observance of religion even while under the strain and stress of difficulties; (iii) Non-communication of the thoughts of other people to others; (iv) Observing the austerities for oneself; (v) Accepting punishment and suffering the same in accordance with the instructions; (vi) observance of bodily postures (*niṣpratikramatā*); (vii) Suppression of desire for praise or respect; (viii) Absence of greed; (ix) Endurance; (x) Straightforwardness; (xi) Piety; (xii) Right attitude; (xiii) Practising meditational trance; (xiv) Good conduct; (xv) Humility; (xvi) Courage; (xvii) Remaining energetic (*saṁvega*) (xviii) Guileless; (xix) Engaging in good religious practices; (xx) Stopping of desires and Karmas; (xxi) Preventing occurrence of faults; (xxii) Renouncing all sensual matters; (xxiii) Sincere observance of primary virtues; (xxiv) Observing with purity, the *saṁitis* and *guptis*; (xxv) Renunciation of internal and external desire for acquisition; (xxvi) Cautious attitude so as not to commit mistakes; (xxvii) Contemplation of equanimity every moment; (xxviii) Meditation to stop influx of Karmas; (xxix) Maintenance of steadiness of mind even in calamities of fatal nature; (xxx) Renunciation of company; (xxxi) Repentance; and (xxxii) Praying even on death-bed.

He regards that many of the *āsanās* like *Virāsana*, *Kamalāsana*, *Ukaṭikāsana*, *Godohāsana*, *Sukhāsana* etc., are prescribed by the Jaina scriptures for *kāyakleśa* of bodily suffering. The Jaina scriptures have not dealt with *prāṇāyāma* in detail as it is in Haṭhayoga that emphasis is laid on postures; but they have emphasised on enthusiasm, determination, faith in the principles and renunciation of all worldly enjoyments to control the propensities of the senses (*bhāvaprāṇāyāma*).

There is not much difference between him and Patanjali in

the meanings attached to *Pratyāhāra*, *Dhārānā*, *Dhyāna* and *Samādhi* except that for the first terminology, he uses *pratisalīnatā* to denote withdrawing from the world.<sup>20</sup>

Muni Nathmal says that during the period of devotion, the mind is joined with the soul and that such union constitutes *yoga*. He refers to the four kinds of *Yogas*: *Haṭayoga*, *Laya-yoga*, *Mañtrayoga* and *Rājayoga* and considers that the eight parts of *Yoga* enunciated by Patanjali form the *Haṭayoga*. He refers to *prāṇāyāma* as being most important for control of breath with its three forms: *Pūraka* (inhalation), *Recaka* (exhalation) and *Kumbhaka* (stopping of breath). The other three *yogas* are concerned with *dhyāna* which forms the subject-matter of the next lecture.<sup>21</sup>

Sadhvi Rajimati starts by laying down that *vairāgya* (detachment) is the means of *Yoga* which consists in the attainment of *paramātman* by annihilation of the *Karmas* by the gradual steps laid down by Bhagavān Mahāvīra. She emphasises the six external and six internal penances prescribed for monks as essential for purification of mind and body. According to her, pure diet, purification of body and of the senses, the system of breathing by *prāṇāyāma*, purification of speech by repetition of *mantra*, *japa*, observance of silence and purification of mind by adoption of self-study and stoppage of the influx of the various kinds of *Karmas* form the important progressive steps in the achievement of *Yoga*. She has emphasised that it is necessary to remove all bodily and mental infirmities which are a great hindrance for smooth meditation. She refers to *Sallekhana-Yoga* as necessary for a pious end with elimination of all desires and with faith in the supremacy of the pure soul; the end is the attainment of full emancipation from the karmic bondages. She has laid great stress on *āsanas* as conducive to purity of body and mind.<sup>22</sup>

### **Jaina theory of Body and Mind**

While dealing with the details of Jaina *Yoga*, it is pertinent to say something about the Jaina theory of body and mind which need purification as preparatory to meaningful meditation.

The fundamental concept of Jaina philosophy is that the body and the soul are distinct, that the body is constituted and nourished by matter, that it is everchanging, is given up by the soul on the expiry of the life-span as determined by the *Āyu-Karma* and that the soul is immortal. While the sense-organs are recognised as physical organs of the body, the mind is designated *No-indriya*, that is qua-sense organ. It is an internal organ and cognises the internal activities. It helps the self in cognising internal states like pleasure, pain etc. According to Hemacandra, mind is the organ of cognition of all objects of all the senses. In other words, the various states of mind are based on sensory cognition. Whatever is the object of sensory perception can also be the object of mental cognition.<sup>23</sup> It is through the mind that mental knowledge and mental activity arise. But in the case of the mind there is no external manifestation as in the case of other sense organs. In the *Tattvārthasūtra*, the function of the mind, which is *anīndriya*, is described as the *śruta* cognition. The second function is the *mati* and its modifications. It is called the organ of apprehension of all objects because all sense-experiences are apprehended by the mind. The Jainas accepted the instrumental nature (*karaṇatva*) of the mind.<sup>24</sup>

The essential nature of mind is internal experience. Its operation is necessary in every act of perception. The Jaina thinkers have made a distinction between the *dravya manas* or the material mind and *bhāva manas* or the psychical mind. The material mind is constituted of infinite, fine and coherent particles of matter. It excites thought processes due to the activities of the sense-organs. The *Jīva Kāṇḍa* of Gommatasāra has clearly stated that the material mind is produced in the heart due to the contact of fine mind molecules like a full blown lotus having eight petals.<sup>25</sup> The *bhāva manas* or the psychical mind is concerned with the conscious activity of the self to cognise the objects. All the internal activities or experiences like pleasure, pain, love, aversion etc., are the experiences of the mind, though they are undoubtedly rooted in the perceptions of the senses. It therefore follows that the various states of mind are based on sensory cognition and hence the mind is

popularly regarded as the organ of cognition of different objects through the senses. In fact, the sensory perception may be equated with the process of mental cognition.

### Soul and Consciousness

It is pertinent to mention that consciousness which is characteristic of the soul gives rise to experiences in the form of *Jñāna* and *darśana*. Ācārya Kundakunda regards them as identical with the soul.<sup>26</sup> Ācārya Vīrasena who is the author of *Dhavalā*, a commentary on *Śaṭkhaṇḍāgama* by Puṣpadanta has said: *Jñāna* is comprehension of the nature of the universal-cum-particular of an external object or reality; *darśana* is comprehension of the self in the same manner. In brief, *Jñāna* comprehends the external and inner reality while *darśana* intuits the inner self. Due to the impurity of the soul in the mundane world, the two do not occur simultaneously as in the case of omniscient beings. Consciousness is of two kinds: knowledge and perception. Knowledge is of eight kinds; sensory knowledge, scriptural knowledge, clairvoyance, telepathy, omniscience, wrong sensory knowledge, wrong scriptural knowledge and wrong clairvoyance. Perception is of four kinds: perception through the eyes, perception by the senses other than the eyes, clairvoyant perception and omniscient perception. The one (knowledge) is with details, and the other (perception) is without details. These occur in succession in ordinary mortals (non-omniscients) but simultaneously in those who have annihilated the karmas.<sup>27</sup>

Jainism recognises that consciousness has three aspects: the cognitive, the effective and the conative. They do not occur in isolation. Consciousness is, as stated above, an essential attribute of the soul. It undergoes various modifications due to the subtle veils created by the different kinds of Karmas.

### Karmas—Influx and Bondage

It is necessary to understand that the Jaina theory of Karma is based on the scientific theory of cause and effect. *Pudgala*

or very fine and subtle matter prevades the whole cosmic space and it is described as *Karma-prayogya-pudgala* or matter which manifests itself in the form of Karmic atoms. There are innumerable *jīvas* in the cosmic space. The various kinds of activities of mind, body and speech, whether auspicious or inauspicious, constantly attract the karmic atoms. From the Jaina point of view, intention or thought underlying every activity determines the nature of the karmic bondage. The influx (*āsrava*) of Karma creates a bondage which retards and obstructs the inherent attributes of the soul from enjoying or exhibiting their inherent radiance or power. It is inevitable that due to the operation of the psycho-physical laws, the subtle deposits of atoms of matter form themselves into grosser encrustations so as to affect or retard the natural qualities of the soul in their operation.

It is the accumulation of subtle karmic matter that forms the basis for the building up of the subtle body (*kārmaṇa śarīra*) which is associated with every *jīva* till the time of its liberation or *mokṣa*. The gross-organic body which is born of the parents, nourished by food and subject to disease, decay and death, is known as the *audārika śarīra*—that is, the body which is given birth to and is cast away by the *jīva*, associated with it, at the time of its death. But the *jīva* cannot cast away the *kārmaṇa-śarīra* during its existence in *saṃsāra*. It is inevitably associated with the *saṃsāric jīva* throughout its cycle of birth and deaths. In fact, it is this karmic body that is responsible for the *saṃsāric* changes of the *Atman* which in itself is a pure *cetanā dravya*.<sup>28</sup>

It is a matter of common knowledge that there are two kinds of persons in this world: those actuated by passions like anger, pride, deceit and greed which are technically known as *kaṣāyās*; others who are free from them. The passions differ in degrees of intensity and naturally the karmic entanglements also differ in their intensity or feebleness; it depends upon the intentional or unintentional nature of the action and the potency of the substance. Besides, the Karma may be either *dravya karma*

(or material karma) or *bhava* karma (psychical karma). They are mutually related to each other; but the point of distinction lies in the fact that the latter attaches to the *cetanā* which is characteristic of the *jīva* while the former is concerned with the material aspect of the personality.

*Bhāva* or affective consciousness is of three kinds : *śubha-bhāva*, *aśubha-bhāva* and *śuddha-bhāva*. Psychical state is of an auspicious nature, inauspicious nature or pure nature. While the last undoubtedly relates to experience of the pure self, the other two are related to pleasure or displeasure in oneself or causing of pleasure or pain to other living beings. If the *śubha* and *aśubha-bhāvas* result in activities, they become the causes of merit (*puṇya*) and demerit (*pāpa*) respectively; both these kinds of activities result in the bondage of karmas. While the fetters of (*pāpa*) are like the fetters of iron, the bondage of *puṇya* is likened to fetters of gold. Compassion towards the living beings in general and the devout in particular, charity asceticism with attachment, contemplation, equanimity, freedom from greed are causes of the latter.<sup>29</sup> Suffering, sorrow, agony moaning, injury and lamentation in oneself or in others or both, lead to influx of karmas of evil type (*pāpa*).<sup>30</sup> Kunda-kunda Ācārya has clearly stated that *śubhopayoga* leads to heaven while *aśubhopayoga* leads to wretched human, subhuman and hellish births continuously.<sup>31</sup>

### Causes of Influx

It is necessary to have a clear idea of the causes of the influx of Karmas so that one could be cautious in one's behaviour so as to prevent such influx. Umāswāmi has explicitly laid down that *mithyā-darśana* (wrong belief), *avirati* (non-abstinence), *pramāda* (negligence), *kaṣāya* (passions) and *yoga* or activities are the causes of bondage.<sup>32</sup> Wrong belief refers to either a perverted attitude or disbelief in the true nature of the Soul as propounded by the Jaina scriptures. It may be due to absolutistic attitude, scepticism, absence of sense of discrimination or ignorance. Attitudes which are hostile to accepted

views of the Jaina scriptures about the Tīrthankaras, ascetics and scriptures fall under the category of *mithyātva*. Not desisting from causing injury to the six types of living beings, that is five kinds of immobile beings, namely earth, water, fire, air and plants, and also the mobile beings; and failure to restrain the six senses including the mind from objects of desire or pleasure—these constitute non-abstinence. *Pramāda* or negligence is of several kinds; it may be due to want of self-control, absence of due diligence in the observance of various vows, rules of conduct, and acts of self-control etc., giving rise to the operation of many inauspicious thoughts or activities. The primary passions of anger, pride, deceitfulness and greed are the greatest hindrances to purity of thought and action. The activities of mind, body and speech constitute the *yoga*: they may be true, false or mixed of truth and falsehood, or neither true nor false. These activities set in motion innumerable vibrations in the soul causing influx of Karmas, meritorious or otherwise.

### Kinds of Karmas

It may be pertinent to mention that Nemicandra Siddhānta Cakravarti classifies *āsravas* into two categories viz., *Bhāvāsrava* and *Dravyāsrava* and that *mithyātva*, *Avirati*, *Prāmāda*, *Kaṣāys* and *Yoga* are the causes of *Bhāvāsrava*.<sup>33</sup> The *Bhāvāsravas* or the thought-activities prepare the ground for influx of harmic matter into the soul, that is, *Dravyāsrava* leading to the development of the eight kinds of Karmas viz., *Jñānāvaraṇīya*, *Darśanāvaraṇīya*, *Vedanīya*, *Mohanīya*, *Āyu*, *Nāma*, *Gotra* and *Antarāyā*. The bondage of the Karmas, to the soul occurs when the conscious states of mind become excited with passion, aversion, attachment etc. The interpenetration of the different kinds of karmic matter into the soul and their consequent union is what is known as bondage. The first four kinds of Karmas which respectively obscure knowledge, obscure perception, produce feelings of misery or happiness and create delusion, are designated (*ghatīya*) destructive Karmas as they cripple the very essential nature of the soul. The latter four



called *aghātīya* Karmas, respectively affect the life of the body, the physique of the body, birth in high or low family and the appearance or disappearance of obstacles of various types in life.

### **Bondage of Karmas**

The bondage is of four kinds according to the nature of species of Karma, its duration, its fruition and the quantity of space-points occupied by it.<sup>34</sup> The eight kinds of Karmas referred to above have reference to the nature of each of the Karmas. The time during which the various kinds of Karmas affect a soul is called duration. The third characteristic of the bondage has reference to its degree of intensity: acute, mediocre or mild. The fourth variety has reference to the space-points. These characteristics are mentioned by Nemicaandra also.

It would be thus clear that the soul which is pure, perfect and blissful is dragged into the vortex of transmigration due to the influx and bondage of the Karmas. The causes of influx so far discussed cover numerous mental and physical activities like perverted attitude, moral infirmities like causing injury by thought, word or deed, falsehood or perjury, theft, unchastity, attachment to worldly things, sense-gratification, operation of indulgence in passions, and nine minor blemishes viz., joking, attachment or love, aversion or hatred, grief fear, disgust and the three kinds of sexual feelings for the male, female any neuter and the various kinds of mental, bodily and speech activities.<sup>35</sup> Any attempt or endeavour to regain the purity of the soul must be directed not only towards blocking of further influx but also elimination of the karmas that have already polluted the soul.

### **The Four Requisites**

Bhagavān Mahāvīra has stated that four things of paramount value are difficult to obtain by a living being in this world: human birth, instruction in the Law (or religion), belief in it and energy in self-control. The universe is peopled

by manifold creatures, who are in this *Sam̐sāra*, born in different families and castes as a result of their various actions. But by the cessation of Karman, perchance, living beings will reach in due time a pure state and be born as human beings. Though they be born with a human body, it will be difficult for them to hear the Law (religious instruction) practise penance, combat their passions and abstain from committing *himsā* to the living beings. If by good luck, they hear religion preached to them, it is difficult for them to believe it, many who approve of the principles do not adopt them in practice. Perceiving, that the four requisites are difficult to obtain, man should apply himself to self-control, and when he has shaken off the remnants of Karman by penances, he will become an eternal *Siddha*.<sup>36</sup>

### Three States of Ātman

This awareness of attaining liberation by self-control, resort to penances and other religious practices does not, unfortunately arise in all human beings. Both Yogindu and Śubha-candra have noted that there are three states of the self from the point of spiritual awareness : *Bahirātman*, *Antarātman* and *Paramātman*. *Bahirātman* is a person who considers the body to be identical with the soul. He sees outwards and regards the body to be everything. The *Antarātman* is one who has an inward vision, regards the body only as a receptacle for the soul and that the body is subject to disease, decay and death as it is constituted of matter. He who realizes himself as an embodiment of pure soul which is possessed of infinite knowledge and bliss is the *Paramātman*. The first attitude is entirely due to delusion under which a person forgets his soul and regards that real happiness consists in the pleasures of the senses. He behaves like an intoxicated person indulging in wicked and evil deeds believing that worldly happiness is the sole objective of life and everything else is a myth.<sup>37</sup> *Antarātman* is a person of right attitude, engages himself in activities that will free him from wrong notions of the *Tattavas*, develops

deep insight in the study of scriptures and engages himself in such thoughts and activities as will help him to pacify his Karmas which he knows to be external accretions. He has love for religion, is compassionate and firmly believes that his inner soul is itself the *Paramātman*. He who has destroyed all the Karmas and is full of pure knowledge and bliss is the *Paramātman*.<sup>38</sup>

In fact, these three states of self are indicative of the spiritual advancement of an individual who has faith in religion and considers this life to be a pilgrimage on earth exerting to reach the goal of complete liberation. Śubhacandra has clearly affirmed that he who controls his mind controls everything since it is purification of the mind that aids destruction of the Karmas leading to emancipation.<sup>39</sup>

Amitagati has rightly emphasised that without stoppage of the influx of fresh Karma, there cannot be release from the karmas. That *Yogi* who is free from internal and external attachments, has stopped the activities of his senses and is detached from worldly affairs will be able to shed away his Karmās. He who frees himself from auspicious and inauspicious thoughts and entertains pure thoughts can alone clear his soul from its pollutions. He who engages himself in internal and external austerities will achieve release from the Karmas. Our scriptures are like a mirror; if the mirror is not clean, the image will be dull; similarly he who is not well-versed in scriptural knowledge will not be able to see the true nature of his own soul.<sup>40</sup>

### Stoppage of Karmas—Personal Virtues

The modification of consciousness which is the cause of checking *Āsrava* (influx) of Karma is *Bhāvāsamvara*. This can be achieved by observance of the *vratas* (vows), *Samitis* (attitudes of carefulness), *Guptis* (the restraints), *Daśa-dharmas* (the ten Dharmas), *Anuprekṣas* (reflections), *Parīśahajayas* (victories over various kinds of bodily and mental afflictions) and *Cāri-*

*tra* (rules of conduct). The five vows are : *ahimsā*, truthfulness, abstinence from theft, celibacy and voluntary imposition of limitations on one's acquisitions. Their strict observance will surely ensure both purity of mind and conduct.<sup>41</sup> The five attitudes of carefulness are known as *Samitis* which regulate our five-fold activities in life. One ought to exercise carefulness in walking along the trodden path, in speech by use of gentle words, in receiving alms and in receiving and laying down things and in attending to calls of nature by going to unfrequented places free from ants etc. The three restraints (*Guptis*) refer to exercise of restraint in movement of body, in speech by avoiding use of harsh words and restraint of mind by consciously keeping it away from inauspicious thoughts. They require exercise of strict vigilance in thought and action since they ensure personal purity. The *Dharmas* (virtues) which are the natural qualities of the soul must be observed in practice in all our dealings in society; they purify our mind and bring tranquility and equanimity in our behaviour and attitude towards life.

Supreme forgiveness, humility, straight forwardness, purity, truthfulness, self-restraint, austerity, renunciation, non-attachment and celibacy constitute the ten virtues which a pious Jaina ought to practise in his daily life.<sup>42</sup> They are rules of piety and their constant observance in daily life is intended to elevate the spiritual nature of a right believer. To err is human and to forgive is divine. Blessed is the person who forgives, as forgiveness cleanses the hearts and spreads around an atmosphere of piety and peace within and without.

### **Anuprekṣās (Reflections)<sup>43</sup>**

The twelve Reflections are a mental exercise in introspection and are intended to create a greater awareness of the need for detachment and constant devotion to religion. The twelve kinds of reflections are: (1) *Anityānuprekṣa* means reflection that everything in this world is transient; (2) *Aśaraṇānuprekṣa* means reflection that there is none in this world

under whom one can take shelter or protection except the path of the three jewels shown by the Tirthankaras. Our friends and relatives, our wealth and power and everything else to which we are attached as our best saviours are of no use, as all of them are transient and part from us with the body. He who has found his friend and protector in religion and virtue need not feel lonely or helpless; (3) *Saṃsāranuprekṣa* is reflection on the endless cycles of births and deaths which bring in endless suffering and misery. One should feel tired of the transmigratory existence and seek for remedies of escape from fetters of Karmas; (4) *Ekatvānuprekṣa* is reflection on one's own solitary nature, thinking "I am born alone and shall have to die alone; none can save me from transmigration except myself, my religious convictions, my virtues and my pious life". The effect of such contemplation is freedom from attachments and equanimity of mind; (5) *Anyatvānuprekṣa* is contemplation that the soul is distinct from the body, that the soul is perfect knowledge, perception and bliss while the body is all matter subject to disease and decay, and that the self alone is capable of attaining emancipation; (6) *Āsucitvānuprekṣa* is reflection on the uncleanness and impurities of the body. External cleanliness by bathing and embellishment will not make it clean. Such a thought necessarily creates an inducement to exert for inner purification; (7) *Āsravānuprekṣa* is reflection on the influx of Karmās which leads to distress and misery in life. Such a thought would be an inducement to escape from the vortex of influx by striving to achieve stoppage of further involvement in the fresh meshes of Karmās and to exert for release from worldly existence; (8) *Samvarānuprekṣa* is reflection on the need for stoppage of influx of Karmās by moulding one's own life in tune with the dictates of the scriptures; (9) *Nirjarānuprekṣa* is reflection on the methods of shedding away the Karmas. This makes the individual vigilant and he becomes alive to the merits and demerits of his own life. He will be inclined to subdue his Karmas and destroy them altogether; (10) *Lokānuprekṣa* is reflection

on the nature of the universe, about soul and matter, and about the nature of the other substances; (11) *Bodhidurlā-bhānuprekṣa* is reflection that religious instruction is difficult to obtain. It is difficult to attain right faith, right knowledge and right conduct, as many would be indulging in the enjoyment of worldly pleasures which attract us most and make us forget altogether the need to secure enlightenment for the soul which is of vital importance for its liberation; and (12) *Dharmānuprekṣa* is reflection on what has been taught by the Jinas. Such contemplation induces devotion to the principles of *ahiṃsā*, truth, honesty, celibacy, humility and equanimity which form the integral parts of the teachings of Jainism. Reflections like these, if they are ever present in mind and sincere, will infuse in an individual vigilance in all his activities and keep him ever on the right path of virtue leading him to his supreme goal. The mind will be turned inward, fully restrained and non attached.

### **Paṛiṣaha-jaya (Victory over bodily afflictions)**

Another mental process for stoppage of the Karmās is *Paṛiṣaha-jaya* or conquest over the bodily afflictions which are germane to worldly existence. If there are endless troubles for a householder, there are as many as twenty-two for a monk who has vowed to abide by the tenets of religion with all serenity of mind and full conviction in the beneficent effects of their conquest. Patient endurance of these afflictions is sure to infuse greater steadiness in conduct and firmer conviction about the righteousness of the path to be followed. The afflictions that one has to bear are those that spring from hunger, thirst, cold, heat, mosquitoes and gnats, shame or ridicule due to nudity, anxiety or agitation (*arati*), excitement at the sight of women, fatigue of journey, desire for movement from fixed postures at the time of meditation, desire for bed (which is prohibited for a monk), sound of wailings, ill-feelings against those that disturb or threaten injury, pangs of desire to beg for some needs, dissatisfaction consequent on depri-

vation of worldly objects, pangs of illness, pricking of thorns, disgust due to uncleanness, desire for praise or respect, pride, feeling of ignorance and sadness occasioned by numerous events. These afflictions are twenty-two and are of natural occurrence during the sojourn of monks in various parts of a country. Undisturbed endurance is the very essence of their patience and piety. These afflictions are most usual and have to be borne as normal and incidental to a monk's life. Every monk must know and bear them: he must conquer them before he is vanquished by them so as to destroy the piety and purity of his life.

### **Purity of mind and Right Conduct**

*Cāritra* or Right conduct is of five kinds and their practice is necessary to affect psychical stoppage of influx of new Karmas : (1) *Sāmāyika-cāritra* is cultivation of an attitude of equanimity towards all living beings thinking that their souls are as pure and sacred as our own, that the various states of existence are due to Karmas and that the visible modifications are passing phases of worldly existence. Equanimity also needs conquest of attachment and aversion.<sup>44</sup> (2) *Chhedopasthāpana* is an attempt to recover equanimity after its casual or inadvertent disappearance. (3) *Parihāra-viśuddhi* is purity obtained after warding off or refraining from injury to living beings. (4) *Sūkṣma-samparāya* is a mental state in which all passions except a mild state of greed have subsided. (5) *Yathākhyāta* is characterised by subsidence of all passions but there is the presence of right conduct.

### **External and Internal Penances or Austerities**

The Jaina Acāryas have laid great stress on the need of external and internal austerities or penances. Renunciation of the external objects of attachment which arouse passions is as essential as internal purification. Extrinsic relinquishment without a corresponding internal awakening is both superfluous and irrational.

### External Austerities<sup>45</sup>

These are intended to purify the body by checking all activities of the senses and bodily actions. They are of six kinds : (1) *Anaśana* is fasting. Fasting periodically or continuously for some days will work as a check on the passions and activities of the body. During the period of fasting, one is required to spend his time in study of scriptures and introspection. (2) *Avamaudārya* means eating less than what one actually needs. This helps the maintenance of sound health without any ailments like indigestion, constipation or other troubles. (3) *Vṛttiparisamkhyāna* is restricted begging for alms. This is intended to check greed or desire for getting food of one's own liking. (4) *Rasa-parityāga* requires abstinence from juicy foods like milk, curds, ghee etc. (5) *Viviktasayyāsana* requires a monk to accept a lonely place for habitation. An ascetic should stay in places which are not frequented by women without disturbance to celibacy and study, the place should be free from insects and other causes of disturbance. (6) *Kāyakleśa* is mortification of the body. Standing in the Sun, dwelling under trees, sleeping in open places without any covering are some of the ways of mortification of the body. The object is to cultivate patience and endurance, to remove attachments for bodily pleasures and remove the sense of dependence. These are all self-imposed and undertaken willingly.

### Internal Austerities.<sup>46</sup>

Great importance is attached to mental purity. The internal austerities are: (1) *Prāyasçitta* is atonement or expiation for sins; (2) *Vinaya* is humility; (3) *Vaiyāvṛtya* is service to the ascetic; (4) *Swādhyāya* is study of scriptures; (5) *Vyutsarga* is renunciation and (6) *Dhyāna* means meditation as prescribed by scriptures.

(1) *Prāyasçitta* or expiation for sins as the most effective way of purifying the mind. It is difficult for an individual to discover his own sins; having discovered them, it is a unique



but welcome state of mind to repent for what has been done; this has to be followed by a further determination not to repeat commission of a similar act again. This implies both introspection and firmness in self-control. Atonement fortifies the mind with the greatest sense of moral force and puts a stop to repetition of acts of impiety or wickedness which necessarily pollute the soul. It further results in contemplation on the need for cultivation of virtuous thoughts and conduct. Expiation involves confession voluntarily before the preceptor of all faults. After confession, the mind attains equanimity.

(2) *Vinaya* or Humility is of five kinds : humility in faith, in knowledge, conduct, penance and popular behaviour. It is a basic virtue which helps acquisition of self-restraint. He who has no humility disregards religion and his preceptors as well. It is the gateway of liberation as it is the precursor of self-restraint and self-knowledge. He who honours his Ācārya honours all learning and scriptures which are the sources of knowledge.

(3) *Vaiyāvṛtya* is service to a monk by providing him food, medicine, scriptures, residence, place for sleep and for answering calls of nature; he has to be supplied with a bowl and a broom of peacock-feathers or fine yarn. One should offer every kind of service to a monk during his journey when he is fatigued and threatened with some danger, famine or bodily affliction.

(4) *Swādhyāya* which means study for the benefit of one's own soul, consists in religious discussions, reading, questioning, pondering over the thoughts propounded by the different verses and exposition or narration of religious stories to expand and explain the difficult principles. He who studies the scriptures with devotion without any desire for personal praise or vanity acquires knowledge of his soul and faith in the principles so as to desist from commission of sins and acquire mental peace and happiness.

(5) *Vyutsarga* means giving up external objects of attachment and passions. Renouncing attachment for the body to cultivate detachment and fearlessness.

(6) *Dhyāna* means perfect meditation to be achieved through real knowledge of the soul, the three *guptiṣ* and concentration of mind coupled with equanimity and humility. Purification of bodily and mental lethargy, removal of intellectual dulness, growth of capacity to bear pain and pleasure and acquisition of increased power of meditation are some of the benefits of this penance. Just as a forest conflagration burns all trees, these penances inspired by knowledge and backed up by right conduct will burn the existing Karmas and prevent new seeds of Karmas from growing.

*Dhyāna* will be discussed in the next lecture.

These austerities when rightly observed purify the body and mind just as a crucible when used, purifies gold by separating it from other impurities. They strengthen the conviction that body is distinct from the soul. One who observes them will gain Right Knowledge which leads him to firmness of Right Conduct. Just as water evaporates by the heat of the Sun, the Karmas are destroyed by strict observance of the austerities. The passions become subdued and pangs of craving automatically subside. The mind which wanders in mundane affairs (*kṣipra*) ceases to find any pleasure in them. The mind which is dull (*mūḍha*) becomes alert and is awakened to the needs of the soul. There is another condition of mind (called *vikṣipta*), unsteadiness which continues to waver in states of uncertainties due to fluctuations between fulfilment and failure, or hope and disappointment. These three states of mind need considerable exercise in self-control and an understanding of the realities of life. They are not at all helpful in achieving concentration. The fourth condition of mind is *Ekāgra*, that is, amenable to concentration very easily, due to ripeness of religious experiences, right insight and right knowledge. The fifth condition of the mind is *niruddha*, that is, restrained or curbed in all matters

and receptive to spiritual influences. The last two kinds of mind conditioned by concentration or restraint are useful in *Yoga*.

### Eleven Pratimās or Jaina concept of Ideal Householder

The Jaina Acāryās have always been practical in their approach to all religious problems and have given sufficient guidance to the householders as well as to the monks in their march towards the spiritual goal of Emancipation so that none could rush forward without enough forethought as to his own capacity for undertaking observance of difficult vows. There is clear standard for measurement of a householder's stage of progress in the form of *Eleven Pratimās*: (1) *Darśana-pratimā* is the most elementary stage where a householder has belief in insight or faith in the Tīrthankaras, the preceptors and scriptures. He should be free from beliefs in false gods, *sadhūṣ* and the scriptures. He should observe the five small vows of *Ahiṃsā*, *Satya* etc., and perform the six daily duties prescribed for a householder, viz., worship of the Tīrthankara, devotion to the Preceptor, self-study of scriptures, self-restraint, austerities and charity; (2) *Vraṭapratima*: He has to accept and observe the Aṇuvratas, Guṇavratas and Sikṣāvratas and observe them carefully, besides observing the other vows known as *Digvrata*, *Deśāvratā* and *Anartha-daṇḍa-tyāga*. The first and the third kinds of vows are recognised by most of the Ācāryas as *Guṇavratas*. *Digvrata* consists in limiting one's own movements within the ten directions. For the purpose of demarcation one can adopt the well-known limits like rivers, mountains, forests etc., as limits; so also the directions to which the movements should be restricted. The idea is that by so limiting one's own movements, one can save oneself from the chances of committing *hiṃsā* outside such area. *Deśavrata* requires the votary to limit the countries or places that he would visit during a well-defined period, that is within a year, six months, or a few days. The *Anartha-daṇḍavratatyāga* is of five kinds :

(i) *Āpādhyaṇa* is to refrain from inauspicious reflections that give birth to evil thoughts; (ii) *Pāpopadeśa* means refraining from giving evil advice to provoke vicious tendencies in others; (iii) *Pramādacāritra* consists in not indulging in purposeless actions that are likely to lead to *Himsā*; (iv) *Himsādāna* requires that one should not distribute by sale or otherwise instruments of injury like knife, sword, poison, chains etc; (v) *Duḥśruti* requires that one should not either listen to or teach such stories that will excite passions etc. He should also observe *Sāmāyika*, fasts and hospitality to guests while limiting his own facilities of enjoyment. (3) The third *Pratimā* requires a householder to observe *Sāmāyika* three times of the day with equanimity and peace of mind renouncing all attachments and aversions; (4) *Proṣadha-Pratimā* : The householder in this stage has to observe fasts four times a month on the 8th and 14th day of each fortnight. (5) *Sacitta-tyāga Pratimā* : This requires the householder from renouncing the use of leaves, roots, seeds, fruits etc., having life. (6) *Ratribhojanatyāga-Pratimā* is the stage in which the householder has stopped from taking his food after sunset. (7) *Brahmacarya-Pratimā* : The householder must observe complete celibacy. (8) *Ārambhā-tyāga-Pratimā* : He should refrain from following occupations like agriculture, trade or business which involve *Himsā*. (9) *Parigraha-Pratimādhāri* : This is a stage which involve renunciation of all kinds of property like house, lands, wealth etc. He should just have a few clothes on his person, live in solitary places and take his food with other house-holders if invited. (10) *Anumatityāga Pratimā* : The householder declines to advise others about their private affairs of any kind and take his food at an appointed hour, if invited. (11) *Uddiṣṭatyāga-Pratimā* : This is the highest stage prescribed for a householder. He has to wear only a piece of cloth and possess only *kāmandalu* and a *pinchhi*. He should take food by begging, not food which is prepared for him. He has to observe the five vows of walking with care, looking ahead by four feet, be restrained in his speech, abstain from taking juicy food, exercise care in

keeping and lifting things and answering calls of nature. He has to observe all the austerities and conduct himself almost like a monk, though not initiated into that status.

Ācāryas like Kundakunda, Samantabhadra, Hemacandra and others have mentioned the Eleven Pratimās to show that a religious minded householder is required to conduct himself with compassion and self-restraint in all his activities of daily life. The first stage shows that the entire ethical code is founded on right faith in the tenets of Jainism which lay down that the soul is distinct from the body and that every vow and rule of conduct must be so observed as to conduce to purification of mind and conduct. The observance of vows endows the aspirant with spiritual strength which the whirlwinds of passions cannot disturb. The gradation of ethical life is a step in the realization of all that is good and of eternal value in an individual's life on earth. *Ahimsā* or universal love towards all living creatures is the very breath of a householder's life so that everything that is harmful must be studiously eschewed from thought and conduct. While *Sāmāyika* and *Swādhyāya* are intended to awaken the conscience of a householder to his lapses and the need to purify himself by repentance and by regular study of the scriptures, the vows deepen his spiritual consciousness and persuade him to cultivate gradual detachment towards all objects of worldly enjoyment. The householder is trained to a psychological orientation from the life of attachment to that of renunciation so that the transformation from the life of a householder to that of a limited ascetic might be sure and steady. Sudden change of life is not possible. The *Pratimās*, therefore, which emphasise on moral excellence, fasting, continence and contemplation, are sure to conduce to sound health, peaceful mind and equanimity. They are an exercise in spiritual development leading to adopt in and observance of the life of asceticism. The eleven *Pratimās* embody the Jaina concept of an ideal householder who is compassionate and devoted to a pious way of life.

### Two Nayas

The Jaina philosophers have considered all objects and principles from two points of view: *Vyavahāra naya* or the empirical or popular point of view, and the *Niścaya Naya* the real or noumenal point of view. The former is connotative of the point of an average individual while the latter considers the essential or the real point of view. Life or Jīvas have been first considered in this mundane existence from the point of their states or conditions (*Mārgaṇasthānas*) in which they are found.

### Mārgaṇasthānas

The Mārgaṇasthānas are fourteen—(1) *Gati* or condition of existence which is of four kinds viz., inmates of hell, inmates of heaven, human beings and animals; (2) *Indriya* or senses which are five: senses of sight, hearing, touch, taste and smell; (3) *Kāya* or body, five kinds of bodies of *Sthāvara Jīvas*: Earth, water, fire, air and vegetables which possess only one sense, that is, the sense of touch; the *Trasa Jīvas* have more senses than one; (4) *Yoga* refers to the energy of Jīvas which possess activities of mind, body and speech; (5) *Veda* or sex of three kinds, male, female and eunuch; (6) *Kaṣāya* or the passions: anger, pride, deceit and greed; (7) *Jnāna* is of eight kinds: *Mati*, *Śruta*, *Avadhi*, *Manaḥ paryāya*, *Kevala*, *Kumati*, *Kuśruta* and *Vibhaṅgāvadhi*; (8) *Samyama* or restraint consisting in the observance of vows, *Samitis* etc; (9) *Darśana* is of four kinds: *Cakṣu*, *Acakṣu*, *Avadhi* and *Kevala*; (10) *Leśya* or colouration which a Jīva assimilates due to passions, vices and virtues; they are six: black, blue, grey, golden, lotus-like and white, (ii) *Bhavya* is the quality of soul which can attain perfect faith, knowledge and conduct; *Abhavya mārgaṇa* is that condition in which the attainment of liberation is unattainable; (12) *Samyaktva* is perfect in the tenets of the Jain principles; (13) *Samjñi*, that is, Jīvas with mind, having capacity to teach, advise, act and converse and (14) *Āhāra* is the assimilation of material particles by Jīvas to preserve their bodies.<sup>47</sup>

What is of importance to be borne in mind with regard to

these states is that it is on account of the Karmas that a *Jīva* is subjected to various states of existence and temperament. It is due to the operation of Yoga of one kind or the other at every moment of life that a *Jīva* is being entangled with one Karma or the other until it attains liberation. Passions and quasi-passions are responsible for the rise of material or psychical colouration called *Leśyas* which are either auspicious or inauspicious. Black, Blue and Grey are inauspicious *Leśyas* of gradually decreasing intensity while the other three, golden-coloured, lotus-coloured and white are indicative of increasing auspiciousness, the white being indicative of a liberated soul.

### Guṇasthānas

Since attainment or spiritual excellence is the goal, the life of every person conscious of this objection involves a graduated course of mental and moral discipline which can be followed only step by step. *Ācārya* Pūjyapāda, Nemicaṇḍra Sidhānta Cakravartī, Yogindu and Śubhacandra who have dealt with meditation have prefaced their discussion with an exposition on the *Guṇasthānas* which comprise fourteen stages of spiritual advancement. Every successive stage envisages an advancement in the condition of the soul due to gradual elimination of certain energies of the Karmas, and the manifestation of those traits and attributes which had been checked by the operation of the Karmic activities. The order of these fourteen stages is logical but not chronological; there is no automatic progress from one stage to the other.

These are stages of spiritual evolution which imply total elimination of *Mithyātva* by absorption of the true principles of *Samyaktva*. Most of the Jaina philosophers have been expansive in stating what is *Samyaktva*. It consists of implicit faith in the *āpta* (Jina), *āgama* (the scriptures) and the *tattvas* (principles) as laid down by the Tirthaṅkaras. It is characterised by a positive desire for liberation and a mind free from all passions. It implies complete disgust for mundane existence and an irresistible desire for emancipation. It involves devo-

tion to Tirthaṅkaras and the preceptors. It presupposes compassion for all the suffering beings and a sense of equanimity towards all. A person with such faith will be full of remorse and repentance for his lapses. His heart will be full of kindness; he has no fear of this world or of the next, of disease or death and of being unprotected or undefended. His mind is ever free from doubt or desire.

As against this, *Mithyātva* implies faith in false gods, monks or *sādhus*, heretical scriptures and their worship. Worship of gods with attributes of passions and credited with powers to grant all prayers and desires, and of animals like cows, trees and deities credited with miraculous powers. These detract a votary from the path of righteousness. Jainism prohibits superstitious customs and practices because their observances stimulate feelings or desires that go counter to the tenets preached by the Jina and inculcate false beliefs only to entangle the soul into endless births and deaths.

The *Guṇasthānas* are fourteen, each one indicating a spiritual advancement or a temporary fall. Umāswāmi has laid down that belief or faith in the principles of the religion may be either due to innate disposition or may be acquired by knowledge (*Tannisargādadhigamādvā*).<sup>48</sup> In both these cases, the cause is internal, that is, it must be due to subsidence, destruction or destruction-cum - subsidence of the faith-deluding Karmas. The periodicity and speed of development will naturally depend upon various causes like an individual's steadfastness in his striving to achieve the goal, assiduity in pursuit and the presence of adventitious causes of obstruction of progress.

The first stage is that of *mithyātva* or wrong belief or perverted attitude. It may be due to absence of faith, or a doubting attitude which may be either deliberately formed or lightly assumed. If the wrong belief is inborn, it may be difficult to infuse right belief as the true doctrines would appear to be distasteful like the sweet syrup to a person suffering from fever.



The second stage is a transitory stage designated as *sāsvādana-samyakdṛṣṭi*. The individual attains right belief but for want of firmness, he falls down to the stage of wrong belief. Nemicandra beautifully describes it as a fall from the peak of the mountain of diamond of right belief with his face downward towards the thoughts of false belief so as to result in the destruction of right-belief. The fall may be due to reappearance of deluding Karmas or other passions.<sup>49</sup>

The third stage is one of *miśra-bhāva* in which the *Samyaktva* and *mithyātva* are so mixed up together like curds and treacle. It is not possible to separate the false beliefs from the right ones. The mind is in a wavering stage due to the inadequacy of right belief in which the mind is not yet deeply rooted.

A person who progresses to the fourth stage is called *Samyagdṛṣṭiravirataḥ*. He has acquired the right belief without gaining full victory over his passions. The soul has not been able to control the senses nor his attitude towards the mobile and immobile beings. He has faith in the doctrines propounded by the Jina but not the capacity to practise self-discipline due to his deluding Karmas affecting his conduct. He is anxious to tread the path of kindness and know what is good for the purity of his soul. He tries to reduce his love for pleasures of the senses.

He acquires partial-discipline in the fifth stage which is called the *Deśāvirata-samyagdṛṣṭi*. There is abstinence from violence towards mobile beings but not towards the immobile beings like the plants, water, etc. He observes the five *Aṇuvratas* partially and is able to acquire greater degree of self-control than before by subduing his passions.

The sixth stage is that of *Pramatta-virata* where the person observes the vows dispassionately. He gets self-confidence of getting over the infirmities of mind and conduct. He has got over his carelessness and acquired all knowledge. He is self-controlled, though inattentive at times. He is possessed of

virtues and observes the great vows, though there is imperfection in his observances due to the weakness (*pramāda*) of his mind.

The next stage is one of progress over the previous stage and is therefore called *Apramatta-virata* : this is the stage of dispassionate observance of vows. Such a person would have got over all carelessness and acquired all knowledge. He would be observing all vows inculcating in him all virtues and excellent character. He often becomes engrossed in meditation and becomes dispassionate. He observes the vows without any transgressions and does not find pleasure in things external.

The eighth stage is called *Apūrvakarana* as the soul attains unique purification after reducing both the intensity and duration of the Karmas that had bound it. The soul experiences inexpressible conditions of bliss which had not been experienced before. He acquires such psychical state of purity as would help him passify or achieve subsidence of the deluding Karmas. The passions would be extremely mild and the person would be delightfully engaged in eliminating them.

The ninth stage is reached when the soul gets enlightenment after subsidence of Karmic matter; but since there is the possibility of rise of passions, the *Guṇasthāna* is called *Anivṛthā bādara-samparāya*. The darkness of ignorance is driven away by the Jinās and the person is engaged in pacifying or annihilating the Karma of delusion. He has wholly uprooted his desires for enjoyment and meditates on the true nature of his soul. The thoughts would be purer than ever before and quite intense in eliminating feelings of sex altogether.

In the next stage called the *Sūkṣma-samparāya*, the soul which has reached the stage of dawn of enlightenment retains that condition every moment or permanently. He becomes pure as the flames of meditation burn the forest of Karmas. Such soul becomes free from all passions except a subtle streak of greed.

In the eleventh stage called the *Upasāntamoha*, the monkfully

annihilates the Karma of delusion (*mohanīya*) and becomes a person of subsided passions.

A monk who reaches the twelfth stage of *Kīṇamohṣa* becomes even-minded, having annihilated the slight tinge of greed; his mind becomes crystal-clear like the water kept in a clean vessel.

The thirteenth stage is that of *Sayoga-kevalin* that is, the stage of Omniscience where the monk annihilates the destructive *Jñānāvaranīya*, *Darśanāvaranīya* *Mohaniya* and *Antarāya* Karmas. He obtains knowledge of the supreme soul as a consequence of attainment of the full powers viz., infinite righteousness, infinite knowledge, infinite vision, infinite bliss and infinite power. He does not depend upon his senses; but since the vibrations of his mind speech and body continue to exist due to the *anbhātīya* Karmas, he remains in a state of embodied existence, that is, *sa-yoga-kevalin*.

In the last stage which is the fourteenth stage, the omniscient monk is freed from bodily existence; that is why he is called *a-yoga-kevalin*. The soul becomes motionless like the mountain *Mēru*. All the inherent Karmas both *Ghātīya* and *Aghātīya*, would have been uprooted and there would be no influx of new Karmas at all. The moment the soul reaches this stage, it goes straight upward to the top of the world according to its natural attribute and remains there steady eternally free from the slightest taint of Karma or vibration and immune from the travails of transmigration.

The philosophy of *Guṇasthānas* is a guidance to attainment of the highest ideal of human life, namely *mokṣa*. The soul rises from a state of ignorance to a state of illumination by eliminating gradually the Karmas that have held in check the inner enlightenment from blooming forth in Omniscience. The realization of every ideal needs an unshakable faith in one's own potentiality, a determination to know the truth and exertion in the direction of realization with a firm faith also in the efficacy of the three jewels which in reality lie dormant

in every embodied soul. Starting with ignorance, heightened by passions and misdirections of the senses, one begins to waver between perversion and right belief; proceeding further with determination, the aspirant becomes delighted when the light of right faith dawns on him. Though he might waver for a moment, he succeeds in the acquisition of self-control which opens his eyes to the flickering light within. As the light continues to become brighter, the uncertainties of wavering disappear and the passions become subdued. All delusions which had blinded him to the light within evaporate and he is enabled to destroy all the Karmas. The meticulous observance of external and internal austerities and of various views brings about a harmony between his ideal and his aspiration. He acquires concentration in his meditation with consequent advancement in his knowledge of the attributes of a pure soul. Passing through the stages first of "subsided delusion" and then of "destroyed delusion", one reaches the stage of Omniscience with vibration, as the *aghati* Karmas like the *āyu*, *nāma* etc., are still present; it is due to these Karmas that the soul continues to be associated with the physical body in spite of its Omniscient state.

It is not that all *sayoga-kevalins* become the Tirthankaras. It is only those that acquire the influx of the Tirthankara-nāma Karma that become Tirthankaras. The influx of this Karma is caused by the sixteen observances. These are: (1) Purity of faith in the path of liberation characterised by detachment as preached by Lord Jina, with freedom from doubt, worldly desires, revulsion and superstitions, development of one's spiritual capacity, ensuring steadiness of faith and conduct in others who are prone to swerve from the path, joy and affection towards the right path in its followers and propagators; (2) Reverence for the three jewels which lead to liberation and for the preceptors and the rest who initiate others in the path; (3) Flawless observance of the vows and the supplementary vows without any transgressions; (4) Ceaseless pursuit of knowledge of the soul and the other categories of right knowledge followed by constant contemplation; (5) Fear of the cycle

of existence; (6) Charity of pure food, medicine, knowledge and shelter with freedom from fear; (7) Practice of austerities; (8) Removal of obstacles that disturb the equanimity of ascetics; (9) Service to the meritorious by warding off evils and sufferings; (10) Devotion to the Omniscient; (11) Devotion to the Chief Preceptors; (12) Devotion to the Preceptors; (13) Devotion to the scriptures; (14) Practice of the six daily essential duties; (15) Propagation of the teachings of the Omniscients; and (16) Fervent affection for one's brethern following the path. These sixteen observances severally as well as cumulatively are the causes for the influx of the *nāma*-karma which leads to incarnation as a Tirthankara.<sup>50</sup> A Tirthankara preaches religion to all living beings in the divine *anakṣari* language consisting of the powerful audible vibrations which impinge on the minds of living beings assembled there, in a manner akin to the process of thought-transference of the telepathic type and are understood by them in their own tongues. The truth thus known is called *śruti* (revelation), or the *śruta jñāna*, and its absolute accuracy is guaranteed by the faculty of omniscience; it is interpreted into popular speech, for the benefit of the masses by an advanced disciple and muni, called a *gaṇadhara*.<sup>51</sup>

In brief, the Gunasthanas emphasise that according to Jaina philosophy, every soul possesses the capacity to attain the highest spiritual stage of emancipation and that what is needed is a determined will with a spiritual awakening to reach it. For a spiritually developed soul, living is as important as the manner of dying since the spiritual dispositions at the time of death are conducive to a better state in the next birth. Therefore the Jaina thinkers have prescribed the vow of *Sallekhanā* or pious or spiritual death. The vow can be adopted both by a householder as also by a *Muni* or monk. It has to be adopted, according to Samantabhadra, when there is unavoidable calamity, old age, suffering from an incurable disease or such physical disability as disables an aspirant from keeping up his religious vows. If the mind is not pure at the time of death, all the spiritual gains of austerities and other ethical

vows observed in life will benefit the soul. At the time of adopting the vow, the aspirant should renounce all attachments, hatred and friendships, and ask for forgiveness from everybody, while forgiving them all himself. He should discuss with his Guru with an open mind all sins committed by him or by others at his instance. He should banish from his mind all grief and fear, anguish and aversion, wickedness and hatred, and maintain a blissful mood supported by his knowledge of scriptures with faith and energy. After acceptance of the vow, he should gradually give up all solid foods by increase in the quantity of liquids, then give up even liquids and take only warm water. Thereafter, he should give up water also fasting to the best of his ability with determination without transgressing any of the vows and entertaining no desire to live or prolong his life or desire for a better and more comfortable living in the next life. He should repeat the *ṇamokār-maṇṭra* or meditate upon the nature of the soul, maintaining throughout his fast, peace and equanimity of mind until the soul departs from the body.<sup>52</sup>

Some of the Western and Eastern critics have characterised *Sallekhanā* as a form of suicide. I have dealt with this topic in great detail in my lectures on “*Sallekhanā* is not Suicide” published by the L.D. Institute of Indology, Ahmedabad. It is enough to point out that suicide is a sudden self-destruction due to emotional or neurasthenic upsetment; it puts an end to the life of the person committing suicide with consequent disgrace to himself and to his family. The person committing suicide is actuated by a desire to escape some disgrace or his inability to withstand some emotional strain; there is neither the consciousness of the spirituality of his soul nor the idea that his action amounts to violence to the vitalities of his own self under the passionate activities of his mind and body; he is a victim of his own passions and emotions. On the contrary, One who observes the vow of *Sallekhaṇā* is thoroughly free from passions and emotions; his mind is at peace, engaged as he is in his austerities and meditation, gradually marching to self-realization, much to the delight and reverence

of the community at large.

Before undertaking meditation, one must acquire purity of body and mind, and self-restraint with the aid of scriptural knowledge and observance of vows and austerities. Mind is like a wild horse and has therefore to be controlled by study and practice of religion to achieve concentration. The mind must be turned inwards, firmly directed towards the attainment of the spiritual goal of life.

Hemacandra has pointed out in his *Yogaśāstra* that one can attain emancipation by destruction of Karmas; the destruction of Karmas can be achieved by acquisition of the knowledge of the true nature of the soul; the true nature of the soul can be realized by meditation; meditation can be practised by rejection of what is foreign to the soul and contemplating with joy on the real attributes of the soul.

In fine, from what I have stated so far, it would be evident that the principles of Jaina Yoga find stray references in the Vedas and the Bhāgavata and that sage Patanjali wrote his *Yogasutra* under the influence of the Upaniṣads and of Jainism and of Buddhism. The foundation of Jaina philosophy is that the soul is distinct from the body, that the activities of the body, mind and speech have to be controlled by a comprehensive code of ethics and that purity has to be achieved by scriptural study, reflection and absorption of the pious principles that stop the influx of new Karmas, besides eliminating those that have already polluted the soul. The observance of the five vows will not only influence the mind to desist from doing what is opposed to Jaina code of conduct but also help the individual in the purification of his thoughts leading to universal compassion and comprehension of knowledge of the nature of the soul. The Jaina theory of Karma is founded on the scientific principle of cause and effect, and therefore, all human efforts are directed towards conquest of all passions that hinder the soul in its onward march of spiritual progress. Negligence and indifference in thought and action have to be wholly eschewed. It is the primary duty of every individual to understand and

realize the sanctity of human birth; he has then to develop faith in the validity of the scriptures; and then cultivate knowledge of the same to such an extent so as to understand by self study the causes of transmigration. The influx of the Karmas has to be stopped by understanding and practice of the ten supreme virtues in personal thought and conduct; it is also the duty of a householder to exert for creation of an atmosphere of piety and peace around him so that the factors disturbing his tranquillity of mind are eliminated. The twelve reflections are on exercise in introspection which is the very heart and soul of meditation. The body must bend to the moral and spiritual needs of the soul; this can be achieved by bearing with equanimity the twelve physical afflictions. the external and internal austerities help an individual in the purification of his body and mind by elimination of everything that hinders the soul in its advancement. The eleven *Pratimās* are a guide in our ethical progress and nourishment of our spiritual inclinations. The *Guṇasthānas* are indicative of spiritual consciousness that inspires a soul to advance gradually towards the coveted goal of self-realization by thoroughly eliminating even the slightest tinge of Karmic dross that might be clinging to it. The faithful acquisition of the three jewels by precept and example in daily life only paves the way to spiritual advancement.

In propounding their principles of Yoga, the Jaina Ācāryas have laid the greatest emphasis on everything that purifies the mind and the soul; they have left it to the choice of a votary to adopt such posture and such method of control of breath as he or she might find it most suited to the practice of meditation. Thus far, I have considered the various aspects of Jaina Yoga which prepare the body, mind and the soul for undertaking a fruitful and meaningful meditation and I shall consider that latter subject in my next lecture believing, ".....the high goal of our endeavour is the spiritual attainment, individual worth, at all cost to be sought and at all cost pursued, to be won at all cost and at all cost assured....."

Rebert Bridges.<sup>54</sup>



## LECTURE 2

# The Philosophy of Dhyāna in Jainism

JAINISM, like other religions in India, attaches the highest importance to *Dhyāna* or meditation as the only means of self-realization or emancipation. The first step of meaningful meditation consists in achieving concentration of mind which becomes possible after subjugation of all passions and development of firm conviction that the soul is distinct from the body, with purity and individuality of its own. Every Jaina knows that the path of liberation consists in realization of the three jewels in a harmonious manner, both in letter and spirit. The greatest enemies of the soul are attachment and avarice which entangle the soul with various kinds of Karmas, both auspicious and inauspicious. In my first lecture, I have tried to expound, how an individual can attain detachment and stop the influx of the Karmas by engaging himself in the observances of the various vows and penances, both external and internal, and advance towards the highest goal by diligent progress through the fourteen stages of spiritual advancement.

There is no material difference between the Hindu and the Jaina scriptures as regards the preparatory qualities which a yogi intending to practice meditation must cultivate. He should regulate his habits of food by fasting and restricting his diet only to what is healthy and not likely to create problems of digestion. A person who is unhealthy and suffers from different ailments cannot have such equanimity of mind as is necessary for peaceful meditation. Self-conquest by the control of the senses is another prerequisite for concentration which is the most essential part of meditation.

The earliest writers on the Jaina system of meditation are Kundakundācārya and Umāswāmi. *Mokṣa Pāhuda*, *Mūlāchār*

and *Niyamasāra* of the former and *Tattvārtha-Sūtra* of the latter are classical works on the subject. The former was the most powerful writer on all aspects of spiritual advancement. According to him, the soul is essentially an embodiment of knowledge, though it is wider in comprehension as it embodies *sukha*, *vīrya* and so on. A monk who is endowed with the five great vows possessed of self-control and thorough knowledge of scriptures is like a holy edifice which can shelter many house-holders and aspirants of spiritual progress. He distinguishes the monks either as *dravyalingi* or *bhāvalingi*. The former is still attached while the latter is free from every kind attachment, vanity and passions and is ever introspective with his eye on the realization of the higher self. The spiritual state, says Kundakunda, requires a thorough cultivation of the three jewels and a conviction that meditation is the potent means of self-realization.

Umāswāmi has defined meditation as concentration of mind on a particular object.<sup>1</sup> The concentration lasts for one *muhūrta* in a person of sound health. Though mind is characterised by quivering as it embraces several objects, concentration can be achieved by fixing the thought on only one object. He refers to the four types of meditation<sup>2</sup>, which will be dealt with later but does not refer to eightfold Yoga of Patanjali which later Jaina Ācāryas like Śubhchandra and Haribhadra have considered, though with nomenclatures of comprehensive connotations.

Yogindu Deva has defined *dhyāna* as meditating with concentration on the nature of the self after conquest of all the sense-organs by the observance of the five great vows and practice of the ten virtues. Amitagati emphasises that the mind should become *nirvikalpa* (without distinct and separate consciousness of the knower, the known and the knowing), as it enables the *dhyāni* to visualize the *Ātman*. When there is complete annihilation of attachment and avarice, there will be appearance of pure perception, knowledge and conduct; from the real point of view, the soul is pure, full of knowledge and bliss. He says that self-knowledge is the means of self-realization.

zation. A monk who acquired taste for self-knowledge will never revert back to ignorance. When he acquires wisdom after deep study of scriptures, he knows the truth and becomes free from delusion. Hemacandra lays down that *dhyāna* can be attained by equanimity and that equanimity can be attained by *dhyāna*; both of them are interdependent. The fundamental basis of the Jaina system of meditation is therefore contemplation with equanimity of mind and realization of the true nature of the soul.

The *Yogasūtra* of Patanjali deals with the various physical, mental and moral practices which a Yogi must undertake sincerely with self-realization as his ultimate aim. He deals with the need for observation, reflection of the inner purpose, faith, courageous perseverance, right-mindfulness, singularity of aspiration and right perception. He seems to subscribe to the words of Vyāsa, the great saint: "Faith sustains a Yogi like a mother". He has emphasised that spiritual enlightenment is attained quickly by those who exercise self-restraint and conquer all their desires. He mentions that ill-health, lethargy, wavering of mind, carelessness, sloth, false notions and inability to concentrate, are the weaknesses that obstruct concentration of mind. While describing the *Bhakti mārga*, he advocates complete devotion to the *Īsvara*. He has indicated different methods of overcoming grief, restlessness and despair. He has described the various *Āsanās* (Postures) and *Prāṇāyāma* (Control of breath) as the prerequisites to acquisition of steadiness of mind. He lays great emphasis on *Dhāraṇā* or intense and perfect concentration of mind so as to bring about complete abstraction from everything pertaining to external universe.

In dealing with *Dhyāna* and *Samādhi*, he has stressed on *saṁnyama* as conducive to increasing perception of illumination which develops gradually. He speaks of divine knowledge and spiritual consciousness as being intuition. He expounds the importance of continence as infusing courage, moral strength, dignity and poise. He pleads for a steady posture as of vital importance to concentration. In the 196 Sūtras, he

has expounded fully his theory of Yoga system whose beginnings are to be found in Jainism, Buddhism and the Upaniṣads. In his view, *dhāraṇā*, *dhyāna* and *samādhi* represent the three stages of the homogeneous process leading to perfection or the trance contemplation. They are together known technically as *saṁnyama*. As observed by Dr. Radhakrishnan: "The Yoga method gives direction how to refine the mind and improve the mirror, keep it clean by keeping out what is peculiar to the individual. It is only through this discipline that we can rise to height of strenuous impersonality from which the gifted souls of the world see the distant visions.... When we rise above the empirical self, we get not a negation but an intensification of self . . . . The Yoga system requires us to go through a course of mental and spiritual discipline. The Upaniṣads also emphasise the practice of austere virtues before the end can be reached . . . . The essence of Yoga philosophy, as of all mystic teaching, is the insistence on the possibility of coming into direct contact with the divine consciousness by raising the human to a plane above."<sup>3</sup> Before the real *samādhi* is attained, the mind passes through four stages. The first stage is a gross one where the mind becomes one with the gross object both in name and concept; that is called *śavitarka*. This is the lowest stage which appears in ordinary life. The mind then passes to the next stage called *nirvitarka* in which the mind becomes steady and becomes one with the object without association of its name, concept etc. All the illusory associations disappear and the stage reached in one of *samādhi* of *prajña* or knowledge. Having mastered that stage, a Yogi directs his attention to the still finer aspects of his object; this is called *śavicāra*. The mind becomes merged as it were with the object in the last stage called the *nirvicāra*. After these stages are attained, there comes the stage of *ānandānugata* where the mind is completely filled with bliss, followed by the stage of *asmitānugata*, that is, of *buddhi* or wisdom. The self is elevated, full of bliss, with the steady illumination of sure being.

Like Jainism, Buddhism has accorded the highest place to meditation. "Verily, from meditation does wisdom spring,

without meditation wisdom wanes; having known these two Paths of progress and decline, let a man so conduct himself that his wisdom may increase". Thus said the Buddha who emphasised the strict observance of *Pancha-śīla* as basic to *Jnāna* (*dhyāna*). When a wise man established in virtue (*śīla*), develops consciousness and understanding, he succeeds in disentangling his self from inner and outer cravings. While the Buddha was for regulation of breathing as a step to successful meditation, he did not propound any theory of *prāṇāyāma* or of *āsanas* as he left the choice of walking, standing sitting or lying down, to the monk as a suitable posture to be adopted at the time of meditation. The Buddhistic scriptures particularly the *Viśuddhimārga* (Path of purification) prescribe forty subjects for meditation: ten contemplation devices like earth, water etc., ten impurities like bloated corpse, festering corpse etc., ten contemplations like the attributes of the Buddha, the Sangha etc., four sublime states, four states of perfect equanimity and reflection on the loath someness of food and analysis of four sublime truths. The choice of the subject depends upon the temperament and enlightenment of the aspirant practising the meditation. He has to concentrate on a single subject so that he could easily achieve correct knowledge and vision. There are two kinds of concentration: access concentration and absorption concentration. The ascetic practices are intended to efface greed and delusion. Concentration with correct knowledge and vision brings about tranquillity by eliminating distraction and unsteadiness. When correct knowledge, virtue and vision are perfected by meditation, there springs forth that bliss which leads to *nibbāna*. Buddhism regards loving kindness, compassion, joy and equanimity as the four divine abidings as no *nibbāna* is higher than forbearance and compassion. The four abidings generate bliss of insight and provide an excellent form for future existence, in the world of human beings and devas. After perfection in purification and meditation is attained on elimination of delusion and ignorance, there emerges intuitional power which leads to spiritual liberation.

Freedom from anger, lust and greed brings about such purification that a person will be able to focus his mind undisturbed on the subject of his meditation. It creates a higher awareness and enables the mind to comprehend the truth or see things as they are. This is in fact an exercise to bring the mind to a state of introspection so that the greater the purity, the greater is the fineness and subtlety of knowledge of the truth. There is a state of forgetfulness of the external surroundings or states of existence. According to *Viśuddhimagga*, the mind must be freed from every kind of impurity of thought and filled only with void, the state of *nirvāṇa*. The mind is then in a transcendental state of beatitude.

The Buddha did not lay down any rigid rules of meditation, though he proposed various objects of concentration. His advice to King Ānand in that oft quoted passage from *Dighanikāya* is quite well known : “Ānand, you must be a lamp unto yourselves and take refuge in nothing outside . . . . A monk becomes his own lamp and refuge by continually looking on his body, feeling, perceptions, moods and ideas in such manner that he conquers his cravings and depressions of ordinary men and is always strenuous, self-possessed and collected in his mind. Whoever among the monks does this, either now or when I am dead, if he is anxious to learn, will reach the Summit.” This is, so to say, attainment of *samādhi* which may be defined as inpregnable tranquillity and contentment of mind, an emergence into *sūnyatā samādhi*, a condition of indefinable concentration and trance.

In my first lecture, I discussed the eight-fold stages of Yoga and meditation of Haribhadra which have a resemblance to the technique described by Patanjali in his *Yogasūtra*. The last four stages propounded by Haribhadra deal with the various steps of meditation: *Sthirā*, *Kāntā*, *Prabhā* and *Parā*: he has however adopted a slightly different classification of stages of meditation in his *Yogavimśikā*. *Sthirā* requires cultivation of firmness of mind and subtlety of understanding. All kinds of pleasure should be looked upon as fleeting toys of a child's

play; the material pleasures ought to be studiously shunned as deliberate hindrances to peace of mind.

The sixth attitude *Kāntā* enjoins acquisition of peace of mind and resort to *dharma* only (*dharmaikāgramenāh*, Verse 163). The mind must be fixed and firm in the belief of scriptural truths so as not to permit doubts or delusions to rise. One who develops the attitude of the seventh stage *Prabhā* would enjoy bliss born of meditative concentration, with the conviction that both pain and pleasure pertain only to the body. The last stage *Parā* connotes supreme type of concentrative meditation, unaffected by likes and dislikes, free from all transgressions and experiences of complete fulfilment (*kṛtakṛtyah yathā bhavet*) by pure psychical state. A yogi attains omniscience after destruction of the *ghāti* (destructive) Karmas by the fire of Yoga; he attains *nirvāṇa* after the cessation of the activities of the mind, body and speech, as a result of the destruction of the *aghāti* Karmas.

Any attempts to correlate these last four stages to the *Guṇastānas* is not likely to be fruitful, though the last few verses in *Yogaśāstrīyamuccaya* deal with release from Karmas and attainment of omniscience.<sup>4</sup> In *Yogabindu*, which is another work of his on Yoga, Haribhadra speaks of five types of Yoga: *adhyātma*, *bhāvanā*, *dhyāna*, *samātā* and *ṛttisamkṣaya* (or annihilation of Karmas).

In the first stage, the aspirant observes the five vows and meditates upon the truth. He cultivates universal friendship, appreciates merits in others, develops sympathy for the sufferings and remains indifferent towards the wicked. By these practices the soul overcomes Karmas, reveals its spiritual energy, improves its power of self-concentration and attains wisdom. He then becomes fit for the second stage called *bhāvanā*. This stage is the consummation of the first. The soul now maintains steady progress. His power of concentration increases. He desists from bad habits and develops good ones. The third stage is *dhyāna*.... Then we come to the fourth stage of equanimity (*samātā*). Here the aspirant makes

a correct estimate of the nature and value of the things and consequently loses all attachment for them. . . Then he reaches the fifth stage when the annihilation of the residual Karmas (*vyṛtsamkṣaya*) takes place. . . Then in due time, he attains final emancipation. This is in brief plan of *Yogabindu*.<sup>5</sup>

*Yogaviṃśikā* is another work of Haribhadra in which he divides Yoga into five stages. Here he defines Yoga as consisting of all pure religious performances which lead to *mokṣa* or emancipation. The first stage or the aspect is *sthāna* which requires the adjustment of bodily posture that will conduce to quiet meditation. *Ūrna* requires utterance and chanting of the sacred verses and mantras in a correct manner with proper accents. *Artha* presupposes that such chanting is done after understanding the correct meaning of the verses or the mantras, recited or chanted. The implication of the meaning must be grasped and the recitation should not be mechanical. *Ālaṃbana* is the fourth aspect requiring comprehension of the attributes of an emancipated soul and meditating on a corporeal entity. The last aspect is *anālāmbana* which requires meditation on the abstract attributes of a liberated soul in a sublime form after a thorough comprehension of the same.

In his *Mūlācār*, Kunda Kundācārya has dealt with the rules of conduct for monks and the subject of meditation. In his *Niyama-sāra*, the great Ācārya has dealt with *Parama Samādhi* (Supreme meditation). A monk who contemplates over his Self after renouncing the activities of speech and with a full comprehension of the thought of the Victor over attachment and aversion (*Vītarāga*) achieves supreme equanimity or bliss. While observing self-control, vows and austerities, he can acquire supreme equanimity if he realizes his self through righteous concentration (*Dharma a Dhyāna*) and pure concentration (*Śukla-Dhyāna*)<sup>6</sup>. Mere residence in a forest, mortification of the body, fasting and study of scriptures by observance of silence, are no good if the monk is devoid of equanimity.<sup>7</sup> He then deals with *Parama Bhakti*. He has stated that he who renounces all his attachments and becomes absorbed in him-



self also attains supreme devotion for meditation.<sup>8</sup> He advises that the greatest conquerors like R̥ṣhabha and others attained perfect bliss of liberation after they had absorbed themselves in supreme devotion for self-meditation.<sup>9</sup> It is significant to remember that according to Jainism, attainment of omniscience (*Kevala-Jñāna*) is the human ideal and hence all efforts of a human being are directed towards complete elimination of every kind of Karmic pollution after which a soul attains its inherent attributes of infinite knowledge, bliss etc.

Umāsvāmi has given a psychologically scientific classification of the four kinds of meditation. *Ārta* (painful or sorrowful) *Raudra* (Cruel), *Dharma* (righteous or auspicious) and *Śukla* (pure or white) are the four types of meditation. The last two are the causes of liberation.<sup>10</sup> Concentration of thought on one particular object is meditation and it extends up to one *muhūrta* in the case of a person with the best physical constitution. I shall deal with each of these in that order.

### Ārta Dhyāna

To my mind, it would be a misnomer to designate the first two, that is, *Ārta* and *Raudra* as types of meditation. They are mere contemplations. Umāsvāmi says that *Ārta* type of concentration occurs when the mind comes in contact with disagreeable objects and thinks of their removal again and again. Objects like poison, prickly thorns, enemies, weapons and the like are the disagreeable objects and cause pain. This is the first type of concentration.<sup>11</sup> According to Yogindudeva, such concentration or contemplation entangles the soul into evil Karmas and will not serve the purpose of meditation. It is only persons who are in the state of *Bahirātman* that indulge in such concentration, with no benefit to the soul. The activities of body and mind hover over attachment, hatred or any other passions. Pollution of the soul by some kind of passion or the other is the nature of this contemplation. The mind wanders in mundane matters of the worst type and continues to find pleasure in wrong attitudes.

Bhālacandra in his *Yogāmṛta* says that a person with harmful thoughts in his mind will suffer great mental miseries and it will be difficult for him to be re-born as a human being. A person who hates desirable things in his mind would feel as if he is dragged to hell.<sup>12</sup> Indulgence in painful experience will involve the mind in commission of breach of the vows and hence in misery.

Ācārya Amitagati has asserted in his *Yogasāraprāṇīya* that he who wants to shed away the Karmas ought not to think of pleasure and pain as such thinking leads to *Ārta-dhyāna*. It is necessary to stop the influx of new Karmas without entertaining any thoughts of attachment or aversion. Knowledge of the Self is the only remedy for purification of the Self. Any foreign thought whether it is auspicious or inauspicious only pollutes the soul. It is only by renunciation of what is foreign to the soul that one can acquire the ability to think of the pure Self.

Śubhacandrācārya has dealt with this form of contemplation in some detail. He has clearly stated that meditation is concentration of mind on some object and that anything different from it is only *bhāvanā*. Auspicious meditation, says the Ācārya, yields the best fruit while the inauspicious ones lead to evil fruits.<sup>13</sup> Properly speaking, *Ārta-dhyāna* originates in affliction and misery; it is deceptive and intoxicating (*unmattatā*). It is founded on ignorance and is influenced by perverted attitude (*mythyātva*). The first kind originates in undesirable contacts, the second arises from separation of beloved objects; the third one is caused by aggravated ailments while the fourth one concerns itself with imaginative pleasures of the future and their enjoyment.<sup>14</sup>

Contemplation of misfortunes that are likely to befall one's own body or property or the body or the property of relatives, due to fire, water, poison, weapons, lion, demon, enemies or wicked people is inauspicious contemplation. Such contemplation takes place when movable or immovable property secured by oneself or the relatives brings mental affliction;

it may occur whenever mental agony by recollection of such events, like destruction of wealth, property of family or of near relatives. Destructive tendency in respect of objects of love and beauty or separation from persons who are friendly may bring about misery, grief or other feelings of enmity; various kinds of ailments and diseases do cause such contemplation. Such contemplation may give rise to *Kṛṣṇa*, *nīla* or *kapota* colouration of thoughts. It is the cause of endless misery and birth in (*tiryak*) sub-human state.

Śubhacandra has observed that control of breath is helpful to check physical activity but it is destructive of mental concentration. It is the cause of *Ārta-dhyāna*.<sup>15</sup> Control of breath is not recommended for a Yogin who has renounced all bodily enjoyment, has subdued his passions, purified his thoughts, devoid of attachment and is also a celibate.

According to Jinabhadra, this kind of contemplation is characterised by unpleasant experiences of separation and sense-experiences. The mind becomes restless due to its inability to eliminate such thoughts, being tainted by aversion and dissatisfaction. Such person suffers from painful sensations of colic, headache and pain due to other diseases which he is eager to prevent. The contemplation is ever concerned with the desire of not being separated from the kith and kin as the mind is full of attachment. There is constant eagerness to secure the pleasures of gods and goddesses and of the best kinds of enjoyments here. The four varieties of contemplation are characterised by passions of attachment, aversion and ignorance which involves the soul in increasing degree of misery leading to birth in the *tiryak* (sub-human) state. The only way of escape from these distressing thoughts is to exert for achievement of *Dharma-dhyāna*.<sup>16</sup> The soul colouration will be black, blue and grey. Such persons will always be in sorrow, lamentation and feelings of restlessness.

This kind of *Dhyāna* is no meditation in its real sense. The entire contemplation is irreligious in character and abhorrent in consequence. It is practised by person whose mind

is not mellowed down by genuine observances of the various vows, moral reflections and scriptural learning.

### **Raudra Dhyāna**

A householder who practises this *Dhyāna* is again a *Bahirā-tman* (extrovert). According to Umāsvāmi, he is either with or without partial vows and his concentration of mind relates to injury, untruth, stealing and anxiety to safeguard his property.<sup>17</sup> He thinks of them repeatedly. If such contemplation is partial, it may be assumed that there are serene intervals of righteousness. Such contemplation does not occur normally in an ascetic; if it does, he is not an ascetic at all.

Though Yogindudeva does not refer to this kind of contemplation, he has stated generally that all those who possess an external outlook will ever be engaged in enjoyment and multiplication of material wealth and pleasures. Even though he may engage himself now and then in the performance of meritorious deeds like charity, worship and observance of some vows, he feels proud in commission of acts of *himsā*, lying and theft. He regards that he who is able to enjoy material pleasures and possessions is the most worthy person in the world. He will have a false sense of pride of his little scriptural learning and find delight in deriding other people.

Ācārya Amitagati makes a general observation by stating that he who takes delight in things that do not pertain to the soul will neither realize the three jewels nor purity of conduct. A person with inauspicious thoughts will bind Karmas and his propensities will be perverted in character; he will suffer calamities and endless transmigration.

Somadeva has stated that *Ārta* and *Raudra Dhyānas* should be avoided as they yield only evil fruits by creating a state of mind that will lead to endless mundane existence; they are like gates that bar the entry of the three jewels in mind and form effective barriers in the path of liberation. The obstacles to Yoga are mental sufferings, disease, error, carelessness, idleness, confusion, lack of success, attachments and

fickleness. He who wants to practise meditation must be free from anger, pleasure and remain indifferent, like a clod of earth, both to one who pierces him with thorns and him who smears him with sandal-paste.<sup>18</sup>

The topic of *Raudra Dhyāna* has been dealt with quite exhaustively by Ācārya Śubhacandra.<sup>19</sup> According to him, *Raudra Dhyāna* is born of fear and evokes fear. It is of four kinds. He says that temperament and actions like those of cruel animals are called *Raudra*. It occurs when one takes pleasures in violence, theft, lying and sexual contacts. Umāsvāmi does not refer to sexual contacts but refers to wealth and property. Such a person takes delight in killing groups of living beings himself or through others or in teasing them or destroying them. He is cruel by nature, irritable by temperament, excited by anger or pride and sinful in his inclinations. He is of bad character, adulterous and an atheist (verse 5). He is an expert in violent actions and in giving sinful advice. He is intelligent in preaching atheism and finds constant pleasure in himsā to others; he has no compassion and is in constant companionship with wicked people. He desires to be killed in war and remembers the same often; he takes pleasure in bondage and misery of animals. He entertains feelings of revenge against old enemies and even thinks of revenge in the next life (verses 9 to 11). These are the characteristics of the first type of *Raudra Dhyāna*.

The second type of *Raudra Dhyāna* relates to people who take delight in untruth and in the imagination of untrue situations. The third kind comprises people who steal and acquire property by unfair means, by force, in war or other means. He entertains desires of various types. The fourth one concerns people of undesirable type. The *Leśya* is kṛṣṇa and the fruit is birth in hell.

It is founded on *mithyātvā*. If the householder reaches the fifth stage of spiritual advancement, the effect of *Samyaktva* will prevent materialization of such tendencies. In substance, cruelty, violence, deceit, cunning, harshness and absence of

compassion are the characteristics of *Raudra Dhyāna* (verse 37). Further, he will be red-eyed, fearful in appearance, shaky in body, destructive in disposition and dependent upon inauspicious objects due to wicked motives (verse 39). This type of contemplation occurs in householders due to their occupational disposition, polluted by passions (verse 41). It may occur in monks due to their previous Karmas and the causes of worldly existence (verse 42). It is contemplation of an unfortunate type and occurs automatically due to rise of powerful Karmas (verse 43).

There will be attachments of various types which deform the mind and destroy all right knowledge. They create suffering and bodily afflictions. So long as hatred and delusion subsist, there cannot be purity of mind and escape from the effects of distressed and violent contemplations.

According to Jinabhadra, *Raudra-Dhyāna* is characterised by thoughts of violence, indignation and revenge; such thoughts lead to the lowest state of birth. A person subject to such contemplation will delight in violent actions bringing in pain and misery to other beings. The second type of this contemplation is indulgence in thoughts of slander, absence of courtesy and incitement of others to cause injury. The third type of this undesirable contemplation is motivated by greed and the mind becomes naturally occupied with thoughts of securing property by unfair and dishonest means; of course, violence is associated with every activity. The fourth kind of this contemplation refers to persons whose minds are constantly engaged in thoughts of safeguarding, preserving and enjoyment of property acquired by any means. These four types of contemplation characterise persons whose mental attitude and thinking centre around greed, violence and absence of self-control. The soul is polluted by attachment, aversion, greed and delusion. The soul colourations created by the Karmas generated by the violent types of meditation are dove-grey, blue and black of the intense type. Such a person delights in the miseries and calamities of other people.

Somadeva supports the view that *Raudra-Dhyāna* is of four kinds according as it is pre-occupied with thoughts of injury, falsehood, theft and preservation of the means of enjoyment. They are steps leading to hell and to endless transmigration in different states of birth in the lower state.<sup>20</sup> This kind of contemplation concerns with thoughts of injury, falsehood, theft and acquisition and preservation of property and hence there will be transgression of all the basic vows or the five-*Aṇuvratas*. Such an individual will be preoccupied with falsehood and theft and will uphold false doctrines injurious to himself and to the society. He has no hesitation in adopting dubious means and fraudulent conduct in the acquisition and accumulation of wealth. There is partial discipline in persons engaged in such contemplations and hence they are incapable of bringing about release from Karmas. That appears to be the reason why some of the Ācāryas do not consider these contemplation as *Dhyānas* whose main function is to release the soul from the bondage of Karmas.

### Dharma-Dhyāna

The auspicious types of meditation become possible only when there is purity of mind and the soul is in a state of further spiritual advancement. The mind must be steady and free from distractions. Auspicious or virtuous meditation is called *Dharma-Dhyāna* or *Dharmya-Dhyāna* by different writers. Umāsvāmi defines auspicious meditation as the contemplation of objects of revelation, misfortune or calamity, fruition of the Karmas and the Structure of the Universe.<sup>21</sup> The object of contemplating over the Structure of the Universe etc. is to know the reality as it is helpful in propagating the truth revealed by the Tīrthankaras. It is necessary both for purity of mind and for a clear understanding of the doctrines propagated by the Jinās, the nature of the substances, the subtle substances of space and Karmic matter, the nature and causes of bondage, preparation needed for stoppage of influx and above all, a clear understanding of the nature of the soul. The soul which has practised the ten great virtues will deliberate on the true path

of liberation and how wrong faith, knowledge and conduct have been the causes of cycles of worldly existence. This kind of meditation is of four kinds and is attainable also by householders who have reached the fourth and upper stages of spiritual advancement. It is also possible for those *antarātmans* who have learnt to look into themselves knowing that a pure soul is free from all pollutions of Karmas and is therefore Omniscient. It is possible to think of the *Paramātman* after developing an attitude of an *antarātman*. Śubhacandra advises that every one ought to remember that he is a *paramātman*, that he is free from avarice and that he is quite powerful to swim in the ocean of *Jñāna*, as he is different from the *Ajiva*.<sup>22</sup>

Śubhacandra has dealt with all the aspects of *Dharma-Dhyāna*. He advises an aspirant to engage himself in the subsidence of his Karmas, by controlling his mind and renouncing all desires for worldly enjoyments. A yogi should endow himself with right knowledge and detachment (*vairāgya*), awaken in himself a keen desire for emancipation by acquisition of peaceful disposition. He should be meditative, courageous, affectionate and possessed of joyful respect towards the learned and the pious. These are the attitudes of mind which the great Tīrthan-karas possessed along with a sense of equanimity towards all creatures. One should be free from sorrow, renounce all sinful thoughts and follow such ways of life as would relieve all others of their sorrows and misery. Who is it that can find happiness in life? The Ācārya answers by saying that a person who has studied the scriptures, attained peace of mind by self-control, observes all the rules of conduct with knowledge as his eyes, has studied the nature of the soul and finds pleasure in virtues engendered by conquest of senses. He who finds joy in himself finds real happiness. He should possess an attitude of equanimity both towards the saint and the sinner.

He should seek for a *solitary place* for meditation; without it, it is not possible to fulfil an auspicious meditation. A monk who wants to meditate must avoid places where barbarians and sinful people reside, where a wicked king is the ruler, where



non-believers and perverted people reside, where fearful and passionate goddesses are installed, where adulterous women frequent, where people with perverted doctrines or people conspiring to commit offences reside. Places frequented by gamblers, hunters, butchers and eunucks should be avoided. A monk who has fear of people of destructive attitude or excited temper should avoid places of their resort.<sup>23</sup> The place should be quite and free from the nuisance of owls, donkeys, jackals, dogs and crows.

Bhalacandra (a Kannada poet) has expressed similar views in his *Yogāmṛta*. The place chosen must be proper for performance of meditation, sitting or standing. It should not be a place which is likely to cause disturbance of mind. One should avoid places which are likely to cause distraction of concentration.<sup>24</sup>

Hemacandra has observed that a monk who has succeeded in the practice of a suitable posture should select for his meditation the place of birth, of initiation, of omniscience or attainment of emancipation of a Tirthankara; if this is not possible, he should select a solitary place.<sup>25</sup>

Quiet places include the bank of a river, the peak or summit of a mountain, an island, a cave, a garden, a fort, a garden with lotus flowers, the place where confluence of two rivers takes place, old forests, burial grounds, caves where living beings do not reside, natural or built temples, a pleasing place not frequented by others, deserted houses or villages, gardens outside cities and other places where there is no likelihood of trouble from rains, heat or snow.<sup>26</sup> In brief, a monk should choose such places as he considers fit for undisturbed meditation.

As regards the postures, the general principle which should be followed in the choice of a posture is that it should be comfortable and should not cause any kind of strain so as to cause disturbance to the mind or interference with the smoothness of meditation. Among the *āsanas* like *paryāṅkāśana*, *ardha-paryāṅkāśana*, *vajrāsana*, *sukhāsana*, *kamalāsana* and *kayotsarga*, the

monk should choose such *āsana* which he considers to be suitable for his meditation. Since weakness due to old age is inevitable, *padmāsana* and *kayotsarga* are considered by Śubhacandra to be convenient. In the past when monks had bodies as hard and sturdy as the diamonds, they were able to adopt any posture and attain liberation.<sup>27</sup>

After mentioning *Paryankāsana*, *Vīrāsana*, *Vajrāsana*, *Padmāsana*, *Bhadrāsana*, *Daṇḍāsana*, *Utkatikāsana*, *Godohikāsana* and *Kayotsangāsana* and giving the description of each of them, Hemacandra observes that one should find by experiment which posture conduces to his steadiness of mind and assists him in the practice of meditation. He observes that there is no fixed rule that any one particular posture should be chosen.<sup>28</sup>

The other Ācāryas do not seem to deal with the question of postures as it is a question of choice and convenience with each monk.

*Prāṇāyāma* or control of breath is intended to achieve two objectives: success of the meditation and steadiness of mind. Both Śubhacandra and Hemacandra describe the various kinds of breathing systems on the lines of Patanjali. Hemacandra concludes by saying that *prāṇāyāma* should be practised in order to attain steadiness of mind.<sup>29</sup> Śubhacandra however differs from the view and says that control of breath is likely to disturb mental concentration. He does not recommend control of breath for a Yogi who has renounced all his bodily enjoyment, subdued his passions, purified his thoughts, abandoned all attachments and is a celibate. Practice of *Pūraka* (stopping the breath by filling up the body with air), *Kumbhaka* (concentrating the breath at the navel by closing the mouth and two nostrils with the right hand) and *Rechaka* (expiration of all air from the lungs) cause disturbance to or excitement of the mind and should be therefore discouraged.<sup>30</sup>

Though *Pratyāhāra* has been referred to in some detail by Śubhacandra and Hemacandra, it has not been given any special attention by other writers as the same has been covered by the basic virtues or *Mūlaguṇas* discussed in the various

scriptures including the *Mūlācār* (verse 16). *Dhāraṇa* is concentration of mind on a particular object and is virtually a part of the process of meditation.

Umāsvāmi mentions the four kinds of *Dharma-Dhyāna* as consisting of contemplation on the nature of the revelation (*ājñā*) on the facts of universal suffering (*apāya*), the fruition of the various Karmas (*vipāka*) and the structure of the universe (*saṁsthāna*). According to all Ācāryas, this kind of *Dhyāna* becomes possible only from the fourth stage of spiritual advancement when the house-holder has acquired right perception (*samyaktva*). This *Dhyāna* leads the soul to higher spiritual stages of progress. Bālacandra has observed (in Kannada) that just as poison of a serpent disappears from the victim *garuḍāmudrā* and darkness disappears from all corners on the rising of the sun, as also Karma will become annihilated on meditation over the attributes of the soul with thorough concentration.

Somadeva says that one who ponders over the functional principles of Jainism considers carefully the authoritative means of knowledge in all stand-points and aspects, can be said to practice this kind of meditation. He also deals with the same four objects of meditation as are mentioned by Umāsvāmi.

Śubhacandra has dealt with these four objects as *vicayas* or objects to ponder over, search or investigate. *Ājnāvīchaya* requires one to ponder over or meditate on the substances in the world, the principles of modification and of valid knowledge on origination and scriptural knowledge, on conduct and introspection, on knowledge which drives away the darkness of ignorance and enlightens one on the various points-of-view including the doctrine of *Syādvāda*, on the means of purification and enlightenment of souls as also on the principles of escape from entanglement and transmigration.<sup>31</sup>

*Apāyavicaya* consists in meditating of the dangers of Karmas and the ways of their destruction; in thinking over as to how the numerous souls have ignored the path of liberation (*ratnatraya*), how they have been suffering from transmigration, how they could overcome *mithvātva* which is the cause of

ignorance, why they are unable to destroy the Karmas which have been the sole cause of their suffering and how to annihilate the Karmas. He should think over: "I am pure and perfect; Right Faith and Right Knowledge have been my eyes. yet I have been suffering from the consequences of my Karmas". He should decide to undertake meditation reflecting on the causes of influx of the Karmas, their bondage and methods of destroying them. He should ponder over as to how he could secure bliss thinking within himself: "I am the all-Knower, I am distinct from all other external things." Thinking so, he must determine that he shall not be deterred from the path of salvation.<sup>32</sup>

The next subject of meditation is *Vipāka-vichaya*. *Vipāka* means fruition of Karmas like *Jñānāvaraṇīya*, *Darśanāvaraṇīya* etc. Fruition depends upon the place, time and form of thought (*bhāvarūpa*). How the various objects of enjoyments and misery bring about entanglement of different Karmas, how the fruition of the right type of Karmas like *Jñānāvaraṇīya* etc., prevent the soul from enjoyment of its own real nature and how the vigour of the powerful nature of the eight kinds of Karmas can be weakened by practice of austerities; one ought to think of all these matters and particularly the ways of getting release from the Karmas.

The soul in this mundane world has been suffering due to its association with the eight kinds of Karmas and the frequent rebirths and deaths have been the nature of worldly existence. It is *mithyātva* that is the cause of real suffering and those who think of this suffering and get liberation from it are the most fortunate people.<sup>33</sup>

*Samsthāna Vicaya* which according to Subhacandra is the fourth object, requires one to think of the nature of the Universe, the upper world, the lower world and this world of ours. One ought to know the structure of the universe. It is necessary to ponder over the nature of worldly existence, how friends and relatives leave you like the birds which desert the trees when the fruits thereon are all exhausted, why you are left alone with-

out any help. It should be known that auspicious deeds are the only redeeming features that give some happiness while sinful actions lead to sufferings of various kinds like illness, misery and misfortune. One ought to think seriously that there is no better friend in this world than religion, even then as all our property and wealth create entanglements of the worst kind like sufferings in hell, bitter enmity which brings in untold misery; consider why some only enjoy the happiness and peace of heaven, the different position of gods, goddesses, Indras and others who enjoy all kinds of pleasures only to be reborn again.

Serious pondering over all these matters, must lead every one to purity of thoughts which will annihilate the Karmas. This *Dharma-Dhyāna* reaches its highest state in the seventh *Guṇāstāna* and continues to progress.<sup>34</sup>

Hemacandra also mentions these four objects of contemplation in the process of practicing *Dharma-Dhyāna*. He defines *Ājñāvichaya* as pondering over the principles of the substances, in the light of the doctrines propounded by the Tīrthankaras without being disturbed by what other religious thinkers have said about them. The word of the Tīrthankaras should be accepted as command as it embodies the truth on the subject. *Āpāyavichaya* consists in pondering over the evil effects of the four passions which are the sources of all sins, misery, affliction and low birth. He who thinks about them will be able to cultivate combat that will save him from the miseries; he also desists from indulging in sinful activities. To ponder over the fruits of the Karmas arising every moment is called *Vipāka-vichaya*. In such deliberation, one would realize the great blessings which the Tīrthankaras have conferred on humanity by advising them to take to the path of virtue and also become conscious that those who ignore the advice would suffer in hell. *Samsthāna-vichaya* requires a Yogi to ponder over the eternal nature of the Universe where substances are subjected to origination, modification etc. There are definite substances in the world and by pondering over their modifica-

tion etc., one would be able to eliminate sadness and passions like anger etc., from one's mind.<sup>35</sup>

It may be observed that though both Śubhacandra and Hemacandra have used the same terms to denote the objects of meditation, the former has been most exhaustive in the exposition of the subject; the latter has been brief and has confined himself to a few aspects of each object as worthy of attention and pondering.

Jinabhadra has discussed these four kinds of reflections for purification of the mind without reference to these terms. He says that competence for *Dharma-dhyāna* can be acquired by constant study and acquisition of knowledge, insight, conduct and detachment. One should acquire scriptural knowledge which assists in the purification of mind by self-control. By cultivation of insight, the mind will be free from defects of doubt and delusion, yielding place to steadiness and peace. Contemplation and introspection over one's own conduct enable a person to eradicate his past Karmas and prevent the influx of new ones provided he has become alive to the needs of his soul. Knowledge of the Universe will engender detachment and fearlessness conducive to steadiness in meditation.<sup>36</sup>

Yogindudeva has advised the adoption of meditation on the four-fold subjects: *Pinḍastha*, *Padastha*, *Rūpastha* and *Rūpātīta*. *Pinḍastha-dhyāna* is meditation on the soul which is embodied. *Padastha-dhyāna* is meditation on the attributes of the five great souls (*pancha-paramēstis*) by constant mental repetition of the *mantra*. *Rūpastha-dhyāna* requires an aspirant to imagine himself as being in the presence of the Tīrthankara who is sitting in his presence in *padmāsana*: he should visualize in his mind the hallowed figure of Tīrthankara during meditation. *Rūpātīta-dhyāna* is contemplation over the *Siddha* who is formless and sits at the top of the world after eliminating every Karmic item.<sup>37</sup> Umāsvāmi has not referred to these matters as subjects of meditation.

These four kinds of *dhyāna* have been also explained by Śubhacandra in his *Jñānārṇava* but differently from what

has been stated by Sitalaprasadaji in his commentary on *Yoga-sāra*. The interpretation conjures up fine visions of picturesque beauty and divine grace. Each of them has an air of scriptural piety and devotional inspiration, consistent with the Jaina concept of the abode of emancipated souls.

The *Pindastha-dhyāna* is of five forms: (i) A Yogi should imagine the existence in the *Madhyaloka* of a vast white ocean which is quiet and smooth with lotus of immense brilliance located in the middle, with thousand petals of golden colour extending over a vast area like that of a *Jambudvīpa*; it is enchanting to the mind and extends in all the ten directions. He should imagine the existence of a throne in the midst of the lotus, as white as moon, his own soul being seated on the throne full of bliss and peace, devoid of all excitement and powerful enough to destroy every atom of Karmic pollution as also the inciting passions. This is the nature of the mental abstraction called the *Pārthivi-dhāraṇā*.<sup>38</sup>

(ii) A Yogi who has acquired steadiness of mind should imagine a lotus in the region of his own navel, with sixteen petals of unique beauty with a vowel written on each of the petals: अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ, अं, अः. The lotus has a brilliance of a crore of moons with the great mantra *hṛa* written on its pericarp; the flames emerging from it burn the lotus of his heart and spread into conflagration; the lotus of his heart has eight petals each representing a Karma in the recognised order; the fire emerging from the pericarp of the lotus at the navel would be constantly burning and all the Karmas will be destroyed; that is the potential state of his consciousness; the fire would further develop into a conflagration and burn the entire body itself. This is called *Agneyi-dhāraṇā*.<sup>39</sup>

(iii) A meditating Yogi should imagine an encirclement of a powerful storm blowing in the higher region and finally shaking the army of the gods as also the Meru mountain; the wind will blow off the ashes of the body. He should further imagine that the wind would become steady and calm down. This is called *Maruṭi-dhāraṇā*.<sup>40</sup>

(iv) A meritorious Yogi should then imagine that the sky is filled with thick clouds attended with thunder and lightning beautified by a bright rainbow; the courageous monk should further imagine that the clouds would burst and continue to pour down drops of water resembling glittering pearls; he should also imagine that the nectar-like water flowing down to the region of Varuṇa, washing away all the ashes of the burnt body. This is called *Vāruṇi-dhāraṇā*.<sup>41</sup>

(v) A Yogi should then imagine his ātman to shine like the bright and clear moon, possessed of the brilliance of the Omniscient; the ātman should be imagined as being seated on the throne, being worshipped by all gods, goddesses and the demons, the Indras etc. He should imagine that his soul has attained purity with divine attributes shorn of all Karmas. This is called *Tattvarūpavati-dhāraṇā*.<sup>42</sup>

A Yogi who has perfected himself in this *Pinḍastha* form of meditation by continuous practice of contemplation of his ātman being most powerful need not think of any other form as it leads him to heavenly bliss within a short time.<sup>43</sup>

The *Padastha-dhyāna* consists in the contemplation of the syllables of the hymns or the sacred *mantra* (prayer) thinking of it in all its aspects and from numerous points of view. The letters have attained supreme position in the scriptures, both vowels and consonants. He should imagine the sixteen vowels written on the petals of the lotus on his navel and always contemplate over those vowels and consonants. By doing so, he will attain the state of many pious and great souls. He should regard the letters of the hymn as sacred and by contemplating on them he would attain the status of *Śrutalevalins*.<sup>44</sup> There are in all 116 verses in this chapter and the tenor of the same is that the contemplation on the syllables will lead to contemplation of the *Vītaraga* resulting in the attainment of emancipation.<sup>45</sup>

Ācārya Śubhacandra then proceeds to speak of the *Rupastha-dhyāna*. This form of meditation consists of contemplation over the *Arhanta* and his attributes, his nature, the



*Samavaśaraṇa* which is an assembly of all living creatures, gods and goddesses to whom the Tirthankara delivers his message of getting release from the travails of transmigration, over grandeur and glory in which a Tirthankara is seen in the *Samavaśaraṇa* and the *Gaṇadharas* and monks gathered to hear the divine message. One should meditate on the various vows he practised, the sufferings that he underwent and the reflections that helped him to understand the fleeting nature of mundane existence, subdue the passions and annihilate the Karmas with calm and blissful abandon after acquisition of pure knowledge with the aid of the doctrine of *Syādvāda*. He should also meditate on Vṛṣabha and other Tirthankaras in a similar manner, knowing that the ordinary gods and goddesses who retain different passions cannot be regarded as worthy of veneration and worship. He must have full conviction that it is only the Tirthankaras that are worthy of worship.<sup>46</sup>

The Ācārya enumerates all the attributes of the Tirthankaras so as to facilitate meditation upon them.<sup>47</sup>

The *Rupātīta-dhyāna* is the last form of *Dharma-dhyāna* which Śubhacandra has described in full detail. He has deprecated meditation on false gods and goddesses and pointed out how it would involve the aspirant into mundane existence. He who has acquired firmness in his meditation on the attributes of Tirthankaras should meditate on the formless, invisible and divine soul, on the magnificent *Paramātman* who has got rid of his body and the sense-organs by destruction of all Karmas.<sup>48</sup>

The fruits of *Dharma-dhyāna* are really wonderful. The aspirant acquires self-control and peace of mind during the course of practice of meditation, a Yogi should not allow himself to be subdued by attachment and aversion. He who has not acquired steadiness of mind should think over the twelve *Anupreksāḥ* and the *pariśahas* so that he could acquire both the requisite steadiness of mind and a sturdy body.<sup>49</sup>

Hemacandra who came later has approached the subject

almost on identical lines and there is nothing new in *yogaśāstra* on the various aspects of Dharma-dhyāna.

Jinabhadra almost summarizes the principles by stating that a Yogi who wants to practice this form of meditation should know his psychical state, the proper country, time, posture and the methods of meditation. He should know about the reflections, the soul-colouration etc. He who exerts properly acquires fitness for meditation as a result of his continuous practices and would acquire the requisite fitness as a result of his enhanced knowledge, intuition, conduct and detachment. Acquisition of scriptural knowledge would enable him to know the nature of his soul and become firm in his meditation. The mind should be calm, steady and free from infatuation. The monk should enter into meditation to weaken his old Karmas and stop the influx of new ones. For one who has become firmly rooted in his meditation, it is immaterial whether he is in the midst of people or in a lonely place. He should adopt any posture suitable to him, whether standing, sitting or lying down on the ground. He should pacify his mind by scriptural study, critical questioning and reflection. He should meditate on the flawless teachings of the Tirthankaras, full of valid knowledge and tested from the different points of view, free from attachment, aversion and delusion. He ought to understand the nature of the Karmas, their duration and fruition. He should know the nature of the soul, formless, the doer and the enjoyer of his own actions with pure consciousness. He should be free from spiritual inertia and ever active in achieving his goal by his right knowledge and conduct. Jinabhadra has thus dealt with mental and spiritual characteristics generally without referring to the technical details of the four forms of ponderings or the four aspects of meditation.<sup>50</sup>

### Śukla Dhyāna

This is the highest and the most auspicious form of meditation prescribed by the Jaina scriptures. It is not possible of attainment by any monk during the present age, Umāsvāmi has

mentioned that there are four kinds of *Śukla-Dhyāna*: *Prthak-tva-vitarka*, *Ekatva-vitarka*, *Sūkṣmakṛiyāpratīpatī* and *vyuparatakrīyānivr̥tti*.<sup>51</sup> Here *Vitarka* means scriptural knowledge.<sup>52</sup> The first two types are based on one substratum and are associated with scriptural knowledge; they arise in a saint who has attained mastery of all scriptural knowledge. In the first one, there is shifting or oscillation while there is no such oscillation in the second. The oscillation is with regard to the objects, words and activities. As regards the shifting or oscillation with respect to the object, it may occur from substance to modes or vice-versa. The oscillation as regards the word may be free from the one scriptural term to the other. The oscillation between the three activities may involve change from one to the other.

In the light of these meanings of the different terms, it would be clear that the background of the first two types of *Śukla-dhyāna* is conceptual thinking based on scriptural knowledge. In the first type, the mind concentrates upon the thought of the various modes, such as, origination, continuity and disappearance of a particular entity from a number of stand-points. The mind may shift from one aspect of an entity to the other, from one verbal symbol to another or from one kind of activity (*yoga*) to the other. In the second type, there is concentration on a single mode of entity (*ekatva*) and hence known as *ekatva-vitarka-vicāra*.<sup>53</sup>

It may as well be asked: how could there be any meditation if there is oscillation or shifting? The reply given by Ācārya Pūjyapāda in his commentary on the *Tattvārthasūtra* (sūtra 44 cants IX) is that even if there is shifting from one scriptural term to another, there is continuity of the thought-stream. There is virtuous and pure concentration due to the practice of several observances such as self-control, reflections etc; the mind is already purified and is therefore free from excitement or passion. The ascetic meditates on the material (objective atom) or thought (subjective atom) and with his knowledge of the scriptures, shifts to objects or verbal symbols or to activities of the body or the speech-organ. He shifts his thought severally

from one to another. Just as a person of poor strength and enthusiasm cuts a tree for a long time with an unsteady hand a blunt axe, so also an ascetic tries to suppress or destroy the deluding Karmas and he embraces the first type of pure concentration, namely separate, scriptural, shifting, undestructed.<sup>54</sup>

In the second type, the saint is also much influenced by his scriptural knowledge that he is free from the thoughts of any other object or entity. He is wholly free from all passions and resembles a mirror which is quite clean and reflects clearly the entire image. His concentration is therefore on scriptural knowledge only. The result is that the four *ghāti* Karmas are fully destroyed by his pure concentration and "omniscience sparkles like a multiple of rays". The soul shines with all omniscience and the Tirthankara preaches his gospel. When the duration of his other Karmas is just about one *muhūrta*, he stops entirely his activities of mind and speech.

In the third type, what remains is only the slight activity of the body. He attains pure concentration of pure subtle activity. He is now endowed with wonderful capacity; he commences his meditation which results in complete destruction of all his *ghāti* Karmas. Hence he becomes a *sayoga-kevali*, an omniscient with slight activity.

In the last stage, the Omniscient is without any activity and there occurs complete annihilation of the *aghāti* Karmas. The saint is in the fourteenth stage of *Guṇasthāna*, burns the remaining four Karmas, becomes pure and brilliant like pure gold and attains eternal bliss. This is the stage of a *Siddha*, of one who has attained complete release, a step higher than that of the Omniscient Arhat who is still associated with the body. Immediately after attainment of release, the soul darts up to the end of the Universe where there is no medium of motion.

Yogindudeva merely makes mention of the *Śukla-dhyāna* without describing any of the four types of this kind of *dhyāna*. He only describes the condition of a liberated soul. He tells a Yogi to remember that there is no difference between his soul and that of Lord Jina from the real point of view and

that the realization of the three jewels is the way to liberation.<sup>55</sup>

Amitagati has dealt with the seven fundamental principles of Jainism in his *Yogasara-Prabhrta*. While dealing with the subject of *Moksa*, he has stated that every *Atman* is a *Jnani* and that it is the veil of Karma that prevents the operation of knowledge. He has asserted that a Yogi who becomes engrossed in pure meditation sheds away his Karmas. That Yogi who is free from internal and external attachments, has stopped the activities of his senses and is detached from his worldly affairs, will be able to shed away all his Karmas. The scriptures are the eyes of every one; he who possesses their knowledge can never be blind. Self-knowledge is the means of self-purification. It is not correct to say that *Śukla-dhyāna* will not destroy all the Karmas and that a Yogi practicing it will not attain emancipation. Where there is no room for the rise of attachment and aversion, how can there be any aversion of a Karmas.<sup>56</sup> A liberated *Atman* will never return to mundane life. A Yogi can attain pure meditation through scriptural knowledge, through inference and through constant experience of the knowledge of his Self. He who has faultless conviction of the supreme purity and illumination of his soul, meditates on its nature, renounces all his worldly contacts and attains emancipation which is the fountain of incomparable transcendental and pure bliss.<sup>57</sup>

A liberated soul is *Siddha*, *Siva*, *Parabrahma* and is free from all afflictions, from every kind of pollution and attachment. Liberation implies freedom from Karmic matter which shrouds the real glory of soul. A liberated soul rests in bliss due to its own nature of perception, knowledge and illumination attended with bliss. There is no difference in the nature of the blissful souls, though there is difference amongst the people, just as there is no difference in the colour of milk, even though there is difference in the colour of the cows that give the milk.

As usual, Śubhacandra has exhibited his love for details and accuracy while dealing with *Śukla-dhyāna*. He

defines *Śukla-dhyāna* as pure concentration on the nature of the soul by one whose mind has an inward look (*antarmukha*).<sup>58</sup> A saint who has attained absolute purity of character is fit to practise the four types of *Śukla-dhyāna*; it is so called on account of the quality of pure soul; when the dust of pollution of the Karmas disappears, the soul becomes pure and bright like a diamond. *Śukla-dhyāna* is possible for a person who has secured subsidence of his Karmas. He then describes the four types of *Śukla-dhyāna* as mentioned by Umāsvāmi in his *Tattvārtha-Sūtra*. The first one *Prthaktva-vitarka* which is concerned with conceptual thinking on the numerous aspects of scriptural knowledge with shifting from one aspect of entity to another. The shifting might be from one entity to another or from substance to modification or from one activity to another. The second type is *Ekatva-vitarka*. Here is oneness or unity of scriptural knowledge and there is no oscillation. The saint destroys his *ghāti* Karmas which obscured his knowledge, perception etc. He then passes on to the third type: *Sūkshma-kriyāpratipāti*. He subdues his gross activities. His activities of mind and speech become subtle and he delivers his message for the living being as an Omniscient. In the last type viz. *Vyuparatakriyāniyarti*, even his subtle activities stop and the physical vibrations of his mind cease; within minutes, he attains emancipation and the soul goes up straight to the top of the world; in other words, from the stage of an *Arhanta*, he becomes a *Siddha*.<sup>59</sup> The highest point of the Universe is called the *Śiddha-Śila*; the liberated soul live there for endless time in enjoyment of its own glorious qualities, without tinge of worldly pleasure or pain. This is the ideal condition of a soul.

Śubhacandra says that (*ayoga*) *Kevalin* immediately gives up his Karmic body in the fourteenth stage of *Guṇasthāna* and becomes an Omniscient with perfect knowledge, perception, bliss and energy; the soul becomes the *Siddha* and stays permanently in his abode shining forth with his full effulgence. He emphasizes that perfect knowledge is the cause of bliss which has no comparison with worldly happiness which is

transitory. He concludes by saying that he had written the book according to his own experience by taking a little from the precepts of the Bhagavān.

Hemacandra, like other great thinkers, has discussed the three jewels which are the inherent qualities of every soul from the real point of view and points out that emancipation can be obtained by the self by comprehension of the real nature of the self within one's own soul. Equanimity is possible by complete elimination of the ego, looking on all living creatures with an eye of equality and equanimity. He described *Śukla-dhyāna* as the only means of attaining emancipation. He describes the characteristics of each of the four types of *Śukla-dhyāna* and concludes that the first two types depend upon the study of scriptures and understanding of their meaning with concentration on some entity or the other, while the last two depend upon concentration on the image of the Tīrthankara in his full glory (*ālambana*) and become possible for saints who have attained Omniscient knowledge and perception by annihilation of all kinds of karmic pollutions.<sup>60</sup> He concludes by saying that when the fire of meditation of a saint becomes quite powerful and effulgent, the *ghāti* Karmas are burnt to Ashes in a moment.<sup>61</sup> On the attainment of *Kevala-jñāna*, the Arhat becomes all-knowing perceiving everything, being worshipped by all the gods and goddesses. He describes the full glory of the *Sama-vaśarana* where he delivers his message to all worldly beings until the other *aghāti* Karmas are also burnt away, after which the soul shoots up to the top of the world where he remains engrossed in eternal bliss of the Self.<sup>62</sup>

Jinabhadra has dealt with the four types of *Śukla-dhyāna* which can be undertaken only by a saint who has successfully realized the *Dharma-dhyāna* and has also acquired full knowledge of the scriptures which is the pre-requisite acquisition for practice of the first two types of *Śukla-dhyāna*. After dealing with each of the four types of this Dhyāna, he refers to the reflections (or *anupreksās*) on the nature of passions, the eternal nature of transmigrations and on the transitory nature of

the things in the world. During this state of meditation the colouration will be changing from white to colourlessness. In the last state of this meditation, the mind would be perfectly stable, free from delusion, endowed with the true concept of the soul and full of renunciation. Afflictions and obstacles will not disturb him; appearance of supreme bliss will not excite or distract him. He will feel that his body has nothing to do with his soul and that the soul itself is purged of auspicious or inauspicious Karmas as there is complete emancipation. The author concludes the discussion with an advice that one should become absorbed in meditation as it is the only basis of spiritual advancement and attainment of bliss.<sup>63</sup>

Somadeva also refers to the four types of *Śukla-dhyāna*. According to him, the first two types, when properly accomplished, result in the destruction of Karmas while the third one leaves room for vibratory movements of the soul in a minute form. The fourth kind is called by Somadeva. as *niskriyā-yoga* wherein the vibration or activity of every kind is absent. Transcending the body, the Yogin now loses all connections with the mind, and his vital breath comes to an end, he attains the supreme goal with the dawn of perfect knowledge. Here the soul attains the status of the supreme soul which is *Mokṣa* or liberation characterised by the destruction of both the destructive and non-destructive Karmas and free from the limitations of birth and death, a condition in which the soul regains its own qualities.<sup>64</sup>

There are some Ācāryas who have dealt with the subject generally without mentioning the four kinds of *Śukla-dhyāna*. Ācārya Puṣṭapāda has dealt with the supreme meditation with reference to its mental and spiritual advancements without adopting the traditional classification. He says that he who desires liberation should concentrate his entire attention on the elevation of his soul. He should control all his senses from passions and attain transcendental knowledge which does not need the aid of senses and the mind. He constantly endeavours to



understand the nature of the soul and keeps himself absorbed in meditation over its attribute.<sup>65</sup> A wise man will never regard himself strong merely by wearing thick clothes; similarly he will never consider his Self to be strong from the mere fact that he has a strong body. He who has become firm in his Self will alone be able to control his mind; he who has not attained firmness of Self cannot hope for liberation. Therefore a Yogin who is keen on liberation should renounce his contacts with mundane affairs because when he has contacts, he will be inclined to develop attachments with others, when there is such inclination, there will be constant mental disturbance and excitement. From the real point of view, the Self has no other teacher (*guru*) than his own Self. So one should look within one's Self, regard the body as something external and know the Self to be distinct from the body; when his knowledge of distinctness grows into a firm conviction, he will be achieving liberation. He must know that without vow of *ahiṃsā*, he will be committing acts of sin; with such vow, he will bind himself with the consequences of deeds of merit. Yogi can attain liberation only when he frees himself both from merit and demerit. The method of getting rid of merit and demerit is that he must renounce *Hiṃsā* altogether and attain perfection in observance of *ahiṃsā* or non-violence; he would then conquer both attachment and aversion. Thus he becomes the conqueror of attachment (*vītarāga*). Growing on hair or remaining naked relates to the body and so long as the soul is dependent upon the body, it remains involved in worldly affairs. Therefore as long as a person pursues his worldly ways to attain liberation, he will never attain freedom from the fetters of worldly life. A person who develops inclination towards certain things, will develop love for them and the mind derives pleasure from them. Therefore, if the soul finds pleasure wholly in the worship of and devotion towards the attributes of the *Arhats* and *Siddhas*, there will be no distinction between the object of meditation and meditation. Such soul will consider the pure soul as its object of meditation and becomes absorbed in it. That is precisely the status of *Paramātman* himself upon whom he meditates.<sup>66</sup>

A distinguished Jaina poet by name Ratnākārasvami who flourished in the sixteenth century has composed in Kannada an immortal epic called *Bhrates-Vaibhava* (Glory of Bharateśa) on the life of Bharata, the eldest son of Vṛṣabha-deva. It is unique in composition, diction and philosophical exposition. While dealing with *Mokṣa Mārga* or the pathway to Liberation, he has expounded *Dharma-dhyāna* and *Śukla-dhyāna* consistently with the principles laid down in the Jaina scriptures. He says: the mind is as fickle as the wind; it blows wherever it likes; so the mind should be controlled with the aid of the fundamental principles of Jain ethics and religion; it should be made steady by development of faith in them. What is the good of penances or the study of scriptures if the feeble mind does not become strong and firm? After strengthening the mind and turning it inwards, a yogi should observe the penances, study the scriptures, conquer the sense-organs and his passions; then the Karmas will subside. The mundane existence is the cause of eight Karmas. He should conquer the evil tendencies of his mind and thus block all the inlets of Karmas after shedding away the old Karmas. Some will stumble in doing so while others will go up the higher steps of the ladder. An ascetic should control his breath at the navel and achieve concentration of mind by practice. He cannot shed away his Karmas until he has succeeded in his meditation by elimination of all distractions and disturbances of his mind. He must control his mind, body and speech, sit as firmly as a statue (*puṭhali*) and concentrate his wandering mind within himself; this is meditation. The distraction of the mind ought to be cooled down by the study of scriptures (*Swādhyāya*). This is *Dharma-dhyāna*.<sup>67</sup>

The white or pure meditation is called the *Śukla-dhyāna*. By closing his physical eyes, a yogi should see within himself and he will see the dim light of his soul that will engender a feeling of happiness. Instead of a direct description of *Śukla-dhyāna*, the poet has mentioned its features by drawing the general picture of a Yogi. During *Śukla-dhyāna* it will sometime appear as if the whole body is full of light; sometimes flashes of

brightness will appear on the face and within his breast; this is the seed of *Paramātman*. The light or the illumination will increase day by day, clearing away the dust of Karmas. The Right Knowledge (*sujñāna*) will build its temple inside and he will feel the sudden touch of bliss in his body: that bliss is indescribable. He will feel as contented as a man who had a nice full meal. All affairs and movements of the world will appear to be materialistic to him; the world will appear to him as mad and he will appear mad to the world. At times, he will speak out; at other times, he will appear to be a dumb *Yogi* who desires to be left alone all to himself. He feels sometimes that his soul is shooting up to the top of the world; at other times, it remains in the world steeped in the experience of his own Self and of his own bliss, with a smile on his face. He would propound the principles of religion to those who desire to hear him and to those who have capacity to attain liberation (*bhavyas*). He is indifferent whether they listen or do not listen to him. He is self-contented. This is the best auspicious meditation.<sup>68</sup>

The poet compares *Dharma-dhyāna* with *Śukla-dhyāna*. In the former, the *Yogi* will have right knowledge but less of bliss. In the latter, both Knowledge and bliss will appear in full measure. In the former, the light will be as bright as that of a lamp held on the palm; in the latter, the light insight will be as effulgent as that of a full moon. In *Dharma-dhyāna*, the soul will be flickering like a lamp left exposed to a wind; in *Śukla-dhyāna*, it will be still and steady. If the light sparks out in the shape of man, it is *Dharma-yoga*; if the light fills the whole body without changing its shape, it is *Śukla-dhyāna*. In the former, brightness of the mind will flower gradually like a bud from a creeper; in the latter, the mind will shine brightly and yet refreshing like the morning sun. In *Dharma-dhyāna*, the Karmas will be eroded mildly like the earth from rain-water while in *Śukla-dhyāna*, they will be washed off as if by the rush of river water; in the former, the Karmas will appear to be cut down by a blunt axe while in the latter case, by a sharp axe.<sup>69</sup>

It is impossible, says the poet, for a householder to reach the stage of *Śukla-dhyāna* at any time; it is not possible even for a monk in the *Kali-age*.<sup>70</sup> There will be partial destruction of Karmas in *Dharma-Dhyāna* and a Yogi may go to heaven to attain *Śukla-dhyāna* in his next birth, possibly, to attain liberation. If one firmly believes in the potentiality of the soul, one can readily understand the real point of view. The poet advises that even if a person does not, he should give up his bad conduct, conduct himself well and then he will certainly find his real self.

In the last Canto of his unique poem, the great poet who, on account of his piety and spiritual advancement, came to be known as Ratnākavarṇi or Ratnakaraśiddha, has described in an extremely graphic manner the magnificent might of *Dhyāna*. The unique *Muni*, referring to Bharateśa who was well-versed in the eight-fold path of Yoga and stood in great meditation with closed eyes, appeared as brilliant as the sun having destroyed all his Karmas; Right Knowledge, bliss and effulgence had already dawned upon him and he appeared like a statue of gem standing erect and motionless. The world appeared to admire the external appearance of his body while his soul, which had already become endowed with the four heavenly attributes of Knowledge, Insight, Bliss and Energy, seemed to fill the space with the effulgence of cores of moons and suns. The poet concludes by saying that the power of meditation is such that it can better be experienced than described.

In conclusion, I may state that the Jaina system of meditation contemplates different types according to the degree of psychological and spiritual advancement of the aspiring householder or the ascetic. An ascetic, whose mind and body are purified by rigorous observance of the great five vows, the austerities or penances ennobled by the twelve reflections and the suffering of bodily affliction to develop complete detachment towards his own body, the world and its objects, is able to accomplish the highest type of meditation on the attributes of an Omniscient

soul. The *Śukla-dhyāna* is the highest type of meditation; when practised in the right spirit and thorough perfect renunciation, it brings about such spiritual evolution in the soul as will transform it into the highest state of Siddha. This self-realization is an ecstatic state of supreme consciousness. It is a state of bliss which is beyond the comprehension of the mind as neither pain nor sorrow nor death can put an end to it. The spiritual power of self-realization or absorption in bliss goes on increasing with the gradual destruction of the obstructive Karmas until they become thoroughly eliminated and the soul realises its full effulgence and omniscience. There is no *leśya* of any kind affecting the soul except the *Śukla-Leśya*. The final deliverance is attained when that too disappears simultaneously with the other *aghāti* Karmas. The soul thus becomes free from every kind of attachment that bound it to this world. It severs all contacts with the body, becomes pure, enlightened, self-illuminated and shoots up to the abode of bliss to reside there (in Siddha-śīla) eternally as a *Siddha*.

In this modern age of science, it is not surprising to find critics of meditation as a philosophy of inaction intended only for those who have nothing else to do. There are ultra-rationalists who contend that everything that is visible is only real and that all else is unreal or insubstantial. It should be remembered that the field of consciousness is the concern of psychology and that the psychologists have recognised cognition, feeling and conation as the attributes of consciousness. Meditation is an activity which is connected with the elevation of Knowledge, experience and the nature of the soul or the Self. It is common experience that if an individual is attached to things of the world, there is no doubt that such attachment would be a hindrance to the freedom of his soul. There can be no transcendence of the activities of the mind, body and speech unless there is a keen desire for search and realization of the spiritual nature of the soul. Human nature is complex and more so, the worldly life around us.

It is because of this complexity of life and involvement of

man with the Nature around him that the Jaina thinkers have sought to analyse the different stages of mental purification and spiritual advancement. Though the different philosophers have adopted different terms for describing the homogeneous process leading to perfect meditation, what is of primary importance in the process is the refinement of the mind by cleansing it from all kinds of pollutions; otherwise, living a routine life with no higher or spiritual goal results in reckless wastage of the gem of human birth.

The four kinds of *Dhyāna* described by the Jaina philosophers reveal a realistic approach to the most spiritual problem of life, rousing individual consciousness above the common pitfalls of everyday living. Most often we lose sight of the fundamental principle that the soul is distinct from the body and that is why our consciousness is drowned in the passions and pleasures of life. That is how the first two kinds of *Dhyānas* unconsciously drown the individual in thoughts whose objects are external and undesirable for the refinement of the mind and the soul. In the first two kinds of *Dhyāna*, the outlook is entirely that of a *bahirātman*. In *Āria dhyāna* the subside thinking all the while of wealth, family and other worldly possessions, attended with loss, destruction, misery, enemy, diseases and ailments. The thoughts that dominate the mind are irreligious, inhuman and hence detrimental to peace and equanimity of the mind.

The *Raudra Dhyāna*, as discussed just now, draws the individual to thoughts of injury, lying, theft, unchastity and other bodily pleasures. An individual who takes recourse to this sort of contemplation is irritable, sinful and proud in his behaviour. *My thyātwa* is his guide, and attachments are his sources of pleasure.

All writers on Jaina Yoga are unanimous in laying down that *Dharma-dhyāna* is possible of attainment by every one who is in search of spiritual advancement. He examines every thought and deed to find out whether they are auspicious or inauspicious. There is sincere exertion to understand the

tenets of the religion and practise them both in letter and spirit. This is possible for everyone who is devoted to his religion and is determined to elevate his Self. If not anything else, such a person will have such peace of mind and contentment that he will be able to enkindle kindred thoughts in others. In this age of turmoil and distractions, it has been ordained that attainment of *Dharma-dhyāna* alone is possible. Let us therefore cultivate and achieve the three Jewels so that we may pave our path to a meaningful life. This is exactly what even Tennyson echoed when he said:

Self-knowledge, self-reverence and self-control,  
These three alone shall lead man to sovereign power.

## LECTURE 3

# Self-realisation and Mysticism in Jainism

We come now to the last aspect of the subject *Yoga* which means "to join" in the sense of unifying the soul with the Eternal Divinity". *Dhyāna* and *Samadhi* are terms which are familiar to almost all Indian philosophies and have been regarded as vital processes leading an aspirant to the realization of self. All Jaina philosophical works mostly composed by the great Ācāryas have been unanimous in stating that self-realization means attainment of absolute perfection in knowledge, insight energy and bliss. When the soul has attained a state of *Siddhahood*, it is a state of freedom from pollution of every kind as the soul is free both from desire and action. As observed by Dr. Radhakrishnan, it is a state of absolute quiescence. Nemiandra describes a Siddha as a soul who has destroyed his body which had come into being as a result of the eight kind of Karmas, the seer and the knower of the *Loka* and *Aloka* and who stays at the summit of the world: with a shadowy shape resembling a human body.<sup>1</sup>

I have already referred to the concept of *Bahirātman Anta-rātman* and *Paramātman* and stated that when a soul attains liberation, it becomes the *Paramātman*. Yogindu-deva has explained to his disciple Prabhakara that of the four objectives of human life. *Moksa* or liberation is supreme, as the other three do not conduce to absolute happiness or bliss; the mundane existence, where the other three are sought after, Dharma being pursued only by a few, does not offer the best of happiness as the world is full of mental distractions that pollute the soul and create innumerable bondages. The three jewels which are the



inherent qualities of the soul ought to be rediscovered by vigilant pursuit of the knowledge of scriptures, devotion to the preceptors and worship of the Tirthankaras so that one could know the nature of the principles, of the causes of suffering and misery and by a devout meditation on the nature of the Self. It is by renunciation of all attachment and aversion and acquisition of equanimity towards all living creatures that one can attain liberation. The *Ātman* becomes Arhanta, necessarily full of supreme bliss, when he destroys the destructive Karmas. The great Jina who has infinite knowledge and is full of bliss is called the *Paramātman* whom the saints endowed with intellectual tolerance and non-sectarian spirit call by different names like Hari, Hara, Brahma, Buddha and Paramaprakāśa.<sup>2</sup>

It is the use of terms like these that have influenced some modern thinkers to designate Jainism as a religion of mystics. The characteristic of a mystic is that he claims a direct and immediate communion with God, the Almighty, or the Transcendent. The Upanishads have propounded the doctrine of unity between the *Ātman* and the *Paramātman* and those who attain self-realization become united with the Ultimate Reality which is the Universal Self. Brahman who is both the creator and protector of the Universe is identical with the Self. The *Ishvara* is the highest divinity of the divinities. The *Brahadāraṇyake* Upanishad lays down: *Ayam ātmā Brahma*, that is, the Self is Brahma.<sup>3</sup> The *Candogya* Upanishad lays down in a similar strain: *Tat Tvam asi*, that is, "That thou art."<sup>4</sup> In brief, the Upanishadic conception is that the entire Universe is in truth the Brahman; that is the beginning and the end of all. The infinite number of beings in the Universe take their birth from him and return to him again when liberated. The intuitive union with the Supreme and the experience of ecstasy as a result of such apprehension are the outstanding characteristics of a mystic.

Though the *Bhagavad-gīta* is not an abstract philosophy, it conceives of him as all-pervading and as the goal of all endea-

vour in life. Kṛṣṇa who appears throughout in all divine glory tells Arjuna that he is *Viśva-rūpa* in whom all things could be seen and towards whom all living beings converge. It preaches self-surrender, selfless service and self-realization by taking refuge in him. He says: "I am the same in all beings; there is none who is either hateful or dear to me; but those who worship me with devotion, they (would be) in me and I, in them."<sup>5</sup>

It is characteristic of the advaita philosophy as preached by Shankar that the relation between the Brahman and the soul is conceived of as one of pure and simple identity. The mystic vision in which God alone is known is taken as the essential clue to the nature of Reality. All else, it is inferred, is illusory of the nature of *māyā*<sup>6</sup>. The soul of man is for Shankara both identical with and subordinate to Īśvara. The Lord Himself enters into creation in the form of the individual self, which is at the same time dependent upon Him . . . . The soul is part of the Lord, as a spark, is part of the fire. The sparks are the fire itself divided up. If they are separated from the source, they will perish. So with the soul and Īśvara . . . ." Ramanuja (1017-1137) who propounded the philosophy of *Viśiṣṭādvaita* regarded that God is eternally one; yet in that oneness, there exists from all eternity potentiality of the infinite variety of created things. Ramanuja was concerned above all to vindicate the reality of God as infinite personality—immune from limitations of personality as we know in human beings, yet endowed with its essential attributes, the Creator and Lord of the Universe, the inmost self of all beings . . . . He therefore rejected the doctrine of *Tāvā*.<sup>8</sup>

He accepts the teachings of the Upanishads: 'That thou art.' For him, *bhakti* is not merely faith or devotion; it is the knowledge and love of God. He says that God's grace will save us.

Madhva's theology is unique in two respects. He maintains that while some souls are destined to be saved through their own response to divine grace, others are destined to remain for

ever in the *Saṃsara*, while some others are doomed to final perdition in Hell. Madhva moreover postulates a Mediator between man and God, *Vāyu* (originally the wind-God), whom he describes as 'the dearest image' and 'the son of God'.<sup>9</sup> He opposed the teachings of Shankar and founded what is known as the *Dvaita* (dualism) system of philosophy. He regarded Brahman as the one independent Reality, from whom all things are derived, and who is the operating cause of all events. He calls the doer of all things as Viṣṇu whose creative activity is manifested in all things. Madhva stressed the possibility of direct intuitive realization of God, by divine grace and through the practice of meditation.<sup>10</sup>

It is well-known that the *Bhakti*-movement became a great spiritual force among the followers of Viṣṇu and Śiva. The two prominent features of this movement of *Bhakti* are: devotion or adoration of God and complete surrender to God. The followers of this cult firmly believed that such devotion paved the way for self-realization and led to complete union with Him. The devotees believed that boundless grace was the driving force of both Viṣṇu or Kṛṣṇa and Śiva. Tulsidās, Mīrābai and Chaitanya may be mentioned as notable instances of the followers of Viṣṇu or Kṛṣṇa. The *Bhaktas* lived in a state of divine intoxication; they danced, prayed aloud and sometimes shed tears of joy; the emotions were both intense and passionate. The Haridāśas of Karnatak followed the same cult of *bhakti* and sang rapturous songs in praise of Hari with the firm faith of ultimate union with Him. Kabīr was another well-known mystic who appealed to the Hindus and Muslims to have faith in Rām and Rahīm who were one and the same, rising above caste restrictions. The Āḷvārs and Nammāḷvārs of Tamilnādu composed songs in Tamil and sang them with great devotion. The Vīraśaiva saints like Basava, Allamaprabhu and Akkamahādevi etc. sang songs of intense devotion and joy of seeing the vision of Śiva and experiencing oneness with Him. The experience of a mystic is experience in which all dualities, all differences vanish and in which he looks upon every

thing as identical with his self and vice-versa. He experiences Reality as non-duality; there is no *bheda-bhāva*.

The Virasaiva mystics preached Sivayoga with the following cardinal principles: (1) Belief in the existence of the Supreme Being, God; and the ultimate end of human life as union with the Highest (*Lingāṅga-aikya*); (2) Devotion and self-surrender to the Highest as a principal way to this end, *bhakti* and we may mention *śaraṇa* interpreted as self-surrender; (3) *Śakti* (or the psychic and spiritual energy) leading the devotee to the final goal. Sivayoga, . . . is a synthesis of the devotional and the conative aspects of human efforts to self-realization, (4) . . . The final end is *aikya-sthala*, (or becoming one with the Śiva).<sup>11</sup>

The Buddha was opposed to the acceptance of Īsvara as the creator of the Universe. The goal of life is the attainment of *Nirvāṇa* or enlightenment (*bodhi*) which will free an individual from the illusion of time and space. The two schools, Hīnayāna and Mahāyāna, which developed after the Buddha had attained *Nirvāṇa*, seem to have developed new concepts of *Nirvāṇa* and that is why some authors have spoken of Mysticism in Buddhism also; but according to the Buddhists, the soul in liberation is *śūnya*.

Buddha's refusal to speculate on the nature or *Nirvāṇa* does not mean that it is nothing, but that, it is above definition, says Dr. Radhakrishnan. . . . The Buddha declined to answer certain ontological questions which he considered to be useless. He rejected the principle of authority, for, truths accepted on authority and not ascertained and realized by personal effort, are of no avail.<sup>12</sup> His doctrine of liberation rests on the Four Noble Truths and the Eight Noble Paths. His theory of salvation is based on renunciation of the worldly appetites binding the souls and producing suffering. Detachment is to be secured by meditation leading to spiritual enlightenment. Since Buddhism became the religion of people residing in Tibet, China, Japan, Ceylon etc. it underwent various changes both in concept and forms. *Dhyāna* begins

with the control of the mind and of the emotions and leads to states of enlightenment, the glory of 'the fullness of the void'.

The Christian scriptures contain assurances of Redemption and of Divine Grace. "The Kingdom of Heaven is within you" assures the Bible. The gospel of St. John has numerous sayings which provide a potential incentive to spiritual dedication: "If a man loves me, he will observe my commandment and I shall come in him and establish my abode in him. The permanent presence of Christ in the hearts of men, as in all things, is not only a promise of redemption after death, but of actual inclusion in the continuous realization of the Eternal vow.<sup>13</sup> The earthly ideal assigned to Christians is that of "Christian Perfection" which is a life of perfect justice which is almost identical with the Hindu ideal of *Jivanmukti*.<sup>14</sup>

In Islām, the oneness of God is stressed by many verses of the Korān. "Your God is the one true God, there is no other God beside Him. He is the kind and merciful one". . . . "He is the beginning and the end, the Alpha and the Omega, the source and the origin. In His knowledge all things are included and contained . . ." Souls are returning to God through the fulfilment of the duties imposed upon them by their respective stations and stages of development, according to a well adapted proportion: "He who is able to distribute largess to others, let him do it with a lavish and generous hand . . ." To face the trials of life and escape damnation on the day of Judgement, man needs God's grace: "Strive ever to obtain the Grace of your Lord and reach forward to the Paradise and the blessed life thereafter . . . It is favour which God accordeth to whomsoever He wills. The grace of God is not limited; He bestoweth it without measure, and it has no end."<sup>15</sup>

The Sufis who are the followers of Islām dedicate themselves to the quest of mystical reunion. The life of Mohemmad himself was characterised by an ascetic outlook and practice which was regarded as indispensable for a mystical communion.

Towards the end of the 8th Century, the pious followers formed themselves into groups and followed most faithfully the ideals of the prophet. It is well known that the Persian poets who followed the Sufi cult expressed their yearning for union with God as if He were the beloved. They expressed in their poems an anxiety for renewal of intimate union. The language and the imagery of the old Arab erotic poetry became transformed into a rich and highly symbolical vocabulary of mystical aspiration. This lyrical fervour developed in the 12th Century into popular songs known as *gazals* which express an erotic symbolism so peculiar to mystical lovers of God.

The corner-stone of all mysticism is the ideal of unity of all life, from God to man including all creatures; this is what has been stressed by the Upanishads. Both the Hindu scriptures and the doctrines of Christianity as well as of Islam have emphasised Divine Grace. The Yoga spiritual philosophy and its method leading to mystical union constitute the great traditional Hindu doctrine of salvation. This starts from the premise that the goal of salvation or union is not an exterior objective but an immanent condition latent in the heart of man, like the Kingdom of God of the Christians which must be regained by the dispelling of the error and ignorance causing man to cling to the erroneous belief that he is a limited and separate entity instead of an aspect of spiritual reality.<sup>16</sup> Hindu teachers admit that man is incapable of reaching God by his own unaided efforts. He must be lifted above individual limitations by the spark of the Infinite.<sup>17</sup>

The traditional mystic seeks union with God alone and is not satisfied with anything short of his sublime goal. It seems that their intense concentration on the spiritual realities and values, deprives earthly trials of the power to hurt, and the serene joy of mystics, of the Franciscans for instance, is proverbial.<sup>18</sup> The mystic shifts his interests from the creation to the Creator . . . . There is always a moment of uplifting response from on High which a Catholic would like to call as

the touch of the Holy Ghost. There is undoubtedly the conquest of all the worldly appetites and cravings before there could be development of spiritual faculties which grow so fully as to establish Spiritual Unity with the Divine.

It will thus be clear that what I have called traditional mysticism is characterised by two concepts: (1) The mystic seeks union with God, his maker or creator, (2) For such a union, he needs His Grace.

Many philosophers have therefore raised a question as to whether it is possible to conceive of mysticism in Jainism and Buddhism, which do not recognise the existence of a God as Creator. A more liberal view of mysticism does not conceive of communion of soul with God. Mysticism can also exist where there is no conception of God at all or where for the final experience itself, His existence is matter of indifference.<sup>19</sup> Mystical experience is self-realization, the attainment of the highest knowledge or Omniscience which is attained when the soul becomes free from all kinds of bondages caused by one's own Karmas.

I have stated in my previous lecture what is the nature of a soul and what are its characteristics according to the Jaina philosophy. Ācārya Kundakunda has dealt clearly what the Jaina concept of Omniscience in his *Pravacanasāra*. The soul is the knower and is essentially an embodiment of knowledge. Knowledge is co-extensive with the soul. This inherent characteristic of the soul is veiled by the *Jñānāvaraṇīya* Karma (knowledge obscuring). When a soul is purged of its Karmas, it shines forth with all its natural brilliance of pure and perfect knowledge which is *atīndriya* or extrasensory form of knowledge. The Omniscient sees the whole world, the past, the present and the future; all objects are within his comprehension. It is the supernatural characteristic of omniscience that all modifications are visualised.<sup>20</sup> It is necessarily associated with absolute happiness or bliss without the slightest trace of misery.<sup>21</sup> The liberated soul possesses both

perfect knowledge and bliss. Knowledge is essentially a mental state. The differences in the conative capacity of different souls is due to the interposition of the knowledge-obscuring Karmas in varying degrees and it is by practice and observance of different ethical and spiritual methods of purification that every one acquires the potentiality of regaining omniscience.

The distinguishing feature of Jaina epistemology is that in its strictest sense there is one and only one type of immediate and real knowledge and that is *kevala-jñāna*. It is because of this that such a type of knowledge is referred to as transcendental and extra-sensory perception. Since the functions of the sense-organs and the mind are considered to be positive obstructions to knowledge, *avadhi-jñāna* and *manahparyayā-jñāna* are referred to as direct perceptions only in a qualified sense, viz., as representing the progressive stages towards and as preparatory steps to direct knowledge, *kevala-jñāna*.<sup>22</sup> The uniqueness of *kevala-jñāna* concept is understandable from the Jaina view that the human soul has the potentiality to know all things, irrespective even of spatial and temporal distance. The major objection of the Mīmāṃsaka to *kevala-jñāna* is that since the future and the past are nonexistent, if they are considered as present in the perfected man it will lead to an illusion proper and so there can't be perfection at all. The Jaina meets the objection by pointing out that the most distinctive feature of the perfected man perceiving the present and the future is that the past is perceived as past and the future as future. So there is no case of illusion at all.<sup>23</sup>

I have discussed in my previous lecture how a soul which has destroyed all the Karmas attains omniscience. The soul which becomes free and attains liberation or *mokṣa* rises up straight due to its natural characteristic of upward motion to live in eternal bliss in the *Siddha-silā*. The freed souls are divine in nature, as they are perfect and omniscient. Really speaking, the *Siddha* is without a body, and hence incapable of being perceived by the senses.



Apart from *parama-samādhi* or supreme equanimity achieved during meditation, Ācārya Kundakunda has referred to *parama-bhakti* in his *Niyamasāra*<sup>24</sup>. He who entertains devotion for the Three Jewels, renounces all attachments and meditates on the supreme attributes of the self attains the perfect bliss of liberation of the great Conquerors like Rṣabha and others. In popular language of daily life, devotion included *vaṇḍaṇā* (or obeisance) and *stuti* (or praise); this is only a righteous activity. In the verses that follow, the Ācārya expounds the doctrine of *Nirvāṇa* which means supreme liberation or attainment of the status of the *Siddha*. *Siddhātmaṇs* in *Nirvāṇa* enjoy the status of godhood and retain their individualities separate and distinct from each other. There is no limit to the number of individuals acquiring or attaining this status.<sup>25</sup>

- Viewing the Jaina system of thinking as a whole we find a lot of idealism in it.<sup>26</sup> That is why the Jaina thinkers have viewed the embodied souls with reference to the six *Leśyas*, the fourteen *Mārgaṇās* (or the conditions in which the *Jivas* are found) and the fourteen *Guṇasthāṇas* (or the fourteen stages of spiritual development). These are like the yardsticks for estimation of the spiritual nature of an embodied soul so that an aspirant for liberation could assess the nature of the hurdles which he has to cross over before he could aspire for *Kevala-jñāna*. The spiritual progress is from the *Bahirātman* to the *Antarātman* and from the *Antarātman* to the *Paramātman*. The *Paramātman* is free from every kind of infirmity and is endowed with the sublime grandeur of omniscience.<sup>27</sup>

In so far as the term mysticism can be applied to the Jaina doctrine of liberation, it means the transcendental experience of the *Ātman* attaining the supreme status of the *Paramātman* by a course of spiritual evolution. Undoubtedly the constitution of the *Parāmatman* shines with the light of omniscience like the light of the sun enlightening himself and the other objects; and the saints who are established in equanimity experience great bliss for which there is no parallel elsewhere. Within a moment after realization, there flashes forth a great light.<sup>28</sup>

The equivalent expression in Jainism for the word Mysticism is *Śuddhodayoga*.<sup>29</sup> The latter term has been explained fully by Achariya Kund Kaula. When the Siddhahood is attained by the omniscient on the termination of age-karma (*Āyukarma*) it becomes free from life-term, old age and death, being pure, supreme and free from the eight Karmas and possessed of infinite knowledge, conation, and power; it is indivisible, indestructible and inexhaustible. It is free from rebirth, eternal, non-transient and independent.<sup>30</sup> When a soul is liberated from the Karmas, it attains the state of *Nirvana* with perfect Knowledge, perfect Bliss, perfect Power, perfect Perception, Immateriality, Existence (*astitva*), Spatiality (*pradeśatva*), and Formlessness.<sup>31</sup>

According to Jainism, this is the highest experience of transcendental nature of one who has accomplished his *Śukladhyāna* in full measure. This is an attainment of eternal Reality which is full of Bliss. Such experience has been variously described in different religions and philosophies. It is commonly described as Vision, Knowledge or Union with God. The Knowledge which direct experience brings, transcends thought or intellectual knowledge. It is an intuitional experience which is supreme and perfect.

Mystical experience deals with the attempt to reach, while still alive in this world, a knowledge and experience of the next world promised by teachings of religion and generally held to be capable of experience after death only . . . . The mystic . . . is not satisfied with anything short of his sublime goal. The fundamental idea of mysticism is that the essence of life and of the world, is an all embracing spiritual substance which is the reality of the core of all beings.<sup>32</sup> The general mystical method is the way of leading from the experience of existence in our mundane world to another world where the soul blossoms into the fullness of inner attributes far above the limitations imposed by the bondages of Karmas. The *Ātman* renounces all the shackles which held him bound to material existence by observance of ethical rules of conduct leading to supreme meditation the practice of which leads to self-

realization, from mortality to immortality, never to return back to birth and death. The veil of Karmas is eliminated so that intuitional perception of perfect bliss and knowledge is achieved. The self gets the fulfilment of transcendental experience by comprehending the entire *Lokāloka*. A unique contribution of the Jaina philosophy is the logical and yet mystical passage of soul through the fourteen stages of spiritual advancement to transcend the embodied life to reach the transcendental life of an *Ayogakevalin*.

Jainism whose approach to reality is invariably one of *Niscaya Naya* refers to experience arising out of the deeper levels of the self as the veils of Karma become thinner and thinner till they disappear altogether. Every Jaina scripture emphasises that ignorance resulting from Karmic association hinders the soul from self-realization. Knowledge and the pure *Ātman* are identical. The question of identity has been dealt with so exhaustively by Ācārya Kundakunda in his *Pravacanasāra* that he has shown that when an aspirant rises above all attachments, he will realise the soul as absolutely pure and omniscient. *Suddhopayoga* leads to liberation of self-born, eternal and supersensuous happiness.<sup>33</sup> Omniscience is a spiritual state of eternal bliss, a condition which is possible only for a Tirthankara or a Siddha. A saint with *Suddhopayoga* would have properly realized everything, freed himself from all attachments as he is endowed with self-control and penance and would be free from pain and pleasure alike, since they pertain to the body. In this stage, the soul, being liberated from the destructive Karmas, would have developed omniscience, infinitely potent and supersensuous. He would enjoy direct vision of all objects without sensational stages in his perception and would thus establish the omnipresence of omniscience since the knower and knowledge are co-extensive. . . . Knowledge is the function of the soul alone and the omniscient soul can know the whole objectivity, as it were reflected in himself, though there is no mutual contact. As a sapphire enlightens the milk in which it is put, knowledge enlightens all objects; because of the omnipresence of the former,

all objects are reflected in it; in this process of direct knowing the omniscient neither loses nor gains anything.<sup>34</sup>

Omniscience is the climax of spiritual evolution. The individual soul retains his individuality and experiences unalloyed bliss eternally, without any spatial and temporal limitations or modifications. As the sun has light and warmth, the Siddha, the liberated soul, has absolute knowledge and bliss. Eternal bliss is the concomitant of omniscience since both are eternal.

The traditional concept of mysticism, that is, union of the liberated soul with the Brahman seems to have undergone change in course of time. A mystic claims to be in direct and immediate contact with the Transcendent. Plato, in his *Republic*, has said that the ascent of the soul to the vision of Reality or "the God" is possible because of the essential nature of soul. Most of the mystic philosophers or thinkers adhere to their own religion almost in an orthodox way, being unaware of any difficulty or inconsistency.<sup>35</sup> In the devotional school of mysticism, the highest type of devotion to the *Guru* is believed to be essential as he is supposed to mediate the divine presence. The relation of the devotee to his master may come to be felt as an actual union, whereby the disciple is able to participate in spiritual consciousness . . . the thought of union with the *Guru* is prominent with the Sikhs.<sup>36</sup>

Mysticism is not an intellectual theory; it is fundamentally an active, formative, creative, elementary ennobling principle of life.<sup>37</sup> The goal of mysticism e.g. the attainment of the supreme joy (Ānanda) is common to all systems of mysticism. A devotee achieves in it by intuition what he or she does so through imagination and reasoning in the far deeper regions of philosophy. . . . The Mysticism the attainment of bliss is there . . . let it be through a devotional fervour towards the Supreme Lord, Hari, Siva, Jesus, or even the Egyptian *Rā* and the Hebrew Yahweh.<sup>38</sup> The Haridasas of Karnataka were all worshippers of Hari and they recognised his ten *Avatāras*. In regard to the value of the name, the mystics of India are no

less intent upon its efficacy than their compeer mystics of the West. Indeed, if there is to any bond of unity more than any other between Hinduism and Christianity in their teachings of realization of God, it is their identical insistence on the efficacy of meditation by means of the Name. Even in the Egyptian and Hebrew religions, we find the same insistence upon the efficacy of Name.<sup>39</sup>

The saints who belonged to the devotional school adored the personified and active aspect of Shiva or Viṣṇu or Kṛṣṇa. During their emotional heights, they sang, danced and fell into trances. The doctrine of devotional cult can be traced to the Upanishadic period and to that of the Bhagavad-Gita; they were firm believers in the grace of God and tried to acquire it by highly ethical behaviour followed by devotional prayers, loudly singing songs as if their voice was being heard by their Divinity. Tulsidās and Kabīrdas in Hindi literature, Jnāneśwar, Ekanāth and Tukāram in Marathi, Purandaradās, Kana-kadās and Jagannāthadās in Kannada as also Basava and his followers of Vīrasaiva school of thought are notable mystics of India. Ahalyā, Mirābai and Akkamahādevi may be mentioned among the notable female saints of our country. It is easy to expand this list but it is enough to point out that Bhakti itself seems to have differed in meaning to different saints as consisting in: the worship of God, narration of God's exploits, meditation on the Self, highest love for God, a whole-hearted attachment to God and indifference to other things, a surrender of all actions to God and agony in his forgetfulness.<sup>40</sup> Prof. R.D. Ranade has classified the mystics of Māhārāshtra as following under different groups. Jnāneśvara is the type of an intellectual mystic, Namdeva heralds the democratic age; Ekanātha synthesizes the claims of worldly and spiritual life; Tukāram's mysticism is most personal, while Ramdas is the type of an active saint.<sup>41</sup> Discussing a number of illustrations from the Bhagavata, he mentions that even an elephant who lifted up his trunk to the God when his foot was caught hold of by the great Alligator in the sea, supplies us with another illustration as to how even animals might be saved by devotion, and as to

how God might come to their succour in the midst of afflictions.<sup>42</sup>

Even in recent times, various saints and poets have recorded their mystic experiences in the form of an encounter with a personal diety in varying degrees of clarity and intensity. In the mildest or most diffuse form, it may be only a vague sense of some presence in the world about us; a feeling that there is a friendly power in nature or an unseen spirit who is aware of us and has concern for us. In its most intense and compelling form, it is an overwhelming consciousness of communion with God, perhaps accompanied by visual imagery and by sounds of superhuman speech. Then the consciousness of God becomes a transport of ecstasy, a feeling of utter oneness with the divine of blessedness and more than natural aliveness. It is an opening of a door into the beyond, a parting of the veil of sense-experience, a white light of radiant truth, a lifting of the spirit with another realm. In these and many other ways the great mystics have described their experiences while reminding us constantly that no words however symbolic and metaphysical, convey more than a pallid sense of what that experience is like.<sup>43</sup>

There are many instances in recorded history and poetry to show that philosophers and poets have felt the mystical experiences. Swami Ramakrishna Paramahansa used to fall into trances during his meditations of Kali and his life-history is full of such details. Shri Aurobindo has recorded that when he was in Alipore Jail, he saw Kṛṣṇa appearing before him in his dream or trance. He has recorded his spiritual experience in very graphic terms: "I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vāsudeva that surrounded me. I walked under the branches of the tree in front of my cell, but it was not the tree, I knew it was Vāsudeva, it was Sri Kṛṣṇa whom I saw standing there and holding me in His shade. I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vāsudeva. It was Vāsudeva who guarding and standing sentry over me. . . ."

St. Paul and St. Augustine had mystical experiences of the divine. There were tremendous changes in the lives of all these saints and that was evident both in their subsequent ways of living and their talks. St. Teresa said: "I can only say that the soul feels close to God and that there abides within it such certainty that it cannot possibly do other than believe."<sup>44</sup>

There are some other philosophers who have come to sceptical conclusions. According to them it is not possible, but highly probable that mystic experiences are illusory that is, what seems to them to be true is really false. Reasons adduced for this conclusion may be summarised briefly: (1) The number of mystics is small, (2) Experiences are not identical; even mystics within the same religious traditions have experienced God in many different ways—as units and as trinity, as omnipresent . . . as immanent nature and as beyond nature . . . (3) Nearly all mystics have found that mystic experience seldom comes uninvited and they have in fact worked out elaborate techniques of preparation.<sup>45</sup> It is possible to answer these objections by saying that the number of people who resort to meditation is small and that their objects of meditation do differ.

Indian mystic saints like Tulaśidās, Mīrabai, Basava and others have sung songs that record their experiences of divine contacts. Henry Vaughan, a British poet of the seventeenth century has sung of the *World*:

"I saw Eternity the other night  
Like a great Ring of pure and endless light,  
All calm;....."

Wordsworth speaks of his religious experience in his poem on "Pintern Abbey":

"A presence And I have felt that disturbs me  
With joy of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,

....."

Similar experience has been given expression to by Tennyson in his poem: "The Two Voices":

"I know that age to age succeeds,  
Flowing a noise of tongues and deeds,  
A dust of systems and of creeds."

"I cannot hide that some have striven,  
Achieving calm, to whom was given  
The joy that mixes man with Heaven."

In his poem called *Who* Shri Aurobindo gives expression to his spiritual experiences of the immanence and transcendence of the divine:

"In the blue of the sky, in the green of the forest  
Whose is the hand that has painted the glow,  
When the winds were asleep in the womb of the ether  
Who was it roused them and bade them to blow?  
He is lost in the heart, in the cavern of nature,  
He is found in the brain where he builds up the thought,  
In the pattern and the bloom of the flowers he is woven  
In the luminous net of the stars he is caught  
It is he in the sun who is ageless and deathless,  
And into the midnight his shadow is thrown,  
....."

I have already mentioned in my previous lecture, how the great poet in Kannada Ratnākar has sung of the *Śukla-Dhyāna* and of the experiences of a saint that attains Omniscience. The Bhāgavata gives an interesting account of Ṛṣabhadeva, the first Tīrthankara of the Jaina tradition. Prof. R.D. Ranade calls him "yet a mystic of a different kind, whose utter caulissness of his body is a supreme mark of God-realization".<sup>46</sup> The distinguished Professor has not clarified what he meant by his expressions: "Yet a mystic of a different kind", and "a supreme mark of God-realization" since Jainism does not recognise the existence of a personal God.

Whatever that may be, it may be stated that Jainism does not preach mysticism in the traditional sense of unity of a



soul with God. The concept of mysticism centres round the doctrine of the *Ātman* and *Paramātman*. Kundakunda in his *Mokṣapahuda* during the first century of the Christian era and Puṣyapāda in his *Samadhiśataka* have discussed the subject of the *Bahirātman* the *Antarātman* and the *Paramātman*. Later authors like Amṛtacandra and Amitagati have discussed the points of distinction between the three stages of the *Ātman*.

The *Ātman* or the soul acquires the body as a result of its association with the *Karmas*; the body is merely an external encasement of the soul. Any one who is desirous of getting rid of it must know the fundamentals of religion, the distinction between soul and matter and how he can realize his own soul by annihilating the *Karmas* by a highly ethical conduct leading to self-purification followed by meditation on the real attributes of the soul. When all the *Karmas* are completely destroyed by penances, the *Ātman*, the internal individual, reaches the plane of the supreme individual, eternal and characterised by infinite knowledge and bliss. Supreme individuality is a type, a level of spiritual freedom . . . . The body is not the *Ātman*; and every *Ātman* when absolutely free from *Karmas*, becomes a *Paramātman* which condition is the culmination of spiritual evolution never to revert. This three-fold division is based on the idea that spirit and matter are two independent categories though associated with each other since eternity.<sup>47</sup>

It is by successful practice of pure meditation that one can realize the *Paramātman* which is signalled by the unique experience of bliss. It is here that an individual experiences a sense of liberated exaltation which is identical with ultimate reality.

I have already explained that mysticism in the traditional sense means attainment of unity with Brahman or the God. Later writers have used the word to indicate experience of a vision, of divine bliss or of ultimate reality beyond which there is nothing higher. If self-realization is an index of mysticism, Jainism postulates by laying down that he who annihi-

lates all his Karmas by penances and pure meditation realizes his true nature namely, his real nature of *Paramātman*. Liberation and emancipation are identical expressions which mean self-realization. There is no question of unity with Brahman or God since Jainism does not recognise any such entity. When Prof. R.D. Ranade said that Ṛṣabhadeva was a “mystic of different kind” with supreme mark of God-realization, he meant to convey that he had attained unique spiritual heights of a *Paramātman* by utmost purity of his life, conduct and meditation. Jainism is preeminently an ascetic system. Though the stage of the laity is recognised every one is expected to enter the order of monks as a necessary step towards liberation. Elaborate rules of conduct . . . and penancial courses are prescribed for a monk; it is these that contribute to the purity of spirit. A Jaina monk is asked not to wander alone lest he might be led astray by various temptations. A monk devotes a major portion of his time to study and meditation; day to day, he approaches his teacher, confesses his errors and receives lessons in the *Ātma-vidyā* or *Ātma-Jñāna* directly from him. The magnanimous saint, the Jaina Tīrthankara, who is at the pinnacle of the highest spiritual experience, is the greatest and ideal teacher; and his words are of the highest authority.<sup>18</sup>

The Jaina scriptures give a logical account of the advancement of a soul spiritually, as in the *Guṇasthānas*. It is a mental process which is more intuitional rather than intellectual that is characterised by the *Guṇasthānas*, each stage being marked by higher spiritual experience arising from gradual elimination of the Karmas by meditation. In Jainism, spiritual experience does not stand for a divided self achieving unification, but the bound individual expresses and exhibits his potential divinity. Early texts like the *Kammaṇḍapayadi Kaṣāya* and *Kamma-pāhuḍa*, *Gomṃṭasāra*, etc. (with their commentaries) give elaborate tables with minute details how the soul, following the religious path, goes higher and higher on the rungs of the spiritual ladder called *Guṇasthānas* and how from stage to stage the various Karmas are being destroyed. . . . The aspirant is warned

not to be misled by certain *Sidhis*, i.e., miraculous attainments but to go on pursuing the ideal till *Ātman* is realized.<sup>49</sup>

So, the Jaina mysticism is characterized by *Ātman* realizing the *Paramātman* within himself. The *paramātmanrakaṣa*, *Yoga-sāra* and *Ātmasiddhi* contain brilliant expositions of the *Ātman* attaining the *Paramātman* by self-purification and practice of pure meditation. We particularly see in the *Paramātma-prakāśa* glimpses of vision shining with white brilliance, too difficult for realistic description . . . . The excessive rigidity of the code of morality prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded Tantricism. It is for this reason that we do not find the sexual imagery, so patent in Western mysticism, emphasised in Jainism, though similes like *muktikānta* are used by authors like Padmaprabha. Sex-impulse is considered by Jaina moralists as the most dangerous impediment on the path of spiritual realization; so, sensual consciousness has no place whatsoever in Jaina mysticism.<sup>50</sup>

Though Omniscience cannot be established by empirical science, it cannot be denied that greater and subtler degree of knowledge are possessed by individuals; this is a phenomena which can be known from life. We have example of how elevated souls in all religions and Jainism accounts for this difference in the varying kind of the *Jñānāvaraṇīya* Karma that binds the souls. Progressive realization of greater and subtler degree of knowledge by the individual is accepted by some psychologists, especially since the introduction of psychical research by analysing the pure of extra-sensory perception. A consummation of this processive realization would logically be pure knowledge of omniscience, a single embracing intuition. The Jainas believe that by the removal of obscuring Karmas by meditation, the three-fold path and self-control, the individual soul reaches the consummation of omniscience, the state of *kaivalya*. That is the state of final experience.<sup>51</sup>

Jaina mysticism is subjective; first it consists in an understanding of the characteristics or nature of a pure soul;

that is the *Paramātman*; second having understood them, it requires him to adopt the ethical rules of conduct in daily life and austerities for self-purification and take to pure meditation to enhance the quality of his soul until it sees itself and regains its own attributes. Metaphysical speculation founded on strict ethical conduct and practice of austerities leads to mystical realization. The individual must renounce all that is foreign to the soul after a thorough knowledge gained by scriptural study and introspection. Such renunciation destroys delusion which is the root cause of all ignorance and accumulation of Karmas. He would then acquire insight and knowledge which will open out the vast vista of different kinds of knowledge, which pure meditation fructifies into a realization of Omniscience. Thus mysticism as applied to Jaina philosophy means the regaining of the attributes of a pure soul which are hidden by the veils of the Karmas. When the *Antarātman* once understands that everything is foreign to his soul in this mundane life and that all activities concerning mundane life except absorption in his own soul by deep meditation, will result in his entanglement in cycles of births and deaths, he develops profound wisdom that takes him to the final goal, namely *Moksa*.

The paramatman is the Supreme Self; attainment of it is the culmination of all spiritual endeavour guided by the light of the three jewels. The aspirant gets direct and immediate experience of the ultimate reality and becomes an Arhat who enjoys supreme bliss till his Ayu Karma is destroyed when he becomes a Siddha to stay eternally and individually in the Siddh-Sila in perfect bliss, insight, knowledge, energy immateriality and existence. Plato's philosophy which has a mystic aspect speaks of the ascent of the soul to the vision of divine reality which calls the "Good". . . because of the essential nature of the soul.<sup>52</sup>

Among the mystics of all schools, there is a general recognition of the high destiny of man. The human self, it is

held, is capable of an unmeasurable transformation and enlargement, and this capacity is universally regarded as a thing intrinsic in its nature . . . . The higher Self is considered as the "universal mind", the "infinite spirit", the "eternal Buddha" living in us.<sup>53</sup> According to Jainism, liberation consists of the mundane soul regaining its true status of Parmātman by complete elimination of all its inner impurities, in other words, as the Jaina scriptures popularly express themselves, the Self realizes the Self within itself by means of the Self as a result of the attainment of the Three Jewels.<sup>54</sup>

The practical value of the mystical doctrine is that it holds out hopes of a magnificent life in future in a higher region to all living beings. It requires them to exert for attainment of the eternal glory of perfection by self-purification by a constant vigilant life of ethical purity and meditational exaltation. The exalted position, to be attained, whether be it one of unity with the Brahman or realization of highest spiritual experience of the ultimate reality by retention of individuality of the Soul, it is a goal to be devoutly pursued until one reaches the stage of perfection with infinite intuition, knowledge and bliss by thorough eradication of all impurities which are the cause of transmigration.

In sum, as Hemacandra says, Yoga is like a spiritual axe which can cut asunder all the mixed assembly of creepers which are the causes of worldly misfortunes of all kinds, by warding off all kinds of Karmas. Like a strong breeze which dispenses the thick clouds crowding over the sky, Yoga destroys all kinds of sins by virtue of its powerful brilliance. Just as fire can destroy in a moment all the wood kept heaped up for years on end, similarly, Yoga can annihilate all the Karmas in a moment even if they have been accumulated during the course of many lives.<sup>55</sup>

For most of us, it is difficult to attain even the state of auspicious meditation; till then, may we acquire and practise that sense of universal brotherhood which Ācārya Amitagati has reflected in the following verse?

“Oh Lord, may I have compassion towards all living beings, reverential joy towards the virtuous, highest sympathy towards those in distress, and equanimity towards the perverted.”

सत्त्वेषु मैत्रीं गुणेषु प्रमोदम्,  
क्लिष्टेषु जीवेषु कृपा परत्वं ।  
माध्यस्थ भावं विपरीतवृत्तौ,  
सदा ममात्मा विद्वानु देव ॥

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## **Address by Shri R.S. Narula**

**Chief Justice (Retd.) Punjab & Haryana High Court**

Mr. Vice Chancellor, Justice T.K. Tukol, Lala Prem  
Chandraji and friends,

I am very glad to participate in today's function and anxiously look forward to the talk of Justice Tukol on "Yoga, Meditation and Mysticism in Jainism"

When Professor Sanghasen Singh approach me to preside over today's lecture I readily agreed to do so in order to sieze this opportunity to listen to Justice Tukol and also to be enlightened on the subject of today's talk about which I have no knowledge till now and from which I hope to benefit as much as all of you. I had never known of Yoga and mysticism in Jainism though I have lived amongst Jain friends for the last 38 years.

I had the good fortune of knowing Late Shri Raj Krishen Jain since 1940. Having come to Delhi in 1936 I shifted to Darya Ganj in August 1940. Lala Raj Krishen was the top most leader of Darya Ganj and a well-known figure of Delhi even at that time. He was known for his zeal for social and religious work and for the huge amount he used to spend in charity. It was in the year in which I shifted to Darya Ganj that Lala Raj Krishen founded the "Raj Krishen Jain Charitable Trust". It was with the contribution of the founder of the Trust that the beautiful Ahimsa Mandir which you see in 1, Darya Ganj (which houses the temple, the library, the free dispensary and the Guest House etc.) was built.

Lala Raj Krishen was known as a great and successful colonizer. After his sad demise in 1973 his Trust is being

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\* Shri Narula presided over the lectures held on 4th & 6th Feb. 1978.

managed by Shri Prem Chandra Jain, who is sitting amongst us, and his sons. To commemorate the memory of the great philanthropist, the Trust donated a substantial amount and a large number of books to this University. It is with the income of that amount that the "Raj Krishen Jain Memorial Lectures" on Jain studies and other allied subjects have been instituted.

I do not want to stand between you—friends and the speaker of the day whom I am as anxiously looking forward to listen as all of you.

Once again thanking the Vice Chancellor and the Head of the Department for having invited me here to preside over this lecture today and hoping that all of you will enjoy and benefit from the illuminating talk of Justice Tukol, I request the learned speaker of the day to give his lecture.

## **Speech by Shri Prem Chandra Jain Chairman SHRI RAJKRISHN JAIN CHARITABLE TRUST**

**Ahimsa Mandir, 1-Daryaganj, New Delhi  
on 6th February 1978**

**Respected Narula Sahib, Justice Tukolji, Prof. Mehrotraji,  
Dr. Sanghsen, Ladies & Gentlemen,**

It gives me a pleasure in thanking you all particularly Justice Tukol who has come from Bangalore to this place to deliver these lectures and who has thus been instrumental in making this series of lectures on Jainism a success. It is heartening to note that these lecture series which were instituted in 1975 at the instance Prof. Dr. D.S. Kothari and was blessed by late Dr. A.N. Upadhe has become a full grown institution in itself. It has not only initiated study in the field of Jainology, Ahimsa, Anekant Sayadvad in Delhi University, but has given an impetus in starting a new wave of researches in other Universities and institutions as well.

Justice T K. Tukol has been a distinguished jurist and scholar of repute. As the citation suggests, he started his carrer as a teacher in Bombay and worked in the field of Judiciary and retired as Vice Chancellor of Bangalore University. He wrote a number of books on his professional subject as well as on Jainology. Thus he has very ably combined both the distinguished knowledge of law and administration as well as researches in Jainism and education. Justice Narula as you know has recently retired as Chief Justice of the Punjab & Haryana High Court and has been and still continues to be a senior advocate of the Supreme Court of India. He has socially and religiously contributed a lot to the society and has thus gained a great name and fame. We know him from the last three decades. He has been kind enough to accede our request to preside over these lectures.

I am specially thankful to Prof. R.C. Mehrotra, the Vice-Chancellor of the Delhi University and Dr. Sanghsen, the Head of the Deptt. and other members of the University who are taking great pains in organizing these lectures and making them a success. At the end, I thank you all for sparing your valuable time and taking the trouble in coming over here to attend these lectures and thus encouraging all of us.

## Justice Shri T. K. Tukol

Shri T.K. Tukol was born on May 5, 1908 at Gudur, a village in Bijapur District, Karnataka State. He matriculated from the Lamington High School, Hubli in 1925 and graduated from the Karnataka College, Dharwar with English (Hons) and Kannada in 1929. He joined the Fergusson College for his M.A. and took his degree from the Bombay University in June 1931, securing the second rank in English Literature. He took his Law degree in November of the same year, securing a high second class.

He was appointed Assistant Professor of English in the Fergusson College in November 1931. He was also recognised as Post Graduate teacher in Kannada by the Bombay University. He resigned his service and joined the Bar of the District Court at Bijapur in June 1934. He practised law in all the Courts at Bijapur till January 1938 when he was appointed Subordinate Judge and First Class Magistrate in the Bombay Judicial Service. He held many important posts like those of Special Officer (merger of States) in the Political Services Department, Special Judge under the Prevention of Corruption Act and District & Sessions Judge until his services were allocated to the Karnataka State in November 1956, when the States were reorganized on linguistic basis.

In the Karnataka State, he became a Law Secretary to the Government and was also the Charity Commissioner till April 1962 when he was elevated to the post of a High Court Judge. He resigned in December 1969 to join as Vice-Chancellor of the Bangalore University. He retired from that post in December 1972.

Justice Tukol has published some books in Kannada and English, besides contributing many articles on various subjects. His books entitled: *Compendium of Jainism* is being published by the Sardar Patel University, Vallabha Vidyanagar. He delivered three lectures in 1975 on "Sallekhana is not Suicide" at the L.D. Institute, Ahmedabad and they have already been published. He is the President of many religious, cultural and educational institutions in Bangalore. He is also the President of the World Conference of Religion for Peace (India), of the Bangalore Chapter.

## हमारे अन्य प्रकाशन

- १) भक्ति गुच्छक (स्तोत्र, पाठ और पूजा आदि का अपूर्व संग्रह)  
६३१ पृष्ठ का गुटका । मूल्य ५ रुपये
- २) अष्टात्म तरंगिणी  
रचयिता—आचार्य सोमदेव, संस्कृत टीकाकार—आचार्य गणधर कीर्ति,  
हिन्दी टीकाकार—पं० पन्नालाल साहित्याचार्य मूल्य ४ रुपये
- ३) युगवीर भारती  
पं० जुगलकिशोर जी मुख्तार की कविताओं का संग्रह मूल्य २ रुपये
- ४) भगवान महावीर (लेखिका रमादेवी जैन) मूल्य १-५० रुपये
- ५) हरिवंश कथा  
मूल लेखक : आचार्य जिनसेन, रूपान्तरकार: श्री माई दयाल जैन  
पृष्ठ संख्या ३४० सजिल्द मूल्य १० रुपये
- ६) तन से लिपटी वेत्र (उपन्यास)  
लेखक—श्री आनन्द प्रकाश जैन सजिल्द मूल्य ६ रुपये
- ७) पुराने घाट नई सीढ़ियाँ, डा० नेमिचन्द जैन, ज्योतिषाचार्य  
पी० एच० डी०, डी० लिट् सजिल्द मूल्य ६ रुपये
- ८) समयसार : आचार्य कुन्द कुन्दाचार्य कृत “श्री राजकृष्णजी जैन”  
द्वारा गाथाओं के अंग्रेजी रूपान्तर सहित । (प्रेस में)
- ९) नियमासार : आचार्य कुन्द कुन्दाचार्य कृत “श्री राजकृष्णजी जैन”  
द्वारा गाथाओं के अंग्रेजी रूपान्तर सहित । (प्रेस में)

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नई दिल्ली-११०००२

(श्री राजकृष्ण जैन चेरिटेबल ट्रस्ट द्वारा संचालित)