

SECTION 1. YOGA OF MEDITATION

LESSON 1

JAINA YOGA

There are many religions traditions in the world. Each one of them has its own concepts and theories. However, one point is common to all, and that is the system of spiritual practice. There is no religious tradition which does not have its own system of spiritual practice. The Buddhist spiritual practice is known as *viśuddhi mārga* (Path of Purification). The *Sāṃkhya* spiritual practice is named as *Yoga* philosophy. The name of Jaina spiritual practice is *mokṣa mārga* (Path of Liberation). Though these names are different, but there is no difference in their essence. The objective of all these systems is

- (1) Purification of the conscious mind
- (2) Carrying the human being to the inner depth.

1.0 Pre-historic Remnants and Spiritual Practice

The important excavations and researches carried out in Larkānā of Sindh district and Montgomery district of western Punjab by the Department of Archeological Survey of India in the early decades of twentieth century have yielded surprising results on the existence of a very ancient and high level human civilisation in India. This civilization is noted by the name of Mohan-jo-daro (Ridge of the Dead) culture of Indus Valley. Historically it is admitted as the most ancient human culture. According to the scientists, the period of this culture ranges between 6000 B.C. to 2500 B.C.¹. Thus, the period of Mohan-jo-daro is pre-vedic².

The remnants of Mohan-jo-daro contain large number of coins marked with shapes of nude men. According to John Marshal, they are the postures of ancient *yogis*³. Many other scholars also hold similar opinions. The coins found in the Mohan-jo-daro excavations contain (1) Trident (*triśula*) (2) Crown (*mukuta*) (3) Nudity (*nagnatva*) (4) Relaxation Posture (*kāyotsarga*) (5) Sight on the tip of the nose (*nāsāgra-dṛṣṭi*) and (6) Images absorbed in the state of meditation⁴. These images prove that they are the monks or *yogis* absorbed in meditation. Rāmprasāda Caṇḍa States, 'Many coins of Indus Valley contain not only the seated deities in *Yogic* postures, but they also prove that the *yogic* system was prevalent in that distant past. Many deital images are there in the standing and relaxation postures. Their relaxation posture of meditation is specifically Jaina one⁵.

2.0 *Yogic* Practices in Ancient Literature

Basically, the thoughts on *Yogic* practices in Indian Literature are very ancient. The antiquity and wide popularity of *yogic* practices can be inferred from the following facts:

- (1) Description of supernatural powers acquired through *yogic* practices in Atharva-veda.
- (2) Definition of *Yoga* in *Kaṭhopanīṣad* and *Taittirīya-Upanīṣada* and other texts.
- (3) Material related with *Yoga* as described in *Mahābhārata*, Gītā and Buddhist texts.

Maharṣi Patañjali has presented the organised and popular system of *Yoga*. His *Yoga* philosophy became quite popular. Its popularity presented a question for all the systems of spiritual practice whether a religious system has *Yoga*-practices. Whether there is a system of meditation in it. The name of spritual practice in Jaina tradition is not '*Yoga*' but it is '*mokṣamārga*' (Path of Liberation). However, we find the term '*Yoga*' in Jaina tradition. The Jaina canonical literature has the terms '*dhyāna Yoga*', '*samādhi Yoga*' and '*bhāvanā Yoga*'. However, the term '*Yoga*' could not get that much importance earlier as it acquired in *Yoga* philosophy of Patañjali.

3.0 The Jaina System of Spiritual Practice : Canonical and Philosophical Basis

The Jaina system of spiritual practice has been designated as *mokṣa-mārga*. It has three components:

- (1) Right faith.
- (2) Right knowledge and.
- (3) Right conduct.

The twenty-eighth chapter of *Uttarādhyayana* has described the *mokṣa-mārga* in a brief but ordered way. Its 29th, 30th and 32nd chapters also mention the pathways of spiritual practice. Among the ancient canons *Ācārāṅga* holds the most important place. There is a very fine and vital description of Jaina system of spiritual practice. We also find mention of *bhāvanās* (contemplation), postures and meditation etc. in many places in *Sūtrakṛtāṅga*, and *Bhagavatī* also. *Aupa-pātika sūtra* has an ordered description of the *Yoga* of austerity. In fact, the *Yoga* of austerity is only a form of right conduct. In canonical literature, we find seeds of the elements of the spiritual practices. However, there are neither details nor the practical aspects about them. We do not have the procedural details there.

Jaina *Yoga* has philosophical basis in terms of acceptance of dialectical existence. The soul and matter have independent existence. This acceptance is the main basis of Jaina spiritual practice. The worldly soul is not in the form of its pure state. It is associated with (*kārmic*) matter. This is the impurity of the soul. The Jaina system of spiritual practice has the objective to remove this impurity and acquire the true nature of the soul. This state is called salvation or *mokṣa*.

The Jaina system of spiritual practices has been called as '*mokṣa-mārga*' as stated earlier. Four components of this system have been stated: (1) knowledge (2) faith (3) conduct and (4) austerity⁶. (These components are only extension of the earlier three). The salvation is attained through them. Hence, their coordinated form is stated to be the path of liberation. The Jaina philosophy admits the path of liberation through the combined form of (1) *jñāna* (knowledge) *Yoga* (2) *bhakti* (Faith or devotion) *Yoga* and (3) *Karma Yoga* (Conduct and austerity). It does not admit any one component as the path of liberation. The people following this four-fold path attain liberation in the end. The first means to attain salvation through spiritual practice (*Yoga*) of knowledge. There are five kinds of knowledge: (1) Perceptual cognition (2) Verbal (3) Clairvoyance (4) Mind-reading and (5) pure and perfect knowledge (omniscience). The objects of knowledge are (1) Substance or *Dravya* (2) Attributes and (3) Modes.

There are six realities :

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| (1) medium of motion. | (2) medium of rest. | (3) space. |
| (4) matter. | (5) Sentient being | (6) Time. |

The attributes and modes are infinite each.

The second means of attaining liberation is faith, or intuition (*darśana*). Its object is acquirement of the knowledge of the spiritual reals. There are nine realities : (1) Living (*jīva*) (2) Non-living (*ajīva*) (3) Sacred (*puṇya*) (4) Sin (*pāpa*) (5) Influx (*āśrava*) (6) Stoppage of influx (*saṃvara*) (7) Shedding (*nirjarā*) (8) Bondage (*bandha*) and (9) Emancipation (*mokṣa*) (In many texts, bondage comes after influx.)

The conduct is the third means for attaining salvation. They are five kinds of conduct: (1) (Preliminary) initiation (2) (Confirmation by) ordination (3) Purificatory conduct (4) Conduct attended with subtle passions, (5) Perfect conduct The fourth means of acquiring salvation is penance. It has two varieties: (1) external and (2) Internal. Each of them has six varieties.

External Austerities : (1) Fasting (*anaśana*) (2) Semi-fasting (*ūnodarī*) (3) Conditional acceptance of alms (*bhikṣacarī*) (4) abstinence from the delicacies (*rasa Parityāga*) (5) austerity (*kāyakeśa*) (6) Seclusion (*pratisarṇīnatā*).

Internal Austerities : (1) Atonement (*prāyaścitta*) (2) Reverence (*vinaya*) (3) Selfless service (*vaiyāvṛtya*) (4) Spiritual study (*swādhyāya*) (5) Concentration (*dhyāna*) and (6) abandonment (*kāyotsarga*).

There is no knowledge without intuition and there is no conduct without knowledge. There is no liberation (*mokṣa*) without conduct and there is no *nirvāṇa* (complete bliss) without liberation⁷. The realities are known through knowledge. Their intuition leads to faith in them. The conducts leads to cessation of *kārmic* influx. The austerity leads to purification. When the purification of the self is complete, the living being acquires the state of salvation.

Table 3.1 : Non-canonical Literature of Jaina System of Spiritual Practice

Century	Author	Books
(1) 1 st	Ācārya Kuṇḍakuṇḍa	<i>Samayasāra, Pravacanasāra</i>
(2) 2-3 rd	Umāsvāti	<i>Tattvārtha Sūtra</i>
(3) 4-5 th	Bhadrabāhu Svāmī- II	<i>Kāyotsarga</i> chapter of <i>Āvaśyaka-Niryukti</i>
(4) 4-5 th	Puṇyapāda Devānaṇḍi	<i>Samādhi Tantra, Iṣṭopadeśa</i>
(5) 6 th	Jinabhadra-Gaṇī	<i>Dhāyana Śataka</i>
(6) 8 th	Haribhadra	<i>Yoga-Śataka, Yogabindu, Yoga-Drṣṭi-Samuccya, Yoga-vinśikā</i>
(7) 9 th	Jinasena	<i>Mahāpurāṇa</i>
(8) 11 th	Ācārya Rāmsena	<i>Tattvānuśāsana</i>
(9) 11 th	Śubha Caṇḍra	<i>Jñānārṇava</i>
(10) 11 th	Somadeva Sūri	<i>Yoga-śāstra</i>
(11) 12 th	Ācārya Hemcaṇḍra	<i>Yoga-śāstra</i>
(12) 13 th	Pt. Āśādhara	<i>Adhyātma Rahasya</i>
(13) 15 th	Suṇḍara Sūri	<i>Adhyātma Kālpadruma</i>
(14) 18 th	Vinaya Vijayji	<i>Śānta Sudhārasa</i>
(15) 18 th	Up. Yaśovijayaaji	<i>Adhyātmopaniṣada, Adhyātma Sāra, Yogāvatār Dvavinsikā</i>
(16) 19 th	JayĀcārya	<i>Boḍo dhyāna, Chhoṭo dhyāna.</i>
(17) 20 th	Ācārya Tulasi ji	<i>Masonuśāsana</i>
(18) 20 th	Ācārya Mahāprajña	Jaina Yoga and 60 other books related with Yoga.

3.2. Historical Retrospect of Jaina System of Spiritual Practice

Among the Indian systems of spiritual practices, the *yogic* practices have had an important place, and there too, the meditational practices have had a specific place. In the Jaina canons, mostly the term '*dhyāna*' has been used to mean *Yoga*. Many Jaina canons contain the definition, varieties, sub-varieties, support and other topics on meditation. Ācārya Mahāprajña also points out that the development of the subject of meditation in Jaina tradition can be divided in four periods⁹:

- (1) Beginning from Bhagawāna Mahāvīra upto Ācārya Kuṇḍakuṇḍa (i.e. upto first century A.D.).
- (2) Beginning from Kuṇḍakuṇḍa upto Ācārya Haribhadra (i.e. upto eighth century A.D.).
- (3) Beginning from Haribhadra upto Ācārya Yaśovijayaaji (i.e. upto 18th century A.D.).
- (4) Beginning from Yaśovijaya upto the current period (i.e. from 18th century upto the present).

In the first period, there was the original system of meditation involving:

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| (1) Physical relaxation (<i>kāyotsarga</i>). | (2) Contemplation (<i>bhāvanā</i>) |
| (3) Internal perception (<i>vipaśyanā</i>) | (4) Reflections (<i>vicaya</i>). |

All the process of meditation are based on these four elements. This process was divided into two kinds of meditation: (1) *dharmya dhyāna* (Virtuous meditation) and (2) *śukla dhyāna* (Absolute meditation). Bhagawāna Mahāvīra himself undertook meditation. He spent most of his time in meditation during his 12½ years of spiritual practice¹⁰. He practised meditation for many days continuously. During Mahāvīra's time, many monks also practised meditation in the same way. Hundreds of his disciples were clairvoyants, telepaths and omniscients. There was a good number of monks and lay followers who had memory of earlier births. There were hundreds of monks who had acquired super-attainments. There were many monks with proficiency in fourteen purvas. Such achievements were not possible without specific meditational practices which continued intact up to the second century of Mahāvīra's liberation. Later on, an era of change did begin.

Some of the factors-like natural calamities, political instability, protection of the four-fold order etc. led to the changes in the tradition. In fact, the early changes started in the later part of the second century after the salvation of Mahāvīra (i.e. about 350 B.C.). There was a terrible twelve-year famine. Thousands of monks proficient in scriptures undertook the *śaṁkhārā*, i.e. fast unto death. A great vacuum was created in the Jaina order. After the rule of Nanda and Maurya lineage, there were no favourable conditions as in their times. This led to some obstacles in the tradition of spiritual practice. The *Nyāya* and *Vaiśeṣika* philosophy of Maṇṛṣi Gautama and Kaṇāda was established in the 4-5th century V.S. (i.e. app. 1st century B.C. to 1st century A.D.). These philosophies led to the beginning of the era of philosophy or aphorisms. Mutual debates, then, started. The debating system was recognized. The different religious group began to strike other groups to promote their own group.

3.3. The Second Era of Jaina Yoga

The long-lasting effect of the above causes was that the Jaina order, which was prominent in meditation, became prominent in self-study for the protection of scriptures. The sect which was spiritualist became group-oriented. All these conditions led the Jaina monks in developing their group and four-fold order. Both the earning of (popular) strength and promotion of the order become established. Thus, the tradition of group-leader Ācāryās started to enrich the order with the strength. The place of meditation was taken over by the scriptural knowledge, different learnings and incantations. The trend of spiritual knowledge, meditation and *kārmic* shedding started moving towards miracles. After the 4-5th century V.S., the learnings gradually replaced the status of meditation. Nevertheless, the basic tradition of meditation was not lost completely. Some great monks still impressed upon the meditational tradition. The sixth century monk-Jinabhadra-GaṇīK śamāśramaṇa composed the book named '*Dhyāna Śataka*'. Ācārya Puṇyapāda wrote two books on meditation- '*Samādhi Tantra*' and '*Iṣṭopadeśa*'. All these texts have preserved the basic system of meditation. There is no mixture in it. They are not influenced by any other tradition.

3.4 The Third Era of the Jaina Yoga

The branch of *Tantra* has been very ancient in Bhārata. There was Bābā Gorakhanāth in the tenth century *vikramī*. He started the *Haṭha-Yoga*. When this system came into vogue, the public began increasingly attracted towards *tantra* System. The public began highly inclined on incantations, mystical diagrams and *Haṭha-Yoga*. It was very difficult to remain unaffected under this state. The Jaina tradition could also not remain unaffected by this state. The basic meditation of the Jaina was meant for shedding of *Karmās* or for pure spiritualism. It gradually got alienated. New entries began to take place in it.

Ācārya Haribhadra combined the Jaina spiritual practices with the *Yoga* philosophy of Patañjali. However, it did not lead to big changes in the Jaina system. Of course, some new things got added to it. After Ācārya Haribhadra, the incantational repetition got good credit. In later periods, many prescriptions of mantric repetitions (*Japas*) and sacred rituals or *kalpās* like '*nāmaskāra mahāmantra-kalpa*', '*Padmāvatī kalpa*' and others were developed. There was detailed discussion on incantations and learnings in the twelfth purva of *vidyānuvāda* (Discourses on Learnings) but it was not combined with the spiritual practices. Their object was

not the liberation, but the development of worldly powers. Those desirous of worldly powers practised these learnings and *Japās*. However, *Japa* was prescribed for attaining liberation.

During the 11-12th century *Vikramī*, there were many noted Ācāryās of *Yoga*. Ācārya Śubhacaṇḍra authored '*Jhānārṇava*' and Hemacaṇḍra authored '*Yoga-śāstra*'. Ācārya Somadeva discussed *Yoga* in detail in his literary composition of '*Yaśastilaka Campu*'. Ācārya Ratna-śekhara wrote '*guṇasthāna kramāroha*'. On studying these books, one comes to know that there have been quite a large number of changes in the Jain spiritual practices. In '*Jhānārṇava*' and '*Yoga Śāstra*', the four-fold meditations on objects, syllables, form and the formless have been given prominence as sub-varieties of the virtuous meditation. Thus, the earthly, watery, airy and fiery concepts replaced the practices of right knowledge, faith, conduct and reflections on detachment. This change reflects the attraction of the public towards *Haṭha-Yoga* and Incantationology. The Jain ācāryās also assimilated the worldly form of meditation under this popular state. When the mantric power began to be used excessively, its use also began to be restrained. During these centuries, this power has also been virtually lost. The secret of meditation was already lost earlier. During these two or three centuries, the secret of *mantrās* has also been lost.

3.5 The Fifth Era of the Jain *Yoga* (From 16th century to 19th century)

It seems that there is sufficient influence of the cult of devotion on the Jain spiritual practices during these last four-to-five centuries. *Yogi* Ānaṇḍaghaṇajī wrote many hymns. It was a new chapter in Jain spiritual practices. He has become influenced by the devotional path of Vaiṣṇavās. Another *yogi* Cidānaṇḍjī was impressed by the Śaiva cult. He described the technique based on the path of breath through the nostril (right or left) (*Svarodaya*) and victory over wind (*Pawan-vijaya*) in detail. These were the main components of his spiritual practices. Jayāchārya was born in 19th century *vikramī*. He had practiced meditation in depth. We find two important works written by him in native language: (1) *Choṭo Dhyāna* (2) *Baḍo Dhyāna*. He has also written many hymns.

3.6 The Current Era of the Jain *Yoga*

The present era is stated as the scientific age. Research, experiment and examination are highly stressed in this age. In the later part of twentieth century *vikramī*, Ācārya Tulasī tried to resurrect the disappearing Jain *Yoga* system. He composed a book named '*Manonuśāsanam*' in aphorismic style of *Saṁskṛta*. He collected all the material related with the enriched Jain spiritual practice during the last 2500 years in this small-sized book. He encouraged his heir-designate Ācārya Mahāprajña to revive the system of Jain spiritual practices. He studied deeply the ancient scriptures for thirteen years, collected the related material from them, decided the system of approach, compared the scriptural facts with scientific facts, experimented and developed the perception-based meditation system of *prekshā-dhyāna*. This system is the revival of the basic nature of the Jain spiritual practice. He has written more than sixty books on *Yoga* and meditation. The most important books among them are:

- (1) *Jaina Yoga*
- (2) *Appāṇam Śaraṇam Gacchāmi* (I Seek Refuge into the self)
- (3) *Cetanā kā Urdhvārohaṇa* (Ascension of Consciousness)
- (4) *Mahāvīra Ki Sādhana Kā Rahāsyā* (Secret of the Spiritual Practice of Mahāvīra).
- (5) *Apanā Darpaṇa: Apanā Bimba* (Mirror of the Self : Image of the Self).
- (6) *Taba Hotā-Hai Dhyāna Kā Janma* (Then, the Meditation Appears)
- (7) *Adhyātma Vidyā* (Theosophy) and the like.

Thus, the Jain spiritual practice is moving again towards its original form and in tune with times while facing many ups and downs in the past. We have discussed the system of Jain spiritual practice while keeping in view of the changes and new chapters added to it. Besides this, many Jain spiritual aspirants appeared in the Jain tradition at different times. They undertook special spiritual practices. There were some lay aspirants

also which include Śrīmad Rāj Caṇdra. The experiences of his spiritual practices still encourage people towards the awakening for such practices.

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6. *Uttarajjhayanāṇi*: 28/2.
7. ibid, 28/30
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QUESTIONS

A. Essay-type Questions

1. Describe the nature of Jaina *Yoga*.

B. Short-answer type Questions

2. Indicate the scriptural and philosophical basis of the Jaina Spiritual Practices.
3. Describe, in brief, the prehistoric remnants and the spiritual practices.

C. Objective Questions

4. The author of Pravacanasāra is
5. The book composed by Rāmsena is
6. *Śānta-sudhā-rasa* is a composition of ... century.
7. Which is the famous book of Ācārya Umāsvatī?
8. Who is the author of *Yoga-śāstra*?
9. What are the books composed on *Yoga* in the sixth century?
10. The *Yoga* system continued unabated up to the ... century V.S.?
11. Who is the Ācārya who combined the Jaina *Yoga* with *Patañjala Yoga* system?
12. The people desirous of worldly powers undertook repetition (*Japa*) of ...
13. The *tantra* system was very old in ...

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Meditation, Yoga & Theory of Karma

LESSON 2

STAGES OF DEVELOPMENT OF *YOGIC* VIEWS AS CONCEIVED BY HARIBHADRA

1.0. The word '*YOGA*' and its Meaning

The origin of the word *Yoga* is the *Saṁskṛta* root 'Yuj' having two meanings : one to enjoin or bring together and the other *samādhi* - 'the steadiness of mind or ecstasy'. In this way, both as the goal and the method to achieve it are called the *Yoga*. This word *Yoga* is used in both these senses in the school of Indian philosophy. The ultimate goal of Indian philosophy is to achieve liberation or salvation. This is referred to as *kaivalya*, *nirvāṇa* and *mokṣa* in the *Yoga*, the Buddhist and the Jaina philosophies respectively. All the three words are having common meaning. Although different philosophies prescribe different routes attain the goal of salvation, their perport is one, viz. 'steadyness of mind' because without steadiness of mind, one can neither find the way to liberation nor self-realisation. The purpose of all the philosophies is, therefore, to steady or control one's mind.

The commentator of *Yogasūtra*, Maharṣi Vyāsa, has explained *Yoga* as *samādhi* in the *sūtrās*, *Yogah samādhi* thus, elevating *Yoga* to *samādhi* i.e. total freedom from emotional tensions and passions. Thus, *Yoga* will ultimately lead to the realisation of Supreme Spirit or the triad of existence, knowledge and bliss. (*sat + chit + ānanda*) through meditational ecstasy.

According to the Buddhist philosophers, *Yoga* means samaadhi and its purpose is to know the tattva i.e., reality. Though they do not believe in the existence of God or eternal soul, they still strive for getting rid of miseries and achieving *nirvāṇa*. The term *samādhi* there has a little different meaning. It means concentration of mind on formful or formless objects only.

As per Tāṭiā, the Jainās had the theory of '*dhyāna*' (Meditation) having the ultimate objective of salvation. The eminent Jaina thinkers and saints made important additions and alterations in the theory and practice in the light of their own experiences and study of alien faiths and practices. It is under the impact of contemporary thought that they either rationalised their theory or introduced heterodox doctrines into it. Ācārya Haribhadra played an important role into it along with Siddhasena Divākara (3rd Century A.D.) Śubha Caṇdra (10th Century) and Hemacandra (12th century). This led to introduce the term '*Yoga*' in Jaina system and equating it with the spiritual process of *saṁvara* (stoppage of *kārmic* influx).

Accordingly, the Jainās believe that the enlightened control of the three-fold activities of body, speech and mind inhibits the influx of *Karma* (*saṁvara*), and that is called '*Yoga*'. Here, the word *Yoga* used by Paṭāñjali is synonymous with the real of stoppage (*saṁvara*). Because of Haribhadra's primary contribution in the area of Jaina *Yoga*, it will be proper to introduce him first through his brief biography.

2.0. Ācārya Haribhadra Sūri (700-770 A.D.)

Ācārya Haribhadra is one of the greatest Jaina thinkers of eighth century AD. He has not only been a literary architect but an authority on logic also. He is said to have composed many books in *Saṁskṛta* and *Prākṛta* (out of which 88 books are available) involving all the four expositions (*anuyogās*) which include (1) Commentaries on many secondary canons, and Tattvaartha *Sūtra* and even on non-Jaina texts (2) philosophy

and logic texts like '*Śāstravārtā Samuccaya* (Collections of Doctrines of Sacred Books), *Ṣaḍ-darśana-samuccaya* (Collections of Six Philosophical Systems), *Anekāntajaya-patākā* (Victorious Flag of *Anekānta*), (3) Religious texts related with monastic and householders, conduct, (4) narratives, novels and satirical books and (5) many books on *Yoga*, giving a new direction to the traditional Jaina meditational system. While he seems to be a faithful canonist in his earlier career, he became an example of confluence of opposites in extra-scriptural fields, per chance at his later stage of life.

Haribhadra was born in a *Brāhmiṇa* family at Cītrakūṭa (current Cittorgarh, Rajasthan). He studied all kinds of *Brāhmanic* learnings and became a noted scholar with a position of the royal priest. He was very proud of his scholarship- so much so that he decided to be his disciple whosoever defeated him in debates or canonical meanings. One day, while he was passing through a street having a Jaina monastic residence after the royal court meeting, he heard a verse being recited by the great nun Yākinī which he could not understand. He went to the nun in her hermitage and asked about the meaning of the verse. Mahattarājī asked him to go to her preceptor Jinadatta Sūri, who asked him to accept monkhood for understanding the canons. He got initiated after persuasive permission from his community and listened to the religious tenets and their effect in the form of elimination of worldly cycle (*bhāva-viraha*). This object interested him and he put the word '*Viraha*' in his compositions. He also agreed to be a lawful or dutiful son (*dharmapūtra*) of Mahattarājī.

Monk Haribhadra studied Jaina scriptures deeply, practiced austerities. As a result of his capability, he was later crowned as the Ācārya. He had two disciples who were killed by the heretics in some incidents. He got highly sad for it along with high emotional disturbance for revenge. His preceptor, Jinadatta and Nun Mahattarājī diverted him from the attitude of vendetta to move on to literary field. He must have a multi-pronged scholar company and excellent *yogic* practices to create the manifold forms of literature. He attained a holy death with a fast-unto-death which lasted for 13 days.

Haribhadra's period is accepted to be between 700-770 AD. He was the northern contemporary of the southern Akālaṅka. He was outspoken and impartial in scholarship. He created many new social and philosophical conventions for the newer generation.

3.0. Jaina Yoga and Ācārya Haribhadra

In Indian culture, from spiritual point of view great value is attached to cessation from activities. This is the very soul of Jainism. Much importance is given to such cessation for spiritual progress and *Yoga* is absolutely essential to achieve this. This is the reason, why the Jaina culture is able to preserve its distinction of austere life-style. It is stated in *Rgveda* (in the context of Vātarāsana ascetics) that when one controls his breathing (*prāṇāyāma*), one glows like a god due to the power of this penance. It can, therefore, be said that the tradition of austerity or penance meaning *Yoga* was there in Jaina culture since beginning. The *Upaniṣads* use the terms *tāpasa* (Penancers) and *Śramaṇa* (Strivers, ascetics) as synonyms. It is, therefore, clear that the penances of monks and practice of *Yoga* are very old and considered essential for spiritual progress. The idol in the *kāyotsarga mudrā* (standing meditation posture) found in Lohanipur near Patna substantiates this view.

In the Jaina tradition, it was Ācārya Haribhadra who first referred to the word '*Yoga*' in the context in which Patañjali used it in the *Yoga* philosophy. Haribhadra defined '*Yoga*' as that religious or spiritual activity which leads to salvation. The Spiritual endeavour of eight-fold *Yoga* including '*yama*' (life-long vows), '*niyama*' (time-bound sub-vows) etc. are undertaken to purify the soul. Their purpose is to purge the soul of *karmās* attracted by the three-fold activities of body, speech and mind. From this angle, '*samiti*' (careful department), '*gupti*' (guards) etc., are the best type of *Yoga* as they increase self restraint and self discipline. In fact, *Yoga* is a means to achieve self-purification by which the soul can achieve the ultimate goal of 'the highest state of soul'.

Ācārya Haribhadra was one of the most influential *Yogācāryās* of his era. Keeping in mind, the changed mood and expectations of the people of his times, he started new experiments. He threw open new dimensions. Before him, the original tradition of meditation propounded by Mahāvīra was in vogue for about 1300 years after him. Ācārya Haribhadra revised and modernised this tradition through the following books composed by him to elaborate his theory of *Yoga*:

- (1) *Yoga-bindu* (Drop of *Yoga*).
- (2) *Yoga-vinśikā* (The Score of Verses on *Yoga*).
- (3) *Yoga-Śataka* (Hundred Verses on *Yoga*).
- (4) *Dhyāna Śataka* (Hundred Verses on Meditation)
- (5) *Śoḍaśikās*
- (6) *Yogadr̥ṣṭi-Samuccaya* (Collection on the Views of *Yoga*).

These books represent the gradual development of his concepts on Jaina *Yoga*. His last book is most important in this respect. It represents the culmination of his thoughts on Jaina *Yoga*.

His outlook was free from all dogmas as he firmly believed in non-absolutism (*anekāntavāda*). He has observed that various philosophies are in consonance with the ultimate objective of liberation. The paths may seem different. Accordingly, he has tried to synthesize different systems of *Yoga* in his different books. In this synthesis, he has compared the Jaina system (14 spiritual stages) with that of Patañjali and others. With his all-absorbing attitude, he modernised the Jaina system by infusing concepts and practices of other systems into it. Patañjali prescribed eight-fold *Yoga* system. Haribhadra described it in terms of *yogic* views eight-fold views or eight stages of development of *yogic* views (*dr̥ṣṭis* acquired by practices). Patañjali divided the *samādhi* (meditational ecstasy or perfect equanimity) in two categories: (1) ecstasy of imperfect purity (*samprajñāta samādhi*) and (2) ecstasy of perfect purity (*asamprajñāta samādhi*). First, he developed the complete course of *Yoga* through the five steps of (1) spirituality, (2) Repeated practice of reflection, (3) Meditation, (4) Practice of equanimity and (5) Weakening of passions. Haribhadra compared them with the stages of objective meditation and abstract meditation. *ālambana* and *anālambana* stages) in *Yoga-vinśikā* with the first four, and the last steps of *yogic* practices respectively in the *Yoga-bindu*. In this way, he has moulded the Patañjali definition of *Yoga* into the Jaina System. For comparative purposes, he coined his own new terms and phrases and established similarity. Thus, his treatises on *Yoga* started a new trend of *Yoga* in Jaina system.

He states that mind is always vitiated by eight kinds of defects viz., (i) inertia or non-vigilance, (ii) anxiety, (iii) unsteadiness, (iv) distraction, (v) confusion, (vi) attraction, (vii) attachment and (viii) mental disturbance. It should be freed from these defects through five kinds (stages) of external and internal *yogic* activities of (i) postures (*sthāna*) (ii) correct utterances (*uccāraṇa*), (iii) proper understanding of meaning (*artha*), (iv) concentration on form-builders' image (*ālambana*) and (v) concentration on abstract attributes (*anālambana*) to be willfully practised so that it may lead to reveal his full capacity to destroy the *kārmic* bondage totally like an archer (soul) shooting his arrow (meditational self-realisation) from his quiver of vows for striking the target (*kārmic* annihilation).

4.0. Haribhadra's Concepts on *Yoga*

First, he developed the complete course of *Yoga* through the five steps of (1) Spirituality (2) Repeated practice of reflection (3) Meditation (4) Practice of equanimity and (5) Weakening of passions. The above-mentioned five- stepped *Yogic* course required preliminary preparation through the worship of right deities, good conduct, austerities and love for liberation.

There are two types of worldly beings- (1) having dark period and (2) having white period. It is only the people of white period (of shorter worldly duration due to good conduct and forming a minority) who can move for this five-stepped *yogic* course of spiritual development. These steps are practised so that as the

preceding step makes one competent to follow the succeeding step. On completing this course fully, one may become ford-builder, chief disciple or general omniscient.

The first step involves observance of vows and meditation on truth. The second step develops the power of concentration and cultivation of good habits. The third and fourth steps lead one to lose attachment to the worldly things including one's own body. The fifth step leads to destroy the *karmās* and attain omniscience with consequential liberation.

It is clear that the five-stage concept of posture etc. (described above) got developed in this five-step-concept of spirituality etc. in which the earlier three stages become preparatory step to contemplation and the last two stages are equivalent to meditation step. The last two steps here are virtually the effects of pure meditation explicitly mentioned here and implicit in the above five-stage system.

5.0. Concepts of Jaina *Yoga* in *Yoga-dṛṣṭi-samuccaya* (A Treatise on the stages of Development of *Yogic* views)

The text of *Yoga-dṛṣṭi-samuccaya* contains 227 verses and it repeats the subject described in Haribhadra's 'Yoga-bindu' (Drop of *Yoga*) with distinct modification and revision. It has an auto-commentary of 1175 verses. It has also a later commentary of 400 verses by Sādhurāja Gaṇī - a disciple of Somasundar Suri. It represents the epitome of conceptualisation of Jaina *Yoga* by Haribhadra Suri. It has classified the stages of spiritual progress in three steps as below :

- (1) *Yoga-triad* : (a) *icchāYoga* (Willful *Yogic* Practices)
(b) *śāstra-Yoga* (Scriptural *Yogic* Practices)
(c) *sāmarthya-Yoga* (Scriptural-Competence-based *Yogic* Practices).
- (2) Eight-fold *Yoga-dṛṣṭis* (*Yogic* Views) in tune with the eight-fold *yogic* system of Patañjali .
- (3) Classification of *Yogis* based on their jurisdiction :
 - (1) Status-based *Yogis* (*Gotrayogī*)
 - (2) Family-based *Yogis* (*kulayogī*)
 - (3) Practitioner *Yogis* (*pravṛtta cakṛa-yogī*)
 - (4) Accomplished *Yogis* (*siddhāyogī*)

It may be noted that the first category of *yogis* are not capable of liberation, while the fourth category has already accomplished the spiritual objective of life. So they do not require any *yogic* instruction and practises. It is only the second and the third categories of *yogis* who need instruction and practice.

5.1a. *Yoga-Triad*: (1) Willful *Yogic* Practices (*icchāYoga*)

Any *yogic* practitioner has to undergo a number of steps for achieving the highest stage of spiritual progress and *yogic* ecstasy. Haribhadra has given three such stages. The first of them is the stage of willful *yogic* practices. In this stage, the aspirant undertakes different *yogic* practices with proper knowledge and will. However, without any proper teacher or due to inertia, he may not be able to succeed in his practices. He may have faltering practice. However, this practice gives him induction for further advance in learning about and practicing *Yoga* more carefully.

5.1b. Scriptural *Yogic* Practices (*śāstra-Yoga*)

The practitioner, in this stage, knows about the physical and spiritual advantages of *yogic* practices. He learns about the increase in internal energy and, therefore, non-faltering nature of *yogic* practices. This catalyses him to learn the scriptural injunctions about *Yoga*. He, then, practises the *Yoga* prescribed in the scriptures, thus, developing deeper insight into the spiritual world. This type of conformable to the scriptures *yogic* practices is the second stage.

5.1c. *Yogic Practices based on spiritual competence (sāmarthyā Yoga)*

These practices form the third and last stage. The mastery over the conformable *yogic* practices leads the practitioner to develop transcendental spiritual power and the maximum capacity to attain liberation. Such competence may be either in the form of (1) dissociation of alien nature (*dharmā-sanyāsa*) and (2) effecting the stoppage of physical activities (*Yoga-sanyāsa*). (Here the word 'Yoga' is used as the technical term of Jainism). The first kind of capacity is developed at the eighth spiritual stage (*guṇasthāna*), while the second type develops gradually in higher stages upto the final spiritual stage i.e. the 4th *guṇās* than leading to liberation.

This triad represents the broad-based *yogic* system involve all the different stages of *Yoga* in various traditions. The eight-fold *yogic*-view is just an elaboration of this triad.

5.2. *Yoga dr̥ṣṭi (Yoga views)*

All our activities are centered around *dr̥ṣṭi*. Out of *sattva* (goodness), *rajas* (activity, passion) and *tamas* (darkness), whichever way our view is focused, our life also flows in that direction. That is why, keeping in view of the progressive development of soul, Haribhadra has referred to the eight stages of views. He defines *Yogic* view or *dr̥ṣṭi* as that understanding which is accompanied with right belief and by which one can carry on right activities while emaciating the passions.

Many English equivalents of the term '*dr̥ṣṭi*' have been given under different contexts, such as (1) love of truth (2) view towards truth (3) vision (4) glance (5) view and (6) attitudes, etc. We have used the term 'view' (of course, right one) for *dr̥ṣṭi* because it is developed out of deep learning and *yogic* meditational practices.

There are two types of view - (i) worldly disposition (*oghadr̥ṣṭi*) and (ii) *yogic* disposition (*Yoga dr̥ṣṭi*). Person's disposition which is engrossed in the worldly thoughts, worldly pleasures, worldly things as well as activities and perversities, is called *oghadr̥ṣṭi*, while that disposition, which is characterized by spirituality and which recognises the truth and distinguishes between the right and the wrong activities, is called *yogic dr̥ṣṭi*. The *Yoga* means to connect and *Yoga dr̥ṣṭi* connects one to the path of spiritual practice which leads one to the ultimate goal of self-realisation. Haribhadra has described eight stages of *Yoga dr̥ṣṭi* and illustrated each of them on the basis of eight kinds of lustre produced respectively by (i) sparks of strawfire, (ii) flame of burning cowdung, (iii) flame of burning wood, (iv) light of a lamp (v) light of a jewel, (vi) light of stars, (vii) light of sun and (viii) light of moon. These eight *dr̥ṣṭies* are named as-

- 1) *mītrā* (friendly)
- 2) *tārā* (starry)
- 3) *bālā* (vigour)
- 4) *dīprā* (glittering)
- 5) *sthīrā* (steady)
- 6) *kāntā* (lustrous)
- 7) *prabhā* (radiant)
- 8) *parā* (supreme)

These eight stages of *yogic* view correspond to the eight steps of Patañjali *Yoga* system respectively. They are also respectively free from eight defects of mind as stated earlier. Similarly, they are respectively accompanied with eight qualities of (i) Non-prejudice (*advaśa*), (ii) Inquisitiveness (*jijñāsā*), (iii) Love for listening (*Suśruṣā*), (iv) Attentive listening (*śravaṇa*), (v) Comprehension (*bodha*), (vi) Critical Evaluation (*mīmāṃsā*), (vii) Clear Conviction (*parisuddha pratipatti*) and (viii) Earnest practice (*pravṛtti*). All these informations are summarised in Table 1, below:

Table 1 : Characteristics and Equivalence of *Yoga dr̥ṣṭis* (Views)

Sl. <i>dr̥ṣṭis</i>	<i>Yoga system</i>	Lustre	Removal of defects	Qualities developed
1. <i>mītrā</i>	yama	starwfire	inertia	non-prejudice
2. <i>tārā</i>	niyama	cowdung fire	anxiety	inquisitiveness
3. <i>bālā</i>	posture (<i>āsana</i>)	wood-fire	unsteadiness	love for listening
4. <i>dīprā</i>	breath control (<i>prāṇāyama</i>)	lamp light	distraction attentive hearing	
5. <i>sthirā</i>	withdrawal from sensual objects (<i>pratyāhāra</i>)	jewel light confusion		Comprehension
6. <i>kāntā</i>	concentration (<i>dhāraṇa</i>)	star-light	attraction evaluation	
7. <i>prabhā</i>	meditation(<i>dhyanā</i>)	sun-light	mental disturbance	clear conviction
8. <i>parā</i>	ecstasy	moon-light	attachment	earnest practice

Table No. 2

<i>dr̥ṣṭi</i> No.	<i>guṇasthāna</i>	Falleble/Infallible
12345678	1-34-67-89-14	FallibleInfallibleInfallibleInfallible

Out of these views, the first four could be included in the worldly disposition (*oghadr̥ṣṭi*) because, here the disposition of the *sādhaka* is the worldly activities and perversity resulting in the rise and fall in the spiritual stages of the soul. However, they are destined to lead to *yogic dr̥ṣṭi* by cutting the knot of perverse *dr̥ṣṭi*. The latter four are called '*Yoga dr̥ṣṭis*' as they promote spiritual activities leading to infallible spiritual development. After the fifth *dr̥ṣṭi*, the soul takes the way to rise only, where there is no possibility of falling back. Therefore, it can be said that *oghadr̥ṣṭi* is a wrong view (*asat-dr̥ṣṭi*) while the '*Yoga*' *dr̥ṣṭi* is the right view (*sat-dr̥ṣṭi*). Haribhadra calls the first four *dr̥ṣṭis* as '*avedya samvedya*' (i.e. fallible)', and the last four *dr̥ṣṭis* as '*vedya samvedya*' (i.e. infallible). The term '*vedya-samvedya*' literally means that the state in which one rightly recognises the real nature of the sensory objects (*vedya*) in the right perspective so that he remains unattached to them. On the other hand, in the state of '*avedya-samvedya*', one is not able to comprehend them in the right perspective.

5.2.1. *Mitrā dr̥ṣṭi*(Friendly View)

The nature of this *dr̥ṣṭi* has been compared with the light of sparks of burning dry grass or strawfire. The fire of such spark is only nominal and one cannot see clearly anything in its light. In the same way, a practitioner does acquire some knowledge at this stage, but that is too obscure or too little for realising any reality, because the delusion is so dense that it covers the real knowledge (*jnāna*) and intuition (*darśana*). This *dr̥ṣṭi* lasts for a very short time. Again, it is very dull, vague, feeble, blurred and weak and that is why it will not be helpful in any significant spiritual progress. Its only utility is that it shows a glimpse of enlightenment, which creates slight awareness and interest for the spiritual progress. The practitioner is attracted towards the *tīrthankarās* and, then, bows to the omniscients (*sarvajña*) with utmost devotion and seeks knowledge from the Ācārya and the ascetics by serving them with devotion and he undertakes the religious activities such as giving medicines in alms to the ascetics, providing the scriptures to them, practices of detachment to sensual objects (*vairāgya*), engages himself in worshipping, hearing lectures, and in religious studies etc. In this stage of *yogic view*, the faith is weak there is inclination for observing *yamās* (life long vows) of non-violence etc. and also for worship and other religious rites and rituals. There is a strong apathy generated towards worldly

existence. The *sādhaka* here develops compassion for the sufferers. He undertakes reflections on the four contemplations, viz., of friendliness, delight for others' progress, indifference and compassion for sufferers, tries to assimilate such traits which would become instrumental for his journey towards liberation and that is why, this stage is called the 'seed of *Yoga*' (*Yogabīja*)- the starting point of *Yoga*.

5.2.2. *Tārā dr̥ṣṭi* (Starry View)

tārā dr̥ṣṭi is the second state which is compared with the light created by the burning cow-dung. This luster is comparatively brighter than that created by burning dry grass or straw, but the difference is not much. Like *mītrā*, it is also flickering and feeble, and so it is not able to throw sufficient light to have right world-view. Although the enlightenment is more intense vis-a-vis *mītrā*, yet there is not much difference in respect of stability and power. The only difference between these two is that of intensity of brightness. In this state of *yogic* view, the practitioner, while observing the rules (*niyamās* such as *śauca*-purity etc.) is not disgusted or discouraged in performing such tasks which will lead him to spiritual path. In addition, his inquisitiveness to know more about the realities grows. Here, the practitioner becomes alert and takes care to see that his activities involving observation of vows, worship etc. do not cause any harm to others. And in this way, he is desirous of listening to the preaching of *Yoga*, depicting worthlessness of the world, and for that, he respects and reveres great people. Even though, earlier, he might be disrespecting *yogis*, *sanyasis* or ascetics, but in this state, he will behave with them with respect and offer regards to them.

Although he is unable to reflect upon the worthlessness of world or the utility of liberation, he has faith in the religious preachings and rites. The intercourse with right teachers will help him in desisting from sinful activities and he is, then, not afraid of anything in respect of the world. Consequently, even unknowingly, he will not do anything undesirable while performing religious rites. And yet, even though he is engaged in desirable activities, he is not free from sinful behaviour. This is because of the absence of enlightened knowledge and, hence, he is unable to distinguish between the enlightened or deluded world-view and so he is misguided in recognising the true attributes of soul although he has faith in the preaching of the omniscient. In short, in *tārā dr̥ṣṭi*, the practitioner does have a vital glimpse of enlightenment, but he is not able to get rid of earlier latent impression (*saṁskārās*) of worldly attachment and, hence, all his religious activities are almost mechanical. The practitioner, however, aspires for spiritual progress and is conscious of his shortcomings.

5.2.3. *Bālā dr̥ṣṭi* (Vigourous View)

This third state of *yogic* view is compared with the light of burning wood. Just as the light of burning wood is more steady, more lasting and more brilliant, the knowledge acquired in this vigourous state is more steady, lasting and brilliant, also there are the remnants of spiritual impressions lasting even after the original light is extinct. Again, the practitioner develops liking or desire for the knowledge of realities, and is not perturbed while practising *Yoga*. There is overall control over postures and disappearance of evil thoughts and desires. This is illustrated by an example. Just as a handsome youth is totally engrossed and enjoys dancing and singing thoroughly with a beautiful young lady, a tranquil and steady *yogi* is also very eager for listening to scriptures and worship of the true deities and enjoys such activities. In this stage, the practitioner achieves higher level of steadiness of mind and thoughts.

This view encourages and leads him to the right goal and he develops a liking for religious activities. His desire to learn the teachings of the *Jinas* is so strong, that even if he may not get such an opportunity, the intensity of his desire itself is sufficient for purging the *karmās*. Due to auspicious volitions (*śubha-parināma*), he remains progressively tranquil and equanimous with the result that he has no attachment for worldly objects. In addition, he performs activities of right conduct diligently which also reduce his desire or liking for worldly things and, then, he becomes engrossed in religious activity. In this way, in vigourous view, the practitioner experiences the spirit of tranquillity and equanimity which increases the purity of his soul.

5.2.4. *Dīprā dr̥ṣṭi* (Glittering View)

dīprā dr̥ṣṭi is the fourth one and it is compared with the light of an earthen lamp. Just as the light of an earthen lamp is more steady than that of the burning dry grass, cowdung or wood and enables to see more clearly: in the same way, the knowledge acquired in this state is steadier than the previous three states. But just as the light of a lamp goes out due to breeze, the enlightened knowledge is not possible in this state due to the obscuring of the enlightened world-view. In the '*Yoga-dr̥ṣṭi Samuccaya*', this state of yogic view is similar to the *prāṇāyāma* (breath control, the fourth step of eight fold *Yoga*) and it includes listening to sermons on realities, but it cannot have subtle understanding or knowledge of realities. Just as *prāṇāyāma* not only strengthens the body, but also cleanses the exhalation part of the *prāṇāyāma*, in the same way in this state, there is still existing the attachmental disposition towards the external objects of possession, but like the inhalation part of the *prāṇāyāma*, there is enrichment of the internal paths of flow of vital energy (*nāḍis*) as well as the dirt of the mind, the discretionary power increases and the knowledge gets focused like the holding of breath in the *prāṇāyāma*. This is called psychic *prāṇāyāma* (*bhāva prāṇāyāma*). All those practitioners who can master this view, will undoubtedly have deep faith in religion. Their faith becomes so strong that they would be ready even to sacrifice their lives for the cause of the religion: they would never abandon religion even for protecting their own lives.

The above four stages are all included in worldly disposition, for inspite of acquiring knowledge of religion, it is not clear in these states. The reason is that on account of earlier *kārmic* bondage, one cannot acquire enlightened world-view even after observing religious rites and rituals faithfully. It is precisely because of this perverted world-view that the souls possessed of these four types of yogic views are designated by the term *avedya-samvedya*, for in these states, the soul conduct, on account of perversion (or ignorance), is like the deluded person (*mudha*) which generates miseries. Therefore, it is essential to know the various forms all the objects of the universe and get rid of past and present *kārmic* bondage, without which one cannot acquire the subtle enlightened knowledge. To achieve this goal, it is essential for the practitioner to listen to the preachings of the right teacher and practise *Yoga* which only, will ultimately lead him to the real spiritual progress. This will put him on the right path and faith leading him away from the world and crossing the barrier of *avedya-samvedya* state resulting in the ultimate bliss.

5.2.5. *Sthirā dr̥ṣṭi* (steady view)

This fifth state is compared with the light of a jewel. Just as the light of a jewel is natural and permanent, so also is the enlightenment acquired in this state. Here, the practitioner acquires the enlightened world-view, all his misconceptions vanish, subtle knowledge or the power to distinguish between soul and the worldly objects (*bheda-jñāna*) is acquired, all the five senses are controlled, the obstacles in carrying out religious activities disappear and he is able to recognize and experience the real nature of soul. He, now, experiences the distinction between his own soul and other worldly objects. His deluded view because of which he considered the non-self as the self, become purified as a result of which, now, he totally becomes dedicated to the self. Ācārya Kuṇḍakuṇḍa has described this new experience nicely, 'I have nothing to do with perversion or delusion; it is entirely in alien thing to my self. I am nothing but consciousness and sentiences.' Such kind of spiritual reflection is referred to as one who is detached from the worldly lures by the learned people. He again says, 'Undoubtedly, I the self, am a single pure soul, full of enlightened faith and knowledge, always invisible and having no relation whatsoever with even a minutest atom of any thing other than my own soul.' In this way, in this state, the *jīva* (soul) achieves the enlightened world-view and, the right belief stabilises, it becomes more powerful and the *sādhaka* achieves subtle knowledge which is not only enlightened but totally free from all ambiguities, misunderstanding, misgivings and contaminations. Just as the light of jewel is permanent, the knowledge of practitioner here gets progressively more and more brightened due to the right practice, right meditation and reflection. This state is infallible and develops subtle thinking and sinless conduct.

5.2.6. *Kāntā-dṛṣṭi*(Lustrous View)

This state is compared with the light of a star. Just as the light of a star in the sky is natural and continuous, the light of knowledge in this state is also stable, continuous and imminently glowing in the sky of consciousness. In this state, due to the influence of '*dhāraṇā*' (mental fixing-the six step of *Yoga*,) the practitioner achieves a very steady mind, his heart is engulfed in good thoughts and benevolence, and his demerits, defects or deficiencies of mind are destroyed. Because he has complete control over all the five senses and as he is now full of the spirit of forgiveness due to the right conduct, he develops personality with lustrous face. This is why, he is always welcomed wherever he goes. In this way, he becomes composed and tranquil and experiences extreme bliss. Due to his enlightened knowledge, he is able to distinguish between he self (soul) and alien substances (such as body) and he becomes completely free from demerits, such as jealousy and anger and such other negativities. He is always engrossed in spiritual contemplation and the worldly allurements fail to attract him.

Literally, '*kāntā*' means a beautiful and beloved wife. She is always faithful and she distinguishes herself by her faithfulness, chastity and purity. Even while attending to all the duties of house, family and other worldly chores, she is always thinking about her husband with utmost devotion. The only central point of all her thoughts is her husband. In the same way, a practitioner in this state of *yogi* view, performs all his worldly duties detachedly, without getting mentally involved in them. His total attention is always directed towards religion prescribed by the scriptures (canons). The nucleus of his thoughts is the true essence of his own soul. So it can be said that in this state, the practitioner is like an unattached *yogi* (i.e. *anāsakta yogi*, performing the worldly duties without any desire of obtaining the reward, as described by Śrī Kṛṣṇa in the *Geetā*, where he has said that of obtaining its rewards you should do your duties without any desire for reward and, notwithstanding the fact whether you are successful or not. You should be equanimous in all situations'.) This type of *Yoga* is nothing but *Yoga* of equanimity (*samatva Yoga*) in all circumstances.

5.2.7. *Prabhā-dṛṣṭi*(radiant view)

This view is compared with the light of the sun. Just as the sun-light illuminates the whole world and is extremely radiant, bright and brilliant, so also the light of knowledge in this state is very bright, brilliant and shining and the practitioner acquires the right knowledge about everything. His spiritual vision becomes absolutely clear like sun-shine. He does not suffer from any illness caused by external factors. He is endowed with an excellent merit called *pratipati* due to which his self-confidence remains so powerful that he, in the place of previously collected passions of animosity, he develops spiritual *sādhana* and he does not lose his equanimity even though confounded by the troubles like diseases. Consequently, he develops equanimity and *asaṅgānuṣṭhāna* (detachment). He conquers the worldly desires and makes progress on the royal path of liberation by observing the right conduct. In fact, this state is the gate-way to liberation. There are four types of *asaṅgānuṣṭhāna* (detachment)- love for spirituality, devotion, speech (free from detachment) and *asaṅgānuṣṭhāna* (proper). They are called *prashantavahita* (composure), *viśambhaga parikṣya* (elimination of perversion of devotion), *śaivavartma* (path of liberation) and *dhruvadharma* (eternal path).

Here, therefore, the profound knowledge borne out of his own experience becomes so powerful and clear that he does not have to draw from canons or scriptures. He acquires the direct knowledge. This is a very high stage of spiritual *sādhana*. Such divine and stable stage of meditation generates extreme bliss.

5.2.8. *Parā-dṛṣṭi*(supreme view)

This is the last state which is compared with the light of moon which is cool, soft and soothing and which gives joy and elation to one and all. Just as the moon-light illuminates the whole world, so also the light of knowledge acquired in this state perceives all the objects which one should know. Here all the activities of mind become absolutely still and the soul (self) perceives itself. In this highest stage, the true form of soul is perceived without any effort, and one experiences absolute bliss. In this stage, the knowledge is direct and

perfect. The bliss is total and unhindered. Thus, both the knowledge and bliss are par excellence. There is, therefore, complete unification of the meditator (*dhyātā*), meditation (*dhyānā*) and the goal of meditation (*dhyeya*). Similarly, the trinity of right faith, right knowledge and right conduct becomes one with the soul. All dualities vanish. This stage is without any kind of attachments, faults or impurities. The *yogi*, who reaches this stage, is totally devoid of all attachment, impurities, defects or shortcomings. In this way, as he is free from all misconducts and transgressions, he climbs up either spiritual ladder of elimination of *Karma* (*kṣapaka śrenī*) or that of subsidence of *Karma* (*upaśama śrenī*) where there is complete self-restraint and where all passions are either completely eliminated (*kṣīṇa*) or subsided (*upaśārita*). A practitioner climbs the *kṣapaka śrenī* when, with extreme efforts, he has totally eliminated all types of likes, dislikes and attachments, and is set on the path of final spiritual radiance. But the one who is not able to completely eliminate the passions but succeeds only in subsiding them, he is said to climb the *upaśama śrenī*. The *sādhaka* of the first type attains the final liberation in that very life, when the *Yoga* (all activities) cease and a *Yoga* (total freedom from all activities) prevails, while the *sādhaka* of the second type has to undergo the cycle of rebirth before acquiring the final liberation.

In this state, the practitioner acquires various supernatural spiritual powers due to total absence of all the passions. He preaches the true practice of religion to all those who are interested in acquiring liberation. In this stage, the *yogi* acquires the *Yoga* the spiritual state called cessation of *Yoga* (the activities of mind, speech and body) where in he eliminates completely the remaining four non-destructive *Karmās* and, eventually, in the final stage, the soul attains the state of absolute freedom from all sorts of activities (*śaileṣī*) and, then, within a very short period of time (measured by the pronunciation of five soft vowels), the soul is liberated. This *yogic* state of *parā dr̥ṣṭi* has a range of spiritual stages from 9-14th depending upon volitional purification.

6.0. Jaina *Yoga* and Spiritual Progress : Spiritual Stages (*guṇasthānās*)

The foundation of Jaina *Yoga* is the doctrine of soul and the goal of spiritual progress is liberation. The main object of Jaina system of spiritual practice is development of the potentialities of soul. It is but natural that there may be the development or degeneration of soul during the period of this state. The stages of spiritual development are referred to in Jaina-*Yoga* as spiritual stages (*guṇasthāna*). Literally, the term '*guṇasthāna*' means stage (*sthāna*) of *guṇa* (spiritual development), i.e. stages of spiritual development. The gradual rise in these stages is the essence of spiritual progress. There is no living being in this world who is totally undeveloped. Minimal development is always there in every soul-be it be possessed of one sense only or even *abhavya*, who will never be liberated. Thus, in all unliberated or worldly souls, the existence of a little sentience and faith or belief is the starting point of spiritual development of consciousness. No class of living being in the worldly state is out of the plan of spiritual stages. The first stage is at least available to all possessed of deluded world view. A soul can eliminate all *kārmic* bondages and achieve liberation by gradual progress as per his degree of destruction-cum-subsidence of *karmās* (*kṣayopaśama*).

6.1. Classification of Spiritual Stages (*guṇasthānas*)

According to the Jaina philosophy, there are fourteen spiritual stages technically called *guṇasthāna*. They are the stages of the soul-

- (i) Possessed of deluded world-view/ wrong faith (*mīthyādr̥ṣṭi*)
- (ii) Possessed of ingering right faith (*sāśvādāna*)
- (iii) Possessed of partially right and partially Wrong faith or mixed (*samyak - mīthyādr̥ṣṭi*)
- (iv) Possessed of non-restrained right faith (*avirata samyak-dr̥ṣṭi*)
- (v) Possessed of partial restraint (*deśavirata*)
- (vi) Possessed of non vigilant restraint (*pramatta samyata*)
- (vii) Possessed of vigilant restraint (*apramatta-samyata*)
- (viii) Possessed of unprecedented volition (*apūrvakaraṇa*)

- (ix) Possessed of similar Volition (*anivṛttikaraṇa*)
- (x) Possessed of subtle passion of greed (*sukṣmasāmparāya*)
- (xi) Possessed of subsided delusion/passion (*Upaśāntamoha/kaṣāya*)
- (xii) Possessed of destroyed passions/delusion (*kṣeenamoha*)
- (xiii) Possessed of Omniscience accompanied with activities (*sayogīkevalī*)
- (xiv) Possessed of Omniscience free from activities (*ayogīkevalī*)

Out of these fourteen stages of spiritual development, the first three are concerned with the materialist (*bahirātmā*), because the soul is harassed by various passions. The fourth to twelfth stages are concerned with spiritualist (*anitarātmā*) as in these stages, the soul is subject to rise, fall and rise in volitional purity. The thirteenth and fourteenth stages are concerned with the supreme soul (*paramātmā*) as the soul attains the final stages of spiritual developments.

The progress in spiritual stages is dependent upon the gradual improvement in *bhāva-śūcī* (volitional purity). As different steps or stages of *Yoga* improve the category of volitions, they are directly related with the spiritual stages. Higher the stage of *yogic* practices, higher will be the volitional purity and, therefore, higher spiritual stage. In general, the last stages of *Yogic* view have the highest spiritual stages. The lower stages will have lower spiritual stages. However, some of the *yogic* stages start from the fifth spiritual stage. The spiritual stages in different *yogic* stages are given in below Table 2.

Table 2: *Yogic* Stages and Spiritual Stages

S.No.	<i>Yogic</i> Steps	Spiritual Stages	<i>Yogic</i> Stages	Spiritual Stages
1.	<i>Adhyātmā</i> (contemplation of truth)	5 th or higher	āsana (posture)	5 th or higher
2.	<i>bhāvanā</i> (reflection)	5 th or higher 5 th or higher	japa (utterance)	
3.	<i>dhyāna</i> (meditation)	5 th onwards 5 th or higher	meāring	
4.	<i>śamatā</i> (equanimity)	5 th onwards	object-based meditation	13 th
5.	<i>vr̥tti saṅkṣaya</i> (elimination of the activity of mind, body, speech).			13-14 th
	Attribute-based meditation	14 th		

ācārya Haribhadra has described the eight *yogic* views (*Yoga-dṛṣṭis*) on the basis of fourteen stages of spiritual progress. But it should be made clear that there is no discrepancy between these eight *yogic* state and fourteen spiritual stages as has already been mentioned in section 5.2 earlier.

7.0. Conclusion

We have seen Ācārya Haribhadra's exemplary contribution in modernising and popularising *Yoga* in his times. Most of the later Jaina scholars have followed him. Though, formerly, *yogic* practices were heavily restricted to monks with high physical and spiritual strength, but now it has become universal. It has been taking various names and forms but having the same objective of acquiring physical, spiritual and volitional calmness, steadiness, purity and ultimate objective of life. In the days of industrialisation and competitive stressful life-style, *Yoga* is the best refuge.

QUESTIONS

A. Essay types Questions

1. Write an essay on the contribution of Ācārya Haribhadra to the Jaina system of *Yoga*.
2. Describe eight *yogic-views* (*Yoga-dr̥ṣṭis*) in brief.

B. Short Answer Questions

1. What is the meaning of '*Yoga*' and '*Yoga-dr̥ṣṭi*' ?
2. What is the view of radiance (*Prabhā dr̥ṣṭi*) ?
3. Define spiritual stages and name them
4. Describe the classes of *yogi* ?
5. Give the names of the books on *Yoga* written by Haribhadra

C. Fill up the Blanks

1. There are spiritual stages in the supreme view of *Yoga* has the spiritual stages.
2. The term '*Yoga*' means
3. The spiritual stages indicate purity.
4. *Yoga-dr̥ṣṭi samuccaya* is comparable with
5. The name of the third *dr̥ṣṭi* is

Reference Books

1. *Yoga-dr̥ṣṭi-Samuccaya* : Ācārya Haribhadra.
- 2-3. *Yoga-bīṇḍu and Yoga Vinśikā* : Ācārya Haribhadra
4. *Yoga-śataka* : Ācārya Haribhadra
5. *Jaina Meditaion : Jaina Yoga* : Dr. N.M. Tatia, JVB.

Compiled by : Muni Dharmēśa

Translated and Edited by : Dr. N.L. Jaina

Glossary

Word	Meaning	Word	Meaning
<i>āntarātmā</i>	spiritualist	<i>sādhaka</i>	spiritual aspirant or practitioner
<i>bahirātmā</i>	materialist	<i>sāadhanā</i>	spiritual practice
<i>bhāvanā</i>	reflection	<i>saṁiti</i>	deportment, carefulness
<i>cāritra</i>	conduct	<i>saṁyama</i>	self-restraint, self-discipline
<i>darśana</i>	intuition	<i>saṁskāra</i>	pre-disposition,
<i>guṇasthāna</i>	gradual development of		spiritual stage
<i>sanyāsa</i>	renunciation		
<i>gupti</i>	guard	<i>śramaṇa</i>	ascetic
<i>Jñānā</i>	knowledge	<i>tattva</i>	fundamental principles
<i>kṣayopāśama</i>	destruction-cum-subsidence (of destructive <i>Karma</i>)	<i>tattvajñāna</i>	knowledge of <i>tattva</i>
<i>kuṁbhaka</i>	holding the breath	<i>triṣṇā</i>	lust
<i>paramātmā</i>	supreme state of Soul	<i>upāśama</i>	subsidence (of deluding <i>Karma</i>)
<i>pūraka</i>	filling up	<i>vairāgya</i>	detachment
<i>prāṇāyāma</i>	breath control	<i>vātaraśanā</i>	naked saints, monks
<i>recaka</i>	emptying	<i>Yoga</i>	<i>Yoga</i> , postures
<i>sadguru</i>	right teacher	<i>Yoga dr̥ṣṭi</i>	<i>yogic</i> view

Part A- Jaina System of Meditation

LESSON-3

FORM OF MEDITATION

Man's gross body corresponds to an even subtler body. For the expression of the vibrations of the faculties in the subtler body, some centres are formed in the gross body. There are many centers in it that express energy and consciousness. They are dormant. They can be aroused and made active by the practice of meditation. That is why meditation has been said to be a specific part of devotion and perseverance in Jaina religion.

Form of Meditation

In *Ādi Purāṇa*, steady perseverance has been said to be the form of meditation. Steady perseverance refers to the mind resorting to concentration. According to '*Kāyotsarga Śatak*' imperurbable mind, deeply engrossed in the generating source of emotion *ālaṃbana* is meditation.

In the book '*Tatwānuśāsan*', constraint over worries in a concentrated way has been said to be meditation. According to '*Yogsār Prābhṛta*', only the saint, who concentrates on one object only, can have the three-jewelled meditation, (that reveals the true form of soul), that decays his *karmās*. In the book '*Tattwārthādhigama Bhāṣyānusārīṇīṭīkā*' control over mind, body and speech in accordance with the scriptures has been said to be meditation. In *pātañjala Yogadarśanam* there is a mention of "*tatra pratyayaikatānatā dhyānam*" means there is the extension of one intention is meditation. Gaṇādhipati Ācāryaśrī Tulasī has defined meditation as "*Ekāgremanāḥ sanniveśanam Yoga nirodho vā dhyānam*" means concentration of mind on one point and the stoppage of physical, mental and verbal action is meditation. In the scripture '*Sāriḥya Sūtra*', removal of attachment and the mind free from sensuality has been said to be meditation. According to the scripture '*Viṣṇu Purāṇa*', the tradition of concentrating on the knowledge of the true form of the supreme soul has been said to be meditation.

Kinds of meditation

According to Jaina Philosophy, there are four kinds of meditation-

1. Concentration of anguish due to separation from desired and union with undesired, also uneasiness due to above reason.
2. Concentration of anger for the purpose of perpetrating or preservation of wrong and worldly matters.
3. Nature of the real.
4. Pure concentration.

The first kind has been said to be the cause of having the form of animals and plants, the second of hellish beings, the third of divine beings and the fourth of getting emancipation. In short it can be said that the first two kinds of meditation, pertaining to the worldly affairs, can be put in the category of narrow meditation and the last two, being the cause of liberation, can be put in the category of broad meditation.

Form of concentration of anguish due to separation from desired and union with undesired-

Feeling of pain or anguish due to separation from desired or concentration mixed with pain is *ārtadhyāna* (concentration of anguish due to separation from desired).

Characteristics :

There are four characteristics of this kind of meditation-1. crying, 2. grieving, 3. shedding tears, 4. wailing.

Kinds of Concentration of Anguish Due to Separation From Desired

According to *Thāṇaṃ* there are four kinds of concentration of anguish due to separation from desired

1. Once united with undesired, worrying about getting separated from him/her.
2. Once united with desired, worrying about not getting separated from him/her.
3. Once contacting terror (fatal disease), worrying about getting rid of it.
4. Once united with pleasant sexual enjoyment, worrying about not letting it go.

Concentration of anguish due to separation from desired and aura

A person concentrating on anguish due to separation from desired has three un auspicious auras grey, blue and black. He appreciates the good and evil deeds done by him and is always busy earning money, ignoring religion.

Who can be the person concentrating on anguish due to separation from desired

One, who is devoid of the *Vratās* (vows), having false vision, taking pleasure of taste, having right view, right and false view, non-restrained right view is the person concentrating on anguish due to separation from desired. Both kinds of persons (a) restrained and non-restrained and (b) Careless and restrained can be the persons concentrating on anguish due to separation from desired. All the four kinds of this type of concentration can go upto 6th stage of spiritual development.

The form of concentration of anger for the purpose of perpetrating or preservation of wrong and worldly matters

Concentrated culmination of consciousness mixed with cruelty is known as concentration of anger for the purpose of perpetrating or preservation of wrong and worldly matters.

Characteristics of this concentration

This type of concentration (meditation) has four characteristics

- (i) The defect of extinct (*utsanna doṣa*) - Indulging very often in violence etc.
- (ii) The defect of multiplicity (*bahu doṣa*) - Indulging in various activities of violence etc.
- (iii) The defect of ignorance (*ajñān doṣa*) - Indulging in violence etc. out of ignorance.
- (iv) The defect of not feeling any regret even after committing violence that ends in death (*āmarañāntak doṣa*).

Kinds of this concentration (meditation)

There are four kinds of this meditation-

1. Violence promoting anger meditation - It is the meditation in which one is continually inclined to violence and is thinking of torturing one-sensed beings, piercing the noses of animals and killing them.
2. Falasity-enjoying anger meditation - It is the meditation in which one enjoys falsehood and likes telling lies, criticizing others and using vulgar language.
3. Cruel anger meditation - It is the meditation in which one enjoys stealing and tries to usurp the wealth and property of others out of greed and anger.
4. Protectional anger meditation - It is the meditation in which one always thinks of protecting the means that provide sensual pleasure and wealth.

Angeral meditation and aura-Auras of the angeral meditator too have been instructed here like those of the meditation of anguish due to separation from desired.

Who is an angeral meditator?

The angeral meditation that is of four kinds, and is the cause of hellish-destiny can go upto the stage from false view upto restrained-unrestrained spiritual development. There is the possibility of angeral meditation going upto the fifth stage of spiritual development.

The form of concentration pertaining to the nature of real (Righteous Meditation)

There is a word '*dhamma*' in *Prākṛt*. In *Saṁskṛt*, two forms may be made from this word *dharma* and *dharmya*. Some scholars have used the term *dharma dhyāna* (nature of the real) but most of them have used the other term *dharmya dhyāna* (concentration pertaining to the nature of real). The meaning of the word *dharmya* is *dharma* (combined with religion).

The heart (core) of the word *dharma*

The word *dharma* has many meanings. In the reference of meditation, four meanings have been given of it-

1. Nature of the object.
2. Ten good qualities like forgiveness etc.
3. Duty related to conduct *cāritra dharma* and
4. Non-violence.

From the different meanings of the word *dharma* given above, two meanings apply here

1. Meditation based on the nature of the object.
2. Meditation based on the good qualities like forgiveness etc.

Characteristics of righteous meditation

Concentration of the culminated awareness in the search of truth is known as righteous meditation. According to the scripture (*Thāṇam*), there are four characteristics of righteous meditation

1. Instructional predilection _ To have interest in and be respectful to sermons and preaching.
2. Instinctive predilection _ To have interest in and devotion to truth instinctively and in a natural way.
3. Scriptural predilection _ Development of devotion to truth by reading scriptures.
4. Deep predilection _ Arousal of devotion to truth in a detailed method.

Genetic Sources

There are four genetic sources of righteous meditation

1. Sermons- Preaching, imparting training in scripture and its meaning.
2. Questioning- Asking questions for the solution of problems and doubts.
3. Recapitulation of text learnt by rote.
4. Contemplation of text and the meaning- Grasping the meaning and pondering over it.

Contemplation of text and the meaning-

There are four reflections of the righteous meditation-

- | | |
|--------------------------------|--------------------------|
| (1) Impermanent (non-eternal), | (2) Refugeless, |
| (3) Worldly reflection, | (4) Unity (Unitariness). |

It has been said in this connection that if there is no condition of righteous meditation after the expiry of under-muhurta 48 minutes of the period of meditation, the monk whose mind has been refined by the righteous meditation done previously is always thinking of the non-eternal (transitory) emotions even after being through meditation.

Kinds of Righteous Meditation

There may be innumerable kinds of righteous meditation. However, its four kinds have been described in Jaina *Yoga*-1. word, 2. analysis, 3. consequence of *Karma*, 4. form.

These kinds may be defined in terminology like this

1. Concentration directed to the analysis of scriptural revelation (*Ājñā Vicaya*) - Contemplation on Jina instructions.

2. Concentration directed to the analysis of passions (*Apāya Vicaya*) - Cogitational meditation on worldly troubles.

3. Concentration directed to the analysis of *kārmic* fruition (*Vipāka Vicaya*) Righteous analytical meditation on fruition.

4. Concentration directed to one pertaining to the nature of reality- (*Saṁsthān Vicaya*) -- Configurational meditation.

Now we shall study these types of concentration in detail

1. Concentration directed to the analysis of scriptural revelation

Analysis of scriptural revelation means being face to face with the element. The person doing righteous concentration tries to be face to face with the elements represented by the scholars who have learnt them directly because the elements are subtle and abstract and they can be understood neither by senses nor by arguments. They can be perceived directly only by meditation. Ācārya Śubha Candra has said in his book *Jñānārṇava* that a *yogi* should think of the invisible with the help of the visible, of the subtle with the help of gross and of the unsupported with the help of the supported. One cannot have the real perception of the elements because of the confusion, delusion and lack of practice that have been going on since time immemorial. Hence to concentrate on the nature of element for being face to face with it is very necessary.

2. Concentration directed to the analysis of passion

The best way of the release of mental complexes is analysis. And that is the reason this type of concentration is transformed into solution seeking analysis. Ācārya Mahānandī has given the meaning of concentration directed to the analysis of passion like this-worldly troubles are gained by following the path of untruth and freedom from them is gained by following the path of truth this is the way of getting free from bondage. That is why solution-seeking analysis has not been treated separately. According to the scripture '*Tattvārth Śloka Vārtik*', the entire meaning of cogitational meditation on worldly troubles, considered from the point of view of entirety is being face to face with the elements detrimental to liberation and helpful in liberation.

3. Concentration directed to the analysis of *kārmic* fruition

Result is explicit, cause is inexplicit. The concentration in which cause can be seen with the help of result is concentration directed to the analysis of *kārmic* fruition. For example, the cause of one's being dull is the rise of knowledge obscuring *Karma*. The cause of being devoid of the senses of seeing (eye), hearing (ears), smelling (nose), tasting (tongue) and feeling (skin) or of the lack of capacity in them is the rise of conation-obscuring *Karma* and the cause of having the feeling of joy and happiness is the rise of feeling producing *Karma*. The cause of taking something in a wrong way and of the conduct being perverted is the

rise of deluding *Karma*. Getting birth again and again is related to the rise of life-span determining *Karma*. The cause of getting good or evil is body-determining *Karma* and the cause of being born in a high or a low family is rank-determining *Karma*. Hindrance producing *Karma* hinders obtaining the desired object. Thus we find that concentration directed to the analysis of *kārmic* fruition is an important process of coming to know our faults and defects.

4. Concentration directed to the nature of reality

This is a genetic source related to form *ākṛti*. The objects to be meditated on by the meditator range from an atom to all the matters of the world. It may, therefore, be compared to meditation on *Jina* form.

5. Concentration pertaining to the nature of the real and feelings

Conation, philosophy, conduct and detachment-These are feelings, volitions. The practice of knowledge in the form of using it is the feeling of conation, knowledge *jñān bhāvanā*. By resorting to it, the mind of the meditator is diverted from evil or inauspicious things to good or auspicious things. Besides, having come to know the mystery of element and non-element, the meditator is absorbed in deep meditation with a stable mind. Knowledge of ascertained reals is known as philosophy. Worship or service of the philosophy that is free from five defects like doubt and desire etc. and that is combined with qualities like stability and spiritual calm etc. is known as *darśan bhāvanā* (the feeling of philosophy). Having got refined and purified by philosophy, the meditator of this kind never deviates from his path. Eradication of all the evil and sinful tendencies is conduct and its practice is known as *cāritra bhāvanā* (the feeling of conduct). By practising it, stoppage, dissociation and the state of meditation come easily. To be detached from all the sensual pleasures, knowing well the nature of the world is detachment (non-attachment). A person whose soul is purified by the fragrance of detachment, gets free from the fears and anxieties of this world and the other world and his stability in meditation is deepened and strengthened.

Difference between concentration directed to the nature of real and feeling

There are many differences between concentration directed to the nature of real and feeling-

1. So far as feeling or prayer, chanting is concerned, a meditator may have imagination different from the one received and thinking different from the one assumed or received. But it is not so in the case of concentration. In concentration the thinking received goes on continually.

2. In feeling or prayer chanting the word received gets revised time and again but it is not so in the case of righteous meditation.

3. In the righteous meditation based on syllables, mind is absorbed in the syllable on which it (mind) is centred. Hence, repetition is not expected there but it (repetition) is expected in feeling.

Concentration directed to the nature of real and aura

A righteous meditator has three broad auras red, lotus-pink and pure aura that go on getting purified step by step.

Who can be a righteous meditator

A person who is free from all sorts of carelessness 1. is vigilant, a monk close to the stages of spiritual development who has little delusion and has overcome delusion can be a righteous meditator.

Place

The place where solutions to all the systems of body, mind and speech are available and that is free from the killing of living beings is said to be suitable for a righteous meditator.

Period

The period in which solutions to all the systems of body, mind and speech are available, is suitable for a meditator.

Posture

The posture that keeps the body steady and firm as the posture of relaxation, the lotus-posture and the heroic posture is suitable for a meditator.

Order

From the point of view of the purification of soul, keeping brevity (logical economy) in view, the order of pure concentration too has been determined along with righteous meditation. In this reference it has been said that the order in which the omniscients control their body, mind and speech when only a period of under-muhurat remains in their liberation, is the order of the definitive knowledge of the purest meditation. The order of the definitive knowledge of the pure concentration of the other meditation (in accordance with the attainment of composure) is the same.

Sign (instrument) *liṅga*

A righteous meditator respects scriptures, sermons, order and the objects suggested by the *Jina* and praises the *Jina*, monks and their qualities. These are the signs of a righteous meditator.

Fruits

Auspicious influx, dissociation and celestial pleasure are the fruits of righteous meditation.

Form of pure meditation

There are four characteristics of pure meditation

1. Unperturbed -Having no agony.
2. Free from delusion -Having no stupidity regarding subtle objects.
3. Conscience (Discretion)-Knowing the difference between body and soul.
4. Renunciation -Detachment from body and matter.

Genetic Resource :

There are four genetic resources of pure meditation

1. Tranquility Forbearance.
2. Freedom from greed.
3. Straightforwardness Simplicity.
4. Humility Politeness.

Reflection (Self-contemplation)

There are four reflections of pure meditation

1. Reflection on the endless transmigrations -thinking of the traditions of the world.
2. Reflection on change and impermanence -thinking of the various consequences of things.
3. Reflection on the loathsome nature of the inner body -thinking of the inauspiciousness of things.
4. Reflection on the bad consequences of passions -thinking of faults.

Kinds of Pure Meditation

There are four kinds of pure meditation

- (1) Multiple verbal transitive or differentiated.
- (2) Single verbal intransitive.
- (3) Characterized by subtle action and infallibility.
- (4) Freedom from all kinds of agitations and distractions.

We shall now discuss these kinds in detail :

1. Multiple verbal transitive or differentiated

This is the first of the four kinds of pure meditation. The meaning of the word *prthakatva* is separation or expansion and the meaning of the word *vitarka* is *śruta* (heard or oral). It means that the meditation in which the stages of matter like origination etc. are pondered over distinctively with the help of hearing *śruta* is said to be multiple verbal transitive or differentiated meditation. In this kind of meditation difference in meaning, words, and desired aspect of *Yoga* goes on taking place. That is why it is said to be meditation with thinking *savicāra*. The fact is that meaning *vyākṣāṇa*, suggested meaning and transition of *Yoga* are nothing but ideas or thoughts, and this meditation being with thought, it is proper to call it '*savicāra*' (meditation with thought). The word 'meaning' here means the matter of subject and mode of meditation. The meditator at times thinks of matter and at other times, thinks of mode, leaving the matter. Then, he again thinks of matter. Thus, there is continually a transition of meaning. The meditator at times thinks of one oral tradition of scriptures and then, leaving it, thinks of some other one. Thus there is a transition of the suggested meaning also. The same is the case with the three *Yogas*. Only the transcending scripture omniscients, who have heard of the oral tradition of scriptures previously, can be the practitioners of this type of meditation.

2. Single verbal intransitive meditation

The condition of pure meditation in which the mode of a matter is thought over from the point of view of identity and the oral tradition of scriptures previously heard is resorted to and in which no transition of word, meaning and body, mind and speech can take place into one another, is said to be the single verbal intransitive meditation. As a lamp kept inside the house burns steadily in the absence of wind, without any quiver, single verbal intransitive meditation is steady as there are no feelings of attachment, malice and greed, that cause instability of meditation. The difference between this type and of the first type of meditation is that in this type of meditation, the stages of origination, stability and destruction are not thought of in a changed way, with disintegration. But only one of these stages are thought over without disintegration whereas in the first type of meditation, these stages are thought over in a changed way, with disintegration. Similarly, in the first kind of meditation, a transition of meaning, suggested meaning and *Yoga* takes place in one another. The meditator thinks over the meaning, and then, leaving it, begins to think of the word or the suggested meaning and then, begins to think over *Yoga* or the meaning again, leaving the suggested meaning aside. This type of transition does not take place in single verbal intransitive meditation. That is why it is known as *avicāra* (without thought).

3. Meditation characterized by subtle action and infallibility

The condition in which the combination of mind and speech is totally hindered and the combination of body is not completely ceased and only the subtle activity like breathing remains, is known as meditation characterized by subtle action and infallibility. It does not decay, therefore it is known as non-abstinence. The omniscients present in the subtle body *Yoga*, *sūkṣma kāya Yoga* by resorting to this kind of meditation, cease or hinder that subtle body *Yoga sūkṣma kāya Yoga*.

If the stability of their feeling producing *Karma* is not like that of the longevity determining *Karma* and is greater than that, they expand them in the order of being initiated into the life of an ascetic *daṇḍa*, valve, layer *pratara* and expansiveness of the universe *Loka Pūraṇa* in the four periods. After that, the regions of soul, that spread in the expansion in the four periods are assimilated in the body, contracting them (the regions of soul) in the form of initiation into the life of an ascetic, *daṇḍa* valve, layer and expansiveness of the universe in the order given here. In this way they become eligible for meditation characterized by subtle action and infallibility, getting stable in subtle body *Yoga*, and making the position of feeling-producing *Karma*, physique-making *Karma* and status determining *Karma* equal to the position of longevity-determining *Karma* by dint of meditation. Not being of dispelling nature, this meditation has been described as meditation of non-abstinence.

4. Freedom from all kinds of agitation and distractions

The state when subtle action too ceases is known as the state bereft of activities. It does not fall, hence it is known as infallible. Meditators of this pure meditation control all the three *Yogas* completely, get free *Yoga*, attain the state wherein the soul is as firm as rock, entering static omniscient, the fourteenth stage of spiritual development. At this stage the subtlest physical activity as breathing also ceases, hence it has been described as the stage bereft of activities. Besides, it is also known by its synonym 'infallible' as it is not possible to fall from it without shedding the whole action. This kind of meditation too is like omniscience, as the third kind of meditation is. The only difference is that this pure meditation is without *Yoga* whereas the third kind of meditation is with *Yoga*. Upādhyāya Yaśovijai has, on the basis of the scripture '*Yoga Bīṇḍu*' written by Hari Bhadra Sūrī, composed the first two steps of pure meditation with meditation and the last two steps with *asamprajñāt* meditation. The words 'meditation with verbal activity' and 'concentration with conceptual activity' occurring in the first two steps are commonly found in all the three systems of meditation-Jaina, *Yoga Darśana* and Buddha. In Jaina literature, the words 'meditation with verbal activity' mean vocable knowledge and the words 'concentration with conceptual activity' mean transition. According to *Yoga darśana*, the meaning of *vitarka* is to be face to face with gross elements and the word *vicāra vicāra* (thought) means being face to face with subtle elements and infinitesimal small elements. According to Buddha philosophy the word means to be steady in one's resort and the word *vikalpa* (type) means to be one with that resort (support). In all the three philosophies, the words are similar but their meanings and references are different.

Pure meditation and aura

At the first two steps of pure meditation, the aura is pure (white), at the third step it is extremely pure (white) and at the fourth step it is beyond any aura.

Persons eligible for pure meditation

Scripture-omniscients (prior to the 14th stage of spiritual development) are eligible for the first two steps-multiple verbal transitive or differentiated meditation and single verbal intransitive meditation. In this type of meditation, the support of subtle elements and modes is taken. Hence the ordinary scripture omniscient cannot attain it. The last two steps apply to an omniscient with *Yoga sayogī* and an omniscient without *Yoga ayogī*. In the beginning the whole world is the support (resort, *ālambana* of mind. By gradual practice, it gets stable at one atom. By the time the meditator reaches the stage of omniscience, the very existence of mind ceases to be. The order of the summarization *saṃkṣepikaraṇa* of support *ālambana* can be explained with the help of an example. The poison that has spread all over the body is collected at the point of being stung and then it is taken out. In the same way, the mass spread over all the subjects of the world is obstructed in one atom and then it is removed from there and assimilated in the soul.

Suitable matter for practising pure meditation is not yet available and hence its practice for the modern people is not possible. Yet its expatiation is necessary. Its tradition must continue, it must not break. this is the opinion of Ācārya Hemacandra and it contains truth. Man may be benefited more or less by an unbroken tradition. Feeling (*bhāvanā*), region, period and posture these four subjects are common to concentration pertaining to the nature of the real and pure concentration.

QUESTIONS

Essay Type Question :

1. Write an essay in detail on concentration pertaining to the nature of the real and pure concentration.

Short Answer Type Questions :

1. Expatiate the form of concentration pertaining to the nature of the real.
2. Explain the difference between concentration pertaining to the nature of the real and feeling.

Objective Type Questions :

1. Stable mental effort has been said to be
2. How many characteristics of pure meditation are there?
3. How many reflections of concentration pertaining to the nature of the real are there ?
4. What is concentration directed to the analysis of *kārmic* fruition?
5. How many kinds of pure meditation are there?
6. The stage when even the subtle activity ceases is said to be
7. Is the practice of pure meditation possible in the present age?
8. The concentration of the culminated consciousness in the search for truth or the nature of the substance is said to be
9. According to '*Kāyotsarga Śatak*' meditation takes place when attached deeply to the support (resort).
10. meditation is performed in concentration directed to the analysis of *kārmic* fruition.

Acknowledgement :

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Section A: *Yoga* of Meditation

LESSON 4

**SUPPORT BASED MEDITATION AND CONCEPTIONS
(OBJECT-BASED AND EARTHY ETC.)**

The ultimate objective of life is liberation. Nobody favours bondage. That is why, it is reasonable to state that the highest objective of life is liberation. Ācārya Haribhadra has stated this fact in the following words: 'Every religious activity, which leads the man towards liberation, is *Yoga*'.

The *Yoga* is that only which is practiced for liberation and which is conjunct with liberation. Any activity leading to bondage and serving as the adduct of bondage can not be called *Yoga*. The liberation is possible only when one gets released from the *kārmic* bondage. The co-ordinated form of right faith, knowledge and conduct is the only path of liberation. One of the factors leading to the path of liberation is meditation. Hence, the practice of meditation is essential to attain liberation.

1.0 Meaning of the term Meditation (*dhāyana*)

The word '*dhāyana*' is derived from the *Sanskrit* root '*dhyai*' (having a meaning of thinking). However, the usage of the term is somewhat different. The meaning of meditation is not only the thinking but it is the concentration of thoughts or to make the mind steady on one object or to control its activity. Ācārya Kuṇḍakūṇḍa has stated that meditation is full of right faith and knowledge and is devoid of contact with any alien entity. *Tattvārtha Sūtra* states that the meditation is the cessation of thoughts based on many entities and directing them only on one object. This indicates that the Jain tradition did not admit that meditation is related only with mind. It was related with the mind, speech and body. On the basis of this contention, meditation is a sustained and steady state of consciousness. In a treatise called *Dhyāna Śataka* the meditation is defined as the steady *adhyavasāya* (i.e. the deepest level of consciousness) and the concentrated mind is, then, the meditation. *Ādipurāṇa* also mentions meditation as the fixing of mind with concentration. In the *Vijayodaya* commentary of *Bhagvatī Ārāḍhanā*, the meditation is defined as the knowledge grasping the accurate nature of an object devoid of attachment, aversion and perverted faith and unrelated with alien objects. The concentration of mind on a single object has also been stated as meditation there. *Tattvānuśāsana* has also stated that the objective of meditation is the concentration of mind on a single object.

That is the cause of *kārmic* stoppage and shedding. *Yoga-sāra-prābhīṛta* has stated that meditation is the enunciation of three-jewel nature of the soul and it is practiced only by a monk who could make his mind steady on a single object. This leads to the shedding of his *Karmās*. In fact, it is very difficult to concentrate mind on a single object as it does not last for more than *antarmukhūrta*. The mind does not remain steady after an *antarmukhūrta*. Even if it happens so, it will be called meditation, but it will be called thinking or it will be another meditation because of the difference of support for meditation. Alternatively, the meditation or trance is the state where one thinks over the meanings of canonical words leading to break away the worldly bonds. In other words, one attempts for the absorbance in the nature of the soul with the support of only the canonical words on the destruction of *kārmic* filth in meditation.

In *Tattvārthādhigama Bhāṣya*, according to the *āgamās* meditation has been defined as the concentration of speech, body and psyche. When in meditation, there is volitional equanimity. When the *yogi* is absorbed in meditation, he does not have the idea of duality, he rises above worldliness of attachment and aversion and

gets completely absorbed in his own soul. Confirming this definition, the terms of volitional similarity and potentiality have been used with reference to meditation. In *Rayanāsāra*, the processes of studies of canons, reading, teaching canons, thinking, reflection and thoughts on the nature of entities are called meditation. In Jaina canons, the steadiness of mind or dispositions has been called as meditation. The above description about the definition of meditation indicates that the meditation is neither the voidness of thoughts nor multi-directional thoughts. It is the mono-directional thinking. The psychic and volitional activity is meditation and it is also meditation when mind is absorbed in the wider light of consciousness.

1.1 *Samādhi*(Trance)

While describing the characteristics of absolute meditation, Ācārya Vīrasena has stated that '*samādhi*' is the rightful positioning of soul in right faith, right knowledge and right conduct. It is stated in *Tattvāmūśāsana* that '*samādhi*' means the unity between the meditation and the meditated. *Pāhuḍa Doha* has pointed out the specificity of '*samādhi*' and stated that just as the salt becomes uniform with water in solution, similarly, the mind also becomes uniform with the soul in '*samādhi*'. In other words, *samādhi* is the absorption of conscious mind in soul after getting free from desires related with the external objects.

Yoga

According to *Tattvārthasūtra*, the cessation of the activities of body, speech and mind is called *saṃvara* (stoppage of influx of *Karma*). This stoppage is *Yoga*. Haribhadraśūri has stated that all those pure and religious activities are *Yoga* which lead us to liberation. He has five-foldly classified *Yoga*: (1) spirituality (2) reflection (3) meditation (4) equanimity and (5) disposition.

Ācārya Hemacaṇḍra has defined *Yoga* as a triadic form of right faith, knowledge and conduct and it is one of the method to attain salvation. Ācārya Yaśovijaya has also concurred with this opinion. Thus, in Jaina tradition, *Yoga* means cessation of the activities of mind and it serves as a means of liberation. The *Yoga* destroys the *kārmic* knots by developing the process of reflection, meditation and equanimity. In all the three philosophies- Jaina, Buddhist and Hindu, the term *Yoga*, *samādhi* and (1) *dhyāna* (2) austerities are often synonymous.

The word '*Yoga*' is derived from the root '*Yuj*'. There is mention of two roots by the name of '*Yuj*'. One of the meaning is to combine and the second is the steadiness of mind or *samādhi*. The *Yoga* philosophy of India has used the term in both of these meanings. According to the etymological interpretation, *Yoga* is said to be involving *samādhi*. Patañjali has stated *Yoga* as the cessation of disposition.

1.2 Components of Meditation

Three components are mainly necessary for the practice of meditation : (1) meditator, (2) objective of meditation and (3) process of meditation. Meditator : The meditator is a person who practises meditation. While describing the nature of meditation, the author of *jñānārṇava* has stated that the meditator must have the following qualities:

- (1) The meditator should be aspirant of liberation.
- (2) The meditator should be detached from the world.
- (3) He should be devoid of emotional disturbance and he should have peaceful mind.
- (4) He should have control over senses.
- (5) He should be steady.
- (6) He should be winner over senses.
- (7) He should have control over *kārmic* influence.
- (8) He should be patient.

The meditator with these qualities accomplishes the objective of meditation.

Objective : The object of meditation is the entity which is meditated upon. It is difficult to meditate without any support, form or object. The main objective of Jaina spiritual practice is liberation. No body likes the bondage. The person, having the growth of this level of consciousness, has the desire of liberation. It is, therefore, reasonable to state that the highest objective of life is liberation. Thus, the meditation is the medium of liberation while liberation is the ultimate objective of meditation.

Meditation : The meditation is the steadiness towards the objective by the meditator. With respect to (scientific) appraisal, the soul is stated to be in the form of six cases like the subject, object, instrument, dative, ablative, possession and location. Thus, the soul meditates (1) itself (2) in itself, (3) through itself (4) for itself (5) because of itself and (6) of itself. The mind becomes steady on the destruction of delusion through its roots of intelligence of desirable or undesirable nature. The steadiness of mind itself is called the meditation.

2.0 Meditation and Conceptions

There are two kinds of meditation: (1) based on form or support-based and (2) devoid of form or support. No meditator can, all of a sudden, engage himself in the meditation devoid of form. Thus, it was admitted as necessary, first, to meditate on perceptible objects and, then, to meditate on objects non-perceptible even by fine senses. The synonym for 'support or form' is admitted as the object. This object has been stated to have four varieties: The form-based meditation, therefore, has the following four varieties:

- (1) Object-based meditation (*piṇḍastha*)
- (2) Syllable-based meditation (*padastha*).
- (3) Form-based meditation (*rūpastha*)
- (4) Meditation on object devoid of form. (*rūpātīta*)

2.1 Object-based meditation

In the object-based meditation, the body is taken as the support. There is no non-separation between the body and the soul. However, there is their combination. The soul is conscious while the body is non-conscious. Hence, the soul and the body are different by their nature. The body is the means of manifestation and activity. Hence, it can not be said to be altogether different from soul. From this point of view, the embodied soul is neither conscious nor non-conscious. It forms a separate base by itself. It is the combination of the conscious and the non-conscious. Both- the energy of the soul in the form of knowledge and the cooperation of matter of the body combine to manifest the embodied soul.

There are five kinds of body:

- (1) Gross: It is the perceptible body, bones and flesh.
- (2) Protean body: This is perceptible body devoid of bones and flesh. The *yogis* can also have it.
- (3) Communication body: This is the body produced through *Yoga*. It can be transmitted from one place to the other place.
- (4) Luminous body: This is the electrical body.
- (5) *Kārmic* body: This is the basic body and the body of latency.

Both- the luminous and *kārmic* body are fine bodies.

When the consciousness expands towards the external world, it moves from the fine towards the gross. When it returns from external world towards the inner world, it moves from the gross towards the fine. The gross body is formed due to the *kārmic* body. This fact connotes that this body is the basis of all the other bodies. The gross bodies are not transmigrational. The latency of transmigrations there are accumulated in the *kārmic* body only. On this basis also, the *kārmic* body is the body of dispositional latency.

The nearest relationship of the soul is with the *kārmic* body. The energy and consciousness of the soul are, first of all, transferred into this body. The electrical body gets them to the gross body, and then they are manifest through the gross bodies. Thus, the consciousness and potency of the soul move towards the gross body through the *kārmic* and luminous bodies and get manifested. Similarly, the soul is influenced by the external world through the *kārmic* and luminous bodies. Thus, the luminous body serves as the medium of transmission.

The *kārmic* and luminous bodies are the fine bodies. Hence, they do not have any components. Though these bodies are devoid of components, but they are pervaded in the components of the gross bodies. Normally, they are pervaded in the whole body. They are the main centers for the manifestation of consciousness. In the object-based meditation, the mind is concentrated on these centers. The centers of the body for the manifestation of consciousness are as follows: (1) head (2) eyebrow (3) palate (4) fore-head (5) mouth (6) eyes (7) ears (8) nose-tip (9) heart and (10) navel. Having meditation on these centres, the mind gets mono-channelised easily and the internal knowledge is developed.

Fixation (or *dhāraṇā*) is defined as to concentrate the mind in a definite direction. It could be undertaken on body or any other things different from it. The fixation based on body also belongs to the category of object based meditation. This is the opinion of Rev. Acarya Tulasī who has expressed it in his book named *Manonuśāsanaṃ* (disciplining the mind).

Bhāva-saṅgraha has described the object-based meditation as to concentrate on the group of meritorious space-points of the soul located in the body. While describing this meditation in detail, the author of *Jñānārṇava* (Ocean of Knowledge) has stated five kinds of conceptions (or meditation on imaginary objects) :

- (1) Earthy (*pārthivī*)
- (2) Firry (*āgneyī*)
- (3) Airy (*śvasana or mārut*)
- (4) Rainy (*vāruṇī*)
- (5) That-is-formly (*tattvarūpa-vatī*)

Yogaśāstra of Hemcaṇḍra has also described these five conceptions on meditation on imaginary objects.

Experiment on Earthy Conception

Before experimenting upon the earthy conception, one should have a proper posture. Afterwards, one should think, imagine and feel that places like ocean, mountain etc. inhabited by me are vast and gigantic. He should, then, imagine himself to be seated on these places and feel about the powerful nature of the detached Jinas and absorb himself in their nature. This is the first conception on earthy objects.

The firry conception is the second one. In this, one imagines a fire rising up from the lotus situated in the navel where all the eight *karmās* are burning. There is fire in the triangular fire-pit located in the lotus-in-the-navel. All the filth is burning in it. The absorbance of mind in this kind of conception and experiencing it similarly is the firry conception.

In the third conception, one imagines that the ashes produced due to burning of *kārmic* filth in the fire of lotus-in-the-navel is being carried out by a whirlwind. Thinking over it and absorbing one's mind in it is the airy conception.

The rainy conception is defined as that where one imagines and feels that vast rainy clouds are washing away the remaining *kārmic* ashes and the consumed body.

In the fifth conception, the aspirant imagines and thinks that his soul has become as lustrous and pure as the full moon. All the eight *karmās* have been destroyed, and he is shaped like a man devoid of *karmās*. The knowledge only is his body. The experience of this kind is the conception of that-is-formly type.

The meditation on these conceptions is successive. The practitioner of all these five conceptions, does not have any harm due to spells, magic and incantations etc. The aspirant makes his mind steady in the first conception. He destroys his *kārmic* body in the second conception. In the third conception, he looks the body and *karmās* as the separate entities. In the fourth conception, he looks the *karmās* being destroyed. In the fifth conception, he looks his pure soul devoid of body and *karmās*. Thus, the aspirant acquires the state of moving into the absolute meditation after concentrating his mind and psyche through the practice of this object-based meditation.

All the potencies of the worldly being are used due to instrumentality of *yogic* activities. The living being has consciousness but it is utilized through the senses or perception-carrier tendon-clusters. The perception-carrier tendon-clusters are related with *suṣumnā* nerve (one of the three principle nerves in the body). Ācārya Mahāprajña- the expounder of introspective meditation (*-dhyāna*) has described 13 psychic centres by adding the perception-carrier tendon-clusters and cognitive senses which are as below:

- (1) Centre of Energy (*śakti kendra*)
- (2) Centre of Health (*svāsthya kendra*)
- (3) Centre of Bio-electricity (*tejas kendra*)
- (4) Centre of Bliss (*ānanda kendra*)
- (5) Centre of Purity (*viśuddhi kendra*)
- (6) Centre of Celibacy (*brahmā kendra*)
- (7) Centre of Vital Energy (*prāṇa kendra*)
- (8) Centre of Vigilance (*apramāda kendra*)
- (9) Centre of Vision (*cākṣuṣa kendra*)
- (10) Centre of Intuition (*darśana kendra*)
- (11) Centre of Enlightenment (*jyoti kendra*)
- (12) Centre of Peace (*śānti kendra*)
- (13) Centre of Knowledge (*jñāna kendra*)

2.2 Syllable-based Meditation (*padastha dhyāna*)

The meditation on entity instituted in the sentences of incantations is called the syllable-based meditation. The main support of this meditation is sound or word. The aspirant gets his mind away from other objects while concentrating his mind on single point through this meditation. He thinks over on subtle entity only. It is said in *Jñānārṇava* that the meditation based on sacred syllables is called syllable-based meditation. A similar statement has been in *Yoga śāstra* also. The meditation in which the sacred incantational syllables starting from one letter to many letters denoting the five categories of paragons are meditated upon is called the syllable-based meditation. On the basis of this meditation, a sufficient number of meditational incarnations has been developed.

When the repetition of incantations takes place the form of mental repetition, and the incantation is realized with imaginative thoughts, the meditation becomes syllable-based meditation. 'Arham' has been admitted as the guardian deity of the incantations and syllables and carrier of all elements. It contains the first letter 'A' of the alphabet in the beginning, the letter 'r' in the centre and the letter 'h' in the end. Thus, the term which pervades all the letters is called as 'Akṣara Brahma' (The indestructible spirit) and it is also called as *Śabda Brahmā* (Supreme letter or spirit). In the supreme word 'Arham' denoting supreme spirit, the letter 'A' is harbinger of happiness instilled in the form of direct nectary image. The throbbing consonant letter 'r' is the model image of gem-like right faith, right knowledge and right conduct. The letter 'rh' indicates devoid of delusion. Thus, the seed letter 'Arham' is called the Incantation Royal with unbeaten sound.

The 'I' is the biggest hurdle in spiritual practice. The consonant 'r' is the fire element. When consonant

'r' is added on the word 'Aham', it becomes 'Arham'. The 'Aham' is burnt and reduced to ashes and same 'egoistic' individual becomes 'Arham' or detached one. Hence, one should meditate on 'Arham' by burning the 'Aham' (ego). This meditation becomes the killer of sins and becomes the best form of the syllable-based meditation. This Incantation Royal is like the direct lord Jina who is omniscient, all-pervasive and an image of peace. In this meditation, the meditator conceives of a golden lotus and there is pure and flawless moon-ray like pericarp (*Kaṇṇikā*) in its centre. The Incantation Royal is seated on it. The aspirant remembers this same incantation and looks 'Arham' letters shining like moon from his eyes and becomes absorbed in its mental repetition. By meditation upon this Incantation Royal, the meditator concentrates his mind and steadifies it and he sees the shining words if 'Arham' directly. The meditator of this Incantation, acquires all the super-accomplishments of miniaturisation etc. and concentrates his mind in the formless. This meditation leads to sense imperceptible knowledge within himself. This knowledge is also called self-knowledge of the supreme.

Similarly, one can practice meditation of the sacred syllable 'Aum or Om' (called as *Pranava*). In this meditation, concentration of the mind on the incantation 'Om' is practised. The Jaina Ācāryās have admitted 'Aum' as denoting the five categories of paragons. They have admitted that the term 'Aum' has been derived taking the first letter from the names of five paragons and getting them joined. Some Jaina Ācāryās have derived 'Aum' in the following way also:

A = Symbol of right knowledge

U = Symbol of right faith

M = Symbol of right conduct indicating it as a symbol of the gem-trio. It has also been stated that 'Om' represents (1) five kinds of knowledge, (2) three worlds (Lower, middle and upper), (3) seven spiritual realms, (4) triad of origination, destruction and permanence and even (5) the three Hindu deities and (6) God or supreme soul.

The aspirant of this meditation first of all, installs this syllable in the pericarp located in lotus-like heart. He, then, accomplishes this 'Om or Aum' in the form of great seed-letter, great incantation and great syllable by the process of holding the breathing (*kumbhaka*). The practice of 'Aum' is performed with different colours. The practice of meditation on white-coloured 'Aum' brings peace, strength, *kārmic* destruction and even salvation. The meditation on yellow 'Aum' is carried out for activating the cognitive senses. The meditation on red 'Aum' is practiced for subjugation. The meditation on blue-coloured 'Aum' awards peace to the aspirant. The meditation on black coloured 'Aum' makes the aspirant patient. This meditation on 'Aum' is the carrier towards the salvation along with the worldly prosperity and pleasures.

In the meditation on five paragons (*pañca paramaṣṭhis*), the aspirant conceives an eight-petalled lotus in his heart. The seven-lettered incantation of 'Namo Arihaṇṭāṇaṃ' (Obeisance to the adorable ones), is written on the pericarp of the lotus. Afterwards, the aspirant concentrates on four syllables of the *Namokāra mantra* 'Namo Siddhāṇaṃ' (Obeisance to the liberated ones), *Namo Āyariyāṇaṃ* (obeisance to the preceptors) *Namo Uvajjhāyāṇaṃ* (Obeisance to the religious teachers) and *Namo loye Savva-Sāhuṇaṃ* (Obeisance to all ascetics of the world) seemed to be written on the four petals outside the pericarp in the four intermediate directions. Similarly, the aspirant meditates on the four other syllables :

(1) *Eso pañca Namukkāro*

(2) *Savva Pāva-pañāsaṇo*

(3) *Maṅgalāṇaṃ ca Savvesiṃ.*

(4) *Paḍhamāṃ hawai maṅgalaṃ*

(This five-fold bowings litany is the destroyer of all sins. This is the first auspicious among all the auspiciousities.)

Ācārya Śubhaṇḍra has pointed out to meditate on the four syllables of *Namokāra Mantra* like *Namo Arihaṇṭāṇaṃ* etc. on the four petals in four normal directions. But he has stated to meditate on the following four bowing-incantations on the petals in four intermediate directions:

- (1) *saṃyak-draśanāya nāmaḥ* (Bowings to the right faith)
- (2) *saṃyak-jhānāya Nāmaḥ* (Bowings to the right knowledge)
- (3) *saṃyak-cāritrāya Nāmaḥ* (Bowings to the right conduct)
- (4) *saṃyak-tapase Nāmaḥ* (Bowings to the right austerities)

Thus, in this meditation, the above said nine mantras on the eight petals and the pericarp are meditated upon. The influence of this great mantra is important not only for the *yogic* monks but it also purifies the minds of others. This mantra is admitted as the guardian of all.

In addition to these incantations, there are many other incantations also. The meditation on them may lead to salvation for the aspirant. These incantations are the following:

- (1) *Aum Arhat-Siddha-Sayogī-Kevalībhyo Svāhā* (*Aum* offering to bowings to the enlightened, the salvated and dynamic omniscients)
- (2) *Aum Hrīm Śrīm Arham Nāmaḥ* (*Aum* Hrim Śrīm bowings to the five paragons)
- (3) *Nāmaḥ Sarva-Siddhebhyaḥ* (Bowings to all the salvated ones)
- (4) *Aum Jogge Magge Tacce, Bhude, Bhavve Bhavisse, Akkhe Pakkhe Jiva parisse Svāhā.*
- (5) *Aum Hrīm Śrīm Namō Namō Arhantāṇaṃ Hrīm Nāmaḥ* (*Aum* Hrīm Śrīm bowings to the enlightened ones Hrīm) and
- (6) '*Namo Nāṇassa*', '*Namo Daṇṣaṇassa*' '*Namo Carittassa*', '*Namo Tavassa*', '*Eso Pañica-Namukkāro, Sarva Pāvappaṇāsaṇo, Maṅgalāṇaṃ ca Sarvesiṃ, Padhamaṃ Havai Mangalaṃ*'. (Bowings to knowledge, bowings to the faith, bowings to the conduct, Bowings to the austerity. This five-fold bowings litany is the destroyer of all the sins. This is the best auspicious among all the auspiciousities.)

Thus, in the syllable-based meditation, syllables or different incantations and seed letters are taken as support for the concentration of mind. A person desirous of salvation has been directed to practice the syllables in the form of incantations. The spiritual practice based on these incantations, may lead to the destruction of all the *karmās* of the aspirant. This kind of meditation may lead to worldly prosperity along with the salvation.

2.3 Meditation on Form (*rūpastha dhyāna*)

The word '*rūpa*' has many meanings. There are two kinds of reality: (i) with form and (ii) without form. The soul is without form. The matter or *Pudgala* is with form. It is perceptible by the senses due to its having form. The soul is not perceptible to the senses because it is without form. During the meditation, both kinds of these materials may become objects of meditation. The object with form is generally gross while the object without form is subtle. It is because of this, the aspirant, first, of all, takes the object with form as his object of meditation. When his mind gets concentrated on it, he, then, moves to meditate on the object without form.

The object with form may vary in form from the ultimate atom up to the biggest object. In general, even in the object-based meditation one concentrates on tangible body or its minor or major parts. But the body has its own specificity. The sound or syllable has also its characteristics. Hence, meditation on form has been given a separate position different from the above two meditations. There is manifestation of consciousness in the body. Hence, meditation on body-based object is more successful than meditation on external object with form. The sound or syllable have also near relationship with consciousness. Hence, it has also its own specific importance. All objects excluding the body (and its parts) and syllables are included as the objects of meditation on form.

The posture of possessionless and flawless monks indicating the internal pure soul has been stated to be the posture of detachment. That is why, the meditation on the chosen deities like the lord-builders etc. has

been called as the meditation-on-form. The aspirant meditates on the nature, attributes and models of the *tīrthāṅkara* etc. during this meditation or form. In this meditation, the aspirant gets absorbed in meditation on the nine super-attainments of infinite (i) faith, (ii) knowledge, (iii) conduct, (iv) giving alms to ascetics (v) gains, (vi) the objects which can be consumed only once (vii) multiply consummables, (viii) potency and (ix) destructional righteousness. The aspirant remembers the various attributes of the detached person meditates on them and gets absorbed in their attributes. In the meditation-on-form, one should meditate only on the great people of excellent conduct. If, otherwise, one meditates on the attached souls, he will also become an attached one. The soul takes the form according to the types of volitions in which he gets absorbed.

The aspirant undertaking meditation-on-form with the worship of the omniscients acquires the position of salvation which is a rarity for the worldly beings.

2.4 Meditation-on-devoid-of-form (*rūpātīta dhyāna*)

In the meditation on objects without form, the formless soul is taken as the object. We are unable to see it. We determine its nature on the basis of our scriptural knowledge and, then, concentrate our mind on its nature. The meditation-on-devoid-of-form occurs through scriptural reflections. This medium can get away only when one has meditation with no support.

Ācārya Rāmsena has mentioned an opinion regarding admission of the meditation-on-form and meditation-on-devoid-of-form as the object-based meditation (*piṇḍastha dhyāna*). By this, he means that the object of meditation becomes the subject of meditation only when it is instilled in his (mental) body. Thus, the meditation on both the conscious and non-conscious objects is called the object-based meditation.

The word '*rūpātīta*' is formed from two words- (i) *rūpa* (form) and (ii) *atīta* (devoid of). The word '*rūpa*' means the tangible object or matter or visible soul or pure soul of the nature of knowledge and bliss. Thus, the meditation on soul which is stainless and devoid of physical *karmās*, psychical *Karmās* or quasi-*karmās*, is called the meditation-on-object-devoid-of-form. In this meditation, the aspirant meditates on the pure, formless, infinite soul through his own soul. In this meditation, there is unity of the meditator and the object of meditation. This unity is also called homogenisation. The aphorism having a meaning of seeing the soul through one's own soul points out towards the meditation on the formless.

Through this support-based meditation, the meditator reaches the door of support-less meditation. This is so, because in this meditation, neither the body is made as support, nor any incantation or its repetition or ford-builder or monk absorbed in the posture of detachment. The formless meditation is the meditation on the non-tangible soul. Its aspirant makes his mind steady on the attributes like knowledge, faith, conduct and bliss etc. In the beginning, one starts with the object-based meditation and, then, gradually moves on to the formless meditation and, after acquiring steadiness, moves on to the stage of meditation devoid of support. Normally, it is admitted by all that one can move only gradually from gross to fine, determinate to indeterminate and support to devoid-of-support type of meditation.

The individual moving on the path of meditation has always to be ready to bear the accidental troubles so as not to deviate from his path. These troubles are called afflictions (*parīṣahās*). There are twenty two kinds of afflictions: (1) hunger (2) thirst (3) cold (4) heat (5) insect-biting (6) nudity (7) ennue (8) women (9) travel (10) seat (11) sleeping place (12) indignation for reproach (13) caused by others injury (14) seeking alms (15) lack of gain (16) physical ailment (17) touch of thorny grass (18) dirt (19) honour and reward (21) lack of intelligence and (22) loss of faith

In order to acquire the capacity to bear the afflictions, one should practice twelve kinds of austerity even with some pains. These austerities are also called methods of shedding the troubles off (*nirjarā*). The twelve kinds are as follows : (1) fasting (2) semi-fasty (3) limitation of begging rounds or food-items (4) renunciation of delicacies (5) physical mortification or practicing postures etc. (6) seclusion in knowledge (7)

atonement (8) reverence (9) selfless service (10) self-study (11) meditation and (12) physical detachment or relaxation.

The passions have also to be kept under check for the successful practice of meditation. There are four kinds of passion: (1) anger (2) pride (ego) (3) deceit and (4) greed

Besides all these, the monks have to practice major vows (*mahāvratā*) and the votaries have to practice minor vows. (*aṇu-vratās*)

By practicing all the above vows and meditation, the aspirant becomes restrained, keeps passion under control, wins over afflictions and destroys the *karmās* and eventually, makes his path of salvation auspicious.

QUESTIONS

A. Essay Type Questions

1. Write an essay on object-based and syllable-based meditation in detail.

B. Short Answer Questions

1. Discuss the nature of meditation.
2. Discuss the meditator, meditation and the object of meditation.

C. Objective Questions

1. How many qualities of meditators are there ?
2. How many kinds of support-based meditation are there ?
3. How many types of body are there ?
4. How many conceptions are there ?
5. What are the other requirements besides meditation to awaken the psychic centers ?
6. What is the definition of meditation on syllables ?
7. What is the object of meditation on form ?
8. What is the support of formless meditation ?
9. One has to control over.....to achieve the objective of meditation.
10. The Jaina scriptures mention....kinds of affliction.

Reference Books

Ācārya Tulasī : *Manorūṣaṇam* (disciplining the mind)

: *Nāmaskāra Svādhyāya* (study of bowings litany)

Ācārya Śubhacandra : *Jñānāṇarva*

Ācārya Hemacandra : *Yoga Śāstra*

Jaina Parāmpara main Dhyāna kā Svarūpa : *Eka Samīkṣātmaka Adhyāyana*.

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Part-A - Jaina Meditation & Yoga

LESSON-5

PREKṢĀ MEDITATION

In this age of technology, industrialization and overurbanization, we are constantly subjected to tremendous stresses and tensions. These, in turn, produce psychosomatic diseases like hypertension, insomnia, and various types of heart-diseases. In desperation people take to drinking and dangerous drugs which give temporary relief but create more serious problems. The remedy does not lie in drugs or fantasy, but in a process of catharsis and development of the inherent powers.

Philosophy teaches us to realize that our existence is functioning in duality, i.e. there is a spiritual self within a physical body. Science is also proving that life's processes for man lie almost wholly within himself and are amenable to control. The control has to be exercised by the power of the spiritual self, and this inherent potency can be developed by knowing how to live properly, which includes eating, drinking and breathing properly as well as thinking properly.

What is *Prekṣā-dhyāna*

Prekṣā-dhyāna is a technique of meditation for attitudinal change, behavioural modification and integrated development of personality. It is based on the wisdom of ancient philosophy and has been formulated in terms of modern scientific concepts. We hope that the synthesis of the ancient wisdom and the modern scientific knowledge would help us in achieving the blissful aim of establishing amity, peace and happiness in the world by eradicating the bestial urges such as cruelty, retaliation and hatred.

What is *Prekṣā*

The word *prekṣā* is derived from the root *ikṣa*, which means 'to see'. When the prefix '*pra*' is added, it becomes *pra+ikṣā=prekṣā*, which means 'to perceive carefully and profoundly'.

Here, 'seeing' does not mean external vision, but careful concentration on subtle consciousness by mental insight. *Prekṣā-dhyāna* is the system of meditation engaging one's mind fully in the perception of subtle internal and innate phenomena of consciousness.

Sampikkhae appagaviapaṇaṃ (Skt. *samprekṣeta ātmakam ātmakena*). This aphorism from the Jaina canon *Dasaveāliyam* forms the basic principle for this system of meditation. It simply means: 'See you thyself'. Perceive and realize the most subtle aspects of consciousness by your conscious mind. Hence, 'to see' is the fundamental principle of meditation. The name *prekṣā-dhyāna* was therefore assigned to the present technique; thus this technique is basically not concentration of 'thought' but concentration of 'perception'.

To know and to see are the characteristics of the consciousness. In its mundane state, being contaminated by *Kārmic* matter, the faculty is not fully manifested, but it can be developed.

The term *dhyāna* (meditation) is usually defined as the concentration of thinking on a particular subject for a length of time. Now the mind is the instrument of 'thinking' as well as 'perception'. And, therefore, when linked with *prekṣā-dhyāna* becomes 'concentration of perception and not of thought'. While it is conceded that both thinking (conception) as well as seeing (perception) assist in ascertaining and knowing the truth, the latter is more potent than the former. In the tenets propounded by Bhagawāna Mahāvīra 'perceive and know'

is given more prominence than 'think, contemplate and know'. This is because perception is strictly concerned with the phenomena of the present; it is neither a memory of the past nor an imagination of the future; whatever is happening at the moment of perception must necessarily be a reality. The process of perception, therefore, excludes a mere 'appearance'.

One commences the practice of this technique with the perception of the body. Body contains the soul. Therefore, one must pierce the wall of the container to reach the content (the soul). Again, 'breathing' is a part of the body and essence of life. To breathe is to live; and so breath is naturally qualified to be the first object of our perception, while the body itself would become the next one. The vibrations, sensations and other physiological events are worthy of our attention. Our conscious mind becomes sharpened to perceive these internal realities in due course, and then it will be able to focus itself on the minutest and the most subtle occurrences within the body. The direct perception of emotions, urges and other psychological events will then be possible. And ultimately the envelope of *kārmic* matter, contaminating the consciousness could be clearly recognized.

As stated above, our conscious mind is capable of two categories of functions viz. thinking and perceiving-conception and perception. But it is incapable of being engaged in both the categories simultaneously. One either thinks or perceives. Exclusive perception of a single object can thus become an efficient tool for steadying the ever wandering mind. If one concentrates in perceiving any external object, he finds that his mind has steadied and his train of thoughts has almost halted. Similarly when one concentrates on the perception of his own internal phenomena such as sensations, vibrations or even thoughts, he will realize that the mind has stopped its usual meandering and is fully engaged in perception. Continued concentrated perception of intrinsic processes will ultimately enable one to perceive the subtle bodies.

In '*prekṣā*', perception always means experience bereft of the duality of like and dislike. When the experience is contaminated with pleasure or pain, like and dislike, perception loses its primary position and becomes secondary.

Impartiality and equanimity are synonymous with *prekṣā*. *Prekṣā* is impartial perception, where there is neither the emotion of attachment nor aversion, neither pleasure nor displeasure. Both these states of emotions are closely and carefully perceived but not experienced. And because both are perceived from close quarters, it is not difficult to reject both of them and assume a neutral position. Thus equanimity is essentially associated with *prekṣā*.

Our sense-organ of sight is merely an instrument of perception of an object; it is neither responsible for its existence nor does it derive pleasure (or pain) from it. The same applies to the purely perceptive consciousness. He, whose 'perception' and 'knowledge' are pure, does neither attract new *kārmic* matter nor does he suffer the effect of the old accumulated *karmās*.

Benefits of *Prekṣā-Dhyāna*

Prekṣā may appear to mean different things to different people because it contributes to increase physical, mental as well as spiritual energies.

On physical level, it helps each bodily cell to revitalize itself; it facilitates digestion; it makes respiration more efficient and improves circulation and quality of blood.

On mental level, it proves to be an applied method to train the mind to concentrate; it offers a way to treat serious psychosomatic illness without drugs; it is an efficient tool for ending addictions and other bad habits; it reveals to one the mysteries of his mind by the realization and real experience of the inner consciousness which includes the subconscious and the unconscious.

On the emotional level, the strengthening of conscious reasoning controls reactions to environmental

conditions, situations and behaviour of others; harmonization of the functioning of nervous and endocrine system results in control and ultimate eradication of psychological distortions.

On spiritual level, regulation and transformation of blood-chemistry through proper systemization of neuro-endocrinal secretions, dispassionate internal vibrations leads one to attain the power to control the mind and to become free from the effects of external forces compelling one to lose equanimity.

2.0 Aim, of *PREKṢĀ-dhyāna*

The main purpose of the practice of *prekṣā-dhyāna* is to purify the mental states. Mind is constantly chocked by contaminating urges, emotions and passions. This hampers the flow of wisdom. The hurdles of uncleanness must first be removed. When the mind is cleansed peace of mind automatically surfaces. Balance of mind, equanimity and the state of well-being are also experienced simultaneously.

As we shall see later, manifestation of '*Taijasa Leśyā*' is the commencement of purity of mind. The state of well-being is ever associated with *Taijasa Leśyā*. Thus '*Taijasa Leśyā*' brings about the stage of well-being; '*Padma Leśyā*' brings about peace of mind; and '*Śukla Leśyā*' results in purity and equanimity.

It should always be remembered that the ultimate aim of *sādhaka* (practitioner) is purity and equanimity-freedom from contamination of passions. The state of well-being is not our ultimate aim, it will inevitably ensue; nevertheless, it is not the objective. Similarly peacefulness is also a secondary benefit and will always be achieved, but not the aim. We have to transcend both these mental states to reach our ultimate purpose, viz. total purity of mind and goodness.

Spiritual Vigilance

The nature of *prekṣā* meditation is spiritual vigilance. It means awakening of the consciousness and its constant alertness is an essential constituent of meditation. Only he who is alert can be vigilant; only he who is vigilant can concentrate and only he who is able to concentrate can practice meditation. One who is not vigilant is prone to be assailed by fear from all directions. On the other hand, one who is alert, and hence fully vigilant, is never perturbed by fear.

An alert mind never burdens itself with unnecessary memories of what is done. Man is habitually bothered more by the memories of the past actions rather than the work in hand. For instance, when he takes his meals, instead of concentrating on eating, his mind is agitated with umpteen other, mostly irrelevant, memories and plans. He who keeps his mind fully engaged by whatever is being done at the moment, is the true *sādhaka*. Complete harmony of body, mind and speech is indeed very rarely achieved. And where there is no harmony between the body and the mind, the result is agitation, tension and restlessness. In fact, real *sādhana* comprises total harmony of thought and deed-call it concentration, meditation or whatever you like.

Meditation does not mean suppression of mental function. Any attempt towards its suppression makes the mind more restless. The question then arises, what to do to achieve concentration? The answer is simply 'See yourself; perceive yourself and realize the Self'.

As already stated, breath is an essential constituent of the self. Realizing breath is a step towards realizing the self. And so he who realizes his breath is a wise man. He may not be a scholar but he knows his self, and is therefore, wise.

Normally one pays no attention or makes no efforts to breathe. Nevertheless breathing does not stop. Proper breathing is very important. He who is indifferent to how he breathes is ignoring his own self. Breathing, internal breathing, sense-organs, body and mind are all qualified to become objects of concentrated perception, without which peace of mind cannot be achieved.

Today we live in a world of mental tensions. Even routine commuting by public transport in a crowded city, produces enormous dangerous tensions. The question is-what is the remedy? How to avoid the injurious

effects of the daily stress? Modern life-styles are unlikely to change for the better. We must therefore find the remedy within our own selves. Fortunately we do possess an innate protective mechanism tropotropic or relaxation response-which when triggered can produce conditions diametrically opposite to those of stress. Regular practice of 'easy-to-learn meditational technique' is a potent remedy for relieving mental stress and achieving peace of mind. It can also prevent the onslaught of dangerous psychosomatic diseases.

Prekṣā-dhyāna can be learnt and practiced by anybody without distinction of caste, colour, country or creed. There is no communal or theological bias nor does it insist on any particular theological belief.

Though the process is not very difficult to learn and practice, it is essential to learn the technique through experienced and trained teachers. Normally a ten-day retreat (training camp) is a suitable means to impart proper training.

Prekṣā Dhyāna is such an uncomplicated, easy-to-learn technique of meditation. It is comprised of the following :

1. *kāyotsarga* (Total Relaxation)
2. *antaryātrā* (Internal Trip)
3. *śvasa-prekṣā* (Perception of Breath)
4. *śarīra-prekṣā* (Perception of Body)
5. *caitanya-kendra-prekṣā* (Perception of Psychic Centres)
6. *leśyā-dhyāna* (Perception of Psychic Spectrum)
7. perception of the Present Moment
8. perception of thoughts
9. self-discipline
10. *bhāvanā* (Counter-vibrations)
11. *anuprekṣā* (Contemplation)
12. concentration.

1.2.1 *Kāyotsarga* : Total Relaxation with Self-awareness

Bodily movements, speech and mental functions are three-fold activities of our organism. One of the facts of meditational practice is reduction or total cessation of each of these activities. Three types of meditational practices thus ensure from the trinity of activities. *Kāyotsarga*, and its associates such as *Kāyagupti*, *Kāyapratīsamālinata* etc. come under one of these three types.

Kāyotsarga literally means 'abandonment of the body coupled with high degree of conscious awareness'. In practice, it is conscious suspension of all gross movement of the body resulting in relaxation of the skeletal muscles and drastic reduction of metabolic activities. This physical condition results in relieving mental tensions and is an essential pre-condition for meditational practice. It becomes, therefore the first phase of *Prekṣā-dhyāna*, and must be practiced for a few minutes at the commencement of all types of this technique. Apart from this, *kāyotsarga* may be independently practiced daily for longer periods, if one learns and practices systematic relaxation everyday he would remain relaxed, calm and unperturbed in any situation. Physically it is more restful than sleep, and is the most harmless and direct antidote to psychosomatic maladies resulting from tension. Spiritually, in this process, the lifeless body is cast off, while the consciousness soars upwards freed from and outside its material shell.

Method of *kāyotsarga*

Choose a comfortable position : 'Lotus-posture' is ideal, but other ones can also be adopted. Keep your spinal cord, neck and head in a straight line without causing tension. For longer period, lying flat on a hard ground on a blanket is more suitable. Relaxation commences with the total cessation of the voluntary

movements. Since breathing and relaxation are linked together, be aware of your breathing. If it is shallow, hasty and irregular, regulate it until it becomes even, slow and rhythmic. After this, it may be forgotten altogether. Next persuade every muscle in each part of the body to relax by auto-suggestion. Keeping the body entirely motionless, allow the mind to move in small steps keeping in mind that the technique is that of patient persuasion, and not forced by strong will-power. Auto-suggestion is followed by an experience of relaxation in each part. When the whole body has become relaxed, there is an acute and actual perception of rest and relaxation, which is no longer auto-suggestion, but is real experience. Once this stage is reached, the body is cast off and forgotten, and the conscious element reveals its separate existence. Thus *kāyotsarga* is not only total relaxation, but actual perception of the self quite apart from the material non-self i.e. the body.

1.2.2 Internal Trip

The second step of *prekṣā-dhyāna* is *antaryātrā* (Internal Imp.). It follows the *kāyotsarga*. Exertion in systematic meditational discipline needs good deal of nervous energy and it is, therefore, essential to generate it. Substance i.e. the spinal cord is an important part of the central nervous system. Its bottom end is in the vicinity of *śakti-kendra* i.e. centre of energy. In the practice of awareness the conscious mind travels from *śakti-kendra* to *jñāna-kendra* (centre of knowledge, top of the head) via the spinal cord. This internal trip of the conscious mind is repeated several times, and results in an increased flow of the vital energy (*prāṇa śakti*) upward. Repeated practice of this process assists in better generation of the nervous energy necessary for further meditational practice.

Nervous system is an essential and very important component of the functioning of conscious activities. It permeates the entire body through a network of nerves. The spinal cord and the brain are the commanding stations of the entire system. The former extends from the centre of energy situated in the lumbar region of the spine and enters the latter in the base of the skull, and is connected to it by the stem and pons. These, therefore, are the chief centres of consciousness and the seat of the consciousness mind. The nervous from the sense-organs also converge here. Sensation, action and perception converge to or are radiated from here. Sensory nerves and motor nerves are energised and activated by it.

Man represents the culmination of the process of evolution in the entire cosmos. Human mind alone possesses the capacity for conscious reasoning. Lower organisms do not possess a rational (reasoning) mind. Man's ability for rational and conceptual thinking is derived from his reasoning mind. Thus man alone is capable to direct the flow of his spiritual energy in an upward direction. If the flow is downwards, the behaviour will be guided by psychological distortions such as cruelty, greed, fear and hate; on the other hand, if the flow is reversed, these distortions will disappear. This will immensely strengthen the power of the unique human attribute rational thinking and conscious reasoning. It is the direction of the flow of the spiritual energy, which is a decider of the human behaviour.

1.2.3 Perception of Breathing

It is impossible to canalize and concentrate the mental functioning if the breath is not adequately regulated. Breath is essential for metabolic functioning of the body. It is also linked with conscious mind. Since mind is ever restless, it is extremely difficult to steady the wandering mind directly. An efficient and easy way to control mental activity is concentrated perception of breath-*śvāsa-prekṣā*.

Proper regulation of respiration by the conscious mind results in the development of the controlled activity of the mind. To stop the restlessness of the mind, and canalize its functioning, it is essential to be aware of breathing. Shallow, hasty and irregular (spasmodic) breathing must first be regulated to be deep, slow, calm and rhythmic. Even in *kāyotsarga*, breathing is not stopped, but is made subtle.

Deep, slow and rhythmic breathing is an essential condition for regulating mental process. Very slow inhalation and complete exhalation (by the use of diaphragm) is called '*dīrgha śvāsa*'-deep breathing or

diaphragmatic breathing. Complete awareness of breathing and nothing else but breathing is the basis of *śvāsa-prekṣā*. Attention can be kept focussed on a single point in the respiratory tract, e.g. nostrils or it can travel the entire tract during inhalation as well as exhalation. Various facets of breathing, such as movement of the diaphragm, rate of breathing and depth of breathing can conveniently become the object of *śvāsa-prekṣā*.

śvāsa-prekṣā can be practiced in two ways viz. *dīrgha śvāsa-prekṣā* and *samavṛtti śvāsa-prekṣā*.

Dīrgha śvāsa-prekṣā

As already explained above, *dīrgha śvāsa-prekṣā* is slow and complete exhalation and deep inhalation. The first step in this process is to regulate the rate of breathing by reducing the number of breaths per minute. Normally a healthy adult's rate of breathing is 15/17 breaths per minute (b.p.m.). By practice of diaphragmatic breathing, this rate can be drastically reduced. Even casual practice can easily bring it down to 10/12 b.p.m. And further regular practice can reduce the rate to 6, 4 or even 2 or 1 b.p.m.

Regulation of breath, reduction in its rate, and the rhythm results in steadying the mind. Simultaneously, urges and impulses, emotions and passions and their impelling forces-the primal drives-all become amenable to control. When the breath is shallow and its rate high, primal drives and passions are aroused, strengthening the urges and emotions. Quick breathing acts as a vehicle for all these distortions. One can easily pacify the passions by regulating the breath. If one slows down the breath-rate and commences rhythmic breathing, the passion forces would at once be retarded. This is because they are deprived of the vehicle, and without a transport they cannot make much headway. A practitioner of meditation would, in due course, be able to perceive in advance the onslaught of rising passions, and thus will be prepared to nullify their attack by resorting to '*dīrgha śvāsa-prekṣā*'. The rising passion would then begin to subside. Thus by blunting the sharpness of their attack, a *sādhaka* saves himself from being the victim of the dreadful urges and emotions.

Breath is a reality of the present moment. Practice of *śvāsa-prekṣā* leads the *sādhaka* to live equanimously and impartially. He will also get rid of tension as a side benefit.

As stated above, *prekṣā-dhyāna* is the technique of seeing one's own self. Breath is the gate-way to the self (consciousness). To commence the internal trip, one must pass through the main gate-way of breath. And when mind and breath become inseparable companions, the journey begins. In theory breath is a part and parcel of the self; and so one can realize the goal of reaching the self via the breath. In practice, seeing oneself simply means perception of all aspects of breath by the conscious mind.

Samavṛtti Śvāsa Prekṣā

Like *dīrgha śvāsa-prekṣā*, *Samavṛtti śvāsa-prekṣā* is also an important process of this meditational system. Here breath is exhaled through one (say, left) nostril and inhaled through the other (right). Then exhaling through the right, it is inhaled through the left. Throughout the process, the perceptive mind is closely linked with the breath. As in *dīrgha śvāsa-prekṣā* breath is regulated to be rhythmic. Inherent capacities of the subconscious mind such as extra-sensory perception, clairvoyance etc.

1.2.4 Perception of Body

With the modern life-style, an average educated person working almost entirely with his brain, is scarcely aware of his own body. He is, no-doubt, quite familiar with the stresses he is forced to face, and the resulting fatigue as well as the mental tension. But his knowledge about its process is less. Even when one does experience tensions, he is unable to pin-point exactly where the tension lies. Indeed he has not an inkling that his body possesses an innate protective mechanism which, when triggered, can counteract the effects of the overstress. If, therefore, one desires to improve his physical and mental health, he has to reestablish contact with his body.

It should also be remembered that the body is the abode of the soul. Our existence functions in duality.

That is, the subtle spiritual self works within the gross physical body. It is the spiritual self which gives one a sense of wisdom and mastership. But it must have a physical body to function and perform in. Science also has now proved that life's processes for man lie almost wholly within himself. Thus, the body alone can be the medium of exercising the power and authority of the consciousness to control and subdue one's primal drives, animal impulses and carnal desires. And subjugation of these urges will ultimately result in the eradication of the contamination by *kārmic* matter. The spiritual self will then achieve the state of pure uncontaminated consciousness.

The process of *śarīra-prekṣā* is centripetal, i.e. from outside to inside, thus reversing one's usual direction of the flow of consciousness which is from inside to outside. Commencing with the outermost layers of consciousness one has to penetrate more and more deeply. Thus the successive stages of *śarīra-prekṣā* would be perception and awareness of :

- (a) the superficial sensation of the skin such as contact with cloth, warmth, perspiration, itching etc.
- (b) the sensation produced by the muscular movements,
- (c) the sensations produced by functioning of the internal organs such as liver, heart etc., and finally,
- (d) subtle vibrations produced by the electrical impulses traveling in the nervous system.

In the vast complex of our organism various complicated chemical, mechanical and electro-magnetic processes are constantly going on. Our sense-organs and other sensory outposts send thousands of separate sensation signals coded messages to the brain every moment. They are a variety of intensities of pleasure, pain, etc.

Process of *śarīra-prekṣā* aims at the development of totally impartial perception of pleasure and pain. This is practically achievable because there is a remarkable distinction between sensation and perception. While the sensation-signals are the unprocessed inputs of awareness, perception is the finished product processed by the brain in the light of mood, expectations and many other variations. In the case of pain, for example, same sensation-signals (say, from a toothache) affect each person differently. His suffering in his perception and this varies immensely from person to person. The *śarīra-prekṣā* changes one's perception so that the sensation-signals of pain are experienced without suffering. Same is the case with the signals of the sensation of pleasure.

As stated above, the *śarīra-prekṣā* is a centripetal process. Now the extension of the psyche is on par with that of the body and the spiritual self is on par with the psyche. In other words, each and every one of the billions of cells which constitute the body is permeated by the spiritual self, and that is why each cell is sensitive and capable of carrying out metabolic function through biochemical and bio-electric actions. In short, a totally impartial perception of the mass of sensations within the body is 'direct perception' of the psyche and the spiritual self.

It is obvious that *śarīra-prekṣā* is the only means of complete body-awareness, which, as explained above, is really self-awareness. On the physical level, it helps each cell to revitalize itself, it helps digestion, improves quality and circulation of blood and increases the efficiency of the nervous system and bio-electric activities. On mental level, it is a methodology for training the mind to concentrate on internal phenomena instead of wandering about externally. On the spiritual level, impartial perception of ever-changing biological functions of the body is a means of experiencing the substratum of consciousness through its modes and attributes.

1.2.5 Perception of Psychic Centres

To cleanse the psyche from the dirt of animal impulses, carnal desires, and such other pernicious bad habits it is essential to know the sources of uncleanness and its modus operandi. Once we know this, the

process of cleansing becomes easy and efficient. We can discuss the process applying the ancient methodology of *Yoga* as well as that of modern science.

Our glandular system consists of two types of gland—exocrine and endocrine, the latter being ductless. Their products (called hormones) flow directly into the blood-stream and are distributed by it. The complex of endocrine system includes pineal, pituitary, thyroids, para-thyroids, thymus, adrenals, gonads and pancreatic islets. They participate in every bodily function and have profound influence upon the mental states, and tendencies, attitudes, emotions and behavioural patterns of every individual. The quality of our existence necessitates that there must be some built-in mechanism through which our subtle spiritual self can exercise its authority and control the grosser elements of the physical body. This mechanism must translate the code of intangible and imperceptible forces of the psyche into a form of crude power which can function through the nerves and muscles of the body. Such a mechanism is located in the endocrine glands. They are the inter-communicating transformers between the psychical and the physical cells. The known methods of inter-communication are electrical impulses of the nerves action and the chemical reaction of the hormones and neuro-hormones. The endocrines are therefore aptly named psychic centres.

So far we had believed that the brain was the source of energy and the place from which the psychic forces acted. But now we know that it is only a repository of memories. The endocrine system is the seat of the impulses and emotions of an individual. Endocrine and the nervous system are two very important systems of our body. Function of both these systems is to integrate the organism. Close collaboration between the two systems governs mental states, behaviour and habits. The functional interlocking between both qualify them to be regarded as constituting a single integrated system called neuro-endocrine system. It is this system which comprises the subconscious mind, and profoundly influences psychological behaviour and tendencies of the conscious mind. It is, therefore, obvious that to cleanse the psyche by removing psychological distortions such as cruelty, retaliation, fear, etc. from our habits, we have to find means of transforming the nature of the chemical messengers i.e. the hormones. The above-mentioned psychological distortions originate in the adrenal, while the sex-impulses are produced in the gonads.

We can put the same facts in the language of *caitanya-kendrās*-psychic centres.

The following table shows the relation between the endocrines and the *caitanya-kendrās* :

Endocrine	<i>caitanya-kendrās</i>
Pineal	<i>Jyoti-kendra</i>
Pituitary	<i>Darśana-kendra</i>
Thyroids	<i>Viśuddhi-kendra</i>
Thymus	<i>Ānanda-kendra</i>
Adrenals	<i>Taijasa-kendra</i>
Gonads	<i>Svāsthya-kendra</i> and <i>Śakti-kendra</i> .

Constant triggering and over-action of the lower endocrines viz. adrenals and gonads result in pernicious bad habits, affecting our physical and mental health.

Development of the upper endocrines alone can modify the synthesization of the endocrine output, and weaken the intensities of the primal drives, thus making them control-lable. Constant and regular practice of *caitanya-kendra-prekṣā* results in establishing firm control of the reasoning mind over all actions. The cumulative effect of developing the reasoning mind, and weakening the forces of the primal drives would ultimately bring about the desirable transformation in mental behaviour and habits.

śvāsa-prekṣā, *śarīra-prekṣā* and *caitanya-kendra-prekṣā* are tools for developing the power of reasoning

mind. Once the authority of the fully-developed reasoning mind is established, it would prevent the recurrence of the old injurious habits.

On the eternal spiritual levels, we shall be able to gain self-mastery and attain infinite compassion, bliss and happiness.

1.2.6 Perception of Psychic Colours

Earlier it was stated that urges and impulses, passions and emotions are all endocrine expressions. There are forces more subtle than the physique. These forces are the primal drives *emanating* from the microbody (*Karma-śarīra*) which is intimately united with the psyche. The micro-vibrations of the primal drives first produce appropriate conditions in the neuro-endocrine system. The integrated action of this system produces hormones and neuro-hormones which not only generate feelings but also command appropriate action that satisfies the need of the urge. We either progress or retrogress depending on whether we control and subdue our primal drives or succumb to them. The process of subduing the forces of primal drives consists in generating vibrations or waves which countermand them by conscious reasoning. It is the authority of the spiritual self which commands the reasoning mind to produce the counter-vibrations. The vibrations of waves resulting from the primal drives are malevolent *leśyās* whereas the counter-vibrations produced by the authority of the self are benevolent *leśyās*. On the basis of their intensities both the above type of *leśyās* are divided into three categories :

- (i) The most intense of the malevolent class are *kṛṣṇa*-dark black.
- (ii) The medium ones are *nīla*-blue dark.
- (iii) The least intense ones are *kāpota*-grey.

Similarly in the benevolent class :

1. The least intense ones are *tejas*-bright red.
2. The medium ones are *padma*-bright yellow.
3. The most intense ones are *śukla*-bright white.

When one is under the influence of the evil trinity of *kṛṣṇa*, *nīla* and *kāpota*, the force of the instinctive drives is so powerful that the reasoning mind surrenders to it. On the other hand, with the conversion of *leśyās*, the rational mind is able to countermand the insistence of the carnal desires.

It will be seen from the above that the nomenclature of the *leśyās* has been made on the basis of the spectrum of dark and bright colours.

Colour is an inherent characteristics of the entire material existence. The nature of colour is electromagnetic radiation. Difference in wave-length and frequency distinguishes one colour from another. *Leśyās* are also radiations and different *leśyās* have different wavelengths, and therefore, each has a definite place in the electromagnetic spectrum. Each one, therefore, can be associated through its harmonics with a definite colour in the visible spectrum, i.e. from red to violet. Thus on the basis of the relation between the colours of the visible spectrum and the *leśyā* radiations, we can use specific colours as the means of strengthening or weakening the *leśyā* radiations.

The spiritual progress will depend upon the degree of transformation of the malevolent trinity into the benevolent one. Without actual transformation, there will be no process. This is not merely a speculation, but the basis of a real experience. And to bring about the desired transformation, perception of psychic colour-*leśyā-dhyāna* has proved to be a practical means of transformation. *leśyā-dhyāna* is thus an efficient tool of successively diminishing the intensities of the malevolent *leśyā* from *kṛṣṇa* to *nīla* and from *nīla* to *kāpota*, and then progressively increasing the intensities of the benevolent *leśyā*-from *tejas* to *padma* and from *padma* to *śukla*. The actual spiritual progress commences with the conversion of *kāpota* to Tejas, i.e. from gray to red.

The index of *Tejas leśyā* is bright red colour of sunrise. Colour psychology also supports the view that the bright red colour is the first indication of the spiritual progress.

With the above conversion, there is a remarkable drop in animal instincts and carnal desires and such other habits. Further progress will result from the change of *tejas leśyā* to *padma leśyā* and the final change of *padma* to *śukla leśyā* will result in the total eradication of cruelty, hatred etc.

The Aura

It is now well-known that the body is constantly surrounded by an envelope of colours called 'aura' which is an effect of *leśyā*. Change in *leśyā* will bring about a corresponding change in the colour of aura. That is why aura is predominated at different times by different colours such as black, red, yellow, blue or white.

Aura is not only influenced by the internal colour indices, but is also influenced by the colours of the external environment. That is why the cause and effect relation between *leśyās* and colours is reciprocal. In other words, just as any change in *leśyā* would result in the change in the colour of aura, the change in the aura by the influence of the colours of the external environment would bring about a change in the *leśyā*. This principle has been utilized in the 'perception of the psychic colours' (*leśyā-dhyāna*) to transform the malevolent *leśyās* into benevolent ones.

1.2.7 Perception of The Present Moment

Past is what has already ceased to exist; future is what is still to be born; only the present exists, and is, therefore, real. The memories of the codes recorded in the past are translated to become tormenting mental states for the future. Refuge in the present alone spares one from the ordeal of the memories of the past and the tortures of the future. This is because memories, etc., are liable to produce the contamination of attachment and aversion. The perception of the present alone could be impartial.

Mind becomes agitated when the physical behaviour is not in harmony with the mental state. And the mental agitation creates hurdles in the practice of self-discipline.

Bhāva-kriyā, i.e. synchrony of the mental state with the physical behaviour is in itself a discipline, and steadies the mind, bringing it to meditational level. For example, when one walks, his mind should be completely occupied and be totally aware of the action of walking and it should not be engaged in other perceptual or conceptual activity of any sort. Only then the act of walking is qualified to be *bhāva-kriyā*. Though our sensory out-posts would continue to send innumerable signals to the brain through the sensory nerves of vision, audition, etc., the *sādhaka* should remain indifferent to them, and keep his mental function fully engaged in walking. When the mind is fully associated with the vocal and physical activities, they become not only more efficient, but also more purposeful, because the power of the psyche itself is inherent in them. Then and then alone, the activity is *bhāva-kriyā*.

1.2.8 Perception of Thoughts-Equanimity

The psyche itself is not directly perceptible. Its characteristic being conscious activities, 'to know' and 'to perceive' are its performances. The body and the mind are the instruments of its performance. All spiritual disciplines aim at unadulterated conscious performance, i.e. pure knowledge and pure perception. This is also a state of infinite bliss and pure happiness. Delusion, however, perverts our perception and makes our knowledge fragmented and piecemeal. Then, our perception, being contaminated with the emotions of likes and dislikes, cannot be impartial. Equanimity, can be achieved by impartial (uncontaminated) perception, or we can say that pure perception is equanimity itself.

We hear, see, smell, taste and touch, through our respective sense-organs and mind. Our mind is also the instrument of conceptual thinking. Attachment is produced towards what we like and aversion is produced

towards what we dislike. One who is impartial to both, i.e. like as well as dislike, is equanimous. That is to say, only he is equanimous whose perception is pure and uncontaminated by attachment and/or aversion. Practice of *prekṣā-dhyāna* progressively develops equanimity. As we progress, pleasant and unpleasant sensations fail to produce the emotions of like and dislike. Consequently the feelings of attachment and aversion, gradually disappear. This, in turn, further develops our capacity for purer perception. The cumulative effect ultimately leads to totally pure knowledge and pure perception.

Our mind functions in many ways. At times a train of thoughts is running; at times some conceptual planning occupies it. All these activities can be perceived impartially during the meditational practice. The significance of such perception is that the 'spiritual self' is distinguished from the 'thought'. The 'self' is the 'spectator', while the mental activity is the object of the awareness. This is not a mere imagination nor auto-suggestion, but a reality. As soon as one commences the perception of thought as an impartial spectator, the train begins to slow down, (and if the perception continues), it ultimately comes to a halt. Regular practice of thought-perception develops the perceptive capacity to a degree, where it is able to divulge other's thoughts also.

As stated earlier, the conscious self in its purest state is capable of experiencing the entire universal reality at once. Delusion drastically reduces this innate capacity, and our knowledge is fragmented and piecemeal. Delusion is nourished by the emotion of attachment and aversion. To develop and ultimately unobfuscate the inherent capacity of omniscience, one has to commence diluting the emotions of like and dislike, pleasure and pain. And to dilute these contaminating emotions, the impartial perception is the only available tool. Though obfuscated, our conscious self is always capable of executing its authority, which can be used to further develop equanimity. Thus equanimity begets purity of perception and purer the perception, higher is the level of equanimity. The cumulative result of the successive exchange of cause and effect ultimately brings about purest perception and instant cognition of the entire reality.

1.2.9 Self-Discipline : Development of Will-Power

Infinite is the potential power of our will. A large portion of the power, however, lies dormant; some portion is supine and only a very small fraction is active. Once we commence to will the Will, not only the supine portion but the undeveloped dormant one can also be activated.

Our primal drives constantly demand appropriate action, and we continue to satisfy the need of the urges. The narcotic of the sensual pleasures further weakens our will-power. Only way then to awaken and develop it is to stop feeding it with the befogging narcotics through the exertion of self-discipline.

When the will is supine, we nourish sensual desires and delude ourselves by believing that pleasure is happiness. When the will is partly awakened, a desire for self-discipline and spiritual awareness is born. We begin to discriminate between what is good and what is evil. True, we would still be affected by external temptations and may sometime succumb to them; but in due course the Will will be fully awakened and our attitude, thought and perception begin to rotate round the nucleus of reasoning and rational conduct. Once we stop succumbing to our sensual desires, our supine Will begins to awaken from its stupor. The strangle-hold of delusion will be first weakened, and then destroyed. We shall become alert and vigilant towards truth and discipline. Then the vigilant rational mind becomes strong enough to regulate the responses to the insistence of the instinctive drives and demands of carnal desires.

Once we have fully awakened our supine Will, we have to reinforce its power with determination and self-discipline. Thus strengthened, our rational mind will establish its supremacy. It will then be able to regulate our responses to even the most powerful urges and drives. Environmental conditions may temporarily influence our behaviour, but the power of the Will and rational mind is supreme. Self-discipline acts as a defending fort against the onslaught of contamination through carnal desires. Ultimately external environment also fails to influence the behaviour of one who is self-disciplined.

It has already been stated that when our supine will begins to awaken from the stupor, the stranglehold of delusion is first weakened, and then destroyed.

Contemplation (*anuprekṣā*) of the pernicious nature of the narcotic of the sensual pleasures is necessary to maintain the vigilance and reinforce the power of the Will.

1.2.10 Reflection

Practice of repeated reflection (*bhāvanā*) further strengthens the Will and keeps it awake and alert. We have already discussed the process of developing the inherent capacity of omniscience in a previous chapter. While some are capable of developing this capacity by awakening their own supine Will, some others need constant moral support of reflection of truth, as experienced and propounded by the supremely wise ones.

The human mind has the capacity to project itself. An object of deep concentration can, therefore, be perceived by projection. A mental image of a 'pure consciousness' can thus be realized by the process of auto-suggestion as well as repeated recitation of slogans or chanting the mantras. For instance, one can progressively develop purity of consciousness by the recitation of '*arham*' or '*soham*'.

The modus operandi of *bhāvanā* is to generate counter-vibrations. Thus practice of forbearance, humility, honesty and contentment generates vibrations which countermand the impulses of cruelty, pride, deceit, and greed respectively. Hence, the generation of counter-vibrations is a positive tool for the ultimate eradication of the evil, and establishment of the total goodness. Practice of repeated reflection may be resorted to both pre-as well as post-meditation practices.

2.1.11. Contemplation

Fourfold contemplation is recommended as post-meditational practice:

- (i) Contemplation of *ekatva*- 'Solitariness'.
- (ii) Contemplation of *anityatā*- 'Impermanence'
- (iii) Contemplation of *aśaraṇa*- 'Vulnerability'
- (iv) Contemplation of *samsāra*- 'Reality'.

(i) Contemplation of 'Solitariness'

Man is a social being. His perception are constantly influenced by social, economic, political and other environments. In spite of being subjected to all sorts of external influences, transcendently he is 'himself' a solitary individual. To protect oneself from the injurious effect of the environments one should frequently contemplate on his solitariness. Such a contemplation will blunt the onslaught of the external forces.

(ii) Contemplation of 'Impermanence'

Beginning with fragile and mortal nature of the body, contemplation can reveal transitional nature of the entire physical existence.

(iii) Contemplation of 'Vulnerability'

We seek security in wealth, power, production, etc. But, in reality, none of these is capable of providing transcendental security, which is inherent in one's own 'SELF'. Contemplation of one's vulnerability, therefore, leads to the development of one's own innate protective mechanism.

(iv) Contemplation of 'Reality'

Metaphysically nothing is absolutely permanent nor absolutely changing. Only that which is 'permanent' can change. Reality, by nature, is characterized by the non-absolutist principle of 'permanence-through-change'. Our existence also is not an exception to this universal truth. We are born and we die, and during the life's span undergo innumerable changes. Contemplation of this eternal truth immensely assists us in our meditation.

1.2.12 Concentration

Prekṣā generates vigilance. And as the intensity of vigilance increases, the capacity of concentration also increases. Vigilance and perception are important in their own right, but their efficiency can be increased manifold by sustaining them for long uninterrupted periods of concentration. Agitated and vulnerable mind is incapable of practicing deep meditation. Uninterrupted concentrated perception of a single object for a period of fifty minutes can be achieved by constant practice. This is the ideal period of the most successful meditational practice. An experienced practitioner can meditate for even longer periods by recanalising his perception.

QUESTIONS

A. Essay Type Questions

1. Describe with full detail relevance of *prekṣā* meditation.

B. Short Answer Questions

1. What is *kāyotsarga* ?
2. What is importance of *leśyādhyaṇa* in context of behavioural modification.

C. Objective Questions

1. How many Psychic centres are there?
2. Seventh Psychic Center is
3. How many components of '*prekṣā meditation*' are there?
4. Which one is the fifth components of *prekṣā meditation*.
5. '*prekṣā*' word is formed by the root.
6. The aim of *prekṣā meditation* is
7. Which colour of meditation is done on the center of bliss.
8. What is called *bhāvanā*?
9. What is relation of breathing with life.

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Meditation *Yoga* & Doctrine of *Karma*

LESSON-6 :

THE ĀGAMIC SOURCE OF *PREKṢĀ* MEDITATION

Meditation: Main Sources

Word is not eternal but the meaning represented by the word is eternal. Language and its words are in a process of constant change but the meaning never changes. To represent the object new terms are coined and a new language comes into existence in the course of time.

The Term *Prekṣā*

The question arises how old is the term *prekṣā*? The term *prekṣā* is at least as old as Lord Mahāvīra. It is difficult to decide about its existence further before him. If we think about the meaning denoted by the term *prekṣā* then we reach beyond Mahāvīra, the first *tīrthāṅkara* Lord Rṣabha. He had propounded the doctrine of soul and the discipline of *Yoga*. In the discipline of *Haṭha Yoga*, also, homage is paid to Lord Ādinātha as the propounder of the discipline of *Yoga*.

‘*Ādināthanamostu tasmai, Yenōpadiṣṭa Haṭha Yoga Vidyā*’ Ādinātha is Rṣabha and some scholars say that he is Śiva. If Śiva exists then he is Ādinātha and vice-versa. It has also been accepted that Ādinātha, Rṣabha and Śiva are the same. Ādinātha Rṣabha is the pro-pounder of the *Yoga*-discipline. In the scripture also it is said that Hiraṇyagarbha is the Ādinātha, who has propounded the discipline of *Yoga* and path of meditation.

Hiraṇyagarbho Yogasyavettā nānyaḥ purātaraḥ

So it can be said that the originator of *prekṣā* is Lord Ādinātha Rṣabha. Here is an incident. Once the son of Rṣabha, Bharat taking bath sat in his bedroom, full of mirrors on the walls. There was a mirror in front of him also. In the mirror he was passively watching and perceiving himself. It is said by the passive perception of the self, the emperor Bharat, mastered the self, attained self-perfection and became omniscient (*kevalī*). It can be called the original source of the tradition of *prekṣā meditation*.

The discipline of meditation practiced by the twenty-third Thirthankar Pārśva nātha was unique. Its influences were very deep and extensive. Many schools of meditations were influenced by it. This fact has been thoroughly dealt by Dr. Hajariprasad Dwivedi in his research on the Nāth School.

Spiritual Practice of Lord Mahāvīra

After Lord Pārśva the outstanding practice of meditation was preserved by Lord Mahāvīra for sixteen days and nights continuously he practiced meditation in the standing posture, absorbed in self-awareness along with the relaxation of body (*kāyotsarga*).

During meditation he perceived the regions of the upper, middle and lower cosmos. He perceived the upper cosmos to know the elements of the same. For the similar cause he perceived the middle and the lower cosmos too. This practice was perpetuated by him. This discipline of meditation remained practice for a long time ever after Lord Mahāvīra.

Changes in the discipline of meditation

It seems that after thousand years of emancipation of Lord Mahāvīra, there was a turning point in the

history of Jaina meditation. The discipline of Jaina meditation lost the proper vigor and it was weakened. After fifteen hundred years the nature of the meditation has been changed radically. Ancient system of the Jaina meditation disappeared and a new system came into light being influenced by *HaṭhYoga*. Later on Ācārya Haribhadra, Hemacandra, Śubhacandra and Puṣṭapāda also contributed to the development of Jaina meditation but it could not regain its original stature. In the last five hundred years even the prevalent discipline of meditation became almost extinct. As the flow of river loses its vigour vitality in the course of time so the discipline of Jaina meditation also lost its significant glory. Situation became so worse that Jaina followers could not even remember the existence of Jaina meditation.

There was an incident at Delhi. Ācārya Mahāprajña with some monks was going towards 'Adhyātmā Sadhna Kendra' from Anuvrat Bhāvan. On the way a person who was a Jaina follower, met him. He was a retired income-tax-commissioner. He paid his homage and asked 'May I know, where are you all going?' He was told that all are going to Adhyātmā Sadhna Kendra. There is a training camp of meditation being organized instantly asked 'Is there any system of meditation in Jainism?' It was surprise hear him speak like that such a literate person being an income-tax officer and a Jaina follower as well he was asking 'Is there any system of meditation in Jainism?' It shows that in these centuries, circumstances changed so radically that spiritual discipline was overtaken by ritual practices and as a result system of Jaina meditation became out of practice in general.

3. Emergence of Prekṣā Meditation

Once some editing work of canonical literature was going on. The work was in progress under the auspicious guidance of Ācārya Tulasī. The chief editor was Ācārya Mahāprajña (then Muri Nathmal). During editing of the thirteenth chapter of the canon *Uttarādhyayana*, a detailed note on meditation was added. In this context many Jaina scriptures of *Digambara* and *Śvetāmbara* order pertaining to meditation were thoroughly studied by him and also included than in the editorial note. There is an interesting episode. Once in 1962, Ācārya Tulasī and Mahāprajñaji were discussing things after their routine evening repentance session (pratikramana) at Pañcāyati Nohra of Udaipur in Rajasthan. Ācārya Mahāprajña implored before Ācārya Tulasī that has lost its practical significance in life inspite of its supreme value in the Jaina scriptures. On this Ācārya Tulasī enjoined upon Mahāprajñaji to prepare a suitable method so as to revive its past glory. This small discourse heralded the beginning of *prekṣā* Meditation, which assumed its present form. This was the real seed of *prekṣā* Meditation. This meditation flourished gradually and step by step and achieved a nation-wide acceptance. Later on it was able to make its impact around the world as well. In canonical literature there are two terms implying meditation—*vipaśyanā* and *prekṣā*. The term '*vipaśyanā*' is already popular in Buddhist meditation system. So Ācārya Mahāprajña selected the term '*prekṣā*' for the revived Jaina system of meditation. Thus we can see that the eldest son of Lord Rṣabha, Bharat practiced the discipline of meditation and from that onwards this meaning was again merged into the term *prekṣā* in 1975. The meaning denoted by *prekṣā* is very old but the term is a new one. This is the brief analysis of the term *prekṣā* from the hoary past the recent present.

2.0 Prekṣā Meditation

Samplakhae appagamappaenam (Skt. *Samprekṣeta Ātmanātmānam*)./ This aphorism from the Jaina canon *Dasaveāliyam* forms a basic principle for the system of meditation. It simply means 'See you thyself' Perceive the most subtle aspects of conscience by your conscious mind. Hence, 'to see' is the fundamental practice of meditation. The name *prekṣā dhyāna* was therefore assigned to this system : thus this technique is basically not the concentration of correction but the concentration of 'perception'.

The significance of perception is stated in the Jaina canon *Āyāro*—'A wise is one who perceives anger, deceit, avidity, attachment, aversion, delusion etc. in the self; gets rid of the cycle of rebirth and suffering. The process of perception is sensual pleasures and becomes a great *sādhaka*. He by becoming free from action (physical, vocal and mental action i.e., by going into meditation) knows and perceives.

The aspirant who perceives the truth himself, needs no external instructions. It is further stated that a seer (of truth) needs no directives.

As stated above, our conscious mind is capable of two categories of functions viz. thinking and perceiving conception and perception. But it is incapable of being engaged in both the categories simultaneously. One either thinks or perceives. Exclusive perception of a single object can thus become an efficient mode for steadying the ever wandering mind. If one concentrates on perceiving any external object, he finds that his mind has steadied and his train of thought has almost halted. Similarly when one concentrates on the perception on his own internal phenomena such as sensations, vibrations or even thoughts, he will realize that the mind has stopped its usual meandering and is fully engaged in perception.

The basis of the *prekṣā* meditation is the philosophy of Mahāvīra, a seer who himself realized the self and attained the self-perfection. It is said that this is the philosophy of a true abstained from violence and seer who has removed the veil of the *Karmās*. The purpose of the *prekṣā* Meditation is to search the truth. Aphorism in *Uttarādhyayana Sūtra* says that search the truth yourself and be friendly to all. The aim is to realize the self and to develop detachment in life.

The nature of the *prekṣā* meditation is a constant self-awareness being vigilant to the supreme reality i.e. soul. Lord Mahāvīra preached that self-possessed person should not be non-vigilant to the self even for a while. It is further stated that a non-vigilant person feels fear from all directions while a self-possessed one has no fear from any direction. Therefore one should ceaselessly perceive only the self. Lord Mahāvīra also followed the same discipline during the practice period.

Several techniques are described in the *Āgamās* for the practice of vigilance. They are scattered in the scriptures but their complete methods are not given. Ācārya Śrī Mahāprajña, after a long research and experience, has systematically described those methods within *prekṣā* meditation. He has classified those techniques into 12 parts within its framework. At the time of reclassification he categorized them into 8 main, 4 sub and 3 special techniques. The main techniques of *prekṣā* meditation are as- 1. *kāyotsarg* : total relaxation with self-awareness, 2. internal trip, 3. perception of breathing, 4. perception of body, 5. perception of psychic centers, 6. perception of psychic colours, 7. perception of present moment, 8. perception of thoughts.

There are four sub-divisions : sound (recitation), posture, sitting-posture and *yogic* respiratory control.

There are three special divisions : perception of present moment, perception of thoughts, perception without blinking eyes.

Techniques of *prekṣā* Meditation and their original sources

Perception of breathing and total relaxation with self-awareness, are two fundamental elements of *prekṣā* meditation. Their original source was found in *Āvaśyak Nirṣukti* and *Kāyotsarga Śatak*. It is stated there that make the process of breathing subtle and perceive it with full awareness. To make the breath subtle means to make it slow, and maintain the posture of total relaxation with full awareness. The source for 'Perception of body' was drawn from the canon *Ācārāṅga*.

Another technique of *prekṣā* meditation is perception of psychic centre. Thirteen psychic centres are accepted in *prekṣā* meditation. In *Haṭh Yoga* six psychic centres are enumerated, and some times nine centres are also described. There is a discussion of hundred's of psychic centre in *Nandī*. There is a reference of psychic centre in canon *Ācārāṅga* and *Śaṭakṣaridāgam* also.

There is detailed description of psychic colour in *Uttarādhyayān* and *Pragyāpanā Sūtra*. Psychic colours are the representation of our inner emotions. Jayācārya (18th century) also described and systematically developed the meditation of colours in his two treatises- '*choṭo dhyān*' and '*baḍo dhyān*'.

There is a technique in *prekṣā* meditation called *anuprekṣā* (contemplation). It is practice from long

time in twelve types or sixteen types of contemplation. Ācharya Kuṇḍakuṇḍa had written on twelve types of contemplation. Swāmī Kārtikeya, Vinayvijay and many more Ācāryās also dealt with the same subject. The term *Anuprekṣā* is an ancient one. The term *kāyotsarga* also found in scriptures repeatedly. But the credit for its systematic methodological development goes to Ācārya Mahāprajña. In the light of above twenty to thirty different types of contemplation have been developed. The technique of contemplation is very powerful in the transformations of personality and behavioural modification. It is also effective in the alteration of bad habits.

***Kāyotsarga* (Relaxation with self-awareness)**

There is a provision among monks to perform the *kāyotsarga* many times a day. It is a technique to relieve from all sufferings. The purpose to perform the technique are-to *balance* between activity and window, eradication of phobias, self-introspection of demerits to destroy *karmās* to conquer passions, to remove evil thoughts etc.

The term '*kāyotsarga*' is coined with the help of two words-viz., *kāya* (body) + *utsarga* (abandonment) means to give up the body. There are thirteen synonyms for the term *kāya* (body) which are as follows-

Two types of *kāyotsarga* are stated in the *Āvaśyak niryukti* viz. active and passive *kāyotsarga*. In the former physical actions are abandoned actively resulting the relief from tension, fatigue and restlessness. Therefore it is also called physical meditation (steadyness). The later *kāyotsarga* is performed by passive perception of negative emotions resulting in the purification and victory over passions. *kāyotsarga* can be performed in three postures-standing, sitting and lying. Self-demerits are perceived and atoned one by one in *kāyotsarga*. It is continued till the *guru* (preceptor) does not complete it. In the mean time the disciple slows down the breathing process and engages himself in *dharma dhyāna* (analytical meditation) and *śukla dhyāna* (pure meditation). The span of *kāyotsarga* varies according to different occasion. The span is reckoned on the basis of breathing. The length of a single breath is fixed at the quarter of verse. Perception and regulation of breathing process is also involved in *kāyotsarga*.

Practice of *kāyotsarga* leads to many benefits-realization of dharma. It is said that detachment of the body. Self-purification, power of tolerance, contemplation and concentration are significant benefits of its regular practice.

Perception of Breathing

The purpose of perception of breathing is to get a control over breathing. *Yogi's* one of the main characteristic is to control over the breathing.

A monk should control and calm-down his breath while walking. Such a monk (aspirant) absorbing the true nature of self (*dharma*) realizes the ultimate goal. In the context of analytical meditation and pure meditation, the subtle process of respiration is also stated. The same is recommended with reference to control over the physical activities.

The technique of breathing is stated while meditating, that there should be slow breathing. One should not abruptly stop or exhale but breath in slowly. Span of each breath should be as to the time taken while recalling a quarter of a verse. An aspirant with such practice does not get perturbed even in adversities.

2.4 Perception of body

The purpose of perception of body is to maintain a continuous awareness of the soul. According to *Ācārāṅga sūtra*, '*Je imassa viggahassa ayam khanetti mannessi*' one who perceives the body as an exploration of present moment becomes vigilant. Vigilance is a continuous awareness of soul. An end of spiritual journey is emancipation and body is its mean. According to Jaina canon, *Uttarjijhyanāṇī*, body is like a boat, soul is a boatsman and world is an ocean. An aspirant of emancipation crosses the ocean of the world through body as a boat. The space occupied by a soul is same as space occupied by a body of the worldly being. And also

space occupied by consciousness is equal to that of a soul. Therefore, due to consciousness in each part of the body one experiences the sensations. By those sensations a man perceives true nature of his self and knows his existence. To perceive, know and experience is to perceive the consciousness, and thereby to perceive the soul.

The methodology for perception of body is also mentioned in the Jaina canons very pointedly. According to *Āyāro* '*pāsah iyam rūvaṃ*' perceive this body. You see, the whole body is vibrating. Thus an aspirant reaching the deeper and deeper levels of unpleasant elements of the body like blood bone etc., perceives the composition of the body. He also perceives the secretions streaming from various sources (glands). An aspirant is warned that he should perceive the sources of the upper, middle and lower regions of the body by which a man gets entangled emotionally.

There are mainly three outcomes of perception of body-dissolution of *karmās*, cognition of cosmos, extrasensory knowledge of past and future life. *Kārmic* particles bound by non-vigilance (to the self) are dissolved by the vigilance (self-awareness). An exclusively pointed perceiver is a seer of cosmos (micro and macro). He knows the lower, upper and middle regions of the cosmos. An aspirant who has mastered the perception of physical and mental phenomena also perceives his own past and future.

2.5 Perception of psychic centres

Main purpose of this technique is to retine the disposition. According to *Āyāro* one should free himself from passions by knowing the plexus (neuro-endocrine functions). Plexus means psychic centres. They are tools to extra-sensory perception and maintaining constant awareness of the self. In ancient scriptures many words are synonymous to plexus such as-whirl (*vivar*), aperture (*randhra*), cycle (*cakra*), lotus (*kamal*), tools (*karana*) etc. The aspirant who transcends violence by practicing non-violence perceives psychic centres. In the canons the term tool (*karana*) is found as a means for binding the *kārmic* particles so it is called *Karma-Karma*.

In the context of clairvoyance it is stated that when a single region of a body of a living being becomes a tool (*karana*) for clairvoyance that is a single uniregional clairvoyance. On the other side when the clairvoyance is achieved by not a single region but whole body itself as a tool (*Karma*) then it is called multi regional clairvoyance. Regions of the body becoming as a 'tool' are of many forms a symbol resembling a cruciform flower (*śrivatsa*) vase (*kalaśa*), conchshell (*śankha*) an auspicious symbol (*svastika*) a kind of diagram (*mandyāvart*) etc. Perception of psychic centres leads to self-absorption and freedom from worldly attachment.

2.6 Perception of psychic colours

The purpose of practice of perception of psychic colour is essentially purity of psychic colours, which, in turn, brings about the emotional purity. The psychic colours (*leśyā*) and *adhyavasāya* which are the primal drives or the subtle most animate expressions in the subtle body are mutually inter-related. When the *leśyā* becomes pure, the *adhyavasāya* becomes purified and the vice-versa. Ultimately, this results in emotional purity.

The doctrine of *leśyā* which has been propounded by Bhagwān Mahāvīra explains the phenomenon of *leśyā* from two points of view

First is of psychic nature and second is of material nature. There are two kinds of material '*leśyā*' (colour)-*kārmic* colours and non-*kārmic* colours.

Karma leśyā

Kārmic body is a store house of *kārmic* particles. Those particles which flow from the dark body and appear in the light of electric body/astral body i.e., then it is called *kārmic* colour. Therefore '*leśyā*' is explained as a sort of stream of *kārmic* particles. According to the type of *kārmic* colours our soul assumes the state of

consciousness. It is known as psychic colour. *Kārmic* particles have all the four material attribute as colour, smell, taste and touch. In these attributes, colour is the most effective one for the human mind and body. Therefore *kārmic* flow and states of consciousness are named on the basis of the attribute of (colour). In the canon *Uttarajjhayanāni* an extension exposition is available on the topic of six *kārmic* colours and relevant states of consciousness.

There are six types of *kārmic* colours : 1. Black, 2. Blue, 3. Brown, 4. Red, 5. Yellow and 6. White.

In the external world, radiation from the sun, rays of the different colours, splendor of gems, colour of any object etc. are called non-*kārmic* colours. Meditation of colour (non-*kārmic* colours) leads to transformation in the states of consciousness (psychic colours).

The process of colour meditation (*non-kārmic leśyās*) brings about putting in emotions (or psychic *leśyā*). Its technique is to imagine, realize and perceive the colours mentally. So that they are actually visualized. Lord Mahāvīra had been asked by his disciple Gautama- 'Lord! can black psychic colour be transformed into blue psychic colour by appropriating material aggregate of blue colour.

Lord Mahāvīra replied- 'Yes, Gautam! It happens. So black psychic colour not only gets transformed into blue psychic colour, but it can also be transformed into brown, red, yellow or white psychic colours (by receiving respective material aggregates of respective colours).

Black, blue and brown psychic colours are inauspicious and malevolent. They generally lead an individual to miserable conditions. By coming free from them, one attains detachment of very high quality. In the same way red, yellow and white psychic colours are auspicious and benevolent ones. They generally lead an individual to happy conditions after transmigration to next birth. By gradually making these psychic colours more powerful, an individual attains detachment of a very high quality.

There is commandment for a monk that he should wonder by not becoming extrovert in respect of psychic colours. It means that the monk should avoid the inauspicious psychic colours.

Auto-suggestion and contemplation

There are many purposes of the practice of auto-suggestion, such as self-absorption, problem-solving, peace, cultivation of desirable habits and eradication of unwanted habits.

One of the purposes of auto-suggestion is to get one's soul absorbed in its own nature. According to '*samādhi-tantra*', one who repeatedly practices such auto-suggestion, his source gets absorbed in the soul. A person whose self is purified by repeated auto-suggestion is able to overcome the problems just as a person can swim the ocean with the help of a boat. Ultimately, he gets salvation from all sufferings.

'Without self-purity which increases emotional intelligence, peace cannot dawn upon the mind of even intellectual scholars. Even slightest happiness cannot be experienced in absence of emotional intelligence accruing from self-purification in the world perturbed by the poison of attachment and sufferings.' it is also said that by proper practice of auto-suggestion, the broken sequence of pure meditation in the mind of a *sādhaka* is restored and desirable habits get cultivated. A person, who conquers the greed by practicing auto-suggestion for developing its opposite attitude i.e. greedlessness, does not succumb to enjoyment of available sensual. He becomes free from pleasures in the negative attitudes like greed.

By the auto-suggestion which is repeated again and again or the action which is performed repeatedly, the mind becomes influenced by it and so the repeated auto-suggestions given to one's own self. The self becomes the technique of *bhāvanā* i.e. influencing.

Contemplation (*Anuprekṣā*)

The theme of contemplation based on the truths revealed by the seers. The main purpose of contemplation

is to the realization of such truth, through the repeated reflection on them strengthened by the power of 'faith' in the truths.

The contemplation is one of the components of spiritual learning. It should be practiced after the meditation of perception (*prekṣā*). In the scriptures four kinds of contemplation are prescribed for practicing after the analytical meditation. They are (i) contemplation of solitariness, (ii) contemplation of transitoriness, (iii) contemplation of refugelessness, (iv) contemplation of worldly existence (cycle of rebirths). Further there are four kinds of contemplations of attached with pure meditation (i.e. the higher type of meditation).

(i) contemplation on endless transmigration, (ii) contemplation on various modes of a substance, (iii) contemplation on filthy nature of matter and (iv) contemplation on demerits of self.

Contemplation of Transitoriness

Lord Mahāvīra, preached about the transitoriness as the nature of everything. He said perceive your own body; it is going to face away, sooner or later. Decay or disintegration is its innate nature. It is ever changing, it is transitory and impermanent. Anabolic and catabolic processes are going on in the body. It undergoes constant transformation. The ultimate state viz., death can occur at any time. The Ageing process is continuously going on and the youth is fading away. Life is running out. days and nights are as it running to reach the old age and death. Sensual pleasures are also not eternal. They desert man in his old age just like the birds desert the fruitless tree.

Contemplation of Refugelessness

The function of such contemplation is to lead an aspirant upto the level of actual realization of the truth, by reflecting on it as seen by the seers. In the *Āyāro*, reflection upto the refugeless state of man is expressed thus :

Sometimes his (man's) own family-members rebuke him, or in turn, he rebukes them. Neither do they protect him or offer him shelter nor can he protect them or offer them shelter. Similarly, an aspirant reflects upon the truth of 'refugelessness' thus : 'When I will be smashed by the affects of my own inauspicious *Karma*, then my mother, father, son, daughter-in-law, brother or wife no one would be able to protect me.

Contemplation of Transmigration in Worldly Existence

Cycle of rebirth is the cause of sufferings. An aspirant should deeply realize this truth. 'A mortal being undergoes this cycle due to delusion.' For example Mṛgāputra reflects, 'In my past births, I had experienced deadly pains; not even for a moment, I had any pleasant experience.'

Contemplation of Solitariness

Forswearing all sorts of attachment, a monk should contemplate, 'I am myself alone. I have nobody belonging to me, nor do I belong to anybody.' He should thus realize that his soul actually stands alone by itself.

Contemplation of Separateness

'Worldly enjoyments are separate from my existence and I am separate from them. Matter is separate from me and I am separate from it.'

Sequence for the Exercise

During the process of contemplation and auto-suggestion, an aspirant should fix his mind on, visualize, concentrate, give prominence, be completely engrossed and absorbed in the recollection of the aim. The practice of perceptive meditation should be followed by the practice of the contemplation of transitoriness etc.

Effect

Contemplation weakens the bondage of seven types of *Karma* (except the longevity determining *Karma*) dilutes their intense concentration as well as shortens their duration.

The practice of concentration has very powerful effects on the process of feeling *kamra*. Through a systematic exercise of *anuprekṣā* the practitioner converts the firmly bound *Karma* of all the seven types, except longevity-determining *Karma* one; he changes the *Karma* of long duration into one that is of short duration, he changes the *Karma* of strong intensity into one that is a weak intensity, he changes the *Karma* of longer quanta into one that is of smaller quanta, as the life-span-determining *Karma* is bound only once in a life-span.

He also does not acquire, unpleasant feeling-producing *Karma* frequently, and ultimately he soon transcends the beginningless and infinite jungle of transmigration and the four types of worldly existence.

By sanctifying one's soul with auspicious action, one is carried towards goal by his sanctified contemplation.

One, whose psyche is continuously sanctified with auspicious contemplation, makes himself free from the feeling of mineness and thus ultimately by taking the support of equanimity he attains the equanimity.

2.8 Perception of the Present Moment

Lord Mahāvīra preached- 'O aspirant! perceive the moment'. He further emphasized to perceive the very present moment. Past has passed away, future has not arrived yet; only the living moment is 'present'. The awakening of past impressions lead to the perceiver of very present moment protects himself from impression and imaginations are instrumental to the conscious state afflicted with attachment and aversion. Therefore a perceiver of a very present moment protects himself from attachment and aversion. A seer does not look into the meaning of past and future. He, by abandoning imagination and adopting the perception of present moment, attenuates the impressions and ultimately destroys the *kārmic* body.

An action-without awareness is the result of disturbed consciousness. It is a hurdle in the spiritual discipline and meditation. While walking, being conscious of walking i.e., I am walking, having memory of the present action, is an example of completing an action with full awareness. The methodology is stated as while walking an aspirant should not engage his sense-organs with their respective objects. Different scenes enter into range of our vision, words fall on the ears, smell comes with our breath, blowing hot and cold breeze touches the skin-An aspirant should not engage his mind with these objects. He should not look for pleasant memories. Walking an aspirant should not study.

An aspirant should not study while walking, free his mind, he should not be a mere walker but he should become the walking itself. He should merge himself in walking. His whole attention should be concentrated in walking alone. This is called *Yoga* of walking is walking with complete awareness.

When we are conscious of each physical and vocal activity, consciousness is attached with every activity then it is called 'action with awareness' (*bhāvakriyā*). The methodology for 'action with awareness' is consciousness and mind should merge in action. Senses should be completely engaged in the action, our heart should be filled with the inspiration for the action. Mind should not wander in any other subject. Such a state of action is entitled for 'action with complete awareness.'

2.9 Yogāsana

Yogāsana for the steadiness of mind was in practice in Jaina tradition from the beginning. The *yogāsana* which is conducive to steadiness of mind is prescribed. Lord Mahāvīra himself meditated in different *yogāsana* like *Ukaḍu Āsana* etc.

There are twelve types of austerity in Jaina tradition. *Yogāsana* is included in one of the type of austerity, physical mortification (*kāyakeśa*). The practice of *āsanās* like *Vīrāsana* etc. which is pleasant for self but difficult in the beginning is called *kāyakeśa*. Another name of *āsanās* has been *sthān Yoga* (postures). They are divided in three categories as-standing posture, sitting posture and lying posture.

There are seven types of standing postures-*Sādhāran* (standing with the help of pillar or smooth wall), *Savicār* (moving from previous place to another), *Saniruddha* (standing motionless for longtime at a single place), *Vyutsarga*, *Ekpāda* (standing on a single foot), *Griddhoḍḍin* (standing with spreading both hands like soaring eagle).

There are five types of sitting postures-*Utkapukā* (sitting on the foot without touching the earth by buttocks), *Godohikā* (sitting in the posture of milking cow), *Sampādupa* (sitting on the foot without touching the earth by buttocks), *Paryāṅkāsan* (Lotus posture) *Ardhaparyāṅkāsan* (Half lotus posture).

Thus the lying posture is as-*Lagaṇḍṣayan* (lying with shrunk body), *Uttāṇṣayan* (lying with keeping the mouth at the upper side), *Adhomukhaṣayan* (lying with keeping the mouth at lower side), *Ekapārśvaṣayan* (lying with single side), *Mṛtakaṣāyan* (lying like corpse), *Urdhvaṣayan*.

A aspirant ought to practice standing postures and engage himself in complete physical mortification for forbearing physical pain, detachment to pleasures and spiritual propagation. There were many aspirants like Monk *Indrabhūti*, who has been practicing meditation, restraint and austerity in the posture keeping the legs upper side and head to the lower side.

3. *Prekṣā Dhyān*: Philosophical Basis

3.1 Microcosm of Psychic Action

A living organism is an organic unity of two elements—a non-material conscious element called 'psyche' or soul, and a material element called body. This is the view of spiritualistic philosophy. On the other hand, the non-spiritualists or the materialists do not accept the separate independent existence of soul. The spiritualists believe in fundamentally separate existence of the two elements, and in particular, the eternal and indestructible nature of the soul.

Whereas the materialists comprehension of the organism is circumscribed by the limits of the gross body, sense-organs and brain, the spiritualists view extends further and adds a subtle *taijasa*, a more subtle *Karma śarīra*, conscious mind (*citta*) psychical expression (*adhyavasāya*) and finally the psyche or the soul itself as the constituents of the living organism. Thus, according to them, the soul itself i.e. conscious substance (*dravya ātmā*) forms the nucleus of the organism. It is surrounded by an envelope of contaminating field producing malevolence (*kaśāya*) created by *Karma śarīra*. The latter not only circumscribes but also governs the psychic activity. Transcendentally the soul is the supreme ruler is unable to act independently. The soul radiates the psychic energy, but the radiation have to pass through the domain of *kaśāya*. During their passage, they interact with *kaśāya* and form a new field called the domain of *adhyavasāya* is the primal psychical expression. Further, it intermingles with the other subtle body (*taijasa śarīra*), and the resultant effect proceeds further in biochemical and bioelectrical forms. The cerebral activity is to follow much later. Spiritualists give more importance to *adhyavasāya* as compared to cerebral activity.

While the mental states due to cerebral activity are not found in all living organism but only in vertebrates with brain, *adhyavasāya* are present in each and every living organism including plants.

Impulses/urges-Emotions/Feelings-Action

As stated above *adhyavasāya* which are the primal drives, the subtle most animate expressions in the subtle body, are possessed by all living organisms. They are the prime movers of the threefold activities-mental vocal and physical-which would be manifested later on in the gross physical body. Proceeding towards

the physical body, they pass through the domain/field of *leśyā*, intermingle with it and are converted into urges and impulses which are the fore-runners of emotions, passions and feelings to be produced in the gross body. The field of *leśyā* is produced by the transcendental forces of the fruition of past actions which are fully recorded in the *Karma Śāstra*. Empirically *leśyā* may be conceived as a liaison between the past and the present careers of the soul as well as between the subtle and the gross bodies.

The radiations of urges and impulses of subtle body manifest in the physical body as emotions, passions and feelings. They demand for further action by the threefold activities mental, vocal and physical activities with approval of conscious mind (*citta*). Conscious with full of wisdom and alert state does not give approval to relative emotions and remains unaffected by them. Otherwise in absence of alertness demands are carried out by threefold activities and negative emotions are reinforced. There by leading to vicious circle. Practice of *prekṣā* meditation is a powerful tool to improve awareness and wisdom. It helps an individual to control his behaviour and to purify his emotions. Ultimately it leads an aspirant to self realization and self-development.

Main Basis of *Prekṣā* Meditation : Non Absolutistic Outlook

Non-absolutistic outlook of Ācārya Mahāprajña is the main basis for reformation of Jaina system of meditation. Ācārya Mahāprajña denotes that we have such a system of logic non-absolutism which is flexible for problem solving from all dimensions. We have not utilized the ancient literature but also amply referred the modern scientific views. We believe that there are many ancient topics which can be better interpreted in modern scientific terms than any ancient scripture.

At first, there had been only one method for the practice of Relaxation with self-awareness (*kāyotsarga*). Later on as the search and practice deepened many new sources of information appeared. Today five methods have been developed for the practice of *kāyotsarga*. In search of all the methods whatever informations and help found from literatures-viz., *Haṭha Yoga*, *Tantra*, *Śaiva Meditation*, *Vigyān Bhairava*, are also utilized.

Application of Science

Today's disciplines of human anatomy and physiology are too much advanced psychology too. The system of meditation without incorporation of scientific perspective in its development will be incomplete. So the scientific disciplines must be utilized. In *prekṣā* meditation modern anatomy physiology and psychology are fully applied and interpreted in scientific terminology with many new dimensions. As a result medical doctors can easily grasp the method of *prekṣā* meditation. Without knowing the human body the meditation can not be practiced accurately.

Thus, in *prekṣā* meditation ancient sources and modern scientific facts have been well synthesized. It is an open and flexible system having ample room for new additions. Doors are open for recollections of ancient ones and reconciliation of novel developments. Gurudeva Tulasī guided in the beginning of the research itself-there should neither be any attachment to old one nor aversion to new, both are required. We should not favour new or old. Old one's which are good and useful must be utilized. The new facts are coming in the light of new researches also be utilized. So our non-absolutistic outlook have become the basis of *prekṣā* meditation.

Inspiration

This is brief analysis of basic sources of *prekṣā* meditation. The oldest source of this is Lord R̥ṣabha and Bharata. In the present age its inspirer is His Holiness Ācārya Tulasī. Though each and every one has potentiality. Of course an inspiration is important but the role played by an inspirer is highly significant. Fortunately we had the guidance of the inspirer Ācārya Tulasī, whose noble and pious inspiration to Ācārya Mahāprajña for the renovation of meditation system brought such a developed and systematic scientific technique of *prekṣā* meditation having the capacity to generate a new man for the new world order.

QUESTIONS

1. Essay type question.

1. Write an essential essay on the basis of *Āgamic* source of *prekṣā dhyāna*.

2. Short questions .

1. Clarify the main source of *prekṣā dhyāna*.
2. What is the base of *prekṣā dhyāna*?

3. Objective questions.

1. Write the name of components of *prekṣā dhyāna*.
2. How many spiritual divisions are there in *prekṣā dhyāna* ?
3. do not see the meaning of past and future.
4. How many times a *bhikṣu* has to do *kāyotsarga* in a day?
5. When was the name of *prekṣā dhyāna* assigned?
6. *Anuprekṣā* is one of the component of

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LESSON 7

ANUPREKṢĀ

Prekṣā means to perceive, to observe, to see. When '*prekṣā*' ends, '*anuprekṣā*' begins. '*Anuprekṣā*' means to reflect on the subjects, which remove the nescience of mind. The mind is influenced by the subjects on which repeated reflection is done. Therefore this type of repeated reflection (that influences) is called '*bhāvanā*'

The person who practises '*bhāvanā*' achieves competency to meditate. It is necessary to study the following four '*bhāvanā*' to have competency in meditation:

1. '*Jñāna Bhāvanā*' - practice of knowing after coming to a neutral state void of '*rāga-dveṣa*' and '*moha*' (attachment-aversion and delusion).
2. '*Darśana Bhāvanā*' - practice of perceiving after coming to a neutral state void of '*rāga-dveṣa*' and '*moha*'.
3. '*Cāritra Bhāvanā*' - practice of neutral conduct void of '*rāga-dveṣa*' and delusion.
4. '*Vairāgya Bhāvanā*' - practice of non-attachment, non-expectation, and fearlessness.

Whatever one repeatedly ponders upon, whatever one repeatedly practises, that is produced in that form. This is a process of self-mesmerism. This can be also called '*japa*'. One, who reflects upon soul, gets steady in the soul. The process of becoming '*arāham*' begins. This is the secret of '*japa of 'soham'*' (that is me). Some person is influenced by devotion. Some one is influenced by celibacy, and some one by company of pious man. One who gets influenced by any of such good action, his '*bhāvanā*' (reflection) takes him to his destination.

Bhāvanā

The policy of 'take out a thorn by a thorn' applies in the field of '*sādhana*' (Spiritual practice) too. The goal of an ascetic is to get rid of passions from his mind. But he can not destroy all the long time rooted passions at a time. To destroy them all, he has to create a world of new set of passions. These new passions are beneficial type. Therefore they create pressure on those harmful passions and overpower them.

In a way, '*bhāvanā*' is another name of passion. To take help of scriptural knowledge or to take support of verbal knowledge is passion. This can also be called, '*bhāvanā*', '*japa*', '*dhāraṇā*', '*samskāra*', '*anuprekṣā*' and '*arthacintā*'. These are all types of religious study.

'*Bhāvanā*' means subjective meditation. This is its definition. When you have selected a subject, and you are doing subjective meditation, it is called '*bhāvanā*'. There is no difference between meditation and '*japa*'. '*Bhāvanā*', '*japa*', and subjective meditation, and '*dhāraṇā*' all the four are the same. The different names are used depending upon the need. They are of the same category with different names but with the same purpose. The word '*bhāvanāyoga*' has been used in Jaina system of soul purification. The mind gets united with the soul or the truth by '*bhāvanā*'. Therefore it is '*Yoga*'. In '*bhāvanā*' there is place for both knowledge and practice. '*Bhāvanā*' is like a boat. Lord Mahāvīra said, that, the soul, which is purified by '*bhāvanāyoga*', is like a boat in the water. It can reach its destination. Now the question is how to use the boat? It is necessary to get influenced by '*bhāvanā*'. If the subjective meditation that is '*bhāvanā*' is done with full concentration and engrossment, the result will be exactly as per the contemplation. But it must be done with full concentration and steadiness.

First to perceive the inside of the body by '*śarīra-prekṣā*' meditation; then to reach the strong desire to change (for better), up to the sub-conscious mind by the practice of '*bhāvanā*' and will power, is the process of transmutation.

Each cell of our body is a nerve center, a receiving and transmitting center and also a power-generating center. These cells have their own way of functioning. We have to change this by giving a new method of functioning.

The change is possible only after reaching our message of change, to the cells. For example, a man wants to change his habit of getting angry. He resolves not to get angry. But he is not successful even after resolving several times. Many people do wrong things and then regret and repent. They resolve not to do again. But when time comes they again do wrong. They get angry. They get passionate. A drunkard resolves not to drink. A tobacco addict resolves not to touch tobacco again. But when time comes, there is such a strong desire and demand from inside, that the resolution is broken. This happens because the resolution did not reach 'inside'. It remains superficial. We are good at superficial thinking. The message or the resolution must reach to each cell in the body through the sub-conscious mind.

The second step in the process of transmutation is, practice of '*bhāvanā*', use of will-power, and practice of not to be influenced. If this practice of stability is established in the life, then the person can achieve much progress.

One should always remember the practice of '*bhāvanā*' before and after meditation. This gives power. Slowly the mind tends in that direction. The mind goes in the direction of the truth, becoming free from false conceptions. And one day experiences the truth. It is easy to reach the goal with the help of '*bhāvanā*' and meditation. One should not under estimate the importance of these two. All the religions have taken recourse to '*bhāvanā*'.

Autogenic medical system

People in west have developed 'Autogenic medical system'. Here they talk about self- mesmerism. They imagine a thing, and with the help of imagination they experience it. In '*Yoga*' language this can be called '*bhāvātma*' performance. Some experiment in '*bhāvanā*' can be done. Imagine that the hand is going up. Do not consciously raise it. By itself the hand goes up. Imagine the hand is very light. It will become light. Imagine it is cold. It will become cold. Imagine it is heavy. It becomes heavy. Imagine it is hot. It becomes hot. This is all due to '*bhāvanā*'. '*Bhāvanā*' changes our consciousness and the atmosphere. This is '*bhāvanā*', same as 'Autogenic system'. The patient can cure himself without anybody's help, by this system. No outside guidance is much needed, only a few suggestions may be given. The patient is doing his own treatment.

The practice of autosuggestion is very important. Pain in neck, waist and knees are very common. These are typical places of pain. To cure this pain, practise body '*prekṣā*'. Do '*bhāvanā*' also. Place your hand on the place of pain or point a finger. Concentrate your attention there. Take long deep breaths. Give autosuggestion with full concentration, that it is getting cured. You will experience a wonderful result. Our '*cetanā*' (consciousness) starts changing. There will be a transmutation in '*cetanā*'. We can even change our habits. Very deep-rooted hard habits can be changed by '*bhāvanā*'. A person can change himself by '*bhāvanā*', when thousands of advises and counseling can not work. A person can transmute himself into a new personality by practicing '*bhāvanā*'.

'*Bhāvanā*' - The Chief Instrument of Brain-washing

'*Bhāvanā*' is a very big instrument for brain washing. Say the same thing again and again, go on repeating it, at one point of time, the old thoughts will disappear. New thoughts will be crystallized. The transmutation of a person is not possible till he believes that, a third person is responsible for his happiness or otherwise. When this notion is washed away by '*bhāvanā Yoga*', that person will not believe that, besides

himself some one else is responsible for his happiness or misery. Then he only thinks that, 'this is a result of what I had done'. There can be several different types of '*bhāvanā*'. Whatever cleanses the mind is '*bhāvanā*'. In today's language '*bhāvanā*' means brain washing. The brain washing is very popular in politics. Its purpose is to replace the old thoughts by new thoughts. Every nation is using this method.

Anuprekṣā

The other part of '*prekṣā*-meditation' is '*anuprekṣā*'. '*Anuprekṣā*' means to contemplate over what we perceived during the meditation. '*Anu*' means, what follows. To think over, to meditate over the results of whatever we see or perceive during the '*prekṣā* meditation' is '*anuprekṣā*'.

'*Prekṣā*' is very important to realize the truth. But '*anuprekṣā*' is necessary to change habits. It is necessary for transmutation. This can be called 'Suggestology' in the language of modern science. Many scientists use this system particularly in the medical field. Suggestions can be given in two ways. A person gives suggestion to himself, or a person listens to suggestion given by another person. Both these methods are used. Results are remarkable.

Anuprekṣā is a system of suggestion. It is a system of 'autosuggestion'; the person gives suggestion to himself.

If a person daily for a week gives suggestion to himself, that he is sick, then he certainly will become sick. If another person gives suggestion to himself that he is healthy, then he will become healthy. If he gives suggestion understanding the system properly, and repeatedly, then his health will go on improving.

The system of '*anuprekṣā*' is a sure system of changing one's nature. Most unrelenting habit can be changed by this system. Even addiction of drinking, or of tobacco, or of stealing, or of telling lies, or of cheating, or of misbehaving, all such habits can be changed by the system of '*anuprekṣā*'.

Practice of '*anuprekṣā*' is very important to save oneself from untruth. The system of '*japa*' is developed on the principle of '*anuprekṣā*'. Doing '*japa*' of one's god or '*japa*' of '*mantras*' keeps you occupied. When your mind is occupied with good thoughts and good feelings, the evil thoughts and evil feelings have no chance to bother you.

Principle of '*anuprekṣā*' is to get dedicated to the truth. Fully dedicate yourself to the truth. Do not give importance to any of your notions. Accept what is true and submit to it. That is '*anuprekṣā*'.

We have heard about ascetic sitting in snow on Himalayas without any clothes. There is snow all around. The ascetic starts an experiment of producing heat. After about an hour he starts perspiring. He perspires even though he is surrounded by snow. This is not a natural phenomenon. If this were a natural one, then only one person would not perspire. All other people there would also perspire. But only one perspires while others are shivering. This is an experiment of determination. This is an experiment of meditation. This is not a physical transformation, but is an emotional transformation. Similarly, on a very hot day, the ascetic thinks about cold. He visualizes cold, and his body cools down. He may shiver and need a blanket. This again is not a change in climate but an emotional change.

Even today, a person puts himself on a cross on very Easter Friday. His both hands get wounded and start bleeding. His heart also bleeds. He thinks of Christ, and this happens. This is emotional transformation.

Practical form of religion

Let us make religion practical. Religion is not only rites and rituals. It is philosophy of life. The religion which can not give solution to the problems of our present life is not of much use. The religion, which can show us the right path to the solutions of present problems, is useful to us. Let us solve the problems by practical religion. '*Anuprekṣā*' is very important in this context. There are several systems of meditation. But in very few we find '*anuprekṣā*' being practiced with '*prekṣā*'. Jaina Ācārya have developed '*anuprekṣā*'

very much. It can be used for spiritual development. It can be used for personality transmutation. It can also help to solve physical, mental, and family problems. If we contemplate on 'anuprekṣā' and try to follow its basic message, then we will not find the religion thrust upon us. We will experience the truth, that religion is our benefactor and comrade; a comrade, who will be always with us up to the end.

Sixteen 'anuprekṣā' are known based upon ancient 'Āgama'. Now Ācārya śrī Mahāprajña has introduced modern 'anuprekṣā' in the present context, based upon values that will install ethical and moral values in the society. Here a short summary of all ancient and modern 'anuprekṣā' is produced. The following is the analysis of ancient 16 'anuprekṣā'.

1. 'Anitya anuprekṣā' (Contemplation of transitoryness)

This body is transient. This youth is transient. This formation of family is transient. This wealth and glory are transient. Even the meeting with beloved is transient. Everything is transient, even the life is transient. When this thinking of transitoryness is in front and repeatedly comes up in the mind, then the evil of ego vanishes. The one, who has not experienced this transitoryness, has more chances to get angry. The one, in whose mind it is crystallized, that union is transitory and material (object) is perishable, he will not be unhappy even after losing the object.

2. 'Aśaraṇa anuprekṣā' (Contemplation of lack of refuge, helplessness)

Lord Mahāvīra gave the concept of 'aśaraṇa' (without refuge). He said there is no refuge. No one can give refuge. The ignorant man, who believes non-refuge to be refuge, gets destroyed. There is no refuge. One who is other than you, how can he be your refuge? The pure form of soul is 'arahata'. The emancipated and enlightened form of soul is – 'siddha'. The ascetic form of soul is 'sādhu' (monk). The conscious form of soul is 'dharma' (religion). There is no other refuge, the soul is its own refuge. The knowledge is refuge, the intuition is refuge, and the conduct is refuge. This threesome ('jñāna', 'darśana', and 'cāritra') is 'arahata', 'siddha', 'sādhu' and 'dharma'. These are not different than the soul. We should break this illusion that we can find refuge somewhere else. We can only take refuge in our own self and in our own existence.

3. 'Bhāva anuprekṣā' ('Saṃsāra anuprekṣā') (Contemplation of transmigration)

'Saṃsāra anuprekṣā' means to know the various developments and transformations of the worldly life; to understand well the cycle of life and death.

No substance is free from the cycle of origination, cessation and continuity. What exists, originates and ceases; again originates and again ceases. This cycle of origination and cessation continues. This is 'saṃsāra'. All molecular materials change. They leave one mode and enter another mode. All 'jīva' change. They take birth and they die. Sometimes they are born as humans or sometimes they are born as animals. There are several stages during the life also. The contemplation of this transmigration-cycle guides you towards emancipation.

4. 'Ekatva anuprekṣā' (Contemplation of solitariness)

Reflection that I am alone is 'ekatva anuprekṣā'. Attachment is produced by duality. When the concept of loneliness is nourished, attachment disappears. It is said in *Upaniṣada*, that, 'one who observes 'ekatva' is not entangled in attachment or grief'. Determined practice of 'ekatva anuprekṣā' diminishes the attachment to body, belongings etc. Union (with people, things, events etc.) is a reality of life. We can not ignore it. But we can not also forget the other reality that after all the soul is different from all these. The soul in the form of knowledge and intuition is everlasting. That is what I am. All other things are transitory union. They are different. I am not they.

5. 'Anyatva anuprekṣā' (Contemplation of distinctness)

The basis of healthy contemplation is 'anyatva anuprekṣā'. For practicing 'anyatva anuprekṣā', first

one must understand the body. One must understand all the properties and characteristics of the soul together with secrets of the body. Then one has to know what is the relationship between the soul and the body. One has to understand the influence of the soul and the body, and how they influence each other. What are the centers of influence? There are some special centers and chemicals in our body, which influence us. We have to understand them all. But it is not easy to understand them all. It is for sure, one has to practice 'anyatva 'anuprekṣā' for three months. Then one can know the art of dealing with physical conditions of the body, and how to divert one's mind from the pain. This way 'anyatva 'anuprekṣā' can be used to deal with mental conditions. Whenever there is an impulse of any mental urge, practice 'anyatva 'anuprekṣā'. Your mind will shift from the spot of urge to some other place. That urge will subside. This is possible, but it requires intense practice.

What was not available till today, is now obtained by this. 'Anyatva 'anuprekṣā' is the root of 'samyag-darśan' (right faith). 'I am different from the body. The body is different from me.' This is 'anyatva 'anuprekṣā'. As this concept of 'anyatva' (distinctness of soul from body) gets stronger and stronger, the knowledge of the soul, the power of the soul becomes brighter and brighter. The darkness of delusion disappears. Several knots open out with the awakening of the concept of 'anyatva'. All the tensions produced by believing 'I am body' get dissolved. All the knots, which got entangled, open out. The person will be totally free from all tensions and all knots.

6. *Aśouca 'anuprekṣā'* (Contemplation of impurity)

In Āgam literature, the body is said to be produced by uncleanness. Lord Mahāvīra addressing Gautama, says, 'Gautama! The body is getting older. Hairs are getting whiter. Strength of the body and the senses are getting weaker. You observe this and do not be remiss even for an instant. However much you wash a jar of wine, it will not lose its odour. Similarly however much you wash the body, it does not get cleaned. Every moment impurities flow out from it via several orifices. Stupid persons believe this to be cleanliness. But wise person understands the reality. One should make true observation of one's body, and should get totally detached from it. Even if the body is impure and unclean, it houses the soul. Get free from the attachment, by observing the impurities, but simultaneously perceive the utmost-pure and eternal soul within it.

Jaina ascetic practiced to be detached from the body through '*aśouca bhāvanā*'

7. '*Āśrava 'anuprekṣā'*' (Contemplation of influx of 'Karma')

'Karma' particles do not get attracted without '*Āśrava*' and can not form into a special constructive structure. We attract the particles and give them a special form. These two functions can not be done without '*bhāvacitta*' and '*bhāvaKarma*'. Therefore we give more attention to '*bhāvacitta*' and '*bhāvaKarma*'. Every moment of attachment and hatred is a moment of '*Karma*'-attraction and '*Karma*'-bondage. From spiritual point of view, the body is a boat. Sometimes it sinks sometimes it swims. When all its orifices get opened, when the inlets of '*āśrava*' get widened, there is a rush of inflow, and it starts sinking. Our process of emancipation is to cover the inlets, to choke the openings, and nullify '*āśrava*'.

An ascetic of Jaina religion, who controlling his body and observing it to be an inlet of '*Karma*' should not remain remiss, but should weaken the '*āśrava*'.

8. '*Saṁvara anuprekṣā'*' (Contemplation of inhibition of Karma)

Past is gone. Future has not yet arrived. The living instant is present. Lord Mahāvīra said, 'Ascetic! Recognise the instant (present)'. Lord Mahāvīra was asked, 'what is the result of '*kāyagupti*' (controlling the body)? Lord Mahāvīra said, '*Saṁvara* (inhibition of *Karma*) happens by '*kāyagupti*' (controlling the body)'. '*Kāyagupti*' means protection of the body. We protect the body so much that there is no place for any one. None can come from outside. It's only me, it is my consciousness (soul), except that nothing else is inside. This process is called '*Saṁvara*'.

'Nirjarā 'anuprekṣā' (Contemplation on shedding off the *Karma*)

'Nirjarā' means (shaking off the '*Karma*'). Whatever is accumulated inside is pushed outside. This is the process of '*nirjarā*'. '*Nirjarā*' is a process not only to end tension of anger or fear, but also to destroy the basic administration of anger and fear. Only with this process one can acquire, the upward journey of the energy, purity of mental disposition, and state of spiritual and pure meditation.

10. 'Dharma 'anuprekṣā' (Contemplation of righteousness)

'Dharma' (religion) means nature, and that instrument by which a person establishes in 'self'. 'Dharma' is called '*prāṇa*' (life), '*dvīpa*' (island), '*pratiṣṭhā*' (status), and '*gati*' (motion). When a person understands 'dharma' (religion), knows it correctly; then everything is 'dharma' for him.

Lord Mahāvīra was asked, 'what happens because of faith in '*dharma*'? What is its result? Lord Mahāvīra replied, 'religious faith produces forbearance. It ends yearning'. Whatever desire was there for the materialistic vibrations, ends by awakening of religious faith. As soon as the yearning ends, spiritual vibrations are experienced.

11. 'Loka saṁsthāna 'anuprekṣā' (Contemplation of metaphysical nature of cosmos)

Contemplation about the universe, which is of human-figure shape, is '*lokasaṁsthāna anuprekṣā*'. The universe is abode for all living beings and material things. Animals, humans, immobile beings, sun, moon, denizens of hell and heaven, all these are within the boundary of '*loka*'. One should observe this variety and think over their cause, and contemplate over the consciousness that is present within one. One should think that all these are result of impulses of attachment and hatred. The purpose of '*loka saṁsthāna 'anuprekṣā*' is to remain neutral while truly observing the variety and diversity.

12. 'Bodhi durlabha 'anuprekṣā' (Contemplation of difficulty of the attainment of enlightenment)

Awareness of self, true identity of self is '*bodhi*' (enlightenment). Even after achieving every thing in life, if one has not achieved '*bodhi*', he has not achieved anything. And achieving '*bodhi*', even if one has not achieved anything else, has achieved every thing. To discover that (soul), whose existence remains indestructible after the death and before the birth is the purpose of '*bodhi durlabha 'anuprekṣā*'. Achievement of '*saṁyaktva*' or the right attitude is the first step of success of '*bodhi*'. Gautama asked Lord Mahāvīra, 'Oh lord! What is the advantage of '*darśana-saṁpannatā*' (becoming equipped with right faith)?' 'The opposite faith ends because of '*darśana-saṁpannatā*'. A person with right faith becomes a person with right attitude. An eternal flame of truth is lighted, that never gets extinguished. The soul is enlightened by spiritual knowledge.

13. 'Maitrī 'anuprekṣā' (Contemplation of friendship)

Lord Mahāvīra has given a very important message of friendship. 'I have friendship with every being. I do not have enmity with any one.' As this concept gets stronger in one's mind, the feelings of enmity get destroyed. A practitioner of '*maitrī 'anuprekṣā*' may put oneself into difficulty, but will never harm others. For him there is no enemy. He considers every being identical to his own self. No one is other. Practicing friendship means practicing of strength, strength of tolerance. 'To beg of forgiveness and to forgive' - is very important concept of '*maitrī 'anuprekṣā*'. The significance of this concept is as follows.: If one is harboring a feeling of intolerance or a feeling of blemish towards other, one should beg for forgiveness from his side, even if this is known to or not known to the other. Do not let go friendship, tolerate it. Not to consider the other person as enemy is the symbol of great personality. Then one becomes such a colossal personality that there can not be any enemy.

14. 'Pramoda 'anuprekṣā' (Contemplation of happiness)

'Pramoda' means happiness. One who is not happy by himself can not understand '*pramoda 'anuprekṣā*'. One who is friend of himself can remain happy. One who is happy by himself is happy everywhere.

Ācārya said a prayer, 'Oh lord! Let my feelings of happiness be awakened towards the virtuous persons, towards those who are more virtuous than me, and towards those who are more competent than me. Let there be no feelings of jealousy'. One who is really engrossed in spiritual interest awakens his own virtues by exhibiting happiness towards a virtuous person. To evaluate and appreciate the virtues of a virtuous person without any selfish motive, manifest this in front of others is an achievement by practice. Every person can not do this.

15. '*Karuṇā 'anuprekṣā'* (Contemplation of compassion)

Compassion is an experiment in friendship. One, who considers the whole world as friend, has universal compassion. Such compassion is not related to other. It is a flow from interior that flows continuously like a river. Mahāvīra, Buddha, Jesus etc. are the best examples of this. It is said when Buddha achieved salvation, he stopped at the gate of salvation. He was invited inside, to which he replied, 'how can I come inside till all the beings are not free from misery?' When the heart-lake is full of love, the waves of compassion strike at the bank.

Ācārya said a prayer, 'oh lord! Let there be compassion in my mind for the beings who are suffering'.

16. '*Upekṣā 'anuprekṣā'* (Contemplation of indifference)

To remain neutral in both favorable and unfavorable situations is '*upekṣā*' (to overlook, or state of indifference). Wherever one experience (attachment-hatred), one should overlook it and go within him. When one becomes an expert in '*upekṣā 'anuprekṣā'*', then joy and sorrow, happiness and misery, respect and insult etc. all such feelings weakens naturally.

Ācārya has therefore prayed for state of indifference, 'Oh lord! Let there be feeling of indifference in my mind towards all those who condemn me, do not obey me, and behave insubordinately. Let me remain indifferent to their hostile behavior. Let me not have any other feelings for them. Let me think that I have done my work, they are all doing their work. I am not concerned.

Introduction of '*anuprekṣā*' in modern context

1. '*Kartavyaniṣṭhā 'anuprekṣā'* (Contemplation of sense of duty)

'*Kartavyaniṣṭhā*' is power of inspiration for morality. A person who is conscious of his duty will stay away from performing unfit action. Whenever there is a tendency of laziness, his sense of duty controls him. And he makes a right decision. I will be conscious of my duty. I will practise to restrain the factors anger, greed, fear, etc, obstructing my sense of duty. This is very valuable '*anuprekṣā*' for sense of duty.

2. '*Svāvalambana 'anuprekṣā'* (Contemplation of self-reliance)

The foundation of our individual personal life is '*svāvalambana*' (self-reliance). Self-reliance is the first condition of ethical life. In the social background, self-reliance does not mean that the person does not seek co-operation from others. It should mean that an individual should not suppress his energies or capabilities to the extent of satisfying his necessities. He should not believe a luxurious life to be high and a laborious life as low. Non-utility of self-reliance and utilization of dependence on others is the starting point of a life of exploitation. Exploitation is the root of immorality. '*Anuvrati*' wishes that there were no exploitation in the society. So he should spread this concept of self-reliance and labor to each and everyone. But it should be clearly understood that labor and self-reliance are not additional values. They are natural values of life.

3. '*Satyā 'anuprekṣā'* (Contemplation of truth)

One important achievement of meditation is that, it is a beginning in the direction of truth, an attempt to live truth. Therefore the first thing for a practitioner of meditation is search for the truth. He begins this search of truth from his own-self.

There are main four stages of the search for the truth. The first stage is *fi* breath. The second stage is *fi* body. The third stage is -mind, intelligence. The fourth stage is *fi*consciousness, soul. These are all stages or steps in the search of the truth.

4. '*Samanvaya 'anuprekṣā*' (Contemplation of coordination, harmony)

There are many human beings. The multiplicity gave birth to independence, independence gave birth to friction, and friction gave birth to coordination. Lord Mahāvīra was a great believer and a great exponent of this coordination. This concept of coordination did not end multiplicity, instead, it exhibited or disclosed the unity that was connected with it. This means that, without-multiplicity unity, and without-unity multiplicity can not be obtained.

'*Vītarāgatā*' (detached person) can be seen in the background of coordination. Only after understanding of the value of, suppression of attachment and hatred, purity of mind, non-violence and friendship one can understand the principle of coordination.

5. '*Sampradāya nirapekṣatā 'anuprekṣā*' (Contemplation of above sectarianism)

Lord Mahāvīra established a '*tīrtha*' (an order). He made practicing religion a group activity. But he believed the religion and the sect as separate entities. The sect can be an assistant in achieving the religion. From that point of view he gave importance to sectarian order. But he did not allow the religion to be covered by the sect. He said, 'those religious people or philosophers who claim that salvation is possible only through their sect or order, are ignorant and lost. And those who condemn their own sect are also lost and ignorant. Practising of religion can be done, only by rising above the sect and to be destined towards the truth.

6. '*Mānavīya ekatā 'anuprekṣā*' (Contemplation of unity of mankind)

A religious person unites and does not break. Manifesting this truth, Lord Mahāvīra announced, 'the mankind is one'. Lord Mahāvīra had kept his order of religion open for people of all castes and class. He would not have imagined things could happen otherwise. We can put before the world this principle of unity of Lord Mahāvīra.

7. '*Mānasika santulana 'anuprekṣā*' (Contemplation of Mental equilibrium)

'*Sādhana*' means practice of equilibrium. Unhealthy mind makes the body also unhealthy. A healthy mind is very necessary for a healthy body. Unnatural ambitions, intolerance, unwanted happening, etc. makes mind *unbalanced*. An *unbalanced* mind is a big obstacle for success. To face a problem and to lose *balance* of mind are not the same thing. Even when facing a problem, I will keep my *balance* of mind. I am confident that I will train my mind so much by practising '*prekṣā*- meditation that it will remain *balanced* in unfavorable circumstances.

8. '*Dhairya 'anuprekṣā*' (Contemplation of patience)

Patience brings strong faith in good conduct in a person's mind. Generally if a person does not get quickly a result of a good work done, then he tends towards bad conduct. But the person with patience is not impatient for the result and keeps on with his good work.

9. '*Prāmāṇikatā 'anuprekṣā*' (Contemplation of honesty)

Morality means honesty. Honesty can be of three types, – honesty of word, honesty of money, and honesty of behavior.

Honesty of word is one of the very bright sides of Indian culture. Once a word is given, it becomes a line of steel (unbreakable). Do not go back on your word even at the cost of life.

Honesty in the matter of money had developed very much. One who is pure in the matter of money is pure and pious in real sense.

Honesty in behavior produces faith. A society where the honesty has developed marches ahead, makes progress. A society without honesty has bleak fortune. The first rule of assurance in a society is honesty.

10. '*Rijutā 'anuprekṣā'* (Contemplation of straightness)

Lord Mahāvīra said, 'one who is simple and straight can be purified. In Indian culture there is an indication of repentance for purification. The first condition of repentance is that the person should become as simple as a child and put his faults before guru. This is '*ālocana*' (process of repentance). Gautama asked, 'Oh lord! What will a person gain because of rectitude?'

Lord Mahāvīra said, 'Gautama! A person can achieve straightness of the body, straightness of the attitude, straightness of the language and communicative activity, by rectitude. He will achieve harmony of preaching and practicing. Rectitude means straightforwardness. It is that brilliance that we can see all around.

11. '*Saha-astitva 'anuprekṣā'* (Contemplation of co-existence)

At present, the sound of co-existence is loudly heard from political platform. We can hear the debate on co-existence on international platform like UNO. But we know it was Lord Mahāvīra who was the first to propound the principle of co-existence. This is very well propounded in '*syādvāda*, '*anekāntavāda*' (non-absolutism) and '*sāpekṣavāda*' (principle of relativity).

The best path is to tolerate, to harmonize, and to develop the sense of co-existence.

12. '*anāsakti 'anuprekṣā'* (Contemplation of detachment)

Detachment is a great exercise. The essence of Gītā is '*anāsakti Yoga*'. Yogiraja Kṛṣṇa said, 'I am involved like a neutral. I am indifferent to '*Karma*' (deed). Therefore those '*Karma*' can not bind me.'

Without exercise no person can become neutral. Generally every person lives with the feelings of like and dislike. Without practice it is not possible to rise above it. In Gītā, the meaning of indifference or neutral is '*ātmāvān*' (one who is steady in his own soul). Only '*ātmāvān*' can become neutral. '*Karma*' can not bind him.

13. '*Sahiṣṇutā 'anuprekṣā'* (Contemplation of forbearance)

One can not practice generosity in life without pain-forbearance. All the generosity, specialties, and the pain-forbearance are joined together. Therefore it is said, 'one who can endure discomforts, who can forbear pain, can reach the peak of exaltation. To develop the power of forbearance, one has to specially concentrate on the forehead while doing meditation. In '*prekṣā* meditation' language the center of forehead is called center of peace or center of enlightenment.

14. '*Mṛdatā 'anuprekṣā'* (Contemplation of gentleness)

Softness is gentleness. This is a rule for successful collective social life. Life of a person becomes charming and interesting. There is flexibility and tenderness in soft nature. A person with soft nature can make any atmosphere favorable to him. Many a times what can not be achieved by strict discipline can be done by softness.

Let our behavior towards others be without cruelty. And if it is without cruelty then many problems get solved by themselves. There is no need to search for a solution.

15. '*Abhaya 'anuprekṣā'* (Contemplation of fearlessness)

We should look at fear and fearlessness from pertinent point of view. He, who has accomplished himself can be fearless. Fearlessness can be achieved only when there is no mistake, no weakness and there is total void of remissness. On one side go on making mistakes and on the other side claiming to be fearlessness is to deceive one's own self. Let us not be trapped by this deception. Let us accept the reality. The Jaina

religion is a realistic philosophy. One who has faith in the Jaina religion accepts the following. The fear will be existing, till the '*mohanīya Karma*' (deluding *Karma*) and all its divisions exist. It is not possible that, anger, pride, deceit, greed, disgust, laugh, attachment and non-attachment, sex, lust, all these remain, and fear does not exit. One who wants to be fearless, he has first to practice to reduce the passions.

To do '*abhaya 'anuprekṣā*' the person should repeatedly contemplate the following words. 'Sense of fearlessness is getting stronger, sense of fear is getting weaker'. And in the back ground the following sounds should echo. 'Sense of anger is getting weaker, sense of forgiveness is getting stronger. Sense of greed is getting weaker, sense of contentment is getting stronger. Sense of pride and deceit is getting weaker, sense of simplicity and generosity is getting stronger'. Only then the '*abhaya 'anuprekṣā*' will be successful. How could you succeed in developing fearlessness, if you neglect all these?. Fearlessness can not be achieved only by posture of meditation and oral repetition. The exercise is complete only when, on one side make the sense of fearlessness stronger, and simultaneously make stronger the sense of detachment. The background for advent of fearlessness in our life is made, when we practice reducing our sense of attachment. Whenever the sense of fearlessness awakens, an image of fearlessness is produced. Its exterior indication is cheerfulness. The face blossoms. We can develop the sense of fearlessness by '*abhaya 'anuprekṣā*'. When forbearance is achieved, fearlessness is established. The secret of the whole religion is '*abhaya*'. The journey of religion begins with fearlessness, and ends also with it. '*Vītarāgatā*' (total absence of attachment and hatred) begins with '*abhaya*' and '*vītarāgata*' is fulfilled in '*abhaya*'.

16. '*Ātmānuśāsana 'anuprekṣā*' (self discipline)

Lord Mahāvīra said, 'Gautama! You be within '*ātmānuśāsana*' (self-discipline). Win over yourself. This is the path to freedom from misery. Winning over desires and passions is the road to freedom from misery'. It is said, 'one who has disciplined the soul, has in reality known it. One who could not win over the soul, can not know it even after knowing everything'. This way, practicing all the above described '*anuprekṣā*' in daily life, we can find solutions to personal, family, social, national, international problems and also attain higher peaks of spiritual enlightenment.

QUESTIONNAIRE

Essay

1. Describe with full detail relevance of '*anuprekṣā*' in the modern context.

Answer in short

1. Define in short '*Anīya 'anuprekṣā*'.
2. What is the utility of '*mānasika 'anuprekṣā*' ?

Objective Questions

1. What is the meaning of '*anuprekṣā*'?
2. System of '*anuprekṣā*' is system of _____.
3. How many ancient '*anuprekṣā*' are there?
4. How many types of modern '*anuprekṣā*' are there?
5. Among modern '*anuprekṣā*' the tenth is _____.
6. What is called '*lokasaṁsthāna 'anuprekṣā*' ?
7. Practicing friendship means practicing _____.
8. Jaina ascetic practiced to be detached from the body through _____.
9. The basis of healthy contemplation is _____.
10. _____, who believes non-refuge to be refuge, gets destroyed.

Reference:

1. '*Amūrta ciātana*' Yuvācārya Mahāprajña, Publ. Tulasī Adhyātma Nīḍama, Lādnun.

LESSON 8

LEŚYĀ : ITS NATURE AND ITS DIVISIONS

There are two principal schools of thoughts in the world of philosophy; the doctrine of duality ('*dvaitavāda*') and the doctrine of non-duality ('*advaitavāda*'). According to '*advaitavāda*', only one of the substances, that is either '*cetanā*' (consciousness, sentient being) or '*acetanā*' (matter) is the eminent cause of this universe. While, the belief of the philosophy of '*dvaitavāda*' is totally different than this. It believes that both '*acetanā*' and '*cetanā*' are main components of the universe in equal capacity.

The Jaina philosophy is a philosophy of duality. According to it the union of matter that is '*acetanā*' and consciousness that is '*cetanā*' is '*saṁsāra*' (the worldly existence). And their separation is '*mokṣa*' (salvation). This union of '*cetanā*' and '*acetanā*' is beginningless. According to the Jaina philosophy the interaction between them is possible as the worldly soul is intermingled with the matter since beginningless time and therefore is partially '*moṛta*' (physical). This alliance is made stronger by the '*Karmaśarīra*' the physical body of *Karma* attached to the soul. The '*Karmaśarīra*' has a source of continuous energy. In technical language this repository of energy is called '*āśrava*'.

A pertinent question comes up as to how is the union of the soul and the '*Karma*' established in the process of bondage of '*Karma*'. In this context *Āgama* gives the solution in the form of '*Leśyā*'. '*Leśyā*' is the bond for closely uniting the soul and the '*Karma*'. It is said in *Pañcasanīgraha* as follows. Like a wall is painted with the paste made by mixing mango powder and red ochre, similarly the modes of soul gets plastered by auspicious or inauspicious states of '*leśyā*'. There is a cause and effect relationship between the '*leśyā*' and the '*Karma*'.

The word '*leśyā*' has been used in many places in Jaina *Āgama*. But its definition is not available anywhere. Ācārya Abhayadeo Sūri, the commentator of nine '*Āṅgās*' was the first to write on this subject in the definition literature of *Āgama*. The resultant mode of the soul because of its connection with '*kṛṣṇa*' etc aggregates of matter is '*leśyā*'. In this context he quotes an ancient verse: 'a transparent gem would reflect the color of the string with which it is threaded. Similarly the mode of the soul results into the same state as that of the aggregates of '*leśyā*' which come into its vicinity. '*Leśyā*' is the carrier of the resultant modes of the soul.

Ācārya Abhayadeosūri writes in the commentary of *Bhagavatīsūtra*, in the course of defining '*leśyā*' that, 'the activity of attracting '*Karma*' particles to the soul is '*leśyā*'. This is a special result of '*Yoga*' (activity). In the commentary of *Sthānāṅgasūtra*, he writes, '*leśyā* is like a stream (flow) of '*Karma*'. The soul binds '*Karma*' through it. Like the shade of a color depends upon its binding elements, similarly the condition of *Karma* bondage is decided by '*leśyā*'.

It is a common understanding that auspicious-*leśyā* particles should be acquired because of rise of auspicious *nāmaKarma*; and inauspicious *leśyā* particles should be acquired because of rise of inauspicious *nāmaKarma*. In this context Śrīmañjyācārya the fourth Ācārya of Terāpañth has expounded the viewpoint of *Āgama* in his work *Jhīṇi Carcā*. 'By acquiring the inauspicious-*leśyā Karma* particles, the bondage of '*pāpaKarma*' is established. '*Mohanīya Karma*' is the only one cause of '*pāpaKarma*'. The remaining seven *Karma* has no relation with it. Ācārya Akālaṅka defining *leśyā* writes in *Tattvārtharāvartika*, 'activity of *Yoga* polluted with the rise of '*kaṣāya*' (passion) is *leśyā*. According to purity or impurity of modes of soul it is called '*kṛṣṇa*' etc. On the basis of the above given definitions and other statements the following three opinions are validated. 1. *Yoga parināma leśyā*. 2. *Karma vargaṇā niṣpaṇa leśyā*. And 3. *Karmanīṣyaṇḍa leśyā*.

1.0 *Yoga parināma leśyā* (*leśyā* as result of *Yoga*)

The chief propounders of this opinion are Ācārya Haribhadrāsūrī, Ācārya Malayagīrī, and Upādhyāya Vinayavijayaājī. Ācārya Malayagīrī has done exhaustive inquiry in this subject in the preface of the word *leśyā* in *Prajñāpanāsūtra*. There is a concomitant relationship between *leśyā* and *Yoga*. Where *Yoga* ceases, *leśyā* also ends there.

2.0 *Karma Vargaṇā nishpana leśyā*

The opinion of Śāntisūri, the commentator of *Uttarādhyayana* is that, *leśyā* is produced by '*Karmavargaṇā*'. Even though *leśyā* is produced by *Karma*, it is separate from it. Because their nature are different.

In conclusion it can be said that *leśyā* exists till the soul is attracting *Karma vargaṇā* particles. After that the soul becomes '*aleśyā*' (without *leśyā*).

3.0 *Karmanīṣyaṇḍa leśyā*

Leśyā is in the form of flow ('*nīrzar*') of *Karma*. Like a '*nīrzar*' (stream) always flows in new forms, similarly the flow of '*leśyā*' manifests or exhibits its innumerable forms with one soul. Here the word '*niṣyaṇḍa*' is used to signify the flow of '*Karma*' stream. At the 14th state of purification of soul (*guṇasthāna*), *Karma* still exist. There is a flow but '*leśyā*' is not there. It is so because there is no new incoming *Karma*. This opinion is very well reviewed in *Prajñāpanāvr̥tti*.

Leśyā is an image of our personality. There are two types of *leśyā*; '*dravya leśyā*' and '*bhāva Leśyā*'. The words like '*tej*', '*jyoti*', '*kiraṇ*', '*maṇḍala*', '*bimb*', '*jwālā*', '*varṇa*', etc are used to signify '*dravya Leśyā*'. The words like '*adhyavasāya*', '*antakarṇa*', '*ātmapariṇāma*', '*vr̥tti*', etc are used to signify '*bhāva leśyā*'.

4.0 *Drāvyaleśyā*

To understand the nature of '*leśyā*', the first thing we want to know is its shape and appearance. It is said in *Āgama* that there are five colors, five tastes, two types of smells, and eight types of touches in '*dravyaleśyā*'. Six types of '*dravyaleśyā*' viz. '*kṛṣṇa*', 'neel', etc are described there. From realistic viewpoint each type of '*dravyaleśyā*' possesses all types of colors, smells, tastes, and touches. But it is given name of '*kṛṣṇa*', or '*neel*' etc because of predominance of those color particles. '*Dravyaleśyā*' being a physical substance, all the qualities of matter are present in it.

Space wise it can have maximum size equivalent to whole '*loka*' (universe). Generally it occupies innumerable space points ('*akāśa pradeśa*').

Time wise it is eternal. There was, is, or will be, never a time, in past, in present or in future when '*dravyaleśyā*' did not does not or will not exist.

Attributes ('*bhāva*') wise it is never void of color, smell, etc.

Quality wise acquirement is its original quality. There is a constant flow of matter particles being acquired and released.

The aggregate matter particles of '*dravyaleśyā*' are so subtle that they can not be perceived by a non-omniscient ('*chādmastha*'), even though they are visible ('*roopi*'). But when these are acquired by a worldly soul ('*saKarma jīva*'), a monk who is doing special endeavour to do so can perceive them.

5.0 *Bhāvaleśyā*

The nature of '*bhāvaleśyā*' is completely different than that of '*dravyaleśyā*'. When '*dravyaleśyā*' is aggregates of matter acquired by the soul, the '*bhāvaleśyā*' is the mode or the state of the soul itself. In *Prajñā*

āpanāsūtra 'leśyā' is counted as one of the ten states of the soul with respect to 'bhāvaleśyā'. Because 'bhāvaleśyā' is 'jīva', it is natural that all the special qualities of 'jīva' exist in it. Therefore as per its nature it is devoid of color, smell, taste, and touch. Because it is non-matter, it is always weightless. It is called 'agurulagu' (weightless) in Jaina philosophy.

And how can it influence the modes or the states of the soul to become good or bad? And if 'dravyaleśyā' changes according to 'bhāvaleśyā' then what is the root cause of 'bhāvaleśyā' to be auspicious or otherwise? The modes of soul are made not only by 'dravyaleśyā'. The 'bhāvaleśyā' is produced when the 'dravyaleśyā' is accompanied with delusion, which is the result of 'rāga' and 'dveṣa' (attachment and aversion). It can be mentioned that 'dravyaleśyā' is the external stratum of the soul based upon matter. And 'bhāvaleśyā' is its internal stratum based upon the results of attachment and aversion. 'Yoga' activities involved with aversion-attachment acquire 'Karma' particles. These 'Karma' particles when attracted by the soul get converted into auspicious or otherwise depending upon the modes of the soul.

The body of jīva is a gross aggregate of matter particles. Therefore it is inclusive of all colors. Because it is colorful, it is affected by outer colors. On the basis of this power of influence, Lord Mahāvīra has divided the thoughts and the bodies of all 'jīva' into six categories. 1. *Kṛṣṇaleśyā*, 2. *Neelleśyā*, 3. *Kāpotaleśyā*, 4. *Tejoleśyā*, 5. *Padmaleśyā*, 6. *Śuklaleśyā*.

Pūraṇakaśyapa is one of the six *tīrthāṅkarās* mentioned in Buddha literature. He had determined six breeds ('*abhijāti*') based upon the colors.

1. *Kṛṣṇābhijāti* - class of cruel people
2. *Neelābhijāti* - class of Bouddha ascetics
3. *Lohitābhijāti* - class of ascetics wearing one clothe
4. *Haridrābhijāti* - class of ascetics with white clothes or nude.
5. *Śuklābhijāti* - class of Ājīvaka ascetics
6. *Paramśuklābhijāti* - class of Ājīvaka Ācāryās.

The basis of this classification is paucity of clothes. The greatness of the class was based upon fewer clothes or no clothes. Gautama Buddha told Ānanda, 'I also propose six classes of people'.

1. A '*Kṛṣṇābhijātika*' person (born in lower caste) doing '*kṛṣṇa dharma*' (*pāpa*).
2. A '*Kṛṣṇābhijātika*' person doing '*śukla dharma*' (*punya*).
3. A '*Kṛṣṇābhijātika*' person achieving '*akṛṣṇa-aśukla*' '*nirvāṇa*' (salvation).
4. A '*Śuklābhijātika*' person (born in higher caste) doing '*śukla dharma*' (*punya*).
5. A '*Śuklābhijātika*' person achieving '*aśukla-akṛṣṇa*' '*nirvāṇa*' (salvation).
6. A '*Śuklābhijātika*' person doing '*kṛṣṇa dharma*' (*papa*).

This classification is based upon the birth and deeds. Here lower castes of persons like '*cāṇḍāla*', '*niṣad*' etc are called '*kṛṣṇa*'. Their physical, oral, and mental evil activities are called '*kṛṣṇa dharma*'. And their virtuous activities are called '*śukla dharma*'. '*Nirvāṇa*' is neither '*kṛṣṇa*' nor '*śukla*'. The object of this classification is to assert that a person born in lower caste can also do '*śukla dharma*' (*punya*). And a person born in higher caste also can commit '*kṛṣṇa dharma*'. But '*nirvāṇa*' (salvation) has no relation with caste.

These two classification of six breeds ('*abhijāti*') have no relation with classification of '*leśyā*'. It is completely independent. '*Leśyā*' is related to each individual. All the six types of '*leśyā*' influencing the thoughts of an individual can exist at different times in one lifetime of a person.

The classification of '*leśyā*' is much more near to classification of *Mahābhārata* than compared to the six breeds. In *Mahābhārata*, Sanatkumāra told Dānveṇḍra Vṛitasura, 'the colors of living beings are of six types. 1. '*Kṛṣṇa*' (black), 2. '*Dhumra*' (gray), 3. '*Neela*' (blue), 4. '*Rakta*' (red), 5. '*Haridra*' (yellow), 6. '*Śukla*' (white). The happiness of the first three is mediocre. That of the red color is more endurable. The Yellow color is comfortable and the white color is more comfortable.

A living being with the black color would obtain lower category of life. It is engrossed in those activities, which take it to the hell. *Jīva* coming out of the hell would have the gray color, which is the color of birds and animals. The blue is color of human beings. The red is color of kind gods. Special gods are of the yellow color. The white color is of the devotees with special bodies.

In *Mahābhārata* it is written in one place, 'a man doing bad *Karma* (committing sins) is degraded in color. By doing '*punya Karma*' he attains the climax of color.'

There is much similarity between '*leśyā*' and the color-appraisal of *Mahābhārata*. Even then there is no reason to believe that it (concept of '*leśyā*') is taken from *Mahābhārata*. Elucidation of the influence of colors is found in almost all philosophy-books. There are no two opinions among the learned that the Jaina *Ācāryās* have developed it the most. Looking at this development it can be naturally concluded that the Jaina *Ācāryās* have been propounding it since very early times.

In *Gītā*, '*gati*' (transmigration from one life to another) is divided into two classes, '*kṛṣṇa*' and '*śukla*'. A '*jīva* with '*kṛṣṇa*' '*gati*' is in the cycle of repeated birth and death. The one with '*śukla gati*' is free from this cycle.

In *Dhammapada*, '*dharma*' is divided into two classes. There it is written, 'a wise person should leave '*kṛṣṇa-dharma*' and practice '*śukla-dharma*'.'

Patañjali had shown four castes of '*Karma*'. 1. *Kṛṣṇa-kṛṣṇa*, 2. *Śukla-aśukla*, 3. *Śukla-kṛṣṇa*, 4. *Aśukla-akṛṣṇa*. These are consecutively more impure, impure, pure and more pure. The '*Karma*' caste of an ascetic is '*aśukla-akṛṣṇa*'. The remaining three '*Karma*' castes are in all '*jīva*'. The one whose mind is evil or cruel is of '*kṛṣṇa-kṛṣṇa*' *Karma*. '*Karma*' mixed with suffering and kindness is called '*śukla-kṛṣṇa*'. These are acquired by external means. '*Karma*' of people engaged in penance, study, and meditation is subject to only mind. There is no dependence on external means, and there is no suffering for anyone. Therefore this '*Karma*' is called '*śukla*'. The ascetics who do not even wish for any fruit or reward for their '*punya*' and whose all suffering are exhausted, and who is in the last worldly life, are with '*aśukla-akṛṣṇa*' *Karma*.

In *Śvetāśvatar Upaniṣad*, '*Prakṛti*' is said to be '*lohita*' (red), '*śukla*' (white) and '*kṛṣṇa*' (black). According to *Sāṃkhya Kāṇḍī*, mind gets painted with delusion ('*moha*') because of '*rajoguṇa*' (passion), and therefore it is red. But because of '*satvaguṇa*' (virtue) the mind becomes pure, and therefore it is white. In *Swara Vijnāna* (science of sound) it is shown that different colors of different elements influence the living beings. According to this science originally there is only one element viz. '*prāṇatattva*'. And according to the speed or the frequency of vibrations of the atoms, it is divided into five divisions.

Name	Speed	Color	Shape	Taste
1. Earth	Slower	Yellow	Square	Sweet
2. water	Slow	White or violet	Semicircle	Pungent
3. Fire (tejas)	Fast	Red	Triangle	Hot
4. Wind	Faster	Blue	Circle	Sour
5. space (<i>ākāśa</i>)	Fastest	Black or blueblack	Circle or shapeless	Bitter

Animal world is influenced by the colors. There are many references found pointing to this truth. The exposition of '*leśyā*' is the most vivid and well organised among them.

Some more data about color smell etc of '*kṛṣṇaleśyā*', '*neeleśyā*' etc is obtained as follows:

6.0 Colors of *Leśyā*

- Kṛṣṇaleśyā* — Black like cloud, buffalo, raven, crow, soot etc.
Neelleśyā — Blue like indigo, blue diamond etc.
Kāpotaleśyā — Gray like linseed, neck of a pigeon etc.
Tejoleśyā — Red like rising sun, neck of a parrot, 'hingool' etc.
Padmaleśyā — Yellow like turmeric, flower of hemp, etc.
Śuklaśyā — White like conch, lotus flower, milk, cotton, etc.

As per opinion of Ācārya Nemicaṇḍra, the author of *Gommaṣāra*, the colors of '*Leśyā*' are like wasp, sapphire, dove, gold, lotus, and conch, successively.

6.1 Smell of *Leśyā*

The first three '*leśyā*' out of the six are considered commendable, and the remaining three are considered non-commendable. The smell of the three non-commendable '*leśyā*' is infinite times more foul than dead cow dead dog and dead snake. And the smell of the three commendable '*leśyā*' is infinite times more aromatic than sweet smelling flowers and ground fragrant materials.

6.2 Taste of *leśyā*

The six '*dravyaleśyā*' have the following tastes

1. *Kṛṣṇaleśyā* – infinite times more bitter than bitter gourd.
2. *Neelleśyā* – infinite times more pungent than ginger, long pepper and black pepper
3. *Kāpotaleśyā* – infinite times more astringent than unripe mango.
4. *Tejoleśyā* – infinite times more sweet sour than ripe mango and apple.
5. *Padmaleśyā* – infinite times sour, pungent, and sweeter than liquor.
6. *Śuklaśyā* – infinite times sweeter than dates etc, extremely sweet.

6.3 Touch of *Leśyā*

The touch of the three non-commended '*leśyā*' is infinite times harsh than a saw, the tongue of a cow, and a leaf of '*śamīkha*'. The touch of the commended '*leśyā*' is infinite times more soft than butter, and acacia flowers. This peculiarity of touch is explained in *Sthānāṅga* and *Prajñāpaṇā* as follows. The harsh touch is the result of excess of atoms with cold and dry nature. And the soft touch is the result of excess of atoms with hot and viscous nature.

7.0 Duration of *Leśyā*

The description of duration of '*leśyā*' is found to be at variance in *Śvetāmbara* and *Digambara* literature. The resultant mode of soul based upon the intensity of passions is the basis for measuring this duration.

Table of Duration as per Śwetāmbara and Digambara Beliefs

Śwetāmbara Belief			Digambara Belief		
Leśyā	Minimum	Maximum	Minimum	Maximum	
Kṛṣṇaleśyā	Less than 48 mts	33 sagar plus less than 48 mits	Less than 48 minutes	33 sagar	
Neelleśyā	As above	10 sagar plus innumerable part of palyopam	As above	17 sagar	
Kāpotleśyā	As above	3 sagar plus innumerable part of palyopam	As above	7 sagar	
Tejoleśyā	As above	2 sager plus innumerable part of palyopam	As above	2 sagar	
Padmaleśyā	As above	10 sagar plus 48 minutes	As above	18 sagar	
Śukla-leśyā	As above	33 sagar plus 48 minutes	As above	33 sagar	

7.1 Paripāma (resultant mode)

7.2 Characteristics

1. *Kṛṣṇa* - to be active in five 'āśrava' (influx of *Karma*), viz. *mithyātva* (perversity), *avirati* (non-abstinence), *pramāda* (remissness), *kaṣāya* (passion), and *aśubhaYoga* (inauspicious activity), not to have self-restrain over mind, speech, and body, continuously involve in violence, engross in aggressive activities, wicked nature, to do things without thinking, to be cruel, and not to win over urges of sense organs.

2. *Neel* - jealousy, prejudice, non-penance, nescience, effrontery, enmity, slyness, remiss, submission to body pleasures, search for pleasure, aggression, wicked nature, and to do things without thinking.

3. *Kāpot* - crookedness in speech and action, deceit, hide one's faults, perversity, tease, say bad words, steal, and malice.

4. *Tejas* - soft behavior, steady, honesty, not inquisitive, very courteous, win over sense organs, mental peace, doing penance, affinity to religion, staunch religious, afraid of sin, and searching salvation.

5. *Padma* - minimized passions viz. anger, vanity, deceit, and greed, peace of mind, self control, true activity, serene, less speaking and victory over sense organs.

6. *Śukla* - engrossed in 'dharma' and 'śukla' meditation, mental peace, full self-control, true activity, restraint over mind, speech, and body, and victory over sense organs.

This subject is discussed in *Gommaṣasāra Jīvakāṇḍ*. There in *Ashtāngarihdaya Śarirasthāna* it is said, 'Characteristics of 'leśyā' can be partially compared with those of 'satva', 'rajas', and 'tamas'. Purification, faith, trust in 'śukla dharma', these are characteristics of 'satvagūṇa'. Speaking too much, vanity, anger, arrogance, and malice are characteristics of 'rajogūṇa'. And fear, nescience, sleep, laziness, and dejection are characteristics of 'tamogūṇa'.

7.3 Gati (transmigration)

Kṛṣṇa, Neel, and Kapota - Transmigration to lower form of life.

Tejas, Padma, and Śukla - Transmigration to higher form of life.

7.4 Āyū (Lifespan)

Life does not end during the beginning and the last instant of the 'leśyā'. But it ends during the middle duration of the 'leśyā'. This is a common rule for all 'leśyā'.

In *Tattvārtha Rājavārtika*, there is a discussion on 'leśyā' from the following 16 viewpoints.

1. *Nirdeśa* (descriptin), 2. *Varṇa* (color), 3. *Paripāma* (result), 4. *Samikrama* (exchange), 5. *Karma*,

6. *Lakṣaṇa* (property), 7. *Gati* (transmigration), 8. *Swāmitva* (ownership), 9. *Sādhana* (tool), 10. *saṅkhyā* (number), 11. *Kṣetra* (field/space), 12. *Sparsana* (touch), 13. *Kāla* (time), 14. *Antara* (distance), 15. *Bhāva* (feelings), 16. *Alpa-bahutva* (minimum-maximum).

7.5 *Leśyā* and Psychology

Now we will discuss '*leśyā*' in the area of psychology. In Jaina literature '*Yoga*' activity resulting because of rise of '*kaṣāya*' (passion) is called '*leśyā*'. '*Kaṣāya*' and '*Yoga*' are connected with both the external and the internal strata of the soul. Like psychology it is also connected with both the physical world and the psychic world.

According to Jaina belief, a person is not free from aversion at the time of manifesting affection. And at the time of aversion the impression of affection does not end. This truth we may not be able to perceive or observe by our normal eyes. '*Leśyā*' also, when it is connected with '*kaṣāya*' consciousness, it is operating imprints of both the affection and the aversion.

The liaison medium between the gross and the subtle '*cetanā*' (consciousness) is '*leśyā*'. Psychology has analyzed the unconscious mind in great details. But we can understand it in much greater details by means of agency like '*leśyā*'. In this context, it is very necessary to understand the strategic system of a personality. How the '*leśyā*' works as the liaison factor at the level of the gross and the subtle '*cetanā*' (consciousness)? How the '*leśyā*' controls the behavior by connecting the internal emotional impulses? The '*leśyā*' is now defined in all this background of '*cetanā*' (consciousness).

In the language of Jaina psychology, '*acetana*' (unconsciousness) is the '*cetana*' engaged with '*Karma śarīra*' (the most subtle). '*Avacetana*' (sub-consciousness) is the '*cetana*' engaged with '*taijasa śarīra*' (the subtle one). And '*cetana*' the consciousness is the one, which is engaged with '*audārīka śarīra*', the gross physical body.

The unconscious mind, and the sub-conscious mind have an important role to play in whatever is done by the conscious mind. They have their influence over there. Unfulfilled desires, lusts, and passions get suppressed in unconsciousness. When they rise, they influence the conscious mind. In technical language of *Karma* it can also be said as follows. When the earlier acquired *Karma* arise, they start giving their fruits and influence the mind. And the person acts and behaves accordingly.

The structure of the personality at the level of conscious and unconscious mind is very complicated. To understand that, one has to understand '*kaṣāya*' (passion), '*adhyavasāya*' (impulse), '*leśyā*', '*citta*', mind, and '*Yoga*' (activity). The great erudite scholar of Jaina philosophy, Ācārya Mahāprajña has made its psychological definitions at several places in his *Prekṣā* literature.

The consciousness ('*aravya ātmā*', physical soul) is in the center of our existence. The lowest category of '*jīva*' in the worldly existence is also possessed of this qualification of '*caitanya*' (consciousness). If this were not so then there would have been no difference between '*jīva*' and '*ajīva*'. The '*kārmaṇa*' body (the mass of '*Karma puṇḍra*') exists around the '*caitanya*' in the form of circles of passions. Thus surrounded by '*Karma*', any activity of the soul has to go through these circles of passion. Innumerable vibrations of '*caitanya*' are coming out penetrating continuously these rings of '*kaṣāya*'. When these vibrations passing through the subtle body come out, they construct their independent structure. This is called '*adhyavasāya Tantra*'. '*Adhyavasāya*' can be pure or impure. The '*adhyavasāya*', which are mixed with 'aversion-attachment', are called impure '*adhyavasāya*' and those without are called pure '*adhyavasāya*'. The root cause of purity and impurity of '*adhyavasāya*' is the weakness or intensity of the passions. When '*adhyavasāya*' reach '*leśyā*' then '*leśyā*' cast them into good or bad mould and manifest them in behavior, activity, attitude, etc.

Innumerable vibrations of '*adhyavasāya*' form into a flow of '*bhāva*' (modes). The flow of '*bhāva*'

can be pure-impure and auspicious-inauspicious. The rise of '*mohaKarma*' (delusion *Karma*) is the cause of impurity. And its destruction is the cause of purity. '*Karmavargaṇā pudgala*' (particles of *Karma*) continuously come out through the medium of '*bhāva*' structure in the form of resultant fruit on their fruition. The subtle development of '*adhyavasāya*' is recognized in the form of '*leśyā*'. '*leśyā*' is connected with the both bodies, the gross and the subtle. This '*leśyā*' gives manifestation to '*adhyavasāya*', which are polluted with '*kaṣāya*', by the means of '*citta*' in the gross body.

'*Leśyā*' is produced by the resultant modes of our soul; and subsequently becomes the cause to produce new resultant modes. The new resultant modes of the soul are produced corresponding to those particles, which are acquired by the soul in the form of '*dravya leśyā*'. This subject is very clearly illustrated in *Prajñā āpaṇāsūtra*.

Purity of '*dravyaleśyā*' and '*bhāvaleśyā*' is very necessary in the area of purification of the soul. If the '*Karma*' particles acquired because of '*kārmic*' activities are auspicious, then '*Karma*', thoughts, '*bhāva*', '*leśyā*', '*adhyavasāya*', all will produce auspiciousness; and vice versa. Because the '*dravya Karma*' has influenced over the '*bhāva Karma*' and vice versa.

This process from subtle to gross and gross to subtle thoroughly determines the cause and the effect of production of a complete personality. If '*adhyavasāya*' are pure then the activity of '*Yoga*' will be pure. And if activity of '*Yoga*' is pure the '*adhyavasāya*' will be pure. This intimate relation between the subtle and the gross body is very much inter-connected. '*Leśyā*', which becomes the cause of making auspicious or inauspicious character of a person, is the chief operator of this relation.

The issue of purity of the soul is connected with the internal aspects of a person. Not only the external cleanliness but the internal cleanliness is more meaningful. Therefore it can be said that the excellence of the life depends upon the purity of '*adhyavasāya*', '*leśyā*', and the modes.

The human body is a physical entity. All physical things necessarily have colors. So a discussion on '*Leśyā*' based upon color is also relevant. Scholars of color science have seen, studied, and experienced the existence of color from every angle of life. On one side the metaphysical meaning of the color is connected with the cosmic rays. And on the other side a relation is established between the seven color rays refracted from a prism and all the three body, mind and soul of a human being. The psychological analysis of the colours of '*leśyā*' by the modern color science is important.

The color is a medium to express our thoughts, ideals, emotions, activities, and the knowledge and the experience acquired through sense organs. There is that energy in the colour, which influences health, rest, happiness, and safety. Faber Birren believes color to be the result of emotions, knowledge, and thinking. He has written that the color is not a quality of a shining thing or of a shining ray. It is only a subject of consciousness. Our normal eyes can not see the cosmic light. But its physical presence is realized through the medium of sunlight. The sunlight is a source of power and energy.

In the principle of '*leśyā*' a glimpse of psychological theory of colour regarding the frequency and the wavelength is seen. '*Leśyā*' determines good or bad personality of all living beings based upon intense or weak vibrations of passions. Ācārya Mahāprajña has written in his book *Ābhāmaṇḍala* that, in '*Kṛṣṇa Leśyā*' the frequency is more, but the wavelength is small. In '*Neelleśyā*' the wavelength increases and the frequency decreases. Coming to '*Tejoleśyā*' a reformation begins. Reaching '*Padmaleśyā*' and '*Śuklaleśyā*', the frequency is reduced very much, and only the wavelength remains. Thus in this range of '*leśyā*' there is a total change of personality.

Dependable mental state and activity of a human being are produced by the main seven colours recognized by the colour science. The psychologists have made deep study, research, and experiments in this field to achieve true identity, true experiment, and true result of colors. And as inference have described the

following specialties connected with colours.

Color	Speciality
1. Violet	Metaphysics
2. Indigo	Intuition
3. Blue	Religious inclination
4. Green	Propriety and Sympathy
5. Yellow	Intelligence
6. Orange	Energy
7. Red	Lively

These rays get further subdivided. The color entering all the levels of consciousness shows physical and metaphysical influence. Hence Ouseley has mentioned the following seven phases of each color. 1. Power. 2. Consciousness. 3. Healing. 4. Light. 5. Supply. 6. Inspiration. 7. Completeness.

The concept of different influence of various shades of only one color in color psychology can be compared with the ascending-descending influence of *leśyā* in the Theory of *leśyā*. In *Agama* literature this ascending-descending influence is described as follows.

<i>Kṛṣṇaleśyā</i>	Most impure	Most distressing
<i>Neelleśyā</i>	More impure	More distressing
<i>Kāpotleśyā</i>	Impure	Distressing
<i>Tejoleśyā</i>	Pure	Non-distressing
<i>Padmaleśyā</i>	More pure	More non-distressing
<i>Śuklaleśyā</i>	Most pure	Most non-distressing

In *Prajñāpanā* it is mentioned that Lord Mahāvīra was asked a question, 'are the results or the fruits of '*kṛṣṇa*', '*neel*', and '*kāpota*' *leśyā* '*praśasta*' (praiseworthy) or '*apraśasta*' (non-praiseworthy)?' Lord Mahāvīra replied, 'at the time of '*kṛṣṇa*', '*neel*', and '*kāpota*' *leśyā* the modes of our soul are both '*praśasta*' and '*apraśasta*'. Relatively speaking it can be said that compared to '*kṛṣṇa*', '*neel leśyā*' is purer, and compared to '*neel*' '*kāpota leśyā*' is purer.

This theory is based upon the existence of '*saṃkleśa-asamkleśa*' in the modes/results of the soul. '*Samkleśa*' means impurity of '*citta*', unsteadiness, pollution, without peace, intense involvement in affection-aversion. In this reference the climax point of '*saṃkleśa*' is '*kṛṣṇaleśyā*', and that of '*asamkleśa*' is '*śuklaleśyā*'. The lowest state of purity is '*tejoleśyā*', the middle level is '*padmaleśyā*' and the highest is '*śuklaleśyā*'. The ultimate state of impurity is '*kṛṣṇa*', middle level is '*neel*' and the least state of impurity is '*kāpotaleśyā*'. Therefore it is said that all colours are not good or bad. For each colour *leśyā*, it depends upon its impurity of passionate consciousness and its unsteadiness because of activity due to '*Yoga*'. Or in other words it depends upon brightness and purity of colours.

The internal chemicals of mind can be identified by '*leśyā*'. Several scientific investigations are made in this context. Behavior of a person can be understood by the odor of his perspiration. There is clearly a distinct difference found in the odor of perspiration of a jealous, angry, quarrelsome, and foul-minded person and that of a simple, honest, and pious minded person. Fragrance is considered one of the very important physical virtues of Jaina *tīrthāṅkara*. It is mentioned that fragrance like a lotus flower was coming out of the body of *tīrthāṅkara*. This fragrance is symbol of auspicious modes of the soul.

In 1893 in USA a colour code was determined to indicate the chief educational departments of universities and colleges. The influential effect of colors was behind this demonstration. The following was the pattern of the colour code.

Subject – department	Colour
Metaphysics	Red
Philosophy	Blue
Art and literature	White
Medical science	Green
Law	Violet
Science	Golden yellow
Engineering	Orange
Music	Rose

In Jaina literature also '*leśyā*' has been prescribed in symbolic style of colours. A popular story of *Āgama* literature illustrates an inspirational and true picture of emotional state of mind. Six friends saw a tree full of fruits and expressed desire to eat the fruits. They went near the tree and started thinking as to how to eat the fruits. Each one expressed his view as under:

First said - we should cut the tree with its roots.

Second said - No, we should cut all the branches.

Third said- No, we should cut all the small branches.

Fourth said - No, we should cut the branches with fruits.

Fifth said - No, we should pluck only the ripe fruits.

The sixth gave the ultimate solution in what is the necessity of doing any kind of damage to the tree? It will be wise to eat those fruits, which are scattered, on the ground.

These six stages of thought process give a true definition of '*leśyā*'. *Āgama* believes the first person to be '*kr̥ṣṇaleśī*'. Because he exhibits the emotions of cruelty, violence, and selfishness, together with destruction. Such person wants to destroy personality of others. The second, third, fourth, fifth, and the sixth one are respectively '*neelleśī*', '*kāpotaleśī*', '*tejoleśī*', '*padmaleśī*', and '*śuklaleśī*'. Here we can see successively, the desire to end the existence of the tree, and satisfactory use of naturally available material. This example of expressing the modes of '*leśyā*' by itself is very important.

In the Jaina literature several different colours are described for the 24 *tīrthāṅkara*. Padmaprabha and Vāsupūjya are red, Caṇḍraprabha and Puṣpadanta are white, Muṇisuvrata and Ariṣṭanemi are '*kr̥ṣṇa*' (black), Malli and Pārśva are blue and the remaining 16 are of golden color.

The definition of human character connected with colours signifies the fact that if colors are not good and '*leśyā*' is not auspicious, the formation of the personality will not be good. The virtues and vices of a person are connected with the colours and emotions (passions). The mutual relation between the colours and the emotions is connected with both the external and internal phases of a personality. '*Leśyā*' can fulfil a therapeutic role in context with physical, mental and emotional health. A person can become free from physical, mental, and emotional problems and achieve peace.

***Leśyā* and '*Ābhāmaṇḍala*' (Aura)**

Now we will discuss about '*leśyā*' and aura. In the Jaina philosophy the discussion about aura with reference to '*leśyā*' can be done with reference to the subtle ('*sūkṣma*') body. According to its belief each living being possesses two types of bodies, gross and subtle. '*Audarika*', '*Vaikriya*', and '*Āharaka*' are gross

bodies, and 'Taijas' and 'Kārmāna' are subtle bodies.

In Jaina 'Āgama' the use of the word 'ābhāmaṇḍala' is not found. But the use of the word 'leśyā' conveys that the body is a reservoir of electricity. This is also endorsed by science. Because of that (electricity) a situation or a position is created at every moment. This is called 'ābhāmaṇḍala'.

The word 'leśyā' is used to mean 'tej', 'deepti', 'jyoti', 'kīraṇ-maṇḍal', 'bimba', 'deha', 'saundarya', 'jwāla', 'sukha', and 'varṇa'. The inner meaning of all these words with reference to 'Leśyā' conveys the meaning of 'ābhāmaṇḍala'. In *Nandī cūrṇi* at the time of describing the origin of the word 'leśyā', the word 'rassee' is used. 'Rassee' meaning 'raśmi'. One meaning of 'leśyā' is electrical radiation. The principal source of this radiation is 'taijas śarīra' (the subtle media body).

For the study of 'leśyā' and 'ābhāmaṇḍala' it is necessary to understand 'taijas śarīra' (the subtle media body). It is the cause of our digestion, activity, knowledge, and brightness. It is spread all over the gross body. The inciting force for this media body is the most subtle 'Karma-śarīra'. The 'taijas' body vibrates in accordance to our accumulated 'Karma' particles. It radiates the life force, and the same produces 'ābhāmaṇḍala'. In the Jaina philosophy six types of 'ābhāmaṇḍala' are described based upon the six colors of 'leśyā'. The thoughts and disposition of a person are created as per these colors. And the character is built up accordingly.

'Leśyā' structure is the true measure of the consciousness. From viewpoint of purity of soul, it is also very necessary to pass through the process of soul-research. So first of all, to come into an auspicious *leśyā* ('*śubha leśyā*') from an inauspicious (*aśubha*) one, can be considered as the beginning of the process. From this viewpoint Jainācārya prescribed the task of meditation. It is shown that transformation is possible in 'leśyā' because *leśyā* is not a cause but a result, an effect. This principle is reiterated by color psychology. Therefore discussion on 'ābhāmaṇḍala' is a meaningful effort in context with purity of 'leśyā'.

Leśyā meditation is necessary for transformation of personality. If we wish to transmute from '*aśubhaleśyā*' to '*śubhaleśyā*' then we can reach this goal by colours.

Three principal colors are selected in '*leśyā*' meditation. Shining white, red, and yellow, these three colors are resplendent, elegant, and attractive. These are meditated upon at various psychic centers. Ācārya Mahāprajña, in his book *Jaina Yoga* has written on this subject of color meditation at psychic centers. 'Meditating on red colour the center of energy ('*śakti kendra*' or '*mulādhār cakra*') and the center of intuition ('*darśana kendra*' or '*ājñā cakra*') can be aroused. Meditating on yellow colour can arouse the center of bliss ('*ānanda kendra*' or '*anāhata cakra*'). With white colour center of purity ('*viśuddhi kendra*' or '*viśuddhi cakra*'), center of 'Bio electrical taijas' ('*manipura cakra*'), and center of knowledge ('*jñāna kendra*' or '*sahasrāra cakra*') can be aroused. '*Tejoleśyā*' meditation is done on the center of intuition ('*darśana kendra*') in '*aruṇa*' (orange or the colour of the rising sun) colour. '*Padmaleśyā*' meditation is done on the center of knowledge in yellow colour. '*Śukla leśyā*' meditation is done on the center of enlightenment ('*jyotikendra*') in the white color like full moon.

In this manner the meditation of these three '*leśyā*' is done at the elevated psychic centers of the body. The meditation at elevated psychic centers frees us and releases us from our evil mental state. When we come into contact with these elevated psychic centers, we become active with intuition, intelligence, and reasoning. The godly virtues like love, peace, happiness, power, humbleness, compassionateness, devotion, intuition, reasoning, omniscient, and omnipresent come into existence and develop within us.

The following table shows the relationship of psychic centers with various colors and disposition of emotions and feelings.

Center	Color	Feeling/experience
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<i>Ānanda</i> (Bliss)	Green	Purity of emotions
<i>Viśuddhi</i> (Purity)	Blue	Control over passions
<i>Darśana</i> (Intuition)	<i>Aruṇa</i> (Rising sun)	Awakening of insight, intuition
<i>Jñāna</i> (wisdom)	Yellow	Activity of nervous system
<i>jyoti</i> (Enlightenment)	White	Tranquility, calm down of anger, excitement, distress

In *Prekṣā* meditation literature Ācārya Mahāprajña has shown the following achievements for the person who is engaged in '*Leśyā*' meditation.

1. Mental bliss.
2. Manifestation of religious qualities.
3. Purity of character – awakening of will power.
4. Awakening of consciousness - healthy and good behavior, admirable life and death.
5. Search of '*Karma taritra*' and '*bhāva taritra*' (research in metaphysics).
6. Freedom from material dependency.
7. By '*tejoleśyā*' - beginning of transmutation, unprecedented happiness, end of mental weakness.
8. By '*padmaleśyā*' – strength of brain and nervous system, mental bliss, control over sense organs.
9. By '*śuklaśyā*' - oneness with soul.

In conclusion it can be said, that the following are the main viewpoints in defining '*leśyā*':

1. *Leśyā* as a result of '*Yoga*'.
2. *Leśyā* as an '*Yoga* activity polluted with passions.
3. *Leśyā* as a flow of *Karma*.
4. *Leśyā* as a *Karma* particle like '*kārmaṇa śarīra*'.

Leśyā is a chemical process of transmutation. To unfold the old knots is considered to be the biggest factor in psychological treatment today. In context to '*leśyā*' one of the important fact is that a person can make his inner consciousness pure by performing repentance. Meditation is the important operation in this process to become pure.

The study of '*leśyā*' is the study of values of life. It is very necessary to change the lifestyle to keep the intellectual and the mental environment pure and healthy. A person can not become strong and with noble character without positive thinking and positive attitude. To move from inauspicious to auspicious and to live in '*śubhaleśyā*' for a person is a meaningful achievement not only for him but also for the family, the society, and the country.

QUESTIONNAIRE

Essay

1. Describe the classification of '*leśyā*' with reference to its definition.

Short answers.

1. Analyze '*dravya leśyā*' and '*bhāva leśyā*'.
2. Define the relationship of psychology with '*leśyā*'.

Fill in the blanks

1. _____ gave the very first definition of '*leśyā*'.
2. _____ types of '*leśyā*' are shown in *Āgama*.
3. _____ is the liaison medium between the gross and the subtle bodies.
4. _____ are auspicious '*leśyā*' and _____ are inauspicious '*leśyā*'.
5. *Padmaleśyā* is of _____ colour.
6. Similes are used in _____ *Sūtra*.
7. _____ is a process of chemical transmutation.
8. '*leśyā*' is manifested in the behavior cast in good or bad mould after reaching _____.
9. In weight '*Dravyaleśyā*' is like _____.
10. The root cause of *Karma* accumulation is _____.

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LESSON-9

THE FORM OF YOGA

Of the six theistic philosophies of India, Yoga Philosophy is one. The founder of this philosophy is Maharishi Patanjali. 'Yoga Sūtra', the basic book of Yoga philosophy is divided into four parts of yoga meditation, means, grandeur and omniscience. Many references of yoga are found in the Upanishadas. For example, (Yoga is where the senses get under the control of the meditator in a stable way.) However, the credit of giving this subject the form of an independent philosophy goes to the great saint Patanjali.

The word 'yoga' is derived from the basic word, which means (meditation). It is also formed by the basic word, which means to get joined i.e. joining of the soul with the super soul, getting one. Soul and super soul are not two different things, from the point of view of consciousness, they are one. The difference is because of ignorance. On the eradication of ignorance that shows the difference, by the meditation of yoga, no difference remains there in the conscience. Only one conscience remains. For example, the words and seems to be different, but on the removal of the words that cause the difference, only one remains there. Hence, we find that getting stable with the supreme by eliminating the feeling of the individual soul (thoRo Hkko) is yoga. And this is the phenomenon that is known as the merger of soul into supreme soul, getting stable in the form of one's conscience or of the supreme being by attaining the stage of the highest form of meditation, in which all distinctions cease even self-consciousness. And this stage is attained by controlling attitudes and mental disposition by practising the parts of yoga. In Jain philosophy, the word 'yoga' has been accepted in the sense of joining as is clear from phrases like from the book by Haribhadra Suri and as said by Upadhyaya Yashovijaiji. According to Jain philosophy, all the means by which purification of soul and liberation are joined together may be said to be yoga.

1.0 Definition of Yoga

In Yoga philosophy, i.e. controlling attitudes and mental disposition by practice and in a detached way is yoga that takes one to real liberation. Practice means trying again and again. Hence it is clear that controlling attitudes by trying again and again and willingly is known as yoga. Controlling attitudes means to stop the dispositions of mind. Mind is attracted by external objects and takes their forms just as waves arise in water by the force of wind. These forms are known as attitudes and they get arising every moment. The condition in which the mind gets situated in its true form, getting away from both the external subjects and internal subjects (lust, greed, anger etc.) is said to be the condition of attitude control.

Yoga is also called by the name (meditation). This meditation is the universal meaning of mind. There are five stages of mind that are known as infidel (insane), demented, idiotic, concentrated and controlled. In all these stages, somewhat control of attitudes does take place. For example, an infidel or a fickle-minded person too can concentrate on something for a moment. In that moment of concentration, attitudes are controlled. Thinking from this broad point of view, the broad meaning (meditation) i.e. control over attitudes was given of yoga. But Vyāsji, the commentator of Yoga Sūtra, later on, made it clear that both the concentrated and controlled stages are in a real way suitable for yoga. Therefore he said that yoga is absolutely impossible in insane and idiotic stages. Vyāsji does not recognize the momentary control over attitudes because in this condition there is no control over attitudes and on the other hand, the stream of mentalities that are hard to understand is continually flowing. In the demented stage, the quality representing purity and goodness, being prominent, concentration is maintained for some moments, but the order of one mentality being hard to understand and of the arousal of the second and the third mentality continues. This stage, too, therefore is not suitable for yoga.

Yoga is possible only in the concentrated and controlled stages. Hence the commentator thought it proper to use the expression control over mentality instead of the expression control over all the mentalities. In the meditation of the highest form, there is no control over the differentiating conative attitude, over the consciousness of the difference between mind and man. So no question of control over all the attitudes arises. That is why a common characteristic (a pair of yoga) has been given. The gist of all the above analysis is that there is a combination of both the kinds of meditation (meditation of the highest form and meditation in which all the attitudes are brought under control). Vachaspati Mishra has conveyed the same meaning in different words. He said that control of the attitudes that are difficult to understand applies to both kinds of meditation and that is the reason, a common characteristic (a pair of yoga) has been given.

2.0 Description of the form of the stages of mind

Infidel, demented, idiotic, concentrated and controlled these are the five stages of mind. These stages can be explained like this-the mind that is instinctively very unstable, that does not have the stability and intelligence enough to grasp the subjects that are beyond senses and to which the entity of all the elements seems to be unthinkable, is known as infidel mind. This kind of mind has the prominence of (the second of the three constituent qualities of all the material objects) and excitement and fickleness, that are the characteristics of So there is no question of mind getting concentrated.

The second stage is that of the demented. The word 'demented' means what is different and distinguished from insane. Most of the meditators are found at this stage. It is the stage at which mind is sometimes stable and at other times it is unstable and fickle. Because of the momentary stability, mind gets in the position of grasping the form of elements by hearing and thinking. There are innumerable kinds of demented persons, depending on the shortage or plenitude of intellect and good attitudes. With this kind of mind, meditation may be possible or may not be possible because the nature of this stage is sometimes stable and at other times, it is unstable.

The third stage is the idiotic stage. The mind that is incapable of thinking of the element because of being attached to the sensual objects is said to be idiotic. This kind of mind gets engrossed more easily in fascinating objects than insane mind. The quality relating to ignorance is prominent at this stage. Because of the prominence of this quality, mind does not get suited to yoga, as it is always absorbed in fascination, attachment and laziness.

The fourth is the stage of concentration. The mind, the support of which is one, is said to be a concentrated mind. A commentator has said, (After one attitude being removed, if the same type of attitude arises and the flow of the same kind of attitudes continues, such a mind is said to be a concentrated mind). When such concentration becomes a habit of mind, when mind is concentrated most of the time in day time or at night, and whenever the dreams are concentrated while sleeping, such a mind is said to be a concentrated mind. Meditation of the highest form is attained when the stage of concentrated mind is reached. And this type of meditation is really yoga or the means of attaining omniscience.

The fifth is the stage of control. This is the last stage, when, by practice, all the attitudes of mind are controlled, that stage is said to be the stage of control. When mind is merged by having reached the stage of control, omniscience is attained. The minds of all the creatures that are there on the earth, are found in one or the other of these five stages.

3.0 Attitudes and their kinds

(Panchashikhacharya) has said, (There is only one philosophy-attitude is the philosophy). This means that man looks as his attitude is. In practice he is known by his qualities of (a quality representing purity and goodness), jt (a quality representing attachment to material goods), and re (a quality relating to darkness/ignorance). People consider him to be happy or sorry or absorbed in greed or lust by his attitudes. When mind

is culminated in concentration, man too is established in that form (concentration). When mind is culminated in the form of the subject because of his sensual attitude, man too appears to be like that.

Although man is non-accompanied, he has the capacity of enjoying life and seeing and the material capacity of being seen and enjoyed. This is their mutual capability. It is because of this capability that mind is said to be (self), enjoyable and worth-seeing as a result of joy, sorrow and attachment and man is the one that enjoys attachment and man is the one that enjoys and sees. This relation of ěself and the master is practised because of the ignorance of self and this flow of ignorance and lust and infatuation goes on and on like seed and its germination. It is beginningless. Thus we find that this eternal relation of self and the master of the conscious regarding the enjoyment related to the attitude of mind is due to similarity in attitude.

The meaning of similarity in attitude may be understood like this: A person looks at his reflection in an unclean mirror and, out of ignorance, thinks that his face too is unclean and begins to grieve. Similarly man gets absorbed in the feelings of joy and sorrow and accordingly begins to think that he is happy or unhappy. This is the similarity in attitude-to consider oneself similar to the attitudes. There is an account of the kinds of attitudes in Yog Sūtra (Attitudes are of five kinds). Of these, some are hard to understand such as attachment and malice, and the attitudes that are the destroyers of all the five fomentations like ignorance etc. and are of the form of the science of differentiation, conscience and glory are known as not hard to understand. The names of all the five attitudes are: organ of knowledge, false cognition, alternative, sleep and memory. On all the five kinds of attitudes being obstructed i.e. the meditation of the highest form being attained, the similarity of the attitude of seeing gets freed and gets stable in its own form. On the merit of cognitive glory and in the absence of similarity in attitude, the position of being in own form remains. From this point of view it is right to regard cognitive glory as yoga.

3.1 Characteristics of the attitude of organ of knowledge

Like Sankhya philosophy, the philosophy of yoga too is mainly the philosophy of the object of knowledge and not a philosophy of the organ of knowledge. In this connection, it has been said, Realization of object of knowledge being subject to organ of knowledge, its utility in the philosophy of yoga is self-evident. This attitude of the organs of knowledge has been said to be of three kinds from the point of view of direct perception, inference and scripture as has been explained by ěizR; (kkuqekukxek% izek.kkfuf in Yoga Sūtra. The image that is formed in mind of the general-cum-particular existing object through senses too takes the shape of the subject. Hence only the particular transformation into pot etc. that takes place in mind is said to be the direct attitude of organ of knowledge. The real knowledge that is gained by determining the relation of probandum with probans is known as inference. For example, where there is smoke, there is fire, as in the kitchen. Thus, determining the relation of smoke with fire, the real knowledge that is gained of fire being there by seeing smoke on a mountain is said to be the attitude of inference. The statements of the spiritual authorities of Vedas and of the good speakers who are free from the faults like confusion etc. are said to be scriptural valid cognition. The transformation that takes place in the mind of the listener by hearing these statements is said to be the attitude of scriptural valid cognition.

3.2 Characteristics of the attitude of false cognition

Regarding the characteristics of false cognition, the author of Yoga-Sūtra says, (is false knowledge, that is not established in the real form of matter). Here, is the end and wrong knowledge is the characteristic and hence it is the probans. The knowledge originated when that meaning was not there is said to be false knowledge. For example, taking a shell to be silver or a rope to be a snake. This type of knowledge does not expose the real form of an object. The attitude of mind that is created in a different form from the subject is said to be. It is also known as ignorance. There are five kinds of false knowledge, such as ignorance etc. is the attitude of mind and the habitual forms of the attitudes of tormentation. These five kinds of tormentation are

known as darkness, attachment, extreme attachment, darkness of mind and heavy darkness of mind in Sankhya philosophy.

3.3 Characteristic of the attitude alternative

According to the author of Sūtra (that, which originates after the knowledge of word and that is devoid of the matter and does not require the entity of the matter, is known as Alternative. The corresponding transformation of mind that takes place because of this alternative, is known as the attitude of alternative. The author of the sūtra has given the meaning of alternative as knowledge that has been imagined as the object, the cognition of which is gained, is missing. That remains only a subject of imagination but its practice goes on the basis of the knowledge of the word.

On these grounds the knowledge of the terms like (the head of Rahu), and a wooden puppet are attitudes of alternative as there is no distinguishing sign of Rahu's head and a wooden puppet. This type of knowledge being without a subject is alternative. The difference among organ of knowledge, false knowledge and the attitude of alternative has been explained like this-organ of knowledge is having the real knowledge of an object; for example, to recognize a shell as a shell. This reality is present in the form of the object. It is stable, permanent, and not unstable; it will not change. Such a real transformation in mind is said to be the attitude of organ of knowledge. is the false knowledge of an object. For example, the realization of silver in a shell is not a reality, it is not established, it is unstable. When we come to know the reality of shell, this false knowledge is removed. We come to know that a shell is a shell, it is not silver. Such a corresponding transformation in mind is known as the attitude of false knowledge. Alternative is different from both of them. This is not the real knowledge of an object as it is without object, there is nothing that can be the object of knowledge. This type of knowledge originates only after the knowledge of word. It is, therefore, different from the organ of knowledge. It is not false knowledge either, because even people who know that man and conscience are not different from each other, behave like that. Hence it is different from.

This attitude of alternative is there where differentiation is imposed upon non-differentiation or non-differentiation is imposed upon differentiation. For example, man and conscience, Rahu and head and wood and puppet are not two different objects yet differentiation is imposed upon this non-differentiation. Similarly iron and fire or water and fire are two different things yet non-differentiation is imposed in both these cases by saying, 'Someone is going to burn the iron ball', or 'Someone's hand got burnt by hot water'. The attitude of too is an attitude of alternative as non-differentiation as non-differentiation is imposed on the differentiation of conscience and ego. The attitudes of the conative form of moments, hours, days and months too are the attitudes of alternative as non-differentiation is imposed on the differentiation of moments.

3.4 Characteristic of the attitude of sleep

The author of the sūtra has considered the attitude of sleep to be an independent attitude. (the attitude that fosters the feeling of the absence of the dream-like attitude and the attitude of being awake-this has been given as the characteristic of the attitude of sleep. An other name of this very attitude is slumber (dormancy). Sleep too is a particular attitude as it is felt. For example, all the things in a dark room disappear (are hidden, as they are not visible) but the darkness that hides all the things, is visible and make the want of things felt. Similarly the quality of darkness/ignorance suppresses all the attitudes of mind in the state of slumber but it is there itself in a dominant form. This is not the case with the quality, the second of the three constituent qualities of all the material objects. This quality is not wanting totally, it is present there in a small quantity and makes this want felt. Such a transformation of mind is known as the attitude of sleep. The state of unconsciousness caused by some intoxication or chloroform is also a sort of attitude of sleep. One has the memory of having slept peacefully but the mind being giddy. If there were no direct perception of the attitude of sleep, there would be no memory or habits. Sleep, therefore, is an attitude.

3.5 Characteristic of the Attitude of Memory

The author of the sūtra has given the characteristic of the attitude of memory like this- (not having stolen the subject that has been experienced, i.e. there being the slight memory, not more, of the subject that has been experienced is memory.)

The word has been derived from the basic word that means smuggling or theft. In the worldly affairs we find that receiving by the son the things left for him by his father is not considered to be a theft, but taking the things left by others is theft. In the same way, experience is the father of the knowledge of memory as the knowledge of memory originates from experience itself. The matter experienced is like the property left by the father (experience). Therefore, to have knowledge greater than the experienced subject is not memory. To cause the knowledge equal to or less than the experienced subject (not more) is memory. Therefore the subject of memory can be less than the experienced subject, not more than that.

Pointing out the difference between experience and the knowledge gained by memory, the commentator has said that experience is knowledge received of the subject that had not been received earlier. The underlying meaning is that the knowledge gained by experience is never received earlier, hence that subject brings new knowledge to us. But the knowledge gained by memory is the knowledge that has been received earlier (xēghrxzkgh Kku) as we get the memory when we get the indication of some object that we have experienced earlier. This memory is of two types; (pertaining to false subjects, as in dreams) and 2. pertaining to real subject when we are awake.

These attitudes of organ of knowledge etc. being pure and pious, the second of the three constituent qualities of all the material objects and pertaining to ignorance, cause joy, sorrow and delusion and these feelings are the cause of torment. Therefore all these attitudes must be controlled. Delusion itself being a form of ignorance, is the cause of all sorrows. The attitudes causing sorrow are in themselves the forms of sorrow. The attitudes of joy cause attachment to the subjects of joy and its means. (The lust, the desire that remains after enjoyment is known as attachment). Malice is caused when there is some disturbance in getting that joy and the means that cause joy. Hence all these attitudes of joy and sorrow that cause torment, being the forms of delusion are fit to be given up. Yoga of the highest form is accomplished only when they are controlled and constrained.

4.0 Positive meaning of the word control

The word control or cessation does not mean want of any thing as yoga does not admit anything like want. Want is the form of substratum. Hence, it has been commented, the remaining stage of habits should be regarded as the control of the attitudes of mind. Its positive meaning should be grasped. Control over attitude means light too as when the attitudes are brought under control, the subject is also lighted.

4.1 The statement regarding the control of attitudes of mind that are under the practice of renunciation

Mind is the virtue-dominant transformation of mind. Being combined with the second of the three constituent qualities of the material objects, it is always unstable and fickle. Mind is the fastest object in the world. It can reach the regions where body and senses cannot reach. Catching air may be possible but controlling mind is very difficult. Control of all the attitudes of mind is expected in the state of yoga. The great saint Patanjali has written, Attitudes of mind can be controlled only by practice and renunciation. There is an account in the Gita as well, The only means of concentration are practice and renunciation. Control of all the attitudes depends on both practice and renunciation as the flight of a bird depends on both of its wings.

4.2 Characteristic of Practice

It has been written in Yog-Sūtra (out of practice and renunciation), the particular effort that is made for the stability of mind is practice. Gently flowing of mind that is constantly moving like the moon is said to be

Location. According to Vyas, mere effort is not practice. Undertaking of the mind that is free from all attitudes, and is, therefore empty, flowing gently, of the means like basic vows etc. with energy and enthusiasm is known as practice.

4.3 Representation of the Firmness of Practice

This practice, continued respectfully, for a long time, upto death (without any disturbance) and in all conditions, gets strengthened. The conclusion is that the practice, continued with austerity, celibacy, knowledge and devotion, under all circumstances, daily, unto death, without any hindrance, gets strengthened and affirmed. To make the practice solid, the first thing that a meditator should do is that he should not panic, he should not get nervous. He should have a firm belief that the practice done never goes waste. Man certainly achieves his goal on the merit of practice. He should not set a limit for practice, he should continue it for the whole life. He should also take care that it is not interrupted, it should go on. It should not be neglected. On the other hand, it should be done thoroughly, thinking it to be the basis of life. Practice done in this way gets strong and solid.

4.4 The result of practice

Even the most difficult tasks can be accomplished by practice. When a salvation desiring person practises for the stability of mind, this stability will be attained automatically and help controlling the mind. Thus, mind being controlled by practice, attitudes will automatically be controlled.

4.5 The real meaning and distinction of renunciation

Merely giving up sensual pleasures is not renunciation. Sometimes these pleasures have to be given up out of compulsion because of losing interest in them because of illness or some such other reason. Sometimes sensual pleasure cannot be enjoyed as it is not available. This, too, is not renunciation. Sensual pleasures may be given up because of fear, anger, greed or delusion or because of some one's asking to do so. But the desire to enjoy those pleasures remains there in a subtle form and therefore, when those pleasures are available, man again gets eager to enjoy them and the lust for them, is aroused. On the contrary, the thinking *ebna rqpNí* (all these pleasures are insignificant, of little consequence), is real renunciation. The commentator has divided the renunciation brought under control into two parts: different (other, additional renunciation) and alien renunciation.

4.6 Characteristics of different renunciation

Pointing out the characteristics of different renunciation, the commentator has said that the condition of mind that has been brought under control that is absolutely free from the longing of the heard and seen sensual pleasures is different renunciation. All the pleasures of this world such as woman, food, charity, kingdoms, and empires and all the wealth that are directly experienced by conscience and senses can be summarized in one word i.e. desired. On the contrary, the enjoyable pleasures like heaven, incorporeal etc. that are not available by direct experience and only the description of which has been heard from the vedas and the persons who have experienced them, have been summarized as i.e. legendary. Hence, when the practitioner gets free from the desire of the worldly and the other worldly pleasures, to find fault with them even when those heavenly and earthly pleasures are available, and to be indifferent to them is the other renunciation that has been brought under control. A detached person neither receives these pleasures nor shuns them; he gets detached from both attachment and malice. The enjoyer rises above all attachment and malice. Ordinary men and women are charmed by sensual pleasures but a yogi keeps everything under his control. No pleasure can attract the yogis. To be detached from attachment and malice, to be fully disinterested in sensual pleasures, considering them by discretion to be the cause of sorrow and bondage is renunciation.

4.7 Characteristic of alien renunciation

To be totally free from desire for the three principal qualities of human nature : on the awakening of knowledge is alien renunciation.

On obtaining this type of renunciation, man comes to know his form in the real way. Thinking himself to be (different from the mind that is situated in the inference of effect) he gets detached from desire even in the three principal qualities of human nature. The Yogi thinks even the glory of discretion is a particular type of attitude of mind, hence this is also insignificant, trivial. Thus, to be free from desire even in the glory of discretion is alien renunciation. When a yogi considers even intellect to be insignificant, trivial, he rejects this intellect also. Meditation of the highest form arises from this very alien renunciation. Hence the alien renunciatory person, considering all the worldly and the other worldly pleasures to be trivial and of little significance, purifies the glory of discretion practising continually. He gains the subtle knowledge of both truth and man. At this stage the yogi attains the state of detachment in the true sense of the world. Alien renunciation is the supreme form of knowledge. This is the climax of knowledge. By taking alien renunciation to be a form of knowledge, one may have the doubt that the commentator has taken repulsion or the mere freedom from desire to be alien renunciation. It is not so. On the contrary, the commentator proves alien renunciation to be knowledge itself. This problem can be solved by considering the fact that in spite of there being difference in the meaning there is no difference in the meaning.

Yoga philosophy admits no independent object as want. Hence the knowledgeable stage of mind is in fact the stage of freedom from desire. Someone may doubt that there is no desire when one is sleeping. Then this condition too may be regarded as alien renunciation. Then it will be a case of going to the extremes. The fact is that the case of sleep is different. In sleep, there is freedom from desire, no doubt, but there is no eminence of knowledge. At this stage only ignorance, in condensed form, is present there. On the arousal of alien renunciation, the yogi, having attained the knowledge of reasoning and discretion, believes that what is attainable, has been attained and what is fit to be given up (the set of five) has been given up. Now the bonds of karma, that cause birth are destroyed. Without the destruction of these bonds man undergoes the cycle of birth and rebirth. After this alien renunciation only omniscience is sure to be attained. Meditation of the highest form is attained by alien renunciation and from this meditation, omniscience is attained.

4.8 Utility of practice-renunciation

The great saint Vyasa has explained the utility of practice and renunciation with the help of an interesting example. According to him, mind is a river in which attitudes flow. There are two currents of this river. One current flows to the sea of the world and the other to the sea of welfare. The current of the attitudes of the person who has worked for the attainment of omniscience in the previous birth, merges into the sea of welfare, flowing on the path of discretion because of the previous discretionary habits. On the contrary the current of attitudes of the person who has worked in his previous births only for the enjoyment of the worldly pleasures, merges into the sea of world, flowing on the path of sensual pleasures because of the previous habits. An embankment is erected on the flow of sensual pleasures by renunciation. Renunciation totally stops mind's way that leads to various pleasures. By practice, the path of the current of knowledge (discretion) is dug deep and the flow of the attitudes is thrown into the source of knowledge. Then, with great force, all that flows gets merged into the sea of welfare. Defects like sleep, laziness, lack of zeal etc. arise because of the abundance of the quality of ignorance and by the prominence of the second of the three constituent qualities of human nature the defect of fickleness of mind arises, the quality of ignorance is removed by practice and is removed by renunciation. Hence it is proved that practice and renunciation combined together are the means of controlling attitudes. Yoga has thus been represented in the philosophy of Yoga.

QUESTIONS

Essay Type Question :

1. Explain in detail the form of yoga as represented in the philosophy of yoga.

Short Answer Type Question :

1. Defining renunciation, describe its kinds.
2. Explain the form of the attitude of memory.

Objective Type Questions :

1. There are stages (Hkwe;ka) of mind.
2. Object of knowledge is proved by
3. The commentator of Yoga Sūtra has given the meaning of alternative as
4. In Sankhya Philosophy, there are kinds of organ of knowledge.
5. There are kinds of memory.
6. In an insane mind, there is the prominence of the quality of
7. The commentator of Yoga Sūtra is
8. Yoga Sūtra is divided into parts.
9. There are kinds of renunciation.
10. Yoga is possible only in the stage of

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LESSON-10

THE NATURE OF SAMĀDHI

Yoga is very important in Indian philosophy. The importance of yoga has been realized by almost all philosophical systems and religious sects of India. Yoga helps in gaining the knowledge of reality and the self-realization. Both theistic and atheistic (Buddhists and Jainas) recognize the usefulness of yoga. Samhita, āraṇyaka and upaniṣads describe the greatness of yoga. There are various kinds of yoga. Gita mentions Jñāna yoga, Bhakti yoga, Karma yoga and Dhyāna yoga. The yoga philosophy of *Pātañjali* presents an elaborate account of Rāja yoga and Haṭha yoga. In *Pātañjali* yoga, yoga is called samādhi. All aspirants of liberation have first to necessarily acquire the state of samādhi. Samādhi helps one realize or experience the pure consciousness. Samādhi is attainable only by him whose mind is calm, senses are at rest and he is unmoved by any distractors. Samādhi leads to development of man and in search of samādhi he assuredly move towards the goal (śarṇum bonum). The state of samādhi is the experience of eternal self in all stages of pain and pleasure, gain and loss, life and death, rise and decline, etc. Samādhi is the experience of object (external) less and reason less bliss. Samādhi brings about mental peace and realization of the truth. Samādhi is a state through which peace and true self can be fully realized.

The Meaning and Definition of Samādhi

Samādhi means the projectionless concentration on the object of contemplation. In the Bhagwati āraḍhanā, the meaning of samādhi is stated as the concentration of mind on the good (purpose). Samādhi means samyak āddyāna i.e. the projectionless concentration of mind. Śrībhaja Mahārāja explains samādhi as *īsamya gādhīyate ekāgrī kriyate vikṣe pānparihṛtya mano yatra samādhīḥ*. This means that samādhi is a state in which mind is freed of all projections and rested as it really is.

*Samādhīḥ samāśvasthā jīvātma parmātmanoh
Brahmaṇyeva stīhtīyā sā samādhīrbhidhīyate*

This means that samādhi is the state of oneness between the jīvātma and the parmātma. That which is the state of jīva as merged in Brahma is the samādhi. The features of samādhi are stated in yogavaśīṣṭha as

*em guṇa.....paśyate
antaḥ śītalā yasya samādhīrīti kathīyati*

The state of realization of the self as quality less, and utter peace of internal organs (antaḥkaraṇ) is the state of samādhi. Maharṣi Pātañjali has defined samādhi in Pātañjala yoga philosophy as *īta devārthamātrānirbhāsam svarūpaśūnyamīna samādhīḥ*. This means the when in the state of contemplation only the object of concentration remains and the consciousness as contemplator is lost (merged) in the consciousness of object alone, there arises samādhi.

Pātañjali distinguishes between two types of samādhi :

1. Samprajñāta Samādhi and
2. Asamprajñāta samādhi.

1. Samprajñāta Samādhi

The state of cessation of mental modifications caused by external objects, is called samprajñāta samādhi. In this state there remains some modification of the self-consciousness.

īsamya gā jñāyate prakṛteḥ bhedenā dhyeya svarūpam yasmīn

According to this formation the state in which there arises the true and complete (samyaṅka) knowledge of the object of contemplation (self), is called the saṁprajñāta samādhi. In the saṁprajñāta samādhi there always remains the consciousness of the object of contemplation. In the asaṁprajñāta samādhi even this consciousness is merged into pure consciousness. Known remains but not the consciousness of the knowledge of the known as distinct from the knower, knower and the known become one.

Kinds of Samprajñāta Samādhi

With reference to the grossness and subtleness of the objects of contemplation, Maḥarṣi Patañjali offers four fold classification of saṁprajñāta samādhi as :

īvitarkavicārāṇḍāsmṛtā rūpānugamat saṁprajñātaḥ.

1. Vitarkānugata, 2. Vicārānugata, 3. Ānandānugata, 4. Asmṛtānugata. These are four kinds of saṁprajñāta Samādhi.

1. Vitarkānugata

Experience of the gross external objects of concentration is called vitarka. Viśeṣaṇtarkānamī sabdārthajñānavikalparūpaṁ yatra. In this kind of saṁprajñāta samādhi the citta is concentrated on a gross objects of meditation.

The enterprise of all doubt and illusion less knowing or experiencing of any gross physical object e.g. gross elements, sun, moon, body etc. (as never perceived or interred before) is called vitarkānugata samādhi. It is classified into two-savitarka saṁprajñāta samādhi.

Patañjala yoga philosophy defines savitarka saṁprajñāta samādhi as ōtatra sabdārthajñānavikalpaiḥ saṁkīṛṇa savitarka samapattiḥ. Santarka is inclusive distinction between word, its meaning and the knowledge arising with these. The word, its meaning and the knowledge are mutually different from each other but memory of just the world symbol gives rise to the other two also. For example the utterance of the word cow includes within itself the word cow, the meaning of the word cow and also the knowledge of cow as undifferentiated from each other. Though all the three are different, but with practice and custom appear to be one. When a yogī concentrates on ěcowī the contemplating citta is aware of the difference between the word cow and the ěknowledge of cowī. This is savitarka. It can be precisely stated as ōthe state of samādhi in which yogī gains experience of gross physical object as divided into ōworld, meaning and knowledge is called savitarka saṁprajñāta samādhi.

Nirvitarka Saṁprajñāta Samādhi

Maḥarṣi Patañjali explains the feature of nirvikalpaka saṁprajñāta samādhi as ōismṛti paśīśuddho svrūpasūnyevārthmātranirbhāsā nirvitarkāī. In the savitarka samādhi there is consciousness of word, meaning and knowledge, but in the nirvitarka samādhi the consciousness intends inward and as the concentration increases the yogī transcends the consciousness of the relation between the word, the meaning and the knowledge. In this state there is experience of pure meaning of the object of contemplation and the consciousness of the word and knowledge is transcended. Precisely stating in this stat of nirvitarka saṁprajñāta samādhi there is experience only of pure meaning as devoid of the consciousness of word, meaning and knowledge.

2. Vicārānugata

Viśeṣaṇa cāraḥ sūkṣmavastu paryantaḥ sañcāro yatraī i.e. the state of samādhi in which there is an experience of the subtle objects is called vicāra.

The enterprise of the experience of the five subtle elements, the sensory potency of the sense organs in their pure and actual form is called the vicārānugata saṁprajñāta samādhi.

This samādhi is classified into two-1. Savicāra, 2. Nirvicāra.

aitiyeiva savicārā nirvicārā ca sūkṣma viṣayā vyākhyātā.

Savicāra Saṁprajñāta Samādhi

When the object concentrated upon in subtle and the mind is conscious of such objects locus in time and space, it is savicāra. Just as in savitarka samādhi there is a discursive consciousness of the world, meaning and knowledge of the gross physical objects, in the same way in the savicāra saṁprajñāta samādhi there is awareness of the time and space of the subtle objects and the subtle atoms are experienced with discursive consciousness of word, meaning and knowledge. In this state there remains present the consciousness of causal relation.

Nirvicāra Saṁprajñāta Samādhi

In the state of nirvicāra saṁprajñāta samādhi, resulting with the deepening of the concentration, the experience of the subtle objects of concentration arises as devoid of the discursive consciousness of space and time. Here in this state of samādhi only the essences are experienced. The resulting product of nirvicāra samādhi is stated as *oṁ nirvicāra veiśāradhyessyadhyātmaprāsādaḥ* i.e. with the excellence in nirvicāra samādhi the intuition (prajñā) becomes serene.

3. Ānandānugata

When the concentration of the citta is increased through continuous practice of the vicārānugata, the samādhi attained is called the ānandānugata saṁprajñāta samādhi. In this state of ānandānugata saṁprajñāta samādhi, there arises a direct interface with the ahaṁkāra (ego), due to the preponderance of the sattva guṇa. This state of samādhi is called ānandānugata because in this state the sattva dominated ego is of the nature of bliss and the yogī in this state experiences the bliss. In this state of ānandānugata samādhi the consciousness reaches beyond the subtle body and the gross elements or objects and the ego consciousness relates itself only with pure ego. This state of bliss is the ānandānugata.

4. Asmitānugata

The state of citta in which pure consciousness is reflected and that which is not totally devoid of ahaṁkāra. This last kind of saṁprajñāta samādhi is called sāsmīta samādhi inasmuch as the object of concentration in this state is the asmitā or the ego-substance with which the atnā (self) is ordinarily identified. The end product of enterprise in the realization of the true nature of the ahaṁkāra (ego). But at the same time it also enables the yogī to have a glimpse of the knowing self as something almost indistinguishable from the ego or ahaṁkāra. In this stage of samādhi the objects of concentration are jīvātma or paramātma.

All these four kinds of samādhi are called sālabhāna and sabīja. Sālabhāna (dependent or related) for the reason that in all these there is some object or the else as the point of concentration and this dependence on or the relatedness with the object is being sabīja, hence also called sabīja samādhi. When a yogī concentrates or relates citta (mind) with same physical or gross object he first experiences the gross physical objects only. Gradually with the increase in the intensity of concentration he begins the experience of subtler objects. And with the further intensification of concentration he begins to experience the ego-substance and its blissful modes. With the rise of dominance of sattva guṇa the yogī enables himself to experience pure ego and in such a state only ego consciousness remains. Thus in all these stages there is gradual development towards the realization of pure consciousness, yet the true nature of the self or pure consciousness is not fully realized, though the yogī is very close to such an experience.

The kinds of saṁprajñāta samādhi can be better understood with the help of following explanatory chart :

S.	Name	Nature	Object	Relation	Presence of	Absence of	Mental Modification
01.	Vitarkānugata	Grāhya	5 gross elements and body, sun, moon etc. and gross senses.	Vitarka	Vitarka, Vicāra ānanda and asmitā.		Gross Objects.
02.	Vicāranugata	Grāhya	5 subtle elements and subtle senses		Vicāra-ānanda and asmitā	Vitarka	Subtle Objects
03.	Ānandānugata	Grahaṇa	EGO or ahaṅkāra	Ānanda	Ānanda and Asmitā	Vitarka and Vicāra	Ānanda
04.	Asmitānugata	Grahita	Asmitā	Asmitā	Asmitā	Vitarka, Vicāra and Ānanda	Asmitā or the ASMI Vṛtti

Asamprajñāta Samādhi

In this stage of samādhi there remain no mental modifications. This stage of samādhi is absolutely independent of any kind of object and is totally un-relational. Here in such a stage of samādhi there is absolute cessation of all types of modification of the citta (mind) cittvṛtti nirodha. Such a concentration (objectless) is called asamprajñāta samādhi.

Definition of Asamprajñāta Samādhi

Asamprajñāta Samādhi has been defined in the Patañjala Yoga philosophy as : ÷ivirāma pratyayābhāsapūrvāḥ saṁskārśeṣonyahî i.e. the detachment attained through the repeated practice of the cessation of all mental modifications is called the asamprajñāta samādhi. This means that when with repeated practice of the yoga, even the consciousness of concentration is transcended, the resulting state is called the asamprajñāta samādhi. In asamprajñāta samādhi there are no mental modification. It is absolutely modification less state. Here in this state the pure consciousness of puruṣa is attained. According to the vyāsa commentary (vyāsabhaṣya) of the yoga sūtra, when the mind through practice becomes absolutely un-relational, the asamprajñāta samādhi is attained. Patañjali, in his yoga sūtra has stated that only through the cessation of the saṁbharāprajñā and of the vivekakhyāti arising due to it, the nirbīja or the asamprajñāta samādhi is attained. Asamprajñāta samādhi is attained through śraddha, vīrya, smṛti, ekāgratā and prajñā i.e. the vivekajñāna. Maharṣi Patañjali has called this samādhi, the Nirbīja Samādhi. He defined the nirbīja samādhi as : itasyāpi nirodhe sarva nirodhānnirbījaḥ samādhiḥ.

Due to its non-dependent nature it is called nirbīja samādhi. According to Maharṣi Patañjali, in this state of samādhi there does not remain the seed of ignorance (avidyā) etc. and it is thus called the nirbīja or the seedless samādhi. This stage of asamprajñāta samādhi is, thus also a non-relational state and the puruṣa in this state is not related with any thing external (other than itself), but is situated in the supreme self. The mind ceases to modify itself and the puruṣa sees nothing but the pure self.

Difference between Samprajñāta and Asamprajñāta Samādhi

In the samprajñāta samādhi the mind is related with some gross or subtle object or the else. The mind in asamprajñāta samādhi is totally un-relational. In the samprajñāta samādhi, ignorance etc. are present in seed form. In the asamprajñāta even these seed forms cease to exist. In the samprajñāta samādhi there is cessation of only the external modifications of the citta (mind). In the asamprajñāta samādhi there is cessation of all types of mental modifications, external as well as internal.

Supernatural Powers (Siddhies)

Yogī practices yoga for attaining samādhi. In the process he also attains some supernatural powers or siddhies, but it is not his aim to attain supernatural powers. The yogasūtra mentions around thirty supernatural powers, of which some are external and some are internal powers. Some powers are related with knowledge while some others are related with special physical capabilities. We shall discuss here only those super-natural powers, which are related with knowledge.

1. Dharaṇa, Dhyāna, Samādhi make possible the knowledge of the past.
2. Knowledge of past life is made possible by saṁyama.
3. Knowledge of other minds and one's own mind is rendered possible by saṁyama and concentration.
4. Knowledge of subtle and mediated objects is rendered possible by concentration on astrology. The

knowledge of heavenly bodies, anatomy of physical bodies, recognition and intellect; all arise through concentration. But at the same time the purport of the yogasūtra is that all supernatural powers or capabilities are ultimately detrimental to contemplation or samādhi. Yogī overwhelmed with these powers ashrays from the path of true and genuine samādhi. He gets involved in desires and pleasures. For true contemplation one has to remain detached from these pleasures and desires. These powers can come with birth, through medicines, mantras, tapasyā and samādhi. As conclusion it can be said that saṁprajñāta and asaṁprajñāta samādhi are necessary for the attainment of liberation (mokṣa). Only through concentration one attains the state of samādhi. The subject of Pātañjal yogasūtra is samādhi.

QUESTIONS

Essay Type :

1. Define Saṁprajñāta Samādhi and explain its kinds after yogasūtra of Pātañjali.

Short Answers Type :

1. What is the nature of asaṁprajñāta samādhi?
2. Explain the meaning and definition of samādhi.

Objective Type :

Fill in the Blanks :

1. There are _____ kinds of saṁprajñāta samadhi.
2. All four types of samādhi is called _____.
3. The meaning of samādhi according to bhagwatī arāadhanā is _____.
4. Pātañjali classifies samadhi into _____ types.
5. Yogasūtra describes _____ samādhies.
6. In asaṁprajñāta samādhi there is _____ cessation.
7. There are _____ kinds of vitarkānugata samādhi.
8. Maharṣi Patañjali defines samadhi as _____.
9. In _____ samādhi there is cessation of external modifications.
10. Asaṁprajñāta samādhi has been called _____ in yogasūtra.

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Jaina *Dhyāna Yoga* and Critique of *Karma* Theory

Lesson 11

YOGA OF ACTION (*KRIYĀ-YOGA*)

Whatever effort one makes, it is aimed at removal of suffering and acquirement of happiness or bliss. The bliss is the inherent nature of the soul. It exists internally in every human being. However, when the mind is engaged in external objects, one does not have the capacity to experience the internal bliss. To experience the bliss and self-realisation, it is very important that our psyche or mind becomes introvert. Many kinds of perturbances always appear in the mind. As a result, he does not experience the state of trance. It is in the trance-less psyche, only that the pain or sufferings arise. The flashing of bliss is not easy there.

1.0. Nature of Equanimous Meditation or Trance

The *Patañjala Yoga-sūtra* has admitted the synonymity of the terms '*Yoga*' and '*samādhi*'. *Yoga* is the *Samādhi* or trance. *Yoga* or *samādhi* can originate from the cessation of mental propensities. The *Yoga* philosophy has defined *Yoga* as the cessation of mental propensities. The mind or psyche has five varieties :

- | | |
|------------------------------------|------------------------------------|
| (1) Scattered (<i>Kṣipta</i>). | (2) Infatuated (<i>Mūḍha</i>) |
| (3) Distracted (<i>Vikṣipta</i>) | (4) Concentrated (<i>Ekāgra</i>) |
| (5) Controlled (<i>Niruddha</i>) | |

The *Yoga* or *samādhi* is an attribute covering all the varieties of psyche. The scattered mind is activity-prominent, the infatuated mind is ignorance prominent, and the distracted mind is partially activity prominent and partially goodness-prominent. In the concentrated mind, there is the prominence of only the quality of goodness, (*sattva-guṇa*). In the controlled mind, only the pre-dispositions are existing. This is the detachmental state for all kinds of objects.

The transformations of mind in the form of waves is called as modes (*vyrtti*) of mind. The cessation or control is defined as the melting down of all the causes of mental modes in the mind itself. There is control of the quality of ignorance (*Tamas*) and goodness in the scattered state of mind. There is cessation of the quality of activity (*rajas*) and goodness in the infatuated state of mind. In the distracted state of mind, however, there is cessation of the quality of infatuation or ignorance. In the concentrated state of mind, there is the cessation of all types internal and external modes of mind except the mode in the form of the objective of meditation, and in the controlled state of mind, there is the cessation of even the mode in the form of the objective.

The knowledge of the difference between the mind and the *puruṣa* (*Sāṅkhyan* element, i.e. inert soul) is called the faculty of discrimination or differentiation. This is also known as the mode in the form of objective. Thus, in all the five kinds of mind, there is always some cessation. However, the cessation of all kinds of mode is not *Yoga*. The *Yoga* is only the state of the concentrated and controlled mind. In the concentrated state, the external modes like pot etc. and the internal modes like desires, anger etc. are eliminated and there is only one mode in the form of objective. This state is called the trance of imperfect purity. When the continuous practice of detachment leads to dissolve even the mode in the form of objective and all the predispositions are also eliminated, there is the trance or *Yoga* of perfect purity (*Asamprajñāta*).

1.1 Factors for Acquiring the State of *Samādhi*

The state of *samādhi* is acquired by practice and detachmental attitude. Both these factors cause the state of *samādhi* in a combined form. Individually, they are not the factors of *samādhi*. The same opinion has

been expressed in Gītā also where Śrī Kṛṣṇa Says: 'O Arjun, the mind is definitely unsteady and difficult to be controlled. However, it can be controlled through practice (of meditation) and detachmental attitude.'

Patañjala Yog-sūtra opines that the practice and detachmental attitude form the basis of trance for the person with concentrated and restrained mind. However, they may not lead to *samādhi* for the person with unsteady mind. The person with restrained and concentrated mind has already ascended the ladder of *Yoga* but the person with unsteady mind is only desirous of ascending the *Yoga*-ladder. It means he wishes to move into the area of *Yoga*. For such a person, the *kriya-Yoga* or *Yoga* of action becomes a factor for *samādhi*. For the persons willing to enter into the arena of *Yoga*, the *Yoga* of action has been stated to be the first duty.

The person with concentrated mind is entitled as the best for undertaking *Yogic* practices. He acquires the *Yoga* of imperfect and perfect purity through the practice and detachmental attitude. However, the person with unsteady mind has the medial entitlement of *Yoga*. He does not have easy access to the meditational practice and detachmental attitude which are the factors of *samādhi*. It is so, because his mind is polluted with worldly desires and attachment and aversion etc. The *Yoga* of action has been prescribed so that his mind may be purified to undertake meditational practice and cultivate detachmental attitude.

2.0 Definition of the *Yoga* of Action (*Kriyā-Yoga*)

The *Kriyā-Yoga* is defined as the practice of *Yogic* activities to abstain from general (worldly) activities. Bhasvati commentary has also stated similarly. Just as the thorn is taken out through (another) thorn, similarly, the *Yoga*-opposing activities are uprooted by the practices forming the components of *Yoga* in the *Yoga* of Action.

Tattva-vaisharadi (Proficiency in *Yogic* Elements) has defined '*Yoga* of Action' as 'The activities leading to *Yoga*'. Here, the activities themselves have been defined in terms of *Yoga*. The activities or actions have been admitted as a factor of *Yoga*.

2.1 Components of the *Yoga* of Action

There are three components of the *Yoga* of Action:

- (1) Austerities.
- (2) Self-studies and
- (3) Contemplation or reflection on God (*Īśvara-praṇidhāna*).

All the three kinds of *Yoga*-knowledge-based *Yoga*, action-based *Yoga* and devotion-based *Yoga* are included in the *Yoga* of Action. The reflection on God is the devotion-based *Yoga*. In this case here, it is included in the *Yoga* of Action *Yoga Vārtika* (*Yoga*-Explanatory) mentions it very clearly. The *Vārtika* does not mention the inclusion of austerity and self-study in any *Yoga*. But, on thinking, it seems that austerity in the form of *Yoga* of Action and the self-study is in the form of *Yoga* of knowledge. By accepting austerity, self-study and reflection on God, as the *Yoga* of Action all the three kinds of *Yoga* may be include in the *Yoga* of Action.

2.2 The *Yoga* of Action of Austerity

The austerity is defined as the effort to control over those *Karmās* or actions which yield pains along with capacity of bearing the pains. Alternatively, it is the renunciation of sensual pleasures. The winning over the opposing pairs of hunger and thirst, cold and heat, seating and postures etc. is called austerity. Many kinds of vows have been mentioned to win over these opposing pairs. Just as the skilful horse-rider controls the unsteady horses, similarly the proper control over body, senses vitalities, and mind can also be called the austerity. Just as, a metallic ore when heated in fire, destroys the slag and the metal gets cleansed and develops a shine, similarly, the fire of austerity destroys the dark obscuration of the senses and body etc. and there is lightning of goodness. It is stated that the austerity tames the body and senses.

3.0 Kinds of Austerity

The austerity has three varieties:

- (1) Bodily austerity.
- (2) Vocal austerity and
- (3) Mental austerity

3.1 Bodily Austerity

The practice of postures, breath control (*prāṇāyāma*) and genuine or natural mode of living (like eating, drinking, sleeping or walking etc.) is called the bodily austerity. *Yogavārtika* has stated that (i) worship of deities, *Brāhmaṇās*, teachers and wisemen, (ii) internal and external purity (iii) straightforwardness or simplicity, (iv) celibacy and (v) non-violence are also forms of bodily austerity. Similarly, other activities related with the body can also be called bodily austerity.

3.2 Vocal Austerity

The Vocal austerity is to control over the speech. Speaking true, dear and respectful words is also the vocal austerity. A person is said to be practitioner of vocal austerity when (1) he does not speak otherwise even under anger, greed, fear or laughter etc. and (2) he does speak beneficial, limited and *balanced* words.

3.3 Mental Austerity

The mental austerity is to drive the mind away from violent and distressing attitudes and impure thoughts. One of the varieties of eight-fold *Yoga* is Retreat or Withdrawal (*pratyāhāra*). It is also one of the variety of mental austerity. The term '*pratyāhāra*' means 'to turn back'. In the process, the senses become introvert after moving away from external objects. This process has an important place in the field of spiritual practices.

Gītā has mentioned three types of austerity in the form of

- (1) Genuine or Good (*Sāttvika*)
- (2) Passionate or Active (*Rājasik*) and
- (3) Ignorant or Dark (*Tāmasik*) also

(1) Genuine austerity

The genuine austerity is to practice bodily, vocal and mental austerity with good faith and without desiring for the effects of undertakings.

(2) Passionate austerity

The passionate austerity is the austerity which is practiced hypocritically for gaining honour, respect and worship. It is never steady and stable because of its passionate nature.

(3) Ignorant austerity

The ignorant austerity is the austerity practiced through mortification of body, mind and speech or practiced for the purpose of creating undesirables for others.

The passionate and ignorant austerities are hindrance in the *Yogic* accomplishment. Hence, it is only genuine austerity which could be included in the *Yoga* of Action.

4.0 The Usefulness of Austerity

The austerity is unavoidably desirable for *yogic* accomplishments. The non-austerite cannot accomplish *Yoga*. The impurity associated with sensual network and varied due to pre-dispositions of eternal *karmās* and sufferings (*kleśa*) can not be removed without austerity. It is why, the austerity has been placed first among the components of the *Yoga* of Action. The unsteady mind begins to become steady through the austerity.

4.1 Use of Discretion in Undertaking Austerity

A question has been raised that the self study and reflection on God may be beneficial for *Yoga* due to the knowledge of the essence of nature and kindness of God. However, the austerity causes emaciation of body and senses. How can it be useful for *yogic* accomplishments ? There is also disturbance in mind due to austerity. Hence, it becomes obstructing in the process of trance. It does not seem to be the cause of trance. In response to this question, it has been said that the austerity should be undertaken with discretion. It is said in *Vyāsa-bhāṣya* that only that austerity is worth practice by the *yogis* which is the cause of the pleasure of mind and which does not cause hindrance in the *yogic* practices.

The diseases, pains in the body, and displeasure of mind are the obstructions for *Yoga*. If the austerity causes hindrance in *Yogic* practices, it should not be undertaken. The Jaina tradition has also accepted the external austerities on the ground that they should nurse the internal austerities. If the austerity of fasting etc. lead to create disturbances in meditation and self-study, it should not be undertaken. The internal austerities means meditation and self-study etc. (Jainās admit six internal austerities). The external austerities mean fasting etc. (The Jainās admit six external austerities).

Gītā has also stated that the over-eaters or non-eaters, over-wakers or over-sleepers can not have good *yogic* practices.

The *Yoga* removes the sufferings of those persons who are regular in their life style of eating, drinking, walking, waking, sleeping and other normal duties. The austerity is also called the Bodily *Yoga* of Action.

4.2 Effect of the Austerity

When the austerity leads to the removal of various kinds of obscurations, it leads to succeed in acquiring the objective and taming the senses. This means that the unsteadiness of mind and senses is removed. The austerity removes the filth of obscuration born out of impurities. When this obscuration is removed, the physical super-attainments of miniaturization etc. and sense-based super-attainments of distant-listening etc. are acquired. It means that one acquires the capacity of making oneself small, big, light and heavy and also of distant seeing and hearing etc. The austerity of breath-control causes to remove the impurities of the body. On removal of bodily impurities, the corresponding obscurations are also removed. At this moment, the mind becomes independent of body and can lead to succeed in the taming of body and senses due to unobstructed will power. Though the *yogis* do not apply austerities for acquiring these super-attainments as their supreme objective is the self-realisation only. However, these super-attainments are acquired by them incidentally. Nevertheless, the austerities have an important place for achieving the trance state.

5.0 The *Yoga* of Action of Self-study

The self-study is the repetition of sacred mantras like Om (*praṇava*) or study of scriptures related with liberation. The self-study is also a factor for the *Yoga* of Action. The pronunciation of the names and qualities of God and reading the treatises like *Upaniṣadās* become the factor for *Yoga* in the form of controlling the modes of mind. The aspirant acquires the states of *Samādhi* through self-study. One should take support of meditation and self-study to acquire the state of trance and self-realisation of God. The richness of meditation and self-study enlightens the supreme soul. The self-study has two varieties : (1) *japa* (Mantric repetition) and (2) Study of scriptures. The *japa* of God is undertaken to realize the supreme. In *Yoga* philosophy, the word 'Om' is said to be an expression for God. Here, the God is expressible and the *japa* (of *Om*) is the expression for Him. The *Japa* leads to acquire mental concentration, and finally, to the self-realisation.

5.1 The effect of Self-study

The self-study makes us meet with the chosen deity. The self-studying *yogi* does perceive the Deities, Saints or *ṛṣis* and Super-accomplished person. They also serve as instruments for the *yogis* to accomplish their objective.

Normally, while undertaking Japa, the person does not think about its meaning. The verbal pronunciation of *mantra* etc. continues while his mind wanders in different thoughts and objects. This state can not lead to the desired effect of self-study. The desired one can be achieved only when one gets absorbed into it and becomes identified with it. When there is steadiness in self study, there is continuous reflection on the *mantra* and its meaning. If one reflects upon the deities etc. with such a strong desire, they will, undoubtedly, appear before him.

6.0 The *Yoga* of Action of Contemplation on God.

The contemplation on God is defined as the renunciation of the desire for the effect of any action or dedication of all the *Karma* to God. The *Patañjala Yoga-sūtra* 1.23 has also mentioned the contemplation on God for the acquirement of trance state. The above *Sūtra* has given the meaning of the term '*Praṇidhāna*' as a specific form of devotion. In other words, one acquires the state of trance through specific devotion to God. On considering the many references related with the term '*Praṇidhāna*', the term '*īśvara-praṇidhāna*' turns out to have three meanings:

- (1) Specific devotion to the God
- (2) Dedication of all bodily, vocal and mental activities to God
- (3) Renunciation of the desire for the effect of actions.

With reference to the *Yoga* of Action, this term has been used to carry two meanings under the category of 2 and 3 above. The dedication of all the actions to God means to dedicate or offer all the worldly, vedic and general actions to the God latent inside (*Aṇitaryāmi*) because a person could never be egoless until he has the attitude to actorship of his action. He always has a mental conviction of 'I do'. Moreover, one can not attain the higher state of spiritual practice until one does not cast away the mode of actorship. When the mind of the aspirant has a disposition, 'it is the God who makes us act, I am only an instrument, 'he offers all to God. Gītā has also stated, 'Whatever good or bad, with or without desire for the effect, I do, I offer all this to you as all the actions I undertake, are all though the encouragement from you (God)'.

While sermonizing Arjuna, Śrī Kṛṣṇa also tells him about dedication to God :

'O Arjuna, You dedicate to me whatever you do, eat, perform oblation, offer donation, or undertake austerity. When everything will be offered to God, the man will be free of the load of anxiety, and the persons free of anxiety inherently acquires the benefit of trance state.

6.1 Renunciation of the Fruits of Action

One of the meanings of contemplations of God is that the man should act but he should not have any desire for its fruit or effect. He should think that he is independent to act but he has not to care for its result. To act is under me but its effect is not under me. I have to act as a matter of my duty. The aspirant, who is, thus, engaged in his duty, does never experience stress, does never get unsteady. It becomes easy for him to acquire the state of trance. Gītā has stated :

'Your right is to do work, but not acquiring its result. Do not be instrumental in bearing your actions fruit and also you not be attached with non-action. The aspirant attains the highest goal of his life when he works with unattached attitude. The meaning of the renunciation of results of action is also this, that one should think that work is my duty. It depends on me. The God is the enjoyer of the fruit of my action.' It is also stated in *Yoga-vārtika* that the renunciation of the fruits of action is to think that God is the enjoyer of the fruits of action. The concept of this kind of renunciation is an important formula to move ahead in spiritual practice. If this formula is put into action in life, the aspirant achieves his goal.

6.2 The Result of Contemplation on God

When the contemplation on God is practiced in the prescribed way, the accomplishment of the state of

trance becomes easy. The contemplation on God is directly helpful in acquiring the state of trance because it corresponds with the thinking favourable to the state of trance. When this thinking becomes deep, it makes the body stable and abstains the senses from their objects. Finally, this thinking matures in the form of retention and meditation and turns into the state of trance. The *yogi* totally dedicated to God, acquires the state of trance. This state leads the *yogi* to know the desired phenomena occurring in different bodies (transmigration), countries and times accurately. Also, through this state, the wisdom of the *yogi* knows the entity as it is or he knows the entity in its true nature.

7.0 The Nature of God

The Indian philosophies have the concept of God but there is difference regarding its nature. The *Nyāya-Vaiśeṣika* philosophy has admitted God as the creator of the universe. The universe is formed by soul and atoms. These two basic elements are the material cause of the universe, and the God is the instrumental cause. It is just like the fact that the clay is the material cause in the formation of pot or pitchers etc. and the potter is the instrumental cause in their formation.

Vedānta has only one truth-the consciousness. When it is influenced by *māyā* (illusion) at the individual level, it is called '*Jīva*', and when it is influenced by *māyā* at the universe or collective level, it is called the God. The Jaina philosophy accepts the pure soul as God or supreme soul. According to the Jainās, the God is not the creator of the universe. The soul bonded with *karmās* destroys the *karmās* by its own efforts and acquires its true nature in the form of supreme soul.

The *Yoga* philosophy has also admitted the concept of God but it does not admit it as the creator of the universe. It states that God-hood is the highest ideal of the aspirant. As per *Yoga* philosophy, the God is eternally free, and it never got attached with the world. While defining God, The *Yoga* philosophy states :

The God is a specific person who is unaffected or not related with the suffering, *karmās*, fruitions and pre-dispositions. There are five kinds of suffering (or cause of sufferings): (1) ignorance (wrongness, *avidyā*), (2) combination of the sentient and non-sentient (*asmitā*, egotism), (3) attachment (*rāga*), (4) aversion (*deṣa*) and (5) clinging to worldly life (*abhiniveśa*). These sufferings lead to good or bad *karmās*. The fruition is the effect of *Karmās* in the form of pleasure or pain. The pre-dispositions are the *kārmic* latencies associated with the mind which have not been fruited to yield effects in terms of caste, life-span, and enjoyments.

The specific person unattached with the above four factors is called as God. He is worthy of reverence for the worshipper. This specific person is eternally liberated and always in the form of God. The person is the God who has the highest grandeur. The God is omniscient. The knowledge is called unsurpassed when it is at its maximum. It means there could be no knowledge lesser or greater than this. The God knows the world of entities of the present, past and future simultaneously.

7.1. The Indicator of God

The term sacred syllable '*Om*' (*praṇava*) is the indicator of God. There is the relationship of the expressed-expressor and the illustrated-illustrator between the God and *praṇava*. The word which indicates a meaning, is called indicator of that meaning. The meaning, which is indicated by the expressor word, is called the 'expressed' meaning of the word. The word '*praṇava*' indicates God. Hence, '*praṇava*' is the expressor or indicator and the God is the indicated.

The Japa of the word '*Om*' and repetitive reflection or meditation on its indicted God is called the contemplation on God. The reflection (*bhāvanā*) means to stabilise the mind only in God by detaching it from all the other objects. It means to become similarly installed in God. The reflection, by repetitive practice, should become so strong and deep that the pronunciation of '*Om*' could make one to begin to realize the God. When the aspirant acquires this state by practice, he attains the state of trance of perfect purity through the *Yoga* of Action of contemplation on God.

8.0 Objective of the *Yoga* of Action

The *Yoga* of action is undertaken

- (1) to acquire the state of trance and
- (2) to destroy or emaciate all kinds of suffering.

The *Yoga* of Action, performed in the prescribed way, leads to the state of trance and destroys all types of suffering like ignorance, egotism, attachment, aversion and clinging for worldly life in a protracted way. It causes all kinds of suffering as powerless as the burnt seed by destroying them through the fire of the science of differentiation. The sufferings lose their capacity to re-appear. No sufferings are born afterwards.

The *Yoga* of Action destroys the impurities which are in the form of passions (*Rajas*, unsteadiness) and ignorance (*Tamas*, inertia). Thus, by the removal of impurities, the mind becomes inclined towards the state of trance. The impurities are strong factors for the state of suffering. Thus, the sufferings are also destroyed on the removal of impurities. Just as the burnt seed can not germinate, the sufferings also do not arise in the mind.

The state of trance is the instrument to learn that I am not body. Further, the destruction of sufferings is helpful in this knowledge. The *Yoga* of Action is the cause of the state of trance and destruction of sufferings. The austerity leads to make the body and senses stable, the self-study leads to the inquisitiveness towards self-realisation, and the contemplation on God tames the steadiness of mind. All the three kinds of *Yoga* of Action create the state of trance, and destroy all kinds of suffering. And this is the objective of the *Yoga* of Action.

The *Yoga* of Action has an important place in the field of spiritual practices. *Yoga-sūtra* has opined that this *Yoga* of Action does not have any value for aspirants in trance or with controlled mind. However, such kinds of aspirants are very few. But most of the aspirants have unsteady mind and they acquire the state of trance by concentrating their mind through the *Yoga* of Action. Thus, the *Yoga* of Action is an experiment to benefit the majority. By practicing the *Yoga* of Action properly, the aspirant moves towards newer heights of spiritual practice and finally acquires the highest state of trance.

QUESTIONS

1. Essay-type questions

1. Define the *Yoga* of Action and explain the *Yoga* of action of Contemplation on God.

2. Short answer-type questions

2. Describe the kinds of austerity.
3. What is the objective of the *Yoga* of Action.

3. Objective Questions

1. The cause of the state of trance and destruction of sufferings is
2. The Contemplation on God leads to accomplish
3. Under the concentrated state the modes of are controlled.
4. The modes of mind in the form of waves are called
5. The third state of mind is
6. How many components of the *Yoga* of Action are there ?
(a) one (b) two (c) three (d) Five
7. How many varieties of mind are there ?
(a) 4 (b) 2 (c) 5 (d) 3

8. The causes of acquisition of the state of trance are
 - a. Austerity and self-study.
 - b. Austerity and contemplation on God.
 - c. Practice and detachment.
 - d. Detachment and Meditation
9. The worship of deities, *Brāhmaṇās* and teachers is called the austerity of
10. The control over speech is the austerity.

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Section A : *Yoga* of Meditation

LESSON 12

EIGHT-FOLD *YOGA*

1.0 The Meaning of *Yoga*

The word '*Yoga*' is derived from the *Sanskrit* root '*Yuj*' which means to join, bind, appoint or utilize. Its secondary meaning may be union or coming together. However, we are dealing with the term '*Yoga*' in the sense of 'engaging our mental, vocal and bodily energies in acquiring the desired object, and to acquire such an internal or spiritual equilibrium by controlling the intellect, mind and emotions so that the consciousness of the individual may be equanimous under all circumstances. In the traditional Indian thought, the cause of all this visible world is the God or Supreme Soul and the worldly soul is one of its parts. In this context, the '*Yoga*' is defined as that system through which the worldly soul (*Jīvātma*) may unite with the supreme soul and the bondage of the worldly transmigration be over forever.

The follower of the *yogic* path is called as '*Yogi*'. *Bhagavad-Gītā* has stated in its sixth chapter (verses 15-23) that the *Yoga*-path is that which leads to liberation from sufferings due to attachment and aversion. The individual is called as 'liberated' or 'attained the *yogic* state' whose mind, intellect and ego gets controlled and merge in the self itself and whose attachment towards sensual objects is done away with. Just as the flame of the lamp does not flicker in a place without wind, similarly, the *Yogi*, who gets established in his self by controlling his intellect, mind and ego is not affected by the emotions due to attachment and aversion. His mind is full of pleasure. This is the state of eternal and super-sensuous joy. This causes the mind to be steady. When one attains this state, all other propensities look like nothing. Under this state, the mind does not deviate even under severe sufferings. That is why, *Yoga* has been stated as to liberate one from all kinds of sufferings. One should practice such a *Yoga*.

Bhagavad Gītā (6, 16-17) has stated that *Yoga* can not be practiced by him who (1) overeats (2) undertakes fast (3) oversleeps or (4) ever-awake. The *Yoga* practice is easy for him who has regulated diet, recreation, activities, sleep and wakefulness.

Patañjali has stated in the second aphorism of the first chapter of *Yoga-sūtra* that *Yoga* is the 'regulation of the modes of mind'. This means that *Yoga* is the control or check of the different kinds of modes of mind. The psyche is endowed with mind, intellect and egotism. The mind engages the senses in their objects, the intellect decides good or bad and the ego creates the attitude of, 'I am actor, I am enjoyer' etc.

The term '*vr̥ti*' is derived from the *Sanskrit* root '*vr̥*' which means wandering, reversal, roaming, moving ahead, and occurring. Accordingly, the term '*vr̥tti*' could mean transformation, modification (from one state to the another), flow or effusion. The *Yoga* is a process through which the mental un-steadiness is regulated and the energy produced in the process could be utilized to move in the desired direction.

2.0 Eight-fold *Yoga*

Patañjali has stated eight components or steps of *Yoga* as a means to accomplish it. They are the following as per *Yoga-sūtra* 2.29.

1. *yama* (Life-long vows).
2. *niyama* (Time-based vows).

3. *āsana* (Postures).
4. *prāṇāyāma* (Breath control)
5. *pratyāhāra* (Retreat)
6. *dhāraṇā* (Retention)
7. *dhyaṇa* (Meditation)
8. *samādhi* (State of Trance ecstasy)

The *yamās* (five) and *niyamās* (also five) regulate the emotions caused due to attachment and aversion. They also establish the *yogi* in the beneficial social life. The postures makes one's body healthy and strong which may lead him to remain equilibrated with the nature. The postures initiate the attachment with body to recede gradually and the *yogi* begins to feel body as the support of the soul only. These first three steps are called 'external (spiritual) practices'.

The *yogi* regulates the breath and keeps the senses away from their objects through the next two steps- breath-control and retreat. This causes his mind to be under control. These two steps are called 'Internal Practices.'

The steps of retention, meditation and acquiring the state of trance lead the *yogi* to move into the depth of the soul. The *yogi* does not look to the space to receive the supreme soul. He, now, knows that it resides in his own interior in the form of internal soul. These last three steps establish the relationship between the soul and the supreme soul. That is why, they are called 'Internal means or means of internal soul'.

During the state of trance, the knower, knowledge and the knowable become identical. The difference between the observation, observer and the observables also vanishes. It is just as all- the singer, song and the musical instruments have become unified.

2.1 Yama (Life-long Vows)

The *yama* is the first step of *Yoga*. It means to regulate or to restrain. According to *Yoga-sūtra*, 2.30, the practice of (1) non-violence (2) truth (3) non-stealing or honesty (4) celibacy and (5) limitation of possessions, is called *yama*. The practice of these vows leads to the welfare of the individual and the society. The social life is also happy and peaceful. In contrast, the tendency of violence, false speech, stealing, non-celibacy and possession is born due to bad intentions like envy, aversion, greed and delusion etc. The practice of non-violence etc. causes these evil intentions to gradually wean away. The mind of the aspirant becomes more and more cleansed. His senses get under his control. In Jainism, all these five *Yamās* have been prescribed in the form of minor vows for the laity and in the form of major vows for the ascetics. Patañjali has also stated these two levels. On the first level, these are practiced in a minor way under the limitations of caste, country, era and time. On the second level, they are practiced universally without any exception, as above, and they are called major vows.

(a) Non-violence (*Ahiṃsā*)

The literal meaning of the term '*Ahiṃsā*' is to abandon violence. It means not to kill or harass any living being. However, its objective moves towards universal love or friendship towards all the worldly beings. If any body does not kill or torture a living being by his bodily action, but he has enmity, envy or aversion in his mind, he can not be non-violent. Thus, the practice of renouncing enmity and cultivating the attitude of friendship is necessary to become non-violent. The *Patañjala Yoga-sūtra* 2.35 also states that when non-violence is firmly instilled inside, enmity vanishes away.

Why does an individual do the violence ? (1) The people kill or they get the animals killed for non-vegetarian meals, (2) There is violence due to fear also. The people kill the serpents because of fear. (3) There is violence done to safeguard one's rights. (4) If the self-pride is hurt, the individual performs violence in

revenge. (5) There may be violence daily while working for livelihood. Thus, there may be violence due to many causes. Out of all the kinds violence, the most condemned form is that of the violence done with intention under attachment or aversion. This kind of violence should be completely abandoned. Considering the varied forms of violence, Patañjali has two-foldly classified the practice of non-violence : one, in general or minor way and the other in a major way. In the first kind, there are some limitations as described earlier while in the second kind, there are neither limitations nor exceptions. The Jaina practices have designated them as Anu-vrata and Mahavrata respectively.

The *yogi* has to practice the universal or major non-violence.

The non-vegetarian diet is not proper for human beings. Hence, there is no question of committed or commissioned violence for the *yogi* for his foods. The *yogi* can have no violence due to fear, greed or anger as he has totally moved away from these tendencies and cultivated the universal friendship in him. It is only after this that he has started troding over the path of *Yoga*. There is no enemy for him. Even if with enmity, he will not complain against him but he will think about his polluted intellect. He will forget about him and forgive him and try to behave friendly with him.

This kind of practice is, though, difficult, but it can be cultivated with proper practice. Mahātmā Gāndhi has proved this point in this current age.

(b) Truth (*Satya*)

The truth stands on the highest place in moral conduct. Mahātmā Gāndhi has said, 'Truth is God and the God is truth.' An individual practicing truth in his mental, vocal and bodily activities approaches the vicinity of the supreme soul. Kabīra has also said, 'Be truthful to god. God likes truth. The true man receives the true soul and is merged in it.' Non-violence or love is the path to effect the truth. The truth is not only limited to accurate statements. Talking unpleasant or obscene cheating, condemnation or back-biting or ridiculing others are hindrances in the path of truth. Aśoka, the emperor has stated in one of his inscriptions, 'It is good for all the section the public to be in amity. Its basis is the guarded or regulated speech. The accomplishment of truth means eagerly engagement in the control of speech. That is why, it has been said in *Patañjala Yoga Sūtra* 2.36 that maturity in truth leads to the achievement of the fruits of actions. Whatever the speaker of truth states or says, it turns out to have similar effect. A man becomes happy if the speaker of truth says so. His words never go wrong.

(c) Non-Stealing (Taking Not-given)

The wager of enjoyments and possessions carries the individual towards amoral conduct. This leads to the tendency of stealing or to acquire possessions of others by hook or crook. Whatever is earned through unjust or a-moral conduct, is called, stealing. The individual possessing materials earned through unjust means or a-moral conduct, does injustice to his society he lives in. The *yogi* reduces his necessities to the minimum. There is no end to the desire and rivalry, of enjoyments and possessions. The desires are infinite and unlimited like the space. On the other hand, a person whose desires are vanished, enjoys supreme joy and peace. Kabīra has said, 'When desires go, anxiety vanishes and the human being becomes care-free. He is the supreme king, who does not have any desires.' However, one needs some things to live a life. But the man should be careful to limit his 'some needs'. If he begins transgressing the limit, he will be lost in the infiniteness of desires like the space. Kabīra has stated, 'O Lord, offer only that much which may feed the family, myself, and the saint who comes to him'. However, he has also warned to limit the needs, 'One should drink cold water after eating the rough and dry. Do not get enticed by seeing the besmeared bread of others. The point of enticement leads one towards acquiring possessions, and this tendency leads one to be indiscriminate towards good or bad due to desires and rivalry. Hence, the *yogi* relieves himself from desires and rivalry to practice non-stealing and honesty. Thus, when one is matured in non-stealing, he may acquire all kinds of gems (*Yoga-sūtra*, 2.37).

(d) Celibacy (*Brahmacarya*, Limited Sex)

According to Patañjali, the mental, vocal and physical refrainment from illicit sex is celibacy. Jainism has also defined it in the same way. However, whereas there is total renunciation of sex for those practicing major vows (or ascetics), the laity has been permitted to have limited sex (i.e. within marriage). In this way, it is designated as 'content with one's own wife' (*svadārasantoṣa*, i.e. be content with sex with one's own wife and avoid other women). This means that for a votary, the term 'celibacy' means to refrain from sex with other women. It is because, the worldly being can not be fully restrained. He does not practice celibacy completely. In fact, the object of the bondage of marriage is to regulate the multi-directional imprints of sex and mono-channelise it. In wider terms, the term 'celibacy' means a life of (1) refrainment from sex (2) self-study and (3) self-control. Hence, the celibacy can not be practiced without self-study and self-control.

It is Bhagawān Mahāvīra who introduced it as the fifth vow in Jainism. His predecessor Bhagawān Pārśva nātha taught the four-fold restraints (four *yamās*-non-violence, truth, non-stealing and non-possession). For a conscientious person, the celibacy got included in the vow of non-possession as the woman is not only an attachmental possession but she is the root of all kinds of possessions.

(e) Non-possession or Non-attachment (*Aparigraha*)

The non-stealing and non-possession are the two sides of the same coin. Whereas the accumulation of materials through unjust means is stealing, the earning and accumulation of un-necessary materials is possessions. This is also a kind of stealing as the materials, which could be utilised by those wanting them, have been unnecessarily accumulated by the possessor one. Hence, he is an accused. The possessor gets attached with his possessions, and also, as his possessions multiply, his attachment becomes stronger. Thus, non-possession is not to possess un-necessary belongings and to gradually minimize the already possessed. By practicing non-possession, the attachment gradually reduces, and, in the end, the aspirant gradually looses his attachment towards his body also. He begins to learn that the body is only a medium or means, the owner (soul) of which moves to another body like the transfer of any accessory. This state has been there prior to this current birth and will continue in future rebirths also until the *kārmic* bonds are broken and the internal soul does not realize the supreme soul. According to *Patañjala Sūtra*, 2.39, when one has strengthened his non-possessive character, he can learn details about his past, future and current births. The possessions are the root causes of violence. Of course, the fulfillment of one's needs is not possession. Wherever there is accumulation of materials to satisfy one's desire, it will be called as possession. In fact, it is only the attachment which is possession.

It may be added here that there are two kinds of possession : (1) Internal like passions and quasi-passions and (2) external like physical belongings of gold, grain, livestock etc. The detachmental attitude towards both the kinds of possession is actually non-possession.

2.2 *Niyamās* (Time-based Vows)

While the *yamās*, as above, have an objective of purification in the social behaviour of the individual, the *niyamās* have the objective of purification of personal behaviour. Patañjali has stated five *niyamās* in *Yoga-sūtra* 2.32. (1) Purity (*śauca*), (2) Contentment (*santoṣa*), (3) austerity (Tapa), (4) self-study (*svādhyāya*) and (5) contemplation on God. (*īśvara Praṇidhāna*)

(a) Purity (*Śauca*)

The word '*śauca*' means purity. It includes the purity of body, clothes, residence and foods also. In the process of the purification of body, the *Yogi* feels that the body is impure. It is the house of urine and faeces, cough, sweat and many other disgusting substances. The impurity of body awakens the attitude of disgust towards the natural urges (i.e. sex etc.) of the body. The *Yogi* also feels the same for the body of others. This leads his tendencies to move from the physical level to spiritual level. He looks that the animals lick each other and even clip each other to show their affection. This type of manifestation of love looks inferior and disgusting

to him. This leads him to move naturally towards the spiritual manifestation of affection through compassion, friendship etc. It is stated in *Patañjala Yoga sūtra* 2.40 that the practice of purity creates disgust towards the parts of the body and one saves himself from the contact with others. He does not have any relationship with others. He attempts himself to stay in his own soul. This is the effect of external purity.

Patañjali states that the quality of purity purifies the inner soul and yields pleasure of mind, and awakens faith and belief in the stability of mind. This inner purity is achieved through the practices of austerities or *Tapās* etc. or reflections on friendship and compassion etc. Thus, there is mental concentration due to purification of mind from pollutions like envy etc. The concentration leads to control over the senses and to earn the capacity of self-intuition. The *Patañjala Yoga-sūtra* 2.41 also states the same points.

(b) Contentment (*Saṁtoṣa*)

The contentment arises due to vanishing of desires. This quality generates unlimited peace and happiness. It is said in *Mahābhārata Śānti-parva* 174-76 that the happiness due to enjoying the desirables and greater enjoyments of the heavens are not even equal to one-sixteenth part of the happiness acquired through the quality of contentment. This quality makes the *yogi* carefree and he remains steady in the *yogic* path. The *Patañjala Yoga-sūtra* 2.42 states that the contentment yields unsurpassed pleasures which can not be compared with any other kind of happiness.

(e) Austerity (*Tapa*)

The word '*tapā*' is derived from the *Sanskṛta* root '*tap*' which means to heat, to burn and to bear troubles. A special kind of restraint of mind, speech and body is practiced through the austerities. There are many kinds of austerities like

1. Not to take food or fasting.
2. Standing or sitting with steadiness
3. Regulate the air-intake (breath-control).
4. Enduring the solar heat in the summer or lying on hot stone slab.
5. Bearing the cold by standing or lying in open sky in the cold season, and many other

In the austerities, one has to bear many kinds of pains directly or indirectly. Just as, the gold is heated strongly to purify it, similarly austerities are also performed for purification of mind and body. Just as, the impurities of gold are melted down by heating, similarly, the mental and physical impurities are removed by austerities, and the capacity of mind, body and senses is increased miraculously. The *Patañjala Yoga-sūtra* 2.43 states that the austerities of body and senses and their capacity manifests surprisingly. The object of austerity is not to mortify the body but to increase its enduring capacity. In Jainism, the body is not mortified, but a practice is undertaken to improve the enduring capacity of the body so that attachments and aversions are destroyed.

(d) Self-study (*Svādhyāya*)

The word '*svādhyāya*' is made up of the union of two words, '*sva*' and '*adhyāya*'. It means to study the self, and the inner soul, to study the mind and the senses, and to repetitively reflect upon their activities. This will lead to experience all the objects related with the aspirant along with his own self. This will earn development of inherent knowledge in him.

The study of good literature like *Vedās* and *Upaniṣadās* is also the self-study. They are the words of the Attained ones. Hence, their study will lead to knowledge of those subjects which are not known directly or by inference but which are known through the scriptures only. According to *Patañjala Yoga-sūtra* 2.44, the self-study leads to the contact with the desired deity. It means that one establishes identity with the God.

(e) Contemplation on God (*Īśvara-praṇidhāna*)

According to Patañjali, the *Īśvara* is a specific person. Whereas the common man's mental propensities can be pervaded with sufferings, there is their eternal absence. The God has neither sacred nor sins, neither *kārmic* fruition nor any kind of desire.

There are five kinds of sufferings : (1) ignorance (2) ego (3) attachment (4) aversion and (5) clinging to worldly objects (*abhiniveśa*). The ignorance is to admit the non-eternal, impure, pains and not-souls (non-living ones) as eternal, pure, pleasure and souls. The intellect and mind etc. are not-souls. They are perceived as conscious by human beings only. The egotism is to assume the non-living entities as conscious and to identify them with consciousness. It is, thus, clear that ignorance is the mother of egotism etc. The attachment is the desire for enjoying the agreeable objects and the aversion is not bearing with the undesirable objects. The attachment towards worldly life is clinging. All these processes of sufferings have been there from birth to births. The meaning of contemplation on God is to offer special devotion to the God and to seek refuge in Him. In this process, the *yogi* dedicates all his actions and volitions to the God. There is no specific individuality of the *yogi* different from Him. He does not have his separate existence different from Him. This leads him to accomplish the state of trance in a natural way. *Patañjala Yoga-sūtra* 2.45 also states similarly.

2.3 Postures (*Āsanās*)

As per *Yoga-sūtra* 2.46, posture is the state of the body in which it remains steady and happy. It keeps the body in a specific physical state in which the body of the aspirant remains steady for some desired time and there may be no experience of physical stress etc. during this time. The postures have been named after plants, insects, aquatic animals, birds, and animals etc. For example, some names of the postures are given below:

- | | |
|---|--|
| (1) Palm-tree posture (<i>Tāḍāsana</i>) | (2) Lotus-posture (<i>Padmāsana</i>) |
| (3) Scorpion-posture (<i>Vṛścikāsana</i>) | (4) Serpent-posture (<i>Bhujangāsana</i>) |
| (5) Grass-hopper-posture (<i>Śalabhāsana</i>) | (6) Crocodile posture (<i>Makarāsana</i>) |
| (7) Tortoise posture (<i>Kurmāsana</i>) | (8) Eagle posture (<i>Garudāsana</i>) |
| (9) Peacock posture (<i>Mayūrāsana</i>) | (10) Cock-posture (<i>Kukkūṭāsana</i>) |
| (11) Camel posture (<i>Uṣṭrāsana</i>) | (12) Lion posture (<i>Simhāsana</i>) and others. |

By the practice of postures, the body becomes well-organised, strong and light. The postures make the *yogi* to practice breath control easily. It must be kept in mind that the postures are not only the means for the well-built body, but they are also the means for developing the capacity of undertaking *yogic* practices. The ultimate object of *Yoga* is to acquire the state of trance and omniscience. Though the *yogi* does not have delusion with the body, still he has a regard for it because it is the abode of the inner soul. Hence, he takes full care for its up-keep. The *yogi* well-versed in postures is not subjugated by the opposite pairs of cold and heat, hard and soft, and rough and smooth etc.

Patañjali has not emphasized on the postures. One of the systems of *Yoga* is called *Haṭha-Yoga* or *Yoga of Harshness*. It has been extensively described in '*Haṭha-Yoga Pradīpikā*' (Illustrator of the *Yoga of Harshness*) by Svātmārāma. This *Yoga* places high value for purification of body, postures, and states of the body etc. The Patañjali system aims at acquiring the state of trance and the means are required only until they are helpful in attaining the object fast and easily. Thus, *Patañjala Yoga* could be called as *Royal Yoga* (*Rāja Yoga*, Easily practicable) in comparison to the *Yoga of Harshness*.

2.4. Breath Control (*Prāṇayāma*)

The breath control is the fourth component of *Yoga*. The meaning of '*Prāṇa*' is to inhale and exhale. The '*Prāṇayāma*' means regulation of respirations. *Patañjala* 2.49 has defined the respiratory process. The term, in fact, means seven stages as below:

- (1) inhaling of air.
- (2) Filling up the lungs with air.
- (3) Stopping or holding the inhaled air for sometime inside
- (4) Exhaling the air afterwards.
- (5) Stopping or holding the process for sometime after exhaling.
- (6) Inhaling the air again.
- (7) Repetition of all the above processes (1-6) many times.

The drawing of air in lungs while inhaling is called the process of filling (*pūraka*). The action of emptying the lungs of air while exhaling is called the process of purging (*recaka*). The stoppage of air inside after inhaling is called the process of inner retention while holding the re-inhalation after exhaling for sometime is called external retention (*kumbhaka*). In this process, the respiration is checked from entering inside.

The breath control is a difficult spiritual practice and it should be learnt from a proper teacher. Moreover, preliminarily, it should be practiced under the guidance of the teacher. There may, otherwise, be some mistake. As there is operation of the inner energy (i.e. air) in the activity, there may be harmful effects if there is any mistake.

On one hand, the practice of breath control organises the process of blood transmission, and yields refreshing vibrations; on the other hand, the senses and mind get rest, the intellect gets pure and brightened. Patañjali states that the process of breath control wanes the obscuration over our discriminatory knowledge due to delusion. It has also been stated that there is no better austerity than the breath control. It leads to the purification of physical and mental impurities and the knowledge becomes brightened.

2.5. Retreat (*Pratyāhāra*)

The senses are inherently unsteady. They carry the mind towards the sensuals and compel the intellect to follow. The process of retreat is to make senses follow the mind by leaving their willfulness. It is mentioned in *Patañjala Yoga-sūtra* 2.54 that the retreat is the identification of senses with mind after getting uncontested with their objects. The practice of retreat leads the senses away from their objects. When they are dis-inclined towards their objects, they follow the mind. In this state, the senses follow the mind just as all the labourer male-bees move towards their queen bee. Just as the mind moves towards curbing its activities, the senses also follow it. They do not create mutiny or disturbance. As a result of retreat, the senses get steadiness. They do not become unsteady or lax afterwards.

2.6 Retention or Concentration (*Dhāraṇā*)

Patañjali (3.1) has defined *dhāraṇā* as the concentration of mind on an object or place. The place may be inside the body of the aspirant, i.e. navel, lotus-like heart, nose, center of both the eye-brows etc. The concentration may also be practiced on an external object. But it is conditioned by the fact that the consignment of senses towards mind should not be distracted.

The unsteady state of mind is called the 'perturbed state'. In this state, the mind moves from one object to another object. The state of mind overflowing with desires and eager to various kinds of enjoyment is called the 'scattered state'. The quality of passion and activity is prominent in both these states. The inactive state of mind has been called as the 'deluded state' where the quality of darkness is prominent. When the mind centralizes all his energy on a single object, it is called the 'concentrated' or 'mono-channelised state'. While presenting himself for the test of archery, the mind of Arjuna was concentrated when he said to his teacher Droṇācārya that he is seeing only the eye (object) of the bird. In the yogic practices, the ultimate state of mind is called the 'restrained state', where the mind, intellect, and ego get under the control of psyche. The 'I-ness' is eliminated. The concentration is the centralized state of mind. The spiritual accomplishment commences from this state. That is why, Patañjali has placed this state in the chapter on '*Bībhūti*' (Supernatural powers). It is further

mentioned that the self-realisation is achieved only through trance and there can be no accomplishment of the ultimate objective without it.

2.7. Meditation (*Dhyāna*)

In concentration, there is no continuity of the propensity of knowledge. It is always undergoing uncertainty or fragmentation. When this propensity of knowledge becomes mono-channelised, it is called the state of meditation. Just as the water takes the shape of its container, similarly, the mind also becomes of the same shape of the entity on which it is concentrated during meditation. That is why, the meditation on *Brāhmā* or Supreme soul has been prescribed which is expressed by 'Om' or *praṇava*. *Patañjala Yoga-sūtra* 3.2 also defines meditation in terms of mono-channelisation of mind. It means that the meditation is the continuous application of psyche on an object without any intervention by other propensities.

Almost all the religions have described the glory of meditation and it has been stated as the essential component of the path of spiritual practice. It seems that for the last few decades, there has been a revolution in the area of meditation. It is now being used for physical benefits like the better health of the *yogi* along with spiritual benefits.

The main object of meditation is spiritual only. However, there are many physical benefits accruing from it during the process. Just as, when there is a continuous flow of electricity through the filament of the bulb, it flashes light. Similarly, the meditation also improves the sharpness of intellect of the aspirant. His face becomes shining and the body gets healthy. His speech becomes deep but sweet. Besides these accomplishments, he may acquire supra-human power also. However, the *yogi* may be derailed from his path if he gets attached to these powers.

In *Bhagavad Gītā*, Arjuna asked Kṛṣṇa, 'What is the fate of a person who is derailed from *yogic* path?'

Śrī Kṛṣṇa replied, 'The derailed *yogi* does not meet evil fate. He will enjoy the heavenly pleasures for long time. He will, then, be reborn among the *yogis* and wise men where he accomplishes *yogic* powers due to earlier practices. However, the meditation should be undertaken for spiritual pleasures only and not for physical enjoyment. The physical pleasures are automatically acquired.

2.8 Trance (*Samādhi*)

The state of mediation turns into the state of trance when the meditator identifies himself with the object and his nature gets zeroed in it. This is the state where even the meditator gets turned off and there is only the perception of the existence of the soul. The mediator is transformed into the object. The trance is the state where the meditator, meditation and its object are unified. *Yoga-sūtra* has stated that the combination of the three processes-concentration, meditation and trance is called 'Restraint' (*saṁyama*). It has also been stated that the *Yogi* acquires many miraculous powers due to restraint. It has also been pointed out that

(1) On practicing the restraint of body, one acquires the power of dis-appearance

(2) On practicing restraint on navel center, one learns the anatomy of the body and its different elements (*dhātus*)

The following eight *yogic* accomplishments are known in general:

(1) Power of miniaturization (*aṇimā*)

(2) Power of magnification. (*mahimā*)

(3) Power of levitation. (*laghimā*)

(4) Power of gravitation. (*garimā*)

(5) Power of acquirement of the desired (*prāpti*).

(6) Power of willfulness (*prākāmya*).

- (7) Power of subjugation (*vaśīva*).
- (8) Power of creation and destroying (*īśīva*).

However, these powers could only be self-experienced. They could not be logically argued. All these supernatural powers are related with the physical world. The object of *Yoga* is not to acquire these powers but to acquire self-installation and liberation. Whosoever gets entangled in these powers, gets derailed from the main objective. Hence, the ultimate objective of *Yoga* is to attain liberation and self-realisation.

QUESTIONS

A. Essay-type Question

1. What is *Yoga*? Describe, in brief, the eight-fold *Yoga* of Patañjali ?

B. Short answer type question

1. What are the benefits of practicing postures for the aspirant ?
2. What is the main objective of practicing postures ?
3. Explain what is retreat in *Yoga* ?

C. Objective Question

1. The restraint of psychic propensities has been stated in the second aphorism of the chapter of *Yoga sūtra*.
2. *Yoga* is easy for them who are in foods, life-style and other activities.
3. The breath control and Retreat is known as practices.
4. The non-violence is life-long/time-based vow.
5. The retention of inhaled air for sometime is called
6. The holding of inhaling for some time after exhaling is called
7. The power of miniaturisation is one of the of *Yoga*.
8. The contentment is a life-long/time-based vow.
9. The austerity is a kind of life-long/time based vow.
10. The action of concentration of mind on any place is called

Reference Books

1. Maharṣi Patañjali : *Patañjali Sūtra*
2. Vyāsa : *Yoga-sūtra Vyāsa-Bhāṣya*;

Author : Prof. Ram Prakāśa Poddara.

LESSON 13

CONCEPT AND VARIETIES OF *SAMĀDHI* (MENTAL CONCENTRATION)

The text of '*Viśuddhimaggo*' (Path of Liberation) has indicated the ways to acquire liberation. Bhagwān Buddha has given discourses mainly on two methods in this regard in his sermons. They are : (i) purification in virtues or conduct and (ii) purification of mind. It has been stated in the texts of *Sariyukta Nikāya* (Joint Group of Sermons) and others that,

'The person destroys the matted hairs of lust who has purified conduct and who practices *samādhi* and insight meditation (*Vipaśyanā*). The person crosses the difficult flood of the world (i) who is enriched with good conducts and wisdom, (ii) who has his mind well concentrated, (iii) who makes constant efforts to destroy the inauspicious and acquire the auspicious and (iv) who has strong determination.'

Both, the purity of conduct and purity of mind as the means of liberation have been given equal importance there.

The Description of Purity of conduct is found in many Buddhist texts. However, the discourses on the purification of mind are found in few books only because it was transmitted orally by the teacher to the disciples. Bhagawān Buddha has sermonised on *samādhi* in many aphorisms of *Sutta-piṭaka* (Basket of Doctrinal Aphorisms). But they are not properly ordered. The text of *Viśuddhimaggo* of Ācārya Buddhaghosa is the most authentic and acceptable book on this subject which contains detailed and lucid description of meditation-*Yoga* with respect to the lesser vehicle, (*Hīnayāna*) sect of the Buddhists. This *Yoga* has also an important place in the great vehicle (*Mahāyāna*) sect. The '*Vijñānavādīs*' (Cognitionist) have been designated as '*Yogacarīs* (*Yoga*+conduct) because they have given equal importance to the *Yoga* and conduct. The books of cognitionists specially those of *Asaṅga-Mahāyāna Sūtralankāra* (Ornaments of Doctrinal Aphorisms of the Great Vehicle) and *Yogācāra bhūmiśāstra* (Basics of *Yogacara*) have a good description of meditational contemplation as admitted by the cognitionists.

1.0. Meditation in the Lesser Vehicle (*Hīnayāna*) Sect.

The practice of meditation is undertaken to attain the specific objective. There is the basic difference between the objectives of the great and lesser vehicle sects of the Buddhists. In case of the lesser vehicle, the acquirement of liberation or the state of enlightenment (Arhat) is the only and main objective. The Enlightened one is desirous of alleviation of his own suffering only. His motto of life is to attain liberation of the self which is manifest in this world only when mental sufferings due to attachment and aversion are removed. In this objective, the practitioner gets ample help through meditation. The practitioner cannot move in the world with form (*rūpa*) without transgressing the mental sense pleasures (*kāma-dhātu*) through *samādhi* or meditation. The *samādhi* is the main assisting cause to move the practitioner into the realm of *rūpodhātu*. All the four types of meditation are also related with its *rūpa-dhātu* (Formful element). Beyond this, there is the realm of formless element. It has also got four forms : (i) infiniteness of space (ii) infiniteness of cognition (iii) nothingness and (iv) non-perception-cum-non-perception. These have been described under *Karmāsthānās* (objects of meditation). The last of the subject of meditation on the formless is called '*bhavāgra*' as it is the best and main subject and substation of meditation in the world. The meditator stands with the gross world and enters into the world of subtlety on the strength of his meditation. The world begins to become smaller and finer. This way, he reaches a point in meditation where the world vanishes and there is also the end of cognition. This point is

called the topmost or highest point. After this point has been reached, there is no delay in acquiring the liberation or *nirvāṇa* : As soon as one attains liberation, the meditator acquires the state of the enlightened hood (*Arhat*). He becomes fully accomplished. Thus, the *samādhi* is the main factor in acquiring liberation in the lesser vehicle sect of the Buddhists.

1.1. *Samādhi* in Great Vehicle (*Mahāyāna*) Sect

The sect of great vehicle has altogether a different objective. The ultimate objective is the acquirement of enlightened-hood (*Arhat*) in the great vehicle. This is the last objective of life for the aspirant under this sect. This is not a matter of a single birth only. The aspirant attains enlightenment as a result of efforts during many births. The 'fullness' in supreme wisdom (*Prajñā-pāramitā*). There can be no acquirement of enlightened-hood until the *prajñā-pāramitā* (fullness of supreme wisdom) arises. The *samādhi* is very important factor for realising this fullness (*pāramitā*). The aspirant has to cross over many spiritual levels of meditation to acquire this fullness. There are stated to be fourteen spiritual levels in some texts while some other texts state ten spiritual levels in this regard. Asanga has given the names and characteristics of the ten spiritual levels in his *Mahāyāna Sūtrālaṅkāra* (Ornament of Doctrines of Great Vehicle). The ten levels are named as below :

- | | |
|--|----------------------------------|
| (1) <i>Pramuditā</i> (Gladness) | (2) <i>Vimalā</i> (Transparency) |
| (3) <i>Prabhākari</i> (Radiance) | (4) <i>Arciṣmatī</i> (Twilight) |
| (5) <i>Sudurjayā</i> (Invincibility) | (6) <i>Abhimukti</i> (Release) |
| (7) <i>Duraṅgamā</i> (Difficult conquerability) | (8) <i>Acalā</i> (Steadiness) |
| (9) <i>Sādhumatī</i> (Virtuousness) | |
| (10) <i>Dharma-medhyā</i> (Religious purity - the last spiritual stage). | |

It is only after crossing over these spiritual levels that the aspirant attains enlightened-hood. Thus, the great vehicle has the importance of meditation for the attainment of enlightenment.

2.0. Kinds of *Samādhi* (Mental Concentration)

We find descriptions of four kinds of meditation in reference to *samādhi* in the books of lesser vehicle sect. In many aphorisms of *Dīgha-Nikāya Sutta* (Large Groups of Sermoic Aphorisms) like *Sāmaññaphala Sutta*, Bhagawān Buddha has given the detailed description of the nature of all these four kinds of meditation. On this basis, Buddhaghosa in his *Viśuddhimaggo* (Path of liberation) has discussed this subject in full. There is prominence of five kinds of mental tendencies-like discursiveness (*vitarka*), thought (*vicāra*), affection (*prīti*), happiness (*sukha*) and uni-directedness (*ekāgratā*) in the main meditation. The second stage of meditation has prominence of discursiveness and uni-directedness. The third stage of meditation has prominence of affection, happiness and uni-directedness. In the third stage of meditation, there is no affectional content, but there is only happiness and uni-directedness. In the fourth stage of meditation, the happiness content is allayed and there is the prominence of equanimity or serenity (*upekṣā*) and uni-directedness. Thus, the aspirant moves from the external and gross towards internal and subtle world.

The difference between discursion and thought is clear. The discursion is the first stage of mental process where the mind gets engaged in any subject or object. In contrast, thought is the absorption of mind on the subject after discursion. Buddhaghosa has illustrated the difference between these two stages through two examples. A bird equalises both of his wings before flying in the sky. It stays for many moments in the sky with the help of these wings. This stage of birds' flying has been compared with the process of discursion. In the second stage, the bird moves its wings to produce speed in them and, then, starts flying in the sky. This stage is the symbol of thought process here. Alternatively, there is difference between holding a dirty vessel in one hand and clearing it by the other hand. A similar difference exists between discursion and thought. Similarly, there is a clear-cut difference between the process of affection and happiness. The pleasure which one gets through the mental faculty is called affection. Afterwards, it effects on the body. The anxious or distressed

state of the body gets away and there is rise of peace and steadiness throughout the body system. This state is known as 'happiness'. The affection is mental pleasure and happiness is bodily steadiness and calmness. The mind adjusts with the body later. This state is known as 'uni-directed-ness'.

First Kind of meditation

The first kind of meditation arises under the prominence all the above five mental states. While describing its nature, Bhagawān Buddha has said, 'as the barber or his student puts the bathing powder in a bronze-dish and, then, drops a small amount of oil on it so that the powder may become a mass full of oil and pervaded by the oil without getting the oil dropping. Similarly, the aspirant in the first kind of meditation wettens his body by affection and happiness through his conscious discrimination so that the body and mind become pervaded by them in such a way that no part of this body remains un-pervaded by affection and happiness.

Second Kind of Meditation

In the second type of meditation, there is the absence of discursion and thought. The faith is stronger there. The volitions of affection, happiness and uni-directedness are prominent here. This kind of meditation has been compared with such a water-pond which has internal water-sources and has a depth and which has no external inlet point for water from any direction. The water-stream of rains also does not fall into it. The internal water-streams fill it with cold water. Thus, the internal pleasure and mental uni-directedness fill the internal body of the aspirant with affection and happiness.

Third Kind of Meditation

In the third kind of meditation, there is always the prominence of only happiness and uni-directedness. There are three kinds of mental attitudes which are manifest during this meditation.

(1) equanimity or serenity : There is no mental distraction either due to affection or due to detachment. The mind experiences equanimity because of indifference towards their mental attitudes.

(2) Memory : There are many kinds of mental attitudes arising during this second kind of meditation. The memory of these attitudes continues in the mind of the meditator.

(3) Happiness-pervasion : The attitude of happiness in the mind of meditator does not create distraction of mind. The meditation causes his body to experience an unprecedented peace and uni-directional engagement (*samādhi*). This variety of meditation has been compared with the group of lotuses (*padma-samudāya*). Just as the group of lotuses consists of blue, red or white coloured lotuses and they are nucleated and grown in water which makes their body pervaded with water, similarly, the body of the meditator mendicant of this meditation is pervaded with the happiness of affection.

(4) Fourth Kind of meditation

During the fourth kind of meditation, there arise four specific characteristics :

- (1) Complete renunciation of physical pleasure or pain.
- (2) Release from psychical suffering or happiness.
- (3) Separation from affection and aversion.
- (4) Purification of memory through equanimity.

This meditation is the effect of the three former meditations. Under this meditation, the practitioner psychically purifies his body and undertakes the posture of meditation. Just as any part of the body remains covered by the white clean cloth of a person who covers himself with it upto his head and sits; similarly, any part of the body of the practitioner does not remain unpervaded by the purified mind. This is the highest limit of meditation. By the practice of meditation on the four formless objects, there arises another higher state of meditation called supreme concentration (*samāpatti*) which is beyond these four meditations.

Some authors opine that there are five kinds of mediation. According to them, the second kind of meditation is divided into two parts which makes the number of meditations as five. It means that the discursive and thoughtful meditations become two separate meditations. It is said in '*Viśuddhimaggo*' that the second meditation in the four meditation system is divided into two forms making it the second and third meditation. This leads the third and fourth meditation (of the 4-meditation system) to become the fourth and fifth meditations in the five meditation system. The first meditation remains the first in both the systems. After understanding the nature of the four or five meditations, it becomes easy to comprehend the kinds of *samādhi* mentioned by Buddhaghosa. He has attempted to include all these five meditations in his varieties of *samādhi* in this or that way with some new additional material. These classifications elaborate the nature of *samādhi* in various ways.

2.1. One Variety (of *Samādhi*)

When the characteristics of *samādhi* form the basis of classification, it leads to the fact that *samādhi* has only one variety. The definition of *samādhi* is uni-directedness of the trained mind. In other words, *samādhi* means not having distractions in mind. In *Viśuddhimaggo*, the term *samādhāna* (fixation) means the fixing of the mind and the attributes of mind equally and properly. Thus, the *samādhi* is characterised by the absence of (mental) distractions. Its function is to wipe out distractions. The nature of *samādhi* is not to vibrate or oscillate. *Dīgha-nikāya* has pointed out that the mind of the happy man is uni-directional. This means that happiness is the effect of *samādhi*. It is with respect to this nature that all the different kinds of *samādhi* do not seem to be different and they look in a unified form.

2.2. Two Kinds of *Samādhi*

There are four groups of two kinds *samādhi* on the basis of the following.:

- (1). *Upacāra-Arpaṇa* (Formal -Surrender)
- (2). *Laukika-Lokottara* (Worldly-Super-worldly)
- (3). *Sapṛīṭika-Nirpṛīṭika* (Affection-cum-Non-affection-based)
- (4). *Sukha-Sahagata-Upekṣa-sahagata* (Associated with experience of happiness-associated with experience of equanimity).

2.2.1. First Group : Formal-Surrender *Samādhi*-

2.2.1.0. Formal *samādhi*

The acquirement of the state of *samādhi* or meditation is not the result of temporary effort or practice of one day. This is the result of intensive effort of many years. First of all, the practitioner has to make effort for concentrating his mind on a selected object corresponding to his natural propensities. This is called 'operational reflection in meditation (*pariKarma bhāvanā*)'. When the mind is fixed on the object, it is reflected in the mind. This is known as rise of *uggaha-nimitta* (entry of the object in mind). The characteristic of the object (like colour, shape etc.) are always associated with the object. Hence, the object has to be distinguished from its characteristics. This distinction-process is known as '*upacāra bhāvanā*' (Formal reflection in meditation). Under this meditation, the object looks in the same form internally as it looks externally. This is called the birth of the factor of *pari-bhaga* (Partition of attributes). But till now, the object is not steadily appearing in mind. Under this state, the mind is like a child who can not stand on his own feet, but he tries every time and he falls every time.

2.2.1.1. Surrendering *samādhi* (*Arpaṇa samādhi*)

Under this meditation, the mind becomes steady. Just as the young man can stand on his own feet resolutely, the mind of meditator also fixes itself on the object steadily. The term '*arpaṇa*' means 'surrender'. The mind completely surrenders before the object. He grasps the object in a unitarised way for the whole day or night. However, the meditator should neither display high encouragement nor he should be too lazy in this practice. This meditation leads specially to the fixing and retentivity of mind on the object.

2.2.2 Worldly-Super-worldly *Samādhi* (*Laukika-lokottara*)

2.2.2.0. Worldly *Samādhi*

The concentration of the trained mind on the sense-objects, forms and formless objects is known as worldly *samādhi*. In other words, it is the concentration of mind which is faultless and which leads to happiness. The path of this *samādhi* is called '*samatta*' or subsidence of five obstacles of meditation (*nīvaraṇa*). The mind acquires uni-directedness by subsidence of obstacles. This is why, the term '*samatha*' also means the concentration of mind.

2.2.2.A. Super-worldly *samādhi*

The super-worldly *samādhi* is defined as that concentration of mind which leads to *nirvāṇa* or liberation as it is situated beyond the world. This type of meditation is included under the reflection on *prajñā* (supreme wisdom). The meditation on super-worldly *samādhi* occurs well when *prajñā* (wisdom) is purified. The path of super-worldly *samādhi* is called the vehicle of insight meditation (*vipassyanā*).

2.2.3. Third Group : Affection-cum-Non-affection-based *samādhi*

The affection-based *samādhi* means those kinds of meditation where there is use of affection. Out of the meditations described earlier, the first two meditations are affection-based while the other two are non-affection-based.

2.2.4. Fourth Group : Associated with happiness and Associated with equanimity

The *samādhi* associated with happiness is defined as that wherein there is experience of happiness. Therefore, the earlier three meditations out of four have the propensity of happiness. The *samādhi* associated with equanimity means the *samādhi* where the attitude of equanimity develops. The last of the four meditations is the meditation associated with equanimity.

2.3. Three kinds of *samādhi*

When the three kinds of *samādhi* are discussed, there are also four groups (like those in case of two kinds of *samādhi*) which are as below :

1. *Hīna-madhyama-praṇīta* (inferior medium and superior)
2. *Savītarka-savicāra* (with discursion and thought).
3. *Avītarka-savicāra* (without discursion but with thoughts).
4. *Avītarka-avicāra* (without discursion and thoughts.)
5. *Prīti-sukha-upekṣā-sahagata* (Associated with affection, happiness and serenity).
6. *Pavitra-mahadgata-apramāṇa*.

2.3.0. The First Triad : Inferior, medium and superior *samādhi*

The three kinds of *samādhi* are related with the practice and maturity of meditation. The mere resolve of acceptance of practicing *samādhi* is the inferior *samādhi*. It is called medium when it is not practiced in full. The superior or best *samādhi* is that meditation which is properly practiced and maturity is developed in the process.

2.3.1. The Second Triad :

- (i) *Samādhi* based on discursion-cum-thought
- (ii) *samādhi* based on non-discursion-cum-thought and
- (iii) non-discursive-cum-non-thoughtful.

Out of the above said four meditations, the first kind of meditation along-with the formal meditation is the discursive meditation. In the tradition of five-fold meditation, the second kind of meditation is the non-

discursive meditation. A meditator, who goes beyond the first kind of meditation with preference over discursion along with seeing flaws in it and not perceiving any flaws in thought process, acquires the non-discursive-cum-thoughtful stage of meditation. The non-discursive-cum-non-thoughtful meditation is the concentration on the second and higher kinds of meditation in the tetradic tradition and third and higher kinds in the pentadic tradition as there is neither the swirls of discursion nor the tendency thoughts. Thus, the higher meditation has three varieties on the basis of discursion and thought processes.

2.3.2. The Third Triad : Meditation associated with Affection-Happiness and Serenity :

In the tradition of the four kinds of meditation, the first two kinds and in the pentadic tradition of meditation, the first three kinds of meditation are meditations associated with affection. The concentration of the third or the third-fourth kind of meditation is the meditation associated with happiness. The concentration on the last kind of each meditation (in both the systems) is the meditation associated with equanimity or serenity.

2.3.3. The Fourth Triad : Meditation on

(i) Distraction from desires (*paritra-kāmāvacāra*)

(ii) Concentration of mind on objects with form and without form (*mahād-gata*) and (iii) Unlimited concentration on the Noble path (*apramāda*)

The concentration on the stage of formal spiritual stage is the meditation of distraction from desires (*paritra*). The concentration of well-versed mind on objects with or without form is known as meditation on the great element (*mahād-gata*). The boundless meditation is the concentration of mind devoted to the Noble path.

2.4. Four Varieties of *Samādhi*

The four varieties of meditation have been given above. However, there are six kinds of classification of this tetradic meditation which are given below :

2.4.0. First Tetrad

The four kinds of meditation described under the first tetrad are the following :

1. *Dukha-pratipadā-dagdhā-abhijñā* (Painful-*samādhi* - harsh- knowledge).
2. *Dukha-pratipadā-tikṣṇā-abhijñā* (Painful-*samādhi*-severe- knowledge)
3. *Sukha-pratipadā-dagdhā-abhijñā* (Pleasant-*samādhi* -harsh-knowledge)
4. *Sukha-pratipadā-tikṣṇā-abhijñā* (Pleasant- *samādhi* -severe - knowledge).

The term '*pratipadā*' means the *samādhi*-meditation at a point when the formal stage of meditation is achieved since the start of the practice of meditation. The term '*abhijñā*' means knowledge which grows between the stage of formal and surrendering meditation. The commencement (*pratipadā*) is unpleasant or harsh to some and pleasant or easy to some others. The mind is effected by hindrances and they lead to difficulty in concentration. In contrast, when the hindrances are allayed, the mental concentration becomes easy. Similarly, the knowledge also gets promoted slowly in some cases and fast in other cases.

2.4.1. The Second Tetrad

The second tetrad involves those types of *samādhi* which are capable of movement towards higher stage of meditation and whose substratum is in a developed form. This tetrad of *samādhi* is given below :

- | | |
|-----------------------------------|--------------------------------------|
| 1. <i>Paritra-paritrāḷambana</i> | 2. <i>Paritra-apramāṣa-āḷambana</i> |
| 3. <i>Apramāṣa-paritrāḷambana</i> | 4. <i>Apramāṣa-apramāṣa-āḷambana</i> |

The term '*Paritra*' is defined as a stage of the meditation which is neither practiced properly nor becomes the cause of higher level of meditation. The *paritrālaṃbana samādhi* is defined as the *samādhi* where the support has not gone subtler but which is serving without any change. The *samādhi* which is properly practised and introspectively reflected and which may catalyse the higher level of meditation is called *apramāṇa samādhi* and support on substratum for this is called the '*Apramaṇa*' support. When we mix the above characteristics, we could learn the other kinds of *samādhi*. Thus, there are four kinds of *samādhi* according to the above description.

2.4.2. The Third Tetrad of Four-fold *Samādhi*

Under this tetrad, the *samādhi* of five, four, three and two components have been taken into account wherein the effect of hindrances has been subsided. The first type of meditation has five components of (i) discursion (ii) discriminatory thinking (iii) affection (iv) happiness and (v) concentration because of its association with these processes. Later, there is the second type of meditation with three components after the subsidence of the components of discursion and discrimination out of the above five ones. When the affection also gets subsided, we have the third two-component meditation which is followed by the fourth two-component meditation consisting of equanimity devoid of happiness. Thus, there are four kinds of *samādhi* involving the components of the four kinds of meditation. Thus, *samādhi* has four varieties as per four kinds of meditation.

2.4.3. The fourth Tetrad : Effect Tetrad (*Rasa Catuṣka*).

The *samādhi* has been stated to have four varieties on the basis of gain or loss on the level of *samādhi*. These four varieties are :

1. Loss-incurring : It is the *samādhi* where the mental concentration goes on decreasing.
2. Status-quo-maintaining : It is the *samādhi* where there is neither gain nor loss in the state of mental concentration.
3. Specific gain-incurring : It is the *samādhi* where there is gain in the mental concentration.
4. Detachment-based *samādhi* : It is the *samādhi* which is associated with detachments.

The *samādhi* becomes loss-incurring due to non-conformatory conduct or practice. The *samādhi* is status-quo-maintaining due to alertness regarding the nature of conformed *samādhi*. It is specific-gaining because of increase in mental concentration and it is detachment-based one due to the detachments of mind.

2.4.4. The Fifth Tetrad

This tetrad involves the meditation on group of (1) desires, (2-3) objects with form and without form and (4) *Aparyāpanna*. The desire-distraction-based *samādhi* is meditation on all the varieties of formal meditation. Similarly, the other three *samādhis* are related with the mental concentration on objects with or without form and *Aparyāpanna*.

2.4.5. The Sixth Tetrad

This tetrad of *samādhi* deals with meditation on incantations, potency, mind and wisdom. If the mediator meditates prominently on incantation and attains the mental concentration, it is the incantation-based *samādhi*. If the mediator attains mental concentration through meditating prominently on potency, mind and wisdom, he attains *samādhi* related with potency, mind and wisdom respectively. Thus, the *samādhi* has four varieties based on the prominence of objects.

2.5. Five Varieties of *Samādhi*

Under the five varieties of *samādhi*, it is only the four kinds of meditations which have been discussed. There will be two sub-classes of the second type of meditation. This meditation is there by going beyond the

discursion stage. In fact, there is the second meditation by concentrating on discursion and discriminating thoughts. When both of them are overcome, there is the third kind of meditation. Thus, the third kind of meditation becomes the fourth one and the fourth becomes the fifth one. Thus, there are five kinds of meditation. Accordingly, the *samādhi* also has five varieties on this basis.

Thus, we have discussed the following points about the *samādhi* in Buddhist meditation *Yoga* in this lesson :

- (i) The texts where it is described.
- (ii) The way it has been described.

Besides these points, we have also discussed briefly the motives and varieties of *samādhi* concept of the Buddhists.

QUESTIONS

Essay-type Questions

1. Describe the nature and kinds of *samādhi* in Buddhism in detail.

Short-answer Questions

1. Elaborate the difference between the formal and surrendering *samādhi*.
2. Describe, in brief, all the four meditations.

Objective Questions

1. What are the objectives of *samādhi* in lesser vehicle (*Hīnayāna*) sect?
2. What are the objectives of *samādhi* in great vehicle (*Mahāyāna*) sect ?
3. What are the five components of meditation?
4. What is the meaning of '*dukkha pratipadā*' and '*dagdha-abhiññā*'?
5. What is the meditation in which the attitude of equanimity is developed?
6. How many kinds of *samādhi* have been described by Buddhaghosa?
7. What do you understand by *Parittra samādhi* ?
8. What is the meaning of limitless *samādhi* ?
9. With which of the meditations, the equanimity-vehicle (*samatha-yāna*) and insight vehicle (*vipaśyanā-yāna*) is related?
10. What is the desire-distracting *samādhi*?

Reference Books

1. *Viśuddhimaggo* : Ācārya Buddhaghosa.
2. *Buddha Dharma Darśana* - Narendra Deva.
3. *Viśuddhiki Mārga* - Bhikṣu Dharmarakṣita.
4. *Bauddha-Darśana-Mimāṃsā* : Ācārya Baladeva Upādhyāya.
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LESSON 14

TEN IMPEDIMENTS AND LIFE-STYLE

Now we will study the factors which cause obstacles or impediment during meditation. They have been termed as '*palibodha*.'

In fact, the basis of practice of concentration or equanimity is the concentration of mind and its purity. The unsteady mind can not undertake the practice of meditation when mental concentration and physical smartness combine, the attainment of equanimity becomes shuffle and spontaneous. The description of obstacles, in fact, is the discussion on the bewilderment or deviations of mind. The persons practicing equanimity in *Yoga* should have pure and virtuous life. First of all, these obstacles should be removed or destroyed. There are ten kinds of obstacles: (1) residence (2) family (3) gains (4) group (5) construction activity (6) walking path (7) neighbours (8) illness (9) scriptural texts (10) prodigy.

1. Residence

Whenever a meditation has curiosity about a new activity, he collects various kinds of material. Alternatively, the residence is an obstacle for him whose mind is attached with the residence on some or other account. In other words, the practitioner of equanimity should not be committed to newer activities, collection of materials and to specific place.

2. Family

There are two kinds of family: (1) Family of relatives and (2) family of Sewaks or devotees. Generally, both of them are obstacles. There is emotional disturbance because of the intimate contacts with own families and those of the awakes. There are some mendicants who do not go even to listen to religious sermons without the family of active. They happiness in their pleasure and sadness in their suffering and they get respects and adorations from them. The families are obstacles for such yogis but not for other yogis.

3. Gains

The term 'Gains, for mendicant means four factors: (1) Clothes (2) food (3) residence or bedding and seats and (4) medicines. The mendicancy require these four thing. However sometimes, these things turn out to be our bastions. The meritorious mendicant receives gains and respects. The people always surround him. He receives imitation from many places. He has always to observe charities and to sermonise the loners. He does not find time for meditational practices. Such mendicants should reside at such places. There no body knows them and they could live in solitude.

4. Group (*Gapa*)

The spiritual practitioner always resides in a group. While in the group, many members ask him different kinds of question or they come to him for being tough. Thus he does not get time for spiritual practice. This obstacle should be removed in the following way. There is only small account of teaching he should complete it and go to the forest. If there is large number of lesson is tough, he should send the disciples to some other teacher in the group. If the other teacher is not available nearby, he should take leave of the disciples and engage himself in his meditational practice.

5. Construction Activity (*Karma*)

The term '*karma*' here means construction activity. It consists of getting the hermitage meanly limit or refined. Wherever undertakes this activity has to look after the work being done by the labourers. This looking

after is an obstacle for the following way. (1) If there remains only small amount of work, it should be got completed and, then, one should engage himself in his meditational duties. (2) If there remains a large amount of work, it should be handed over to other mendicants who could carry away the work of the monastic order. (3) If this could not be *mānaged*, one should leave the mendicant group and go to the other place.

Path (*Mārga*)

Sometimes, moving on a path also proves to be an obstacle. Suppose, some body has to go to initiate a mendicant or one has to receive honours and gains at some place, he can not keep his mind concentrated without fulfilling his wishes, he can not have his spiritual practice properly. Hence the mendicant should fulfill his cherished desire by going to the proper place. Afterword, he should engage himself in his meditational practice.

Relatives or Neighbours (*Gyāti*)

Some things the neighbors or relatives also prove to be obstacles. The head of the group, preceptor, novices, co-preceptors, and co-head of the group are neighbors in the hermitage while there are father, mother, brother, etc. other relatives in the home. When they are ill, they turn out to be obstacles as the mendicant has to see them during that period. It is his duty to see preceptor, initiator, discipleship-offered who has either been initiated or taught and disciples of the some preceptor until they regain health. The service of the hermitage keeper, and teacher must be done during the period of studies only. The parents are equivalent to the preceptors. If they have no medicines, one should provide them with medicines. If the mendicant does not have them, he should beg for them and provide them.

Illness or Disease (*Ābādha*)

The term '*ābādha*' means disease or illness. If any yogi or mendicant becomes ill or he develops a disease, he becomes an obstacle in the practice of *śramaṇas* religion. This obstacle is removed by offering him proper medicare. If the disease does not end even after medicare for some days, he should assure himself, 'I am neither your slave nor servant.' By offering medicare to you, I have gained sufferings only in this eternal world.' Afterwards, he should engage himself in his meditational practices.

Books/ Scriptural Texts

The books are also obstacles. They are obstacles only for him who is always engaged in self-study and not for others.

Prodigy or Supernatural Bettarment

The term 'prodigy' refers to the individual. The prodigy is an obstacle in insight meditation (*vipāśyanā*). It is not an obstacle in attaining *samādhi* i.e. transcendental super-consciousness. It is because when this is attained, the prodigies are automatically acquired. The term '*samādhi*' here is worldly concentration the insight meditation is a superworldly concentration. Hence a practitioner of insight meditation should alleviate the obstacle of prodigy. However who ever practices, '*samādhi*' he should try to remove nine obstacles excluding '*samādhi*'.

We have discussed ten kinds of obstacles under the term '*palibodha*'. Until these obstacles are removed, the *Yogi* can not be progressive in his practices of meditation. Besides these ten obstacles there are 5 more obstacles. It is necessary for the practice of transcendental super-consciousness to alleviate these hindrances. The path followed for practicing the worldly *samādhi* is called the vehicle of subsidence of hindrances (*śamathayāna*) When these hindrances are subsided, one gets concentration of mind. Thus, the term '*śamatha*' means concentration of mind also. Thus the hindrances are also obstacles. Hence, it is necessary to understand the hindrances besides the obstacles. According to some, there are five bybes of meditations under the worldly '*samādhi*' while there are four kinds of meditations which are developed. The first meditation states arises due to the destruction of the five hindrances. The five hindrances are given below.

- (1) Sense desires (*kāmacharā*)
- (2) Ill will (*vyāpāda*)
- (3) Sloth and torpor (*thīna middha*)
- (4) Restlessness and worry (*audhacca kaukuccha*)
- (5) Sceptical doubt (*vicikicchā*)

Sense desires: The hindrance means desire for external object. When the mind is under fenestration of many objects, it can not concentrate on a single object. The allurements towards sense objects is a hindrance in the concentration of mind.

Ill will or violence : The violence is the opposite of affection. When violence of mind is away, We develop the attitude of affection.

Sloth and torpor : The Sauslorta term for this hindrance is ' *syāna-middha* ' Which means flaggishness or inertness of mind and laziness. When this hindrance is removed, the state of discursiveness developed.

Restlessness and worry: The term ' *audhatya kaukrtya* ' contains two words *audhatya* means restlessness of mind and ' *kaukrtya* ' means, repentance or worries ' When this hindrance is removed, we get happiness due to good concentration of mind.

Sceptical Doubt (*vicikitsā*): The term ' *vicikitsā* ' means doubt. The mind engulfed in doubt can not ascend on the path of benefits of meditation. When this obstacle is removed, the quality of the thought process is developed.

All the above means that the mind can not concentrated on equanimity (*samādhi*) because of engagement of mind in sensualist. The mind overwhelmed by violent attitudes does not have good propensities. The mind overwhelmed with sloth and torpor gets invert. One does not get peace when the mind is unsteady and sad. The mind is always non-pleased in this state. The mind overwhelmed with doubt can not move on the path of benefits of meditation. Hence, All kinds of obstacles and hindrances are removed, *Yoga* gets the benefits of meditation and the five effects of discursiveness, thoughts, affection, pleasure and unidirectional concentration of meditation.

Thus, We have to learn about the life-style and obstacles in meditation in this lesson.

Object of Meditation

In Buddhist meditation-system, the nature of object or substratum of meditation is determined on the basis of the life-style of the meditator. The object of meditation is called *karmāsthāna*. When the specifically qualified *Yogi* requests for awarding the object of meditation for his meditation, he examines his life-style. The teacher, who is capable of knowing others mind, he ascertains the mental attitude of the disciple keenly and learns about his life-style by himself. But the teacher who is not endowed with this kind of super-accomplishment, he tries to learn the life style of meditator through varied questions with the disciple. The life style is related with the interest, impressions or retirements and work-culture of the meditator. So learn about the life-style of the meditator, the teacher asks him 'what are the duties which you normally observe? 'What activities lead you to feel happy? 'Which factor of meditation is liked by you?

The answers of these question lead the teacher to ascertain the life-style of the *yogi* and then, he awards him to meditate on the appropriate object of support for meditation. The *yogi* tries to learn the meaning and essence of the support for meditation. He listens to the lecture of the teacher with keen mind. This method leads the *yogi* for meditating upon the subject properly.

It is necessary to learn the following points about the nature of life-style in full:

1. What are the kinds of life-style?

2. What are the causes of specific life-style?
3. How to learn about the specific life-style of specific person?
4. What are proper observances for a specific life-style?

These points are discussed below:

1.0 Kinds of Life-Style (*Caryā*)

The term '*caryā*' means nature of physical or mental attitude or preference towards specific religion in compassion to others. The *caryā* has six varieties:

- (1) Attachment -based life-style
- (2) Aversion-based life-style
- (3) Delusion based life-style
- (4) Faith-based life-style
- (5) Intellect based life style
- (6) Discussion based life style.

Applying the law of permutation and combination, these life-styles may have many more varieties. Accordingly some authors indicate four more varieties of life styles:

- (7) Attachment-cum-delusion-based life-style
- (8) Attachment-cum-aversion-based life-style
- (9) Aversion-cum-delusion-based life-style
- (10) Attachment-cum-aversion-cum-delusion based life style

Similarly the combination of faith-based life-style etc., we may have four more life-styles as below:-

- (11) Faith-cum-intellect-based life-style
- (12) Faith-cum-thought-based life-style
- (13) Intellect-cum-thought-based life-style
- (14) Faith-cum-intellect-cum-thought-based life-style

Thus according to these authors, there are fourteen kinds of life style. If we have further permutation and combination of these life-styles, their number may be sixty three or more. However, there are only six basic life-styles as above.

The attachment-based life-style means having more activities related with attachment in a person. Similarly, the activity is influenced by aversion due to its prominence. Hence it is called aversion-based life-style. The delusion-based life-style is the activity related with and influenced by delusion. Similarly, other life-styles should also be understood. Based on these basic life-styles, the human beings have also six varieties:

- | | |
|----------------------|--------------------|
| (1) Attachment-based | (2) Aversion-based |
| (3) Delusion-based | (4) Faith-based |
| (5) Intellect-based | (6) Thought-based |

2.0 Causes of Life-Styles

The 'cause of life-style' means to learn as to why the attachment-based etc. life styles are found? What are the causes for these life-styles?

While looking into the causes of these life-styles, three points have been specifically considered:

- (1) Conduct in the former birth
- (2) Imbalance of essential constituent elements of body
- (3) Correct birth-(Yoni) state of body

A person has an attachment based life style (i) who has done many good deeds in his former birth (ii) who has been abounding in cherished activities or (iii) who has taken birth in this world by transmigrating from the heavens, when all the four elements of air water, fire and earth are equilibrium in a person, he has an bad attachment-based life-style. A person has the aversion based life-style. Life has undertaken many bad deeds like cutting, killing, binding and etc. in his former birth, or who has taken rebirth here either transmigrating from hells or *narakās*. The person develops an aversion-based life-style when elements of fire and air are not in equilibrium in him. the person has the delusion-based life style who had regular alcoholic drinks excessively, who does not know the scriptures, or who has taken birth in this world after transmigrating from former worst animal birth. A person develops a delusion-based style when the elements of earth and water are not in equilibrium in him. One should understand the faith based life-style like attachment based life style, intellect based life-style like aversion-based life-style and thought-based life-style like delusion based life-style.

3.0 Determining Factor

Now the question arises how to know that a person has an attachment-based life-styles or character. It is determined by the following factors:

- (i) Walking
- (ii) Method of working (undertaking any activity)
- (iii) Nature of food-intake
- (iv) Nature of sight or intuition
- (v) Religious propensities or mental attitudes (propensities of various states of mind)

Walking (*Iryāpātha*)

The person who has an attachment based character, has a natural movement. He moves his foot steps carefully. He raises and lowers his feet evenly while walking. The central portion of his feet does not touch the ground. The person with an aversion-based character, looks like digging the ground when he walks. He places his feet accidentally and raises it. When he places his feet on the ground, it knows as if he is drawing his feet backward. The walking of the person with delusion-based character is full of anxiety. He places and raises his feet like a man afraid of something. He suddenly obstructs his movement things his front-feet or back-feet when the person with an attachment based character stands up or sits down, he has an attractive face. The face of the person with an aversion-based character is stationary. The person with delusion based character has an anxious face. The person with an attachment based characters prepares his bedding carefully, and without haste and he sleeps slowly there. He does not deviate his limbs while sleeping. His face is also pleasing when getting him awake, he does not startle but he replied the deleting man softly. The person with aversion-based character any how prepares his bedding in haste and sleeps there with deviation of links and raised eyebrows. While getting him awake, he wakes up suddenly and replies angrily. The bedding of a person with delusion based character is irregular. He spreads his hands and feet while sleeping and keeps his face downwards. While getting him awaks, he slowly wakes up with a specific sound. The propensities of persons with faith-based character etc. are like those of the persons of the attachment based character etc. as that is similarities in many points among them.

3.2 Method of working

The character of a person can also be ascertained through observing his method of working. What is the method of his working? The personality is judged by seeing a person. While brooming the ground, the person with attachment based characters, holds the broom properly and brooms the ground without any haste evenly and cleans the place well. The person with an aversion based character, holds the broom tightly and sweeps the dirt and dust hastily on all sides the ground place is also not cleaned. One should understand similarly with respect to other activities. The person with attachment based character is proficient or skilful in working. He works carefully and evenly. The working of an aversion-based character is shalt, stilled and uneven. The person of delusion-based character is inefficient, disturbed, uneven and wrong.

3.3 Food-intake

The person with attachment based character likes oily and sweet foods. He takes food with enjoying all the varied tastes of foods slowly. He is pleased with good foods. In context, the man with aversion-based character likes the rough and acidic foods. He takes his foods very fast without tasting it. He gets displeased when he eats a food of undesirable taste. The liking of a man with delusion-based character is indefinite. He eats his foods with various kinds of discussions like a crazy man.

3.4 Sight or viewing (*Darśana*)

The term '*darśana*' here means to see an object for a good length of time. The person with attachment based character looks at any beautiful or lovely form or object for a good amount of time with an amazed disposition. If there is even a small virtue he becomes attached to it. He does not look at the defects. He does not wish to move away from a beautiful object. The man with aversion-based character becomes sad on seeing even a slightly ugly form or object. He cannot look towards the object for long time. Even a light defect catches his eye. He does not even realise the real virtue. The man with delusion-based character, keeps indifference towards any form he observes. He condemns when others condemn and he praises when others praise.

3.5 Religious propensity

The term 'religious propensity' mean the mental attitude. The persons with attachment based character has tendencies of deceit, wickedness, sinful desires, dissatisfaction, unsteadiness, avarine, erotic sentiment and the like in majority. The person with aversion-based character has the qualities of anger, aversion, enemy, jealousy, and variety etc. in majority. The person with delusion based character has the qualities of disgust, laziness, deviation of mind, inertness of mind, repentance, strong, insistence and prejudice etc. in majority. In the context of attitudes, the faith based character etc. are somewhat different from the attachment based character etc. The renunciation or attitudes of the person of attachment based character are unattached. He desires to listen to the philosophy and the true religion of noble truth. There is abundance of affection in him. He is devoid of wickedness and deceit. He holds faith in proper places. The person with intellect based character speaks sweet and eats moderately. He is a welfare-earning friend. He is always awake. He gets emotive on looking at the sufferings of the world. He tries to remove them. The discursive man has dislikes towards skilled activities. His mind is unsteady. He speaks much and is always popular in the society. He runs to and fro for supports.

3.6 Seats and beds (*Śayanāsana*)

On the basis of above activities, the *Yoga*-teacher ascertains about the character of the *yogi*-whether he has a attachment based or aversion based character. It is determined under this section as to what type of meditational atmosphere should be awarded to different types of characters. The term seats and beds is a symbolic one. The points of residence, dress, pots path to be followed, walking formalities and objects of meditation are mainly considered under this section. For example, the person with an attachment based character

should reside in a hut made up of grass, hut made up of leaves, lower part of mountains bent on one side and general ground-surface surrounded by platforms. His residence should be full of dust, fattened, very high or very low, dirty, full of bats devoid of shade and water, having a fear of tiger and lion, ugly in sight and unpraiseworthy-coloured. This type of residence is proper for a person with attachment based character. With respect to the dress, the person with attachment based character should have a dress which is torn at corners, whose threads are hanging on all sides, which may have shape like a net which may be rough by touch, ugly by sight dirty and heavy. With respect to pots, his pots should be made up of either earth or iron. It should be heavy and ugly by sight. It should be disgusting like the skull. The path of his alms-begging should be uneven, non-attractive and away from the village. He should go to that village for abuse where the villagers would show indifference to him. When he might not receive abuse even from a single family, the people may call him to their kitchen and offer him yavaga ford and , then make their way. The persons serving the food may be slaves or servants who may be serving him reluctantly. The foods of the person with attachment based character should be rough, tasteless and discoloured. His food should contain coarse millet, kodraves, and particles of rice-grains rotten buter milk and soup of time worm vegetables. He should remain either standing or walking. The object of his meditation should be a colour-kasues like blue colour etc. which may have inauspicious colour.

The residence of a person with aversion based character should neither be too high nor too low. It should be provided with shade and water and it should be fragrant. The under ground surface should be soft, even, smooth bright and beautiful. It should be adorned with flowers and have lovely canopies. It should be such that its sight alone may give pleasure. The person with aversion based character should wear, the dress which may be silken or fine cotton made and should be light, pure and red in colour. His pot should be shinring like a gem and it should be made of iron. His path of seeking abuse should be fearless, even, lovely and neither very far nor very close to the village. Wherever he goes for alms, people should invite him with respect and offer him the cusion to sit and serve the food with their own hands. The foods of the person with aversion based character should be colourful, tasty, with good flavours and delicious. While coming back he can take rest for a while. The object of his meditation should be a purified colours like blue colour etc.

The residence of a person with delusion based person should be in open space; where he can see all the directions very clearly. Out of four *iryāpāthās* walking is good for him. The object of meditation must be very clear, without any disturbance. The rest of the things are as same as the aversion based person.

The object of meditation for the faith based person should be *anusmṛti sthāna*. The meaning of *anusmṛti sthāna* means memorization or memory of cherished object. A memory occurring in proper place is in conformity with the *yogi*'s attitude. There are ten objects of cherished memory. They are known as objects of cherished memory which have been detailed in the chapter on objects or supports of meditation (*karmāsthānās*). The rest of things are same as the aversion based character.

The residence etc. for the man with intellect based character may be of any kind. There is nothing improper for him.

The open residence open on all sides is not proper for a *yogi* of discussion based character-as he will see the garden, forest and river etc. from the residence. This will lead to perturlsuice of mind and increment in discursive tendency. Hence, he should reside in a deep mountain cave. For him a wide object of meditation will also not be proper as it will increase the discursiveness. His object of meditation should be small. In all the other remaining matters the *yogi* with discursive character is similar to be the person with attachment based character.

Thus we have discussed briefly about the following points:

1. What is the life-style or character

2. Kinds of characters
3. What are the causes of specific characters
4. What should be the surroundings

Under which persons of different character should practice concentration or meditation (*samādhi*).

Question

Essay type question

1. Discuss the life-style (*caryā*) in detail.

Short Answer Questions

1. What are the obstacles or impediments? (*palibodha*)
2. What do you understand by hindrances (*Vivaranas*)

Objective Question

Answer in one line

1. What is the meaning of *caryā* (life- style)?
2. How many basic varieties of life - Style are there?
3. What do you understand by the term 'causes of life styles (*nīdanās*)?
4. How many characteristics of *caryā* are mentioned ? Mention only their names.
5. What is the meaning of the term 'religious attitudes (*pravṛttis*)?
6. What is the meaning of sense desires (*kāma chanda*)?
7. Which of the five effects of meditations result when five hindrances are removed ?
8. Mention the obstacles of meditation.
9. what do you understand from the term restlessness as a hindrance ?
10. What do you understand by the term 'worry' (*kaukritya*) as a hindrance?

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LESSON 15

OBJECT OF MEDITATION (*KARMĀSTHĀNĀS*)

The Concentration of mind (*citta*) has high importance in the practice of transcendental Meditation. The multi-directional mind is centered on a single entity or substratum to make it uni-directional. The substratum of meditation is called '*karmāsthāna*' in Buddhist meditation System. In other words, the '*karmāsthāna*' is defined as the means or substratum of meditation. The *karmās* are defined as favourable propensities for transcendental meditation. The causes for such propensities are called *sthānās* i.e. factors. Thus, the favourable factors of propensities for meditation are defined as mediums through which meditation process is effected. There are forty *karmāsthānās*. Out of them any one has to be accepted or applied which may be favourable to one's practice. The awarder of *karmāsthāna* is called *kalyāṇa-mitra* (friend of welfare).

These forty *karmāsthānas* are called *parihariya karmāsthāna* (daily observable factors). Because one has to practice or observe it daily which is favourable for one's routine austerity of meditation. Besides, these *karmāsthāna* there are called *savvathika kammaṭṭhāna* (beneficial to all) also. They are called all-beneficial (*sarvārthaka*) because they benefit all the living beings. The mental attitude of friendship, memory of (earlier) death and inauspicious mind, according to some *Ācāryās*, also are the all-beneficial factors for meditation.

Āśvaghoṣa, the writer of *Viśuddhimaggo*, has described all the forty *karmāsthānas* in detail in *Viśuddhimaggo* (Path of Liberation or Purification). The aspirant has to engage his mind on these *karmāsthānās*. Their number may be more than this number. It depends upon the wisdom of the 'friend of welfare' to award the practice of proper *karmāsthāna* according to the mental propensity of the disciple. The following are the forty *karmāsthānās*.

- (a) 1-10 Ten *kaṣiṇās* (totally attractive objects)
- (b) 11-20 Ten Inauspicious (*aśubha*, meditation on dead body)
- (c) 21-30 Ten Imagined objects (*anumati* meditation on imagined objects)
- (d) 31-34 Four *Brāhmīc* States (*Brahma-viharās*, reflection on four states)
- (e) 35-38 Four formless abodes (*arupya*, formless States)
- (f) 39 Intake for nourishment (*saṃjñā*)
- (g) 40 Ascertainment (*vyavasthāna*)

1.0 Ten *Kaṣiṇās*

The word *kaṣiṇa* is derived from the *Sanskrit* word '*krtsna*' which means total or whole. It means those objects which attract the mind totally. The engagement of mind towards them makes the whole mind in the form of the object. That is why these *karmāsthānās* have been called '*kaṣiṇā*'. There are ten *kaṣiṇās*: (1) the earth, (2) the water, (3) the fire, (4) the air, (5) the blue colour, (6) the red colour, (7) the yellow colour, (8) the white colour, (9) the light and (10) the limited space.

The process of meditating upon these ten *kaṣiṇās* is as follows:

1.1 The Earth *Kaṣiṇā*

In this meditation, an earthen pot is selected. This pot should not be coloured or variegated. Otherwise, the mind may be attracted towards the shape or colour of the pot rather than the earth itself. One should concentrate his mind on the pot in a solitary place. Alongwith this concentration, one should continue to

pronounce the word 'earth' and its synonyms. During this type of practice and on closing the eyes, the shape of the pot is internally seen. This practice is called '*uggaha-nimitta*' i.e. rise of the best factor. The aspirant may go to his residence from the solitary place. But he should always engage his mind on the factor (of pot). It leads to destroy his obscuring and *kārmic* distresses. The practice of this type of transcendental meditation concentrates the mind on one substratum which makes it to be observed in a highly lucid and clear state in mind with respect to earlier notions about it. This clarity is known as '*rise of paribhaga nimitta*'. At this stage, the mind moves gradually on higher stages of meditation. The other forms of *kasīṇas* have also a similar procedure of practice.

1.2 The Water *Kasīṇa*: In this *kasīṇa*, the objects of meditation are ocean, pond, river or rain water, etc.

1.3 The Fire *Kasīṇa*: In this *kasīṇa* the objects of meditation are flame of the lamp, fire burning in the oven or in the forest.

1.4 The Air *Kasīṇa*: In this *kasīṇa*, one has to concentrate over the air which shakes the hairs on the head or eyes.

1.5 The Blue *Kasīṇa*: In this *kasīṇa*, the mind is concentrated on a flower - pot filled with blue-coloured flowers. The flower-pot should be covered with a cloth in such a way that it looks like a drum. Afterwards, substances of different colours should be placed surrounding the pot. The aspirant should concentrate his mind only on the blue colour by avoiding all the other coloured objects. This is the prescribed procedure of 'blue *kasīṇa*'.

1.6 The Yellow *Kasīṇa*: The procedure here is similar as above. However, there should be yellow coloured substances as objects of meditation.

1.7 The Red *Kasīṇa*: In this *kasīṇa*, the mind is concentrated on the red-coloured substances.

1.8 The White *Kasīṇa*: In this *kasīṇa*, the mind is concentrated on the white-coloured substances.

1.9 The Hot-light *Kasīṇa*: In this *kasīṇa*, the hot light is meditated upon. For example, the rays of moon or sun coming out through the holes of the trees, leaves or walls may be meditated upon.

1.10 The Limited Space *Kasīṇa*: In this *kasīṇa*, one has to meditate upon a limited area of space. For example, one can concentrate his mind over the space seen through the holes in the wall or window.

Thus, one should engage oneself in meditation upon the above-said various objects as different *kasīṇās*. One should also pronounce the synonymous words continuously. It is only then that the mind gets concentrated.

2.0 Ten Inauspicious Objects

In the factors of propensities for inauspicious objects for meditation, the different states of dead body have been prescribed as objects of meditation. In the religion of the Buddha, the meditation on dead body has been emphasized to learn the transitoriness of the world. When the ultimate form of this beautiful body is the ugly dead body, why there should be any place for being proud of it? What is the need for having the mental puff with the idea of beauty of the body? There are ten states of the dead body. Accordingly, there are ten inauspicious factors based on these states of the dead body. They are as below:

2.1 Swollen dead body

- 2.2 Blue- coloured dead body (due to death by poisoning)
- 2.3 Pusy dead-body (filled with pus)
- 2.4 Broken dead body (dead body with broken parts)
- 2.5 Jackal or dog-deteriorated dead body

- 2.6 Dead body with scattered body parts
- 2.7 Dead body with some-parts destroyed and some parts broken
- 2.8 Dead body covered with blood.
- 2.9 Dead body full of worms and insects
- 2.10 Dead body with only Skeleton

In the meditational objects of inauspicious factors, the mind is concentrated upon the above kinds of bodies. Buddhaghōṣa has also indicated many rules regarding the place etc. of the dead body. When one meditates on those objects, they flash in the mind. It leads to destruction of distresses and discursions. The mind also gets concentrated.

3.0 Ten Cherished or Imagined Objects (*Anusmṛti*)

The factors described by now are the objects which have external existence. The objects of meditation under 'imagined objects' are all imaginary. They do not exist externally. When one engages his mind on the felt or imagined object, one acquires the state of transcendental meditation. There are ten such imagined objects:

3.1 Reflection on Buddha as Cherished Object

Concentrating mind on Lord Buddha, one reflects upon his virtues.

3.2 Reflection on *Dharma* or Religion as Cherished Object

In this case, one engages his mind on religion.

3.3 Reflection on *Saṅgha* or Order as Cherished Object

In this case, one has to concentrate his mind on the order of the Buddha.

3.4 Reflection on *Śīla* (Conduct) as Cherished Object

In this case, the mind has to be concentrated on the cherished object of conduct.

3.5 Reflection on Gods as Cherished Objects

In this case, one has to concentrate his mind on the method of taking birth in the world of gods.

3.6 Reflection on Renunciation as Cherished Object

In this case, one has to concentrate on reflections on renunciation.

3.7 Reflections on Death as Cherished Object

In this case, one has to concentrate his mind on reflections upon death by seeing a dead body which may create the idea about the temporariness of the world.

3.8 Reflection on Defiled Body-parts as Cherished Objects

In this case, the aspirant should concentrate his mind on reflections upon the defiled limbs and sub-limbs of body. What is the human body? It is only the collection of various kinds of defilements like urine and faeces etc. This kind of reflection is the object of this meditational factor.

3.9 Reflection on Breath- Control as the Cherished Object

This 'cherished recollective object' is specifically described in '*Dīgha-Nikāya*' under the title of '*anusmṛti*'. In this process, one should concentrate on exhaling and inhaling. The exhaling starts from the navel, passes through the heart and moves out through the tip of the nose. Thus, it has all the three steps i.e. beginning, middle and end. On performing the breath control regularly, there arises peace in mind. Buddhaghōṣa has indicated many points worth knowing in case of breath control.

3.10 Cherished object of Liberation (*Upaśama*)

The technical term '*Upaśama*' here means salvation, liberation or *mokṣa*. In this cherished objective, there is concentration on salvation

4.0 Four *Brāhmī* States

The four friendship, compassion, delight and indifference are the best and divine states of mind. They are called '*brāhmī* states'. They are the best means for purification of mind. These states also illustrate as to how one should behave properly with the living being. The *Yogis* who reflect upon these four states gain right knowledge. He wishes for the welfare and pleasure of all the living beings. He makes efforts to remove the suffering of others. He is delighted to see those who are prosperous and virtuous. He does not feel jealousy towards them. He is equanimous towards all the living beings. He is not partial of anyone.

In brief, the reflections on these four states removes the mental fiction of attachment, aversion, jealousy, and sins. The other *yogic* operations are means of the welfare of self only, but the reflection on these four states lead to the welfare of others also. They have been called as 'limitless' (*apramāṇa*) in the texts of *Āryan* religion as they have no limit. It is because the limitless living beings are the substratum of these states.

4.1 Friendship (*Maitry*)

Affection and heartiness towards the living being is called Friendship. The propensity of friendship is meant for welfare of others. It is characterised by serving, well-wishing and forgiving of aversion and enmity towards the living beings. The aversion is subsided by proper accomplishment of the friendship attitude. The tendency towards friendship is developed due to virtues like good conduct etc. The attachment also develops due to virtues. That is why there is similarity between friendship and attachment. Therefore, this attachment appears like friendship. Where there is even a small lapse of memory due to friendship, the aspirant makes attachment as the substratum of his meditation. Hence, if there is no conscientious and careful meditation on friendship, there is always a chance of mind getting attached. However, it must be remembered here that friendship is not developed due to lust or desires. It is developed for the benefit of other living beings. In contrast, the attachment occurs due to delusion and greed. But the affection due to friendship is not caused by delusion but it is caused by proper knowledge. The nature of friendship is non-aversion and it is associated with non-greedy person.

4.2 Compassion

The term compassion (*karuṇā*) is defined as those sympathetic and mental vibrations which arise in the minds of good people on seeing the sufferings of others. The propensity of compassion occurs for the removal of the sufferings of others. The heart of a compassionate persons gets full of kindness on seeing the suffering of others. He does not remove the suffering of others totally. But it causes subsidence of suffering on accomplishment of reflection on compassion. The sorrow causes the loss of compassionate tendency. The sorrow and evil mind are the elements opposite to the tendency of compassion.

4.3 Delight

The term 'delight' (*muditā*) means pleasure. Whosoever reflects upon delightness, he feels pleasure to see the prosperity of others. He does not have jealousy or aversion towards him. He does neither have dis-liking nor jealousy (*asūya*) on seeing the prosperity, sacredness and virtuousness of others. The dis-liking gets subsided on meditating upon the reflection of delightness. However, the affection is not the affection of the worldly living being. The flow of pleasure arising out of the reflection of delightness has a pacifying nature. It is devoid of disturbances and turmoils.

4.4 Indifference

The indifference means neutral attitude towards the living beings. The *Yogi* meditating upon the reflection

of indifference is equanimous towards all the living beings. He does not differentiate between the dear and non-dear. He has neutral tendency towards all. He does neither have attraction towards favourable nor aversion towards the unfavourable. That is why, the accomplishment of the reflection on 'indifference' leads to subsidence of both *himsā* - violence and *anunaya* request

Thus, the specific function of reflection of friendship is to destroy aversion. The specific function of reflection of compassion is to destroy violence. The specific function of the reflection of delightness is to destroy disliking and aversion. The specific function of the reflection of indifference is to destroy attachment.

5.0 Four Formless Abodes

The four formless abodes have been mentioned after the four *brāhmic* States. The four formless abodes are:

1. Abode of Infinite Space (*ākāśānantyāyana*)
2. Abode of Infinite knowledge (*Vijñānāntyāyana*)
3. Abode of Nothingness or absence (*ākāśānyāyatana*)
4. Abode of no-instinct and no-non-instinct (*naivasanjiñānāsaniñhāyatana*)

The objects of meditation described by now carry the mind from the element of desire to the element of form the meditating person move forward in to the 'world of formless and meditate upon the above four elements of without form .

5.1 Abode of Infinite Space

This meditation involves exclusion of three kinds of entities: (i) entity of form or the world of non-sentient, (ii) reflections on entities related with senses and sense-objects and (iii) reflection on mariness or varied kinds of substratums like as forms and sounds etc. When all these three kinds of entity are gradually transcended, become unseen and unthought, there appears an awareness of 'infinity of space'. This awareness and reflection upon it is known as 'the meditation upon the abode of infinity of space'.

There is meditation on space under the space *kaśīna* also. But in this case, there is meditation on the infinite space. The meditation under space *kaśīna* has a limited space for meditation while here it is gradually increased upto whole universe-space in this meditation. The *yogi* meditates on this universe space and accomplishes it through the fourth state of meditation (see details about it in the section of kinds of trance later) Afterwards, the *Yogi* removes the space of universe-shape through his meditational practice and observes only, 'That universe is full of only the space'. There was the substratum form upto the forth meditation state but if has now a substratum without form. It is because of this that there is an awareness or perception of 'the space is infinite' in this meditation and it is called 'abode of infiniteness of space' meditation. The fifth state of meditation develops out of this state.

5.2 Abode of Infinite Knowledge

In this meditation the *yogi* transcends the limit of 'space entity'. The infinite limit of space is also the limit of knowledge. On getting this kind of enlightenment, the *yogi* attains the state of meditation where infiniteness of knowledge becomes his substratum. This state leads to develop the Sixth state of meditation.

5.3 Abode of Nothingness

Under this meditation the *yogi* observes some flaws in the infiniteness of knowledge and moves on to get enlightenment about the absence of knowledge to transcend the state of meditation on knowledge. He reflects upon 'the absence of nothingness is infinite, There is nothing in the Universe. Every thing is tranquilized'. The *yog* attains the third kind of formless meditation on reflection of the above kind. The meditation leads to develop the seventh state of meditation.

5.4 Abode of Quasi Instinct i.e. no Instinct no non-Instinct

The awareness of nothingness is also a gross perception. This forth abode is highly subtle and tranquil which has even the absence of nothingness. During this meditation, the awareness is there is a very subtle form. Hence, it can not be said as non-awareness or non-perception. Secondly, as it does not exist in gross form, It can also not be called as perception. In *Pāli* text, this meditation has been illustrated through a similar.

Once, the teacher and his disciple were on a journey. There was some water in the way. The disciple requested the teacher, 'O restricted teacher, there is water in the way. Please take your Shoes off.' The teacher said, 'Oh, it is good. Give me the vessel. Let me take bath here.'

The disciple said, 'O teacher, there is no water sufficient for having bath.'

As there is water only to wetten the Shoes, but there is no water sufficient for having bath. Similarly, in this abode of meditation also, there is a very subtle part of awareness/perception in it but it is not so gross that complete awareness may be there. It is due to this that this form of meditation is called abode of quasi perception cum-non-perception.

On accomplishing this form of meditation the *yogi* could attain the stoppage activity wherein the *yogi* has complete stoppage of activities for a specified period (say seven days).

It should be noted that out of the above four formless reflections only the two form the part of meditation-indifference and concentration. These four meditations on formlessness are gradually getting more and more quiet, advance and subtle.

Antifood Instinct

After the factors of meditation in terms of reflections or the formless, the factor of *anti* in take or antifood instinct has been described. The term 'intake' means to take in. There are four types of intakes: (1) Morsel intake (2) experiential or tactile intake (3) mental intake and (4) knowledge based intake. Out of them the morsel intake involves intake in the form of fiery or caloric form. The tactile intake means the taking in the three experiences of pleasure suffering and indifference. The mental intake takes in the *pratisaṁdhi* during the mental states related with decrees, forms and formless entities. The knowledge based intake is the taking in of desires and forms during the moments of *pratisaṁdhi*. Out of these four intakes, only the morsel intake is instructed here. The development of disgust in the morsel intake is the antifood instinct which is the factor or object of meditation here. During meditation on this instinct, all the evils related with food are meditated upon. When the meditator meditates on them like to go for to procure food and to have many physical disturbances due to indigestion of food etc. This test leads the mind away from the desire for food and later from all kinds of desires.

The meditation on this antifood instinct destroys the desire for delicacies. The meditator intakes the food only for removing the pains of hunger. This meditation leads to detachment from five fold attachment and develops the reflections on the defiled parts of the body, the cherished object of the meditation.

Ascertainment of Four Constituent Elements (*Chatuḥ dhātū- Vyavasthāna*)

This is the last of the factors for meditation among the forty factors. The term '*vyavasthāna*' means to ascertain the nature of entities. It has been described in texts like *Mahāsatīhā*, *Mahādr̥thipāḍopama* and *Rahulovāda Sūtrās*. It is stated in *Mahāsatīpatthānā Sūtra*.

'O mendicants, just as one does not have a designation of bull on the parts of body, body of the bull which have been cut into pieces by slaughterer (of cow), similarly the various constituent elements of body in terms of earth element, water element, fire element and air element do not lead to there designation of body, soul, *pudgala* or living beings. The conception body is lost and there in only the awareness of constituent element.

The *yogi* meditating upon the ascertainment of four constituent elements moves in the real of the voidness. He destroys the awareness one 'isdoere or livingness. He acquires the wisdom.

Thus we have given information only about the factors meditation. If somebody is interested in details he/she can consult the reference books.

QUESTION

Essay Type Questions

1. Describe in details about the factors of meditation (*karmāsthānās*)

Short- Answer Questions

1. Describe the meditation on formlessness.
2. Explain the four *brāhmīc* state.

Objective Questions:

Answer in one sentence only.

1. What do you understand by the term *karmsthāna* (factor of meditation)?
2. Who is called 'welfare-friend' (*kalyāṇamitra*)
3. What is the object of meditation in white (*avadāta*) *kaṣiṇa*?
4. What is *uggaha-nimitta*?
5. What is *Paribhoga nimitta*?
6. In these total absence of awareness in the factor quasi awareness-cum-non-awareness?
7. What do you mean by the ascertainment of four constituent elements?
8. Where do you find the description of the meditation on forty *karmāsthānās*?
9. Where do you find the description of meditation on ascertainment of four constituent elements?

Reference Books:

1. Ācārya Narendra Deva, *Bauddha Dharma and Darśana*.
2. Ācārya Baladeva Upādhyāya, *Bauddha Darśana- Mīmāṃsā*

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LESSON 16

THE NATURE OF 'KARMA', CAUSE OF BONDAGE AND ITS PROCESS

Dear student!

When we want to deliberate on the conception of '*karma*' and the nature of '*karma*' in Indian philosophy, then first we will deliberate on the nature of '*karma*' in Jaina philosophy. Then after we will discuss the conception of '*karma*' and the nature of '*karma*' in other Indian philosophy.

The study in Jainaology gives you an opportunity to have an unrestricted journey and deep understanding in the field of Jaina history, culture, literature, and art in the first paper and in the field of Jaina '*tatva-mīmāṃsā*' and Jaina '*ācāra-mīmāṃsā*' in the second paper. The third paper of the syllabus will accord you the competence of flying high in that field of Jainaology, which is very much important from many point of views. Its first part is Jaina-Yoga, and the second part is Jaina '*karma-siddhanta*'. Both these subjects individually are very important because they touch the practical side of Jaina philosophy viz. '*jīvan-darśana*', the philosophy of life. '*jīvan-darśana*' teaches us how to live our present life in true manner and also makes us conscious of our eternal existence. Therefore compared to 'philosophy', the 'philosophy of life' is more practical and useful. With the help of '*dhyāna-Yoga*' and Jaina theory of '*karma*', you may possibly enter that mystic world, where not only many unknown and unapprised sides of life come to light, but also you may find very valuable knowledge-material to resolve very intricate problems of personal and intrapersonal life. So, we begin our journey into the world of '*karma*', where we have to try to comprehend the comprehensive concept of '*karma*'.

The first stop of our, this journey is, 'the nature of the theory of '*karma*''.

Before we start discussion on the main subject, we will consider some very general elements to understand its background. First we have to pay much attention to that 'element', together with thinking about '*ātmā*' (soul), '*parmātmā*' (god), rebirth, '*īhaloka*'-'*paraloka*' (this life and life beyond death), '*sadācāra*' (virtuous conduct), '*dharma*' (religion), - it is '*karma*'. This element written in two and half alphabets covers the secrets of almost the whole of '*Ādhyātmā*' in it. The main center of the Jaina philosophy is the theory of '*karma*'.

1.1.0 The salient features the Jaina theory of '*Karma*'

The following are the salient features of Jaina '*karma*'-theory.

1. '*Karma*' is a universal rule. It affects all the worldly beings.
2. It is a kind of materialistic (physical) power. This is endured by creation of resultant power according to '*ādhyātmic*' disposition (this includes both the dispositions of the soul viz. the '*kāśāyika*' that is because of the passions, and the '*pravṛtyātmika*' that is because of activities), by the soul acquiring a special type of molecular mass. From this point of view it is to be understood as a psychophysical force. Though basically it is a physical force.
3. The relation of '*karma*' is with each worldly soul in the form of continuous flow since time immemorial. Individually unit wise, it is with a beginning.
4. After the bondage of '*karma*' there is a possibility of conversion in it.
5. '*Ātmā*' itself is the author of '*karma*', and the one have to endure it

6. The result of '*karma*' is bestowed on the soul automatically not by any god or any other outside agency.

7. '*Ātmā*' by its own efforts can become free from its time immemorial bondage.

8. The whole process of '*ādhyātmic sādhanā*' (disciplined practice of religious life) is in the form of the process of inhibiting the bondage of new '*karma*', and the process of getting free from the effect of bonded '*karma*' and removing them from the soul.

Besides these main points, there can be many other points to understand the theory of '*karma*'. We should expound all these subjects fully. In the beginning we will discuss the point; 'what is the reason for acceptance of '*karma*'? And in what form the different philosophers have accepted it'.

1.1.1 The reason for acceptance of '*Karma*' as per *Bhāratiya* philosophy

We observe various kinds of differences in all the beings living in this world. The following are the points, wherein we observe different levels and different proportion between one being and the other being. They are knowledge, intelligence, wisdom, intuition, power of sense organs, happiness, unhappiness, anger, pride, deceit, greed, fear, grief, joy, lust, life-span, bio-characteristic like species and others, physical constitution, family of birth, strength etc. This is the strangeness and the variation in the world of living beings that creates a separation.

All the religious philosophies of India have accepted the strangeness and the variation of the world of living beings. It is believed to be having a cause. Different religions call the cause by different names. *Vedānti* calls it '*avidyā*', *Bauddha* calls it '*vāsanā*', *Sāṃkhya* calls it '*klesa*', *Nyāya-vaiśeṣika* calls it '*adr̥ṣṭa*' and *Jaina* calls it '*karma*'. Some philosophies just make a general mention of '*karma*', while some go much deeper describing and discussing its various facets.

According to *Nyāya* philosophy '*adr̥ṣṭa*' is a quality of the soul. The effect of good or bad deeds on the soul is '*adr̥ṣṭa*'. It remains with the soul till its fruits are not obtained. Its fruits are obtained through the medium of god. Because if god does not arrange for the '*karma-fala*' (fruit of the '*karma*') then '*karma*' becomes fruitless. *Sāṃkhya* believe '*karma*' to be perversion of '*prakṛti*'. The effect of good or bad activities is on '*prakṛti*'. The fruits of '*karma*' are obtained only through that '*prakṛtigata-saṃskāra*' (affected '*prakṛti*'). *Bauddha* believe that the lust in the mind is '*karma*'. This in the form of '*kārya-kāraṇa-bhāva*' (cause and effect rule) becomes the cause of happiness or unhappiness.

Jaina philosophy believes '*karma*' to be an independent element. '*karma*' is a mass of infinite molecules. They are distributed all over '*loka*' (the cosmos). They get attached to '*jīvātmā*' (soul), because of its good or bad activities. This is their state of bondage called '*bandha*'. They do not give fruits immediately after the bondage. They ripen over a period. This state of their is called '*sattā*'. Once they are ripe they give fruits in the form of happiness, unhappiness or in the form of covering. This state is called '*udaya*'. In other philosophies three states of '*karma*' are shown, viz. '*kriyamāṇa*', '*saṃhita*', and '*prārabdha*'. These are very much equivalent to '*bandha*', '*sattā*', and '*udaya*'.

Can one get fruits of '*karma*' quickly? Can one increase or decrease the time limit or the intensity of '*karma*'? Can there be a transformation of '*karma*'? What are the causes of '*bandha*' (bondage)? Are the fruits of bonded '*karma*' determined or uncertain? Do the fruits of '*karma*' are obtained in the same form as was at the time of bondage, or otherwise? Why is a religious man unhappy, and a non-religious man happy? *Jaina* authors have made extensive exposition on these subjects.

1.1.2 The interior atmosphere of soul versus the environment

Karma is the cause of the level of inner competence of the soul. The inner competence is covered or perverted by the annexation of '*karma*'. But with dissociation of '*karma*' the soul comes to its natural state.

The exterior circumstances by exciting the interior circumstances can effect the soul, but can not have direct effect. The exterior circumstances can not have any effect on a pure or a '*karma-mukta*' (free of all '*karma*') soul. They can only effect an impure or a '*karma-baddha*' (bonded with '*karma*') soul, that also in the proportion of magnitude of its impurity. As the magnitude of purity increases the effect of the exterior circumstances decreases. If the magnitude of purity decreases, the exterior circumstances take over the control. If the environment (exterior circumstances) is the main factor, it would effect equally the pure and the impure material (the soul), but it is not so. The environment is only a stimulant and not a doer.

From the point of view of relation with opposite element, the soul has the most intimate relation with the '*karma-pudgala*' (molecules of '*karma*'). The effect that the nearer one can make, the farther one can not make. The circumstances are farther event. They can not effect the soul over riding the '*karma*'. Their reach is only up to the '*karma-saṅghaṭana*' (collection of '*karma*'). They effect the '*karma-saṅghaṭana*' and then in turn they ('*karma*') effect the soul. The circumstances that can not effect '*karma-saṅghaṭana*', have no effect on the soul.

The exterior circumstances are collective. '*Karma*' can be called individual or personal circumstances. This is self-begotten proof of power of '*Karma*'.

Co-existence of '*kāla*' (time), '*kṣetra*' (space), '*svabhāva*' (nature), '*puṇyārtha*' (effort), '*niyati*' (universal law), and '*karma*' is only called circumstances.

Everything happen because of time, space, nature, effort, universal law, and '*karma*', this one-sided point of view is not true.

Something also happen because of time, space, nature, effort, universal law, and '*Karma*', this relative point of view is true.

At present in the mind of people there is a clear reasoning and non-absolutism about the limitations of time, space, nature, effort, and universal law; but it is not so about the limitations of '*karma*'. 'Whatever happens, it happens because of '*Karma*' only', is the general saying and general thinking. This absolutism is not true. The development of '*ātma-guṇa*' (virtues of soul) does not happen because of '*karma*'. On the contrary it happens because of detachment of '*karma*' from the soul. Jaina point of view about the absolutistic theory of circumstances is as follows. A sickness or a disease is not created only because of a particular space and time, but a particular state of space and time excites '*karma*'. And these excited '*karma*'-molecules create a sickness or a disease. Like this, all the exterior circumstances bring excitement in '*karma-pudgala*', and the excited '*karma-pudgala*' bring various kinds of changes in the soul. Change is basic nature of an element. When the change is due to an association, it is in an unnatural form. But if it is not due an association with others, then its change is natural.

1.1.3 The meaning of the word '*Karma*'

The general meaning of the word '*karma*' is 'to do' or 'act'. And in *Vaidika* tradition right from *Veda* to the books of *Bṛhāmin*, the word '*karma*' is seen to be used to mean 'to do'. But in Jaina religion the word '*karma*' is used in a very special meaning. In Jaina philosophy the physical, the mental, and the oral activities of a '*jīva*' are called '*Yoga*'. Defining the word '*karma*', in '*Karma-grantha*', it is said, 'The cause for the activity of '*jīva*' is '*karma*'. In the theory of '*Karma*', the meaning of '*karma*' is those '*pudgala-parmāṇu*' of '*karma-vargaṇā*' ('*karma*'-category) which as a result of some activity are attracted towards the soul, and get bonded with the soul, and in course of time give their fruits, and create special mode in the soul. Here the physical form of '*karma*' is referred to those '*karma-pudgala*' which are bonded to the soul. According to Jaina tradition the bondage of the soul is not automatic. Therefore there has to be a reason for it. The reasons for bondage such as passion, attachment, hatred, delusion, etc also do not get created automatically in the soul. But as a result of maturing of '*karma*', coming into contact with the soul, they become like that. These

'*karma-pudgala*' get attracted towards the living being, the soul, because of its activities. These activities are the basic reasons for the bondage. For example the clay can not create a pot automatically without the help of the reasons like a potter, the potter's wheel etc. Similarly the soul without the help of an exterior reason can not come in to bondage. The exterior reasons with whose help the soul comes into bondage are called '*karma-vargaṇā 'pudgala*'. Like the seed and the tree have the relationship of mutual cause and effect, from the point of view of bondage of the soul, the impure or the perverted disposition (passion and delusion) of the soul and the '*karma*'-*vargaṇā 'pudgal*' have the mutual relationship of cause and effect. In fact, from the point of view of bondage the non-living '*karma*' molecules and the soul have the relationship of '*nimitta*' and '*upādāna*'. '*Karma*' molecules are the '*nimitta*' cause and the soul is the '*upādāna*' cause. They are given the names of '*dravyaKarma*' and '*bhāvakarma*' respectively.

In this way Jaina Ācārya have believed neither the soul nor the '*karmapudgala*' as the absolute single reason for the bondage. But they have accepted that because of their mutual contact the soul comes in to bondage.

1.1.4 Definition of '*Karma*' and its eight types

Jīva is an invisible element with consciousness. The very minute covering of impurity over it is called '*karma*'. '*Karma*' '*pudgal*' is non-living (without consciousness). Molecules of '*karma*' are called '*karmadala*'. Because of adhesiveness in the form of '*rāga-dveṣa*' (attachment and aversion) and vacillating in the form of activities existing in the soul, the '*karma-parmāṇu*' ('*karma*' molecules) stick to the soul. '*Karma-dala*' are stuck to the soul since time immemorial. Out of them some get separated while some new ones get stuck. In this way this process goes on continually.

Because of '*mithyātva*' (perversion), '*avrata*' (non-abstinence), '*pramāda*' (remissness), '*kaṣāya*' (passion), and '*Yoga*' (activity), the soul grasps the molecules of '*karma*'-*vargaṇā*'. And that is '*karma*'. '*Karma*'-*vargaṇā*' is one kind very minute molecule that can be perceived only by '*sarvajña*' (omniscient) or by '*avadhijñāni*' (a person with special power to perceive). Only the molecules with four touches and with infinite space-points of '*kārman-vargaṇā*' can result into the form of '*karma*', and not any other.

Those '*pudgal*' which are attracted and attached to the soul because of the soul's '*śubha*' (moral/virtuous) and '*aśubha*' (immoral/sinful) activities, cover or pervert the original state of the soul and are the causes of good or bad fruits (rise to give good or bad fruits). These '*pudgal*' which are grasped by the soul, are called '*karma*'. Even though they are in the form of '*pudgal*', these are named on the basis of that virtue of the soul, which is covered, perverted or affected.

There are eight virtues of the soul. They are: *kevalajñāna* (omniscience), *kevaladaraśana* (pure and perfect intuition), *Asaṃvedana* (perfect blissfulness), *ātma-ramaṇa* or *ksāyaka saṃyaktva* (possession of complete truth), *aśala-avaśāhana* (eternal unchanging existence), *amūrtatva* or *amūrtikapana* (total formlessness), *agurulagūpana* (total parity with other pure souls), and *labdhi* or *anarita vīrya* (unrestricted spiritual energy).

The first virtue of the soul is *kevalajñāna*. The name of those '*karma*'-*pudgal*' that covers this virtue, is *jñānāvarṇīya 'karma*'. All the souls in the *samsāra*, each and every one has '*anaritajñāna*' (Infinite knowledge). But till the '*jñānāvarṇīya*' '*karma*' is not destroyed, this '*jñāna*' remains covered. And as soon as '*karma*' is destroyed the '*kevalajñāna*' is attained.

The second virtue of the soul is *kevaladaraśana*. Like '*jñāna*', this also exists in every soul. The name of the '*karma*'-*pudgal*' covering this second virtue is '*Darśanāvarṇīya*' '*karma*'. Only on destruction of this '*karma*' '*kevaladarśana*' is attained.

The third virtue of the soul is *asaṃvedana*. The name of the '*karma*'-*pudgala*' that covers or blocks this, is *Vednīya 'karma*'.

The fourth virtue of the soul is *ātma-ramaṇa*. The name of the 'karma'-*'puḍgala'* that covers or blocks this is *mohanīya* 'karma'.

The fifth virtue of the soul is *aṣṭa-avagāhana*. The name of the *karma-puḍgala* that blocks this eternal unchanging existence is *āyusya* 'karma'.

The sixth virtue of the soul is *amūrtikapana*. The name of the *karma-puḍgal* that blocks this is *nāmakarma*. The body is obtained because of rise of *nāmakarma* only.

The seventh virtue of the soul is *agurulagupana*. (neither big nor small) The name of the *karma-puḍgal* that blocks this is *Gotrakarma*.

The eighth virtue of the soul is *Śakti*. The name of the *karma-puḍgal* that blocks this is *antarāyakarma*.

This way there are eight kinds of 'karma'. 1. *jñānāvārṇa* 2. *darśanāvārṇa* 3. *vedanīya* 4. *mohanīya* 5. *āyusya* 6. *nāma* 7. *Gotra* 8. *antarāya*

The 'puḍgal' (molecules) of *karma-vargaṇā* (molecules suitable for becoming 'karma') are with four kinds of touch and not with eight kinds of touch.

All the 'puḍgal' having relation with living beings in this cosmos can be divided into two categories.

1. *'aṣṭa-sparśī'* (with eight touches): these have eight touches viz. cold, hot, viscous, dry, heavy, light, soft, and coarse.

2. *'Catuḥsparśī'* (with four touches): these have four touches viz. cold hot, viscous and dry.

1.1.5 Ghāti-aghāti Karma

The 'karma' 'puḍgal' attached to the soul can be divided into two groups, viz. *ghāti*-*'karma'* (destroying *karma*), and *aghāti*-*karma* (nondestroying).

1. *Ghāti-karma* — Those 'karma'-*'puḍgal'* which getting attached to the soul, destroy or distort or cripple the main innate qualities of the soul are called '*ghāti*-*'karma'*'. Only after total destruction of these 'karma' the soul can become omniscient. *jñānāvārṇa*, *darśanāvārṇa*, *mohanīya* and *antarāya* are called *ghāti* 'karma'.

2. *Aghāti-karma* — Those 'karma' which do not destroy or distort the main innate qualities of the soul are called '*aghāti*-*'karma'*'. They do not flourish in the absence of *ghāti*-*'karma'*'. *vedanīya*, *āyusya*, *nāma*, and *Gotra* are the *aghāti*-*'karma'*.

1.1.6 Dravya karma and Bhāva karma

Attachment, hatred, perversity, non-abstinence, remissness, passion, and activity of the soul are called '*bhāva karma*'. And as a result of these, those molecules of '*kārman-vargaṇā*', which get attracted and attached to the soul, are called '*dravya-karma*'. Ācārya Nemicaṇḍra Sidhānta Cakravartī writes that the aggregate of the '*puḍgala*' molecules is the '*dravya-karma*' and the affected energy of the '*cetanā*' is '*bhāva karma*'. The resultant mode of *Jīva* is '*bhāva-karma*' and the resultant bondage of the *karma*-*'puḍgala*' is '*dravya karma*'.

Thinking about the nature of '*dravya karma*' and '*bhāva karma*', it is found that they are complementary to each other and so much mingled with each other that it is difficult to even imagine one in absence of the other. Explaining the mutual relationship of '*dravya karma*' and '*bhāva karma*', Paṇḍit Sukhalālaḥji writes as follows. '*Bhāva karma* is the cause for the *dravya karma* to happen. And *dravya karma* is the cause for *bhāvakarma* to happen. Thus both have a mutual cause and effect relationship like that of the seed and the sprout'. Paṇḍit Mālavariyāji writes, '*bhāva karma* is the cause and the *dravya karma* is the effect. But this cause and effect relation is the like that of the hen and the egg. The egg is there because of the hen. Therefore the hen is the cause and the egg is the effect. If one asks what is the first, the hen, or the egg? There is no

answer to this question. From the progeny point of view this mutual cause and effect relation is without a beginning.

Sometimes there is a doubt as to, which of the activities of the soul in reality can be called '*bhāva karma*'? Are the four passions, anger, pride, deceit, and greed, which are the inner results of the soul? or are the inner results of the soul such as attachment, hatred, and delusion the '*bhāva karma*? Because, a worldly soul is always with a body; therefore it is necessary for the said results to be there continuously. There is no basic or real difference between the passions and attachment-hatred and delusion, nearly the same meaning is echoed from them. Paṇḍit Mālavanīā has explained this as follows. Like we call the cloth and its colour as different things, similarly this activity of the soul has two names, '*Yoga*', and '*kaṣāya*'. Similarly the activities of the mind, the word and the body are the same without the colour of '*kaṣāya*'. This makes it clear that there is no technical or theoretical difference between '*kaṣāya*' and '*rāga-dveṣa*' and '*moha*'.

The Process of Bondage :

When does the relation of karma & soul occurred - this is important question. In this context Ācārya Bhikṣu's conversation is relevant to quote here :

Q. 1. Is soul and karma has beginning ?

Ans. No, It is beginningless.

Q. 2. First soul come into existence, then karma, is it true?

Ans. No, because if we accept soul as prior to karma, then question arises without karma how soul come into being ? Literated souls never come again on earth.

Q. 3. Then first karma came into existence then soul is it true?

Ans. No, because karmas are done by souls so if there is no, who did those karma without agent.

Q. 4. Soul & Karma both are born simultaneously is it true?

Ans. No, because if we accept as created by somebody then who is the creator ? Jains don't believe in it. So to say that both of them born, is not at all relevant.

Q. 5. Is it souls are bereft of karmas?

Ans. No, souls are not bereft of karmas because if they don't possess karma then why indulge in actions?

Q. 6. Then what is the process of relation between soul & karma?

Ans. It is beginningless and endless.

Through this conversation it is clear that the existence of soul and karma is from the beginningless past, which has given full stop to many philosophical problems.

Definition of Bondage :

karmapudgalādānam bandhaḥ

jīvasya karmapudgalānām ādānam - kṣīraṇīravat parasparāśleṣaḥ - bandho'bhidhīyate. sa ca pravāha-rūpeṇa anādiḥ, itaretarakarmasambandharūpeṇa sādīḥ.

amūrtasyāpi ātmanah anādi-karmapudgala-sambandhavattvena kathaṁcin mūrtatvasvīkārāt karmapudgalānām sambandho nāsambhavī

Bondage is the acceptance of karmic matter

(Gloss) Assimilation of karmic matter by the soul, that is, the mutual coalescence like the relation between milk and water, is called bondage.

It is beginningless from the viewpoint of unbroken continuity, but can be said to have beginning from the viewpoint of the bondage of different karmans (at different times). The coalescence of karmic matter (with the self) should not be deemed impossible on the ground of the amorphous nature of the self. Though the self is amorphous by itself, the relation with karmic matter is an ultimate fact which has no beginning in time. This relation makes the self subject to morphological determination.

Kinds of Bondage :

prakṛti-sthity-anubhāga-pradeśās tadbhedāḥ.

(Aph.) Bondage is considered from four points of view viz. type, duration, intensity, and mass (of karmic matter).

The specific nature of the groups of karmic matter acquired wholesale (by the soul) constitutes the type (of bondage).

Among the karmans that are acquired wholesale, the specific nature (of the different classes of karmic matter) such as 'this is obscurant of knowledge,' "this of intuition" and the like makes up (i.e. is the basis of its classification under varying) types.

The knowledge-obscurant and the like are the eight fundamental types.

Their subtypes are as follows :

The knowledge-obscurant has five (subtypes). The intuition-obscurant has nine (subtypes). The feeling-producing has two (subtypes). The two subdivision, viz. faith-deluding and conduct-deluding of the deluding karman have (in total) twenty-eight (subtypes). The life-span-determining karman has four (subtypes). The body-determining karman has forty-two (subtypes). The family-determining has two (subtypes). The hindrance-producing karman has five (subtypes). In total, there are ninety-seven subtypes.

kālavadhāraṇāṁ sthitiḥ.

yathā jñāna-darśanāvaraṇa-vedanīyāntarāyāṇāṁ trīṃśatoṣṭikoṣisāgaropamāṇi parā sthitiḥ, mohaniyasya saptatiḥ. nāmagotrāyor viṃśatiḥ. tṛayastrīṃśat sāgaropamāṇi āyusaḥ.

aparā - dvādaśamuhūrtā vedanīyasya. nāmagotrāyor aṣṭau. seṣā ṇāṁ cāntarmuhūrtam.

ekasāgarakoṣikoṣisthitim anu varṣaśatam abādhakālaḥ.

Duration is the determination of the length of time.

For instance, the maximum duration of the knowledge-obscuring, intuition-obscuring, feeling-producing and the hindrance-producing karman is thirty sāgaropama-koṭi-koṭi; that of the deluding karman is seventy (sāgara-koṭi); that of the body-determining and family-determining karmans is twenty; and that of life-span-determining karman is thirty-three sāgaropamas; the other (viz. the minimum) duration of the feeling-producing, however, is twelve muhūrtas, that of the body-determining and family-determining is eight and that of the rest is less than a muhūrta. For every sāgara-koṭi-koṭi of duration there is a hibernation period of one hundred years (during which the karman remains unrealized).

vijñāko nubhāgaḥ

reso'nubhāgo'nubhāvaḥ phalam- ete ekārthāḥ. sa ca dvidhā - tīvrādhyavasāyanimittas tīvraḥ, mandādhyavasāyanimittas ca mandaḥ.

karmaṇāṁ jadatve'pi pathyāpathyākāravat tato jīvanāṁ tathā-vidhaphalaprāptir aviruddhā. naitadartham īśvaraḥ kalpanīyaḥ.

Intensity is (intensity of) fruition. (X)

Taste, intensity, influence and fruition are synonyms. It (viz. intensity) is twofold (viz. strong and mild). That which is due to a strong passion is strong and that which is due to a mild passion is mild. Although the karman is a material entity, yet, as in the case of whole some and unwholesome diet, there is no inherent impossibility in the soul's attainment of the proper fruits through it. There is no necessity of postulating God for the purpose.

dalasañcayaḥ pradeśaḥ.

dalasañcayaḥ - karmapudgalānām iyattāvadhāraṇam.

Accumulation of (karmic) aggregates (or the identification of the karmic matter with the soul) is the (bondage of) karmic mass. 'Accumulation of aggregates' means the determination of the quantum of karmic matter.

(Note) Thus it is said : 'Nature' determines the types, determination of time is 'duration', taste is the 'intensity' and 'accumulation of (material) aggregates' is the (bondage of) karmic mass.

Causes of Karmic Bondage : Definition of Āsravaḥ

karmākarṣaṇahetur ātmapariṇāma āsravaḥ.

pariṇāmo 'dhyavasāyo 'dhyavasānam bhāva ity ekārthāḥ.

āsravanti - praviśanti karmāṇy ātmani yena pariṇāmena sa āsravaḥ - karmabandhahetur iti bhāvaḥ.

'āsravadvārāṇi ity api prayogo labhyate. tatra āsravaṇam - āsravaḥ, karma-praveśa iti bhāvaḥ. tasya dvārāṇi - upāyāḥ āsravadvārāṇi - karmabandha - hetūni iti.

Influx is an intrinsic mutation of the soul, responsible for the attraction of karmic matter.

Mutation, thoughts, thinking and becoming are synonymous expressions. The state of the soul which is responsible for the entry of karmic matter into the soul is called āsrva (influx), i.e., the cause of the bondage of karma.

We also find the expression "doors of āsrava". In that case āsrava means the flow, i.e., the entry of karman. The doors of that (entry), i.e., the means thereto are called the "doors of āsrava" meaning 'the conditions of the karmic bondage'.

mithyātvam aviratīḥ pramādaḥ aśāyo yogaś ca

mithyātvam prathama-trītya-jīvasthāne. āpañcamam aviratīḥ. āśaṣṭham pramādaḥ. daśamāntaḥ. āśaṣṭham aśubhayogaḥ. śubhayogaś cātrayodaśam.

These are the five types of influx) perversity, non-abstinence, remissness, passion and activity.

Perversity persists in the first and the third stage of spiritual development; non-abstinence, upto the fifth; remissness, upto the sixth; passion, upto the tenth; the inauspicious activity, upto the sixth; and the auspicious activity upto the thirteenth (stage of spiritual development).

atattve tattvaśraddhā mithyātvam.

darśanamohodayād atattve tattvapratītir mithyātvam gīyate.

Perversity is mistaken faith considering non-truth as truth.

Comprehension of the untruth as truth, consequent upon the emergence of faith deluding karman (which creates intellectual aberration) is known as perversity.

apratyākhyānam aviratīḥ.

apratyākhyānādīmohodayād ātmana ārambhāder aparitāgarūpo-dhyavasāyaḥ aviratir ucyate.

Non-abstinence of the soul, which is totally disposed towards non-renunciation of violent activities and the like, on account of the rise of the deluding-karman that hinders the (attitude for) renunciation and the like, is called non-abstinence.

anutsāhaḥ pramādaḥ

aratyādīmoḥodayād adhyātmam prati anutsāhaḥ pramādo bhidhīyate.

Remissness means absence of vigour.

The absence of vigour and enthusiasm in the soul in respect of spirituality on account of the rise of the deluding - karman such as perverse indulgence in respect of restraining and the like is called remissness.

rāga-dveṣātmakottāpaḥ kaṣāyaḥ.

Intemperance of the nature of attachment and hatred is passion.

Anger, pride, deceit and greed are the four passions, each of which admits of four varieties according as they vary in intensity and duration. The first is one which entails an indefinite series of birth and rebirth. It affects throughout the series of lives of the person subject to it. The second is that which makes a man unfit for pursuit of vows even in a partial manner. The third prevents the cultivation of the totality of the vows. The fourth precludes the cultivation of the full course of ascetic life. Like a sudden blast of wind, it upsets even an ascetic who has succeeded in restraining himself from all sorts of sinful tendencies.

kāya-vāñ-mano-vyāpāro yogaḥ

vīryāntarāya-kṣya-kṣa yopaśama-śarīranāmakarmodaya-janyaḥ kāyabhāṣāmanovargaṇā pekṣaḥ kāyavāñmanahpravṛtti - rūpaḥ-ātmapariṇāmaḥ yogo bhidhīyate.

Activity consists in the operation of body, organ of speech, and the mind.

The mutation of the soul - which is of the nature of the operation of body, organ of speech and mind, depending (respectively) upon the material aggregates constituting body, speech and mind, and is produced on account of the destruction of destruction-cum-subsidence of the energy-obstructing karman as well as the rise of the body-making (which is a subtype of) nāma karman- is called activity.

Note : A material aggregate means a collection of homogeneous particles of matter (forming one group).

śūbho' śubhaś ca

The auspicious activity means good actions. Such activity attracts auspicious karmic matter. Inauspicious activity means bad actions. Such activity attracts inauspicious karmic matter.

The four types of inauspicious influx, namely perversity and the like, are the cause of demeritorious bondage. Of these, the perversity and the like are the internal inauspicious operation that becomes the cause of demeritorious bondage every moment. The application of mind, speech and body to perversity and the like or to violent activities and the like, is the external inauspicious operation which becomes the cause of demeritorious bondage only at the time of operation.

Although all the types of influx are the causes of karmic bondage, yet the attraction of the karmic matter is affected exclusively on account of the activity (yoga). The lengthening of the duration and the intensity of the fruition is, however, due to rise of the passion (kaṣāya).

Cause of bondage of eight karmas

1. Knowledge obscuring karma :

1. Slander - Slander of knowledge and knowledge given

2. Concealment - Concealment of knowledge and given of knowledge.
3. Obstructiveness - Obstructives of knowledge and its give
4. Envy - Envy Towards knowledge of its giver
5. Disregard - Disregard towards knowledge 'its giver
6. condemnation - condemnation of knowledge and its giver

2. Cause of bondage of intuition obscuring karma

1. Slander - Slander of intuition and its given
2. Concealment - Concealment of intuition and its given
3. Obstructiveness - Obstructiveness of intuition and its given.
4. Envy - Envy towards intuition and its giver.
5. Disregard - Disregard - towards intuition and its giver.
6. Concealment - Concealment of intuition and its giver.

3. Feeling producing karma cause of plesure producing karma.

1. Not causing pain to prāna, buta, satva, jīva
 2. Not causing grief
 3. Not causing agony
 4. Not causing crying
 5. Not causing injury
 6. Not lamenting
- (to oneself or others or both)

The opposite of above causes cause the pain producing karma.

4. Deluding Karma

Cause of bondage of deluding karma.

1. Tivra Krodha - Intensive Anger
2. Tivr Mann - Intensive Pride
3. Tivr Maya - Intensive Deceit
4. Tivr Lobha - Intensive Greed
5. Tivr darshana - Moha - Intensive attitude deluding karma
6. Tivr charitra - Moha - Intensive conductdeluding karma
7. Tivr Mithyatva - Intensive Wrong faith
8. Tivr nine quasi passions - Intensive kasaya

Laughter, relish, enruī, grief, fear, abhorence, feminine sexuality, masculine sexuality, nermaphrodictic sexuality.

5. Life-span determining karma

Cause of Hellish span (Inferval realn)

- (a) Virulent aggression (Maha-ārambha)
- (b) Extreme possessiveness (Māhā Parigraha)
- (c) Killing 5 sensed being
- (d) non-vegetarian food habits

2. Animal Realm

- (a) Deceitfulness
- (b) Hidden deceitfulness
- (c) Telling lies (Speaking untruth)
- (d) Deceptual measuring

(e) Human realm

- 1. Soft hearted nature
- 2. Straight forward nature
- 3. Compassionate nature
- 4. Not feeling jealous.

(d) Realm of gods

- 1. Self restraint accompanied by attachment
- 2. Partial restraint (lay vows)
- 3. Austerities of misguided people
- 4. Involuntary purging of karma

c. Body making karma

Cause of its bondage (Auspicious)

- 1. Straight forwardness Not cheating others physically
- 2. Harmony - Not cheating others mentally.
- 3. Not cheating others verbally
- 4. Oneness in speech and action.

The opposite causes the inflow of inauspicious body making karma.

7. Status - making karma

Cause of High Status making karma.

- 1. Race
- 2. Caste
- 3. Strength / Power
- 4. Appearance / Look
- 5. Penance
- 6. Knowledge (Verbal)
- 7. Advantage / Profit

8. Wealth / fortune

With humility and modesty becomes the cause of high status

The opposite of this, praising, finding fault, hiding others merits, cause the inflow of low status making karma.

8. Hindrance - producing karma causes of its bondage

1. Beneficence
2. Gain
3. Satisfaction
4. Comfort
5. Power

QUESTIONNAIRE

Essay Type Question

1. Explain the concept of karma in Jain philosophy.

Short Essay

1. Explain the process of karmic bondage?
2. Highlight the eight causes of karmic bondage of eight karmas?

Answer in one or two sentences

1. What is mithyatva?
2. What is destructive karma?
3. Mention four types of non-destructive karmas?
4. Mention the five kinds of inhibition?
5. What do you mean by dravya and bhāva karma.

Reference books:

1. Ācārya Tūlsī, Illuminator of Jaina Tenets.
2. Ācārya Mahāprājña, Jaina Darśan Manan one mīmāṃsā.
3. Helmuth Jassnep the Jain doctrine of karma.
4. Nathmal Tatia, that which is.

LESSON 17:

DIVISIONS AND SUB-DIVISIONS OF 'KARMA'

What is the result of each '*karma*' after the bondage, is explained on the basis of its divisions and sub-divisions, in this lesson. In technical language these divisions are called '*prakṛti*'. Basically there are eight types of '*karma*'. Each '*karma*' is divided into several divisions and sub-divisions, on the basis of which, the nature of the '*karma*' is known. And also how many strange powers of giving fruits each '*karma*' is capable of is explained.

1.1 Historical background of evolution of '*Karmaprakṛti*'

Here we try to examine in historical background, how the main and the subsidiary '*prakṛti*' evolved. Meaning, what were the forms of '*karmaprakṛti*' in the most ancient Jaina books, how these forms evolved successively, and what is the completely evolved form as seen in the present books shall be examined. Thereafter an exposition on the main and subsidiary '*prakṛti*' is given.

Description of '*karmaprakṛti*' is made in very comprehensive form in Jaina books. Considering from historical progress viewpoint, it is clear that there is no mention of '*karmaprakṛti*' in Jaina scriptures *Ācārāṅga* and *Sūtrakṛtāṅga*'. But the basic conceptions of the theory of '*karma*' are found there; such as, '*karma*' is bondage, a person gets the fruits of his good and bad '*karma*', '*karma*' committed without remissness is not binding, etc..

In *Sthānāṅga Sūtra* there is an exposition of the eight '*mula-prakṛti*' (main '*prakṛti*'), but there is no detailed description of the '*uttara-prakṛti*' ('subsidiary '*prakṛti*'). There, two divisions of '*jñānāvaraṇīya karma*' are seen, viz. (1) '*deśajñānāvaraṇīya*', which obscures '*matijñāna*' and others, and (2) '*sarvajñānāvaraṇīya*', which obscures '*kevaljñāna*'. Similarly '*darśanāvaraṇīya*' is also divided into two, viz. (1) '*deśadarśanāvaraṇīya*' and (2) '*sarvadarśanāvaraṇīya*'. In the same way the following divisions are observed there.

'*sātā*' and '*asātā*' of '*vedanīyakarma*'.

'*darśanāmohanīya*' and '*cārītramohanīya*' of '*mohanīyakarma*'.

'*adhvāyuṣya*' (which is for humans and animals) and '*bhavāyuṣya*' (which is for denizens of heaven and hell) of '*āyuṣya karma*'.

'*śubhanāma*' and '*aśubhanāma*' of '*nāmakarma*'.

'*uccaGotra*' and '*neechaGotra*' of '*Gotrakarma*'.

And two divisions of '*antarāyakarma*'.

From this it is clear that compared to *Ācārāṅga* and *Sūtrakṛtāṅga*, the deliberation on '*karmaprakṛti*' is more elaborate in *Sthānāṅga Sūtra*. But there also complete description of all the subsidiary '*prakṛti*' is not given.

First time in *Samavāyāṅga Sūtra* description of 9 subsidiary '*prakṛti*' of '*darśanāvaraṇīya karma*' is found viz. '*nīdrā*', '*nīdrānīdrā*', '*pracalā*', '*pracalāpracalā*', '*styānārdhī*', '*caksudarśanāvaraṇa*', '*acaksudarśanāvaraṇa*', '*avadhidarśanāvaraṇa*' and '*kevaladaraśanāvaraṇa*'. *cārītra mohanīya* has two divisions, '*kaśāyamohanīya*' and '*nokaśāyamohanīya*'. Mention of 16 sub-divisions of '*kaśāyamohanīya*' like '*anantānubandhi*' '*krodha*' (anger), '*māna*' (pride), '*māyā*' (deceitfulness), '*lobha*' (greed), and '*saṃjvalana*'

'krodha', 'māna', 'māyā', 'lobha' and others is also observed there. In the same manner there is deliberation on 42 divisions of 'nāma karma' mentioning 14 'piṇḍa prakṛti' and 28 'pratyeka prakṛti'. Like this 58 subsidiary 'prakṛti' like 5 of 'jñānāvaraṇīya', 2 of 'vedanīya', 4 of 'āyusa', 42 of 'nāma' and 5 of 'antarāya' karma are discussed in *Samavāyāṅga Sūtra*. From this it can be concluded that till the time *Samavāyāṅga Sūtra* was composed, a full conception of subsidiary 'prakṛti' of the said 'karma' was conceived. In *Samavāyāṅga Sūtra*, most of the subsidiary 'prakṛti' are discussed, but their names are not mentioned except for the names of 9 of 'darśanāvaraṇīya', 16 of 'cāritra mohanīya', and 42 of 'nāmakarma'.

In *Bhagavatī Sūtra* only eight main 'prakṛti' are mentioned. There is no particular discussion on 'karmaprakṛti' in other books of Aṅga literature.

Among *Upāṅga*, chiefly in *Prajñāpanā*, there is full deliberation on the main and the subsidiary 'prakṛti' of karma. It can be said, that those subsidiary 'prakṛti', which are not discussed in *Samavāyāṅga Sūtra* of Aṅga literature, are discussed fully in *Prajñāpanā Sūtra*.

In *Uttarādhyayana Sūtra* also, there is a mention about the number of eight main and their subsidiary 'prakṛti' of all 'karma'. But subsidiary 'prakṛti' of 'mohanīya' and 'nāma karma' are not fully mentioned. There is much similarity in the discussion on the 'karmaprakṛti' given in *Samavāyāṅga* and *Uttarādhyayana*.

We find systematic and detailed discussion on 'karmaprakṛti' in independent books of karmaliterature. A fully developed version can be seen in the *Prākṛtisamutkṛtana Cūlikā* of *jīvaśthāna* of *Śaṅkhaṇḍāgama*.

In *Gommaṣasāra karmakāṇḍa* also full deliberation of main and subsidiary 'prakṛti' of 'karma' is available. There is discussion on this subject in the first book named *karmavipāka* written by Devendrasuri of *Śvetāmbara* tradition.

As conclusion, it can be said, that the full conception of eight main 'prakṛti' and all their subsidiary 'prakṛti' of 'karma' developed progressively in Jaina literature.

1.2.0 Classification of 'prakṛti'

According to Jaina Thinking, there are eight types of 'karma'. They are:- 1. 'jñānāvaraṇīya', 2. 'darśanāvaraṇīya', 3. 'vedanīya', 4. 'mohanīya', 5. 'āyu', 6. 'nāma', 7 'Gotra' and 8. 'antarāya'.

1.2.1 'Jñānāvaraṇīya' — 'karma-puḍgala' which obscures the knowledge. They are divided into five types.

1. 'ābhinibodhika' or 'mati-jñānāvaraṇa'—obscuring the knowledge acquired through sense-organs and mind.
2. 'srūta-jñānāvaraṇa'—obscuring the knowledge acquired by words and interpreting gestures.
3. 'avadhi-jñānāvaraṇa'—obscuring transcendental knowledge of material things.
4. 'manaḥpariyaya-jñānāvaraṇa'—obscuring transcendental knowledge of thoughts of others.
5. 'keval-jñānāvaraṇa'—obscuring the omniscience knowledge.

1.2.2 'Darśanāvaraṇa' — 'Karma-puḍgala' which obscures 'darśana' that is intuition. They are divided into nine types.

1. 'cakṣu-darśanāvaraṇa'—obscuring the 'darśana' acquired through eyes (general perception).
2. 'acakṣu-darśanāvaraṇa'—obscuring the 'darśana' (general perception) acquired through sense-organs other than eye, and mind.
3. 'avadhi-darśanāvaraṇa'—obscuring the transcendental 'darśana' (general perception) of material things.

4. '*kevala-darśanāvaraṇa*' – obscuring the transcendental '*darśana*' (general perception) of all substances and modes.

5. '*nidrā*' – common sleep (where a sleeping person awakes easily).

6. '*nidrānidrā*' – deep sleep (where a sleeping person awakes with difficulty).

7. '*pracalā*' – where a person sleeps when sitting or even standing.

8. '*pracalā-pracalā*' – intensive sleep where a person sleeps while walking.

9. '*styānārdhhi*' or '*styāni-griddhi*' – very intensive sleep that causes somnambulism.

1.2.3 '*Vedanīya*' – '*Karma-pudgala*' which causes the feeling of pain and pleasure. They are of two types.

1. '*sāta-vedanīya*' – causes a feeling of pleasure, created by, a) pleasant word, b) pleasant form, c) pleasant smell, d) pleasant taste, e) pleasant touch, f) happy mind, g) happy speech, h) healthy body.

2. '*asāta-vedanīya*' – causes a feeling of pain created by, a) unpleasant word, b) unpleasant form, c) unpleasant smell, d) unpleasant taste, e) unpleasant touch f) unhappy mind, g) unhappy speech, h) unhealthy body.

1.2.4 '*Mohanīya*' – '*Karma-pudgala*' which deludes the soul. '*Mohanīya karma*' is divided in two main divisions. 1. '*darśana mohanīya*'. 2. '*cāritra mohanīya*'.

'*Darśana mohanīya*' – '*Karma pudgala*' which distorts the enlightened faith. They are of three types.

1. '*Samyaktva-mohanīya*' – prevents total enlightened faith of '*aupaśamaika*' and '*kṣayaka*' type.

2. '*mithyātva-mohanīya*' – prevents total enlightened faith of '*kṣayopashamika*' type.

3. '*miśra-mohanīya*' – creates swing like or oscillating movement of enlightened faith.

'*Cāritra Mohanīya*' – '*Karma-pudgala*' which distorts the conduct and attitude of the soul. They are of two types, 1. '*kaṣāya-vedanīya*', 2. '*nokaṣāya-vedanīya*'.

1. '*Kaṣāya-vedanīya*' – '*Karma-pudgala*' which creates passions such as '*rāga*' and '*dveṣa*' (attachment and hatred). They are of 4 types, '*krodha*' (anger), '*māna*' (pride), '*māyā*' (deceit), and '*lobha*' (greed). These are further subdivided into 16 subdivisions.

2. '*No-kaṣāya-vedanīya*' – '*Karma-pudgala*' which induces or arouses the '*kaṣāya*' (passions). They are of 9 types. :-

1. '*hāsyā*' – creates laugh with or without reason.

2. '*rati*' – creates attachment towards material objects and liking towards non-abstinence.

3. '*arati*' – creates hatred towards material objects and disliking towards abstinence.

4. '*śoka*' – creates sorrow with or without reason.

5. '*bhaya*' – creates fear with or without reason.

6. '*jugupsā*' – creates disgust with or without reason.

7. '*strī-veda*' – creates desire for union with male.

8. '*puruṣa-veda*' – creates desire for union with female.

9. '*napuṃsaka-veda*' – creates desire for union with both female and male.

1.2.5 '*Āyu*' – '*Karma-pudgala*' which determines the life span. They are of four types.

1. 'narakāyu' – determines life span of denizens of hell.
2. 'tiryagāyu' – determines life span of animals.
3. 'manuṣāyu' – determines life span of humans.
4. 'devāyu' – determines life span of denizens of heaven.

1.2.6 Nāma – 'Karma-pudgala' which determines the kind of body and its varieties of structure. They are of 42 types.

1.2.6.1 'gati-nāma' – determines the varieties relating to birth. They are of 4 types.

- a) 'naraka-gati-nāma' - determines the acquisition of miserable life in hell.
- b) 'tiryaga-gati-nāma' - determines the acquisition of unhappy life of animals.
- c) 'manuṣya-gati-nāma' - determines the acquisition of human life (mixture of happiness and unhappiness).
- d) 'deva-gati-nāma' - determines the acquisition of happy life in heaven.

1.2.6.2 'jāti-nāma' – determines the number of sense organs. They are of 5 types.

- a) 'ekendriya-jāti-nāma' - cause for acquisition of one sense organ (skin).
- b) 'dvīndriya-jāti-nāma' - cause for acquisition of two sense organs, skin and tongue.
- c) 'triṇdriya-jātināma' - cause for acquisition of three sense organs, skin, tongue and nose.
- d) 'caturīndriya-jāti-nāma' – cause for four sense organs, skin, tongue, nose, and eyes.
- e) 'pañcendriya-jāti-nāma' – cause for five sense organs, skin tongue, nose, eyes and ears.

1.2.6.3 'śarīra-nāma' – determines the acquisition of type of body. They are of 5 types.

- a) 'audārika-śarīra-nāma' - cause for acquisition of gross body.
- b) 'vaikriya-śarīra-nāma' - cause for acquisition of body that can change its form and dimensions.
- c) 'āhāraka-śarīra-nāma' - cause for acquisition of body that can be generated by 'āhāraka labdhi'.
- d) 'taijas-śarīra-nāma' - cause for acquisition of body that can burn things.
- e) 'kārmaṇa-śarīra-nāma' - cause for acquisition of body that is the receptacle for 'karma-particles'.

1.2.6.4 'śarīra-aṅgopāṅga-nāma' – determines the acquisition of parts and limbs of the body. They are of three types.

- a) 'audārika-aṅgopāṅga-nāma' - cause for acquisition of parts and limbs of 'audārika' body.
- b) 'vaikriya-aṅgopāṅga-nāma' - cause for acquisition of parts and limbs of 'vaikriya' body.
- c) 'āhāraka-aṅgopāṅga-nāma' - cause for acquisition of parts and limbs of 'āhāraka' body.

The 'taijas' and the 'kārmaṇa' are very fine. They do not have any parts or limbs.

1.2.6.5 'śarīra-bandhana-nāma' – determines the binding of newly acquired 'pudgala' and the formerly acquired ones. They are of five types.

- a) 'audārika-śarīra-bandhana-nāma' - determines binding of 'audārika-śarīra'.
- b) 'vaikriya-śarīra-bandhana-nāma' - determines binding of 'vaikriya-śarīra'.
- c) 'āhāraka-śarīra-bandhana-nāma' - determines binding of 'āhāraka-śarīra'.
- d) 'taijas-śarīra-bandhana-nāma' - determines binding of 'taijas-śarīra'.

e) '*kārmaṇa-śarīra-bandhana-nāma*' - determines binding of '*kārmaṇa-śarīra*'.

In '*Karma-grantha*', '*śarīra-bandhana nāma-karma*' is divided into 15 divisions. :-

- | | |
|---|---|
| 1) ' <i>audārika-audārika bandhana nāma</i> ' | 2) ' <i>audārika-taijas bandhana nāma</i> ' |
| 3) ' <i>audārika-kārmaṇa bandhana nāma</i> ' | 4) ' <i>vaikriya-vaikriya bandhana nāma</i> ' |
| 5) ' <i>vaikriya-taijas bandhana nāma</i> ' | 6) ' <i>vaikriya-kārmaṇa bandhana nāma</i> ' |
| 7) ' <i>āhāraka-āhāraka bandhana nāma</i> ' | 8) ' <i>āhāraka-taijas bandhana nāma</i> ' |
| 9) ' <i>āhāraka-kārmaṇa bandhana nāma</i> ' | 10) ' <i>taijas-audārika bandhana nāma</i> ' |
| 11) ' <i>taijas-vaikriya bandhana nāma</i> ' | 12) ' <i>taijas-āhāraka kārmaṇa bandhana nāma</i> ' |
| 13) ' <i>taijas-taijas bandhana nāma</i> ' | 14) ' <i>taijas-kārmaṇa bandhana nāma</i> ' |
| 15) ' <i>kārmaṇa-kārmaṇa bandhana nāma</i> ' | |

'*Audārika*', '*vaikriya*' and '*āhāraka*' are mutually opponent of each other. Therefore their '*pudgala*' do not relate with each other.

1.2.6.6 '*śarīra-saṁghātana-nāma*' – determines the arrangement of accumulated and being accumulated '*pudgala*' of the different bodies. They are of 5 types of the respective bodies.

- '*audārika-śarīra-saṁghātana-nāma*'
- '*vaikriya-śarīra-saṁghātana-nāma*'
- '*āhāraka-śarīra-saṁghātana-nāma*'
- '*taijasa-śarīra-saṁghātana-nāma*'
- '*kārmaṇa-śarīra-saṁghātana-nāma*'

1.2.6.6.1 '*saṁghanana-nāma*' – '*Karma-pudgala*' which determines the arrangement of bones. They are divided in to 6 types according to the firmness and type of the joints of the bones.

(a) '*vajraṣabha-nārāca-saṁghanana-nāma*' – determines the most excellent joint. Two bones hooked into one another, a tack going through them, and a bandage surrounds the whole.

(b) '*ṣabha-nārāca-saṁghanana-nāma*' – determines a strong joint. As above but without the tack.

(c) '*nārāca-saṁghanana-nāma*' – determines a less strong joint. Both the tack and the bandage are not there.

(d) '*ardhanārāca-saṁghanana-nāma*' – determines a simple joint. One end hooked, but other end is only nailed.

(e) '*kūlikā-saṁghanana nāma*' – determines a weak joint. Both ends nailed only.

(f) '*sevānta-saṁghanana-nāma*' – determines a very weak joint. Both ends only touch.

1.2.6.6.2 '*saṁsthāna-nāma*' – '*Karma-pudgala*' which determines the symmetry of the stature of the body. They are of 5 types.

a) '*samocaurasra-saṁsthāna-nāma*' – determines the most symmetrical body.

b) '*nyagrodha-parimaṇḍala-saṁsthāna-nāma*' – determines the upper body to be symmetrical, but not the lower body.

c) '*vāmana-saṁsthāna-nāma*' – determines a short stature.

d) '*kubja-saṁsthāna-nāma*' – determines a hunchbacked body.

e) '*huṇḍa-saṁsthāna-nāma*' – determines an entirely unsymmetrical body.

1.2.6.6.3 '*varṇa-nāma*' – determines the color of the body. They are of 5 types.

a) '*kṛṣṇa-varṇa-nāma*' - determines black color of the body.

- b) '*nīla-varṇa-nāma*' - determines green color of the body.
- c) '*lohita-varṇa-nāma*' - determines red color of the body.
- d) '*haridra-varṇa-nāma*' - determines yellow color of the body.
- e) '*śveta varṇa-nāma*' determines white color of the body.

1.2.6.6.4 '*gaṇḍha-nāma*' – determines the odours of the body. They are of two types.

- a) '*surabhi-gaṇḍha-nāma*' - produces the body with pleasant odours.
- b) '*durabhi-gaṇḍha-nāma*' - produces body with unpleasant odours.

1.2.6.6.5 '*rasa-nāma*' – determines the taste of the body. They are of 5 types.

- a) '*tikta-rasa-nāma*' - gives sharp, pungent taste to the body.
- b) '*kaṭu-rasa-nāma*' - gives bitter taste to the body.
- c) '*kaṣāya rasa-nāma*' - gives astringent taste to the body.
- d) '*amla-rasa-nāma*' - gives sour taste to the body.
- e) '*madhura-rasa-nāma*' – gives sweet taste to the body.

1.2.6.6.6 '*sparsa-nāma*' – determines the touch of the body. They are of 8 types.

- a) '*karkaṣa-sparsa-nāma*' - causes rough touch of the body.
- b) '*mṛdu-sparsa-nāma*' - causes smooth touch to the body.
- c) '*guru-sparsa-nāma*' - causes the body to be heavy.
- d) '*laghu-sparsa-nāma*' - causes the body to be light.
- e) '*snigdha-sparsa-nāma*' - causes the body to be adhesive.
- f) '*rukṣa-sparsa-nāma*' - causes the body to be dry.
- g) '*śīta-sparsa-nāma*' - causes the body to be cold.
- h) '*uṣṇa-sparsa-nāma*' - causes the body to be hot.

1.2.6.6.7 '*agurulagu-nāma*' – causes the body to be not very heavy and not very light.

1.2.6.6.8 '*upaghata-nāma*' – creates so much misery because of infection and such other abnormality in the parts of the body, that it leads to suicide.

1.2.6.6.9 '*parāghāta-nāma*' - creates such superiority that opponents and competitors can never defeat.

1.2.6.6.10 '*ānupurvi-nāma*' – determines proper direction for the next place of birth. They are of 4 types.

a) '*naraka-ānupurvi-nāma*', b) '*tiryaga-ānupurvi-nāma*', c) '*manuṣya-ānupurvi-nāma*' d) '*deva-ānupurvi-nāma*'

1.2.6.17 '*necavāsa-nāma*' – creates the capability of breathing.

1.2.6.18 '*ātapa nāma*' – causes the body to emit warm brightness.

1.2.6.19 '*uddyota-nāma*' – causes the body to emit cold brightness.

1.2.6.20 '*viḥāyagati-nāma*' – determines the gait of walking. They are of two types.

- a) '*praśasta-viḥāyagati-nāma*' - determines pleasant walking gait.
- b) '*apraśasta-viḥāyagati-nāma*' - determines ugly walking gait.

1.2.6. 21 '*trasa-nāma*' – gives voluntary movable body.

1.2.6.22 '*sthāvara-nāma*' – gives voluntary non-movable body.

- 1.2.6.23 '*sūkṣma-nāma*' – gives very subtle body.
- 1.2.6.24 '*bādhara-nāma*' – gives a gross body.
- 1.2.6.25 '*paryāpta-nāma*' – determines the completion of the development of suitable bio-potentials.
- 1.2.6.26 '*aparyāpta-nāma*' – causes to remain undeveloped the suitable bio-potentials. 1.2.6.27 '*sādhāraṇa-śarīra-nāma*' – gives one body to infinite number of '*jīva*'.
- 1.2.6.28 '*pratyeka-śarīra-nāma*' – gives individual body to each '*jīva*'.
- 1.2.6.29 '*sthira-nāma*' – causes all the parts of the body to be firm and stable.
- 1.2.6.30 '*asthira-nāma*' – causes all the parts of the body to be unstable.
- 1.2.6.31 '*śubha-nāma*' – causes upper parts of the body above the navel to be beautiful.
- 1.2.6.32 '*aśubha-nāma*' – causes lower parts of the body below the navel to be ugly.
- 1.2.6.33 '*subhaga-nāma*' – causes to become dear to some one to whom one is not under an obligation or one is not related to.
- 1.2.6.34 '*durbhaga-nāma*' – causes to become despicable even to a relative.
- 1.2.6.35 '*susvara-nāma*' – causes to have melodious voice.
- 1.2.6.36 '*dusvara-nāma*' – causes to have ill sounding voice.
- 1.2.6.37 '*ādeya-nāma*' – causes people to believe his word.
- 1.2.6.38 '*anādeya-nāma*' – causes people not to believe his word even if it is logical.
- 1.2.6.39 '*yaśakūṭi-nāma*' – grants honour and glory.
- 1.2.6.40 '*ayaśakūṭi-nāma*' – causes dishonour and shame.
- 1.2.6.41 '*nirmāṇa-nāma*' – causes proper formation of the parts of the body in their right place.
- 1.2.6.42 '*tīrthāṅkara-nāma*' – causes the procurement of the position of '*Tīrthāṅkara*'.
- 1.2.7.0 *Gotra* – '*Karma pudgala*' which causes respect and dignity or dishonour and disgrace. They are of two types.
- 1.2.7.1 '*ucca Gotra*' - determines respect and dignity. They are of 8 types.
- '*jāti-ucca-Gotra*' - causes respect from mother side.
 - '*kula-ucca-Gotra*' - causes respect from father side.
 - '*bala-uchcha-Gotra*' - causes respect because of strength.
 - '*rūpa-uchcha-Gotra*' - causes respect because of beauty.
 - '*tapa-ucca-Gotra*' - causes respect because of penance.
 - '*śrut-ucca-Gotra*' - causes respect because of knowledge.
 - '*lābha-uchcha-Gotra*' - causes respect because of advantage.
 - '*aishvarya-uchcha-Gotra*' - causes respect because of wealth.
- 1.2.7.2 '*nīca-Gotra*' - determines disrespect and contempt. They are of 8 types.
- '*jāti-nīca-Gotra*' - causes contempt from mother side.
 - '*kula-nīca-Gotra*' - causes contempt from father side.
 - '*bala-nīca-Gotra*' - causes contempt because of strength.
 - '*rūpa-nīca-Gotra*' - causes contempt because of beauty.
 - '*tapa-nīca-Gotra*' - causes contempt because of penance.

- f) '*śrut-nichā-Gotra*' - causes contempt because of knowledge.
- g) '*labha-nichā-Gotra*' - causes contempt because of advantage.
- h) '*aīśvarya-nichā-Gotra*' - causes contempt because of wealth.

1.2.8 '*aūtarāya*' – '*kamra-pudgala*' which affects the will power of certain activities. They are of 5 types.

- a) '*dāna- aītarāya*' - hinders dispensing of alms, in spite of all favorable factors.
- b) '*lābha- aītarāya*' - hinders obtaining any advantage, in spite of all favorable factors.
- c) '*bhoga- aītarāya*' - hinders enjoyment, in spite of all favorable factors.
- d) '*upabhoga- aītarāya*' - hinders repeated enjoyment, in spite of all favorable factors.
- e) '*vīrya- aītarāya*' - hinders the use of power, in spite of all favorable factors.

Thus, in this lesson we have studied in brief, the historical back ground and technical and scientific nature of divisions and sub-divisions of '*karma*'.

For further study. Read '*Neuroscience and Karma*' and Books on '*karma*'

QUESTIONNAIRE

Answer in brief.

1. Historical background of '*karmaprakṛitī*'.
2. Clarify the main divisions of eight '*karma*'.
3. Describe in brief sub-divisions of any four '*karma*'.

Define.

1. *Jñānāvaraṇa* *Pudgala*.
2. *Kevala jñānāvaraṇa*
3. *Darśanāvaraṇa*.....*karma-pudgala*.
4. *Pracalā*
5. *Śarīra-aṅgopāṅga-nāma*.....

Answer in one word.

1. What is the meaning of '*saṁkhaṇana*' ?
2. What is the purpose of '*saṁsthāna*' ?
3. What is the effect of different '*karma*' on the colors of the body ?
4. What is the function of '*sādhārana-śarīra-nāma-karma*' ?
5. What happens because of '*pratyeka-śarīra-nāma-karma*' ?

Reference books:

Jaina Darśana Mānan aur Mimāṃsā.

Jivajīva.

Karmawāda: Ācārya Mahāprajña

LESSON 18

MATERIALITY OF *KARMA*

In the last lesson we discussed the nature of '*karma*' in general in the context with the Indian philosophies and in particular in the context with the Jaina philosophy. In the manner in which the Jaina philosophy has presented the theory of '*karma*' is very exceptional. Jaina philosophy has presented before the whole philosophical world, altogether a new and original theory by admitting '*karma*' as '*paudgalika*' (physical entity), and by accepting its relationship with '*ātmā*' (soul) as from times immemorial. In this lesson we shall try to study the 'materiality of *karma*' from several different points of view.

1.0 In Context with Jaina Theory of '*Tattva*' (Metaphysical Reals)

Jaina philosophy has accepted independent real existence of both '*ātmā*' (soul) and '*pudgala*' physical entity or (matter). Thereby it has established their mutual interaction.

1.1 Relationship of *Jīva* and '*Pudgala*'

The concept of mutual relationship of '*jīva*' (soul) and '*pudgala*' is very beautifully expressed in *Bhagavatī Sūtra* (1/3 12-3 13). This is a logical explanation presented by Jaina philosophy.

There, Gautama Swāmī asked Lord Mahāvīra, –

'Oh Lord! Are '*jīva*' and '*pudgala*' mutually buond, mutually touching, mutually embraced, mutually attached, mutually united, and mutually intermingled?

Lord Mahāvīra replied, 'yes they are'.

'Oh Lord! On what basis it is said, that, '*jīva*' and '*pudgala*' are mutually buond, mutually touching, mutually- embraced, mutually- attached *sneha-pravibaddha*), mutually- united, and mutually-intermingled?

Lord Mahāvīra said, 'Gautama! For example, there is a big lake that is full of water. It is full and overflowing from all sides. If a person takes a big boat which has hundreds of holes, and hundreds of inlets, in this river; Gautama, would not that boat also become full of water, because of the water being filled in through the inlets and holes?'

'Yes it would.'

'Gautama! On this basis it is said that, '*jīva*' and '*pudgala*' are mutually buond, mutually touching, mutually embraced, mutually attached, mutually united, and mutually intermingled.'

Jīva and '*pudgala*' are totally different and distinct. *Jīva* has consciousness while there is absence of consciousness in '*pudgala*'. '*Cetanā*' (the real entity possessed of consciousness) can never become '*acetanā*' (devoid of consciousness) and vice versa. Can there be any relation between them, looking at their eternal independence of existence? In the above-referred aphorism, a deliberation is done on this subject. Gautama has raised a query – 'Oh Lord! Do '*jīva*' and '*pudgala*' stay mutually bound, touching, embraced, attached and intermingled as an unit?' Lord Mahāvīra has replied this in affirmative. There is a very close relationship between these two substances. Based upon the relation and non-relation '*jīva*' are divided into two categories – '*samsārī jīva*' (the souls subject to transmigration) and '*mukta jīva*' (the emancipated souls). Those '*jīva*' which are intermingled with '*pudgala*' are called '*samsārī*' or bound with *pudgala*. Those '*jīva*' which are free, not bound to '*pudgala*' are called '*siddha*'.

'*Samsārī jīva*' are so intensely intermingled with '*pudgala*' that it is not even possible to deem them as

separate the *pudgala* in absorve sense.. Ācārya Siddhasena has thought over this relation from non-absolute point of view. He has mentioned that '*jīva*' and '*pudgala*' in *samsārī* state are intermixed like milk and water. Therefore it is not possible to separate them absolutely 'this is *jīva* and that is *pudgala*'.

This is ascertainment of indivisibility of '*jīva*' and '*pudgala*'. Colour, shape etc. and childhood, youth etc. are the states of *jīva* due to its association with body, but it can not be stated that they are not at all influenced by '*jīva*'. There are modes like sensory knowledge, knowledge due to memory, etc. in '*jīva*'. These can not be believed to be not influenced by '*pudgala*'. Thus an intimate relation between '*jīva*' and '*pudgala*' is established in context of this point of view. Nevertheless, their real identity, that is, their true nature remain different. Therefore, there are basic differences in them also. This is the consideration from non-absolute point of view about '*jīva*' and '*pudgala*'.

A question arises; is the relationship between '*jīva*' and '*pudgala*' material (physical) or non-physical? '*Jīva*' can not be considered as totally non-material in its '*samsārī*' (worldly existence) state. Therefore, we can say that this relation is physical. According to the aphorism (*Sanmati Tarka*, 1/47-48), this relation is neither only arising from *jīva*, nor only arising from *pudgala*. But it is from both sides. This we can understand from the word 'mutually-attached' (*sneha-pratibaddha*) as given in *Bhagavatī Sūtra*. The element of attachment in '*jīva*' is '*āśrava*', and that in '*pudgala*' is its natural qualification to get attracted (attached) by *jīva*. With these factors of attachment from both sides, a relation gets established. If there are holes in a boat, the water will enter into it by itself. In the given aphorism this relation is described in five forms, viz. bond, touch, embrace, attachment, and intermingled (union).

Ācārya Amṛtacaṇḍra has propounded that there is element of attachment in '*jīva*'. (Commentary on *Pañcāstikāya*, aph. 128-130 *Tattvapradīpikā vṛtti*, p. 188).

1.2.1 Relation Between the Body and the Mind

An elaborate deliberation is available on the relation between the body and the mind in the philosophical literature.

In the *Bhagavatī Sūtra*, 13/ 126, it is said,—

'Oh Lord! Is mind (*mana*) the same as soul, or something else?'

'Gautama! mind is not soul, it is something else.'

'Oh Lord! Is mind corporeal, or non-corporeal?'

'Gautama! mind is corporeal and not non-corporeal.'

'Oh Lord! Is mind '*sacitta*' (possessed of consciousness), or '*acitta*' (devoid of consciousness)?'

'Gautama! Mind is not '*sacitta*', it is '*acitta*'.

'Oh Lord! Is mind '*jīva*' (living) or '*ajīva*' (non-living)?'

'Gautama! Mind is not '*jīva*', it is '*ajīva*'.'

'Oh Lord! are '*jīva*' possessed of mind, are do '*ajīva*' possessed of mind?'

'Gautama! '*jīva*' are possessed of mind, '*ajīva*' are not possessed of mind.'

Ācārya Mahāprajña has clarified this thus; 'According to Jaina philosophy, '*citta*' is consciousness and '*mānas*' is non-consciousness. Even then in common parlance, we do use '*mana*' in place of '*citta*'. Thus if, '*mana*' is sentient, and body is non-sentient, then how can there be relation between them and how can they influence each other? The Jaina philosophy has explained clearly this very. It states that, even though the '*samsārī jīva*' is a sentient being, it is not absolutely separate from '*pudgala*' or the body. There is an established natural relationship between them. They both are mutually bound together. Therefore there is interaction among them, and they influence each other.

'The problem of the relationship between the mind and the body is going on for a long time in the history of Western philosophy. Descartes has presented the concept of mind in a new form. Before him, philosophers had accepted mind and body as two sides of the same element. But Descartes presumed mind to be different from the body. Earlier the mind and the body were presumed to be dependent, but Descartes accepted both having independent existence. According to Descartes, the body is extension of physical properties and the mind has the property of consciousness in it. Now the question arises as to how does the body influences the mind and vice versa? When we do any work on our own volition, then it is found that the mind is influencing the body, and when we have any experience through our sense- organs, then it is found that the body is influencing the mind.

According to Spinoza, the mind and the body are two sides of the same substance. Both are connected with God. They are the intellectual and the physical forms of the same entity. Being the forms of qualities of the same substance, both remain together, even though from point of view of action the body and the mind are found to be separate. There is a continuous influence of external things on the body, and always its new modifications are observed. These modifications are sensed by the mind. The mind can know or understand the external things in the same forms in which they influence the body, but not in their actual forms. This proves that the body influences the mind and the mind influences the body.

Libnitz explained the relation of the mind and the body on the basis of cause and effect. According to him, the body and the mind do their own activities independently. They do not influence each other.

There is inquiry in psychology also, about the relationship between the mind and the body. Does the body influence the mind? or vice versa? The same question is before us, is it consciousness that influences the body? or vice versa? What is the nature of their relationship? They influence each other, they can not be separated. We can not make a definition by accepting the mind and the body totally independent. But we can define their relationship and their influence on each other by accepting their relative independence.

1.2.2 '*Paribhoktā*' (One who enjoys/endures) and '*Paribhogya*' (what is enjoyed or endured)

In the *Sūtra* of *Bhagavatī* (1/3 13) which is under discussion, '*jīva*' is called '*paribhoktā*' (one who enjoys or endures) and '*pudgala*' is called '*paribhogya*' (what is being enjoyed or endured). The relation between the '*jīva*' and the '*pudgala*' is that of one who enjoys (or endures) and what is being enjoyed (or endured). '*Jīva*' is possessed of consciousness; therefore, it is '*paribhoktā*'. And '*pudgala*' that is '*ajīva*' is matter, therefore it is '*paribhogya*'. Each of them has its own modes in it. And because of these modes, a relationship gets established between them (*Bhagavatī*, 25/17). We eat, we work, we experience by sense organs, we breathe, we speak, and we think, all these are influences of matter over consciousness. We get feelings and knowledge through the brain. Our material body becomes animated. These are the influences of '*cetana*' (consciousness) over '*acetana*' (non-conscious).

Understanding this process of the relationship, not only has philosophical value, but also has spiritual value. Only after this knowledge of relationship it is possible to pursue the spiritual process which is beyond relationship, beyond thinking and beyond influence, for the emancipation of soul.

1.2.3 Findings

1. According to non-absolute point of view, '*cetana*' (sentient) and '*acetana*' (non-sentient) are not completely separate; therefore a relationship between them is possible.

2. In this world, the existence of '*jīva*' is not independent of '*pudgala*'; the nature of worldly existence of '*jīva*' is not pure, it is mixed up.

3. Believing '*cetna*' and '*acetana*' completely separate and worldly existence of '*jīva*' as totally pure makes the problem of relationship complicated.

4. Pursuing the study of the spiritual practice of discernment between soul and matter (body) is possible only on the basis of the mutual relationship of 'cetna' and 'acetana'. It is very valuable from the spiritual point of view.

2.0 Material Form of 'Karma'

According to Jaina philosophy, the definition of the process of bondage and liberation is not possible without the element 'ajīva'. 'What is the cause of bondage of the soul?' When this question came before the Jaina philosophers, then they said that only the soul could not be the cause of bondage of the soul. Thinking on the basis of spiritual point of view there is no cause in the soul itself for its own bondage. Just as without the potter, the potter's wheel etc., the clay by itself can not produce a pot. In the same way, the soul by itself without an external instrument, can not do any such activity, which would become the cause of its bondage. In fact, passions like anger, etc., and attachment, aversion and delusion and such other activities which are the cause of bondage of *karma* do not get self-generated in the soul, till they do not rise in the soul as the result of the already bound '*karma*'.

Ācārya Kuṇḍakuṇḍa in his work *Pañcāstikāya* (verse no. 61) has said because the soul makes its own nature, it is creator only of its own nature, and not that of '*pudgala-karma*' etc. This statement clarifies that the soul does not create anything like *karma* which is different from its own nature, and such *karma* is 'in the form of *pudgala*' which is different from soul.

2.1 'Nimitta' (instrumental or external cause and 'Upādāna' (imminent or inherent cause)

From scientific point of view it can be said that changes in the body chemicals and the blood-chemicals are the causes for our passions, and our passions are causes for the changes in the blood-chemicals and body-chemicals. Both the transformations are mutually interdependent. Similarly the element soul is the imminent cause for the '*karma*' and the material '*karma*' is the instrumental cause for the soul, both being mutually interdependent causes. Because of the material '*karma*', passions are produced, and because of the passions again the inflow and bondage of '*karma*' take place. And these '*karma*' at the time of fruition again become the causes for passions. In this manner the cycle of mutual influence of passions (activities of the soul) and the material '*karma*' continues. Just as there is a mutual relation between the tree and the seed, so also in the process of bondage of soul, there is a mutual relation between the impure state of the soul (passions) and the '*karma*' particles. In this process of the bondage of soul, a successive relation of 'nimitta' (instrumental/external cause) and '*upādāna*' (imminent/inherent cause) is accepted between the '*karma*' particles and the soul. '*karma*' particles are the instrumental cause for the bondage, and the soul is the imminent cause.

2.2 Dravya Karma (material Karma) and Bhāva Karma (spiritual Karma)

We have already made a preliminary discussion on the issue of '*dravya karma*' and '*bhāva karma*'. The transformations of soul are '*bhāva karma*' and the instrumental cause for these transformations or the thing that induces '*bhāva karma*' is '*dravya karma*'.

Throwing light on the question as to how does the worldly being (*jīva*) associate itself with '*karma*' and non-*karma* (accessories of *karma*), Ācārya Nemicaṇḍra the author of '*Gommaṣasāra*' states in *Karmakāṇḍa* of *Gommaṣasāra* verse states that, '*Jīva*, becoming active because of rise of '*audārīka*', '*vaikriyika*', '*āhāraka*' and '*aijasa*' '*nāma karma*', attracts and attaches to itself the particular belonging to *karma-vargaṇā* which would be converted into eight types of *karma* such as *jīānāvārṇīya karma*, etc. every instant from all the four sides. Just a heated ball of iron attracts water from all sides towards itself, so also the soul associated with the body indulges in activities of mind-speech and body is bound by '*karma*'. But by inhibiting the activities of mind, speech and body, bondage of '*karma*' does not take place.

Describing the conscious and non-conscious aspects of '*karma*', Ācārya Nemicaṇḍra further writes (*Karmakāṇḍa* in *Gommaṣasāra*, verse 6 that, 'the material quantum of '*pudgala*' particles is called

'*dravyakarma*' and power that influences the consciousness of the soul is '*bhāvakarma*'. To make a comprehensive definition of the theory of '*karma*', it is necessary that both the form and the matter of '*karma*' first are understood. The *material-karma* is the matter of *karma* particle and '*bhāva*' is its form. For our happiness and unhappiness or good and bad intentions, the '*karma*'-particles are the material cause and the '*bhāva*' are the spiritual cause. The perversity or nescience and the passions in the form of attachment and hatred, and such other modes of the soul are '*bhāva-karma*'. '*Bhāva-karma*' is the perverted form or the corrupted edition: transformation of the soul. And the soul itself is the inherent cause for this. The inherent cause for '*bhāva-karma*' is the soul, just as the clay is the inherent cause of the pot. The '*dravya-karma*' (material '*Karma*') is aggregate of minute particles of *kārmic* matter and the soul is its external or instrumental cause, like the potter is the instrumental cause of the pot. Ācārya Vidyānandī in his work, '*Aṣṭasahasrī*' has described '*dravyakarma*' as '*āvaraṇa*' (veil), and '*bhāvakarma*' as '*doṣa*' (defilement). Because '*dravya-karma*' obstructs/obscures the emergence of the faculties of soul, it is an '*āvaraṇa*' (veil). And '*bhāva-karma*' being the perverted state of the soul, it is a *doṣa* defilement). Just in Jaina philosophy there are two functions of *karma* 'veil' and 'defilement' similarly in *Vedānta* also two functions of '*māyā*' are recognised—'*āvaraṇa*' (veil) and '*vikṣepa*' (obstruction). Jaina Ācāryās have accepted that there is a mutual relation of cause and effect, between the material '*karma*' or '*āvaraṇa*' and its spiritual counterpart *bhāva karma* or '*doṣa*'. In Jaina theory of '*karma*', the formation of spiritual perversions depends upon the nature or the type of '*karma*'-particles, and the nature or the type of '*karma*'-particles depends upon the spiritual perversions that is passions. In this manner Jaina religion has accepted both the aspects of '*karma*' viz. '*cetana*' (spiritual or consciousness) and '*acetana*' (material or non-consciousness). In Jaina technical terminology they are called '*bhāva karma*' and '*dravya karma*' respectively.

Just as for any action both inherent and external causes are necessary, similarly according to Jaina theory of '*karma*', for every resolution of action of the soul, '*bhāva-karma*' (spiritual perversions) as the inherent cause, and '*dravya-karma*' (*karma* particles) as the external cause are both necessary. The material particle is only the material or the physical form of '*karma*', and the perverted condition of the soul, influenced by the material '*karma*'-particles, is the spiritual (i.e. related with consciousness) form of the '*karma*'.

2.3 Relation of '*dravya-Karma*' and '*bhāva-Karma*'

Pandit Sukhalālī writes that, '*bhāva-karma*' is '*nimitta*' (instrumental cause) for '*dravya-karma*' and '*dravya-karma*' is '*nimitta*' for '*bhāva-karma*'. Both have mutual cause and effect relation similar to seed and the sprout. In this manner, in Jaina philosophy, it is believed that there is a mutual relationship between '*cetana*' (living being) and '*jaḍa*' (non-living matter) similar to cause and effect relationship of the seed and the sprout. And just as in the seed and the tree, it can not be said which is prior, similarly in '*bhāva-karma*' and '*dravya-karma*' it can not be decided as to which is prior. Even then each '*dravya-karma*' has its predecessor '*bhāva-karma*' and each '*bhāva-karma*' has its predecessor '*dravya-karma*'. In fact there is a beginningless cause and effect relation like a generation or a succession. Upādhyāya Amaramuni writes that, to bring about '*bhāva-karma*' the earlier bound '*dravya-karma*' is the instrumental cause, and for the present bondage of '*dravya-karma*' '*bhāva-karma*' is the instrumental cause. Both have mutual relation of causal instrumentality and instrumentality as an effect.

3.0 Views of Other Philosophies

This subject is also discussed in other philosophies. We have to observe how they have accepted or rejected the materiality of '*karma*', and to what extent their opinion is consistent. Dr. Nathamal Tāṭiā has discussed this subject at great length in his book '*Studies in Jaina Philosophy*' (pages 223-231).

3.1 Buddhist View and its Critique

Here a question naturally arises, as to why the materiality of '*karma*' should be accepted? The Buddhist

philosophy accepts only the spiritual side of the 'karma' it believes that the causes of bondage 'avidyā' (nescience), 'vāsanā' (predisposition), 'trṣṇā' (craving), etc. are spiritual elements only.

According to Dr. Tātīā, 'The Buddhist regards nescience as the cover on consciousness (*vijñāna*) and as such the seed of worldly existence. Nescience is as formless (*amoorta*) as the consciousness, for, according to the Buddhist, only the formless can affect the formless. The material (*roopa*) can not cover the conscious (*nāma*). But the Jaina contention is that if the seed of worldly existence lies within the consciousness itself and is of the same nature and is not dependent upon the material, emancipation will not be possible any time. If the condition of world process lies within and is integral to consciousness irrespective of anything external, what reason can there be for emancipation from it? Nature is inalienable from the thing.' (p. 226).

That which is nature (of a thing) is inherent and self-evident. If perversion can come in nature voluntarily without any external cause then, there will always be a possibility of getting bound again (any time), and there will be no meaning of emancipation. If heat is automatically generated in water, then coolness can not be its nature. If perversion or passion is automatically generated in the soul, then it can not remain immutable or passionless. The Jaina philosophy believes that just as water coming in contact with heat, loses its own nature of coolness, similarly the soul coming in contact with the material 'karma-particles' becomes perverted. Passions are indicative of perverted state of the soul but can not be the material cause of such mutation. The perverted state is not self-generated. It must have an external instrumental cause. Just as, for the natural quality of coolness of the water to be get mutated into opposite quality of hotness, it is necessary that water has to come into contact with its opponent substance i.e. the fire (an external cause), so also for the soul to get down graded from its natural quality of 'jñāna-darśana' (knowledge and intuition) and to get mutated into the perverted state of passions, it is necessary for the 'karma-particles' to act as the external cause. According to the Jaina philosophers, the mutation (perversion) or the bondage of the soul is never possible without the mutual relation between the material 'karma-particles' and the non-physical soul, having consciousness.

The Buddhist philosopher also believe that, only 'amoorta' (non-corporeal) element can influences 'amoorta cetanā' (consciousness), the material element ('roopa') can not affect the 'amoorta cetanā' ('nāma'). But then no explanation of a material-consciousness world-order or in Buddhist terminology 'nāma-rūpātma' world-order is possible. If any causality is not accepted between the spiritual elements and the material elements, then a logical definition of this worldly existence produced by their relationship is impossible to avoid this difficulty the Buddhist believer in 'vijñāna' (consciousness), asserts the unreality of the material world itself. But that amounts to running away from reality. The Buddhist philosophy accepts 'karma' as only the spiritual side of bondage. But thinking more deeply, it is observed that, even in the Buddhist philosophy both the sides are found. In the doctrine of *pratītyasamutpāda* which is the principal Buddhist theory of cause-effect relation in the context of knowledge a causal relation is accepted between 'vijñāna' (consciousness) and 'nāma-rūpa'. In *Milindaprasna*, it is clearly said, that 'nāma' (consciousness) and 'rūpa' (material) are connected by mutual by supporting mode. In fact the Buddhist philosophy also believes that (completion of a *kārya niṣpatti* function) happens only by mutual cooperation of 'nāma' (consciousness) and 'rūpa' (material). Its statement that, 'cetana' (consciousness) itself is 'karma' is indicative of the fact that in completion of a function 'cetana' is the chief cause in the form of active factor.

3.2 Review of Sāṅkhya-philosophy and Śāṅkaravedānta

Sāṅkhya-philosopher wanted to explain bondage and emancipation on the basis of only material 'prakṛti', believing 'puruṣa' as unchanging. But they could not establish any realistic relation between 'puruṣa' and 'prakṛti' and therefore, they were subject to strict criticism from other philosophers. They considered elements of consciousness like intelligence, conceit, and mind also to be completely the products of 'jaḍa-prakṛti' (material element). This can be considered as their earlier effort to save themselves from this criticism. Sāṅkhya philosophy could not protect its realism in the spiritual world by associating both bondage and

emancipation with '*prakṛti*'. If both bondage and emancipation are because of (material) '*jaḍa-prakṛti*', then the spiritual activity in the form of effort in the direction of emancipation from bondage would also be related to '*jaḍa-prakṛti*', the spiritual faculty of discernment (*vivekagyan*) on which the ethics of *Sāṅkhya* is established, is not possible in '*jaḍa-prakṛti*'. But, in *Sāṅkhya* philosophy, both *vivekagyan* as well as its absence are associated with '*puruṣa*'. And if '*puruṣa*' is absolutely unchanging, unalterable, and perpetual, then how perversion in the form of lack of *vivekgyāna* can be a cause of '*jaḍa-prakṛti*' in it? The theory of absolutely unalterable and unchanging soul can not explain perversion or bondage of soul. In this manner *Sāṅkhya* philosophy is not capable of making itself constant with logical view. In *Śāṅkaravedānta* '*karma*' and '*māyā*' are synonyms. In it also, similar to '*puruṣa*' in *Śāṅkhya*, '*ātman*' or '*brāhmaṇ*' is believed to be non-mutable and absolute. But if '*ātman*' is non-mutable and absolute then the whole story of bondage, emancipation and spirituality becomes meaningless. Understanding this inconsistency, *Śāṅkaravedānta*, accepted bondage and emancipation as real merely in empirical view. (Transcendentally, they are unreal).

3.3 View of *Gīṭā*

Theoretically *Gīṭā* is influenced by *Sāṅkhya* philosophy and believes bondage to be related only to '*jaḍa-prakṛti*'. In it '*ātman*' is said to be '*akartā*' (non-performer) only. But according to *Gīṭā*, the cause for the bondage is not totally '*jaḍa*' (material). Until '*puruṣa*' or the soul is not united with '*ahamkāra*' (conceit or the belief that 'I am the performer') in the presence of '*jaḍa-prakṛti*', (egoism) the bondage does not take place. The conceit of the soul is that part of consciousness, which is the inherent cause of the bondage, and '*jaḍa-prakṛti*' is the external cause of that conceit. For the production of conceit, both the external cause i.e. internal cause '*prakṛti*' and the consciousness that is '*puruṣa*' are necessary. '*Prākṛti*' is the material aspect of *ahamkāra* and '*puruṣa*' is its consciousness aspect. Thus, here, *Gīṭā* and Jaina philosophy come nearer to each other. '*Prākṛti*' of *Gīṭā* is comparable with '*dravya-karma*' of Jaina philosophy, and '*ahamkāra*' of *Gīṭā* with '*bhāva-karma*' of the Jaina philosophy. This is cause and effect relationship between the both (i.e. physical and non-physical), and bondage takes place in the presence of both only.

3.4 The View of *Nyāya-Vaiśeṣika* and Its critique

Dr. Tātā has discussed the view of *Nyāya-Vaiśeṣika* in his famous work 'Studies in Jaina Philosophy' (pp 225-226). 'The *Nyāya-Vaiśeṣika* admits that the conditions of bondage viz. merit and demerit belong to the soul but keeps them quite distinct and aloof from it. The soul is held to be immutable and ubiquitous, and merit and demerit, jointly called unseen potency, inhere in it as qualities. But how can the qualities of the soul be responsible for the bondage of the soul? And in the absence of the bondage of the soul, it should be admitted that the soul ever remains free from the bondage. It may be argued that as the passions of anger, pride etc. condition the bondage of the soul although they are qualities of the soul, so there should be no difficulty in admitting that the qualities of the soul can be responsible for the bondage of the soul. But the Jaina's reply to such a contention is: Such changes of the soul as the passions of anger and the like are of the nature of bondage; the changes into anger and the like are indeed the bondage itself of the soul, and not the conditions of the bondage. The passions constitute the bondage. And their conditions must necessarily be distinct and different from them. And the passions being the qualities of the soul, it follows that the conditions of the passions are something distinct and separate from the qualities of the soul. And so the conditions of the passions and the bondage that they constitute must be sought for in what is material. Creation is a veritable intermixture of the spiritual and the material, a beginningless inter-influencing of the two. There is no bondage without the inter-relation of spirit and the matter, and there is no inter-relation of spirit and matter without the bondage. The philosopher of *Nyāya-Vaiśeṣika* school also admits this fact. But because of his bias for the absolute immutability of the soul and the absolute separateness of the qualities from its substance, he fails to remain consistent with his realistic position by following the verdicts of uncontradicted and well attested experience. How can the mind relate the body with the soul without itself being really related with both? Even the merit and demerit remain without any real relation with the soul. It is impossible to conceive of any real

relation without admitting some kind of identity-cum-difference between the relates a fact which the *Nyāya-Vaiśeṣika* is unwilling to accept. According to the Jaina philosopher, the worldly existence is impossible without the admission of the relation of identity-cum-difference between the spiritual and the material, and therefore, it is maintained that the soul and the matter become somehow identical in the state of worldly existence. The *Nyāya-Vaiśeṣika* does not admit any sort of identity between spirit and matter, and yet regards merits and demerits as qualities of the soul, born of various activities of the material body and mind. This is certainly ununderstandable.

3.5 Historical Development

While discussing the development of thought in Indian philosophies on the mutual relations of '*cetanā*' (spirit or consciousness) and '*bhūta*' (matter), Dr. Ṭāṭiā has made the following point clear, while other philosophies have attempted to explain the relation between spirit and matter by accepting the idea of considering the '*cetanā*' absolutely or totally distinct from '*bhūta*', as the main basis, with some variations, Jaina philosophy explained the '*cetanā-pudgala*' relations on the basis of non-absolutism and realism. This is the reason why the principle of materiality of *karma* was conceived only in Jaina philosophy. Dr. Ṭāṭiā presenting the summary of the historical evolution of the Indian metaphysical thought: writes (Studies in Jaina philosophy, p.p. 230-231). 'But this historical speculation may help us to understand the reason why the *Sāṅkhya-Yoga* (*Vedāntists* also included), the *Nyāya-Vaiśeṣika* and the Buddhist had to keep spirit or consciousness quiet aloof from matter, while the Jaina could conceive of the inter-influencing of the soul and the *kārmic* matter. The conception of the immutability of the soul dominated in some form or other, the evolved systems, and was responsible for their insistence on the absolute aloofness of spirit from matter. Even the Buddhists who believed in radical momentary change could not escape from influence of this conception, inasmuch as they do not admit as concrete a relation between the conscious and the material as do the Jainas between soul and the *kārmic* matter. The Jainās, on the other hand, were faithful to their thoroughly realistic tradition building up itself on the uncontradicted verdicts of experience. The Jaina conception of the co-operative association of spirit and matter and the postulation of the material counterpart of the spiritual states of passions owe their origin to this faithfulness to the original realistic and empirical attitude.'

3.6 An Integrated Overview is Necessary

An integrated overview is necessary and making a precise analysis of bondage and emancipation. For evolving an appropriate ordering of moral and ethical living based on the doctrine of *karma*. Such an overview would neither base the bondage and the emancipation entirely upon the material '*prakṛti*', nor base them upon only the conscious elements. For if only the non-conscious or material aspect of '*karma*' is accepted, then '*karma*' will be a form devoid of contents, and if the spiritual side of '*karma*' is accepted then '*karma*' will be a shape formless contents. But both, a form devoid of contents and a formless contents are far from reality.

The Jaina theory of '*karma*' attempts to establish a true relation between matter and consciousness by putting relating appropriate emphasis on both material and spiritual aspects of '*karma*'. The gist of Dr. Ṭāṭiā's deliberation is that, we have to understand the real power of '*karma*-particle' in the context of conceptions of Jaina philosophy.

1. Jaina philosophy is realist. It has accepted the real power of matter in the physical world. There are philosophies, which deny the independent power of physical (material) element based upon absolutism or abstract logic. Jaina philosophy refutes this by asking, how can we not accept what is perceived by direct experience in the form of the existence of matter? One of the sects of Buddhist philosophy (*Yogācāra*) has not accepted the physical (material) world as an independent real entity, believing it to be only a mode of consciousness. But Jaina philosophy states that the existence of the material is as much real as the existence of the soul is.

2. Secondly, Jaina philosophy accepts very clearly the mutual relation and the mutual influence between the conscious soul and the non-conscious 'puḍgala' (matter). Without accepting the mutual influence on each other of the non-perceptible soul and the perceptible 'karma-particle' (matter), the whole concept of bonded and emancipated soul becomes baseless. Therefore, where the other philosophies are reluctant to admit the mutual influence of spirit and matter, Jaina philosophy accepts it without ambiguity based upon both the logic and the experience. In common experience also, direct influence of intoxicating drugs on consciousness is seen. Then why there is hesitation in admitting the influence of the physical matter on the non-physical spirit? The worldly (beginningless) existence of 'jīva' is possible only on the basis of this 'jīva-puḍgala' relation and influence on each other. Those philosophies which are reluctant to admit the concrete relation and influence between the soul and the matter, even refuse to admit the necessity of independent existence of material element, believing it to be not logical. But Jaina philosophy will never agree to sacrifice a doubtless element of experience for an abstract logic.

With reference to the above two statements we have to reconsider the proposed opinions of relatively appropriate emphasis on *Vedānta*, *Sāṅkhya-Yoga*, *Nyāya-Vaiśeṣika* and Buddha philosophies opposing the materiality of 'karma'.

Dr. Tātā observes in 'Studies in Jaina Philosophy', P.226-228 thus: 'The *Yogācāra* Buddhist avoids the difficulty by asserting the unreality of the material world itself. But the Jaina as a realist is not prepared to accept the unreality of the worldly carrier which is as much a fact as the existence of the spirit. The Jaina does not believe in the difficulty of the material (*moorta*) affecting the spiritual (*amoorta*). Consciousness which is spiritual is certainly found to be affected by intoxicating drugs which are material. The worldly existence means concrete association of the spiritual and the material. Impossibility of co-operation between spirit and matter, in the Buddhist terminology between 'nāma' (the conscious) and 'rūpa' (the material) means impossibility of the world order. Those who do not believe in concrete association or co-operation are finally led to reject the material as illogical and unnecessary. The Jaina philosopher as a staunch realist, is not prepared to proceed on abstract logic and reject what is so unambiguously given in experience.

The Jaina avoids all these absolutist conceptions of nature of 'karma'. He avoids the *Sāṅkhya-Yoga* difficulty of relation between the immutable 'puruṣa' (principle of consciousness) and the mutable 'prakṛti' by admitting real modification of the soul and its concrete association with *kārmic* matter. The soul is ever changing by its own nature and in the state of worldly existence, this change is determined by the nature of the *kārmic* matter that is associated with it. The nature of the associated *kārmic* matter (*karma-puḍgala*) is determined by the nature of the passions (*kaṣāya*) of the soul and the nature of passions is determined by the nature of the *kārmic* matter. This mutual determination has no beginning in time, and this explains the apparent difficulty of the first beginning of the process. The Jaina does not blink the difficulty by admitting beginninglessness, but only asserts a fact, which is admitted by all the other schools. The *Nyāya-Vaiśeṣika* leaves the initiative in the hands of God, and yet he has to admit that God only gives the fruits of the actions and cannot determine anything of His own accord. The Jaina does not believe in any Divine Power taking interest in the destiny of the universe. This is of course a digression. In the contrast with the concrete mutual co-operation of the soul and the *kārmic* matter, the *Sāṅkhya-Yoga* envisages only an apparent relation between immutable consciousness and 'prakṛti'. The Jaina as a thoroughgoing realist, smells grounds for refutation of realism itself in the *Sāṅkhya-Yoga* conception. Once we are unfaithful to our experience and tread the path of absolutist logic, we are sure to enter the pitfall of subjectivism or, worse than that, nihilism. The Jaina philosopher goes so far as to say that, in the worldly existence the soul possesses, in common with the *kārmic* matter with which it is associated, material form (*mūrtatva*) which is regarded as only a characteristic of the material things. The Buddhist conceives the condition of the world order as lying exclusively in the consciousness. But the Jaina considers this as another untenable extreme exactly like the counter-extreme of the *Sāṅkhya-Yoga* who regards the condition as lying exclusively in the 'prakṛti'. We have already recorded the objections against this position. The Jaina

distinguish between the material '*karma*' called '*dravya karma*', and its spiritual counterpart called '*bhāva-karma*'. The former is also called '*āvaraṇa*' (cover) and the latter '*doṣa*' (defects). The defects are the passions or privations and perversions of the capacities of the soul while the covers are constituted by the *kārmic* matter that brings about those privations and perversions. The material '*karma*' and its spiritual counterpart are mutually related as cause and effect, each of the other. This is only possible only if the worldly existence is accepted to be without beginning. And the Jaina, like all other schools, finds no difficulty in admitting it.

Now, in Jaina terminology, we can say that the *Sāṅkhya-Yoga* (the Vedantist also included) admits only material '*karma*' and not its spiritual counterpart as well while the Buddhist admits only the spiritual counterpart and not the material '*karma*'. '*Karma*' in the ultimate analysis, is a link between spirit and matter, and lasts as long as the worldly existence lasts. It co-ordinates the mutual changes of the spirit and the matter associated with the spirit. In the *Sāṅkhya-Yoga* view '*karma*' belongs exclusively to the '*prakṛti*' and hence it is only the '*prakṛti*' that is bound or emancipated. In the Buddhist view, the '*karma*' belongs exclusively to the consciousness and it is only the consciousness that is bound or emancipated. But the Jaina philosopher is not satisfied with the unilateral view of the worldly existence. Worldly existence means bondage of both spirit and matter, in relation to one another. Emancipation means emancipation of both spirit and matter. If the various states of passions make up the bondage of the spirit, the change of the material atoms into *kārmic* matter makes up the bondage of matter. The freedom of a soul from the passions and their effects means also the freedom of *kārmic* matter from the association with the soul.'

4.0 Scientific View

Attempts have been made to discover rules of wonderful powers of matter in the field of the modern science. Intensive and extensive inventions have been made in this field illustrating how the matter or the energy influences the living being which is possessed of consciousness. There is a very clear conception on the subject of mutual reactions of consciousness and the matter ('*pudgala*') that special chemical substances very profoundly influence the consciousness. Biological processes are also not free from the influence of matter and energy. Poisonous substances are peculiar chemical substances that have the capacity to inhibit the biological processes. Similarly, on account of the special chemical properties the intoxicants influence the consciousness of living beings by making it intoxicated.

4.1 Physical Effects in Biology

According to modern science, the living beings (animals and plants) have a continuous interaction with external physical matter due to their special chemical structure. These interactions result into several types of biological processes. Bio-chemical reactions, which happen in the cells, tissues, organs, etc. are observed to be influenced by specific matter. Attempts have been made to define the happenings in the living body through the physiology ideal studies. With these attempts it is clearly observed that, material -particles (bio-chemicals, chemicals, physical energies etc.) not only influence the intellectual processes of a living being, but also have a strong influence on its emotional processes and behaviour. Secretions of endocrine gland-system, called hormones, are basically responsible for the emotional system and the behavioral pattern of all animals. This fact has been now established very clearly. Effect of the influence of wishes of the consciousness on the physical activities, and effect of the influence of biological chemicals on the emotional conditions of the consciousness prove that consciousness and matter mutually interact and all the biological processes are nothing but the result of such interaction.

This principle of biology can easily be compared with the relationship of '*jīva* and *karma*'. The '*karma*-particle' undergoes a material process at a very subtle level. This, directly creating effect at very subtle level of '*jīva*', controls the whole chemical undertaking in the gross body, accordingly. As a result of this, such biological chemicals corresponding to the rise of '*karma-pudgala*' are transferred to the autonomous system of the body. The autonomous nervous system and the endocrine gland system unitedly control the emotions, behavior,

conduct, etc. of a living being. In this manner the principle, that 'the materiality of *'karma-pudgala'* and the materiality of chemical secretions are responsible for the changes in the consciousness', can easily be understood. Meditation and such other spiritual practices, which are basically to modify the material (*'kārmic'*) changes, and to bring about transformation in the chemical changes of the gross body, are successful in bringing about wholesome transformation in the consciousness. This is proved by a number of experiments. A detailed discussion is made in lessons 22,23 of Unit 8 of this paper.

4.2 Acceptance of Consciousness in Physics

Basically, the entire topic of physics deals with physical matter and energy. Even then, when the definitions and studies of atomic and sub-atomic processes are considered in some of the intricate theories of the modern science, there, based upon the acceptance of consciousness, mutual relations between consciousness and matter are also accepted. Till now much is at the hypothesis level, even then there are clear indications to give encouragement to the subject of consciousness-matter-relationship. The famous scientist David Bohm has put up his own new theory in the field of physics, known as 'Theory of Implicate Order'. Dr. Fritjof Capra writes in his famous book 'Tao of Physics', — 'To understand the implicate order Bohm has found, it is necessary to regard consciousness as an essential feature of the holomovement and to take it into account explicitly in his theory. He sees mind and matter, as being interdependent and correlated, but not causally connected. They are mutually enfolding projection of higher reality which is neither matter nor consciousness.' (Tao of Physics, p. 310)

Even though the above stated theory of David Bohm is full of highly technical words and higher mathematical theories, it is easy to understand that now, independent existence of consciousness is accepted in the basic field of physics. And also the mutual relation and influence of consciousness and matter are also accepted. It becomes very clear, by comparing the words from *Bhagavatī Sūtra*, — '*anyonya-baddha, anyonya-sprīṣṭa, anyonaya-avagāḍha, anyonya-snehapratibaddha, anyonya-ekibhūta*' (mutually bound, mutually touching, mutually embraced, mutually attached, mutually united, and mutually intermingled), with Bohm's words, 'interdependent and correlated', that, the nature of the whole universe can be understood on the basis of the mutual relation of the soul and the physical matter (*'karma'*). Till now, no theory on the subject of subtle nature of *'karma-particles'* have been put forward. Even then, the manner in which the concept of influence of physical matter and energy on consciousness is being clarified and understood, gives support to Jaina philosophical concept of materiality of *'karma'*.

QUESTIONNAIRE

1. Essay

1. Which schools of Indian philosophy have not accepted the materiality of *'karma'*? Presenting their opinions, evaluate them on the basis of Jaina philosophy.
2. Explaining the ten states of *karma*, write a short essay on that topic.

2. Answer in brief.

- a) How the mutual relations of *'jīva-pudgala'* (soul-matter) are explained in *Bhagavatī Sūtra*?
- b) Does the modern science accept the relation between consciousness and matter? Substantiate your answer.

3. Objective Questions.

1. Descartes has accepted mind as:
a) a part of the body
b) different from body
c) extension of physical properties
d) not existent

2. Jaina philosophy has accepted mind as:
 - a) non-perceptible
 - b) non-corporeal
 - c) 'cetanā' (state of consciousness)
 - d) corporeal
3. The problem of relationship between 'cetanā' and 'acetanā' (soul and non-soul) becomes complex by accepting:
 - a) 'cetanā' and 'acetanā' as different cum-identical
 - b) *cetanā* and *acetanā* absolutely different
 - c) not accepting 'acetanā'
 - d) not accepting 'cetanā'
4. Ācārya Kuṇḍakuṇḍa has stated 'soul makes its own nature' in:
 - a) *Tattvārtha Sūtra*
 - b) *Pravacanasāra*
 - c) *Pañcāstikāya*
 - d) *Uttarādhayna*
5. The soul is
 - a) exterior (instrumental) cause
 - b) assistant cause
 - c) interior (inherent) cause of 'karma'-bondage.
 - d) no cause,
6. Like 'cetanā', 'avidyā' is 'amūrta' (non-corporeal). This opinion is of :
 - a) *Sāṅkhya* philosophy
 - b) Jaina philosophy
 - c) *Vedānta* philosophy
 - d) Buddhist philosophy
7. According to
 - a) *Gīṭā*
 - b) *Sāṅkhya* philosophy
 - c) *Nyāya-Vaiśeṣika* philosophy
 - d) Jaina philosophy,
 ego of the soul is the inherent cause of bondage.
8. *Nyāya-Vaiśeṣika* philosophy has accepted
 - a) 'puṇya-pāpa' (merit-demerit)
 - b) 'karma'
 - c) knowledge
 - d) God,
 as quality of the soul, accepts it as completely distinct.
9. Now in
 - a) Biology
 - b) Physics
 - c) Psychology
 - d) Philosophy
 has now accepted the existence of consciousness and also the mutual relation between consciousness and matter.
10. Jaina philosophy accepts worldly 'jīva' (being) as :
 - a) 'amūrta' non-corporeal
 - b) partly 'mūrta'
 - c) partly 'amūrta'
 - d) absolutely 'mūrta' corporeal

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LESSON-19

PART - B : ANALYSIS OF ACTION

There are two big questions facing us: Who is the agent of action (karma)? and who is the enjoyer (*bhoktā*) of action. Not only the authors of *āgams* but also other religious philosophers have also seriously derived with these questions in details. The present chapter presents a comparative account of thought on these two important questions.

Whether the agent of action is the soul or the action itself? There are two views on the issue. In the view of *āgam* authors the agent of action is the soul. (This has been discussed at length in foregoing pages). In view of Ācārya Kundkunda the agent of action is action (karma) itself. These two viewpoints are not essentially different from each other. Both these views are subjective. The basic soul (the conscious existence) and the modifications of the soul (the various forms of basic consciousness) are two different things. We can see both difference and identity in these two. When we focus on identity then we hold that the agent of action is the soul and when we focus on difference we hold the agent of action is action itself. The agent of action is the *kaṣāya ātma*. It is a mode of basic soul. If we were to suppose that basic soul is the agent of action then the basic soul would never be a non-performer of action. The basic soul's essential nature is consciousness and hence it can result only in consciousness. Action is constituted of hence it can result only in consciousness. Action is constituted of *pudgala*, it is non-conscious, have pure basic soul can never be an agent of action. In the volume of basic soul there is a periphery of the *kaṣāya* soul (attachments and aversions). It attracts the *karma pudgala*. These strengthen the *kaṣāya*. In this way karma and *kaṣāya* mutually go on effecting each other. False viewpoint (*mithya dṛṣṭikōṇa*), *Akañṣā* and *ātma viśmṛti* are other three modifications of the soul that perform action. But these are basically dependent on the *kaṣāya*. Mental, verbal and bodily involvement is also the performer of action, but it is incapable of holding or binding karma-pudgalas together. The influx of karma-pudgala after the weakening of *kaṣāya*, in the first instance is related with the karma-śarīra, with the second it produces results and in the third it separates from the soul. Just in the same way as dry sand on glossy slate only touches it and slides away.

The Agent of Action As Karmagrahaṇārūpa Ātma-Pariṇāti

There are three states of action: *Spṛṣṭa*, *Baddha* and *Baddha-Spṛṣṭa*. When the periphery of *Kaṣāya* breaks down, then due only to pure involvement the karmas get attached to the soul. The lasting and the strong binding of the karma with the soul is possible only with or due to the *Kaṣāya*. Many of our experiences are the experiences of (by) the *kaṣāya*-soul. Passions, Ego, Glory and Greed are all emanations of *kaṣāya*. Fear, Grief, Hate and Desire are all secondary radiations of *kaṣāya*. The moments of experience of these are laden with displeasure and negative vigor. When we experience only the consciousness, it is a moment of *kaṣāya* at rest and when we experience different sensations, are the moments of consciousness mixed with *kaṣāya*. When we are in the state of *kaṣāya* consciousness, some are dear to us and some are not. Some are favourable to us and some are not. In the state of *kaṣāya* consciousness at rest, all these alternatives dissolve and only knowledge remains. In this state of transcendence there remain no duality of dear and disliked, of favourable and disfavourable. In such a state there is no bondage with karma.

The first assault on the *kaṣāya* consciousness arises with the *viveka* of *bhedajñāna*. The knowledge of the *bheda* (difference) of soul and body result in the weakening of the *kaṣāyas*. Ācārya Amṛtācandra has very truly said-

*bhedavijñānataḥ siddhaḥ, siddha ye kīl kecanal
tasyavabhāvato baddhaḥ, baddha ye kīl kecanal*

Only those men are bound in this world who lack bheda vijñāna. Only those have been able to realize the self who have attained behdaviññāna, those who have experienced consciousness as different from matter.

With this type of knowledge the foundation of the karma is shaken. He who realizes the difference between conscious and the non-conscious, realizes the difference of karma and kaṣāya from the soul. This realization breaks the source of kaṣāyas. The root cause of karma bandha is the absence of bhedavijñāna and the presence of bhedavijñāna results in the breaking of karma bandha. Ācārya Mahaprajña inverse the formula of Ācārya Amṛtandra and says

*bhedavijñānato baddhāḥ, bandha ye kīl kecanal
tasyovābhāvalāḥ siddhāḥ, siddhā ye kīl kecanal*

Only those people are bound with karma who lack bhedavijñāna. Those who have bhedavijñāna have also realized the self.

The karma bondage weakens as the bhedavijñāna grows. Those who remain ignorant and do not attain the bhedavijñāna, slip into deeper bandages. Karma is pudgala and it is non-conscious. Conscious can not harmonize with the non-conscious. The realization of the pure soul increases the saṁvara or the blocking of the influx of the karma pudgala. Influx is the experience of the consciousness mixed with the kaṣāya. It attracts karma pudgala. Like attracts the like. Pudgala attracts pudgala. If one can understand others, the endeavour to attain liberation can be highly strengthened. One must try to attain maximum of moments of pure consciousness, where there is pure knowledge and no sensations. Jaina ācāryas have used the phrase 'Śuddha Upayoga' for dhyāna. Śuddha Upayoga means experience of the pure consciousness. In absence of sādhanā the karma bondage becomes more and more intense and with sādhanā it is weakened. Thus it can be concluded that without first understanding the nuances of sādhanā, the complex karma cannot be understood and without understanding the nuances of karma, the complex sādhanā cannot be understood. The psychological study of the karma theory analyzed by Jaina philosophy is yet to be done. If it is done, we shall discover new dimensions of relation between psychology and yoga and Jaina sādhanā methodology can be presented in new healthier to unknown shape. We reap fruits of our desires. The pudgalas gained get matured and when the pudgala is matured we undergo internal transformation. This is a chain. He who is averse to knowledge, criticizes knowledge and the knowledgeable, results into being an ignorant man. The pudgalas gained during this nescience negatively affect the potency of the soul. The pudgalas gained during nescience or ignorance further result in more ignorance and mature as jñānāvaraṇa. All actions can be analyzed in the similar way. The knowledge of the process and means of gaining of pudgala is every essential for any fruitful and successful life.

One who feels that he is more troubled by jñānāvaraṇa, he must choose the path of sādhanā suited for weakening of jñānāvaraṇa. Some are troubled by hindrances to capabilities and so on. All these troubles can be removed by sādhanā. There is one kind of sādhanā to overcome anger and there is another kind of sādhanā to overcome pride. One must choose sādhanā according to the problem. It is a very subtle method. If we can understand this process we can solve many of our problems.

The Relation of Karma Is Beginningless

The foregoing discussion makes it clear that the agent of action is actually the soul tied up with the agent of action is actually the soul tied up with the karma, because the action of the akarma does not and cannot result in bondage. Only that jīva contracts new (er) bondages. Which is tied to karmas of past (life). Moha (attachment) culminates into attraction and aversion and thus contracts bondage. Only the already bound further binds, not the liberated or absolutely free.

With the admission that soul is the agent, one very critical question pertaining to karma bondage arises—How did the soul first contract the karmas? But we can never decide the issue of the sequence of soul and action because both are beginningless. When both are beginningless the question of being earlier and later does not arise. The only realistic answer is that the relation of soul and action is beginningless.

If soul is admitted as prior to karmas then its relation with the karmas shall become inexplicable. Even the karmas can not be supposed to be prior to soul because they do not arise without being performed by some agent and thus they are impossible in absence of soul. It is also illogical to suppose that both arise simultaneously. In the first place there is none to produce them. Even if it is supposed that God created them both, nothing is explained. Did the God create reality out of nothing or did he transform the reality? Reality cannot become unreal and unreal cannot produce real is a universal principle. Why was the real transformed at all? What was there in the beginning and what was made of it? There can be no satisfactory answer to this question. Thus it is only proper to suppose this has a special kind of sequence which is discussed in very easy terms in the *prajñāpānā sūtra* in the following dialogue.

Gautama-Lord! How does jiva enter into karma bandha?

Lord—Gautama! The intense rise of *jñānavaraṇa* results in the intense rise of *darśanāvaraṇa*. With the intense rise of *darśanāvaraṇa* there is an intense rise of *darśana-moha*. With the intense rise of *darśana-moha* there is rise of *mithyātva* (false knowledge). With the rise of false knowledge the jiva enters into eight kinds of bondage.

The chief determinant of karma-bondage is *kaṣāya*, which has now been elaborately discussed. In brief there are two classifications of *kaṣāya*—*Raga* (attachment) and *dveṣa* (aversion). In detail the classification of *kaṣāya* is fourfold—*krodha* (anger), *māna* (pride), *māya* and *lobha* (greed). It is important to understand the sense in which it is the agent of action.

Soul As Agent : Ethical Viewpoint

From the ethical viewpoint, soul is the agent of action—both moral and immoral. But we have to analyze that in which sense it is the agent of all actions. In the western moral discourse, man is supposed to be the agent of action and thus the question of agency is not a debatable issue. But in Indian moral discourse this question has been a pertinent one. Though Indian moral thought is unanimous that man is the agent of both moral and immoral actions yet it deals with the question more seriously. Indian thinkers have held that individual is a combination of conscious and matter. It has elements of both. Thus the question is which of these constituent elements of individual is the real agent and is responsible for actions? This question has evoked three kinds of response. Some thinkers have held matter or *prakṛti* to be the agent of action. *Saṃkhya* thinkers have held material *prakṛti* as agent of all actions. It is the *prakṛti* only which enters bondage and is liberated. *Sāṃkhya* held agency to be dependent on *māyā* and declared it to be an ignorance or illusion. In this way *sāṃkhya* and *sāṃkhya* have held soul to be non-agent. On the other hand *Nyāya vaiśeṣika* etc. philosophers have held soul to be the agent. But the Jain thought rejected both these one-sided views and espoused a middle path between the two extreme or one-sided views.

Jaina Ethics texts often state that soul is the agent of action. *Uttarādhyaṇasūtra* mentions that soul is the agent and enjoyer (or sufferer) of all pain and pleasure. It is also mentioned that even the slaying enemy does not do as much harm as is done by the misconductful self.

Besides this, the *sūtrakratāṅga*, criticizing the view that soul is non-agent, mentions—some (people of other view) unscrupulously hold that soul is non-agent. These have no right knowledge and no knowledge of righteousness (*dharma*). In the *uttarādhyaṇasūtra* individual is held morally responsible by comparing body with boat and *jīva* with the sailor.

On the basis of mentioned views, it shall be an illusory derivation that Jain moral philosophy believes in or upholds ātma kṛtatvavāda (soul agentship), because this single ended view of soul agentship also does not stand the moral scrutiny.

Fallacy in Ekāntakṛtatvavāda (single ended view of soul agentship) :

1. If the soul is considered to be the agent then agent hood would be its natural character and with this position soul shall remain agent even in the state of liberation. If agenthood is the essential quality of the soul, it can never be separated from soul and that which can be separated is not an essential quality.
2. The way gold is the material cause only of gold ornaments and not of silver ornaments, in the same way, even if the soul is supposed to be the agent, its agenthood shall be limited only to the acts of consciousness and it shall not be the agent of physical acts.
3. If agenthood is taken to be the essential character of the soul, the possibility of liberation of the soul shall die out of agenthood is ascribed to soul as essential to it, it shall remain with the soul for ever, even in the state of liberation. With this there shall always remain the possibility of the regaining the bondage.

View of Kundakunda Regarding Soul Agenthood

Considering the above criticisms, some thinkers of Jainology after Mahāvīra declared that soul was not the agent. Ācārya Kundakunda in his famous text 'Samayasāra' on the basis of deep analysis declared soul to be non-agent and the real agent according to him was guṇa. He held the only he who knows that soul is not the agent of action, has true knowledge. Soul is regarded as the performer of the good and evil mental acts related to consciousness, but in reality it is absolutely non-agent and does not perform any act what so ever. To know this is to have true knowledge. This way Ācārya Kundakunda categorically denies ātma kṛtatva or the soul agenthood. But this does not mean that this stand is an original contribution of ācārya kundakunda and there is no mention of this in the literature prior to his. In the most ancient Jaināgama Ācārāṅgasūtra also we find an indication to the fact that soul is actually non-agent and the actual agenthood belongs to guṇa or the objects of senses constitute bondage. Thus here in Ācārāṅgasūtra also the actual agent is not the soul and hence it is not responsible for bondage, the actual burden or responsibility falls on the guṇas or the objects of senses. The pre-existing bondage on its maturity results in or causes newer bondage and the sequence goes on, soul has no role (in bondage) what so ever. How can soul thus be an agent? In this way, though many Jainācāryas emphasized the agenthood of the soul, ācārya Kundakunda emphasized its non-agenthood. We come across these contradictory statements in same moral philosophy, but both statements have only limited validity or are only subjectively true, because to hold a single ended view that soul is absolutely non-agent also entails some problems to moral discourse.

Fallacies in Non-Agenthood of Soul

1. If soul is non-agent then it cannot be held responsible even for good or bad (mental) acts.
2. If soul is reality non-agent then it shall not act at all and with this absolute non-activity it shall also not be bonded.
3. With the belief that soul is non-agent all morality shall become meaningless and the responsibility of action would become inexplicable.
4. Moral commands presuppose some performer or the agent of moral-actions. If soul is really a non-agent then for whom the moral commands are?

5. If liberation is the fruition of moral life then what bearing it shall have on the non-agent soul. Soul being non-agent cannot enjoy the fruit of liberation if it is non-agent of moral actions through which liberation is attained.

Conclusions

The view of Ācārya Kundakunda is not one of the closed ended views. He also presents a relativistic solution of the problem of soul agent hood and soul non-agenthood. In *Ēsamayaśāra* Ācārya has presented in 75 gāthās a detailed relativistic analysis of the problem. All his views related to this issue can be summarized in the following three statements or viewpoints.

1. From the empirical standpoint soul is the agent in collaboration with the body. So long as soul is united with the body, it is the agent and to this degree is also responsible for good and evil acts.
2. From the standpoint of modification (*pariyāyārthaka dṛṣṭi*) soul is not an agent of material action. It only expresses its mental choices through *karma-pudgala* (*adhyavśāya*).
3. From the transcendental standpoint (*paramārth dṛṣṭi*) soul is non-agent.

Critical Estimate of the Buddhist View

Buddhist philosophy is *anātmavādi* (no soul) and thus there does not arise the problem of soul-agenthood. Buddhism ascribes real agenthood to consciousness or *viññāna* in place of soul and the moral question relating to responsibility of action is decided in accordance with this position. But in Buddhism consciousness is not a thing but a process or a stream. There is no *ēbeingī* that can be held responsible for good or evil moral choice or action. Every thing is in a flux like a flowing water of a river. Every thing is a process; sinking in the water is a process without anything sinking. That which does not exist i.e. has no being even till the moment of occurrence of the act cannot be held an agent. Despite all this logic, the individual is supposed to be an agent from the empirical or the practical view-point. Buddha held that the agent is responsible for the good and evil acts done by him. If the agent does not malign itself with the evil acts, it remains pure. In this way according to Buddhist philosophy the flukful individual is the agent and all responsibility rests on him.

The View of Gītā

Gītā upholds *Kuṣastha ātmavāda*. There is no dearth of such statements in the Gītā which declare soul to be non-agent. Śrī Kṛṣṇa says only he who sees all action all belonging to *prakṛti* and not belonging to the self sees the truth. Though all actions are performed by the *guṇas* of *prakṛti*, yet the ignorant individual united with *ahaṅkāra* (the ego) falsely believes himself to be an agent of actions. O Arjuna! the real knower of the *guṇavibhāga* and *karmavibhāga* pretty well knows that he is not an agent and hence he does not get involved either with the *karma* or its responsibility. When individual transcends the more of *guṇas* he is located only in the pure self and is neither the agent nor the enjoyer or sufferer of action.

Thus Gītā holds that soul is non-agent. Yet the entire moral discourse remains unintelligible if the soul is considered to be a non-agent. The real purport of the Gītā is actually this that the self separated (liberated) from the *prakṛti* or the pure soul is non-agent. The agenthood arises in the soul only when it is united with *prakṛti*. Just as Jaina philosophy holds that agent hood of the soul is due to the *karmapudgalas* in the same way Gītā holds that the agent hood in the soul arises due to its union with *prakṛti*. If we compare the position of Gītā with that of Ācārya Kundakunda we find that they are very close to each other.

Now we are faced with the question of the bearer of the fruits or results or repercussions (*karmaphala*) of the action done. Who is the bearer of the fruit of action? Whether it is the God or the agent itself that provides or imposes the consequence of action upon the agent? Following are the befitting replies of the queries that arise on this issue.

Soul is the Enjoyer (or bearer of the consequences)

If for intelligible morality it is necessary to hold soul to be the agent then it is also necessary to hold the same soul also the enjoyer of the fruits of acts done by it. Just as the agenthood of the soul is due to the karma-pudgala so also its enjoyerhood is due to karma-pudgala. The agenthood and the enjoyerhood both are to be found only in the bonded soul not in the pure or the liberated soul. The enjoyerhood is possible only as caused by vednīya karma.

1. From the empirical standpoint the bonded soul united with body is the enjoyer.
2. From the standpoint of the modes the soul is the vedaka of the mental acts.
3. From the transcendental standpoint the soul is neither the enjoyer nor the vedaka of action. It is pure dṛṣṭa or the onlooker.

From the moral viewpoint the enjoyerhood of the soul is necessary for the relation between action and its consequence. The one who is an agent is also necessarily an enjoyer of the consequences of the acts performed as an agent. If this is not held then the relation of agent and the enjoyer shall not be explicable. This would also render entire morality meaningless. Thus the soul is indeed an enjoyer but this enjoyerhood is limited only to the bonded soul. The liberated soul is not the enjoyer. It is pure dṛṣṭa or sākṣī. Gītā and Buddhist also hold similar views. They both believe that the enjoyer is not the pure soul but the jīvātma. The action and the soul are beginningless time united with each other. The union is in the form of a flux or process not in the form of individual. None of the parmapudgalas is such that it may be united with the soul beginninglessly. The best status is that of the mohaniya karma. But the relation of karma and soul though beginningless is of course not endless. This relation can be broken and the soul is capable of liberation.

The karma-bandh is not uncaused, so long as there remains some cause of karma bandha the karma bandha goes on occurring. When the soul ceases the influx of karma the karmabandha is checked and the already attained karmas die after producing their effects. And finally the soul is liberated.

Question : The karmas (actions) are matter (jada), how can they produce appropriate effects?

Answer : Though it is true that the actions themselves do not know that some soul has performed such an act on such world be the appropriate reward of that act but the kind of act the soul performs, attracts only those kind of pudgala which mature only is an appropriate reward of the acts done by jīvātma. Liqueur itself knows not the potency of producing intoxication and no where did the poison learn the art of killing. Still liqueur produces intoxication and the position kills. Same is true of good food and medicine with reference to good health. When the externally gained pudgalas have such a definite and necessary effects, why should there be any doubts on the effects of internally gained pudgalas? Just as by use of right kind of chemicals and materials the potencies of poison and medicine can be increased or decreased, in the same way by employment of right means like tapasyā the effect generating capacity of the karmas can be changed.

Question : Since all souls desire pleasure and not pain, then why at all do they bear painful consequences?

Answer : In response to this only this much would suffice to say whether pleasure and pain are gained in accordance of the good or evil deeds done or desired? If they are in accordance of desire then there is nothing like action. Only one would get what one desires. But if there exists something like karma then the fruit shall be in accordance with that karma. The good actions shall bear good fruits and the evil actions shall bear bad fruits. Buddhi Karmanusāriṇī briefly makes the issue clear by saying 'Like intentions generate like actions, like actions create like intentions and the fruits of actions are in accordance to them. Thus fruits or consequences of actions require no special jury.'

According to Jaina philosophy this universe is beginningless and endless i.e. it is eternal. This never

came into being nor shall it ever be out of being. No one has created this universe. Other philosophical systems hold that universe is a creation and thus there has to be its cause in form of some creator. This creator is God. This belief or position invites many new questions : e.g. If God controls as every thing then it is he who awards consequences of actions. He uses his discretion and is thus not free from bias. Those who are happy are loved by him and those who suffer all unfortunate deleted beings. Such a biased God is incapable of being called Paramātmā.

If world or the universe is supposed to be a creation of some power then. We shall have to necessarily suppose some wielder of such power. This shall lead to an infinite regress. By considering God to be the cause these remains no scope and meaning of puruṣārtha. According to Jaina philosophy soul alone is the agent of action and it alone is the enjoyer of all acts done by it. The paramātmā is devoid of all attachment and aversion. Why should it be related with the world?

Questions : So many people die together is case of catastrophe. The pious and religious are seen suffering and the base and corrupt are seen in all pleasures. Why does it so happen?

Answer : When millions of people die together, say in a war-its cause is āyusya karma Udīṃa. By Udīṃa is meant the premature fruition of some consequences due to same special kinds of actions. Even the circumstance or situation is also a reward of acts. One is thrown into situations in accordance of the actions only. Only may take birth in a rich family and may die as a destitute and one may later birth as a destitute and rules the world. All this is nothing but the effect of karmas.

The theory of karma or action influxes hope, vigour and vitality in life. A through belief in theory of action shuns away despondency, laxity and procrastination. The soul remains steadfast against the blows of pleasure and pain alike. The cycle of birth and death is caused by actions. Our present situation is the consequence of our past acts. Man harvests only what he sows.

We make our destiny in accordance of our actions. Our present situation is the result of our past actions. God has not done any thing. God has no role to play. We and we alone are responsible for anything and everything that happens to us. If we can understand and realize this truism we can very well prevent one decline and gradually attain the highest aim of life.

Soul is not under control of some mystic and supernatural power. It does not require to invoke any external power (God) to realize its own potential. One must not make mercy appeals to any supernatural power. The karma theory tells us that all souls are essentially alike. All souls have equal or same potential. The differences in the conditions of men in the empirical world are due to the difference in realization of this inherent potential.

According to such a karma theory the God is none other than the most developed or realized souls. Our potential is covered, hindered or blocked by our karmas, but these karmas can be removed and we can actualize what is inherent in all of us. Our ātmā too can become paramātmā. Thus in this chapter we learn that the contract, enjoyment and removal of the karmas is executed by the soul.

QUESTIONS :

Essay Type :

1. Critically examine the relation of soul and action.
2. Whether God has some role in giving reward of actions? Give arguments in support of your position.
3. How can soul be made free from karma bandhan?

Short Answer Type :

1. Explain the Buddhist stand that soul is non-agent of action.
2. The agent of action (karma) is action itself. Explain after Kundakunda.
3. What are the objections against the rewarder position of God?
4. Actions are matter, yet they produce results. Explain with examples.

Objective Type :**(A) Fill in the blanks :**

- (i) According to āgamkāra the agent of action is _____.
- (ii) According to ācārya kundakunda the agent of action is _____.
- (iii) The states of action are _____.
- (iv) The depending of bondage arises only due to _____.
- (v) _____ are all radiations dependent on kaṣāya.

(B) Give one word answer :

- (i) When does the first assault occur on kaṣāya consciousness?
- (ii) What is the root cause of karma-bondage?
- (iii) What is Udīraṇā?
- (iv) Which soul is the enjoyer from the empirical standpoint?
- (v) Which soul is non-agent according to Gītā?

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LESSON 20

Jaina Doctrine of *Karma***THEORY OF *KARMA* AND SPIRITUAL *SĀDHANĀ* (THE PRACTICING OF SPIRITUAL COURSES LEADING ULTIMATELY TO THE LIBERATION OF SOUL)**

After the preliminary knowledge of the basic principles and doctrine of Jaina Theory of *karma*, now you would like to know to what extent the Theory of *karma* is useful in the spiritual *sādhana*, i.e. the spiritual practice leading to purity of soul.

For the purpose of fruitful progress in the spiritual *sādhana*, it is necessary to understand, how the efforts in the practice of meditation and other spiritual disciplines can help the soul in avoiding and escaping from the bondage of new *karma*; and how these can be instrumental in destroying the accumulated *karma*. Thus the presentation of such important subject will certainly be helpful to you to understand thoroughly the theory of *karma*.

1.0 Science of *Karma* (*Karmaśāstra*) and spiritual *sādhana*

Philosophical knowledge and spiritual *sādhana* are two different aspects. Both are necessary. Without knowledge spiritual *sādhana* cannot be apprehended; and without spiritual *sādhana*, neither knowledge can be pure, nor can it be emanated. Knowledge enhances spiritual *sādhana* and spiritual *sādhana* gives new openings and understandings to knowledge. Western philosophers have done exhaustive analysis of mind, in the field of Psychology which is a fully developed science. The question arises whether Indian savants and philosophers have studied psychology? To reply this question we have to study the following two branches of Indian philosophy: One Theory of *Yoga-yogaśāstra*, and second Theory of *karma-karmaśāstra*.

Yogaśāstra is a systematic, well organized discipline, in which detailed analysis of mind and its most subtle activities are studied and practiced.

1.1 Conduct and *Karmaśāstra*

Karmaśāstra is intensive study of deeper aspects of '*cetanā*', that is consciousness; in which study of mind is naturally included. Without *karmaśāstra* we cannot understand or solve the unsolved mysteries of psychology or even cannot go into its deeper study. Serious study of *karmaśāstra* means to reach the depths of science of spirituality. Therefore with simultaneous study of all the three, *Yogaśāstra*, *karmaśāstra* and modern psychology, we can understand and evaluate *adhyātma* in its real form.

It is necessary to understand *karmaśāstra* to understand *adhyātmā*, because *karmaśāstra* is the doctrine in which cause and effect of our conduct is explained. For all our conduct there are two types of causes— one outer cause, another inner cause. What is the cause of whatever activity we are doing? Why do we move a finger? Why do we speak? Why do we behave badly or otherwise with others? Why do we get angry? Why do we love? For all these questions, the answers, are found in *karmaśāstra*.

1.2 Two root causes of *karmabāndha* - *rāga* (affection) & *dveṣa* (hatred)

Gautama asked, - 'Oh Lord, from how many conditions bondage of *karma* occurs?

Mahāvīra said,- 'Bondage of *karma* occurs from two conditions. One is *rāga* that is attachment, another is *dveṣa*, that is aversion. The bondage is result of *rāga* and *dveṣa*. There is no bondage because of only knowing. There is no bondage because of only passion. There is no bondage because of only memories. When there is no *rāga* or *dveṣa* in the background of all these, the bondage of *karma* does not take place. Only when all these are corrupted, tainted, and vitiated by *rāga* and *dveṣa*, the bondage of *karma* will take place. Bondage is the result of *rāga* ; bondage is the result of *dveṣa*.

There are two types of experiences. One is that of liking, another is that of disliking. The experience or the feeling of liking is called *rāga*, and the experience or the feeling of disliking is called *dveṣa*. Liking is *rāga*. Disliking is *dveṣa*. There is no third feeling or experience. All our experiences, feelings, emotions, sensibilities are included in these two types only. These two are then expressed through anger, pride, deceit, and greed. Fear, abhorrence and indulgence or ennui, all these are protrusion and ostentation of these two only. They are not independent feelings.

Jaina Ācāryās have regarded anger and pride as feelings of *dveṣa*; and deceit and greed as feelings of *rāga* in general. *Rāga* and *dveṣa* form primary classification. When this is looked at from different points of view, the classification can be further modified. Pride is a symbol of intolerance; pride is a feeling, which is created when one is not tolerant towards others. That is why pride is a feeling of disliking. But on other hand pride is a feeling of respect for oneself. And this is a feeling of liking.

Deceit can be regarded a feeling of liking also. When by deceit you win over somebody, you have a happy feeling. Thus deceit is feeling of liking.

But on the other hand deceit means to cheat others, and cheating is a feeling of disliking. Thus cheating can be *rāga* or *dveṣa* from different points of view.

Similarly greed is to have something, to possess something. This is a feeling of liking that is *rāga*. But when because of greed, you want to have something which belongs to somebody else, greed is *dveṣa*.

Deceit, pride, and greed can be both: *rāga* and *dveṣa*. But anger is only a feeling of disliking and therefore *dveṣa* only. Anger is not related to liking from any point of view. Therefore anger has no relationship with *rāga*.

The cause of all these feelings and emotions is corrupted consciousness; corrupted with *rāga* and *dveṣa*. The corruption of consciousness is the result of *karma pudgalās*, attracted earlier by soul; on account of soul's activities of *rāga* and *dveṣa*. So the question arises, whether, tainted with *rāga* and *dveṣa*, the soul is attracting *karma pudgala*, or on account of the presence of *karma pudgala*, *rāga* and *dveṣa* are created? This is a vicious cycle. Each activity is cause and effect of the other activity. Attraction of *karma* takes place on account of *rāga - dveṣa* and creation of *rāga-dveṣa* takes place on account of existence of *karma*; it makes a sort of indestructible vicious cycle. Both exist because of each other and make a nearly impossible cycle to break. Thus both become almost permanent.

This vicious circle is the basis for all our conduct. All our actions are fostered because of this phenomenon. This goes on and on till we can reach the state of consciousness which is totally cleansed of *rāga-dveṣa*. Till one can achieve a state of totally uncorrupted consciousness that is totally pure consciousness, the unbound state of soul; the cycle continues. We cannot explain any happening or occurrence or any human activity only on the basis of circumstances, or purpose, or external cause. We cannot explain it only on physical transformation or chemical reaction. To explain it we have to take into account the past. In other words to explain and understand the result of *karma*, we have to look for the seed of the *karma*. Without knowing where the seed is, what the seed is, we cannot explain any activity. Sometimes we feel that things happen accidentally. But nothing is accidental. There is always a cause. The hidden seed of *karma* is the cause. Till we clearly and precisely understand this reason we cannot describe the picture of the activity clearly and precisely.

Whenever a person is excited by *rāga-dveṣa*, the excited consciousness becomes corrupted. It is called '*caitāsic karma/psychic karma*'. And whenever a person indulges in '*caitāstic karma*', he accumulates certain very subtle particles. These particles get attached to the subtle body, and become physical or resultant *karma*. We are related with both these types of *karma*.

In this circumstances, it has become a rule that, whenever there is '*caitāic karma*' and consciousness corrupted by *rāga-dveṣa*, there will be accumulation of *karma* particles (or physical *karma*). These *karma* particles will bear fruits according to that *rāga-dveṣa*.

There are three types of *karma*. 1. *karma* of '*citta*' (psyche). 2. *karma* i.e. action in the present event. 3. *karma* particles. There are three states of '*citta*'. Intensive, medium and mild. Accordingly, the *rāga-dveṣa* can be intensive, medium, or mild. One person can be involved in some activity very intensively. This is intensive state of his '*citta*'. Another person is involved in several activities just for his livelihood. But he has no deep attachment or *rāga-dveṣa* for this activities. He is doing all these only for continuing his life. This is mild state of his '*citta*'. A third person is doing such activities and seldom gets attached to his own activities. This is medium state of his '*citta*'. In this state, there is a mixed effect of attachment and detachment.

When *karma* particles are attracted during the mild state of *citta*, they are less in volume, and also have mild fruition. These *karma* particles have mild power. When *karma* particles are attracted during intensive state of '*citta*', the attachment is very strong, and also have strong fruition. Their bond is very strong. They have strong power to explode.

1.3 Control of '*cetnā*' (consciousness) over *Karma*.

When we think about *karma* theory from the point of view of practice of spiritual discipline, we should always keep the followings in mind:

First point is: It is possible to control *karma*. It is not uncontrollable power. The first control is the fact that consciousness of soul has its own independent existence. If it was not so then *karma* could have been all-powerful. But the soul has its own independent identity. And soul will never allow its identity to be destroyed. *karma* can never fully control the soul, can never fully corrupt the soul. And whenever the soul's consciousness is awakened power of *karma* is shaken. Even one single ray of light will push away the densest darkness. *Karma* will get reduced and totally destroyed, when the soul is fully awakened. Till *cetnā* is awakened, *karma* prevails. As soon as consciousness awakens, *karma* will start getting destroyed by itself.

Second point is: The theory of transformation. In this world everything is transformable. There is nothing that is not transformable. What is temporary is also permanent. What is permanent is also temporary. Lord Mahāvīra pronounced such new concepts of theory of *karma*, which are not found or available anywhere. He said *karma* can be transformed. For centuries scientists believed that iron copper gold mercury etc. were all basic elements, and cannot be transformed into each other. But after several experiments and discoveries it is now proved that they can be transformed into each other. These all are not basic elements. Some thousands year back it was believed that gold can be transformed into mercury and vice versa. Now the modern science has come to the conclusion that such transformation is possible. Ancient alchemists have prescribed several methods for such transformation. They are referred to in some of the Jaina works also.

Lord Mahāvīra said, that, if your spiritual *sādhana* is vigorous enough and your equanimity is strong enough, then the accumulated *karma* however strong they may be, they will start crumbling. New attachment of *karma* will be mild. The old accumulation of evil *karma* will get transformed into good *karma*. '*Pāpa*' will turn into '*puṇya*'. One can even destroy the *karma* before their maturity period. Do not wait for its natural course of fruition. That may take infinite time. He said that, instead develop such a course of transformation where there is no *rāga-dveṣa*. Pull out *karma* before their time of maturity and destroy them. Demolish them before fruition. This rule of transformation is a big control over *karma*.

Third point is : Contingency of fruition. No fruition is possible without some support or without a medium. It is always through or supported by space, time, congeriality, matter, and transformation of matter and such other media. With the help of spiritual *sādhana* we should push out those media which are obstructions in the progress. And develop those media, which are helpful. Thus fruition is contingent depending upon media. This contingency is a control over *karma*.

1.4 Awakening the soul that is reaching up to the soul

Karma is not sovereign. Its power is limited. Its influence is also limited. Every occurrence is not a result of *karma*. The basic principle, the basic rule, of the practice of spiritual *sādhana* is that, 'the *karma* is not omnipotent. The main objective of this practice is that the soul should realize its own identity. Even a glimpse of a awakening when acquired is sufficient enough for the soul to be able to make itself totally free from veils of *karma* totally.

Meditation (*prekṣā*) makes this awakening. By meditation one is successful in reaching up to the main source, the origin-soul, the pure soul.

The purpose of meditation is to reach up to the invisible, that is the most subtle state of consciousness. That is the ultimate truth. The consciousness, which is working with the physical body, is gross. When one goes into interior, one comes into contact with the electrical body. This is the subtle body, which is governing the gross body. When one goes much deeper beyond that also, one comes into contact with the more subtle body. This is our *karma* body. This controls our behavior, conduct and thinking. The purpose of meditation is to reach the consciousness, the most subtle body which is directly working with this *karma* body; and to understand how these *karma* particles which are responsible for our activities and behavior. However it is not enough only to understand; but it is necessary to terminate this *karma* body.

The purpose of meditation is not only to get sound sleep, or to normalize the blood pressure, or to cure diabetes, or to reduce the mental tension. The main purpose of meditation is to eliminate the root cause, which is producing all such maladies. That means to cleanse out the *karma*, to destroy the *karma*. When one reaches this point, then one clearly realizes the importance of meditation.

The purpose of meditation is to move from gross to subtle. The investigation of subtle truth and their rules increases our knowledge. This will change the conduct and the behavior of a person. Meditation is an experiment to understand the universal laws. All those people, who tried to study the universal laws, they had to take support of subtleties. This was necessary to study the scientific laws, or to study the spiritual laws, or to study any other universal laws. Knowledge of such subtle universal laws can be obtained by microscopic instruments or by development of power of consciousness.

Principle of *karma* is very fine, very subtle. It is difficult to understand its rules and laws. One can not understand these by gross intelligence. Today the modern genetic science has made it easier to understand the principles of *karma*. It has opened a door in this direction. 'Genes' are carriers of hereditary qualities. The difference from individual to individual is because of genes. For every particular characteristic, there is a particular type of gene. There are laws in hereditary science corresponding to laws of *karma*. Theory of *karma* even goes one step further/forward. The basic reason for differences between individuals is *karma*. All the differences, all the varieties are result of *karma*. For every biological peculiarity a different particular *karma* is responsible. From the comparison point of view, all the three theories, - theory of heredity, theory of gene and theory of chemical transformation, are included, in and are part of, theory of *karma*. Gene is part of gross physical body, while *karma* is part of our subtle body. Both are connected to body, one to gross, another to subtle, body. This subtle body is *karma* body. As every day new discoveries are made by science, one day it may be discovered by scientists, that gene is not only a hereditary substance, but it also represents and reflects our accumulated *karma*. These genes are much connected with *karma*.

1.5 Past and Future.

Karma is destiny. It is a law. Through *karma* past can be read and future can be understood.

Karma can be divided into two categories. One is physical that is particles of *karma*, and the other is psychic *karma*. In Jaina terminology, one is *dravya*\physical *karma*, another is *bhāva*\psychic *karma*. Accumulation and adherence of *kārmic* particles is thus accomplished by psychic *karma*. The latter is the psychic state of the living being and the former is. There are two aspects. One is *bhāva* of soul (living being). And the other is particles attracted and accumulated because of *bhāva*. Looking at *bhāva* it can be known as to what type of *karma* will be attracted; and looking at *karma* it can be known as to what type of *bhāva* is going on. This is an important process to know past and future. Observing a person minutely in present, it can be found, what could be his thinking, behavior and conduct in past and also what his thinking, behavior and conduct would be in future. We should clearly understand the limitations of *cetnā* that is consciousness and limitations of *karma*. Both have their own limitations. There are two streams of consciousness. One stream is polluted by *rāga-dveṣa*. The other is that of pure consciousness. One can find relationship with *karma* in the polluted stream. But there is no relationship with *karma* in the pure conscious stream. They will be wrong, if people doing meditation think that because of past good *karma* they have come to meditation. *Karma* is not a helper, but a hindrance in meditation. *Karma* can create obstacles in meditation.

The objective of meditation is to experience the present moment. The experience of present moment is an experience without *rāga-dveṣa*. When we experience this present moment without *rāga-dveṣa*; that time there is no connection with *karma*. There is no attachment or accumulation of *karma*. That time we are away from *karma*. That time one is only a seer, a perceiver, and a knower. Where there is only seeing and knowing, there is no accumulation or attachment of *karma*. This only 'seeing and knowing' is not because of *karma*. But it happens only when one is separated from *karma*. This is an experience of pure consciousness. In technical language this is called '*Pāriṇāmic bhāva*', that is spontaneous state. This is an activity of pure consciousness where *karma* has no part to play.

1.6. Transformation by meditation.

How one should act? How one should behave? This is very important. Here it is necessary to understand the secrets of '*karmavādā*', the theory of *karma* and '*adhyātmavāda*', the theory of purity of soul. Both the subjects must be studied simultaneously. They are very much interconnected. As per '*adhyātmavāda*' our acts and behavior should be without emotions of *rāga-dveṣa*. Try to make the emotions of *rāga-dveṣa* as weak as possible. Because then the resultant bondage of *karma* will be also weak. Thus the act and behavior are directly connected with the resulting bondage of *karma*.

It is said in *Uttarādhyaṇ Sūtra*: Take two balls of mud. One dry and another wet. Throw them against a wall. The wet one will stick there. The dry one will fall down. Similarly the wetness of *rāga-dveṣa* will make *karma* stick. If the intensity of *rāga-dveṣa* is more, it will be like very wet mud. It will stick faster/stronger and longer. If it is weak, it is like dry mud. It will fall out quicker. The purpose of meditation is to understand 'how to act and behave'. If because of meditation our activity and behavior do not change then the purpose of meditation is not fulfilled. Just sitting silently closing eyes and rest awhile is not meditation. It must result in transformation of behavior.

Just like industrial 'know how', this is 'know how' for achieving purity of soul. Until this 'know how' is properly understood, meditation is not meaningful. Meditation is meaningful only when we learn how to act and behave without *rāga-dveṣa*. It is very difficult to reach the stage of zero *rāga-dveṣa*, that is the stage of '*vīṅarāga*'. First learn to act and behave with less, mild and weak *rāga-dveṣa*, which is possible. Then the resultant *karma* bondage will be also weak. Then gradually one can become '*vīṅarāga*' reaching the state of zero *rāga-dveṣa*.

We are discussing the theory of *karma* with reference to meditation. Here one very important aspect is that, our mind, our consciousness should become very subtle, so that psyche and mind do not remain gross. Only then we can comprehend the finer and intrinsically very subtle principles of truth. On the basis of these subtle laws we can define our past and see our future. What I was in past and what I will be in future. One who has started reading his consciousness has started reading psychic *karma*. When pictures of past and future get disclosed, then a clear analysis of present can be done. Under these conditions, one stops putting responsibility on others. Then one believes, 'I am responsible', for what is happening. For any occurrence, he will not say that somebody else is responsible. He will say that he is himself responsible for it. He will not find an excuse outside or anywhere else. A lamp was burning. Strong wind blew. The lamp was extinguished. Coincidentally lamp's oil has also exhausted. Now all the blame is put on wind. It will be said that due to wind the lamp was extinguished. This is how an outside excuse is blamed. But one whose consciousness is awakened by meditation, he will first look inside, will look at himself. This is the progress towards purity of soul. He will distinguish that outside cause is instrumental\secondary, but inner cause is material\primary.

Meditation must result in transformation. If transformation does not take place after practicing meditation and practicing religion, then it is mockery. Transformation is an important aspect of evolution of character. Evolution of character means, the bad and undesirable elements are removed and good and desirable elements are evolved. This is evolution of life. This is *Jeevan-nirmāṇa* moulding of life. This is progress towards purity of soul.

2.0 Transformation by meditation.

All the organs of the physical body are formed and developed as per the interior forces of *karma*. This physical gross body is reflection of the subtle *karma* body. Whatever activities, whatever vibrations, take place in the subtle body, They are reflected in the various limbs, organs and parts of the physical body. It is total reflection. The gross body corresponds to the subtle *karma* body. All the psychic states that arise are conducted by *karma* and these states again accumulate new *karma*. It is a cycle. This cycle goes on. Till this cycle is broken, solution to the problem can not be found. To solve the problem it is necessary to break the cycle. Meditation is an important instrument to break this cycle. It is through meditation, transformation is possible. Meditation means change in the psychic states. When transformation takes place the cycle breaks. Fear, anger, jealousy, pride, and sexual passions all these psychic states emotions are transformed. This is the solution to break the vicious cycle.

2.1 *Prekṣā* and *Anuprekṣā*.

What is the process of transformation of psychic states? A person is full of fear, with reasons or without reason. He is just afraid of things day and night. How to change this situation?

There are two experiments. One that of *prekṣā* meditation. Second that of concentrated thinking-*anuprekṣā*. *Anuprekṣā* that is practice of concentrated thinking means concentration on one particular subject is also meditation, but this is not the ideal or supreme meditation. It is not adequate. Concentration can be for bad purpose. A shooter does not concentrate less. A heron or an egret does not concentrate less. They all concentrate but it is the discretion of using concentration, that is important.

Meditation increases energy. Meditation enhances power. But just increase in energy or power is not auspicious or benevolent. Increase in energy can increase and aggravate negative emotions like anger, etc. So if the energy & power is not used in the right direction then it can be dangerous. Concentration is energy, power. Meaning of meditation is how, when & where to use this power & energy. The person who does not know the right use of energy, but increases energy by concentration may create problems, may give rise to many difficulties. The right & correct use of energy is achieved by *anuprekṣā*.

Formulae of *anuprekṣā* is ñ thinking, contemplation & study. *Anuprekṣā* helps to guide as to where &

how to use this increased energy. If the man, who has fear, makes use of '*anuprekṣā* of friendship'; he will be relieved of fear. Fear & friendship can't stay together. They are opposite to each other. One is not afraid of a friend, one is afraid of an enemy. If one feels enmity towards somebody or one has a feeling that somebody will harm him, he will apprehend possibilities of danger from that person. One who has feeling of danger, one who has apprehension that he will be harmed; he will have fear. But one who has no apprehension of danger or harm has no fear. Everybody wants to go where there is no harm but only gain.. That is the place of fearlessness. The person who has developed the sense of friendship, who has done friendship *anuprekṣā*, he has transformed his emotion of fear. His emotion of fear is destroyed. This is psychic transformation.. This is transformation of energy. Fear which is a result of *Karma* is transformed into fearlessness. This process of transformation is called *anuprekṣā*.

In *prekṣā* - meditation, before doing *anuprekṣā*, one has to do *kāyotsarga*, total relaxation of body. Then he will do autosuggestion with, deep and concentration, full faith & firm determination for 5 - 10 min. In the beginning for a few seconds he starts with oral pronouncement & then mental. As a result of this internal transformation begins. Our psychic states have that power by which even change can be brought about in matter, which is known as psychokeinsis (PK). We are surrounded by particles of fear. Inside also there are particles of fear. All our psychic states are connected with particles. These particles of psyche get transformed; weather psychic states get transformed into biochemical reaction to some extent or to some extent into bioelectrical current or anything else. *Anuprekṣā* can transform these particles. Thus fear is transformed into friendship.

Main purpose of *prekṣā* - meditation is psychic transformation. Psychic states are directly connected to *karma*. They are all connected to our inner *fi* subconscious. These negative psychic states produce perversion & sickness both mental & physical. When the negative psychic states are transformed into positive psychic states, the perversions & sickness get cured. Psychic states can be changed by psychic states only. Like a diamond can be cut only by a diamond. Similarly psychical transformation is possible by psychic states only. *Prekṣā* & *anuprekṣā* both are psychic states; by using these psychic states, we are destroying negative psychic states & transforming them into positive psychic states. The *karma* cycle is thus broken & destroyed.

When one is doing the practice of breathing (perception of breathing) *prekṣā* or body (perception of body) *prekṣā* one is definitely passing through a process of transformation even if he understands its meaning or not. Through this process we are attempting to break through the strategy of four causes of influx of *karma* including '*mūḥyātva*'. During *anuprekṣā* we do contemplation. Contemplation means mental activities. Now the question is, how can an activity be a cure of activity? The fact is, during *anuprekṣā* we do not stop activity, we do not even end activity. We are replacing one type of activity, a malevolent wrong belief by another type which is benevolent.. That is the positive activity by the negative activity.

Maharṣi Patañjalī has said, 'to break an argument create a counter argument, always create an opponent. To destroy evil, create good. Ultimately you have to leave both.' Merit is to be destroyed so also demerit is to be destroyed. But to destroy evil, resolve for good. To get rid of un auspicious, think auspicious. To get rid of bad habits cultivate good habits else bad habits will not get destroyed. Even if it is forsaken once, it will again seize you.

To bear with favorable and unfavorable circumstances one has to awaken spirit of forbearance. A person is very well to do. He is very wealthy. He has very good status in society. He is in a powerful official position. All favorable circumstances. But accidentally this can happen that all this is destroyed. His power, status, wealth & family all desert him. In such circumstances a person can become mad, totally insane, if he has not developed the faculty of forbearance. On the contrary, with the attainment of supreme state of forbearance a '*sādhak*' will find no difference between favorable & unfavorable circumstances.

With power of forbearance the *sādhak* transcends propitious and unpropitious states. His consciousness

becomes free from the vibrations of likes and dislikes. If such state of consciousness of forbearance of the couples of opposite conditions, is not developed then '*rāga-dveṣa*' will definitely be there. They can't be prevented otherwise.

Thus only by developing these two states of consciousness, one of forbearance and other void of *rāga-dveṣa*, we can bring about the change in *karma* fruition. When state of forbearance is fully developed then '*mohṇīya karma*', that is *karma* of delusion can not bear fruits. There will not be any impulsiveness. Impulsiveness takes place when the forbearance power is lacking. Impulsiveness is there when consciousness is not void of ego and pride. We should develop consciousness void of ego pride anger etc. Against anger and enmity develop its opponent forgiveness and friendship. Developing opponents, counter emotions that is positive feelings, is the best formula.

In '*Daśvaikālik Sūtra*', there is a beautiful description of opponents of four basic negative emotions. For reducing anger, and destroying anger, develop its opponent tranquility (*upaśama*). Stronger the power of tranquility, weaker will be anger. In order to countermand the impulse of pride make strong the faculty of humbleness. Thus humbleness is opponent of pride. In order to countermand deceit make strong the faculty of straightforwardness. Faculty of straightforwardness and friendship are not different. Friendship is consequence of straightforwardness. Where there is straightforwardness there can not be enmity. Because before enmity comes in, there comes crookedness and perversity. Enmity is possible only with perversity and crookedness. When there is something to hide, something to deceive, then comes enmity. Where everything is straightforward, transparent like crystal and simple, and nothing to hide, there can be no enmity. To counter greed develop contentment.

To counter the negative emotions, it is necessary to develop and nurture counter emotions, the opponents. Till the opponents are strong enough, it is difficult to reduce, to diminish and to weaken the negative emotions. Till they are weakened, they can not be broken and destroyed. So make them so weak and feeble, that they can be destroyed by one stroke.

Anger, pride, deceit, and greed, these are the worst negative emotions. Only after developing the opponent positive emotions they can be calmed down. Their fruition is stopped. Fear, sexual passion, hatred, etc. can be calmed down by developing their respective positive counter emotions. Fear can be reduced by developing '*abhaya*', fearlessness. Hatred can be reduced by developing sense of unity, sense of oneness with all the beings. Sexual passion can be reduced by developing spirituality. If the sense of unity is developed then the hatred will automatically cease.

2.2 Meditation is not idleness

Some people may call meditation as escapism. Family members may believe, because he could not look after the household work, he is sitting idly, closing his eyes. Possibly such escapism may give new direction to family and social situations. A new enthusiasm gets created. This may bring purity in day to day transactions. It may bring in honesty, integrity and trust. This may transform a family into a new family a society into a new society. What is wrong with such escapism? One who understands '*anekānt*' (relativity), is not afraid to escape. He will explain the meaning of escapism from relative point of view. He understands that escapism can be good as well as bad from different points of view. Let somebody say meditation is escapism. But this escapism is solution for many problems. When detachment and indifference to sexuality is developed then the problems are automatically solved.

Here one riddle of life is solved. When and how one should do *karma* (act)? Here *karma* means activity. *Karma* (activity) should be done only when it is necessary. Many people put forward the theory that, one must be active every moment. One must do *karma* every moment. But Jaina theory of *karma* does not agree with this. *Karma* or activity is not our goal. Work is a result of a purpose. Work only that much, as is necessary.

In the beginning of this lesson we had put up the question, whether can meditation annihilate *karma*? If yes, meditation has a great purpose to serve. If meditation can not destroy *karma*, can not break the bondage, then meditation is of no purpose. You meditate for one hour and feel rested, feel calm, all these are incidental gains. They are secondary, minor fruits, byproduct result. If one is satisfied by this much only, then he is missing the main purpose. The main purpose of meditation is to destroy bondage of *karma*. To get free from old belief, prejudices, and bias. The old beliefs pollute the emotions. When the old *samskāra* break, the whole identity is changed and transformed. Destruction of *karma* is the main purpose. To achieve this goal, it may take ten days, it may take ten thousand days.

Analyzing the theory of *karma* with reference to meditation, we can conclude that we proceed from *karma* to a *karma* from action to freedom. Vedic ascetics prayed; 'lead me to light from darkness'. *Tamso mā jyotiṣ gamayā*. Practitioners of meditation should pray, '*Karmanāḥ akarma gamaya*'. Lead me from *karma* to *akarma*. *Akarma* is light. *Karma* is darkness. *Akarma* is free from fear, fearless. *Karma* is full of fear. Each meditation practitioner should make auspicious wishing; let all the weaknesses and all the pollution get destroy. Let all fictitious problems and fictitious fantasy get destroyed. He should experience the truth; that without developing *akarma*, faults which were produced because of *karma* will never get finished. That is why we should move towards *akarma*, and meditation should become an important part of our life.

3.0 Basic reasons for *Karma* bondage

Bondage of *karma* is the result of accumulation of *karma* particles. The accumulation takes place instantly. It is not that activity is done now and bondage of *karma* will take place later. All the other details such as; what type of *karma*, how long will it remain attached to the soul, with what intensity, strong or mild, it will fructify, all these are also determined at the same instant. Depending upon these factors, there are four types of bondage.

1. '*Pradeśa* bondage' - The physical accumulation and attachment of *karma* particles. The mass.
2. '*Prakṛti* bondage' - The specific nature of bondage. Which *karma* particles will be of what nature. The type.
3. '*Anubhāga* bondage' - Intensity of bondage, mild or strong. The intensity.
4. '*Sthiti* bondage' - The time period of each *karma* aggregate. Which *karma* particles will remain for how long with soul. The duration.

3.1 '*Kaṣāya*' passion, and '*Yoga*'-activity.

All these four aspects are determined simultaneously in the first instant of *karma* bondage. According to total duration there is a particular '*sattākāla*', the time for giving fruits. When '*sattākāla*' is due, measured quantities (doses) of *karma* particles get matured and begin fructification. The soul in the form of living being suffers the fruits. When all the doses of accumulated particles are over, and the total period, the duration is over, the *karma* particles thus completing their function will get detached from the soul. This is called '*karma-kṣaya*', that is destruction of *karma*.

These are four aspects of bondage. '*Rāga*' that is attachment and '*dveṣa*' that is hatred, are the promoters of these bondage. These get promoted by our activities, which are filled with *rāga* and *dveṣa*. We attract the *karma* particles because of our activities and we keep them attached because of passions. To attract, and to keep attached, are two aspects. Attraction is because of activities of mind, speech, and body, and the attachment is because of '*kaṣāya*'-

Passion. '*kaṣāya*' keep them in bondage. More the intensity of '*kaṣāya*', longer will be the period of bondage of *karma* with the soul.

Can these be the basis for our *sādhana*, the process of liberation of soul? Yes. These two will be the

basis, the foundation for our *sādhana*. One is to stop activities, second is to reduce *kaṣāya*, passion. Be neutral and be steady. Only *kaṣāya* is responsible for the power and duration of *karma* bondage. While the attraction is because of activity, *Yoga*. *Kaṣāya* increases or decreases the duration and changes the intensity, mild or strong.

3.2 Development and practice of steadiness and neutrality.

To stop accumulation of *karma* we should follow the same sequence. First reduce activity and increase steadiness. '*Kāyotsarga*' is done for this purpose. First to reduce and finally to stop activity of body. We do breathing *prekṣā*. We do slow breathing. We do very fine breathing. All this is done to reduce activity. Breath is not different from body. To reduce the activity of body we control breathing. We try to keep our mind steady. We try to practice thoughtlessness, and passiveness, to reduce mental activity. We refrain from speaking to reduce the activity of speech. When activities of speech, mind and body reduce the influx of *karma* particles reduces.

Another aspect: Whatever reduced activity of mind, speech and body is left, should be without emotional attachment; should be without *rāga* and *dveṣa*. Neutrality and equality should be developed. So that, the *karma* particles attracted because of reduced activity, will not have longer duration and stronger intensity. They will not have strong influence. In brief, the essence is; 'reduce activity, and be neutral'. In fact the flow of our process of liberation of soul is flowing in between two shores. One shore is steadiness. Another is neutrality, void of *rāga-dveṣa*, void of *kaṣāya*. We should put in all efforts to make these two shores very strong, so that they should not develop any crack or any hole. The flow should remain properly between the shores.

A question arises, what is the reason behind this process of attraction and attachment? The answer is, both these processes are because of two '*āśrava*'. '*Āśrava*' is the door through which *karma* comes in. One *āśrava* is named '*kaṣāya*' (passions). The other is named '*Yoga*' (activity). *Yoga āśrava* and *kaṣāya āśrava* are two reasons by which *karma* are attracted and attached. *Yoga*, that is activity, is clear to see and understand. But *kaṣāya* that is *rāga-dveṣa* cannot be seen or understood easily. We have to search and find the hidden mysteries.

Psychology has divided mind into three categories. 1. '*Adas*'- Id. 2. '*Ahaṃ*'- Ego. 3. '*Adhiśāsta*'- Super Ego.

First category is '*adas*' mind. All the wishes and desires of activities are produced and created in this mind. This is done more unconsciously and less consciously. Second category is '*ahaṃ*' mind. This is a sort of control. The controls, which are available because of social regulations, will restrain the desires, which were produced in '*adas*' mind. Thus '*ahaṃ*' mind will control and regulate '*adas*' mind. Those desires, which were produced in '*adas*' mind, '*ahaṃ*' mind will not put them into practice. The third category is '*adhiśāsta*' mind. This controls and regulates '*ahaṃ*' mind.

Activity is not self generated. There is always some desire behind every activity. We do not speak just like that. There is always some desire, some need, some requirement, some expectation, then only we speak. Silence (*moun*) does not only mean 'not to speak'. It means that, there is no need or there is too small a need to speak. When the desire that makes us speak, or the expectations that forces us to speak, are reduced, the result is silence (*moun*). Thus the reduction of desire to speak, the reduction of need to speak is really silence- '*moun*'. To stop 'speaking'; but try to convey the needs and desires by several bodily movements is not silence (*moun*). Reduction of desires, reduction of expectations, reduction of purpose, reduction of wish reduction of needs, all these will reduce activities. Activities do not happen by themselves. A wheel is moving; may be by wind, may be by electricity or by some force. Wheel does not move itself. There is some force behind it. Similarly there is always some force behind activity.

In technical language activity is named 'Yoga'. This 'Yoga' is *āśrava*. 'Yoga' *āśrava* does not activate by itself. There is some hidden desire behind it. This hidden desire is called 'avirati'. It is a hidden flame. It is fire. This desire is to seek happiness and reduce or terminate misery. In psychology this particular type of inner desire is called 'adas' mind. In *karmaśāstra* language it is 'avirati' *āśrava*. *Avirati* means absence of satisfaction. Expectations are not yet over. Thirst is not yet quenched. Still there is want, there is desire. This incessant flow of never ending desire is called 'avirati' *āśrava*. Its magnitude will determine the magnitude of activities. Less 'avirati' will result in less activity. If activity was natural, it would have been same in all living beings.

It is avirati that creates activity. It makes you vagabond. Now the question is, that, even after knowing, that source of activity is desire, expectation, need; why can not we quench it? There is a reason behind it. One thinks one knows the source, the reason behind it. This is a fallacy, an illusion. One does not know. The reason is, 'mūhyā dr̥ṣṭikōṇa' (truth deluding point of view). When 'mūhyā dr̥ṣṭi' exits, one behaves in strange manner. During the period of 'mūhyā dr̥ṣṭi's' existence; one knows that there is thirst, and also knows that there are equipment available to quench thirst. But he will search for equipment that will increase the thirst. This happens because there is 'mūhāyatva' at the bottom of all this. 'Mūhyā dr̥ṣṭikōṇa', that is perversion of intelligence, and delusion of truth, force you compel you, to grasp the truth inversely and contrary.

Till 'mūhāyatva' exists, expectations will exit, and thirst will be a continuous process. Till then errors will occur. Till then there will be illusions. Till then one will be forgetful. Forgetful like, - one is knowing that wealth is not the real medium of happiness; it is there in his memory; but the moment he enters his working area, he forgets this. There he begins to believe that money, wealth is the only medium for happiness. Wealth, money is everything. But for wealth and money everything else is useless. Without wealth and money there is no meaning of life. Why does this happen? Because one forgets. 'Pramāda', that is remissness rules.

Till these four evil elements, viz. *mūhāyatva* (delusion), *avirati* (desire), *pramāda*, (remissness), and *kaṣāya* (passions) exit; activities cannot be stopped. The cycle of activities cannot be slowed down. When a person sits to meditate, sometimes he will experience a surge of desire, sometimes there will be darkness of stupidity, or sometimes flames of passions will rise. And as a result the person will get lost. Meditation will get disturbed. He will get engulfed in doubts and uncertainty. He will be in the world of imaginary happiness and unreality; and in here he will search for relief and satisfaction. He will get far away from reality and true happiness. This happens because we have not been cleansing, purifying and reforming ourselves.

For the success of austerity, it is very necessary and very important to understand the secrets of *karmaśāstra*. We should get rid of 'mūhyā dr̥ṣṭikōṇa' that is the truth-deluding point of view and accept 'samyakdr̥ṣṭikōṇa' that is true point of view. We should leave 'avirati' (flow of unlimited desire) and accept 'virati' (limiting desires). We should leave 'pramāda' (remissness) and accept 'apramāda' (vigilance). Finally we should pacify 'kaṣāya'. Then only the state of activity will calm down.

People say: Mind is restless. How to calm it down? There is no magic by which you can calm it down in the first instance. There is a process through which you have to pass then only the mind will calm down. This process is to pacify the four evil elements. Pacification of the four evil elements will calm down the mind. Gradually pacify and reduce these four evils. You will reach the state of calmness. Then, mind is calm; speech is calm and body is calm. But we should follow the process very firmly and very regularly. Then only we will achieve our goal.

The soul itself and ripples, the vibrations around it are two separate entities. This concept that they are two different entities should be very clear. Clearer this concept of differential, lesser and weaker will be the bondage of *karma*. One who does not have this concept clear will have feeling of oneness of soul and vibrations around. His bondage of *karma* will be stronger and more intense. *Karma* is material particle and lifeless that is 'acetan'. Lifeless cannot be one with life that is 'cetan'. It is our passion-contaminated soul that is 'kaṣāya-ātmā', through the medium of 'karma body' makes it feel unified. A free soul cannot get unified with material

particles. Because a free soul can feel and experience only pure consciousness. The moment of feeling and experiencing pure consciousness is a very auspicious moment. This moment is 'saṃvara', that is stoppage of inflow/influx of *karma* particles during the existence of '*karma-body*'. And in the absence of '*karma-body*', it is experiencing of soul itself. The moment of feeling and experience of '*kaṣāya*' mixed consciousness is '*āśrava*'. This attracts the '*karma*' particles. Here the rule that 'like will attract like', will apply. The same type of elements will attract its own type of elements. '*Kaṣāya-consciousness*' is infected with material particles that is '*pudgala*'. These '*pudgala*' will attract more '*pudgala*'. If this concept is clearly understood, then foundation of our austerity becomes very strong. We should practice to remain in the moments of pure consciousness; where there is only pure knowledge but no emotions. This is the highest state of the austerity. For this reason Jaina Ācāryās have used words like, '*śuddha upayog*' (pure application), for meditation. '*Śuddha upaYoga*' means experiencing pure consciousness. In absence of austerity, that is '*sādhana*', the bondage of '*karma*' is stronger and intense. And with '*sādhana*' that is austerity only, we can break through the knot of '*karma*'. It can be said, from this point of view that, without understanding secrets of '*sādhana*' (austerity), it is not possible to understand the secrets of '*karma*', and vice versa. Whatever flow of *karma* particles we attract and attach is all because of our activities. That time, at that moment, the state of our consciousness is also favorable for attachment. Both the internal and external state of mind and consciousness should be similar, to establish relationship. Relationship can not be established if the internal external circumstances are not similar and conducive. Till now psychological study of *karmavāda* has not been done. When this will be done, we will know new dimensions of psychology and *Yoga*. And a new image of, a new picture of, Jaina system of austerity, the process of purification of soul, can emerge. Our resultant activity will be according to what we think and what we wish. And accordingly we will attract and attach *karma pudgala*. This *karma pudgala* will ripe and mature and will give fruits. The result of this, the fruits of this *karma pudgala* will itself become our internal disposition. This is a cycle, a chain-reaction. One person may not respect knowledge (*jñāna*). He may condemn the learned person. This is because, at that time his internal disposition is against knowledge. At such disposition period, he will attract *karma pudgala*. So this *karma pudgala* which are attracted during anti-knowledge disposition will mainly obscure, cover knowledge. The result will be in the form of a cover over knowledge. The knowledge will get obscured. Like this we can analyze all *karma*. One whose disposition of consciousness is cheating, the *karma pudgala* attracted at that time will result in vitiating his character. If one whose is to harm others, to make others unhappy, then the *karma pudgala* attracted at that time, will result in creating obstructions in his own happiness. This is the rule of disposition. It is very important to know and understand what is our disposition, and by what type of activities, we attract *karma pudgala*. Based on this one can make his life successful; he will successfully tide over and overcome all the obstructions/obstacles coming across his struggle of life.

If a person feels that he is suffering from '*jñānāvaraṇa*', that is covering over knowledge, or obscurity of knowledge, he should select and practice that '*sādhana*', that course of penance, which will reduce and finally destroy this covering of knowledge. One may be suffering from '*moha*' that is delusion, or one may find that his efficiency is obstructed. Like that there may be different problems. All these problems can be solved by '*sādhana*'. To counter anger one has to follow a particular course of penance, and to counter pride and ego, another course of penance should be selected.

3.3.0. Journey towards liberation by practicing '*saṃvara*' and '*nirjarā*' (*saṃyam* and *tapa*).

Opposite of '*āśrava*' is '*saṃvara*'. '*Āśrava*' is inflow. '*saṃvara*' is inhibition of inflow.

So we have two lists:

'*āśrava*'

1. *mithāyatva*
2. *avīri*

'*saṃvara*'

1. *saṃyaktva*
2. *virīti*

3. *pramāda*
4. *kaṣāya*
5. *Yoga*

3. *apramāda*
4. *akaṣāya*
5. *ayoga*

In technical language '*saṁvara*' means to experience one's own consciousness, to realize one's own existence. This is not possible till the previous accumulation is emptied and void; and the doors for new inflow are closed. We have attracted and accumulated foreign matter (*karma*), because of *rāga-dveṣa*, and activities of mind speech and body. Till all the activities are stopped, the accumulation can not be emptied and void. Under such circumstances our first objective is to make our conduct without *rāga-dveṣa*. This means, we should experience a moment during which there is no *rāga-dveṣa*. This is the moment of '*vītarāga*'. When our life is filled with such conduct, the attached foreign matter will get disengaged. When our character is build up with such elements of equanimity, accumulation will get emptied and new will not get accumulated. During this process of '*saṁvara*,' we will stop our mental vocal and physical activities.

3.3.1. End of unconsciousness and beginning of austerity of '*saṁvara*' by awakening

Center point of '*karma*' is unconsciousness. And center point of austerity is awakening. Man is unconscious. How long he has been unconscious, is not even possible to find out. He has been unconscious for infinite time. The beginning of the period of deep darkness is not known. A ray of light is possible only by austerity. It is possible that at a particular point of time, the person gets awaken. He gets some cause from where he gets inspiration to awake. He will see a ray of light; he will be awaken, from unconsciousness to awakening. Unconsciousness and awakening are opposite of each other. Unconsciousness is not awakening and awakening is not unconsciousness.

Rule for '*ādhyātma-śāstra*' is awakening. Rule for '*karma-śāstra*' is unconsciousness. Smash, shatter the unconsciousness, and awake. As unconsciousness breaks and reduces, awakening increases.

Unconsciousness is '*āśrava*'. And awakening is '*saṁvara*'. '*Āśrava*' is a door, through which everything comes in. What is not expected also come in. Because the door is open, it cannot be stopped. '*Samvara*' means: close the door. '*Āśrava*' is result of activities full of '*rāga*' and '*dveṣa*'. The resultant state of soul because of '*rāga-dveṣa*' is '*āśrava*'. When the soul awakes, that is '*saṁvara*'. '*Samvara*' is the experience of consciousness by the soul.

Unconsciousness is a point of deep darkness. When a point of awakening grows, develops, there is some light. Then the deep darkness gets shaken. The severe knot of '*rāga-dveṣa*' will get loosen. This is called '*apūrvikaraṇ*'. '*Apūrvikaraṇ*' means the very first experience of purity, which was not experienced ever before. This is the first time the knot of '*rāga-dveṣa*' is loosened. This is the first point of awakening. As the experience of consciousness increases, the brightness increases. The darkness of unconsciousness decreases and weakens. When the experience of consciousness is clear then desires get reduced. That never-ending thirst will get reduced. Then begins the '*saṁvara*'. When the experience of consciousness is getting more clearer, then '*pramāda*', the remissness gets finished. The state of '*apramāda saṁvara*' is created. When the experience of consciousness is getting even clearer then '*kaṣāya*' also gets finished; and the state of '*akaṣāya-saṁvara*' is created. And then full brightness, that is state of '*vītarāga*' is reached. Full experience of consciousness, that is full awakening of soul is achieved. The '*āśrava*' because of '*rāga-dveṣa*' is completely finished.

3.3.2 Process of continence ('*saṁyam*') *saṁvara*.

In technical language it can be said, that '*saṁvara*' is done, when there is subsidence (*upaśama*) or destruction (*kṣaya*) of deluding (*mohanīya*) *karma*. But how is '*saṁvara*' done? What is the process for that? '*Samvara*' is possible only by austerity. Only with continuous practice of austerity, one can learn how to do '*saṁvara*'. One may say, 'Do '*saṁvara*'. '*Āśrava*' inflow will stop.' This seems very easy to say. But, 'how

to do 'saṁvara'?, is not a simple question. In the field of austerity there are four popular methods. Viz. 'saṁyam' (subsidence), 'cāritra' (conduct), 'pratīkramaṇa' (repentance), and 'pratyākhyāna' (abstinence).

Do subsidence. Do subsidence of mind. Do subsidence of sense organs. Do subsidence of passions. 'Cāritra' means conduct. Our conduct should be pure. 'Saṁyam' (subsidence) is process of 'saṁvara', that is process of inhibition. 'Cāritra' (conduct) is also process of 'saṁvara'. There are moments; one moment of present, one moment of past and one moment of future. 'Saṁvara' is always done in present moment. 'Pratīkramaṇa' (repentance) is done for past moment. And 'pratyākhyāna' (abstinence) is done for future moments.

Whatever inflow, that is 'āśrava' is going on, do 'pratīkramaṇa' for that, and return to one's own nature. During 'āśrava', you had left experience of your own consciousness, and were under the influence of *rāga-dveṣa*. Now return to experience your own consciousness, leaving the experience of '*rāga-dveṣa*'. This is how 'saṁvara' is done. To return from influence of '*rāga-dveṣa*' is 'pratīkramaṇa'. You make a determination that you will not get into the moments of '*rāga-dveṣa*'. When this determination becomes very strong then you will return from the influence of *rāga-dveṣa*.

The first two formulas for austerity are 'pratīkramaṇa' and 'prāyaścitta'. *Pratīkramaṇa* means to return, to come back. It is very essential for an ascetic to understand the importance of these two very important elements. Psychology has exposed these two much more. When a patient goes to a psychiatrist, the patient is asked to do 'pratīkramaṇa'. The patient is asked to go into the past, forgetting the present. He will be asked to tell about his past life. The psychiatrist will listen to the past incidents, and will grasp the mental disorders. Till the process of 'pratīkramaṇa' is not done, the psychiatrist cannot give treatment. Similarly this is also a very important process for the austerity of liberation of soul. Till the ascetic can recognize his mental disorders, he cannot meditate. Therefore it is very necessary to understand the past.

'Prāyaścitta' that is repentance, is an important tool for uncovering the mental disorders. The path of the ascetic gets cleared by uncovering the mental disorders which were created or which came into existence because of ignorance or because of lack of right knowledge. The person doing 'prāyaścitta' that is repentance saves himself from committing religious faults. He also makes himself free from mental and physical disorders and sickness. The people, who practice 'prāyaścitta', can get cured of very serious sickness. Diseases like cancer, ulcer, heart trouble, are not only physical diseases, they are also psychosomatic disorders. They are created because of mental, sentimental, and emotional excitement. They can be cured by 'prāyaścitta'.

First of all 'pratīkramaṇa' that is returning should be from transgression. 'Pratīkramaṇa' is not a ritual. It is a process to analyze the past, to see and to understand the past, to perceive where and when transgression has taken place, and now how to avoid it, and how to save oneself from such transgression in future.

The person who can achieve proper understanding of and who can have true conception of 'prāyaścitta', can become very powerful person. He becomes a man of strong determination.

'Saṁvara' means to experience one's own consciousness, to experience one's own existence. This is not possible till you have liquidated all that was accumulated, and the doors are closed. Liquidating the accumulation is done by 'cāritra' that is conduct.

Lord Mahāvīra has given special emphasis on equality. First we make our conduct equal that is 'samatāmaya' for all. We know that to consider all living beings as equal is religion. It is religion because it has a deeper meaning to it. The basic purpose of 'samatā' is to be in moments of 'arāg', that is moments without affection, and to be in moments of 'adveṣa', that is moments without hatred. We live through such moments when 'rāga' and 'dveṣa' do not exist. These are moments of 'vītarāga'. These moments of vītarāga is really 'samatā'. When feeling of 'vītarāga' exists, automatically feeling towards all living beings becomes

equal. Then there is no inequality towards anything, be it material or be it living being. There is no sense of inequality.

'*Samvara*' is not just a definition. It is done through austerity. It is done through practice. Just knowing and saying the definition that '*samvara*' is done by subsidence and destruction of '*karma*'; is not doing '*samvara*'. '*Samvara*' is done, when, '*pratikramana*', '*prāyaścīta*', '*saṁyam*', and '*cāritra*', these four elements become part of our austerity. The essence of defining and understanding '*karmaśāstra*' is that, when we practice austerity, we experience our own consciousness. We pass through such moments, when it is experience of pure consciousness, feeling of our own existence only. There is no feeling and presence of '*rāga*' and '*dveṣa*'. We should be on alert continuously. Whenever you face '*rāga-dveṣa*' mentally or in action; turn back, and make your will power stronger. Make such firm determination so that you do not spend any moment with '*rāga-dveṣa*'. Austerity of '*saṁvara*' will take place by itself. This is the success of austerity. Austerity should be free from time and space. Time and space should not bind it. In any place and at any time once the ray of light of experience of consciousness is seen and developed, it should get brighter and brighter.

The best formula for freedom from '*karma*' is '*saṁvara*' that is inhibition and '*tapa*' that is penance. Let us think about '*tapasyā*' that is penance. The first thing to be removed and destroyed is '*murchhā*' that is possessiveness. The first medium of possessiveness is possession of body that is '*dehāsakti*'. This is where '*murchhā*' begins. Lord Mahāvīra has shown twelve ways of doing '*tapa*' that is penance. The first is '*anaśana*' that is fasting, refrain from eating. Do not eat. Second is '*ūnodarī*', that is, eat less. Third is '*rasa parityāga*', that is abstinence from delicacies. Control the sense of taste. Give up taste. Fourth is '*kāyakeśa*' that is austerity. Win over your body. Make your body so tolerant that it can withstand any kind of pain. Train your body by '*āśana*' that is *Yoga*, and make it so strong that it can bear with any circumstances. These are five formulas for getting away from '*dehāsakti*', that is possessiveness of body.

When this is done, the sixth formula for freedom from '*karma*' is '*pratisalīnatā*', that is seclusion. It means to make the sense organs introvert. Close the path through which the sense organs go out. Open a new path for them. Make a diversion for them. The sense organs and mind, which were wandering outside, bring them inside. This is a process of making an entry into interior. When we say, 'See your body'. Or 'Observe your body'. It means see and observe the vibrations that are taking place inside the body. The sense organs are habituated to observe outside. Change this habit. New habit of seeing and observing inside should be formed. You will enjoy twice as much. This is a process of '*prekṣā*', that is process of perception. '*Āśrava*' that is the door for inflow of '*karma*' when closed becomes the door for '*saṁvara*' that is the door of inhibition, inhibiting '*karma*' inflow. With '*prekṣā*' the process of perception we can close the door.

To destroy possessiveness of body, to discipline the body and to divert the sense organs to interior from exterior, is the closed door, that is '*saṁvara*', for an ascetic. The seventh formula is '*prāyaścīta*', that is atonement. Bad ideas come to mind. They must be immediately removed. If you are not alert, if you do not remove it, if it remains there in your mind for a while; it will form a knot, a long lasting knot. The idea may come today, but one may suffer its results even after thousand years. You do not know when? It must be removed at once. It should be washed away immediately; then only the '*karma*' particles which came in, will break away. They can not form into a knot. But if you are not cautioned, if you are not alert, then a knot is formed. And you are sure to suffer its results. That is why formula of '*prāyaścīta*' that is 'atonement' is given. Do '*prāyaścīta*' regularly, so that there is no knot.

The eighth formula is '*vinaya*' that is reverence. One should not have pride and ego. These are two obstacles. There should not be any haughtiness in austerity. Ascetic should be humble and gentle.

The ninth formula is '*vaiyāvṛtya*' that is service. It means to assist and to help those who are practicing austerity. Do not be selfish. Do whatever you can for those who wish to practice austerity. This is '*vaiyāvṛtya*', that is service. The tenth formula is '*swādhyāya*', that is study of scriptures. This means to study, to acquire

knowledge; that knowledge which will awaken your soul. Study and acquire that knowledge which will help you for emancipation.

The eleventh formula is '*dhyān*' that is concentration or meditation. When you are not studying, concentrate on 'yourself'. With '*dhyān*' that is concentration, as medium you can reach 'the truth'. You can acquire 'the truth'. You will be one with 'the truth'. The twelfth formula is '*vyutsarga*', that is abandonment. Abandon all material relationship. Abandon even your body. Lastly abandon '*karma*'.

These are the twelve formulas. These are all the processes of penance. There are two ways for obtaining freedom from '*karma*'. One is '*saṁvara*', that is inhibition; second is '*tapasyā*' that is penance or '*nirjarā*' that is shedding off. Maharṣi Patañjali has shown that miseries can be reduced by '*kriyāyog*'. '*Kriyāyog*' means penance, study, and prayers.

3.4 Classification of Kasayas

According to psychology there are six emotions - fear, anger, happiness, sorrow, love and hatred. The influence of these emotions are very intense on human life. All the behaviours are guided by these emotions. It is very clear that which emotion will lead to which type of behaviour. When emotions become intense it has its influence on nervous system and muscles. An intensity is developed and activeness is increased according to which muscles start working. Emotions have their influence on blood circulation, lungs, heart beats, breathing system and glands.

The creation of fear activates the nerves. It sends a information to the brain by which excitement is created which affects the digestive system. The digestive system gets imbalanced because of the reaching of excitement to the muscles. It gets activated. The flow from adrenal glands increases because of which the human being gets the capability of doing a courageous work. All these physical changes are because of emotions and finally one can see and feel the emotions in human body. If all the facts are joined together result will be karma shastra. Many situations arise out of emotions. Fear is developed in situations, the person is awakened, he is awakened because of attachment. The person who is afraid of starts collecting other atoms for the physical and mental activeness. The person collects so much of atoms that nurtures the attachments.

Conclusion

The doctrine of *karma* is most useful for those striving for liberation because it points out the ways for the removal of the shackles of the soul and getting deliverance. It is also of great importance in our day to day behaviour as well. It deserves to be well-known in all its aspects because it gives soothing position of peace to a man worried by different anxieties.

QUESTIONNAIRE

1. Essay

1. Explain the theory of *karma* and the process of liberation of the soul.

2. Short Question

1. What are the basic reasons for *karma* bondage and explain the four types of bondage.
2. Write a short note on *saṃvara*.

3. Fill in the Blanks :

1. bondage is the intensity of bondage.
2. bondage is the duration of the *karma* particles.
3. *Yoga āśrava* and āśrava are the two reasons by which *karmās* are attracted and attached.
4. Psychology has divided mind into three categories (i) (ii) and (iii)
5. *Virati* means desires.
6. *Samyakdr̥ṣṭikona* is
7. means experiencing pure consciousness.
8. Opposite of *āśrava* is
9. *Apramāda* is the opposite of
10. *Pratikramana* means

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LESSON-20

PART-B- ANALYSIS OF ACTION

There are four āvegas (passions) of mohnīya karma according to karmaśāstra viz. 6Krodha (anger), Māna (pride), Māyā (Deceit) and Lobha (greed). These are called Kaṣāya Catustayī. These are four main āvegas. There are same sub-āvegas or passions. These are seven or nine in number. Hāsyā, Rati, Arati, Bhaya, Śoka, Jugupsā and Veda; these are seven and if the last i.e. the veda is classified into feminine, masculine and neutral gender then the number of sub-passions becomes nine. These are called 'Nau (nine) Kaṣāyas'. These are not complete kaṣāyas in themselves. These are only sub-kaṣāyas and the sub-passions dependent on the basic passions.

Whether jealousy, regard, etc. are passions or not? Is a question to be responded to. According to classical definition jealousy etc. are not basic passions. These are admixtures and mixed passions. The basic passions are only four and there are seven or nine sub-passions.

The sub-passions are not as intense as the basic passions called Krodha, Māna, Māyā and Lobha. These basic passions are mutually harmonious. Our ontology is influenced by moha or attachment, it influences our character. We become as we perceive (desire) ourselves to be. We behave or our conduct is determined by our or moral beliefs or longings. If our beliefs are corrupted, our conduct also becomes so. If our moral beliefs are pure or refined our conduct is also good. The purity of moral belief does not ensure the at once refinement of entire conduct, but the conduct can be gradually refined and developed through unflinching good moral beliefs. Right belief is the condition of right conduct. Those who are given to materialism, concern themselves only with development of rational (hypothetical reasoning) self. Those who believe in spiritualism aspire for the realization of their highest or the spiritual self. For such spiritualists, through rational self is necessary, yet it is not the authentic self. Without spiritual self development there can be no meaningful development.

3.5 Harmony of Kaṣāyas

Anantānubandhī is the first kind of harmony in the *paśāya latustayī* of krodha, Māna, Māyā and Lobha. Anantānubandhi generates infinite contract. It creates endless progeny. The passion to produce progeny is anantānubandhī. Certain things die out or fade away in the moment next to the moment of their origin. Certain things create unending sequence. Some thought may be a very passing one. Some other thought may produce other thoughts and other yet newer thoughts and their may become an unending sequence of thoughts. This unending sequence is anantānubandhī. Certain creatures produce endless off springs. Those passions which result in endless sequence are the most intense of our passions and influence our attitude and nature. Under the influence of such a passion our vision is not the right vision. Our capacity to right vision is washed away by the high tide of passions and we indulge into are wrong after the other and so on.

There are four levels or stages of passions, viz. :

- (1) Tīvratam-Anubandhī (Most intense contractual).
- (2) Tivratar-Apratyakhyānī (more intense).
- (3) Manda-Pratyākhyānī (mild).
- (4) Mandatar-Saṅjvalan (milder).
- (5) The first kind of passion is the strongest. In such a state the knot of attachment and aversion is so hard that right vision becomes impossible. It generates such a high level of ignorance that man

does not even attempt to see the truth. Man's vision became blurred and he is incapable of having even a glimpse of reality. All his knowledge remains illusory. This negatively affects man's power to argue and to think. The next milder level of passion arises with the weakening of this most intense passion. This milder level is called *apratyākhyāna* or lesser intense in compassion to most intense.

With the destruction of the *anantānubandhī* or the most intense of passions the vision begins to become *samyaka*. This is the first stage of spiritual development. This stage is called *samyakadṛṣṭi* in the language of ethical discourse. At this level one begins to see things as they are one comes out of illusory experiences.

But just this stage is not sufficient of complete moral development. Some times right beliefs do not result in right action. We often hear people say that we know the *dhyāna* but we can't practice it. It is time consuming and there is no interest in *sādhana*. The root cause of this wrong attitude is the presence of second level passion called *apratyākhyāna*.

With the growth of spirituality in the self, these second level passion also begins to get weakened and it gradually fades away giving way to mild passions called *manda* or *pratyākhyānī*.

With the breaking of the first passion arises discriminative knowledge. I am not the body. I am different from the body. This knowledge arises with the breaking of first passion. It is *asmitā* to believe that I am the body. *Asmitā* is a *kleṣa* with the rise of *bhedajñāna* or the discriminative knowledge the *asmitā* breaks and the *kleṣa* dies out. I am not the body is a *saṃskāra*.

With the weakening of the second level passion called *apratyākhyānāvaraṇa* one begins to realize that the path of detachment, the path of abstinence is better. In the language of ethics it helps one attain *deśavirati guṇasthāna*. This is the fifth stage of spiritual development.

When the clutches of *moha* or attachment are loosened with ascent on the path of spiritual development there opens the third knot called *pratyākhyānāvaraṇa*. With the opening of this knot one becomes totally committed to abstinence from sensuality, this is the sixth stage of spiritual development. Man becomes a saint or hermit in this stage. The fifth state is the state of householder *sādhaka* and the sixth state is the state of *muni sādhaka*. To enter into a *muni sadhakhood* from the household *sadhakhood* is no accident. It is not a mere leap. He who breaks himself free from the clutches of *moha* or attachment, develops an attitude for *sādhana*.

4.0

The Triumph over *Kāśāya* through internal *Sādhana*. Let us concentrate on internal and external; the two kinds of *sādhana*. To touch the internal is the precondition of spiritual consciousness. The external *sādhana* is incapable of developing spiritual consciousness. It is first necessary to know the mysteries of *karmaśāstra* to know the mysteries of spiritualism. We can not proceed on the way of internal *sādhana* without understanding all this. Thus it is necessary to understand the complex *karmaśāstra*.

4.1 Yathākhyāt Cāritra

Ākāṅkṣā is a hindrance in the way of non-sensualism. Man madly runs after objects of desire. Man does not lead an authentic life. With the destruction of all four passions, arises the state of non-sensual existence and in this state the conduct and the character become *yathākhyāta*. In this state man untiringly pursues his spiritual aim. He does as he says. Man begins to live at an undisturbed level of consciousness. He becomes one with the pure self. There is pretence at this level of existence.

4.2 Control Over passions

We not only have to know the *karmaśāstra*. We have also to believe in it and to practice it in our lives. We have to learn to control our passions. There are three methods of passion-control, viz. :

1. Upaśamana,
2. Śayośamana and
3. Śayīkaraṇa.

Upaśamana

In the language of psychology it is called the method of subsidence. One exercises the subdue of all ones passions. With this incessant exercise of subduing of passion one enters into the eleventh state or round of spiritual development. This state is called Upaśanta Moho. It is the eleventh guṇasthāna. The moho is subdued to the extent of extinction of all sensuality. But it is a process of subduing not of constrictive destruction. Thus after some time the kaṣāya re-emerges and the sādhanaka of eleventh guṇasthāna feels as if degraded again. The method of subduing is indeed important, but it is not the final solution.

Śayopāśamana

It is another kind of method. In the language of psychology it is called the method of Uddatīkaraṇa. It has also been called Mārgāntīkaraṇa. It means to change the path, to make refined or to purify or chastise. Śayopāśamana means that some wrongs have been corrected and some are weakened.

Śayīkaraṇa

This is third method. It means to weaken completely, to totally destruct or make extinct. Here there is no upaśamana. It is the process of going forward with destruction of wrongs. One who paradises this always marches forward. His spiritual consciousness becomes steadfast.

The process of upaśamana, śayośamana and sayīkaraṇa takes place some recent scientific discoveries reveal that the reticular formation of the brain is composed of those neurons where fear, anger, greed etc. take place and these also control the reticular formations volitions. If all the passions that arise are allowed to have an uncontrolled sway the situation shall be such that body shall go to perils. Another scientific truth is that passion and its submission go together. This is a natural process. The process of this reticular formation is called audyika vyaktitva (individuality) and Śayopāśamika individuality in the language of karma theory. Both these individualities or personalities go together. The volitions of anger, greed and fear etc. arise due to audyika personality and they remain under control due śayopāśamika personality of the same individual. The two processes are simultaneous.

5.0 Scientific View Point and Sādhana

There are some explanations common in modern science and karmaśāstra. We can also scientifically understand the effects of sādhana. In the Prekṣādhyaṇa Literature there is detailed exposition and analyzes of this. We shall deal with this only in brief.

5.1 Secretions from Glands and Feelings

The ancient physicians considered heart, the seat of nervous system and the kidneys to be the chief organs of human body. But the modern discoveries have proved it beyond doubt that the actual cause of vital human body is much beyond these organs. These are our hormones and secretions from the glands. These hormones and secretions effect our bodies much more than the activity of heart, liver, nervous system, etc.

Glands play a significant role in one mental and physical development. With hormonal and secretive disorders these arise many kind of disorders and imbalances in body.

If pineal gland do not function properly our talent is negatively affected. If there is improper secretion from the adrenal glands, there arise tendencies of fear, anger and anxiety. Gonads gland is responsible for level of sexuality. What we call Veda in the karmaśāstra terminology is related with this gland. The natural sex change i.e. man turning into woman and woman turning into man is due to this gland only.

Modern discoveries related with all glands are indeed very important. But even these glands and secretions are also not the ultimate cause of vital body. The actual causes are subtler still. Our endeavour is to reach up to those ultimate causes or circumstances. The ultimate point of departure of all activity is karma. This is the ultimate point of departure of all one conduct and belief.

5.2 The Four Fold Cure of Passions

An able physician is he who treats only after fully understanding the disease and its cause, ease and the cause of ease. An able sādḥaka is he who fully well understands karma and the cause of karma, the karma mukti or the liberation from action and the means of liberation from action.

The hindrance in the development of spiritual consciousness is the karma. If the sādḥaka knows not his limiting factor he can not break the limits. Thus it is important to understand the karma principle. Further it is important to also know the cause of karma and its bandha of bondage. Without this knowledge, freedom from bondage is not possible. The root cause of karma is attachment and aversion. One should cure oneself of raga-dveṣa or attachment and aversion.

The means of liberation from action are saṁvara or the checking of the influx of karma pudgala and Nirjarā or the destruction of already accumulated karma pudgalas.

Our passions open up the door for the entry of karmas. How to shut these doors? If the passions of moha loose vigour the pressure of actions subsides. The question of subsiding of passions faces not only the sādḥakas, but also the physicians. Passions create ill habits. It is important to get rid of bad habits for healthy life. Physicians have also tried to find the means of control of passion within the limits of medicine. All our passions have their seat in our brain. There is a big and famous brain institute in Madras/Chennai. In this institute doctors performed surgeries to cure patients of their habits of drinking. They succeeded in their project. There is a center in the brain that attracts man towards intoxicants. If this centre is made nonfunctional there remains no desire for intoxicants. The doctors/surgeons also declared that many ailments and ill habits can be removed by performing various kinds of surgeries of brain.

Medicine has its limits. The main part of our body is brain. Physicians are involved in the research that how can passions be controlled by regulation of brain. This is the conclusion of researches in anatomy and medicine.

5.3 Spiritual Process

Now let us focus on spiritualistic conclusions as well. Are passions controllable even without surgery?

The spiritual metaphysicians declare that yes! all this is possible even without surgery on body.

5.3.1 Self Nature Management

The first important thing is the management of self-nature. One who realizes or understands his own nature or the self becomes capable of controlling his passions. It know the self nature is to attain discriminative knowledge. This is the first step in spiritual role. With this we can completely transform oneself. It changes our outlook towards life and the world. The discrimination between the self and the matter arises. This changed attitude or vision seriously undermines the pressure of passions. The passions are no more fed or supported. The ego is destroyed and the passions loose their base.

5.3.2 Vipāka-Prekṣā

The second formula is vipāka prekṣā. There are four kinds of dhamryadhyāna mentioned in Jaina Philosophy 6 Ajñā Vicaya, Apāya Vicaya, Vipāka Vicaya and Saṁsthāna Vicaya. The third of these four is Vipāka Vicaya.

There are eight karmas and many vipākas of these karmas. The vipāka of the jñānavaraṇīya karma is to conceal the knowability through the senses and mind. Our capacity to know is obstructed by jñānavaraṇīya vipāka.

The vipāka of darśanāvaraṇīya karma conceals our knowability through vision. Man affected by this vipāka often leads large chunks of life in slumber.

With the vipāka of moha karma the rāga and dveṣa begin to revolve. Various kinds of passion arise and various kinds of vigour come into wide play.

This vipāka can not be permanently removed but indeed they can be suspended. One of the methods of sādhanā is to be prepared for the vipākas that are yet to come. We can change such vipākas by tapasyā. We can change their potency.

Vipākas cannot arise without their efficient causes. Prajñāpanāsūtra analyzes this quite beautifully. There are five conditions for vipāka: dravya, kṣetra, kāla, bhāva and bhava. Without these there cannot be any vipāka of karmas. On the very same basis are held four natures of the karma: kṣetraprakṛti, Jīvavipākī, Bhāvavipākī and Bhavavipākī. Much change can be brought about by clear understanding of these.

One of the consequences of pudgala is Vednīya karma. There are two natures of vednīya karma: sātvednīya and asātvednīya. There is vedana from both pleasure and pain. Why does asātvednīya arise? The cause is one-pudgala. There is also one cause of rise of sātvednīya karma: the result of pudgala.

Certain things are within our control and certain things are beyond it e.g. in the rainy season on a rainy day, under the clouds, there arises an opportunity for the rise of darśanāvaraṇīya karma. We tend to become sleepy. This is no fault of ours. On the other hand we hogg a lot, become sleepy, this is our fault. Vipāka arises in both cases. What ought we to do in case of vipāka? We ought to exercise endurance in case of vipāka. He who cannot endure, can not also perform the sādhanā nor can he break the vicious circle of karma.

The sadhaka has to strike a balance. The bearing and the endurance brings good and fruitful results. One must perform unflinching sādhanā.

All these references help us understand the karma theory and Dhyāna. This understanding is helpful in our spiritual development.

QUESTIONS :

Essay Type :

1. Clearly state the nature of dhyāna sādhanā. Explain the relation between karmavāda and dhyāna sādhanā.

Short Answer Type :

1. Explain the nature of four kaṣāyas and their role in karmabandha.
2. How do Prekṣādhyāna and Anuprekṣādhyāna influence our consciousness to break free from the clutches of karmas?

Objective Type :

1. Which śāstras have been studied by Indian spiritual metaphysicians?
2. How do Raga (attachment) and dveṣa (aversion) create a mare of karmas (actions)?
3. What is the difference in nature of karma bandha through Manda (mild) citta and Tivra (intense) citta?
4. Why is control of consciousness on the karma possible?

LESSON 21

THE THEORY OF *KARMA* IN CONTEXT OF PSYCHOLOGY

Psychology is a branch of modern science in which 'psyche' is studied. Although, generally speaking, no difference is made between 'mind' and 'psyche', it is gradually getting clearer in the concept of the modern psychologists. The concept of consciousness at different levels, now-a-days, has become very clear in psychology. Attempts are being made to make clear the difference between 'psyche', the deeper and subtler level of consciousness and 'mind', the gross level of consciousness. The three levels of consciousness, in the form of 'conscious mind', 'sub-conscious mind' and 'unconscious mind' are being studied minutely. The whole concept of the theory of *karma* basically relates to the level of perseverance, much below the level of 'mind'. Hence the analysis of the principles of the theory of *karma* in context of psychology will in itself prove to be very significant.

The Theory of *Karma* and Psychology

1.1 The basic of their mutual relation

While analysing the theory of *karma* and the spiritual penance, we shall see that we have to learn the reflections on *karma* to go in the depth of spiritualism. In this reference we will have to understand clearly that the study of *karma* is the study of the deepest levels of consciousness in which the study of mind is implied. We cannot properly explain psychology, leaving apart the study of *karma*. Neither can we explain the perplexing and unsolved puzzles of psychology. In the olden times, the study of mind, psyche and consciousness was done under the branches of knowledge related to spiritualism. In the different branches of Indian psychology, these topics have been analyzed in context of spiritualism and the practice of *Yoga*. Jaina spiritualism is closely related to the theory of *karma*. From this point of view, mind, psyche, emotions, colouration and consequences have been explained in accordance with the theory of *karma*. The modern psychology too is searching the fundamental basis of the unknown and mysterious processes that go on the deep level of consciousness. It is being realized that behind the instincts, emotions and sensations, some mysterious processes are going on somewhere or the other at the deep level of consciousness. Hence, by a comparative study of the analysis of psychology and the theory of *karma* we may find out the possibilities of exchange from both the sides. One branch of modern psychology is laying emphasis on the mental processes in context of the chemical processes of anatomy. This branch is 'physical psychology'. In this branch, the mental processes are being analyzed in context of endocrine system and nervous system etc.

Under the theory of *karma*, the subtle processes going on physical, mental and emotional levels can be explained by the analysis of the mutual relation between the body, *karma* and the deluding *karma*. Thus there is sufficient basis for the critical study of the theory of *karma* in context of psychology.

In the study of *karma*, a deep reflection and philosophy are found on all the subjects from anatomy to the existence of soul and from bondage to liberation. Although very good books on the study of *karma* are available, yet to understand the technical terminology that is thousands of years old, is a problem in itself and unless the vast reflection that has been woven in the definition in the nature of formula is grasped, and unless it is freed from the definition and studied with the modern reflection and presented in the modern terminology, even a great principle gets as good as senseless.

The modern psychologists are studying and thinking over each and every problem of mind. On the study of psychology it seems that the psychologists are studying and thinking over the same problems as the

scholars of the theory of *karma* had studied and thought over. If the theory of *karma* is studied in context of psychology, many of its mysteries can be solved and many of its ambiguities can be cleared. If psychology is studied in context of the theory of *karma*, its completeness and imperfection can be understood and the answers of the questions that have so far been unanswered, can be found.

1.2. Individual differences : Psychological explanation

There are million and million of people in this world. They belong to the same human race. In spite of having racial uniformity, there are individual differences in them. No man is absolutely similar to the other man, from physical or mental point of view. Some people are tall, some short. Some people are fair, some dark. Some people are well-built, some have an ugly appearance. Some people are intellectually dull, some have specific intellectual capacity. They do not have equal memory and learning capacity. Their natures, too, are not similar. Some people are of a calm disposition, some are high-tempered. Some people have a cheerful disposition, some are melancholic. Some people are unselfish, some are selfish. The individual difference is clearly visible. There can be no two opinions regarding this. The description of individual difference is found in the study of *karma*. Psychology has also given its account in detail. According to it the question of individual difference arises in connection with the primary motives. These primary motives are present there in each and everybody but their extent is not the same. In some people, one motive is dominant, in some, the other. All the people have the learning capacity but it is greater, in others, it is lesser. The principle of individual difference is related to every rule of psychology.

In psychology, individual difference is studied on the basis of heredity and environment. Life begins with the combination of the sperm of the father and the ovum of the mother. The hereditary characteristics are determined by chromosomes. Chromosome is the combination of many genes. There are supposed to be nearly one thousand genes in a chromosome. These genes are the carriers of the hereditary characteristics of the father and the mother. It is in the genes that the potentialities of the physical and mental development of a man are vested. A man does not show any peculiarity, the potentiality of which is not vested in his gene. Psychology has interpreted the physical and mental peculiarities on the basis of heredity and environment, but from this, the questions that arise regarding these peculiarities are not answered. The effect of heredity on physical peculiarity can be seen directly but the questions regarding mental peculiarities are unanswered even today. Is intelligence a hereditary characteristics or a result of environment? Can the level of intelligence be raised? The answers to these questions cannot be given on the basis of experimentation. The experimental study related to heredity and environment has been done or has been possible only on the lower creatures. The peculiarity regarding intelligence is related to man. In this regard, man is still a puzzle.

1.3. Individual differences an interpretation from the point of view of the theory of *Karma*

From the point of view of the theory of *karma*, life begins from the combination of the sperm of the father and the ovum of the mother. But conscious being does not start from them. In the field of psychology, distinction between life and conscious-being is not yet clear. The answers to all the questions, therefore, can be searched in context of life. In the study of *karma*, the distinction between life and conscious-being is very clear. That is why the answers to some of the questions relating to the human peculiarities are searched in life and of some, in conscious being. Just as heredity is related to life, *karma* is related to conscious-being. As the actions and reactions of so many births are accumulated in it, the basis of individual ability or peculiarity is not searched in the starting point of life only but also beyond it. It is searched in the accumulation of the body of the *karma* that is flowing with the conscious-being.

It is a principle of psychology that there occurs a change in behaviour from the stimulation of emotions. According to the theory of *karma*, the nature and the behaviour of a person goes on changing because of the maturity of the deluding *karma*. To interpret animal-world is very difficult. To interpret the underdeveloped creatures may be a bit easier. To interpret man is the most difficult of all. His nervous system is the most

developed of all. He has got the potentialities of the descent of the capacities more than any other creatures. To interpret him, therefore, is the most difficult task. It can be made easier only by the comparative study of the theory of *karma*, *Yoga*, psychology, anatomy and physiology.

2.0 The Psychological Conceptions of Consciousness and *Karma*

The theory of *karma* is connected with both the inner and outer levels of the consciousness of *Yoga* and passion and ardour. Like psychology, it, too, is related to both the practical (physical, material) world and the mental world.

Modern psychology, as an independent science, came into existence two hundred years ago whereas the theory of *karma* emerged from the centuries old voice of the *Āgamās*.

The studies of *karma* and psychology may be said to be the supplements of each other. The theory of *karma* gives a subtle interpretation of the world of emotions. It plays an important role in the interpretation of the basic sources of a man's behaviour. Reflections and experiments in the psycho-analysis of the people, therefore, may get new dimensions if the conception of the theory of *karma* is linked with the principles of psychology.

A brief discussion on the conceptions of psychology is necessary while doing a psychological study of the theory of *karma*, because modern psychology is limited only upto mind and behaviour but its subject-matter has been consciousness.

2.1. The gradual development of psychology

Upto the 16th century, psychology was considered to be the science of psyche or the science of soul. But, the soul having no definite shape or size or colour, its scientific study was not possible. Psychology, therefore, came to be known as the science of mind. This assumption had its own problems and difficulties as personal knowledge and the thinking power, which are not found in the insane persons and the people who are sleeping, were said to be the meaning of the word 'mind'.

When, during experiments, it was found out that the mental faculties don't function separately, but in unison, to call psychology as a science of consciousness was considered to be more appropriate. William James said in this context that the best definition of psychology is that it describes and interprets the different stages of consciousness.

Modern psychology made 'behaviour' its subject-matter. Watson firmly propounded this thinking. Behaviour can be seen/understood. It is objective in form. Later on a new purpose was also added to it and James Drever presented an all-round definition of psychology that was accepted by all. According to him, psychology is the pure science that studies the behaviour of man and animal, that expresses his inner feelings and ideas that we call as the world of psyche. (James Drever : Psychology : The study of man's mind)

From the 15th century upto the 19th century, undergoing so many changes, the meaning of the word 'psychology' changed so much that it remained merely the study that interprets only the practical events while the point of consciousness almost disappeared.

In the modern context, psychology has brought man's experience and behaviour within the scope of its study and has interpreted the relation of environment with man. But the psychology of the theory of *karma* makes not only the psyche of man and the animal-world its subject-matter, but interprets the internal feelings of all the creatures who have neither mind nor brain. From this point of view, the interpretation of the fundamental principles of the theory of *karma* in the context of psychology will not only analyze the emotions but also establish the experimental methods of transforming the ill-feelings into good feelings.

2.2 Different Levels of Consciousness

Psychology recognizes three aspects of consciousness cognitive, affective and conative. On this basis,

consciousness has been supposed to perform three functions knowing, feeling and desiring. On this subject, people have been pondering over since olden times. Ācārya Kuṇḍakuṇḍa, too, has told about the three aspects of consciousness-Consciousness of knowledge, consciousness of the fruits of *karma* and the consciousness of *karma*. From the comparative point of view, the consciousness of knowledge is supposed to be pertaining to knowledge, the consciousness of the fruit of *karma* to be pertaining to feeling and the consciousness of *karma* to be pertaining to desire i.e. the main cause of the world.

The consciousness of knowledge does not become the cause of the bondage of *karma*, as it is found in the liberated souls. The consciousness of the fruit of *karma* sometimes becomes the cause of the bondage of *karma*, sometimes not. When the consciousness of the fruit of *karma* gets liberated from the consciousness of attachment, it is only emotional. In the book '*Uttarādhyayan*' mention has been made to the effect that the feelings of joy and sorrow that are derived through the senses, cannot create the feelings of attachment and malice in the heart of a person who is detached.

Thus, neither the consciousness of knowledge nor the aspect of feelings that are devoid of delusion are the cause of bondage. Only the feeling arising out of the consciousness of attachment is the cause of the bondage of *karma*. The third aspect of consciousness i.e. the consciousness of desire, is supposed to be the consciousness of *karma*. This, too, is the cause of bondage, as it is a consciousness that is spontaneous.

Jayaṅtī, a female laity, put up a question before Lord Mahāvīra, 'O Lord! What is 'Praised' and what is 'Not praised'? Lord Mahāvīra said, 'Smallness is praised and greatness is not praised'.

Jayaṅtī was not satisfied fully. Her next question was 'O Lord! Tell me whether a jīva is light or heavy'. Mahāvīra said, 'A conscious-beings gets heavy by killing the living-beings and by telling lies and gets light by refraining from doing that.'

The dialogue between Lord Mahāvīra and Jayaṅtī describes the ingredients of the positive and the negative personality on the one hand and on the other, indicates towards the subtle truth that an action does not end as an action, it leaves some marks of mental impressions behind it. When these mental impressions arise, a man gets ready to act accordingly. These mental impressions go on getting stored by this process. Psychology describes this depository of mental impressions as 'Unconscious'.

2.3 Depth Psychology

Karma is related to the subtle levels of our conscious, the mention of subconscious, and unconscious, as described by Freud is, therefore, very necessary. The conception of Freud's depth psychology is very important. According to him, there are many levels under the conscious experiences of a person. These levels are more of biological nature than of psychological nature and affect our behaviour.

According to Freud, there are three levels of mind conscious, pre-conscious and unconscious. The desires and the thoughts and the events a person is conscious about in the present, are all the subjects of his conscious mind. Sub-conscious mind is the depository of all those superficial memories and desires, of which a person is not aware in the present but gets aware of them when he tries to do so. Unconscious mind is the depository of all those suppressed thoughts, emotions and feelings, of which a person is not aware in the present and does not generally get aware even after trying to do so.

All the material of the conscious and the unconscious mind is internally fixed, organized temporarily and capable of adjusting itself to the external events. Unconscious mind is beyond the boundaries of time, unorganized, undeveloped like a child and primitive. It has got no relation to reality i.e. it has got nothing to do with the rules and regulations of the society.

The subject-matter of unconscious mind is derived from two sources. One source is that of the primitive, pleasure-loving and somewhat beastly thoughts or desires that never get conscious. A person inherits them. The other source is that of thoughts, memories and desires that were once conscious, but being painful and

terrifying, were thrust into the deepest part of the mind, or were suppressed. Every attempt is made not to let those boycotted ideas come to the conscious level.

Both kinds of the material of the unconscious are stopped from coming directly to the conscious level, because they hurt our tender feelings and our self-respect. Unconscious is never inactive. It always affects the upper levels as the strong and muddy undercurrents of water in a deep river are always trying to affect the upper and clearer levels of water. Dreams, hypnotism, the perversions that are found in the daily life, and sleep-walking etc. prove the existence of unconscious mind. The desires of the unconscious mind, that are not very complicated, get fulfillment through dreams and the hidden desires through internal conflict. But the desires that are of a very complicated nature and that have been completely repressed, do not get expression so easily. Desires of this type weaken the censors of consciousness and sometimes these sensors get loose and lose control. The barriers of the unconscious are broken and the thoughts and actions that are immoral, get expression, and, are exposed.

In this context, the three parts of personality. Id, Ego and Super-ego, as told by Freud, are also very important. Id represents unconscious. It is the depository of the thoughts that are immoral, and, devoid of reason, beyond the boundaries of time and space, guided by the pleasure-loving instincts, and that are suppressed, and, of libido, the dwelling-place of instincts. Here, the emotions, that are contradictory to one another, exist together, without affection one another. Like unconscious, it, too, is unorganized and removed from the reality of life.

Ego is I that thinks, feels, makes decisions and desires. We may consider it as that part of Id that has been transformed into the principle of reality by the contact of the outer world. The main functions of Ego are 1. To satisfy the need of the nourishment of the body and to protect it from harm, 2. To adjust the desires of Id according to the demands of reality, 3. Suppression, 4. To adjust the contradictory natures of Id and Super-ego. Id is the source of energy of Ego, and Super-ego is its moral censor.

In super-ego, there are the inherited moral tendencies that have been refined and strengthened by the restrictions derived from the cultural environment, policies, good conduct, several prohibitions and ideas. In this part of personality exist morality, prohibition and restriction and the social ideas that a person gets from his parents, teachers and social groups.

Id, ego and super-ego, the active components of personality, make unconscious, sub-conscious and conscious their field of action. Id is the unconscious in which emotions are dominant. Ego acts mostly at the level of conscious, though a major part of it exists in sub-conscious and unconscious. Super-ego, too, acts at three levels but it is less conscious and more subconscious and unconscious than ego. All our behaviour is the result of the ways of elimination of the internal conflict of conscious, sub-conscious and unconscious.

2.4 Interpretation from the point of view of *Karma*

Thus we find that mind is of two types – conscious mind and subconscious mind. Whatever the conscious mind does, does not pertain to the present only; the subconscious also plays its part in it. The subconscious has its effect. This recognition is the recognition of the facts available. If we go into the deep, we can have the recognition of the theory of *karma* that tells that whatever a man does, is done not only affected by the present environment or the present conditions but the cause of the effect goes very deep and very far. That cause is the body of the *karma* or the collection of the *karmās* earned previously. Man does anything, affected by it. Suppressed desires and aspirations go deep into the sub-conscious mind and when they are awakened, the conscious mind is affected and starts functioning. We can transform his terminology of psychology into the terminology of *karma* like this – When the *karmās*, earned previously, arise, and start giving their fruit i.e. showing their results, the corpulent mind is affected by them and starts functioning accordingly.

2.4 Freud's eros-thantaus versus attachment and malice

According to Freud, eros is the basic instinct pertaining to attachment or life and thantaus is the instinct pertaining to malice or death. He has recognized 'eros' and 'thantaus' as the important thing is that Freud has not recognized their independent existence. He admitted that both of them constantly go together.

According to the Jaina belief a man is not free from the consciousness of malice even while expressing attachment and the feeling of attachment is not destroyed even in the moments of malice; it is a different matter whether we grasp this truth with our corpulent eyes.

Emotions or colouration go on conducting the mental activities pertaining to attachment and malice so long as they are connected with the consciousness of passion and ardour. A man lives in the situations that are sometimes pleasant and at other times unpleasant but the important thing is the awareness for emotions (colouration) so that the traditions that are the part of one's being may be refined and purified. When we think of the different levels of consciousness propounded by psychology in context of the theory of *karma* of the Jaina philosophy, the comparative forms of the two come prominently before us.

Freud speaks of libido as the force pertaining to life. The question arises as to how it can be related to the theory of *karma*. If we go into the deep, we find that on this point both psychology and the Jaina philosophy stand on the same axis. The Jaina philosophy calls the conscious-being as having the feeling in context of inner consciousness and Freud considers sex to be the basic instinct. The scope of both of them being different, there is difference in the expression of the two. Psychology, being the study of behaviour, considers libido to be the basis of the instincts, whereas the Jaina philosophy, being the interpretation of spiritualism, lays emphasis on being liberated from all the desires. It has been telling constantly desire is the basis of the world *Daśvaikālika*. If we combine the two aspects that have been explained from different points of view, we come to one and the same conclusion.

2.5. Instincts and inner consciousness

Psychology recognizes the different levels of consciousness by different terms and throws light on their functioning. In the Jaina philosophy, we get an account in its entirety of its basic source.

Instinct

According to the renowned psychologist Mc Dougall, 'Instinct is an inherited or innate psycho-physical disposition which determines its possessor to perceive and to pay attention to object of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object and to action in regard to it in a particular manner or at least to experience an impulse to such action performed perfectly at the first attempt.' The Jaina philosophy ascribes the term 'inner consciousness' to instinct, the basic source of human behaviour. In '*Sthānāṅga Sūtra*', interpreting the term 'inner consciousness' Abhayadeo *Sūrī*, the annanator, writes, 'A particular stage of our consciousness is inner consciousness.' At this stage, he has given a special information that the meaning of the term, 'inner consciousness' has been given as 'psychology' too. *Sthānāṅga Vṛttipātra (saṃjñāna saṃjñā ābhoga ityarth manovijñānamityarite 478)* We find the use of the term 'psychology' in the Jaina books at a time when the philosophers in other countries had not even imagined of it. In the Jaina philosophy, ten kinds of inner consciousness have been expounded. They are as given below (*Sthānāṅga* 10/105)

- | | |
|-----------------------|----------------------------------|
| 1. Food | 2. Fear |
| 3. Sexual intercourse | 4. Possession (of property etc.) |
| 5. Anger | 6. Feigned anger (haughtiness) |
| 7. Illusion | 8. Greed |
| 9. <i>Ogha</i> | 10. The cosmos. |

The first eight of them pertain to emotions and the last two pertain to knowledge. They are produced by the outer and the inner stimulation. Besides these ten types, three more types have been expounded⁶ 1. The consciousness that denotes causation, 2. Long-termed consciousness and 3. Consciousness of the right view. All these three types pertain to knowledge. In *Ācārāṅga Nirṣukti (Gāthā 39)* mention of fourteen kinds of consciousness is found⁶

Apart from the ten types of consciousness that have been mentioned earlier, the four new types are give below 1. Joy and sorrow, 2. Attachment, 3. Suspicious and doubts, 4. Grief. The use of the word 'consciousness of religion' is found in place of the word 'Consciousness of *ogha*'. In the classification of consciousness given above, all the types of consciousness except 'the cosmos' and '*ogha*' pertain to emotions. When we think from the point of view of cause and effect, we get three groups of consciousness⁶ 1. Food, fear, sexual intercourse, possession (of property etc.), 2. Anger, feigned anger (haughtiness), illusion, greed, 3. The cosmos and *ogha*.

The consciousness of the second group develops because of the consciousness of the first group. A piece of bread is given to a dog; another dog pounces on it to snatch it. The feeling of anger is born because of the piece of bread. A man is earning a fairly good livelihood. Another person tries to take his place. If this does not happen, there is estrangement between the two. In the same way the feelings of feigned anger, illusion and greed arise because of the consciousness of food. The feelings of anger etc. are awakened because of fear, sexual inter-course and possession. The consciousness of *ogha* is the indicator of communalism. Whatever happened to others, will happen to me too. Then why should only I be deprived of it? etc. Our individual consciousness also gets activated along with the consciousness of communalism. The Jaina philosophy calls this consciousness by the name of the consciousness of the cosmos.

Interpreting the term 'consciousness' Ācārya Mahāprajña says, 'There are ten types of consciousness in the unexpressed form in the creatures of vegetation. The term 'consciousness' means 'experience'. To prove it, annotators have found out appropriate examples also. Trees take water as food. Besides, '*amarbel*', a type of creeper, draws out the essence of the trees that are growing near it. Many trees suck blood also. So there is consciousness of fear in vegetation. '*kumbhak*' a tree, thrives from the embrace of a woman and '*Aśoka*', another trees, gets delighted at the stroke of a woman's foot. So there is the consciousness of sexual intercourse in the vegetation. The creepers embrace the trees with their tissues, so there is the consciousness of sexual intercourse. The rhizome of the '*kotnad*' (red lotus) makes a belligerent cry with anger. '*sidati*', a creeper, begins to fall with feigned anger. The creepers cover their fruits and cause illusion. The trees like '*bīl*' and '*palāśa*', spread out on their original reservoir out of greed. From these examples, it is clear that there is consciousness of anger, feigned anger, illusion and greed too in the vegetation. The creepers pre-determine their way to climb on the trees. So there is a consciousness of *ogha* in the vegetation. The lotuses shrink at night, so there is the consciousness of the cosmos in the vegetation.' (*Jaina Darśana; Mānan and Mimāṃsā, Page-213*)

An important deviation that the Jaina philosophy has made in context of the basic instincts is the reflection (thinking) on their causation. This topic has upto now been untouched in the field of psychology. The other causes, besides the feeling-determining and deluding *karma* are as given below⁶

The Consciousness of Food-

4. The condition of the stomach being empty.
5. The sense caused by the sight of food.
6. Reflection concerning food.

The Consciousness of Fear-

2. The feeling of inferiority.

3. The sense caused by seeing a horrible sight.

4. Reflection concerning fear.

The Consciousness of Sexual Intercourse

1. The growth of flesh and blood.

2. sense caused by hearing about and seeing the sight of sexual intercourse.

3. Reflection concerning sexual intercourse.

The Consciousness of Possession

1. The condition of not being liberated.

2. The sense caused by hearing about possession.

3. Reflection concerning possession.

Instincts and Emotions

Emotions According to the Indian Thinking

'Emotion' is the fundamental basis of the Indian philosophy and the aesthetics (1). In Apte's *Sanskrit-Hindī Dictionary*, the meaning of the word 'Emotion', according to *Pañcatantra* (3.43) and *Manu Smṛti* are given as under-inclination or mentality, sentiment, idea, opinion and imagination. In *Pañcatantra* (3.66), the meaning of the word 'Emotion' have been given as idea of purport, impulse, *rasa* and mentality.

In dramatics or in the composition of poetry, emotions are mostly of two types—main or the stable emotions and secondary or libertine emotions. The stable emotions are eight or nine in number. Accordingly, the *Rasas* too, having their quality of stability, are eight or nine in number. The libertine emotions are thirty-three or thirty-four in number, and help in developing and enlarging the quality of stability. Bharat Muni, in his *nāṭya śāstra* (7.9) has included, under emotions, eight stable emotions, thirty-three libertine emotions and eight purifying emotions, and has considered these forty-nine emotions as the purpose of the expression of the very spirit of poetry.

Emotions in Psychology

The term '*bhāva*' is the synonym of the English word 'Emotion'. Paul Thomas Young, on the basis of Latin, has determined its implied or figurative meaning as the excited and intense mental state. (The emotion in Man and Animal, page-25). He has determined the general characteristics features of emotion like this, 'Emotion is the excited state of man that in a psychological condition, opens the eyes and that is related to the feelings, effort and the muscular movement.' (p. 51)

In this way he has recognized, under emotion, the inclusion of three kinds of experience—sensation, feeling and conation and impetus—that are related respectively to knowledge, feeling and action.

According to R. S. Woodworth, emotion is a creature's state of movement and excitement. (Psychology, p. 286) Drummond Mellon also describes emotion as mental state, but with feeling and effort. 'Emotion is mainly the mental state, combined with feeling and effort, this mental state is awakened by the independent idea of the sensation or the memory or imagination of the specific outwardly conditions.' (Elements of psychology, Y. Drummond Mellon, Chap.-III, p. 219). A.F. Šand, too, taking emotions as a system, has described emotions as a synthesis of knowledge, effort and feeling. (Foundation of character, A.F. Šand, page-64, IIIrd ED., 1926)

Thus, all three of Young, Drummond Mellone and Šand are the supporters of all the three conditions of mental state—knowledge, feeling and effort under emotion.

A co-ordinated form of all the opinions may be presented like this Emotions is a specific mental state in which the feelings pertaining to sensations, knowledge and effort are combined.

Inclusion of various feelings and mental state has been supposed to be there under emotion, in a wider sense.

Classification of Emotions

Expressing his views regarding 'Emotion', F. Robert, a psychologist, has mentioned the opinions of Descartes and John B. Watson about the classification of emotions. Descartes has imagined two forms of emotion. The basic emotion and the dependent emotion and has determined the number of the basic emotions to be six: 1. Wonder, 2. Love, 3. Hatred, 4. Desire, 5. Joy and 6. Grief. John B. Watson has regarded fear, anger and love as the basic emotions.

The precept to which modern psychology resorts first of all for the interpretation of human behaviour is motivation. Nobody does anything only to satisfy his physical needs. Stimule, environment and so many other factors affect his behaviour. We also find the use of the terms Need, Drive and Incentive etc. as synonyms to the word 'motivation' in psychology. In its field, emotion has been recognized as a forceful motivation. Its form itself is proving its quality of motivation. Defining the term 'Emotion', it has been said, 'Emotion is the element that indicates the condition of being excited, getting stimulated or being under the influence of impetus.' Sometimes feelings and mental condition also act as motivating forces.

There are two main kinds of motivation: Individual and social. Habits, the aim of life, attitudes, mentality and the unconscious desires fall in the category of individual motivation. The main elements of social motivation are the factors that lead to superiority and inferiority and social security. Emotions are displayed at three levels

1. Change in consciousness,
2. Change in external behaviour and
3. Change in inner actions.

2.6.3 Difference between emotion and the condition of mind

In the condition of emotion, our involuntary nervous system, the greater brain and hypo-thalamus are particularly affected. Even at the expiry of the emotion, its effect remains there on our consciousness and whatever a man feels mentally in such a situation is said to be the condition of mind is psychology.

We can understand the difference between emotion and the condition of mind in this way also. The duration of the period of the condition of mind is longer and the intensity of the emotion is lesser whereas the duration of the period of emotion is shorter and intensity is greater. The interaction between the two goes on. When the basic instincts or the emotions are well-unified around something, they are known as the stable emotions. They are formed very easily towards physical bodies. A very important aspect of our inner personality, like the stable emotion is complex. In it are incorporated all our desires, that being anti-social, have been sent to the unconscious, but even after being thrust there, they do not get inactive. They remain activate. Such desires are also called the intense emotions of Id.

In this context it is very necessary to understand the difference between the stable emotion and complex because without doing so we cannot fully understand the inner personality. The emotion that is active morally and consciously is known as the stable emotion and the emotion that is immoral and active unconsciously is known as complex. A person performs voluntary and involuntary actions, guided by both these emotions. A person performs voluntary and involuntary actions, guided by both these emotions. The voluntary actions are conscious and earned whereas the form of the involuntary actions is totally different. Six types of actions are included in the involuntary actions

- | | |
|----------------------|---------------------------------|
| 1. Self-guided, | 2. Accidental, |
| 3. Innate (Inherent) | 4. Related, |
| 5. Emotional and | 6. Pertaining to the instincts. |

The actions pertaining to the basic instincts are the most important from the point of view of our inner personality because they are the forms of our mental creations. We come to know of their existence on the basis of behaviour and experience. A person is particularly energetic while expressing them. He, therefore, exhibits additional activeness. This activeness remains so long as there is no interruption in the satisfaction of his desires. Mc. Dougall has included the effect of heredity also in the basic instincts.

The basic instinct has two large sections-1. The instinct of self-preservation and 2. The instinct of the preservation of the race. This fact can be grasped in detail with the help of the table given below

Basic Instinct	Emotion	Basic Instinct	Emotion
1. Escapism	Fear	8. Humbleness	Inferiority
2. Belligerent cy	Anger	9. Self-confidence	Self-respect
3. Renunciation	Hatred	10. Collectivism	Lonliness
4. Longing for son	Affection	11. Search for food	Hunger
5. Seeking protection	pity	12. Collection (possession)	Authority
6. Instinct of Sex	Lust	13. Creation	Work
7. Curiosity	Wonder	14. Laughter	Recreation

From the point of view of the Jaina philosophy, this discussion on psychology may be comprehended under the theory of *karma*. That is the main source of all our instincts. The chief secretary of this theory of *karma* is the deluding *karma*. Getting instruction from the deluding *karma*, the instincts get to work and action.

2.7 Aural Colouration (Colour-psyche) The link between the gross and the subtle consciousness

We may understand the form, in which psychology has analyzed the unknown world on the level of unconscious in a better way through the medium of the conception of the colour-psyche. It is an original conception of the Jaina theory of *karma*. It presents the interpretation of the whole system of emotions on the basis of the effect of the subtle rays of the matter on consciousness. Basically, the colour-psyche is the result of the consciousness that is free or affected by the rise or non-rise or the passion and the absence of passion. In this context, it is very necessary to know the composition of personality. How does the colour-psyche become a link on the level of gross and subtle consciousness? How does it, linked with the inner perseverance, conduct the behaviour? The interpretation of the colour-psyche on all the roles on consciousness is presented.

In the terms of the Jaina psychology, unconscious may be considered as the consciousness occupied with the body of the *karma*, the sub-conscious as the consciousness occupied with the '*Tejas*' body and the conscious as the consciousness occupied with the corpulent body.

Both the subconscious and the unconscious play an important part in whatever the conscious mind does. They produce their own effect. Undesired wishes, lusts and desires are suppressed in the unconscious. When they get awakened, they affect the conscious mind. In terms of the theory of *karma*, it may be said that when the *karmās*, earned earlier, arise they start giving their fruits. Then the mind is affected and a person begins to act and behave accordingly.

3.0 The Process of Change

The Jaina theory of *karma* has given recognition to the processes of change or the pursuit for spiritualism will get aimless. In psychology, too, the possibility of change has been recognized through the medium of some particular process.

3.1 The four-fold Processes

Mental changes do not take place merely because of stimulus and environment. The nervous system, the bio-electricity, and the secretions of the endocrine glands also play their part in them. They are all the parts and the ingredients of our corpulent body. Behind them the subtle body is active and the vibrations of the *karma*, that are going on constantly, keep the process of change going on. The vibrations of the *karma*, the inconsistency of mind and the systems of the body-all play their parts. So we cannot make an all-round study of the process of change, taking into consideration only one of them. By the process of meditation, the mental changes may be controlled, therefore, the study of the *Yoga*, too, cannot be ignored. The things that we have to practice for the correction and refinement of the faults of the instincts are equality, impartiality and equanimity. In the terms of psychology, this process is known as transformation or sublimation. Alleviation, absorption, change of the course and sublimation—these are the four things that may bring about a change in the instincts.

3.2 Alleviation or Subdual

The first thing is alleviation. A person wants to do something that is not approved by the society. Being a social creature, he does not do that, he alleviates or subdues his desire. He checks his desire. Every desire cannot be satisfied. Nobody can satisfy each and every desire. Some desires are satisfied, some are half-satisfied and some have to be given up. A person, while going on his way, sees a beautiful house. A desire to possess and to have that house arises in his mind. But how can he do so? He cannot do so. The social system does not allow him to do so. There was a temptation in his mind to possess that grand house and to live in the building but it could not be so.

3.3 Suppression

The second thing is the absorption or merger of the instinct. This, too, is a sort of suppression. There are some instincts that arise in mind, but when another instinct comes in the way, the first one is given up. It gets merged in the second one.

3.4 The change of course or direction

The third thing is the change of course. It means to change the way, the direction. According to Freud, sex is the basic instinct. In the whole of his study of psychology, the central force is sex. His exposition is that the course and the direction of the instinct of sex can be changed. A man sees a beautiful woman, he is attracted towards her, But he cannot have her. His desire gets all the more intense and yet she is not available to him. Now he changes the direction of his thinking. Under such circumstances, someone turns his mind to arts and becomes a fine artist, someone becomes an author and someone becomes a poet. On the basis of psycho-analysis, a conclusion was drawn that many of the great artists, poets etc. became so because of the change of their course and the direction of their desires.

3.5 Sublimation

The fourth thing is the sublimation of the instinct. In terms of the theory of *karma*, it may be termed as destruction-cum-pacification (*kṣayaopaśama*). This is the process of destruction-cum-pacification. This is the process of refining and purging and purifying the defects and the faults that are there is attachment, infatuation, love and hatred. That is why the Jaina Ācāryās used two words Attachment that is vast and attachment that is not vast. Attachment is not good, it is bad. But attachment to and love for religion, a teacher and a deity is attachment to be praised and commended. There is a much-used word in the Jaina-Āgamās-*dharmānuraṅgaratne* - keen lover of religion. This type of love and affection is to be praised and is vast in scope. The meaning of the above-cited word is that the defect of attachment, its intensity, has been removed and refined and purified. The quantity of attachment has been diminished and decreased to the extent that it no longer remained defective or faulty. The feeling of attachment has been refined and purified. This process of sublimation is the process of destruction cum pacification in which some defects of the *karmās* have been completely weakened and some

have been improved and refined and that attachment has almost attained the stage of purity. This process is known as sublimation it is the refinement and correction of love, attachment and infatuation.

3.6 The Purpose of Penance and Devotion

Penance does not aim at suppression. No aim of penance is served if the desires are to be suppressed. There is no need of penance for the suppression of wants and desires. Each and everybody has to suppress something or the other. No one can fulfil and satisfy all of his wants and desires. He is bound by the rules and regulations of the society, punishment, systems of the society and politics- they all pertain to suppression. There are enclosures and enclosures everywhere. There is no way but to suppress some of the wants and desires.

Penance aims at the change of the course and the direction and at sublimation and purification. The way of penance is not the way of suppression. Its way is that of improvement, refinement. We may either refine and purify our wants and desires or change their course and direction.

The function of the eye is to see. The eye sees the form. Now, either love (attachment) or hatred will be developed from that form. There can be only two things either pleasant or unpleasant feelings will develop. The question arises what is to be done? The answer is that we should change the course or the direction. Instead of seeing outwardly, we should try to see inwardly. We should observe minutely the vibrations, and 'prekṣā' is the device for the change of course and direction. We should change the direction in such a way that our attraction for the outward world turns towards the inward world and the direction of curiosity changes. There is always a curiosity to see the outer side. Something happens and a person gets curious to know as to what it is. The most significant thing about penance is that it changes the direction of attraction. The curiosity to peep into the inner world arises only when there is no curiosity and attraction for the outer things. Patañjali calls this process as controlling the senses. It is a device for the change of course and direction. We have to change the direction of our sense and of the mind they should no longer remain extrovert, they should turn introvert and introspective.

The change of the course or direction is the main percept of penance.

Gautam asked, 'O Lord! What do we get from religion and devotion?'

The Lord said, 'Gautam! A sort of non-curiosity arises from devotion to religion. When devotion to religion gets intensified, and there is an attraction towards, and curiosity for religion, the curiosity for other things gets lessened and it may be said to be the condition of 'non-curiosity'. There is a curiosity for external things to see the external sights, to hear the external sounds, to taste the external things the whole attention is concentrated on the external world. But the moment we take to the path of penance and the moment it is developed, the direction changes. All the curiosity for the external world comes to an end; this 'non-curiosity' for the external world turns to the curiosity for the inner world. The arousal of curiosity inside, marks the cessation of the curiosity outside. This process of the change of course or direction is the process of development of penance.

Sublimation is the process of destruction-cum-purification. We should refine and purify our *karmās* and doing so, we should eliminate the defects that are connected with the instincts. We should weaken and lessen the stream of love, and hatred that is connected with the stream. We should weaken the instincts of love and hatred that are constantly empowering our *karmās* to give fruits and results and that are constantly affecting our thinking. We should give a turn to that stream; We have to appease it. By this process of sublimation, we have to reach the point at which the instinct is there but minus its defects and faults; the stream of defects, connected with it, is stopped. That is the utility of penance. It is performed to lessen the fruit-giving power of the *karmās*. We get a definite way, a course, by its practice. That is not the end; but the beginning of penance. The activity in which the person who starts this journey, no longer remains as it was earlier. Formerly, there

was connected with the activity or the instinct, the stream of attachment and love and hatred. This stream is now no longer connected with the activity. Either its course will be changed or it will be annihilated completely. If we realize this fact properly, we will be able to realize the fruit-giving capacity of the *karmās* and the utility of penance too.

3.7 Conclusion

The whole process of the absorption or the merger of the *karma-jīvās*, that envelope consciousness, by the specific methods of spiritual penance or meditation is very important in the context of psychology. Basically the gradual destruction-cum-pacification, pacification or destruction of the different natures of the deluding *karmās* is the only way of the upward ascent of consciousness. By the different methods of psychiatry, attempts are made to remove the physical or mental disorders of a person by eliminating the suppressed emotions through catharsis. We shall have a detailed discussion on this topic in our next lessons.

QUESTIONS TO BE ANSWERED

1. Essay-type Question

2. Clarify the fundamental basis of the mutual relations between the theory of *karma* and psychology and present a comparative analysis of the processes of changes that are available in both of them.

2. Short-answer-type Question

2. Clarify the subtly of the conscious-beings comparing the basic instincts and conscious-being.
3. Clarify the form of 'Emotion' on the basis of its various definitions and explain it in the context of the basic instincts.

3. Objective-type Question

1. In psychology, individual difference is studied on the basis of

(a) The fruits of <i>karma</i>	(b) Heredity and environment	
(c) Emotions	(d) Spiritualism	()
2. The difference between Live and jīva is not yet clear in the field of

(a) Psychology	(b) The theory of <i>karma</i>	
(c) Biology	(d) Spiritualism	()
3. Upto the 16th century A.D. psychology was considered to be the science of

(a) Mind	(b) Brain	
(c) Spirit (Soul)	(d) <i>Karma</i>	()
4. It was considered to be more appropriate to call psychology the science of

(a) Consciousness	(b) Mind	
(c) Brain	(d) Behaviour	()
5. It is appropriate to compare what Ācārya Kuṇḍakuṇḍa has called as the consciousness of *karma* to the

(a) Emotional aspect	(b) Cognitive aspect	
(c) Conative aspect	(d) Sub-conscious	()
6. 'Emotion is mainly the mental condition in which experience and effort are combined'. This definition was give by

(a) Woodworth	(b) Muri Bharat	
(c) Drummond Mellone	(d) A.F. Shand	()

7. (a) Change of course (b) Alleviation
(c) Sublimation (d) Absorption
is the process of destruction-cum-pacification. ()
8. The creepers determine their way to climb on the trees because of the instinct of
(a) Food (b) *Ogha*
(c) Fear (d) No instinct ()
9. In-
(a) Ego (b) Super-ego
(c) Id (d) The deep psychology ()
10. According to the Jaina philosophy, at the time of expression of attachment, a person is
(a) Free from the consciousness of hatred.
(b) Not free from the consciousness of hatred.
(c) Free from the consciousness of attachment.
(d) Free from the consciousness of both love and hatred. ()

Acknowledgement

1. *The theory of Karma*-by Ācārya Mahāprajña, Adarsh Sahitya Sangh, Churu.
2. *Leśyā and Ābhāmaṇḍal*-By Dr. Mumukṣu Śāntā Jaina, Jaina Viśva Bharati Institute, Ladnun.
3. *Jaina Karma-Mīmāṃsā and Psychology*-By Dr. Ratanlal Jaina, B. Jaina, Publishers, Delhi.

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Section B: Critical Evaluation of Jaina Theory of *Karma*

LESSON 22

***KARMA* THEORY AND REBIRTH**

1.0 Theory of Soul and Doctrine of Rebirth

The Jaina philosophy postulates the theory of soul, *karma* and rebirth. According to it, every living being of the world is an independent soul which is bound and obscured by the *karmās*. The *karma* is the basic factor of rebirth. Ontologically, the existence of soul is eternal, real and independent. It is the form of a reality or entity. The soul or the living being is an existent (*astikāya*). Every soul consists of a mass of innumerable points (*pradeśās*). The term '*pradeśa*' means an indivisible entity which could not be divided. Just as the reality of *pudgala* (matter) is made up of combination of innumerable atoms, the soul is not made up of *pradeśās* in that way. The innumerable *pradeśās* of the soul are always in combination and they are never separate. A *pradeśa* occupies the same space as is occupied by an atom. Despite the fact, that the soul has components in terms of *pradeśās*, they neither separate from it nor they break away from it.

Every *pradeśa* of the soul is associated with *kārmic* mattergies. The effect of the *karma* leads to the cycle of birth. The *karma* is non-living by itself. However, a potency to influence the soul is generated in it due to its bonding with the soul.

We can presume the *karma* as a 'psycho-physical force'. It is this force which controls the soul to have rebirth. Every living being maintains its worldly existence passing through the chain of life and death since eternal times. This is the theory of soul and rebirth as postulated by the Jainās.

1.2 Spiritualism and Materialism

The spiritualist or believer (in soul or rebirth) and materialist or non-believer philosophies have different opinions about the problem of rebirth. All the spiritualistic philosophers admit the soul as conscious, independently different from the material entities, and indestructible, i.e. maintaining existence even after physical death here. In contrast, the materialist or non-believer philosophers do not admit the independent existence of the soul, and they refuse to its existence after physical death. The books of logic and philosophy contain detailed discussions on both these points of views. These discussions are based on the organs of knowledge (*pramāṇās*) like reasoning and inference etc. Every proponent tries to refute the opponent's views and establish his own view. The people disregarding the theory of rebirth have mainly two points in support:

- (1) Had there been an earlier birth, one should have some memories, at least of that birth.
- (2) Had there been future rebirth, why one could not see the arrival and departure of the soul.

The first question could be answered on the basis of our childhood experiences. We do not remember the phenomena occurring during our child age. Does it mean that one had no childhood? A child of one-to-two years does not remember the past incidents. Nevertheless, nobody has a doubt about one's childhood. When this is the state of affairs of the current life, how can we negate the prebirth on this basis? The pre-birth can also be remembered if the proper inner energy is awakened. Whosoever has the knowledge of the memory of pre-birth, he can visualise the incidents of many births.

The second question is nearly negligible. The soul is not directly visible because of two reasons:

- (1) It is non-material. Hence, it is not visible.

(2) It is highly fine. Hence, it is not seen entering in or exiting out of the body.

The existence of an entity is not negated merely because it is not seen. The group of constellations is not seen under the sun-light. This fact can not lead to their non-existence or absence. We do see nothing in the dark. Does it mean that there is nothing there? It is not proper not to admit the existence of an entity due to mono-aspectivity of the power of knowledge.

Let us now look at the general view about the pre-birth. There is no entity in the world which may become existent from a wholly non-existent entity. There is nothing in the world which is non-existent and which may become existent. There is no existence from non-existence and there is no non-existence from existence. What is, then, the birth and death or origination and destruction? It is merely a change of state. Every entity undergoes transformation. During the process, the entity changes its state from one into the another. It is neither destroyed completely nor it originates. We see that all the entities undergo transformation. The living beings also undergo changes. They take birth and death. The meaning of the term 'birth' is not the formation of an altogether new entity and the death does not mean total destruction of the living entity. It is the transformation just like a traveller leaves one place and moves to the other place. It is an eternal fact that there is never an existence from the non-existence and non-existence from the existence. The link between the birth and death is the soul. The soul maintains continuity. Both the pre-birth and re-birth are its different states. The soul remains the same in both these states. That is how, the chain of past and future events is linked. According to anatomy and physiology, the first formative atoms of the body are destroyed after seven years and new component parts are formed. There is no destruction of soul during this total change. How, then, its existence will be effected after death?

1.3 Knowledge of the Memory of Pre-birth (*Jāti-Smṛti Jñāna*)

The theory of knowledge of the Jaina philosophy postulates that both the perceptual knowledge and articulate knowledge are the varieties of sensory knowledge. The term '*jāti-smṛti*' means the memory of pre-birth. This is a specific kind of sensory knowledge. Many events of many earlier births of the mind-endowed beings can be known through this knowledge. The events look like familiar when they occur in a way like those happened in earlier birth. The memory of pre-birth arises due to the purity and concentration of mind through speculation (*tīhā*), perceptual judgement (*apoha*), investigations (*mārgaṇā*) and search (*gaveṣaṇā*).

All the mind-endowed beings do not have the memory of pre-birth. The saintly scholars have thought over the point and have pointed out that an individual becomes swept away by the pains of birth and death. That is why, in general, he does not have memory of earlier birth. The memory is lost even in a single state of birth under painful state. There is, therefore, no wonder if the memory of earlier birth is lost in this state.

The brain etc. are not the means for the memory of pre-birth. Nevertheless, the ingrained imprints (*saṁskārās*) and the power of knowledge of the soul lead to this kind of memory. That is why, the knowledge has been stated to be of two kinds:

- (1) Knowledge of this-birth. (2) Knowledge of other-birth.

Many events related with the memory of pre-birth are available in Jaina legendary literature. Out of these events, the induction of knowledge of memory of pre-birth to Meghakumāra (who was the son Śreṇika Bimbasāra of Magadha) by Mahāvīra is specifically important. Megha Kumāra remembered his pre-birth as an elephant. He got enlightened through the impulse of this memory¹(Footnotes)

1.4 Megha Kumāra and Memory of Pre-birth

Megha Kumāra- the son of the king Śreṇika got initiated by Bhagawāna Mahāvīra. He became monk. He became unsteady towards his new life. He came to Mahāvīra and said 'O Venerable, you take care of your sainthood. I can not bear it. I am going home.'

Mahāvīra told him 'O Megha Kumāra, it is a wonder. You are a human being to-day, you are the son of a king and you are my disciple. You became monk. Despite all this, you got embarrassed by small inconveniences. You became so impatient. Don't you remember how fierce pains you could bear when you were elephant in your earlier birth? Have you forgotten all that? Who forgot them? In fact, nobody forgot them.'

It was only a question of awakening of his memory regarding the hidden incident (in his sub-conscious mind). Megha Kumāra remembered his pre-birth. He visualised all the fierce pains born by him when he was elephant in his pre-birth. And now, every thing got alright.

We can not explain our present by severing our connection with the past. The propensity and effect- both of them can not be separated. The effect visible today has the propensity behind it. The effect and propensity and the propensity and effect- both form a serial. The propensity of today is the result of the past. The effect of today is the propensity of the past. The propensity of the current moment is connected with the past. It is, therefore, an effect and also the cause of the future effect. Hence, it is propensity as well as effect also. It is a cause as well as effect also. It is an effect because the cause of the past precedes it. It is the cause also as it is the cause of the future effect.

We can live in the composition of- the present, past and future and catch the truth. The truth can not be realised merely through the present. The present only can not work there.

Whenever, there is the critical evaluation of cause and effect, or there is an attempt to search the truth, mere present doesn't work there. The future is also as important as is the present. We can truly learn the processes of cause and effect, propensity and effect only on the basis of the unity of the time. We can understand them properly only through the concept of the integrity of time.

The *karma* is related with the past as it has been associated with the soul for a long time. It gets associated with the soul and, then, remains so for long with it. The *karma* is related with the present as it gets dissociated from it after remaining associated with the soul for a long time. A casual visitor does not keep company far ever. It is only the permanent partner who remains associated forever. It is only the natural which could be permanent. The casual is not natural. The *karma* is also not natural, it is not the nature of the soul. Consciousness is natural. Bliss is natural. The potency or internal energy is natural. The natural quality of the soul is consciousness. The *karma* is only a visitor and not natural. It comes one day, gets associated and remains for a time until it effects the soul completely. As soon as its effectivity is total, its power of association gets destroyed, and it gets dissociated from the soul. The moment of its dissociation is the moment of the present. The moment of its destruction is the moment of the present and the moment of its association is the moment of the past.

There is no doubt about the fact that there is birth and there is death. This is the phenomenon in front of before all of us. Who-so-ever has been born, has also died before. It is not perceptible whether the one who has died, will be reborn. There is, thus, a point of doubt in this case of non-perceptibility. It is on the basis of this doubt that many materialists admit these processes as unprecedented. They postulate that (i) there has been no birth prior to this birth and (ii) there is no question of death in the absence of the birth.

Some ontologists tried to realise the processes of birth and death. They reached a stage of their realisation. They realised that the cycle of birth and death is a continuous process. On the basis of their experience, they declared, that some people have pre-cognition of pre-birth and re-birth. Others may not have it.

Ācārya Śīlāṅka has stated in his commentary that the living being not endowed with mind do not have the above type of cognition. Similarly, not all the living beings endowed with mind do have this cognition. It is only the few who have it as to 'wherefrom I have come'? (*Ācārāṅga Vṛtti*, P. 14) and there are many who do not have it. The aphorist of *Ācārāṅga* (*Ācārāṅga Bhaṣya*, 1.4) starts his teachings in the following way:

I have come from the eastern direction.
or I have come from the western direction
or I have come from the northern direction
or I have come from the southern direction
or I have come from the upper direction
or I have come from the lower direction
or I have come from any other direction
or I have come from the intermediate direction

The question of pre-birth and re-birth is most important not only for those who admit the doctrine of soul, but it is also important for every intellectual. By ignoring this issue, we are closing our eyes regarding the truth of the processes of birth and death. How the subject of philosophy could originate without this question? Can the soul be separated from the body? If it is not possible, the question of pre-birth and rebirth is not realistic. If the soul can be separated from the body, it may be surmised that the soul has no inseparable relationship with the body.

All the people do not have cognition about

- (1) My soul is going to have rebirth
- (2) My soul is not going to have rebirth
- (3) Who was myself in the pre-birth?
- (4) Who will be myself when I die in this birth?

The question, 'who was myself in my pre-birth?' is the basis of pre-cognition of pre-birth. It is a question of general thinking, deep thinking and analysis.

The question 'what will I be myself' in the other world (after death from here) is the basis of pre-cognition of rebirth.

2.0 Factors for the Memory of Pre-birth or Rebirth

Can there be recollection or cognition of pre-birth or rebirth? This inquiry has been attended by Bhagawāna Mahāvīra. He has stated that the pre-birth and rebirth can be pre-cognised. He has mentioned three factors for pre-cognition or recollection :

- (1) Self-memory (*sva-smṛti*)
- (2) Memorisation through induction by others who are Attained (*para-vyākaraṇa*).
- (3) Listening to others (who excel in knowledge, *para-śravaṇa*)

2.1 Self Memory

This is the first factor of recollection of prior or posterior birth. Some children are observed to have natural memory of their earlier birth. The modern para-psychologists have collected many cases related with the recollection of earlier birth. The Jaina literature also mentions many such cases.

Suśruta Saṁhitā has stated that the pre-birth memory is there among those persons who had purified their minds through the practice of reading canonical scriptures.

2.2 Memorisation through Induction by Others

This is the second factor for the memory of pre-birth. A person can acquire the capacity of this type of

pre-cognition by deep thinking over the question-answers with the persons who are Attained ones. The term '*para-vyākaraṇa*' of religion means the sermons by the ford-builders. The *Prākṛta* commentaries (*Niryuktis*) also support this meaning, 'The words of the excellence are the Jina-words as there is no one better than the Jinas'. The commentaries (small or large *Cūrṇi* and *Vṛtti*) have mentioned the case of Gautama Swāmī- the chief disciple of Mahāvīra. It is proper here to mention the pre-birth-memory of the prince Meghakumāra-son of the king Śreṇika.

Gautama asked Mahāvīra 'O Venerable, why I am not acquiring omniscience (*Kevala Jñāna*)?'

Bhagawāna Mahāvīra replied; 'O Gautama, this is due to your excessive attachment towards me'.

Gautama told, 'O Lord, in fact, this is so but why this attachment towards you?'

Bhagawāna Mahāvīra, then narrated the mutual relationship of the two spread over many pre-births and said, 'you have been in contact with me for long time. You have been familiar to me for long'.

After listening these words of Mahāvīra, Gautama Swāmī acquired specific cognition regarding 'Where from have I come, which direction have I come from ? and other such questions'.

2.3 Listening to Others (*Para-Śravaṇa*)

This is the third factor for pre-cognition. An individual may acquire the capacity of pre-cognition on listening to some facts from the person with excellent knowledge without asking him.

According to the ancient explanation, the term '*para*' (in *para-śravaṇa*) includes specific knowers also besides the ford-builders. The *Prākṛta* commentary explains the term in this way:

'Listening to others' : means all are others excluding the ford-builders 'The authors of *Cūrṇi* have extended this meaning and state with mention of names that commencing from the other omniscients, besides the *tīrthāṅkara*, clairvoyants, telepaths, fourteen-*pūrva*-proficients, ten-*pūrva*-proficients, nine-*pūrva*-proficients, eight-*pūrva*-proficients (*pūrva*-Pre-canon) etc.¹.

upto '*Ācārāṅga*-proficient equanimity proficient, votary or right-faithed ones are included in the term '*para*' (alien or others')

Causes of Memory of Pre-birth

Some people do not have birth-based or inborn memory of pre-birth. However, they have this kind of memory due to some causes. The following three causes have been mentioned in scriptures:

- (1) Subsidence of deluding *karma* (*mohanīya karma kā upaśama*).
- (2) Volitional purification (Purification of aureoles-*adhyavasāna* *leśyā* *viśuddhi*).
- (3) Processes of speculation, exclusion, search and research (*īhā-apoha-mārgaṇā-gaveśanā-karaṇa*).

1.Subsidence of Deluding *Karma*

The subsidence of deluding *karma* has been mentioned as a cause of memory of pre-birth in 'Nami-pavajjā' (initiation of Nami) in *Uttarādhyaṇa* (Post-studies). Chapter 9 in the following statement:

'He has the memory of pre-birth because his deluding *karma* was under subsidence'.

2. Volitional Purification

Mṛgāputra had the memory of pre-birth by seeing an ascetic. In this case, both the causes-subsidence of deluding *karma* and volitional purity have been indicated together. 'He saw a restrained ascetic who was (i) an observer of austerities, vows and restraint, (ii) enriched with good conduct and rich in qualities. Mṛgāputra saw him with an unblinking eye, and thought to himself, 'I feel that I have never seen such a personality by now.' (*Uttarā-dhyaṇa*, chapter 19).

On seeing the ascetic, his volitions got purified, and he got attached towards him, 'I have seen such a personality anywhere'. His mind became deeply concentrated on him and all his mental options got pacified. Under this state, he acquired the knowledge of his pre-birth.

Similarly, Harikeśabala also had the memory of his pre-birth under similar conditions as above. (See *uttarādhyaṇa*, chapter 12).

There is indication of the memory of pre-birth in the background of the chapter on '*Citra-sambhūti*' of *Uttarādhyaṇa* (chapter 13). Both the sons of the priest *Bhṛgu* remembered their earlier births on seeing an ascetic. They saw their austerities and restraint being observed at that time.

The memory of pre-birth improves the faith in religion and volitional emotions. It is on this kind of experience that Bhagwāna Mahāvīra led many people to have memory of their pre-birth. When Meghakumāra got ready to resign from monkhood (due to physical troubles), Bhagwāna made him to remember his third earlier birth. He acquired the knowledge of memorising his prebirth through the processes of speculation, exclusion, search and research leading to auspicious volitions, praiseworthy mental efforts, purified aureoles and destruction-cum-subsidence of pre-birth-memory obscuring *karmās*.

The rich man- Sudarśana also had the memory of his pre-birth through these processes.

3. Speculation, Discrimination, Investigation and Research

These cases illustrate the four steps of speculation, exclusion, search and research in the process of acquiring knowledge of memory of pre-birth.

As soon as Meghakumāra heard the name of Meruprabha elephant, his speculation about his earlier birth started. There arose some mental effort to learn about the elephant. Thereafter, there arose an exclusionist idea in his mind, 'Was I an elephant in the earlier birth?'

While thinking this, he entered in the stage of search of his past. He entered in his past while deeply searching through his past experiences. While thinking over his past, he re-searched about the past incidents. Meghakumāra acquired the knowledge of his memory of pre-birth in the form of an elephant through his deep and purified volitional effort just as a cow reaches the same place for his ford in due course while moving from one place to another.

The destruction-cum-subsidence of the corresponding obscuring *karmās* causes the knowledge of the memory of pre-birth to develop in two forms- (1) based on casual factors and (2) not based on casual factors. Some individuals acquire this kind of knowledge of pre-birth merely on the destruction-cum-subsidence of the obscuring *karmās*. This is the non-cause-based form. In contrast, some individuals acquire this knowledge only through some internal or external causes. This is the cause-based form. The knowledge of the memory of pre-birth is one of the kinds of sensory knowledge. One can learn about, as a maximum, the nine pre-births of the living beings endowed with mind. However, as per *Ācārāṅga* commentary, one can know about the numerable pre-births through this knowledge.

Pre-birth without Mind-endowed Beings (*Sangyi-pūrvā*)

The knowledge of pre-birth refers only to the births of the living beings endowed with mind. One cannot know those the pre-births of the living-beings which are not endowed with mind. These kinds of pre-births are indicated by the term '*Sangyi-pūrvā*' (Prebirths without mind-endowment).

All individuals do not have memory of pre-births. The miscellany text of Taṇḍula-veyāliya has mentioned the cause for this fact, 'The people do not have memory of pre-birth because of memorisation in the pains at the time of birth and death.'

The attachment leads to lose the power of memory of pre-birth. That is why, there is no such type of

memory there. Moreover, there is no realisation of latencies of earlier birth without any instrumental causes. This is also one of the factors of not having the memory of pre-birth.

Instinct (*Sāgyā*)

The term '*Sāgyā*' means to know or an inclination. It has two varieties: (1) experiential instinct and (2) cognitive instinct. The five knowledges-sensory, vocable, clairvoyance, telepathy and omniscience are called cognitive instincts. It is why, the author of *Cūrṇi* has said, 'Sensory knowledge, instinct and memory are synonymous'. The synonymity of words having the expression of knowledge has been indicated here. The experiential instinct is sensation-based. The author of *Prākṛta* commentary has clearly indicated that the experience is always associated with action. The experiential instinct originates on the realisation of self-done *karmās* and other factors. This instinct is not intended here. This is the section on cognitive instincts only.

2.4 Transformation (*Paripāma*)

An individual carries a deep faith in his tri-timal existence in his mind who has a pre-birth memory in the form of 'I am that'. This is expressed through the *Sanskṛta* words '*So-aham*'. It is a normal admission of the fact that that existence in tri-timal whose existence transcends the present and pervades into the past. A human being enriched with the knowledge of memory of pre-birth remembers his past existence. This fact has been directly mentioned in the scriptural aphorism :

'I am that who moves (takes birth) in these directions and intermediate directions and who arrives here from these directions and intermediate directions.'

There were many doctrines in the *Āgamic* age also. Some postulated spiritualism or doctrine of soul while some postulated materialism. Both of them established their doctrines on the basis of logical reasoning. Bhagawāna Mahāvīra gave importance to self-experience or self-realisation. He knew that the logic can move on both sides. However, the self-realised fact can not be refuted even by hundred kinds of logic. That is why, Bhagawāna Mahāvīra gave prominence to self-experience. A person becomes virtually spiritualist who acquires the memory of pre-birth. He does not have any doubt in the existence of the soul. Once, the tri-timal existence of the soul is accepted, it is natural to admit the doctrines of populism, *karma* and actionism. The main effect of the memory of pre-birth leads to getting away from the non-truth or evil, propensity towards the truth or good and deepening the faith in the true religion.

3.0 Upholder of the doctrine of world (*Lokavādī*)

The doctrine of populist admits, 'The other living beings are similar to me. The living beings exist only in the universe. The universe is the compendium of the living beings and non-living entities.'

3.1 The Upholder of the doctrine of Karma (*Karmavādī*)

The memory of pre-birth leads to understand the relationship between the soul and mattergy (*pudgala*). The re-birth of soul and its movement in general and intermediate direction is due to the combination of mattergy with the soul only.

The body of the living beings is finer. The auspicious or inauspicious mattergies attracted and influenced by the activities or mental efforts of the soul are accumulated there. These mattergies are attracted through the propensities or activities of the soul itself. They are, therefore, called '*karmās*'. Their basic body is also called '*kārmic* body'.

The meaning of the term '*karma*' is prominently propensity or activity. The mattergies attracted by the *karmās* are also called formally as *karmās*. These *karmās* are intended here by the term '*karma-theory*'. The doctrine of *karma* is consistent with the law of cause-effect. It can be known through the statement, 'The self-performed *karma* has to be reaped by the self alone.'

3.2 The upholder of the doctrine of action (*Kriyā-vādī*)

The soul and *karmās* get associated through the actions. The association of *karmās* with the soul goes on until there are vibrations in it due to attachment and aversion. It is why the doctrine of *karma* is subservient to the theory of action. The current *Āgamic* texts have detailed descriptions on actionism. An individual enriched with the knowledge of the memory of pre-birth learns it clearly on the basis of incidents of prebirth that

- (1) There is the soul
- (2) There are the mattergies.
- (3) There is association between them.
- (4) There are causes for their association.

The thinking of a person enriched with the knowledge of the memory of prebirth has a deep experience that

‘There is *kārmic* bondage because there is action’.

‘There is movement in normal and intermediate directions because there is bondage of *karma*’.

This has been detailed in the canonical statement.

The actions have three varieties :

- (1) Committed (*kṛta*)
- (2) Commissioned (*kārīta*) and
- (3) Approved (*Anumodita*)

There are nine kinds of these actions based on the three types- present, past and future. The current canonical aphorism has given the nine forms of actions in brief. The first, second and the ninth form has been clearly mentioned. The rest of the forms may be learnt the following way:

- a. I approved the actor.
- b. I do act.
- c. I get the action commissioned
- d. I approve the action of the actor
- e. I will act.
- f. I will get the action commissioned.

The action leads to the influx of *kārmic* mattergies. They have, therefore, another name called ‘influx or *āśrava*’. In fact, this is the cause of motion in different directions. The cause of this movement is also known through the knowledge of the memory of pre-birth.

The *Sāṅkhya* philosophy has a term ‘*puruṣa*’ which means ‘Soul’ or ‘*Ātmā*’. The current canon has also used this term to mean ‘soul’ in many places.

The thought-process of the person enriched with the knowledge of the memory of pre-birth also gets changed. He acquires an emotional state full of faith, and resolves, ‘I have to undertake ‘*parigyā*’ for these actions’. The term ‘*parigyā*’ has two meanings : (1) knowledge or (2) abstinence preceded with knowledge. The ‘*parigyā*’ has therefore, two varieties : (1) knowledge-based and (ii) renunciation-based. It means that, in the first instance, one should learn about the actions and their nature, and, then, they should be renounced.

The person enriched with the memory of pre-birth, on the basis of pre-birth incidents, comes to the point that it is due to ignorance or non-renunciation of *karmās* that

- (1) movement in normal and intermediate directions takes place.

- (2) movement with the associated *karmās*,
- (3) re-birth in different birth-places, and
- (4) experiencing the varieties of pains and pleasures take place.

On knowing this, the individual makes efforts to be the renouncer of actions. In this case, very important question arises whether the actions or propensities may be renounced. The acquirement of body and the journey of life are dependent on actions or *karmās*. How a person devoid of action can live a life? Thus, the term 'renunciation of action, here means to renounce or abstain from propensity or actions involving non-restraint. Mahāvīra himself has stated out of his own experience, 'Do not waste (*gopana*) your potency or internal energy of the soul (*vīrya*)'. The 'Potency' is associated with action. The statement that, 'The aspirant restrains from sensuals, he does not have unwanted actions' indicates prescription of actions involving restraint. 'The monk should not do anything in any area on account of his desire for glory.' This statement also proscribes *karmās* for self-glorification. There is no proscriptions for all types of actions. There is clear indication of non-action of sinful actions in the aphorism 'The sinful *karmās* are not permissible': This aphorism does not state that actions are not permissible at all.

The commandments regarding renunciation of activities are the directions for purification of actions. The ontologist also enjoys the materials. He is also not beyond actions. That is why, it has been said, 'The ontologist should enjoy the materials in a different way. The restrained person does not enjoy the materials in the same way as the common man who utilizes them in a non-restrained way. The restrained man enjoys the materials with a mentality of restraint. The action performed with restraint is called non-action'. It is on this basis that the renunciation of action has been instructed. All this means that an ascetic should renounce those activities which involve non-restraint.

Bhagawāna Mahāvīra has described the renunciation of actions (non-restrained ones) supporting the factuality of the knowledge acquired by the person enriched with the memory of pre-birth on the basis of his experienced incidents in his pre-birth.

The term '*parijñā*' has a meaning of discrimination or conscience also. The person without knowing and renouncing the (non-restraint-involving) actions moves in the normal and intermediate direction of the world.

4.0 Memory of Pre-birth and Meditation

4.1 Experiment on Memory of Pre-birth or Directing the Power of Meditation towards Pre-births

The memory of pre-birth means a method to remember the earlier births (of the self or other living beings). It means a method of remembering what has happened in earlier births. This is only a form of meditation. It is an experiment of meditation. It means that we can direct the power of meditation towards pre-births. The term 'meditation' actually means 'attention' or 'concentration'. There may be many experiments on which meditation has to be there. The memory of pre-birth is one of its experiments which means somewhere there is the memory of the earlier births (in unconscious mind).

4.2 Back-directions of the Energy of Meditation after Focussing

It should be noted that the memories are never wiped away. They get only suppressed or raised. The subsided memory seems to have been wiped away. If I ask you, 'What did you do on the first of January, 1950?' it does not mean that you did nothing that day. However, you may not be able to tell anything about it. The day of first January 1950 has just gone without any activity. But the day would not have been so. The day must have been full of activity. But today, it seems to have gone without action. The day of today will also have gone without action on any future date. Ten years later, this day will be virtually lost. However, it does not mean that the day of 1-1-1950 was not there. It also does not mean that you were not there on 1-1-1950. It

also does not mean how to agree to this day because you are unable to remember it. Nevertheless, that day was there and there is a way to know this. The meditation can be directed towards that day. You will be wonderstruck when the meditational light falls on that day, it will look as lively under meditation as it might not have been that day. It would be just like that a man lightens a torch and moves it in a dark room. If it moves in left side, there is darkness in the right side. But it does not mean that the right side is wiped away. If the torch is moved on the right side, it gets lit but it does not wipe out the existence of the left side.

The meditation has a focus. The meditation has to be used like a torch in the specific direction in which it has to be focused.

4.3 The First Formula of the Memory of Pre-birth : Redirecting the Mind towards the Past Removing it from the Future.

The first point is that if the knowing about the past birth means to enter into the memory of pre-birth, it is necessary to direct the mind from the future. Our mind is future-prone. Our mind normally moves towards the future. The stream of mind is inclined towards the future. It is in the interest of our life that the mind should be inclined towards the future and not towards the past. What we have to do with the past? It has already gone. We are eager towards what is to come next. We are eager to learn what is going to happen in future. The person, who has to remember the past, has to totally resign himself from the future. It is because if the stream of mind is moving towards the future, it cannot move towards the past.

Hence, the first thing to do is to terminate the inclination towards the future totally, for some months or for a definite time. 'I will not think about the future for six months. If the future comes to my mind, I will not care for it. If there are emotions for the future, I will not move in that direction. I will try to admit for six months that the future is not there. I will direct my mind backwards towards the past'. The first thing, therefore is that as soon as the bent towards future is terminated, the mind begins to move back towards the past.

4.4. Moving Backwards into Memories of This Birth First: Some Experiments

In the first instant, one will have to move back ward into this birth only. One can not return to the pre-birth directly. How to return backwards into this birth? As has already been said that one does not know what he had done on 1-1-1950, but there is an experiment through which it can be known. During the meditation, I say to meditate on this point. Ten minutes later, when the mind moves in meditation, the body becomes relaxed, the breathing becomes relaxed, mind becomes pacified, and only one thing remains in the mind as to what had happened on 1-1-1950. The mind may begin to move on this point. There may be only one sound in the mind under this state. You will find during the meditation of 3-4 days that a curtain has been suddenly raised and you have the first January. That time, every incident is coming before you charting from the morning till the evening. Thus, you have seen the first January in such a way that you might not have seen it that very day. This is because you might not have been so deeply aware that day. Thus, in the first instance, you will have to experiment on the memory of this birth by moving your mind backward. It is, then, very easy to undertake this kind of experiment for the past five years even.

It is very easy to turn back up to the age of five years. It is not very difficult. But, there are large number of obstructions after the age of five years. That is why, we do not have memory of things of earlier than the age of five years. The maximum memory one has is that of the age at five years approximately. However, some people may have memory of the age at three. It seems as if the door is closed to look into. But whosoever will be capable of looking into this stage of the past, he will be able to memorise any day up to the age five years. The memory, then, begins to awaken completely, and it should be verified in the following way:

For example, this day of today is passing. Some of the incidents of this day should be noted in a notebook and it should be placed in a locker. You remember this day after two years. Every thing concerning this day will be missing in your memory. Then you remember them (after proper meditational practice) and unlock

the locker containing the note-book. On remembering, you compare your notebook. You will be surprised to find that you have remembered many more things than what you noted. Those incidents will be remembered automatically.

5.0 Memory of Prebirth and Store-house of Consciousness (*Ālaya Vijñāna*)

Buddha has given a term '*ālaya vijñāna*'. The '*ālaya*' is a corner of mind which serves as a store-house of consciousness. You know, there is always a garage room in a house where all kinds of useless things are continually dumped. Similarly, the mind is also a storehouse where all kinds of memories get accumulated. They may refer to many pre-births.

They do not get wiped away as nobody knows which may be required at any time. They remain stored there. The body changes (due to next birth) but the store-house of mind accompanies it. It can not be said when any memory might be required. Every thing we have done in our lives, we have enjoyed in our lives, we have known in our lives, and the way we have lived our lives is stored in this store house of mind.

5.1 Entry into the Memories of Period of Pregnancy and Conception

A person can peep into the age at five years who has developed the memorization up to the age at five years. There is not much difficulty in this process. The experiment will remain the same—first to move backward through meditation up to the age at five years. There is another gate to move backward towards lesser age than five years. This gate may lead one to a point when there is birth and appearance on the earth. There is, then, another stage of difficulty, as the memories of remaining in the mothers' womb do not generally wipe away. An entry may be made there too. Then, one can reach the moment of conception—a moment when the semen molecules of father and blood molecules of mother meet each other and the soul enters at the point. It is only after reaching this point of memory that one may enter into the memories of pre-birth. One can not enter there directly (in one step only). When one makes a journey of the above type, one can enter, then only, into the memories of pre-births. The first memory at the entry into the pre-birth will be that of the last incident. However, it may be noted that one will not understand the incident as its order is just reverse. It is just like rolling the film in reverse or reading a novel from the other end. It will make our understanding a little difficult. Thus, there is no clarity in understanding on moving in backward direction for the first time. It is just reverse. It is just the reverse order in which the incidents occurred.

5.2 Remaining Observer on Sudden Manifestation of Memory of Pre-birth: Keeping Indifference

If the memories of pre-birth manifest suddenly during meditation even without any experiment, one should not take much interest in them. They should be seen and one should keep neutral observer attitude on them. It is because, the mind is not so capable in general that it could bear the strains of these infinite memories. There is always a possibility of getting derailed under these conditions.

However, it is all accidental. You can stop the flow of these memories through experiments. But it is not necessary to move in that direction. Nevertheless, if one is inquisitive about them, he may undertake the experiment. But it is very necessary to move into the stage of deep meditation before involving oneself into the experiments related with the memory of earlier birth. These experiments are very necessary so that mind should become highly pacified and powerful and it may be a neutral observer on sudden exposures of earlier memories. However, if an individual develops the observer attitude, the incidents of earlier births seen may not be felt as more than dreams. The experimenter, then, does not feel pains. He feels he has seen a dream. It is not more than a dream. When we have a memory of two or more earlier births, and we feel them like dreams, the memories of this birth also look like a dream.

5.3 Feeling of Illusion (*Māyā*) due to Entry into the Memories of Earlier Births.

There are many reasons why the people have called this world as illusion (*māyā*). One of the reasons is 'Memory of pre-birth'. Whosoever has undergone memories of pre-birth, all these cases have become

illusions. It has all gone like a dream. Where are those friends who were in the pre-birth ? Where are those houses ? Where is the wife and sons ? Where has gone the world, and, all that which was taken to be true ? Where are those anxieties for which we did not have sleep over the night ? Where are those pains and sufferings which we assumed as mountain like- and which we bore patiently ? Where have all those gone whom we cherished ? Where has all that gone for which we became disturbed, troubled and we felt sufferers ? If we could remember the earlier birth, and you lived there for seventy years, what will you feel about the incidents of those seventy years? Were they true or dream ? All that will look like a dream. Whatever did come, all has gone. If we could have memories of the earlier birth, even our current birth will also look like a dream. How many times the air blew ? How many times this clouds rained ? All have been lost, all these will be lost. All such incidents are in the process of being lost.

5.4. Memory Scenes as Untrue : Observer of Truth

If we learn the dream-like nature of past incidents under memory, we will feel the concept of illusion. However, there will be another type of feeling that the things are unreal, incidents are unreal. They come and go. But they are never similar. A dream comes, another dream comes, the third dream appears and so on. A traveller moves out from a house and enters the others in the next movement. The traveller moves on despite the wiping and loss of incidents.

Thus, we have two kinds of simultaneously experience : (i) the world is an illusion and the observer is true and (ii) the visible is untrue and the observer is true. The visibles do change every day. They have changed every time. However, the observer is the same. However, it must be noted that one does not think about the observer until the visibles seem to be true. One thinks about the observer only when the visibles turn to be untrue.

5.5. Meditation: The Capacity to Visualise the Life like a Dream

Thus, the experiment on memory of pre-birth is useful. However, when we go deep into the meditation, and experiment upon it to move deeper. We can develop the capacity of seeing the life like a dream.

6.0 The Doctrine of Rebirth in Different Religions and Philosophies

It has been known from the researches on pre-historic human beings that even the Neanderthals had some vague ideas about the immortality of the soul. The dead ones were placed in graveyard with respect and with many kinds of foods and drinks.

Some western scholars like Weber, McDonald and Winternitz etc. opine that there is no mention of pre-birth or rebirth in the oldest book of *Rgveda* and that the concept of this thought has developed in Hindu religion and philosophy in later ages. However, when one studies the *Rgveda* deeply, it becomes clear that it is only those thoughts on immortality and rebirth which have developed in *Brāhmanās*, *Upaniṣadās* and *Āraṇyakās* which had seedlings in the incantational portion of *Rgveda*. We find mention of many cases related with the rebirth in the Legendary Stories (*puranās*), Memorizations (*Smṛits*), *Mahābhārata* and *Rāmāyāna* etc. in a detailed manner. Even in the Buddha religion also, the *Jātaka* literature is available which refers to the rebirth.

The followers of the two important religion of the world-Christians and Muslims do not generally believe in the rebirth. However, many modern scholars have deeply studied Bible and *Qurāna* (Sacred books) and have tried to draw our attention that, infact, their religions are also not against the concept of rebirth.

The author of 'Weatherhead, Leslie D; The Case for Re-incarnation' (Belmont, 1963) has clearly stated with reference to Christianity that though Christ has not directly described the concept of rebirth, he has never opposed it too. In fact, this concept was already current in the Jewish religion in his times.

The old Church was supporter of rebirth. It is only 563 years after Christ that the meeting of

Constantinople rejected the concept by three votes against two. Despite this, Origen, saint Augustine, and saint Francis of Assisi have supported the idea of rebirth in their books.

Similarly, the *Qurāna* has also supported the idea of rebirth in the following words:

'Why do you sin against Allah? You were there. When you were dead, He got you alive. He will again get you dead, and will again get you alive. You will go to him again,' (Sura 3 *Āyata* 7).

He is the Allah who has given birth to you. He has given you Rizka, and He will again get you alive: (Sura 30.4. *Āyata* 4).

The author E.D. Walker has written in his book, 'Re-incarnation', 'This was a popular doctrine of the Arab philosophers. One can see many Muslim authors referring to it in their books'.¹

We find clear glimpse of belief in reincarnation in the thoughts of many ancient Greek scholars like Pythagorus, Socrates, Plato, Plutarc and others.

The western scholars have used many terms for this concept: rebirth, metem-psychosis, transmigration, polygenesis and re-embodiment.

Not only this, they have used some terms with somewhat different meanings. Among the believers in rebirth, we can mention the names of many philosophers, authors and poets like Spinoza, Rousseau, Senning, Emerson, Dryden, Wordsworth, Shelley, and Bowring and others. Joseph-head and Cranston have collected the thoughts on rebirth of many philosophers, poets and scientists etc. following different religions of the world in their 325-page book 'Reincarnation'.²

In fact, it is clear from the above, that almost all the religions and philosophies of the world and important personalities working in different fields in different ages have given importance to the concept of rebirth.

The tradition of postulations and refutation on logical basis has not only been there in the hoary past, but it is continuing even among the current philosophers. On the one hand, while the western scholar Dr. McTegart favours the concept of rebirth, Dr. Pingle Pettison and others are its opponents. Dr. T.G. Kālaghatagi has admitted the logical validity of this concept as undesirable and impossible. According to him, the theory of rebirth is an expression of the supreme knowledge and experience of the specific observers. However, Dr. McTegast has attempted to prove the reality of rebirth on logical grounds. Accordingly, if it is proved that there is life prior and posterior to the current life, the theory of immortality is also proved automatically along with the theory of rebirth. The opponents state the most solid logic against the theory of rebirth in the form that one does not have any memory of pre-birth. Pingle-pettison have refused to accept the contention of McTegast that the soul is a permanent entity and it remains always in existence on logical grounds. They have stated that one does not experience the continuity of the soul in the absence of the memory of pre-birth. If this could be proved as a reality, the theory of rebirth will be automatically proved. Dr. Kālaghatagi has admitted that the proof of the memory of pre-birth is a strong ground to prove the theory of rebirth. Thus, it can be said that the memory of pre-birth becomes such a strong and direct proof for the spiritualist that no further reasoning or logic is required to prove the theory of rebirth.

When we analyse the theory on scientific basis, the validity of the theory of rebirth gets based on two points:

(1) To prove whether the incidents regarding the memory of pre-birth are real and true.

(2) To prove that it is only the theory of memory of pre-birth which can explain these (pre-birth) incidents if they have actually occurred.

If both these points are proved, the existence of independent and permanent soul becomes an established fact on scientific basis.

7.0 Para-psychology (*Parā-manovijñāna*)

The Science of Parapsychology is now developing as a branch of science which is trying to analyse the complex problems of human brain or mind. This analysis could be true only when the consciousness is admitted as more powerful and capable than the matter.

The para-psychological energy is infinite-times more powerful than the sense-based sensations. However, the conscious mind is always obscuring this power. The individuals, who develop control over their minds, can acquire the specific capacity of mind. Many great personalities of the world of Indian spiritualism and *Yogis* have been found to acquire these super-attainments. They have been illustrated in *Purāṇās* and other scriptures in large number. The Russian scientist professor Leonid Vasilayeva used the combined method of 'telepathy' and 'hypnotism' and proved that the supra-sensual powers are sufficiently developed under hypnotic conditions. From the results of his researches, he has stated that some human brains work like relay centers while some brains work as receiving centers.

In one of the experiments, Vasilayeva hypnotized some people through telepathy. They were at different places some kilometers away. One of the most wonderful fact in the experiment was that the people did not have any idea about whose directions they are following when they began following the directions given by the professor. This process of hypnotisation has been mentioned as a specific method of meditation in the *Yoga* literature of India. The Indian *yogis* could learn the thoughts of others by utilizing their mental power so acquired.

Many subjects like rebirth, demonology, supra-sensual perception, perception of other's mind, distantly effective motion, planchet and *tārītrik* learnings and others have become the important dimensions of parapsychology today. These learnings were normally taken as ancient involving blind faith. Since their acceptance as Para-psychological subjects, many experimental observations have been made. Their result is summarized below:

There has been wide researches in the field of para-psychology in western countries in the last century. The 'Society for Psychical Research' was established in London. Three years after establishment, it had many ups and downs. In the end, the 'American Association for Advancement of Science' recognized this society in 1959. Afterwards, the subject of rebirth has been researched to the maximum among the experimental work related with 'projection of divine body and supra-body' experiences.

7.1 Experiments on Rebirth: The Process

We observe many similar propensities in the current life and past life of many children who have shown memory of prebirth. These cases form examples for pre-birth experiments. For example, some children had similar habits, behaviours, likes and dislikes in their pre-birth life. However, in some cases, there propensities have been dis-similar also; they could speak different languages and they were seen not to be effected by the pre-dispositions of pre-birth. Some individuals have posed some important questions on the theory of pre-birth which have to be replied by the para-psychologists. These questions are listed below:

1. Why some children only have the memory of pre-birth?
2. In some cases, there was rebirth immediately after death, while in some cases it took years. Why is it so?
3. In some cases, the rebirth was there in the same family, area or city while in some cases, the rebirth was in different family, area and religion. Why is it so ?
4. In some cases, the reborn children had the same sex while in some other cases, it was different. It means that in some cases, the man took rebirth as woman and woman took rebirth as man and vice-versa.
5. Does a human being takes rebirth as a human being only? From the clearly available evidences, as

yet, it is not observed that any one had a memory of pre-birth in the form of an animal or bird. Does it mean that the subhumans or animals do not have a re-birth ?

Dr. Ian Stevenson- professor of psychotherapy at the University of Virginia, U.S.A. has attempted to find out answers to these problems in his research studies. He has mentioned some such cases where there were those marks on the body of the re-born child which were there in his body in his pre-birth. We will discuss here some interesting cases researched by Dr. Stevenson.

Dr. Stevenson has done research on about twenty cases indicating the possibility of rebirth. One of the incidents refers to a case of Muzaffernagar District of U.P. A 3- year aged boy- Jasbir- son of Jāt Girdhārīlāl of the Rasulpur village- died of small-pox. While preparations were being made to carry him to the crematorium, he got alive. After some days, he began telling many things about his pre-birth. He said, 'I was the son of Śaṅkar Tyāgi, resident of the village of Bahedi. I was named as Śobhārāma. I, once, went to attend a marriage in a village where a money-lender got me to take a poisoned sweet cake. On eating this, I fell down with circles in my body. There was a deep wound in my head and I was dead'.

The statement of the child was, later, confirmed and no contradictions appeared. The child identified all the persons of his pre-birth. When Dr. Stevenson investigated this case in 1961, Jasbir told him, 'He met a *sādhu* while moving after his death and leaving his earlier body. He advised me, 'I should enter the body of Jasbir- the son of Girdhārīlāl Jāta'. And I entered the dead body of Jasbir. The child Jasbir had forgotten many things by 1964. However, Dr. Stevensen again met Jasbir in 1971, and he told him that Shobharam (of earlier birth) has returned the money to the lender.³

7.2 Rebirth: Doctrine of *Karma* and Pre-cognition

There has been an incident in Śrīlankā which supports the cause-effect theory of *karma* of Hindus. A child named Vijayaratne was born in the home of Tileratne Hāmi on 17th January 1947 in the village of Urāgal-kālatotā. The child had some signs of deformation of body parts in his chest and hand. Tileratne told his wife, 'I see a copy of my dead brother in this child'.⁴

When Vijayaratne became aged 2-2 years, he began saying to his mother, 'I had killed my wife in my pre-birth, and I was hanged. This has led my arms to be deformed.'⁵

Dr. Stevenson secured the copy of attested papers and the judgment of this case which led him to conclude that Vijayaratne was the brother of his father Tileratne who killed his wife and was sentenced to hanging due to this crime. There are also many such cases of pre-cognition of this type of which the mother has a dream during pregnancy that her would- be- born child is a specific individual. After the birth, the child grows and begins to talk in the same way as he used to have in his pre-birth in the form of the specified individual. Dr. Stevenson investigated the case which gives a new direction to our thoughts.⁶

Madam Latife Kilika- wife of Yusuf Kilika gave birth to a son named Iskāna on March 3, 1962. Latife had a dream about two weeks before the birth of her child. She saw that a person named Ahmad Delibelta gave a gift to her. Later, he lay down in the bed in the center of Latife and her husband. Latife did know that person but she did not have any attachment towards him. She expressed her surprise while telling this dream to her husband. She asked why such dream was seen by her. Her husband said, 'Per chance, you might be thinking about your son-to-be-born. That is why, you have seen such a dream.' There is nothing special in this story up to this point. But what happened later is truly unexpected. About a week later of this dream, the same person-Ahmad Delibelta was killed in an accident of Turkish Airline. Just after five days of this incident, the child Iskāna was born. The child was virtually ignorant by the time. Nevertheless, he was afraid of aeroplane. When he was 2-3 years old, he told 'I am Ahmad Delibelta. I am the owner of a night club. My mother is not Lalife. I want to go to my mother and wife. When investigated, many statements made by Iskāna turned out to be with reference to his pre-birth.

These cases lead to a question : 'why Ahmad Delibetta was seen in the dream of Latife ?' If we accept this as a pre-cognition for the child-to-be-born of her, it will mean that the birth of this child was pre-decided. The accident of the plane of Ahmad Delibetta was also pre-decided. If this is true, does it not mean that whatever happens in the world is all as per fate. What is, then, our contribution in such type of cases ? Are we dependent on the conditions or what important role we play in deciding our fate? This question always troubles the human mind.⁷

7.3 Pains of the Current Birth: Pre-birth as a Cause

We got a surprising evidence in a case in which the cause of the disease of a person was his pre-birth. The Indians have stated the feeling producing *karma* earned in pre-birth is the basis of this case. According to it, the diseases of a person may not be caused only due to the current birth, but it may be the pre-dispositions of many earlier births. Dr. Banerjee has mentioned many such cases.

Curd Bleem of New York had, sometimes, unbearable suffocation. He could not even breathe in those moments. He opened his mouth many times, his eyes seemed to come out of his face and his lungs started paining. On examination, the doctors told, 'His inhale pipe was alright, his lungs were also healthy. There are no other causes also for his suffocation'. Bleem faced disappointment every time during the diagnosis of his disease. The psychotherapists also could not get him relieved of his suffocation. Due to the failure of medical science in this case, the whole science has to face a question mark for its efficacy. The psycho-analysis also could not be successful in this case. However, a para-psychologist treated this case successfully and the suffocation was gone for ever.

Mrs. Rosenberg of United States got virtually mad out of some unknown fear whenever she saw the fire-flame. According to psychotherapists, she did neither see any body burning by fire nor she got burnt since her childhood upto today. Despite this, why did she get mad by seeing the fire ? The psychotherapists also could not understand the mystery of this case. Then, suddenly, a para-psychologist made her free from this fear from fire.

When the above two cases were discussed with Dr. H.N. Banerjee, Research Director of the Center of Para-analysis Studies, California, U.S.A, he told that the cases are not surprising. The Indians admit according to Hindu philosophy, as the immortality of soul and the concept of pre-birth. Thus, if we admit the pre-birth as the cause of these diseases, there should be no difficulty here.

There was a great reaction when the pre-birth was discussed before the doctors and psycho-therapists in foreign countries. Dr. Banerjee expressed, 'We knew what type of reaction will be there'. The situation was just like that of Friad when he stated his theory of 'non-conscious or sub-conscious mind'. The practical scientists opposed his concept tooth and nail. However, they had to admit the concept of 'non-conscious mind' when its utility was proved.

As far as the basis of logic is concerned in the case of pre-birth, the western scholars point out that the basis of memory is the brain which is material. There is, thus, no question of memory when the brain is destroyed when death occurs. In other words, the mind belongs to the current birth only. However, these scholars forget that there are many activities like 'telepathy' etc. which are negligibly related with mind and which are free from the law of cause-effect, space and time. Many cases of pre-cognition illustrate this fact, where not only continuity of habits are observed but the physical properties are also the same. Under such condition, how they will explain the concept of pre-birth ? These cases can also not be called as accidental.

It is clear from the above discussion that the mind does not belong to only of this birth, but it is also deeply effected by pre-births. Similarly, the process of formation of glands due to mental construction is also a long process. Hence, it should not be seen through its division into parts.

Bleem was a soldier in his earlier birth. When the Japanese air-attacked Honolulu in 1942, Bleem was

dead under the debris of a wrecked wall. The Rosenherg was also a member of a Jaina family in Etah district of India in her earlier birth where she died by burning in fire. The para-psychologist freed them from diseases by hypnotizing them to realize the above incidents. This method of curing the diseases is sufficiently similar to the process of hypnotisation.

During the process of hypnotisation, the psycho-therapist directs the patient and the hypnotised person acts accordingly. In contrast, the para-psychologist does not only direct the patients, but he also moves with the hypnotised person. In other words, this state may be equated with the nearly state of trance and the relationship of teacher and taught between the para-psychologist and the hypnotized person. This is the special state of hypnotisation.

Nearly 150 doctors in U.S.A. are investigating the phenomena of pre-birth. Russia has three centers for this kind of research. All other countries are involved in this research in field except India.

According to Dr. Banerjee, the work on application of this concept in the field of education is being carried out. Many examples have been observed that some people changed to such an extent that they reached the peak in their intellectual area. After knowing about the continuity of the effect of pre-birth and *Karmās*, it is hoped that a change will appear in the moral turmoil due to physicalist attitude. Our thinking will also be effected by these factors.⁸

QUESTIONS

A. Essay type Question

1. Write an essay on the Doctrine of *karma* and rebirth

B. Short-Answer Questions

1. Analyse the concept of rebirth as found in different religions and philosophies.
2. Explain the case of the knowledge of the memory of pre-birth of Meghakumāra.

C. Objective Questions

1. How many factors are there for the memory of pre-birth ?
2. What is the essence of the factor of explanations by others ?
3. Whom did the two sons of the priest Bhṛgu see when they got the knowledge of the memory of their prebirth ?
4. Write your opinion about the phenomenon of pre-birth.

D. Fill up the Blanks

1. Bhagwāna Mahāvīra got many people to pre-birth.
2. The memory of pre-birth is a kind of knowledge.
3. According to *Ācārāṅga* commentary, the knowledge of the memory of pre-birth could lead to know
4. The term means the storehouse of consciousness.
5. Until the visible are taken as true, the is not taken into account.
6. When the question of pre-birth was discussed before the doctors and psycho-therapists of the west for the first time, there was reaction.
7. The memory of pre-birth (*jāti-smṛti*) means of the earlier birth.

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Compiler

Muri Dharmaśa Kumāra

LESSON 23

‘NIYATI’ (DESTINY) ETC, FIVE CONCOMITANCE

In the earlier lessons we discussed the most important element in the world viz. ‘*Karma*’. We learned how the soul for time immemorial accumulates the particles of ‘*kārmaṇa-vargaṇā*’, which are converted into ‘*karma*’. And also how the soul goes around in the cycle of birth and death, as a result of its own accumulated ‘*karma*’. Now the question is; is the ‘*karma*’ only element cause of happiness and misery, and the cycle of birth and death? Or are there some other elements also which are accepted by Jaina philosophy?

In this lesson we will discuss in detail ‘*kāla*’ (time), ‘*svabhāva*’ (nature), ‘*niyati*’ (destiny), ‘*karma*’ and ‘*puruṣārtha*’ (endeavor), known as five concomitance.

1.0 Principle of five concomitance

There is a cause for every action. There are several opinions prevalent since ancient times about the structure and operation of the cosmos. Many different theories are available in ‘*Śvetāśvetāropaniṣada*’, ‘*Sūtrakṛtanga*’, ‘*Aṅgutarāṇikāya*’, ‘*Mahābhārata*’, and ‘*Gṛā*’ etc. The first mention that, there has to be some cause for the universe is available in ‘*Śvetāśvetāra Upaniṣada*’. There it is ascertained that considering ‘*Brahma*’ as the main cause and within its influence ‘*kāla*’, ‘*svabhāva*’, ‘*yadrchehṇā*’, ‘*niyati*’, ‘*bhūta*’, and ‘*puruṣa*’ as individually or collectively are the causes. In this lesson mainly, how the five schools of thought viz. ‘*kālavāda*’, ‘*svabhāvavāda*’, ‘*niyativāda*’, ‘*karmavāda*’, and ‘*puruṣavāda*’ are accepted in Jaina tradition is discussed.

1.1 ‘*kālavāda*’ (believing the time as the cause – timeism)

The believer of this ism accepts time as the only cause of this universe. In ‘*Atharvaveda*’ there is a chapter on time, ‘*kālasukta*’. There it is said, ‘*kāla*’ (time) has created the world. The sun shines because of ‘*kāla*’. All the living beings depend upon ‘*kāla*’. The eyes can see because of ‘*kāla*’. ‘*Kāla*’ is God. ‘*Kāla*’ is the father of ‘*Prajapati*’ (The God who created the universe). In the first chapter of ‘*Mahābhārata*’ ‘*kāla*’ has been shown as the cause of all happiness and miseries of all living beings. ‘*Kāla*’ creates the world of beings, and destroys it also. The cause of solace for the people who are suffering deluge is ‘*kāla*’. Thus ‘*kāla*’ is the first cause of the universe and all the activities.

In very ancient times ‘*kāla*’ was not given much importance. But in the philosophical era, *Naiyāyika* and *Vaiśeṣika* have given ‘*kāla*’ a very important status. According to *Nyāya Vaiśeṣika* ‘*kāla*’ is one, omnipresent, supreme, great, and eternal. ‘*Kāla*’ is considered as one, because there is no logic to consider it as many. ‘*Kāla*’ is omnipresent because it can effect different objects at long distances simultaneously. Therefore it is great and supreme and so it is eternal.

Here a question arises, if ‘*kāla*’ is one, then what is the reason for our experience of the three divisions of time in form of present, past, and future? The *Naiyāyika* give following explanation. ‘*Kāla*’ in its original form is one only. The activities produced in it are in the form of present, past and future. Depending on the activities their corresponding time is identified as past etc. three forms. In the manner, the same person is identified as a teacher when teaching and as a cook when cooking, the same way time is identified as present because of present activities, and so on in all the three forms.

A timeism thinker believe ‘*kāla*’ as the only one cause for all the worldly facts, individual varieties, personal happiness and miseries, and all activities. Ācārya Haribhadra and Malayagiri explaining the ‘*kālavādi*’ thinking wrote that, ‘*kāla*’ is the main cause of all the stages of life process such as birth, childhood, youth, and old age.

Siddhasen Divākara a famous thinker of the Jaina tradition has mentioned in his special book '*Sanmati Prakaraṇa*' about five wrongisms. '*Kālavada*' is considered as number one among them. In a later edition of that book, Ācārya Abhayadeosūri has presented the '*kālavādi*' thinking as follows. '*Kālavādi*' believes that '*kāla*' is the only one cause for the various responsible conditions resulting into origination, continuity, and cessation of this whole world consisting of cold, heat, rain, plants, humans and others. Even with all other favorable factors, without '*kāla*' no task can be accomplished'.

1.1.1 Negation of '*kālavada*'

Ācārya Abhayadeosūri has written negating the '*kālavādi*' concept that, it is not wise to believe '*kāla*' as the only one cause of the whole world. Many a times even with favorable '*kāla*' absence of rains etc. is observed. If '*kāla*' is believed to be cause for both absence and presence of rains etc. then there will be a question mark about eternity of '*kāla*'. If planets and stars are believed to be the cause of rains etc. then the question arises, what is the cause of stars and planets? If '*kāla*' is considered its cause, then it will be a faulty logic, i.e. fallacy of mutual dependence. If we consider some other factor as the cause of rain etc., then what could be the cause of that factor? Then there will be unending series of questions, it would be the fallacy regressive infinitum. Therefore it is not wise to believe '*kāla*' as the only one cause for the whole world.

1.2 '*Svabhāva*'

According to '*svabhāva*', whatever happens, or will happen, depends upon its own nature of the thing. Thing can not happen against its own nature. Fire is hot. Water is cold. Air is temperate. Because these are their own nature. '*Svabhāva*' consider '*svabhāva*' as very extensive. They consider '*svabhāva*' as beyond the effect of time and space. The nature of a bird is to fly, and that of a fish is to swim. Let the birds be from *Bhārat* or from America, let the fish be from Japan or England; there will be similarity of nature.

There is no particular reason or cause observed for the verities and diversity seen in the world. So whatever verities we see, are natural, and without any reason. Asvaghōṣa has written in *Buddhacarita* explaining the opinion of '*svabhāva*' that: – some people say, 'there is '*paraloka*' (world after death)', but they do not give any logic for that. Like there is heat in the fire and fluidity in water, each activity depends upon '*svabhāva*'. Good or bad, birth or death, all these happen because of '*svabhāva*'. Therefore efforts are useless. When a baby is born, all parts of the body like hands, legs, abdomen, back, head, etc. are formed because of '*svabhāva*'. In *Buddhacarita* there is a famous stanza. 'Who makes the thorns sharp? What is the cause of strange nature of animals and birds? For all these there is only one cause in '*svabhāva*'. A pot is made of clay and not of cloth; and cloth is made of thread and not of pot. The basis for such cause and effect phenomenon is nature of a thing, a thing's own '*svabhāva*'. In *Sāṅkhyakārikā*, referring to the view of '*svabhāva*' it is written that, 'the one who made the swan white, the parrot green, and the peacock multicolor, is the one that controls our life; that is '*svabhāva*'. This view of '*Svabhāva*' is observed in several books like *Tattvasaṅgraha*, *Mahābhārat*, and *Gītā*.

1.2.1 '*Svabhāva*' and '*Yadṛchchavāda*'

Like '*svabhāva*', '*yadṛchchavāda*' is also prevalent since the time of *Upaniṣada*. According to this view, a thing happens accidentally without any particular or definite cause. Here both these views are mentioned together for a purpose. Some people believe that both these views are one and the same. But in fact both are not one and the same. '*Svabhāva*' accept '*svabhāva*' as the cause, while '*yadṛchchavādi*' does not even accept existence of a cause. Therefore both are different.

1.2.2 Negation of '*svabhāva*'

'*Svabhāva*' believe that the '*svabhāva*' is the controller of the world. Almost all philosophers have rescinded this one-sided conception of '*svabhāva*'. Refutation of '*svabhāva*' is observed in many books like '*Tattvasaṅgraha*', '*Matthervṛti*', '*Nyāyakusumāñjalī*', '*Viśeṣāvaśyakabhāṣya*',

'*śāstravārtāsamucaya*', etc. According to opinion of '*Matthervṛti*', 'there is no material like '*svabhāvanāda*' by which origin of the world can be believed. Therefore it is not proper to accept '*svabhāva*' as a cause.' According to Ācārya Śāntarakṣita, the sharpness of thorn is not without a cause. There exists a reason for it. The thorns are sharp because of some special conditions of seed. In this way, the material exists only in predetermined space and time. If we do not accept determined space and determined time as the cause, then they should be available everywhere and all the time. But it is not so. Therefore the cause can not be refuted.

'*Svabhāvanādi*' do not accept cause. Here it is known that if '*Svabhāvanādi*' can not accept the success of '*svabhāvanāda*' with a cause, then the success will not be considered authentic. Similarly if the success of '*svabhāvanāda*' is with a cause, then the whole argument is destroyed. Therefore it is not proper to consider '*svabhāva*' as the cause of universe from any view.

When we think, what is '*svabhāva*' in the context of '*svabhāvanāda*'? We can think of three options.

1. Is the substance itself '*svabhāva*'? 2. Is causelessness '*svabhāva*'? 3. Is the attribute of a substance '*svabhāva*'?

'*Svabhāva*' in the form of a substance does not exist. Besides that there is no evidence available to substantiate the '*svabhāva*' in the form of substance. If, the existence of '*svabhāva*' is accepted on the basis of '*grāhaka*' (holder for the thing held), then on the same ground existence of '*karma*' etc. can also be accepted. Similarly in the context of '*svabhāvanāda*' one more question comes up viz. is '*svabhāva*' '*moorta*', with a form and visible or '*amūrta*', without a form and invisible? If '*svabhāva*' is considered '*amoorta*', without a form and invisible, then it can not produce '*mūrta*', visible and with form, body etc. If '*svabhāva*' is accepted as '*mūrta*', then by other name it is acceptance of '*karma*' only.

If the concept 'causelessness is '*svabhāva*', is accepted, then it will mean, that body etc. are produced without any reason. This way acceptance of causelessness or lack of cause will produce the argument of all the bodies being produced all together. If body etc. are accepted as without cause, then they have to be accepted as accidental. What is accidental, is without beginning and without definite shape, like development of a cloud. But body is with beginning and with a definite shape. Therefore, causelessness can not be accepted as '*svabhāva*'.

Even the concept '*svabhāva*' is attribute of a substance' is also not acceptable. As 'origination, continuity, and cessation' being the attribute of a substance, it can not be in the same form always. If we accept '*svabhāva*' as an attribute of a substance, then the question comes up; is it attribute of the soul or is it attribute of the substance? Soul is '*amūrta*' like space. Therefore it can not produce '*mūrta*' substances like body etc. And if '*svabhāva*' is accepted as attribute of '*puṅgava*', then logically we have to accept '*karma*'.

Like this '*svabhāvanāda*' is negated with the help of several logical arguments. (For further study refer *Sanmati-Prakaraṇa*).

1.3 *Niyativāda*

A '*Niyativādi*' believes that every happening or occurrence in this world is predestined. It happens exactly the way it was destined to happen. Even if one wants he can not make it otherwise. References to '*niyativāda*' are found in *Upaniṣada*, *Buddha Tripiṭaka*, and *Jaināgama*. There is a famous ancient stanza about '*niyativāda*'. 'All beings are subject to the wheel of destiny. The man is not strong enough to make any changes in it.' Reference to '*niyativāda*' is found in both the *Śrutaskandha* of *Sūtrakṛtāṅga*. There it is written, – 'all beings are born separately. All suffer from misery and happiness separately. And they leave their respective places separately. This misery is neither self created nor created by any one else. Happiness of '*nirvāṇa*' (emancipation) or happiness and misery of worldly life are all predestined, that is created by destiny.' This is the belief of some '*niyativādi*'.

'*Niyativādi*' do not have faith in both '*kriyāvāda*' (I do it) or '*akriyāvāda*' (I do not do it). In second *Śrutaskandha* of *Sūtrakṛtāṅga* the author has ascertained four philosophical theories through the medium of four persons. The fourth person is '*niyativādi*'. According to '*niyativāda*', the person who believes in 'I do it', and the person who believes in 'I do not do it'; in fact both do not do anything. Everything is done by destiny. The person having faith in '*puruṣārtha*' (endeavor) and believing own unhappiness as self created and others unhappiness as created by them, is an ignorant person. The person believing destiny to be the cause of own and others unhappiness is the wise person.'

According to '*niyativādi*' opinion: – 'There is no fruit for what you have not done. Whatever fruits one suffers are certainly results of earlier deeds. But, the man did not do these deeds. If they were done by the man, then it means the man is independent to do things. Then why should he do something that is not good for him? But it is not so. Man is also doing many undesired deeds. This proves that only destiny is doing everything.'

1.3.1 Negation of '*niyativāda*'

The Jaina philosophy preaches '*anekānta*' (non-absolutism). It does not accept '*niyati*' as supreme, but accepts its relative power. In *Sūtrakṛtāṅga*, after propounding the first part of the argument in favour of '*niyativāda*', the author throws light on Jaina thought. He writes, – 'Those who propound absolute '*niyativāda*' are ignorant, but consider them as learned. Some happiness and misery are destined and some are non-destined.' These ignorant people do not understand this truth. The author has compared '*niyativādi*' with ignorant deer. 'Like an ignorant deer who being afraid of a hunter's net, passes through a narrow path and get caught in a trap and dies. Similarly a '*niyativādi*' because of his own ignorance doubts the indubitable religion and remains undoubting towards indulgence. As a result his cycle of birth and death continues.

In *Sūtrakṛtāṅga* there is no mention of any name of the originator of '*niyativāda*'. There is a clear reference of Gośālaka and his view of '*niyativāda*' in *Upāsakadāsā Āgama*. There we find narration of two incidents, one of Kuṇḍakaulika Śramaṇopāsaka, and another of Sadālaputra, a follower of *Ājīvaka* sect. Both the incidents are blows on the absolute concept of '*niyativāda*'. Here both the incidents are produced in short as illustrations.

Lord Mahāvīra addressing Śramaṇopāsaka Kuṇḍakaulika said, 'Kuṇḍakaulika! Yesterday one denizen of heaven appeared before you in Aśokavarika and said, 'Religious preaching of Mankhalīputra is good. He believes effort, '*karma*', strength, valor, endeavor, and adventure, all these are nothing. Only destiny is everything. Religious preaching of Śramaṇa Lord Mahāvīra is not good. He believes effort, '*karma*', strength, valor, endeavor, and adventure are all valid. All the things are not destined. Kuṇḍakaulika! Then you asked him, how did he acquire heavenly prosperity, splendor, reputation, and majesty?

He replied, 'all what I have acquired, I have acquired without effort etc.' Then you argued logically and said, 'if you have acquired, all these heavenly prosperity, splendor etc. without effort etc. then those other beings who do not have effort, endeavor adventure etc. why they have not become denizens of heaven? If you have acquired prosperity etc. because of effort, adventure etc. then your statement, 'religious preaching of Gośālaka is good and that of Lord Mahāvīra is not good' will be false.

Lord Mahāvīra said, 'Kuṇḍakaulika! On your saying so, he became doubtful and uncertain. He, then, went away in the same direction from where he came. Kuṇḍakaulika! Is this my statement correct?' Kuṇḍakaulika bowed to Lord Mahāvīra and accepted the statement.

There is another illustration similar to the one above. Once, Lord Mahāvīra stayed at Sadālaputra's potter-shop with 500 rooms. Sadālaputra was keeping his vessels in air for drying. Sadālaputra was a '*niyativādi*'. So Lord Mahāvīra to advise him said, 'Sadālaputra! Are these clay vessels produced because of effort, '*karma*', strength, valor, endeavor, and adventure? Or do they get produced without effort etc.? Sadālaputra said, 'Oh Lord! They are produced without effort etc. There is no existence of effort etc. Everything is predestined.

Lord Mahāvīra, explaining with logic said, 'Sadālaputra! If some one takes away or break your dried clay vessels, or some person flirts with your wife, then what punishment will you give him?

Sadālaputra replied, 'I will beat him till his death.'

Lord Mahāvīra said, 'Sadālaputra! If effort etc. is nothing, and if everything is destined, then nobody can destroy your vessels, nor you can punish him. According to your opinion destiny is doing everything. If you can do so (punish him) then it means that what you are saying, 'effort etc. is nothing and every thing is destined', your this statement is false.

Listening to Lord Mahāvīra's words, thinking of Sadālaputra changed. He became wise.

From the above two illustrations it is proved that Gośālaka was a staunch '*niyativādī*'. It was his strong belief that everything is subject to destiny. All the activities of the world are destined. Lord Mahāvīra did not believe destiny to be every thing.

According to 157 stanza of *Bhagavatī Śataka*,:- It was 10th year of Lord Mahāvīra's monkshood. Lord Mahāvīra started his journey from Siddhārthapur to Kurnāgrām. Gośālaka was with Lord Mahāvīra. On the way they saw a sesame plant. He asked, 'oh lord! Will this plant blossom?' Lord Mahāvīra said, 'this plant will blossom. 'jīva' of seven flowers of this plant after death will take rebirth in one of the plant's pod.' Gośālaka did not trust Lord Mahāvīra statement. He pulled out the plant from the root and threw it away.

After some days Lord Mahāvīra returned to Siddhārthagām. When they came near to the sesame plant, Gośālaka said, 'This is the same place where you told me about blossoming of the sesame plant. Your prediction has gone wrong.' Lord Mahāvīra said, 'Gośālaka! That sesame plant has already blossomed.' Gośālaka opened the pod of the plant. He was astonished to count the seeds. They were exactly seven. Now Gośālaka became staunch '*niyativādī*'.

This incidence changed the direction of Gośālaka's life. Now he became a promoter and proclaimer of '*niyativāda*'. In this way we find references of '*niyativāda*' of Gośālaka in *Jaina āgama* and other literature.

In *Āvaśyakacūṛṇi* there is elaboration of life of Lord Mahāvīra. There several incidences related to Gośālaka and '*niyativāda*' are found. Like – It was 2nd year of Lord Mahāvīra's monkshood. He stayed in Rājagṛhi for his monsoon stay. It was fast-ending of his fourth monthly fast. Gośālaka asked him, 'what will I get in alms today?' He replied, 'you will get some coarse cereals and one false rupee coin.' Gośālaka went for alms. Only at noon a blacksmith gave him alms and a rupee coin. Examining the coin it was found that it was a false coin. Gośālaka's belief became stronger, that what is destined only happens, not otherwise.

References to '*niyativāda*' are found in Buddha literature also similar to Jaina literature. In *Tripitaka* there is description of opinions of Pūraṇa Kaśyapa and Mañkhalī Gośālaka. According to Pandit Dalasukha Mālavariā, the name of one ism is '*akriyāvāda*' and that of another is '*niyativāda*'. Theoretically there is not much difference between them. That is the reason why after some time, the followers of Pūraṇa Kaśyapa mingled with '*ājīvika*' the followers of Gośālaka. Opinion of Pakudha is also '*akriyāvādī*'. So that also is included in '*niyativāda*'.

The description of '*niyativāda*' of Gośālaka given in Samnazzafalasutta is as follow. ñ 'There is no reason for an animal to be impious. Also there is no reason for animals to be pious and pure. Animals are pure or impure for no cause or reason. There is no '*bala*' (strength), '*vīrya*' (valor), '*śakti*' (power), '*puruṣārtha*' (endeavor), or '*parākrama*' (adventure). All animals are helpless, weak, and without valor. Everything is controlled by '*niyati*'.

After going through the cycle of 84 lakhs births and deaths, the unhappiness or misery of both, the wise and the fool are destroyed. If some one says that, 'I will ripen or mature the unripe '*karma*' with the help of abstinence and penance, and destroy the ripe '*karma*' by exploiting them.' Then this is never possible.

Happiness and misery are present in this world. They can not be decreased or increased. Like a ball of thread when thrown can go as far as the length of the thread. So the wise and the fool can end their misery only by going through the worldly cycle of birth and death.'

According to the concept of '*niyativāḍī*', all the objects in the world are produced in their own destined form. In whatever form an object is to be, at that time it will be so. Who is capable of obstructing the nature of unobstructed '*niyati*'? If there is no '*niyati*' then everything will be non-destined. This may create an occasion of lack of all objects.

In the commentary of *Sanmatiprakaraṇa* commentator Abhayadeosūri, ascertaining '*niyativāḍa*' has written, 'Some persons survive even after struck by sharp weapon. Some persons even die at improper time without being stuck by any weapon etc. the cause for this is '*niyati*'. Even the effectiveness of '*kāla*' (time), '*svabhāva*' (nature), etc is determined by '*niyati*'. At the end, the commentator has even negated the one sided concept of '*niyativāḍa*'. If everything is controlled by '*niyati*' only, then the advice and preaching of '*Śāstra*' will go waste. '*Niyati*' is always one sided. Then in that situation there will be no distinction between proper and improper or between just and unjust. It can not be accepted that '*niyati*' is capable of producing itself, because '*niyati*' opposes its own action. This way '*kāla*', '*svabhāva*', etc can not be accepted as cause for '*niyativāḍa*'. If '*niyati*' is accepted as without-purpose, then its existence will be void. One that is itself undetermined, can not be a cause for determining destiny of others, like 'horn of rabbit' can never exist. Therefore '*niyati*' can not be accepted as cause for production of '*pratiniyata*' (anti-destiny).

1.3.2 '*Niyativāḍa*' and '*Niyamavāḍa*'

Generally, '*niyati*' is recognized in the meaning of decisiveness. Whatever is happening, is decided. Or it can be said happening this way is '*niyati*'. Ācārya Mahāprajña has put forward a totally different definition of '*niyati*'. According to it, '*niyati*' should not mean 'what is destined' or 'what is to happen', but it should mean 'universal law'. He puts forward '*niyativāḍa*' in the form of '*niyamavāḍa*' (universal law). According to him, '*niyativāḍa*' does not only mean 'what is destined'. Its real meaning is Universal law. The law where, there is no exception. Where, there is an exception, then it is not '*niyati*'; it is an ordinary rule. For example one who is born will certainly die. This is '*niyati*'. Here there is no exception. Every living or non-living object is subject to change. All the three stages origin, cessation and continuity are found in all objects. This is an universal law. Like this there are several universal laws in Jaina philosophy. This is the realistic and scientific definition of '*niyativāḍa*'. We will discuss this in details later.

1.4 '*Karmavāḍa*'

'*Karmavāḍī*' point out '*karma*' as the cause of variety in this world. '*Karma*' is the cause of tradition of good or bad fruits obtained in the next birth. The basis of all our activity is earlier earned or accumulated '*karma*'. God also gives fruits according to '*karma*'. According to '*Karmavāḍī*', even a leaf will not stir without '*karma*'. The fault of irregularities found in the god made arrangement as accepted by '*īśvaravāḍī*' (who believes god is the cause or doer of everything), may probably be resolved on the basis of '*Karmavāḍa*'. This way '*karma*' is god of the '*īśvaravāḍī*' also. In the manner the '*karma*' is bound, according to that the mind and the resultant development would become so. The old or the earlier '*karma*' gives fruit and new '*karma*' is bound. In this manner the cycle of '*karma*' is going on since time immemorial. According to '*Karmavāḍa*', a person's mind is formed according to his earlier accumulated '*karma*'.

Vaiśeṣik call '*karma*' '*adr̥ṣṭa*' ('the invisible'). According to them '*adr̥ṣṭa*' is the cause of activity of each and every atom and molecule. Without '*adr̥ṣṭa*' even a single molecule can not move. Burning of fire, moving of wind, activity of mind and atom, and all other is only because of '*adr̥ṣṭa*' of living beings. Two persons with equal ability, in equal and similar circumstances put in equal efforts. But one is successful, and the other remains unsuccessful. Apart from the visible reason, the cause for this is '*adr̥ṣṭa karma*' only. A '*jīva*' is born only because of its accumulated '*karma*'. And only because of '*karma*' his whole life activity goes on.

'Karma' has definite relation with every activity. A person may wish or may not wish, the work is definitely produced corresponding to the material. For example, if a farmer sows unknowingly seeds of coarse grain, he gets his fruit accordingly. Similarly, a person who is engaged in good or bad activity, he gets its 'adṛṣṭa' fruits. And these same fruits become cause for the person's future activities.

Some thinkers put forward 'Karmavāda' in the form of 'daivavāda'. According to them, 'daiva' only is the cause of completion of all actions. 'daivavādī' believe 'daiva' only is the cause for completion of 'puruṣārtha' (endeavor) and 'puruṣārthavāda'.

1.4.1 Negation of 'Karmavāda'

To believe that 'adṛṣṭa' is the only one cause of multifariousness of the world is one sided and illogical. Completion of any work depends upon the material cause. The completion of the work is according to the type of material. It is a rule of philosophy that, when the visible cause fails or is not compatible, then one has to take help of 'adṛṣṭa'.

Commentator Abhayadeosūri has put forward several arguments to show that accepting 'adṛṣṭa' as only one cause is illogical.

1. Potter is the producer cause of the pot. He is instrumental in the production of the pot. Even after observing this, 'adṛṣṭavādī' leaving it aside, imagine an 'adṛṣṭa' cause. Another 'adṛṣṭa' is imagined for the reason of this 'adṛṣṭa karma'. Like this there will be an unending series. This is illogical.

2. 'Karma' or 'adṛṣṭa' can not be independently accepted as the cause of multifariousness of the world because 'karma' is always dependent upon the doer.

3. 'Adṛṣṭavādī' believes 'karma' or 'adṛṣṭa' to be a quality. The multifariousness of this active world can not be produced by a cause with one quality. Only when the cause is multifarious, the effect will be multifarious. If we accept 'karma' to be multifarious, then it will be against the 'Karmavādī' concept. The meaning of multi-quality is 'kāla', 'svabhāva', 'karma', 'niyati', 'bhūta', and 'puruṣa'. The sum of all these is the cause of multifariousness of the world. This in fact is 'anekānta'.

4. 'Karma' is 'acetanā' (lifeless). It can not be active independently without support of some living controller. If we accept 'puruṣa' as controller of 'karma', then the theory of 'karma as a single cause' will be baseless.

5. 'Karma' being one natured, it can be either eternal or non-eternal. Only eternal, or only non-eternal, object can not be meaningfully active. Lack of meaningful activity makes even the existence of the object doubtful. Therefore to accept only and only 'karma', as the cause is not logical.

'Karmavāda' is the prevailing ism of Bhāratīya philosophy. Almost all traditions have accepted 'karma' in some form or other. 'saṁskāra', 'vāsanā', 'avijñapti', 'māyā', 'apoorva', etc are all synonyms of 'karma'. Here it should be noted that 'karma' is also a big cause of multifariousness of the world; but to believe only and only 'karma', as its cause is not proper. Nyāyācārya Paṇḍit Mahendra Kumār in his commentary of *Karmaikāntavāda* has written, 'When it became necessary to take cover of 'adṛṣṭa' to explain the situations full of antipathy and full of cruelty, of this world; then 'adṛṣṭa' got its place in the rank of causes. Any activity is useful to some one or other object, directly or indirectly; and is a part of the situation that is full of antipathy. Big mountains, rivers, streams, forests and various natural scenes in the world are made because of fusion or fission of molecules. To believe that 'adṛṣṭa' is the cause for all that is in fact an invisible 'adṛṣṭa'-imagination.' All the substances have an inherent ability to change their mode every instant. Depending upon the availability of the type of internal and external materials, mode of a compatible type is produced. Therefore to believe that 'karma' or 'adṛṣṭa' is the only cause for all the activities in the world is not proper.

1.5 'Puruṣavāda'

According to 'puruṣavāda', the root cause of this world is 'puruṣa'. He is the producer, controller and the destroyer of the world. In *Ṛgveda*, 'puruṣa' has been shown the cause of this world. At present all the living beings with body are parts of that gigantic 'puruṣa'. Similarly all living beings of past and future are to be believed to be part of the gigantic 'puruṣa'. References about 'puruṣavāda' are found in many books like, *Śvetāśvatara Upaniṣada*, *Buddhacarita*, *Mattharavṛtti of Sāṅkhyakārikā* etc. Like, the spider is responsible for the cobweb, Chandrakantamari is responsible for water, the Banyan tree is responsible for its hanging roots, similarly 'puruṣa' is the responsible cause for the origin, condition, and destruction of all living beings.

Two main beliefs are prevalent within 'Puruṣavāda'. 1. 'Brahmavāda', 2. 'Īśvaravāda'.

1.5.1 'Brahmavāda'

According to 'brahmavādi' concept, 'brahma' is the inherent cause of all 'cetana' and 'acetana' objects of the world. It is 'sat' (true), 'kūṭastha' (imperishable), 'nitya' (eternal), and without variation. According to *Śāṅkarabhāṣya* the reason for 'brahmatatva' to be the greatest is the meaningfulness of the word 'brahma'. 'Brahma' is the version of 'sat' (true), 'cit' (conscious), and 'ānanda' (happiness). These three much used words for 'brahma' have their own usefulness. The word 'sat' is symbol of truth and love. The word 'cit' indicates consciousness. And the word 'ānanda' is indicator of lack of inactivity. 'Brahma' is the guardian of this world. Because of its power of 'māyā', 'brahma' is the cause of this multifariousness of the world.

Commentator Abhayadeosūri has put forward his views on 'puruṣavāda'. From there it is observed that he has implied 'brahmavāda' in the form of 'puruṣavāda'. He has shown 'Īśvara' (god) and 'puruṣa' (brahma) different. 'Īśvara' creates the world with the help of 'samavāya' and such additional factor, while 'puruṣa' alone completes the act of creation of the world. 'Puruṣa' only is the cause of the act in the form of this whole world. Even during the final destruction of the world the power of knowledge of 'puruṣa' remains undestroyed. Therefore 'puruṣa' is the cause of this world. Like, the bright sun when reflected from water is seen in various forms; similarly 'brahma' also because of ignorance or false knowledge is seen or is reflected in various forms.

1.5.2 Īśvaravāda

There is another form of 'puruṣavāda' called 'Īśvaravāda'. According to 'Īśvaravādi' concept 'Īśvara' is believed to be the root cause of the world. They believe that there has to be a conscious almighty governor of this unconscious world. And that can be 'Īśvara' only. Indian philosophies can be divided into two divisions from the viewpoint of 'Īśvara' as the author of this world. *Cārvāka*, *Jaina*, *Buddha*, *Mīmāṃsā*, *Sāṅkhya*, and *Yoga* philosophies do not have faith in, 'Īśvara' as the creator of the world'. It is to be noted here that 'Yoga' is called 'śeṣvara sāṅkhya'. But in 'Yoga-ism', 'puruṣa-viśeṣa' is believed to be 'Īśvara'. According to it 'Īśvara' is not the creator of the world. He is not effected by 'kleśa', 'karma', 'vipāka' and 'āśaya'. He is pure and wise. *Vedānta*, *Nyāya*, *Vaiśeṣik*, etc. philosophies believe 'Īśvara' as creator of the world. As per *Vedānta-ism* 'māyā viśiṣṭa brahma' is 'Īśvara'. Because of power of 'māyā', 'Īśvara' is author of the world. Here it is to be noted that even being 'māyāvī', purity, wisdom, and freedom of 'Īśvara' are not effected. Like a magician attract others by his magic, but he is least effected. Similarly 'Īśvara' creating the world with his power of 'māyā' is not effected by it. By believing the world as a quality of 'Īśvara', no doubt remains as to completeness of 'Īśvara'.

Nyāya philosophy believes 'Īśvara' as the author of the world. Writer UdayanĀcārya has, in the book *Nyāyakusumāñjalī* given many arguments in the favor of accomplishment of 'Īśvara'. His main argument is that, all the work is done by a doer. For example the earth, the mountains etc. are created by a creator because they are work. Therefore whoever is the creator of this world; he is the almighty 'Īśvara'. He is the producer of 'veda'; and he is the controller of good and bad 'karma' of living beings. In *Vaiśeṣika* philosophy the concept of 'Īśvara' is very similar to that of *Nyāya* philosophy.

The tradition of creation of this world of '*jaḍa-cetana*' (non-living and living beings) by *īśvaravāda* is ancient. Reference to *īśvaravāda* is found in many ancient books. In the book *Buddhacarita* author Aśvaghoṣa has referred to a concept that believes 'the whole world is produced by '*īśvara*'. In *Gṛhā* '*īśvara*' is described as supporter of all the three '*loka*'.

In *Gommaṣasāra* (*Karmakāṇḍ*), it is described that, ignorant and less capable soul and its happiness and unhappiness and its going to heaven and hell, all these activities are produced by '*īśvara*'. In *Mattharavṛti* also a reference to the concept of '*īśvaravāda*' is found.

From the above description both the ism '*brahmavāda*' and '*īśvaravāda*' are prevalent within '*puruṣavāda*'. In some books different explanations of the cause of the world are found. For example in *Buddhacarita*, *Mattharavṛti* references to traditions believing in both '*īśvara*' and '*puruṣa*' are found. In the enlarged edition of *Śaddarśana-samuccaya* there is a debate on 180 divisions of '*kriyāvādā*'. There a debate on five ism viz. '*kālavāda*', '*īśvaravāda*', '*ātmavāda*', '*niyatīvāda*', and '*svabhāvavāda*', is included in it. Here '*ātmavāda*' is also referred to together with '*īśvara*'. Commentator Guṇaratnasūri has referred to '*puruṣavāda*' in context to '*ātmavāda*'. It seems he also believed '*puruṣavāda*' and '*īśvaravāda*' as two separate forms.

1.5.3 Negation of '*puruṣavāda*'

Ācārya Siddhasena has in *Sanmatiprakarṇa* shown that the concept of 'only one-sided '*puruṣavāda*' is false. Abhayadeosuri has in the commentary of *Sanmatiprakarṇa*, propounded '*puruṣavāda*' and has logically negated it with arguments. Ācārya Śāntarakṣita's influence is clearly seen from the style in which it is done. Those arguments, which are used by Abhayadeo, the same arguments verbatim, exist in *Tattvasaṅgraha* written by Śāntarakṣita. Paṇḍit Sukhālālji has corroborated this fact by including those stanzas of *Tattvasaṅgraha* in the footnotes while editing the commentary. Those arguments are given here in short.

Every activity of a wise man- '*puruṣa*'- is purposeful. Why then, '*puruṣa*' is engaged in the activity of creation of the world? If inspiration of '*īśvara*' is accepted as reason for this, then independence of '*puruṣa*' is harmed. To believe that to oblige the living beings and due to compassion the world is created is also not correct. Because before creation there were no living beings to be pitied. If activity of '*puruṣa*' is to be believed on the basis of compassion then those who are very happy and prosperous should never become unhappy or subjected to grief. If in their downfall, their '*adṛṣṭa*' is believed to be the cause, then again the occasion of harming or damaging the independence will appear. To believe that the creation of the world was only an activity of fun for '*puruṣa*' is also not proper. If the power of creation was present as an instrument of fun, then creation, position, and destruction would have taken place simultaneously. Without power he can not do these activities even one by one. Power and lack of power being opponents of each other, both can not stay together. Like this, commentator Abhayadeo has proved by showing several faults, that to believe '*puruṣa*' only as lone creator of the world is not proper. Not only that, he has also indicated possibilities of these faults in '*īśvaravāda*' also. He has very clearly written this. In the end he has put forward one more argument. It is also not proper to believe that the act of 'creation of the world' is a natural activity of '*puruṣa*' like that of a spider, because the activity of spider is for a particular reason of animal-eating, and is not just natural activity. If the creation of the world is considered an activity without thinking, then such act is not believable for a wise '*puruṣa*' (wise man). This also, will be illogical.

The meaning of the imagination of '*īśvara*' or '*puruṣa*' ('*brahma*'), for the creation and control of the world is to make useless and dependent the natural multifariousness of substances. Every soul is self-responsible for its own degradation or development and progress. Therefore '*puruṣavāda*' also is one sided and meaningless like otherism. In *Mattharavṛti* of *Sāṅkhyakārikā*, *Śāstravārtā Samuccaya* and other such books negation of '*puruṣavāda*' (*īśvaravāda*) can be seen in detail.

1.5.4 'Puruṣa'- Symbol of 'Puruṣārtha'(Endeavor)

Above we discussed two isms with reference to '*puruṣavāda*'. Here one more meaning of the word '*purisā*' can be used. That is '*puruṣārtha*'. In Jaina Āgama words like '*uthāna*', '*karma*', '*bala*', '*vīrya*', '*puruṣakāra*' are used frequently. All these words are symbols of '*puruṣārthavāda*'. In this, meaning of '*puruṣakāra*' is fi '*puruṣābhimāna*'. This means, 'I can do this'. The meaning of such determination/enterprise is competent effort in achieving the goal. In *Prākṛt* language the form of '*puruṣakāra*' is '*purisakāra*'. Siddhasen in his book *Sanmatiprakaraṇa* has discussed five isms, one of them is '*puruṣavāda*'. Siddhasen has used the word '*purisa*' in place of '*puruṣavāda*'. Therefore from word similarity viewpoint also interpreting the word '*purisa*' as '*puruṣārtha*' is compatible. Paṇḍit Dalsukh Mālavariā in the Forward of the book *Gaṇadhara-vāda*, putting forward the opinion of Siddhasen where reference is made to '*kāla*' etc. five isms, has interpreted the word '*purisa*' as '*puruṣārtha*'. Ācārya Mahāprajña has also made the same interpretation.

In this manner, '*puruṣavāda*' can be defined in three forms, '*brahmavāda*', '*īśvaravāda*', and '*puruṣārthavāda*'.

2.0 Review of *Niyati* etc. five concomitant

In Jaina '*karmavāda*', '*kāla*', '*svabhāva*', '*niyati*', '*karma*', and '*puruṣārtha*' - all these five are accepted. These are all relative. Siddhasen Divākar has, by referring to them all together established their relative importance. In Āgama literature reference to all in one place is not found. But in different contexts, reference to all of them is certainly found.

2.1 *Kāla* (Time)

'*Kāla*' is one of the important factors of an activity. '*Kāla*' has a very special role in the happenings of material and immaterial world. According to Jaina tradition many tasks are fulfilled on ripening of proper time. The reason for a '*jīva*' to come to '*vyavahāra rāśi*' from '*avyavahāra rāśi*' is '*kāla-labdhi*' (pertinent time). When a soul, deluded since time immemorial, has balance time equivalent to '*ardha pudgala parāvartana*' for its emancipation, then it attains '*aupaśamika samyaktva*' by subsidence of '*anantānubandhi*' quadruplet, and '*darśanmoha*' trio. Here Puṇyapāda raises a question, that, how can there be subsidence of '*karma*' when the rising of *karma* of deluded soul is very dense? He himself, resolving the query has written that, it is so because of '*kāla-labdhi*'.

2.2 '*Svabhāva*' (Nature)

Similar to '*kāla*', '*svabhāva*' is also accepted by Jaina philosophy. In *Anuyoga-dvārasūtra* there is a discussion on '*anādi pārīṇāmika bhāva*'. A '*jīva*' can never become an '*ajīva*'. And an '*ajīva*' can never become a '*jīva*'. Similarly there can not be a transition between '*bhavyatva*' (soul which has ability of emancipation) and '*abhavyatva*' (soul which does not have ability of emancipation and would never emancipate). The reason given is that, this is due to '*anādi pārīṇāmika bhāva*'. This is '*svābhāvika*' (natural). Because it has no relation with rising, subsidence, destruction, destruction-cum-subsidence of '*karma*'.

2.3 '*Niyati* (Destiny)

We can define '*niyativāda*' in the language of Jaina '*karmavāda*' as follows. According to Jaina *karmavāda*, '*karma*' are of two kinds. 1. '*dalika*' 2. '*nikācīta*'. There is always a possibility of changes in the properties of '*dalika karma*'. *Jīva* is independent in suffering the fruits of '*dalika karma*'. In case of '*nikācīta karma*', possibility of changes in the fruits is almost nil. Though Ācārya Vinayavijayasūri has expressed a possibility of piercing (changing) '*nikācīta karma*' by weapon in form of penance. But this can be considered as an exception. Generally '*nikācīta karma*' have to be endured essentially in the same form in which they are bound. There is no change possible even if desired. This way we can put forward '*nikācīta karma*' in the form of '*niyati*'.

2.4 'Karma'

Jaina tradition is quite rich in context to '*karma*' and '*puruṣārtha*'. In Jaina philosophy, the inquiry into '*karmavāda*' is very elaborated and logical, equivalent of which is difficult to find anywhere else. A living being with its each activity be it mental, verbal, or physical, attracts '*karma*' particles. Every action is registered, and there is a reaction for each one. The person himself is the author of '*karma*'. The result of what is done, is the reaction. Therefore it is said '*purāṅkṛta karma*' (done earlier). Generally the reason for whatever an individual finds such as happiness-unhappiness, harm-advantage, credit-discredit etc., is '*purāṅkṛta karma*'.

2.5 'Puruṣārtha' (Endeavor)

The fifth factor is '*puruṣārtha*' which means effort. There are several principles of '*puruṣārtha*' in Jaina Āgama. Out of them four are, '*udvartana*', '*apavartana*', '*udīrṇā*', and '*saṁkramaṇa*'. '*Udvartana*' means to increase the duration and the intensity of '*karma*'. In '*apavartana*' the duration of '*karma*' is reduced, and the intensity is diluted. By '*udīrṇā*' a person pulls forward the '*karma*' which were due for rising later and spend or finish them before time. These three situations are conclusive of '*puruṣārthavāda*'. The most important principle of '*karma*' transformation or '*puruṣārthavāda*' is '*saṁkramaṇa*'. '*Saṁkramaṇa*' means, mutual transformation of divisions of '*karma*'. In *Tīhāṇam*, there is indication of four alternatives in context to '*saṁkramaṇa*'. They are. 1. When bound, a '*karma*' is good; but when due for rising it becomes bad. 2. When bound, a '*karma*' is bad; but when due for rising it results in good. 3. A '*karma*' is bad when bound, and remains bad when due. 4. A '*karma*' is good when bound, and remains good when due. There are also some exceptional situations where the principle of '*saṁkramaṇa*' does not apply.

Jinabhadraṅgī has written this in one stanza only. (ga, 1939). '*Saṁkramaṇa*' is possible among divisions of the same class or among sub-divisions, and not among divisions of other class or among main divisions. '*Saṁkramaṇa*' of all four divisions of '*āyusya karma*' and divisions of '*darśana moha*' and '*cāritra moha*' among them is not possible. In spite of all this, it can be said without doubt, that the above said four alternatives do forward a very important significance to '*puruṣārtha*'.

In Āgama literature repeated reference to '*parākrama*' (valor) is made. Lord Mahāvīra said, 'oh '*puruṣa*!' Show your valor. Do not curb your power. Bondage and emancipation, both are in your hands. A person who goes back on his valor, his chances of development are finished. As soon as '*puruṣārtha*' combines with '*karma*', the doors of progress are opened. '*Puruṣārtha*' is the producer of fate.

This way in Jaina literature the importance of all five '*kāla*', '*svabhāva*', '*niyati*', '*karma*', and '*puruṣārtha*' is relatively propounded. Other philosophers, believing '*kāla*' etc as one only god-power, define the life and the world. Jaina philosophy is indeterminate or non-absolutism philosophy. Therefore instead of believing only one '*kāla*' etc as the root cause, a coalition of '*kāla*' '*svabhāva*' etc is believed as the controller of the world. This coalition viewpoint is the backbone of non-absolutism.

Among the philosophers believing in coalition, Ācārya Siddhasen is at the leading position. According to him creation of any act does not depend upon only one reason. Many reasons or materials of reason combined together produce one act. Siddhasen has given literal significance of the word '*saṁyagdarśana*' to the coalition condition of all the five '*kāla*', '*svabhāva*', '*niyati*', '*karma*', and '*puruṣārtha*', inside the discussion on the subject of causes, in his book *Sanmati Prakaraṇa*. Ācārya Haribhadra has also corroborated this viewpoint in *Śāstrava-tāsamuchchaya*. Samantabhadra has in the context of '*daivavāda*' and '*puruṣārthavāda*', negating the '*ekāntavāda*' (absolutism), put stress on coalition. Some people believe '*daiva*' (fate) and some believe '*puruṣārtha*' can achieve fulfillment of all tasks. Ācārya Samantabhadra appraising the relative utility of both has said, 'where the person has not tried thoughtfully and he has obtained what he wished, there, fate is superior and the effort subordinate. Where he has obtained what he wished, after trying thoughtfully, there the effort is superior and fate is subordinate. This way Samantabhadra has co-ordinated both on the basis of superiority and subordination. Paṇḍit Sukhalālji has written, 'when all these five isms leave their divergence

with each other and come to the level of coalition, then they reach completeness. Their contrast is removed and they become correct. According to Paṇḍit Dalasukh Mālavariā, 'it can be noted that Jaina also do not believe 'karma' as the only one cause, but believe 'kāla' etc all the causes on the basis of subordinate and superior coordination.

Ācārya Mahāpṛajña defining, on the basis of relative coordination of all in the context of 'ātmakartṛtva', has written, ' 'ātmakartṛtva' is a 'naya'. Every 'naya' is relative. 'kāla', 'svabhāva', 'niyati', 'karma', and 'puruṣārtha', are all 'naya'. Only through their relativity the definition of 'ātmakartṛtavāda' can be made.'

The conclusion is that Jaina philosophy is based on coalition. So 'kāla' etc five causes put together only can put forward a correct definition of any truth.

3.0 Value of independence of 'Cetanā'(consciousness)

'Cetanā' of human being can be free beyond limit in the internal world. But in the restricted area of body, 'karma' and society no human being can be free beyond limit. There, internal and external power, limit its freedom. Soul can be fully independent within its own existence. With outside contacts its freedom can be relative. This world changes in its form on its own. Its outer shape is changed by living beings; and mainly by human beings. Is human being capable of changing this world? Is he capable of changing it for better? The answers to these questions are found in two opposite currents. One current is that of (non-)freedom philosophers. According to them a man is independent in doing work. He can change the world; he can change it for better. 'Kālavādi' philosopher believes his action is restricted by 'kāla'. 'Svabhāva' philosopher believes his action is restricted by 'svabhāva'. 'Niyativādi' philosopher believes it is decided by 'niyati'. 'Bhāgyavādi' philosopher believes it is dependent upon 'bhāgya'. And 'puruṣārthavādi' believes it is done by 'puruṣārtha'.

3.1 Relative freedom

Lord Mahāvīra reviewed act of a human being from 'anekānta' viewpoint. He said, 'a substance is that in which there is 'arthakriyā'. This is a natural transition. It is not because of any external reason, nor it can be obstructed by an external cause. Therefore it is fully independent. There can be some unnatural transitions in a substance. Because they happen by several contacts, they are subject to external contacts. In such process there is influence of 'kāla', 'svabhāva', 'niyati', 'bhāgya', and 'puruṣārtha'. Some may influence less, some may more. Where influence of 'kāla', 'svabhāva', 'niyati' or 'bhāgya' is more, there the man is free to think but is dependent in doing the task. Where influence of 'puruṣārtha' is more, there even if he is not free from influence of 'kāla' etc, he is free to do the task. Thus the freedom to do a task is relative and not independent, uninterrupted, and without obstacle. If his freedom were independent, the man would have changed this world according to his wish much earlier in the past. And if he were not at all independent then nothing would have changed in the world. It is true that he has changed the world. And it is also true that he could not change the world as per his wish in one moment. He could not make this world unobstructed happy-world. These two realities are clear reflections of success and failure, and capability and incapability of 'puruṣārth' of he human being.

If working/productive strength of a man were controlled by one of the factors out of 'kāla', 'svabhāva' etc, then a situation of collision would be created among 'kāla', 'svabhāva' etc. And they would be engaged in finishing each other. But there is equilibrium of propriety of discord and harmony among the universal elements and universal laws. Therefore they extend their expected cooperation to fulfil a task. From relativity viewpoint no one element can be considered as first or main. Each one is the first or main in its own place. 'Svabhāva' can not do work of 'kāla', and 'kāla' can not do work of 'svabhāva'. 'Puruṣārtha' can not do work of 'bhāgya', and 'bhāgya' cannot do work of 'puruṣārtha'. Still, in the field of 'kartutva' (mānagement), 'puruṣārtha' is the leader. Influence of 'kāla' can not be separated by 'puruṣārtha', but its duration can be changed. Influence of 'bhāgya' can not be separated by 'puruṣārtha' but 'bhāgya' can be changed. These truths can be tested on the touchstone of history and philosophy. As the knowledge of man develops the

efficiency of '*puruṣārtha*' increases. In the beginning of civilization the knowledge of man was less developed. His tools were also undeveloped. The resulting efficiency of '*puruṣārtha*' was also less. The knowledge of man of atom-age has developed very much compared to Stone Age man. His tools are very powerful and efficiency of '*puruṣārtha*' has also increased. Stone Age man depended only on nature. If it rained, farming was done. Whatever quantity of grain could grow in one acre of land, would only grow. Whatever time it took to ripen the grain, it took that much time. Today man does not depend upon all these. He has decreased the dependence on rains by developing various systems of irrigation. By creation of chemical fertilizers he has much increased the produce per acre. And with artificial means he tried to decrease the time to ripe the crop. Hundreds of examples of transforming the limit of '*kāla*' and the '*svabhāva*' can be found in the history of civilization. '*Kāla*', '*svabhāva*' etc do not have blessings of knowledge. Therefore they can influence '*puruṣārtha*' less. '*Puruṣārtha*' has blessings of knowledge, and therefore it can influence '*kāla*', '*svabhāva*' etc much more. Thus influencing them he can produce the present in different from than the past.

Immanuel Kant has put forward a thought, that, the man is independent in his will power. Therefore he is also independent in doing '*karma*', and enduring its good and bad fruits. If he is not independent in doing '*karma*', then he is not responsible for doing the '*karma*' as well as enduring its fruits. There is a famous rule of *Bhāratīya* '*karmavāda*': 'good '*karma*' bears good fruits and bad '*karma*' bears bad fruits.' The type of '*karma*' a man does that type of fruits he endures. The following meaning can be found by examining this rule. That, a man is bound by his earlier '*karma*' while doing new '*karma*'. He is not independent in doing '*karma*' and enduring its fruits. If this is so then he can not be held responsible for any good or bad '*karma*'. His present is controlled by his past. The present has no authority of its own. It is only a puppet of the past. This simple rule of '*karmavāda*' has very much influenced the *Bhāratīya* psyche and cast it into the mould of '*bhāgyavāda*'. Its strong influence weakened the efficiency of '*puruṣārtha*'.

3.2 Value of '*Puruṣārtha*'

Lord Mahāvīra propounded the principle of '*puruṣārtha*'. His '*puruṣārthavāda*' was not in opposition to '*bhāgyavāda*'. '*Bhāgya*' is result of '*puruṣārtha*'. What can be produced by something that can be transformed by that same thing. Lord Mahāvīra propounding the principle of '*udīraṇā*' and '*saṃkramaṇa*', made fate of '*bhāgyavāda*' dependent upon '*puruṣārtha*'. The principle of '*udīraṇā*' is that, duration of '*karma*' can be increased or decreased, and its capacity to give fruits can be made mild or strong. The principle of '*saṃkramaṇa*' is that, with strong ill efforts '*puṇya*' can be transformed into '*pāpa*', and with strong good efforts '*pāpa*' can be transformed into '*puṇya*'. Whatever type of '*karma*' a man does, accordingly he endures the fruits. If this monopoly of '*karma*' were not limited by the principle of '*udīraṇā*' and '*saṃkramaṇa*', then the man would have been a toy in the hands of '*bhāgya*'. His freedom could have been finished. Then there would have been no difference between subordination to god and subordination to '*karma*'. But the principle of '*udīraṇā*' and '*saṃkramaṇa*' freed the man from the monopoly of fate and given him the light of '*puruṣārtha*'.

3.3 New definition of '*niyati*'

Accepting '*niyati*' in a limited sense, we experience a sort of restriction on '*puruṣārtha*'. There is a restriction of '*niyati*' on '*puruṣārtha*'. But it is not to the extent that it will finish the utility of '*puruṣārtha*'. If we accept '*niyati*' in the form of Universal law, then '*puruṣārtha*' is also an Universal law. Therefore '*niyati*' can limit its scope but can not destroy it. William James has written, 'if every thing is predestined in this world, then '*puruṣārtha*' of a man is useless, because what is predestined can not be changed.' If there is no freedom to do good or evil in the world, then what is the justification for repentance? But if everything is predestined, then doing repentance also can not be stopped. Till we do not accept the freedom of man, we can not hold him responsible for any work. The '*anekānta*' viewpoint takes us to that reality, that in this world whatever is eternal is only '*niyati*'. Whatever is not eternal can not be '*niyati*'. Existence is eternal. No '*puruṣārtha*' can change it into non-existence. Whatever is combination, it is not eternal; it can not be predestined. In changing

that, there is validity of freedom and '*puruṣārtha*'. Fate can be changed by '*puruṣārtha*'. The world can be made good or bad. This is within limit of '*puruṣārtha*'. In doing so '*niyati*' cooperates with it. The existence can not be made or ruined. This is beyond the limit of '*puruṣārtha*'. Having knowledge of this limit of '*niyati*' and '*puruṣārtha*', there is no experience of opposition. The experience is that of relative coordination.

Activity/motion is a basic property of both '*cetan*' and '*acetan*' (living and non-living). Motion of '*acetan*' is either natural or induced by other. In '*cetan*' the motion is natural and also independent. Motion of a machine is on a fixed path. It does not have the power of decision, therefore its motion is not independent. A man is a living being; it has power of decision and thinking. This is his independence. Duns Scots has also propounded the independence of human being on this basis. He has written, 'Our independence is because of our decisions. An individual even after knowing the path of religion can walk on the path of non-religion. This is his independence.'

3.4 '*Niyativāda*' within the context of Universal law.

Perhaps in Āgama literature, narration of all five may not be available in one place, but in different places the narration on this is found. '*Anādi pāriṇāmika bhāva*' indicates the power of '*svabhāva*'. Discussions on the results of influence of '*kāla*' are found in many places. For example, the time cycle of '*avasarpīṇi*' and '*utsarpīṇi*' and the resultant conditions of living and non-living during its various components, can be cited. Exit of a '*jīva*' from the time immemorial '*avyavahāra-rāśi*' is believed to be a result of '*kālalabdhi*'. A '*kālavādi*' accepts only '*kāla*' as everything. But relative effect of '*kāla*' is accepted (in Āgama).

Very elaborated discussion on the effects of '*karma*' and '*puruṣārtha*' are found in many places. In common situation all the resultant effects of the rising of '*karma*' fully exhibit the power of '*karma*'. While '*udīrṇā*', '*apavartana*', '*udavartana*', '*upaśama*', '*saṃkramaṇa*' etc are very clear examples of '*puruṣārtha*'.

Generally, in case of '*niyati*', whatever is going to happen or what is destined to happen is the concept of '*niyati*'. If everything is destined by '*niyati*' then the existence of '*puruṣārtha*' is finished. If '*puruṣārtha*' is also controlled by '*niyati*', then how can that '*puruṣārtha*' be called '*puruṣārtha*'?

Ācārya Mahāprajña explains '*niyati*' as '*niyamavāda*'. He defines it as follows:

'Search for truth means search for laws. Search for laws is in fact search for truth. A scientist first searches a law, then on the basis of the law he will work. In the field of religion it is said, 'search for the laws.' Jaina philosophy has searched laws, and has enlarged the laws. The four-fold viewpoint viz. '*dravya*', '*kṣetra*', '*kāla*' and '*bhāva*' (substance, space, time, and mode) are found only in Jaina philosophy. It is not found anywhere else. In later period Jainacharya developed them. In place of four-fold viewpoint, five concomitants got developed viz. '*svabhāva*', '*kāla*', '*niyati*', '*puruṣārtha*', '*bhāgya*' or '*karma*'. These five concomitants are development of four-fold viewpoints. All put together will produce nine laws. Any truth can be found only by searching through them. Any occurrence can be investigated, and defined. Without them, only with singular viewpoint reality can not be searched. False concepts may flourish.'

This clearly concludes that '*niyati*' '*niyamavāda*' is power of Universal laws. Main aim of science is to investigate these laws. Philosophy also on occasions put forward its analyses of these laws.

3.5 '*Niyativāda*' in context with '*Karmavāda*'

'*Niyativāda*' in context with '*karmavāda*' can be defined as follows. Whatever is '*niyat-nikāchīta*' is '*niyati*'. What is not '*nikāchīta*', can be converted into '*karma*' of '*dalika*' form because they are '*aniyata*'. Existence of '*aniyata*' is there in context with '*karma*'. Similarly it is seen in its materialistic '*pariṇamāna*' and biological '*pariṇamāna*'. For example, motion of a molecule is said to be '*aniyata*'. In *Bhagavatī Sūtra* while defining the laws of motion of a '*paramāṇu*' (molecule), it is shown how far its motion is '*niyata*' and in what situations it is '*aniyata*'. Thus, the '*pariṇamāna*' that is not '*niyata*' but '*aniyata*' can not be defined by '*niyamavāda*'.

3.6 Scientific definition of '*niyati*'

In modern science, on the basis of theory of quantum, Uncertainty Principles etc, the uncertain motion of electrons etc atomic particles is accepted. According to modern science any one particular particle can not be fully defined individually. Only possible changes taking place in a group of particles can be shown by laws. This indecisiveness is not because of incapacity of the one who wants to know, but because of indefinite changes taking place in the structure of the atomic particles.

Based on this phenomena David Bohm has propounded equality of electrons and other particles with consciousness. Like, a conscious living being has ability to decide independently, similarly this ability is noted in these physical particles also to a certain extent, because all their changes are not definite.

By accepting the existence of 'indeterminate changes', Jaina philosophy has accepted limitation of '*niyati*'. Science has also accepting it, bade good-bye to determinism.

3.7 Similarity between '*Sarvajñatā*' and '*niyati*'

Prof. Muri Mahendra Kumāra has put forward a new definition of '*sarvajñatā*' (omniscience) in this context. 'When we analyze all the modes of all the substances in all three time tenses, then it is clearly known that, the future mode which is indeterminate – meaning which is not controlled by any law – is seen by omniscient as '*anīyat paryāya*' (indeterminate mode). There should be no problem in accepting this. How will omniscient see '*anīyata*' in the form of '*niyata*'? When this is resolved, it clarifies that the mode which is not destined now, there is enough possibility to make use of power of '*puruṣārtha*' in it. In the infinite future, whatever '*niyata*' (destined) changes will occur in the infinite '*jīva*' and the infinite molecules, are known to the omniscient in that particular form. But what are '*anīyata*' (not destined), are known to omniscient as in the form of only '*anīyata*' (not destined). In the '*anīyata*' changes '*jīva*' and the molecules or aggregate of molecules are free and independent to use their initiative or '*puruṣārtha*'. Accepting this freedom Jaina philosophy has recognized the independent '*anīyata*' (indeterminate) changes of '*puḍgala*', and '*puruṣārtha*' of soul together with theory of '*karma*'.

Among scientists while, Shrodiger etc accept this indeterminate change, Einstien and others have hope that in future we will know all the laws and finish this '*anīyatatā*' (indeterminism). But David Bohm has clarified as follows, 'by understanding the nature of the atomic world, this indeterminism of electrons and other particles can be easily understood. According to that, first of all Dr. Brogli had put forward this indeterminate nature of particles. But at that time other scientists were not in his favor. During Copenhagen Interpretation, those scientists who tried to define determinism theory of quantum mechanics had done so because of their not keeping in sight the nature of atomic particle world.

Bohm in his new theory has given new concepts of 'implicate order', 'superimplicate order' etc. We can compare them with the independent changes of atomic world. Bohm is trying to bring a revolution in the field of Physics to accept the fundamental existence of '*cetanā*' at the minuter level than the minutest level of the physical world. According to him we can by means of mathematics transcend the world of senses and define the subtle changes taking place in the non-sensory area. Till our intelligence is entrapped in the claws of three-dimensional physical world and the customary time, we can not even conceive the changes of the subtle world. There the help of mathematics is expected. Even beyond that, we have to awaken the efficiency of our consciousness beyond the intellectual concepts. This is possible only in the state of meditation. There, reaching the state of silence and emptiness, it is possible to realize the subtle world. Then it can be expressed through the medium of mathematics. Defining it in the mathematical equations we may again have to take help of the language and intelligence. There also keeping 'expectation' always in front language may be used.

There have been attempts to connect Jaina theory of '*karma*' with false concepts of '*niyativāda*'. That also we examine in this context for correct understanding.

QUESTIONNAIRE

1. Essay type Question :

1. How many conconitance are accepted by Jaina Philosophy ? combination of all the elements is only *Samyagdarśana*, explain this from the *anekānta* (Non-absolutism) point of view.

2. Short type Question :

1. What is the view of *kālavāda* ?
2. What is the difference between *Svabhāvanāda* and *Yadrachavāda* ?

3. Objective type Questions.

1. There is something cause for this universe, we get this statement very firstly in text.
2. *Naiyāyikās* and *Vaiśeṣikās* have been given importnace to in philosophical era.
3. *Svabhāva* is away from the effect of and time.
4. We can see the negation for in *Śāstravārtha Samuccaya*.
5. According to *niyati* is the cause for everything.
6. *Saddālaputra* was the believer of
7. is the other form of *Īśvaravāda*.

References:

1. *Sarimati prakaraṇa* - Ācārya Siddhsena Divākara.
2. *Jian Darśana : mānana aur Mimāṃsā* - Ācārya Mahāprajñāji
3. *Jaina Darśana* : Paṇḍit Maheṇdra Kumāra Nyāy Ācārya
4. *Gaṇadharavāda kī prastāvanā* - Paṇḍit Dalsukhabhāi; Mālvāriā

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LESSON 24

GUṆASTHĀNA

When the soul, with its own strength of development of its natural virtues, comes out from its lowest state of dense ignorance and attains the top most state of full development, it passes through several states of successive gradual purification. These successive states of gradual purification are called 'guṇasthāna'. There are 14 states. These states are indicative of spiritual development of the soul. The strength of the soul is called 'guṇa' (virtue) of the soul. The stages manifesting this innate strength in its increasing power are called 'guṇasthāna'.

In *Śvetāmbara Āgama* literature, nowhere the word 'guṇasthāna' is used. In *Samavāyāṅga Sūtra* the word 'jīvasthāna' is used in place of 'guṇasthāna'. Because these 14 'jīvasthāna' are stages of a soul produced by 'udaya' (realization), 'upaśama' (subsidence), 'kṣaya' (destruction), 'kṣayopaśama' (destruction-cum-subsidence) of 'karma'.

In *Digambara* sect, the main basis of the prevalent word 'guṇasthāna' is probably the tradition of books on 'karma'. '*Pañcasanṅgraha*', '*Ṣaṭkhaṇḍāgama*', and '*Gommaṣasāra*' are supporters of that tradition. Ācārya Kuṇḍakuṇḍa has also used the word 'guṇasthāna' in '*Samayasāra*'. 'Jīva' procures its 'gati' (state of existence), sense organs, knowledge, intuition, and such other 'guṇa' (attributes) as fruits of 'udaya', 'upaśama', 'kṣaya', 'kṣayopaśama' and 'parinamaṇa' of 'karma'. In fact, the story of development and deterioration of 'jīva' is the story of these various stages of 'karma'. Considering the result and the resultant as the same entity, 'jīva' can be called 'guṇa'. Therefore we find that in the later literature, the word 'guṇasthāna' is used in place of 'jīvasthāna' prevalent in *Āgama*.

According to Reader *Umāswātī*, there are three components of the path to emancipation viz. fi 'saṃyagdarśana', 'saṃyagjñāna', and 'saṃyakkaritra' (right faith, right knowledge, and right conduct). The first step in the journey of development is 'saṃyagdarśana' (right faith), and its final point is fully righteous conduct, oneness of faith and conduct. If the faith is right, the knowledge can not be wrong. This way, 'kaivalya jñāna' (perfect knowledge) is the inevitable result of attaining the completely pure right conduct. Therefore right knowledge and right conduct have the most important place in the concept of successive development of the soul.

The basis of Classification of 14 successive stages

Successive purification of 'karma' is the basis of the concept of 'guṇasthāna'. It is said in *Samavāyāṅga Sūtra*, that, there are 14 stages of the process of 'karma' purification, called 'jīvasthāna'. According to Jain philosophy there are eight main divisions of 'karma'.

1. '*Jñānāvarṇīya*' - knowledge obscuring
2. '*Darśanāvarṇīya*' - faith/intuition obscuring
3. '*Vedanīya*' - joy and grief producing
4. '*Mohanīya*' - deluding, obstructing right faith and conduct
5. '*Āyuṣya*' - life-span determining
6. '*Nāma*' - personality determining
7. '*Gotra*' - status determining
8. '*Antarāya*' - capability hindering

'*Mohanīya*' is called the king of all. Because, when the grip of '*mohanīya*' loosens, the others become destitute. '*Mohanīya karma*' perverts faith and conduct. So it has two forms. 1. '*Darśanamoha*' - perverting the faith. 2. '*Cāritramoha*' - perverting the character, conduct. '*Darśanamoha*' is the main basis for determining the first to fourth '*guṇasthāna*'. Unfolding of '*saṁyagdarśana*' means dawn for a wakening of power of the soul. Once the '*saṁyagdarśana*' - also called '*saṁyaktva*' - is attained, it means now the soul will never again go to the stage of '*ghoramithyātva*' (dense perverted faith). Now the soul has to achieve the salvation, whatever time it may take.

It is essential for the soul to be of a good character to attain its own original form. Otherwise the plan of salvation will remain unfulfilled.

There are several kinds of '*cāritrā*' (character) - '*deśavīratī*', (partial abstinent), '*sarvavīratī*' (full abstinent), '*apramattatā*' (vigilant), etc. To be in the fifth '*guṇasthāna*' means '*vīratī*' (abstinent). This is the beginning in the direction of self-control. From hereon the battle between the soul and '*cāritramoha*' begins. First he starts with partial attack in the direction of partial abstinence, and then reaches full abstinence. Then gradually he wins over '*pramāda*' (spiritual remissness), and '*kaṣāya*' (passions resulting from attachment and aversions). Total fulfillment of non-remissness in abstinence, and total passionlessness is called '*yathākhyātā cāritra*', or '*vītarāgatā*'. Eleventh and twelfth '*guṇasthāna*' are indicative results of this stage. The result of total and complete destruction of '*mohanīya karma*' is total destruction of triplet of '*ghātikarma*' viz. '*jñānāvaraṇīya*', '*darśanāvaraṇīya*' and '*Antarāya*'. In the thirteenth '*guṇasthāna*' the soul is completely free from the clamps of '*ghātikarma*'. As a result, achieving '*kevalajñāna*', '*kevaladarśana*', and '*nirantarāya*' (infinite strength) the soul becomes '*Arahata*'. The 14th '*guṇasthāna*' is the natural state of '*pārināmika bhāva-ātmā*' (resultant pure state of soul). Being a natural state, it is not obtained by destruction or destruction-cum-subsidence of any '*karma*'. When the ascetic has accomplished his work and just before leaving the world, he becomes completely free from any vibrations. This state, obtained because of total non-existence of even most subtle activities of mind, speech and body, is called '*ayogī kevalī guṇasthāna*'.

The ascending and descending fluctuations occurring every moment in the internal mode of the soul because of '*moha*' (delusion or perversion) and activities of mind, speech and body are called '*guṇasthāna*'. There are infinite modes. But to express the progressive growth, from the lowest impure modes to the most pure mode, and above that from the most subtle '*vītarāga*' mode to the complete '*vītarāga*' mode, these are divided into 14 categories. These are called 14 '*guṇasthāna*'. The ascetic with his own internal strong endeavour elevates his spirit. And because of this, there is subsidence, destruction-cum-subsidence and destruction of '*karma*' at every successive step; and at the end, all the '*karma*' are destroyed. This is his emancipation.

There are four categories of passions as per '*Karmaśāstra*'. In the technical language they are called: 1. '*Anantānubandhī*' - strongest. 2. '*apratyākhyānī*' - stronger. 3. '*pratyākhyānī*' - mild. 4. '*saṁjvalana*' - milder.

The passions of first category are most rigorous. The knot of '*rāga-dveṣa*' (attachment and aversion) is so strong that '*saṁyadṛṣṭi*' (right vision) just can not be obtained in this category. There is no willingness to accept the truth as the truth. Because of its existences the physical life becomes so much engrossed in materialistic activities without any awareness that the person will not even try to see the truth. He is in such dense sleep of ignorance and attachment that he will not even attempt to reach the point of a wakening. Like an intoxicated or a sleepy person, he can not see well. His life is full of delusions only. He can not realize what is truth. There will be a sharp tendency of '*rāga-dveṣa*' till this state of passion lasts. He is '*mūhyādṛṣṭi*' (perverted vision). He can not obtain '*saṁyag darśana*'. This strong passion will have such chemical reaction, that his thinking is perverted. His actions are perverted. When the intensity of the passion reduces, then the second category '*apratyākhyāna*' is acquired. Till the third category '*pratyākhyāna*' is fully suppressed or destroyed, a monk cannot be a real ascetic, even if he is initiated several times. And until the fourth category '*saṁjvalana*' is destroyed he can not become '*vītarāga*'. He can not achieve the highest rank of '*yathākhyātā*'.

Names of 'guṇasthāna': The followings are the names of 'guṇasthāna'. 1. 'Mithyādr̥ṣṭi'. 2. 'Sāsvādāna saṁyagdr̥ṣṭi'. 3. 'saṁyagmithyādr̥ṣṭi'. 4. 'avirātasam̐yagdr̥ṣṭi'. 5. 'deśavirāta' or 'virātāvirāta'. 6. 'pramattasam̐yata'. 7. 'apramattasam̐yata'. 8. 'nivṛttibādar'. 9. 'anivṛttibādar'. 10. 'sukṣmasam̐parāya'. 11. 'upaśāntamoha'. 12. 'kṣāṇamoha'. 13. 'sayogīkevalī'. 14. 'ayogīkevalī'.

1. Mithyādr̥ṣṭi 'guṇasthāna' (deluded world-view)

'Mithyādr̥ṣṭi' means perverted belief, wrong viewpoint. A person, with however much perverted belief, will have very subtle or unmanifested right belief, because it is the basic nature of the soul. A soul may believe other souls as non-souls, or religion as non-religion. But at least he will believe himself to be a 'jīva'. A very angry man may one time give pardon. So this least developed state of soul is called 'mithyādr̥ṣṭi' 'guṇasthāna'.

Rising of 'mohakarma' causes 'mithyādr̥ṣṭi' ('mithyātva'). It is of three types, 'abhiniveśa', 'maimoha', and 'samplavana'. Goṣṭāmāhila, Jamālī and Śrāvaka are its respective examples. There are two types of 'mithyādr̥ṣṭi'. 1. 'Ābhigrāhika mithyādr̥ṣṭi' Sāṅkhya, Ājīvaka, Tāpas, Nīṇhava, Both etc. 2. 'Anābhigrāhika Mithyādr̥ṣṭi' one sensed two sensed three sensed, four sensed -*ekendriya*, *dvindriya*, *trindriya*, *Caturindriya* and five sensed living beings devoid of faith.

2. Sāsvādāna saṁyagdr̥ṣṭi 'guṇasthāna' (lingering enlightened world-view)

The name of temporary short-time victory of soul over 'darśanamoha karma' is 'upaśama saṁyaktva'. The person with 'upaśama saṁyaktva' suppresses for a temporary period of less than 48 minutes, all seven 'prakṛti' which pervert the 'saṁyaktva'. According to psychology, what is suppressed will spring up again. So when the suppressed 'prakṛti' again become effective, the person again moves towards 'mithyātva'. During this transitional period of going from 'upaśama saṁyaktva' to 'mithyātva' the person is having 'sāsvādāna saṁyaktva'. This means, the person is having leftover taste of 'saṁyaktva'. The person, who has only remnant interest in the tenets of 'Jina', is 'sāsvādāna saṁyagdr̥ṣṭi'. Its time span is only six 'āvalikā'. This 'saṁyaktva' is similar to a person who is falling from a tree, but has not yet reached the ground. It exists only during that interval. 'Guṇasthāna' of a soul having such 'saṁyaktva' is called 'sāsvādāna saṁyagdr̥ṣṭi' 'guṇasthāna'.

3. 'saṁyagmithyādr̥ṣṭi' 'guṇasthāna' (combination of deluded and enlightened world-view)

When the soul converts 'mithyātva' into 'saṁyak mithyātva', he is in a mixed state. He neither approves nor disapproves the tenets of Jina. This is 'saṁyagmithyādr̥ṣṭi' (mixture) 'guṇasthāna'. This is a mixed state of 'saṁyaktva' and 'mithyātva'. Its time span is less than 48 minutes. After that it will attain either 'saṁyaktva' or 'mithyātva'.

4. 'Avirātasam̐yagdr̥ṣṭi' 'guṇasthāna' (non-abstinent enlightened world-view)

As a result of destruction, suppression, or destruction-cum-suppression of 'darśanamoha' and 'anarītānubandhi' foursome, the soul attains 'kṣāyika', 'kṣāyopśamika' or 'aupāśamika' 'saṁyaktva'. But because of rising of 'apratyākhyāna' his capability of abstinence is not developed. Therefore, he is called 'avirāta saṁyagdr̥ṣṭi'.

'Jīva' of all four 'gati' viz. 'naraka' (hellish), 'tiryāṇika' (subhuman), 'maṇuṣya' (human) and 'deva' (heavenly bodies) can be possessor of this 'guṇasthāna'. Soul in this fourth 'guṇasthāna' can not accept or can not perform 'mahāvṛta' or 'aṇuvṛta'.

5. 'Virātāvirāta' 'guṇasthāna' (partial abstinent)

A 'jīva', who can abstain from violence and sensual indulgence up to a limit, is called 'virātā-virāta'. In *Ṣaṭkhaṇḍāgama*, he is called 'saṁyatāsam̐yata'.

Human beings and five sensed animals can be a possessor of this 'virātāvirāta' 'guṇasthāna'. They partially abstain from or partially restrain themselves from those activities, which vitiate the basic and subsidiary virtues. By rule they are 'sangyī panchendriya' and 'paryāpta'.

6. 'Pramattasaṃyata' 'guṇasthāna' (complete abstinence with remissness)

To accept a vow and to fulfil it completely are two different conditions. A person takes a vow to fully abstain from violence; but due to negligence, or because of mental attachment or aversion, may not remain totally nonviolent. At times the vow is subdued. This weakness or the state of laziness in the spiritual enthusiasm or the spiritual remissness is called 'pramāda'. It is of two kinds.

1. 'Kāṣāyapramatta' – one that is regulated by anger, pride, deceit, and greed.

2. 'Yogapramatta' – one whose mind, speech, and body are polluted. He is involved in the sensual subjects of sound and material beauty. He is engrossed in jealousy and such other. He is not watchful of origin, production etc. of the food, articles, and place he uses. A monk in sixth 'guṇasthāna' can be 'pramatta' of both these kinds. Therefore he is called 'pramatta saṃyata'.

7. 'Apramattasaṃyata' 'guṇasthāna' (complete abstinence without remissness)

Like 'pramatta', there are two kinds of 'apramatta', –

1. 'kāṣāya-apramatta' – one whose passions are reduced or destroyed. Prevention of rising of anger or making fruitless already arisen anger, is his 'apramattatā' (non-remissness).

2. 'Yoga-apramatta' – one, who has controlled all three, mind, speech and body. He prevents unhealthy activities of mind speech and body, and initiates healthy activities of mind, speech and body. He concentrates his mind, and steadies his speech and body. He retires from sinful activities of senses. He prevents 'rāga-dveṣa' to enter his mind and speech.

Who is 'apramatta'?

Those who are vigilant and watchful are 'apramatta'. The following monks are 'apramatta'. 'apramattasaṃyata', 'jinakalpika', 'parihār-viśuddhika', 'yathālandaka' and 'pratimāpratipanna'.

8. Nivṛtibādara 'guṇasthāna' (dissimilar gross passion)

Here the ascetic either suppresses or destroys certain 'prakṛti' of 'mohanīya karma'. 'Nivṛti' means dissimilar and 'bādara' means gross or coarse. Here the aspirant has dispensed with the major portion of his course passion. Here the eradication of coarse passions is of extremely limited extent. It is styled as eradication by way of emphasis as a sort euphemism. The prominence is given to eradication, though quantitatively inappreciable, in order to mark out the progress from the state of the 'total reign of passions.' This state has also been called apura or unprecedented in the history of the soul, because it is the first and most unique state forward in spiritual career. The time span of this guṇasthāna is less than 48 minutes.

From the eighth 'guṇasthāna' the soul has option of two ladders; 1. 'upaśama śreṇī', the ladder of repression or subsidence and 2. 'kṣapaka' śreṇī, the ladder of extirpation or annihilation.

'Upaśama śreṇī': process of subsidence of 'moha'.

The following is the sequence of suppression of 'prakṛti' of 'mohakarma'

The four 'anantānubandhī' passions, (anger, pride, deceit, greed) simultaneously.

The triplet of 'darśana', simultaneously.

'napuṃsaka veda' (hermaphroditic disposition),

'strī veda' (female disposition),

'kāśya', etc. six sub-passions (laughter, relish, ennui, grief, fear, abhorrence),

'puruṣa veda' (male disposition),

'apratyākhyānī' and 'pratyākhyāna' anger simultaneously,

'*saṃjvalana*' anger,
'*apratyākhyānī*' and '*pratyākhyānī*' pride simultaneously,
'*saṃjvalana*' pride,
'*apratyākhyānī*' and '*pratyākhyānī*' deceit simultaneously,
'*saṃjvalana*' deceit,
'*apratyākhyānī*' and '*pratyākhyānī*' greed simultaneously,
and the last, '*saṃjvalana*' greed.

One who climbs the '*upaśama śreṇī*'

At the time of climbing the '*upaśama śreṇī*' '*jīva*' is '*apramatta saṃyata*'. While falling down the '*upaśama śreṇī*' he again becomes '*pramatta saṃyata*' or '*avirata*'.

Some Ācārya believe that any one of these four viz. '*avirata*', '*deśavirata*', '*pramattasaṃyatta*' and '*apramattasaṃyatta*', can climb up the '*upaśama śreṇī*'.

Karmagrantha believe that falling down the '*upaśama śreṇī*', he can go down to '*mithyādr̥ṣṭi*' '*guṇasthāna*'.

'*upaśama śreṇī*' and '*gati*'

If any '*jīva*' with determined life span, dies while climbing '*upaśama śreṇī*' or in the state of '*upaśānta moha*' or while being on any of the '*śreṇī*'s or '*guṇasthāna*', is reborn in '*anuttar vimāna*'.

'*Jīva*' whose life span is not determined, staying at '*upaśānta moha*' '*guṇasthāna*' for less than 48 minutes, returns in the descending order of the '*śreṇī*', due to rising of passions, as a rule.

Holder of '*upaśama śreṇī*' can not achieve salvation in the same life period. He can roam about in '*saṃsāra*' (rebirth cycle) for a maximum period of '*arāhapudgalāvarta*'.

According to theoretical opinion, the holder of '*upaśama śreṇī*' can not take '*kṣapaka śreṇī*' in the same lifetime, and so can not achieve salvation.

'*Kṣapaka śreṇī*': process of destruction of '*Karma*'

The following is the sequence of destruction of '*karma prakṛti*'.

'*Anarītānubandhī kaṣāya*' quadruplet, simultaneously,

'*Darāśana moha*' triplet, '*mithyātva*', '*miśra*', '*saṃyaktva*', simultaneously,

'*Apratyākhyāna-pratyākhyāna kaṣāya*' all eight simultaneously destruction begins,

In the middle of this destruction period 16 other '*prakṛti*' get destroyed, viz.

1. '*naraka-gatīnāma*', 2. '*narakānupoorvināma*', 3. '*tīryaṇcagatīnāma*', 4. '*tīryaṇcānupoorvināma*',
5. '*ekendriya-jātināma*', 6. '*dvīndriya-jātināma*', 7. '*triīndriya-jātināma*', 8. '*caturīndriya-jātināma*', 9. '*ātapa-nāma*', 10. '*udiyota-nāma*', 11. '*sthāvara-nāma*', 12. '*sukṣma-nāma*', 13. '*sādhāraṇa*', 14. '*nidrānidrā*', 15. '*pracalā-pracalā*', 16. '*styānaraddhi*'.

The rest of '*apratyākhyāna-pratyākhyāna kaṣāya*,

'*napuṃsaka veda*'.

'*strīveda*'.

'*hāsyā*', '*ratī*', '*arati*', '*bhaya*', '*śoka*', '*jugupsā*', simultaneously,

'samjvalana krodha',
 'samjvalana māna',
 'samjvalana māyā',
 'samjvalana lobha',

In the last two 'samaya' (of 'kṣīṇamoha' 'guṇasthāna') before becoming 'kevalī', 'nidrā' and other following 'prakṛti' are destroyed.

In the first 'samaya': 'nidrā', 'pracalā', 'devagatināma', 'devānupoorvināma', 'vaikriya nāma', 'samhanana' (except 'vajrariṣabhanārāca'), 'samsthāna nāma', 'tīrthanikara nāma', 'āhāraka nāma', and in the second 'samaya': 'jñānāvaraṇa' quintuple, 'darśanāvaraṇa' quadruplet, and 'antarāya' quintuple, are destroyed. As soon as all these 'prakṛti' are destroyed, 'kevalajñāna' (omniscience) is achieved.

'Kṣapaka śreṇī: 'akalevaraśreṇī'

'Siddha' are said to be 'akalevar'. Their ladder that is giving progressively better results, and at the end, climbs to 'siddhipad' is called 'akalevaraśreṇī' or 'kṣapakaśreṇī'.

Who climbs the 'kṣapakaśreṇī'

Anyone of 'avirata' 'deśavirata', 'pramattasamyata' and 'apramattasamyata' with pure concentrated mind can climb up 'kṣapakaśreṇī'.

'kṣapakaśreṇī' and 'gati'

If he has bound 'āyus' and dies before 'mūhyātva' is completely annihilated, he can in his new existence, eventually bind a new the 'anāntanubandhi', because the 'mūhyātva' is still existing. If he has bound 'āyus', but does not die immediately after the annihilation of the 7 'moha prakṛti', he is satisfied and does not undertake any effort in order also to annihilate the other 'karma'. If one dies after destruction of 'anāntanubandhi', he is reborn in 'devaloka'.

9. 'Anivṛtibādar' 'guṇasthāna' (similar gross passion)

'Anivṛti' means similar. The state of soul possessed of similar coarse passions is one possessed of coarse passions with similarity in respect of their purification. In other words the term *anivṛtri bādara* is the state of the non-eradication (anivṛtti) of the slight residue of coarse passions. This state constitutes an appreciable advance in respect of eradication of coarse passions over the antecedent states. It is still called a state of 'non-eradication', because there is a suspicion of the category of the coarse passions which is yet to be eradicated. The designation is prompted by the intention to emphasize the unaccomplished task, and also perhaps to preclude a sense of self-complacency on the part of the spiritual aspirant.

10. 'Sukṣmasaṃparāya' 'guṇasthāna' (subtle passion)

'Saṃparāya' means 'kaṣāya' (passion). The state of soul where, there still persists a trace of subtle greed is called 'sukṣmasaṃparāya' 'guṇasthāna'. Or, the state where the bondage of 'karma' is due to subtle passion is called 'sukṣmasaṃparāya'. Here 'sukṣma' means 'alpa' (very little). It is 'alpa' very little for the following reason. Except for 'ayusya' and 'mohanīya', the bondage of the rest six 'karma' is mild, of very small duration, of mild adherence and of small mass. Its time period is less than 48 minutes.

11. 'Upaśāntamoha' 'guṇasthāna' (fully suppressed delusion)

Here in 'upaśāntamoha' 'guṇasthāna', the soul has totally repressed all 28 'prakṛti' of 'mohanīya karma'. There is not even a minute experience. The one who climbs 'upaśāntamoha śreṇī', will necessarily either partially or fully fall down. As this eleventh state is attained through suppression rather than elimination of the 'karma', a fall is inevitable.

12. '*Kṣīnamohanīya 'guṇasthāna'*' (fully destroyed delusion)

Here in '*kṣīnamohanīya 'guṇasthāna'*', the soul absolutely destroys '*mohanīya karma*'. Thereafter, as a rule, he will achieve '*kevalgyāna*' within the period of *arītarūpī* (which is between two instants *samaya* and *samaya* less than 48 minutes)

13. '*Sayogīkevalī 'guṇasthāna'*' (omniscience with activity)

This is the state of omniscient. But with activities of all the three, body, speech, and mind. Activity of speech is for preaching, for organizing the disciples, and to explain and reply to questions. Activity of body is for all physical functions. Activity of mind is for others benefit. Mind is activated only when there is a mental query raised by a certain '*deva*' or human. The omniscient with his mental faculty solves the problem, which is mentally understood by the '*deva*' or the human.

14. '*Ayogīkevalī 'guṇasthāna'*' (omniscience without activity)

As soon as the activities of body, speech and mind stop, the state of '*ayogīkevalī*' is realized. This is also called '*śāileṣī avasthā*'. This state lasts for a very short time only. The time duration is equivalent to time taken to pronounce five short alphabets. Then after the soul, freed from all '*karma*' becomes '*siddha*'.

'*Śāileṣī avasthā : Karmakṣaya*'

During '*śāileṣī avasthā*', 12 '*karma prakṛti*' are destroyed. Viz. '*manuṣyagati*', '*pañcendriya jāti*', '*trasa*', '*bādara*', '*paryāpta subhaga nāma*', '*ādeya nāma*', '*sātā*' or '*asātā vedanīya*', '*manuṣyāyūṣya*', '*ucca'gotra*', '*yaśaṇnāma*' and '*narānupūrvī*'. If he is '*tīrthaṅkara*', then before '*narānupūrvī*' he destroys '*tīrthaṅkara nāma karma prakṛti*'. Then after he abandons three types of body viz. '*audārīka*', '*taijasa*', '*kārmana*'. All other '*aoudayika*' and other modes and '*bhavyatva*', except '*saṃyaktva*', '*jñāna*', '*darśana*', '*sukha*' and '*siddhatva*' are destroyed.

'*Guṇasthāna*' and bondage of '*Karma*'

The following table shows which '*karma*' are bound in which '*guṇasthāna*':

' <i>karmabandha</i> '	' <i>guṇasthāna</i> '
All eight <i>karma</i>	1, 2, 4, 5, 6, 7
Seven ' <i>karma</i> ' (except ' <i>āyūṣya</i> ')	1, 2, 3, 4, 5, 6, 7, 8, 9
Six ' <i>karma</i> ' (except ' <i>moha</i> ' and ' <i>āyūṣya</i> ')	10th
One ' <i>karma</i> ', ' <i>sātā vedanīya</i> ' only	11, 12, 13
No bondage	14 th, ' <i>Siddha</i> '

As conclusion it can be said that climbing up begins from the fourth '*jīvasthāna*'. In second there is climbing down. The first and the third are the lowest rung of spiritual development. Jaina acharya who are expert in *Yoga* have compared, fourth to twelfth '*jīvasthāna*' with '*saṃpragyāyoga*' and thirteen and fourteen with '*asṃpragyāyoga*'.

QUESTIONNAIRE

Essay

1. Write an essay on '*guṇasthāna*'.

Reply in short

1. What is the basis of classification of 14 successive states?
2. What is the process of '*karmakṣaya*' in '*śāileṣī avasthā*'?

Objective questions.

1. To be in the fifth 'guṇasthāna' means _____. This is the beginning in the direction _____.
2. According to reader Umāsvātī how many components of the path to emancipation are there?
3. In *Samavāo* the word _____ is used in place of 'guṇasthāna'.
4. In *Digambara* sect, the main basis of the prevalent word 'guṇasthāna' is probably the tradition of _____.
5. What is the name of seventh 'guṇasthāna'?
6. The name of temporary short-time victory of soul over 'darśanamoha karma' is _____.
7. What is the time span of 'sāsvādāna saṃyagdr̥ṣṭi' 'guṇasthāna'?
8. 'Nivṛtibādāra' 'guṇasthāna' is the name of _____ 'guṇasthāna'.
9. Here in 'kṣīnamohanīya' 'guṇasthāna', the soul absolutely destroys _____.
10. What is called 'sukṣmasaṃparāya' 'guṇasthāna'?

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CONTENTS

		PAGE NO.
LESSON 1	JAINA YOGA	1
LESSON 2	STAGES OF DEVELOPMENT OF YOGIC VIEWS ...	7
LESSON-3	FORM OF MEDITATION	19
LESSON 4	SUPPORT BASED MEDITATION AND CONCEPTIONS	28
LESSON-5	PREKṢĀ MEDITATION	37
LESSON-6	THE ĀGAMIC SOURCE OF PREKṢĀ MEDITATION	50
LESSON 7	ANUPREKṢĀ	61
LESSON 8	LEŚYĀ : ITS NATURE AND ITS DIVISIONS	71
LESSON-9	THE FORM OF YOGA	84
LESSON-10	THE NATURE OF SAMĀDHI	92
Lesson 11	YOGA OF ACTION (KRIYĀ-YOGA)	97
LESSON 12	EIGHT-FOLD YOGA	105
LESSON 13	CONCEPT AND VARIETIES OF SAMĀDHI	114
LESSON 14	TEN IMPEDIMENTS AND LIFE-STYLE	122
LESSON 15	OBJECT OF MEDITATION (KARMĀSTHĀNĀS)	130
LESSON 16	THE NATURE OF 'KARMA' , CAUSE OF BONDAGE AND ITS PROCESS	137
LESSON 17:	DIVISIONS AND SUB-DIVISIONS OF 'KARMA'	149
LESSON 18	MATERIALITY OF KARMA	157
LESSON-19	PART- B : ANALYSIS OF ACTION	169
LESSON 20	THEORY OF KARMA AND SPIRITUAL	177
LESSON-20	PART-B- ANALYSIS OF ACTION	194
LESSON 21	THE THEORY OF KARMA IN CONTEXT OF PSYCHOLOGY	199
LESSON 22	KARMA THEORY AND REBIRTH	213
LESSON 23	'NIYATI' (DESTINY) ETC, FIVE CONCOMITANCE	231
LESSON 24	GUṆASTHĀNA	247

JAIN VISHVA BHARATI INSTITUTE

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M.A. PREVIOUS
Jainology and Comparative Religion & Philosophy

PAPER- III
Yoga of Meditation and Critique of Karma Theory

© Jain Vishva Bharati Institute

Edition : 2017

Quantity : 100

Edited by :
Samani Pratibha Prajna
Samani Shukla Prajna

Publisher :
Jain Vishva Bharati Institute
Ladnun - 341 306 (Rajasthan)