

Jain Yoga and Dhyāna – From Contemplative Introspection to Blissful Meditation

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Jain Yoga

Yoga is an essential spiritual practice in all dharmic traditions. Although the faith-based yoga practices like Jain Yoga, Vedic Yoga and Buddhist Yoga may seem to vary in their specific implementations, the underlying principles are fairly standard. Yoga, in general, is a spiritual medium for one's pursuit of internal peace through the cultivation of harmony between the practitioner's physical and spiritual energies. It remains a highly pious practice for spiritually minded people despite its association with the global commercial exercise industry in more recent times.

For Jains, yoga is a medium for unraveling the truth. It enables the revelation of the soul's innate unblemished form. Jain Yoga is the method of perseverance by the venerated Jinas – the attainers of ultimate salvation. Since faithful Jains follow the path elucidated by the Jinas, the practice of yoga is a part of the essential spiritual practice for Jain followers – ascetics and householders alike.

Ācārya Haribhadrasūri (459–529 CE or 700-770 CE, cited as Haribhadra Yākinipūtra and Haribhadra Virahānka),¹ an eminent Jain saint and scholar (Shastri 1991, 43; Chapple 2016, 21 & 127; Haribhadrasūri; Kansara 2014, vii), composed many scriptures on various subjects of Jain philosophy. Four of his prominent scriptures – *Yogabindu*, *Yogaviṃśikā*, *Yoga Śataka*, and *Yogaḍṛṣṭisamuccaya* – describe Jain Yoga and its implementation in great details. Over the centuries a number of Jain Yoga formats have been articulated (Chapple 2016), yet Ācārya

Haribhadrasūri's work has remained the foundation of the contemporary application of Jain Yoga. This article is based on commentaries and interpretations of the fivefold Jain Yoga system described in *Yogabindu* (YB) (Ācārya Ātmārām 1983, Shastri 1991, Dixit 1968).

For Jains, yoga is the main source of perseverance. According to Ācārya Haribhadrasūri:

Yoga is like a glorious Kalpatru tree and an exquisite Cintāmaṇi jewel [both mythological entities with the extraordinary powers to fulfill all the desires]. Yoga is the highest of the virtuous activities that deliver the supreme success one can achieve – the attainment of *mokṣa*.²

In the Jain tradition, perseverance to attain “right perception,” “right knowledge,” and “right conduct” (*samyag-darśana*, *samyag-jñāna* and *samyag-cāritra*) – Three Jewels of Jain Dharma – is considered the path to *mokṣa*, or “ultimate liberation.” From that perspective, Ācārya Haribhadrasūri believed that the faithful implementation of Jain Yoga in life is equivalent to earnest pursuit of attaining the Three Jewels of Jain Dharma. He states in *Yogabindu* that the apprehension-free mental fortitude achieved with consistent yoga practice is not possible even with intense penance (*tapas*).

The sharpest weapon of cupid [the god of allurements] that can pierce through the shield of penance protecting a spiritualist's mind, is blunted when it encounters a mind that is guarded by sincere yoga practices.³

Ācārya Haribhadrasūri's emphasized that sincere and attentive application of yoga can eradicate evil inclinations and advance spiritual perseverance without negating any scriptural teachings.

The venerated Jinās [supreme spiritual practitioners] who perfected the yoga practice, proclaimed that the two syllables *yo* and *ga* of 'yoga,' when listened to properly can eradicate all sinister tendencies.⁴

Yoga by itself can facilitate spiritual pursuit without negating the practitioner's everyday experiences and without contradicting teachings of the sacred Jain scriptures. That is why yoga, which could be contrary to someone's likings, needs to be accepted on the faith in it.⁵

In *Yogabindu*, Ācārya Haribhadrasūri defined three classes of yoga practitioners: (1) *apunar-abandhaka* practitioner, who is developing righteous inclinations and is committed to spiritual

advancement; (2) *samyag-dṛṣṭi* practitioner, who comprehends soul's innate nature and soul-body relationship, and stays focused on the spiritual goals without materialistic distractions; and

(3) *cāritrīn* defined by:

A practitioner who follows the fivefold path of yoga, (1) remains faithful to and cherishes religious teachings, (2) venerates the spiritual virtues, (3) perseveres for swift progress towards spiritual goals, (4) adheres to the righteous way of life to the best of their abilities, and (5) reveres and remains in company of the learned ones.⁶

Cāritrīn is the only class of practitioners capable of attaining the highest plateau of spirituality.

The others practice Jain Yoga as well, but are incapable of reaching the highest level.

Ācārya Haribhadrasūri framed Jain Yoga in a systematic fivefold structure:

There are five progressive forms of yoga: *adhyātma yoga*, *bhāvanā yoga*, *dhyāna yoga*, *samatā yoga*, and *vṛtti-samkṣaya yoga* that connect one to *mokṣa*.⁷

The five progressive forms of yoga encompass penance (*tapas yoga*), cultivation of thoughts (*bhāvana yoga*), and focused contemplation (*dhyāna-sadhana*) – all essential constituents of Jain spiritual perseverance in pursuit of the pinnacle of spirituality – *mokṣa*.

Adhyātma Yoga (Yoga for Introspection)

For an aspirant in Jain Yoga practice, it is critical to first sanctify one's personal conduct to receive any benefits from the perseverance. *Adhyātma yoga* is structured to help in that effort.

According to Ācārya Haribhadrasūri,

The practice of *adhyātma yoga* facilitates destruction of evil karmas, and provides a boost in one's capacity for spiritual perseverance, concentration of mind, enhanced virtuosity and wisdom, and initial glimpses of perfection and the ability of perpetual awakening.⁸

The objective of *adhyātma yoga* is to first apprehend the inherent characteristics of the soul (Jain 2019, 59) — consciousness (*caitanya*), bliss (*sukha*), and vigor (*vīrya*) — which have been subdued by the influx of karmic impurities. Then, with perseverance, start discarding the evil

karmas (Jain 2019, 207)—knowledge-inhibiting (*jñānāvaraṇīya*), perception-inhibiting (*darśanāvaraṇīya*), delusion-causing (*mohanīya*) and hinderance-causing (*antarāya*) karmas—that cause the karmic impurities.

The process involves earnestly learning the teachings of *tattva* (fundamental truth) (Jain 2019, 99), and applying the five vows (Jain 2019, 216) of nonviolence (*ahiṃsā*), truthfulness (*satya*), non-stealing (*acaurya or asteya*), non-possessiveness (*aparigraha*), and carnal restraint (*brahmacarya*). With this, one starts experiencing the feelings of friendliness, peace, humility, etc., and declination of the destructive passions (*kaṣāyas*) of anger (*krodha*), ego (*māna*), deceit (*māyā*), greed (*lobha*). Also, belief in unworthy doctrines diminish, and mental anguishes (Jain 2019, 164) such as attachments, insecurity, worrying, unnecessary hoarding, malice, etc., start waning. With resilient virtues and weakened vices, one's mental dispositions advance from *mūḍa* (foolishness) and *kṣipta* (scattered or wandering attention) states to *vikṣipta* (positively steady) to *ekāgrata* (single-mindedness), and finally to *niruddha* (cessation) states.

With *adhyātma yoga* practice, one can start experiencing benefits of adopting virtues and discarding vices. Although, the virtues may not get fully developed and vices may not get eliminated, the aspirant develops resolve and the expertise to make progress in both areas.

Bhāvanā Yoga (Yoga for Blissful Cultivation)

Since times immemorial, a *jīva* (soul) is being uninterruptedly burdened by its karma-earning activities in mind-speech-body. These pernicious activities can be diminished only by developing spiritual tendencies. *Adhyātma yoga* starts the process of restoration, and *bhāvanā yoga* enhances it and ensures the practitioner's uninterrupted progression towards the end goal.

With the practice of *bhāvanā yoga*, the practitioner starts experiencing a decline in ominous activities and thoughts and an enhancement in auspicious activities and thoughts, along with improved noble characteristics of the mind.⁹

The purpose of *bhāvanā yoga* is to cultivate purity of thoughts, restraint over emotions, and clarity of contemplations. To motivate an aspirant in successfully implementing *bhāvanā yoga* practice, Jain thinkers recommend twelve healthy contemplations (*Dvādaśa Bhāvanā*) (Jain 2019, 253), also referred to as “reflections,” that encapsulate the Jain *tattva* teachings.

The twelve contemplations are for reflections upon the impermanence of living, fragility due to self-dependent existence, the ongoing death-birth cycle, solitariness, soul-body association, imperfectness of body, karma inflow, karma inhibition, karma destruction, the nature of the cosmos, rarity of enlightenment and lucid exposition of the Jain teachings.¹⁰

These contemplations, formulated to enhance an aspirant's spiritual disposition, motivate the aspirant to reflect on the subjects of (1) the universe and its magnanimity in terms of ecology and environment, (2) inanimate and living entities, soul-body relationship, and life and death, (3) ephemeral and permanent nature and independent existence of objects, (4) causes of miseries and pleasures, ramifications of mind-body-speech activities, and karma dynamics; (5) sources of sincere pleasures, and (6) the genuine objective and gratification of perseverance.

The twelve healthy contemplations (*Dvādaśa Bhāvanā*) are:

1. *Anitya bhāvanā* – "contemplation of impermanence." Every inanimate entity of the universe, including a *jīva*'s body, is by nature destructible and ephemeral.
2. *Aśaraṇa bhāvanā* – "contemplation of non-protection." It is unwise to depend on ephemeral entities because they will face destruction regardless of their qualifications or achievements.
3. *Samśāra bhāvanā* – "contemplation of the transmigratory nature of the universe." All inhabitants of the universe, regardless of their individual achievements or mutual dependence, are subjected to the unending cycle of formation-and-destruction, for example, human birth and death.

4. *Ekatva bhāvanā* – "contemplation of solitariness." Every entity of the universe is an independent singular entity that lives, dies, enjoys and suffers for and by itself.
5. *Anyatva bhāvanā* – "contemplation of soul and body." Every living entity has a duality – (a) a unique soul (*jīva*), which is eternal, and (b) a physical body that is ephemeral.
6. *Aśuci bhāvanā* – "contemplation of body being imperfect." A living body, with its physical and spiritual flaws, experiences worldly pleasures and miseries, and one should not develop an attachment with it.
7. *Āśrava bhāvanā* – "contemplation of karmic influx." All miseries and pleasures result from karmic depositions that obstruct the soul's inherent characteristics because of one's actions in mind-body-speech in current and previous lives, triggered by destructive passions.
8. *Samvara bhāvanā* – "contemplation of stopping the karma influx." One can stop the inflow of karmic depositions with the practice of spiritual perseverance.
9. *Nirjarā bhāvanā* – "contemplation of annihilation of collected karma." One can start destroying previously collected karma depositions with appropriate spiritual perseverance.
10. *Loka Bhāvanā* – "contemplation of the cosmos." This is to visualize and contemplate the cosmology of the universe.
11. *Bodhi-durlabha bhāvanā* – "contemplation of the rarity of omniscience." The attainment of ultimate salvation is a rare but most blissful spiritual achievement that ends the life-death cycle and worldly miseries.
12. *Dharma bhāvanā* – "contemplation of the auspicious Jina's teaching." Understanding the genuine nature of righteousness, its glorious qualities and benefits that result in exalting yoga experience.

Whereas it is vital to cultivate a conducive spiritual disposition for an aspirant to be effective in making progress, it is not sufficient in itself. It is equally imperative for that individual to cultivate impeccable personal conduct simultaneously. With that in mind, Jain thinkers formulated four additional contemplations (Jain 2019, 256) that facilitate the essential personality traits in accordance with the *tattva* teachings. The twelve contemplations discussed

above help in building a conducive spiritual disposition, and the four contemplations discussed next help in building a conducive personal character.

The four contemplations guide a practitioner to cultivate friendship (*maitrī*), elated and joyous (*pramoda*) demeanor, compassionate (*karuṇā*) relations and equanimous (*madhyastha*) posture towards all living beings, both friends and foes.¹¹

The four character-building contemplations (*Cāra Bhāvanā*) are:

1. *Maitrī bhāvanā* – "contemplation on friendship." Fostering the feelings of friendship is essential to practice non-violence – the most fundamental necessity for any spiritual progression.
2. *Pramoda bhāvanā* – "contemplation on spiritual elation." Experiencing feelings of joy in others' happiness and feelings of empathy in others' adversities while controlling and curbing unfavorable sentiments of jealousy, malice, deceit, etc.
3. *Karuṇa bhāvanā* – "contemplation on compassion." Experiencing heartfelt feelings of empathy (*anukampā*) towards living beings who are in pain and misery, and being inspired to help those who are in agony. It is hard to comply with non-violence and other supreme vows when sentiments of compassion are absent or in deficiency.
4. *Madhyastha bhāvanā* – "contemplation on neutrality." Maintaining a balanced view while remaining indifferent to devious or flattering reactions of others or overly joyful events, and the ability to stay neutral irrespective of the type and magnitude of such acts.

Dhyāna Yoga (Meditation)

In *Yogabindu*, Ācārya Haribhadrāsūri describes *dhyāna yoga* as:

The wise thinkers, like the sages, call the third type of Jain Yoga – *dhyāna* – as the practice where the practitioner's mind engages only in auspicious activities and noble thoughts. The practitioner stays focused like a lamp with steadfast flame and is now capable of experiencing the subtle with insightful thinking.¹²

Dhyāna yoga is the state of yoga practice where the practitioner aims to develop a single-minded concentration on a subject that connects one with the inner self. In the early stages, while being delusional and under the spell of destructive passions, the practitioner struggles with mental

agitation. With disciplined perseverance, one makes progress and starts experiencing relief from the flow of all kinds of thoughts and a decline in mental agitation – both of which stop ultimately in the advanced stages of *dhyāna yoga*. At the advanced stages, contemplations are fully sanctified, and a harmony is achieved between the practitioner (*dhyātā*), the object of contemplation (*dhyaya* – unblemished soul) and the medium of contemplation (consciousness). The mind, which was wandering uncontrollably, is brought under control, and it is steadfastly focused on the object of contemplation. With continued perseverance, the practitioner ultimately graduates from *dhyāna yoga* stage and starts experiencing the exhilarations of *samatā yoga*.

Dhyāna yoga is an ageless spiritual technique that facilitates the search of the true self and the pursuit of enlightenment. It is the essence of Jain perseverance. In view of its prominence, Jain scriptures expound extensive doctrines on *dhyāna yoga*. A summary is presented later in this article.

Samatā Yoga (Yoga for Equanimity)

Samatā yoga nourishes the faculty of *samatā* – “equanimity.” *Samatā* is a quality of the soul, and a fundamental behavioral trait of a Jain spiritualist. According to Ācārya Haribhadrāsūri,

Samatā yoga awakens a practitioner’s inner facilities to enter the state of equanimity. Having realized right perception (*samyag-darśana*), the practitioner starts discarding the feelings of likes and dislikes generated in a state of ignorance and belief in unworthy tenets due to a lack of *samyag-dr̥ṣṭi*.¹³

Samatā yoga results in the emergence of a fivefold disposition comprising calmness, compassion, motivation for spiritual advancement, indifference towards worldly affairs, and faith in exalted teachers. This is the state of *samyag-dr̥ṣṭi* (right vision) – an essential for spiritual evolution. It

enables a practitioner to visualize the soul in its pure innate state and ascertains the path to salvation through abdication of all misbeliefs.

The practice of *samatā yoga* prevents negation of the aspirant's spiritual progress and eliminates their spiritual ignorance. It ends the practitioner's entrapment in the dubious tendencies of unnecessary possessiveness, the destructive passions of anger, ego, deceit and greed, and related problematic inclinations; irreligious tendencies of abhorrence, hatred, malice etc.; and unworthy actions of mind-body-speech.

Samatā yoga intensifies the fortitude for a practitioner to get distinct clarity about the desires of the body and those of the soul. An advanced *samatā yoga* practitioner attains perfect perception, knowledge, and conduct (*samyag-darśana*, *samyag-jñāna* and *samyag-cāritra*) along with the revitalization of the soul's innate characteristics of consciousness (*caitanya*), bliss (*sukha*), and vigor (*vīrya*).

Sometimes, advanced *samatā yoga* practitioners may realize certain extraordinary powers. Such powers should be considered spiritual rewards for persevering through the first four stages of Jain Yoga, and be regarded as tests for the practitioner's sincerity towards the altruistic value of yoga for the achievement of the end-goal of perseverance – the ultimate salvation. Inappropriate use of such powers for worldly displays is spiritually denigrating, and in many cases, results in reversal of previous progress. The genuine aspirants, having developed an egoless demeanor, remain captivated in their perseverance and do not misuse or brandish such achievements. They remain unpretentious. According to Ācārya Haribhadrāsūri,

Samatā yoga curbs one's desires to indulge in the misuse of unusual capabilities by eradicating all types of desires. One attains *samatā* by destroying all subtle karmas by eliminating expectations and strengthening the feelings of detachment.¹⁴

Sincere *samatā yoga* practitioners stay vigilant and avoid any missteps by:

1. Developing disinterest in any special powers.
2. Continuing to make progress in annihilation of the knowledge-obstructing, perception-obstructing, hinderance-causing and delusion-causing karmas which obstruct one from attaining right perception, right knowledge and right conduct.
3. Eliminating worldly expectation and feelings of pride in achievements.

Vṛtti-samkṣaya Yoga (Yoga for Cessation of Mental Inclinations)

Vṛtti-samkṣaya yoga is the final and most elated stage of Jain Yoga.

Vṛtti-samkṣaya implies complete cessation (*samkṣaya*) of all mental vicissitudes (*vṛttis*) created by soul's relationship with external entities (body and mind). Upon termination of inauspicious thoughts, these mental agitations will end forever.¹⁵

In the Jain Yoga, *vṛtti-samkṣaya yoga* is the final stage of yoga practice where the practitioner attains complete elimination of mental conditions that were caused by and expressed through the actions of mind, body and speech. Such vicissitudes have been, from the time immemorial, hindering the expression of soul's inherent characteristics, and their annihilation restores it to its innate luster.

A venerated *jīva*'s elevation to this extremely rare and exceptionally esteemed stage implies complete elimination of all types of uncertainties towards the fundamental truth. The *jīva* has erased all reservations about the soul and the universe, and having attained *samyag-darśana*, *samyag-jñāna* and *samyag-cāritra*, it is now experiencing limitless tranquility, compassion, love and peace. In Ācārya Haribhadrasūri's words,

It is only in the state of *vṛtti-samkṣaya* that one becomes omniscient with unbounded wisdom by ceasing all activities of mind, body and speech, and eliminating all obstacles to attaining *mokṣa*; and attains the most blissful seat (permanent sitting on *siddha śīla*).¹⁶

For the venerated *jīva* in *vṛtti-samkṣaya yoga*, all karmic depositions that were blocking the soul's inherent characteristics from time immemorial have been annihilated, and the soul has

been restored to its innate splendor. The venerated *jīva* is on its way to achieving omniscience and *nirvāṇa* – freedom from birth-death cycles.

The fivefold Jain Yoga system articulated by Ācārya Haribhadrasūri, as described above, offers a hierarchical fivefold arrangement to guide an aspirant from a state of disillusionment and ominous existence to complete awakening and righteousness. The system inspires and guides a persevering aspirant towards the eventual goal of ultimate salvation.

The Eight-Fold Yoga (*Aṣṭāṅga-Yoga*)

Ācārya Hemacandra (1050 CE) developed an alignment between Jain Yoga and Patañjali's eight-fold *aṣṭāṅga-yoga* system, while preserving their similarities and recognizing the distinctions (Gopani 1989). The distinctions are reflective of the philosophical differences in soul-body-deity relationships in the Jain and other traditions, and occur primarily in regard to the final objectives of the fivefold Jain Yoga. For Jains, the final objective of yoga is the attainment of ultimate liberation – *mokṣa*, whereas in some other traditions, it is to awaken consciousness in relationship to Īśvara, often taken to be a supreme personal deity.

The Jain version of *aṣṭāṅga-yoga* (Jain 2019, 165) follows.

1. *Mahāvratā* (Patañjali: *yamas*): Developing ethics by adopting the five Jain vows of nonviolence (*ahimsā*), truthfulness (*satya*), non-stealing (*acaurya or asteya*), non-possessiveness (*aparigraha*), and carnal restraint (*brahmacarya*).
2. *Yoga-saṁgraha* (Patañjali: *niyamas*): Complying with *yoga* principles and rules.
3. *Kāya-kleśa* (Patañjali: *āsana*): Working on bodily deficiencies through physical postures, akin to commonly known physical yoga exercises.
4. *Bhāva-prāṇāyāma* (Patañjali: *prāṇāyāma*): Breathing exercise with restrained thoughts.
5. *Prati-saṁlīnatā* (Patañjali's: *pratyahara*): Withdrawing within by restraining the senses.

6. *Dhāraṇā* (Patañjali: *dhāraṇā*): Firm resolution in preparation for *dhyāna*.
7. *Dhyāna* (Patañjali: *dhyāna*): Focused contemplation or meditation.
8. *Samādhi* (Patañjali: *Samādhi*): Deep of blissful meditation devoid of any thoughts.

A mapping between Jain Yoga and the Jain *aṣṭāṅga-yoga* (Ācārya Ātmārām 1983, 21) is as follows.

<u>Stage of Fivefold Jain Yoga</u>	<u>Aṣṭāṅga-yoga Constituents</u>
<i>Adhyātma yoga</i> and <i>bhāvana yoga</i> :	<i>Mahāvratā</i> (<i>yamas</i>), <i>Yoga-saṁgraha</i> (<i>niyamas</i>), <i>Kāya-kleśa</i> (<i>āsana</i>), <i>Bhāva-prāṇāyāma</i> (<i>prāṇāyāma</i>), and <i>Prati-saṁlīnatā</i> (<i>pratyahara</i>)
<i>Dhyāna yoga</i> :	<i>Dhāraṇā</i> and <i>Dhyāna</i>
<i>Samatā yoga</i> and <i>vriti-sankṣaya yoga</i> :	<i>Samādhi</i>

***Dhyāna Yoga* (Meditation)**

Dhyāna yoga is the focal point of Jain perseverance. It restrains the incessantly restless mind and connects the practitioner with their inner “self” – the consciousness. Lord Mahāvīra elucidates in the Jain scripture *Uttṛaddhyānasūtra* (US) (Jacobi 1989),

Perseverance with the goal to pointedly focus the mind on a single object results in elimination of one’s mental anxieties.¹⁷

For Jains, *dhyāna*, *tapas* (penance) and *tyāga* (renunciation) are three essential practices to successfully pursue the soul’s pure splendor – the ultimate objective of Jain spiritual endeavors.

Together, they end all the evil vices of destructive passions, attachment and malice, and transforms an ordinary practitioner to a revered spiritualist. Of the three, *dhyāna* is the most important, because it facilitates the other two.

Ācārya Haribhadrasūri and other Jain Yoga scholars emphasize that for equanimity, inner peace, and the sanctification of the soul, one must pacify speech and bodily activities to achieve a firm mental focus (Ācārya Ātmārām 1983). Hence, a sincere *dhyāna yoga* practitioner completely calms down the body (*kāyik dhyāna*), observes speechlessness (*vāchik dhyāna*), and focuses the mind on a single object (*mānsik dhyāna*). When all three efforts harmonize, all vacillations of physical actions, speech and thoughts cease to exist, and the practitioner starts experiencing the exhilarating benefits of *dhyāna*. Ācārya Umāsvāti eloquently explained in the *Tattvārtha Sūtra* (TS) (Jain 2007; Jaini 1956; Sanghvi 1993; Tatia 1994),

The stoppage of mental vicissitudes with the concentration of thoughts on a single object by a person with healthy bodily bone-joints is meditation. The state of meditation lasts no more than 48 minutes, although it can be resumed with practitioner's efforts.¹⁸

While earnestly engaged in this practice, the practitioner experiences *saṃvara*—the stoppage of karmic influx that blemish the soul—one of the main objectives of Jain *dhyāna yoga*.

Many times, especially for the practitioners in the early stages of *dhyāna* practice, it is difficult to stay focused despite sincere efforts – the mind continues to wander about. With unsteady mind, it is hard to restraint the body and speech as well. The mental restlessness is caused by a fixation on the activities of past, future, and present. To develop focus, one must know thoughts of the past and future are immaterial and unfavorable because a person cannot do anything about what happened in the past and has only a limited control over what is going to transpire in future. Therefore, Jain thinkers propound to focus on the present only – live in the moment and stay awakened. To help realize the desired concentration, yoga philosophers formulated the practice *dhāraṇā*, briefly described below, as a preamble to *dhyāna* practice.

Dhāraṇā (Firm Resolution)

Dhāraṇā – “firm resolution” (Jain 2019, 169) – plays important role in all forms of yoga.

Dhāraṇā furthers the cultivation of the body-soul association required to attain the necessary focus for *dhyāna*. It is included within *dhyāna yoga* in the fivefold yoga system of Ācārya Haribhadrāsūri, but is separated out as the sixth stage, just prior to the *dhyāna yoga* stage, in *aṣṭāṅga-yoga* in both the Jain and Patañjali systems of yoga. With *dhāraṇā*, one develops the ability to concentrate on a single subject of meditation of one’s choice, for example, a thought or an object or a place. Here “place” refers to a specific part of the body where the seeker wants to focus – upper, lower, middle, brain, forehead, throat, etc. The practice of *dhāraṇā* starts with an internalized resolve to focus on and connect with the five fundamental forms of matter – earth, fire, wind, water and subtle spiritual body. The corresponding five *dhāraṇā*-s are:

- *Pārthivī-dhāraṇā* (“Concentration on Earth”): Resolving to connect with physical realms of the universe as described in the doctrine of Jain cosmology, to unify with spiritual energy of the universe and start destroying the karmic particles accumulated over the soul.
- *Āgneyī-dhāraṇā* (“Concentration on Fire”): Resolving to connect with the spiritual energy, represented by fire, to burn (destroy) the accumulated karmas.
- *Vāyavī-dhāraṇā* (“Concentration on Wind”): Resolving to harmonize with the internal wind energy to extricate and blow away the dust from the burning of the karmas in *āgneyī-dhāraṇā*.
- *Vāruṇī-dhāraṇā* (“Concentration on Water”): Resolving to connect with internal fluid energy to wash away the whirlwind of dust generated in *vāruṇī-dhāraṇā*.
- *Tattva-rūpavatī-dhāraṇā* (“Concentration on True Spiritual Body”). Resolving to visualize and harmonize with the bodiless spiritual “pure self” – the soul after all of its accumulated karmas have been washed away during *vāruṇī-dhāraṇā*.

The practice of *dhāraṇā* modulates one’s mental and physical facilities from a scattered disposition to a singular concentration in preparation for *dhyāna*. The practitioner starts

attenuating unchecked flights of the mind to a sustained decline from uncountable variants of thoughts to a solitary spot one intends to focus on. It begins with a gross (*sthūla*) level object which starts steadily waning to smaller subtle (*sūkṣmā*) levels until a singular micro focus sets in. During the practice, the object transitions to perceptible consciousness with which the practitioner finally succeeds to unify and be ready to enjoy the benefits of *dhyāna* exercise.

Classes of *Dhyāna* Yoga (Meditation)

The quality of *dhyāna* practice depends on a practitioner's psychological inclination – it is worthy when focused on righteous mind-body-speech activities; and unworthy when centered on sensory stimulated emotions, ominous thoughts and detestable activities. *Dhyāna* yoga has four different forms (Ācārya Ātmārām 1983, Varni 1993, Muni 1983, Bharrilla 1968).

There are four kinds of meditation: *ārta-dhyāna* (sorrowful meditation), *raudra-dhyāna* (wrathful meditation), *dharma-dhyāna* (pious meditation), and *śuklāni-dhyāna* (blissful mediation).¹⁹

Of the four types of *dhyāna*, *ārta-dhyāna* and *raudra-dhyāna* can be inauspicious depending on the practitioner's state. One must apply sincere spiritual efforts to transition from their adverse to favorable dispositions for continued progress in one's spiritual endeavors.

The last two kinds of *dhyāna* – pious meditation (*dharma dhyāna*), and blissful meditation (*śuklāni dhyāna*) – lead to salvation.²⁰

The *dharma-dhyāna* and *śukla-dhyāna* are highly conducive to one's spiritual growth. *Dharma-dhyāna* paves the path to ultimate liberation, and *śukla-dhyāna* assures its attainment.

Ārta-dhyāna (sorrowful meditation)

As a beginner of *dhyāna* practice in *ārta-dhyāna*, one can be delusional with a lack of spiritual perception. Such a practitioner is engaged in materialistic activities and suffers from the feelings of sorrow, torment, pain, fear, worry, etc. The four common situations of *ārta-dhyāna* are:

The state when one continuously dwells on ridding an unfavorable object after receiving it, or, to exit an undesirable situation after getting into it.²¹

The state when one is anxious about ending unpleasant feelings of misery²² caused by sustained suffering, like poverty or illness.

The state when one is excessively consumed by pleasurable feelings and is deliberating on contacting or re-acquiring, after losing, favorite entity of allure,²³ such as wealth, position, fame and relationships.

The state when one is anxious about fulfilling, in current or a future life, the unaccomplished desires of worldly possessions.²⁴

An individual in *ārta-dhyāna* stage is in very early stages of spiritual progress or is not spiritual at all, and has developed none or only a limited restraints.²⁵

The transition to auspicious forms occurs, as stated in *Samaṇ Suttaṃ*²⁶ (SS), when the practitioner realizes the importance of spirituality and espouses commitment to steadfastly practice *ārta-dhyāna* with auspicious thoughts.

When an individual [in *ārta-dhyāna*] is freed from the inclinations of attachment, hatred and delusion, and stops hurtful activities with mind-body-speech, that person realizes the full extent of meditation. The individual progresses on the path of *nirjarā* – discarding all types of karmas that obstruct the natural characteristics of the soul.²⁷

Raudra-dhyāna (wrathful meditation)

In the beginning, the practice of *raudra-dhyāna* involves mental fixation that is gripped by ruthless emotions and contemplations on vengeance, violence, hate, anger and other evil thoughts. During this phase, one may be involved in planning and implementation of activities of hideous physical actions and/or spiteful speech.

Harboring and performing acts of nonviolence, untruthfulness, stealing, excessive possessions, and being worried and engrossed in such deeds constitutes *raudra dhyāna*.

Such individuals are in early stages of spiritual progression and have no restraint or have developed only a limited restraint.²⁸

An individual engaged in *raudra-dhyāna* is not only personally engaged in evil activities, but also promotes and encourages others to do the same. Like in *ārta-dhyāna*, a dweller of *raudra-dhyāna*, either lacks or only has a minimally developed self-restraint.

The four main reasons for such a mental disposition are:

1. *Himsānubandhī raudra-dhyāna*: In this state, one is motivated by instincts to cause violence, takes pride in developing violent skills, collects devices of violence, and plans to implement dubious schemes to hurt others.
2. *Mṛṣānubandhī raudra-dhyāna*: A person in this state revels in creating and using hurtful language that is foul, deceptive, untruthful and spiteful; enjoys deceiving gullible people; and willingly lies to hide dishonest and fabricated expressions.
3. *Steṃnubandhī raudra-dhyāna*: A person in this state contemplates theft, deception and other sinister acts to fraudulently procure objects without the owners' permission, and inspires others to do the same.
4. *Samrakṣaṇānubandhī raudra-dhyāna*: This is the state when one contemplates thoughts and tendencies to acquire and retains one's possessions of lust and enjoyment.

A practitioner must forsake sinister forms of *ārta-* and *raudra-dhyāna* and transition to benevolent forms of meditation if that person has any desire to traverse the path of righteousness and spiritual progression. Such a transition occurs upon realizing the spiritual destruction one is causing to oneself. Upon such reckoning, that person makes a firm personal commitment for self-improvement, and reverts the practice of *dhyāna* to redeem oneself, and start building a steadily improving honorable conduct.

Dharma-dhyāna (pious meditation)

A practitioner initiates into *dharma-dhyāna* practice after dissociating from the ominous forms of *Ārta-dhyāna* and *Raudra-dhyāna* and enjoying only their auspicious forms. This occurs when one has understood the essence of right perception (*samyag-darśan*). Now, the practitioner is inspired to go beyond contemplating the brilliance of the fundamental truth to actually envisioning it. The practitioner is now motivated to attain the hitherto envisaged glorious, blemish-free form of the soul.

An aspirant initiating into *dharma-dhyāna* practice has a clear objective of progression towards ultimate salvation and has already developed a genuine faith and unshakable confidence in spiritual teachings.

Ācārya Umāsvatī, in the *Tattvartha Sūtra*, has summarized the essence of *dharma-dhyāna* as contemplation on the four fundamental dispositions that are essential for traversing the path of spiritual progression: (1) auspicious teachings, (2) mental equanimity, (3) karma and soul-body relationship, and (4) equanimity with the universe.

Pious meditation constitutes contemplating and studying scriptural teachings to comprehend the causes of physical and mental sufferings, the effects of karmic influx on soul, and equanimity with the universe in all its vastness and contents.²⁹

One can experience pious meditation after achieving self-restraint with suppression, partial elimination, or complete elimination of destructive passions.³⁰

A *dharma-dhyāna* practitioner has a firm commitment to contemplate on (1) *ājñā-vicaya*: the teachings of the Tīrthānkaras³¹ and their interpretations by their disciples and subsequent *ācāryas*, (2) *apāya-vicaya*: eradicating destructive passions of anger, deceit, ego, greed, etc., and forsaking character blemishes, (3) *vipāka-vicaya*: the relationship between karma, soul and body, and building a temperament of restrained reactions to joyous and gloomy states, and (4) *saṁsthāna-vicaya*: equanimity with the universe, ecology and environment and their nature, vastness and contents.

Jain thinkers have articulated four contemplative techniques of *dharma-dhyāna* (Jain 2019, 175): (1) *piṇḍastha-dhyāna*, to practice *dhāraṇā* and meditate on soul-body (*pinda*) association, (2) *padastha-dhyāna*, to meditate on a benevolent *mantra* like *oṃ* or Namokāra Mahāmantra³² to experience auspicious vibrations, (3) *rūpastha-dhyāna*, to meditate on enlightened *jīvas* in bodily form (*arihantas*), and (4) *rūpātīta-dhyān*, to meditate on liberated *jīvas* to harmonize with the *siddha* state.

After harmonizing with the divine state of *siddha* in *rūpātīta-dhyāna*, the exceptionally venerated *jīva* proceeds to *śukla-dhyāna* (also known as *śuklāni-dhyāna*, above) on way to attaining the state of omniscience.

Śukla-dhyāna (blissful meditation)

The *Samaṇ Suttaṃ* tells us that

When a practitioner has completely forsaken sinful conduct (by mind-body-speech), has asked for forgiveness from all living beings for previous sins, has relinquished carelessness, has fully adopted a righteous demeanor, and has tamed the mind to stop wandering around; that individual is ready to practice deep meditation (*śukla dhyāna*) when the object of meditation becomes visible.³³

The *śukla-dhyāna* stage of *dhyāna* is equivalent to the *vṛtti-saṃkṣaya yoga* phase of the fivefold Jain Yoga, the *samādhi* phase of the *aṣṭāṅga yoga*, and the last two virtuous stages of the fourteen-virtuous-stage spiritual progression³⁴ in the Jain tradition (Jain 2019, 183). *Śukla-dhyāna* (Jain 2019, 177) is the purest meditative state where the *jīva* has ended all of mind-body-speech inclinations by eliminating all destructive passions (*kaṣāyas*) of anger, ego, greed and deceit. All karmic depositions over the soul have been incapacitated and extricated, new karmic influx (*āsrva*) has ceased, and the soul has regained its unblemished glorious form. The

venerated *jīva* has an unwavering internalized focus on piousness, and it is free from all bondages, indulgences and mental vicissitudes.

Ācārya Umāsvāti elucidates in the *Tattvārtha Sūtra*,

The four stages of *śukla-dhyāna* are: (1) *pr̥thaktva-vitarka-savicāra*, concurrent but separated focus on thoughts and related sounds, (2) *ekatva-vitarka-avicāra*, state of unification of that which is revealed through language, thoughts and physical manifestations, (3) *sūkṣma-kriyā-apratipatti*, state of internalized concentration, and (4) *vyuparata-kriyā-nirvṛtti*, state of exalted tranquility.³⁵

The four stages of *śukla-dhyāna* correspond to the four possible combinations of one's activities in mind, body and speech – activities of all three of them (mind, body and speech), activity by only one of the three, only bodily activity, or no activity.³⁶

The persevering aspirant in the first two stages of *śukla-dhyāna*, is in the most advanced virtuous stages of spiritual progression, has developed complete self-restraint, has suppressed or completely eliminated destructive passions, and has complete knowledge of scriptures.³⁷

The first two stages of *śukla-dhyāna* involve bodily movement in only the first stage, and contemplation related to a singular object in both stages.³⁸

During *pr̥thaktva-vitarka-savicāra* and *ekatva-vitarka-avicāra*, there is unification between thoughts and their revelations (*vitarka*) inspired by scriptural knowledge (*śruta-jñāna*) (Jain 2019, 72), and the *jīva* progresses from separated (*pr̥thaktva*) but concurrent (*savicāra*) mode of considerations to singularized unification (*ekatva*) devoid of thoughts (*avicāra*).

The second stage of *śukla-dhyāna* is devoid of any movements.³⁹

The contemplation is inspired by and pondering over scriptural knowledge (*śruta-jñāna*).⁴⁰

The contemplation involving transitions of mind-body-speech regarding an object (substance or a mode, e.g., an atom), its association with words, is all focused on discovering the truth about the object.⁴¹

The progress in the first two stages positions the venerated *jīva* for the final two intensely pious stages of *śukla-dhyāna*.

The final two stages of *śukla-dhyāna* are only for those who are omniscient with unbounded wisdom and perfect conduct,⁴²

In the third (*sūkṣma-kriyā-apratipatti*) stage of *śukla-dhyāna*, all subtle (*sūkṣma*) acts (*kriyās*) become non-operational (*apratipatti*), and the fourth (*vyuparata-kriyā-nirvṛtti*) stage involves cessation (*nirvṛtti*) of all actions (*kriyās*) that have persisted (*vyuparata*) until now. The venerated *jīva* is now freed from all gross (macro) and subtle (micro) internal and external considerations.

Śukla-dhyāna (blissful meditation) can readily annihilate all the karmas accumulated over uncountable lives, just like a wildfire under windy conditions destroys everything (all the fuel accumulated over long time) that comes in its path.⁴³

After persevering through the stages of *dhyāna*, the venerated *jīva* attains unlimited consciousness (*cetana*), bliss (*sukha*) and vigor (*vīrya*), and it is uplifted to a state of fearlessness, tranquility, peace and other worthy dispositions after. The venerated *jīva* has developed flawless perception (*samyag-darśana*), boundless wisdom (*samyag-jñāna*) and impeccable conduct (*samyag-caritra*). The venerated *jīva* is liberated for eternity to be permanently situated at the *siddha śila*. The *jīva* has attained *nirvāṇa* and is now a *siddha*.

Conclusion

In conclusion, yoga, being the medium of unification with the “self” – the soul, is an essential spiritual exercise for the Jain followers. Jain Yoga facilitates penance (*tapa*) and renunciation (*tyāga*), the two key elements of perseverance besides yoga. Together, the three practices, bring under control, all of the mind-body-speech activities that have been tormenting one’s spiritual advancement forever. “Yoga is a spiritual shield,” according to Ācārya Haribhadrasūri, whose fivefold yoga system is the foundation of the contemporary Jain Yoga applications, “that can thwart the mental allurements which could not be stopped by penance” (YB 39). Thus, yoga is regarded as the most esteemed virtuous activity for a Jain follower.

The fivefold yoga system is firmly grounded in the teachings of Lord Mahāvīra. A spirited Jain Yoga practitioner stays focused on the final objective of spiritual perseverance – freedom from the perpetual birth-death cycle. The Jain Yoga practice centers on purifying the thoughts (*bhava*) in the quest for internal peace, and on restraining mind, body and speech – all three, and not just one or two. The focus is always maintained on terminating the karmic influx and discarding the acquired karma with contemplations on *āśrava*, *saṁvara* and *nirjarā bhāvanās* – the three key aspects of the karma dynamics that affect the soul’s innate characteristics.

Ācārya Haribhadrasurī placed yoga at the highest of the virtuous activities that facilitates attainment of *mokṣa*, the endgoal of Jain perseverance. To that end, *adhyātma yoga*, *bhāvanā yoga*, and *ārta* and *raudra* stages of *dhyāna yoga*, gradually take a seeker from spiritual wilderness of delusional state dominated by destructive passions, to an honorable lifestyle that recognizes the soul-body relationship and enables *samyag-dr̥ṣṭi*. Moving further, while practicing in *dharma-dhyāna* and *śukla-dhyāna* stages of *dhyāna yoga*, one’s karmic influx declines towards complete stoppage and previously collected karma-s discard towards total elimination, enabling the individual to experience the esteemed spiritual glory. As the yoga practice intensifies, so does the practitioner’s divine fervor, and in the penultimate state of *samatā yoga*, attainable only by the imminent omniscient, the practitioner starts perfecting righteousness. In the rarest of the rare cases, the soon-to-liberated *jīvas* enter the final *vṛtti-saṁkṣaya yoga* stage to successfully progress to attain the ultimate salvation to be situated at the divine state of *siddha*.

Ācārya Haribhadrasurī and subsequent Jain Yoga scholars propounded that while practicing yoga, one should maintain a steadfast focus on the goal of ending the perpetual life-death cycle—the finality of the Jain spiritual perseverance. By going beyond the state of

unification with self-consciousness, and by making the attainment of inherent unblemished soul and *mokṣa* as the end goal, they ensured Jain Yoga an elated and unique place among all other yoga systems.

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Endnotes

¹ There is some uncertainty about Ācāryā Haribhadrasūri in terms of his timing, 459–529 CE and 700–770 CE, and whether or not the immensely important scholarly work is attributable to one or two individuals. The academic community (Chapple 2016, 21 & 127) believes there are two individuals – Haribhadrasūri Virahāṅka (459–529 CE), Haribhadrasūri Yākinīpūtra (700–770 CE). Of the four yoga scriptures cited, *Yogaḍṛṣṭisamuccaya* is attributed to Haribhadrasūri Yākinīpūtra and *Yogabindu*, *Yogaviṃśikā* and *Yoga Śataka* are attributed to Haribhadrasūri Virahāṅka.

Among many religious scholars (e.g., Jain Ācāryas), the general impression is that it is the same person with two different post-names (Shastri 1991, 43; Haribhadrasūri; Kansara 2014, vii). Although, the two dates mentioned above appear in tradition’s literature as well, the general consensus is on 700–770 CE. The reason for this dispute is believed to arise because of the appearance of multiple Ācāryas with Haribhadra name during that period. The explanation for his two post-names: Yākinīpūtra because he revered Yākinī Mahattarā, the female monk who inspired him to become a Jain ascetic, like a son (*pūtra*); and Virahāṅka because he overcame the anguish over losing two nephews – his disciples, who were killed in a dispute.

For the purpose of this work, he is treated as the same person, as per the author’s understanding of the tradition.

² *yogaḥ kalpataruḥ śreṣṭho yogaścintamaṇiḥ paraḥ | yogaḥ pradhānaṃ dharmānaṃ yogaḥ siddheḥ svayaṃ grahaḥ* ||YB 37||

³ *kuṅṭhibhavanti tikśṇāni manmathāstrāṇi sarvathā | yogavarmāvrate citte tapaśchhidrāṇyeapi* ||YB 39||

⁴ *akśardvayamapytachchhrūymānaṃ vidhyānataḥ | gītaṃ pāpkśayā-yocair-yoga-siddhairmahātmabhiḥ* ||YB 40||

⁵ *lokaśastrāvirodhena yadyogo yogyatāṃ vrajeṭ | śraddhāmātraikagamyastu haṅta neṣṭo vipaścītāṃ* ||YB 22||

-
- 6 *liṅgaṃ mārgānusāryeśa śrāddhaḥ prañapanāpriyaḥ | guṇarāgi mahāsatvaḥ
sacchakṛyārambhasaṅgataḥ ||YB 353||*
- 7 *adhyātma, bhāvana, dhāyanam, samatā vṛttisaṃkṣayaḥ | mokṣeṇa yojanāda yoga eṣa śreṣṭho
yathottaram ||YB 31||*
- 8 *ataḥ pāpakṣayaḥ sattvaṃ śilaṃ jñānaṃ ca śāśvatam | tathānubhavasamsiddham amṛaṃ hyada eva tu
||YB 359||*
- 9 *nivṛttir aśubhābhyaśāc chubhābhyaśānukūlatā | tathā śucittavṛddhiś ca bhāvanāyāḥ phalaṃ matam
||YB 361||*
- 10 *anityā-śaraṇā-saṃsārai-katvā-nyatvā-śucitvā-srava-saṃvara-nirjarā-loka-bodhidurlabha-
darmasvākhyātātvanucintanam anuprekṣaḥ ||TS 9.7||*
- 11 *maitrī-promda-kāruṇya-mādhyasthāni ca sattva-guṇādhika-kliśyamānā-vineyeṣu ||TS 7.6||*
- 12 *śubhaikālabanaṃ cittaṃ dhyānamāhurmanīśiṇaḥ | sathirapradīpasadraśam sūksmābhogaṃmanciṭam
||YB 362||*
- 13 *avidyākālpiteśūccair iśṭaniṣṭeṣu vastuṣu | saṃjñānāt tadvyudāśena samatā samatocyate ||YB 364||*
- 14 *ṛddhypravartanaṃ caiva sūksmakarmakṣayas tathā | apekṣātantuvicchedaḥ phalam asyāḥ pracakṣate
||YB 365||*
- 15 *anyasaṃyogavṛttinām yo nirodhastathā tathā | apunarbhāvarūpeṇa sat u tatsaṃkṣayo mataḥ ||YB
366||*
- 16 *ato 'pi kevaljñāna śaileśīsaṃparigrahaḥ | mokṣapṛāptir anābādhā sadānanavidhāyinī ||YB 367||*
- 17 *agaggamaṃsanvesaṇyayaṇaṃ bhante, jive kiṃ jaṇyaī | agaggamaṃsanvesaṇyayaṇaṃ citta-niḥum
kareyī ||US 29.26||*
- 18 *uttamasamhananasyaikāgra-chintānirodho-dhyānam ||TS 9.27||
āmuhūrtāt ||TS 9.28||*
- 19 *ārta-raudra-dharma-śuklāni ||TS 9.29||*
- 20 *pare mokṣahetū ||TS 9.30||*
- 21 *ārtam amanojñānāṃ samprayoge tadviprayogāye smṛtisamanāhārah ||TS 9.31||*
- 22 *vedanāyāś ca ||TS 9.32||*
- 23 *viparītaṃ manojñānam ||TS 9.33||*
- 24 *nidānaṃ ca ||TS 9.34||*
- 25 *tad avirata-deśavirata-pramattasaṃyatānām ||TS 9.35||*
- 26 *Samaṇ Suttam is a scholarly publication consisting of important sūtras from the scriptures of all the
major sects in the Jain tradition, and is composed under the guidance of leading Ācāryas from those
traditions.*
- 27 *jassa na vijjadi rāgo, dod moho va jogaprikammo | tassa suhāsuhaḍahaṇo, jhāṇamao jāyae aggī ||SS
29.4||*
- 28 *hiṃsā-nṛta-steya-viṣayasamrakṣaṇebhyo raudram avirata-deśaviratayo ||TS 9.36||*
- 29 *ājñā-pāya-vipāka-saṃsthānavicayāya dharman apramattasaṃyatasya ||TS 9.37||*
- 30 *upaśānta-kṣīṇakaṣāyayoścva ||TS 9.38||*
-

³¹ Tīrthāṅkaras are the preceptors, ford-makers and spiritual teachers of the righteous path, who have absolutely and completely conquered all personal deficiencies, and have attained unbounded wisdom, limitless perception and blemish-free conduct – they have become omniscient.

³² *Namokāra Mahāmantra: ṇamo arihaṅtāṇami | ṇamo siddhāṇami | ṇamo āyariyāṇami | ṇamo uvajjhāyāṇami | ṇamo loe savvasāhuṇami ||*

Obeisance to the victors (Arihantas), obeisance to the liberated souls (Siddhas), obeisance to the preceptors (Āyariyas), obeisance to the teachers (Uvajjhāyas), and obeisance to the monks (Sāhus).

It is most revered Jain mantra, and pays obeisance to the five stages of reverent individuals without naming anyone specifically.

³³ *garahiyaniyaduccario, khāmiyasatto niyattiyapamāo | niccalaccitto tā jhāhi, java puraovva paḍihāi ||SS 29.7||*

³⁴ In the Jain tradition, an aspirant's spiritual progression takes place in fourteen stages – *guṇa-sthānas* or virtuous stages of *jīva*'s spiritual progression (Jain 2019, 183).

³⁵ *pṛthaktvai-katvavitarka-sūkṣmakriyāpratipāio-vyuparatakriyānivartīni ||TS 9.41||*

³⁶ *tat trye-ka-kāyayogā-yogānām ||TS 9.42||*

³⁷ *śukla cādye pūrvavidah ||TS 9.39||*

³⁸ *ekāśraye savitarke pūrve ||TS 9.43||*

³⁹ *avīcāraṃ dvitīyam ||TS 9.44||*

⁴⁰ *vitarkaḥ śrutam ||TS 9.45||*

⁴¹ *vicāro 'rtha-vyañjana-yogasamkrāntiḥ ||TS 9.46||*

⁴² *pare kevalinah ||TS 9:40||*

⁴³ *jaha ciraśamciyamidhaṇomanalo pavaṇasahiyo dyaṃ dahai | taha kammēdhaṇamamiyaṃ, khaṇeṇa jhāṇānalo ḍahai ||SS 29.21||*