

THE FUNDAMENTAL PRINCIPLES OF JAINISM

Jainism believes in nine fundamental categories, called

tattvas, viz., *jīva* (self or living being), *ajīva* (non-living), *puṇya* (good), *pāpa* (evil), *āsrava* (inflow of karmic matter), *bandha* (bondage), *saṁvara* (control of the inflow of karmic matter), *nirjarā* (eradication of karmic matter), and *mōkṣa* (ultimate release). Sometimes only seven are enumerated, *puṇya* and *pāpa* being included in *āsrava*. Several modern scholars have discussed in detail the metaphysics underlying these elements and we do not intend to dwell upon this subject here.¹ Of these nine categories, *bandha* and *mōkṣa* are especially important in the present context.

Man is a 'conditioned being' subject to the law of causation and the cycle of birth and death. Man's condition or his temporality is caused by his own evil desires (*vāsanās*) and predispositions (*saṁskāras*). Man becomes a 'conditioned being' due to his attachment with worldly concerns. It is his sense of egoism and 'mineness' that causes his bondage. This bondage consists in false identification of the self with not-self. The consequence of bondage is suffering in *saṁsāra*.

In order to emancipate oneself from sāṁsāric sufferings one has to understand the nature of bondage. As the *Sūtrakṛtāṅga* states: "One should know what causes the bondage of soul, and knowing it one should remove it".²

The self (*jīva*) is in bondage from time immemorial and

1. The classical discussion of nine tattvas of Jaina philosophy will be found in the *Tattvārthasūtra* and its commentaries, *Sarvārthasiddhi* and *Tattvārthavārttika* for modern discussion see H.S. Battacharya: *Reals in Jaina Metaphysics* and J.L. Jaini: *Outline of Jainism*, pp. 36-53.

2. *Sūtrakṛtāṅga*, I. 1.1; SBE, vol. 45.p.235

one must know the causes of bondage and discover the goal of liberation.

CAUSES OF BONDAGE (BANDHA)

A study of the doctrine of *karma* and transmigration reveals that *karma* is at the root of the cycle of birth and death or *saṁsāra*. It is *karma* which envelops the real nature of the self due to two impellent forces of love (*rāga*) and hatred (*dvēṣa*). Ignorance (*avidyā*) is at the root of *rāga* and *dvēṣa*. The Jaina texts³ enumerate the following five causes of bondage (*bandhana*):

- (i) *mithyādarśana*, perversity of vision or wrong faith;
- (ii) *avirati*, lack of renunciation;
- (iii) *pramāda*, spiritual inertia or carelessness;
- (iv) *kaṣāya*, passions, and
- (v) *yōga*, activities of mind, body and speech causing vibrations in the self.

In Jainism the notion of *mithyātva* is, generally speaking, similar to the notion of *avidyā* in other systems of Indian thought. The terms *mithyātva*, *mithyādarśana*, *mithyādṛṣṭi*, *darśanamōha* and *mōha* are used synonymously in the Jaina texts. All these terms mean false belief, perversity of vision or wrong notion.

As to the nature of *mithyātva*, under its influence one accepts the evil (*adharmā*) as the good (*dharma*), wrong path (*amagga*) as the right path (*magga*), non-self (*ajīva*) as the self (*jīva*), the sinner (*asāhu*) as saint (*sāhu*), the unemancipated (*amutta*) as emancipated (*mutta*) and vice versa. Doubt, desire, repulsion and admiration of other creeds are the basis of *mithyātva*. *Mithyātva* is the root cause of all evils in worldly life; the self under the influence of *mithyātva* always thinks 'I am this', 'it is none'; this kind of thinking leads to bondage.

3. *Tattvārthasūtra*, VIII, 1; *Samavāyāṅga*, 5.

'I am this' and 'this is mine' - these two thought categories bring forth passions like anger etc. The self affected by these passions through activities of the mind, body and speech is chained in the world.

According to Pūjyapāda,⁴ *mithyātva* is of five types :

- i) *ekānta mithyātva*, absolutely false opinion accepted uncritically.
- ii) *viprīta-mithyātva*, that state of delusion in which one thinks that perverted conviction is true.
- iii) *vainayika -mithyātva*, to believe a thing to be true even when one knows it to be false.
- iv) *saṁśaya-mithyātva*, to have doubt whether the course is wrong, when one has no definite knowledge about the reality.
- v) *ajñāna -mithyātva*, total ignorance of the right faith. In this state one cannot discriminate between good and evil.

The *Karmagrantha*⁵ enumerates five varieties of *mithyātva*

- (i) *Abhigrāhika*, intensive attachment to false view;
- (ii) *Anabhigrāhika*, the opposite of the first, i.e. indiscriminate faith in every notion regardless of right or wrong;
- iii) *Abhiniveśika*, attachment to wrong notion in spite of the knowledge that it is wrong;
- iv) *Samśayika*, doubtful notion ; and
- v) *Anābhōga*, the highest state of infatuation when

one is unable to analyse what is wrong and right. *Mithyātva* acts as a barricade to the attainment of liberation. It is the seed of a being's continuation in *saṁsāra*. It has no beginning. It vitiates the real nature of the self. One cannot realize the reality

4. *Sarvārthasiddhi*, VIII, 1.

5. Fourth *Karmagrantha*, 51.

so long as *mithyātva* operates in one's life. The opposite of *mithyātva* is *samyaktva* (right vision) which is *sine qua non* for liberation.

We have seen that the bondage of *jīva* in *saṁsāra* is caused by *mithyātva*, *avirati*, *pramāda*, *kaṣāya* and *yōga*. The self attracts *karmic* particles through fivefold *mithyātva* as

mentioned above, through fivefold *avirati*, i.e., killing, falsehood, stealing, unchastity and desire to possess worldly goods; through fifteen types of *pramāda*, i.e. four reprehensible talks about kings, state, women and food; four passions like anger, pride, greed and illusion; five senses of touch, taste, smell, sight and hearing and sleep and attachment; through fourfold *kaṣāyas*, i.e. anger, pride, illusion and greed; and through *yōga*, i.e. the activities of mind, body and speech.

ĀSRAVA AND BANDHA

The *āsrava* signifies the inflow of *karmic* particles into the self through the activities (*yōga*).⁶ The *karmic* matter flows into the self like the flowing of water into the boat when there is a hole in it. It is the channel for *karmic* particles that flow into the self. The physical condition that makes possible the inflow of *karmic* particles into the self is known as *bhāvāsrava* (subjective inflow of *karma*), and the actual *karmic* particles which enter into the self constitute the *dravyāsrava* (objective influx of *karma*).

Kundakunda points out that desire, hate and delusion constitute the main cause of *āsrava*, the inflow of *karmas*.⁷ The impure self attracts the *karmic* particles on account of *yōga*, desire, hate and delusion just as a magnet attracts iron-fillings to itself. So the psychic states associated with desire etc. constitute the first type of *āsrava* which leads to *bandha*.

6. *Tattvārthasūtra*, VI. 1-2. 7. *Samayasāra*, verse, 167.

Bandha or bondage is due to the association of *karmic* particles with the self. It is the union of *karmic* particles and the self owing to passions and *yōga*. The union does not mean complete annihilation of the self's qualities but only a partial suspension of their function. Like *āsrava*, *bandha* is also of two types. The physical conditions which are responsible for the mixing of *karmas* with the self are called *bhava - bandha* and the actual *karmic* matter as attached to the self is termed as *dravya-bandha*.⁸

Āsrava and *bandha* are correlated as cause and effect, and it is the *āsrava* that creates the ground for *bandha*. So the creation of *bandha* depends upon *āsrava* which is the cause. If *āsrava* is checked, the *bandha* will automatically be denied its existence. It is necessary to understand the nature and consequences of *āsrava* in order to be able to get rid of *bandha* and attain liberation.

It has already been stated that *āsrava* is due to *yōga* and *kaṣāyas*. In other words, *yōga* is the prime cause of *āsrava* and *yōga* with *kaṣāyas* is the cause of *āsrava* and *bandha* both.

In Jainism *yōga* means the functional activities of mind, body and speech, and *kaṣāyas* mean fourfold passions, i.e. anger, pride, deceit and lust. Each of the passions and each of the activities determines a particular nature of bondage.

The worldly self is always associated with the inflow of *karma* so long as it is involved in the activity of mind, body and speech through its inclination of attachment and aversion.

We have seen above that the term *yōga* is used in the sense of activity in Jainism. Bodily, mental and vocal activities constitute *yōga*. This threefold activity is called influx (*āsrava*). The influx is of two kinds, that of passionate persons and that

8. *Dravyasaṃgraha, Pravacanasāra*, II. 83-84.

of passion -free persons; the former prolongs transmigration while the latter shortens it. The causes of influx of persons with passions are divided into the five senses, the four passions, the negligence of five vows and twenty-five activities.⁹ The first fourteen-five senses (touch, taste, smell, sight, and hearing), four passions (anger, pride, deceitfulness and greed) and the five types of vowlessness (killing, false speech, stealing, unchastity and attachment) - are the causes of *āsrava*. The twenty-five activities are the consequences of *āsrava*. *Pūjyapāda* has described these twenty-five activities in the following words.¹⁰

1. *Samyaktvakriyā*, the activity which strengthens right faith, such as adoration of shrines, the teacher, the scripture, and so on.
2. *Mithyātvakriyā*, the activity which tends to perverted belief and adoration of other gods.
3. *Prayogakriyā*, the activities of the body.
4. *Samādānakriyā*, the tendency to neglect the vows or violate them, after having taken them.
5. *Iryāpathakriyā*, walking or strolling on the ground.
6. *Pradosikikriyā*, activity which proceeds from anger (cf. *manasā ce puduḷṭena* of *Dhammapada*, verse 1).
7. *Kāyikikriyā*, the evil action of wicked person.
8. *Adhikaraṇikikriyā*, use of weapons of violent actions.
9. *Paritāpikikriyā*, use of means of causing misery to other beings.
10. *Prāṇātipātikikriyā*, actions harming the life-span, the sense-organs, energy and respiration.
11. *Darśanakriyā*, seeing beautiful forms out of infatuation and craving.

9. *Tattvārthasūtra*, VI. 4-5.

10. *Sarvārthasiddhi*, VI. 5. I have followed S.A. Jain's English translation, *Reality*, pp. 170-171 with slight changes.

12. *Sparśanakriyā*, the desire to touch pleasurable things.
13. *Pratyayikikriyā*, the invention of new sources of violence and pleasure.
14. *Samantānupātakriyā*, leaving excrements in places frequented by men, women and animals.
15. *Anābhogakriyā*, laying down the body, things etc. on the ground without examining and cleaning it.
16. *Svahastakriyā*, doing with one's own hand what should be done by others.
17. *Nisargakriyā*, approving unrighteous actions.
18. *Vidāraṇakriyā*, proclaiming other's faults and hidden sins.
19. *Ājñāvyāpādikikriyā*, misinterpreting injunctions laid down in the scriptures which one is unable to carry out due to the rise of *karmas* which delude good conduct.
20. *Anākāṃkṣakriyā*, indifference to observe injunctions laid down in the scriptures due to wickedness or laziness.
21. *Prārambhakriyā*, indulgence in actions of cutting, piercing, hewing etc. or expressing happiness when these acts are being done by others.
22. *Parigrāhikikriyā*, actions which do not destroy attachment to worldly possessions.
23. *Māyākriyā*, deceitful practices concerning knowledge, vision and conduct.

24. *Mithyādarśanakriyā*, strengthening false faith of others by praising their deeds based on *mithyādarśana*.
25. *Apratyākhyānakriyā*, not renouncing what should be renounced because of the rise of *karmas* opposing restraint.

The influx of *karma* is differentiated on the basis of intensity or feebleness of thought - activity, intentional or unintentional nature of action, the substratum and its peculiar potency.¹¹ The influx increases or decreases according to its position in relation to the above categories. The difference in cause leads to difference in effect of *āsrava*.

The two kinds of influx noted above, viz. that of passionate persons which prolongs transmigration (called *samparāyikāsrava*), and that of passion-free persons which shortens it (called *iryāpathāsrava*) are related to the stages of holy life. The *samparāyikāsrava* operates from the first to the tenth stage (*guṇasthana*) on account of activities (*yōga*) and passions (*kaṣāya*); the *iryāpathāsrava* operates during the course of eleventh, twelfth and thirteenth stages. There is no influx in the fourteenth stage.

PUNYA AND PĀPA

The inflow of auspicious activity (*śubha-yōga*) is the cause of good (*puṇya*), and that of the inauspicious activity (*aśubha-yōga*) is the cause of evil (*pāpa*). Activities are considered as auspicious (*śubha*) or inauspicious (*aśubha*) on the basis of the intention underlying them.¹² An activity performed with good intention is auspicious, and that which is performed with bad intention is inauspicious. According to Pūjyapāda, that which purifies the self or by which the self is purified is good, namely that which produces happy feelings etc., and that which protects or keeps the self away from good is evil.¹³ But the Jainas maintain that both, *puṇya* and *pāpa*, lead to embodied condition and obstruct the way to liberation.

According to Jainism, the self whose nature is subject to transformation or modification is auspicious, inauspicious or pure as it is transformed into auspicious, inauspicious or pure states of consciousness. Bondage of the self is caused by attachment (*rāga*), aversion (*dvēṣa*) and infatuation (*mōha*).

11. *Tattvārthasūtra*, VI. 6 and *Sarvārthasiddhi* thereupon.

12. *Tattvārthasūtra*, VI 4 with *Tattvārthavārttika*.

12. *Tattvārthasūtra*, VI. 3 with Pūjyapāda's commentary.

Infatuation and aversion are inauspicious, whereas attachment is either auspicious or inauspicious. Auspicious and inauspicious attitudes towards external things lead to *puṇya* and *pāpa* respectively; an attitude which is neither auspicious nor inauspicious is the cause of the annihilation of misery.¹⁴ For the attainment of liberation both should be avoided as their combination leads to human birth.¹⁵ *Puṇya* is compared with golden fetters and *pāpa* with iron fetters, but both are equally redundant for seeker of freedom from the shackles of *samsāra*, as these bind man with the fetters of life and death. He who wants to get liberation does not wish even for *puṇya*, as he does not find any distinction between the two. And this is all from the real view-point. From the empirical view -point however, *puṇya* and *pāpa* are different; the first results in pleasure, while the latter in pain. *Puṇya* leads to heaven and *pāpa* to hell. Though *puṇya* provides comfort and enjoyment, yet it ultimately leads to sufferings.

A fundamental Jaina view is that *karma*, whether good or bad is ultimately undesirable because it leads to rebirth. Release (*mōkṣa*) requires utter eradication of *karmas*, good as well as bad.

RATNA - THRAYA (THREE JEWELS)

As already stated, the self is in bondage due to its attraction towards *karmic* matter. If the self is in bondage with *karmic* matter or if the self has any connection with the non-self, it is imperfect and deluded. The imperfect and deluded self is subject to transmigration and experiences pleasure and pain. In order to attain liberation the self must cut off all connection with *karmic* matter or non-self. But to sever this connection with *karmic* matter or non-self is not an easy job. The pathway leading to liberation is difficult. The cultivation of spiritual discipline with sustained effort is indispensable for achieving *mōkṣa*.

14. *Pravacanasāra*, I. 9; II. 64, 88, 89 15. *Paramātmaprakāsa*, II. 63

The Jainas prescribe that right belief (*samyag-darśana*), right knowledge (*samyag-jñāna*) and right conduct (*samyag-cāritra*) together constitute the way to liberation.¹⁶ These three are called the three jewels in Jainism. These are not three different paths, but constitute one coordinated path. It means that for the attainment of liberation all the three must be practised simultaneously.

RIGHT FAITH (SAMYAGDARŚANA)

Right faith means firm and final conviction in the reality of nine fundamental principles or *tattvas* of Jainism. Here faith does not mean blind faith; one must follow the path with correct understanding, reason and wisdom. Umāsvāti defines right faith as the belief in the substances ascertained as they are.¹⁷ Further he states that this right faith is attained by intuition, or acquisition of knowledge.¹⁸ This acquisition of knowledge includes grasping of all the objects of sense-organs and of the mind. Umāsvāti considers *samyagdarśana* as a kind of knowledge. N. Tatia states that *samyagdarśana* is "that purified state of consciousness which enables it to know the truth as it is. It is the state of freedom from wrong intuition of truth. It is the ground of right knowledge (*samyagjñāna*)."¹⁹

A person who has right faith should be free from three types of superstitious belief and eight types of pride but he should completely follow the eight requirements or limbs (*angas*)²⁰

The three types of superstitious belief refer to belief in

16. *Tattvārthasūtra*, I. 1; *Samayasāra*, verse 410; the *Sthānāṅga* (III.4. 194) and the *Uttarādyayana* (XVIII. 1-3) include austerities and penances (*tapa*) also in the *mōkṣa mārga*.

17. *Tattvārthasūtra*, I. 2; *Pañcāstikāya* 164 (ed. A.N. Upadhye); *Pravacanasāra*, 137; *Uttarādhyayanasūtra*, XXVIII, 15.

18. *Tattvārthasūtra*, I. 3.

19. N. Tatia : *Studies in Jaina philosophy*, p. 149

20. *Ratnakaraṇḍaśravakācāra* of Samantabhadra, tr. By C.R. Jain, pp. 6-12

worldly things (*loka-mūḍha*), belief in gods and goddesses (*deva mūḍha*) and belief in the teachings of false ascetics (*pāṣaṇḍi-mūḍha*).

The eight kinds of pride refer to pride of 1. caste (*jāti*), 2. family (*kula*), 3. power (*bala*), 4. personality (*vapu*), 5. penance (*tapā*), 6. accomplishments (*riḍḍhi*), 7. learning (*jñāna*) and 8. worship (*pūjā*).²¹

The eight requirements or limbs (*aṅgas*) which hold the right being are 1. freedom from doubt (*niḥśaṅkita*), 2. freedom from worldly concerns (*niḥkāṅkṣita*), 3. freedom from the care of body (*nirvicikitsatā*), 4. following of the right path (*amūḍhadṛṣṭi*) 5. reinstatement of right belief (*upaguhana*), 6. attaining to right conviction (*sthitikaraṇa*) 7. love and affection for good people (*vātsalya*), 8. respect for religious teachings (*prabhāvanā*).²²

As we have already stated, he who has discovered and is convinced of the truth in the teaching of Jinās and developed faith in the reality is known as a *samyagdrṣṭi-jīva*. There are ten sources from which a *jīva* attains right faith. They are as follows : 1. one's own nature (*nisarga*), 2. teachings (*upadeśa*), 3. command (*ājñā*), 4. Study of the holy texts (*sūtras*), 5. suggestion (*bīja*), 6. understanding the meaning of the sacred lore (abhiḡama), 7. detailed exposition (*viśtāra*), 8. observance (*kriyā*), 9. brief exposition (*saṁkṣepa*) and 10. Law (*dharma*).²³

Acārya Kundakunda describes the nature of *samyagdarśana* as the possession of firm conviction in six types of *dravyas*, the nine *padārthas*, the five *astikāyas* and the seven *tattvas*.²⁴ The *Mokṣapāhuḍa* states that belief in the teachings of jinās, the right religion and avoidance of

21. *Ibid*, verse 25. 22. *Ibid*, pp. 11-18, *Uttarādhyāyanasūtra*, XXVIII, 31.

23. *Ibid*, XXVIII, 16 24. *Darśanapāhuḍa*, 19

eighteen kinds of faults are the very product of *samyagdarśana*.²⁵ The *Niyamasāra* describes *samyagdarśana* as belief in Tirthaṅkaras, the *Āgamas* and in the six *dravyas*.²⁶ The *Uttarādhyāyanasūtra* envisages *samyagdarśana* as the firm conviction in nine *padārthas*.²⁷ Many great Jaina *ācāryas* like Amitagati,²⁸ Vasunandi,²⁹ Nemicaṇḍra,³⁰ and Amrtacandra³¹ commence their treatises by saying that faith in the seven *tattvas* or *padārthas* is the basic nature of *samyagdarśana*.

KINDS OF SAMYAGDARŚANA

It is of two kinds, right faith with attachment (*sarāga samyagdarśana*) and right faith without attachment (*vītarāgasamyagdarśana*). The first is recognized by kind heartedness, compassion, devotion, longing for liberation and fear from worldly sufferings etc., and the second kind is concerned with the purity of the self without any other interest.³² Here the first is the cause of the second.

Briefly speaking right faith is of one type, i.e. knowledge of the reality as it is. It is of two types from the point of view of its origin through intuition and through acquisition of scriptural knowledge. It is of three types according to the notions of subsidence, destruction and subsidence-cum-destruction of *darśanamohanīya-karma*. It is of numerous types from the stand -point of verbal nomenclature. It is of infinite types from the view -point of the objects which have to be believed in or which produce right faith.³³

The real nature of *samyagdarśana* consists in believing in the existence of transcendental self. In general *samyagdarśana* means real, right, good, firm conviction in the fundamental principles called *tattvas* of Jainism.

25. *Mokṣapāhuda*, 90 26. *Niyamasāra*, 5.
 27. *Uttarādhyāyanasūtra*, XXVIII, 14-15. 28. *Śrāvākācāra* (Amitagati), 3.
 29. *Śrāvākācāra* (Vasunandī) 1-17. 30. *Dravyasaṃgraha*, 41.
 31. *Puruṣārthasiddhupāya*, 22. 32. *Sarvārthasiddhi*, 1.2. 33. *Ibid.*

Samyagjñāna is the real, correct and proper knowledge of *tattvas* in accordance with the teachings of the Jinas or Tirthaṅkaras. The knowledge about real nature of mundane and supramundane facts or things is called right knowledge. And acting in accordance with *samyagdarśana* and *samyagjñāna* is known as *samyagcāritra* or right conduct.

Really speaking right faith, right knowledge and right conduct consist in seeking, knowing and pursuing oneself by oneself.³⁴ Generally these three are to be considered as constituting the path of *mōkṣa*; but actually one's own real self is the cause of real path. Whatever one perceives with one's own real self, knows and discriminates its subjective and objective outlook, and experiences its own true existence, is to be understood and measured with right faith, knowledge and conduct.

From the practical point of view, right faith consists in firm belief in the true nature of self, resulting from the knowledge of various substances as they are in the universe.³⁵ That state of the self which understands the substances exactly as they are is known as knowledge.³⁶ And finally acting in accordance with the result of right faith and knowledge without any hatred or attachment is called right conduct. These three jewels are to be realized in one's self by oneself, which results in the attainment of liberation.³⁷

The three jewels-faith, knowledge and conduct -should be distinguished from the ordinary (*vyavahāra*) point of view only; from the transcendental (*niścaya*) point of view, to attain liberation means to attain purity of the self. He who perceives the self as not bound, not touched, not other than the self, steady and without any difference, understands the whole Jaina doctrine which is the kernel of Jaina scripture.³⁸

34. *Pañcāstikāya*, 162. 35. *Paramātmaprakāśa*, II. 15. 36. *Ibid.*, II. 29
 37. *Ibid.*, II. 31. 38. *Samayasāra*, verses 15-16

Right faith is the cause of right knowledge and right conduct. It acts as a pilot guiding the self in right direction. It is the very seed of acquiring right path towards liberation.

The *Uttarādhyāyanasūtra* states that there is no right knowledge without right faith, and without right knowledge there is no right conduct and without right conduct there is no perfection.³⁹ The wrong notions which are the causes of worldly existence can only be eradicated by the possession of right faith. With right faith and right knowledge one purifies one's self. The *Sūtrakṛtāṅga* states in a similar way that right faith is like an island to those persons who are carried away by the current of *mithyātva* and suffer its consequences. Right faith is the way to attain liberation.⁴⁰

Right faith leads to all kinds of prosperity and ultimately to supreme perfection and final beauty.

Ācārya Samantabhadra observes that those whose mind is illumined with right faith, become the lords of splendour, energy, wisdom, power, fame, wealth, victory and greatness; they are born in high families and possess the ability to realize the highest ideals i.e. *dharma*, *artha*, *kāma* and *mōkṣa*. After attaining all sorts of prosperity, they who take refuge in right faith must attain liberation, which is the freedom from old age, disease, destruction, grief, fear, doubt and from all kinds of *karmas*⁴¹.

RIGHT KNOWLEDGE (SAMYAGJÑĀNA)

With the attainment of right faith, knowledge is also attained, because right faith and right knowledge arise simultaneously like the appearance of a lamp and its light. The knowledge which reveals the nature of things as they really are, neither insufficient nor with exaggeration, neither

39. *Uttarādhyayanasūtra*, XXVIII-30 40. *Sutrakṛtāṅga*, I. 11.23 41.
Ratnakarāṇḍasravakācāra, verses 36, 40.

long nor short, but with exactness and certainty, is called right knowledge.⁴²

Right knowledge embraces four types of yoga, viz *prathmānuyōga*, *karaṇānuyōga*, *caraṇānuyōga* and *dravyānuyōga*. The first viz. *prathamānuyōga* deals with the doctrine of *dharma*, religion, *artha*, wealth, *kāma* enjoyment and *mōkṣa*, liberation of the self; the second viz. *karaṇānuyōga* deals with space and time and four conditions of life. The third viz. *caraṇānuyōga* describes the ways and means of conduct both for ascetics as well as laymen. The fourth, *dravyānuyōga*, deals with the fundamental principles called *tattvas*.

The *Uttarādhyayanasūtra* enumerates five types of knowledge; 1. *śruta* or knowledge obtained through reading and hearing of scriptures; 2. *mati* or *abhinibodhika* or knowledge obtained by means of senses and mind; 3. *avadhi* or supernatural knowledge, it is a direct knowledge of distant time or place without the help of sense perception and without spatial limitation; 4. *manahparyāya*, knowledge of the thought of other people; 5. *kevala*, the highest and unlimited knowledge.⁴³

The first two types of knowledge, i.e. *śruta* and *mati* are indirect (*parōkṣa*) acquired through senses and mind. The remaining three, *avadhi*, *manahparyāya* and *kevala*, constitute direct knowledge (*pratyakṣa*) dependent on the self alone.⁴⁴

Like right belief, right knowledge should have eight pillars (*aṅgas*); 1. correct use of words (*grantha*), complete understanding of their meanings (*artha*), 3. combination of the above both (*ubhaya*), 4. regularity of time (*kāla*), 5. humble attitude (*vinaya*), 6. propriety of behaviour

42. *Ibid.*, verse 42. 43. *Uttarādhyayanasūtra*, XXVIII, 4.

44. *Tattvārthasūtra*, I, 11-12; *Sithānaṅgasūtra*, II. 1-71

(*sopadhāna*), 7. zeal (*bahumāna*), 8. without concealment of knowledge (*aninhava*).⁴⁵

KEVALAJÑĀNA

Kevalajñāna is the knowledge *par excellence*. It completely illumines all the substances with all their aspects.⁴⁶ Umasvāti states that omniscience extends to all entities with all their modifications simultaneously (*sarvadravyaparyāyeṣu kevalasya*).⁴⁷ It is described as perfect (*paripūrṇa*), complete (*samagra*), unique (*asādhāraṇa*), absolute (*nirapekṣa*), pure (*viśuddha*), all comprehensive (*sarvabhāva-jñāpaka*), enlightening the physical world and the world beyond (*lokālokviśaya*), and unlimited or infinite.⁴⁸ It is self-dependent, without any limitation of time and space. It is not even conditioned by the objects of knowledge and there is no diversity for him who has acquired this knowledge.

The attainment of *kevalajñāna* is possible only to the highest spiritual *jīvas* who have completely annihilated four destructive *karmas* namely *jñānāvaraṇīya*, *darśanāvaraṇīya*, *mohanīya* and *antarāya*.⁴⁹ The self illumines like the sun and nothing remains hidden or unknown to him. Thus the destruction of four *ghāṭīya karmas* is the cause of perfect knowledge. M.L. Mehta states :

"Just as heat is subject to varying degrees and consequently reaches the highest limit, so also cognition which is subject to progressive development owing to the varying degrees of destruction of the obscuring veil, reaches the highest limit, i.e. omniscience when the hindrance of the obscuring *karma* is totally annihilated."⁵⁰

45. *Puruṣārthasiddhyupāya*, 36; *Dravyasaṃgraha*, 42.

46. *Bhagavatisūtra*, tr.by Lalwani (5.49), p. 159

47. *Tattvārthasūtra*, I. 29 48. *Ibid.*, I. 29, bhāṣya

49. *Tattvārthasūtra*, X. 1; *Uttaradhyayanāsūtra*, XXIX. 71; *Sthānaṃgāṭra*, III. 4. 226.

50. M.L. Mehta : *Outlines of Jaina Philosophy* p.100

The *ācāraṅgasūtra* states that he who knows one, knows all, and he who knows all, knows one.⁵¹ It means *kevalajñāna* of one object is the *kevalajñāna* of all other objects. All the omniscient beings attain equal perfection. Nothing is beyond the comprehension of an omniscient.

When *kevalajñāna*, dawns, all the other four types of knowledge, viz, *mati*, *śruta*, *avadhi* and *manaḥparyāya* become extinct just as at the rise of sun in the sky all the luminous objects lose their luminosity. All the five types of knowledge cannot remain together. Only first four types of knowledge can be possessed simultaneously by one being, because *kevalajñāna* is complete in itself. It stands alone without any assistance. The self becomes omniscient and all perceiving through its own efforts, obtains the infinite bliss which transcends sense experience and which is spiritual and self-determined.⁵²

Kevalajñāna is the light of all knowledge. It is perfect in itself without any cause, effort or source. H.R. Kapadia states:

"*Kevalajñāna* which is perfectly perfect, is a priceless attainment of the soul in its thoroughly pure and undefiled condition. In this all embracing knowledge, all the objects of knowledge of the past, present and future scintillate like stars in the infinite firmament".⁵³

The author of the *Niyamasāra* also asserts that the pure knowledge which knows the material and immaterial, the conscious, the self and all other substances, is direct and beyond the comprehension of the senses.⁵⁴

51. *Ācārāṅgasūtra*, I. 3-4
 52. *Pañcāstikāya*, 29
 53. H.R. Kapadia : *The Jaina Religion and Literature*, vol. I.P. 104
 54. *Niyamasāra*, 166.

FOUR TYPES OF INTUITIONS (DARŚANAS)

The term *darśana* represents undifferentiated cognition which means 'seeing' and 'intuition'. It is of four types, namely eye-intuition (*cakṣurdarśana*), intuition other than the eye intuition which is through mind and other sense -organs (*acakṣurdarśana*), the remaining two intuitions being miraculous powers (*avadhidarśana* and *kevaladarśana*).

Pūjyapāda asserts that *jñāna* and *darśana* occur in succession in ordinary mortals but simultaneously in the *kevalins*.⁵⁵ Some thinkers advanced objections to the theory that *jñāna* and *darśana* of a *kevalin* occur simultaneously, because these two conscious activities cannot occur simultaneously according to the Āgamic principle. The *Āvaśyakaniyukti* does not hold that *jñāna* and *darśana* occur simultaneously to the *kevalins*.⁵⁶

Ācārya Kundakunda clearly states that *jñāna* and *darśana* of a *kevalin* occur simultaneously just as heat and light exist simultaneously in the sun.⁵⁷ The great logician Siddhasena Divākara also agrees with Kundakunda and states that we can discriminate between *jñāna* and *darśana* upto *manah paryāyajñāna*, but *jñāna* and *darśana* are identical in *kevalajñāna* as *kevalin* knows as well intuit objects at a time.

Akalñka, Vidyānandi and Nemicandra too support the position of Pūjyapāda, Kundakunda and Siddhasena Divākara.⁵⁸ It is clear from the above that *jñāna* and *darśana* come in succession to worldly beings, whereas in the omniscient they occur simultaneously because the omniscients know all substances and modifications clearly at a time.

55. *Sarvārthasiddhi*, II. 9. 56. See *Tikā* on *Tattvārthasūtrabhāṣya*, I-31.
 57. *Niyamsāra*, 159.

58. *Sanmati-tarka-prakarāṇa*, II. 3.22; *Āptamīmāṃsā of Samantabhadra*, 101; *Dravyasaṃgraha*, 44; N, Tatia : *Studies in Jaina Philosophy*, pp. 77-78

RIGHT CONDUCT (SAMYAGCĀRITRA)

Right conduct means doing whatever is right, good and proper. It represents the rules of moral discipline which controls good behaviour and constitutes the right activities of mind, body and speech. It presupposes the attainment of right knowledge; and right knowledge requires the presence of right faith. Hence right knowledge and right faith when coupled together make the guidelines for right conduct. The self can follow right conduct only when it is equipped with right faith and right knowledge. So, along with right faith and right knowledge right conduct is a fundamental factor in the attainment of *mokṣa*. There is a close relation between knowledge and action. The *Uttarādhyayanasūtra* states that right faith, knowledge and conduct are interrelated. Through right knowledge one knows the nature of things, through faith one believes in them, through conduct and austerities he attains purity.

By means of purity, one achieves emancipation. There is a close relation between knowledge and conduct. Conduct is the final fulfillment of knowledge.⁵⁹

Right conduct is of two categories according to the standpoints of the absolute and the practical. From the absolute standpoint, the self absorbed in its true nature is absolute right conduct while the performance of austerities etc. with the aim of attaining real right conduct is from the practical point of view.⁶⁰ For practical purposes right conduct comprises the ethical rules of discipline followed by Jaina householder (*srāvaka*) and Jaina ascetic (*muni*). We can say, right conduct is of two types, one is perfect or unqualified (*sakala*) and the other is imperfect or qualified (*vikala*). Of these the unqualified is observed by ascetics who have renounced all things, and the qualified by householders who observe partial asceticism.⁶¹

59. *Uttarādhyāyanasūtra*, XXVIII, 30, 35-36.

Sūtrakṛtaṅga, I 12. II; *Viśeṣavaśyakabhāṣya*, 3, 1126, 1158.

60. *Niyamasāra*, 55. 61. *Ratnakaṇḍaśrāvakaśāstra*, 15-; Purusarthasiddhyupaya, 40.

An ideal Jaina ascetic renounces worldly life and pleasures, adopts strict vows and makes real efforts for stoppage of the influx of *karmas* and for shedding of accumulated *karmas*. He follows higher course of asceticism for the practical right conduct consists in complete observance of five vows (*pañca mahāvratā*) viz., vow of non-injury, vow of truth, vow of non-stealing, vow of chastity, vow of detachment from worldly concerns, with fivefold cautiousness (*samiti*) i.e. watchfulness in walking, watchfulness in speaking, watchfulness in eating, watchfulness in taking up and setting down, watchfulness in excreting, and with three forms of self control (*gupti*) i.e. control of mind, body and speech.⁶²

Mrs. Stevenson has summed up some of the qualities of an ideal Jaina ascetic in the following words:

"The true ascetic should possess twenty-seven qualities, for he must keep the five vows, never eat at night, protect all living things, control his five senses, renounce greed, practise forgiveness, possess high ideals and inspect everything he uses to make sure that no insect life is injured. He must also be self-denying and carefully keep the three *guptis*, he must endure hardships in the twenty-two ways and bear suffering till death.⁶³

In order to achieve the final goal, an ideal Jaina ascetic must remain indifferent to pain and pleasure, enemies and friends, praise and blame, clay and gold and above all, he should have same feeling towards life and death.⁶⁴ This state of equanimity is possible only when an ascetic concentrates on right faith, knowledge and conduct simultaneously. In other words, he who is intent on this trinity together in a state of mental concentration, his *śramanahood* is complete.

62. *Niyamasāra*, 70; *Pravacanasāra*, III, 40

63. Mrs. Stevenson : *The Heart of Jainism*, p. 238.

64. *Pravacanasāra*, III; 42.

Like that of a true Jaina ascetic, the main aim of a true Jaina householder is also to get liberation. There is a close relationship between the two orders. The former follows a strict

course of asceticism while the latter follows a partial asceticism due to his multifarious responsibilities, personal as well as social. The stage of the householder is preparatory to the stage of an ascetic because the courses of conduct prescribed for both do not differ in kind but in degree. The difference lies only in that the householder adopts and practices those rules partially while the ascetic follows and executes them completely. So the conduct of the Jaina householder is a step to the higher goal of monkhood.

The Jaina householder should observe twelve vows, viz. five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*.⁶⁵ The word *vrata* indicates *virati* which means cancelling the evils. It is the powerful medium to attain *saṃvara* and *nirjarā*. The householder cannot observe these *vratas* completely, owing to his other duties and engagements. According to the *Ratnakaraṇḍaśrāvākācāra*, the Jaina householder must follow eight essentials, i.e. five *aṇuvratas* and total avoidance of the use of liquor, flesh and honey.⁶⁶

The five *aṇuvratas* consist of partial observance of non-injury, truth, non-stealing, chastity and limitation of worldly possessions to the extent of being sufficient for the maintenance of life only.

These five vows are supplemented by three *guṇavratas* which restrain bodily movements and four *śikṣāvratas* which promote purification of the self. The three *guṇavratas* consist in the limitation of daily activities in all directions, limitation of regional activities and abstaining from purposeless sin. The

65. *Upāsakadaśāṃgasūtra*, I. II; *Ratnakaraṇḍaśrāvākācāra*, 51; *Tattvārthasūtra*, VII 21.

66. See R. Williams : *Jaina Yōga*.

four *śikṣāvratas* relate to daily concentration, keeping fast on certain days, limiting enjoyment of consumable and non-consumable things, and partaking of food after feeding an ascetic, or giving gifts (*dāna*) in the form of comfort, food, medicine and cloth etc. to the beings. These four *śikṣāvratas* emphasize inner purity of the self.

According to Samantabhadra the merit of five *aṇuvratas* increases with the help of *guṇavratas*. These *guṇavratas* produce purity and greater determination in observing five vows.⁶⁷ In fact, with the practice of *guṇavratas* and *aṇuvratas*, the householder attains the status of five *mahāvratas* of asceticism in point of merit for a limited period. In other words, *digvrata* elevates the householder to the position of an ascetic in respect of regions of space lying beyond those limits.⁶⁸ The *śikṣāvratas* pave the way towards higher life of complete renunciation.

The Jaina texts describe various ways and means for the proper practice of these vows.⁶⁹ The Jaina ascetics as well as the householders must remain aware of the evil effects of violence, falsehood, stealing, unchastity and possession of wealth. It should be noted that everything which helps to increase evil tendencies is ultimately a condition of worldly sufferings.⁷⁰ So, great attention should be given to the preservation of mental equanimity, impartiality towards friend and foe, and constant awareness of evil tendencies. For the practice of impartiality towards friends and foe one should cultivate friendship with all, joy at the sight of the virtuous, compassion and sympathy for the injured and indifference towards

the haughty or arrogant.⁷¹ Contemplation on the evil nature of world and body generates awe (*saṁvega*) and

67. *Ratnakarandasrāvākācāra*, 66.

68. *Ibid.* 67 69. *Ibid.*, 70 70. *Tattvārthasūtra*, VII. 3-5 with commentaries.

71. *Ibid.*, VII.10. 72. *Ibid.*, VII. 11-12

renunciation (*vairāgya*) for worldly existence.⁷² In brief, these are the main features of Jaina practical code of conduct and one must follow them diligently.

The three jewels of Jainism, viz right faith, right knowledge and right conduct, do not exist in any other substance except the self. One should know that these make the real self and the self is the cause of liberation.⁷³ From the absolute point of view, conduct is only in self-realization or self-absorption. The *Pravacanasāra* states that conduct is *dharma*; *dharma* lies in equanimity and equanimity means that state of the self which is devoid of attachment and aversion.⁷⁴

SAṂVARA AND NIRJARĀ

Right conduct comprises the entire code of moral and ascetic conduct expounded in Jainism. The aim of right conduct is twofold, viz., to arrest the growth of *karmas* by effecting the control (*saṁvara*) of inflow (*āsrava*) of *karmic* stuff, and by eradicating the already accumulated *karmic* particles through the process of *nirjarā*. Thus *saṁvara* and *nirjarā* are the means of achieving the final goal.

The word *saṁvara* ('control' or 'restraint') means stoppage of *karmas*. It is opposed to *āsrava* or inflow. In other words, *saṁvara* is nothing but controlling or arresting the course of *karmas*. It is twofold : subjective stoppage (*bhāva-saṁvara*), and objective stoppage (*dravya-saṁvara*). The psychological conditions which make the mind free from attachment and aversion with the result that there is no *yoga* and the influx of *karmas* is controlled, are known as *bhāva-saṁvara*; that which actually controls or stops the influx of *karmas* is called *dravya-saṁvara*.⁷⁵

73. *Samayasāra*, 16; *Dravyasaṁgraha*, 40.

74. *Pravacanasāra*, I. 7

75. *Dravyasaṁgraha*, 34

Samvara is to be practiced through the observance of five-fold religious cautiousness (*samiti*), viz., carefulness in walking, carefulness in speaking, carefulness in eating, carefulness in talking up and setting down, carefulness in excreting, and by the observance of three -fold self -control (*gupti*), i.e. control of activities of the mind, body and speech. It also includes the practice of ten virtues (*dharma*), viz. forgiveness, humility, simplicity, absence of greed, austerity, self-control, truthfulness, purity, renunciation and charity: twelve objects of contemplation (*anuprekṣā*) and forbearance of twenty-two hardships or sufferings (*pariṣaha*), and the observance of five-fold conduct (*cāritra*).⁷⁶

The twelve objects of meditation are as follows :

1. Everything in the world is impermanent (*anitya*)
2. There is no real refuge in this world (*aśaraṇa*)
3. The evil nature of transmigration (*saṃsāra*)
4. A being has to transmigrate alone (*ekatva*)
5. The self is different from the body (*anyatva*)
6. The impurity of the body (*aśucitva*)
7. The inflow of karmic matter (*āsrava*)
8. The task of arresting the inflow of karmic matter (*saṃvara*)
9. Means of eradicating the karmic matter (*nirjarā*)
10. The nature of the material world (*lōka*).
11. Difficulties of attaining enlightenment (*bodhidurlabha*)
12. The ideal of holy life (*dharma*)

The path of holy life is full of hardships. The seeker of liberation has to patiently endure these hardships. The Jaina scriptures enumerate only twenty-two important hardships called *pariṣaha*. The word *pariṣaha* means to sustain, to bear up against. It follows that one must bear all those difficulties

76. *Ibid.*, 35; *Tattvārthasūtra*, IX, 5-9; *Puruṣārthasiddhyupāya*, 202-209.

that arise in the practice of asceticism. An ascetic should bear with patience all those natural hardships or sufferings while following the practice of ascetic conduct. These include hunger, thirst, cold, heat, insect-bite, nudity, women, journeying, begging food, diseases etc.⁷⁷ A Jaina monk whose thought is fixed on ultimate release has to overcome these and the other difficulties that naturally beset his extraordinary course of life.

The five-fold moral conduct consists of the following practices viz, equanimity towards all friends and foes alike (*sāmāyikacāritra*), suitable amendments with a view to regaining equanimity after accidental transgression (*chedopasthapānacāritra*), purification of heart through inoffensive conduct (*parithāraviśuddhicāritra*), control of passions in subtle forms (*sūkṣmasaṃprāyacāritra*) and the sublime conduct characterized by the utter cessation of passions (*yathākhyātacāritra*). Thus *saṃvara* is the complete control of all *karmas* resulting in the freedom of the self.

The word *nirjara* is derived from the Sanskrit verbal root *jri* which means to wear down, to rub to pieces, to crush etc. It shows the gradual destruction of all actions. Thus failing away of all *karmas* attached to the self is called *nirjarā*. It is of two types: the first is known as what is due to ripening (*vipākaja*), and the second due to process other than ripening (*avipākaja*). The timely destruction of *karmas* and the destruction which is effected by ascetic practices (*tapas*) are called *vipākanirjara* and *avipākanirjarā* respectively. A seed grows into a fruit. If it ripens by itself, it is called *vipāka*; but if it is plucked unripe and then ripened by an artificial device it is known as *avipāka*.⁷⁸ The processes and activities of the self whereby the effect of *karmic* coating on the texture of the self is neutralized resulting in their falling away from the self, are called *nirjarā*.

The main technique of *nirjarā* consists of the observance

77. For enumeration see *Tattvārthasūtra*, IX-9. 78. *Tattvārthasāra*, VII, 2-4.

of austerities (*tapas*), both external and internal, physical and mental, which are an effective means of *saṁvara* as well as *nirjarā*. The term *tapas* includes any form of self-discipline which purifies the self and thereby leads to liberation. *Tapas* or austerity is two fold viz. external austerity and internal austerity. Each of these types of austerity has six sub-types. Thus fasting (*anaśana*), taking less meal than one's appetite (*avaman*), selecting the type of diet according to the range of choice or according to time, place or posture (*vyūtiparisamkhāna*), renouncing strong and delicious food etc. (*rasaparityāga*), living lonely, not sharing bed and seat with women and men (*viviktaśayanāsana*), and observing physical postures (*kāyakleśa*) are the six types of external austerity.⁷⁹ When one duly follows these external austerities, one obtains detachment, lightness of body, control of the body, control of the senses, protection of asceticism and the shedding of *karma*.⁸⁰

Expiation (*prāyaścitta*), humility (*vinaya*), respectful service (*vaiyāvṛtṭya*), scriptural study (*svādhyāya*), abandonment of not-self i.e. mind, body, sense -organs, passions etc. (*vyutsarga*) and meditation (*dhyāna*) constitute the six internal austerities.⁸¹ The first *prāyaścitta* includes self-criticism, self repentance and both, to accept due punishment, and not to repeat the fault again etc. *Vinaya* is of four types viz. paying due respect to right faith, knowledge, conduct and to the holy persons possessed of this trinity. *Vaiyāvṛtṭya* includes due service of *ācārya*, *upādhyāya*, *tapasvī*, diseased and old ascetics, community of monks, an elder monk, a distinguished monk etc. *Svādhyāya* represents five-fold study of sacred books, i.e. receiving instruction, asking questions with a desire

79. *Tattvārthasūtra*, IX. 19; *Puruṣārthasiddhyupāya*, 98.

80. *Tattvārthasūtra-bhāṣya*, IX.19

81. *Tattvārthasūtra*, IX. 20; *Puruṣārthasiddhyupāya*, 199

Vyākhyāprajñapti, 25.7.802.

to know, contemplating on the lines of scripture, reciting or revising scripture and preaching or giving religious sermons. *Vyutsarga* means renunciation of external and internal attachment.⁸² Here external attachment is the attachment to wealth, property etc. and internal attachment means emotions and passions etc. In general *vyutsarga* also means complete abdication of everything for certain time and detachment from what is not-self.

DHYĀNA

The sixth category of internal austerity is called *dhyāna* or concentration of mind which is of the utmost importance for the cessation of *karmas*; *dhyāna* means meditation or concentration on the self, inner discipline, and calmness of mind. *Dhyāna* when rightly practised annihilates all *karmas* and leads to the realization of the true nature of the self. It has been said in the *Yogaśāstra* by Hemacandra: "*dhyāna* leads to the knowledge of the self and knowledge of the self leads to the destruction of the *karmas* which is nothing but *mōkṣa*."⁸³ The *Tattvārthasūtra* states that concentration of thought on one particular object is called *dhyāna* and it extends upto one muhurta i.e. forty-eight minutes with the best physical constitution.⁸⁴

A fundamental means to *nirjarā* is meditation or *dhyāna*; when one meditates upon the pure nature of the self with controlled senses, one washes off the *karmic* stuff completely by

the flood of *dhyāna*. Meditation or *dhyāna* is a means to self-realization. The *Pañcāstikāya* relates the origin, nature and effect of meditation and says that "in a person who has neither desire nor aversion, and who is free from ignorant attachment to sense pleasures and from the activity of thought,

82. *Tattvārthasūtra*, IX.21-26. *Vyākhyāprajñapti*, 25.7.802

83. *Yogasāstra* IV, 113.

84. *Tattvārthasūtra*, IX. 27; *Vyākhyāprajñapti*, 25.6.770; *Sthānaṅgavṛtti*. 4.1.247.

speech and body, there flames forth the fire of meditation that burns out all *karmas*, beneficial as well as baneful."⁸⁵ The effect of *dhyāna* is like a fire that burns the heap of *karmas*, provided one is indifferent, detached and disinterested towards sense pleasures and yogic activities. This means that self-absorption is the very essence of Jainist *dhyāna*.

In order to achieve self-absorption or concentration of mind, one must remove all obstacles, hindrances and impediments which divert the mind. Certain conditions are necessary for practising *dhyāna* as Akalṅka points out, such as good atmosphere, accord with posture of the body, breathing slowly and steadily, avoidance of lethargic nature, sleep, sex-love, fear, doubt, sorrow etc.⁸⁶ The practice of *dhyāna* further requires faith, energy, heedfulness, insight into the nature of things, etc.

The Jaina thinkers broadly classify *dhyāna* into two types: inauspicious (*aprasāsta*) and auspicious (*prasāsta*). The first type is again sub-divided into painful (*ārta*) and harmful (*roudra*) which come out from hatred, illusion, greed, attachment and hence these two should be discarded. The second type consists of the righteous (*dharma*) and the pure (*śukla*) meditations.⁸⁷

Dharmya-dhyāna consists of meditation on the fundamental tattvas as described in the scriptures after the command of Jina (*ājñāvicaya*), knowledge of ignorance (*avidyā*) and the ways and means to remove suffering (*apāyavicaya*), nature of the fruition of karmic stuff (*vipākavicaya*) and discerning the structure of the universe (*saṁsthānavicaya*).⁸⁸ The last, *saṁsthānavicaya-dharmyasdhyāna*,

85. *Pañcāstikāya*, 146 (ed. By A.N. Upadhye).

86. *Tattvārtha-Rajavārttika*, IX. 44; *Sthānaṅgasūtra*, IX.2. 283.

87. *Tattvārtha-Rajavārttika*, IX. 28

88. *Ibid.*, IX. 36; *Jñānārṇava*, 33-5; *Vyākhyāprajñapti*, 25.7.803

has four sub-types known as *piṇḍastha*, *padastha*, *rūpastha* and *rūpatīta*.⁸⁹ *Piṇḍasthadhyāna* follow meditation based on the body, *padastha* assumes continuous meditation on the nature of *siddhahood* with the help of mantric syllables, *rūpastha* represents meditation on the glory and extraordinary qualities of *arhat* or *tīrthaṅkara* and *rūpatīta* implies concentration on liberated souls, *siddhas*, who are formless. Pure, supreme, infallible only for those persons who are in between the fourth and sixth spiritual stages called *guṇasthāna*. *Dharmadhyāna* when duly practised leads directly to heavenly abodes and indirectly to *mokṣa*.⁹⁰

The dawn of *śukladhyāna* is possible only when an aspirant reaches the seventh spiritual stage after duly concentrating on *dharma-dhyāna*. It has four types: concentration on diversity (*prthaktvavitarka*), concentration on unity (*ekatvavitarka*), perseverance of subtle

activity (*sūkṣma-kriyā-pratirpāti*), complete annihilation of all activities (*vyuparata -kriyā-nivartī*).⁹¹

(i) *Pṛthaktvavitarka* : Here the aspirant shifts from one activity to another and all the threefold activities of mind, body and speech continue.⁹² He goes from one substance to another and from one modification to another.⁹³ It depends upon scriptural knowledge.⁹⁴

(ii) *Ekatvavitarka* : In this stage there is no shifting from one activity to another and from one object to another. This stage is also associated with scriptural knowledge but not with shifting. The first two types of *sukla-dhyāna* are attained during the course of seventh to the twelfth spiritual stages.⁹⁵

89. *Jñānārṇava*, 37.1. 90. *Ibid.*, 41.16-27

91. *Pūjyapāda on Tattvārthasūtra*, IX. 39. 92. *Ibid.*, IX. 40

93. *Ibid.*, IX. 43 94. *Ibid.*, IX 44 95. *Ibid.*, IX 41-42

(iii) *Sūkṣma-kriyā-pratirpāti* : After passing through the first two types, the aspirant attains *kevaljñāna* and this is the third stage of *sukladhyāna* where the subtle activity of body remains and all other activities cease. The four obscuring *karmas* are annihilated but only four non-obscuring *karmas* continue. This type of *dhyāna* is attained in the thirteenth spiritual stage.⁹⁶

(iv) *Vyuparata-kriyā-nivartī* : It is attained when the omniscient is on the fourteenth stage ; no *yogic* activities are there, all the *karmas* having been annihilated, the self attains *siddhahood*.⁹⁷ The essential conditions that facilitate *sukladhyāna* are forbearance, humility, straightforwardness and freedom from greed.⁹⁸

● * *

96. *Ibid.*, IX. 44

97. *Ibid.*

98. *Dhyānāśataka*, 69; N. Tatia *op.cit.*, p. 291