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PREKṢĀ MEDITATION HISTORY AND METHODS

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Thesis submitted for the degree of Ph.D

2016

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Abstract

This study is an attempt to trace the history and development of *prekṣā-dhyāna* (perception meditation), developed in the last quarter of the twentieth century by Ācārya Mahāprajña (1920–2010), the tenth *ācārya* of the Jaina Śvetāmbara Terāpanth sect. *Prekṣā-dhyāna* represents a new synthesis of ancient Jaina ascetic techniques, classical ritualistic meditative elements, and modern science, aimed at an audience that is global and inclusive of Jainas and non-Jainas alike. The argument of the thesis is that *prekṣā-dhyāna* is an expression of Jaina modernism that has a firm foothold in the world of international meditative practices.

The study uses textual sources to provide a historical overview of the Jaina meditative tradition in an area that has not yet been explored. It examines the theory and practice of *prekṣā-dhyāna* in detail. It demonstrates that Mahāprajña's construction of the *prekṣā-dhyāna* system integrates seven distinct sources: (i) Jaina textual accounts of meditative practices (ii) elements of Hindu yoga systems (iii) elements of Buddhist *vipassanā* meditation (iv) Āyurvedic concepts (v) Astronomical elements (vi) modern science and (vii) reflections on his own experiences and explorations.

Finally, twentieth century Jaina meditative systems other than *prekṣā-dhyāna*, newly developed by mendicants from the Śvetāmbara Mūrtipūjaka and Sthānakavāsī traditions have been examined and their similarities and differences vis-à-vis *prekṣā-dhyāna* investigated. The reasons for the current proliferation of these new systems of meditation in the Jaina tradition have also been examined. This thesis demonstrates that Mahāprajña's innovative use of scientific concepts, which was not previously incorporated within Jaina meditation systems is unique and represents an important step towards Jaina modernism.

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Abbreviations

AC	<i>Abhidhāna-cintāmaṇi</i>
ADS	<i>Anuyogadvāra-sūtra</i>
AMY	<i>Amanaska-yoga</i>
AnuD	<i>Anuttaropapātikadaśā</i>
AupS	<i>Aupapātika-sūtra</i>
AV	<i>Aṅgavijjā</i>
ĀP	<i>Ādipurāṇa</i>
ĀS	<i>Ācārāṅga-sūtra</i>
ĀSBh	<i>Ācārāṅga-bhāṣyam</i>
ĀSC	<i>Ācārāṅga-cūrṇi</i>
ĀSN	<i>Ācārāṅga-niryukti</i>
ĀvC	<i>Āvaśyaka-cūrṇi</i>
ĀvN	<i>Āvaśyaka-niryukti</i>
ĀvS	<i>Āvaśyaka-sūtra</i>
AYV	<i>Anyayogavyavachedikā</i>
BhS	<i>Bhagavatī-sūtra</i>
CPS	<i>Candraprajñapti-sūtra</i>
CS	<i>Caraka-saṃhitā</i>
CU	<i>Chāndogya-upaniṣad</i>
DhŚ	<i>Dhyāna-śataka</i>
DhŚV(H)	<i>Hāribhadriya Dhyāna-śataka-Vṛtti</i>
DS	<i>Dravya-saṃgraha</i>
DVS	<i>Daśavaikālika-sūtra</i>

DA	Dvādasa-anupreksā
GS	<i>Gheraṇḍa-saṃhitā</i>
HP	<i>Haṭha-yoga-pradīpikā</i>
IṣUs	<i>Iṣṭopadeśa</i>
JDK	<i>Jñātr̥dharmakathāḥ</i>
JDP	<i>Jambūdvīpa-prajñapti</i>
JñA	<i>Jñānārṇava</i>
JSD	<i>Jaina-siddhānta-dīpikā</i>
KS	<i>Kalpa-sūtra</i>
KāŚ	<i>Kāyotsarga-śataka</i>
MA	<i>Manonuśāsanaṃ</i>
MĀ	<i>Mūlācāra</i>
MN	<i>Majjhima-nikāya</i>
MRR	<i>Mantrarāja-rahasyam</i>
MVT	<i>Mālinīvijayottaratantra</i>
NiP	<i>Niryukti-pañcaka</i>
Nir	<i>Nirayāvalikā</i>
NSā	<i>Niyamvasāra</i>
NS	<i>Nandī-sūtra</i>
PP	<i>Praśamarati-prakaraṇa</i>
ṚB	<i>Ṛṣibhāṣitāni</i>
SamS	<i>Samavāyāṅga-sūtra</i>
Ṣaṭ	<i>Ṣaṭkhaṇḍāgama</i>
SHŚ	<i>Siddhahemacandraśabdānuśāsana</i>

SKS	<i>Sūtrakṛtāṅga-sūtra</i>
SSā	<i>Samayasāra</i>
ŚiS	<i>Śiva-saṃhitā</i>
SŚ	<i>Samādhī-śataka / Samādhī-tantra</i>
SS	<i>Sarvārthasiddhi</i>
TA	<i>Tattvānuśāsana</i>
SthāS	<i>Sthānāṅga-sūtra</i>
TS	<i>Tattvārtha-sūtra</i>
TV	<i>Tattvārtha-vārtika</i>
Utt	<i>Uttarādhyayana-sūtra</i>
VA	<i>Vārassa-aṇuvekkhā</i>
VM	<i>Viśuddhimārga</i>
VS	<i>Vipāka-sūtra</i>
YDS	<i>Yoga-dr̥ṣṭi-samuccaya</i>
YS	<i>Yoga-sūtra</i>
YŚ	<i>Yoga-śāstra</i>
YTC	<i>Yaśastilaka-campū</i>
YV	<i>Yoga-viṃśikā</i>
YVṬ	<i>Yoga-viṃśikā Ṭīkā</i>

Notes on Spelling and Transliteration

Throughout the thesis, Indian place names and personal names have been transliterated in Roman script. I have employed the standard system of transliterating Nāgarī script into Roman script. Most, but not all Hindī, Gujarātī and Rājasthānī words have been transliterated according to conventions applying to Sanskrit and Prakrit.

Indic words are italicised throughout the thesis and are followed by, the English translation in parenthesis the first time they occur in the text. I have pluralised some Indic terms with, ‘s’ (e.g. *tīrthaṅkaras*) to render the text more readable. In the Jaina tradition, mendicants’ are addressed with, their full title and honorific prefixes and suffixes. For example, the name Ācārya Śrī Mahāprajña jī is a composite of the name Mahāprajña preceded by the title *ācārya*, “teacher,” and the honorific *śrī*, “blessed,” and followed by the honorific *-jī*. I have generally omitted these honorifics and sometimes titles to render the text more readable.

List of tables

TABLE 1 - Measurement of <i>Kāyotsarga</i>	64
TABLE 2 - <i>Dhyānas</i> in <i>Guṇasthāna</i> Alignment	75
TABLE 3 - Psychic Centres and <i>Dhāraṇā-Sthāna</i>	218
TABLE 4 - <i>Saptadhātu Prekṣā</i>	226
TABLE 5 - <i>Prekṣā-Dhyāna</i> and the Nine Planets (<i>navagraha</i>)	228
TABLE 6 - Scientific Mapping of <i>Prekṣā-Dhyāna</i>	231
TABLE 7 - Perception of Bio-Energy	237
TABLE 8 - Nānālāla's <i>Samīkṣaṇa-Dhyāna</i>	278
TABLE 9 - Thirty-four Meditational Practices of <i>Sālabhāna-Dhyāna</i>	286
TABLE 10 - <i>Sambodhi-Dhyāna</i>	298
TABLE 11 - Meditation on the Five Limbs of Human Body	364

List of figures

Figure 1 - Metaphysical Dualism.....	181
Figure 2 - Location of Ten <i>Prāṇa-Prekṣā</i> in Brain	236
Figure 3 - <i>Maṅgala Bhāvanā Yantra</i>	361
Figure 4 - <i>Pañcāṅgapuruṣa-Dhyāna</i>	364

Table of Contents

Chapter 1. Introduction	14
1.1 Scope of the Study	14
1.2 Aim of Research	15
1.3 Dating Considerations	16
1.4 Meditation in Jainism	17
1.4.1 Meditation: A Means of Liberation	18
1.4.2 The Relevance of Yoga	21
1.4.3 Yoga and <i>Prekṣā-dhyāna</i>	23
1.4.4 Changes in Jaina Meditational Practices	24
1.5 Sources on Pre-Modern Forms of Jaina Meditation	25
1.6 Literature Review	27
1.7 Studies in <i>Prekṣā-Dhyāna</i>	30
1.8 Theory of Jaina Modernism	32
1.9 Research Methodology	33
1.10 Outline of the Chapters of the Thesis	38
1.11 Conclusion	40
Chapter 2. Pre-Modern History of Meditation in Jainism	41
2.1 Introduction	41
2.2 Sources of Early Jaina Meditation	41
2.3 Meditation in the <i>Ācārāṅga Sūtra</i> (ĀS)	43
2.4 Āvaśyaka-Niryukti (ĀvN)	53
2.5 Ācārāṅga-Cūrṇi (ĀSC)	56
2.6 Ritualistic <i>Kāyotsarga</i> in Utt, ĀvS, ĀvC and ĀvN	57
2.6.1 Posture of <i>Kāyotsarga</i>	61
2.6.2 Expansion of Categories of <i>Kāyotsarga</i>	61
2.6.3 Measurement of <i>Kāyotsarga</i>	63
2.7 <i>Bhāvanā</i>	64

2.8	<i>Anuprekṣā</i>	66
2.9	The Four <i>Dhyānas</i> : Classification in Utt, DVS, SthāS, TS	66
2.10	The Two Meditations: Worldly (<i>samsārika</i>) Psychological States	68
2.10.1	<i>Ārtta-Dhyāna</i>	68
2.10.2	<i>Raudra-Dhyāna</i>	69
2.11	The Two Meditations: Liberating Psychological States	70
2.11.1	<i>Dharma-Dhyāna</i>	71
2.11.2	<i>Śukla-Dhyāna</i>	72
2.11.3	<i>Dhyāna</i> and <i>Guṇasthāna</i>	74
2.12	Interpretation of pre-modern Jaina Meditation	87
2.13	Conclusion	87
Chapter 3. The History of Meditation in Terāpanth		89
3.1	Introduction	89
3.1.1	Sources	90
3.2	Meditation in Early Terāpantha Practice	91
3.2.1	Meditative Practices of Ācārya Bhikṣu and Muni Hemarāja	92
3.2.2	Bearing heat (<i>Ātāpanā</i>)	93
3.2.3	Bhikṣu's <i>Ātāpanā</i>	95
3.2.4	The Practice of Hemarāja's <i>Kāyotsarga</i>	99
3.3	Jayācārya's Meditation	100
3.3.1	<i>Badā-Dhyāna</i> (Long Meditation)	101
3.3.2	<i>Choṭā-dhyāna</i> (Short Meditation)	120
3.3.3	<i>Dhyāna-Vidhi</i> (The Procedure of Meditation)	120
3.4	The Development of <i>Prekṣā-Dhyāna</i> between 1944–1975	122
3.4.1	Mahāprajña and the Emergence of <i>Prekṣā-Dhyāna</i>	126
3.4.2	Brief Biography of Mahāprajña	126
3.4.3	The Initial Encounter of Esoteric Tantric Texts	129
3.4.4	Motivation behind <i>Prekṣā-Dhyāna</i>	130
3.4.5	Practices prior to <i>Prekṣā-Dhyāna</i>	134
3.4.6	<i>Kuśala-Sādhanā</i> (The Adept One in the Spiritual Practice)	135

3.4.7	Composition of <i>Manonūsāsanao</i>	136
3.4.8	Tulasī's Instruction to Develop a New Method of Meditation	137
3.4.9	<i>Praṇidhāna-Kakṣa</i> (The Contemplation / Divotional Cell)	139
3.4.10	<i>Bhāvitātmā</i> (Self-Cultivated Ascetic)	140
3.4.11	Other Pre- <i>Prekṣā</i> Camps by Mahāprajña	142
3.5	Conceptualising a Special Method of Spirituality	143
3.5.1	Abandonment of the Order (<i>gaṇa-vyutsarga</i>) for Meditation	144
3.6	Overall Glimpse of the Chronological Development of <i>Prekṣā</i>	146
3.6.1	Analysis	150
3.7	<i>Prekṣā</i> and <i>Vipassanā</i> : Goenkā's 1974-75 <i>Vipassanā</i> Camp	153
3.7.1	Debate on <i>Prekṣā-Dhyāna</i> as vicissitude of <i>Vipassanā</i>	155
3.7.2	Experience and Reviews of the Camp	158
3.7.3	Religio-Secular Synergy found in <i>Vipassanā</i> and <i>Prekṣā-Dhyāna</i>	162
3.7.4	Practical Semblance in <i>Vipassanā</i> and <i>Prekṣā-Dhyāna</i>	163
3.7.5	Religious roots of <i>Vipassanā</i> and <i>Prekṣā-Dhyāna</i>	165
3.7.6	Philosophical Similarities and Differences between <i>Vipassanā</i> and <i>Prekṣā-Dhyāna</i>	165
3.8	Naming of <i>Prekṣā-Dhyāna</i>	169
3.9	Launch of <i>Prekṣā-Dhyāna</i>	169
3.10	Conclusion	172
	Chapter 4. Theory and Methods of <i>Prekṣā-Dhyāna</i>	174
4.1	Introduction	174
4.1.1	Sources	176
4.1.2	Literature Review	177
4.2	Metaphysical Dualism: The Theoretical Background of <i>Prekṣā-Dhyāna</i>	180
4.3	Fully Developed System of <i>Prekṣā-Dhyāna</i>	184
4.3.1	Eight Limbs of <i>Prekṣā-Dhyāna</i>	185
4.3.2	Subsidiary Limbs (<i>Upāṅga</i>)	198
4.3.3	Special Limbs	208
4.4	Mahāprajña's Exegetical & Constructive Method	208

4.4.1	Jaina Textual Sources of <i>Prekṣā-Dhyāna</i>	209
4.4.2	Elements and Sources from Hindu Yoga Systems	216
4.4.3	Elements and Sources from Buddhist <i>Vipassanā</i>	219
4.4.4	Āyurvedic Elements	221
4.4.5	Seven Constituents of the Body (<i>sapta-dhātu-prekṣā</i>)	222
4.4.6	Astronomical Elements	227
4.4.7	Modern Scientific Elements	229
4.4.8	Mahāprajña's Personal Experiences	237
4.5	The Role of Time in <i>Prekṣā-Dhyāna</i>	244
4.6	Conclusion	245
Chapter 5. Other Modern Forms of Jaina Meditation		247
5.1	Introduction	247
5.1.1	Sources	247
5.1.2	Literature Review	248
5.2	Other Contributors to Modern Jaina Meditation	251
5.3	Absence of Modern Forms of Meditation in the Digambara Tradition	254
5.4	Jaina Meditation	260
5.5	<i>Arhum-Yoga</i>	267
5.6	<i>Samīkṣaṇa-Dhyāna</i>	273
5.7	<i>Sālabhāna-Dhyāna</i>	281
5.8	<i>Ātma-Dhyāna</i>	290
5.9	<i>Sambodhi-Dhyāna</i>	297
5.10	Conclusion	301
Bibliography		309
Glossary		340
Appendix I		352
Appendix II		361
Appendix III		365

Chapter 1. Introduction

1.1 Scope of the Study

The present study will mainly focus on *prekṣā*- or ‘perception’¹ meditation, a modern form of Jaina meditation developed in the Śvetāmbara Terāpanth² tradition. This new meditation method was presented by Ācārya Mahāprajña³ (1920-2010) in 1975 in his work *Prekṣā-Dhyāna: Eka Paricaya*⁴, the culmination of a thirty-year long period of spiritual research and practice.⁵ In his work, *prekṣā-dhyāna* is presented as a means of purification rather than a means of liberation that we find in the early texts. Mahāprajña explains the word *prekṣā-dhyāna* as follows:

The word *prekṣā* is derived from the Sanskrit root $\sqrt{ikṣ}$, which means, “to see”.
When the prefix “*pra*” is added, it becomes *pra+ ikṣ = prekṣā*, which means, “to

¹ The term *prekṣā* is translated as “perception” or even “insight” at times. In this study I chose “perception” on the basis of Jaina Pāribhāṣika Śabdakośa (2009: 234).

² There are two branches of Jainism: Digambara and Śvetāmbara. Within each, there are several sub-sects, including a Digambara Terāpanth and a Śvetāmbara Terāpanth. The Śvetāmbara Terāpanth was founded in the 18th century by Ācārya Bhikṣu. In this thesis, ‘Terāpanth’ refers to the Śvetāmbara Terāpanth exclusively. Ethnography on the religious practices of Terāpanth has since been published by Flügel (1995–96, 2012b, etc.).

³ Mahāprajña's family name was Nathamala. Having been initiated as a monk on 29 January 1931, as per the general norm he received the designation of Muni and from then was known as Muni Nathamala. Impressed by Muni Nathamala's contribution in the field of editing of Jaina canonical literature (*āgama*) and Jaina Yoga, Ācārya Tulasī honored him with the epithet “Mahāprajña” (meaning ‘one who is endowed with great wisdom’) on 12 November 1978. On 4 February 1979, his appellation “Mahāprajña” was converted into his new name and he was also made the successor i.e. *Yuvācārya* of Ācārya Tulasī. Hence his new name with his title became *Yuvācārya Mahāprajña*. The final change to his name was when Ācārya Tulasī coronated him as the head of the congregation while himself renouncing the position (*ācārya-pada-visarjana*). From then on, he was called Ācārya Mahāprajña. Literature written by him at different times uses his different names accordingly. Thus the various names merely reveal the development of the life of Mahāprajña and his contributions at different stages of his life and must be considered as the same author.

⁴ This small booklet is no longer available but there is evidence of its existence from an interview conducted with Svāmī Dharmānanda (2014, July) and Muni Kīśanalāla (24th December 2013). However, the same ideas are available in *Prekṣā-Dhyāna: Ādhāra aurā Svarūpa* (1980a).

⁵ Mahāprajña had spend a thirty-year long period (1944-1975) for the development of *prekṣā-dhyāna*, which is discussed in chapter three. For further information, see section 3.4.

perceive carefully and profoundly”. Here “seeing” does not mean external vision, but careful concentration on the subtle consciousness (*sūkṣma-cetanā*) by gross consciousness (*sthūla-cetanā*). *Prekṣā-dhyāna* is a system of meditation that aims at engaging one’s mind fully in the perception of the subtle internal and innate phenomena of consciousness (Mahāprajña, 1980a: 1).

Historically, the term *prekṣā* (Pkt. *pehā*), had been employed in Jaina canonical texts, but not for a system of meditation. Mahāprajña was the first to use this term to denote a system of modern Jaina meditation. Prior to the formation of the compound *prekṣā-dhyāna* the noun *prekṣā* was commonly used in the sense of “seeing”, “thinking” but in the context of meditation it assumes a special meaning of designating the process of engaging the mind fully in the perception of subtle aspects of consciousness.

1.2 Aim of Research

The aim of this thesis is to examine the development of *prekṣā-dhyāna*: how and why this modern system of Jaina meditation came into existence will be considered, as well as, to what extent did modern science influence the underlying theories and methods of *prekṣā-dhyāna*.

There have been a number of comparative, therapy-oriented and socio-cultural studies of *prekṣā-dhyāna*⁶ as well as descriptions of its textual sources,⁷ but a comprehensive study of the historical development and methods of *prekṣā-dhyāna* has not yet been carried out. It is one of the aims of this study to address this gap in academic research.

⁶ See section 1.7 Studies in *Prekṣā-Dhyāna*, in the chapter 1.

⁷ Samañi Āgamaprajña & Vandanā Mehatā presented a listing of JVBU’s research work in 2013.

The second aim is to analyse the theory behind the claim that *prekṣā-dhyāna* contributes to the attainment of health and well-being and further, how it annihilates *karma*, which is the main focus of Jaina soteriology.

A third aim of this research is to examine the practices and techniques that *prekṣā-dhyāna* employs, how these differ from, traditional Jaina meditation techniques, Hindu traditions of yoga and Buddhist *vipassanā* meditation. The fourth aim to explore the prior yogic and meditative practices which were part of early Terāpanth as a seed form of *prekṣā* practices.

Finally, the other modern meditational forms recently created by members of other Jaina sects, apart from *prekṣā-dhyāna* will be analysed and compared with *prekṣā-dhyāna*.

1.3 Dating Considerations

Jaina canonical texts are known to present difficulties related to dating and chronology. The final redaction and documentation of the Śvetāmbara canon, was attempted around one thousand years after Mahāvīra's liberation (*nirvāṇa*). The redaction of most of them is said to have been completed during the 5th c. CE at the Vallabhi Council under the leadership of Devardhigaṇi, who is recognised by the epithet “*kṣamāśramaṇa*”. Before this council, the Jaina canons are implicit to have been preserved through an oral tradition. Defining the chronology of Jaina *āgama* texts is thus challenging. Dundas (1992/2002: 22-23) presents the problem of dating the texts well:

‘[T]he accounts of the Council of Vallabhi, which took place around the middle of the fifth century CE and at which the Śvetāmbara scriptures were supposedly redacted for the final time, provide no help with regard to the dating of the actual sources involved. While we may be reasonably confident about the most important texts redacted at Vallabhi, we can only establish a relative chronology for them on the basis of language, metre, and the evidence of style, while also bearing in mind that the versions of the scriptures which we possess now have often been subjected to some sort of editorial process’.

Many initiatives have been undertaken attempting to frame the chronological periods of the texts. However, even with expert scholars, there is a huge difference of opinion. Where necessary, I have adopted generally accepted dates in this study.

1.4 Meditation in Jainism

The English word meditation (from Latin *meditatio*) is defined as, “the practice of thinking deeply in silence, especially for religious reasons, or in order to make your mind calm”.⁸ This standard definition partially accords with early Jaina texts which portray meditation as a purely solitary, ascetic practice of “concentration”, for instance in the *Ācārāṅga-sūtra* (hereafter *ĀS*) the oldest parts of which have been dated 4th–3rd c. BCE. The ninth (in some editions: eighth) chapter of *ĀS* I depicts Mahāvīra as a yet to be enlightened ascetic meditating in solitary by concentrating on objects in the external world with absolute focus of the mind, absence of agitation and delusion.⁹

In Jaina canonical literature there is a frequent use of the Prakrit word “*jhāṇa*” for meditative practices. However, a definition or explanation of the term is not available in the early Śvetāmbara canon. The Sanskrit term “*dhyāna*” is derived from the root √*dhyai*, which literally means *cintāyām*¹⁰ or “thinking”. As a mode of practice, the Jaina *Āvaśyaka-niryukti* defined *dhyāna* as follows: “fourty eight minutes one point positioned consciousness is meditation (*dhyāna*)”.¹¹ In addition to “thinking”, Haribhadra later added two more interpretations of the meaning of the root *dhyai*: “restraint of physical action” (*kāya-yoga-nirodha*), and “abstinence from all action (*a-yoga*)”.¹²

⁸ *Oxford English Dictionary*, 2010:1115

⁹ Mahāvīra’s meditation is discussed at length in a separate section, see chapter 2.

¹⁰ See, *Siddhahemacandraśabdānuśāsanam* (SHŚ, P. 519).

¹¹ *ĀVN* (1463) *antomuhuttakālam cittasseggayā havai jhāṇam*.

¹² *DhŚV(H)*, 85-86. *dhai cintāyām, dhai kyanirodhe, dhai ayogitve*.

Later developments in the *āvaśyaka* literature indicate a shift from solitary meditation towards meditation as a collective endeavour by groups of mendicants or lay people (*śrāvaka*), such as the observance of concentration meditation during obligatory ritualistic repentance (*pratīkramaṇa*) and atonements (*prāyaścitta*).

However, the date of the earliest texts of the Āvaśyaka tradition is unknown and it has developed over a long period of time. Leumann (1934, 2010:2) regards ĀvS 1 as the oldest Jaina text. He states, “The Āvaśyaka, has been handed down in three very different editions, the first of which is represented by two and the second and third, each by numerous recensions. The first edition existed before the schism, the second belongs to the Śvetāmbara, and the third to the Digambara confession”. Leumann’s phrase “before the schism” proves that it is among the oldest of texts. Paṇḍita Sukhala (1957: 196) dates even the *Āvaśyaka-sūtra* as a whole from 5th c. BCE to early 4th c. BCE. It is noted in the *Anuyogadvāra-sūtra*, one of the youngest Āgama texts, that the *āvaśyaka* became an obligatory ritual to perform at dawn and dusk for ascetics and laities.¹³

1.4.1 Meditation: A Means of Liberation

Throughout the canonical, classical and medieval literature, Jaina thinkers denote meditation as the ultimate means of omniscient knowledge (*kevala-jñāna*) and finally of liberation. This notion of meditation as an eventual means of liberation is found in the *Uttarādhyayana-sūtra*¹⁴, *Kalpa-sūtra*¹⁵, and *Dhyāna-śataka*¹⁶ of Jinabhadraṅgi (6th c.

¹³ ADS, 1.28.2.

*samñeṇa sāvaṇa ya, avassakāyavvaṃ havai jamhā.
anto ahonisassa u, tamhā āvassayaṃ nāma.*

¹⁴ Utt, 29.73–74

*ahāyayaṃ pālaittā antomuhuttadhdāvasesāue joganirohaṃ karemaṇe suhumakiriyaṃ appaḍivāi
sukkajjhāṇaṃ jhāyamaṇe tappaḍhamayāye mañajogaṃ nirumbhai, nirumbhittā vaijoga nirumbhai,
nirumbhittā āṇāpāṇunirohaṃ karei, karettā īsi pañcarahassakkharuccāraddhāe ya ṇaṃ aṇagāre
samucchinakiriyaṃ aniyattisukkajjhāṇaṃ jhiyāyamaṇe veyañijjaṃ āyayaṃ nāmaṃ gottama ca ee cattāri vi
kammaṃse jugavaṃ khavei (29.73).*

CE). Some later Digambara texts such as *Vārassa-aṇuvekkhā* of Kundakunda¹⁷, and *Jñānārṇava* (11th c. CE) of Śubhacandra.¹⁸

There is scattered evidence of meditation in the Jaina literature, but literature though not merely of one single method of meditation. There are many practices which can be described, as meditational techniques, and therefore one should engage with a wide array of different practices as part of one's Jaina meditation. These include but are not limited to the "abandonment of the body" (*kāyotsarga*), the practice of equanimity (*sāmāyika*)¹⁹, the practice of ascetics tolerating extreme heat from the sun (*ātāpanā*), an intensive course of austere practice undertaken with determination and performed in conformity with the prescribed procedure²⁰ and various stages of renunciation (*pratimā*).²¹ Meditation in the Jaina tradition also comprises various recommended reflections (*bhāvanā*) and contemplations (*anuprekṣā*) on prescribed themes of Jaina principles.

In the case of the Jainas, non-violence (*ahiṃsā*) is acknowledged as the highest religious practice such as in DVS₁ 6.8;²² but some texts, like the *Dhyāna-śataka* of

tao orāliyakammāim ca savvāhiṃ vippajahaṇāhiṃ vippajahittā ujjuseḍhipatte aphasamānagaī uḍḍhaṃ egasamaeṇaṃ aviggahenaṃ tattha gantā sāgārovautte sījhai bujjai muccai parinivvāei savvadukkhānamantaṃ karei (29.74).

¹⁵ KS, 120....terasamassa antarā godohiyāe ukkuduya-ṇisijjāe āyūānāe āyāvemāṇassa chaṭṭheṇaṃ

bhattenāṃ āpāṇaṇaṃ haththurāhiṃ ṇakkhattenāṃ jogāṃ uvāgaṇaṃ jhāṇaṃ-tariyāevaṭṭamāṇassa aṇaṃte ṇivvāghāe ṇirāvaraṇe kaṣiṇe paḍipunṇe kevala-vara-ṇāṇa-dāsaṇe samuppaṇṇ

¹⁶ DŚ, 96. *Jhāṇaṃ ca pahāṇaṃgaṃ tavassa to mokkhaheūyaṃ.*

¹⁷ VA, 1. *ṇamiūṇa savvasiddhe, jhāṇuttamakhammadāhasamsāre.*

¹⁸ JñA, 5.7: *dhyāna mevāpavargasya, mukhyamekaṃ nibhandhanaṃ.*

¹⁹ *Sāmāyika*, forty-eight minutes' spiritual study or meditative practice.

²⁰ JSD, 5.19. *Pratimā* is an intensive discipline which is measured in point of excellence by means of stages attained by the practitioner in respect of his personal ability (*dravya*), place (*kṣetra*), time (*kāla*) and his mental disposition (*bhāva*) (Tr. S. Mookerjee).

²¹ *Paḍimās*, stages of renunciation, with special meditational and posture (*āsana*) practices.

²² DVS₁ 6.8:

tatthimaṃ paḍhamāṃ thāṇaṃ, mahāvireṇa desiyaṃ.

ahiṃsā niuṇā diṭṭhā, savvabhūesu saṃjamo.

Jinabhadragaṇi, propose that in fact “meditation is the highest religious practice and also the foremost means to liberation”.²³ This is because according to classical Jainism the attainment of liberation (*mokṣa*) is only possible at the highest stage of meditation, known as pure meditation (*śukla-dhyāna*). It is worth citing the non-canonical *Rṣibhāṣitāni*²⁴ where it is emphatically asserted by Gardhabhālī (Dagabhāla) *rṣi*²⁵ that meditation is the highest among all monastic practices. “As the head is to the body, as the roots are to the tree, in the same way, among all types of ascetic practices meditation is the highest”.²⁶

Although this is not widely recognised in the academic literature, Jaina doctrine places particular emphasis on meditational practices, arguing that all other spiritual practices are inferior to meditation. In part, this study will be an inquiry into the meaning and relevance of this statement. In order to understand the spiritual significance of meditation in the contemporary Jaina tradition, a further investigation of meditation and its relationship to daily monastic and lay practices must be undertaken in future. This requires an examination of both the practice of meditation during *pratīkramaṇa*, that is the daily obligatory rituals (*āvaśyaka*) of Jaina monks and nuns,²⁷ and of *prāyaścitta*,²⁸ or

²³ DhŚ 96: *jhāṇaṃ ca pahāṇagaṃ tavassa to mokkha heūṃ*.

²⁴The *Rṣibhāṣitāni* is a very old text. It is a collection of early doctrines attributed to the enlightened ones (*rṣi*). This anthology is considered to reflect the doctrinal views of the ascetics, who become enlightened without formal initiation into a religious tradition (*pratyekabuddha*). The texts Saṃgahaṇī and Isimaṇḍala say there were twenty such enlightened ones in Neminātha’s era, fifteen in the Pārśvanātha era and ten in Mahāvīra’s era, that is in total forty-five (Schubring, 1942: 492).

²⁵ Gardhabhālī *rṣi* is number 22 in *Rṣibhāṣita-sūtram*. Sāgaramala Jain (1988: 46-48) accepts Gardhabhālī as a Jaina *rṣi* on the base of *Uttarādhyayana-sūtra*.

²⁶ RB 22.16:

*sisam jahā sarīrassa, jahā mūlaṃ dumassa ya.
savvassa sāhudhammassa, tahā jhāṇaṃ vidhīyate.*

²⁷ *Pratīkramaṇa* is a daily rite for ascetics as performed evening and morning. Mainly it is a kind of self-introspection and meditation for the sake of purification.

²⁸ *Prāyaścittas* are monastic penalties, paid off as *tapas*, meditation or *svādhyāya*, performed for purification. It purifies the the stains which occur in the daily life of ascetics (Caillat, 1975: 89).

penance, as well as an examination of the non-ritualistic modern practice of *prekṣā-dhyāna*.

1.4.2 The Relevance of Yoga

The concept of meditation is often connected with *yoga*. The word *yoga* in the contemporary context, is generally applied to forms of asceticism, physical exercise, and spiritual training. Its classical and medieval connotations in the Indian context are however more specific²⁹. The Indian school of *Sāṃkhya-Yoga*, especially Patañjali's *Yoga-sūtra* (c. 2nd - 5th c. CE), describes a system of yoga which was extremely influential in the development of medieval Jaina *yoga* and meditational practices (Mahāprajña, 2010a: 155). The *Yoga-sūtra* defines yoga³⁰ as 'the restraint of fluctuation of the mind' (YS₁ 1.2). The eight limbs (*aṅga*) of this yoga system³¹ comprise of restraint (*yama*), observance (*niyama*), posture (*āsana*), control of breath (*prāṇāyāma*), withdrawal (*pratyāhāra*), fixation of thought (*dhāraṇā*), meditation (*dhyāna*) and concentration (*samādhi*). The seventh limb of this eight-fold yoga is meditation (*dhyāna*).

In contrast, the early and classical Jaina tradition used the term '*yoga*' in several very different and technical ways, such as referring to: (1) the physical, vocal and mental activity of the embodied soul³² and (2) proper conduct (*cāritra*)³³. All types of austerities (*tapas*) fall under this heading of yoga as proper conduct (*cāritra*), including meditation, which is the eleventh part of the twelve types of *tapas* described systematically in the

²⁹ For various use of the term "yoga" See White (2014: 3-6).

³⁰ YS₁, 1.2. *yogaś-citta-vṛtti-nirodhaḥ*.

³¹ YS₁, 2.29. *yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo, stāv-aṅgāni*.

³² Ṭhāṇa, 3.13. *tivihe joge paṇṇate, taṃ jahā- mañjoge, vaijoge, kāyajoge*.

³³ TS₁, 9.2: *sa gupti-samiti-dharmā-nuprekṣā-parīśahajaya-cāritraiḥ*.

Uttarādhyayana-sūtra.³⁴ A third meaning of yoga as (3) that “which connects with liberation”³⁵ was introduced by Haribhadra (8th c. CE). Haribhadra is the first Śvetāmbara *ācārya* to use yoga in the more conventional sense of psychophysical practice oriented towards liberation. The Jainas also accepted the popular formula of the eight-fold yoga system of Patañjali, which was adopted, first by Haribhadra for his newly developed system of eight views (*dr̥ṣṭi*) (Chapple, 2003: 15).

In the modern period, although meditation remains the ultimate means for achieving liberation (*mokṣa*) - the lack of possibility of this in the current era - as stated in the cosmological and universal historical texts of the classical Jaina scriptures, means that it is consigned to being a tool of purification of the soul. In modern Jaina *prekṣā* meditation systems the shedding off karma (*nirjarā*) and stoppage of karma (*saṃvara*), leads to better physical health and well-being (*ārogya*), extra sensory knowledge (*atindriya-jñāna*), personal development through behavioural modification (*svbhāva-parivartana*) and universal peace (*viśva-śānti*) (Mahāprajña, 2001d: 35). It seems that ‘*mokṣa-mārga* and well-being’ are regarded as inseparable to each other by certain Jaina authors. At this point I argue, in parallel with John Cort (2001: 200), that here the activities related to the *mokṣa-mārga* are also considered to be conducive of wellbeing.³⁶ This is contrary to the views of Ācārya Bhikṣu³⁷, who treated *mokṣa-mārga* and

³⁴ Utt₁. 30.7–8, 29–30.

so tavo duviho vutto bāhirabbhantaro tahā. bāhiro chavviho vutto evamabbhantaro tavo. 30.7. aṇasaṇamūṇoyariyā bhikkāyariyā ya rasapariccāo. kāyakilesa saṃlīṇayā ya vajjho tavo hoi. 30.8. eso bahiraṅgatavo samāseṇa viyāhio. abbhintaraṃ tavaṃ etto vucchāmi aṇupuvvaso. 30.29. pāyacchittam viṇao veyāvaccam taheva sajjhāo. Jhāṇam ca viussaggo eso abbhintaro tavo.30.30.

³⁵ YV, 1: *mokkheṇa-joyaṇāo jogo*.

³⁶ He states: “Just as without wellbeing the *mokṣa-mārga* would not survive, without the *mokṣa-mārga* there would be no wellbeing. Jaina ideologues may argue that the only thing which is truly valuable is liberation from the world, but it is the possibility of striving for liberation that also provides the possibility of wellbeing within the world. The two are joined in a relationship of mutual dependence.” (Cort, 2001: 201-2)

³⁷ Ācārya Bhikṣu was the founder of the Terāpanth sect.

wellbeing separately. In his view, *mokṣa-mārga* is ‘*lokottara*’³⁸ and wellbeing is worldly ‘*laukika*’. One who is heading towards the path of liberation has to follow *lokottara* practices only. The formula of health and wellbeing is connected, to *laukika*, which leads to bondage. However, this strict view of Bhikṣu is less common today, even amongst the Terāpanth sect.³⁹

The influence of classical Hindu *haṭha*-yogic and tantric traditions in the development of Jaina meditation, will also be taken into account in the following analysis. The *Yoga-sūtra* of Patañjali and other classical Hindu yogic and tantric texts will be examined - to see how they have been drawn upon, in particular by Mahāprajña to shape the theory and practice of contemporary Jaina *prekṣā-dhyāna*.

1.4.3 **Yoga and *Prekṣā-dhyāna***

Prekṣā-dhyāna as developed by Mahāprajña represents a shift from a narrow Jaina religious orientation of meditation to one that appeals to the “spiritual development” of Jainas and non-Jainas alike, and makes meditation a part of wider social engagement with Jaina and non-Jaina communities. The vast area of meditative practices explored by Mahāprajña opened a new horizon of Jaina spirituality. Monks and nuns are widely involved in providing assistance to the wider community through yoga and meditation. This system brings the body into focus as one begins to meditate, where hitherto, there was not much care and attention paid to physical and mental health, as a mass movement⁴⁰.

³⁸ *Lokottara*, that which is conducive to *dharma* leading towards liberation.

³⁹ For further information, see Peter *Flügel* 1995: 1266–7.

⁴⁰ Researcher’s personal communication with Mahāprajña in 2008, Jaipur.

The Terāpanth Jaina system of *prekṣā-dhyāna* is a new development influenced by exposure to modern science as well as western relaxation techniques⁴¹, yet it remains based entirely on Tulasī and Terāpanth sects effort with Mahāprajña as the core architect. The *prekṣā-dhyāna* method of meditation, I argue, is a modern form of meditation cum yoga. De Michelis (2005) in her work on the history of modern yoga gives a definition, which is also applicable here: “the graft of a Western branch onto the Indian tree of yoga”.⁴² In the same way, Mahāprajña benefited by the western scientific knowledge in the development of *prekṣā-dhyāna*.

1.4.4 Changes in Jaina Meditational Practices

Prekṣā-dhyāna was not the first innovation of meditation practices in the Jaina tradition. This study will show that, while some of the old practices continued, Jaina meditation⁴³ underwent several shifts in approach, classification and form in the classical and medieval periods, as a result of its interaction with classical Hindu systems of meditation, yoga and *tantra* which radically re-shaped its theory and practice. Jaina meditational theory and practice subsequently underwent a second profound transformation, due to its encounter with modern Buddhist techniques of meditation, and again in its interaction with modern society, in particular as a result of the influence of modern scientific and medical discourses.

⁴¹ William James (1971) has discussed “salvation through relaxation”. This could provide a kind of salvation from stress, arguably one of the biggest problems of the modern world. The influence of such a view of relaxation on *prekṣā-dhyāna* is discussed in chapter 4.

⁴² She states: ‘The expression “Modern Yoga” is used as a technical term to refer to certain types of yoga that evolved mainly through the interaction of Western individuals interested in Indian religions and a number of more or less Westernised Indians over the last 150 years. It may therefore be defined as the graft of a Western branch onto the Indian tree of yoga. Most of the yoga currently practised and taught in the west as well as some contemporary Indian yoga fall into this category’ (De Michelis, 2005: 2).

⁴³ The phrase ‘Jaina meditation practices’ I have used for *kāyotsarga*, *bhāvanā* and *anuprekṣā*.

My hypothesis is that in the twentieth century early ascetic and medieval ritualistic forms of Jaina meditation came into contact, with elements from both modern natural science and modern non-Jaina forms of meditation. This resulted in the development of *prekṣā-dhyāna*, and other new forms of Jaina meditation of 20th century, which presented a new synthesis of ancient and modern elements.

Hence I propose to distinguish between three types of Jaina meditation: (1) ascetic, (2) ritualistic, (3) modern. I will attempt to prove that early Jaina literature does not describe the same type of meditative practices that were developed by Mahāprajña in the modern period, and that classical and early modern accounts of Jaina meditative practice are quite different from *prekṣā-dhyāna*. I will investigate relevant textual sources to provide a historical overview of early forms of Jaina meditation, which form a substratum for modern forms of meditation.

1.5 Sources on Pre-Modern Forms of Jaina Meditation

Primary sources on Jaina meditation theory and practice include Prakrit, Sanskrit, Hindī, Rājasthāni and Gujarātī Jaina and non-Jaina texts. The most significant material on the early period will be drawn from the Jaina *āgama* literatures or the Śvetāmbara Jaina canons. This Prakrit literature is pivotal in any investigation of the practice of meditation in early Jainism. I will also refer to the commentaries on the meditation-related passages in inner corpus of Jaina Śvetāmbara canon (*aṅga*). Traditionally these commentaries have been considered to be essential textual sources for understanding the āgamic texts.

The *Ācārāṅga-sūtra* is considered to be the most authentic account of Mahāvīra's meditative practices, and is the oldest textual source for his biography. It mentions his

long periods of meditation, which is described as “thirteen years long”⁴⁴ (ĀS, 1.8.2.4). The late-canonical literature, in contrast, describes a fourfold meditation (*aṭṭe jhāṇe, rodde jhāṇe, dhamme jhāṇe, sukke jhāṇe*), primarily in the *Sthānāṅga-sūtra*⁴⁵, *Bhagavatī-sūtra*⁴⁶ *Aupapātika-sūtra*⁴⁷, and *Uttarādhyayana-sūtra*⁴⁸ with short references in some other texts.⁴⁹

Meditation is embedded in the Jaina religious and philosophical context of the late-canonical period, and in the classical period in works such as *Tattavārtha-sūtra* (hereafter “TS”), which describes ritualistic forms of meditation as a part of the daily rites of atonement (*prāyaścitta*) for ascetics (TS₁ 9.20). Being a part of the obligatory (*āvaśyaka*) rites, ritualistic meditation appears from the inception of the Jaina literature on rites and practices. The set of ritualistic meditational practices includes, in particular, the practice of ‘abandonment of body’ (*kāyotsarga*), which is performed several times a day in a mendicant’s life.

Sanskrit yoga texts of both Śvetāmbara and Digambara monks such as Haribhadra’s (8th c. CE) *Yoga-dṛṣṭi-samuccaya*, Śubhacandra’s (11th c. CE) *Jñānārṇava*, and Hemacandra’s (12th c. CE) *Yoga-śāstra* present Jaina meditation in a new style,

⁴⁴ ĀS, 1.8.2.4.

*eteḥi muṇī sayanehiṃ, samaṇe āsi pateras vase.
Raiṃdiyam pi jayamāṇe, appamatte samāhie jaāti.*

⁴⁵ Thāṇa, 4.60. *cattāri jhānā paṇṇattā, taṃ jahā- aṭṭe jhāṇe, rodde jhāṇe, dhamme jhāṇe, sukke jhāṇe.*

⁴⁶ BhS, 25.7.600. *se kiṃ taṃ jhāṇe? jhāṇe cauvihe paṇṇatte, taṃ jahā- aṭṭe jhāṇe, rodde jhāṇe, dhamme jhāṇe, sukke jhāṇe.*

⁴⁷ AupS, 30. (ḍa). *se kiṃ taṃ jhāṇe? jhāṇe cauvihe paṇṇatte. taṃ jahā-1. aṭṭajjhāṇe 2. rauddajjhāṇe 3. dhammajjhāṇe 4. sukkajjhāṇe.*

⁴⁸ Utt₁, 30.35. *aṭṭaruddāṇi vajjittā, jhāejjā susamāhie.*

dhammasukkāiṃ jhāṇāiṃ, jhāṇam taṃ tu bhuhā vae.

⁴⁹ JñA, 25.20. *ārttaraudravikalpena durdhyānaṃ dehināṃ dvidhā.*

divdhā praśastamapyuktaṃ dharmasuklavikalpataḥ.

much influenced by Hindu yoga, specifically Patañjali's eight-fold system. These texts develop a new four-fold classification of meditation under the influence of Hindu Śaiva *tantra*. Finally, *prekṣā-dhyāna* developed in the modern period, after a 30 years research and development by Mahāprajña, including the influence of modern science and Buddhist *vipassanā* meditation techniques of S. N. Goenkā, which came into the last phase of its development.

1.6 Literature Review

In addition to translations of key texts in the 20th century, the origin and evolution of yoga and meditation has been explored by large number of Indian and Western academics following the pioneering study of Eliade (1936/1990). Although Jaina meditation made a profound impact on the mainstream of Indian yoga, it has not been studied in depth. The few notable studies on the history of modern yoga are de Michelis (2004), Singleton (2005, 2010), Mallinson (2004, 2007) and Samuel (2008). Few significant studies on Jaina yoga and meditation are Tatia (1951), Williams (1991), Bhārgava (1968), Desai (1983), Bronkhorst (1998, 1993), Bruhn (1993, 2012), Chapple (1998, 2003), Qvarnström (1998, 2000, 2003), and Qvarnström and Birch (2012). Academics such as Bronkhorst (1993: 157), Dundas (2002: 166), Bruhn (2012: 26), and others, have professed that, in contrast to Buddhism, Jainism does not have a developed tradition of meditation, which in any case, plays a minor role in Jaina religious practice historically. Such a view demonstrates a lack of awareness of the profound influence of Jaina meditative practices on mainstream Indian yoga via its ascetic traditions, which presents recurring meditative practice in the daily life of the ascetic. Chapple rightly states that,

“[although the] Jaina tradition had a profound influence on the development of meditative and renouncer traditions of India, perhaps provided the ethical foundation upon which the classical yoga system is built, it has received scant attention from scholars of yoga, who have focused their studies of what Eliade

dubbed the protoyoga–yoga terrain on more familiar Buddhist material” (Chapple, 1998:15).

Major passages in the primary texts for the study of meditation, in the Jaina tradition, have been identified by Bruhn (2012). He distinguishes Jaina “quasi-meditation” (*tapas*) and “true meditation” (*kāyotsarga* = *vyutsarga*),⁵⁰ and also refers to other studies pertinent on the subject of Jaina meditation. He points to the fact that descriptions of the Jaina religion attach much importance to the four *dhyānas*, generally translated as “meditation” - noted by Leumann (AupS: 42–43). In his conspectus Bruhn discusses the depiction of Mahāvīra’s wanderings in “[...] and mentions the depiction of meditation such as ‘he meditated free from sin and desire, not attached to sounds and colours; though still a beginner (?), he wandered about, and never acted carelessly’ in this ancient text”.⁵¹

The ĀS is the oldest record of Mahāvīra’s meditational practices. The sixth chapter of *Sūtrakṛtāṅga-sūtra* (hereafter “SKS”), is dedicated to the veneration (*stuti*) of Mahāvīra, and describes his meditational practices as “highest meditation” (*aṇuttaraṃ jhāṇavaraṃ*), which is pure meditation (*śukla-dhyāna*).⁵² The *āgamas Bhagavatī-sūtra* (hereafter “BhS”), *Sthānāṅga-sūtra*, (hereafter “SthāS”) and *Samavāyāṅga-sūtra* (hereafter “SamS”), provide sketchy evidence of meditation, but enough to point to the presence of early meditational practices in Jainism. Whilst Bronkhorst (2000: 53, etc.)

⁵⁰ *Kāyotsarga* is abandonment of the body, a well-known ritualistic monastic practice. The term *vyutsarga* is commonly used for the abandonment of various things; there are several types of *vyutsarga*, such as abandonment of *saṅgha* for the special spiritual practices. See chapter three for the *gaṇa-vyutsarga* for meditation by Muni Mithālāla.

⁵¹ ĀS₂, 87. *akasāyī vigata-gehi ya sadda-rūves’ amucchite jahāti / chauma-the vi [vip] parakkamamāṇe ṇa pamāyaṃ saim pi kuvvitthā.*

⁵² SKS₁, 1.6.16. *aṇuttaraṃ jhāṇavaraṃ jhiyāi.*

refers to the constant interaction of Jaina meditation with other traditions, early texts do show that there were some forms of meditation unique to Jainism.⁵³

In order to completely and precisely understand the innovations of modern Jaina forms of meditation, I shall undertake textual analysis and comparison of these earlier canons and later exegetical Jaina literatures. It will reveal that several forms of meditation described in the canonical period are distinct from those described in the classical period.

To understand the evolution of Śvetāmbara Jaina meditation practices an examination of works of Digambara Jaina *ācāryas* (leaders of sky-clad group of ascetics) is also essential. The Digambara tradition rejects the authority of the Śvetāmbara *āgama* literature, and shows a different attitude towards meditation. The main focus here is on the self: the body is considered as “other” (*paradravya*). Johnson (1995: 206) noted that meditation is a “mental act,” not a relation of the pure self to the body, which is required for the liberation of the self. This type of meditation focuses only on the absolute view (*niścaya-naya*). Johnson amplifies “external means and various kinds of material karman are disregarded”., which reflects the Digambara view going back to Kundakunda. Some features of Digambara meditation views by Somadeva (10th c. CE), Rāmasena (10th c. CE) and Śubhacandra (11th c. CE) are discussed in the chapter 2 of this thesis.

In the post-canonical age, the *niryukti* literature is a vast source of Jaina meditation. The *Āvaśyaka-niryukti*, which has been attributed to Ācārya Bhadrabāhu II (ca. 2nd/ c. CE), contains a detailed description of *kāyotsarga*. Here one finds substantial documentation on the benefits of meditation at the physical, mental and spiritual levels and evidence of a developed system of Jaina meditation.

⁵³ See the analysis on *kāyotsarga* in chapter 2 section 2.6.

Subsequently, Jinabhadraṅgi (6th c. CE) wrote the treatise *Dhyāna-śataka*, a key text on meditation, which does not seem to be affected by the other yogic and meditational traditions such as Buddhist or Patañjali traditions. For example, the *Dhyāna-śataka* focuses on *kāyotsarga*, *bhāvanā* and *anuprekṣā*, which are specific Jaina practices. According to Tulasī and Mahāprajña (1969: 74), there does not appear to be an influence of other traditions on the presentation of *kāyotsarga*. The ancient practice of *kāyotsarga* (abandonment of body) is a specifically Jaina ascetic and meditational practice. This notion is supported by Bronkhorst, who describes it somewhat restrictedly as “standing erect, refusing to sit down” (Bronkhorst, 2000: 29).

1.7 Studies in *Prekṣā-Dhyāna*

There is vast literature on *prekṣā-dhyāna* in Hindī, created mainly by Mahāprajña, his disciples and PhD students at Jain Vishva Bharti Institute in Lāḍnūṃ. However, most of it is therapy oriented.

Furthermore, there is growing research in the scientific investigation of *prekṣā-dhyāna*. For example, research carried out to study the effect of *prekṣā-dhyāna* on health and well-being for different age groups. Many PhD studies from Jaina Viśva Bhāratī University⁵⁴ have shown that stress can be managed by *prekṣā-dhyāna*, such as the one by Jain (2013) who looks at management of stress among corporate executives and in another by Śarmā (2012), who focuses on the management of stress reaction by means of *prekṣā-dhyāna* and yoga. *Prekṣā-dhyāna*, has also been studied in relation to its effect on emotional stress and stability in adolescents. Its efficacy has been shown, in Kapūra’s (2011) study. Bhāradvāja (2011) also studied the effects of *prekṣā-dhyāna* as a technique for dealing with stress and feelings of insecurity and inferiority in adolescents. The

⁵⁴ Samaṅī Āgamaprajña & Vandanā Mehatā presented a listing of JVBU’s research work in 2013. Here I have included some other PhD theses which are published after this publication.

influence of *prekṣā-dhyāna*, on various female groups has been looked at closely, by Malliprajñā (2007) and Jain (2010). They address the problem of emotional stress of undergraduate girls, and the adjustment and frustration of married female students. In 2000, Betal published a study on the effect of *prekṣā-dhyāna* on the personality of drug abusers. Similarly, the effect of *prekṣā-dhyāna* on frustration and personality changes? of prisoners has also been reviewed (Anshuman, 2009).

There has been much research on the influence of *prekṣā-dhyāna* on various health issues, such as childhood asthma by Bapanā (2001) and allergy and asthma by Śāha (2006). Other studies show the effect of *prekṣā-dhyāna* on cardiovascular functions and blood profiles in adults (Singha, 2009). Research carried out at the All India Medical Institute, Delhi and the *prekṣā-dhyāna* centre Adhyātma Sādhanā Kendra in Delhi relates to reversal of heart disease (Manchanda et al. 2000,2013) and the management of diabetes mellitus (Guptā, 2006). Delinquent behaviour, the central nervous system (CNS), the autonomous nervous system (ANS) and functions of juvenile delinquents are also found to be positively affected by *prekṣā-dhyāna* as mentioned in a study by Bachubhāi (2007). *Kāyotsarga*, another form of meditative relaxation has been studied and shown to also have a neural, autonomic and neuro-muscular impact on adult females (Khangarota 2013).

These studies, however, do not consider the history, origins and philosophical background of *prekṣā-dhyāna* in any detail. Most of the work is related to health issues and therapeutic aspects of *prekṣā-dhyāna* with particular attention to promoting relaxation and alleviating and preventing stress.

Research on the theory of *prekṣā-dhyāna*, has been carried out by Sangarājākā (2003), Alī (2005), Uditaprabhā (2007), Sudhāprabhā (2009), Ārogyaśrī (2009), Caityaprajñā (2010), A. Jain (2010), Qvarnström and Birch (2012) and Koṭhārī (2013). This literature will be reviewed in detail in chapter 4 of this thesis. None of these works focused on the history of the construction of *prekṣā-dhyāna* and the various influences upon it, which this thesis will attempt to do.

Andrea Jain considers *prekṣā-dhyāna* in a monastic context as a metaphysical, mystical, and ascetic practice and on the other hand, as a modern “physiotherapeutic practice” aiming at the “enhancement of the body and life in the world” (A. Jain, 2010: 3). Koṭhārī argues that *prekṣā-dhyāna* is not only the technique that leads to communication with the divine but also a ritual gesture (Koṭhārī, 2013: ii).

1.8 Theory of Jaina Modernism

In this thesis particularly the research and development of *prekṣā-dhyāna* by Mahāprajña (1975, etc.) over a thirty year period sometime between 1944 and 1975 will be examined, during which he originally attempted to “rediscover and construct” the process of meditation practised by Mahāvīra documented in ĀS (Mahāprajña, 2002b:104). The extensive writings of Mahāprajña on this subject, for instance in his work *Prekṣā-Dhyāna: Ādhara aura Svarupa* (1980a), will be analysed, not only with regard to his theory and outline of practice of *prekṣā-dhyāna*, but also the structure and aims of the meditational training programmes and national and international camps instituted by him between 1960–2010.

Mahāprajña wrote more than fifty books on the subject of Jaina meditation, yoga, and health. Throughout this literature, one can see the continuity with Jaina tradition but also adaptations from other traditions and from modern science. This thesis will examine, how the development of *prekṣā-dhyāna* as a modern system of meditation has combined scriptural knowledge of Jaina, Hindu and Buddhist texts and traditional Jaina meditation methods with the subjective meditative experiences of its founder, and modern scientific teachings about the physiology of the body, etc. It has occasionally been presented by Mahāprajña as a re-construction of of lost “ancient” meditational techniques that meet modern psychological and social objectives such as behavioural modification and personality development or health and well-being, along with traditional soteriological goals of self-purification and self-realization (liberation).

The thesis will argue that, although Mahāprajña stressed continuity by attributing certain elements of his newly developed meditational technique to Mahāvīra himself, *prekṣā-dhyāna* is fundamentally his own creation and because of its intentional adaptation

of modern scientific approaches in significant aspects an expression of Jaina modernism, whose key feature is the “belief in the superiority of the present over the past”.⁵⁵ It will examine the impact of Jaina modernism on the techniques, precepts and objectives of *prekṣā-dhyāna*. Flügel (2007, 2012a) in Chapter 1 and 3 of his thesis introduced the concept of 'Jaina Modernism' as an equivalent of the term 'Buddhist Modernism' which was created by H. Bechert (1966) based on the model of the concept 'Catholic Modernism', focusing on the impact of modern science on religion. In chapter 10 of his work, Flügel gives a brief overview of Jaina Modernism in the context of the Terāpanth including a brief characterisation and overview of *prekṣā-dhyāna*.⁵⁶ The nature and significance of Jaina modernism in the context of meditation practices will be explored in detail.

1.9 Research Methodology

The thesis will be based on a combination of different methodologies: (1) A text-historical study of key sections of the Jaina canon and its commentaries will be undertaken in order to ascertain Jaina approaches to meditation that prevailed from the early to the classical period (3rd c. BCE to 6th c. CE). (2) An analysis of the exegetical methods will be made with regard to the uses of primary resources by the creators of modern *prekṣā-dhyāna*, assuming that commentary is a means in the process of tradition-building and -transformation. (3) Ideal-typical analysis' (4) Qualitative field research methods.

Without understanding commentarial literature, the past cannot be connected with or disconnected from the present. In this study, a range of text-historical exegetical

⁵⁵ See Flügel 2012b: 977. On the history and characteristics of 'Jaina Modernism', see Flügel (2012a).

⁵⁶ See also Flügel 1996: 119, 137ff, 169.

approaches will therefore, be used. An exegetical approach will be adopted particularly in relation to the first task, the reconstruction of the development of meditational techniques in the Jaina tradition on the basis of the old Sanskrit and Prakrit Jaina texts.⁵⁷ The approach of conducting a text-historical study combined with textual hermeneutics is as old as religious literature itself. A modern exegetical approach to Sanskrit and Prakrit texts can be categorised into three broad aspects⁵⁸:

- (1) synchronic understanding of the text in a single time frame, preferably in accordance with the intentions of the author;
- (2) diachronic understanding of the text in its historical context; and
- (3) an effective historical approach to the text in its actual social and political context.

A synchronic approach to the texts includes an understanding of its purpose and readership or listenership, its function in particular contexts and its historical situation; as well as the textual structure in which relevant passages are embedded, inter-textual and linguistic analysis of the text and so on, and an understanding of how these elements cohere. Diachronic analysis of text considers the historical development of the text itself. It incorporates sources such as material culture in different historical periods, texts which have the same or a similar meaning in different historical strata, the historical role of the text. It looks at the origins of the literary meaning of the text (genres, diagrams, lost text, explicit and implicit meanings, importations from Buddhist and Hindu texts, etc.), and the prehistory of the context of the text (mythological

⁵⁷ Dundas (2007: 88–94) noted the rejection of the authority of commentarial literature in the Jaina aniconic tradition. However, in contrast to this viewpoint, Mahāprajña has made ample use of commentaries in developing *prekṣā-dhyāna*; for example, see his treatment of the concept of *kāyotsarga* (Mahāprajña, 2004: 98–128; 2007a: 301; 2007b: 64–76; 2007c: 24–8) which incorporated the physical and mental benefits of *kāyotsarga* set out in commentaries (ĀvN₁, 1476).

⁵⁸ See, Payer (1995) <http://www.payer.de/wiässlink.htm>

paradigms, etc.). The effective historical approach considers how the text was understood or misunderstood over time, and its effect on society and politics.

The construction of *prekṣā-dhyāna* as an explicitly modern form of practice will be studied in the light of the theory of ‘Jaina Modernism’. As already mentioned, the term “Jaina Modernism”, an ideal type, was coined by Peter Flügel in 1994, by way of adaptation of Heinz Bechert’s concept “Buddhist Modernism” to the Jaina context. According to Flügel, Jaina Modernism is ‘as a distinct type of Jainism with unique characteristics’. Ideal types are analytical constructs and models, that are used for the purpose of comparative analysis. They are helpful for the discovery of significant variations in a set of data. Flügel attempts to show, for instance, how ancient Jaina thought is interpreted according to modern modes of thinking, oriented towards social progress, for instance in the Terāpanth tradition, which underwent profound changes under the leadership of Ācārya Tulasī:

[The] Terāpanth order reformed itself and adopted an interest not only in world renunciation but also in world transformation, that is, in the improvement of the conditions of existence, on a regional and global scale. An important element of their outward looking, modernist orientation was their keen interest in the interaction between Jainism and modern science, especially biology, medicine and neuroscience, and also the fields of comparative philology, philosophy, ethics, psychology, social work and health’ (Flügel, 2011: 25).

Scientific analysis of Jaina texts and practices and the process of redefining various concepts in the light of science is a way towards modernity. In the context of *prekṣā-dhyāna* Mahāprajña uses for instance the traditional term *kāyotsarga*, but for appeal to the global audience it is translated into English as “relaxation with self-awareness” rather than its literal translation as “abandonment of the body”. Similarly, Mahāprajña renamed the old haṭha-yogic *cakra* system “psychic centres” (*caitanya-kendra*) and mapped it upon the glandular system. However, as will be demonstrated in chapter 4, this not just a matter of changed terminology on the part of the translator from the original Hindi, but the efficacy

of the technique itself is explained in terms of an theory of the function of the hormonal system based on modern scientific insights in physiology.

Both historical methods and an ideal-typical analysis have been employed in order to trace the processes of construction of *prekṣā-dhyāna*, including practical experiments on the basis of biographical and autobiographical accounts of Tulasī and Mahāprajña. In addition to the investigation of textual sources, ancient and modern, interviews with traditional scholars, monks and nuns of the Terāpanth School in India have been undertaken as a valuable source for the reconstruction of the history of the development of *prekṣā-dhyāna* and of interpreting the above texts. Tape-recorded interviews with Mahāprajña’s early collaborators such as Muni Tārācanda, Sādhvī Rājīmatī, Muni Mahendra Kumāra, Muni Sukhalal and Swāmī Dharmānanda etc. have been undertaken and analysed for insight into the origins and development of *prekṣā-dhyāna*. Interviews with Vipassanā head Satyanārāyana Goenkā and his collaborators in India were also conducted to respond to the debate among scholars⁵⁹ about his claim “the designers of *prekṣā-dhyāna* made some modifications [in *vipassanā*] and started teaching it as *Prekṣā Dhyāna*” (Goenkā, 2009: 5).

It is evident that being part of the Terāpanth ascetic community, I the researcher will be considered as an “insider”. In 1983, pursuing the path of liberation (*mumukṣu*), I joined the Pāramārthika Śikṣaṇa Sansthā, which is a training center for an aspirant of an ascetic life in the Terāpanth. This is when I first started practicing *prekṣā-dhyāna*. It was part of the daily routine (*dinacaryā*) for a *mumukṣu* to practice *prekṣā-dhyāna* early in the morning at 4 am. Later in 1989, I was initiated into the *samaṇa* order (*samaṇa-śreṇī*).

⁵⁹ Scholars like Bronkhorst (1993), Sāgaramala Jain (2010), Qvarnström and Birch (2012), Flügel (2012b) and Stuart (2016).

The *samaṇa-śreṇī* is a new cadre in Jaina Terāpanth monkhood, started by Ācārya Tulasī in 1980. It is a middle path between the full-fledged monkhood (*sādhu*) and the laity (*grhastha*). As Peter Flügel stated, the *samaṇa-śreṇī* was created with “relaxed rules” which facilitate its members to work beyond the boundaries of the strict systems of Jaina monastic asceticism (Flügel, 2000:8).⁶⁰

My personal communication with Mahāprajña from 1983-2010, in a relation of Guru and disciple (*śiṣya*) enriched my knowledge of the field of *prekṣā-dhyāna* through periods of daily personal interaction, canonical teaching sessions (*vācanā*), his public discourses (*vyākhyāna*), *prekṣā-dhyāna* training (*praśikṣaṇa*), and walking with the guru (*padayātrā*) . My special training to be a coach for *prekṣā-dhyāna* started under the guidance of Ācārya Mahāprajña during *Yogakṣema-varṣa*⁶¹ in 1990 and continued since then every year for one month during the winter festival of *Maryādā Mahotsava*⁶². As an official instructor I had the opportunity to organize more than 200 camps (*śivira*), workshops (*kāryaśālā*) within India and abroad.

When I got an opportunity to be a researcher in the same field, it certainly has been advantageous to have a deeper personal insight in the area of my research topic as a participant. During my field work in India (2013-14), in India data collection was easy for me. The advantage of being an insider facilitated my access to Mahāprajña’s unpublished personal letters and diaries, for instance. Already acquainted with the tradition, I was aware of all possible key source persons I could reach out to. Further, to

⁶⁰ For further information about the codes of conduct of *Samaṇaśreṇī* see, Samaṇī Sanmatiprajñā, (1996) and Flügel, 2003a.

⁶¹ *Yogakṣema-varṣa* was a year-long celebration which began in 1998 on the occasion of Ācārya Tulasī’s 75th birthday at his birthplace, Lāḍanūm. It was celebrated as a year of training by the Terāpanth sect.

⁶² *Maryādā Mahotsava* is a festival of management of the Terāpanth sect which intensifying the code of conduct for both the ascetics and lay followers.

add experience and understand the technique of *vipassanā*, I participated in 2014 in a ten-day-long *vipassanā* camp as well, which was held at Curu, Rajasthan, India.

The role of an insider researcher is studied by Ferber. He says, “to study religion “objectively” researchers sometimes partition themselves into separate persons” (Ferber, 2006: 178). While my insider status facilitated initial understanding and access during the ethnographic research collecting data, the presented analysis aims at objectivity. As far as possible, I have indicated in the text where differences between 'emic' and 'etic' perspectives may lead to substantially different assessments of the reported facts. The same approach was applied to encountered differences between official doctrine and private views.

The researcher has utilised qualitative research methodology, which includes field notes, interviews, conversations, recordings etc. Efforts have been made to follow the methodological controls of the hermeneutical approach regarding interpretation of the material used herein.

1.10 Outline of the Chapters of the Thesis

Chapter 2 presents a brief overview of the history of meditation in Jainism, starting with an analysis of the accounts of the meditative practices of Mahāvīra. It provides an outline of the practices of meditation attested in Jaina canonical, classical, medieval and early modern texts and an assessment of the Buddhist and Hindu influences on Jaina meditation.

Chapter 3 examines customary meditational practices performed within the Terāpanth sect (founded 1760), which were influential in the subsequent development of *prekṣā-dhyāna*. This chapter consists of three main parts. First, it examines meditative practices in early Terāpanth from 1751–1881, including the practices of holding one’s breath (Rāj. *sāmsa-ruṇḍha*), tolerating extreme heat from the sun (*ātāpanā*) and abandonment of the body (*kāyotsarga*), as well as Jayācārya’s meditation.

The second part of chapter three describes the historical context from 1944–1975, the motivations, intentions and personal practices of Tulasī and Mahāprajña which led to the development of *prekṣā-dhyāna*. It reconstructs the historical stage of the development of this new meditational system, which includes textual studies, various meditative practices of pre-*prekṣā-dhyāna* camps (*śivira*), meditative experiments and other innovative approaches. For example, the incorporation of modern scientific knowledge in the field of Jaina meditation. This led to a planned reinvigoration of Jaina meditation, which gained traction within the monastic and lay Terāpanth community and later beyond it. The third part describes the launch of *prekṣā-dhyāna* in 1975.

Chapter 4 investigates the way in which the fully developed system of *prekṣā-dhyāna* has been constructed. It examines the building blocks of *prekṣā-dhyāna*. It demonstrates that Mahāprajña drew on various types of sources for the construction of *prekṣā-dhyāna*. In this thesis, I discuss seven types of sources: (i) Jaina textual accounts of meditative practices; (ii) elements of Hindu yoga systems; (iii) elements of Buddhist *vipassanā* meditation; (iv) āyurvedic concepts; (v) astronomical elements; (vi) modern science; and (vii) reflections on his own experiences and explorations. The chapter will highlight the formulation of the methods of *prekṣā-dhyāna* with reference to modern science, a decisive shift in Jaina monastic doctrine.

Finally, chapter 5 focuses on other forms of modern Jaina meditation, since there are a number of other Śvetāmbara Jaina sects who have also developed new forms of meditation in the twentieth century. Within the Mūrtipūjaka tradition, it investigates three meditative systems, namely ‘Jain Meditation’ by Gurudeva Citrabhānu (b. 1922), *Sālabana-Dhyāna* (Support-Meditation) by Bhadrāṅkaravijaya (1903–1975), and *Sambodhi-Dhyāna* (Enlightenment-Meditation) by Muni Candraprabhasāgara (b. 1962). It also examines three new systems from the Sthānakavāsī tradition: *Araham-Yoga* (Yoga/Meditation on the Omniscient) of Ācārya Suśīla Kumāra (1926–1994), *Samīkṣana-Dhyāna* (Analytical Meditation) of Ācārya Nānālāla (1920–1999), and *Ātma-Dhyāna* (Self-Meditation) by Ācārya Śivamuni (b. 1942). All these modern meditation systems are

presented in a chronological sequence and compared with *prekṣā-dhyāna*. The chapter assesses the reasons for the current proliferation of new systems of meditation in the Jaina tradition.

1.11 Conclusion

I consider *Prekṣā-dhyāna* is an innovative modern system of meditation, manifestly different from older methods of meditation in the Jaina tradition. The rest of the chapters will show how in Jaina literature the traditional forms of meditation developed over the ancient, classical and medieval periods, and how these received theories and techniques contrast with modern Jaina meditation methods, such as *prekṣa-dyāna*.

Chapter 2. Pre-Modern History of Meditation in Jainism

2.1 Introduction

This chapter explores the pre-modern history of meditation in Jainism by inquiring how and to what extent, historically, meditation became a part of the daily Jaina monastic and lay practice. It raises the following questions: What were the older forms of meditation outlined in the Jaina *āgamas*, their commentaries and various later Jaina texts? What has been the role of meditation in Jaina religious practice? To what extent is the practice of meditation held to contribute to the attainment of religious goals and ideals in these texts, and how does it do so? Answering questions such as these will allow us to assess the similarities and differences between *prekṣā-dhyāna* and the older forms of Jaina meditation.

An investigation of Jaina canonical, commentarial and later composed texts is essential because Mahāprajña's creation of the conceptual system of *prekṣā-dhyāna* did not arise in a vacuum. Rather, the construction of a distinct system of modern Jaina meditation by Mahāprajña was rooted in Jaina canonical and medieval textual sources as well as non-Jaina literature. On the basis of these sources, it will be argued that Mahāprajña was able to develop a new paradigm of doctrine and practice for the Jaina yogic tradition.

2.2 Sources of Early Jaina Meditation

The earliest known surviving scripture of the Jaina canon is the *Ācārāṅga-sūtra* I (ĀS) (Ohira, 1994: 2). The eighth/ninth⁶³ chapter of ĀS₁ presents the earliest record of

⁶³ The *Ācārāṅga-sūtra*'s eighth chapter was lost and for this reason there is no eighth chapter in the Indian edition but Jacobi presents the ninth chapter as the eighth chapter in his edition.

Mahāvīra’s life and his engagement in ascetic practices, including meditation. In addition, the four root texts of the canon (*mūla-sūtras*)⁶⁴ are an important source of information about the daily ascetic obligatory rituals and meditative practices. Some parts of the *Uttarādhyayana-sūtra* (Utt) also throw light on early Jaina ascetic practices. The twenty-ninth chapter of Utt₁ offers a systematic presentation of four types of meditative practices such as: meditation (*dhyāna*), abandonment of the body (*kāyotsarga*), contemplation (*anuprekṣā*), and reflection (*bhāvanā*). In addition, the *Daśavaikālika-sūtra* (DVS), a composition of Ācārya Śayyambhava, which replaced ĀS₂ Book II as the curriculum of study for novice monks, like the *Uttarādhyayana-sūtra*, repeatedly prescribes meditational practices, such as abandonment of the body (*kāyotsarga*), for ascetics as a part of their daily life.

The *Āvaśyaka-sūtra* is another important textual source for pre-modern sources of Jaina meditation. Bruhn states that “the date of the *Āvaśyaka-sūtra* (ĀvS) is unknown”, as its chronological relation to the *prakīrṇakas*⁶⁵, which are also late canonical texts, still undated, and likely to span more than one period (Bruhn, 2012: 16). The above, selected canonical texts will be used to analyse the continuity and development of non-institutionalised and institutionalised forms of meditation in the Jaina Śvetāmbara tradition. The *Āvaśyaka-sūtra* and *Āvaśyaka-niryukti* (ĀvN) deal with the six essential duties of the mendicant and prescribe the practice of abandonment of the body

⁶⁴ Under the category of *mūla-sūtras*, four canons are accepted, namely: 1. *Daśavaikālika-sūtra*, 2. *Uttarādhyayana-sūtra*, 3. *Āvaśyaka-sūtra* and 4. *Anuyogadvāra* in the Terāpanth tradition.

⁶⁵ The *prakīrṇakas* are included in the Jaina *āgama* in the Mūrtipūjaka tradition but the Sthānakavāsī and Terāpanthī traditions do not include them in the main *āgama* corpus.

(*kāyotsarga*) which I call “ritualistic meditation”⁶⁶ for mendicants and lay followers, in contrast to modern “perception meditation” (*prekṣā-dhyāna*).

The Sanskrit sources of Jaina meditation that have been referred to are the *Tattvārtha-sūtra* (TS) of Umāsvāti (4th c. CE), *Yogaḍṛṣṭisamuccya* of Haribhadra (8th c. CE), *Tattvānuśāsana* of Ramasena (10th c. CE), *Jñānārṇava* of Śubhacandra (11th c. CE), and the *Yogaśāstra* of Hemacandra (12th c. CE). At the time of the composition of these Sanskrit texts, Jaina Yoga was influenced, in particular, by Hindu yogic traditions. These texts present a shift in the field of Jain meditation which will be discussed in the latter part of this chapter. Some aspects of these developments were adopted by Mahāprajña in his formulation of *prekṣā-dhyāna*.

2.3 Meditation in the *Ācārāṅga Sūtra* (ĀS)

The ninth/eighth⁶⁷ chapter of the ĀS includes descriptions of Mahāvīra's meditative practices and has thus received particular scholarly attention (Mahāprajña 1978, Bronkhorst 1986, 2000, Sāgaramala Jain 2010). These scholars all accept these passages as the earliest evidence of Jaina meditative practice. However, it must be made clear that reconstructing a historical picture of Mahāvīra's meditation is highly problematic due to very scant evidence.

The ĀS₁ does not provide details of the possible sources of meditative training that Mahāvīra may have received from any teacher, unlike the earliest biographies of the Buddha which claim that the Buddha was taught meditative techniques by the teachers Ājāra Kālāma and Uddaka Rāmaputta. Wynne's (2007) textual analysis of the

⁶⁶ See chapter 2, section 2.6 for an explanation of the term ‘ritualistic meditation’.

⁶⁷ See footnote 63.

Ariyapariyesana Sutta (MN 26.15–16)⁶⁸ points to the precise and specific details of the dialogues concerning these two figures, leading Wynne to doubt that any major fabrication has taken place. The fact that the Buddha appears to be fully conversant with Brahminical ideas adds some weight to the veracity of Wynne’s conclusions. However, the historical authenticity of these two figures has been fiercely debated by Andre Bareau (1963), Bronkhorst (2009) and a scholarly consensus upon this topic has yet to be reached.

Mahāvīra left home at the age of 30 to become an ascetic and proceeded to practise asceticism including its meditative aspects. The Jaina tradition, however, accepts the notion of being ‘self-awakened’ (*svayaṃ-buddha*)⁶⁹; traditionally all *tīrthaṅkaras* are acknowledged to be self-awakened. Those who are said to be *svayaṃ-buddha*, do not need guidance in their present life. Due to their innate knowledge from previous lives, they are believed to, not require further training.⁷⁰ For this reason, there is no mention in Jaina canonical texts of Mahāvīra having a teacher or receiving training from others during his lifetime. An investigation will be undertaken of the historical significance of the passages in the *ĀS* that mention Mahāvīra’s meditative practices, and an attempt will be made to show that meditation was integral to Jaina asceticism from early on.

In the eighth chapter, the *ĀS*₂ mentions the meditative techniques that were practiced by Mahāvīra during the thirteen years of his non-omniscient period (*chadmastha-kāla*). Bronkhorst (1986: 31–9) addresses the function of meditation at this

⁶⁸ MN, 26.15–16. ‘I went to Ālāra Kālāma and... I went to Uddaka Rāmaputta...’.

⁶⁹ Utt₂, 9.2. This term ‘*svayaṃ-sambuddha*’ occurs in the *Uttarādhyayana-sūtra* where it is used for one who is self-enlightened.

⁷⁰ SKS₁, 12.16.

*te tītauppaṇṇamaṇāgayāiṃ, logassa jāṇanti tahāgatāiṃ,
netāro aṇesi aṇaṇaṇeyā buddhā, hut e aṇtakaḍā bhavaṇti.*

They know the past, present and future ways of the world; they are leaders of other men, but follow no leader; they are awakened, and put an end to mundane existence (SKS₂, tr. Jacobi).

early stage. He presents meditative practice as an essential aspect of Mahāvīra’s ascetic life and therefore oriented towards the restraint of activity, culminating in motionlessness or inactivity, and finally the inertness of death. The significance of motionlessness in early Jaina meditation is held to be the only cure for suffering and rebirth, since all activity is karma, i.e. action that leads to rebirth.

Bronkhorst claims that a key passage (ĀS₂, 1.7.2–8, 228–53) describing meditation does not discuss meditation (*jhāṇa*) as such, but speaks more of mental attitudes describing the practitioner as “free from activity he knows and sees”, as is also mentioned in ĀS₂.⁷¹ Such attitudes, he suggests, are conducive to liberation and freedom from suffering because they are attitudes that bring about restraint of activity. The passages he takes from ĀS₂ relate to “preparation for fasting unto death” (*saṃlekhanā*)⁷² and “fasting unto death” (*saṃthārā*).⁷³ These texts describe aspects of the Jaina art of dying in a meditative state. The final stage of abandonment of the body is attained in this practice. Naturally, this practice occurs only during the period immediately prior to death and is not a regular practice undertaken by ascetics.

Although a system of meditation, as such, is not described in these passages, unlike the detailed and systematic presentation of meditation in early Buddhist texts that Bronkhorst points to, the use of the phrase “to know and to see” (*jāṇati pāsati*) is very significant in this respect.⁷⁴ Knowledge (*jñāna* or *jāṇāti*) and perception (*darśana*), which is traditionally considered synonymous with seeing (*pāsati*), are two important qualities of the self. The concept of perception itself that is found in this text is discussed in chapter 4

⁷¹ ĀS₂, 1.5.6.2. ...*akammā jāṇati pāsati*.

⁷² This refers to the aspirant, after having taken due permission of the preceptor, undertaking the gradual attenuation of the body.

⁷³ Undertaking fasting unto death is called *saṃthārā*.

⁷⁴ Balbir (2010: xix) notes that the concept of perception is also discussed in the ĀvN and the *Nandī-sūtra* as forming one of the five types of knowledge.

below on *prekṣā-dhyāna*. The $\bar{A}S_2$ records the practice of perception as a part of asceticism in the following way.⁷⁵

Examining the whirlpool, a man, versed in the sacred lore, should keep off from it. Leaving the world to avert the current (of sin), such a great man, free from acts, **knows and sees the truth**; examining (pleasure) he does not desire them⁷⁶ (tr. Jacobi, $\bar{A}S_2$, 1.5.6.2.)

Desireless, giving up the world, and ceasing to act, **he knows, and sees**, and has no wishes because of his discernment; he is called houseless⁷⁷ (tr. Jacobi, $\bar{A}S_2$, 1.2.2.1.)

In the $\bar{A}S$, however, there is no further discussion about “**knowing and seeing**” as features of consciousness. The commentaries do not throw any light on it as a practice of meditation. But according to a later text *Dhyāna Śataka* of Jinabhadraṅgī (6th c. CE) knowledge (*jñāna*) and meditation (*dhyāna*), in the sense of attention or attentive focus (*dhyāna*), are both features of consciousness.⁷⁸ This notion is available in *Sarvārthasiddhi* of Akalanka (9th c. CE), which states that “only the knowledge that shines like an unflickering flame is meditation”.⁷⁹ A similar idea is presented in *Tattavānuśāsanam* by Rāmasena (10th c. CE), which describes that the knowledge is many-pointed concentration

⁷⁵ Here I have used Jacobi’s translation while comparing it with the original Prakrit text edited by him. The translations of $\bar{A}S$ part1 by Jaina authors state that the eighth chapter of $\bar{A}S$ part1 is lost. Jacobi’s eighth chapter is taken to be the ninth chapter (see footnote 63).

⁷⁶ $\bar{A}S_2$, 1.5.6.2. *āvaṭṭaṃ tu uvehāe ettha viramejja vedavī; viṇaettu soyaṃ, nikkhamma, esa maham akammā jñānati pāsati, paḍilehāe nā ’vakaṃkhati.*

⁷⁷ $\bar{A}S_2$, 1.2.2.1. *viṇā vi lobhaṃ nikkhamma esa akamme jñānati pāsati, paḍilehāe nā ’vakaṃkhati, esa aṇāgāre tti pavuccati.*

⁷⁸ DŚ, 2

*Jaṃ thiramajjhasāṇaṃ taṃ jhāṇaṃ jaṃ calaṃ tayaṃ cittaṃ.
taṃ hojjā bhāvaṇā vā aṇupehā vā ahava cintā.*

⁷⁹ SS, 9.27. *jñānamevāparispandāgniśkhāvavadavabhāsamānaṃ dhyānamiti.*

(*vyagra*) and meditation is one-pointed concentration (*ekāgra*).⁸⁰ These examples prove that knowledge and meditation are two different states of the same consciousness. Mahāprajña, however, uses these concepts of knowledge (*jñāna*) and perception (*darśana*) as foundational elements in the formation of *prekṣā-dhyāna* in an attempt to establish or trace its roots within the Jaina tradition.

The traditional account of Mahāvīra’s meditative practice in the ĀS₂, 9 throws further light on the history of Jaina practices of meditation. However, Bronkhorst states that “[t]he few occurrences of ‘meditation’ (*jhāna*), ‘meditate’ (*jhāti*) etc are in Āyār. They are all found in the ninth (in some editions, the eighth) chapter which describes the vicissitudes of Mahāvīra and may be a later addition” (Bronkhorst, 1986:34). Nonetheless, I would argue that these aphorisms of the ĀS are relevant and may describe Mahāvīra’s practices because they are traditionally considered *jinakalpa* practices, that is, practices that imitate those of the *jinās*, including Mahāvīra. These aphorisms are quoted below; they describe the meditative practices undertaken by Mahāvīra, in conjunction with penance (Pkt. *tava*), during his thirteen-year period of asceticism prior to achieving omniscience (*kevala-jñāna*).

Knowing (and renouncing) the female sex in mixed gathering places, he **meditated** finding his way himself: I do not lead a worldly life.⁸¹ Giving up the

⁸⁰ TA, 59.

*ekāgragrahaṇa cātra vai vyagravinivṛttaye,
vyagram hyajñānameva syāddhyānamekāgramucyate.*

⁸¹ ĀS₂, 1.8.1.5

*sayañehiṃ vitimissehiṃ itthō se tattha parinnāyā
sāgāriyaṃ na seve iti se sayam pavesiyā jhāti.*

company of all householders whomsoever, he **meditated**. Asked, he gave no answer; he went, and did not transgress the right path⁸² (tr. Jacobi, ĀS₂, 1.8.1.6).

In the resting-places there once, in a night, the single wanderer asked him (who he was and why he was there); as he did not answer, they treated him badly; but he persevered in his **meditation**, free from resentment⁸³ (tr. Jacobi, ĀS₂ 1.8.2.11).

(Sometimes to avoid greater troubles when asked), ‘who is there within?’ he answered, ‘it is I, a mendicant.’ But this is the best law: **silently to meditate**, even if badly treated⁸⁴ (tr. Jacobi, ĀS₂ 1.8.2.12).

The above mentioned passages present the lone wandering *jina*’s mode of practice (*jina-kalpa*). Here the non-omniscient (*chadmastha*) Mahāvīra is stated as meditating in remote places, away from householders, females, in silence, completely engrossed in meditation which is an important feature of the *jina-kalpa* mode. This practice is different from the elders’ mode of practice (*sthavira-kalpa*), where Jaina ascetics stay in the midst of society and play a pivotal role in enhancing religious practices among members of the lay community. ĀS₂ 1.8, also contains a long description of Mahāvīra’s solitary meditative method of *trāṭaka* or ‘unblinking’ fixed gaze meditation. It says:

⁸² ĀS₂, 1.8.1.6

*je kei ime agāratthā mīsībhāvaṃ pahāya se jhāti
puṭṭho vi nā ’bhibhāsimsu gacchati nā ’tivattī aṃjū.*

⁸³ ĀS₂, 1.8.2.11.

*sa janehi tatthapucchimsu, egacarā vi egadā rāto.
avvāhite kasāitthā, apaḍinne samāhiṃ*

⁸⁴ ĀS₂, 1.8.2.12.

*ayam aṃtaraṃsi ko etthaṃ, aham aṃsī ti bhikkhu āhaṭṭu.
ayam uttame se dhamme, tusiṇīe saṃkasāie jahāti*

Then he **meditated** (walking) with his eyes fixed on a square before him of the length of a man. Knowing (and renouncing) the female sex in mixed gathering places, he **meditated**, finding his way himself: I do not lead a wordily life. (tr. Jacobi, *ĀS*₂, 1.8.1.4-5).⁸⁵

Jacobi’s Interpretation of Walking Meditation

According to Jacobi’s translation, the *sūtra* 1.8.1.4-5 presents a meditative practice of Mahāvīra which he construes to be a form of walking meditation. He is, however, unable to translate the term “*tiriyabhitiṃ*” in the *sūtra*.⁸⁶ The type of meditation Jacobi describes is closest to the Jaina ascetic practice of vigilance while walking (*īryā-samiti*)⁸⁷. Jaina ascetics strictly follow the rule of *īryā-samiti*, that is, walking carefully. This occurs even today in the practice of Jaina ascetics. In the above passage, Jacobi follows the meanings given of this passage in the *Ācārāṅga-cūrṇi* (9th c. CE) (pp. 300–301) and the *Ācārāṅga-vṛtti* of Śīlāṅka (9th c. CE) (pp. 274). It is evident that due to lack of knowledge of other traditional sources such as the *Bhagavatī-vṛtti*, Jacobi’s interpretation of the type of meditation this passage describes differs from that of Mahāprajña.

Mahāprajña’s Interpretation of Fixed-gaze Meditation (*trāṭaka*)

Mahāprajña translates and interprets the following passage (*ĀS*₁, 1.9.1.5) in a different way: “Mahāvīra meditated internally ‘fixing his eye on the wall in front for the quarterly

⁸⁵ *ĀS*₂, 1.8.1.4-5.

*adu porisiṃ tiriyabhittiṃ cakkhuṃ āsajja aṃtasō jjhāti
aha cakkhubhītasahitā te haṃtā kaṃtā behave kaṃdiṃsu.
sayañehiṃ vitimisehiṃ itthiō se tattha parinnāyā
sāgāriyaṃ na seve iti se sayañ pavesiyā jhāti.*

⁸⁶ Cf. Jacobi mentions that “*tiriyabhitiṃ*” is omitted in his translation. He could not understand the exact meaning of this term perhaps: ‘so that he was a wall for the animals’ (fn. p.80).

⁸⁷ *ĀS*₁, p.301. *puraō anto majjhe yāṭṭi paśyati, tadeva tassa jjhāṇaṃ jaṃ riuvayogo aṇimisāe diṭṭhīe baddhehiṃ acchīhiṃ, taṃ evaṃ baddhaacchī jugantaraṇirikkhaṇaṃ daṭṭhuṃ.*

period of the day” (ĀSBh₂, 9.14, fn. p. 508). He notes that a similar *sūtra*⁸⁸ explains the process of fixed-gaze meditation (*trāṭaka*) in ĀS₁ 2.125. To support his translation, Mahāprajña says, “the commentator of the *Bhagavatī-sūtra*, Abhayadeva Sūri (12th c. CE), has also interpreted the word *tiryagabhitti* (Skt. *tiryac-bhitti*) as rampart (*prākāra*), or the wall of the mound, or the rock (*Bhagavatī-sūtra*, commentary, pp. 543–44)” (ĀSBh₂, 9.14, fn. P 508). *Trāṭaka* is a well-known haṭha-yogic practice, presented in the (15th c. CE) Hindu yoga text *Gheraṇḍa-saṃhitā* (1.52).⁸⁹

Both Jacobi and Mahāprajña’s interpretation of Mahāvīra’s meditative practices refer to techniques that are widely known in Indian yogic traditions. In the context of Mahāvīra, it is hard to say in which practice he was actually engaged, because the commentary is much more recent than the ĀS itself.

Furthermore, Mahāvīra also engaged in meditation-with-fasting:

[H]e did not drink for more than two months, or even six months, day and night without desire (for drink). Sometimes he ate stale food. Sometimes he ate only the sixth meal, or the eighth, the tenth, the twelfth; without desires, persevering in **meditation**⁹⁰ (tr. Jacobi ĀS₃, 1.8.4. 6–7).

⁸⁸ ĀS₁, 2.125. *āyatacakkhuloga-vipassi logassa aho bhāgaṃ jāṇai, uḍḍhaṃ bhagaṃ jāṇai, tiriyaṃ bhagaṃ jāṇai.*

⁸⁹ *Gheraṇḍa-saṃhitā* (1.52)
nimeṣonmeṣakaṃ tyaktvā sūkṣmalakṣyaṃ nīrīkṣayet
patanti yāvadaśrūṇi trāṭaka procyate budhaiḥ.

⁹⁰ ĀS₂, 1.8.4. 6–7.
avi sāhie duve māse, chappi māse, aduvā apivvitthā.
Rāovarāyam apaḍinne, annagilāyam egayā bhūṃje.
chattṭheṇam egayā bhūṃje, aha vā aṭṭhameṇa dasameṇam.
duvālasameṇa egayā bhūṃje, pehamāṇe samāhim apaḍinne.

Fasting is a notable Jaina practice. However, ĀS does not provide full details of Mahāvīra's fasting but the later text Āvaśyaka-Niryukti (ĀvN₁, 528–536.) discusses his fasting at length. It seems that fasting with meditation was a central part of Jaina asceticism. In the next *sutra*, the duration of Mahāvīra's meditation is discussed:

In these places was the wise *śramaṇa*; for thirteen long years he **meditated** day and night exerting himself, undisturbed, strenuously⁹¹ (tr. Jacobi ĀS₃, 1.8.2.4).

According to Bronkhorst, the long period of meditation described in the above passage (thirteen years) is without parallel in the later developed tradition of the Utt (Bronkhorst, 1986:34). In contrast to the thirteen years of meditation found in the ĀS, Utt₁, 26.12,18 documents time-bounded and ritualised meditation of one-quarter of a day or night (*prahara*) and the TS (9.28) mentions a forty-eight minute (*muhūrta*) time-limit. It may be possible that because of the intense vigilance (*apramatta*) practised by Mahāvīra, associated with his always being awake, he could be construed as being in a constant meditative state for thirteen years.

And Mahāvīra **meditated** (preserving) in some posture, without the smallest motion; he meditated in mental concentration on (the things) above, below and beside, free from desire⁹² (tr. Jacobi ĀS₃, 1.8.4.14).

He **meditated**, free from sin and desire, not attached to sounds or colours; though still an erring mortal (*khadmastha*), he wandered about, and never acted carelessly⁹³ (tr. Jacobi ĀS₃, 1.8.4.15).

⁹¹ ĀS₂, 1.8.2.4.

*eteḥi muṇī sayanehiṃ samane āsi paterasa vase,
raimdiyam pi jayamāṇe appamatte samāhie jhātī.*

⁹² ĀS₂, 1.8.4.14.

Mahāprajña translates this passage differently from Jacobi’s translation above. He considers the “directions” above, below, and beside to refer to different parts of the body, the lower, upper and middle, respectively,⁹⁴ as opposed to the cardinal directions referred to in Jacobi’s translation. According to Mahāprajña, this practice possibly consisted of the perception of the body (*kāya-vipassanā*) or “insight meditation on the body”, a term that is also used for a particular type of Buddhist meditative practice (ĀSBh₂, 145). For Mahāprajña, this passage suggests that the seeds of *vipassanā* meditation are also available in the ĀS.

Whichever translation is preferred, from the above passages of the ĀS, we can conclude that Mahāvīra’s method of meditation consisted of perception and concentration in isolated places, concentration that sought to be unaffected by physical surroundings as well as emotions.

What is noticeable in the passages of ĀS₂ 1.8 is, firstly, that Mahāvīra was singularly engaged in meditative practice during these thirteen years. He is described as always being wakeful and ever-vigilant. This type of practice is referred to in the later tradition as the solitary mode of the *jina*, or intense meditation (*jinakalpa-dhyāna*), a type of meditation in which the practitioner is so intensely engaged that he becomes oblivious to external circumstances. Here, meditation is an activity that leads to a state of motionlessness, which is a state of inactivity of body, speech and mind, essential for eliminating karma (1986:37-38). Bronkhorst compares such types of ascetic meditation

⁹³ ĀS₂, 1.8.4.15.

*avi jhāti se Mahāvīre āsaṇatthe akukkue jhāṇaṃ
uddhaṃ ahe ya tiriyaṃ ca jhāyati samāhim apaḍinne.*

⁹⁴ ĀS₁, 2.125. *āyatacakkhuloga-vipassi logassa aho bhāgaṃ jāṇai, uddhaṃ bhagaṃ jāṇai, tiriyaṃ bhagaṃ jāṇai.*

practices in the Hindu scriptures, the *Mahābhārata* and the *Bhagavad Gītā*.⁹⁵ He claims (1986: 51-59) that, at some points, Hindu meditative practices described in the *Bhagavad Gītā* and the *Mahābhārata* and Jaina meditative practices in the *āgama* literature have parallel connotations, and it is evident that motionlessness is a key practice of meditation in both traditions. If we accept that the Jaina scriptures predate these Hindu texts, it is possible that the direction of influence may be from Jaina sources to these Hindu texts.

A more developed discussion of **Mahāvīrā's** meditation is found in a later text, the *Āvaśyaka-niryukti* and is discussed in the next section.

2.4 Āvaśyaka-Niryukti (ĀvN)

The *Āvaśyaka-niryukti*, by Bhadrabāhu, which dates from ca. 1st c. CE⁹⁶, offers the oldest complete biography of Mahāvīra. Unlike the ĀS, it describes Mahāvīra's meditation, fasting and hardship which are very clearly depicted as various types of fasting and *pratimās*⁹⁷. These *pratimas* are an intense course of austere practices, undertaken with determination and are performed in conformity with the prescribed procedure. According to *Āvaśyaka-Niryukti* (ĀvN₁) 528–536 Mahāvīra underwent a combination of fasts and meditation. None of his fasts were devoid of the special procedures of meditation. In fact,

⁹⁵ There are many similarities in meditative practices in the Jaina and Hindu traditions. Bronkhorst writes: “Fasting to death and stopping the breath, both of which we had come to know as characteristic accompaniments of early Jaina meditation, are also present in the Hindu scriptures. The same is true of bodily motionlessness, which is compared with the state of a stone, of a pillar, of a mountain” (Bronkhorst, 2000: 46–47). Further details are given in the *Mahābhārata* [Mbh] (Mbh, 1.86.14–16) where it refers to conquering one's senses, abandoning desires and “renouncing activity” as the method for achieving liberation (MBh, 12.294.13–18). Briefly stated, such a muni reaches perfection, which is the most important [thing there is], by living in the forest, his food and movements being restrained. The same type of motionless meditation practice is described in the *Bhagavad-Gītā*: ‘some wise men say that [all] activity is to be abandoned as evil’ (BhG, 18.3).

⁹⁶ Cf. Balbir (2010: XV).

⁹⁷ *Pratimā* is an intensive course of austere practice undertaken with determination and performed in conformity with the prescribed procedure. There are 12 *pratimās*.

he is said to have spent most of his time in meditation as mentioned in ĀS₂, 1.8.2.4. This states that once he meditated continuously for sixteen days and nights.

Furthermore, during the eleventh year of his ascetic practice, in a village named Sānulatthiyā, he experimented with a type of fasting cum meditative practice known as the “welfare resolve”⁹⁸ (*bhadra-pratimā*). In this, he stood in the *kāyotsarga* posture for twelve hours, at first facing east and then meditated for twelve hours, each time, facing in the other three directions. In this posture, Mahāvīra is said to have experienced much bliss. He then engaged in the “great welfare resolve” (*mahā-bhadra-pratimā*) where he meditated for twenty-four hours in the same sequence, as above, in each of the four directions. This series of meditation became so intense that he could not interrupt it. He then went further into the same series of meditations and stood in the “all-welfare resolve” (*sarvato-bhadra-pratimā*)⁹⁹ where he meditated for twenty-four hours facing not only the four directions, but included each of the four intermediate directions (north-east, south-east, south-west and north-west) as well, upward and downward, a total of ten directions. Thus, he meditated continuously in the *kāyotsarga* posture for a total of sixteen days and nights.¹⁰⁰

According to Mahāprajñā, based on his reading of ĀSC 324, the purpose of meditating in all the directions was to have a vision of matter (*dravyas*) in the higher world, nether world, and the transverse directions (Mahāprajñā, 1980b: 64–5). According to the ĀvN, Mahāvīra ate on only three hundred and fifty days during his twelve and a

⁹⁸ Translation of the terms of all *pratimā* are taken from Muni Nagarāja (2003: 560).

⁹⁹ ĀvN₂, 311.

*padimā bhadda mahābhadda, savvatobhadda paḍamiyā cauro
aṭṭha ya vīsāṇamde, bahuliya taha ujjhīe divvā.*

¹⁰⁰ ĀvN₂, 312.

*daḍabhūmīe bahiā peḍālaṃ nāma hoi ujjāṇaṃ
polāsaceiyammī ṭhitegarāṃ mahāpaḍimaṃ.*

half years of spiritual practice (ĀvN₂, 349)¹⁰¹, as summarized in the table below. Mahāvīra observed various periods of fasting during those thirteen years as documented in the ĀvN₁,¹⁰² abstaining from both food and water. Fasting was considered to be conducive to

¹⁰¹ ĀvN₂, 349

*tiṇṇi sate divasāṇaṃ, auṇāpanne ya pāraṇākālo
ukkuḍuyanisejjāṇaṃ thitapaḍimāṇaṃ sae bahue.*

¹⁰² ĀvN₁, 528–536.

*jo ya tavo aṇuciṇṇo, vīravareṇaṃ mahāṇubhāveṇaṃ
chaumatthakāliyaē, ahakkammaṃ kittaiṣṣāmi.
nava kira cāummāse, chakkira domāsie uvāsīya
bārasa ya māsiyāiṃ, bāvattari addhamāsāiṃ.
egaṃ kira chammāsaṃ, do kira temāsie uvāsīya
adḍhaijji duve, do ceva divadḍhamāsāiṃ.
bhaddaṃ ca mahābhaddaṃ, padimaṃ tattoo ya savvaobhaddaṃ
do cattāri daseva ya divase thāsīya aṇubaddhaṃ.
goyaramabhiggahajuyāṃ khamaṇaṃ chammāsiyaṃ ca kāsīya.
pañcadivasehi uṇaṃ, avvahiyo vacchanayaṛie.
dasa do ya kira mahappā, thāi muṇi ekarāie padimaṃ.
atṭhamabhattenā jaī, ekkekkaṃ caramarāīyaṃ.
do ceva ya chatṭhasae, auṇātise uvāsīyā bhagavaṃ.
na kayāi ṇiccabhattaṃ, cauthabhattaṃ ca se āsi.
bārasa vāse ahie, chatṭhaṃ bhattaṃ jahañṇayaṃ āsi.
savvaṃ ca tavokammaṃ, apāṇayaṃ āsi vīrassa.*

Fasting Days of Mahāvīra in ĀvN	Number
Two days fasting (<i>belā</i>)	12
Three days fasting (<i>telā</i>)	219
Fifteen days fast (<i>pakhavāḍā</i>)	72
One month (<i>māsakhamaṇā</i>)	12
One month and fifteen days	2
Two months	6
Two months and fifteen days	2
Three months fasting	2
Four months fasting	9
Five months fasting	1
Five months and twenty five days	1
Six months fasting	1
Two days fasting, with meditation “welfare resolve” (<i>bhadra-pratimā</i>)	1
Four days fasting, with meditation “great welfare resolve” (<i>mahā-bhadra-pratimā</i>)	1
Ten days fasting, with meditation “all welfare resolve” (<i>sarvato-bhadra-pratimā</i>)	1

meditative practice. It seems impossible that a human being could survive for such a long period without food and water. However, Mahāprajña comments that Mahāvīra was deeply engrossed in meditation, and this allowed him to overcome the feeling of hunger and thirst (Mahāprajña, 1980b: 58). He justifies his statement by quoting from the *Yoga-sūtra*, that “meditation upon the pit of the throat (*kañṭha-kūpa*)¹⁰³ overcomes the feeling of hunger and thirst”. However, although deep meditative absorption itself, such as that of Mahāvīra, may allay hunger and thirst, there is no evidence that Mahāvīra himself practised a similar type of yogic concentration to that mentioned by Patañjali above.

2.5 Ācārāṅga-Cūrṇi (ĀSC)

The *Ācārāṅga-cūrṇi* of Jinadāsa Mahattara (7th c. CE), presents many events of Mahāvīra’s life, drawn from the Nirvyukti literature. Mahāvīra’s meditative practices are described in greater detail in ĀSC as compared to ĀS. The first type of meditation described is “walking meditation”. Mahāvīra practised meditation even whilst walking, as he walked carefully with his eyes fixed on the path approximately one body-length in front of him and his gaze gradually widening up to six feet ahead of him (ĀSC, p 301).¹⁰⁴ Children would raise a hue and cry as they were shocked at seeing Mahāvīra walking with a fixed gaze, unaffected by the spectacle around him. This sketch of Mahāvīra’s walking meditation describes walking meditation as practised today by Jaina monastics as a component of careful movement or walking (*iryā samiti*). The process of *iryā-samiti* is walking carefully, being mindful of, and observing a yoke-length of path in front of

¹⁰³ Patañjali’s *Yoga-sūtra*: 3.29. *kañṭha-kūpe kṣtipāsānivr̥tīḥ* (meditation on the pit of the throat, subdual of hunger and thirst).

¹⁰⁴ ĀSC, p 301. *purao anto majjhe yāṭīti paśyati, tadeva tassa jjhāṇaṃ jaṃ riuvayogo aṇimisāe diṭṭhīe baddhehiṃ acchīhiṃ, taṃ evaṃ baddhaacchī jugantaraṇirikkhaṇaṃ daṭṭhum*

oneself (Utt, 24.7¹⁰⁵). Herman Jacobi accepts this walking meditation of Mahāvīra on the basis of ĀSC and his translation follows the ĀS. A somewhat different form of walking meditation practice is also present in Buddhist tradition.

2.6 Ritualistic *Kāyotsarga* in Utt, ĀvS, ĀvC and ĀvN

The earliest documented details of *kāyotsarga* in a formulaic procedure are found in the *Āvaśyaka-sūtra* (ĀvS,5) and its commentaries. The date of the ĀvS is unknown and contested; this is discussed by Leumann (1934, 2010: 15–18) who considers it to have developed over a long period of time.

This *āvaśyaka* prescription of *kāyotsarga* has become part of the daily ascetic and lay obligatory rites (*pratikramaṇa*). *Āvaśyaka* is to be practised twice a day as per the recommended norm; it includes various physical postures, mental contemplations, and verbal recitations. Such acts can be considered ritualistic in accordance with the Oxford Dictionary’s definition of a ritual as “a religious or solemn ceremony consisting of a series of actions performed according to a prescribed order” (Stevenson 2010: 1534). This definition is confirmed by Humphrey and Laidlaw (1994:97) who state: “action is ritualised if the acts of which it is composed are constituted not by the intentions which the actor has in performing them, but by prior stipulation”. Therefore, I have introduced the term “ritualistic meditation” for traditional *kāyotsarga*. In the context of *prekṣā-dhyāna*, the ritualistic aspect of the practice of *kāyotsarga* appears to be less important as it is secularly formulated and not a religious practice. Furthermore, it is not a compulsory practice for the monastic and lay community in respect of timing and procedure, unlike the *kāyotsarga* which is a part of *pratikramaṇa*.

¹⁰⁵ Utt, 24.7.
davvao cakkhusā pehe, jugamittam ca khettao.
kālaho java rījjā, uvautte ya bhāvao.

In early texts such as the *ĀS*, there is no written record of any specific type of *kāyotsarga*. The *Ācārāṅga-sūtra* does not use the term *kāyotsarga*. However, it does use the expression ‘*kāyaṃ vosajjamāṅgāre*’ (*ĀS*₁, 9.3.7.) meaning “an ascetic who has given up the body”. The *Sūtrakṛtāṅga-sūtra* supports this fact, stating that “*vosatṭhakāe samaṇe tti vacce*” (*SKS*₁, 1.16.4.) meaning “one who abandons the body is called an ascetic”. Here the term “*vosatṭhakāe*” (*ĀS*₁, 9.3.12.) is employed which means “one who has given up the body” or “one who has given up attachment to the body”. This term which is used to describe the meditative state achieved by Mahāvīra corresponds to the practice of *kāyotsarga*.

In fact, no specific types of *kāyotsarga* are mentioned until the time of the *Āvaśyaka-sūtra*. However, the practice of *kāyotsarga* is embedded within the monastic lifestyle even to this day, which is why all of its manifestations are classified according to ascetic purposes. Bruhn (2012) concludes that the term *kāyotsarga* “is best described as expressing asceticism-cum-meditation”.

Within the *Āvaśyaka-sūtra* we find a far more developed concept of *kāyotsarga* compared to older sources such as the *ĀS*, Utt and DVS, which do not describe any detailed procedures for it. Even the *ĀvS* presents only the aspects of “resolution” (Pkt. *paiṇṇā Skt. pratijñā*) used in performing *kāyotsarga*. Further information concerning the *kāyotsarga* procedure can only be found in the oldest commentary on the *ĀvS*, the *ĀvN*. The *Āvaśyaka-sūtra* describes the performance of *kāyotsarga* in the following way:

Making an additional effort (coming out from sinful activities), making atonement, making purification, extracting evil from myself, I stand in the *kāyotsarga* in order to make an end to sinful acts. With the exception of inhaling and exhaling, coughing and sneezing, yawning and hiccupping, breaking wind, giddiness, and swooning, very slight movements of the eyes, and the saliva, and similar involuntary acts, may my *kāyotsarga* be unbroken and unimpaired; until I have completed the recitation of the *namaskāra* to the blessed *arhats*, I shall cast aside

my body in the standing position, in silence and in meditation.¹⁰⁶ (tr. Williams 1991: 213)

The above translation creates a picture of one who is engaged in *kāyotsarga*, silent, motionless, and absorbed in meditation but without any detailed procedures. The intentions of the practitioner are made clear, but do not describe the actual practice. So, the question remains: what precisely does one do during the practice of *kāyotsarga*? In the Digambara text, the *Mūlācāra*, composed by Ācārya Vaṭṭakera (2nd c. CE), approximately corresponding with the time period of the early *āvaśyaka* literature, we find additional information regarding the mental recitation of the eulogy of the twenty-four *tīrthaṅkaras* (*caturviṃśati-stava*)¹⁰⁷ using a measurement of breaths. The *caturviṃśati-stava* recitation is also known as the “*logassa*” after the first word of the.

The *āvaśyaka* formula combines, the process of purification of knowledge (*jñāna*), faith (*darśana*) and conduct (*cāritra*).¹⁰⁸ However, in the *Āvaśyaka-sūtra*, there is no purpose mentioned other than self-purification. It seems that this was a core ascetic-meditative practice from ancient times amongst Jaina mendicants which is why *kāyotsarga* is performed after every ascetic action (Utt, 26.38-50). It is an “obligatory” (*āvaśyaka*) practice for all as a means of destroying *karma*.¹⁰⁹ In addition, “[the muni]

¹⁰⁶ ĀvS, 5.3. *tassa uttarī-karaṇeṇaṃ pāyacchitta-karaṇeṇaṃ visohī-karaṇeṇaṃ visallī-karaṇeṇaṃ pāvāṇaṃ kammāṇaṃ nigghāyaṇ’-aṭṭhāe thāmi kāussaggaṃ annattha ūsasiṇeṇaṃ nīsasiṇeṇaṃ khāsīṇeṇaṃ chīṇeṇaṃ jambhāīṇeṇaṃ uḍḍueṇaṃ vāya-nisaggeṇaṃ bhamalie pitta-mucchāe suhumeḥiṃ aṅga-sañcālehiṃ suhumeḥiṃ khela-sañcālehiṃ diṭṭhi-sañcālehiṃ evam-āīehiṃ āgārehiṃ abhaggo avirāhio hujja me kāussaggo java arihantāṇaṃ bhagavantāṇaṃ namokkāreṇaṃ na pāremi tāva kāyam thāṇeṇaṃ jhāṇeṇaṃ appāṇaṃ vosirāmi.*

¹⁰⁷ MĀ 28, ... *jīṇaḡuṇaciṃtaṇajutto kāussaggo...*

¹⁰⁸ ĀvS, 1.1. *āvassahī icchākāreṇa sandisaha bhayavaṃ devasiyaṃ paḍikkamaṇaṃ tēmi devasiya nāṇa-dansaṇa-caritta visohaṇaṭṭaṃ karemi āvassayaṃ.*

¹⁰⁹ ĀvN₁, 1554. *kāussaggo uggo kammakkhayaṭṭāya kāyavvo.*

performs *kāyotsarga* as an atonement for his daily transgressions. This is endorsed as part of the path of liberation”.¹¹⁰ Similarly, *kāyotsarga* is used as a tool to purify the four passions (*kaṣāya*): anger (*krodha*), pride (*māna*), deceit (*māyā*) and greed (*lobha*) in the ĀvN₁:

“The four passions are the commanders of the enemy’s army which is *karma*. The *karmas* hinder the *kāyotsarga*, yet one should [needs] to do *kāyotsarga* to overcome the *karma*”.¹¹¹

Kāyotsarga is also used as a multi-purpose spiritual exercise; through one-pointed *kāyotsarga* one can achieve:

1. Purification of dullness of body and intellect (*deha-mai-jāḍḍha-suddhī*),
2. Endurance of pain and pleasure (Pkt. *suha-dukkha-titikkhayā*)
3. Contemplation (Pkt. *aṇupehā*) and
4. Auspicious meditation” (Pkt. *suhaṃ jhāṇaṃ*).¹¹²

At this stage, body and mind are connected to *kāyotsarga* which is presented as a multipurpose exercise for physical and mental well-being, enhancement of the emotional powers of tolerance in positive and negative situations, and awakening the ability to contemplate and meditate. This illustrates the progressive journey of the concept of *kāyotsarga* from ĀvS to ĀvN. The ĀvN provides further details on *kāyotsarga*.

¹¹⁰ ĀvN₁, 1511.

*kāussaggaṃ mokkhapahadesio jāṇiṇṇa to dīrā
divasāiāraajāṇaṭṭayāi ṭāyaṃti ussaggaṃ.*

¹¹¹ ĀvN₁, 1471

*tassa kasāyā cattāri, nāyagā kammaṣattusennassa
kāussaggaṃ abhaṃgaṃ, kareṃti to tājjaṭṭāe.*

¹¹² ĀvN₁, 1476.

*dehamaijāḍḍhasuddhī, suhadukkhataṭṭikkhayā aṇupehā.
jhāyāi ya suhaṃ jhāṇaṃ, egaḅḅo kāussaggaṃmi.*

2.6.1 Posture of *Kāyotsarga*

The two-postures of sitting¹¹³ and standing¹¹⁴ *kāyotsarga* are an ancient tradition, which are recorded as meditative practices of Mahāvīra (ĀS₂, 8, ĀvN₁). There are many representations of standing and sitting *kāyotsarga* in the ĀvN which provide a detailed description of *kāyotsarga* postures that are mainly of three kinds: standing, sitting and lying down.¹¹⁵ Furthermore, the AvN expands the categories of *kāyotsarga* not only for liberation but also for worldly goals.

2.6.2 Expansion of Categories of *Kāyotsarga*

Later developments of *kāyotsarga* are first presented in the *Āvaśyaka-cūrṇi* of Jinadāsa (7th c. CE), which presents *kāyotsarga* in two categories: exertion (*ceṣṭā*) *kāyotsarga*; and overcoming (*abhibhava*) *kāyotsarga*.¹¹⁶ In this context, *ceṣṭā* means the activities/exertion of daily monastic life. This sort of *kāyotsarga* is associated with atonement. From the earliest times, Jaina ascetics conclude almost all of their daily activities with *kāyotsarga* in order to atone for any violence that they may have committed, both intentionally and unintentionally, during the performance of requisite monastic activities. Such activities come under the category of movement, such as the activities of coming and going¹¹⁷ (*airyāpathiki*) and include activities such as eating and walking, for example. This type of atoning *kāyotsarga* is a well-known and established part of *pratikramaṇa*.

¹¹³ ĀS₂, 8.4.14

*avi jhāti se Mahāvīre āsaṇatthe akukkue jhāṇaṃ
uḍḍhaṃ ahe ya tiriyaṃ ca jhāyati samāhim apaḍḍinne.*

¹¹⁴ The *pratimās* mentioned in ĀvN are not indicated as sitting and the other alternative is standing.

¹¹⁵ YŚ₂, *prakāśa* 3, *patra* 250, *sa ca kāyotsarga ucchīta-niṣaṇṇa-śayita-bhedena tredhā*

¹¹⁶ ĀvN₁, 1452

so ussaggo duviho ciṭṭāe abhibhava ya nāyavvo.

bhikkayariyāe paḍḍhāmo uvasaggabhijumjaṇabhiio.

¹¹⁷ ĀvC, 2. p 248 *ceṭṭākāussaggo ceṭṭhāto nipphaṇṇo jathā gamaṇāgamaṇādisu kāussaggo kīrti.*

The *abhibhava-kāyotsarga* is used for overcoming various calamities. It is practised when one is overwhelmed by a fearful situation or when one is confronted with trials and tribulations (*upasargas*) of various kinds. There are some examples, in the $\bar{A}vN_1(1564)$, where the practice of *abhibhava-kāyotsarga* enables an overcoming of various calamities in this world (Pkt. *ihalogammi*). This is related in the stories of *satī*¹¹⁸ Subhadrā¹¹⁹, King Uditodita¹²⁰, *seṭha* Sudarśana's wife Mitravatī¹²¹, and tales where impending attack by a rhinoceros¹²² (Pkt. *khadga*) is prevented by the practice of *abhibhava-kāyotsarga* that consists of coming to a standstill (Pkt. *ṭhambhaṇa*). The other-

¹¹⁸ The term *satī* is used for a chaste woman.

¹¹⁹ In the town of Vasantapura lived a wealthy trader named Seṭha Jinadatta. He had a daughter named Subhadrā. Once some terrible and false accusations were made against her. Distressed, she prayed to a divine being (*yakṣa*) who told her what she should do to prove the allegations false. All the gates of city of Vārāṇasī were closed. So Subhadrā then began the practice of Kayotsarga. Having completed the practice, she miraculously collected water in a colander and sprinkled it on the gates of the city of Vārāṇasī, which then opened. Seeing this phenomenon, all the people in the city were full of praise for the blameless and spotless character of Subhadrā (Dulaharāja, 1976: 30).

¹²⁰ Once a monk (*muni*) came into the apartment (*antaḥpura*) of King Uditodita's queen. Unfortunately, the queen distressed the *muni*. The King then engaged in abandonment of the body (*kāyotsarga*) and soon the *muni*'s distress was pacified (Dulaharāja, 1976: 30-31).

¹²¹ In Campānagarī, there lived a young, married noble man named Sudarśana. His wife's name was Mitravatī. One day the queen of the land asked Sudarśana to satisfy her sexual needs but much to the queen's anger, he refused. So once, when Sudarśana was engrossed in the practice of *kāyotsarga*, the queen had him tied up and brought over to her, in her inner chambers (*antaḥpura*). She once again demanded that he grant her sexual favours but he refused to respond and kept quiet (*mauna*). Incensed, the queen started shouting and created a scene. Soldiers arrived at the spot and captured Sudarśana. They presented him to the King, who ordered that he be killed. As the soldiers took Sudarśana away to be killed, Mitravatī saw them. She invoked the *yakṣa* and practised *kāyotsarga*. The chief slaughterer ordered that Sudarśana's body be cut into eight pieces. As the slaughterers raised their swords to kill Sudarśana and cut his body, their swords turned into garlands. Seeing this miracle, the King set Sudarśana free. Mitravatī completed her *kāyotsarga*. This is how Mitravatī's *kāyotsarga* bore fruit (Dulaharāja, 1976: 31).

¹²² There was once a monk (*muni*) who failed to follow all the rules of an ascetic (*śrāmaṇya*). As a result, he was born as a rhinoceros (*khadga*) in his next life. He would often kill travellers and passersby. Once, he tried to attack a *muni* who was passing by. But the *muni* entered into the practice of *kāyotsarga*, as a result of which the rhinoceros calmed down. The above are the worldly benefits of *kāyotsarga*. However, the real benefit of *kāyotsarga* is that it leads to heaven and liberation (Dulaharāja, 1976: 31).

worldly (Pkt. *paraloe*) benefits of *abhibhava kayotsarga* are liberation and heaven.¹²³ The longest duration mentioned in Jaina literature is the legendary year-long *kāyotsarga* of Bāhubali which comes under the category of *abhibhava-kāyotsarga* in Hemacandra's *Yoga-śāstra-svopajña-vṛtti* (3.794).¹²⁴

2.6.3 Measurement of *Kāyotsarga*

The duration of *kāyotsarga* is measured by the count of breaths. Whilst in the state of *kāyotsarga*, the *logassa* is recited. Traditionally, there are 25 phrases (*padas*) of the *logassa* and each *pada* lasts for a count of one breath (ĀvN, 1553). Thus, one full recitation of the *logassa* should last for 25 counts of the breath. In the monastic tradition, the senior monks and nuns prescribe certain penalties for the monks and nuns each time they transgress any rule or purification step to which they have committed; there are a wide range of penalties which can be prescribed depending on the transgression and its severity. One type of atonement is prescribed in the breath count format requiring the penalty to be undertaken for a certain number of breaths in the state of *kāyotsarga*. Here, this penalty is undertaken by replacing the number of breaths explicitly by an equivalent *loggassa* count. Below is a table which illustrates how the duration of *kāyotsarga* is measured via breath, according to the ĀvN.

¹²³ ĀvN₁, 1564

Ihalogami subhaddā rāyā, udaoā siṭṭhibhajjā ya sodāsakhaggathambhaṇa siddhī sago e paraloe.

¹²⁴ YŚ₂, *Svopajñavṛtti* (3.794) *abhibhavakāyotsargastu muhūrṭādārabhya saṃvatsaram yāvad bāhubaleriva bhavati.*

TABLE 1 - Measurement of <i>Kāyotsarga</i> ¹²⁵		
Occasion	Number of Logassa	Number of Breaths
Day (<i>daivasika</i>)	4	100
Night (<i>rātrika</i>)	2	50
Fortnightly (<i>pākṣika</i>)	12	300
Four-monthly (<i>cāturmāsika</i>)	20	500
Yearly (<i>sāmvatsarika</i>)	40	1008

The older Hindu tradition had a similar type of atonement meditation, the duration of which was measured using the breath, for example, in the *Āpastamba Dharma-sūtra*¹²⁶ (6th –2nd c. BCE, 1.8.23); this presents yoga, in the form of breath control, as a way of eradicating faults.¹²⁷ It seems that the evening and morning meditation focusing on the breath was a common practice in Hindu and Jaina purification rituals.¹²⁸

In the AvN, *kāyotsarga* is presented in a new and highly developed fashion, including complex categorisations pertaining to various aspects of *kāyotsarga*'s theory and practice. *Kāyotsarga* also displays a shift, from being a tool that is purely liberation-focused to one that can also be applied to more worldly, desire orientated goals, for example, contacting a god or goddess for worldly assistance or help.

2.7 *Bhāvanā*

Bhāvanā (root $\sqrt{bhū}$: ‘to bring into being’, ‘to cultivate’, ‘to develop’) literally means “causing to become” as coming from the causative form of ‘*bhū*’ it means “producing” or the act of becoming or arising¹²⁹. Cort (2001: 206) translates it as “intentionally generated

¹²⁵ ĀvN₁, 1544–45

*sāyaṃ sayāṃ gosa'ddhaṃ tinneva sayā havānti pakkhaṃmi
paṃca ya chāummāse aṭṭhasahassaṃ ca vārisae.
cattāri do duvālasa vīsaṃ cattā ya huṃti uḷḷo
desiya rāiya pakkiya chāummāse a varies ya.*

¹²⁶ The *Āpastamba Dharma-sūtra* is broadly dated between 600–200 B.C.

¹²⁷ ĀDS, 1.9.23. *gurūṃ hatvā śrotriyaṃ vā karmasamāptametenaiiva vidhinottamāducchavāccaret.*

¹²⁸ Class note from Dr. Ted Proferess (2014/15).

¹²⁹ Monier-Williams Sanskrit-English Dictionary, p. 760.

meditational sentiment”. *Bhāvanā* mainly refers to old ascetic practices which were supplementary to the five great vows. At some point, it is confused with *anuprekṣā*. In the context of *prekṣā-dhyāna*, *bhāvanā* is translated as “reflection”. Reflection (*bhāvanā*) means frequent and prolonged repetition of an idea, a practice which can bring about a radical attitudinal change in the practitioner. This is a technique mentioned in the *Ācārāṅga-cūlā* (ĀSII. 15. 788–91) as a practice which places emphasis on the purification of the soul. In the Jaina canonical texts, those ascetics who have developed themselves by the practice of *bhāvanā* are called *bhāvitātmā*. A “*bhāvitātmā*” is a self-cultivated ascetic whose soul is permeated with pure thoughts and who practices various yogic forms (BhS, 3.205).

A canonical text, the *Samavāyāṅga-sūtra* (25.1), enumerates the twenty-five *bhāvanās* of the five great vows (*mahāvratā*). Bhatta discusses these *bhāvanās* critically:

The 25 *bhāvanās* described in this (ĀSII 15) are designed to foster the five *mahāvratas* and help the ascetic gain self-discipline and strengthen his “right conduct” (*samyak-cāritra*). These *bhāvanas* are not to be confused with the 12 *aṅupehās* (*anuprekṣās*, “reflections”) (Bhatta, 1993: 97).

Bhāvanā, has a long historical practice in Jainism, mainly related to asceticism. *Bhāvanā*’s importance is noted by Upādhyāya Vinayavijaya (17th c. CE). He states that “even in the mind of learned ones, the nectar of peace does not flourish without reflection (*bhāvanā*).¹³⁰ In chapter 4, we will see how Mahāprajña retained this term and developed a concept of *bhāvanā* in *prekṣā-dhyāna* which was equally useful for monastic and lay people.

¹³⁰ SSB, 1.2. *spurati cetasi bhāvanayā vinā, na viduṣāmapī śāntasudhārasaḥ.*

2.8 *Anuprekṣā*

The term contemplation (*anuprekṣā*) is an ancient meditative practice which is not found in ĀS but Utt presents its benefits. The Utt describes the daily routine of ascetics which consists of the practice of *svādhyāya* and *anuprekṣā*. It is used as a component of *dharma-dhyāna*¹³¹ and *śukla-dhyāna*¹³² as well as the third part of *svādhyāya* in SthāS.¹³³ An early Digambara text attributed to Kundakunda, the *Vārassa-aṇuvekkhā* or “Twelve Contemplations”, elucidates these. Schubring states that the Utt presents examples within the text for understanding the types of *anuprekṣā*, in the tenth chapter; these are common examples that illustrate transitoriness such as a falling leaf, or a dangling dew-drop on a blade of grass which survives for a short time. Schubring (2000: 307) states these *anuprekṣās* are of a “pessimistic character”. A systematised, modern packaging of *anuprekṣa*, which is different from its traditional forms TS (9.7), is presented under *prekṣā-dhyāna* which is discussed in chapter 4.

2.9 The Four *Dhyānas*: Classification in Utt, DVS, SthāS, TS

In the later canonical texts, the phenomenon of meditation was treated systematically. A later āgamic text, the *Sthānāṅga-sūtra* (SthāS) (n.d) gives a short summary of the types of meditation. It introduces the forms of meditation in a four-fold classification of psychological states or conditions. The first two types of meditation or *dhyāna* are considered to be mental or psychological states, which a person may be fully immersed in or recurrently experience. These two states (*ārtta-dhyāna* and *raudra-dhyāna*) refer to impure psychological conditions responsible for suffering that lead to rebirth particularly

¹³¹ SthāS, 4.68. *dhammassa ṇaṃ jhāṇassa cattāri aṇuppehāo paṇṇattāo, taṃ jahā– egāṇuppehā, aṇiccāṇuppehā, asaraṇāṇuppehā, saṃsārāṇuppehā.*

¹³² SthāS, 4.72. *sukkassa jhāṇassa cattāri aṇuppehāo paṇṇattāo, taṃ jahā– aṇāmtavattiyāṇuppehā, vippariṇāmāṇuppehā, aśubhāṇuppehā, avāyāṇuppehā.*

¹³³ SthāS, 5. 220. *pañcavihe sajjhāe paṇṇatte, taṃ jahā– vāyaṇā, pucchaṇā, pariyattaṇā, aṇuppehā, dhammakahā.*

in lower life forms. The third and fourth types are what we might call pure states of meditative practice and religious conduct, which lead to liberation (*dharmya*, *śukla-dhyāna*). *Ārta-dhyāna* may be defined as meditation on sadness; *raudra-dhyāna* as meditation on distress; *dharmya-dhyāna* as meditation on reality; and *śukla-dhyāna* as absolutely pure or ‘white’ meditation (SthāS, 4.60).¹³⁴ This four-fold classification of psychological states is extended in later canonical texts such as the *Bhagavatī-sūtra*, (BhS, 25.7.217), the *Uttarādhyāyana-sūtra* (Utt₁, 30.35)¹³⁵, the *Aupapātika-sūtra* (AupS, 30), and the *Āvaśyaka-sūtra* (ĀvS, 4.8).

Bronkhorst (1993: 151) states that: ‘the nature of these texts brought it about that everything that can be covered by the term *jhāṇa* is enumerated here. This is much more than “meditation” alone; even “thinking” is covered by this term’. In other words, this four-fold strategy shows that deep concentration can produce both good and bad results. The different types of, and the contradictory nature of, meditation can be identified by the levels of spiritual attainment. Bruhn (2012: 26) has added that the first two types of meditation are mainly “negative” and the last two are mainly “positive”. It seems that the first two states involved in meditation refer to the power of concentration and situate meditation within the twelve types of austerity.

Doctrinal change is crucial for understanding the changes in meditational practice between the early canonical and the classical period, although sometimes other factors, such as language and systematization, are also important. One can see a clear difference between a classical text such as the *Tattvārtha-sūtra*, (4th c. CE) and texts of the early and late canonical periods in the emerging emphasis on lay concerns in the later texts. Commenting on the classical age, Johnson states that ‘the first textual synthesis of Jaina

¹³⁴ Thāṇa, 4.60, *cattāri jhāṇā paṇṇattā, taṇ jahā- aṭṭe jhāṇe, rodde jhāṇe, dhamme jhāṇe, sukke jhāṇe.*

¹³⁵ Utt₁,30.35. *aṭṭruddāni vjittā jhāṇejjā sosamāhie. Dhammasukkāim jhāṇaṃ taṃ tu buhāvae.*

doctrine, Umāsvāti's *Tattvārtha-sūtra*, attempts just such a reconciliation of ascetic and lay concerns. It does so, as we shall see, through a mixture of doctrinal reformulation, doctrinal juxtaposition, and doctrinal expansion (Johnson, 1995: 2).

The same four types of meditation are enumerated by Umāsvāti in the *Tattvārtha-sūtra* (TS₁, 9.29).¹³⁶ The TS combines definition and alignment of meditation with the ladder of fourteen stages of spiritual development (*guṇasthāna*). The first two types of meditation do not refer to spiritual practices but are included simply for sake of negative side of meditation or may be to present the set of four-fold meditation. They refer to concentration or immersion in a particular mental state which focusses on a particular type of emotion; concentration is the broader meaning of *dhyāna* in Jainism. The concentration due to anguish and anger is not penance because it is not conducive to the development of the self nor helpful in overcoming suffering and rebirth. They are, therefore, omitted in twentieth century Jaina discussions of meditation, in line with the contemporary meaning of the term 'meditation'. Modern Jaina conceptions of meditation include only the latter two psychological states that encourage pure states of mind and meditative practice, and form part of the path of liberation (TS₁, 9.30).¹³⁷ Current research of *prekṣā-dhyāna* refers to specific methods of the third type of meditation.

2.10 The Two Meditations: Worldly (*saṃsārika*) Psychological States

2.10.1 *Ārta-Dhyāna*

Ārta-dhyāna stands for a mental condition of suffering, agony and anguish. A spiritual aspirant must try to overcome this psychological state¹³⁸. *Ārta-dhyāna* takes

¹³⁶ TS₁, 9.28, *ārta-raudra-dharama-śuklāni*.

¹³⁷ TS₁, 9.30, *pare mokṣahetū*.

¹³⁸ The term "psychological states" is used from the emic perspective.

place under four conditions which differentiate the four different types of *ārtta-dhyāna*. These are:

- (1) *Ārtta-dhyāna* where a person is confronted with an object of desire, and does his utmost to ensure non-separation from that object, hoping for a permanent conjunction with it;
- (2) *Ārtta-dhyāna*, where a person is confronted with a painful ailment, and does his utmost to get rid of it in an attempt to ensure its future non-recurrence;
- (3) *Ārtta-dhyāna*, where a person recalls past enjoyment of certain objects, and does his utmost to ensure non-separation from such enjoyment; and
- (4) *Ārtta-dhyāna*, where a person recollects the enjoyment of objects of the past and concentrates fully for such everlasting joy.

The text, *Dhyāna-śataka* (Dhś) (6th c. CE) condenses the third and fourth types of meditative practice into one category, only slightly different from the tradition of TS. It then adds a fourth type of *ārtta dhyāna*, intense anxiety for fulfilment of desire (*nidāna*) (Dhś, 47). This refers to a condition where a person might, for example, be tortured by ambition (born of envy) for superhuman power.

The characteristic signs of the person inclined towards *ārtta-dhyāna* are bewailing, a sense of inferiority and helplessness, weeping and mournfulness. A person who is depressed with *nidāna* despises himself and inflicts physical harm upon himself, such as cuts and bruises. This could be seen as a psychological sadistic behaviour. He heaps praise on others, wonders at their supernatural powers, craves these, and directs his energies towards acquiring them for himself (TS₁, 9.36).

2.10.2 *Raudra-Dhyāna*

Raudra-dhyāna is associated with external forms of cruelty. Such *dhyāna* takes place in a person who continuously indulges in sinfulness. His aggressive urges and possessive instincts run deep and are difficult to inhibit. This psychological state manifests in four types of conduct: (i) injurious acts (*himsā*); (ii) lying (*mṛṣā*); (iii) stealing (*stena*) and (iv) protection of possessions (*saṃrakṣaṇa*) (TS₁ 9.36).

Bronkhorst states that this four-fold division of meditation into afflicted, wrathful, pious and pure is not reliable. He explains that the four-fold division was made by early systematisers and must initially have been meant to be a division of *dhyāna* in the sense of ‘thought’, rather than ‘meditation’, since it denotes both. Later, theoreticians mistakenly took these four to be a division of meditation only which influenced the later history of Jaina meditation (Bronkhorst 2000: 44). Here, I inspect these four as rather pristine classifications rendering awareness to its veracity. While mindfulness is considered a life style, hence being mind-fully-engaged-in-rage can surely be negative aspects of concentration. Further I argue that could these *ārtta* and *raudra dhyāna* be rather pointers to the ‘adverse effects of meditation’ (Shapiro 1992) such as depression causal factor being the emotions (*rāga* and *dveśa*) being active during meditation.

The positive aspect is to be encouraged and the negative to be avoided. Jainas have included both the positive and negative aspects of thought and concentration under the terms ‘meditation’ (*dhyāna*)¹³⁹ and ‘reflection’ (*bhāvanā*).¹⁴⁰ When concentration is combined with a positive aspect it becomes true meditation. Moreover, a vast part of Jaina meditation is based on ‘thought’. All the processes of reflection (*bhavanā*) and contemplation (*anuprekṣā*) are deeply associated with thinking on one subject for a long duration of time. These practices are an integral part of Jaina asceticism.

2.11 The Two Meditations: Liberating Psychological States

Dharma and *śukla* are the two types of meditation which have been accepted as conducive to attaining the liberated state from the canonical age to the present day.

¹³⁹ Two negative *dhyāna* discussed above.

¹⁴⁰ There are five *bhāvanā* of malevolence, the behaviour and conduct of one whose psyche is imbued with an evil disposition. (Utt₁. 36.256)

2.11.1 *Dharma-Dhyāna*

The word ‘*dharma*’,¹⁴¹ or ‘*dharmya*’,¹⁴² means ‘virtuous’ or ‘customary’ in Jaina literature; it is sometimes explained as ‘analytical’ in a dogmatic, rather than a scientific sense, since it is related to the application of the categories of the *tattvas*.¹⁴³ Jainism, a dualistic religion whose ultimate focus is spiritual development, relies on discriminative knowledge (*bheda-vijñāna*) to achieve the latter. The practice of *dharmya-dhyāna* is analytical insofar as it analyses and reflects on the various aspects of the soul, the non-soul, the universe and the scriptures.¹⁴⁴ In other words, these varieties of *dharmya* practice encompass a wide spectrum of knowledge. In this meditative state, knowledge and concentration go hand in hand. Later Śubhacandra explains that *dharma-dhyāna* is predicated on the internalisation and application of the ethico-ontology of the series of *tattvas* that, beginning with soul and non-soul, bondage by karma (*bandha*) and so on, have liberation (*mokṣa*) as the last ontological category.¹⁴⁵

According to the (TS₁, 9.37) there are four types of *dharma-dhyāna*. When the mind is concentrating on the “true” nature of an object, that particular state of the mind is called *vicaya-dhyāna*. When the mind is contemplating such issues, and investigating the essence of the scriptural commandments, the mind is said to be in the state of *ājñā-vicaya*. When the mind thinks deeply on the causes of suffering in the world, the mind is said to

¹⁴¹ TS, 9.37. uses the term ‘*dharma*’.

¹⁴² SS, 9.36. *Sarvārthasiddhi* is a commentary of TS by Pūjyapāda Devanandi, who uses the term ‘*dharmya*’. The ‘*dharmya*’ explains reality, the self and non-self.

¹⁴³ The third category of meditation has two terms ‘*dharma*’ or ‘*dharmya*’, the *dharma* is used in TS and *Sarvārthasiddhi* employs *dharmya*. Here *dharma* has many meanings such as nature of reality and ten types of *dharma* mentioned in Sthāṇ (10.135) as well.

¹⁴⁴ *Tattvārtha-vārtika*, ‘*dharmādanapetaṃ dharmyaṃ*’. (TS₂, 9.37. *Tattvārtha-vārtika*, quoted in Maṅgalaprajñā, 2003: 65)

¹⁴⁵ JñA, 31.18.

āñchi jīvādayo bhāvāḥ cidacillakṣlamitā.

tat svarūpāvirodhena dhyeyā dharma manīṣibhiḥ.

be in the state of *apāya-vicaya*. Likewise, when the mind ponders upon the fruition of karma, the mind is in the state of *vipāka-vicaya*. In fact, all these involve the four objects of *dharmya-dhyāna*.

This Jaina system of concentration meditation has some special features of positive and negative types that distinguish it from the Patañjala¹⁴⁶ and Buddhist systems of meditation. There is no account of negative meditation in other traditions of yoga. Furthermore, the Jaina method of concentration begins with an analytical view of reality (*vicaya*), whereas the other two systems start with concentration of the mind on a particular object.

2.11.2 *Śukla-Dhyāna*

Pure or white meditation is the means for the attainment of liberation. The four varieties of white meditation are:¹⁴⁷

- (1) Multiple contemplation, (*prthaktva-vitarka-savicāra*);
- (2) Unitary contemplation, (*aikatva-vitarka-nirvicāra*);
- (3) Subtle infallible physical activity (*sūkṣma-kriyā-pratipāti*); and
- (4) Irreversible stillness of the soul (*vyuparata-kriyā-anivartī*).

The first two varieties of pure meditation are said to be attainable only through a knowledge of *purvas*.¹⁴⁸ However, this early scriptural literature is no longer extant. It is

¹⁴⁶ Patañjali (3.2) defines meditation as: ‘The one directionality of consciousness [on the object of concentration] is meditation.’

¹⁴⁷ TS₁, 9.42 *prthaktvai-katvavitarka-sūkṣmakriyāpratipāti-vyuparatakriyānivartīni*.

¹⁴⁸ *Pūravas* are the collection of fourteen ancient texts in Jaina canonical literature (*āgama*). There are numerous ways to define the term ‘*pūrva*’. Traditionally it means that the chief disciples (*gaṇadhara*) of each *tīrthāṅkara* compose these texts on the basis of knowledge which they gained from *tīrthāṅkaras*. Historically, scholars considered that these texts are teachings of the 23rd *tīrthāṅkara*, Pārśvanātha. Ācārya Bhadrabāhu (I) was the last person who knew all fourteen *pūrvas*; this notion is

stated in the *Tattvārtha-sūtra* that these two are a pre-condition of *śukla-dhyāna* (TS₁, 9.40).¹⁴⁹ Thus, with the *purvas* lost, nobody is able to attain this state. For this reason, from between 150 and 350 CE, pure meditation was considered no longer achievable in this world, a point raised by Bronkhorst (1993: 153). According to the Jaina tradition, Jambusvāmī was the last person who attained liberation (Dharmasāgaragaṇi, 1933: 42) and Bhadrabāhu was the last knower of all the 14 *pūrva* scriptures (*śruta-kevalin*) (Saṅghamitrā, 2001: 81).

According to the Jaina time cycle there came about a gradual deterioration in the knowledge of the *purvās*, attainment of liberation, and pure meditation so that ultimately pure meditation was no longer attainable in this world. Although, this problem was considered an unavoidable consequence of the time-cycle, it was solved through Jaina cosmography. Places like Mahāvideha are considered unaffected by the cycle of time (*kālacakra*). Mahāvideha is divided into thirty-two regions, which are realms of action (*karma-bhūmi*). In these thirty-two *karma-bhūmi* regions, conditions are always suitable for *tīrthaṅkaras* to be born, and liberation is always possible for a human born there. Therefore, pure meditation is said to be prevalent in these realms (BhS, 20.8). Those who are born in these regions can purify themselves through the performance of *dharmadhyāna* which is attainable there. Purification in our realm of birth plausibly leads towards Mahāvideha in one's next birth where liberation is available. Throughout the canonical period, meditation appeared to be a part of ascetic practice or the practice of austerities (*tapas*). However, during the classical period, for the first time, Umāsvāti described meditation in a new way: "Concentration of thought on a single object by a person with

accepted in both the Śvetāmbara and Digambara traditions and Vajrasvāmī was the last *pūrvadhara* who had the knowledge of one *pūrva* (Wiley, 2004: 176).

¹⁴⁹ TS₁, 9.40 *pūrvavidah*.

good bone-joints is meditation which lasts an intra-hour (*ā-muhūrta*)”.¹⁵⁰ The duration of practice here is less than forty-eight minutes (*ā-muhūrta*) with one-pointed concentration on a single object. Ohira remarks that during the canonical period one can see a “dependent position of *dhyāna* to *tapas*” but “Umāsvāti presented it independently and added new features which were previously unknown, i.e. the definition of *dhyāna* and the *dhyātā*’s (meditator’s) gradation in the scheme of the *guṇasthāna*. He did it in order to discriminate the Jaina concept of *dhyāna* from that maintained by the other systems, and in so doing he introduced these above mentioned new features into the Jaina system” (Ohira 1982: 89). This will be discussed below.

2.11.3 *Dhyāna and Guṇasthāna*

Umāsvāti’s codification of meditation in terms of the fourteen stages of spiritual development (*guṇasthāna*) became a way of classifying the development of meditation according to the stages of karmic purification. In this schema, as one ascends towards the higher stages of the *guṇasthāna*, more and more karma is separated from the soul and annihilated. Meditation is considered to be a means for advancement on the path to purification through the categories of the *guṇasthāna* ladder towards salvation. Some of the *guṇasthānas* are mentioned in canonical literature, but a full list of all fourteen, described as such, is not found in the early *āgamas*. Only once, under the synonym *jīvasthāna* are the fourteen stages listed in the Samavāyāṅga-sūtra.¹⁵¹ The table below depicts the fourteen stages of purification, as presented in the TS.

¹⁵⁰ TS, 9.27. *uttamsaṃhananasyaikāgra-cintānirodho dhyānam.*

TS, 9.28. *ā muhūrtāt.*

¹⁵¹ SamS, 14.5. *kammavisohimagganaṃ paḍucca cauddasa jīvaṭṭhāṇā paṇṇattā, taṃ jahā- micchadiṭṭhī, sāsāyaṇasammadiṭṭhī, sammāmicchadiṭṭhī, avirayasammadiṭṭhī, virayāviraē, pamattasamṃjae, appamattasamṃjae, niyaṭṭivāyare, aniyaṭṭivāyare, suhumasamparāe-uvasamae vā khavae vā, uvasamṭamohe, khīṇamohe, sajogī kevalī, ajogī kevalī.*

TABLE 2 - <i>Dhyānas in Guṇasthāna Alignment</i>		
1	<i>ārta-dhyāna</i>	From first to sixth <i>guṇasthānas</i> ¹⁵² <ol style="list-style-type: none"> 1. <i>mithyādr̥ṣṭi</i> (deluded world-view) 2. <i>sāsvādāna-samyagdr̥ṣṭi</i> (lingering enlightened world-view) 3. <i>samyag-mithyādr̥ṣṭi</i> (enlightened world-view) 4. <i>avirati-samyagdr̥ṣṭi</i> (combination of first and third stage) 5. <i>deśavirata-samyagdr̥ṣṭi</i> (enlightened world-view without any sort of self restraint) 6. <i>pramatta-saṃyata</i> (enlightened world-view with complete self restraint but with laxity)
2	<i>raudra-dhyāna</i>	From first to fifth <i>guṇasthānas</i> ¹⁵³ <ol style="list-style-type: none"> 1. <i>mithyādr̥ṣṭi</i> 2. <i>sāsvādāna-samyagdr̥ṣṭi</i> 3. <i>samyag-mithyādr̥ṣṭi</i> 4. <i>avirati-samyagdr̥ṣṭi</i> 5. <i>deśavirata samyagdr̥ṣṭi</i>
3	<i>dharmya-dhyāna</i>	Seventh ¹⁵⁴ , eleventh and twelfth ¹⁵⁵ <i>guṇasthānas</i> <ol style="list-style-type: none"> 1. <i>apramatta-saṃyat</i> (complete self restraint free of laxity) 2. <i>upaśānta-kaṣāya-vītarāga</i> (complete self-restraint with gross passions attended by various novel experiences.) 3. <i>kṣīṇa-kaṣāya-vītarāga</i> (complete self-restraint with gross passions and similar but progressively purer experiences)
4.	Śukla-dhyāna (first 2) <i>1. pṛthaktva-vitarka-</i>	Eleventh and twelfth <i>guṇasthāna</i> ¹⁵⁶ <ol style="list-style-type: none"> 1. <i>upaśānta kaṣāya vītarāg</i>

¹⁵² TS₁, 9.35 *tad avirata-deśavirata-pramattasaṃyataānāṃ.*

¹⁵³ TS₁, 9.36 *himsā-nṛta-steya-viṣayasamrakṣaṇebhyo raudram avirata-deśaviratayḥ.*

¹⁵⁴ TS₁, 9.37 *ājñā-pāya,-vipāka-saṃsthānavicayāya dharmam apramattasaṃyatasya.*

¹⁵⁵ TS₁, 9.38 *upaśānta-kṣīṇakaṣāyayoś ca.*

¹⁵⁶ TS₁, 9.39 *śukle cādye.*

<i>savicāra</i> 2. <i>aikatva-vitarka-nirvicāra</i>	2. <i>kṣīṇa kaṣāya vītarāga</i>
<i>Śukla dhyāna</i> (last 2) 3. <i>sūkṣmakriyāpratipāti</i> 4. <i>vyuparatakriyānivartī</i>	Thirteenth and fourteenth <i>guṇasthānas</i> ¹⁵⁷ 1. <i>sayoga kevala</i> (omniscience accompanied by mental, verbal and physical activity) 2. <i>ayoga kevala</i> (omniscience with no activity)

Umāsvāti made an effort to embed the four types of meditation (described in Utt, DVS, Ṭhāṇa, TS) into the ladder of spiritual progress, which leads towards the ultimate goal of Jaina soteriology. People in the first stage of negative meditation (*ārtta-dhyāna*) are placed at the lower spiritual stages of non-abstinence (*avirata*), partial abstinence (*deśavirata*) and self-restraint with laxity (*pramatta-saṃyata*). People who are at the lower spiritual stages of non-abstinence and partial abstinence are subject to the second negative meditation (*raudra-dhyāna*). This state of concentration arises from the perpetration of violence, falsehood, theft and the preservation of one's possessions. The first positive meditation (*dharmya-dhyāna*) can be attained only by those who are at the spiritual stage of complete self-restraint and free from laxity. This meditative state investigates the essence of the scriptural commandments, the nature of physical and mental suffering, the effects of karma and the shape of the universe. These are the main contents of *dharmya* analytic meditation, which focuses more on knowledge and less on meditation. Umāsvāti describes this state of the seventh *guṇasthāna* and how it enhances its domain as entry into either complete self-restraint with suppression (*upaśānta-kaṣāya-vītarāga*) or complete self-restraint with elimination (of the four passions) (*kṣīṇa-kaṣāya-vītarāga*). The meditator concentrates on the objects of *dharmya-dhyāna* and finally moves towards the first two varieties of pure meditation. At this stage, Umāsvāti does not mention the names

¹⁵⁷ TS₁, 9.41 *pare kevalinaḥ*.

of the *guṇasthāna* but the four varieties of pure meditation are self-explanatory as they are accompanied by the pure activities of body, speech, and mind (*sayogi-kevala*), and finally the cessation of all activity (*ayogi-kevala*). Here the names of thirteenth and fourteenth *guṇasthānas* directly point to the omniscient one (*kevali*).

The Utt₁ (29.56–58) passage on *kāya-samāhāraṇa* (calming/stilling the body) states that disciplining the body (*kāya-yoga*) alone leads one to *mokṣa*, because this disciplines or stills one’s mental and vocal activities as well. The usual order of this three-fold *yoga* is thus *kāya-vāñ-mana* which emphasizes that the body must first be disciplined and stilled, then speech, and finally the mind. Umāsvāti alters this order to *mano-vāk-kāya* TS₁ (6.1) which emphasizes that the mind that must first be stilled as this stills both speech and the body. According to Umāsvāti, a *sayoga-kevali* performs the third, penultimate stage of *śukla-dhyāna*, immediately preceding liberation, by bringing the subtle activities of mind and speech to cessation. This requires the performance of *samudghāta*, the shedding of all karmas by expansion of the soul.¹⁵⁸

The definition of *dhyāna* offered in TS₁ (9.27–28) contains three aspects, a definition of the meditator (*dhyātā*), as one who meets the physical prerequisite of having excellent bodily joints (*saṃhanana*), the definition of *dhyāna* and the duration of *dhyāna*, must be primarily formulated in view of the *mokṣa-mārga*. Here, Umāsvāti brings in all the four types of *dhyāna* found in the canon, perhaps in order to distinguish the Jaina concept of *dhyāna* from that of other traditions. This leads to ambiguity by leaving an impression that the definition referred to here is applicable to all the types of *dhyāna* as was previously understood by the tradition, and continued to be in later expositions of *dhyāna*. Umāsvāti may have desired to extend this blanket definition to all the four types

¹⁵⁸ *Samudghāta*, (JSD, 7.29) Expansion of soul-units (*ātmā-pradeśas*) outside the body- projection, in the diverse directions of the indivisible units (*pradeśas*) of the soul, completely engrossed in the experience of distress and the like, either automatically or brought about by an effort (of the soul) (tr. Satkari Mookerjee).

of meditation because ‘*ekāgra-cintā*’ undoubtedly also applies to the *ārta* and *raudra-dhyānas*. Even if we exclude these two lower types from this definition of *dhyāna*, the provisions of *uttama-saṃhanana* (which certainly is too narrow to be applied to the two lower types) is not at all narrow when applied to the class of *dharmya-dhyāna*. This led the Digambara commentator Pūjyapāda to expand its content up to the division of joints. Neither does Umāsvāti lucidly express the idea that ‘*ekāgra-cintā*’ is applicable to those in *chadmastha* and *kāya-nirodha*, which is used for *kevalis*, as these are aphorism composed in one compound with a singular ending. This obscure expression invited misunderstanding which is apparent in the commentaries on the TS in both the Śvetāmbara and Digambara traditions. These unhappy points require improvement and became the task of successors, as Ohira (1982: 92–93) points out.

Umāsvāti’s TS shares with late-canonical texts the set pattern of four *dhyānas*, later omitting the first two *dhyānas* in exactly the same manner as the Utt. Many canonical elements envisaged in the later development, as building blocks of the TS, can be seen in Ohira’s analysis of *Tattvārtha-sūtra*.

Time affects tradition, and Jaina meditation is no exception. During the early canonical age the sole aim of meditation was the termination of karmic bondage by physical mortification and the attainment of liberation. During the late canonical age, meditation was divided into a four-fold system. Of these, usually the two-fold (*dharmya* and *śukla*) meditation is accepted as useful for the achievement of liberation. The classical age was a period of systematisation of meditation, whereas the medieval age includes many aspects such as adaptability, assimilation from other traditions, and a new, distinctly Jaina style of meditation developed by Haribhadra and Hemacandra. Dundas makes the same point, i.e. that Jainism never “fully developed a culture of true meditative contemplation” and concludes that later Jaina writers discussed the subject more out of “theoretical interest” (Dundas, 1992:143–4).

From the 8th c. CE to the 12th c. CE, a new stage of Jaina meditation emerged. During this period many Jaina *ācāryas* composed separate books on yoga. Among them,

the Śvetāmbara *ācāryas* Haribhadra (8th c. CE), Hemacandra (12th c. CE) and the Digambara *ācāryas* Śubhacandra (10th c. CE) and Rāmasena (10th c. CE) are the most prominent.

Haribhadra's Eight-Fold Yoga

Ācārya Haribhadra (8th c. CE) commenced a shift in the field of Jaina yoga. He assimilated elements of Patañjali's *Yoga-sūtra* in his own innovative formulation of Jaina meditation coining new words to describe spiritual progress. He also made a valuable contribution to the comparative study of yoga, composing a number of works on the subject. He composed four treatises on yoga. They are the *Yoga-bindu*, *Yoga-drṣṭi-samuccaya* (YDS), *Yoga-śataka* and *Yoga-viṃśikā* (YV). Bronkhorst (1993: 156) considers Haribhadra's contribution to Jaina meditation as "a far more drastic departure from the scriptures". In Jainism, the term "yoga", throughout the ages, has technically been used to refer to the activity of mind, body and speech that is the cause of bondage.¹⁵⁹ Haribhadra, however, provided a new definition of yoga: "that which connects to liberation is considered as yoga."¹⁶⁰ Because of Haribhadra's contribution to yoga and meditation, Jainas stood more equipped than they had been before to cope with challenges in the field of "yoga", given that all other Indian religions had well-established systems of yoga. This development of "*Jaina yoga*" was a step that promoted substantially the survival and growth of Jainism.

Haribhadra's *Yoga-viṃśikā* has been studied by Tatia (1951). It is a small composition of 20 *ślokas* (*viṃśikā*) on Jaina yoga that has special importance for the development of Jaina meditational thought. Haribhadra incorporates five kinds of activity into meditative practice. This development shows that meditation is not a single action but

¹⁵⁹ TS₁, 5.1. *mithyādarśana-avirati-pramāda-kaṣāya-yogaḥ bandhahetavaḥ*.

¹⁶⁰ YV, 1. *mokheṇajoyaṇāo jogo, savvo vi dhammavāvāro*.

combines within it several other actions to enable the practitioner to concentrate deeply. Posture, pronunciation and meaning are described by Haribhadra as the pre-requisites or assisting factors for meditation. The *Yoga-viṃśikā*¹⁶¹ highlights five prerequisites:

- (1) Proper posture (*sthāna*);
- (2) Correct pronunciation (*ūrṇa*);
- (3) Proper understanding of the meaning (*artha*);
- (4) Concentration on the image of the *tīrthaṅkara* in his full glory (*ālabhana*);
- (5) Concentration on his abstract attributes (*anālabhana*).

Tatia comments that out of these five, the first two constitute external spiritual activity, which is known by a practitioner as the “yoga of effort” (*karma-yoga*), while the last three are forms of internal spiritual activity known as the “yoga of knowledge” (*jñāna-yoga*) (Tatia, 1951: 293–94).

The *Yoga-dṛṣṭi-samuccaya*, as its name indicates, is a collection or overview of various viewpoints on yoga. The main architect of Indian yoga, Patañjali, plays an important role here but the impact of Vedānta and the Buddhist schools is also visible. Chapple (2003: 15) states: “The yoga system of Patañjali provides the template upon which Haribhadra erects the *Yoga-dṛṣṭi-samuccaya*”. Patañjali distinguished eight parts (*aṅga*) of yoga and, similarly, Haribhadra presents a plan of Jaina yoga through the eight *dṛṣṭis*.

The YDS describes the first five stages as preparatory stages of spiritual development. The sixth stage, which is described as pleasing (*kāntā*), is equal to

¹⁶¹ YV. 2. *ṭhāṇunnatthālabhanarhio taṃtammi pañcahā easo.*

Patañjali's stage of concentration (*dhāraṇā*). Concentration is a stepping stone for the progression of meditation. YDS refers to the qualitative aspects of this stage¹⁶²:

In *kāntā* [pleasing], there is a higher concentration for the sake of compassion toward others. Pleasure is never found in externals and a beneficial reflection arises. In this state, due to the efficacy of *dharma*, one's conduct becomes purified. One is beloved among beings and single-mindedly devoted to dharma. (YSD, 163)

With mind always fixed on scriptural *dharma*, it is only the body that is busy with other things. Thus renouncing due to knowledge enjoyments are not causes for a return to worldly existence. (YDS 162–64)¹⁶³

Kāntā is a very stable condition and can be compared with the meditational state of *dharmya-dhyāna*. Haribhadra explains how various qualities such as one-pointed concentration and compassion towards others appear in this stage which is a gateway for deep states of meditation.

The seventh state of meditation in Haribhadra's eight-fold yoga is radiance (*prabhā*). This stage has a number of meditative goals of purification and due to remarkable calmness enables reaching the higher stages. These show the influence of Hindu forms of meditation and are not mentioned in Jaina canonical and classical literature.

¹⁶² I have taken all YDS translation from Chapple (1998).

¹⁶³ YDS, 162–64

*asyāṃ tu dharmamāhātmyāt samācāraviśuddhitāḥ
priyo bhavati bhūtānaṃ dharmikāgramanās tathā.
śrutadharme mano nityaṃ kāyas tvasyānyaceṣṭite
atas tv ākṣepakajñānān na bhogā bhavahetavaḥ.
asyāṃ tu dharmamāhātmyāt samācāraviśuddhitāḥ
priyo bhavati bhūtānaṃ dharmikāgramanās tathā.*

One frequently practices meditation that is pleasing. In this there is no suffering. In this, happiness is born of meditation, as well as the discipline of conquering amorous passion, the emergence of strong discrimination, and the power of constant serenity. (YDS, 170–72)¹⁶⁴

The final stage of meditation is considered to be the highest (*parā*) as it leads to the spiritual goal of liberation. It is defined as the state of *samādhi* in which one becomes free from all attachments and attains liberation.

“The behaviour of such a one is like the manner of one who, having climbed up [a mountain], no longer is in the state of climbing.”¹⁶⁵ This is the zenith of yoga. The key point, however, is to understand that Jaina yoga can be put into the category of “*ayoga*” (motionlessness), a state which we can compare with the state just prior to liberation discussed in the DVS (4.24).¹⁶⁶

After Haribhadra there is a new shift in Jaina meditation, more *tantra* influence appears in the yogic practices during the time of *ācārya* Śubhacandra.

¹⁶⁴ YDS, 170–71

*dhyānapriyā prabhā prāyo nāsyāṃ rug ata eva hi
tattvapratipattiyutā viśseṣeṇa śamānvitā.
dhyānajaṃ sukham asyāṃ tu jītaṃ manmathasādhanam
vivekbalanirjātaṃ śamasāraṃ sadaiva hi.*

¹⁶⁵ YDS, 179.

*nirācārapado hy asyāṃ aticāravivarjitāḥ.
ārūḍhārohaṇābhāvagatavat tv asya ceṣṭitam*

¹⁶⁶ DVS, 4.24

*jayā joge niruṃbhittā, selesim paḍivajjā.
tayā kammaṃ khavittāṇaṃ, siddhiṃ gacchai nirao.*

Digambara Meditation: Śubhacandra (11th c. CE)

The Digambara *ācārya* Śubhacandra (11th c. CE) wrote the *Jñānārṇava*, which offers a new model of four meditations:¹⁶⁷

- (1) Meditation on the corporeal body (*piṇḍastha*);
- (2) Meditation on mantric syllables (*padastha*);
- (3) Meditation on the forms of the *arhat* (*rūpastha*); and
- (4) Meditation on the pure formless self (*rūpātīta*).

This new formulation of meditation is introduced in Jainism under the early category of *dharma-dhyāna*. However, Tulasī and Mahāprajña points out that this system of meditation existed previously in Śaiva tantra cults and that Śubhacandra develops his four-fold scheme of meditation on the pattern of the *Navacakreśvara-tantra* (Tulasī and Mahāprajña, 1969: 75-76). This text explains that “one who knows the right method, the four types of *piṇḍastha*, *padastha*, *rūpastha* and *rūpātīta*, is accepted as *guru*”.¹⁶⁸ Further, they state that “[a] similar verse is present in the *Guru-gītā*, which explains “*piṇḍa* as *kuṇḍalinī*, *pada* as *haṅsa* (i.e. the *jīva* or the self), *rūpa* as *biṇḍu* (energy) and *rūpātīta* as *nirañjana* (pure soul)”.¹⁶⁹ Ohira also notes in *Dhyāna-stava* (DhS) that the fourfold meditations discussed in the of Śubhacandra are present in earlier Hindu tantric texts such as Abhinavagupta’s *Tantrāloka* (10.241). She shows that the *Jñānārṇava* (Ocean of

¹⁶⁷JñA. 34.1.

*piṇḍasthaṃ ca padasthaṃ ca rūpasthaṃ rūpavarjīta
caturdhā dhyānamāmnātaṃ bhavyarājīvabhāskaraiḥ.*

¹⁶⁸Mahāprajña (1997: iii) quotes the *Navacakreśvaratantra* (7) and the *Guru-gītā* (10) regarding the four tantric meditations which are later incorporated into Jaina Yoga by Ācārya Śubhacandra and Hemacandra.

*piṇḍaṃ padaṃ tathā rūpaṃ, rūpātītaṃ catuṣṭayam.
yo vā samyag vijānāti, sa guru parikīrtitaḥ.*

¹⁶⁹*Guru-gītā*, 10

*piṇḍaṃ kuṇḍalinī śaktiḥ, padaṃ haṅsaḥ prakīrtitaḥ.
rūpaṃ biṇḍurīti jñeyam, rūpātītaṃ nirañjanam.*

knowledge) is also the name of a scriptural text of the Śaiva Kaula lineage.¹⁷⁰ This information was communicated to Ohira by A.N. Upādhyāe (Ohira, 1973: 18).

Śubhacandara in his yogic system mentions five concentrations (*dhāraṇā*) as a subtype of the *piṇḍstha-dhyāna*, which is one of the four *dhyāna*. These *dhāraṇās* are related to: the earth element (*pārthivī*), the fire element (*āgneyī*), the air element (*śvasanā/māruṭī*), the water element (*vāruṇī*) and the fifth related to the non-material self (*tattvrūpavatī*).¹⁷¹ However, earlier Rāmasena mentions three *dhāraṇā* in *Tattvānuśāsanam* (TA, 183) but a detailed prosidure is not available. Śubhacandra presented a complete chapter on these five *dhāraṇās* (JñA. 37.3-28).¹⁷²

This new four-fold system of *dhyāna* and *dhāraṇā* shows the clear influence of the Hindu tantra tradition. Furthermore, the four virtues of *maitrī* (friendship), *pramoda* (appreciation), *karuṇā* (compassion) and *mādhyastha* (indifference) are recognized as the sustainers of *dharmya-dhyāna* (JĀ, 27.4).¹⁷³

Śubhacandra emphasises the necessity of various processes of breath control in addition to the development of the power of concentration. He prescribes withdrawal of the mind, along with withdrawal of the sense organs, from external objects and its retention at a place in the body, for instance, the forehead (see, *jyoti-kendra* in modern *prekṣā-dhyāna*). A number of postures are prescribed in Śubhacandra's *Jñānārṇava*. One should select the most suitable posture for one's concentration. The most important

¹⁷⁰ Śaiva Kaula lineage is a tantric school, also known as “*siddha* tradition”.

¹⁷¹ JñA. 37.3.

*pārthivī syāttathāgneyī śvasanā vātha vāruṇī.
tattvrūpavatī ceti vijñeyāstā yathākramam.*

¹⁷² See *Tattvānuśāsanam*, chapter 37 for detail description of five *dhāraṇā*.

¹⁷³ JĀ, 27.4.

*catasro bhāvanā dhanyāḥ purāṇapuruṣāśritā.
maitryādayaściraṃ cite dhyeyā dharmasya sidhdaye.*

condition of success in concentration, however, is not only a healthy body but also purity of the soul. One can attain the highest state of concentration in any posture provided one has the requisite strength i.e. physical and spiritual health.

Śubhacandra describes three states of the soul, viz. the exterior-self (*bāhirātmā*), the interior-self (*antarātmā*) and the transcendental-self (*paramātmā*). One should relinquish the exterior-self and concentrate upon the transcendental-self by means of the interior-self. The interior self involves concentration on the pure qualities of the soul and is meditation. Śubhacandra's four types of meditation are incorporated and elucidated in the *Yoga-śāstra* (YŚ, 7.8) of Hemacandra.

Hemacandra's *Yogaśāstra*

Ācārya Hemacandra (12th c. CE) in his encyclopaedic work *Yogaśāstra* classifies *dhyāna* as two-fold only: *dharma* and *śukla*. The tradition of four-fold meditation is changed here. Hemacandra also deals with questions of the proper place of meditation, posture, regulation of breath, withdrawal of the mind from the senses, and the fixing of the mind on different places in the body. In these matters, he is a close follower of Śubhacandra. Hemacandra also incorporates Śubhacandra's fourfold meditation, namely, *piṇḍastha-*, *padastha-*, *rūpastha-* and *rūpātīta-dhyāna* which are considered subtypes of *dharmya-dhyāna*¹⁷⁴

Generally, mantras, which are used to gain worldly well-being, and other magical powers are prohibited for salvific purposes among Jainas. Qvarnström's study of the *Yoga-śāstra* discusses the impact of "Kāśmīriyana-Śaiva" traditions on Hemacandra's work. He shows that there were multiple causes behind the adoption of mantra and tantric

¹⁷⁴YŚ₁, 7.8.

piṇḍasthaṃ ca padasthaṃ ca rūpasthaṃ rūpavarjitam.
caturdhā dhyeyamāmnātaṃ dhyānasthā' lambanaṃ budhaiḥ.

practices in Jaina meditative practice. The main cause of this adoption was the influence of the Śaiva king Kumārapāla (1143–1172). Qvarnström suggests that Hemacandra may have foreseen future gains in adapting material familiar to the cultural heritage of the newly converted king Kumārapāla to the Jaina tradition (Qvarnström, 1998: 42–3). Hemacandra states that “having gained knowledge from the ocean of scriptures, the tradition of great guru and by his own experiences”.¹⁷⁵ However, one of the most important motive behind this composition was a request of king Kumārapāla of Cālukya dynasty. Moreover, the three sources behind this composition are documented but Hemacandra also incorporated yogic knowledge of various indigenous traditions.

More generally, in the early and late medieval periods, Jaina thinkers rationalised orthodox theory and incorporated heterodox doctrines from the Brāhmanical and tantric Śaiva traditions, a trend which was continued by the later Śvetāmbara *upādhyāya* Yaśovijaya (1624–1688) who also made contributions to the theory of Jaina meditation. In the context of Jaina yoga literature, he is known as the “small Haribhadra” (*laghu Haribhadra*). He composed many books on Jaina yoga: *Adhyātma-sāra*, *Adhyātma-upaniṣada*, *Jñāna-sāra*, *Dvātriṃśat-ṭīkā*, *Dvātriṃśikā*, a *vṛtti* on Haribhādra’s *Yoga-vinśikā*, and a *vṛtti* on *Ṣoḍaśikā*, a *vṛtti* on *Patañjali-yoga-sūtra*, and the *Sajjhāya* on the *Yoga-dṛṣṭi-samuccaya* of Haribhadra. Dundas states that “[He] seems to have viewed himself as extending Haribhadra’s intellectual enterprise” and in Dundas’ view, “the *Sāṃkhyan* ontological categories to which Patañjali’s yoga system is to a large extent linked have been consistently deemed unacceptable” (Dundas, 2012: 145).

A further text worthy of mention is Ācārya Vinayavijaya’s *Śānta-sudhārasa-bhāvanā* composed in Sanskrit in the 17th century. This text elucidates sixteen types of

¹⁷⁵ YŚ, 1.4
śrutāmbodheradhigamya, sampradāyācca sadguroḥ.
svasamvedanataścāpi, yogaśāstraṃ viracyate.

anuprekṣā, or contemplation and is often popularly known as *bhāvanā-yoga* (reflection-yoga).

2.12 Interpretation of pre-modern Jaina Meditation

Bronkhorst's emphasis on early Jaina meditation as an aspect of ascetic practice is undoubtedly accurate. As discussed in § 1.1, meditation clearly did not emerge in the early period, as a systematic discipline or practice. It was, however, deeply embedded in daily ascetic and monastic practices such as restraint in eating, sleeping, walking, and so on, and was present as solitary meditative practice, e.g. *trāṭaka*, which required considerable endurance consistent with the emphasis on ascetic hardship in early Jainism. The embedded nature of meditative practice in daily ascetic life in the early period, even if it was not systematically developed, demonstrates its importance in the early tradition and provides some justification at least for Mahāprajña's attempt to "root" contemporary *prekṣā-dhyāna* in these early texts. However, as we see in succeeding chapters, it is perhaps the lack of systematic development of meditational practices, as an independent mode of religious practice apart from asceticism, that leads to the attenuation of its importance subsequently, so that its revival in the medieval era, and in the modern period, is linked to the influence of Hindu and Buddhist yogic and meditative practices. This revival was important for the survival and growth of the Jaina yogic tradition.

2.13 Conclusion

Jainism can claim the existence of an ascetic tradition of meditational practice from the 4th c. BCE. The extreme forms of physical asceticism characteristic of meditational practice in the *Ācārāṅga-sūtra* and *Sūtrakṛtāṅga-sūtra* are, however, quite different from an understanding of meditational practices in terms of stages of psychological development, moral conduct, and scriptural learning found in late canonical and classical Jainism. The ascetic features of early Jaina meditation differ greatly from the tantric and ritualistic characteristics of medieval Jaina meditation. Meditation in the early period is an intrinsic part of asceticism rather than a separate practice, and this is perhaps responsible

for its weak position and development in Jainism historically in comparison with its Buddhist counterpart.

Looking at Mahāvīra's meditative practices in ĀS₂ (chapter 8/9), it can be seen that this text shows a close tie between asceticism and meditative techniques. The later texts develop new meditative practices correlated with the stages of spiritual accomplishment (*guṇasthāna*) that form a graded path of liberation (*mokṣa-mārga*). The medieval period, as discussed above, when considering Haribhadra and Hemacandra's works, shows considerable incorporation of tantric elements into Jaina meditation techniques.¹⁷⁶

¹⁷⁶ Haribhadra's *Yoga-dṛṣṭi-samuccaya* and Hemacandra's *Yoga-śāstra*.

Chapter 3. The History of Meditation in Terāpanth

3.1 Introduction

This chapter explores the history of meditation in the Terāpantha sect. There has been little by way of analysis of the role of meditation in Jaina sects, including the pre-history and the formative phase of *prekṣā-dhyāna*, a gap which this chapter addresses. It investigates the nature and prevalence of meditative practices of Terāpantha monks immediately before¹⁷⁷ and after the establishment of the Terāpantha sect and those practices which were influential in the evolution of *prekṣā-dhyāna*.

This chapter consists of three main parts. The first part examines early meditative Terāpantha practices from 1760–1881. This includes the practices of holding-the-breath meditation (*sāṅsa rūndha dhyāna*) of Bhikṣu (1726–1803), the penance of standing or lying down bare-bodied to take deliberate exposure of the midday blazing sun (*ātāpanā*) of Bhikṣu and his fellow monks, the abandonment of the body (*kāyotsarga*) of Hemarāja (1773–1848) and Jayācārya’s (1803–1881) two compositions on meditation. Through the examination of such precursors, the foundation of the meditative practices that underpin *prekṣā-dhyāna* will be explained and analysed, with the aim of answering key questions related to the development of meditation in the Terāpantha tradition.

The second part of the chapter explores the evolution of *prekṣā-dhyāna* and the effects of modernisation during the time of Tulasī¹⁷⁸ (1913–1997) and Mahāprajña (1920–2010) from 1944–1975. An explanation of Mahāprajña’s yogic and meditative practices since 1944, including Tulasī’s expressed concern for developing a Jaina meditation system in 1962, will be considered, to postulate the foundation of *prekṣā-dhyāna*. Importantly, this discussion starts with the pre-*prekṣā-dhyāna* camps (*śivira*) by Tulasī and Mahāprajña

¹⁷⁷ The dialogue between Bhikṣu and his guru Raguṇātha, see in section 3.2.

¹⁷⁸ Tulasī is the ninth Ācārya of the Terāpantha sect.

as well as their innovative approaches that gained traction within the Terāpantha community and later grew beyond boundaries both nationally and internationally.

I have adopted, in this thesis, the term ‘Jaina modernism’¹⁷⁹ to describe the emergence of entirely new forms of meditation in the Terāpantha tradition. This refers, in particular, to the contributions of Tulasī and his motivations for creating a distinct type of Jaina meditation. Mahāprajña’s development of this distinctly Jaina form of meditation is discussed in depth, including his personal meditative techniques of mantra, posture (*āsana*), breath control (*prāṇāyāma*), hand and body gestures (*mudrā*), various bodily locks (*bandha*), meditation (*dhyāna*) and reflection (*bhāvanā*). I will examine Mahāprajña’s meditative experiences and his use of textual and non-textual sources in the development of *prekṣā-dhyāna*, as well as the impact of his encounter with S. N. Goenkā’s *vipassanā* camp in 1974-75. Finally, I will explore the formulation and official launch of Mahāprajña’s *prekṣā-dhyāna* in 1975.

3.1.1 Sources

The development of the *prekṣā-dhyāna* practice will be examined using the comprehensive volumes on the history of the Terāpantha¹⁸⁰ sect by Muni Buddhamal (1920–2007), *Jaya Anuśāsana* (1981a) by Jayācārya and a series on the history of ascetics of the Terāpantha tradition called ‘*Śāsana Samudra*’ (26 parts) by Muni Navaratnamala (1921–2004). The diaries of Tulasī and Mahāprajña, their biographies, autobiographies and other historical sources in the archives of the old Terāpantha library (*bhaṇḍāra*) at Lāḍanūm were carefully examined to investigate the reasons which prompted them to initiate *prekṣā-dhyāna*. In addition, recorded audio-tape interviews were conducted in

¹⁷⁹ ‘Jaina modernism’ introduced by Peter Flügel, see (2007, 2012a).

¹⁸⁰ *Terāpantha kā Itihāsa* written in Hindi by Muni Buddhamala in three volumes.

India with traditional Jaina scholars who were Mahāprajña's early collaborators. These early collaborators included monks, nuns and lay followers of the *Terāpantha* sect. These interviewees are a valuable resource for gaining new and little known insights into the genesis of *prekṣā-dhyāna*, particularly in the formative phase of its development.

3.2 Meditation in Early Terāpantha Practice

Early Terāpantha meditative practices have not been investigated in detail to date. Nothing has been written about the transmitted details of *ātāpanā*, holding breath meditation and of Ācārya Bhikṣu's and Muni Hemarāja's meditative practices, though some work has been done on the practices of Jayācārya's meditation. The primary sources are the writings of Jayācārya. There is little evidence of meditative practices relating to Ācārya Bhikṣu, recorded in *Bhikkhu Jasa Rasāyaṇa* by Jayācārya (1851).

Kanakaprabhā¹⁸¹, the head nun of the Terāpantha sect, translated into Hindī Jayācārya's two meditational treatises, *Choṭā-dhyāna* and *Baḍā-dhyāna*, originally composed in Rājasthānī and published in the book, *Ārādhanā* (Jayācārya, 1997: 81–97). She also translated a small poetic piece on meditational procedures, entitled *Dhyāna-vidhi*. However, these three texts have not been analysed so far. A composition in Rājasthānī of *Karmacanda-jī Savāmī kā Dhyāna* by Muni Karmacanda, a summary of Jayācārya's *Baḍā-dhyāna*, is available. It does not depict an independent form of meditation but a summarised form of the one found in *Baḍā-dhyāna* (Navaratnamala, 2003b: 231).

¹⁸¹ Kanakaprabhā (b. 1941) is the ninth head of nuns (*sādhvī pramukhā*) of the Śvetāmbara Terāpantha order. She is designated a title of Great-Nun (*mahā-śramaṇī*). She is also an editor of more than 75 books written by Ācārya Tulasī, and has also edited his “autobiography” from his diaries into twenty-five volumes. She has authored five volumes of Tulasī's foot journeys. *Sargama*, a collection of Hindi poems was also released by her. Many Jaina *āgamas* were translated by her from Rājasthānī into the Hindī language. In addition, twelve volumes of *Bhagavatī Joḍa* composed by Jayācārya in Rājasthānī were translated and edited by her (Tulasī, 2014: 320-23, 327-29).

Buddhamala (1991), an eminent scholar and historian of the Terāpantha tradition, has also contributed to the subject, but only by way of brief commentary.

3.2.1 Meditative Practices of Ācārya Bhikṣu and Muni Hemarāja

Jayācārya's text *Bhikkhu Jasa Rasāyaṇa* relates to an incident in Bhikṣu's life that explicitly reveals his practice of meditation. Before he separated to form his own strict ascetic order, Muni Bhikṣu belonged to the Sthānakavāsī tradition. The Sthānakavāsī Ācārya Raghunātha (1708–1790), the first initiator (*dikṣā guru*) of Bhikṣu, told him that, as we are currently in the fifth part of the time cycle (*pañcama-kāla*)¹⁸², it is not easy to follow the ascetic path assiduously, even for an hour or two. Ācārya Raghunātha further added that if someone could do this, he would be able to attain omniscient knowledge (*kevala-jñāna*). Bhikṣu responded and claimed that he was able to meditate by holding his breath for two hours.¹⁸³ This claim reveals his meditational abilities. Although there is no documentation of Bhikṣu engaging in any specific type of meditative practices, apart from the daily ritualistic *pratikramaṇa* and a short practice of *kāyotsarga* for atonement, it may be possible that he wanted to keep this yogic practice to himself and not make it public.

¹⁸² Time cycle (*kālacakra*): According to Jainism, time is beginningless and eternal and symbolised as the wheel of time (*kālacakra*), which rotates constantly. The *kālacakra* is divided into two half-rotations, an ascending time cycle (*utsarpiṇī*) and a descending time cycle (*avasarpiṇī*), which occurs continuously following each other. *Utsarpiṇī* is a period of progressive prosperity and happiness in which the life-spans of sentient beings increase as well as the time-scale of each of its six epochs, while *avasarpiṇī* is a period of increasing sorrow, with a decline in the life-span of sentient beings and of each of the six epochs. Each of this half time cycle, which consists of innumerable periods of time, is further sub-divided into six epochs (*āra*) of unequal periods. Currently, the time cycle is in the *avasarpiṇī* or descending phase in the fifth of six epochs.

¹⁸³ Jayācārya, 1994: 17, 5.15,20–21

Raghunāthajī isaḍī kahai re, sām̐bhaḷa Bhīkkhū bāta.
pūrau sād̐hapaṇo nahim̐ paḷai re, 'duk̐hama-kāḷa' sāk̐hyāta. 15
dravya-guru kahai Bhīkkhū bhanī re, doya ghaḍī sub̐ha d̐hyāna.
cok̐hau cārita pāl̐īyām̐ re, pān̐maiṇ̐ kevalajñān̐.20
Bhīkkhū kahai iṇa vid̐ha lahai re, beg̐haḍī kevalaḷyāna.
tau doya ghaḍī tāni rhūm̐ re, sāsa rūnd̐hī d̐harūm̐ d̐hyāna. 21

Terāpantha monastics hold the view that Bhikṣu must have engaged in very intense and regular meditative practices as part of his daily routine in order to be able to hold his breath in one sitting for a period of two hours (Buddhamala, 1991: 68). One assumes that Bhikṣu would have practised holding his breath for two hours, by taking a breath and holding it for as long as possible, and then repeating the procedure.

3.2.2 Bearing heat (*Ātāpanā*)

Although evidence of meditational practices is scarce, the practice of *ātāpana* has been well documented within the history of the Terāpantha tradition. Bhikṣu and other monks were well acquainted with the *ātāpanā* practice and there is sufficient evidence to attest to this fact.¹⁸⁴

Ātāpanā (bearing heat), a variety of *tapas*, is a traditional practice in Indic religions, including the Jainas. Records of non-jaina and Jaina ascetics tolerating heat from the scorching sun (*ātāpanā*) dates back to the canons such as *Ācārāṅga-sūtra* (ĀS, 9.4.4)¹⁸⁵ and *Aupapātika-sūtra* (AupS, 36). *Ācārāṅga-sūtra* describes the penance of Mahāvīra where he deliberately exposed himself to the scorching heat of the sun. Kalpa-Sūtra states that “on the bank of R̥jubālikā river in the vicinity of the village J̥mbhaka Mahāvīra was meditating, sitting with heels together in the posture of milkman, exposing himself to the heat of the sun (KS, 120).¹⁸⁶

The Bhagavatī-sūtra (1st c. BCE/ 3rd c. CE) describes the *ātāpanā* undertaken by non-Jaina ascetics (BhS₁, 11.9.59)¹⁸⁷ mentions, ‘He (Śivārajarśi) exposed the bare body to intense sunlight in a standing posture with hands held up. It is done in various postures’

¹⁸⁴ There is ample evidences of the practice of *ātāpanā* in Terāpanth sect, for more detail see, Śāsana Samudra by Muni Navaratnamala.

¹⁸⁵ (ĀS 9.4.4) *āyāvāī ya gimhāṇam*

¹⁸⁶ KS, 120.*āyāvayāe āyaavemāṇassa*....

¹⁸⁷ BhS₁, 11.9.59*sūrābhimuhassa āyāvāṇa bhūmīye āyāvemāṇassa viharitae*

(AupS, 36) like the laying down motionless posture (*kāyotsarga*) on hot sand or a rocky slab (Tulasī, 2009:57). The Hindu practice of *ātāpanā* uses five fires depicted in the Mahābhārata (MBh, 01,081.05c.).¹⁸⁸ In Hindu mythology, *tapas* refers to the spiritual austerities that a male devotee, or *tapasvin*, voluntarily suffers through his devotion to a god or goddess, such as standing in prayer on one leg for years or sitting in daily meditation surrounded by five fires (McLain, 2009 :76). It indicates that in Hinduism, it was applicable for householders and ascetics both. However, the Jaina ascetics do not engage in their practise with fire, as they consider fire to be alive (*agnikāya-jīva*) (ĀS₁, 1.73). Its use would violate the principle of non-violence and become a cause of karmic bondage. According to the Jaina perspective, this practice of *ātāpanā* is described in the *Bhagavatī-sūtra* and is understood to be a kind of austerity (*tapas*) to gain various miraculous powers.¹⁸⁹ It is noteworthy that the forbearance of rigorous heat and cold is a particularly well-known aspect of Jaina religious practice¹⁹⁰ (Utt₁, 2.3). The Terāpanthīs have continued these practices but they are currently popular with only a small minority of Jaina monastics.

It is an established understanding in Jainism nowadays¹⁹¹ that meditation is one of the twelve types of *tapas*.¹⁹² However, “ascetic heat” (*tapas*) is not commonly considered as a form of meditation in yogic disciplines. *Ātāpanā* and meditation both share similarities that will be explored below.

¹⁸⁸ MBh, 01,081.05c. *pañcāgnimadhya ca tapas tape samvatsaram.*

¹⁸⁹ BhS, 15.70.

jeṇaṃ gosālā egāe saṇahāe kummāsapindīyāe egeṇa ya viyaḍāsaṇaṃ chaṭṭhaṃchaṭṭeṇaṃ aṇikkhiteṇaṃ tavokammeṇaṃ uḍḍhaṃ bāhāo paḡijjhiyapaḡijjhiya sūrābhimuhe āyāvaṇabhūmīe āyāvemāṇe viharai. se ṇaṃ anto chaṇhaṃ māśāṇaṃ saṃkhittaviulatelyalesse bhavai.

¹⁹⁰ Utt₁, 2.3. *sīyaparīsahe, usiṇaparīsahe.*

¹⁹¹ The earliest texts do not contain this classification.

¹⁹² TS₁, 9. 19–20.

anaśanā-vamaudarya-vṛttiparisamkhyāna-rasaparityāga-viviktaśayyāsana-kāyakleśā bāhyaṃ tapaḥ. 19. prāyaścitta-vinaya-vaiyāvṛtṭya-svādhyāya-vyutsarga-dhyānāny uttaram. 20

3.2.3 Bhikṣu's Ātāpanā

There is a wide range of recorded instances of *ātāpanā* in the history of the Terāpantha order. The earliest record is related to Bhikṣu's life during the period when people had not yet accepted his teaching and his newly formed order, Terāpantha, which was in its nascent stages. After serious deliberation with his fellow monks, Bhikṣu and his monks began to fast on alternate days (*ekāntara*) and also practise *ātāpanā* in order to annihilate *karma*:¹⁹³

After collecting food and water, all the monks went into the jungle, kept it [food and water] under the shade of trees and began *ātāpanā*. In this way, they bore the hardship and annihilated their karma and returned to the village in the evening.¹⁹⁴

Buddhamala's (1991: 89) account of Bhikṣu's life states that meditation (*dhyāna*) and mental recitation of canonical texts (*svādhyāya*) were integral parts of his practice of *ātāpanā*. In the context of Bhikṣu's *ātāpanā*, Muni Sāgara (1926-2011) writes based on the traditional informations passed through one another (*śrutānuśruta-paramparā*). Bhikṣu used to mentally visualise a mystical diagram (*yantra*) along with the repetition of a canonical verse. That verse is from Candraprajñapti (CPS, 2)¹⁹⁵. Bhikṣu's *ātāpanā* includes *yantra* visualisation practice and canonical verse chanting in a meditative mode (Sāgara, 2009: 135-36).

This was a difficult and uncommon practice adopted by few Terāpantha monks. Later, Mahāprajña considered it an important spiritual practice, but reinterpreted it. Both

¹⁹³ Navaratnamala (2003b: 239 part 1, (ka). The fellow monks of Bhikṣu were Ṭhirapāla, Phatehacanda, Virabhāṇa, Ṭokara, Haranātha, Bhārimāla and Likhamo, who participated in *ātāpanā* practice.

¹⁹⁴ Buddhamala (2002: 90)

'āhārapāṇī jāca nai ujāḍa meṃ sarva sādha parahā jāvatā. ruṅkharā rī chāyaṅ āhāra-pāṇī mela nia ātāpanā letā. āthaṇa rā pāchā gāṇva meṃ āvatā. iṇa rīte kaṣṭa bhogavatā, karma kātatā.

¹⁹⁵ CPS, 2.

namiūṇa asura-sura-garula-buyaga-parivaṇḍie gayakilese, arihe siddhāyarie, uvajjhāe savvasāhū ya.

Mahāprajña and his fellow monastic, Muni Tārācanda (b.1931), an advanced practitioner of meditation, engaged in this activity, as mentioned briefly in Mahāprajña's autobiography. During an interview, Tārācanda said that his experiences of *ātāpanā* over many years of practice were very similar to those of Mahāprajña and he practices to this date. Mahāprajña writes about the reasons for engaging in this practice in the following way:

An ongoing practice of *ātāpanā* was not possible for me. Some contemporaries of mine such as Muni Sukhalāla and Muni Ranjītamala practised *ātāpanā*. During the hot summer months, they would lie for hours on hot slabs in the heat of the desert afternoons. I have spent some time researching in canonical text and contemplating about this practice. Mahāvīra practised *ātāpanā*. There is a lot of importance given to *ātāpanā* in *āgama* literature. I learnt more about *ātāpanā* and decided to practise it every morning. (Mahāprajña 2010a: 172)¹⁹⁶

According to Mahāprajña, this practice is important not only for the development of fiery physical energy (*taijasa-śakti*) but also for one's intuitive knowledge (*prātibhājñāna*) or interior perspective (*antara-dṛṣṭi*). Mahāprajña noted that performing *ātāpanā* in the morning sun was beneficial for bringing desired results of awakening intuitive powers because the rays of the sun in the afternoon are not as effective as the morning rays. Mahāprajña confesses that the traditional method of *ātāpanā* was not a feasible practice for him. This justifies his statement when he says, 'probably the morning is better than the *ātāpanā* done in the afternoon' where he restructured the practice for moderation. Furthermore, he explains his own procedure of *ātāpanā*.

¹⁹⁶ The present writer interviewed Muni Tārācanda on *ātāpanā* at Chāpara on 15th September 2013. He still carries on this practice.

I began practising *ātāpanā* regularly on the terrace of Śubhakarāṇa Dūgara’s house, opposite the school, from 8 to 9 in the morning. Muni Tarācand also practised *ātāpanā* on the terrace of Svarūpacand Dūgara’s house. I began each session by sitting facing the sun for a few moments. Then I would go into *kāyotsarga* lying down in supine position (*uttāna-śayana*); then *kāyotsarga* lying in a prone position (*avāṅgamukha-śayana*) and then lying on the right side of the body (*dakṣiṇa-pārśva-śayana*) and then onto the left (*vāma-pārśva-śayana*). I would cover my eyes with a small piece of cloth. The rest of my body would be uncovered. We did this exercise regularly for a long period (three years), at the end of which, I experienced that this practice contributes to the growth of interior perspective (*antara-dṛṣṭi*) (Mahāprajña 2010a: 172–3).

Bhikṣu’s *ātāpanā* was rigorous and a kind of physical mortification. There was no intention of enhancing any intuitive knowledge, except annihilation of the karmic particles (*karma*). Mahāprajña’s practice of *ātāpanā* was a more moderate form by shifting the time to the mornings and making it a pleasant meditative practice; these changes could be seen as an act of modernising *ātāpanā*. Further, in contrast to Bhikṣu, Mahāprajña, instead of mentioning karmic destruction, aims to improve intuitive power. This additionally reveals that his approach is more experiential and tangible as he claims his intuitive powers had increased, rather than mentioning the abstract notion of karmic destruction. This was particularly significant for those monastics in search of ‘yogic powers’ (*labdhi*). In the Jaina context, though *ātāpanā* can render supernatural power (*labdhi*), it should not be undertaken for that purpose.

It is an established tenet in Jainism that meditation is one of the twelve types of *tapas*.¹⁹⁷ *Aupapātika-sūtra* (AupS 36)¹⁹⁸ labels *ātāpanā* as *kāya-kleśa* (a type of external austerity (*bāhya-tapa*)), rather than *dhyāna* which is internal *tapas*. The conflict arises for *kāyakleśa* which is an external austerity whilst meditation is an internal *tapa* (*ābhyantara tapa*). The qualities of *ātāpanā* and meditation overlap with each other. Akalaṅka states that without external *tapa*, the internal *tapa* might be limited (TV, 9.19, 856)¹⁹⁹. A *tapa* is designated as external, as it is undertaken with the assistance of external tools and is visible to others as mentioned by Pūjyapāda in *Sarvārtha-Siddhi* (SS, 9.19)²⁰⁰. Mahāprajña in his commentary (*tippana*) of *Uttarādhyayana-sūtra* (Utt₁, P. 511) refers to *Aupapātika-vṛtti* (AupV *patra* 75-76), which categorises the types of *ātāpanā* based on the postures with stillness, in which it is undertaken. A posture is visible external *tapas*, yet the inner stillness is implied here. Hence though *ātāpanā* is an external *tapa*, it does not deny the fact that it is associated with an internal *tapa* i.e. meditation as well. While, *ātāpanā* is not normally explicitly mentioned as a form of meditation, it shares its properties, namely, a form of cognitive awareness or cognitive cultivation that is developed through awareness of the breath and remaining still (motionless), rendering it a meditative practice which is an internal austerity (*ābhyantara-tapas*).

Furthermore, the *kāyotsarga* is also a central feature of *ātāpanā* practice where one bears the sun's heat with fortitude and different postures (*āsana*). During *ātāpanā*, physical, verbal and mental activities are minimised: they come almost to a standstill, in

¹⁹⁷ Utt₁, 30.8,29

aṇasaṇamūloyariyā, bhikkhāyariyā ya rasapariccāo, kāyakileso saṃlīṇayā ya, bajjho tavo hoi. 8 pāyacchittaṃ viṇao, veyāvaccam taheva sajjhāo, jhāṇam ca viussaggo, eso abbhintaro tavo. 29 TS₁, 9. 19–20

anaśanā-vamaudarya-vṛttiparisamkhyāna-rasaparityāga-viviktaśayyāsana-kāyakleśā bāhyam tapaḥ. 19 prāyaścitta-vinaya-vaiyāvṛtṭya-svādhyāya-vyutsarga-dhyānānyuttaram. 20

¹⁹⁸ AupS 36 *se kiṃ taṃ kāyakilese? kāyakilese aṇegavihe paṇṇatte, ...āyāvaye...*

¹⁹⁹ TV, 9.19.14 *dhyānapraveśakāle sukhopacitasya dvandvopanipāte sati samādhāna? kāyakiya*

²⁰⁰ SaS, 9.19 *bāhyadravyāpekṣā sukhopacitasya dvandvopanipāte s*

the same way as in the practice of meditation. This view is shared by Kaelber who argues that *tapas* takes the form of a cognitive rumination or “intense meditation”. Meditation and *tapas* seen as the training and development of “contemplative powers”, through assimilation and synthesis, of both physical mortification and contemplation, manifests itself into the observed practices of the ascetics (Kaelber, 1990: 146). Thus, Kaelber postulates synergies between both *tapas* and meditation.

3.2.4 The Practice of Hemarāja’s *Kāyotsarga*

Kāyotsarga is a traditional meditative practice among Jainas, and is prevalent as one of the two sitting and standing postures in which Jinas are portrayed in Jaina images (*jina-mudrā*). Amongst the earliest practices of *kāyotsarga* explicitly recorded in the Terāpantha literature are those by Muni Hemarāja, although there is no record of where he learnt these meditative practices from which requires further investigation. Jayācārya mentions in his treatise on Hemarāja, called *Hemanavaraso* that Hemarāja used to meditate for a period of three hours (*prahara*)²⁰¹ in the standing posture (*kāyotsarga-mudrā*) every day.²⁰² In winter, Hemarāja usually covered the upper part of his body with a piece of cloth (*pacevaḍī*), but during meditation he would give this up (cf. Buddhamala 1991: 39).

To summarise, before Jayācārya, there is not much evidence of extensive meditational practices of Terāpanth mendicants, over and above the *ātāpanā*, *kāyotsarga* and the obligatory ritualistic meditation practised during the daily *pratikramaṇa* rites.

²⁰¹ In Jainism, one *prahara* is a quarter-part of a day or night and its time changes according to the length of day and night of a particular city or a country.

²⁰² Jayācārya, 1981a: 108, v.406–407

ūbhā kāusaga ādaryo, sītakāla men soyapachevaḍī chāṇḍī karī, bahu kaṣṭa sahyo avaloya.kāusaga mudra ṭhāpa nai, dhyāna sudhārāsa līnānita pra ūdama ati ghaṇo, mugata sāmī dhuna kīnān.

3.3 Jayācārya's Meditation

Hemarāja was Jayācārya's instructor in religious science (*vidyā-guru*).²⁰³ After initiation, Jayācārya spent twelve years²⁰⁴ with Hemarāja²⁰⁵ to acquire knowledge of the *āgamas* and different arts, although there is no reference or record of meditational training received by Jayācārya (Buddhamala 1991: 341). Ācārya Maghavā (1881–1892), the fifth *ācārya* of the Terāpantha sect, wrote quite specifically in *Jaya-sujaśa*, a biography of Jayācārya (1886) that he had learnt meditation from Muni Hemarāja, that he was well versed in *yoga*²⁰⁶ (*joga-śāstra*) and that he used to practise meditation for long periods of time. Mahāprajña states that Jayācārya's life had been highly influenced by Hemarāja. Hence, possibly, meditational sprouting in Jayācārya must be from Hemarāja (Mahāprajña, 1981: 25). The text on the twenty-four songs about the *tīrthankara* titled *Caubisī*²⁰⁷ (1857) by Jayācārya has many references to the meditative practices of the *tīrthankarās*, which provides further evidence that Jayācārya had an in-depth knowledge of these meditative practices (Tulasī and Mahāprajña, 1997: 33–5).

Furthermore, the meditation practice of Jayācārya is briefly mentioned in *Jaya-Jaya Jayamahārāja* by different sources. Dharmacanda, a lay follower shares his grandfather's documented write-up in a logbook (*bahī*), who used to do be a close devotee of

²⁰³ Jayācārya, 1985, v. 1.7

mujha vidyā-guru hema ṛṣa, kahūn tāsa sira āṇṇa.

²⁰⁴ Jayācārya, 1981b, v. 6.9.

Sanyama deī sūnpiyā, hema bhaṇī tiṇavārī hohema bhaṇāya pakkā kiyā, vidyādāna datary ho.

²⁰⁵ Navaratnamala, 2003a: 187.

tere caumāsā bahū khapa karanai, sūtrādi artha udārīvividha kalā sikhāī Jītanai, hema isā upagārī ho.

²⁰⁶ Tulasī and Mahāprajña, In Jayācārya, 1997: 33.

joga śāstra taṇī ke yukti, ati ūṇḍī samaya resa.

vyākhyāna hetu dṛṣṭānta yukti ati, jñāyaka sakhar gaṇeśa.

²⁰⁷ *Caubisī* means one which has twenty-four in it. Here there are twenty-four songs.

Jayācārya, he spent his *paṣadha*²⁰⁸ nights awake, alert and witnessed his meditative practices as follows:

He was an adept in trance-meditation (*yoga-samādhi*). His location of trance (*samādhi*) was entrusted in *jyoti-kendra*²⁰⁹ and his location of one-pointed-concentration (*dhāraṇā*) was left leg toe. He was able to meditate for three hours at a stretch. His yogic potential was able to unveil the inner secrets. Reverent would experience very strange experiences in his psychic-center-consciousness (*cakra-cetanā*)...The method to visualise the paranormal powers was naturally availed to him (Sāgara 2009:170).

The meaning of the phrase ‘location of *samādhi* and *dhāraṇa*’ is difficult for us to understand nor do we know the exact usage of the terms *jyoti-kendra* and *cakra-cetanā* in the context of both Jayācārya’s meditative practices and modern practices. It does however, reveal his practice of long sessions of meditation. Furthermore, the mention of *cakras* and *jyoti-kendra* indicate that the practices are more detailed than the available sources reveal.

As a practising meditator, Jayācārya composed two short prose texts on meditation, *Baḍā-dhyāna* (long meditation) and *Choṭā-dhyāna* (short meditation), as well as *Dhyāna-vidhi* (a song about procedures of meditation). These two prose pieces documented meditational techniques in the Terāpantha tradition for the first time. These texts are written in the Māravāḍī dialect, though their precise date and place of composition are unknown. I will now explore the meditational texts of Jayācārya, and show how these contributed towards the genesis of *prekṣā-dhyāna*.

3.3.1 *Baḍā-Dhyāna* (Long Meditation)

²⁰⁸ The *paṣadha* is eleventh vow of Jaina lay followers (*śrāvaka*) which is conducted as temporarily like an ascetic whilst fasting.

²⁰⁹ The *jyoti-kendra* here is between the eyebrows as could be found in *Dhyāna-vidhi* of Jayācārya, (n.d./1997c: 95) unlike that of *prekṣā* which is the center of forehead.

This composition outlines four main meditational techniques: (1) the method of mindful recitation of *so'ham* with inhalation and exhalation (*sāsā-surat nai soham ro prayoga*); (2) visualisation of the *tīrthaṅkara* in various colours (*raṅga sahita tīrthaṅkara rai dhāyan rā prayoga*); (3) meditation on the virtues of liberated souls (*siddhām rai dhyāna ro prayoga*); and (4) meditation on the results of different kinds of action (*karma vipāka rai dhyāna ro prayoga*).

Tulasī and Mahāprajña (1997: 33) made the following observation: “It seems Jayācārya was deeply engaged in the practice of meditation. His knowledge about the theory and practice of meditation was profound”. One of his compositions, *Ātmā-sambodha*, has informative verses about his meditative practices through which, one can understand the depth of his meditation. The following verses in this text in which Jayācārya addresses himself testify to the intensity of his meditative practice: “I (Jayācārya) find myself like the earth, solemn and unshaken as the Mandara Mountain, collecting gem-like qualities of the self, by performing nectar-like meditative practices”.²¹⁰ Meditation is compared here to divine nectar, which is beyond worldly things, and yields innumerable virtues of the self, including forbearance (*niṣprakampa*) and equanimity (*samatā*). These practices appear to be forerunners of the methods of breath-perception (*śvāsa-prekṣā*), as Mahāprajña himself acknowledges (Tulasī and Mahāprajña, 1997: 34) and as I will elucidate in the discussion below.

3.3.1.1 The Method of ‘So’ham’ Breathing Meditation

The process of breathing was used as an object of concentration by Jayācārya, a practice which inspired the “perception of breathing” (*śvāsa-prekṣā*), introduced later by

²¹⁰ Jayācārya, (n.d./1997e: 105, v.10). *bhū sama jaya! gambhīra, niṣprakampa mandara-girī herai nijaguṇa hīra, dhyāna sudhārasa dhyāya nai.*

Mahāprajña.²¹¹ Jayācārya does not use the term *śvāsa-prekṣā* but uses the term *sāsā-surat* instead, which means “awareness” or “mindfulness of breathing”.²¹²

Jayācārya employed breathing as a tool to internalize concentration or awareness by shifting conscious attention away from external objects and onto the movement of the breathing process. He says:

Firstly, stabilise the lotus-posture (*padmāsana*) etc., eradicate the fickleness of the body and then also eradicate the fickleness of speech. Thereafter, settle the external mind, within, remove all other subjective thoughts, bring about single mindfulness. In order to focus the mind, observe your breathing. Perceive inhalation and exhalation and during inhalation think of *sa*, during exhalation *ha*, whilst reciting the word *so’ham* silently. The meaning of *sa* represents the liberated souls’ form self, like the siddha. *Ahaṃ* means ‘I am’. Under the effect of the karmic particles I have become weak and forgotten myself. But I am like the Liberated Soul. Contemplate on the meaning of the words *so’ham* (I am that), *aham so* (that I am). Whilst doing this, the mind stabilises.²¹³

These words represent the first written report on the procedures of meditation in the history of the Terāpantha sect. In his composition, Jayācārya describes meditation as a way of stabilising the mind, through awareness of breathing, in order to connect with the

²¹¹ See *sāsā-surat nai soham ro prayoga* in *Baḍā-dhyāna* of Jayācārya, (1997a: 81).

²¹² Akin to Mahāprajña’s notion of ‘perception of breathing’ (see chapter 4).

²¹³ Jayācārya, (n.d./1997a: 81, *Prayoga-1*)

prathama to padmāsanādika āsana thira karī, kāyā noṃ cañcalapaṇo meṭī, vacana noṃ piṇa cañcalapaṇo meṭaṇo | pachai mana bāhira thakī andara jamāvaṇo- viṣayādika thaki mana nai miṭāya nai ekanta āṇaṇo | te mana thikāṇai āṇavā nimata svāsā surata lagāvaṇī | svāra-praveśa-nirgamana ūpara cintavaṇā karaṇī—praveśa meṃ sakāra, nirgamana meṃ hakāra ‘so’ham’ śabda aṇabolyāṃ ucarai | so kahatāṃ te sidha no svarūpa—jiva, te sarīkho | ahaṃ kahatāṃ—hūṃ chūṃ | karmāṃ basa nirabala hoyo rahyo, āpo bhūlyo chūṃ | piṇa hūṃ te sidha sarīkho chūṃ | ‘so’ham’ ‘aham so’ iṇa śabda rai artha ūpara cintavaṇā karaṇī | ima karatāṃ mana nī sthiratā huvai |

soul. He makes an important distinction between the external (*bāhīra*) and the internal (*andara*) mind, which will be discussed later. Jayācārya’s practice of *so ‘haṃ* is already employed by Digambara Ācārya Pūjyapāda (6th c. CE) in *Samādhitātra / Samādhiśataka* (SŚ, 28). He states that “When the self has a disposition into the supreme-self (*siddha*) again and again such disposition of the self gets firm stability into the pure state of the supreme-self.”²¹⁴

Jayācārya claims that from an absolute standpoint (*niścaya–naya*) each one is a liberated soul that is burdened by karmic bondage. This suggests that liberation is not limited to a few individuals, i.e. that anyone and everyone can eventually become liberated. The soul is identified as twofold: a worldly soul (*jīva*) and a liberated soul (*siddha*). The worldly soul must contemplate on the pure soul to annihilate karmic particles, for the way to liberation is through the purification of the soul.²¹⁵

This finds its appearance in the aphorism of *prekṣā* meditation “see yourself through yourself”²¹⁶, where the soul is being dichotomised as the observer and being observed. Here there seems to be a different approach to Jayācārya’s meditation. Jayācārya’s emphasis was on experience of the self as pure, his meditation being associated with the liberated ones (*siddha*), while *prekṣā* meditation suggests one to perceive the impure self, leading to a pure state of being where the pure soul is the perceiver. This *prekṣā* method seems to be closer to the Ācārāṅga (ĀS₁, 3.83) where the layers of stages of the self are perceived. The Ācārāṅga states,

‘He who sees anger sees pride; he who sees pride sees deceit; he who sees deceit sees greed; he who sees greed sees love; he who sees love sees hatred; he who sees

²¹⁴ Pūjyapāda, (SŚ, 28)

*so ‘hamityātta saṃskārastasmin bhāvanayā punaḥ,
tatraiva dr̥dhasaṃskārāllabhate hyātmani sthitim.*

²¹⁵ Cf. Kundakunda’s potential unacknowledged influence on Terāpanth (discussed by Peter Flügel)
http://eprints.soas.ac.uk/7443/1/Terapanth_Enc-rel_02.pdf.

²¹⁶ DVS, Culikā, *saṃpikkhae appagamappaenaṃ*.

hatred sees delusion; he who sees delusion sees the conception; he who sees conception sees birth; he who sees birth sees death; he who sees death sees hell; he who sees hell sees animal life; he who sees animal life sees suffering.²¹⁷

Here the perception of one's own inner emotions is directed to the other aspects.

Jayācārya undertakes a simulation of replicating the ultimate goal, the purest state of the soul while Mahāpragya has chosen the path of guidance through catharsis, by perception of impurities in prekṣā-dhyāna. Another form of *so'ham* meditation was later created in the Sthānakavāsī tradition by Ācārya Ātmārāma (1882–1962), and also became a core practice in the recently developed *ātmā-dhyāna* by Śivamuni.²¹⁸ This practice is discussed further in chapter five.

3.3.1.2 Colour-Visualisation of the *Tīrthaṅkara*

Meditation on the *tīrthaṅkaras* is a traditional practice in Jainism being a part of the *Āvaśyaka-sūtra*, obligatory for ascetics and laity to some degree. This meditation on the *Caturviṃśatistava (Logassa)*²¹⁹ is a concentration on words, and not visual form. Jayācārya's visualisation of the twenty-four *tīrthaṅkaras* in various colours appears to be an interiorisation of the popular tradition of seeing the image (*darśana*). This type of practice falls under the category of meditation on form (*rupastha-dhyāna*). Each *tīrthaṅkara* has their own colour used in various worship (*pūjā*) rituals. It is the basis for

²¹⁷ ĀS₁, 3.83 Ācārāṅga mentions the chain of relations of the perception-
Je kohadaṃsī se māṇadaṃsī, je māṇadaṃsī se māyadaṃsī,

Je māyadaṃsī se lobhadaṃsī, je lobhadaṃsī se pejjadaṃsī,
Je pejjadaṃsī se dosadaṃsī, je dosadaṃsī se mohadaṃsī,
Je mohadaṃsī se gabbhadaṃsī, je gabbhadaṃsī se jammadaṃsī,
Je jammadaṃsī se māradaṃsī, je māradaṃsī se nirayadaṃsī,
Je nirayadaṃsī se tiriyadaṃsī, je tiriyadaṃsī se dukkhadaṃsī

²¹⁸ See chapter 5 section 5.8.

²¹⁹ A eulogy of twenty-four *Tīrthaṅkara* being a part of *Pratikramaṇa* ritual or *āvaśyaka-sūtra*.

the development of meditation on subtle colours or auras (*leśyā-dhyāna*) in *prekṣā-dhyāna* (see chapter 4). Jayācārya described the five colours of the *tīrthaṅkaras*²²⁰ in his work *Caubisī*.²²¹ The purpose and method of such visualisation is to focus on visible colours to enable ‘seeing’ and ‘purifying’ the non-visible subtle body and the self.

The colours of the *tīrthaṅkara* are found in Hemacandra’s work, the *Abhidhāna-cintāmaṇi*²²² (AC, 1.49). The colour of Mahāvīra as per Hemacandra is gold which does not match the colour ascribed in the Digambara tradition. Jaini (1978: 35) pointing to *Ravisena’s Padmapurāṇa* mentions that Mahāvīra shone like a crystal in *Samavasaraṇa*. Bronkhorst (1993:11), comparing the Jaina and Buddhist traditions, describes the Buddha in golden colour. This also reveals that *tīrthaṅkaras* and Buddha have been identified with colours, though specification of colours does not seem to exist unless the explanation is symbolic. Ellen Gough (2010)²²³ in her research has brought to light this issue of colour dispute between Digambara and Śvetāmbara traditions. The reasoning behind the different colours of all the *tīrthaṅkaras* also remains unresolved.

The image of the assembly hall where the *tīrthaṅkara* delivers his sermon (*samavasaraṇa*) is another way of visualising the environment in which the *tīrthaṅkara* is present. It can be visualised or imagined in a pictorial way as though one can feel the

²²⁰ Jayācārya, (n.d./1997d: 4, v. 10–11)

*śvetavaraṇa canda suvidhi jina, padma vāsupūjya lāla,
muni suvrata riṭhanema prabhu, kṛṣṇa varaṇa suviśāla.
mallinātha phuna pārśva prabhu, nīla varaṇa vara anga
ṣodasa śeṣa jineśa tanu, sovana varaṇa sucanga.*

²²¹ *Caubisī* is a set of 24 hymns in the praise of *tīrthaṅkaras*. Nirvāṇa-śrī and Yogakṣema-prabhā (1994/2009: 81-92) note such 109 *Caubisīs* composed by various *ācāryas*.

²²² AC, 1.49.

*rakta ca padmaprabhavāsupūjau, śuklau ca candraprabhapuṣpadaṅtau
kṛṣṇau punarnemimunī vinīlau, śrīmāllipārśvau kanakatviṣo ’nye.*

²²³ In her article ‘Shades of Enlightenment: A Jain Tantric Diagram and the Colours of the *tīrthaṅkaras*,’ Ellen Gough (2010) discusses the debate between the Śvetāmbaras and Digambaras concerning the colours of the *tīrthaṅkaras*. However, her study is restricted to sectarian debates and there is no reference to the practice of visualisation upon the *tīrthaṅkaras* during meditation.

presence of a *tīrthaṅkara* (Jayācārya, 1997a: 81). Jayācārya describes this practice in the following way:

Thereafter meditate on the ford makers (*tīrthaṅkaras*). Whichever body colour the twenty-four *tīrthaṅkara* were, visualise them with those colours. Where you sit leave a distance of two, three or four arm's length and establish the *tīrthaṅkara*. Imagine that the Lord is sitting here. He is in a stable posture. From the five colours (black, blue, yellow, red or white), visualise whichever colour your mind chooses. Knowing (as if) the *tīrthaṅkara deva* is sitting in this colour, and I am meditating upon Him. *Śrī tīrthaṅkara deva* was this colour. He lived for many years at home. After initiation he bore many hardships...²²⁴

Meditation upon the *tīrthaṅkaras* is an important exercise for the theory of transference of qualities (*guṇa-sankramaṇa*). The meditator can begin to mimic the qualities of *tīrthaṅkaras* through the technique of visualisation. The idea is that with repeated practice over a long period, it is possible to achieve what one wishes or focuses upon. Jayācārya elucidates the concept of the preaching assembly of the ford makers (*samavasaraṇa*) description was parallel to the concepts of *aṣṭa-prātihārya* in the *Āvaśyaka-niryukti* (ĀvN₂, 362.1).²²⁵

²²⁴ Jayācārya, (n.d./1997a: 81, *Prayoga-2*) *raṅga sahita tīrthaṅkara rai dhāyan rā prayoga: tivārai pachai tīrthaṅkara noṃ dhayān karaṇo | caubīsa tīrthaṅkara je raṅge thayā te tīrthaṅkara raṅga sahita cintavaṇā | āpa baiitho tiṇa āgai do hātha tīna hātha yā cāra hātha rai āntarai tīrthaṅkara nai thāpaṇā | jāṇai iṇa ṭhikāṇai śrī bhagavaṇta virājyā chai | thira āsaṇe chai. Kālo nīlo pīlo rāto tathā dhavalō ai pāṅcūi raṅga māṃhai āparo mana hovai soī raṅga rī cintavaṇā karaṇī | jāṇai iṇa raṅge tīrthaṅkaradeva virājyā chai, so hūṃ piṇa uṇāro ija dhyāna dhyāvūṃ chūṃ | śrī tīrthaṅkara deva ise raṅge huṇtā | so ghaṇā varsāṃ tāi to ghara meṃ rahyā. Pachai dikhyā lai nai, ghaṇā parisaha sahī nai...*

²²⁵ ĀvN₂, 362.1. *ceiduma pīḍhachandaya, āsaṇa chattam ca cāmarāo ya jam ca 'ṇṇam karaṇijam, karenti tam vāṇamantariyā.*

The Lord seems as if he is sitting on a throne of snow rock crystal. Above his head are three parasols (*tri-chatra*) and an *aśoka* tree. Flanked by him are flywhisks, divine kettledrums, a halo and religious wheel to adorn him. Ahead of him is the finery of the four-fold congregation. There, the heads of the Demi Gods and Goddesses, men and women are gathered and seated. They look upon him, transfixed they become ecstatic.²²⁶

The *tīrthaṅkaras* were engrossed in extremely pure meditation for long durations in stable postures and stopped the movements of mind, body and speech. They were performing the highest level of penance and in their meditation posture achieved perfection and attained omniscient knowledge. A *tīrthaṅkara* is considered to be endowed with infinite knowledge, perception and conduct. His modes and qualities of conduct are held to be extremely pure. He is assumed to know and perceive all of the substances of the cosmic space (*loka*) and super-cosmic space (*aloka*) with his infinite knowledge (Jayācārya, 1997a: 81–2). These reflections refer to the description found in texts like *Samavāyāṅga* such as thirty–five verbal superhuman magnificence (*vacanātiśaya*) (SamS, 34; AC, 1.65-71), thirty-four special qualities (*atiśaya*) (SamS, 34-35; AC, 1.65-71) and other qualities of the *tīrthaṅkaras*. Jayācārya summarises this description in the following way:

His dripping nectar like voice is enlightening. It is the exceedingly loving voice of the Lord. The ocean of ambrosia water is sweet but the voice of the Lord is sweeter, it contains the thirty-four supreme qualities (*atiśaya*).

²²⁶ Jayācārya, (n.d./1997a: 81, *Prayoga-2*) *te bhagavān jāṇai phaṭika siṅghāsaṇa ūpara virājamāna chai | mastaka ūpara tīna chatra asoga vṛkṣa chai | pāsai cāmara, devadundabhī, bhāmaṇḍala, dharmacakre karī sobha rahyā chai | mukha āgala cyāra tīrtha rā thāṭa chai | jihām indra-indrāṇī, deva, nara-nāryām rī paraṣadā baiṭhī chai | te bhagavaṅta nai dekhai chai, dekha dekha nai harṣe chai |*

The *tīrthaṅkara* is as pure as the moon, is like an earthen lamp light illuminating. He is like the ocean deep and carries its stillness. He crosses the worldly ocean and enables others to cross. He is the great shepherd man (*gopāla*). Apart from that there are numerous other qualities that he has. As the meditation becomes purer, more qualities appear and as more qualities are praised the meditation becomes purer. Thereafter whichever colour was contemplated that colour begins to appear; it is as if the *tīrthaṅkara* has taken seat at this location. This type of omniscient God (*arahant-deva*) having destroyed all his *karmas* becomes a liberated soul (*siddha*).²²⁷

Visualisation extends to the physical environment of the *tīrthaṅkara*, his physical body, physical suffering, etc. This is done as a means of developing one's imagination in a way that enables clear, discriminating perception of the nature of things, in particular, differences between the inner and outer worlds, and the importance of turning inwards only once the outer world has been mastered.

Jayācārya's meditation presents a deep devotion, which is based on the description of the *tīrthaṅkara's* hagiography from the later developed canons. He incorporates the technique of visualisation and colour, which are well-known tantric elements. He does not present this meditation as a worship (*pūjā*) ritual, but creates an environment of *tīrthaṅkara's* presence.

²²⁷ Jayācārya, (n.d./1997a: 82, *Prayoga-2*) *imaratadārā vāṇī prakāsa karai chai | atyaṅta vallabha bhagavān rī vāṇī chai | mīṭho khīra samudra no pāṇī te thī piṇa bhagavān rī vāṇī ghaṇī mīṭhī chai | paintīsa guṇe karī sahita chai | te bhagavāna caṅdra jisā niramala, dīpaka jyūṃ udyota rā karaṇahāra chai | samudra samāna gambhīra chai | āpa tarai chai, aurāṃ nai tārai chai | mhā guvāla purasa chai | iṇa rīte aura aneka guṇa chai | dhyāna niramala caḍhai jarai guṇa ghaṇāṃ pragaṭa thāya anai ghaṇā guṇagāna karai tivārai dhyāna niramala caḍhai | tivārai jehavo raṅga ciṅtavai tehavoī dīsaṇa lāga jāvai, nai ima jāṇai śrī bhagavaṅta ija iṇa ṭhikāṇai virājyā chai | īsā arihaṅta deva sarva karma khapāya nai siddha thayā |*

Visualisation of the *tīrthaṅkara*'s physical appearance, physical struggles, environment, etc. relies on historical evidence, especially from canonical literature, and is recommended as a means of turning and focusing the mind (*manas*) inwards. Although key tantric elements are incorporated in the visualisation of the images of *tīrthaṅkaras* such as the use of colour meditation, and the employment of mantras like *so'ham*, these techniques serve as a means of imagining and aligning one's own nature with regard to thought, speech, and bodily appearance to be the same as that of the enlightened ones (*arhat*), something which is the goal of every Jaina seeker who follows the path of liberation. This clarifies that some of the elements such as colours of *tīrthaṅkara*, meditation on middle point of eyebrow of Jayācārya's meditation remained rooted in traditional Jaina literature.²²⁸

The colour meditation undertaken by Jayācārya seems to be merely an expanded form of the canonical and post-canonical literature description of analytic meditative practice (*dharma-dhyāna*). One of the four analytical meditation (*dharma-dhyāna*) is based upon the cosmos and its content (*saṁsthāna-vicaya*) (TS₁, 9.37). A detailed visualisation process is presented by Śubhacandra in *Jñānārṇava* (Jñā, 34.1), where meditation on the form of *arhat* is *rūpastha-dhyāna*. Visualisation is embedded within the colours and forms. Jayācārya's effort to explicate the traditional philosophical ideas of *vicaya dhyāna*, renders a detailed illustration of color meditation. Jayācārya asks one to visualise the colour of ones own choice and to accordingly choose the *tīrthaṅkara* relating to that colour. He emphasises the importance of selecting colours that are appealing to oneself, rather than merely having a devotion to any specific *tīrthaṅkara*. Colour

²²⁸ As we found in Hemacandra and Śubhacandra's works.

visualisation of Jayācārya and the notion of *leśyā* serves as the seed for Mahāprajña's *leśyā-dhyāna* (see chapter 4).

3.3.1.3 The Practice of Meditation on Liberated Souls (*Siddhas*)

Meditation on liberated souls is a traditional feature of Jaina practice for its soterological purpose. Jayācārya's meditation on *siddha* has its presence in earlier texts like *Ṣaṭkhaṇḍāgam* (Ṣaṭ, 13.5.4.29-31)²²⁹, *Dravyasaṃgraha* (DS, 51) of Nemicandra. *Ṣaṭkhaṇḍāgam* noting the *siddha* as the focus of meditation describes their qualities. *Dravyasaṃgraha* states, 'He [*siddha*] has destroyed the eight karmas and the body, he is knower (and) perceiver of the world and the non-world. He has a human form, his soul is perfect. He abides at the top of the world. Meditate (upon him) (DS, 51, tr. Balbir). He discusses it at length referring to the eight qualities of the *siddha*. He writes:

This liberated soul (*siddha*) is free of birth, illness, death, grief, disease, sorrow, poverty, karma, doubt etc., with eight attributes present. He is always merged in the infinite happiness of the soul. He is free from the sticky black muddied world and the ocean of great affliction. On the liberated soul (*siddha*), meditate consciously with a focused and steady mind.²³⁰

This focus of meditation is to realise that one's own true nature is similar to that of the *siddhas*: it is a kind of meditation on the sameness (*tādātmya*) of the ordinary soul and the enlightened one. The theory underlying this practice is that, due to the impurity caused

²²⁹ Ṣaṭ, 13.5.4.29-31 *paccāharittu visaehi indiyāiṃ maṇaṃ ca tehiṃto, appāṇammi maṇaṃ taṃ joḡaṃ paṇidhāya dhāredi* 29. *akasāyamavedattaṃ akārayattaṃ videhadā ceva, acalattamalepattaṃ ca hoṇṭi accaṃtiyāiṃ se* 31.

²³⁰ Jayācārya, (n.d./1997a: 82, *Prayoga-3*) *te sidha bagavāna janama, jarā, maraṇa, sogā, roga, duḡkha, dālidra, karma, bharmā rahita chai, āṭha guṇā sahita chai | te anaṇṭa ātmika sukhāṃ meṃ sadā lahalīna chai | kalakalībhūta saṃsāra mahākalesa no sāgara, te thakī chūṭā chai | te siddha bhagavāna no dhyāna ekāgra cita māna thira rākhanai karaṇo |*

by attachment of karmic particles to the pure soul, its real nature has become obscured under the worldly conditions generated by *karma*. The pure soul, in this case, can be recognised by meditation on its true nature, represented by the liberated souls of the siddhas. The practice which leads to this realisation is meditation on the fact that attachment, aversion, passions and the influx of *karmas*, are ‘not mine’, that I am separate from them and consist of infinite knowledge, perception, conduct, spiritual energy, that I am the pure, enlightened, and everlasting soul. The qualities of the soul to be meditated on as truly mine are:

My soul is; 1. immutable (*a-jara*), 2. beginning-less (*an-ādi*), 3. infinite (*an-anta*), 4. imperishable (*a-khaya*), 5. immovable (*a-cala*), 6. entire (*a-kala*), 7. sinless (*a-mala*), 8. inaccessible (*a-gama*), 9. nameless (*a-nabhī*), 10. formless (*a-rūpī*), 11. karma-less (*a-karma*), 12. bondage-free (*a-baṅdhaka*), 13. in an unrising state of karma (*an-udaya*), 14. karmas that cannot be brought forward (*an-udīraka*), 15. free from three-fold activities of mind, body and speech (*a-yogī*), 16. free from sensual enjoyment (*a-bhogī*), 17. disease-less (*a-rogī*), 18. un-pierceable (*a-bhedī*), 19. devoid of sexual feelings (*a-vedī*), 20. un-breakable (*a-chedī*), 21. devoid of sorrow (*a-khedī*), 22. passionless (*a-kaṣāyī*) 23. beyond colouring (*a-lesī*), 24. bodiless (*a-śarīrī*), 25. devoid of speech (*a-bhāṣī*), 26. the state of not consuming (*an-āhārī*), 27. free from obstruction (*a-vyābādha*), 28. always stable (*a-gurulaghu*), 29. beyond the senses (*an-īndrī*), 30. devoid of vital force (*a-prāṇī*)²³¹, 31. free from birth (*a-yonī*), 32. liberated soul (*a-saṃsārī*), 33. immortal (*a-mara*), 34. alone (*a-para*), 35. succession-less (*a-parampara*), 36. non-pervasive (*a-vyāpī*), 37. independent (*a-nāśrita*), 38. un-shakeable (*a-kampa*) 39. free (*a-viruddha*), 40. devoid of karmic influx (*an-āśrava*), 41. invisible (*a-lakha*), 42.

²³¹ The term *prāṇī* is used for those living beings who possess two or three senses.

siddha, but is suffering because of karmas. The eight qualities of the soul are obscured by the eight karmas, the source of pain and pleasure for all worldly beings. Therefore one should neither become attached to such pleasures nor be tormented by such pains. Jayācārya's process of meditation is analytical (*vicaya*), and a meditator discriminates himself from the physical, karmic existence. It is a process to connect with the pure self.

The assimilation of the true qualities of the soul, as what one really is, is meant here to displace the obscured understanding of the soul of the practitioner. Repetition of the true qualities of the soul is meant to achieve both insight and understanding of one's real nature by ostensibly cutting-through and displacing erroneous notions of the soul, i.e., of oneself that have been cultivated in this life on the basis of one's basic karmic predilections. Practice, mental, verbal and bodily, is a means of practical understanding of oneself, which when performed incessantly and intensely can mentally and finally 'cut-through' and achieve the separation (*bheda*) of soul and body.

As the terminology designating the liberated soul used by Jayācārya is found in Jaina texts like the *Ācārāṅga* and the *Ṣaṭkhaṇḍāgama*, this indicates that he did not 'invent' the content, nor the methods of meditation, but, at best, elaborated the received paradigms. His innovativeness of, recontextualising the "textual content" for a meditational purpose, thus rendered a "new structured content" for traditional analytical meditations (*vicaya-dhyāna*) that had only survived through their names, is his contribution.

3.3.1.4 Meditation on the Results of *Karma* (*vipāka*)

The aim of *karma vipāka* meditation by Jayācārya is to gain an understanding, by meditative concentration on the role of *karma* in our lives, since, according to Jaina doctrine; it is due to karmic accumulation (*āśrava*) that the soul has an embodied

existence. For this reason, the characteristic features of karmic bondage (*bandha*)²³⁷, such as the type of bondage of karmic matter (*prakṛti-bandha*) to the soul, the duration of bondage of *karma* (*sthiti-bandha*), the intensity of bondage of *karma* (*anubhāga-bandha*) and mass of material particles assimilated (*pradeśa-bandha*) to the soul, are focused on in meditation, to gain an understanding of the inexorable suffering of the soul in the cycle of rebirth, in particular, the suffering of one-sensed beings, the *nigodas*.²³⁸

The nature and structure of *karma* and its consequences are detailed by Jayācārya in *karma vipāka* meditation to gain insight into the elimination of accumulated karma in the following way. He begins the text by classifying the different characteristics of *karma* that are to be annihilated by the practice of meditation. He then goes on to discuss the suffering of *nigoda*, which Jaina doctrine posits as the least developed type of living being, having the shortest life span, in contrast to other life forms. It has no opportunity to take part in religiosity and to improve its capacity to be liberated. These descriptions drawn from the commentary of Prajñāpanā by Malagiri (*vṛtti patra* 39-40) are to bring awareness towards the Jaina belief of the infinitely long journey one has gone through in such a miniscule form.

He then moves to a critique firstly of human beings devoid of mental faculty (*asaṃjñi*) who accumulate heavy *karma* and, secondly, of the physiology of the human

²³⁷ TS₁, 8.4, *prakṛti-sthiti-anubhāva-pradeśās tadvidhayah*.

²³⁸ The concept of *nigoda* (a single one-sensed body) is described as follows by Jayācārya: “There are innumerable numbers of *nigoda* present even within a minute needle point. Each category has uncountable, ultimate indivisible and detachable parts of the substance (*pradeśa*). Further, each category consists of uncountable layers (*pratara*). Each layer has uncountable rounds (*golā*). Each round has uncountable bodies. Each body has infinite living beings. These beings have the shortest life span. Oh being! You have taken 65536 times birth in a *muhūrta* (48 minutes) and having undergone the extreme pain of space and existence, borne the extreme suffering of birth and death for infinite times and even then you have not become vigilant until now.”

body, especially during a woman’s pregnancy. This attempts to draw the attention to the description from *Uttarādhyayana-sūtra*, which says ‘birth is misery’ (Utt₁, 19.15)²³⁹.

The horrific image he portrays of these states may not be acceptable to all modern meditators, who may seek a more positive visualisation of these conditions during their practice (a need which has been addressed in *prekṣā-dhyāna*, see chapter 4). Finally, he details the requirements for reaching the internal joy of liberation and ridding oneself of karmic bondage that is to be achieved by living an ascetic life. Some of the key practices he details are summarised below.

He explicates the Jaina philosophy of rebirth in different subtle forms of life. He conveys the embodiment of the soul in countless types of living being and hence suffering it encounters as follows:

“You remained in the earth, water, fire and wind for innumerable eras of time. For infinite time cycles you have been dying, dying over, and being reborn. You have experienced immense lacerations, piercing and great pain. As two sensed, three sensed, four sensed and five sensed creatures, those with a thinking mind, those without the power to think, you have had many lifespan experiences. That’s why you have borne/suffered lacerations, piercing, fire bearing weapons causing pain, greatly terrifying, extreme pain/sorrow.”²⁴⁰

This description drawn from *Uttarādhyayana-sūtra* (Utt₁) 10.5-13²⁴¹ is attempting to unveil the philosophical concept of life cycles where Jains believe one has gone through

²³⁹ Utt₁, 19.15 *jamma dukkhaṃ jarā dukkhaṃ*.

²⁴⁰ Jayācārya, (n.d./1997a: 83, *Prayoga-4*) *valī pṛthavī, pāṇī, teu, vāū meṃ asaṅkhyāto kāla rahyo | asaṅkhyta kālacakra tāṇi tihāṅja marī-marī ūpano | ghaṇī chedana-bhedana mahā vedanā bhogavī | valī beṇdrī, teṇdrī, caureṇdrī, pañceṇdrī, sannī asannī māṅhai aneka bhavāṃ bhāmyo | tyāṃ chedana-bhedana agnādika sastra nī vedanā mhāvīkarāla atyaṅta duḥkha sahyā |*

²⁴¹ Utt₁, 10.5-13. *havikkāya-maigao, ukkosam jīvo u saṃvase, kālaṃ saṃkhātyaṃ, samayaṃ goyama mā pamāyae 5/...*

innumerable births in the primitive form before reaching to this developed form. This is buttressed with a description of past embodiments in regions of hell:

“Oh Soul, in hell you spent a lifespan of thirty-three ocean measured periods (*sāgaropama*)²⁴² and till then you experienced the pain of the place, created by the demonic demigods, fighting amongst with weapons, ill health, eternal hunger, inexhaustible thirst, infinite cold, interminable heat, everlasting itching, and in your dependence innumerable times you have experienced great sharp pain, the sorrow caused by *vaitaraṇī*,²⁴³ the river of hell, and the suffering and pain²⁴⁴ from, sharper than a sword, like leaves of the Semul (*śālmali*)²⁴⁵ tree.”²⁴⁶

The textual details found in *Sūtrakṛtāṅga-sūtra* (SKS₁, 5.8) like river of hell etc. elucidate the karmic consequence as rebirth in hells, which further leads to more bondage. These are described at length with sharp emphasis on the inexorable operation of karmic consequence even for a being destined to become a *tīrthaṅkara*, and such consequences can only be avoided by a strict vigilance that avoids karmic influx.

An exposition of human life is set out by Jayācārya detailing the horrors of embryonic existence on one hand, but on the other hand also highlighting the significance of a human birth, which the disciple is instructed not to waste but to use for the renunciation of the body and its illusionary pleasures, described as being inherently base,

²⁴² Tulasī, 2009: 363 A macro-time-unit, which is measured through a similitude (*upamā*); that period of time which is equivalent to 10 crore crore *palyopama* (innumerable years) (AnuCū p.57)

²⁴³ A very dreadful river, full of very hot water, filled with pus, blood, hair and bones.

²⁴⁴ The text continues: “*Cakravartī* Brahmadaṭṭa (universal monarch) took 28,523,880,000 breaths in seventh hell, a lifespan of thirty-three ocean measured periods (*sāgaropama*). He had bound himself with heavy *karmas* because of his obsession with worldly enjoyment. Therefore, for each and every breath’s enjoyment he received beatings for over 1,156,925 (*palyopama*) a time-unit of innumerable years to get rid of the *karmas* that had stuck with him because of one breath’s enjoyment of *cakravartī*-life.”

²⁴⁵ A tall tree with thorns and red flowers; known as a tree of torture in the hell.

²⁴⁶ Jayācārya, (n.d./1997a: 83, *Prayoga-4*) *re jīva! valī naraka māhai sāgarā nā āukhā paryanta khetra-vedanā, parmādhāmī nī kīdhī vedanā, āpasa meṃ sastrādika nī asātā, anaṅta bhūkha, anaṅta tiraṣā, anaṅta sīta, anaṅta tāpa, anaṅta khāja paravasapaṅai mahā trīvra pīḍā, vaitaraṇī nā duḥkha taravāra thī piṅa atyaṅta tīkhā patra chai jehanā, te sāmālī vṛkṣa nā kaṣṭa-vedanā anaṅtī bāra bhogavī* |

by turning to asceticism. Meditation on the relentless suffering that karmic accumulation inflicts on the soul, and the types of behaviour that are associated with each form of embodied suffering, is thus detailed.

He uses anecdotes, to serve as an easy simple source for contemplation. He draws on historical examples (Jayācārya, 1997: 88) from textual sources such as the Brahmadata Cakravartī narrative from *Uttarādhyayana* (Utt₁) 13, Kālikumāra from *Nirayāvalikā* (Nir, 1.25)²⁴⁷ who ends up in hell because of his lavish sinful life and the Dhana Kumāra narrative from the *Anuttaropapātikadaśā* (AupD, 3.1-62)²⁴⁸ who is reborn in *Sarvārthasiddhi devaloka* after ascetic practice.

Jayācārya's horrifying illustrations are fearful, and this seems to contradict the modern approach of meditation but he eventually reinforces the good examples like Dhana who is reborn in heaven on accord of his good deeds. He thus seems to be trying to convey the philosophy of self-responsibility for ones own life. These anecdotes drawn from scriptures present the descriptive details of action and its consequence, hence rendering philosophical concepts for contemplation, again from the scriptures. These verses from *Uttarādhyayana-sūtra* (Utt₁, 20.36-37)²⁴⁹ present that the source of hellish pain and heavenly pleasure is within oneself. Though he starts with tough lessons, he ends gently as his approach is like storytelling which ends with a moral to take away.

His approach could seem to generate a shock and awareness which can serve as a trigger, to ignite an intense aspiration in the practitioner to rid himself of *karma* by gaining an understanding of the behaviour and practices that lead to, and manifest in, each type of embodiment, and by contrast, the types of conduct and practices that avoid such suffering. Overall, it is an attempt to imprint the Jaina philosophy at the subtle level through

²⁴⁷ Nir, 1.26 *Goyamā!...cauthīe paṅkappabhāe puḍavīe hemābhe narage dasasāgarovamaṭṭhiiesu neraiesu neraiyattāe uvavaṇṇe.*

²⁴⁸ AnuD 3.59-62 *savvaṭṭhasiddhe vimāṇe uvavaṇṇe*

²⁴⁹ Utt₁, 20.36 *appā naī veyaraṇī, appā me kuḍasāmālī, appā kāmāduhā dheṇū, appā me nandaṇaṃ vaṇaṃ.*

meditation, which eventually could serve to be transformative inspiring the meditator to change his or her accord of life.

3.3.1.5 The Concept of the Soul

The depiction of the body and rebirth as a source of untold suffering and horror paves the way for Jayācārya's discussion of the necessity of turning inwards towards one's own soul as that which must be sought:

In this respect the provider of happiness, your own soul, is your friend. Besides your soul no one is your friend. Oh soul! You are your own friend. Why do you desire for an external friend? Attachment towards other friends is a cause for the karma. This form of pure quality of your soul is a giver of unwavering happiness like a friend. This soul is the doer of action, this soul is the disperser of karma, your soul is your friend, your soul is the enemy, your soul is the giver of grief, like 'vaitaraṇī river'. The grief (equivalent to that) of the 'kūḍa-sāmalī tree' is caused by the soul. The soul is like the divine cow (*kāma-dhenu*) in comparison, like the divine garden (*nandanavana*) joy giving, is the soul. So by controlling the Soul, a being can receive the invaluable joy of salvation.²⁵⁰

Jayācārya's text *Baḍā-dhyāna* is a part of *dharma-dhyāna*, which is divided into four categories:

- (1) The first *dharma-dhyāna* investigates the essence of the scriptural commandment, *ājñā-vicaya*. This type of meditation focuses on the traditional concepts of meditating on the *tīrthaṅkaras*, *siddhas* and their teaching.

²⁵⁰ Jayācārya, (n.d./1997a: 85, Prayoga-4) *te bhaṇī sukha nī dātā e potā nī ātmāija mitra chai | ātmā ṭāla anero koī mitra na thī | re jīva! tāharo mitra tūñhīja chai | bāhiralā mitra syūṃ vāchai? Bījā mitra moha vaśya karma nā kāraṇa chai | e sudha nija guṇa rūpa ātmā acala sukha nī dātā mitra chai | e ātmāija karma nī kartā, e ātmāija karma nī vikheratā, potā nī ātmāija mitra, ātmāija dusamaṇa, vetaraṇī nā dukha nī dātā potā nī ātmā chai | kūḍa sāmalī nā dukha nī dāyaka ātmā chai | ātmā kāmadhenu tulya, naṇdana vana nā sukha nī deṇa hāra potā nī ātmā chai | te māṭai ātmā nai basa kiyam jīva amolaka mukti nā sukha pāmai |*

- (2) The second *dharma-dhyāna* investigates the nature of physical and mental suffering, known as *apāya-vicaya*. Jayācārya presents painful situations of under developed living beings such as one sense to five sense organisms (e.g. bacteria, insects, birds...etc.).
- (3) The third *dharma-dhyāna* investigates the effect of karma, *vipaka-vicaya*, which Jayācārya explained under the fourth meditation, which is *Karma vipāka rai dhyāna ro prayoga*.
- (4) The fourth *dharma-dhyāna* investigates shape of the universe and its contents, *sansthāna-vicaya*, which is used in Jayācārya's '*Raṅga sahita tīrthāṅkara rai dhyāna rā prayoga*' by meditating on the *samsthāna* of the *tīrthāṅkara*'s body (TS₁, 9.37). Tatia presents a parallel concept in Buddhist tradition, which is known as "*dharma-pravicaya*" for the eradication of impurities (*kleśa*) (Tātiā, 1986: xxvii).

3.3.2 *Choṭā-dhyāna* (Short Meditation)

As the name itself suggests, this is a very short composition, which is based on the famous Jain 'great *mantra*' (*mahā-mantra*) or 'salutation *mantra*' (*namaskāra-mantra*). This is used for '*mantra* meditation', or veneration of the gurus or teachers, which has become a standard practice amongst all Jainas. It is a regular part of the morning and evening veneration of the guru (*guru-vandanā*) and veneration of the five states of the spiritual self (*pañcapada-vandanā*).²⁵¹ This meditation is based on mental recitation on the qualities of five worthy ones (*pañcaparameṣṭhī*).

3.3.3 *Dhyāna-Vidhi* (The Procedure of Meditation)

²⁵¹ See Appendix 1 for the full text. In Jayācārya, (n.d./1997b: 92–94), the text details this practice in five steps.

The short text *Dhyāna-vidhi* (a Procedure of Meditation)²⁵² (Jāyācārya, 1997c: 95) demonstrates Jayācārya's in-depth knowledge of meditation. It contains six verses (*dohā*) detailing a method of meditation on the self (*ātmā-dhyāna*).

Jayācārya suggests that the first step in meditation is detachment from the body.²⁵³ The elucidation of meditational procedures by Jayācārya in this poem include common techniques of Patañjali's fourth limb, such as breath control (*prāṇāyāma*), concentration on the area between the eyebrows (*bhru-madhya*), which is popularly known as *ājñā-cakra* in haṭha-yogic terminology.²⁵⁴

It also includes specifically Jaina exercises of renunciation of sensory objects and cultivation of the soul's virtues, including turning attention inwards on the soul.²⁵⁵ Jayācārya's elucidation of these detailed practices suggests that Jayācārya had himself practised these [in the ascetic community]. He is known to have learnt Sanskrit and may have been aware of medieval Jaina yoga works. His familiarity with Hindu works and Hindu influences is generally not known.²⁵⁶ From personal experience, I have noticed many elderly men and women practising Jayācārya and Karamacanda swāmī's meditation method within scriptural study and while others use Jayācārya's meditation as a composition to reiterate loudly as a spiritual composition (*svādhyāya*) rather than silent meditation. This also reveals that the survival of these contemplative meditation practices within the congregation is neither uniform nor profound. This might have been because of

²⁵² See Appendix I for original text of *Dhyāna-Vidhi*

²⁵³ This is consistent with *prekṣā-dhyāna*, which starts with abandonment of the body (*kāyotsarga*) to achieve a state of mind detached from the body.

²⁵⁴ Although Jayācārya does not discuss the term *cakra*, he gives an indication of a similar practice in his use of the term *bhru-madhya*, which indicates the interval between the eyebrows, the site which is commonly recognised as the somatic centre in tantra known as *ājñā-cakra*.

²⁵⁵ Translation of the *Dhyāna-vidhi* in Jayācārya, (n.d./1997c: 96–97).

²⁵⁶ See Appendix 1 for the full text.

the changing linguistic trends²⁵⁷, or lack of a trend to meditate, or for some other unknown reasons.

Jayācārya's meditation practice was traditionally based on scriptural content categorised as *dharma-dhyāna*. He seems to have taken a number of different types of practices, which can be broadly classified into three categories; ecstasy practice such as meditation on the pure self as found in *so'ham* and *siddha* meditation; visualisation with devotion as found in *tīrthānkara* meditation which is again geared to experiencing the self in that state; and contemplation on the cause of misery etc. like the karma meditation. All these approaches of visualisation, contemplation and ecstasy are found in the *prekṣā* technique as well. In most cases, *prekṣā* is about perception rather than visualisation. Visualisation is a dominant component in one of the eight limbs, namely *anuprekṣā* and *leśyā-dhyāna*. The *anuprekṣā* is primarily visualisation, and eventually might lead to the ecstasy state, where the goal and meditator duality dissolves.²⁵⁸

The approach by Jayācārya is fundamentally scriptural. Yet, as it is explicit that the content is not drawn from sources related to meditation, it is his initiative to reframe them in a meditational context. This initiative to create and document a methodological content, with set wordings for *vipaka* and *sansthāna vicaya dhyāna*, was innovative and one of the first attempts found in Jaina literature.

3.4 The Development of *Prekṣā-Dhyāna* between 1944–1975

From the first *āārya* of the Terāpantha sect, Bhikṣu, to Dālacanda (1897–1909), the seventh head of the Terāpantha sect, there was no specific modification in the ideology of the world-renouncing rigorous asceticism. Moreover, with the exception of *ātāpanā*,

²⁵⁷ The language of Jayācārya is though comprehensible but certain terms are not fully apprehendable even for the common Hindi readers for the usage of archaic words

²⁵⁸ For further details of the eight limbs of *prekṣā* meditation see chapter 4.

kāyotsarga and meditation of self-awareness undertaken as one of the steps of the *āvaśyaka* rites (*pratīkramaṇa*), there was no distinctive development documented in the field of meditation. The fourth *ācārya*, Jayācārya, did produce some compositions on the subject, but in brief. The small meditational texts and his personal practices are not widely known within the ascetic or lay communities.

After the death of the eighth *ācārya*, Kālurāma (1877–1935), Tulasī became the ninth head of the Terāpanth order, at the age of twenty-two. Tulasī was assisted by Mahāprajña (1920–2010) who shared his desire for progress, innovation and modernisation. Flügel states that:

[T]he Terāpanth order reformed itself and adopted an interest not only in world renunciation but also in world transformation, that is, in the improvement of the conditions of existence, on a regional, national and global scale. An important element of their outward looking, modernist orientation was their keen interest in the interaction between Jainism and modern science, especially biology, medicine and neuroscience, and also the fields of comparative philology, philosophy, ethics, psychology, social work and health (Flügel, 2011: 25).

Tulasī was open-minded, and believed that rituals obstruct progress. This is why he presented the Aṇuvrata movement as devoid of any kind of rituals. After the end of the Second World War (1939–1945), he developed a passion for innovative concepts relating to all aspects of life and engaged in many experiments in attempting to apply them, for peaceful co-existence, emotional control, change in the education system and world peace

(Mahāprajña, 2005b: 272–75). Tulasī looked into the prevalent progressive ideas²⁵⁹ such as meditation. He expressed:

Many people come to us. They come with devotion and hope, what are we able to offer them? If their life does not transform, what purpose does it serve? We should take an initiative in such a way that we empower them to learn to live. They should lead a life for the wellbeing of oneself and society (Mahāprajña, 2010a: 76-77).

This contemplation in the 1940s, which manifested as the *Aṇuvrat*-movement, a non-sectarian initiative, reveals his mixed passion of “what we can offer” and moving “beyond religious boundaries”. He concluded that Jaina religious doctrine and practice without any scientific authentication or support, while helpful for saints and holy persons residing in caves [solitude], appeared to be irrelevant for ordinary people in their day-to-day lives. The very attitude of Terāpantha, Flügel notes:

In the Jain world, Ācārya Tulasī and Yuvācārya Mahāprajña are renowned for their support of social reform, and in India generally for the promotion of universal social morality, through the non-sectarian so-called *aṇuvrata*, or small vow movement, and the *jīvana vijñāna*, or science of living, initiative (Flügel, 2011: 25).

Tulasī increasingly emphasised a synthesis of science and spirituality, and held that one without the other was incomplete and closed the door to progress (Mahāprajña, 1994a: 278–9). In light of contemporary problems such as the caste system, dowry system and gender disparity, he believed in the necessity of the application of religion in the day-to-

²⁵⁹ A. Jain presents a wide picture of the yoga spectrum through socio-political changes. She states that ‘The 1960s provided ideal timing for global dissemination of such systems, since it witnessed the British-American counterculture and the lifting of immigration restrictions, especially to the United States, the United Kingdom, France’ (A. Jain, 2015: 76).

day conduct of Jainas and non-Jainas alike, rather than its confinement to typically religious arenas, such as temples, or to religious texts and scriptures.

After the independence of India from British colonial rule in August 1947, Tulasī initiated a new movement of moral values for householders named *aṇuvrata āndolana* (a socio-spiritual movement related to small vows) on 2nd March 1949 in Sardāraśahara. For the assimilation of these small vows of the *aṇuvrata* movement, he believed that some practical aspects of spirituality were required, which could be easily followed by everyone, beyond any sectarian dogma (Mahāprajña, 1994a: 6). To achieve this objective, Tulasī was in search of innovative spiritual practices because vows alone did not lead to dispassion. Practical spiritual tools were needed to bring about a transformation of personality, and meditation seemed to fulfil this need. Hence, gradually new methods of meditation for the general public were conceived, tested and publicised. They were first introduced to the general public via residential camps focusing on the practice of small vows (*aṇuvrata sādhanā śivira*).²⁶⁰ During these *aṇuvrata sādhanā śivira*, Mahāprajña used to discuss moral values in detail, and some contemplative meditation practices, relaxation with self awareness (*kāyotsarga*), *yogāsana* and *prāṇāyāma* were part of them²⁶¹. The rest of this chapter will attempt to ascertain Tulasī's motivation for constructing a distinct system of Jaina meditation, and how this was formulated and implemented by his close collaborator and successor, Muni Nathamala (Yuvācārya/Ācārya Mahāprajña), between 1962–1975.

²⁶⁰ Practices of *aṇuvrata* and meditation were taught side by side during *aṇuvrata sādhanā śivira* (Interview with Svāmī Dharmānanda at Delhi, Muni Sukhalāla at Lādaṇuṃ, 2015).

²⁶¹ Interview with Dharmānanda on 21 January 2015 at Delhi.

3.4.1 Mahāprajña and the Emergence of *Prekṣā-Dhyāna*

Mahāprajña was the main figure in the development of *prekṣā-dhyāna*. Without knowing about his life, it is hard to fully comprehend the formative influences of his creation. His autobiography, *A Journey of Penniless (Yātrā Eka Akiñcana kī)* (2010a), is a valuable resource for understanding the development of *prekṣā-dhyāna*, fostered by Mahāprajña's own innate meditational abilities. It claims that he was born with special esoteric abilities (Mahāprajña, 2010: 274). His personal archives are evidence of his keen desire for meditation, which is identified as the basis of his direct perception of the self (*sākṣātkāra*), or the potential of it.²⁶² Further, his approach seems to go beyond his own personal self-realization as Tulasī himself blessed Mahāprajña's work during a nine-month seclusion in 1977: 'This spiritual practice of yours is not just yours but mine and the Terāpanth *saṅgha*. The entire Order will benefit from this' (Tulasī's letter 17th March 1977). The whole initiative seemed to surpass the soteriological purpose of self-liberation. Tulasī's role and responsibility as the head of the congregation was pivotal in his aspiration for positive change for the Terāpantha, and wider society as a whole, both on a national and global level. Mahāprajña, justifying the initiatives, says, 'only that religion whose foundation has a clearly laid out method of self-realization and with practice there is experience of self, being pragmatic can survive in this era' (Mahāprajña, 2013: 274). This claim reveals the need to revive less-active Jaina meditation practices, and further the need for reinforcement of spiritual practice rather than solely ritualistic religion. Hence, Tulasī and Mahāprajña ventured the revival of Jaina spirituality with a modernistic approach.

3.4.2 Brief Biography of Mahāprajña

Mahāprajña was born on 14th June 1920 into an Oswāla Terāpanth Jaina business family in a small village named Tamkore (Jhunjhunu) in Rājasthāna. His father, Tolārāma, died

²⁶² Mahāprajña's personal diaries are kept in Terāpantha *bhaṇḍāra* Lāḍanūm.

when Mahāprajña was three months old and he was brought up by his mother, Bālu. He was taught maths by a local pandit because there was no formal school. Mahāprajña writes in his autobiography that he possessed an innate ability for meditation. He states:

Once, a hermit (*teḷiyā*) came to Tamkore. He was going from door to door to collect alms. He reached one house where he saw a boy and blessed him by putting his hand on his head and professing that ‘this boy is going to die within one week’. After that the hermit came to Nathamala’s (Mahāprajña’s) house and in a similar way blessed him, saying that ‘he will be a great yogi’ ... A week later, the boy died, ... and people started believing in his forecast. (Mahāprajña, 2010a: 21–2)

On several occasions, he shared his experiences: ‘I can say that meditation is naturally being cultivated within my inner self.’²⁶³ A similar experience noted by the researcher during 2006 is when Mahāprajña came to Tamkore and visited the family house where he was born. The house was more than a hundred years old. While sitting in the courtyard (*āṅgana*) of that big house, surrounded by monks, nuns and lay followers he recollected his childhood days. He said that even as a small baby he had been able to concentrate by focusing on the walls (*divār*) of the courtyard with open eyes saw and felt many different colours, and started seeing the changeable forms of the walls. He also viewed the sky (*ākāśa-darśana*) for hours in similar concentration²⁶⁴. Interestingly, as a youth he had not been aware of the word “meditation” yet was still able to concentrate in profound ways. He unconsciously connected to the divine. It seems that: ‘I was born with

²⁶³ During his discourses several times he mentioned his capacity to meditate and this incident was published in his many biographies. See Dhanañjaya (1997) and Mahāśramaṇa (2009).

²⁶⁴ From researcher’s personal note of Mahāprajña’s lecture at his home on 7th November 2006.

the capability (*samskāra*) of meditation, which I brought from my previous life. As predicted, I will become a Yogi, I see that happening.’ (Mahāprajña, 2010a: 142).²⁶⁵

In 1931, Mahāprajña was initiated into monkhood at the age of ten by Ācārya Kālurāma (1877–1936). During the first decade of his ascetic life he studied Sanskrit, Prakrit and Hindī, as well as philosophy and religion. Muni Nathmal, as he was previously known, was promoted to the post of *yuvācārya* in 1978. Tulasī also conferred upon him the honorary title of *Mahāprajña*, “one who is endowed with wisdom”, in 1978. Tulasī also bestowed upon Mahāprajña the title of “*Jaina Yoga Punaruddhāraka*” (“the one who revived Jaina yoga”) in 1986, in recognition of his significant contribution.²⁶⁶ Eventually he became Tulasī’s successor, the tenth head of the Terāpantha order. Like Tulasī he also had a similar modernised thinking about religion. According to him “A religion which does not solves the problems of present era, is not relevant today. The attainment of liberation is connected to a person. Religion is not only a personal phenomenon; it is related to the society. Relevance and irrelevance play a pivotal role to manage socio-religious relationship (Mahāprajña, 2002a: 42). The above assertion reveals his openness towards a religion which can be used to address the complications of life faced here and now, not only once life is over.

²⁶⁵ Personal oral communication with Mahāprajña on 11th Novmber 2006.

²⁶⁶ During the celebration of the fiftieth year of his *ācāryaship* (*amṛita mahotsava*), on 12 September 1986 Tulasī conferred on Mahāprajña a title of ‘The restorer of the Jaina Yoga’ (*Jainayoga Punarudhāraka*). This title was in recognition of Mahāprajña’s gargantuan task of studying the scriptures, assimilating facts, assessing the practice and finally experimenting in a system of meditation called “*prekṣā dhyāna*”. The task of reviving Jain meditation was entrusted to Mahāprajña by Tulasī in 1962 during the rainy retreat (*chāturmāsa*) at Udaipur with the knowledge that the subject matter was close to Mahāprajña’s interest [as he started meditation practices in 1944]. Hence, the birth of *prekṣā dhyāna* became the answer for those who constantly seek Jaina method of meditation (Dhanañjaya, 1994: 352-3).

3.4.3 The Initial Encounter of Esoteric Tantric Texts

In his autobiography, Mahāprajña recalls his first encounter with mystic knowledge (*rahasya vidyā*) through his associates Mohanlāla and Pūnamcanda in 1943. He describes the high-quality handwritten manuscript [title unknown], spanning around 500 pages in total:

This text had detailed explanations of *tantra*, *mantra*, *yantra*, etc. However, in those days, meditation was neither of interest to me nor was I practising it. Whilst reading the *tantras*, meditation was entering an unknown corner of my psyche. The same year I started practising intense meditation. Doing meditation and being in the state of meditation are two different things. My concentration was intense right from my childhood. Concentration is meditation (Mahāprajña, 2010a: 142).

Mahāprajña recounts his introduction to the “hidden sciences” (*guhya-vidyā*), during the rainy season sojourn (*cāturmāsa*) of 1945, in Saradārasāhara. His lay disciple, Mahālacanda Dāgā, was also present. This introduction, with the help of a small handbook he acquired, developed his interest in these “hidden or secret sciences,” an interest that involved *mantra* meditation in particular, and aspects of meditational and yogic work (Mahāprajña, 2010a: 142). He describes how these practices fostered the development of *prekṣā-dhyāna* techniques. Later, these tantric elements such as *mantra-nyāsa*, and *mantra* visulation of practice came to have a profound effect on the *prekṣā-dhyāna* system:

In that *tantra* book, there were *mantras* on the accomplishment of *Sarasvati* or the expansion of knowledge. I selected the “*aim*” mantra and thoroughly understood

how to pronounce it accurately and started reciting it. I was very keen on acquiring super-sensory knowledge (*atindriya-jñāna*).²⁶⁷

He asserted that unless the gross body and mind are relaxed, one cannot develop *atindriya jñāna*. Up until this point, he had not developed a procedure for total relaxation (*kāyotsarga*). He further mentions that “it would not be an exaggeration to say that achieving intense concentration by total relaxation would open the doors of higher consciousness” (Mahāprajña, 2010a: 196). However, Mahāprajña did not incorporate this mantra in the traditional package of the *prekṣā-dhyāna* system.

During Mahāprajña’s further studies, he came into contact with numerous types of yoga literature, and studied Patañjali’s *Yoga-sūtra*, *Haṭha-yogic texts*, *tantra-śāstra*, *śaiva* and *śākta*-literatures. He mentions that he further studied almost all the existing Jaina yoga literature during this period (Mahāprajña, 2010a: 196). This is the time frame (1940-45) in which he studied Haribhadra, Śubhacandra and Hemacandra, who had already Jainised tantric aspects in their treatise.

The components of *cakra*, colour and internal journey were not evolved during this phase, but its influence can be assumed.

3.4.4 Motivation behind *Prekṣā-Dhyāna*

The genesis of *prekṣā-dhyāna* lies in the intense developments and transformations that occurred between 1949–1980 in the Terāpantha sect. Numerous factors were at work in the motivation behind *prekṣā-dhyāna*.

The attempts made to satiate the inner urge of Ācārya Tulasī to uplift the congregational spirituality served as a foundation for *prekṣā-dhyāna*, which will be

²⁶⁷ The knowledge, which occurs directly through the soul; it does not need the medium of sense-organs. (Tulasī and Mahāprajña, 2009: 9).

discussed in detail below. A transformation ensued in the Terāpanth sect, through an introduction and assimilation of new ideas and practices. This included the introduction of new ethical codes such as Tulasī's *aṇuvrata* movement (1949), which have some similarity to Gandhi's eleven vows,²⁶⁸ and an emphasis on self-restraint, renunciation and self-sacrifice as a way of life in India's struggle for independence from British rule (Gandhi & Brown, 2008: 57). An expansion and reinterpretation of canonical knowledge developed through the editing of Jaina canonical literature by Tulasī and later Mahāprajña. At the same time, journeys by monastics on foot across India were undertaken to understand and reach out to the population at large, disseminating Jaina ideas. Further revolutionary steps were undertaken such as “*nayā mora*” (New Turn)²⁶⁹. During the Ujjaina *cāturmāsa* of 1955, Tulasī's contemplation and concern about Jaina meditation practice was: ‘In future times, Meditation will be more effective than the literature.... There were many techniques of meditation in Jainism but are getting lost. To keep up the dignity of Jainism, you have to revive the old tradition’ (Mahāprajña, 2013: 315). This matter also happened to be at the forefront for Mahāprajña, who had personally started experimenting with meditative techniques in 1944.

²⁶⁸ Gandhi's eleven vows can be thought of as eleven steps to increase self-awareness for higher self-realisation. Gandhi states that the eleven vows are as follows: truth (*satya*), non-violence (*ahimsa*), celibacy (*brahmacarya*), non-stealing (*asteya*), non-possession (*asamgraha*), manual labour (*śarīra-śrama*), control of the palate (*asvāda*), fearlessness (*bhaya-varjana*), religious equality (*sarva-dharma-sambhav*), use of locally-made goods (*svadeśī*) and removal of untouchability (*sparśa-bhāvanā*). These vows include the five great vows mentioned in Jainism. The two vows of “control of the palate” and “fearlessness” show Gandhi's emphasis on performing one's actions in a desireless and detached manner. The three vows of religious equality, use of locally-made goods and removal of untouchability reflect Gandhi's response to the social, political problems of his time. Equally, the vow of physical labour was an innovation combining the performance of one's actions in a desireless manner with the constraints of contemporary economics (Gandhi, 1932: 3-27).

²⁶⁹ “*nayā mora*” (New Turn) was a movement instigated by Tulasī to transform the society by eradicating the old orthodox customs which were irrelevant or hampered the society, such as the use of veils by women, widow costumes, etc.

Tulasī's biography and other documents suggest that his motivation for constructing a new system of meditation was not uni-directional. Rather, he had many motives, and addressing the lack of a practical spiritual aspect in the *aṇuvrata* movement was just one example. The first motivation was the experimental development of a practical procedure for meditation, as documented by Tulasī (Tulasī Diary, n.d. January 1962).

The second catalyst was the advent of modernisation in India and the western world²⁷⁰. The wave of globalisation of yoga and meditation was strong. Tulasī, imbued with the urge to offer a technique of meditation at a global level reaching beyond sectarian and religious boundaries, expressed the success of the Hisāra camp of 1972: 'The success of this camp was the participation of the subaltern (*dalita*)' (Tulasī, 2004b: 146). This was a small step for Tulasī in that he started working beyond the boundary of Jain or upper caste (*mahājana*). Through meditation, Tulasī wanted to reach all the members of society without any discrimination between upper and lower classes. His expression of joy was not based upon the number of participants but was instead an attempt to heal social evil of untouchability. He further adds, 'other practitioners mingled with each other without any discrimination, dined together with due respect and good gesture. Moreover, the oppressed community was as well in-tune into this spiritual practice' (Tulasī, 2004b: 146). Tulasī followed the utilitarian approach of Gandhi and others who were tirelessly working towards uplifting the oppressed community. At some point he even risked disappointing his own followers to venture for this ideal (Tulasī, 2004b: 196). His openness for all started from home country, where he welcomed the suppressed community and expanded access for all without any discrimination. Later the globalized dissemination of *prekṣā-dhyāna* occurred in many countries via the samanīs and lay disciples.

²⁷⁰ One influence was the popularisation of Hindu yoga and meditation, as well as Buddhist meditation, both in India and globally. The enormous popularisation of Hindu and Buddhist yogic and meditative practices is catalogued by De Michelis (2005), Alter (2004) and Singleton (2010).

Thirdly, Tulasī, as a leader, encountered a need in the congregation to elevate the ascetics from external dilemmas to inner solace (Tulasī Diary, 18 January 1963). Adept at instigating innovative ideas, he made several attempts to transform the Terāpantha ascetic community. *Prekṣā* meditation was the outcome of this churning process of transformation. Mahāprajña says:

Ācārya Tulasī was making changes to the rules for monks' activities. It was essential to make changes on account of the current era and environment. One day I was sitting with Gurudeva and he said we are making essential changes. However, monks and disciples should not consider this as our mental weakness. Change is essential and at the same time it is dangerous to revisit old practices. We can be protected from this danger by having a deep level of spiritual knowledge. If there is only change without spiritual development then we cannot stop being blamed of laxity (*śithilatā*) (Mahāprajña, 2010a: 148).

These thoughts illustrate that Tulasī was strongly in favour of change and adaptability for the growth and benefit of the *saṅgha* without compromising spirituality. He himself undertook initiatives of seclusion²⁷¹ to foster meditation, scriptural studies (Kusumaprajña, 2005: 93).

Fourthly, Mahāprajña explains, the editing of Jaina scriptures became a source for the research and development of modern *prekṣā-dhyāna*.

Due to these thoughts there was a new direction. The foundation for spiritual development was laid down and Tulasī told me to discover the procedure for new spiritual practices. With the on-going process of redacting *āgamas* (scriptures),

²⁷¹ Ācārya Tulasī and Mahāprajña undertook '[s]piritual practice in seclusion' (*ekānta sadhanā*) at different times to experiment, ponder and conceptualise the future plan to 'foster spiritual development within the congregation and well-being of the society and nation'. The record availed mentions, from 29th June 1960 in Rajnagara for a week, from 28th September to 4th October 1961 in Bidāsara for a week, in 1963 partial seclusion in Lāḍaṇuṁ for a month, 2nd April 1971 in Sujānagaḍha for a week, and from 27th September 1973 for 27 days in Hisāra (Kusumaprajña, 2005: 92-97).

venture to seek methods and measures to revive Jain meditational practice was undertaken (Mahāprajña, 2010a: 148).

The fifth key factor, as depicted in the biography of Tulasī, is, ‘survival of Jainism as a peace rendering religion’. He says, ‘people are in search of peace. They will seek peace wherever they can find. If Jainism cannot offer peace, they will seek other methods’ (Mahāprajña, 2013: 118). Therefore, rendering peace was another key factor that drove the formulation of *prekṣā-dhyāna*.

Though five key factors are highlighted, they are neither systematically documented in biographies, nor is the list confined to five. Further, none of them are independent to each other; rather the above listed factors work as a nexus, each influenced by the other. The reason being, as life moved forward for both Tulasī and Mahāprajña, they encountered situations that seemed to re-instigate the need of meditation practice. Some factors were merely propellant for rejuvenating the Jaina meditation, as in the case of aspiration for “congregational spiritual uplift” and “Jainism as a peace-rendering religion”. Tulasī’s drive for global impact, as observed with the *aṇuvrata* movement, was shared by Mahāprajña as well, hence rendering the venture in a secularised format. A series of *śivira*, camps or retreats, known as *aṇuvrata-sādhanā-śivira*, *bhāvitātmā-śivira*, *kuśala-sādhanā* and *praṇidhāna-kakṣa*, were conducted during a span of two decades (1955–1974) to construct a new system of Jaina meditation. In these camps, meditative methods developed by Mahāprajña were experimented with.

3.4.5 Practices prior to *Prekṣā-Dhyāna*

The development of a new form of Jaina meditation arose, as is evident, from Tulasī’s desire to relate Jaina tradition with modern concerns and lifestyles, due to the ever-increasing global popularity of meditation. By developing *prekṣā-dhyāna*, Tulasī attempted to dispel the misconception that the Jaina religion does not have meditation techniques. However, research, experience and the development of this new form of meditation was left to his disciple, Mahāprajña, who successfully traced and revived the Jaina meditation practices from the *Ācārāṅga-sūtra* in particular and other *sūtras*.

3.4.6 *Kuśala-Sādhanā* (The Adept One in the Spiritual Practice)

Tulasī and Mahāprajña began editing the Jaina canons in 1955, during their rainy retreat (*cāturmāsa*) in Ujjaina. While editing the canons, they both realised the importance of some of the aphorisms for the cultivation of spirituality. Whilst Jaina canons contain many aphorisms regarding spiritual practices (*sādhanā*), in reality very few of them were used in practice. He felt that the principles were wasted unless they were put into practice. Keeping this view in mind, Tulasī started to search for aphorisms that could be applied and adopted in day-to-day activities.

One such aphorism is from the *Ācārāṅga-sūtra* (ĀS₁, 2.182), namely, “A vigilant person is neither bound nor unbound”.²⁷² This aphorism drew Tulasī’s attention to the practice of *kuśala-sādhanā*. *Kuśala* here means “vigilance” in order to curtail the binding of karmas.²⁷³ There are various meanings noted in the commentary of ĀS.²⁷⁴ Tulasī wrote that we need to have vigilant and spiritually elevated individuals, within our congregation (*saṅgha*), and this was the reason why all monks and nuns first carried out meditation and various yogic practices as collective activities (Tulasī, 2001: 269–70). The package of ten-vigilance points (Kusumaprajña, 2005: 126)²⁷⁵ started with “action for purification”

²⁷² ĀS₁, 2.182 *kuśale puṇa ṇo baddhe ṇo mukke*.

²⁷³ Cf. *Pātañjala yoga-sūtra*, Vyāsa-bhāṣya, 2.27: *etāṃ saptavidhāṃ prāntabhūmiprajñāmanuṣyaṅpuruṣaḥ kuśala ityākhyāyate, pratiprasave’pi cittasya muktaḥ kuśalam ityeva bhavati guṇātītatvāditi*.

The *puruṣa* who has seen successively completed these seven stages of discrimination are called adept (*kuśala*).

²⁷⁴ By wise one (*kuśala*) is meant a person endowed with knowledge. A *muni* who is proficient in religious discourse, erudite in various schools of philosophy, practising what he professes, a conqueror of sleep, the sense-organs and hardships of *sādhanā*, as well as being conversant with the limitations of time and space, is called “*kuśala*” i.e. a wise one.

²⁷⁵ Kusumaprajña, 2005: 126

1. Action with the purpose of karmic destruction (*nirjarā*) 2. Do not aspire for results (*nirāsaya*) 3. Self-restraint in eating (*miyāsana*) 4. minimise consumerism (*appovahiya*) 5. Self-restraint in speech (*appa-*

(*nirjarā*). Reinforcing the Jaina purpose of spirituality (karmic purification), the venture was aimed at development within the congregation. The application of scriptural-*sūtras* in action, to foster mindfulness and awareness was a lifestyle model rather than merely a sitting meditation. Tulasī's approach is apparent in Mahāprajña's *prekṣā* as well. Mahāprajña supports Tulasī's view, stating, '*prekṣā-dhyāna* is not mere meditation but a philosophy of life' (Mahāprajña, 2010a: 191-92). These rudimentary initiatives of *kuśala-dhyāna* and other programs paved the way for the evolution of *prekṣā-dhyāna*.

3.4.7 Composition of *Manonuśāsanao*

In 1961, Tulasī wrote his text *Manonuśāsanaṃ* (*Instruction into the Mind*), a new text on Jaina yoga containing aphorisms (*sūtras*). He chose the *sūtra* style because the information provided in a *sūtra* is precise, beyond doubt, universally true, beautiful prose and collected into a single thread.²⁷⁶ Mahāprajña considers this to be the central text of *prekṣā-dhyāna*, its foundational text (*ādhāra pustaka*).²⁷⁷ The text itself is made up of seven chapters (*prakaraṇa*) in 180 *sūtras* based on the popular pattern of Patañjali's *Yoga-sūtra*. On the occasion of his silver jubilee (*dhavala-samāroha*) celebration, he presented this treatise for the benefit of the common man in Sanskrit²⁷⁸, attempting to offer solutions for common psychological problems. His priority was for the well-being of the common man, humanitarian and advocacating peace.

bhāsī) 6. Self-restraint of mind and senses (*jiindīya*) 7. Fearlessness (*na bhāviyappā*) 8. Purity (*nissamga*) 9. Tolerance (*parīsaḥariūdanta*) 10. Bliss (*ānandaghāṇa*)

²⁷⁶ *svalpākṣaramasandigdham, sāravat-viśvatomukham. astobhamanavadyaṃ ca sūtraṃ sūtravido viduḥ.*

²⁷⁷ Personal communication with Mahāprajña by the researcher at Jaipur on 13th September 2008.

²⁷⁸ Tulasī made it clear in the preface of *Manonuśāsanaṃ* that he chosen ancient *sūtra* style because one can present a lot of information in a concise *sūtra*. Hence Sanskrit is not a language of masses but it has tremendus capacity to present lots of information (Tulasī, 1979: n.p.n.).

A translation of these Sanskrit *sūtras* into Hindi by Mahāprajña was published in 1964, and in 1966 he wrote an extensive commentary, making them accessible to the public. During the formative phase of *prekṣā-dhyāna*, these *sūtras* provided the main set of guidelines for the Terāpantha meditative practice. In the first edition of *Manonuśāsanam* (1961), there is no mention of the term *prekṣā*, but in the later editions (1979) a *sūtra*²⁷⁹ was added by Tulasī, after the formulation of *Prekṣā-dhyāna* and used in the context of meditation in the fourth chapter of *Manonuśāsanam*. However, Tulasī did not explain it further. There was as yet no clear depiction of a new form of Jaina meditation in his writings. *Prekṣā-dhyāna* was not formally in existence during the composition of *Manonuśāsanam*, but it later came into being through the personal practice of Mahāprajña, the efforts of Tulasī in the congregational community, in-depth studies of Jaina, Hindu and Buddhist yogic texts and the shared experience of Goenkā, the key proponent of the Buddhist *vipassanā* meditation. Mahāprajña uses the term *prekṣā* during the lectures of *prañīdhāna-kakṣa* in 1963. In his commentary on *Manonuśāsanam*, however, Mahāprajña further developed the notion of *prekṣā* as “perception of gross and subtle feelings, actions and mental instincts.” He conceives *prekṣā* to be a kind of *piṇḍastha* (body-centred) meditation (MAV, p.83).

3.4.8 Tulasī’s Instruction to Develop a New Method of Meditation

In 1962, Tulasī instructed Mahāprajña to begin seriously the development of Jaina meditational practices. However, Mahāprajña had already started at a personal level. Mahāprajña states:

²⁷⁹ MA, 4.14. *prekṣā vā*.

I realised that without experimenting on myself, it (meditational techniques) couldn't be validated and authenticated. I myself started experimenting with meditation (Mahāprajña, 2010a: 148).²⁸⁰

He goes on to state that a systematic and experimental meditation started in the rainy season sojourn (*cāturmāsa*) at Chāpara in 1948. He started his meditation exercise with the recitation of *om*, which took thirty seconds to half a minute. He claims that this increased his concentration and intuition, and that one can easily experience deep breathing (Mahāprajña, 2010a: 142). Mahāprajña started regularly completing three-hour sessions of meditation (*dhyāna*) and chanting (*japa*) in 1949 and did many *yogic* experiments.²⁸¹ He mentioned some experiences in his personal diary, noting his realisation of the experiment's pleasant results, and that his interest in meditation kept on increasing.

Now my condition is that as soon as I sit in meditation, I go into the depth of meditation. Once there was a time, when anyone asked me when I meditated, I would answer that I meditate at specific times in a day. Now meditation has

²⁸⁰ He recounts that Ācārya Tulasī was passionate about the two activities of meditational development and editing the *āgamas*, a passion he shared: 'I can say that the inspiration behind this was Ācārya Tulasī's blessing hands (*varada-hasta*)' (Mahāprajña, 2010a: 148).

²⁸¹ An experiment for awakening power (*śakti-jāgarana*).

Mahāprajña discusses the meditative practices that he elaborated for "awakening power of three kinds: (1) bodily strength (*śarīra-śakti*), for which he selects some *āsana* and *prāṇāyāma* to promote physical strength, namely, cobra posture (*bhujāṅgāsana*), (fish posture) *matsyāsana*, (back stretch posture) *paśchimottāna-āsana*, (resting diamond posture) *supta-vajrāsana*, (stretched feet posture) *uttāna-pādāsana*, (bound louts posture) *baddha-padmasana*, (plow posture) *halāsana*, and (all limb posture) *sarvāṅgāsana*. For maintenance of energy semen purification (*vīrya-śuddhi*) is considered essential; I felt milkman's posture (*godohikāsana*) is very much helpful for this purpose. By the *godohikāsana*, one can control some semen-driving veins (*kānavāhinī nāḍīs*), which are situated under the big toes and back of the heel. (2) Mental strength (*mana-śakti*) is facilitated through breath exercises of *anuloma-viloma*, *sūkṣma-bhastrikā*, *suptabhastrikā*, *ujjayī*, *nāḍī-śodhana*, *kevala-recana*, *kevala-kumbhaka*. (3) Also central here is the purification of mental attitudes and emotions (*bhava-śakti*), which involves the elimination of negative attitudes and emotions, such as the sense of egotism (*ahaṃkāra*) and 'mineness' (*mamakāra*), both of which are held to promote negative thoughts leading to the cultivation of positive attitudes (*sakārātmāka-bhāva*) towards others and oneself" (Mahāprajña, 2010a: 196).

become an intrinsic part of my life. I can't imagine my life without meditation. It is my indisputable experience that there is no better way than meditation to make your internal energy flow upwards. One who understands the meaning of meditation and uses it properly, will hear success knock at his door. If you turn your life into meditation then this truth can be realised (Mahāprajña, 2010a: 207).

Mahāprajña started escalating the duration of his meditation, and he also shares that meditation is a part of life rather than merely a one-time session. This nature of meditation as a lifestyle, not a time-bound activity, is something that he tried to inculcate in *prekṣā* as a practice of awareness round the clock.

3.4.9 *Praṇidhāna-Kakṣa* (The Contemplation / Divotional Cell)

In 1963, Tulasī initiated workshops on meditation, called *praṇidhāna-kakṣa*, in order to cultivate spirituality among monks and nuns. *Praṇidhāna* means contemplation and *kakṣa*, literally meaning ‘cell.’ However, the purpose here is to create an environment or, more precisely, an abode, which is suitable for meditative practices. Here *kakṣa* is used symbolically to demonstrate the experience of being absorbed in a “cell of the self”. An analogous concept emerges in BhS (1.9) which notes a term for Gautam, one who is engrossed in meditational cell (*jhāṇakoṭṭhovagae*). The practice of *Praṇidhāna-kakṣa* is to be undertaken only by ascetics as documented in Upādhyāya Yaśovijaya’s *Ṭīkā on Yogaviṃśikā*. He defines *praṇidhāna* as the absence of aversion (*dveṣābhāva*) towards a less virtuous person or feeling altruistic (*paropakāra*) and performing the accepted conduct with caution.²⁸²

²⁸² YVṬ, 1. *hīnaguṇa-dveṣābhāva-paropakāra-vāsanā-viśiṣṭo ’dhikṛtadharmasthānasya kartavyatopayogaḥ*.

Under the auspices of Tulasī, regular ten-day camps were organised at various locations in India over a period of three years to inspire the monastic members to carry out meditative development. An idea from which his inspiration stemmed was this, ‘An ascetic life means being immersed in spiritual pursuit (*sāadhanā*); consequently, if there is no new spiritual endeavour then life becomes stagnant and monotonous’ (Kusumaprajña, 2005: 127). Tulasī thus emphasised the importance of group yogic practices at a *saṅgha* level in order to create a conducive environment of yoga and meditation, practised by one and all (Tulasī, 2002a: 205).²⁸³ This was not a compulsory act but it was Tulasī’s heartfelt desire to have the involvement of monks and nuns who were in pursuit of spirituality (Tulasī, 2001: 269–70). More interest and curiosity arose around meditation, reinforcing spirituality within the congregation. Unlike the former initiatives, meditation as a practice now became emphasised.

3.4.10 *Bhāvitātmā* (Self-Cultivated Ascetic)

Bhāvitātmā is a Jaina technical term for a person who develops his/her soul with pure thoughts. *Bhāvitātmā* refers to a self-cultivated ascetic, who infuses his soul with an auspicious disposition (*bhāva*).²⁸⁴ The term refers primarily to an ascetic who cultivates spiritual qualities with the practice of reflection (*bhāvanā*). This indicates spiritual inculcation through various practices related to vigilance. *Bhāvitātmā* practice was started

²⁸³ Interview with Kiśanalāla by researcher on 13th June 2012 at Pacapadarā, Rājasthāna. He mentioned that Mahāprajña was instrumental in introducing the following practices: 1. *soḍḍiyāna padmāsana* (abdominal retraction lotus pose); 2. *agnisāra* (essence of fire); 3. *udar-koṅāsana* (twisting stomach pose); 4. *ūrdhvākaraṣaṇa* (stretching and bending the upper body); 5. *udaramardana* (stomach massage); 6. *hastavyāyāma* (exercising the spinal area); 7. *tribandha* (locking of three positions; *mūla bandha* (root lock), *uḍḍiyāna bandha* (stomach lock) and *jālandhara bandha* (neck lock)); 8. *gala-vyāyāma* (exercising the neck/throat area); and 9. *caṅṅu vyāyāma* (exercising the eyes), including the practice of abandonment of body (*kāyotsarga*), reflection (*bhāvanā*) and contemplation (*anuprekṣā*). Muni Kiśanalāla (b. 1936) who attended these workshops, informed the present writer that during this period Mahāprajña had developed a ‘modern form of *kāyotsarga*’.

²⁸⁴ Tulasī and Mahāprajña, 2009: 251.

by Tulasī in 1964, where emotional control (*anāvega*) and mindfulness in every action (*bhāvakriyā*) are held to be two motives essential for those who practise the process of *bhāvitātmā*.

During the *bhāvitātmā sādhanā*, the above-mentioned yogic practices of *praṇīdhāna-kakṣa* were included. The main point of this exercise is to produce a spiritually integrated personality. Tulasī said that spiritual practice is at the heart of the monastic life and that each and every facet of life should be interwoven for the purposes of *sādhanā*. This is understood to be timeless and limitless. Thus it was a major practice related to the purification of thoughts and the cultivation of spiritual qualities by ascetics, through the practice of reflection (*bhāvanā*) (Tulasī, 2002a: 205–8). This was a three-year course for ascetics that, apart from reflective practices, also included postures (*āsana*), gestures (*mudrā*), meditation (*dhyāna*) and *mantra* (Kusumaprajñā, 2005: 128–31). An ascetic who succeeded in developing these qualities was known as a person whose soul consists of pure thoughts (*bhāvitātmā*).²⁸⁵ The Jaina traditional contemplations on transitoriness, loneliness, friendliness, etc. with “concentration on breathing” were introduced. This reveals that breath-mind harmony was attempted at this stage. The format of *anupreṣā* meditation of *preṣā* can be traced here. Further, a separate mention of “meditation” in the to-do list of all camps, alongside contemplation, reflects that non-contemplative, concentration-based meditation was emphasised as well. Apart from the *bhāvitātmā* programme, a month-long camp was also organised for progressive development.

In 1964, a meditation camp was held mainly for monks and nuns at Lāḍanūr̥m for a

²⁸⁵ *Bhāvitātmā* is a Jaina technical term used in Jaina canonical literature such as BhS (3.205). Tulasī says that the scriptural practice of *bhāvitātmā* was not known; they created their own package. In this package there are different components such as 30 minutes of *āsana*, 30 minutes of scriptural study, 30 minutes of meditation, and 30 minutes of *japa* and reflection (*bhāvanā*) assigned. (Tulasī, 2002a: 16).

duration of one month. A ten-day meditation *śivira* (camp) was held in 1966 in which many ascetics participated, also discussing the subject of Jaina yoga. As a result of these camps, many monks and nuns began the regular practice of *yogāsana*, *prāṇāyāma* and *dhyāna*. Through these camps, Tulasī created an environment in which all ascetics and Terāpanthi monks and nuns learned yogic and meditative practices in their daily life.

3.4.11 Other Pre-Prekṣā Camps by Mahāprajña

Śivira (camps) with mass gatherings for *aṇuvratīs* began to take place in 1966, named as *aṇuvrata sādhanā śivira*.²⁸⁶ Alter describes *śivira* as a term derived from Sanskrit and is most often translated as ‘camp’. It is used to refer to events that combine lectures, demonstrations, and group participation to promote yoga and other “cultural traditions” (Alter, 2004: 37). Tulasī discussed at length the first camp of meditation among the intellectuals.

Prior to the launch of *prekṣā-dhyāna*, a 21-day camp was organised on 23rd March 1966 at the Spiritual Realisation Centre (*Adhyātmā Sādhanā Kendra*) in Delhi. This camp stood distinct from all the *śiviras* previously held, in respect to both time and technique. In this *śivira*, besides morality, a good deal of discussion was held on spirituality, and some yoga meditation exercises were also performed. During this programme of spiritual ‘churning’ (*manthana*), there were many people present who were highly interested in spirituality. Tulasī notes the important people who were part of this camp:

Notable among these participants were Morāra-jī Bhāi Desāi (a former prime minister of India), Śrīmannārāyaṇa, Dādā Dharmādhikāri, Gopinātha Amana, Jainendra Kumāra (a literary figure), Haribhāu Upādhyāya (a famous Gandhian), Khaṇḍubhāi Desāi, Yaśapāla Jain, Devendra Kumāra Guptā, Śāhu Śāntiprasāda

²⁸⁶ This stands for residential retreats for the spiritual training of *aṇuvrata*.

Jain, Harivaṅśarāya Baccana (a famous poet). Since at that time I was not in Delhi, I was not present at this *śivira*. However, in close proximity with, and under the direction of, Muni Nathamala (Mahāprajña) good work was accomplished there. In a way this camp became a meeting point of spiritual and moral ideologies. Referring to this fact, Śrīmannārāyaṇa said at that time, ‘It appears to me that this *sāadhanā*-site will become a centre from which rays of spirituality will transmit light to all the people of the world’ (Tulasī, 2002b: 116–7).

Later, the *aṇuvrata sāadhanā śivira* were conducted for the wider population and some were exclusively conducted for school students. With the development of meditational and yogic activities at the *saṅgha* level, and later after the launch of *prekṣā-dhyāna* meditation, *śivira* replaced *aṇuvrata sāadhanā śivira*. Even today we can see *aṇuvrata* as a part of all *prekṣā-dhyāna* camps.

3.5 Conceptualising a Special Method of Spirituality

In 1969, there was a meeting among Tulasī, Mahāprajña and Buddhamala to discuss special methods of spiritual practices. Listed below are questions and concerns discussed during the meeting (Tulasī personal diary, 2nd April 1973):

- (1) There are many scattered aphorisms of spiritual practice. These need to be systematically organised.
- (2) Without the proper development of spiritual practice, how can the congregation progress?
- (3) Can any single monk leave the congregation in order to cultivate a special method of meditative practice (*dhyāna-sāadhanā*) for spiritual development?
- (4) What should be the process of leaving the congregation?
- (5) What will be the relationship between the congregation and the monk who has left it?
- (6) Will the congregation be benefited by such an action?

Post the above meeting, Muni Miṭhālāla (b. 1922) made his mark in long term meditation while living in *saṅgha*. The paragraph below presents an example of abandonment of the congregation (*gaṇa-vyutsarga*) for meditative practice.

3.5.1 Abandonment of the Order (*gaṇa-vyutsarga*) for Meditation

Tulasī supported many monks and nuns for the development of meditation in *saṅgha*. Muni Miṭhālāla (b. 1922)²⁸⁷, a long-term meditation practitioner, requested Tulasī if he could leave the *saṅgha* (*gaṇa-vyutsarga*) for higher spiritual development. Tulasī understood his request for the progress of his meditation. he and consented for him to abandon the *saṅgha* (*gaṇa-vyutsarga*). This was the first instance in Terāpantha history where someone doing *gaṇa-vyutsarga* for the sake of meditational development (Tulasī, personal diary, 2nd April 1973). Tulasī's inner urge for the spiritual progress of the member of the *saṅgha* allowed him to permit Miṭhālāla's *gaṇa-vyutsarga*. On 1st April 1973, Muni Miṭhālāla dedicated himself totally to meditation and He released him from the Terāpanth *saṅgha* for higher meditative practices. This was not a usual circumstance within the Terāpanth order.

Tulasī kept his connection with Miṭhālāla even after he left the *saṅgha*. Once on the way to Mt Abu, Mahāprajñā was going to meet Miṭhālāla. Tulasī sent the following message with Samaṇīs (Samaṇī Smitaprajñā and Madhura Prajñā) to Mahāprajñā: “When you will meet Mithalālji there [Mt. Ābu], please do remind him that I gave him my good wishes and blessing when he left the *saṅgha* at Lādnum to conduct his spiritual realisation (*sādhanā*) and that when he achieves any beneficial results, then the Terāpanth order must be the first to benefit from this, because the order is our main

²⁸⁷ Miṭhālāla is a Terāpanthī meditator (*dhyānī*) monk. He is the first monk who left the saṅgha for his spiritual development.

benefactor. Even today Mīṭhāla is deeply curious and whenever he talks about this *saṅgha* his eyes sparkle. Does he have any plans or will he still be continuing his *sādhanā*? Please find out and enquire about his *sādhanā* on my behalf" (Tulasī's letter to Mahāprajña on 15 June, 1983). Even today Mīṭhālāla is alive and has good relations with the Terāpanth *saṅgha* Muni Rājendra, presented a meeting of Mahāprajña and Mīṭhālāla (September, 1983: 17).

Primarily, *gaṇa-vyutsarga* textually accepted practice authenticates the fact that the urge for spirituality is greater than the need for congregation. Therefore, one can perform the practice of *gaṇa-vyutsarga*. The term *vyutsarga* is one of the twelve types of *tapas* and part of Jaina asceticism. The term "vyutsarga" represents the practice of abandonment, which can be of various types. There are two types of *vyutsarga*: external abandonment (*dravya-vyutsarga*) and internal abandonment (*bhāva-vyutsarga*). The *dravya-vyutsarga* is of four types:

1. Abandonment of body (*kāya-vyutsarga*)
2. Abandonment of congregation (*gaṇa-vyutsarga*)
3. Abandonment of objects (*upadhi-vyutsarga*)
4. Abandonment of food and drinks (*bhakta-pāna-vyutsarga*)

Abandonment of the congregation (*gaṇa-vyutsarga*) for spiritual and meditative purpose is one of the four external types of abandonment mentioned in *Aupapātika-sūtra* (AupS, 44)²⁸⁸. Abandonment of the congregation for the purpose of higher spiritual accomplishment was requested by Mahāprajña in 1967 (Mahāprajña, 2013: 272). This request was primarily postponed to accomplish the Āgama editing project in progress, and eventually it did not actualise.

²⁸⁸ AupS, 44 *se kiṃ taṃ viussagge? viussagge duvihe paṇṇatte. davvaviussagge ya bhāvaviussagge. davvaviussagge cauvvihe paṇṇatte, taṃ jahā-sarīraviussagge, gaṇaviussagge, uvahiviussagge,*

The Guru can send off the disciple in pursuit of this spirituality. But it also conveys what Mahāprajña says, ‘the congregation will run by its own accord. A congregation cannot permit neglect of the empirical norms...living within it’. Mahāprajña’s disclaimer sheds light on the fact that whilst the congregation might not support subjugating the empirical norms for the spiritual purpose, and hence the pursuit of higher spiritual practice and the abandonment of the congregation is justified. The problem of congregational norms taking over spirituality and the solution of abandoning it when required are both ancient and encoded in text. Yet, the contemplation that went on before Mithālāl’s approval shows that it was not often practised. He also ends with the statement that, ‘this venture will be for the wellbeing of the congregation’ (Mahāprajña, 2013: 273). Though there may need to be an abandonment of the congregation, the congregation still remains important to Mahāprajña. Even following the congregational rules how he developed his personal meditative practices and how he imparted them to ascetic community and lay followers. This is visible through the chronological development of *prekṣā* which is presented in the next part.

3.6 Overall Glimpse of the Chronological Development of *Prekṣā*

The study of the chronological development of *prekṣā-dhyāna* makes it evident that the sole architect of the *prekṣā* system is Mahāprajña. The history of *prekṣā-dhyāna* starts from 1944²⁸⁹, which included studies of Jaina canonical literature, seminars, *śiviras*, self-experiments of Mahāprajña and group experiments of Terāpanthi ascetics and lay followers, culminating with the formal launch of *prekṣā-dhyāna* meditation in 1975 in Jaipur. The table below elucidates a timeline of the initiatives and explorations that comprehensively ran before the *prekṣā-dhyāna* came into being.

²⁸⁹ Muni Dharmēśa presented a list of *prekṣā-dhyāna* before events that were conducted under Mahāprajña.

TABLE 1 - Chronological Development of <i>Prekṣā-Dhyāna</i> ²⁹⁰		
<i>Date</i>	<i>Location</i>	<i>Type of Event</i>
1944	Sardāraśahara	Mahāprajña started studying Jaina yoga literature (Dharmeśa, 2006: 48)
1947-48	Ratangaḍha	He studied books related to spiritual practice, and he became deeply engrossed in the practice of Jaina yoga. (Dharmeśa, 2006: 48)
1948-49	Chāpara and Jaipura	He was interested in <i>āsana</i> , <i>prāṇāyāma</i> and <i>dhyāna</i> meditation and regular practice was introduced (Dharmeśa, 2006: 48)
1955	Ujjaina	In this year, Tulasī thought about bringing change to spiritual practice. <i>Kuśala-sādhanā</i> , a package of ten-vigilance sutras was formulated. (Dharmeśa, 1996/2006: 48; Kusumaprajña, 2005: 126).
1956	Ratlāma	Jayācārya's meditation was studied in detail. <i>Mantra</i> , <i>tantra</i> and <i>yantra</i> were studied. The practice of <i>aim</i> mantra was initiated. There was the realisation that unless the gross body and gross mind are not relaxed, the subtle consciousness could not be activated. With the activation of subtle consciousness, one awakens the intuitive powers. Procedures of <i>Sakalīkaraṇa</i> ²⁹¹ were practiced (Mahāprajña, 2010a: 147).
1959	Calcutta	Read Ācārya Śubhacandra's <i>Jñānārṇava</i> etc. Practised visualisation meditation on letters (Mahāprajña, 2010a: 151).
1960	Rājnagara	Tulasī proposed ten-guidelines for spiritual advancement. They were a little different from the 1955 package – this was more scriptural in origin, while the new model shows

²⁹⁰ Cf. Dharmeśa (2006:48–51) for chronological development of *prekṣā-dhyāna*.

²⁹¹ *Sakalīkaraṇa* is a practice to creating a protective shield before any spiritual practice.

		<p>traces of modernism. The package includes <i>āsana</i>, <i>prāṇāyama</i>, <i>pratisanlīnatā</i>, <i>rasa-parityaga</i>, <i>kṣamā</i> etc. other <i>bhāvanā</i>, <i>japa</i>, <i>svādhyāya</i>, <i>dhyāna</i>.</p> <p>At personal level Mahāprajña developed practice of modern <i>kāyotsarga</i>.</p>
1961	Bīdāsara	Tulasī wrote <i>Manonuśāsana</i> in order to gain control over one's mind. Mahāprajña translated it into Hindī (Tulasī, 1961: Preface).
1961	Bīdāsara	28 September-4 October: Tulasī went into seclusion to reinforce spiritual practice (Kusumaprajña, 2005: 94).
1962	Udaipur	Tulasī inspired Mahāprajña to search for the forgotten ways of ancient Jain meditation (Dharmeśa, 2006: 49).
1963	Lāḍanūm	Mahāprajña conducted a <i>śivira</i> for a month and performed spiritual practice in isolation (Dharmeśa, 2006: 49).
1963	Lāḍanūm	<p><i>Pranīdhāna kakṣa</i>, a spiritual program was launched and repeatedly organised for many years until 1967 (Tulasī, 2001: 1-3, 205, 207; Dharmeśa, 2006: 50). As per Rājīmati's interview, by this time <i>cakra</i> meditation (mainly selected <i>cakras</i> such as heart, throat and between eye brows), thoughtlessness meditation (<i>nirvicāra-dhyāna</i>) and focussing on the tip of the nose were in practice.</p> <p>For the first time, a modern form of <i>kāyotsarga</i> was also a part of this programme.</p>
1963	Lāḍanūm	<p>In 1963, <i>Kāyotsarga</i>, a relaxation meditation that was in practice earlier, received a formal format (Mahāprajña, 2013: 113).</p> <p>Sādhvī Rājīmati was assigned a <i>Sadhanā Nikāya Vyavasthāpikā</i> in 1963 (Tulasī, 2002a: 6-7), a role assigned for spiritual development of nuns.</p>
1964–65	Bālotrā	<p>Tulasī suggested a process of <i>bhāvitātmā</i> for the whole congregation. Mahāprajña developed a three-year course comprising activities such as fasting, chanting of <i>mantras</i>, <i>yogāsana</i> and inner contemplation and <i>kāyotsarga</i> (Dharmeśa, 1996/2006: 50; Kusumaprajña, 2005: 128).</p> <p><i>Upāsaka-saṅgha</i> started for lay followers, <i>Upāsaka</i></p>

		<p><i>sāadhanā śivira</i> started yoga and meditation practiced during these <i>śiviras</i>(1965).</p> <p>Monks started perception of breath meditation (<i>śvāsa-darśana-dhyāna</i>) at Bīkānera cāturmāsa ().</p>
1967	TamilaNadu yātrā	Mahāprajña wrote a Hindi commentary on <i>Manonuśāsanam</i> and revealed the secret of the Jaina method of spiritual practice (Mahāprajña, 2010a: 155).
1970	Rāyapur	Seven-week meditational practice was undertaken by Mahāprajña (Mahāprajña, 2010a: 157-58).
1971	Lāḍanūm	One-week <i>sāadhanā</i> camp (Tulasī, 2004b: 93).
1971– 72	Gaṅgāśahara	Mahāprajña started to translate the <i>Ācārāṅga-sūtra</i> , whilst trying to understand it in the light of the <i>Yoga-sūtra</i> of Patañjali and the <i>Viśuddhimagga</i> .
1972	Gaṅgāśahara	A ten-day camp was organised in which 8 monks chose to practise solely breathing meditation with silence, in seclusion (Tulasī, 2004a: 173).
1972	Lāḍanūm	A <i>śivira</i> was held for one month from 1 st - 30 th May. In this a documented record of <i>dhyāna</i> , <i>kāyotsarga</i> , breathing meditation, <i>bhāvanā</i> , and <i>cakra</i> meditation was guided (Śrīcanda, 1973: Editorial). The lectures of Mahāprajña from this camp were published as a book, <i>Mahāvīra kī Sāadhanā kā Rahasya</i> in 1974.
1972	Lāḍanūm	A ten-day camp was run from 3 rd - 12 th June. Attempts were made to develop ‘Jaina Yoga’. Fifty delegates participated in this. (Śrīcanda, 1973: Editorial; Tulasī, 2004b: 102).
1972	Cūrū	8 th - 20 th November: a <i>sāadhanā śivira</i> was organised (Śrīcanda, 1973: Editorial).
1973	Rājgaḍha	<i>Sāadhanā śivira</i> from 2 th - 17 th June for a fifteen-day camp (Dharmeśa, 1996/2006: 50-51; Tulasī, 2004b: 104).
1973	Hisāra	Meditation camp held from 1- 9 October. In this camp practices such as <i>dhyāna-yoga</i> , <i>bhāvanā-yoga</i> , <i>kāyotsarga-yoga</i> , <i>arham-yoga</i> and other practices were guided. Ācārya Tulasī presented three categories of practitioners for further motivation – practitioner (<i>sādhaka</i>), dedicated (<i>upāsaka</i>), intensely dedicated

		(<i>samarpita upāsaka</i>) (Tulasī, 2004b: 146).
1973	Delhi	Ten-day meditation yoga <i>sāadhanā śivira</i>
1974-75	Delhi & Lāḍanūm	Mahāprajña took part in a <i>vipassanā śivira</i> for ten days at Delhi. In Lāḍnūm, Mahāprajña attended a <i>vipassanā śivira</i> for twenty days or two <i>vipassanā śivira</i> for ten days .
1975–76	Jaipur	The method of Jaina meditation was decided and called <i>prekṣā-dhyāna</i> .
1977	Lāḍanūm	Mahāprajña performed a special spiritual meditation for nine months, much like <i>animeṣa-prekṣā</i> , which involves the deep concentration on one object continuously. Perception of Psychic centers (<i>caitanya-kendra-prekṣā</i>) developed.

3.6.1 Analysis

The development of *prekṣā* can be divided spanning into three decades. The first decade from 1944 to 1954 seems to be a period of exploration. In his exploration of meditation, tantra, mantra in Jaina texts and non-Jaina texts, Mahāprajña researched the *sūtras* and also tried to understand them in light of other yogic traditions. This seemed to be more enlightening and enriching for him. This is the conception period of *prekṣā*, since the urge for meditation grew during this phase.

By 1955, Tulasī and Mahāprajña were ready to organise spiritual *śiviras*. The *kuśala-sāadhanā*, *praṇidhāna-kakṣa* and *bhāvitāma śiviras* are a few of those organised with specific titles. As the chart reveals, many other retreats and solitary spiritual practices were also attempted. Much of this was a congregational experiment, with congregational uplift being the purpose as well. Although the practice of the prior *śiviras* was repeated in the ones that followed, why was there a need to formulate new *śiviras* instead of repeating the old? It seems that the new ventures were more of a trial-and-error nature. Furthermore, the oldest model adheres more closely to the sacred texts, while the newer ones are modernised and laden with diversified meditation practices with scientification.

In this latter phase, we encounter statements such as: ‘realization came about that unless gross body and gross mind is not relaxed, the subtle consciousness couldn’t be activated. With the activation of subtle consciousness, one awakens the intuitive powers’ (Mahāprajña, 2010a: 147). These statements, which are “general-knowledge” for a novice meditation practitioner, were a “product-of-experience” for Mahāprajña. Based on experience and exploration, Mahāprajña formalized *kāyotsarga* and contemplation. Hence, this can be considered as a foetal development of *prekṣā*. The composition of *Manonūsāsānam* by Tulasī was a prime indicator of the intention to revive Jaina meditation. Though the first edition of *Manonūsāsānam* (1961) lacked the term ‘*prekṣā*’ it also reveals that the naming of *prekṣā* was not apprehended and additionally that the package of meditation was in the process of development.

The next decade, from 1965 to 1975, saw the birth of *prekṣā*. Prior to the birth of *prekṣā-dhyāna* the term *prekṣā* was discussed in Mahāprajña’s lecture. He was keenly engrossed in researching the Jaina system of meditation through textual sources and self experience. During a *sādhanā śivira* in (1965) he discussed that the, ‘three terms are before me: perception (*prekṣā*), evaluation (*parīkṣā*) and experimentation (*prayoga*). The first term *prekṣā* is related to philosophy (*darśana*) and the second linked with logic (*tarka-śāstra*) and the third associated with science (*viññāna*). *Prekṣā* is a philosophy of self-experience (*ātmānubhuti*). With an awakened inner consciousness, one could perceive the subtle (*sūkṣma*), obstructed (*vyavahita*) and remote (*dūravarti*) scene. Current trend identifies philosophy as sheer rational or intellectual exercise, but it is definitely not the case. The object (*dr̥ṣya*), when known through logical rules, could not be philosophy. Philosophy is when the object (*dr̥ṣya*) and observer (*dr̥ṣṭā*) have a direct relation (*samparka*) without any medium’ (Mahāprajña, 1968/2000: 75).

The above mentioned discourse is an evidence which repudiates Goenkā's claim that, ‘after participating three *vipassanā* camps Mahāprajña developed *prekṣā-dhyāna*’. The paragraph as mentioned above is an indication of the preparation of a new system of Jaina meditation which also presents a clue that the term *prekṣā* did not just come into use, after the practice of *vipassanā* in 1974-75. It is clear that the term *prekṣā* was in his mind

prior to Goenkā's *vipassanā* practice; thus naming the modern system of Jaina meditation in 1975 as "*prekṣā-dhyāna*".

The limbs of this meditation had grown to a certain degree in the foetal state. The commentary of *Manonuśāsaṇam* by Mahāprajña introduces *prekṣā*. The *cakra* meditation was further evolved to blend colour and mantras (Mahāprajña, 2010a: 157-58), and the specific names of the *cakras* were contributed later when Mahāprajña received them in a meditative state (Mahāprajña, 2010a: 166-67). Intense practice, such as only breathing perception for the duration of the ten days *śivira*, was practiced in 1964 by monks. Yet, the urge to explore more and to receive a profound understanding seemed to prevail. As a result, during the last phase of this decade, *Vipassanā* sessions were attended to explore Jaina meditation in depth.

Prekṣā was anything but the product of an intellectual churning of texts from different traditions in order to produce a type of cocktail. *Prekṣā* was shaped by a journey of three decades under the leadership of Tulasī, the tireless effort of Mahāprajña to explore the different texts with an open mind, self-experiments and experiments with the congregation. The question of why Mahāprajña is claimed to be the originator of the *prekṣā* naturally arises, since congregational initiatives also played a crucial role in the origin of *prekṣā-dhyāna*. Tulasī himself authenticates that, 'the sole credit to develop *prekṣā-dhyāna* goes to Mahāprajña'(Tulasī, 1978).²⁹² The sole originator is finally claimed to be Mahāprajña, as he was assigned the role, and led to the production of the quintessence of the whole venture of the *saṅgha*. The experiments were designed by him and, overall, *prekṣā* is attributed as the essence of his own experience.

Furthermore, the shift that is clearly observed when comparing the developmental

²⁹² Tulasī's diary, 23rd October 1978

stage of *prekṣā* and the developed modernised *prekṣā*, could be to a certain degree a “language-game”. The word initially used by Tulasī and Mahāprajña to guide sessions within the congregation platform was “*saṃvara*”, which means self-restraint. Thus the terms *mana-saṃvara*, *vacana-saṃvara*, *kāya-saṃvara*, *āhāra-saṃvara* were prevalent, which was a Jainist-cum-philosophical way of mentioning self-control in the meditative state. The modernised terms are ‘thoughtlessness’, ‘stillness of body’, ‘silence’ etc.

3.7 *Prekṣā and Vipassanā: Goenkā’s 1974-75 Vipassanā Camp*

Tulasī and Mahāprajña spent more than two decades on the evolution of Jaina meditation, investigating the historical genesis and soteriological basis through deep study and consideration of the Jaina canonical literature. This included more than a decade of spiritual retreats for the ascetics and others, which were based on Mahāprajña’s personal practices and experiences. A point to note is whether the meditational practices promoted by Mahāprajña are unique, or a blend of practices taken from other meditative traditions. In particular, it is intriguing to try and understand, in the context of *vipassanā* camp, why Goenkā was at Aṇuvrata Bhavana (Delhi) to meet Tulasī, organising a *vipassanā* camp for the Terāpanth ascetics. One should consider who invited him and what the motivation behind the *vipassanā* practice was.

In an article published by Aḍḍikiyā, “Vipaśyanā: Viśvajānīna”, Aḍḍikiyā mentions that Ācārya Tulasī was motivated by the information given by a few Jaina monks who had already participated in the camp (*Vipassyanā*, year 4, vol. 6, p.3). When Tulasī noticed the resistance from the Jaina community against the participation of Jaina monks in the Buddhist *vipassanā*, he presented his ideology that one should not hesitate to receive good from any source (Tulasī, 1974: 3). Tulasī’s life demonstrated that he was innovative in his initiatives, questioning the traditional norms as observed in his understanding of *aṇuvrata*, the *Samaṇa* order and many others. A few Sthānakavāsī and Mūrtipūjaka monks had already participated in the *vipassanā* camp prior to Terāpanthi ascetics. Thus, given that some Jaina monks attended *vipassanā*, Tulasī perceived it not as sacrilegious but as a progressive step. (Tulasī, *ibid.*).

Tulasī's autobiography, as well as an article written by Goenkā (Goenkā, 2001: 1–4), states that a meeting with Goenkā occurred in 1974 at Aṇuvrata Bhavana, Delhi. Yaśapāla Jain (1912-2000), a famous writer and close associate of Tulasī's *aṇuvrata* movement, sought Tulasī's approval to hold a *vipassanā* camp for the Terāpanthi monks and nuns. Yaśapāla Jain had already participated in Goenkā's *vipassanā* and was very close to Goenkā due to the time they had spent together in Burma. Here, in this context, Yaśapāla Jain was working as a bridge between Tulasī and Goenkā. Tulasī advised, 'there is no resistance to exploring and practising a new method and therefore he permitted this arrangement for the camp' (Tulasī, 2004b: 192). His mind's openness to explore new dimensions and his urge for spiritual growth can be traced in his ventures from the 1940s, which served to open doors for other yogic traditions to understand and revive the Jain meditation system. Yet, due to his busy schedule in Delhi, Tulasī was absent from this first *vipassanā* camp and he sent²⁹³ Mahāprajña and other monks, nuns and trainees sisters for initiation (*mumukṣu bahine*) that started on 29th April 1974 and concluded on 8th May 1974 (Tulasī, 2004b: 208–10).

According to the *Vipassanā* magazine, the record of *vipassanā* camps organised for the Terāpantha order is as follows:

Date	Place	Attendee(s)
29 th April - 8 th May 1974 (Kābarā, 1974; Bhūtoḍiyā, 1975, 89-97)	Delhi	Ascetics from congregation attended
1 st - 11 th October 1974 (Kābarā, 1974)	Delhi	For the public
9 th - 19 th March 1975 (Kābarā, 1975: <i>aṅka</i> 8, 3; Bhūtoḍiyā, 1975, 89-97)	Lāḍanūm	Ascetics from congregation attended

²⁹³ Along with Mahāprajña, seven monks, ten nuns, twenty-two *mumukṣu* sisters, six men, seven women and four non-Indians took part. This was the first *vipassanā* camp attended by ascetic members of the Terāpantha sect.

19 th - 29 th March 1975 (Kābarā, 1975: <i>aṅka</i> 8, 3; Bhūtoḍiyā, 1975, 89-97)	Lāḍanūm	Ascetics from congregation attended
29 th November - 9 th December 1975 (Kābarā, 1975: <i>aṅka</i> 4, 3)	Calcutta	No ascetic community. Only people from different walks of life.

Both traditions unanimously approved the camps that were organised²⁹⁴ and they welcomed their benefit. Early interactions during the 1970s reveal an open, mutual dialogue with respect for each other’s traditions and one can observe an inquisitiveness to explore both the difference and similarities between the two traditions. Tulasī and Mahāprajñā’s welcoming attitude towards and accolades for Goenkā’s effort are clearly documented by Mahāprajñā. Mahāprajñā also denied the allegations of *prekṣā-dhyāna* being a modified version of *vipassanā*, which is discussed in the section below.

3.7.1 Debate on *Prekṣā-Dhyāna* as vicissitude of *Vipassanā*

Goenkā states that “He [Mahāprajñā] made some modifications and started teaching it [*vipassanā*], which has a similar meaning as (*samānārthī*) *Prekṣā Dhyāna*”²⁹⁵ (Goenkā, 2009: 2). One should question the truth behind this claim and the role it serves.

Tulasī himself says, ‘if *prekṣā* and *vipassanā* words are replaced inter-changeably, it will make no difference’ (Tulasī, 1974: 2). Here Tulasī is analysing *vipassanā*, using his

²⁹⁴ The two camps organised consecutively in 1974-75 in Lāḍanūm are mentioned as one twenty-day camp in the Terāpanth record while the *Vipassanā* record mentions it as two ten-day camps. Overall, both agree its total duration. The second and fourth camps which were held for the common public are recorded in *Vipassanā* magazine but not discussed by Tulasī and Mahāprajñā. This seems plausible for the biographies present the experience and encounters of the two leaders rather than history of Terāpanth activities. Furthermore, a Terāpanth devotee, Dharmānanda, who was part of the organising team, notifies that it was for the common public rather than specifically for the Terāpanth ascetic community (interview with Dharmānada in 2014). Tulasī Prajñā 1975 documented only three *vipāssanā śiviras* for the Terāpanth ascetic community.

²⁹⁵ *ve (Mahāprajñā) vipāśyanā ke cāra śiviron men bhāga le cuke the. Unhone vipāśyanā men kuccha phera-badala kiyā aoura use samānārthī “Prekṣā Dhyāna” ke nāma se sikhāne lage* (Goenkā, 2009:2).

knowledge of *pehā* and *vipassī* in Jaina canonical texts. The modern *prekṣā-dhyāna* had not yet been launched. The Sthānakavāsī *pravartaka* Amara Muni states that ‘there is no major difference between the practice of *prekṣā-dhyāna*²⁹⁶ and the Buddhist *vipassanā* system’ (Ātmārāma, 1983: 201 f.). Amara Muni’s discussion is not in context of Mahāprajña’s *prekṣā-dhyāna*, but he is discussing the *prekṣā* found in Jaina sacred texts using different terms such as *saṃpehā*, *pehā*, *vipassī*. Mahāprajña says, “the fact that the two traditions have resemblance should not be a surprise; the fact that Jainas could not secure the tradition and Buddhist were able to was a surprise” (Mahāprajña, [1983] 1989: 91). The analysis done by Tulasī and Mahāprajña seem to be along similar lines. Neither of them compares modern *prekṣā-dhyāna* with modern *vipassanā*, but both refer to some of the concepts as found in Jaina texts, specifically *Ācārāṅga-sūtra*.

Bālakṛṣṇa Goenkā²⁹⁷ states that the system of *prekṣā-dhyāna* is based on the fundamental principles of *vipassanā* (B.K.Goenkā, 2006: 27). If the ‘fundamental principles’ here are about the philosophy behind the two, they are explicitly different. Mainly Goenkā is dealing with two meditative practices, *anapansati* and *kayavipasana*, which are structured differently and will be discussed below. Goenkā’s *vipassanā* is imported from the living Burmi tradition, while Jaina *prekṣā-dhyāna* is a modern evolutionary product that is strongly rooted in the Jaina texts.

Other scholars such as Bronkhorst argue that Jaina meditation went through a “revival in a certain period and region, such as seems to be witnessed today among Terāpanthis of Northern India” (Bronkhorst, 2000: 158). But the individuals had to start from scratch, metaphorically speaking. They had to look for a teacher amongst the Jainas, but perhaps, more often than not, from elsewhere. They also had to decide what extent of

²⁹⁶ *Prekṣā-dhyāna* term used by the author is in context of meditation discussed in *Ācārāṅga-sūtra*.

²⁹⁷ Bālakṛṣṇa Goenkā is S. N. Goenkā’s elder brother, who wrote a biography of S. N. Goenkā’s.

the canonical guidelines' relevance would be considered adequate. This led to "the peculiar developments". Bronkhorst indicates that the lack of adequate material presented in Jaina texts was encountered as a crucial problem for the revival of meditation, and this seems to be visible also in the exploration done by Mahāprajña. Furthermore, he draws attention to earlier [Haribhadra and Hemacandra's effort etc.] Jaina initiatives, leading to peculiar developments.

Sāgaramala Jain agrees that Ācārya Mahāprajña learnt *vipassanā* from Goenkā. He adds an addendum, "but, then on the basis of his knowledge of Jaina scriptures and Patañjali's *Yoga-sūtra*, he rearranged this method of meditation and gave it the name of *prekṣā-dhyāna*" (Jain 2011: 22).

Qvarnström and Birch's (2012: 367-68) analysis draws attention to the components that shaped *prekṣā-dhyāna*, stating that "postures and breathing exercises derive from the Haṭha yoga tradition...but were influenced by western science and exercise systems" (Qvarnström and Birch, 2012: 367-68). Kīśanalāla muni affirms in his interview that yoga exercise was adopted with adaptation²⁹⁸, but there are some *āsanas* which seem incomplete. Further, Qvarnström and Birch's succinct analysis states that, 'these [postures and breathing exercise] are practised in conjunction with *prekṣā-dhyāna*, and are a combination of the traditional Jaina practice of *kāyotsarga* (abandoning the body) and meditation techniques that appear to have been inspired by modern Buddhist *Vipassanā*, simple tantric visualisations, and Western relaxation therapy' (Qvarnström and Birch, 2012: 367-68). Though Qvarnström and Birch present a few elements that have been influential in shaping *prekṣā-dhyāna*, in chapter four I will argue that there are in fact seven elements at work. In conclusion, Qvarnström and Birch say, 'On the whole, this

²⁹⁸ Interview of Kīśanalāla Muni by researcher at Bālotarā in 15th June 2012.

system of yoga is much broader in its scope of practice and theory than most of the systems that are popular in the west today’ (Qvarnström and Birch, 2012: 368). This endorses the fact that Mahāprajña formed *prekṣā-dhyāna* through his innovative experiments, experience and studies enhanced by a deep philosophical understanding with varied practices, rather than modifying *vipassanā* and re-naming it, as Goenkā claims.

3.7.2 Experience and Reviews of the Camp

Mahāprajña mentions that he had studied nearly all Indic meditative methods, but was only able to take part in the practical session of Goenkā’s *vipassanā* meditation camp (MAV, p.142).²⁹⁹ Mahāprajña’s article on “*Vipassanā: A Journey of the Past*” addresses the question of the impact of *vipassanā* on *prekṣā-dhyāna*,³⁰⁰ which was also published by Goenkā in *Vipassanā: Sādhako kā Māsika Preraṇā Patra* (Goenkā, 2001: 2–4). Mahāprajña says, ‘In the two streams of solo *śramaṇa* tradition, i.e. Buddhism and Jainism, the discovery of similar practices of *vipassanā* and *pehā* is not a surprise. It is a greater wonder that the Buddhist tradition has preserved it [*vipassanā*] as a continuous unbroken flow, but the Jaina tradition could not do so’ (Mahāprajña, 1989: 93). His urge to create a comparison with Jaina meditation led him to research the Jaina *sūtra*’s relationship with *vipassanā* in the Jaina texts. As per Mahāprajña’s experience and study, the tradition of *vipassanā* meditation is not unfamiliar in Jaina tradition, since numerous *sūtras* in ĀS indicate similar techniques. Tulasī and Mahāprajña expressed a delight in finding “the semblance in the two *śramaṇic* traditions and the richness that they carry” (Tulasī, 2004b, 210).

²⁹⁹ Personal communication with Mahāprajña in 2010.

³⁰⁰ Mahāprajña 1989: pp. 91–93. Translation from the Hindi title, in which the article named as ‘*Vipassanā: Atīta kī Yātrā*’.

Mahāprajña describes his experience of this *vipassanā* camp³⁰¹: how Goenkā started by imparting the training of meditation on breathing (*ānāpānasati*), instructing the participants to concentrate their mind on the upper lip.³⁰² At this point, Mahāprajña was familiar with the tip-of-the-nose-based meditation that was prevalent in the Jaina tradition, and he also advocated this technique in the 1940-50s’ *śivira*³⁰³. Mahāprajña concentrated on the tip of his nose effortlessly, held his emotions (feelings) and experienced the touch of breathing (Mahāprajña, 1989: 91). Other interviews and *śiviras* also affirm how breathing meditation was already in practice before the *vipassanā* camp. Jaina practitioners were accustomed to focusing on the tip of the nose. Hemacandra (12th CE) depicted Mahāvīra’s meditative pose, relaxed in the palanquin posture with eyes fixed on the nose-tip³⁰⁴ (*nāsāgra*)³⁰⁵ in Ayoga Vyavacchedikā (AV, 20). Mahāprajña shares his experienced view that the tip of the nose is more sensitive than the upper lip.

The breathing meditation, as found in *ānāpānasati*, should not be considered to carry a Buddhist trademark. The tradition of breathing meditation existed within various

³⁰¹ “A *vipassanā* camp was organised during 1974 at the Adhyātma Sādhanā Kendra, run by the *Aṇuvrata* Nyāsa. Satyanārāyaṇa Goenkā was present. Some of the participants were householders but the majority comprised monks and nuns. I was also a participant. I continued the practice of meditation in my daily routine but there was deep curiosity to know about the *vipassanā* method. When I personally went to the camp, I did not attend simply to follow the practice, but to gain a comparative view. My objective was to grasp the defunct Jaina tradition [through the Buddhist method]. It may be surprising that despite the two branches of the *śramaṇa* tradition differing in some aspects, in meditation they have many stark similarities, being one and the same. If it is the same, then it should not cause any surprise. The Buddhist tradition has the *vipassanā* meditation form. The Jaina tradition does not have it. Yet, it does have its foundations and basic facts. On this basis, it can be conjectured that this tradition was the Jaina system at a particular time. It is a proven fact that Mahāvīra meditated using this method” [as set out in the *Ācārāṅga-sūtra*, discussed in chapter 2] (Mahāprajña, 1989: 91).

³⁰² *Ānāpānasati* is a specific meditative technique of the Buddhist the system of *vipassanā* based on breathing.

³⁰³ Interview with Rājīmati shares, in 1949, during Jaipur *cāturmās*, they practiced meditation on the tip of nose, thoughtlessness meditation. As per Mahāprajña’s biography in the 1950s, they ‘practiced meditation on elements, chakras meditation with colors, mantra on organs based on Jayācārya.’ (Mahāprajña, 2010a: 143)

³⁰⁴ AV, 20. *vapuśca paryaṅkaśyam ślatham ca, drśau ca nāsā niyate sthire ca.*

³⁰⁵ *Nāsāgra* is variedly described as tip of the nose, or centre of nose or front part of nose.

religious groups in various forms. Looking back on the history of the Terāpanth sect, we can see the documentation of Jayācārya’s (1803-1881) meditation on breath, and Bhikṣu (1726-1803) also mentions holding the breath. An extended search into the Jaina canonical age reveals the textual reference of *kāyotsarga* with breathing, but its practice is meagre. Furthermore, as stated in the diary of Tulasī, documented on 28th July 1964, in Lālakoṭhi during the Bikānera rainy retreat and after the evening prayer (*prāthanā*), group sessions of breathing meditation (*śvāsa-darśana*) were undertaken by ascetics (Tulasī, 2002a: 125), even before Goenkā’s visit to India. Above all, the breathing preferred by Mahāprajña was long breathing, based on its experiential relevance. This clearly repudiates the fact that Mahāprajña’s breathing meditation is either an amendment of *ānāpānasati* or a duplication of it.

In the camp, Mahāprajña discussed the two well-known practices of *kāyotsarga* and *ānāpānasati* based on his textual studies. With the proclivity to juxtapose *sūtras* for a comparative analysis of different traditions, his analysis states that during ancient times, *kāyotsarga* was practised with inhalation and exhalation (*śvāsocchavāsa*). This practice was also a part of meditation in the *āvaśyaka* for atonement, which is now not actively in practice (Mahāprajña, 1989: 92). Mahāprajña shares his experience:

After the first three days of *ānāpānasati*, Mahāprajña experienced the practice of *vipassanā*³⁰⁶ session and compared it to the Hindu text *Yajñavalkya’s Gītā* and the Jaina

³⁰⁶ Mahāprajña wrote ‘On the third day of the *vipassanā* session, Goenkā said to the practitioners, “sit straight, close your eyes, look inward (into the body), feel the emotions going on inside. Whatever the emotions, good or bad, rejoicing or sorrowful, be indifferent to them, be aware of carelessness (*pramāda*), experience the truth (reality) of the present.” It was with these instructions that the session started. The key to making the mind introspective was at hand and I thought it was known to us. The reader of *Yajñavalkya’s Gītā* and Ācārya Hemacandra’s *Yoga-śāstra* is well acquainted with the “*uttaradhāra prāṇāyāma*”. In that type of *prāṇāyāma*, the vital force (*prāṇa*) can be spread while touching every part of the body, from top to toe. I received authentic knowledge about this [the practice of *vipassanā*] from a mature practitioner for the first time. I had practised concentration earlier as well, and that is why I did not face much difficulty in concentrating on the emotions. In the first practice (exercise) some emotions, some feelings and various

text Hemacandra's *Yoga-śāstra* where a similar practice called "*uttarādhara prāṇāyāma*" was mentioned. He recalled discussions that took place every night with Goenkā, regarding similar practices that he found within the Jaina texts (Mahāprajña, 1989: 92).

During the next six days Mahāprajña continued to practise the *vipassanā* method in order to make himself familiar with subtle energies. Thereafter, during spare moments he compared the aphorisms of *Ācārāṅga-sūtra* to those of *vipassanā*. In the aphorisms of the *Ācārāṅga-sūtra*, both the words *vipassī* and *pehā* are used. After the practice of *vipassanā*, he had the opportunity to conduct a deeper examination of these words [of the *Ācārāṅga-sūtra*] and grasp their essence. It seemed to him that the *Ācārāṅga-sūtra* enlists the full methodology of *vipassanā*.

Mahāprajña knew the scripture; the *sūtras* were also familiar, so what novelty was encountered? What was Mahāprajña's difficulty with the scriptures? He affirms, "But, in the absence of living tradition, a clear understanding of the practice was missing.... The practices at the camp proved instrumental in recalling this lost link in the [Jaina] meditation system", which he considered to be the greatest benefit of the Goenkā's *vipassanā* camp" (Mahāprajña 1989: 91–94).

To better understand the plight of Mahāprajña, Bronkhorst might help us to unveil some truth. Bronkhorst debates, 'the canonical description which came to be held authoritative was itself the result of scholastic activity that bears little understanding for the practice of meditation' (Bronkhorst, 1993: 158). These comments clearly indicate that "adequate material", within the canonical *sūtras* or in the scripture to understand either the

bodily blockages (obstacles) came in the way. I thought that more and more awareness can be achieved of the subtleness of the mind. A resolute and definite approach to remain indifferent and introverted was formed. I cannot say as a participant observer whether there was any great physical or mental benefit, but I can say this much that I certainly achieved the benefit of conviction [in this method]. I developed a definite realisation that this technique is the method of practising a state devoid of attachment and aversion (*vitāragatā*). There is no room for phenomena, attractions or false imaginations here. It is a realistic practice steeped in a realistic approach' (Mahāprajña, 1989: 92).

sūtra or the scripture, might not have been transferred comprehensibly, and this is also observed in Mahāprajña’s statement. Yet, the claim that the lack of transfer was due to a lack of knowledge and experience regarding the meditation must be revisited. The absence of adequate documented material could also be due to the tradition of oral transfer of esoteric practices. Bronkhorst’s claim might be less plausible than the fact that the practices were not textually transferred, but orally transferred, and there are many reasons for why and where the oral tradition might be broken. This is also visible in the current times; the documentation of Jayācārya meditating for long hours does not detail the purpose of it. Whatever may be the reason, the textual study does not help much in the pragmatic practice of meditation.

Furthermore, Mahāprajña’s encounter with *vipassanā* was a benefit of living tradition. Mahāprajña’s participation in *vipassanā* camp after more than two decades of his own practice and study assisted him in attaining a “better understanding of the Jaina traditional meditative sutras” (MSV, p.142). The practice of *vipassanā* assisted in accessing other layers of meaning of the Jaina meditative practice of “*pehā*”. Saying that the terms *vipassanā* and *prekṣā* are synonymous seems justified. But to deduce that “Jaina meditation” and “*vipassanā*” or Buddhist meditation are similar (or identical) would be an exaggeration and a false proclamation. *Vipassanā* and *pehā* are not the only types of the meditation within each respective tradition. Further, this by no means concludes that the method, purpose and the origin of these two – *vipassanā* and *prekṣā-dhyāna* – replicate one another.

If *vipassanā* and *prekṣā* are different, what is the difference? What semblance they carry and how they differ is attempted here. When Tulasī himself shares the view that “*vipassanā* and *prekṣā* are mere differences of name, *vipassanā* is a Jaina technique...there is nothing non-Jaina about *vipassanā*” (Tulasī, year, 4 vol.2), and further there is a statement that “to claim that *Prekṣā-dhyāna* is a replica of *vipassanā* is misapprehension” (Dhananjaya, 1997: 312). Where then is the contradiction?

3.7.3 Religio-Secular Synergy found in *Vipassanā* and *Prekṣā-Dhyāna*

The philosophy of “see yourself through yourself”, a key aphorism of *prekṣā-dhyāna* cannot be Buddhist *vipassanā*, as the latter does not affirm the concept of soul or self. Furthermore, the purpose of *prekṣā* is knowing the self, unlike *vipassanā*. Transitoriness (*anicca*) is foundational philosophy in Buddhism, but permanence-cum-change (*nityānitya*) is the bedrock for *prekṣā-dhyāna*. Conflict arises in both *vipassanā* and *prekṣā*; each is proposing a secularised meditation for the common man but since each has its own theology, so is either truly secular?

Vipassanā’s effort to realise *anattā* (no-self) and *prekṣā*’s pursuit to see the self are entwined not merely with secular-philosophy, but backed up by “secular-theosophy”. Though both seemed to be secular for having propagated to a public audience with no discrimination, attempting secularisation through globalisation and presenting a secular model based on secular tools such as body and breath, yet, they are in fact, a religio-secular practice. The religio-secular synergy is a means of maintaining its theological pursuit, which is not served directly by either of them. They do not reinforce *nirvāṇā* or *mokṣā*, as a purpose. Tulasī says, ‘getting rid of attachment and aversion is a key purpose of meditation. Through this, liberation can be sought.’ Further, he also says, ‘be it any meditation, this should be the purpose’ (Tulasī, year, 4 vol.2). Here Tulasī’s emphasis is on getting rid of attachment and aversion, and does not explicitly mention about liberation.

Attaining *mokṣā* is not feasible during the current declining time cycle as per the Jaina theory, hence the absence of emphasis on *mokṣā* discourse seems acceptable and need not be deemed as a regression of religious practice. The “path of liberation” without the tag of liberation persists, in both the cases. *Prekṣā* describes “*chitta śuddhi*” which means purification of psyche, whereas *vipassanā* describes an experience of *annata*. In conclusion, both are religio-secular practices tailored to the needs of the day.

3.7.4 Practical Semblance in *Vipassanā* and *Prekṣā-Dhyāna*

When Tulasī and Mahāprajña claim that there is nothing non-Jain about *vipassanā* (year 4, *aṅka* 2), this points to one specific practice undertaken by Mahāvīra, which is *lokavipassī*, rather than the whole Jaina meditation. He states:

The *Ācārāṅga-sūtra* is the first canon in Jainism; hence its reader cannot be unaware of the word “*lokavipassī*”. The meaning of *loka* is “body” and that of *vipassī*” is to see it at the deepest level. A meditation practitioner is known as a “*vipassī*”. The *Ācārāṅga-sūtra* and other Jaina literature are full of references to *vipassanā* but I have no hesitation in admitting that its interpretation is lost or forgotten (Mahāprajña, 1989: 91).

Mahāprajña states that the fundamental element of *vipassanā* is vigilance (*apramāda*) and body perception as a means of knowing the [nature of] reality and remaining indifferent to [objective] phenomena. There is an aphorism in the *Ācārāṅga-sūtra*: “A person who is awake should not fall back into non-vigilance”.³⁰⁷ “The practice of vigilance or awareness of the body in the present moment is *kāya-vipassanā*. [It is] the present moment of the gross body (*audārika vighraha*). Whoever explores the present moment remains always vigilant.”³⁰⁸ In chapter 4, I will discuss how Mahāprajña developed the practice of *śarīra-prekṣā* as a component of *prekṣā-dhyāna*, which seems analogous to *kāya-vipassanā* from certain aspects.

As Mahāprajña constructs the resemblance in the context of perception of the body, here I present the deconstruction of the semblance, in other contexts. Both meditations though rooted in śrāmanic tradition, are set apart by philosophical and methodological differences. The brief is presented in the article by Mahāprajña himself and Mahāprajña’s interview with Muni Dharmendra (July, 1986:11-13) and Muni Madana Kumāra (September, 1998:10-12) as published in the *Prekṣā* magazine. The differences can be constructed on philosophical grounds and meditation as a practice.

³⁰⁷ ĀS₁, 5.23. *uṭṭhie ṇo pamā yae.*

³⁰⁸ ĀS₁, 5.21. *je imassa viggahassa ayam khaṇetti mannesī.*

3.7.5 **Religious roots of *Vipassanā* and *Prekṣā-Dhyāna***

The early records of both the Buddhist and Jaina traditions present ample evidence of their meditative practices. The Jaina tradition presents Mahāvīra as one who is self-awakened (*svayaṃ-sambuddha*). Immediately after his initiation into monkhood, he started his meditative practices. Buddha went to many teachers and received training in meditation and fasting. Meditation appears to have been a common phenomenon prevalent in many traditions at the time of Buddha and Mahāvīra. Since they both belonged to the *śramaṇa* tradition, it is not surprising that they should both have developed similar meditative techniques as a means of achieving Buddhahood and Jinahood, respectively.

3.7.6 **Philosophical Similarities and Differences between *Vipassanā* and *Prekṣā-Dhyāna***

While interviewing Goenkā, on Tuesday 11th September 2012 at his residence in Mumbai I first raised questions about his views regarding *prekṣā-dhyāna*. He commented that during the *vipassanā* camp in 1974 Mahāprajña had said that *vipassanā* was similar to techniques found in the Jaina canon. Goenkā's response to this was, if that was the case, what was the reason for starting a new form of meditation such as *prekṣā-dhyāna*? Mahāprajña explained that there was a fundamental philosophical difference between Jainism and Buddhism, which created a need to develop a new system of modern Jaina meditation that has its foundations in Jaina philosophy and served the soteriological aims of Jainism.

I brought to Goenkā's notice Mahāprajña's article on the differences between *prekṣā-dhyāna* and *vipassanā*, which I discuss here and which will be discussed in chapter 4 as well. He responded, "I think it would be better [for you] to take part in a *vipassanā* camp, then you would [better] understand the difference between *vipassanā* and *prekṣā-dhyāna*. On his recommendation I took part in the ten days *vipassanā* camp to compare *vipassanā* and *prekṣā-dhyāna*.

Mahāprajña draws attention to these philosophical differences (Mahāprajña, 2002b: 105-106). He points to the "concept of eternal-cum-transitory nature of reality"

adopted by Jainas and of ‘self-realisation as a pursuit of Jaina meditation. Additionally, whereas Buddhist philosophy does not dwell upon the ‘self’ as a goal, but rather has no ‘suffering’ (*duḥkha*) as a core concept, Jaina philosophy accommodates both suffering and happiness as a part of its philosophical truths.

Tulasī confirms, ‘there was nothing non-Jaina in the practice [of *vipassanā*]’ (year 4, *aṅka* 2). Tulasī’s statement indicates that *vipassanā* was not contradictory to Jaina practice in any way; perhaps this owes to the fact that Jainas adopt both transitoryness and suffering as truths. However, this statement needs further investigation if its implications are to be more fully understood.

The chart below summarises the difference from *Vipassanā*:

	<i>Prekṣā</i>	<i>Goenka’s Vipassanā</i>
<i>Kāyotsarga</i>	Practised	See 3.7.1-6
<i>Leśyā-dhyāna</i>	Practised with its own Jaina philosophical stance.	Not in practice
<i>Anuprekṣā</i>	Was in practice during 1960s camp with breathing, in Terāpanth tradition. While 12 <i>Bhāvanā</i> is found in practice (1963)	Do practise contemplation Of friendliness last day of <i>vipassanā</i> camp (<i>mettā-bhāvanā</i>)
<i>Antaryātra</i>	Modified version of <i>kuṇḍalini</i> .	Not in practice.
<i>śvāsa-prekṣā</i>	Mahāprajña preferred long breathing. <i>Anuloma-viloma</i> breathing meditation and holding the breath exercise, is also practised in <i>prekṣā-dhyāna</i> .	<i>Ānāpānasati</i> Regular breathing is in practice.
Chaitanya Kendra <i>prekṣā</i>	Was attempted in retreat camps. Uniqueness is 13 centers rather 7, by the experience.	Not in practice.
<i>Āsana, prāṇāyāma, martra, mudra, bandha</i>	For assisting meditation these are approved practices. Accepted as sub-limb of <i>prekṣā-dhyāna</i> system.	Strictly prohibited

The chart reveals stark difference in the practical aspects of both *prekṣā* and modern *vipassanā*. Though the concept of perception, *pehā* or *vipassanā*, is similar, how they are undertaken is very different. This also reveals that Mahāvīra and Buddha’s

methodology of meditation remain questionable, as words convey very little insightful essence.

According to the biography of Mahāprajña, he discussed with Goenkā that long breathing is better suited for meditation and furthermore that long breathing is the regular type of breathing, but did not come to any consensus (Mahāprajña, 2010a: 172).

There were camps in which monks practised breathing and meditation in silence in 1964, 1972 (Tulasī, 2004a: 173) even before *Vipassanā* was experienced. Samaṇi Sthitaprajña³⁰⁹ in her interview shares, ‘the breathing meditation was in practice before *vipassanā*. The difference I encountered after *vipassanā* is merely a little more organised in structure’. Mahaprajña mentions, the biggest accomplishment was “finding a living tradition of practice” (Mahaprajña, 1983: 84).

In the practical realm, ‘the practice of *kāyotsarga* is to experience body as different from the soul. In the breathing meditation, one experiences the vibrations of the breath, in the *śarīra-prekṣā* one experiences the subtle vibrations of the body, yet the objective is not to experience vibrations of the body or breath, but to experience the still-ness, the non-vibrational entity within it, which is the soul’ (Mahāprajña, 2002b: 107). Mahāprajña emphatically designated the experience of vibrations as preliminary echoes of the experience of still-ness amidst vibrations as a pursuit of *prekṣā-dhyāna*. The dichotomy of *prāṇa* as material and the soul as non-material excels the philosophical debate. It is significant in practice and expresses the experiential claim. Hence philosophy reverberates in the practice, though at deeper levels at times, and the absence of soul-matter dichotomy as found in Jainism is a crucial difference.

³⁰⁹ Interview with Samaṇi Sthitaprajña on 5th July 2016, at Lāḍanuṃ. She was one of the participant in the Goenkā’s all three *Vipassanā* meditation camps for Terāpanthi monks and nuns.

Buddhist meditation is about calming down the mind, while *prekṣā-dhyāna* uses the mind as a tool of meditation, shadowing the traditional Jaina way, which signifies the contemplative analytical meditation crucial for transformation.

The resemblance between the two which is observed in *Ācārāṅga-sūtra* and authenticated by Tulasī and Mahāprajña, is meagre in comparison to the differences. The key factors of *prekṣā* originate from Jaina meditation, which by its original form is itself a diverse meditation of *dharmadhyāna*. This paves the way for possibilities of various practices, which Mahāprajña sustains in formulating *Prekṣā*.

Mahāprajña clearly states, ‘we organised camps and practiced *kāyotsarga*... even before meeting Goenkā for the first time in Bangalore (in 1969)...the final formatting was rendered to *anuprekṣā*, *chaitanya-kendra-prekṣā* and *leśyā-dhyāna* after its launch. *Prekṣā-dhyāna* has evolved with time and is in the process of evolution’ (Mahāprajña, 2002b: 114). Not only *prekṣā-dhyāna*’s conceiver, Mahāprajña, but even Tulasī (Tulasī, 1995: 11) approves it as a dynamic model in contrast to the static model of *vipassanā* with *ānāpānasati* and *kāyavipassanā* (with the other two practices) being key practices which renders both as divergent.

Some aspects of *vipassanā* do resemble some aspects of Jaina meditation, i.e. *pehā*, but to conclude that Buddhist meditation or even current *vipassanā* is similar to Jaina meditation or *prekṣā-dhyāna* is a boisterous claim. *Vipassanā* is one type of Buddhist meditation. It is not the case that *prekṣā* is merely a modern presentation of one of the types of Jaina meditation. As Qvarnström and Birch conclude, ‘On the whole, this [*prekṣā-dhyāna*] system of yoga is much broader in its scope of practice and theory than most of the systems that are popular in the west today’ (Qvarnström and Birch, 2012: 368). Mahāprajña’s venture was for the “unity of knowledge”, by drawing upon different types of practices within Jainism like *bhāvanā*, *leśyā*, *kāyotsarga* and more from different Jaina canonical, non-canonical literature added with non-Jaina literature to construct *prekṣā-dhyāna*.

3.8 Naming of *Prekṣā-Dhyāna*

A process of personal experimentation and the journey of research and development of *prekṣā-dhyāna*, which started in 1948 by Mahāprajña, was made possible because of Tulasī's motivational instruction in 1962 to revive the Jaina system of meditation. After a long period of deliberation, Tulasī and Mahāprajña chose the name *prekṣā-dhyāna* for the new system of modern Jaina meditation. A thorough contemplation of this process can be found in the interview of Mahāprajña conducted by Samani Sthitaprajñā published in *Prekṣā Dhyāna Patrikā*. Mahāprajña says there are four types of traditional Jaina meditation. Of those, two are inauspicious and hence ruled out. The other two, *dharma* and *shukla dhyāna*, are laden with clandestine philosophical definitions and concepts and hence did not seem suitable for a name. In the quest for a simple name, both the terms *vipassanā* and *prekṣā-dhyāna* were available in *Ācārāṅga-sūtra* but because *vipassanā* itself was an ongoing Buddhist practice, and also famous worldwide, it was concluded that the term *prekṣā-dhyāna* was more fitting (Sthitaprajñā, 1986:10). In 1975, the naming of *prekṣā* was formalised in the Green-house in Jaipur (Mahāprajña, 1980a: 9). The search for a simplified name without intense dogmatic philosophy reveals the attempt to present meditation for a non-Jaina global audience. Yet, the search within traditional Jaina texts to seek a name for a modern secular meditation was their inclination.

3.9 Launch of *Prekṣā-Dhyāna*

In 1975, *prekṣā-dhyāna* was then launched officially in Jaipur, after a long period of textual research and Mahāprajñā's personal and *saṅgha* level experiments and experiences. The term *prekṣā* was first used in the *Ācārāṅga-sūtra*, *Sūtrakṛtāṅga-sūtra*

and *Daśavaikālika-sūtra-cūlikā*.³¹⁰ Mahāprajña attempted to revive and restore this ancient practice of Jaina meditation in the 20th century. Mahāprajña (2010a: 172) stated that *prekṣā* and *vipassanā* were both used as terms for meditative practice in Jaina canonical literature. However, since the term *vipassanā* was already used in Buddhist meditative practice, the term *prekṣā* was adopted to denote a specifically modern form of Jaina meditation.

The term *prekṣā* literally means “perception”. However, Mahāprajña (1980a: 1) used it to refer to an intimate awareness of the physical, mental and “spiritual” phenomena associated with the individual embodied soul. *Prekṣā* thus became the ability to “see”, “perceive” or become aware of consciousness as the innate quality of the soul at all levels of the soul-body duality. It means “to perceive carefully and profoundly” as attention to “the internal and innate phenomena of consciousness”, and “not an external vision” (Mahāprajña, 2003a: 3).

Whilst ordinarily conventional virtuous meditation (*dharma-dhyāna*) in Jainism is defined, as having an analytical view of reality (*vicaya-dhyāna*), involving contemplation and concentration of thought on a particular subject for a certain length of time (TS₁, 9.37), in the context of *prekṣā-dhyāna*, it refers to concentration or attentive perceptual awareness. It is thus different from any thinking and conceiving processes. The mind (*manas*) is an instrument of attention and is used here primarily as a medium for meditative focus. Unlike thinking, where the mind “runs after” or moves restlessly across a variety of objects, meditative uses of the mind restrict it so that it is “strictly concerned

³¹⁰ ĀS, 3.83. *je kohadaṃsī se māṇadaṃsī, je māṇadaṃsī se māyadaṃsī, je māyadaṃsī se lobhadaṃsī, je lobhadaṃsī se pejjadaṃsī. je pejjadaṃsī, se dosadaṃsī, je dosadaṃsī, se mohadaṃsī. je mohadaṃsī se gabbhadaṃsī, je gabbhadaṃsī se jammadaṃsī. je jammadaṃsī se māradaṃsī, je māradaṃsī se nirayadaṃsī. je nirayadaṃsī se tiriyadaṃsī, je tiriyadaṃsī se dukkhadaṃsī.*, SuS, 1.12.18. and DVS- *culikā*, 2.1. *saṃpikhae appagamappenāṃ*.

with the phenomena of the present” (Mahāprajña, 1999a: 1–2). This awareness of “present” is elaborated further:

It (perception) means blocking out the past, closing the future and focussing on the present moment. When past and future do not obscure the present, you begin to perceive. You have entered the state of meditation. (Mahāprajña, 2003a: 232).

Prekṣā considers such attentive engagement of the mind as essential. Mahāprajña claims that the mind cannot be engaged in thinking and perceiving at the same time (Mahāprajña, 2011a: 18). As soon as the perceptual focus and awareness begins, conceptual activity recedes as the mind steadies itself in perceiving or having perceptual awareness. Perceiving refers strictly to phenomenon in the present, and subjugating memories of past and imaginations of the future. It is indeed perceptual events and occurrences of the present moment, the here and now, which are the “reality” of conscious awareness or conscious perception that must be attended to. Various methods and approaches used in *prekṣā-dhyāna*, thus rely on a notion of perceiving as attentive awareness of phenomena in the present moment, or a continuous awareness of the present contents of one’s perceptual awareness.

Perception plays a strategic role in this practice and it is intriguing to consider why it remains the underlying basis of all practices of *prekṣā-dhyāna*. Attentive focus on the present awareness is thought to cultivate experiential awareness, which is devoid of the dualities of like and dislike, pleasure and pain, etc. Such perception is thought to give rise to impartial and equanimous experience, a “neutrality” of perception or perceiving insofar as this is devoid of the emotions of attachment and aversion, pleasure and displeasure. These emotional states should be closely and carefully observed but not be experienced (*vedanā*). The idea is to merely observe and “perceive” attachment and aversion but not to associate or identify oneself with them. It is by such introspective observation of the emotions that it becomes possible to reject them and assume a “neutral” or dispassionate view (Mahāprajña, 1999b: 3).

3.10 Conclusion

In summary, *prekṣā-dhyāna* represents a new development in the history of Jaina meditation, as I have shown. Mahāprajña investigated Jaina canonical and classical texts, narratives, rituals, institutions and ideologies in a highly specific context. Before *prekṣā-dhyāna* came into existence, many camps were organised in the presence of Tulasī by Mahāprajña who worked to create a specifically modern form of Jaina meditation. After three decades of practice, study and experience, he produced seminal material on the subject, including the key texts on *prekṣā-dhyāna*.³¹¹ In 1975, *prekṣā-dhyāna* was launched officially in Jaipur.

Between the time of Bhikṣu up to Rāyacanda (1790–1851), there is no written record of lay or ascetic meditation except ritualistic *kāyotsarga* meditation and *ātāpanā*. However, Jayācārya contributed three compositions on meditation. His system of meditation, nonetheless, remained confined largely to mendicants. Mahāprajña acknowledged that some aspects of Jayācārya’s meditation paved the way as a seed to develop modern *prekṣā-dhyāna*.

The impact of *vipassanā* and Goenkā’s training comes during the very last phase of the development of *prekṣā-dhyāna*. Mahāprajña started meditation at an early age, as I have shown, and his quest to trace the practices of Mahāvīra through canonical literature and then experience them through his own practices paved the way, as I have also demonstrated, for the formation and development of the *prekṣā* method under Tulasī’s guidance and encouragement. The numerous efforts and camps by Tulasī and Mahāprajña are evidence for the developmental history of *prekṣā-dhyāna*.

³¹¹ Some small booklets which are known as *Prekṣā Puṣpa* are specifically extracted from various lectures of *prekṣā-dhyāna śivira*.

Later, as *prekṣā-dhyāna* evolved, Mahāprajña introduced it to the laity and ensured this meditational practice remained open to all. *Prekṣā-dhyāna*, albeit a newly constructed technique, is rooted in an ancient Jaina tradition and continues to be an important part of its religious tradition. As in the case with other religions, Mahāprajña, too, connected this practice to Mahāvīra, and to the scriptural authority of canonical and classical literature, as a way of granting it authority and legitimacy. Further, a non-sectarian outlook was promoted, coupled with an emphasis on contemporary and scientific relevance.

The next chapter examines the processes by which Mahāprajña attempted to translate the meditational practices of Mahāvīra and later practitioners, details of which remain unknown, into an explicit detailed technique. More specifically, it will assess how the processes in question here connect to his modernising endeavours, involving a focus on the modern context in which a scientific basis became a major concern.

Chapter 4. Theory and Methods of *Prekṣā-Dhyāna*

4.1 Introduction

This chapter investigates the method of the “fully developed”³¹² system of *prekṣā-dhyāna* presented by Mahāprajña as a modern Jaina meditative practice. It considers the theory and method of *prekṣā-dhyāna* in the writings of Mahāprajña. The chapter explores the method of construction of the *prekṣā-dhyāna* system, which integrates seven distinct sources: (i) Jaina textual accounts of meditative practices; (ii) Elements of Hindu yoga systems; (iii) Elements of Buddhist *Vipassanā* meditation; (iv) Āyurvedic concepts; (v) Astronomical elements; (vi) Modern Science; (vii) and Reflections on Mahāprajña’s own experiences and explorations.

This chapter will first give a brief overview of the building blocks of *prekṣā-dhyāna*, the eight limbs, the four sub-limbs and the three special limbs and then reconstruct Mahāprajña’s exegetical and constructive methods highlighting, how the fully developed system of *prekṣā-dhyāna* was formed. Of particular interest will be the investigation in which Jaina and non-Jaina textual sources, were creatively combined and juxtaposed with modern scientific knowledge. The impact of Mahāprajña’s personal experiences and collective experimentation on its final construction, will also be considered.

It is argued that modern *prekṣā* meditation encompasses a set of fundamentally different objectives from those of ancient Jaina practices and therefore requires radical adjustment in the parameters of the types of spiritual training. The ancient practices were centred on abandonment of the body (*kāyotsarga*), cognitive contemplation (*anuprekṣā*)

³¹² Mahāprajña passed away on 9 May 2010 and on this day, he completed his last book *Prekṣā-dhyāna: Darśana aurā Prayoga*. The purpose of this book was to present the theory and methods of *prekṣā-dhyāna* in conjunction with its philosophical basis. He dictated this book to Mukhya Niyojikā Sādhvī Viśrutavibhā. During the lifetime of Mahāprajña, *prekṣā-dhyāna* was in a continuous state of development.

and reflection (*bhāvanā*) whilst, *prekṣā-dhyāna* includes highly systematised forms of meditation that incorporate various factors such as the body, breath, vital force, psychic colours, psychic centers and so on. As a result, it marks a shift from liberation being the sole purpose of ancient Jaina meditation and instead concentrates on purification of the psyche, improvement of health and well-being, personality development and behavioural and attitudinal change in its modern incarnation, whilst ultimately focusing on liberation as its final aim for those inclined towards the soteriological purpose.

The modernisation of Jaina meditation begins with Mahāprajña's scientific and medicalised conception of *prekṣā-dhyāna*. As De Michelis has established in her 2005 work "Modern Yoga", Vivekananda's "Rāja Yoga" in 1896 is a new departure in the history of Indian yoga. The impact of Westernisation can be seen through intellectual trends such as an increased focus on science, changes in lifestyle and developments in technology. Following these trends, Mahāprajña's *prekṣā-dhyāna* opens a new dimension in the field of Jaina meditation.³¹³ This is largely, due to the fact that prior to Mahāprajña's modern scientific approach, scientific knowledge was neither central to, nor an integral part of Jaina meditation. A literature survey on the holdings of various Indian and UK libraries regarding Jaina Yoga and meditation reveals that before Mahāprajña's work there is no scientific presentation of Jaina meditation available. However, Mahāprajña's writings on *prekṣā-dhyāna* can, in fact be acknowledged, as a further development of Kuvalayananda's (1883–1966), Śri Yogendra's (1897–1989), and Svāmī Rāma's (1925–1996) introduction of scientific perspectives in the field of *āsana*, *bandha* and *prāṇāyāma*. Joseph S. Alter (2004), in his study *Yoga in Modern India: The Body between Science and*

³¹³ A religion which does not solve the problems of present era is not relevant today. The attainment of liberation is connected to a person. Religion is not only a personal phenomenon; it is related to society. Relevance and irrelevance play a pivotal role to manage socio-religious relationships (Mahāprajña, 2002a: 42). Mahāprajña incorporated science in all aspects of *prekṣā-dhyāna* to make it easy accessible to one and all without specific religious background.

Philosophy focuses on the “medicalised” physical culture of yoga. He argues that the “synthesis of yoga with science, laid the foundation of modern yoga” because of the health benefits it promises. In Mahāprajña’s *prekṣā-dhyāna* this dimension is also visible in the presentation of the therapeutic use of *prekṣā-dhyāna* (*prekṣā-cikitsā*). This will be discussed later in the chapter 4 of the thesis..

In the field of postural yoga, T. Kriśānāmacārya (1888–1989) and his world famous Mysore disciples³¹⁴ opened an international market for yoga with a new emphasis on fitness, health and well-being. Singleton (2010) and others present extensive research on the development of postural yoga, a subject which, however, goes beyond the scope of this thesis. The innovations introduced by the exponents of modern yoga motivated the common masses and gave yoga an international appeal. These new developments indicate that *prekṣā-dhyāna* was not formulated in isolation: Mahāprajña was well informed about all these new creations and developments in the field of yoga.

4.1.1 Sources

Between 1963 and 2010, Mahāprajña wrote almost fifty books on *prekṣā-dhyāna*, most of which were compiled from lectures delivered by him during *prekṣā-dhyāna* camps (*śivira*). The most important books on *prekṣā-dhyāna* include *Prekṣā-Dhyāna: Ādhāra aura Svarūpa* (*Prekṣā* Meditation: Basis and Form) (1980a), *Prekṣā-Dhyāna: Prayoga aura Paddhatti* (*Prekṣā* Meditation: Theory and Practice) (2010c) and *Prekṣā-Dhyāna: Darśana aura Prayoga* (*Prekṣā* Meditation: Philosophy and Practice) (2011a) which are used as source manuals. Many of these titles have also been translated into regional Indian dialects as well as into foreign languages. These books are the key sources dealing with *prekṣā* theory and practice. In addition, a long list of doctoral theses and articles are also

³¹⁴ T. Kriśānāmacārya’s well-known disciples such as K. Pattabhi Jois, B.K.S. Iyengar, T.K.V. Desikachar.

available, most of them centered around the fields of medical science and ethnography. This chapter will analyse these materials.

4.1.2 **Literature Review**

It is important to point out that there is not much analytical literature on *prekṣā-dhyāna* in Indic and non-Indic languages. Bronkhorst (1993: 158) states in his article “Remarks on the History of Jain Meditation” that, ‘there is a minor role of meditative practices in the History of Jainism and the revivalist efforts of figures such as ...Tulasī and Mahāprajña, had to start almost from scratch’. In contrast, the present study shows that meditation played an important role in ritualistic form throughout Jaina history even before *prekṣā-dhyāna*, even though no detailed literature on meditation techniques is in evidence. Bronkhorst himself, for example, points to early external influences on the new Jaina methods of meditation depicted in the texts by Haribhadra after the decline of “purely scholastic” canonical forms of meditation.

Peter Flügel (1995: 127–29) has analysed the shift taking place during the leadership of Tulasī who “modernised” the Terāpanth sect by means of various innovations, *prekṣā-dhyāna* being one of them. Like Bronkhorst (1993) and Bruhn (2012), Flügel notes the minor role of detailed descriptions of meditative practices in the history of Jainism as compared to Buddhism. At the same time he shows that meditation per se has been given a prominent place in the canonical depictions of the daily schedule of Jaina mendicants (Flügel, 2012b: 286–300). Crucially, however, he explains that Tulasī and Mahāprajña introduced new meditative practices, combining methods from non-Jaina traditions through the aid of their spiritual teachers, who influenced the development of *prekṣā-dhyāna* as a modern form of meditation in the Terāpanth sect. In contrast to Bronkhorst, he reports that according to some contemporary Terāpanth monks, concentration is not the main feature of the *kāyotsarga* meditation, but *sat-cit-ānanda*, the immediate insight into pure consciousness and the purification of the psyche this is considered to involve (Flügel, 2012b: 961–4).

I argue, with the support of the evidence presented in chapter three of this thesis, and with special reference to Mahāprajña's autobiography, that many influences had a

profound effect on Mahāprajña's work, particularly his in-depth study of Hindu, Buddhist, and Jaina yogic literature. It is well documented that he participated in three of Goenkā's *vipassanā śiviras* (Mahāprajña, 2010a: 172). However, there is no evidence of Mahāprajña having any other contemporary teacher or training besides this.

Andrea Jain's (2010) "*Health, Wellbeing, and the Ascetic Ideal: Modern Yoga in the Jaina Terāpanth*" focuses on the practice and ideology of *prekṣā-dhyāna*. She asserts that, 'although Mahāprajña prescribes *prekṣā-dhyāna* as a mystical and an ascetic practice based on an empirical epistemology for Jain monks seeking to experience the transcendent Self, he nevertheless appropriates physiotherapeutic practice aimed at health' (Jain A., 2010: 119). *Prekṣā-dhyāna* is designed, in such a way that it is beyond any ascetic rituals and dogmas and equally open to lay men and women. Furthermore, she concludes that 'In the context in which one finds such scientific discourse, Mahāprajña and his disciples' explication of yoga is concerned less with *prekṣā-dhyāna* for the sake of transcendence and more focused on *prekṣā-dhyāna* for the sake of physiological enhancement' (Jain A., 2010: 120). Here, however, I wish to put forward a different perspective from the one found in Andrea's study, as Mahāprajña's main focus is on the attainment of purification of the psyche, and physiotherapeutic benefits are secondary in importance. It is a common factor that physiological enhancements are easily identifiable and can be measured scientifically, but the transcendental changes of the self are not empirically measurable, and are merely experienced at a personal and individual level.

Furthermore, she argues that *prekṣā-dhyāna* can be located at an intersection with late capitalist cultural processes as an expression of New Age spirituality insofar as its proponents participate in the transnational market. Yet *prekṣā-dhyāna*, cannot simply be discussed in terms of transactional jargon. There is no evidence in relevant literature to suggest that *prekṣā-dhyāna* is advocated as a means of financial gain or power. On the contrary, a compassionate feeling for humanity at large is at the heart of its proponents' interests and efforts.

Qvarnström and Birch (2012) consider the background in which *prekṣā-dhyāna* developed. They believe that one major reason for the development of *prekṣā-dhyāna* was the response to yoga in the twentieth-century in India, Europe and the United States.

Drawing upon the idea of universal and missionary Hinduism, they compare Tulasī and Mahāprajña’s new creation of modern Jaina meditation and his newly created *Samaṇa* order. However, it should be noted that the term “missionary” is stigmatising to some extent. This is because in the case of Hinduism some trends were explicitly missionary in the sense of actively proselytising, whereas in the case of the *Samaṇa* order their work is designed to spiritually support the Jaina community globally rather than attempting to convert the followers of other religions to Jainism.³¹⁵ During their out-reach work there is no evidence of any conversions taking place.

Smitā Koṭhārī (2013) presented an ethnographic study that explores the notion of charity and meditation in the Terāpanth sect. Building on the theories of Humphrey and Laidlaw (1994), it can be argued that rituals which have a long historical precedence would have certainly lost or have had their original intentions reinterpreted. In the case of *prekṣā-dhyāna*, which has evolved recently, the motif, need, desire and outcomes for the system have been well outlined, and thus I would argue that *prekṣā-dhyāna* as a ritualised form of meditation does have a purpose and intended benefit behind its practice, which is not shrouded in mystery. Thus agents can exercise their own discretion on whether to practise *prekṣā-dhyāna* and achieve one or more of its various benefits. Koṭhārī has attempted to show that *prekṣā-dhyāna* is a performative ritual, conducive to the “proper ordering of the soul”. She also argues that *prekṣā-dhyāna* is a form of ritualised action because the “actor” takes a particular stance to her action, making it a “ritual commitment”, and how not only the physical space contributes towards this commitment, but also how the body is an instrument that assists in the commitment itself (Koṭhārī, 2013: 116). There appears to be parallelism between the authors’ views on how *prekṣā-dhyāna* evolved. Anecdotally, Tulasī and Mahāprajña were, taken aback when eminent

³¹⁵ For further details, see Flügel 2003a, ‘The codes of Conduct of the Terāpanth Samaṇa order’.

Buddhist Bhikkhu Jagadīśa Kaśyapa (1908–1976) raised the question of whether there is any method of, or treatise on, Jaina meditation as there is for Buddhists.³¹⁶ A certain devout, intelligent Jaina lay follower stated that there is no meditation to be found within the Jaina tradition.³¹⁷ There were many more such aspects, as the need of spiritual grooming of the *saṅgha* and so on. All these factors, which are discussed in chapter 3, led to a prolonged period of development of *prekṣā-dhyāna*, combining literary work, openness to other meditative practices, an engagement with the medical sciences as well as personal experiences of Mahāprajña in order to develop a systemised form of meditation, with various components included in it.

4.2 Metaphysical Dualism: The Theoretical Background of *Prekṣā-Dhyāna*

It is clear from Mahāprajña’s main work (2011a) on *prekṣā-dhyāna* that its theoretical sources lie firmly in the Jaina doctrine of metaphysical dualism.³¹⁸ This doctrine of the dualism of self and non-self, or self and matter, comes to the fore in the practice of *prekṣā-dhyāna*, in particular, in the practice of awareness of the body by which the practitioner comes to distinguish between the conscious, non-material self and the non-conscious, material body (Mahāprajña, 2011a: 13).

According to Jaina philosophy, a living organism is held to be a unity of two elements: a conscious self and a material body.³¹⁹ It is crucial to realise that these two elements, self and body, are distinct and the meditative practice is an attempt to go beyond the ‘limitations’ of matter, which includes the gross body (*śarīra*), the senses (*indriya*),

³¹⁶ Mahāprajña notes a meeting held at Varāṇasī in presence of Tulasī.

³¹⁷ Prominent Dīgambara lay Jaina follower, owner of the Times of India, Sāhu Śāntiprasāda Jaina.

³¹⁸ Metaphysical dualism of classical Jainism is not simple mind-body dualism. It is a dualism of self (*jīva*) and non-self (*ajīva*). Under *ajīva* comes all four substances, namely, the medium of motion (*dharmāstikāya*), and medium of rest (*adharmāstikāya*), space (*ākāśa*) and matter (*pudgala*). For more detail see TS (5.1).

³¹⁹ This distinguishes the aims of Jaina *prekṣā* meditation from Buddhist meditative practices which do not believe in a self and do not hold the self–body distinction to be foundational for liberation.

the mind (*mana*), as well as subtler yet still material bodies, such as the karmic one, to realise the nature of the self itself as pure consciousness (*cetanā*). Mahāprajña discusses metaphysical dualism³²⁰ in the form of the self as the central point covered by more subtle bodies as well as gross bodies.

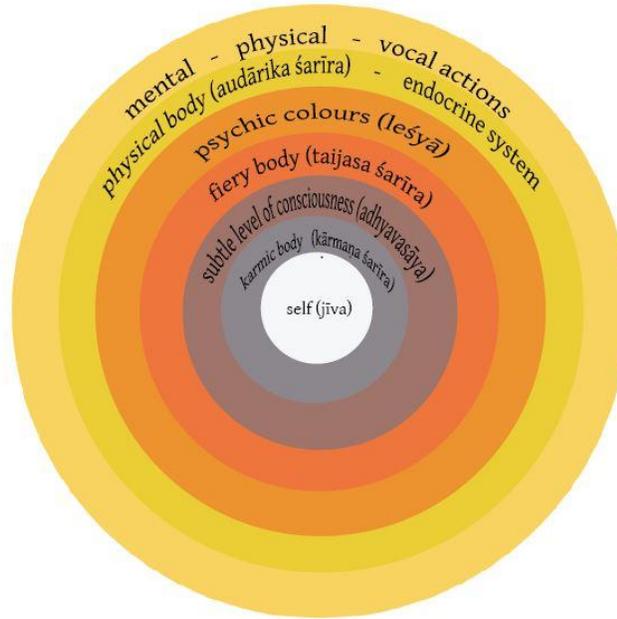


Figure 1 - Metaphysical Dualism

The characteristic feature of the self is consciousness (*cetanā*)³²¹ which, in turn, consists of two elements: knowledge (*jñāna*) and intuition (*darśana*)³²², the power to both “know” (*jāno*) and “see” (*dekho*). This is established as the fundamental principle of *prekṣā-dhyāna* in the *Daśavaikālika-sūtra* which states, ‘*sāmpikhae*³²³

³²⁰ Figure 1 metaphysical dualism is derived from (Mahāprajñā, 2011a: 13–15).

³²¹ TS₁, 2.8. *upyogo lakṣaṇam*.

³²² JSD, 2.3. *cetanā jñāvadārśanātmikā*.

*appagamappeṇam*³²⁴, i.e., “see yourself through yourself”. Mahāprajña (1980a: 10) interprets this to mean, “perceive and realise the most subtle aspects of consciousness by your conscious mind (*mana*)”. Meditative progress moves from an awareness of the gross physical body, which includes an awareness of the “mind” or thoughts, to an awareness of the various subtle bodies,³²⁵ until finally awareness of the “self”, which is distinct from these limitations, is reached. Mahāprajña states that the term self (*ātmā*) also infers gross body (*śarīra*). In this context, it therefore transpires that the perception of the body is also the perception of the self (Mahāprajña, 2010a: 183). He further explains that during *prekṣā-dhyāna*, the practitioner is instructed to perceive, the conditions which occur in the state of the mind, to perceive the internal changes manifested at the state of disposition (*bhāva*) and to perceive subtle consciousness thorough gross consciousness. During the worldly existence, the self has infinite modes. *Bhagavati-sūtra* (BhS,12.200) mentions eight modes of self.³²⁶ However, it is noteworthy that the two most important modes of the self are:

- (1) knowledge-self (*jñāna-ātmā*); and
- (2) passion-self (*kassio-ātmā*).

The knowledge-self (*jñāna-ātmā*) is pure consciousness whereas the passion-self (*kaṣāya-ātmā*) is bound with delusion. The experiment of seeing yourself through yourself entails a process of perceiving the self-bound with delusion through pure consciousness. As the aspirant (*sādhaka*) perceives more and more through knowledge-self to the passion-self, the greater the degree of purification of the passion-self. A state of pacification (*upaśama*) and annihilation (*kṣaya*) of karma, is achieved through the practice of perception.

³²⁴ *Daśvaikālika-sūtra-cūlikā* II (12)

³²⁵ Subtle bodies are fiery body (*taijaśa-śarīra*) and karmic body (*kārmaṇa-śarīra*).

³²⁶ BhS 12.200, ...*daviyāyā, kaṣāyāyā, jogāyā, uvaogāyā, nāṇāyā, daṃsaṇāyā, carittāyā, vīriyāyā*.

Mahāprajña uses various sources to support his concept of “perception of the self” as discussed below. Consciousness, Mahāprajña claims, has two modes:

- (1) ‘Perceiving’ consciousness (*dr̥ṣṭā cetanā*); and
- (2) Visible consciousness (*dr̥ṣya cetanā*)

Perceiving consciousness (*dr̥ṣṭā-cetanā*) is pure consciousness and that which is being perceived, is impure consciousness (*dr̥ṣya-cetanā*). He quotes from the Jaina text, the *Aṅgavijjā* (8.4.1–2), which explains that “a proficient” person should inspect the state of his self with the subtle level of consciousness (*bhāva*). The following ten modes are given for examination: “wretchedness (*dīṇayaṃ*), wrathfulness (*kuddhayaṃ*), happiness (*hiṭṭhayaṃ*), cheerfulness (*pasannaṃ*), wellbeing (*ārogattaṃ*), sickness (*āurattaṃ*), hunger (*chāyattaṃ*), contentment (*pīṇitattaṃ*), insanity (*vikkhattakaṃ*) and solitariness (*ekattaṃ*)”.³²⁷ The five positive (*praśasta*) modes are happiness, cheerfulness, wellbeing, contentment and solitariness and the remaining five are negative. One should perceive impure modes through pure modes and such perception results in purification.

Mahāprajña also presents and assimilates the views of prominent Śvetāmbara teacher Siddhasena and the Digambara author Rāmasena. Siddhasena (6th c. CE) elucidates this view in the following way: ‘observe the state of the body; perceive the form of the mind (*mana*). Let us sit in meditation and observe different states of our body’.³²⁸ Rāmasena (10th c. CE) similarly says that having the capacity of “self-perception”, with the self one should “perceive” (*paśyet*) the self which is always different from all those inner states that arise from *karma*, its nature knowing, natural (TŚ. 164, tr.

³²⁷ AV, 8.4.1–2.
attabhāveṇa attānaṃ, parikkhei viyakkhaṇo.
dīṇayaṃ kuddhayaṃ ceva, hiṭṭhayaṃ ca pasannaṃ.
ārogattaṃ āurattaṃ, chāyattaṃ pīṇitattaṃ.
vikkhattakaṃ ca ekattaṃ, dasadhā sampadhārae.

³²⁸ See, Viśrutavibhā, 2009: 17.

Dundas).³²⁹ Innumerable changes occur in the body, Rāmasena explains, and these must simply be witnessed with “the inner eye”, the perception “*of the self through the self*”. He further adds that, ‘the term “self” is also used for the body, in this sense perception of body is also perception of self’ (Mahāprajña, 2010a: 183). We might say that the techniques of *prekṣā-dhyāna* require systematic perception and attentive awareness of all levels of the human being, including the material body (*śarīra*), breath (*śvāsa*), and mind (*manas*), or thought (*vicāra*), settling finally, by differentiating these from the self in the awareness of self (*ātman*) itself. These aspects of the practical realisation of dualism in *prekṣā-dhyāna*, are discussed below.

4.3 Fully Developed System of *Prekṣā-Dhyāna*

From 1975 to 1996 was the period of systemisation of *prekṣā-dhyāna*. During this developmental period, Mahāprajña progressively introduced various methods of *prekṣā-dhyāna*. He initially used a twelve limb system of *prekṣā-dhyāna*.³³⁰ It was only during the celebration of “*Prekṣā Year*” (*varṣa*) in 1996 that the final model of an eight-limb *prekṣā-dhyāna* system was presented, which was subsequently divided into three parts. It thus

³²⁹ *Tattvānuśāsana* –164

*karmajebhyaḥ samastebhyo bhāvebhyo bhinnamanvaham,
jñāsvabhāvamudāstnam paśyedātmānamātmanā.*

³³⁰ 12–limb system

1. Relaxation with self-awareness (*kāyotsarga*);
2. Internal-journey (*antaryātrā*);
3. Perception of breath (*śvāsa-prekṣā*);
4. Perception of the body (*śarīra-prekṣā*);
5. Perception of psychic centers (*caitanya-kendra-prekṣā*);
6. Perception of psychic colors (*leśyā-dhyāna*);
7. Perception of the present moment (*vartamāna-kṣaṇa-prekṣā*);
8. Perception of thought (*vicāra-prekṣā*);
9. Equanimity (*samatā*);
10. Restraint (*saṁyama*);
11. Reflection (*bhāvanā*);

Contemplation (*anuprekṣā*) and Concentration (*ekāgratā*) (Mahāprajña, 1980a: 16).

came to have eight main limbs (*aṅga*), four sub-limbs (*sahāyaka-aṅga*) and three special-limbs (*viśiṣṭa-aṅga*) (Dharmeśa, 2006: 54). Mahāprajña never documented any reason behind the reduction into eight limbs in system of *prekṣā-dhyāna*. However, the new systematisation comprised of nearly all aspects, of the previous model, and therefore conceptually, does not much differ from it. He omitted three limbs, namely equanimity (*samatā*), restraint (*saṃyama*) and concentration (*ekāgratā*). Nevertheless, more yogic aspects were incorporated into the new scheme of sub-limbs and special-limbs.

Here I have used the term “fully developed” system of *prekṣā-dhyāna* to refer to the developments made by Mahāprajña before his demise in 2010.³³¹ In that important sense it can be said to be fully developed. However, Terāpanth is a single *ācārya* centralised sect. Whatever spiritual activities are designated within the *saṅgha*, the present *ācārya* is the sole authority to work upon and to determine them. In this regard, further development in the system of *prekṣā-dhyāna* always remains a possibility.

4.3.1 Eight Limbs of *Prekṣā-Dhyāna*

In the field of yoga, Patañjali’s *Yoga-sūtra* (2nd–4th c. CE) and its eight-fold (*aṣṭāṅga*) system gained worldwide popularity during the 20th century. Haribhadra’s *Yoga-dṛṣṭi-samuccaya* (8th c. CE) used this model for presenting the eight-fold yoga views (*dṛṣṭi*). Chapple compares the eight-fold yoga views (*yoga-dṛṣṭi*) of Haribhadra with *aṣṭāṅga-yoga* of Patañjali and the fourteen stages of spiritual development (*guṇasthāna*) of the Jaina tradition (Chapple, 2003:97). However, Mahāprajña’s eight-limbed *prekṣā-dhyāna* does not correlate directly with these ancient *aṣṭāṅgayoga* and medieval eight-fold yoga schemes of Haribhadra. Therefore, a partial comparison is possible only between the main components (*limba*) of *prekṣā-dhyāna* and various other traditions, such as Hindu yoga

³³¹ During his lifetime, Mahāprajña developed more than a hundred practices under the different limbs of *prekṣā-dhyāna*, including its initiation (*upasampadā*), song (*gīta*) and logo (*pratika*).

and the Buddhist *vipassanā* system. In the context of *aṣṭāṅga-yoga* Chapple (1990: 14) states that, '[Patañjali] does not advance one practice above another' implying that the various practices are independent and its efficacy is not reliant on each other'. However, in contrast, Mahāprajña presents a hierarchy in *prekṣā-dhyāna*'s practices, where one needs to follow a set pattern of practice for progress in meditation; e.g. *kāyotsarga* is a prerequisite for advance in meditation and *antaryātrā* which is the generator of vital force is required for deepening the meditative stage, etc.

I. Relaxation (*kāyotsarga*)

Within the eight steps of *prekṣā* meditation, Mahāprajña embedded *kāyotsarga* as its foundational practice and an initial precursor of meditation. Without *kāyotsarga*, other meditative practices cannot be performed. However, although a certain level of *kāyotsarga* is always required for the next steps of meditative practice, one does not need to progress through all its stages. Usually the literal translation of *kāyotsarga*³³² is “abandonment of body”, but in *prekṣā-dhyāna* its definition can be expanded to “relaxation with self-awareness”.³³³ Mahāprajña accepts relaxation (*śīthilīkaraṇa*) as an important aspect of *kāyotsarga*. According to him it is difficult to re-ignite the subtle energy when one is

³³² *Kāyotsarga* as abandonment of the body is discussed in detail in chapter two. That form of *kāyotsarga* is part of monastic and lay ritual.

³³³ *Kāyotsarga* technique: the first step of meditation is relaxation with self-awareness, keeping the body steady, relaxed and free from tension, with the spine and neck straight without stiffness, relaxing all the muscles of the body. It involves letting the body become limp. Steadiness of the body is practised for at least five minutes so that it becomes motionless as a statue. Movement of the limbs of the body should not occur. *kāyotsarga* has two aims: complete relaxation of the body and self-awareness. For achieving complete relaxation of the body, it is mentally divided into several parts and the mind (*citta*) focuses on each part of the body sequentially, from foot to head. Allow the mind to spread across the whole body. Here, the technique of auto-suggestion is used to relax each part of the body to experience relaxation. With the relaxation of each and every muscle and nerve, relaxation of the whole body is achieved. A state of deep concentration is to be reached in which the practitioner remains completely alert. (tr. Muni Mahendra Kumāra) (Mahāprajña, 2004a: 3). There is a detailed description of the *kāyotsarga* process, for further information see, *Prekṣā-dhyāna: Self-Awareness by Relaxation*, (2001a).

stressed, therefore relaxation of gross body is needed to manifest the inner energy (Mahāprajña, 1979b: 236). Further he explains that “the meaning of *kāyotsarga* is not merely relaxation, but it is a preparation of the body to have a continuing flow of the energy. In such a flow there is no stress and no hindrance (*avarodha*)” (Mahāprajña, 1997:120). This indicates a developed stage of *kāyotsarga* where the vital force (*prāṇa*) is flowing in the whole body.

The *kāyotsarga* includes five stages: (1) relaxation (*śīthilīkaraṇa*); (2) experience of vital force (*prāṇa*); (3) experience of separation of the gross body (*sthūla-śarīra*) and fiery body (*taijasa-śarīra*); (4) experience of vibration (*spandana*) of the karmic body (*kārmaṇ-śarīra*) and (5) experience of the separation of the body and the self (*bheda-vijñāna*) (Mahāprajña, 2010a: 32). At the highest stage of *kāyotsarga*, Mahāprajña explains an understanding and experience of Jaina metaphysical dualism is a journey of the self-experience (Mahāprajña, 2010d: 14).

II. Internal Journey (*antaryātrā*)

The second limb is an internal journey (*antaryātrā*), which is based on the practice of directing the flow of vital energy (*prāṇa-śakti*)³³⁴ in an upward direction. He connects the

³³⁴ The term *prāṇa* has multiple meanings such as “breath”, “life energy” and “elements of vitality”. White explains that “[t]he breath that animates and energizes the body, and which serves as the support for mantras and other speech acts. While *prāṇa* is an overarching term for breath, in Āyurveda and other systems it is counted as one of a set of five breaths: located in the heart, it is up-breath (White, 1914: 387). According to Tātia (1994:42) Digambara Ācārya Pūjyapāda Devanandi (5th c. CE) first time used the 10 elements of vitality (*prāṇa*) in Sarvārthasiddhi (2.14). Tulasī defines *prāṇa* is a kind of “life energy” (*jīvanī-śakti*) (JSD, 3.12). There are ten types of *prāṇa*: vital energy of ear (*śrotrendriya-prāṇa*), vital energy of eye (*caṅśurīndriya-prāṇa*), vital energy of nose (*ghrāṇendriya-prāṇa*), vital energy of tongue (*rasanendriya-prāṇa*), vital energy of skin (*spaśanendriya-prāṇa*), vital energy of mind (*manobala-prāṇa*), vital energy of speech (*vacanabala-prāṇa*), vital energy of body (*kāyabala-prāṇa*), vital energy of life span (*āyusyabala-prāṇa*) and vital energy of breathing (*śvāsocchavāsa-prāṇa*) (JSD, 3.12). This differs from the yogic *prāṇa* system. Mallinson and Singleton (2017: 173-74) notes the Vedic tradition mentions the oldest notion of four

internal journey with the human nervous system. The right side is equated to the sympathetic nervous system (*anukampī*) and the left side with the parasympathetic nervous system (*parānukampī*) and the central nervous system (*kendrīya nāḍī samsthāna*) (Mahāprajña, 1980a: 19). This is said to be needed to activate deeper levels of consciousness during meditation associated with the many psychic centres (*caitanya-kendra*) that are connected to the spinal cord, which is the pathway of this inner journey (Mahāprajña, 2010a: 184). This path is the main centre of vital force (*prāṇa-śakti*) which located in the spinal cord (Mahāprajña, 2004b: 39).

III Perception of Breathing (*śvāsaprekon*)

The technique of the perception of breathing (*śvāsa-prekṣā*) is the third limb of *prekṣā-dhyāna*, which did not exist before the construction of *prekṣā-dhyāna* as a distinct practice within the Jaina tradition. Although concentration on one's breathing is a supportive part of ritualistic *kāyotsarga* and *antaryātrā* these stages are not fully focused upon breathing only. Mahāprajña divides *śvāsa-prekṣā* practice into two parts: (1) perception of long or deep breathing (*dīrgha-śvāsa-prekṣā*) and (2) perception of breathing through alternate nostrils (*samavṛtti-śvāsa-prekṣā*). Breathing meditation was a pertinent part of Jaina meditation since the time of *āvaśyaka* rituals. The well-known Jaina meditative practice of *kāyotsarga* is based on breathing measurements. The *Upāsakādhyayana* is a treatise based on the instructions and prescriptions for Jaina lay followers (*śrāvakācāra*). It was composed by the Digambara monk and scholar, Somadevasūrī, in the 10th c.CE. It presents a formula of breathing meditation: “exhale and inhale air gently [during *prāṇāyāma*]. One must never hold air forcefully nor release it hastily”.³³⁵ The practice of

types of vital energy (*prāṇa*) in Ṛg Veda (1.65.10.2). Furthermore, they present its detail up to ten *prāṇa* in the paurāṇic text.

³³⁵ *Upāsakādhyayana*, 39.716

śvāsa-prekṣā is very close to the Goenkā's *vipassanā* technique of *ānāpānasati*. Mahāprajña mentions that there are many textual sources of breathing meditation available in Jaina canons and medieval texts, but the experience and familiarity with the living tradition of *vipassanā* helped him to shape the *śvāsa-prekṣā*. Hence, there are differences in the both techniques which are discussed in chapter 3.

In the method of *dīrgha-śvāsa-prekṣā*³³⁶ breathing is regulated until it becomes rhythmic through the close link between the perceiving mind and the breath. By regular practice this aims to develop certain “inherent capacities” (*āntarika kṣamatā*) of the subconscious mind such as extra-sensory perception, clairvoyance, etc. In the second practice, *samavṛtti-śvāsa-prekṣā*, the breath is inhaled through the right nostril and exhaled through the left nostril. Then, it is inhaled through the left and exhaled through right one (Mahāprajña, 1980a: 21–2).³³⁷ The *samavṛtti-śvāsa-prekṣā* technique is similar to the popular haṭha-yogic practice of alternate nostril breathing called “*anuloma–viloma prāṇāyāma*”.³³⁸

VI Perception of Body (*śarīraprekṣā*)

Perception of the body is a technique in which one becomes acquainted not only with the gross physical body (*audārika-śarīra*) but also with the fiery body (*taijasa-śarīra*) and karmic body (*karmaṇa-śarīra*), which represent increasing levels of subtleness. It enables

*mandam mandam kṣipedvāyūṃ mandam mandam viniṣipet,
na kvacidvāryate vāyurna ca śīghram pramucyate.*

³³⁶ The method of *dīrgha-śvāsa-prekṣā* involves a particular set of instruction. These are as follows: long rhythmic prolonged inhalation and exhalation with mindfulness.

³³⁷ For further information see, *Prekṣā-dhyāna: Perception of Breathing* (Mahāprajña, 1994b) and *Prekṣā-dhyāna: Śarīra-Prekṣā* (Mahāprajña, 2000a).

³³⁸ The method of *samavṛtti-śvāsa-prekṣā* involves a particular set of instruction. These are as follows: just change the normal way of breathing, inhale through the right nostril and hold the breath inside. Exhale through the left nostril and hold the breath out side. Then repeat the same exercise from opposite nostril. For more information see, *Prekṣā-dhyāna: Śvāsa-Prekṣā* (Mahāprajña, 2003e).

a practitioner to become aware of a deeper level of consciousness, and eventually the self, by becoming aware of the flow of vital energy in different parts of the body, for example, the sensory nerves (*jñāna-tantu*) and motor nerves (*karma-tantu*) (Mahāprajña, 1980a: 24).³³⁹ The body is a base for the self during one's worldly existence and by means of *śarīraprekṣā* one can perceive the self through the body. Mahāprajña explains that higher knowledge and higher meditation are not possible without a strong body and bone joints (Mahāprajña, 2004c: 114). This idea correlates with TS (TS₁ 9.27–28), which is discussed in chapter 2.

Furthermore, Mahāprajña explains that within the context of *prekṣā-dhyāna* the body is more important than the mind. According to Amanaska-yoga (AMY, 80) the mind itself is the only cause of bondage and release.³⁴⁰ This dictum is relative. The fickleness of mind creates hurdles in meditation which is why this dictum was formed. If we think at subtle level, fickleness of the body is more problematic in attainment of meditation and consciousness. Therefore, a practitioner of meditation must concentrate on body in order to know its secrets. The secrets of the mind and speech will automatically be revealed, once one knows the secret of the body (Mahāprajña, 2011a: 40). According to Jaina philosophy mind is not a perennial element. When a human being starts thinking then the process of mind begins and it gets manifested. Before the process of thinking, there is no

³³⁹ The method of *śarīra-prekṣā* involves a particular set of instruction. These are as follows: Concentrate your mind on the big toe of your right foot. Allow it to spread and permeate throughout the whole toe. Feel the sensation and vibration taking place in that whole area. Become aware of it and experience it with a neutral mind— with neither like nor dislike. Concentrate deeply and remain fully alert. Now shift your attention to every part of your right limb. I will now indicate the part of the body on which to concentrate and focus your mind. Move your focus to your other toes, the sole, the heel, the ankle, the upper part of the foot, the calf muscles, the knee, the thigh up to the hip joint. Visualise the whole leg and experience the sensations and vibrations taking place in each part. Maintain a perfect balance of your mind. There are many more similar instructions for the whole body (Mahāprajña, 2004a: 11) (tr. Mahendra Kumāra). For further information see, *Prekṣā-dhyāna: Perception of the Body* (Mahāprajña, 2001c).

³⁴⁰ AMY, 80. *mana eva manuṣyāṇām kāraṇam bandha-mokṣayo.*

mind (*amana*). When the time of thinking passed over, mind is not present there (BhS, 13.126).³⁴¹

According to Mahāprajña the history of perception of body is ancient and pre-historic. Thus the tradition of *prekṣā-dhyāna* is not new. It was forgotten and it is now restored (*punaruddhāra*).³⁴² There is nothing new in the world. The old things are named as new. Something is forgotten and there is a big gap in the past and again it comes forth. In the context of perception of body Mahāprajña shares the legendary story of Bharata.

Bharata, the universal monarch (*cakravarati*), attained a great achievement through *prekṣā*. After having a shower, he dressed and moved into his mirror chamber (*ādarśagriha*). He sat there and saw his reflection (*pratibimba*) all around. Slowly he became transfixed (*animesa prekṣā*) in his own single reflection. This was the starting point of *prekṣā*. Bharata became totally engrossed in his reflected image. He started perceiving the subtle body while perceiving the gross body. The subtlest body is karmic body (*karma-śarīra*). He started perceiving the fruition (*vipāka*) of the karma and the subtlest infinite features of the karmic modes. This was all a new experience for him. He was now totally immersed in a new world. His eyes remained transfixed on his own reflection and started experiencing the subtlest level of his existence. During the perception of body (*śarīraprekṣā*) he experienced auspicious state (*pariṇāma*) as well as auspicious psychic colourings (*leśyā*). Finally, he reached a state where his complete consciousness was unveiled. All bondages were annihilated and complete consciousness revealed. He attained the highest knowledge (*kevala-jñāna*) through the perception of body (*śarīraprekṣā*) while sitting in the mirror chamber. This is mentioned in the

³⁴¹ BhS, 13.126. *puvviṃ bhaṃte! maṇe? maṇijjamāṇe maṇe? maṇasamaya vītikante maṇe? Goyamā! no puvviṃ maṇe? maṇijjamāṇe maṇe? no maṇasamaya vītikante maṇe.*

³⁴² Tulasī conferred a title of “*Jaina Yoga Punaruddhāraka*” (the one who revived Jaina yoga”) in 1986, in recognition of Mahāprajña’s contribution in the field of Jaina yoga.

canonical Jambūdvīpa-prajñayapti (4th CE.). While perceiving the body Bharata went into deep levels and attained omniscience.³⁴³

V Perception of Psychic Centres (*caitanya-kendra-prekṣā*)

The fifth limb of *prekṣā-dhyāna* is the perception of psychic centres (*caitanya kendra prekṣā*). Mahāprajña defines them as locations in the ‘subtle body’ of human beings, which possess a ‘dense consciousness’ (*saghana-cetanā*) (Mahāprajña, 2000a: 201). He considers concepts such as those of ‘centre/wheel’ (*cakra*) and the lotus (*kamala*) in yogic traditions as beyond the reach of modern medical science but nonetheless takes the glandular system of the body as an object of meditative practice, a system which he says is accepted by everyone unlike the *cakra* system (Mahāprajña, 1980a: 26–7). This poses an epistemological problem, which is raised by Prof. Alexis Sanderson in the context of the “Śaiva Karaṇas”, *cakra* and the lotus in the tantra tradition.³⁴⁴ Mahāprajña not only maps the psychic centres onto the human endocrine system but also relates them to the Jaina theory of clairvoyance (*avadhi-jñāna*), which is discussed in the *Naṇḍī-sūtra* and explained as located in the middle part of the human body (*madhyagata*).

Mahāprajña states that during the medieval period Haribhadra, Śubhacandra and Hemacandra incorporated haṭha-yogic elements such as *cakra* but did not delve into the Jaina canonical literature (Mahāprajña, 2000b: 81). He explored Jaina canonical sources to support the concept of *caitanya-kendra* in the Jaina tradition. The first evidence from the *Naṇḍī-sūtra* is a detailed description of partial clairvoyant knowledge (*deśāvadhi-jñāna*) and complete clairvoyant knowledge (*sarvāvadhi-jñāna*). The hellish-being (*nāraka*),

³⁴³ JDP, 3.87: “*atāṇaṃ dehamāṇe*”.

³⁴⁴ Prof. Alexis Sanderson’s lecture on “Śaiva Karaṇas” at All Souls Collage, University of Oxford, on 14th September in Sanskrit Texts on Yoga: A Manuscript workshop, held from 12th – 16th September 2016.

divine-being (*deva*) and ford-maker (*tīrthaṅkara*) have congenital (*abāhya*)³⁴⁵ clairvoyance (*avadhi-jñāna*) and they see all around (*sarvataḥ*). The human and subhuman partially (*deśataḥ*)³⁴⁶. Mahāprajña states that partial clairvoyant knowledge (*deśāvadhi-jñāna*) is an original Jaina source for *caitanya-kendra* because it occurs through different parts of the body.

The second piece of evidence for *caitanya-kendra* is presented in the Digambara text *Ṣaṭkhaṇḍāgama* and relates to the concept of “*karaṇa*”. When a specific part of the body is purified, that part is considered to be “*karaṇa*” and becomes an instrument for extra-sensory knowledge (*atīndriya-jñāna*). *Karaṇa* may be pictured as a single part of one’s body (*eka-kṣetra*) or the entire body (*aneka-kṣetra*)³⁴⁷. According to Mahāprajña, the concept of *karaṇa*, which can be of four types, is mentioned in the Śvetāmbara text, *Bhagavati-sūtra*, where it conveys a connotation of self-effort (*vīrya*) and various states of karma³⁴⁸, such as bondage (*bandha*), or dormant states of karma (*sattā*), etc.

Mahāprajña states that one meaning of *karaṇa* is pure stream of consciousness (*nirmala-citta-dhārā*). The second meaning of it is the purity, which occurs in the body parts due to the purity of consciousness. Once a specific part of the body is purified, it metaphorically turns into “*karaṇa*” and becomes an instrument in for extra-sensory-knowledge (*atīndriya-jñāna*). Some of the examples of such *karaṇas* are *cakra* or

³⁴⁵ Immediately caused by genesis.

³⁴⁶ Nāndī, 22.

*neraiyadevatitthaṅkarā ya, ohissaavāhirā huṃti
pāsaṃti savvao khalu, sesā desēṇa pāsaṃti.*

³⁴⁷ *Ṣaṭkhaṇḍāgama, Pustaka 13, pp. 295*

*jassa ohināṇassa jīvasarīrassa egadeso karaṇaṃ hodi tamohiṇāṇamegakkhettaṃ nāma.
jamohiṇāṇaṃ paḍiniyadakkhettaṃ vajjiya sarirasavvāyavesu vaṭṭadi tamavegakkhettaṃ nāma.*

³⁴⁸ BhV, 6.5

caitanya-kendra. Thus, Mahāprajña identifies the concepts of *deśāvadhi-jñāna* and *kaṛaṇa* with *caitanya-kendra*.

The technique of *caitanya kendra prekṣā* is a unification of many practices, such as concentration (*dhāraṇā*), holding breath, colour visualisation and auto-suggestion.³⁴⁹

VI Perception of Psychic Colors (*leśyā-dhyāna*)

Leśyā is a Jaina technical term³⁵⁰ which first appears in Utt₁ (34) and can be translated as “colour of the soul” or even “anthropological categories”.³⁵¹ Mahāprajña accepts *leśyā* as “psychic colour” because it is a type of radiation emanated from the soul at a very subtle level of consciousness. *Leśyā* plays an important role in Jaina karma theory but this study has its focus on meditation and is concerned with how and why Mahāprajña incorporates *leśyā* within *prekṣā-dhyāna*. In the context of *prekṣā-dhyāna*, it is applied as a kind of bridge between the spiritual and the physical self (Mahāprajña, 1995a: 14–5). The fact that *leśyā* is in the domain of physical matter, having specific colours, means that Mahāprajña explains it in terms of scientific electro-magnetic energy, and this is utilised for

³⁴⁹ The method of *caitanya kendra prekṣā* is as follows: Concentrate your conscious mind on the centre of bliss and visualise a bright green colour there. Experience bright green particles are spreading all around the body and a green light is spreading around you. Feel that you are taking a green coloured breath and that green coloured particles are entering your body with each and every breath. Visualise that you are breathing long streams of bright green air. After a few moments visualise bright green light coming from the Centre of Bliss and spreading around your body. Feel your aura is filling with bright green particles. Perceive and experience it. Suggest to yourself that “my emotions are getting purified”. Repeat this instruction three times. (tr. Mahendra Kumāra 2004a: 11). For further information see, *Prekṣā-dhyāna: Perception of Psychic Centres* (Mahāprajña, 2001b) and *Prekṣā-dhyāna: Caitanya Kendra Prekṣā* (Mahāprajña, 2003f).

³⁵⁰ Bruhn notes that according to Alsdorf the original *leśyā* theory was “a loan from a rival sect” and Schubring states that this concept is of “secondary nature”. (Bruhn, 2012: 22).

³⁵¹ See Bruhn (2012: 21).

purification purposes as well as for therapeutic improvement of a person's psychological and physical health.³⁵²

Mahāprajña discusses many colours, which are not the same as the six *leśyās*' colours; however, he indicates that the first three malevolent *leśyā* can be changed into three benevolent *leśyā*. It is evident that *śukla leśyā* is still available, but nobody knows how to progress towards *śukla-dhyāna*, though Mahāprajña holds that this is obscured in the current age due to lack of knowledge of the *purvas*. He is open for the purification of psyche. Thus based on this understanding it seems that *śukla-dhyāna* cannot be achieved.

VII Auto-Suggestion (*bhāvanā*)

Mahāprajña defines *bhāvanā* as “repeated verbal reflection” by which one makes oneself resemble one's ideal through infusing the psyche (*citta*) with such ideas and through strong resolve. He elucidates this as the cultivation of noble virtues for ascetics enabling them to carry out their practices more meticulously (Mahāprajña, 2011a: 52–3). *Bhāvanā*, of course, has a long historical record in Jainism. It is mainly related to asceticism but through *prekṣā-dhyāna* Mahāprajña bridges the gap by means of *bhāvanā* practices, which are equally open to both ascetics and the laity.

Mahāprajña suggests that the objective of *bhāvanā* is to generate counter-vibrations (Mahāprajña, 2010c: 51). Thus, the practice of *ānanda-bhāvanā*, *maṅgala-bhāvanā* and *bhojanakālīna-bhāvanā* leads to the generation of vibrations, counteracting

³⁵² The therapeutic use of colour meditation and its psychological and physical health benefits are documented in *Amṛta Pīṭaka* (Mahāprajña, 1994d), *Prekṣā-dhyāna: Therapeutic Thinking* (1995b), *Bhītara kā Roga Bhītara kā Ilāja* (Mahāprajña, 2011b: 20) and *Prekṣā-dhyāna: Leśyā Dhyāna* (Mahāprajña, 2003g).

the impulses of cruelty, pride, deceit, and greed, respectively.³⁵³ The generation of such counter-vibrations is a positive tool for the eradication of evil and establishment of total goodness. This practice of repeated reflection (*bhāvana*) may be resorted to both pre- and post-meditation practice.³⁵⁴

VIII. Contemplation (*anuprekṣā*)

Traditionally the concept of contemplation (*anuprekṣā*) is a well-documented part of righteous meditation (*dharma dhyāna*), which is discussed in chapter two. The system of *prekṣā-dhyāna* is divided into two parts, (a) concentration of perception (*prekṣā*) and (b) concentration of thought (*anuprekṣā*). In the context of *prekṣā-dhyāna anuprekṣā* it means contemplation on what one has perceived and experienced during *prekṣā* meditation (Mahāprajña, 1999a: 13). *Prekṣā* and *anuprekṣā* are thus concomitant and one cannot continue perception (*prekṣā*) alone indefinitely, nor can one continue to contemplate (*anuprekṣā*) forever.³⁵⁵ Contemplation precedes as well as succeeds *prekṣā* (Mahāprajña, 1999b: 2). Modern contemplation combines the previous steps of *prekṣā-dhyāna*³⁵⁶ which

³⁵³ See, *ānanda-bhāvanā*, *maṅgala-bhāvanā* and *bhojanakālīna-bhāvanā* are included in appendix with English translation. (Mahāprajña, 2010c: 47–51).

³⁵⁴ During *prekṣā-dhyāna* sessions, sometimes it starts with *bhāvanā* and sometimes it ends with *bhāvanā*.

³⁵⁵ For further information see *Prekṣā-dhyāna: Anuprekṣā* (Mahāprajña, 2003d) and *Prekṣā-dhyāna: Contemplation and Auto-Suggestion* (Mahāprajña, 1994c).

³⁵⁶ Under *prekṣā-dhyāna* Mahāprajña presented more than 25 contemplations. One example, Contemplation of Tolerance (*sahiṣṇutā-anuprekṣā*), is presented to illustrate Mahāprajña's extensive collection of contemplations. This is presented as documented into instruction manual.

Selection of a meditational posture; 1. *mahāprāṇa dhvani* (repeat 9 times); 2. *kāyotsarga* (5 minutes); 3. Perception and contemplation. Visualise particles of a blue colour around you. Take a breath of bright blue colour (similar to the colour of a peacock's neck). Experience that with each and every breath blue coloured particles are entering your body. Concentrate your conscious mind on the centre of purity (*viśuddhi-kendra*) situated in the middle of the throat and visualise a bright blue colour at this centre.

Now shift your attention to the centre of enlightenment (*jyoti-kendra*), situated in the middle of the forehead and contemplate with the following words in mind: My tolerance is being reinforced. My equanimity is increasing. Repeat these sentences aloud nine times. Now mentally repeat the same sentences nine times. To acquire this virtue at different levels, now contemplate physical sensations such as: 1.the sensation of the changing season; 2. the sensation produced by disease. Mental sensation such as: 1.the sensation of pleasure

show a clear difference in the traditional practice of thinking based contemplation and sets a contrast in presentation and practice in terms of modern contemplation.

Prekṣā and *anuprekṣā* are two distinct concepts, but they represent the same consciousness. An illustrative example is when liquid water solidifies, it becomes ice, yet the substance of both the fluid and the solid object is the same, water; there is no substantial difference between them. Each of these states of water has its own function and importance. Similarly, *anuprekṣā* is the fluid state of the consciousness, which flows in a regulated and channelized way. When this fluid consciousness ‘solidifies’, i.e. when it is concentrated on a single point, it becomes *dhyāna*. Before it attains this solid or focused, steady state it is *anuprekṣā* (Mahāprajña, 1999b: 72). Mahāprajña, in fact, presented secular contemplations, such as contemplations on transformation of personality, value inculcation and health, and even contemplation on nationality.

The main difference between the old practice and modern *prekṣā* in regards to *anuprekṣā* is, the old method involved merely mental contemplation in *anuprekṣā*, whereas in modern *prekṣā* many previous steps of *prekṣā-dhyāna* are combined. The modern form of *anuprekṣā* is presented for personality development. In this context of the *anuprekṣā* is called, *pañcāṅgapuruṣa dhyāna*, which is a way of cultivating desired qualities through *anuprekṣā*. It is a way to foster qualities through *anuprekṣā*. An anthropomorphic image is used for various practices of *prekṣā* meditation. The meditation focuses on the five limbs of the person (*pañcāṅgapuruṣa-dhyāna*). Here, the physical body is used as a symbolic image for the transformation of negative emotion into the

and pain; 2. the sensation of comfort and discomfort. Emotional sensation such as: 1. opposing views; 2. opposing nature; 3. opposing interests (taste).

All these sensations affect me, but I should not be swayed or influenced by them. If I am influenced by them, it would inhibit my abilities. The less I am affected, the greater would be my strength. Therefore, development of tolerance is the key to success in my life (10 minutes). Conclude the contemplation session with the recitation of *mahāprāṇa dhvani* (and repeat it 9 times).

positive qualities. In this type of meditation one has to create a mental image of a human body and contemplate the virtue on the body parts to get desired changes.³⁵⁷ Furthermore, Mahāprajña developed more than 25 contemplations for the transformation of personality alone.³⁵⁸

4.3.2 Subsidiary Limbs (*Upāṅga*)

After the discussion of the eight limbs of *prekṣā-dhyāna* Mahāprajña considers *prekṣā* to be not merely a meditative practice but a “total philosophy of life” or a holistic approach towards life (*samagra jīvana darśana*) (Mahāprajña, 2010a: 191). His statement makes it clear that *prekṣā* is not confined to meditation alone, as it also works on both social and spiritual aspects of experience through its various components. Mahāprajña takes into consideration Haribhadra’s broad definition of Jaina-yoga, which includes all the activities connected to liberation. His definition comprises of religion (*dharma*), yoga and spirituality (*adhyātma*) all under one wing. Mahāprajña also suggests that people from all walks of life, should seek to learn *prekṣā-dhyāna*, not only for spiritual advancement, but also for other reasons, such as health, well-being or coping with the various day to day problems faced in the modern world. During 1996, keeping in mind this holistic approach, he divided the programme of *prekṣā-dhyāna* into three main components (Mahāprajña, 2010a: 191):

³⁵⁷ For more details of *pañcāṅgapuruṣa-dhyāna*, see Appendix II, Figure 4, Table 11.

³⁵⁸ For further information see Mahāprajña, 2009b *Amūrta Cintana* and Mahāprajña, 1999a (*Abstract Thinking*). Some contemplations are listed here: contemplation of dutifulness (*kartavyaniṣṭhā-anuprekṣā*); contemplation of self-reliance (*svāvalambana-anuprekṣā*); contemplation of truth (*satya-anuprekṣā*); contemplation of synthesis (*samanvaya-anuprekṣā*); contemplation of secularism (*saṃpradāya-nirapeksatā-anuprekṣā*); contemplation of the unity of mankind (*mānavīya-ektā-anuprekṣā*); contemplation of spirituality and science (*adhyātma-vijñāna-anuprekṣā*); contemplation of mental equilibrium (*mānasika-santulana-anuprekṣā*); contemplation of patience (*dhairya-anuprekṣā*); contemplation of honesty (*prāmāṇikatā-anuprekṣā*); contemplation of simplicity (*rjutā-anuprekṣā*); contemplation of co-existence (*saha-astitva-anuprekṣā*); contemplation of non-attachment (*anāsakti-anuprekṣā*); contemplation of tolerance (*sahiṣṇutāvanuprekṣā*); contemplation of gentleness (*mṛdutā-anuprekṣā*); contemplation of fearlessness (*abhaya-anuprekṣā*); contemplation of self-discipline (*ātmanūsāsana-anuprekṣā*).

- (1) *Prekṣā-dhyāna* (meditation);
- (2) *Prekṣā-yoga* (posture and breathing control); and
- (3) *Prekṣā-cikitsā* (therapy).

The main eight components of *prekṣā-dhyāna* are discussed above, and the next focus is on the *subsidiary*-limbs of *prekṣā-dhyāna*, which falls under the “*prekṣā-yoga*”. *Prekṣā-cikitsā* (therapy) is an expansion of the limbs and sub-limbs as an applied or medicalised *prekṣā-dhyāna*. Mahāprajña presents spiritual healing therapy through the combination of various limbs of *prekṣā-dhyāna* in *Tuma Svastha Raha Sakte Ho*.³⁵⁹

Posture (*Āsana*)

Mahāprajña accepted posture (*āsana*) as a helpful tool for *prekṣā-dhyāna* even though it occupies a subsidiary position in its practice. The term *āsana* is formed from the Sanskrit root *ās* meaning to sit down.³⁶⁰ Thus *āsana* indicates a sitting position. In the Jaina context, instead of *āsana* the word used is ‘*sthāna*’. *Sthāna* is formed from the Sanskrit root *sthā* which means to stay, remain or continue in any condition or action. This shows that *āsana* in Jainism has been used for meditative practices. The Jaina practice of *āsana* is based on the conceptual framework of asceticism. Almost all early records are based on ascetic practices. Jaina literature itself does not have a dedicated text on *āsanas*, but there are canonical texts in which the *āsanas* are occasionally recorded, for example, as seen in the *Ācārāṅga-sūtra*, *Sthāṅga-sūtra*, *Uttarādhyāyana-sūtra* and *Aupapātika-sūtras*. The delving into the details of the canonical version of the *āsanas* is not the focus of this study.

³⁵⁹ See Mahāprajña (2004d: 45, 60).

³⁶⁰ See Āpte (2005: 90).

Nonetheless, the importance of *āsanas* in *prekṣā-dhyāna* is emphasised by Mahāprajña who states through his own experience³⁶¹:

Posture is vital to spiritual development. When a man sits in the *siddhāsana* posture he makes a pyramid of his body and the pyramid attracts cosmic rays (*sauramaṇḍala vikiraṇa*). In assuming different postures we attract diverse beneficial rays from the solar system’ (Mahāprajña, 2003b: 188).

Again Mahāprajña emphasises the physiological benefits of postures in the field of meditation. He shares his personal experience and relates how during meditative practice, the digestive system gets affected. According to Mahāprajña along with meditation someone practices of *āsanas* would be helpful for the digestive system. ‘*Āsana* and *dhyāna* are not contradictory to each other. Meditation needs energy and *āsanas* are a useful means for generating energy’ (Mahāprajña, 2010a: 188). In contrast, ‘Vivekānanda (1863–1902) explicitly shunned *āsanas* as being unsuitable or distasteful’ (Singleton 2010:4). Similarly, the *vipassanā* meditation system avoids *āsanas*.³⁶² As a prerequisite before the commencement of meditation, Mahāprajña suggested the practice of *āsanas* for the control of the seat of virility (*vīryāśaya śuddhi*), nervous system (*nāḍī śuddhi*), digestive system (*pācanatantra śuddhi*), bodily wind (*vāyu śuddhi*) and faeces (*utsarga śuddhi*). These *āsanas* are thus held to purify the appropriate parts of the body (Mahāprajña, 2010a: 148–9). Muni Kiśanalāla is instrumental in the development of the *prekṣā-yoga* part pronounced by Mahāprajña (Ibid. 2010a: 220).

Kiśanalāla, a long-time member of the inner coterie of Mahāprajña, made a substantial contribution to *prekṣā-dhyāna*, explicitly in the field of *āsana*, *prāṇāyāma* and

³⁶¹ Researchers personal communication with Mahāprajña during *Prekṣā-dhyāna* camp in 1980.

³⁶² The researcher participated in a ten day *vipassanā* camp and it was strictly prohibited to practice any *āsanas* during this *vipassanā śivira*.

mudrā (Mahāprajña, 2010a: 220). His theoretical knowledge and practical experience amassed within the Terāpanth movement by attending seminars and workshops in a variety of yogic practices, added considerably to the field of *prekṣā-dhyāna*. He evolved a comprehensive regime of exercises for maintaining spiritual and physical health particularly targeted at practitioners who are considered to lack time due to the hectic pace of modern life. Under *prekṣā yoga*, Mahāprajña divided *āsanas* into two categories:

- (1) *Dhyānāsana* (posture of meditation); and
- (2) *Śarīrāsana* (posture of the body).

These *dhyānāsanas* deal with the ancient ascetic tradition, following the canon and the medieval author's Śubhacandra and Hemacandra. Under the category of *dhyānāsana*, Mahāprajña accepts four *āsanas*: simple cross-legged posture (*sukhāsana*), diamond posture (*vajrāsana*), half lotus posture (*ardha-padmāsana*) and lotus posture (*padmāsana*) (Mahāprajña, 2010a: 49). The remaining *āsanās* fall under the category of *Śarīrāsana*. It is clear that even though Jaina literature has given an account of *āsanas* from the early canonical stage, they are not the same as those depicted in *prekṣā-dhyāna* manuals. Most of these postures are adopted from *haṭha-yoga* as indicated by Qvarnström and Birch (2012: 368). Kiśanalāla also formulated a Jaina version of the popular Hindu sun salutation posture (*sūrya-namsakāra-āsana*) called (*iṣṭa-vandana*) and (*vīra-vandana*), each part of which corresponds to a part of the Jaina *namaskāra mahāmantra*. It can be concluded that *āsanas* used in *prekṣā-dhyāna* are a hybrid of *haṭha-yoga* and Mahāvīra's "tools" for meditation in the *Ācārāṅga-sūtra* whose aim is to serve as an antidote for the stress of modern life.

A new development is presented in Kiśanalāla's *Yogika Kriyāyem* (2010), which contains thirteen exercises pertaining to the face, spinal cord, abdomen, and lastly the hands and feet (the motor organs). These are physiotherapeutic exercises which provide an easy method and which can be followed by those who have no experience of yogic discipline. This is a new contribution by Kiśanalāla. He modernised the area of *āsana* with the knowledge of health science and his own experience. Simplicity of these practices

made its access to people of all age groups. He justified that the *prekṣā-yoga* is based on the technique of perception. *Prekṣā-yoga* practitioners have to be aware of their breath and perception of the relevant body part.³⁶³

Breath Control (*Prāṇāyāma*)

The fourth part of Patañjali yoga (2.29) is breath control (*prāṇāyāma*). Georg Feuerstein noted that expansion or lengthening (*āyāma*) of the vital force (*prāṇa*) is *prāṇāyāma* (Feuerstein, 1974: 96–7).³⁶⁴ Normally meditation along with breath occupies a prominent place in Jaina canonical literature but is not named as *prāṇāyāma*. The main ancient practice of Jaina meditation is *kāyotsarga*, which was always measured by the count of breath. Mahāprajña asserts that *prāṇāyāma* has relative (*sāpekṣa*) importance in the field of Jaina-yoga. There is no system such as of expelling (*recaka*), filling (*pūraka*) and holding (*kumbhaka*), of the air, available in ancient Jaina literature. However, later *ācāryās* Śubhacandra 11th c. CE and Hemacandra 12th c. CE adopted it into Jaina tradition (Mahāprajña, 2007a:152). It is noted by Qvarnström that the fifth chapter of YŚ (5.5–12) describes seven classic and tantric types of *prāṇāyāma*.³⁶⁵ Under the classic form are three: *recaka*, *pūraka* and *kumbhaka* and the remaining four as a part of tantric activities (Qvarnström, 2002:12). In the Jaina tradition unlike the classical yoga or tantra traditions, *prāṇāyāma* is not accepted as a path of liberation. However, it is accepted as a means to better health and a helping tool for meditation. In the context of *prekṣā-dhyāna* Mahāprajña accepted three main *prāṇāyāma*: 1. *anuloma-vilaoma*; 2. *sūkṣma-bhastrikā* and 3. *ujjhāī*.

³⁶³ Interview by researcher with Muni Kiśanalāla in 2015 at Delhi.

³⁶⁴ YS₁, 2–49. *tasmintsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ*.

³⁶⁵ See Qvarnström (2002:102–3), Seven types of *prāṇāyāma*: *pratyāhāra*, *śānta*, *uttara*, *adhara*, *recaka*, *pūraka* and *kumbhaka*.

Gestures (*Mudrā*)

Gestures (*mudrā*) are in the sub-limbs. *Mudrās* are a practice common to Jaina and non-Jaina traditions, the Vedic, Vaiṣṇava, Śaiva and Buddhist traditions. The ‘science’ of touching fingers in a particular fashion is called *Mudrā-Vijñāna*. Kīśanalāla theorises that our hands and feet are conduits of the five elements (*pañcabhūta*). Each finger is an extension of one of the five elements: the thumb (*aṅguṣṭha*) of fire (*agni*), the index finger (*tarjanī*) of air (*vāyu*), the middle finger (*madhyamā*) of space (*ākāśa*), the ring finger (*anāmikā*) of earth (*pṛthavī*) and the little finger (*kaniṣṭhā*) of water (*jala*) (Kīśanalāla, 2011: 116). Joining these fingers with each other makes the life current or vital energy of the body flow in particular ways and removes bodily imbalance.

The Jaina ritual manuals such as the 20th century Digambara *Laghuvidyānuvāda* catalogues 45 varieties of gestures and Śvetāmbara *Vardhamāna Vidyākalpa* catalogues 24 gestures (Gough, 2015: 7). Unlike these two manuals, during the core practices of *prekṣā-dhyāna*, only two *mudrās* are used. These are the knowledge gesture (*jñāna-mudrā*) and the omniscience gesture (*vītarāga mudrā*). Twenty-four *mudrās* are listed in the *prekṣā-dhyāna* manual under *prekṣā* therapy (*cikitsā*).³⁶⁶ Some of these have been adopted from other yogic traditions and a few Kīśanalāla made himself.³⁶⁷

Five *mudrās* were devised by Kīśanalāla and these correspond to the five parts of the *namaskāra mahāmantra*. In these, the hands and fingers play a significant role. (Interview with Muni Kīśanalāla on 24 December 2013). These five *mudrās* are:

³⁶⁶ *Prekṣā Meditation: Science of Gesture (Prekṣā-dhyāna: Mudrā Vijñāna)* lists twenty-four *mudrās*: 1. *apāna-mudrā* 2. *abhaya-mudrā* 3. *aśvinī-mudrā* 4. *ākāśa-mudrā* 5. *udāna-mudrā* 6. *khecarī-mudrā* 7. *jñāna-mudrā* 8. *parivartana-mudrā* 9. *pṛthvī-mudrā* 10. *prāṇa-mudrā* 11. *mṛgī-mudrā* 12. *aṅguṣṭha-mudrā* 13. *aśvinī-mudrā* 14. *varuṇa-mudrā* 15. *vāyu-mudrā* 16. *śaṃkha-mudrā* 17. *surabhi-mudrā* 18. *haṃsī-mudrā* 20. *arhata-mudrā* 21. *siddha-mudrā* 22. *ācārya-mudrā* 23. *upādhyāya-mudrā* 24. *muni-mudrā*.

³⁶⁷ Interview with Kīśanalāla on 7 August 2014.

- (1) The *arhat mudrā* which represents the omniscient one, the *arhat*, who stands at the top in the hierarchy of the five great souls (*parmeṣṭhī*). Kīśanalāla explains that this *mudrā* represents the *arhat* as raising both hands to the highest point symbolically represented as the highest qualities of the *arhat* that the practitioner must oneself try to emulate;
- (2) The second gesture is the *siddha mudrā* which symbolises liberation of the mind. It refers to the shedding of karmic bondage and total emancipation from the eight karmas and all physical matter. It consists of both palms shaped in the gesture of the abode of a liberated soul (*siddhaśīlā*³⁶⁸);
- (3) The third gesture is the *ācārya mudrā* presented with both hands open because it acknowledges the responsibility for the welfare and guidance of the fourfold congregation (*caturvidha saṅgha*³⁶⁹);
- (4) The fourth, the teacher or preceptor gesture, or the *upādhyāya mudrā*, represents a flame. It consists of the two hands joined together with folded palms and one's face pointing towards the sky. This *mudrā* signifies the teacher or *upādhyāya*'s role in imparting canonical knowledge to the *saṅgha*; and
- (5) The fifth, the *muni mudrā*, is presented as a surrender pose with palms of both hands facing upwards and pointing towards the ground and the head bowed down. It denotes offering oneself to the service of all ascetics (Kīśanalāla, 2010: 58–68). While Kīśanalāla discussed many of the religious and spiritual benefits of these *mudrās*; however, these are not discussed in the *prekṣā-dhyāna* manual.

Sound (*Dhvani and Mantra*)

A *mantra* is a word, or a powerful combination of words, coined by a sage. There are thousands of *mantras* in Jainism. A *mantra* can be one seed (*bīja*) or a

³⁶⁸ In the crescent shape *siddhaśīlā* also depicts the zenith of Jaina universe.

³⁶⁹ *caturvidha saṅgha* represents monk (*sādhu*), nun (*sādhavī*), lay male follower (*śrāvaka*) and lay female follower (*śrāvikā*).

combination of seed words (*bījākṣara*) with a special invoking phrase. These usually involve the chanting of the names of deities or a specific combination of words. Every sound can be a mantra if properly applied (Mahāprajña, 2003c: 5–10). Mahāprajña suggests that *mantras* are the most effective way of influencing the vital power through its sound vibrations. When one speaks, it produces different sound vibrations, which stem from different places of articulation in our body. These sounds have different wave lengths which have different effects (Mahāprajña, 2010b: 181–82). Mainly Mahāprajña employs two main sounds to begin a *prekṣā-dhyāna* session ‘*arham*’ and ‘*mahāprāṇa*’. Many other *mantras* also became embedded in different practices. In the following section, however, only two sounds are discussed as a prerequisite to *prekṣā-dhyāna* (Mahāprajña, 2005a: 11–3).

***Arham* Mantra**

An important *bīja mantra* is *arham* which invokes the ‘*arhat*’ or the worthy one. The practice of *prekṣā-dhyāna* begins with the recitation of *arham mantra*. Its practice and effects are described by Mahāprajña in the following way, synthesising traditional and modern scientific understanding. In the recitation of *arham*, the sound 'a' is produced in the throat, 'r' is produced in the cerebrum in the brain, 'ha' is produced in the larynx, and 'm' is produced on the lips. The vibrations generated from the rhythmic recitation awaken various centres of consciousness and rekindle vital energy (*prāṇa śakti*).

In this way, rhythmic recitation of *arham* is thought to alleviate tension as well as stress and cultivate a harmonious and peaceful disposition (*bhāva*). Kate Crosby notes that “*arham*” is the most frequently occurring expression in the *Yogāvacara*, which is an epithet of the Buddha. It is divided into three parts as ‘*a ra ham*’. These three parts denote important sets of Buddhism, such as the three divisions of the canon (*piṭaka*), the three gems (*ratna-traya*), the three robes (*civira*) and the three breaths (Crosby, 2000: 147). Similarly the Jaina *arham* as a whole sound represents *arihanta* – the enlightened one. Here “a” is the first letter, meaning “eternal and divine”; “r” represents fire and indicates that which is auspicious; “ha” is the seed syllable for space, with “m” the dot (*bindu*) indicating meditation (Mahāprajña: 2001d: 90). With “a” being the first and “ha” the last

syllables of the Sanskrit syllables, the *arham* mantra contains the power sound of all vowels and consonants, and is considered to represent the entire Sanskrit language as “*aha pratyāhāra*”.³⁷⁰ By regular chanting of this *mantra*, the aspirant is held to be rejuvenated. The generation of bio-electricity through *mantra* chanting is supposed to give rise to spiritual attainment (*siddhi*) and telepathic powers (Mahāprajña, 1985: 80).

Great Vital Energy Sound (*Mahāprāṇa Dhvani*)

Mahāprajña states that sound helps in building up the foundation of the main meditation exercise. Its purpose is to “weave” an armour-like cover of sound waves enveloping the practitioner, protecting him or her against external disturbances. It is also helpful in creating inner silence (Mahāprajña, 1999b: 14). The *mahāprāṇa dhvani* is produced initially by inhaling deeply. While slowly realising the breath through the nostrils then simultaneously producing a humming sound like the buzzing of a bee. During this practice, the mouth should be gently closed. This process is repeated nine times and attention is focused on the vibrations inside the brain produced by the buzzing sound. It is experienced by Helen Poulter: ‘although, to a new practitioner, this process may seem somewhat ambiguous, the overall effect is wholly calming and acts therefore, as an especially valuable method for entering into meditation’ (Poulter, 2015: 1).³⁷¹ The term “*mahāprāṇa*” is historically connected with the “practice of the “*mahāprāṇa-dhyāna*” of Ācārya Bhadrabāhu (4th c. BCE), but in the context of *prekṣā-dhyāna* it is connected to vital force and that is why it is named as *mahāprāṇa*.³⁷²

³⁷⁰ *Pratyāhāra* is the comprehension of a series of letters into one syllable by combining for shortness the first member with the last members.

³⁷¹ Experienced by a SOAS student Helen Poulter during SOAS Yoga Society’s *Prekṣā* meditation classes.

³⁷² Personal communication with Kumāraśramaṇa by researcher on 30 July 2015.

A question arises that if the *arham* sound starts *prekṣā-dhyāna* then what is the purpose of adding a sound such as *mahāprāṇa dhvani*. I raised this question with Muni Kiśanalāla. He responded by explaining that in 1985 *jīvana vijñāna* (science of living) training commenced at a government high school in Jodhpur.³⁷³ In these school programme meditation session started with the *arham* sound. However, after a few days some Muslims and Christians opposed the use of this sound, as they considered it to be a kind of religious mantra. A meeting was called by Mahāprajña to discuss the issue. He stated that the sound ‘m’ affects the hypothalamus which is good for students’ memory and power of concentration, and it was sufficient to simply use this sound in *prekṣā-dhyāna*. Since then this *māhāprāṇa* sound has become a part of *prekṣā-dhyāna* (Interview with Kiśanalāla on 24 December 2013).³⁷⁴

Mahāprāṇa dhvani is a sound produced before entering the state of meditation. It consists of a slow, prolonged exhalation with a humming sound. According to Mahāprajña (Mahāprajña, 2001d: 64), the sound waves and sound vibrations created during the pronunciation of *mahāprāṇa dhvani* penetrate and circulate throughout the brain and activate the neurons, enhancing intellectual capabilities, reducing the unsteadiness of thoughts, and increasing the mind’s ability to concentrate. Sustained practice is claimed to lead to enhancement of the vital energy and increased memory, an addition in the life-span of neurons, and regulation of secretions from the endocrine glands, as well as regulation of the flow of blood to the tissues and organs of the body.³⁷⁵ The *mahāprāṇa* sound has some similarities with haṭha-yogic practice, namely, that of *bhrāmarī prāṇāyāma*.³⁷⁶

³⁷³ *jīvana vijñāna* (science of living) is a further expansion of *prekṣā-dhyāna* into the field of education. A course was prepared for it and training imparted to teachers and students. It is a part of curriculum of many educational institutes, schools, colleges and Universities in India.

³⁷⁴ An interview with Kiśanalāla by researcher on 24 December 2013.

³⁷⁵ The pronunciation of *mahāprāṇa dhvani* involves the following sequence of steps: “Inhale slowly through nostrils and focus on your vocal cord; while exhaling, produce the sound ‘mmm...’ like the buzzing

4.3.3 Special Limbs

As already indicated, there are three special limbs: *vartamāna-kṣaṇa-prekṣā* (perception of present moment); *vicāra-prekṣā* (perception of thought) and *animeṣa-prekṣā* (unblinking perception). These three special parts are higher levels of practices.

Perception of the present moment (*vartamāna-kṣaṇa-prekṣā*) is a state of constant meditation. Normally one does meditation for a time bound period (*kālabaddha*), such as one or two hours. *Vartamāna-kṣaṇa-prekṣā* is not bound (*apratibaddha*) by time-specific periods, such as minutes or several hours but is a technique of constantly remaining vigilant, moment by moment. The practice is connected to the subtle levels of the body (Mahāprajña, 1980a: 32–3). Perception of thought (*vicāra-prekṣā*) is a meditation on the thought processes. One should be vigilant about the negative and positive thoughts and perceive that these thoughts are not part of the self. The third step is non-blinking eyes perception (*animeṣa prekṣā*) which is accepted as a practice of Mahāvīra himself (ĀSBh₂, p 508) and is well known as fixed gaze meditation (*trāṭaka*), a part also of haṭha-yoga practice.

4.4 Mahāprajña's Exegetical & Constructive Method

Mahāprajña's construction of *prekṣā-dhyāna* synthesised a variety of sources, Jaina and non-Jaina, Indian and Western.³⁷⁷ Indian sources included reinterpretations of ancient Jaina descriptions of ascetic practice, which incorporated or at least mentioned meditation such as the ĀS, and classical and medieval Jaina treatises specifically dedicated to yoga and meditation. The medieval period, in particular, shows the assimilation of classical

of a bee. When the humming sound becomes slow and subtle, remain silent for a while and feel the sound inside your brain. Take a long breath and repeat the above steps nine times. This is prerequisite of *prekṣā* meditation.

³⁷⁶ HP₂, 2.68.

*vegādghoṣaṃ pūrakaṃ bhṛṅgīnādaṃ recakaṃ mandamandam.
yogīndrāṇāmevamabhyāsayogaccitte jātā kācidānandalīlā.*

³⁷⁷ Mahāprajña was himself explicit about the sources and constructive method of *prekṣā-dhyāna*.

Hindu yoga practices such as those of Patañjali in Haribhadra and Hemacandra's work. The influence of Hindu yoga in *prekṣā-dhyāna* emerges not only as a result of the influence on Mahāprajña of these medieval Jaina texts on yoga and meditation but the influence of Hindu yogic and meditative practices in the development of *prekṣā-dhyāna* is evident in his development of *antaryātrā*, *caitanya-kendra*, and other elements. Mahāprajña employed a wide array of sources as already pointed out and various systems of yoga, including Hindu yoga, Tantra, Buddhist *vipassanā* meditation, Āyurveda, Astrology and western science.

4.4.1 Jaina Textual Sources of *Prekṣā-Dhyāna*

Whilst editing the Jaina canonical texts, Mahāprajña concluded that there is no specific canon available with a focus on Jaina meditation, neither in the inner corpus (*aṅga*) nor in the outer corpus (*upāṅga*) of the canonical literature. Although the *Dhāyana-vibhakti (jhānavibhattī)*³⁷⁸ text is listed under the *utkālīka*³⁷⁹ section of the classification of the texts of the *siddhānta* in the *Naṅdī-sūtra*, it is unavailable now. In such a situation, he studied with innovativeness and inquisitiveness those portions of existing canonical literature which discussed and described meditation. He also studied the commentaries of Jaina *āgamas* and later composed texts on Jaina meditation. His effort to find the sources of meditation in the Jaina literature made a crucial contribution to the origin of *prekṣā-dhyāna*.

Textual Sources of *Kāyotsarga*

³⁷⁸ NS, 5.77 *se kiṃ taṃ ukkāliyaṃ? ukkāliyaṃ aṅgavihaṃ paṇṇattaṃ, taṃ jahā- 1. Dasaveyāliyaṃ..... 21. jhānavibhattī.... settaṃ ukkāliyaṃ.*

³⁷⁹ *Utkālīka* is a category of canonical text which is allowed to be studied at all-time barring the period in which the study of *āgamas* is prohibited (*akāla prahara*). Under the *Utkālīka-sūtra* twenty-nine sūtras are listed in *Naṅdī-sūtra*.

Mahāprajñā provides a textual basis for all the practices of *prekṣā-dhyāna*. As noted in chapter two, *kāyotsarga* is an ancient Jaina meditative practice and it is notable that Mahāprajñā keeps the same canonical term for the first limb of *prekṣā-dhyāna*. Moreover, he incorporates the traditional practice of making a resolution (*saṃkalpa*) at the beginning of *kāyotsarga* practice. However, he uses only the first two lines of the traditional recitation from the *Āvaśyaka-sūtra*, excluding the rest.³⁸⁰ Common *prekṣā-dhyāna* camps begin with a resolution: “I am practising relaxation to relieve myself from physical, mental and emotional tension” (Mahāprajñā, 2004a: 3). This is not the actual meaning of the resolution in the *Āvaśyaka-sūtra* but presents a shift from the ancient ascetic practice, re-interpreted for the abandonment of physical, mental and emotional tension. In the context of postures of *kāyotsarga*, Mahāprajñā however follows the *Āvaśyaka-niryukti* (ĀvN), which provides a detailed description of postures during *kāyotsarga* and which fall under three main headings: standing, sitting and lying down.

Textual Sources of *Antaryātrā*

Mahāprajñā bases his exposition on the *Ācārāṅga-sūtra*₁ (ĀS₁, 1.37) in explaining the concept of *antaryātrā*. But none of these aphorisms directly correspond to Mahāprajñā’s own interpretation. The aphorism he cites for the appropriation of *antaryātrā* is however supported by the *Haṭha-yoga-pradīpikā* (HP₁ 3.4) (15th c. CE). Furthermore, Mahāprajñā adduces a homology with the concept of *kuṇḍalinī* from haṭha-yogic texts. In the ĀS₁ (1.37), the term “*mahāvīthi*”³⁸¹ (Skt. *mahāvīthī*), “great path”, is nowadays commonly translated as “path of nonviolence” and commonly taken to refer to *kuṇḍalinī*. Drawing on the *Haṭha-yoga-pradīpikā* (HP) he states that there are many synonyms for “*kuṇḍalinī*”.

³⁸⁰ ĀvS, 5.3. *tassa uttarī-karaṇeṇaṃ pāyacchitta-karaṇeṇaṃ visohī-karaṇeṇaṃ visallī-karaṇeṇaṃ pāvāṇaṃ kammāṇaṃ nigghāyaṇ’-aṭṭhāe thāmi kāussaggam*. (It is a part of ritualistic *kāyotsarga*.) Making an additional effort, making penance [atonement], making purification, extracting evil from myself, I stand in the *kāyotsarga* in order to make an end to sinful acts (Williams’s tr. in Flügel, 2012: 763).

³⁸¹ ĀS₁, 1.37. *paṇayā vīrā mahāvīthim*.

Among them “great-path” (*mahāpatha*) is one, and “*mahāpatha*” and “*mahāvīthī*” have very similar meanings. The expression “great path”, which is used in the *ĀS*, hence, Mahāprajña argues, plausibly also designates *kuṇḍalinī*. Mahāprajña explains how he developed this new interpretation of the ancient Jaina *sūtra* which justified the incorporation of *kuṇḍalinī yoga* into the practice of *antar-yātrā*:

During the study of *Haṭha-yoga-pradīpikā* (14c. CE), I came across a term *mahāpatha* (3.4) term for *kuṇḍalinī*. Immediately I remembered an aphorism from *ĀS*₁ (1.37) ‘*paṇayā vīrā mahāvīthī*’, i.e. brave (*vīra*) men are those who walked on the great path (*mahāvīthī*). I did not understand the meaning clearly. The great path (*mahāvīthī*) means highway (*rājamārga*). They walked on the highway as well as on the narrow lanes (*paḡaḡaṇḡḡ*). It is quite clear that it is a literal meaning of this word. *Mahāvīthī* has its hidden (*sāṅketika*) meaning. Here, *mahāvīthī* means *kuṇḍalinī*. The one who walked on the *mahāvīthī* of spiritual practice (*sādhanā*) is brave (*vīra*). If you look at any book on *tantra*, you will find that whose vital force (*prāṇa*) has not moved into *suṣumnā* is not free from desires (Mahāprajña, 2010: 221).

According to Mahāprajña, *antaryātrā* purifies negative instincts when one is connected to central nervous system (*kendriya-nāḡi*), the path of spiritual development. Within the Jaina tradition, the concepts of *kuṇḡalinī* and *mahāpatha* were unknown: these terms do not appear in any of the Jaina scriptures. Thus, it is clear, as stated by himself that Mahāprajña drew inspiration here from the manuals of Tantra and haṭha-yoga, where

these concepts feature prominently, to form the second part of his eightfold *prekṣā-dhyāna* method.³⁸²

Furthermore, he expounds on another aphorism of ĀS₁ (8.8.5): *majjhattho nijjarāpehi* “as the equanimous one and perceiver of dissociation of *karma*”.³⁸³ He explains:

The general meaning of neutral (*madhyastha*) is, one who is devoid of attachment, aversion and lives in equanimity (*samatā*). Mahāprajña questioned the meaning provided in the text because he was not convinced by the literal meaning. He presented a new interpretation of this aphorism. Neutral (*madhyastha*) is one who wants to shed *karma* (*nirjarāpekṣī*). Flowing of the vital force (*prāṇa*) in *suṣumṇā* is a great way of shedding *karma* (Mahāprajña, 1972: lecture note).

While the stated objective of such an internal journey is to initiate an upward movement of vital energy (*prāṇa*), other benefits also purportedly accrue from its practice. These include the cultivation of the power of self-restraint, boosting vital energy, and the creation of a strong and sound basis for meditation because when the mind moves inwards in this way, it enhances concentration on the objectives to be achieved (Mahāprajña, 2010a: 33). Thus, Mahāprajña does not equate *antaryātrā* practice with raising *kundalini*, but instead values its role in creating their desired “attitudinal changes and integrated development of personality” (Qvarnström & Birch, 2012: 376). Hence, *antarayātrā* removes psychological distortions such as cruelty, greed, fear, hatred, and so forth, by turning vital energy upward away from the sex organs and adrenals to the higher psychic centres, which enhance positive qualities such as love, friendship, honesty, etc.

Textual Sources of Śvāsa Prekṣā

³⁸² Mahāprajña mentions that he received ample benefit from Tantra and haṭha–yoga texts such as *Milinīvijayottara-tantra*, *Śiva-saṃhitā*, *Gheraṇḍa-saṃhitā*, *Haṭha-yoga-pradīpikā*, and many more.

³⁸³ Mahāprajña’s translation and English rendering by Mahendra Kumāra.

Breathing is connected to the process of *kāyotsarga*. ĀvN (1541) also mentions that breathing should be subtle (*sūkṣma*) during the practices of *dharma-dhyāna* and *śukla-dhyāna*.³⁸⁴ *Yaśastilaka-campu* (*Upāsakādhyayana*) (10th c. CE) by Digambar scholar monk Somadevasūrī, instructs under the section of *Upāsakādhyayana*³⁸⁵, (39.716) “exhale and inhale air gently [during *prāṇāyāma*]. One must never hold air forcefully nor release it hastily.³⁸⁶ Mahāprajña used the same procedure of breathing during *śvāsa-prekṣā*.”

Textual Sources of Śarīra-prekṣā

According to Jaina doctrine the self is bound or ‘housed’ in a body, intertwined in up to five different bodily forms. They are: 1. the gross, earthly body of flesh and blood (*audārika-śarīra*); 2. the subtle body consisting of fine matter, of changeable form and size according to the wish of its owner (*vaikriya-śarīra*); 3. the body of transference (or projectile body), which consists of auspicious, white, pure matter and has no resistance (*āhāraka-śarīra*); 4. the fiery body, which is a possession of the worldly soul and consists of fire atoms, which digest food (*taijasa-śarīra*) and 5. the karmic body which is a receptacle for all the *karma* particles adhering to the soul (*kārmaṇa-śarīra*).³⁸⁷ These five bodies are each finer than the preceding one, in descending order; and each succeeding one contains more ‘space points’ and is thicker than the one before it.

From the *prekṣā-dhyāna* point of view, the gross body and the fiery body both are very important. Through meditative practice one can change the systems of the gross body, from the gross body can connect to the fiery body, which is deeply connected to the

³⁸⁴ ĀvN, 1541. *tāva suhumāṇupāṇū, dhammaṃ sukkaṃ ca jhāijjā.*

³⁸⁵ *Upāsakādhyayana* is a part of *Yaśastilaka-campu* based on the instructions and prescriptions for Jaina lay follower (*śrāvakācāra*).

³⁸⁶ YC, (*Upāsakādhyayana*) 39.716.

*mandaṃ mandaṃ kṣīpedvāyūṃ mandaṃ mandaṃ viniṅṣipet.
na kvacidvāryate vāyurna ca śīghraṃ pramucyate.*

³⁸⁷ Ṭhāṇa, 5.25. *pañca sarīragā paṇṇattā, taṃ jahā—orālie, veuvvie, āhārae, teyae, kammae.*

karmic body (Mahāprajña, 2010a: 41–2). The self completely fills the body because of its properties of contraction/expansion, which are such that it has the potential to pervade the body of an elephant as well as that of an ant.³⁸⁸ Therefore, all worldly sentients are characterised co-extensive with their own body.³⁸⁹ Through the perception of the body, one can experience the different levels of the consciousness. Mahāprajña explains, one needs to focus on various levels of the gross and subtle bodies to penetrate to the self which is soteriological aim of *prekṣā-dhyāna*.

Textual Sources of *Caitanya-Kendra Prekṣā*

The fifth stage of *prekṣā-dhyāna* is the perception of the psychic centres (*caitanya-kendra prekṣā*). Mahāprajña defines a psychic centre as a location in the “subtle body” of human beings, which possesses “dense consciousness” (*saghana cetanā*) (Mahāprajña, 2001d: 201).

The psychic centres correspond to the concept of *cakra* in the Hindu yogic tradition. Mahāprajña noted that the “centre/wheel” (*cakra*) and the lotus (*kamala*) in yogic traditions are very well rooted in tantra. For Jaina sources he provides the concept of *sandhi* from ĀS₁. He considers these concepts of the “centre/wheel” (*cakra*) and the lotus (*kamala*) in yogic traditions to be beyond the reach of modern medical science. He provided simple terminology of the human body, to assist better understanding of the mysterious *cakra* system for the general public. Mahāprajña (2001d: 107) introduces the glandular system of the body as the object of meditative practice, a system which he says is accepted by everyone unlike the *cakra* system.

³⁸⁸ BhS, 7.159. ...*jive vi jaṃ jārisayaṃ puvvakammanibaddhaṃ boṃdiṃ nivvattei taṃ asaṃkhejjehiṃ jīvapadehiṃ sacittikarei–khuddiyaṃ vā mahāliyaṃ vā. Se teṇaṭṭeṇaṃ goyamā! –hattissa ya kuṃthussa ya same ceva jive.*

³⁸⁹ DS, 2. *jīvo ...sadehaparimāṇo.*

The *cakra* system is related to the vital force (*prāṇā*) and affects the physical body whereas *caitanya-kendra* is mapped on the glandular system but connected with the power of the self. Here metaphysical dualism is realised through the practice of *caitanya-kendra-prekṣā*.

Textual Sources of *Leśyā-Dhyāna*

Mahāprajña introduces *leśyā-dhyāna* on the basis of the Utt, a root *sūtra* (*mūla*), which dedicates a whole chapter to treat the subject of *leśyā*, today generally understood as ‘psychic colour’. The psychic colours mentioned correspond to those in the Utt₁: black (Pkt. *kiṇhā*); blue (Pkt. *nīlā*); grey (Pkt. *kāū*); red (Pkt. *teū*); yellow (Pkt. *pamhā*) and white (Pkt. *sukka*).³⁹⁰ However, Mahāprajña does not divide these psychic colours into auspicious and inauspicious types, as the Utt the *leśyās*. Nor has he strictly referred only to these six colours. He employs many other colours and always insists only on bright (auspicious) colours. Mahāprajña accepts that prior to this *leśyā-dhyāna* practice, Jayācārya used colour meditation on *tīrthaṅkaras* which reflects tantric impact on Jainism, which will be discussed in the section dealing with Hindu textual sources.

The last two components of *prekṣā-dhyāna*; contemplation (*anuprekṣā*) and reflection (*bhāvanā*) were introduced in Utt and ĀSII. These limbs of *prekṣā-dhyāna* were already a part of daily monastic routine. Textual sources of *anuprekṣā* and *bhāvanā* are discussed in detail in chapter two. Mahāprajña incorporated these traditional meditative practices into *prekṣā-dhyāna*, but with a modernistic approach to revive Jaina meditation. However, with this modernisation he still ascertained the essence of Jaina ascetic values.

³⁹⁰ Utt₁.34.3., Utt₂, (tr. Jacobi).
kiṇhā nīlā ya kāū ya teū pamhā taheva ya.
sukkalesā ya chaṭṭā u nāmāim tu jahakkamaṃ.

4.4.1.1 Early-modern Textual Sources

Mahāprajña studied Jayācārya's meditation before the formation of *prekṣā-dhyāna* and noted that Jayācārya's meditative practice could be seen as a precedent of meditation in Terāpanth. He remarks that the seed of some of the components of *prekṣā-dhyāna* is available in Jayācārya's texts on meditation, e.g. Jayācārya's term 'sāsā-surat,' which means 'awareness' or 'mindfulness' of breathing, is very close to Mahāprajña's notion of 'perception' of breathing (*śvāsa-prekṣā*). However, there are many differences. Most importantly, Jayācārya is totally outside the system of modern scientific physiological terms, which Mahāprajña frequently employs. The practice of 'sāsā-surat' is the first method of Jayācārya's meditation; whereas *śvāsa-prekṣā*, is the third component in the sequence of *prekṣā-dhyāna*. Colour meditation on *tīrthankaras* is the second meditative practice of Jayācārya. It later on developed in the context of *prekṣā-dhyāna* into psychic colour meditation (*leśyā-dhyāna*). Although Jayācārya does not discuss *cakras*, an indication of similar practice is available in the use of the term middle portion of the eyebrow (*bhrū-madhya*), which is commonly the place of tantric *ājñā-cakra*. In *prekṣā-dhyāna* terminology it developed as a centre of intuition (*darśana-kendra*).

4.4.2 Elements and Sources from Hindu Yoga Systems

The term 'Hindu Yoga' is multi-dimensional and a catchphrase for a vast area of texts and practices. In the construction of *prekṣā-dhyāna*, Mahāprajña made ample use of Patañjali's *Yoga-sūtra* (YS). The concept of *cakra* is not directly mentioned in the YS, but is rooted within it. The source of *cakra* can be derived in terms of following particular aphorisms. The indicator terms of somatic spots are in fact key: wheel of the navel (*nābhi-cakra*)³⁹¹,

³⁹¹ YS₁, 3.28. *nābhi cakre kāyavyūhajānāṃ*

throat well (*kaṅṭha-kūpa*)³⁹², light in the head (*mūrdha-jyotiṣi*)³⁹³ and on the heart (*hṛdaya*).³⁹⁴ These wheel, well, light, and heart are aligned with four *cakras*, and in terms of *prekṣā-dhyāna* four psychic centres are located too. However, the *sūtras* mention that these are corporal centres for restraint (*saṁyama*) in YS₁. The *Vyāsa-bhāṣya* a commentary on YS dated 5th–6th c. CE³⁹⁵, presents few other somatic locations associated with concentration (*dhāraṇā*). The combination of YS and YSBh covers most of the psychic centres which Mahāprajña introduced in *prekṣā-dhyāna*.

These *dhāraṇā* locations in *Pātañjalasūtra Vyāsa-bhāṣya* (YSBh III.1) records that concentration means, the mind becoming concentrated in such places, as the sphere of the navel, the lotus of the heart, the light in the brain, the fore-part of the nose, the fore-part of the tongue, and such parts of the body; by means of the modifications only in any other external object.³⁹⁶ Now it is clear that Mahāprajña's psychic centres are very closely related, to the place of *dhāraṇā*, as the following table shows:

³⁹² YS₁, 3.29. *kaṅṭhakūpe kṣutpipāsānivrth*

³⁹³ YS₁, 3.31. *mūrdhajyotiṣi siddhadarśanam*

³⁹⁴ YS₁, 3.33. *hṛdaye cittasaṁvit*

³⁹⁵ Many scholars believe the *Bhāṣya* was authored by Vyāsa dated 5th–6th c. CE, e.g. Larson and Bhattācārya (2008) Burley (2007), Whicher (2000). Phillip Maas (2006) notes the *Sūtra* and the *Bhāṣya* were co-authored concurrently by Patañjali between 325–425 c. CE. Maas also considers YS and YSBh forming as one text: the *Pātañjala yoga-śāstra*. (Class note from: Dr. Ted Proferes 2014/15).

³⁹⁶ YSBh III.1 *nābhicakre hṛdaya-puṇḍarīke mūrdhni jyotiṣi nāsikāgre jihvāgra ityevamādiṣu deśeṣu bhāhye vā viṣaye cittasya vṛttimātreṇa bhandha itī dhāraṇā*.

TABLE 3 - Psychic Centres and <i>Dhāraṇā-Sthāna</i>					
<i>Dhāraṇā-sthāna</i> <i>Vyāsa-bhāṣya</i> on <i>Pātañjala yoga-sūtra</i>		<i>Dhāraṇā-sthāna</i> in <i>Yoga-śāstra</i> of Hemacandra		Psychic Centres in <i>Prekṣā-dhyāna</i>	
1	Wheel of the navel (<i>nābhi -cakra</i>)	1	Navel (<i>nābhi</i>)	1	Centre of bio-electricity (<i>taijasa-kendra</i>)
2	Lotus of the heart (<i>hṛdaya-puṇḍarīka</i>)	2	Heart (<i>hṛdaya</i>)	2	Centre of bliss (<i>ānanda-kendra</i>)
3	Fore-part of the nose (<i>nāsikāgra</i>)	3	Tip of the nose (<i>nāsāgra</i>)	3	Centre of vitality (<i>prāṇa-kendra</i>)
		4	Forehead (<i>lalāṭa</i>)	4	Centre of enlightenment (<i>jyoti-kendra</i>)
		5	Between the eyebrows (<i>bhṛkuṭi</i>)	5	Centre of intuition (<i>darśana-kendra</i>)
		6	Palate (<i>tālu</i>)		
		7	Eyes (<i>netra</i>)	6	Centre of vision (<i>cākṣuṣa-kendra</i>)
4	Fore-part of the tongue (<i>jihvāgra</i>)	8	Mouth (<i>mukha</i>)	7	Centre of celibacy (<i>brahma-kendra</i>)
		9	Ears (<i>kāna</i>)	8	Centre of vigilance (<i>apramāda kendra</i>)
5	Light in the brain (<i>mūrdhni jyotiṣ</i>)	10	Head (<i>mastaka</i>)	9	Centre of knowledge (<i>jñāna-kendra</i>) and
				10	Centre of peace (<i>śānti-kendra</i>)

Some mainstream Hindu tantric elements are mirrored in *prekṣā-dhyāna* components: “coiled power” (*kuṇḍalinī*)/ internal journey (*antaryātrā*), wheel (*cakra*); lotus (*kamala*)/ psychic centre (*caitanya-kendra*), colour visualisation (*rāga-dhāraṇā*)/ colour meditation (*leśyā-dhyāna*) and alphabet fixing (*mantra nyāsa*) (Pratibhāprajñā, 2015: 8). Mahāprajñā studied the haṭha-yogic texts *Haṭha-yoga-pradīpikā*, *Śiva-saṃhitā*, *Mālinī-vijayottara-tantra* and states his positive views about the tantra tradition in the following manner:

Masses do not possess a positive perspective towards some forms of *tantra*. We need to accept the fact that each technique has two modes; equally the *tantra* has

right hand practice (*dakṣiṇa-mārga*) and left hand practice (*vāma-mārga*). The usage of five letter ‘*ma*’ (*pañcamakāra*)³⁹⁷ is acceptable in left hand practice (*vāma-mārga*). Everyone perceives only that form of *tantra*, that’s why there is a wrong attitude towards *tantra*. I was surprised when I read *tantra* as a means to obtain a state of passionless (*vītarāgatva*) (Mahāprajña 2010a: 187).

Mahāprajña studied *Mālalini-vijayottara-tantra*, he was impressed by its colour meditation. It was a colour visualisation practice documented as such “One who meditates upon his own body like the autumnal evening sky [shine], obtains a passionless state (*vītarāgatva*) within six months, there is no doubt.”³⁹⁸ The term *vītarāga* is also connected to Jaina tradition and is the ultimate goal of all religious practice.

In the field of *āsana* and *prāṇāyāma*, *prekṣā-dhyāna* follows the path sketched by the Hindu yoga systems. It is notable that most of the Hindu yogic elements, were already adapted by Haribhadra, Śubhacandra and Hemacandra. Mahāprajña simply assimilated those already “Jainised” elements.

4.4.3 Elements and Sources from Buddhist *Vipassanā*

The first component of *vipassanā* meditation is mindfulness of breathing (*ānāpānasati*). This practice is outlined in perception of breathing (*śvāsaprekṣā*) under *prekṣā-dhyāna*. However, the technique of *ānāpānasati* is based on observing the natural process of inhalation and exhalation and no effort is involved except mindful concentration on the natural movements of the incoming and outgoing breath. *Śvāsa-prekṣā*, by contrast, involves not only observation, or perception, of the breath but also cultivating ‘slow long

³⁹⁷ *Pañca makāra* are: wine (*madya*), meat (*māṃsa*), fish (*matsya*), parched grain or ritual gestures (*mudrā*) and sexual intercourse (*maithuna*).

³⁹⁸ MVT, 16.25.

śaratsāndhyābhraṣaṃkāśa, svadehamanucintayan, vītarāgatvamāpnoti, ṣaḍbhirmāsairna saṃśayaḥ.

rhythmic' breathing, known as *dīrgha-śvāsa-prekṣā*, and alternate nostril breathing, known as *samvṛtti-śvāsa-prekṣā*.

As Mahāprajña notes, there are many *sūtras* in Jaina literature for subtle, slow and controlled breathing³⁹⁹; however, Mahāprajña states that this type of breathing was not being practised [widely in a systematic fashion until 1962 see ch 2,3]. From 1962 onwards, there is a great deal of evidence that Terāpanth ascetics and lay followers took part in the practice of *dīrgha-śvāsa* in *kāyotsarga* and *śvāsa-darśana*.⁴⁰⁰ These practices were being undertaken well before Goenkā's arrival in India in 1969. However, Mahāprajña does accept that the *ānāpānasati* (ie. the living tradition of Buddhist *vipassanā* which he practised under the guidance of Goenkā) and *śvāsa-darśana*⁴⁰¹ influenced the formation of the systematic practice of *śvāsa-prekṣā* (1979: 142).

Despite this recognition of the influence of *vipassanā* in *śvāsa-prekṣā*, during my ten day attendance at a *vipassanā* camp, I was made aware of differences in the two systems of meditation.⁴⁰² *Vipassanā* meditation primarily involved a focus on the natural movement of the breath in which I had to avoid focusing on the depth and duration of my breath and simply be mindful of the natural processes of inhalation and exhalation. Here in *vipassanā*, the effort of perception and cultivation of slow, long and rhythmic breathing, necessary in *śvāsa-prekṣā*, was absent⁴⁰³ (Researcher's field note, 2012).

³⁹⁹ For more information about subtle, slow and controlled breathing and some examples of these *sūtras*, see chapter 2,3.

⁴⁰⁰ In the context of *dīrgha-śvāsa* practice, I interviewed Svāmī Dharmānamda on January 3rd 2015, Muni Kīśanalāla on 24 December 2013 and Sādhvī Rājīmatī at Sujānagarha, 20 September, 2012.

⁴⁰¹ Having investigated the term *śvāsa-darśana*, Mahāprajña does not provide written explanation of the source of this term.

⁴⁰² Researcher participated in 10 days *vipassanā śivira* on 1–10 October 2012 at Cūrū, Rājasthāna, Pubajabhūmi Vipassanā Kendra.

⁴⁰³ Mahāprajña also presented the same differences in *ānāpānasati* and *śvāsa-prekṣā* (See Mahāprajña, 2002b: 108-9).

The practice of *śarīra-prekṣā* parallels the Buddhist *kāya-vipassanā* practice, as both techniques scan the body. The motive behind each practice, however, is very different. According to Buddhist philosophy, *vipassanā* focuses on the impermanence (*anitya*) of each and every aspect of the body; whereas the Jaina practice of *śarīra-prekṣā* is a practice that begins at the level of the material body and progresses through successive subtle and deeper layers of the body: the various “subtle bodies” (*sūkṣma-śarīra*) and finally the self. In contrast, to the Buddhist philosophy of impermanence (*anitya*) the Jaina believe in both aspects of existence, the permanent self (*nitya*) and the impermanent body existence of the worldly soul (*anitya*). This practice is similar to the Jaina practice of modern *kāyotsarga*, which scans and focuses on every part of the body at a deeper and more “subtle” level. However, this was not part of the ancient ritualistic *kāyotsarga*. It is evident that Mahāprajña involved metaphysical dualism as a philosophical background of *kāyotsarga*.

4.4.4 Āyurvedic Elements

Mahāprajña concurs that Āyurveda stems from the tradition of sages (ṛṣī) who were practicer of yoga and meditation (Mahāprajña, 1988b: 194). During its preliminary stages Āyurveda was certainly not developed empirically (as in the laboratory), but established through the process of meditational practices (Ibid. 1988b: 194) agan any references for this). Based on Mahāprajña’s personal experience, he claims that Āyurveda and *prekṣā-dhyāna* have some common commonalities. Āyurvedic medicine is not only conducive for physical health, but it also has enormous power for spiritual growth (Ibid. 1988b: 194). Mahāprajña developed two practices, namely perception of seven constituents of the body (*sapta-dhātu-prekṣā*) and perception of

physical rejuvenation (*kāyakaḷpa-prekṣā*), both of which have close connections (or affinity with Ayurveda) with Āyurveda.

4.4.5 Seven Constituents of the Body (*sapta-dhātu-prekṣā*)

Mahāprajña developed a practice involving the perception of the seven constituents of the body for the development of mental and physical power (*sapta-dhātu-prekṣā*).⁴⁰⁴ There, he connects Āyurveda to *prekṣā-dhyāna* as a way of fostering health and wellbeing, and also introduces Hindu tantric elements, a combination of seed (*bīja*) *mantra* with visualisation of particular colours on various parts of the body (Mahāprajña, 2001d: 168–74). It is evident that these *mantras* are already used by Śubhacandra and Hemacandra.

Āyurveda focuses on the seven step of metabolic process of digestion, involving the seven bodily constituents. White (1998: 20–21) described this concept as a “physician’s craft”⁴⁰⁵. A similar seven-step structure is depicted in the literature on *prekṣā-dhyāna*. I shall discuss the seven constituents in Mahāprajña’s theory on the perception of the body.

Dhātu is a Sanskrit term used in the Āyurvedic medical system. It is formed from the root $\sqrt{dhā}$ which means “support” or “that which bears”, and is defined as the “elements” and/or “substance” essential for the formation of the body (Āpte, 2005: 271). It is said to be the basis of growth and survival. According to the Āyurvedic compendium *Caraka Saṃhitā*, (2nd – 4th c. CE) there are seven basic types of *dhātus* in the human body: *rasa dhātu* (lymph) chyle, *rakta dhātu* (blood), *māṃsa dhātu* (muscles), *meda dhātu* (fat),

⁴⁰⁴ This specific technique of *prekṣā* meditation was designed for the newly created Samaṇa order in 1980. Mahāprajña has written that samaṇīs got its positive benefit. Samaṇī Smitaprajña (at present Sādhavī Viśrutavibhā) told me that during the first decade of the Samaṇa order they used to do this practice regularly. It proved very helpful to keep us in high energy at the physical and mental level.

⁴⁰⁵ David Gordon White (1998: 19) noted that two disciplines emerged from the Vedas which interact with Hindu and Buddhist philosophies: these two schools of thought were Āyurveda and Yoga. He established that Yogic and Āyurvedic practices interacted during the 6th century BC with other Indian meditative traditions which now share many similar techniques.

asthi dhātu (bone), *majjā dhātu* (marrow – bone and spinal) and *śukra dhātu* (semen)⁴⁰⁶ (Mahāprajña, 2001d: 168). The seven *dhātus* are composed of five elementary substances (*mahābhūtas*). The *dhātus* are constituent parts of the body and must remain in equilibrium for the body to function properly. Disturbance of their equilibrium is considered to be the cause of ailments and diseases.

Meditation on these seven elements is supposed to be a way of bringing about equilibrium among them, and thus to enhance the health and well-being of the body. It is said to be of particular benefit for the aged, infirm, sick and the physically challenged, those who are unable to perform *āsanas*, etc.

Perception of Lymph Nodes (*Rasa Dhātu*)

The word *rasa* literally means “juice”, the primary function of which is to strengthen the “*rakta*” (blood) and provide nourishment. The tissue fluids consist of lymph and blood plasma. In this form of meditation, concentration is fixed upon the digestive system, which thereby becomes “positively charged” (*puṣṭa*). To maintain a healthy digestive system, yogic postures (*āsana*) are recommended. One can also improve the digestive system by meditating upon it along with mantra “*hrīm*” (Mahāprajña, 2001d: 168).

Perception of Blood (*Rakta Dhātu*)

The word blood (*rakta-dhātu*) is constituted from the metabolic refinement of the *rasa dhātu*. The primary function of the *rakta dhātu* is nourishment of the body and it is thus said to be the “preserver of life” (*rakṣaka*). The cleaner and healthier the blood is as it flows through the body, the healthier the body becomes. For the health of the blood

⁴⁰⁶ *Caraka Saṃhitā*, 16.
rasādraktaṃ tato māṃsaṃ māṃsānmedastato'sthi ca.
asthno majjā tataḥ śukraṃ śukrādgarbhaḥ prasādajah.

circulatory system, the perception of the centre of bliss (*ānanda kendra*) is important. In order to strengthen it, the two consonants “ka” and “ṭha” are chanted (Mahāprajña, 2001d: 169).

Perception of Muscles (*Māṃsa Dhātu*)

Muscles are formed from the *rasa* and *rakta dhātu* and provide the basic covering of the skeletal structure of the body. Flesh and muscles are the basis of physical activities and energy. The centre of bio-electricity (*tejas-kendra*) is the focus of meditation for the regulation of the muscles. Perception of the centre of bio-electricity is considered useful for one’s health. To strengthen the muscles the two mantras ‘ḍa’ and ‘pha’ are chanted. (Mahāprajña, 2001d: 170).

Perception of Fat (*Meda Dhātu*)

Fat (*meda*) or fatty tissue is the “finer” (*sukṣma*) part of the *māṃsa dhātu*. It provides “lubrication” between the various bodily organs and helps the body to maintain the right internal temperature. By concentrating on the “centre of health” (*svāsthya kendra*) the body remains supple and its weight balanced. To strengthen this centre the two mantras “ba” and “la” are to be chanted. (Mahāprajña, 2001d: 171).

Perception of Bone (*Asthi Dhātu*)

The bones (*asthi*) are the finer essence of the *meda dhātu* and the most solid among the *dhātus*. They provide the basic structure of the body. To maintain the strength of the skeletal structure and so maintain a healthy body, one should meditate on the “centre of energy” (*śakti kendra*) that is situated at the lower edge of spinal cord. This centre belongs to the earth element of which the bones are supposed to be made. To strengthen the bones the mantras “va” and “sa” are to be chanted.

Perception of Bone Marrow (*Majjā Dhātu*)

The bone marrow (*majjā*) is the finer essence of the *asthi dhātu*. It is considered a semi-solid substance, yellow and red in colour. Its primary function is filling the bone but it is

also found inside the brain and the spinal cord and plays a very important role in the habitual tendencies of the mind (*saṃskāra*). Bone marrow helps to change the character of the person and add new qualities. Meditating upon the central part of the forehead (*jyoti kendra*) makes this *dhātu* stronger. To strengthen the marrow the letters 'ha' and 'kṣa' or 'hrīm' and 'kṣvīm' are to be chanted. (Mahāprajña, 2001d: 172).

Perception of Reproductive Fluid (Śukra Dhātu)

Śukra (reproductive fluid or semen) is produced from the most refined essence of the bone marrow. It is the cause of *ojasa*, which is actually the essence of all the seven *dhātus*. *Śukra* is responsible for the vitality and energy of the body. To strengthen this element meditation on the “centre of intuition” (*darśana kendra*) is required. To convert the semen into vitality, the pituitary gland has to be stimulated. It is thought to help make will power stronger. To strengthen it, the two mantras “*hruṃ*” and “*hrām*” are to be chanted (Mahāprajña, 2001d: 174).

Mahāprajña shared his personal experiences in the meeting of *samañīs*⁴⁰⁷ about the use of these seed mantras in combination with specific psychic centres and colours. Most of these mantras are accepted from Śubhacandra's Jñānārṇava and Hemaçandra's Yogaśāstra. According to him these *mantras* enhance physical and mental strength. This practice was composed during 1980 on the occasion of first over sea trip of *samañīs*.

Method of Meditation on the Seven Constitutents of the Body

Mahāprajña gives the following instructions for the performance of *sapta-dhātu-prekṣā*.

[Think, my] body is becoming healthy and favourable to meditative practice.

Concentrate your mind on the blood circulation system and form a resolution that

⁴⁰⁷ Information collected by researcher during 2005.

your blood is getting purified. In the same way concentrate your mind on all the seven constituents of the body and form a resolution for the purification of all seven elements (Mahāprajña, 2010a: 201).

Thus, on the lone hand Mahāprajña connects *prekṣā-dhyāna* practice with Āyurveda's seven constituents and on the other to esoteric seed mantras (*bīja mantra*) and psychic centres, which reflect the influence of Hindu tantric traditions.

Dhātu	Psychic Centre	Mantras	Benefits
Juice (<i>rasa</i>)	On digestive system	<i>hrīm</i>	To alleviate age-related problems and sickness
Blood (<i>rakta</i>)	Centre of bliss	<i>ka, kha</i>	Health of the blood circulation system
Muscles (<i>māṃsa</i>)	Centre of bio-electricity	<i>da, pha</i>	To strengthen the muscles
Fat (meda)	Centre of health	<i>ba, la</i>	For maintaining the right body weight
Bone (<i>asthi</i>)	Centre of energy	<i>va, sa</i>	For healthy bones
Marrow (<i>majjā</i>)	Centre of enlightenment	<i>ha, ksa hrīm, kṣvīm</i>	Change of habits for character development
Virility (<i>śukra</i>)	Centre of intuition	<i>hrum, hrām</i>	Activation of to the pituitary gland assists to strengthen will power

Here the centre refers to the locations of intense consciousness within the physical and subtle body. Mahāprajña describes the benefits of the mantras when consciousness connects with the sound of the seed mantra in accordance with colour visualisation.

kāyakaḷpa prekṣā

During the first *Prekṣā* Meditation International camp (2002) at Ahamadābāda, Mahāprajña introduced the practice of “*kāyakaḷpa prekṣā*”. ‘*kāya*’ means body and ‘*kaḷpa*’ has many meanings such as transformation, rejuvenation, treatment and cure.

According to the views of Newcombe, “it seems that *kāyākalpa* as a term certainly has a role in the healing traditions of India that are perhaps more orally transmitted”.⁴⁰⁸ Generally, *kāyākalpa* is a practice which supports the awakening of dormant energy, disease-free body and longevity.

The practice of *kāyākalpa* is accomplished in three steps. The first step is relaxation of the body while expanding the flow of vital energy (*prāṇa-śakti*). The second step is the visualisation of colours at specific centres in the body while giving auto-suggestions for good health. The third step is the mental recitation of the *arham mantra* with the resolve of good health (Mahāprajña, 2004e: 36-38).

4.4.6 Astronomical Elements

It should also be noted that meditational astrology suggests how to purify the negative aspects of the nine planets. This concept is adopted in the Jaina mantra system. A key text is *Mantrarāja Rahasya* (MRR) the 13th c. CE text composed by Siṃhatilakasūri. *Mantras* are most commonly used to purify the negative effects of the nine planets (*graha*). Siṃhatilakasūri noted that the Moon (*candra*) and Mars (*kuja*) can be purified by reciting “*namo arihantāṇaṃ*”, Mercury (*budha*) and Jupiter (*bṛhaspati*) can be purified by *namo siddhāṇaṃ*, Venus (*śukra*) by “*ācārya (sūri)*” and Sun (*arka*) and Saturn (*śani*) by can be purified by *namo savvasāhūṇaṃ* ”*muni*”. This particular method is based on

⁴⁰⁸ Personal communication with Suzanne Newcombe on 14-10-2016).

the *navakāra mantra*.⁴⁰⁹ Furthermore, the second method is based on the sound vibrations of *arham (nāda)*⁴¹⁰ and the meditation of *arham* can calm all nine planets.

All these practices are available from the 13th c. CE, but Mahāprajña creates a new system which is a combination of psychic centres (*caitanya kendra*), colours, *mantra* and meditation with *mantra* visualisation. Such practices fall under meditational astrology. According to Mahāprajña, nine planets exist in our body and they have their own places which can be connected to the psychic centres (Mahāprajña, 1979a: 79). If anyone has problems with any one of the planets in their horoscope, they can meditate upon their desired planet and its *mantra* which is shown in the table below:⁴¹¹

TABLE 5 - <i>Prekṣā-Dhyāna</i> and the Nine Planets (<i>navagraha</i>)			
Planets	Psychic Centres	Colour	Mantra
Ascending lunar mode (<i>rāhu</i>)	Centre of energy (<i>śakti kendra</i>)	Blue	<i>om hrīm ṇamo loye savvasāhūṇaṃ</i>
Descending lunar mode (<i>ketu</i>)	Centre of energy (<i>śakti kendra</i>)	Blue	<i>om hrīm ṇamo loye savvasāhūṇaṃ</i>
Mercury(<i>buddha</i>)	Centre of energy (<i>śakti kendra</i>)	Green	<i>om hrīm ṇamo uvajjhāyāṇaṃ</i>
Venus (<i>śukra</i>)	Centre of general health (<i>svāsthya kendra</i>)	White	<i>om hrīm ṇamo arahantāṇaṃ</i>
Sun (<i>sūrya</i>)	Centre of bio-electricity (<i>taijasa kendra</i>)	Red	<i>om hrīm ṇamo siddhāṇaṃ</i>
Mars (<i>maṅgala</i>)	Centre of bliss (<i>ānanda kendra</i>)	Red	<i>om hrīm ṇamo siddhāṇaṃ</i>
Moon (<i>candra</i>)	Centre of purity (<i>viśuddhi kendra</i>)	White	<i>om hrīm ṇamo arahantāṇaṃ</i>
Jupiter (<i>guru</i>)	Centre of intuition (<i>darśana kendra</i>)	Green	<i>om hrīm ṇamo āyariyāṇaṃ</i>
Saturn (<i>śani</i>)	Centre of knowledge (<i>jñāna</i>)	Blue	<i>om hrīm ṇamo loye</i>

⁴⁰⁹ MRR, 5. 432–3.

candra kujāvahantaḥ siddhāśca budho bṛhaspatiḥ sūriḥ śukro vācaka evaṃ munirarka-śanī grahāstatra.

⁴¹⁰ MRR, 5. 433.

nādo'rhamnetadadhaḥ śūnyaṃ vyomaśritā grahāḥ sapta iti nādārhaddhyānāt sarvagrahabhūtaśāntiriha.

⁴¹¹ From Mahāprajña's, *Mantra: Eka Samādhāna*, 2003c: 147,149,152,154,156,159,161,163,166.

The astrological nine planets are widely discussed in the context of medical science because astrology is based on time, and time plays an important role in understanding various physical and mental conditions. Planetary conditions provide a guideline to personality (Śarmā, 1999: 14–5).

4.4.7 Modern Scientific Elements

Through *prekṣā*, Mahāprajña presents the first system of Jaina meditation and one which is intended to be compatible with modern science and which purportedly can be practised by anyone, irrespective of any religious affiliation or social status/background. The system of *prekṣā-dhyāna* is endowed with flexibility derived from multiple viewpoints (*anekāntika dr̥ṣṭi*)⁴¹² to accept new developments and combines them with ancient knowledge. Therefore, even today *prekṣā-dhyāna* has the capacity to adapt itself to new scientific research and developments. Tulasī instructed Mahāprajña that for a system to be universally acceptable it is futile to hang on to the old traditions and be hesitant to accept new approaches (Dharmēśa, 2006: 46). Such flexibility of adoption, is noted in Haribhadra’s work by Sukhalāla, Dundas and Chapple, who have emphasised the successful synthesis of various yogic elements from the existing traditions of his surroundings.⁴¹³

Mahāprajña states that to obtain the full benefit of *prekṣā-dhyāna*, one has to incorporate the knowledge of science and in particular, branches of anatomy, physiology and psychology. By incorporating science with *prekṣā-dhyāna*, a new dimension is added

⁴¹² The term *anekānta* is translated by various scholars in different way such as “many-pointed doctrine”, “multiplicity of view-points”, “many-sidedness”. I have accepted here flexibility for Mahāprajña’s flexible approach (*anekāntika-dr̥ṣṭi*).

⁴¹³ Cf. For further detail see Chapple 2003: 11.

to the theory and practice of Jaina meditation. As a pragmatist, Mahāprajña asserts that without the requisite knowledge of bodily functions, the practice of meditation does not give the desired benefits. In addition, he says that any practice carried out without the knowledge of science is like throwing a stone into a dark room. Conversely, a medical practitioner is able to grasp the concept of *prekṣā-dhyāna* much more easily (Mahāprajña, 2010a: 197). Furthermore, he mentions how he initiated a synthesis of science and spirituality and how it became an accustomed part of *prekṣā-dhyāna*:

During my lectures, I used to present a comparison of spirituality, yoga and science. Jeṭhābhāi Zaveri noted ... the comparison of science and yoga. He was an engineer who studied science. He started writing *prekṣā-dhyāna* literature with a vision of science. Muni Mahendra Kumar completed his Bsc. from Mumbai University. Science was the subject of his interest. Both father and son made enormous efforts to promote *prekṣā-dhyāna* in a scientific way (Mahāprajña, 2010a: 197).

Mahendra Kumāra notes how strongly he advocates the importance of modern science in the field of religion. He states that, ‘Sermons and preaching... are incapable of achieving this goal for the simple reason that the real carriers of change are the hormones and unless their secretion is controlled, all development will remain partial and one-sided, hence, the importance of modern Physics, Psychology and Physiology. It is our firm conviction that the findings of modern science must not be ignored in the name of the infallibility of the solutions offered in religious texts’ (Mahendra Kumāra in Flügel, 2010: 22).

Scientific Mapping of *Prekṣā-Dhyāna* Limbs

As discussed in the work of Flügel (2009, 2012a, 2012b), in the development of Jaina modernism there has been a “scientification” of Jainism in many fields, such as in the presentation of karma theory and in meditation. Aukland also uses “the term “*scientization*” he explains it “as processes that offer a variety of resources with which people reformulate and re-represent, explore and reinterpret and at times re-imagine their religion (Aukland, 2016:2). Mahāprajña's re-presenting of *prekṣā-dhyāna* in the cast of scientific language, which is instantly accessible and clear to participants all over the

world, is a further instance of what Flügel (2011: 25) emphasises. Mahāprajña kept himself updated on the latest developments in relevant scientific research. Mahāprajña was versed in the fundamentals of human anatomy and physiology through reading leading books and various articles. Muni Mahendra Kumara indicated that Mahāprajña further used to read newspapers, health magazines and research journals on the yoga and meditation (Interview Muni Mahendra Kumāra, November 2012,).

Mahāprajña mapped the eight limbs of *prekṣā-dhyāna* on the model of modern physiology. The final result is shown in the table below and is the product of his discussions with scientists though Muni Mahendra Kumara has confirmed that the original work was Mahāprajña's own:

Total relaxation (<i>kāyotsarga</i>)	Musculoskeletal system
Internal trip (<i>antaryātra</i>)	Central nervous system
Perception of breathing (<i>śvāsa-prekṣā</i>)	Respiratory system
Perception of body (<i>śarīra-prekṣā</i>)	Muscular, central nervous and endocrine systems
Perception of psychic centres (<i>caitanya kendra prekṣā</i>)	Endocrine system
Perception of psychic colours (<i>leśyā-dhyāna</i>)	Neuroendocrine system
Reflection (<i>bhāvanā</i>)	Psychological state, subconscious and conscious mind
Contemplation (<i>anuprekṣā</i>)	Subconscious and conscious mind

Prekṣā-dhyāna is purported to help with relaxation of skeletal muscles and lead to a drastic reduction in metabolic activity. It helps to differentiate the perception of the self from the material non-self (Mahāprajña, 1999b: 5). The spinal cord is a core part of the central nervous system. The top end is the centre of knowledge (*jñāna-kendra*) and the bottom end is the centre of energy (*śakti-kendra*). Recurrent journey of the conscious mind generates increased flow of vital energy (Mahāprajña, 1999b: 6). The respiratory system works in conjunction with the nervous system and functions to regulate breathing, including rate and rhythm all of which aid in stabilising the mind (Ibid. 1999b: 4). The process of *śarīra-prekṣā* helps to explore from the outside to the inside, from the gross to the subtle by means of observing bodily muscular movements. Once you reach deep within the self, you reverse and follow the flow of consciousness from inside to outside.

The spinal cord, the brain and the endocrines are the regulators of the physical, mental and emotional system (Ibid. 1999b: 30). All the *caitanya kendras* have relationships with the endocrine glands, hence the perception of the psychic centre leads to equilibrium between the nervous system and the endocrine system (Ibid. 1999b: 21). Gelarā argued that the signals from the hypothalamus are very important and the master gland – the pituitary – plays an important role in the secretion of hormones from other glands. Without its instruction, he says it is not possible to balance the amount of hormones produced. He further suggests that a detailed study of the limbic system – which is responsible for producing emotions – is important (Gelarā, 2005: 281).

The sound “a” activates the thyroid gland in the throat, which is the centre of purity. This gland controls the metabolism of the body and its secretion influences both the mind and the physical body. The “rha” sound stimulates the frontal lobe of the brain which is the centre of peace. It is also the location of the hypothalamus, which forms the central point of the subtle body and the gross body. When the “m” sound is produced the lips close and the entire brain is said to be stimulated (Mahāprajña, 2001d: 61–3).

Leśyā acts as a liaison between the spiritual and physical self. It functions centripetally and centrifugally but in doing so also involves the neuroendocrine system leading to all physical, mental and emotional states being involved (Mahāprajña, 1999b:, 31). *Bhāvanā* is a frequent and prolonged repetition of an idea. Both physical body and mental systems are essential; the body needs to be relaxed and motionless. It involves intense willing in the form of steady repetition of a desired aim (Mahāprajña, 2011a: 52–3). Thus, contemplation precedes and succeeds concentration of perception i.e. *prekṣā-dhyāna*. Both are two different states of consciousness. By practising this meditation, one is thus said to gain, the ability to reach the unconscious mind and establish truth and reality (Ibid. 14).

Kāyotsarga

Mahāprajña benefitted from studies on ‘relaxation response’ and ‘trophotropic response’ carried out respectively by Herbert Benson and Walter (Swiss Physiologist and Nobel Laureate) and Hans Selye, in forming techniques for practising *kāyotsarga*

(complete relaxation) in *prekṣā-dhyāna* (Mahāprajña, 2001: 4–5). Mahāprajña advocates *prekṣā-dhyāna* as a systematic meditational process to combat stress in which *kāyotsarga* plays a pivotal role, for relaxation. *Kāyotsarga* has a two-fold benefit of well-being and liberation of the soul.

Mahāprajña is not unique in his influences, with other yogic systems also taking a keen interest in Western research of this kind, most notably, the yogic trance (*yoga-nidrā*) system (Pande, 2003). The *Yoga-nidrā* system of *Bihāra* yoga School also presents a similar system like *kāyotsarga*. This technique is based on haṭha-yogic corpse pose (*śavāsana*).⁴¹⁴ These systems also present a methodology that share common features with Mahāprajña’s *kāyotsarga* as well having the twofold aims of wellbeing on the one hand and liberation of the soul on the other. Benson’s book published in 1975 also prescribes a relaxation technique to alleviate the symptoms of stress that is remarkably similar to meditational ones, utilising auto-suggestion to muscles to relax muscles with awareness of breath.⁴¹⁵

⁴¹⁴ HP₂, 1.32. *śavāsana*.

⁴¹⁵ Steps to Elicit the Relaxation Response from Dr. Herbert Benson’s ‘The Relaxation Response’: “Sit quietly in a comfortable position. Close your eyes. Deeply relax all your muscles, beginning at your feet and progressing up to your face. Keep them relaxed. Breathe through your nose. Become aware of your breathing. As you breathe out, say the word, “one”*, silently to yourself. For example, breathe in ...out, “one”,– in .. out, “one”, etc. Breathe easily and naturally. Continue for 10 to 20 minutes. You may open your eyes to check the time, but do not use an alarm. When you finish, sit quietly for several minutes, at first with your eyes closed and later with your eyes opened. Do not stand up for a few minutes. Do not worry about whether you are successful in achieving a deep level of relaxation. Maintain a passive attitude and permit relaxation to occur at its own pace. When distracting thoughts occur, try to ignore them by not dwelling upon them and return to repeating “one.” With practice, the response should come with little effort. Practise the technique once or twice daily, but not within two hours after any meal, since the digestive processes seem to interfere with the elicitation of the Relaxation Response. Or any soothing, mellifluous sound, preferably with no meaning, or association, to avoid stimulation of unnecessary thoughts.” (Benson, 1971: 162–6)

Comparing the above two techniques, we find that much similarity exists between Benson's method of relaxation and Mahāprajña's *kāyotsarga*. First, being in a comfortable posture, one relaxes each muscle beginning from the toes and working upwards. Attempting to keep the mind free from distractions, one focuses upon keeping the body totally relaxed. Encouraging an awareness of the breath is used to achieve this. This illustrates remarkable similarities between both methodologies. Their methods diverge, however, for where Benson advocates a repetition of a word devoid of meaning to help the process along, Mahāprajña would argue that this vocal exercise constitutes voluntary action and so should be avoided, as it hinders relaxation, thus affecting the efficiency of *kāyotsarga*. He suggests a particular practice of relaxation of throat (*kaṇṭha*).

Here it seems, a relationship of mutual influence exists between the spiritual teachers who propagate meditational techniques using the language of scientific "relaxationism" and the scientific researchers who recommend meditational or quasi-meditational techniques to their patients who suffer from stress-related illnesses.

Mahāprajña advocates *kāyotsarga* as a useful and effective combatant of stress, which targets and rebalances systems of the body, e.g. hormonal, endocrine, etc., eliciting the "relaxation response" as well as mental and physical benefits. A long term disciple of Mahāprajña, Zaveri A.M. presents a scientific explanation of the definition of Relaxation as "Shutting off the current (nerve impulses) by conscious voluntary action (Zaveri A.M. 1999: 58)." These nerve impulses are shut off more efficiently through voluntary relaxation than through sleep. This is because during sleep, our problems are thought about more in depth instead of resolving them, thus not relaxing us, whereas voluntary relaxation minimises these nerve impulses and reduces the release of energy. Thus half an hour of *kāyotsarga* equals to the benefits of 3 hours of sleep (Mahāprajña, 2001: 75). Whereas Singleton (2005) marks this practice as a "conscious rest". Bearing in mind the serious increase of stress-related illnesses, such as heart problems and high blood pressure, and the hectic pace of many modern lifestyles, Mahāprajña presents *kāyotsarga* as a much-needed panacea for global welfare.

Antaryātrā

The endocrine system and the nervous system are thought to play, an important role in the psychological and physiological life of human beings. The endocrine system is the base of human impulses and emotions. Endocrine glands are ductless and they produce hormones, which flow directly into the blood stream. The theory is that there is an inbuilt mechanism in the “subtle body”, enabling it to exercise control over the gross body, in particular, over its glandular or endocrinal system. By meditating on the psychic centres, it is possible to change the hormonal output and so the endocrinal chemistry of the body. That is to say, it is possible by mental concentration to establish control over one’s emotions and impulses and in theory, over one’s actions (Mahāprajña, 1999b: 46–7).

Caitanyakendra Prekṣā

Mahāprajña defines psychic centres as the locations in the body, which are possessed of dense consciousness. The portion of dense consciousness in the body are located near the glandular system. Mahāprajña felt that it is difficult to prove the existence of chakra, lotus and psychic centres medically, but glandular systems are known by not only the medical practitioners but also by the common masses. This very idea led Mahāprajña to connect psychic centres with glandular system. The body’s glandular system consists of two types of glands: exocrine and endocrine. The endocrine system is the seat of the impulses and emotions of human beings. The endocrine system and the nervous system play an important role in the psychological and physiological aspects of an individual. There is an inbuilt mechanism in the subtle body, which is capable of exercising its authority and control over the gross body.

Furthermore, these locations in the subtle body are called psychic centres. Endocrine glands are ductless and they produce hormones, which flow directly into the blood stream. The purpose of meditating on psychic centres is to change the chemistry of hormones. The modified endocrine output results in establishing firm control of the reasoning mind over all actions. Gelarā (2005: 281) raised a question on the process of meditation on the psychic centres and transformation into hormones. He asserts that all endocrine glands are working under the instruction of a master gland. He wonders how it is possible to change the hormones while meditating on a particular area of a single gland.

Medicalisation of *Prekṣā-Dhyāna*

Furthermore, Mahāprajñā adds a practice of *prāṇa-prekṣā* under *śarīra-prekṣā*. If any part of the body is impaired or diseased, it is argued that *prāṇa-prekṣā* is a helpful practice to enhance the capacity of that particular part of the body. In the context of *prāṇa-prekṣā*, the concept of *prāṇa* is related to “bio-energy”, whereas the popular yogic *prāṇa* (vital force) is different from it. Tatia (1994: 42) noted that the term ‘*prāṇa*’ appears in the *Sarvārthasiddhi*’s commentary of the *Tattvārtha-sūtra* by Pūjyapāda Devanandi who lived in the 6th c. CE as “element of vitality”. Tulasī defines ‘*prāṇa*’ as “bio-energy”, which is dependent upon *paryapti* (bio-potentials).⁴¹⁶ There are ten *prāṇas*, located in the head (*mastiṣka*), an important meditative spot (Mahāprajñā, 2006:385). The *prāṇa-prekṣā* is mainly a trouble-shooter practice for the participant. The *prāṇas* are marked in the diagram⁴¹⁷ and listed in the table below:



Figure 2 - Location of Ten *Prāṇa-Prekṣā* in Brain

⁴¹⁶ JSD 2.12, *tadapeksini jivanasaktih prāṇah*.

⁴¹⁷ Figure 2, location of ten *prāṇa-prekṣā* in brain (Tulasī, 2005: 26).

TABLE 7 - Perception of Bio-Energy		
	Bio-energy (<i>prāna</i>)	Location in the brain
1	Sense of touch (<i>sparśanendriya-prāna</i>)	The centre point between the <i>jñāna-kendra</i> (top of the crown) and <i>sānti kendra</i> (top of the forehead)
2	Sense of taste (<i>rasanendriya-prāna</i>)	Slightly above the intersection of the large and small brains
3	Sense of smell (<i>ghrāṇendriya-prāna</i>)	To the right of the centre of the <i>cākṣuṣa-kendra</i> (eyes)
4	Sense of sight (<i>cakṣurindriya-prāna</i>)	Rear of the head at the end of the large brain
5	Sense of hearing (<i>srotrendriya-prāna</i>)	Centre of the left and right temples
6	Rationality (<i>mana-prāna</i>)	At the <i>jñāna-kendra</i> (top of the crown)
7	Faculty of speech (<i>bhāṣā-prāna</i>)	below the <i>bhrahma-kendra</i> (tip of the tongue)
8	Body (<i>śarīra-prāna</i>)	Centre of the forehead (on the frontal lobe of the brain)
9	Respiration (<i>śvāsocchavāsa-prāna</i>)	At the medulla oblongata (below the small brain and the top end of <i>susumnā nāḍī</i>)
10	Lifespan (<i>āyusya-prāna</i>)	Hypothalamus (at the centre of the <i>sānti kendra</i>) in the deep interior part of the brain

Such practice is a mark of modernisation of Jaina meditation, mapping the brain like a switch-board to improve the physical capacity.

Mahāprajña uses *leśyā-dhyāna* as a therapy for different diseases. Colour therapy can be applied to, the various regions of the body and colours can be visualised on a diseased part. According to the mechanisms of the body, thoughts produced by the brain, emotions and hormones, are interconnected in such a way that emotions have an effect on thoughts but not so much in the opposite direction. Because of this, it is vital for one to focus and have control over emotions rather than over one's thoughts. Using colour therapy, emotions and thoughts can be enhanced thus treating mental illnesses.

4.4.8 Mahāprajña's Personal Experiences

Highlighting the importance of experience, Sharf notes that even though "experience" is a problematic term, it plays a pivotal role in the study of religions. He states that, 'The meaning of many religious symbols, scriptures, practices and institutions is believed to reside in the experiences they elicit in the minds of practitioners' (Sharf, 2000: 267). In the research and development of *prekṣā-dhyāna*, Mahāprajña involved himself in

experimentation of Jaina meditative practices. During his investigations, he achieved positive and encouraging results. He describes his experience:

My interest about meditation kept on increasing. Now my condition is that as soon as I sit in meditation, I go into the depth of meditation. Once there was a time, when anyone used to ask me about meditation timing, I would answer I meditate at specific times in a day. Now meditation has become routine and behaviour of my life. I can't imagine my life without meditation. It is my undoubted experience that there is no better way than meditation to make your internal energy flow upside. [For] one who understands the meaning of meditation and uses it properly, success itself knocks his door. If you make your life a meditation life, then this truth can be realized (Mahāprajña, 2010:207).

Until 1977, Mahāprajña had been using the haṭha-yogic concept of *cakra*, and after that the concept of psychic centres was introduced. Mahāprajña discussed during his meeting with Digambara Ācārya Vidyānanda (b. 1925) at Delhi on 21th October, 1987 the purpose of revisiting Jaina texts for the ascertainment of the concept of psychic centres (*caitanya-kendra*). He offered the view that there was no such concept in Jaina literature as *cakra* such as is found in haṭha-yoga. It was thus said to be difficult to establish it in accordance with Jaina tradition. He had researched both Śvetāmbara and Digambara Jaina texts. Nevertheless, his research in this field has helped in validating the concept of psychic centres in modern Jaina tradition. He writes:

It was becoming impossible to establish a system of perception of psychic centres in Jaina tradition. The concept of wheel (*cakra*) is well known in haṭha-yoga. Finding such terms in Jain tradition was a difficult task. While editing *Ācārāṅga-sūtra*, we focused on the word *sandhi*. After intensive research work, we came to the conclusion that the term denoting *cakra* resembles *sandhi*. After deeper studies into Jaina literature, the word *karaṇa* was found in two texts: Gommatasāra and Dhavalā, thus strengthening the basis of psychic centres. What we call vital organ

(*marma*)⁴¹⁸ in Āyurveda, wheel (*cakra*)⁴¹⁹ in haṭha-yoga, is called pure consciousness (*karaṇa*)⁴²⁰ and juncture (*sandhi*)⁴²¹ in Jaina yoga tradition (Mahāprajña, 1988: 10–11).

It is notable that according to the Dhavalā, *karaṇas* below the navel are inauspicious (*aśubha*) while *karaṇas* above the navel are auspicious (*śubha*). However, the concept of auspicious and inauspicious *karaṇa* does not exist in *prekṣā-dhyāna*. Mahāprajña also states that, ‘I wonder why Hemacandra just adopted *cakra* from haṭha-yogic tradition without researching into Jaina literature.’ (Mahāprajña, 1988: 11). He describes how the new term for psychic centre (*caitanya kendra*), and the structure and function of all psychic centres, first came into his thoughts:

In 1978 during the camp (*śivira*) held at Pāramārthika Śikṣaṇa Saṁsthā⁴²², I was sitting one day after meditation, in seclusion, in deep concentration. All of a sudden I had a brain wave. My eyes opened and I picked up a pen and a notebook and started writing. Even though I did not know what I was going to write, I suddenly started to write. At this moment, I had no contact with the external world. Suddenly something spontaneously sprouted in my inner consciousness and I jotted down the new names for the *cakras* (psychic centres) (*caitanya kendra*). Why I gave new names to the *cakras* I do not know... I had no idea nor an inclination to give new names to the existing system of *cakras* ... All I can say is that I did not change the names but they suddenly appeared before me. (Mahāprajña, 2010a: 177).

⁴¹⁸ *marman* is vital organ of the body.

⁴¹⁹ *cakra*-wheel is haṭha-yogic wheel.

⁴²⁰ *karaṇa* is pure consciousness.

⁴²¹ *Ācārāṅga-sūtrā*, 1. 5.20, *etthovarae taṃ jhosamāṇe ‘ayaṃ saṃdhī’ ti adakkhu*.

⁴²² Pāramārthika Śikṣaṇa Saṁsthā is a training centre for those who want to be initiated into Terāpanth sect as an ascetic.

Mahāprajña claimed the term *caitanya kendra* for *cakra* to be more appropriate because of the nature of the *cakras*⁴²³ as locations of “dense consciousness” (*saghana cetanā*). He goes on to explain: ‘As stated, the names of the psychic centres came first and their association with, and utility in relation to, the physical body were noted later’ (Mahāprajña, 2010a: 177).

In haṭha-yoga, the root-wheel (*mūlādhāra-cakra*) is situated at the lower part of the spine, which is the area where the gonads are located. Mahāprajña claims that the fiery subtle body (*taijasa-śarīra*) is responsible for generating bioelectricity. According to the esoteric knowledge of the breath (*prāṇa-vidyā*), the *śakti-kendra* is the region that generates energy. For this reason, this centre, the *mūlādhāra-cakra*, is called the centre of the energy (*śakti-kendra*).

In haṭha-yoga, the own-place wheel (*svādhīsthāna-cakra*) is situated near the base of the spine, also near the gonads. This *cakra* controls the unconscious mind (*acetana mana*). A part of the human brain, is thought to be controlled by animal instincts, in Jaina doctrine. To alleviate the influence of these primal drives, meditation on the *svādhīsthāna-cakra* is encouraged, as a way of promoting mental health. For this reason, Mahāprajña calls the *svādhīsthāna-cakra* the “centre of health” (*svāsthya-kendra*).

The jewel-town wheel (*maṇipura-cakra*) in haṭha-yoga is situated near the navel near the pancreas and the adrenal glands. When this centre is fully activated, it results in physical vitality and vigour. Mahāprajña, therefore, calls the *maṇipura-cakra*, the centre of bioelectricity (*svāsthya-kendra*).

In haṭha-yoga, the unstruck-wheel (*anāhata-cakra*), is situated by the thymus gland, near the heart. The thymus gland is connected with the growth of children up to the

⁴²³ For *cakra* translation I followed Feuerstein (1974: 190)

age of fourteen and also plays an important role in the development of the brain. The journey of the awakening of consciousness starts from this centre. For *anāhata-cakra* the name *ānanda-kendra* is considered to be more appropriate by Mahāprajña.

In haṭha-yoga, the pure-wheel (*viśuddhi-cakra*) is located in the region of the throat; it is influenced by the thyroid and parathyroid glands. According to Mahāprajña, it is responsible for the purification of human urges and impulses. It also helps in slowing down the process of ageing because the thyroid gland controls body metabolism. Keeping pace with its function as the “purifier of urges and impulses” (*viśuddhi*) Mahāprajña retains its haṭha-yogic name.

The centre of celibacy, (*brahma-kendra*), a new psychic centre, is identified by Mahāprajña. It is not mentioned in the haṭha-yogic *cakra* system but it is a part of the *dhāraṇā* spot in *Vyāsa-bhāṣya*. This centre is situated on the tip of the tongue. According to the Sāṃkhya system, this is under the organ of knowledge (*jñānendrīya*). It also indirectly affects the organ of reproduction (*jananendrīya*). Meditation on it, is considered helpful for the practice of celibacy (*brahmacarya*), the reason why it is called *brahma-kendra*, or the centre of celibacy.

Prāṇa-kendra another new psychic centre identified by Mahāprajña. It is located on the tip of the nose and its surrounding area. It is considered to be the main “seat” of the vital force or vital breath (*prāṇa*) and brings one-pointedness to unsteady and fickle minds. It plays an important part in respiration, odour recognition, and in maintaining the vital force. This centre is therefore called *prāṇa-kendra*, by Mahāprajña. Although this centre is not explicitly mentioned, as a *cakra* in the standard haṭha-yoga system, it is used frequently in a variety of Hindu yogic practices for controlling the vital breaths and bringing about one-pointed concentration of the mind. Kate Crosby points out that, ‘the practices taught in *Yogāvacara* manuals begin with realising the meditation object at the tip of the nose. The reason for this is explained here: the nose is the gate to the uterine world’ (Crosby, 2000: 148). Interestingly, this stands in contrast to Goenkā’s *vipassanā* concentration on the upper lip.

Apramāda-kendra is another new psychic centre, which is not mentioned in the haṭha-yoga system. It is located on the ears, and so is directly connected to the outer

world. It is known as a *marma-sthāna*, a meridian or acupuncture point in Āyurveda. Mahāprajña mentions that meditation on these points helps to get rid of addiction. For this reason, these points are named *apramāda kendra* (centre of vigilance). This centre develops much later than the other psychic centres. He shared his experience here, mentioning that during the various journeys he kept experimenting with a focus on ear meditation on those who were addicted to wine, tobacco etc., that following the experiments many sufferers were able to get rid of their addictions.

Cākṣuṣa kendra is another new psychic centre which is not mentioned in haṭha-yoga. It is located in the eyes and is thought to be connected with the life force (*jīvanī śakti*). Normally during meditation, one closes one's eyes but one can still meditate on one's eyes as an important practice for awakening insight and concentration.

In haṭha-yoga, the insight-wheel (*ājñā-cakra*) is situated between the eyebrows and is known as the meeting point of the three main *nāḍīs* (channels of veins of the subtle body): *iḍā*, *piṅgalā* and *suśumaṇā*. It is located in the region of the pituitary gland, which is also known as the “master gland”. According to Mahāprajña, by mediating on this centre this “third eye” is useful for “intuitive powers”. It is therefore called the centre of intuition (*darśana kendra*).

The centre of enlightenment (*jyoti kendra*) is another new centre identified by Mahāprajña, a centre located in the middle of the forehead near the pineal gland. Although this *cakra* is used in a variety of Hindu yogic practices as well, some of which accept a system of nine *cakras* and not eight, it is not identified as a *cakra* in the standard haṭha-yoga formulation. According to Mahāprajña, however, it is the centre where negative emotions (*nakārātmaka bhāva*) can be changed into positive ones.

The centre of peace (*śānti kendra*) is again a new centre identified by Mahāprajña located in the front part of the head in the region of the hypothalamus. He interprets it through three supportive areas, viz. anatomy, psychology (biofeedback mechanism) and the theory of karma. The first one is that the middle of the hypothalamus has one centre known as ‘Dorsomedial Nucleus’. If one activates it by an electrode, anger results. The ‘Dorsomedial Nucleus’ is thus responsible for the activation of the anger. The other section of the hypothalamus is ‘Ventromedial Nucleus’ which is responsible for the

pacification of anger. Mahāprajña compares the Dorsomedial Nucleus with the rising state of *karma* (*udaya bhāva*) and the Ventromedial Nucleus with suppression-cum-annihilation of the state of *karma* (*kṣayopaśamika bhāva*). The crux of this discussion is that the human brain has the capacity to change *udaya bhāva* into *kṣayopaśamika bhāva*. Mahāprajña argues, therefore, that this concept is also supported by psychology. Thus the naming of this centre as *śānti kendra* is considered apt (Mahāprajña, 2010a: 194–95).

Mahāprajña explains the appropriateness of *śānti kendra* according to the Āyurvedic perspective of “two hearts”.⁴²⁴ One heart is the common anatomical part situated near to the lungs, responsible for pumping the blood through the body. The second heart is according to Āyurveda situated at the site of the hypothalamus, part of the brain responsible for mental attitudes. This is the area where negative mental attitudes (*bhāva*) can be changed into positive ones. The second heart is responsible for a change in personality and dispositions (*bhāva*). Whenever a change of this kind occurs, the *bhāva* being altered through religious or meditative practice, the transformation takes place via the second heart in Mahāprajña's formulation (Mahāprajña, 2010a: 190).

In haṭha-yoga, the thousand-petalled lotus (*sahasrāra-cakra*) is situated at the top of the head and forms the principal part of the system of subtle nerves (*nāḍi*). According to Mahāprajña, it helps in the development of knowledge and, therefore, is called the centre of knowledge (*jñāna kendra*). But there is no specific reason advanced for the location of knowledge.

By bringing together, and re-appropriating the traditional Hindu understanding of the *cakras*, the Āyurvedic somatic spot *marman*, the concept of *sandhi* from the ĀS, *karaṇa* from the Dhavalā and Gomaṭṭasāra, *madhyagata* clairvoyant knowledge from the *Nandī-sutra*, and the modern scientific understanding of the endocrine system,

⁴²⁴ For further detail of two hearts, see Mahāprajña (2010a: 370–75).

Mahāprajña produces a clear, synthetic and specifically “Jainised” concept of the system of psychic centres along with their structure and function.

4.5 The Role of Time in *Prekṣā-Dhyāna*

It is commonly accepted that ancient and ritualistic meditation is time bound; the question of time with relation to *prekṣā-dhyāna* is a highly debated one. *Prekṣā-dhyāna* is a perception-based meditation, with its roots in the canonical dictum “*samppikkhae appagamappaenaṃ*” i.e. see yourself through yourself. This *sūtra* is taken from the *Daśvaikālika-culikā*, which is a later added appendix to *Daśvaikālika-sūtra*. This verse focuses on self-introspection. An ascetic should perform self-introspection on their own faults and transgressions (*aticāra*) in the first part and the last quarter (*prahara*) of the night. In this case, introspection has been denoted as meditation. This model of meditation on the first and last *prahara* is different from the model of *Uttarādhyayana-sūtra*. In Utt it is documented that the second *prahara* of the day and night is dedicated to meditation⁴²⁵; however this is not practised today, as Flügel (2012: 286–295) has shown.⁴²⁶ It seems that the Utt.-model is plausibly the way of life of the jina (*jina-kalpa*), contrary to the asceticism of the elders (*sthavira-kalpa*). The meditation performed in the first (*purva*) and the last (*apara*) quarter of the night is common and is a part of ritualistic *pratikramaṇa*. During *pratikramaṇa*, an ascetic analyses his/her activities of the

⁴²⁵ Utt₁, 26.12, 18.

*paḍhamañ porisiṃ sajjhāyaṃ, bīyaṃ jhāṇañ jhiyāyaī
taiyāe bhikkhāyariyaṃ, puṇo cauthīe sajjhāyaṃ.12
paḍhamañ porisiṃ sajjhāyaṃ, bīyaṃ jhāṇañ jhiyāyaī
taiyāe niddamokkhaṃ tu, cauthī bhujjo vi sajjhāyaṃ.18*

⁴²⁶ This model of ascetic life style raised some questions about the practice of meditation. It is documented that the second *prahara* of the day and night is dedicated to meditation but it is not in motion today. However the canonical study (*svādhyāya*) is still in the mainstream practice as it is recorded in the *Uttarādhyayana*. Most of the ascetics who indulge in *svādhyāya* follow the same system.

day and night. In this context, *prekṣā-dhyāna* can be seen as a third model which is different from the time bound practice of *jina-kalpa* and *sthavira-kalpa*.

Some aspects of meditation continued to be ritualistic for monastics. However, *prekṣā-dhyāna* was presented as a practice in its own entirety, as a part of modernisation and increased accessibility to Jaina and non-Jaina lay communities, without being a part of the old rituals.

Conversely, *prekṣā-dhyāna* has no time constraints unlike the aforementioned two canonical models meaning that one is able to choose its duration; nor is it bound to a certain time of day, offering opportunities for it to be practised by the laity as well as ascetic community at intervals to suit their modern lifestyles. This is a big impact of modernisation, to tailor the package in order to suit a modern hectic life style. Otherwise, all ritualistic meditations are kept strictly within a timeframe. If one cannot perform them in a time limit, one has to take atonement (*prāyaścitta*).

4.6 Conclusion

The motivation behind the revival of *prekṣā-dhyāna* lies not simply in the restoration of old practices, but rather in envisioning innovative new methods and practices, which serve as the main markers of the contemporary “renaissance of Jaina Yoga” (*punaruddhāra*).⁴²⁷ Taking into account the degree of continuity between ancient Jaina meditation and modern scientific *prekṣā-dhyāna* practices, each method contains not only the influence and imprint of innovation, but also the evolving ideology of the Terāpanth sect. Historically, *kāyotsarga*, *anuprekṣā* and *bhāvanā* are ancient and medieval techniques of Jaina meditation. However, these existing techniques are formulated, and packaged in a different manner, in *prekṣā-dhyāna*.

⁴²⁷ See Tulasī’s letter to Mahāprajña on 12 September 1986, Mahāprajña (2010a: 206–7) and Visrutavibhā (2009: 15).

McMahan (2008) presents modernism as a “profound destabilization of traditional forms” which is responsible in the creation of a new shape of existing versions of various practices. The traditional form of Jaina meditation, which includes the ancient four-fold meditation, Haribhadra’s eight-fold views (*dr̥ṣṭi*), Śubhacandra’s tantra-influenced further four-fold meditation and five-fold *dhārṇās* are not included in *prekṣā-dhyāna*. However, Mahāprajña takes support from these previously existing meditative practices, but he also develops a modern model with the support of science. He tries to appeal to people from all walks of life, without making it a religious dogma, which could be seen as adaptation to modern challenges.

During the formulation of *prekṣā-dhyāna*, Mahāprajña coined new phrases and introduced a novel taxonomy for methods such as *antarayātrā*, *śvāsa-prekṣā*, *śarīra-prekṣā*, *leśyādhyāna*, *caitanya-kendra-prekṣā*, *vartamāna-kṣaṇa-prekṣā*, *vicāra-prekṣā* and *animeṣa-prekṣā* (Mahāprajña, 1980a:16). The terms Mahāprajña uses are not available or seen in the meditative practices of the ancient, medieval or the pre-modern texts, as I have endeavoured to demonstrate. Mahāprajña's work here, therefore, is undoubtedly innovative and can be seen as an outstanding example of modernisation in Jaina Yoga, combining science and meditation in a highly sophisticated way.

Chapter 5. Other Modern Forms of Jaina Meditation

5.1 Introduction

In chapter 4, the *prekṣā* method of meditation was shown as a modern system of meditation in the Terāpanth sect. Chapter 5 will examine the development of methods of meditation in other Jaina traditions in the twentieth and twenty-first centuries. The other forms of Jaina meditation will be considered in a historical sequence. Within the Śvetāmbara tradition, six meditative systems will be surveyed, namely: the “Jain Meditation” of Citrabhānu (b. 1922), the “*Arhum Yoga*”⁴²⁸ (Yoga/meditation on Omniscient) of Ācārya Suśīlakumāra (1926–1994), the “*Samīkṣaṇa Dhyāna*” (Analytical Meditation) of Ācārya Nānālāla (1920–1999), the “*Sālambana Dhyāna*” (Support-Meditation) of Bhadrāṅkaravijaya (1903–1975), the “*Ātma Dhyāna*” (Self-Meditation) of Ācārya Śivamuni (b. 1942) and the “*Sambodhi Dhyāna*” (Enlightenment-Meditation) of Muni Candraprabhasāgara (b. 1962).

5.1.1 Sources

This chapter follows the sequence of development and launch of these meditative methods. It will investigate the motivations and intentions of these individuals in order to answer the question of why a revival of old forms and the development of new forms of meditation occurred across the Śvetāmbara sectarian spectrum in the second half of the 20th century.⁴²⁹ It will explore the original writings on these different methods of meditation as well as the major influences on the development of these systems including sectarian traditions. This chapter is based on modern Jaina meditation texts and non-

⁴²⁸ Although Suśīlakumāra uses *Arhum Yoga* as the term for his method, it does not include various aspects of yoga. In his book *Song of the Soul* he noted four practices of meditation.

⁴²⁹ I did not come across any modern form of Digambara Jaina meditation, which is discussed later in this chapter.

textual resources such as audio and visual sources as well as website materials. Numerous interviews were carried out by the researcher, in order to assess the modern manifestations of meditative practices within the Jaina tradition.

It will also compare and contrast these methods particularly in relation to *prekṣā-dhyāna*. An analysis of the vocabulary used in these methods, such as *caitanya-kendra*, *antara-yātrā*, *deha-samīkṣaṇa*, *śarīra-prekṣā*, *śvāsa-samīkṣaṇa*, *śvāsa-prekṣā*, *kāyotsarga*, *tanāvotsarga* and similarly related technical terms, which are shared with *prekṣā-dhyāna*, will be analysed. These methods have been adapted and integrated in a variety of modern innovative ways, in the meditation systems that developed later. The mutually influenced terms mentioned above, demonstrate significant similarities and differences between the different methods and highlight some major innovations too.

5.1.2 Literature Review

Meditation has been revived in many different traditions. For example, it has been noted by Gombrich (1982: 20) in the context of Śrī Laṅkā Buddhism that without meditation, the monasteries' existence was under threat due to declining support. Therefore, meditation became a key factor for the survival and growth of not only Buddhism but also for many Jaina Śvetāmbara religious sects during the late twentieth century. Parallel to this Tulasī mentioned that “today people don't need rituals, but they need practical spirituality” (Mahāprajña, 1994: 6). Furthermore, he added that today people need peace, wherever they get peace they visit there. If Jainas don't have any form of peace providing practices, then people will go elsewhere. Thus development of yogic and meditative practice is dire need of the time.

In the context of Jaina meditation Bronkhorst (1993: 157–8) states that the history of Jaina meditation is not a continuous phenomenon. From time to time, there were individuals who came along with a zeal for meditation, which led to its revival in the Jaina tradition. This trend is not only confined to the modern period, but is also identifiable throughout the preceding centuries. One such individual was the 8th century figure, Haribhadra, who produced his work ‘*Yoga-drṣṭi-samuccaya*’ (Collection of Views on Yoga). Chapple noted it as a response to a “complex religious landscape” (Chapple 2003:

1). Throughout Jaina history, revival of meditation answers specific needs of the socio-religious world. Thus, Dundas (1992: 144) argues that during the 20th century, most of the sects needed their own system of meditation in order to “participate in the pan-Indian socio-religious world”. Dundas certainly has a point. However, I would argue that modern meditation practices enabled the true essence of spirituality to flourish and progress from the ritualistic patterns of the past, which tended to blend with the various Jaina and non-Jaina sects.

It is a common observation in India that usually Jaina and non-Jaina communities live in close contact. Hindu and Buddhist communities have been forerunners in the field of meditation and the Jainas have been deeply influenced by their meditative developments. In my view, it is no surprise that external influences have always existed on Jaina practice since the time of Mahāvīra. All of his chief disciples (*gaṇadhara*s) came from the Hindu tradition and medieval *ācārya*s such as Haribhadra and even modern *ācārya*s such as Suśīlakumāra, have all had a Hindu background. During the late 19th century, modern Hindu Yoga began to be disseminated in the western world. This process was initiated, by Svāmī Vivekānanda (1863–1902), under the title of ‘*Rāja Yoga*’. Others such as Aurobindo (1872–1950) who imparted ‘*Integral Yoga*’, Svāmī Śīvānand (1887–1963) who introduced ‘*Yoga of Synthesis*’, Maheśa Yogī (1918–2008) who presented ‘*Transcendental Meditation*’ and Swāmī Satyānanda (1923–2009) who introduced ‘*Bihāra Yoga system*’ continued this process of dissemination. Further, Buddhist *vipassanā* travelled back from Burma to India with S. N. Goenkā, in 1969. Goenkā started highly successful *vipassanā* camps (*śīvira*) throughout India and abroad. Many Jaina ascetics and lay followers participated in these camps.

To take part in the worldwide mainstream Yoga developments, as meditation became a phenomenon of global popularity, various Jaina systems of meditation came into

existence at the sect level, some of which made their mark globally. These systems sought to promote health and well-being and pacifism, via meditative practices as “secular” non-religious tools. Gombrich discusses a similar popularisation of meditation for well-being in the context of Śrī Lañkan Theravāda Buddhism. This is a way to apply “soteriology to life in the world” (Gombrich, [1988] 1995: 207–8).⁴³⁰

Numerous books have been published on Jaina meditation in recent years. To date an in-depth study of the modern systems of Jaina meditation is not available. However, Uditaprabhā (2007) presented a study on the historical evolution of Jaina meditation.⁴³¹ She discusses yogic practices from the 6th c. BCE to the present day. One chapter, “Modern Thinkers and Meditative Practices”, concerns the meditation systems of various recent Jaina teachers. Uditayaśā discusses Goenkā’s Buddhist *vipassanā* and *Manonusāsanam* (1961), a Sanskrit *sūtra* style composition on Jaina yoga by Tulasī and the modern Jaina meditation systems of Nānālāla, Mahāprajña, Śivamuni and Mahāsati Arcanā,⁴³² (b. 1922) who introduced “*Mudrā Dhyāna*” (Meditation on gesture). The main purpose of her work, was to show the development of Jaina meditation from Mahāvīra to Mahāprajña over a vast period of time. However, other modern systems of Jaina meditation are not mentioned in her study, such as those of Bhadrāṅkaravijaya, Citrabhānu, Suśīlakumāra, and Candraprabhasāgara. A full analytical investigation of the various meditation methods does not appear in her research.

⁴³⁰ For more information see Flügel, (2010). Meditation in the Jaina Tradition. Power point presentation presented at the conference *Cultural Histories of Meditation*, University of Oslo.

⁴³¹ Sādhavi Uditayaśā submitted her PhD thesis at Jaina Viśva Bhāratī University on “Jaina Dharma men Dhyāna kā Aitihāsika Vikāsa krama” (from Mahāvīra to Mahāprajña). She discussed most of the Jaina yoga texts and some modern meditation systems.

⁴³² Mahāsati Umarāva Kunvara Arcanā was initiated by Ācārya Hajārīmala (1937) in Sthānakavāsī tradition in 1937. She is famous for her title ‘*Arcanā*’. She is a learned nun who has authored many books. She has produced for the first time a Hindī translation of Hemacandra’s *Yoaga-śāstra* together with Muni Samadarśī and Paṇḍita Śobhāchanda Bhārilla (Uditaprabhā, 2007: 26-29).

In this chapter, modern Jaina meditation is loosely understood, to refer to those forms of meditation that emerged in the Jaina community, developed by Jainas in the late 20th century. I argue that these systems consist of inner practices⁴³³ such as contemplation, reflection, visualisation etc., which are personalised by the contributions of a guru, and packaged as universalised systems that claim to be open and accessible to all. These systems are characterised by a synthesis of ancient and modern elements and utilise a new vocabulary to address global citizens in a scientific manner (Flügel: 2009).⁴³⁴ Moreover, modern Jaina meditation practices are designed, to appeal, attract and target the lay community over the monastic community. Furthermore, modern Jaina meditation has been innovative in its use as a tool to bridge different sects of Jainism, as well as an inter-religious platform for members of all faiths.

5.2 Other Contributors to Modern Jaina Meditation

This chapter focuses only on Jaina teachers who developed new practices of meditation that are widely known and have become accessible to all. Many more personalities have contributed to modern Jaina meditation practices, but not all of them are included in this chapter. During my field-work and research, I came across the above mentioned six systems of modern meditations. In the writings of Śrīmada Rājacandra⁴³⁵ (1867–1901), a lay-*guru*, for instance, meditation practices are mentioned, however a systematic presentation is not outlined. Moreover, without lifelong dedication (*samarpaṇa*) to their

⁴³³ Inner practices such as contemplation, reflection, visualisation etc.

⁴³⁴ See Flügel (2009) The Roop Lal Lecture at University of Toronto.

⁴³⁵ He was a significant figure in modern Jaina developments. Meditation forms an integral and critical part of an aspirant's *sādhanā*. There are over 85 groups, founded by disciples of Śrīmada Rājacandra. It would be important to mention "Agāsa", which was the first *āśrama* established by H.H. Lallūjī Svāmī (1854–1936) (Later known as Prabhuśrī), the foremost disciple of Śrīmada Rājacandra. This is a very important *āśrama*. The script only describes the approach of one group. This may not be the "main group". Other groups may have different perspectives. For example, Agāsa has no other "guru" other than Śrīmada Rājacandra Himself. For further details see (Salter, 2006: 242–3).

guru, their system is not accessible to anyone. It is claimed by the Sāyalā group, which is the main source of Rājacandra’s meditation, that out of the “three groups”⁴³⁶ under Rājacandra’s path only the Rājasobhāga Satsaṅga Maṇḍala belonging to Sāyalā group, inherited the tradition of meditation directly from Rājacandra. The present *guru* of the Sāyalā group, revered as brother “bhāīśrī” Nalina Kothārī (b.1943) a lay guru, stated that Sobhāgabhai (1823-1897) was instrumental in providing this secret method of meditation known as seed of knowledge (*jñāna-bīja*) to Rājacandra. This form of meditation is not available to other gurus of this path (interview with Nalina Kothārī, in London, 28 May 2015).⁴³⁷

A different opinion about Rājacandra’s meditation from Sāyalā group is observed in Rājacandra Mission Dharampur⁴³⁸ which is founded by Gurudeva Rākeśabhāi Zaveri (b.1966) a lay guru in 2001. According to this group while Rājacandra did not develop any particular system of meditation, his writings include many references about meditation. Rājacandras’ followers have developed various meditative techniques as per their own interpretation.

On the indication⁴³⁹ of Rākeśabhāi, a telephonic interview was conducted with *ātmārpita*⁴⁴⁰ Apurvabhāi of this Mission. The Āśrama runs a three-day silent residential

⁴³⁶ Rājacandra’s tradition has three main groups namely *Rājasobhāga Āśrama Sāhilā* established by Laḍakacanda Vorā (1903–1977) in 1976, and *Śrīmadā Rājacandra Ādhyātmika śādhana Kendra* of Dr. Ātmānanda Sonejī (b.1931) established in 1975 and *Śrīmad Rājacandra Mission Dharmapura* of Rākeśa Jhaverī (b. 1966) was established in 2001.

⁴³⁷ Nalina Kothārī who is the present head of, Sāyalā *āśrama* claimed that due to Sobhāgabhai the tradition of meditation of Rājacandra is still carried on at Sāyalā *āśrama* and could be passed on to the person who dedicated himself for life long. The power of transmittance is restricted to the present *guru* only.

⁴³⁸ <https://www.shrimadrajchandramission.org/ashram/administration/atmarpits-82.htm>

⁴³⁹ When researcher requested for a telephonic interview to Rākeśabhāi Zveri, he suggested one of his disciple *ātmārpita* Apurvabhāi’s name to be interviewed on his meditative practices.

⁴⁴⁰ The '*ātmārpita*' group is a group of life-long celibate devotees. They have chosen to lead a life of *sādhana* (spiritual pursuit) and *sevā* (selfless service). Under the direction of Gurudevśrī Rākeśabhāi, they are progressing towards their goal of complete renunciation. They have reached the fourth '*paśāda*'

meditation programme each month, called “*sāadhanā bhṭṭī*” (spiritual furnace), and teaches a meditation technique known as “*sākṣī-dhyāna*” (witness meditation) and has participants from around the world.

This technique takes its basis from a compilation of Gujarati writings of Rājacandra known as *Vacanāmṛta* (Vachanamrut). The *Vacanāmṛta* is a compilation of Rājacandra’s letters on different occasions to different people and disciples. Rājacandra mentions three words: the awakened-self (*jāgrta-sattā*), the realised-self (*jñāyaka-sattā*) and the self in its own form (*ātma-svarūpa*) (Rājacandra, 1988: 830). This meditation technique has three stages developed from these three words. Stage one, is relaxation of the body, and is taken from *Jāgrta sattā*. In this stage, the practitioner relaxes each part of the body in sequence and achieves a still awareness of the body. Stage two, is breath awareness, and is taken from *Jñāyaka sattā*. In this stage, the practitioner observes the natural breath as it flows in and out with a deepened awareness. The third and key stage is the witnessing of thoughts (*sākṣībhāva*), and is taken from *ātma-svarūpa*. In this stage, the practitioner witnesses the thoughts that occur, as a detached observer, and makes no effort to cease, sensor, follow, interpret, or engage in any way with the thoughts.

Rākeśabhāi taught the technique on a personal level, to spiritual aspirants for many years before it was formalised into a meditative practice at the āśrama in 2004. A guided meditation audio CD was also created by *ātmārpit* Vidhi Desāi, with versions in English, Hindi and Gujarati. Yet no text has been developed on *Sākṣī* Meditation. Hence, *Sākṣī* Meditation is not further researched here, due to the lack of any written literature on it. The above-mentioned information is based on interviews and recorded CDs.

pratimā (4th level of preparatory monastic practices) out of eleven *pratimās* of lay worshippers (*śrāvakas*) on their journey to becoming monks (*sādhus*). At present there are 80 *ātmārpita*.

There are a number of other writers, who produced some work on Jaina meditation, e.g. Amolakaṛṣi (1877–1936) and Ātmārāma⁴⁴¹ (1882–1962) developed meditative practices that influenced Śivamuni’s *ātma-dhyāna*. Furthermore, a recent development in the field of modern meditation in Sthānakavāsī tradition by Pravīṇa Ṛṣi (b.1967), this practice is named as “*Puruṣākāra Parākrama Dhyāna*”. Flügel notes that “it focusses on the alleviation of the personal suffering of the “common man” through a new form of meditation which is visualisation based method. It was intent on strengthening personal vision (“make dreams come true”) to increase happiness and success in the world” (Flügel, 2016: 30). There is no literature available on method of *puruṣākāra parākrama dhyāna*.

The individuals analysed in this chapter were selected, because they provided a new perspective on the modern history of Jaina meditation as a syncretic and synthetic development. This study is not limited only to systems of modern Jaina meditation, but includes people whose meditative teachings made a huge impact on the global community.

5.3 Absence of Modern Forms of Meditation in the Digambara Tradition

It is essential to address the question of why, apparently, only Śvetāmbara sects developed modern systems of meditation, and why these appeared primarily in the second half of the 20th century. The forms of meditation mentioned earlier in this chapter reveal that only the Śvetāmbara tradition developed some modern meditative techniques in its

⁴⁴¹ Ācārya Ātmārāma was born in 1882 at Rāhon, Panjāba. In 1894, he was initiated by Muni Sāligarāma at Paṭiyālā and died 1962. He was the first *ācārya* of Śvetāmber Sthānakavāsī Śramaṇa Saṅgha, which was formed in 1952. He was a learned monk and worked on Jaina *āgamas*. He authored a small treatise on yoga named “*Jaina Āgama meṁ Aṣṭāṅga Yoga*” (1943). Later this text was expanded by Amara muni on the occasion of his birth centenary and named “*Jaina Yoga Siddhānta aura Sādhanā*”. He was a great meditator and used to meditate from 2 am to 5 am every day, though he never named or wrote about his method of meditation. He was appointed as first *ācārya* of Śramaṇa Saṅgha (Śiriṣa, 2006: 103).

three main traditions: Mūrtipūjaka, Sthānakavāsī and Terāpanthī. The question arises as to why no such developments occurred in the Digambara tradition. In order to address this question, various ancient sources such as Tattavārtha-Sūtra, Niyamasāra, Tattavānuśāsanam and the scholarly views of Cort, Flügel and the Digambar Jaina devotee Shugan, have been taken into account, as also field research undertaken.

The TS₁, a text that is accepted as authoritative by both Digambaras and Śvetāmbaras, states that pure meditation (*sukla-dhyāna*) is unattainable in the current time-cycle. TS₁ (9.41–42) states that the first two types: multiple contemplation (*prthaktva-vitarka-savicāra*) and unitary contemplation (*aikatva-vitarka-nirvicāra*) of pure meditation can only be achieved by monks who are well-versed in the knowledge of the *pūrvas*,⁴⁴² known as *śruta kevalīs*⁴⁴³. It says that the last two types of pure meditation, subtle infallible physical activity (*sūkṣma-kriyā-pratipāti*) and irreversible stillness of the soul (*vyuparata-kriyā-anivṛtti*) can be attained only by the omniscient ones (*kevalī*).⁴⁴⁴ The *pūrvas* and *kevalī* are both considered extinct and therefore, one can only perform *dharma dhyāna*, a form of self-study (*svādhyāya*)⁴⁴⁵ in the current era. As we also observe the corelationship in SthāS (4.67) presenting four types of supports for meditation,⁴⁴⁶ which are but the abridged categories of self-study.

⁴⁴² *Pūrvas* are the ‘lost’ collections of fourteen ancient texts mentioned in the Jaina canonical literature (*āgama*).

⁴⁴³ TS₁, 9. 40. *Pūrvavidhaḥ*.

⁴⁴⁴ TS₁, 9.41. *pare kevalinaḥ*.

⁴⁴⁵ *Svādhyāya* literally means self-study, but Jaina texts provide detailed descriptions of it. According to SthāS, 5.220, it contains five types: 1. imparting training in scripture and its meaning (*vācanā*), 2. inquiry about the word and meaning for clearing doubts (*pracchanā*), 3. recapitulation of text learnt by rote (*parivartanā*), 4. contemplation of the text and the meaning (*anupreksā*), 5. Preaching the discipline through various disquisitions (*dharmopadeśa*).

⁴⁴⁶ SthāS, 4.67. Sthānāṅga mentions a list of four, which supports the virtues meditation. The list is the same as *svādhyāya* but with exclusion of preaching, the discipline through various disquisitions (*dharmopadeśa*).

This notion is accepted by both Śvetāmbaras and Digambaras. Consequently, both Śvetāmbaras and Digambaras went on to develop various meditative techniques in the medieval period, which took the form of virtuous meditation (*dharma-dhyāna*) rather than bright or pure meditation (*śukla-dhyāna*). Among Digambaras, Rāmasena and Śubhacandra were particularly prolific in assisting this development. Rāmasena (TA, 82, 86) specifically mentions that, ‘those who assert that this is not the appropriate temporal period to engage in meditation proclaim their ignorance of the Jain doctrine.’ He queries why, even if today there is no one who can follow the advanced methods of ascetic conduct (*yathākhyāta-cāritra*), ascetics do not practise meditation according to their ability⁴⁴⁷ (tr, Dundas, 2014: 152). This is therefore a recommendation from Rāmasena advocating ascetics not to discontinue meditative practices simply because pure meditation is not available in this current era.

However, despite these developments in the medieval period, an emphasis on self-study (*svādhyāya*) as a mode of meditation emerged from Kundakunda⁴⁴⁸ (4th – 8th c. CE) onwards, which remained strong in the medieval and modern periods. An example of this development is the emphasis on the practice of equanimity (*sāmāyika*) within the 20th century Digambara sects, which incorporates *svādhyāya*. It is evident that *sāmāyika* is closely connected to the obligatory (*āvaśyaka*) rituals as first part of it (ĀvS, 2, MĀ, 518-38). Thus, during my visit (2006) to Ācārya Vidyānanda (b. 1925), a prominent Digambara monk, at Kundakunda Bhāratī, New Delhi, I observed a quote inscribed on the wall: ‘self-study [of scripture] is meditation’ (*sajjhāya meva jhāṇam*). It was noted by the

⁴⁴⁷ TA, 82, 86.

*ye ’atrāhurna hi kālo ’yam dhyānasya dhyāyatāmiti,
te ’rhanmatānabhijñatvaṁ khyāpayantyātmanah svayam.
caritāro na cetsyanti yathākhyātsya samprati,
tatkimanye yathāśaktimācarantu tapasvinaḥ.*

⁴⁴⁸ The dating of Kundakunda is not fixed, yet some scholars [more precise] dated him as late as (2nd – 7th c. CE).

researcher during this visit that Digambara ascetics performed the practice of *sāmāyika* for 48 minutes after eating, during which they also did various parts of *svādhāya*.⁴⁴⁹ In these and other Jain traditions, *svādhāya* in *sāmāyika* consists of self-study of the scriptures (*śāstra*) by repeating *sūtras* that have been learnt by rote (*parivartanā*), followed by the contemplation of the meaning (*anupreṣā*) of these verses of the text.

During my fieldwork in India in 2014, I observed that in the life of Digambara ascetics, such as Vidyānanda and *āriyikā* Jñānamati (b. 1934) (*mātāji*), *sāmāyika* is an ongoing daily practice. Considering the impossibility of pure meditation in this era and the development of ritualistic forms of meditation within the *sāmāyika* practice, the researcher’s contention is that *dharmā-dhyāna* centered on *svādhāya* has resulted in little or no attention being directed towards the creation of modern forms of meditation. This view is also supported by Jaini, who states in the context of medieval development, ‘It is interesting to note that, although Jainas have developed such meditative exercise as *sāmāyika* and the aforementioned types of *dharmā-dhyāna*, they have traditionally paid scant attention to the more magical paths of awakening so heavily preferred by other Indian schools’ (Jaini, 2001: 254). Even today Jaini’s thoughts are relevant in the framework of other modern Jaina development.

In support of *svādhāya*, Johnson (1995: 194) describes *sāmāyika* in the Digambara context as a practice of meditation on the self, based on a section of the *Niyamasāra* (NSā) of Kundakunda called “*parama-samādhi*” (NSā, 122–133). He mentions that *parama-samādhi* is a state of meditation on the self through *dharmā-dhyāna* and *śukla-dhyāna*. Here the latter, *śukla-dhyāna*, is relevant only to the early period of Jainism according to TS₁. Further, early Digambara texts on conduct, such as the *Mūlācāra* of Vaṭṭakera (2nd -

⁴⁴⁹ Utt, 30.34. learning one’s lesson (*vāyaṇā*), questioning (*pucchanā*), repetition (*pariyaṭṭanā*), contemplation (*anupreṣā*) and religious discourse (*dhammakahā*).

3rd c. CE), state that during the practice of *sāmāyika*, one should perform virtuous meditation (*dharma-dhyāna*) and pure meditation (*śukla-dhyāna*), and avoid afflicted (*ārtta*) and wrathful (*raudra*) meditation.⁴⁵⁰ It is evident from the above, that *sāmāyika* and meditation are inseparable. It may, therefore, be the case that as *sāmāyika* became increasingly ritualistic over time, its more meditative aspects, which may be considered closest to pure meditation, were lost and with this a possible source and impetus for the development of new forms of meditation.

Moreover, John Cort notes, ‘the development of popular forms of meditation for individual practice in modern Jainism is part of a transformation of the role of the Jaina monk in the 20th century, from an impersonal ritualized renouncer, with whom the laity interacted largely in terms of impersonal rituals of veneration (*vandanā*) to a personalized guru, with whom the laity interacted personally in terms of personal, often times pastoral bhakti. In this way, many Jain monks have become analogues of the Hindu gurus.’ Cort goes on to say, ‘the Digambara muni tradition has come to this transformation much later than the Śvetāmbara traditions. It is really only in the past 20-30 years that we see the rise of charismatic, personalised Digambara monks, who are concerned to reach out to a large lay audience.’ (J. Cort, personal communication, 4 June 2015). It is in the context of these more personalised guru traditions by which Cort believes modern meditative techniques may have developed. Thus the late rise of the Digambara personalized muni traditions may be the main reason why, despite a rich medieval history of Digambara monastic and lay meditative practice, associated with Kundakunda, Rāmasena, Śubhacandra and Āṣādhara, specifically modern systems of Digambara meditation have not emerged in 20th and 21st century. Cort’s understanding is one perspective on the lack of modern forms of Digambara meditation, though there may be many more reasons.

⁴⁵⁰ *Mūlācāra, Gā. 7.28.*

In addition, an alternative analysis is that of Flügel (2012c, 2015⁴⁵¹), who believes that aniconic Svetāmbara sects may have developed modern forms of meditation as a consequence of their rejection of image worship. In contrast, Flügel believes that sects who focus on image-worship such as the Digambara and Mūrtipūjaka Śvetāmbara traditions have not produced any modern forms of meditation. However, I would suggest that Flügel’s viewpoint could be refuted. Many iconic supporters of sects which focus on image-worship have also developed modern forms of meditation such as Citrabhānu’s Jaina Meditation, Bhadrakavijaya’s Sālabana-dhyāna and Candraprabhasāgara’s Sambodhi-dhyāna.

Furthermore, a devout lay scholar of the Digambara tradition, Shugan Jain, has suggested in a personal interview that it may be because of the extinction of pure meditation that Digambara *ācāryas* have not paid attention to constructing modern forms of meditation.⁴⁵² He supported his argument with Jinasena’s *Mahāpurāṇa* (8–9th c. CE), which pronounced the inability to observe all the twelve austerities.⁴⁵³ It is evident that meditation is a part of twelve austerities.

⁴⁵¹ Flügel (2015) presents an article which is interesting as an example of Digambara iconography of Jaina “meditation forest monks”. It has no use in supporting his argument of the development of modern meditation in the Digambar tradition.

⁴⁵² Researcher interviewed Shugan Jain on 21 May 2015, who completed his PhD in Jainism. He follows the Digambara Jaina tradition and he was president of Digambara association.

⁴⁵³ It is noted that in the medieval period, Jinasena’s *Mahāpurāṇa* (8–9th c. CE) emphasises the impossibility of bright or pure meditation. It states that the inability to observe all twelve austerities, described in the context of the sixteen dreams of Bharata as explained by Ādinātha, means that pure meditation is not possible now, given that it is itself a part of the twelve austerities themselves. (The list of these 12 austerities with their English translation has been explained in chapter 2 of the thesis.). The description of the third dream mentions: “A horse which is incapable of carrying the weight of an elephant on his back and is therefore seen with a hunch back implies that monks in the fifth epoch (*pañcama-kāla*) will be not be able to observe all the twelve austerities completely” (ĀP, 41.66). This is an attitude which emphasises that, during the medieval and modern periods, full observance of penance, including pure meditation, is not possible.

This is not to say that there may not be emerging forms of modern meditation in the traditions of individual Digambara *munis*. Perhaps there may be many modern personalised *munis* in Digambara tradition. Due to a lack of empirical data on forms of meditation in contemporary Digambara traditions, this view remains speculative yet plausible.

In conclusion, the researcher does not assert that there are no meditative practices within the Digambara tradition. The field work suggests that there are elements of various practices such as *sāmāyika*, *svādhyāya* which can be construed as forms of meditation, though there is no evidence to suggest that there has been a development of a systemized modern form of meditation which has been developed during the 20th and 21st century. This may account, in part, for the lack of development of modern meditative techniques in Digambara sects. Thus, this question deserves more research and can only be speculated about at the moment.

5.4 Jaina Meditation

Citrabhānu was born in Takhatagarha (Pālī district) of Rājasthāna in 1922. He was ordained as a Jaina monk, Candraprabhasāgara, at the age of twenty, in 1942, by Ācārya Sāgarānanda (1874–1950) in Śvetāmbara Mūrtipūjaka.⁴⁵⁴ He spent the first five years of his monkhood in silence and meditation. In 1970, he gave up monkhood in order to attend the Second Spiritual Summit Conference in Geneva. After traveling to Africa and Europe, he went to the USA in 1971 and married his long time lay follower (*śrāvīkā*) Pramodā

Jinasena's statement does not indicate any particular type of austerity. It is also difficult to determine exactly which of the twelve austerities is possible to observe partially but not completely.

⁴⁵⁴ Sāgarānanda (1874–1950) is very famous as the restorer of Jaina canon (*āgamoddhāraka*).

(Rosenfield, 1981). In 1973, he founded the Jaina Meditation International Centre in New York City, the first Jaina meditation centre in the western world.

A question arises as to why Citrabhānu started this new “Jaina meditation” in the western world. An answer can be found in his role as a populariser, who was very active in reshaping "Jainism" for a modern audience. He moved outside the traditional code of conduct (*maryādā*) of a monk and started working as a lay *guru*. When Citrabhānu came to the USA in the 1970's, the Transcendental Meditation (*bhāvātīta dhyāna*) of Maheśa yogī (1918–2008) was very popular and was widely known in its abbreviated form as ‘TM’. Similar to TM, the abbreviation ‘JM’ came to Citrabhānu’s mind for Jaina Meditation. During 1970’s few had heard the word Jaina, so in order to bring awareness to the people of the western world and understanding of the Jaina Religion, he called his centre JMIC i.e. Jain Meditation International Centre (Personal communication with Citrabhānu on 15 June–2015).

In many ways, Jaina ascetics, such as Citrabhānu, who left their *saṅghas*, can be seen as part of a transformation of the role of the Jaina monk in the 20th century. For example, Citrabhānu and others like him moved from being an impersonal ritualised renouncer (i.e. a traditional monk) with whom the laity interacted largely with impersonal rituals of veneration (*vandanā*) to a personalised *guru*, with whom the laity interacted more personally (although still with devotion and respect) – eating with him, sitting with him and interacting with him. In this way, many Jaina monks became lay gurus, nearer to the equivalent of Hindu *gurus*. Lyssa Miller, a meditation student and editor of Citrabhānu’s books depicts his open vision and working style in his own words: ‘I do not want to teach people their duties or any doctrine of religion. I want to arouse them from their complacencies, to stir their hearts, to vivify their imagination, to bring them from their little selves to the Higher, of which they are capable’ (Citrabhānu, 1979: viii). His role is different from that of a traditional Jaina *guru*.

Citrabhānu engaged in some self-experiments in meditation at Mt. Abu during his monkhood and is said to have achieved a state of enlightenment (Rosenfield, 1981:202–7). Furthermore, after thirty-eight years of meditative experience, Citrabhānu developed or refined his own meditation system. He wrote many books on Jainism, four of which are

related to meditation namely: *Ten Days Journey into the Self* (1974/2000), *Realize What You Are: The Dynamics of Jain Meditation*⁴⁵⁵ (1978/1995), *Twelve Facets of Reality: The Jain Path to freedom*⁴⁵⁶ (1980), and *The Psychology of Enlightenment: Meditation on the Seven Energy Centres* (1979). Thus he became the first Jaina teacher to produce his meditational books in English with the help of various English compilers and editors.

The foundation of Citrabhānu's main meditation technique consists of three steps (*tripadī*). These steps are: 1. who am I? (*kohum*), 2. I am not that (*nahum*) (not non-self), 3. I am that (*sohum*) (I am the self). A similar question is raised in $\bar{A}S_1$ (1.1) but the answer approach is different in that $\bar{A}S_1$ relates its answer to the worldly existence of the self. In the case of Citrabhānu the ideology appears to be akin to the method of *neti-vāda* (via negation or "not this, not this") as advocated in Vedāntic philosophy. This method is applied to gain the knowledge of *brahman*, the supreme reality, which is real and the rest world being unreal or illusory. However, Citrabhānu continued to use the dualistic approach of Jainism i.e. "I am not the non-living (*ajīva*) or this material world, but I am the self." This can be seen as a type of analytical meditation (*vicaya-dhyāna*).

Citrabhānu uses ancient meditative practices from Jaina texts such as the twelve reflections (*bhāvanā*) and Jaina and non-Jaina *mantras*. The rest of his meditation is based on haṭha-yogic texts and Hindu yoga terminology. He draws his meditative style from his previous experiences of ascetic life without citing any Jaina texts to support his practices. Marks (1995: xi) states about his meditation that 'Jain meditation is designed for us to experience ourselves in the deepest spiritual sense. The aim is to go beyond mere words and concepts, to realise what is permanent in ourselves, and to approach the world from

⁴⁵⁵ This work is a series of nine talks given on various occasions by Citrabhānu to his students at Jaina Meditation International, New York, Chicago Yoga Conference, Central Park New York, Universalist Church of New York in 1974, 1976, 1977 (Marks, 1995: xiii).

⁴⁵⁶ This work is a series of twelve talks given by Citrabhānu to his students at the Jaina Meditation International Centre from March 2 to May 18, 1977 (Rosenfield, Clare, 1980: xvii).

the central reality'. An analysis of his writings reveals that his meditative practices can be categorised into the following three main parts:

- (1) Meditation on *bhāvanās* (reflections);
- (2) Meditation on various *mantras*; and
- (3) Meditation on seven *cakras* (energy centres/wheels).

The major part of his meditation is based on the twelve reflections (*bhāvanās*), which are believed to cultivate and reveal the inherent perfection and radiant quality of an enlightened human consciousness. These twelve reflections (*bhāvanās*) are mentioned as acts of contemplation (*anupreṣā*)⁴⁵⁷ in the *Tattavārtha-sūtra* (TS₁, 9.7). The purpose of these meditative practices is to “offer contemplations, [and] pathways, [and to] open windows from which to see and feel the freshness of life” (Rosenfield, 1980: xvi). In each reflection (*bhāvanā*), he presents a positive aspect of a harsh reality of life such as focussing on the new life emerging in the form of a bud rather than the withering of a flower. Some of these *bhāvanās*, focus on life instead of death; on fullness instead of scarcity; on inner strength instead of dependency; on unity instead of alienation. Thus, his focus is on positivity rather than negation. Citrabhānu presents these *bhāvanās* with a modern and pragmatic vision. Indeed, his utilisation of ancient terms in a contemporary fashion makes them palatable to modern practitioners. In his meditative vision, all the negative aspects and harsh realities of the reflection are transformed into a positive expression. These *bhāvanās* are:

The changeless beneath the changes (*anitya bhāvanā*), our protection in an unprotected world (*aśaraṇa bhāvanā*), liberation from the cycle of birth and death (*samsāra bhāvanā*), freedom from dependency (*ekatva bhāvanā*), the search of the incomparable (*anyatva bhāvanā*), the flame in the candle (*aśuci bhāvanā*),

⁴⁵⁷ TS₁, 9.7 *anitya-aśaraṇa-samsāra-aikatva-anyatva-aśucitva-āsrava-saṃvara-nirjarā-loka-bodhidurlabha-dharmasvākhyaṭatvānucintanam anupreṣāḥ*.

observing the in-flow of vibrations (*āśrava bhāvanā*), the art of the full-stop (*samvara bhāvanā*), the art of cleansing (*nirjarā bhāvanā*), the nature of the universe (*loka bhāvanā*), the rare occasion (*bodhidurlabha bhāvanā*) and the nature of our nature (*dharma bhāvanā*) (Citrabhānu, 1980: 5).

He focuses more on a spiritual path rather than a religious path. However, monastic culture is mirrored in these *bhāvanās*. Thus, Citrabhanu re-interpreted a traditional system that was confined to Jaina monastics and made it appealing and accessible to modern-day Jaina, as well as non-Jaina communities. Again this is a way of “using old models for new purposes” (Flügel, 2009: 4). A later text *Ten Days Journey into the Self* is also a meditational text, which is based on the four positive *bhāvanās* of amity (*maitri*), appreciation (*pramoda*), compassion (*karuṇā*) and equanimity (*mādhyaṣṭha*). These meditations are part of his famous Gujarātī song, Stream of the disposition of amity (*maitri bhāvanu pavitra jharaṇu*). After a long practice of meditation in solitude and silence on Mount Ābu, he realised the answer to his question mentioned below:

What are the minimum virtues necessary for anyone if he is to rightly think of himself as an enlightened person? The answer that came to me was the four virtues taught by Mahāvīra, which I put into words and music in what I have called “The Immortal Song”. It begins, “May the sacred stream of amity flow forever in my heart. May the universe prosper; such is my cherished desire (Citrabhānu, 2000: 7).

These four *bhāvanās* are well known in Buddhist texts as the state of Brahma or abode of Brahma (*brahmavihāra*) and they are also a part of the *Yoga-sūtra* of Patañjali (YS₁, 3.23). Although these *bhāvanās* are not visible as a systematised group in the early canonical literature, they appear later in Kundkunda’s Prakrit monograph, *Vārassa-aṇuvekkhā* (1–8 c. CE), as a set of twelve. These reflections are later developed as a set of sixteen *bhāvanās* in the Sanskrit text, *Śāntasudhārasa bhāvanā*, of Vinayavijaya (17th c. CE).

According to Citrabhānu, meditation is an individualistic practice that varies between practitioners. Although he advocates group meditation at the experiential level, everyone has his or her own personalised understanding and development. However, in this text, considering meditation as a tool to promote the quality of “concord”, he explains

thus: ‘concord comes from the word “cardia”, meaning heart, so it means our hearts are together’ (Citrabhānu, 2000: 30). Such togetherness creates a platform of harmony. In the meditation of “creative action”, one should try to find divinity within. Such ideas plausibly mirror (TS₁, 5.21) the ideology of the *Tattavārtha-sūtra*’s “souls render service to one another” which advocates the wellbeing of all and, urges the transformation of destructive actions into constructive actions (Citrabhānu, 2000: 50–51).⁴⁵⁸ Such practices are innovative and demonstrate openness without any particular religious affiliation.

Meditation on overcoming one’s inner enemies is based on the Jaina *mantra* “*ṇamo arihantāṇaṃ*”. By meditating on *arihanta*, one hopes to imbibe the virtues of *arhanta*, free from the inner enemies of anger, ego and so on (Citrabhānu, 1974: 34–35). Explaining meditation on joy, he describes the real joy as, ‘the true joy, in being alive, the joy of essence, and the self in which we are united within ourselves and with the universe’ (Ibid. 2000: 37). Citrabhānu explains that while meditating on energy one should realize, ‘I am the spirit and the light of conscious energy, within me, around me’ (Ibid. 2000: 43).

He states that this form of meditation is different from those of other schools, which need difficult practices in addition to religious discipline compared to his “instant meditation” which has simple self-reflection for the change of one’s mindset. The sole purpose of this meditation is to overcome negativity, to enhance potentiality, to realize permanence in ourselves and to bring about a constant awareness of the self through the practice of reflections (Marks, 1995: xi).

This meditation process uses *mantras* to develop into deeper levels of the soul such as “*vīrum (vīraṃ), sohum (so’haṃ), kohum (ko’haṃ), shivam shanti (śivaṃ śānti), mano ramam (manoraṃ), rām (rāmaḥ), aim (aiṃ), pragnā (prajñā), hrīṃ (hrīṃ)* and *om (oṃ) arham namah (arhaṃ namaḥ)*” (Citrabhānu, 1979: 90–1). He explains that *vīrum*

⁴⁵⁸ TS₁, 5.21 *parasparopagroho jīvānām*.

means “brave amongst the brave” (Citrabhānu, 1995: 48). When one practices this *mantra*, one becomes charged with positive energy. He documents this mantra meditation practice in a simple manner without any ritual complexity. There are three steps involved in using this *mantra*. The first is to articulate the *vīrum* sound loudly and feel the vibrations around oneself. This is thought, to soothe and bring calmness to the meditator. The second step involves experiencing *vīrum* on one’s breath silently. The ‘vī’ is felt while inhaling and ‘rum’ while exhaling. The third step assimilates the mantra with the inner-self. In this state of meditation, the energy centre, which results in mystical experiences is thought to open (Citrabhānu, 1995: 48–49). These three steps lead from the gross physical level to the subtle mental level and finally to the subtlest level of the self.

The third type of meditation deals with seven energy centres, which are located in the body. These seven energy centres correspond to the seven levels of consciousness. These centres are the same as the *cakras* of the *tantra* system. Citrabhānu employs various symbols, *mantras* and colours, as well as the five elements (*mahābhūta*) and the five senses (*indriyas*) in this meditation system. The purpose of this meditation is to attune with each aspect of the innate energy, which is capable of healing the body and mind and of maintaining inner balance (Citrabhānu, 1979: 88)

According to Citrabhānu, one must take notice of the interaction between mind, emotions and the physical organism. How one feels about himself affects the way we conduct our lives and ultimately influences our health. The seven levels of consciousness or energy centres on which we are to meditate are nothing but points of awareness from which we can begin to determine our true nature. Citrabhānu states that as we become aware of our perfect nature we can begin to participate consciously in the healing process.

Citrabhānu’s three types of meditation are presented in a system, which is devoid of religiosity and presents a path for all Jainas and non-Jainas. Citrabhānu though titles it as JM, did not link his meditation system to the canonical literature and kept these practices very simple and easy to understand by one and all. However, this form of meditation is very common in ancient Jaina, Buddhist and Hindu literature. In his meditative system, Citrabhānu discusses traditional *bhāvanās*, which are one of the limbs of the eight limbed *prekṣā* meditation system. However, *prekṣā-dhyāna* presents them in a

different mode, which is related to modern problems, which are discussed in detail in chapter 4. Citrabhānu worked on the old corpus of reflections and presented them in a new perspective. Instead of highlighting the negative aspects of a *bhāvanā*, he presented a positive perspective. Traditionally, these *bhāvanās* were practised by Jain monastics, seeking to develop detachment from the material world. Mahāprajña, on the other hand composed some new *bhāvanā* lyrics, which are modern representations of his *prekṣā-dhyāna*. His focus was on the reflection on bliss (*ānanda-bhāvanā*), reflection on auspiciousness (*maṅgala-bhāvanā*), and food-related reflection (*bhojanakālīna bhāvanā*).

Citrabhānu also employed various *mantras* and the seven *cakras*, which are tantric elements, whereas in *prekṣā-dhyāna*, Mahāprajña introduced thirteen psychic centres, which are very close to the *cakra* system of haṭha-yoga (see chapter 4). He accepted *mantra* as a sub-limb of *prekṣā-dhyāna*.

Citrabhānu is the first to publish methods of modern Jaina meditation, for all walks of life. He has been successful in the modernisation of Jaina meditation by including Jaina reflection (*bhāvanā*), esoteric *mantra* and haṭha-yogic *cakra* with elements of psychology. He worked as a monk and then as a lay Guru. By publishing in English, he became very successful and popular amongst the diasporic Jaina population. His popularity grew very quickly, especially in the USA, Canada and Africa, where he worked with his modern approach among non-Jainas and non-Indians too (i.e. with Jainas and non-Jainas).

5.5 *Arhum-Yoga*

Ācārya Suśīlakumāra (1926–1994) was born in Shikopura, in the Indian state of Haryānā. In 1941, at the age of fifteen, *muni* “*Tapasvī*” Choṭelāla initiated him in the Śvetāmbara

Sthānakavāsī tradition.⁴⁵⁹ He mastered classical Indian and yogic philosophies. On the subject of his yoga practice, he stated, ‘[he] was not taught yogic systems from any master. His knowledge was realised through direct experience, and his powers were awakened through the grace of past lives’ (Suśīlakumāra, 1987: 13). In 1974, he travelled by air to United States to propagate Jainism, ignoring the rule, prohibiting a Jaina monk to use mechanised conveyances. He established the “Arhat Saṅgha” in 1974, in New Jersey, which belongs to the “Jīvarāja” tradition (Flügel, 2009: 1222).⁴⁶⁰ He remained a monk through out his life but with several relaxations in the code of conduct for Jaina ascetics such as; using various modes of transport to travel and accepting food prepared especially for him.

Suśīlakumāra established a religious centre within 108 acres of land, called “Siddhācalama” (abode of liberated one), in Blairstown, New Jersey in 1983, which is famous as the first Jaina pilgrimage place (*tīrtha*) outside of India. His disciple, Ācārya Sādhana⁴⁶¹, documented Suśīlakumāra’s work on a national and international level as a peace activist.⁴⁶² It is interesting to note that when he left the Śramaṇa Saṅgha and arrived in the USA, he declared that he did not belong to any particular sect. He declared that he now belonged to the great *arhat* tradition and preceded to establish “Arhata saṅgha” in 1975, in New Jersey, which is open to all Jains and non-Jains. He initiated many

⁴⁵⁹The Sthānakavāsī tradition is a non-image-worshiping tradition. “*Sthānaka*” means hall and *vāsī* means dwellers. Those who live in dwelling-halls are “Sthānakavāsī”. For more information about Sthānakavāsī see Flügel (2008): The Unknown Lonka <http://eprints.soas.ac.uk/3195/>

The aniconic traditions as a whole go back to Lonka, but the Sthānakavāsī tradition. See also http://eprints.soas.ac.uk/7441/1/Enc-Rel_Sthan_02b.pdf

⁴⁶⁰The Arhat Saṅgha was established by Ācārya Suśīlamuni with a very liberal outlook. It is open to all Jaina. Still there is no special growth after his death in 1994 at Delhi.

⁴⁶¹Sādhavī Sādhana was the second female *ācāryā* in Jaina Sthānakavāsī tradition. Sādhavī Candana was appointed as the first Jaina female *ācāryā* by Upādhyāya Amaramuni. The main stream of Sthānakavāsī does not accept both of them as legitimate holders of the *ācārya* designation because they do not entirely follow the code of conduct of Jaina ascetics.

⁴⁶²He founded the “World Fellowship of Religions” and the “International Mahāvīra Jaina Mission” in 1953 and 1977, respectively.

foreigners into his Arhat Saṅgha as lay followers and gave new names to these foreign students such as Guruśakti, Sarasvati and many more (Suśīlakumāra, 1987: 17). Here he overcame sectarian divisions with a more global world-view in which he presented himself only as a Jaina and related only to the great tradition of arhatship, not as a Sthānakavāsī monk.

Suśīlakumāra is recognised for his development of the *Arhum-Yoga* system of modern Jaina meditation as a means of self-realisation and spiritual cultivation. There is a lack of literature about this form of meditation. Only one book about this system is available: *Song of the Soul* (1987). Here, *arhum yoga* is explained as follows:

It is an ancient system for the mastery of the inner self through watchfulness and direct perception. It encompasses all aspects of philosophy and yogic practice in the *arihanta* spiritual tradition (Suśīlakumāra, 1987: 14).

Suśīlakumāra explains the *arhum-yoga* logo as a source of information with which to understand the theme of his system. This logo combines the three seed *mantra* ‘*hrīm*’, ‘*om*’ and ‘*arhum*’. Like Hemacandra⁴⁶³, he employs the trinity of knowledge, faith and conduct to define this yogic system. These are described as belonging to three *mantra* layers; right knowledge (*arhum*), right faith (*om*), right conduct (*hrīm*). The outer part of this logo is *hrīm*, which represents the entire universe, this is surrounded by *om* which denotes positive energy and at the nucleus is *arhum*, the power of the soul. He uses these three mantras, which are interrelated sounds to indicate knowledge of the external world, the internal mental realm and the supreme-self respectively. The meaning of this is that we are the universe, the *om* encapsulates the entirety of energy, and realisation of the highest state of purification is *arhum* (Suśīlakumāra, 1987: 46).

⁴⁶³ *Yoga-śāstra*, 1.15.
caturvarge 'graṇīr mokṣo yogas tasya ca kāraṇam.
jñānaśraddhānacāritrarūpaṃ ratnatrayaṃ ca saḥ.

The term *arham* is a seed *mantra* of the first part of the five-fold *namaskāra mantra*.⁴⁶⁴ The *arhanta* represents the ford maker (*tīrthan̄kara*), the omniscient (*kevalin*) and the spiritual victor (*jīna*). This epithet was common in early times and was used by many groups of *śramaṇas* including the Jaina, Buddhists and Ājīvikas. It has three variants, *arhā*, *arihā* and *aruhā* available in the *Bhagavatī-sūtra-vṛtti* of Abhayadevasūri (11th c. CE). Suśīlakumāra uses the term “*arhum*”. In written form it is presented as “*arhum*” but in a recording of his voice available on his *āśrama*’s website under the title “words of the *guru*” section (*guruvāṇī*) it is recited as “*arham*”.⁴⁶⁵

5.5.1.1 Meditation on *Arhum*

Suśīlakumāra developed four meditative practices in his meditation system “*Arhum-Yoga*”.

- (1) “*Arhum-meditation*”⁴⁶⁶ which starts from the navel *cakra* and travels up to the top of the head touching all the *cakras* with finally a rain of nectar and the visualisation of moonlight.
- (2) “Meditation on Letters to Remove the Three Knots”, this practice starts with concentration at the navel centre, which is the base for removing the “three

⁴⁶⁴ *ṇamo arihantāṇaṃ.*

⁴⁶⁵ www.acharyasushilmuni.org

⁴⁶⁶ *Arhum* meditation technique: First, through your power of imagination establish *arhum* in a golden colour in the eight-petal lotus of the navel centre. Visualise and concentrate on *arhum* there. It will then become activated (use imagination) and move out of the body and into space. Visualise *arhum* in space and see it pure and shining like moonlight. Again *arhum* begins to move and from space it will enter into the mouth, cross the third eye centre, forehead, fontanel and palate, showering nectar and emanating white light throughout the centres (*cakra*) and the body. You can begin the practise with normal breathing, and then hold the inhalations as you visualise *arhum* distributing nectar and light through the centres (*cakra*). This technique will awaken all the powers of *arhum*. It will remove sadness and depression and give stable happiness. Concentrating on the ‘ha’ of *arhum* will bring the fulfilment of desires. Merging with *arhum* will give completeness and perfection (Suśīlakumāra, 1987: 87).

knots”.⁴⁶⁷ When the first knot at the root centre is removed channels to the awakening of knowledge is aroused, with the second knot at the heart centre is removed it arouses energy and finally the release of the third knot in the third eye centre stimulates perception. This practice echoes the tantric elements of Hemacandra’s *Yoga-sāstra* (YŚ, 8.10).⁴⁶⁸ Finally, the individual “I” merges into the principal “I”, a practice, which seemingly diverts from Jaina dualism and appears akin to *Advaita* philosophy, in which the individual (*jīva*) merges into universal-self (*brahman*).

- (3) Meditation on *a, si, ā, u, sā*, which is an acronym of first letter of *namaskār mahāmantra*⁴⁶⁹ mentally installed on the various parts of the body (*nyāsa*), is advocated by many Jaina *ācāryās*. This acronym mantra is a very popular form of chanting (*jāpa*) and meditation, known as the first five alphabets mantra (*pañcākṣarī*).

⁴⁶⁷ Meditation on Letters to Remove the Three Knots: Begin by visualising arhum in white in the centre of the eight-petalled lotus of the navel. In the circle around the centre is hrīm̐ (eight times), and in the circle around that are all the vowels of the Sanskrit alphabet. Then, repeated in one of the petals of the lotus, are the vowels again. And in the remaining seven petals the consonants and semi-vowels appear. By this practice, the three knots (*granthī*) can be broken. These knots block the free flow of prāṇic current through the suṣumnā, thus preventing the rise of the kuṇḍalinī. The powers of the vowels (governed by the moon) will pierce the knots at the root centre and awaken knowledge; the powers of the consonants (governed by sun) will pierce the knot at the heart centre and awaken our powers; and the powers of the semi-vowels (governed by fire) will pierce the knot at the third-eye centre and awaken perception. Ultimately, the self merges into *arhum*; the individual “I” merge into the principal “I”. Also, by concentrating on the letters in this manner, our ability to learn any language is greatly increased.

⁴⁶⁸ YŚ, 8.10 *granthīn vidārayan nābhikandahṛdghaṇṭhikādikānsusūṣmadhvaninā madhyamārgayāyī smaret tataḥ*.

⁴⁶⁹ **Meditation on *a, si, ā, u, sā***: Visualise the following letters in their corresponding centres: *a* – navel, *si* – top of the head, *ā* –mouth, *u* –heart and *sā* –throat. This practice is for betterment and total salvation. It can be visualised by concentrating on one letter individually or by concentrating on all five. These five letters awaken the powers of the five divine personalities of the *ṇamokāra mantra*. *a*- *arihanta* (purification, protection, perfection), *si*- *siddha* (perfection, total enlightenment, energy), *ā*- *ācārya* (will power, discipline, knowledge), *u*- *upādhyāya* (knowledge, creativity, balance of body, mind and soul), *sā*- *sādhu* (power to remove negativities and attachments).

Suśīlakumāra explains that the *namokāra mantra* includes the eight steps of Yoga, sound vibration, healing, awakening of the *kuṇḍalinī* and all divine powers, colour science, holistic health, the concepts of non-violence (*ahiṃsā*), the multiplicity of viewpoints (*anekāntavāda*), and the perfection of the soul. This practice is based on the esoteric science of letters (*mātrikā vidyā*)⁴⁷⁰ of the *namokāra mantra*, the foremost mantra in the Jaina tradition, which is considered to be a source of secret knowledge (Suśīlakumāra, 1987:16). It is difficult to ascertain whether he wanted to develop eight steps of yoga in *navakāra mantra*, or to follow the famous template of the eight limbed system of Patañjalī (2nd C. CE) as employed by Haribhadra (8th C. CE) in his model of eight *dr̥ṣṭi*. Mahāprajña (20th C. CE) also developed an eight-limbed system, *prekṣā-dhyāna*. *Arhum-yoga* is essentially a meditational technique that Suśīlakumara popularised as ‘*Arhum-yoga*’ rather than ‘*arhum meditation*’.

(4) Meditation on ‘*om ṇamo arihantāṇaṃ*’ is based on the visualisation technique of *namaskāra mahāmantra*⁴⁷¹ on the eight petals lotus on the navel centre, which is presented in Hemacandra’s *Yoga-śāstra*. Employment of colour, the eight petals lotus and the visualisation of mantra emulate tantric forms of Jaina meditation. Suśīlakumāra suggests that one can apply this practice to awaken the four powers of the *arihantas*: 1. Knowledge, 2. Sound and the spoken word, 3. Honour and respect and 4. Power to remove obstacles.

Suśīlakumāra’s *arhum-yoga* is closely connected to the medieval forms of meditation on *mantra*, presented in Digambara text *Jñānārṇava* of Śubhacandra (11th c. CE) and *Yoga-śāstra* of Hemacandra (12th c. CE). It is known as *padastha dhyāna*.

⁴⁷⁰ *mātrikā vidyā* means alphabets which are used in *mantras*.

⁴⁷¹ Meditation on ‘*om ṇamo arihantāṇaṃ*’: First, concentrate and visualise the beautiful, shining, white figure of the enlightened one (*arihanta*). Then visualise a lotus of eight petals in the navel or other centres. In Sanskrit or Roman letters visualise *om* in the centre of the lotus, then with one sound in each petal place *om* (again), *ṇa, mo, a, ri, han, tā, ṇaṃ*. (This system can also be used with *om ṇamo siddhāṇaṃ, om ṇamo āyariyāṇaṃ, om ṇamo uvajjhāyāṇaṃ* and *om ṇamo loe savva sāhūṇaṃ*. The number of petals will vary according to the number of sounds).

Arhum-yoga was created to extend the awareness of Jaina yoga and philosophy in the west. Suśīlakumāra was among the early proponents of Jainism in the western world. He attracted an international following and taught *arhum-yoga* to many Europeans, Americans and Canadians. He was equally well-known among Jainas and Hindus in India and abroad. This was the second attempt of Jaina meditation to reach beyond the boundaries of India after the first attempt made by Citrabhānu. His efforts were seen as making *arhum-yoga* accessible and fostering an inter-religious and international platform. During his stay in India as a Sthānakavāsī monk, there is no record of practice of *arhum-yoga* at a local level. However, he states that he himself started its practice at the tender age of ten years (Suśīlakumāra, 1987: 15).

Suśīlakumāra's *Arhum-Yoga* approach is mainly influenced by *tantra* and bears little similarity to *prekṣā-dhyāna*. Chanting and visualisation play a pivotal role in this system whereas *prekṣā-dhyāna* is a perception based meditation system. Mahāprajña does however accept mantra as an additional tool with which to enter into *prekṣā-dhyāna*, since sound leads to inner silence.⁴⁷²

5.6 *Samīkṣaṇa-Dhyāna*

Ācārya Nānālāla (1920–1999) was the eighth *ācārya* of Sthānakavāsī Sādhumārgī Jaina Saṅgha.⁴⁷³ He was initiated in the Sthānakavāsī tradition by Ācārya Gaṇeśīlāla (1890–1962) at the age of twenty. *Samīkṣaṇa-dhyāna* was his contribution to the field of modern Jaina meditation. The term *samīkṣaṇa*, derived from the prefix *sam* + *√ikṣ* with the suffix

⁴⁷² Researcher's personal note collected during 1980 interaction with Mahāprajña. A *prekṣā* meditation session always starts with the sound of *arham mantra* or the *mahāprāṇa* sound, which is helpful for creating an inner silence and protective armour for the meditator.

⁴⁷³ Sthānakavāsī Sādhumārgī Jaina Saṅgha, is a northern Lava (seceded 1637, 1648, 1653–1655 or 1657) tradition. It is re-established by *upācārya* Gaṇeśīlāla (1890-1963) after they disappointed from the newly constructed Śamaṇa Saṅgha. Ācārya Nānālāla of the Hara Sādhumārgī tradition (Hukmicanda, early ninth century) was eighth head of it (Flügel, 2009: 1222).

ana added, means looking at thoroughly, close investigation, self-introspection through equanimity. The term *samīkṣaṇa* may be translated as investigation, analysis, ascertainment and introspection. In this chapter the meaning of *samīkṣāṇa* is translated as ‘introspection’.

Nānālāla has authored some books on *samatā darśana*⁴⁷⁴ (equanimity philosophy). He mentions that for the inculcation of equanimity he needed *samīkṣaṇa-dhyāna*.⁴⁷⁵ Nānālāla’s dairies published by the title, “Gaharī Partta ke Hastākṣara” (Nāneśa, 2010:110-112)⁴⁷⁶, mentions notes on meditation in as early as 1967. He refers to *sahaja yoga*, *cakra* meditation etc. Yet, Nānālāla has developed practical aspects of *samīkṣaṇa-dhyāna* during 1981 and wrote texts on *Samīkṣaṇa Dhyāna vidhi*” during 1982 (N. Jain, 1992:59). Further, the notes found in dairy are not all inclusive in his developed meditation of *samīkṣaṇa-dhyāna*.

His discourses on meditation were published under the name of ‘*Samīkṣaṇa Dhārā*’ (1984). “*Krodha samīkṣaṇa*” (1985), “*Māna samīkṣaṇa*” (1987a), “*Māyā samīkṣaṇa*” (1987b), “*Lobha samīkṣaṇa*” (1987c) and “*Ātma samīkṣaṇa*” (1995). These texts are based on the lectures delivered by him in Hindi. In his biography, Śāntimuni dedicated a full chapter to *samīkṣaṇa-dhyāna*. Recently, Rāṅkā (b. 1939), a lay

⁴⁷⁴ *Samatā Darśana* (philosophy of equanimity) has a code of conduct based on 21 maxims (*sūtra*). It has three stages of practitioners: speaker of equanimity (*samatāvādī*), adopter of equanimity (*samatādhārī*) and preceptor of equanimity (*samatādarśī*).

⁴⁷⁵ *Samīkṣaṇa-dhyāna* is used as a supportive tool to inculcate philosophy of equanimity (*samatā darśana*).

⁴⁷⁶ Nānālāla’s diary published by the title, *Gaharī Partta ke Hastākṣara* mentions about his meditational experiences and lessons, such as, ‘*sahaja yoga ke mādhyaṃ se caitanya śakti ke prakāśapuñja ko kramika rūpa se vikāsita karate hue lakṣya kī aura baḍānā cāhie*’ (diary dated 10th December 1967), ‘*sarvaprathama kañṭha men sthita 25 dalīya kamala ke mādhyaṃ se usase sambandhita vijñāna ko anubhava men lānā hotā hai*’....(diary dated 11th December 1967) etc.

disciple of Nānālāla, also compiled a handbook on the method of *samīkṣaṇa-dhyāna* with assistance of Satyanārāyana Śarmā, a trained teacher of *prekṣā-dhyāna*.⁴⁷⁷

How and why this new form, *samīkṣaṇa-dhyāna*, came into existence is described by Śāntimuni (b. 1946), a key disciple of Nānālāla, who produced his biography. This states that the motive behind the development of the system came from the requests of his lay followers. However, there is no written evidence of prior practice of this method within the ascetic community. It seems to have appeared suddenly. Śāntimuni describes the genesis of this system in his book about Nānālāla's biography (Śāntimuni, 1982: 709).⁴⁷⁸

According to Nānālāla, the situation of unrest created a need to have some form of meditation within Sthānakavāsī Sādhumārgī Jaina Saṅgha as a means of strengthening spirituality to cope with the effects of materialism. Śāntimuni relates his views as follows:

The result of merely collecting devices for luxuries is a form of mental tension, nervous disorder, air pollution and life with various complexities. It is a matter of pleasure that mankind is taking an interest in spirituality. This technological development has provided us with diseases at physical, mental and emotional levels. Now, intellectuals have experienced that following the western path for evolution would not lead us on the right track. We search everything outside but

⁴⁷⁷ On 10th April 2015, the researcher had a telephone interview with Satyanārāyana Śarmā, who completed his master degree at Jaina Viśva Bhāratī Institute from the department of *prekṣā* meditation and Yoga. He joined as a teacher of *samīkṣaṇa dhyāna* at Dāntā which is the birth place of Ācārya Nānālāla.

⁴⁷⁸ It was the end period of Udayapura rainy retreat in 1975. Some educated individuals put forward their concerns to Ācārya Nānālāla that we listen to your discourses daily but no changes have occurred in our life. We need some practical spirituality. Nānālāla replied that we have not stepped forward in the direction of practical spirituality yet. Some people asked of him that quite often you refer to *samīkṣaṇa dhyāna* in your lectures but now we need it in practice. Nānālāla responded with pleasure that now some queries about meditation have been ignited in you. Furthermore, he states that “a blue print” of meditation appeared in his mind. I have been practising it for a long time and gave some hints of *samīkṣaṇa-dhyāna* during my discourses. I was waiting for an appropriate time to launch this meditative method (Śāntimuni, 1982: 709).

not inside. This notion drew the attention of common people towards spirituality. The extreme tension persuaded them to look towards spirituality. Many options were presented such as: *vipassanā*, *sakriya dhyāna* and *prekṣā-dhyāna* (Śāntimuni, 1982: 708–9).

Nānālāla argues that *vipassanā* and *prekṣā* meditation are superficial practices, similar to the waves on the surface of an ocean, and a means of entertainment. These two meditative practices centre only on body and breath, which provide momentary peace. They do not connect with soul-power (*ātma-śakti*). As a result, benefits beyond momentary nerve relaxation cannot be achieved through these practices (Śāntimuni, 1982: 708). Furthermore, in the context of *samīkṣaṇa-dhyāna*, the prefix ‘*sam*’ is very important. Here *sam* denotes true/right (*samyaka*), which is considered to be, the key element for spiritual progress in Jainism (Śāntimuni, 1982: 709).

Nānālāla adds that *vipassanā* and *prekṣā* have the root √*paś*, and √*ikṣa* which translate as ‘to see’. However, without the ‘*sam*’ prefix these techniques do not serve the sublime purpose. Seeing can be right or wrong, but the prefix *sam* is there in *samīkṣaṇa-dhyāna*, which enhances its quality and connects it to the path of liberation. Due to *sam*, *samīkṣaṇa* is well connected to the path of liberation propounded by the omniscient ones. The path of liberation mentioned is three-fold⁴⁷⁹, the right knowledge, right intuition and right conduct. However, Śāntimuni ignores the prefixes used in *vipassanā* and *prekṣā* respectively ‘*vi*’ and ‘*pra*’, which also add this same meaning to seeing.

Sukhalāla (b.1929)⁴⁸⁰, a prominent Terāpanthī monk (1984) presents a counter argument in response to Śāntimuni’s statement that he has only superficial and inadequate knowledge of these traditions. *Vipassanā* and *prekṣā-dhyāna* meditation both have their own methodology rooted in Buddhist and Jaina canonical literature respectively. If ‘*sam*’

⁴⁷⁹ TS₁, 1.1 *samyaga-darśana-jñāna-cāritrāṇi mokṣa mārgaḥ*.

⁴⁸⁰ Sukhalāla, 1984: 12–13.

prefix is imperative to make something right or true, then this prefix is also added to denote non-spiritual aspects as well (Sukhalāla, 1984: 12-13).

According to Nānālāla, the main objective of *samīkṣaṇa-dhyāna* is purity of disposition (*bhāva*) and firm resolution (*dr̥ḍha saṃkalpa*). This assists in awakening inner power and protects the practitioner from psychosomatic diseases. Experience of the highest consciousness within the self and liberation-in-life (*jīvana mukti*) is the first and foremost goal of *samīkṣaṇa-dhyāna* (Nānālāla, 2011: 5).

Nānālāla attempts to provide historical roots for *samīkṣaṇa-dhyāna* in Jaina canonical texts. He uses the aphorism “*paṇṇā samikkhae dhammaṃ*”— “wisdom ascertains the reality (*dhamma*)” from the *Uttarādhyayana-sūtra* (23.25) as a guiding principle for *samīkṣaṇa-dhyāna*. Ascertainment of reality is the key feature of *samīkṣaṇa-dhyāna*. It is argued that *samīkṣaṇa-dhyāna* is a part of *dharma-dhyāna* and the main focus is on the analytic (*vicaya*) type of meditation.

Samīkṣaṇa-dhyāna is divided into two broad categories: equanimity-introspection (*samatā-samīkṣaṇa*) and passion-introspection (*kaṣāya-samīkṣaṇa*). Nānālāla supports *kaṣāya-samīkṣaṇa* from ĀS, which presents a cycle of passions: “He who sees anger sees pride, he who sees pride sees deceit; he who sees deceit sees greed, he who sees greed sees love; he who sees love sees hatred; he who sees hatred sees delusion; he who sees delusion sees (conception in) the womb; he who sees conception sees the birth; he who sees the birth sees hell; he who sees the hell sees animal life; he who sees the animal life sees suffering”.⁴⁸¹ Further Nānālāla states that *samīkṣaṇa-dhyāna* is unlike haṭha-yoga, which focuses only on physical control. Sometimes such practices result in disaster.

⁴⁸¹ ĀS₁ 3.83. *je kohadaṃsī se māṇadaṃsī, je māṇadaṃsī se māyadaṃsī, je māyadaṃsī se lobhadaṃsī, je lobhadaṃsī se pejjadaṃsī. je pejjadaṃsī, se dosadaṃsī, je dosadaṃsī, se mohadaṃsī. je mohadaṃsī se gabbhadaṃsī, je gabbhadaṃsī se jammaḍaṃsī. je jammaḍaṃsī se māradaṃsī, je māradaṃsī se nirayadaṃsī. je nirayadaṃsī se tiriyadaṃsī, je tiriyadaṃsī se dukkhaḍaṃsī.*

Samīkṣaṇa-dhyāna trains the mind and removes its impurities, hence it comes under the category of natural/ innate yoga (*sahaja-yoga*) (Nānālāla, [2002] 2011: 27).

Samatā-samīkṣaṇa is practised in the morning and the *kaṣāya-samīkṣaṇa* in the evening. The handbook of *samīkṣaṇa-dhyāna*, compiled by Nānālāla's lay follower Harisinha Rānkā, presents twenty-four types of *samīkṣaṇa* practices, which are listed in the table below (Nānālāla, 2011). These are the sub-categories of *kaṣāya-samīkṣaṇa* and in this chapter they are classified into six categories, although it is difficult to put them under the two categories of *kaṣāya-samīkṣaṇa*.

Introspection of the passions (<i>kaṣāya-samīkṣaṇa</i>)		Introspection of the senses (<i>indriya-samīkṣaṇa</i>)	
1	Introspection of anger (<i>krodha-samīkṣaṇa</i>)	1	Introspection of the sense of sight (<i>cakṣuindriya-samīkṣaṇa</i>)
2	Introspection of pride (<i>māna-samīkṣaṇa</i>)	2	Introspection of sense of hearing (<i>śrotendriya-samīkṣaṇa</i>)
3	Introspection of deceit (<i>māyā-samīkṣaṇa</i>)	3	Introspection of sense of smell (<i>ghrāṇendriya-samīkṣaṇa</i>)
4	Introspection of sense (<i>indriya-samīkṣaṇa</i>)	4	Introspection of sense of taste (<i>rasanendriya-samīkṣaṇa</i>)
5	Introspection of attachment (<i>rāga-samīkṣaṇa</i>)	Introspection of the Self (<i>ātmā-samīkṣaṇa</i>)	
6	Introspection of aversion (<i>dveṣa-samīkṣaṇa</i>)	1	Introspection of nature of the self (<i>ātmā-svarūpa-samīkṣaṇa</i>)
7	Introspection of deluding instinct (<i>mithyātvavṛtti-samīkṣaṇa</i>)	2	Introspection of power of self (<i>ātmā-śakti-samīkṣaṇa</i>)
8	Introspection of violent instinct (<i>hinsakavṛtti-samīkṣaṇa</i>)	3	Introspection of the perception of the self (<i>ātmā-darsana-samīkṣaṇa</i>)
Introspection of the Vow (<i>vrata-samīkṣaṇa</i>)		4	Introspection of separation of the self from the body (<i>ātmā-bhinnatā-samīkṣaṇa</i>)
1	Introspection of non-stealing vow (<i>acauryavrata-samīkṣaṇa</i>)	5	Introspection of experience of supreme soul (<i>paramātma-anubhūti-samīkṣaṇa</i>)
2	Introspection of celibacy vow (<i>bramacarya-vrata-samīkṣaṇa</i>)	Introspection on other (<i>anya-samīkṣaṇa</i>)	
3	Introspection of non-possessiveness vow (<i>aparigraha-vrata-samīkṣaṇa</i>)	1	Introspection of past life (<i>purva-janma-samīkṣaṇa</i>)
Introspection on the Karma (<i>karma-samīkṣaṇa</i>)		2	Introspection of instinct of stress (<i>tanāva-vṛtti-samīkṣaṇa</i>)
1	Introspection of bondage of karma (<i>karma-bandha-samīkṣaṇa</i>)		

Samīkṣaṇa-dhyāna is classified into two categories; the first one is introspection of the passions (*kaṣāya samīkṣaṇa*). The observation of passion is related to the quartet of

anger (*krodha*), pride (*māna*), deceit (*māyā*) and greed (*lobha*). This classification of four passions is common to Jaina, Buddhist and Hindu religious culture. These recommended practices of *kaṣāya samīkṣaṇa* are instructed through tales with canonical examples and quotes (Nānālāla, 2011: 19–40). In addition to introspection of attachment (*raga-samīkṣaṇa*), introspection of aversion (*dveṣa-samīkṣaṇa*), introspection of deluding instinct (*mithyātvavṛtti-samīkṣaṇa*) and introspection of violent instinct (*hiṃsakavṛtti-samīkṣaṇa*) are also related to the consequences of passion. This is the reason they are included under *kaṣāya-samīkṣaṇa*.

Under the second classification of *samatā-samīkṣaṇa*, Rāṅkā does not properly categorise all the types of meditative practices that he has listed. These are arranged into five types: introspection of the senses (*indriya samīkṣaṇa*), introspection of the vow (*vrata samīkṣaṇa*) introspection of the *karma* (*karma samīkṣaṇa*) introspection of the Self (*ātma samīkṣaṇa*) and other *samīkṣaṇa*. Nānālāla accepts the practices on sense of sight, hearing, smell, taste and touch in the category of Introspection of Senses (*indriya samīkṣaṇa*). The question remains as to why Rāṅkā omitted the practice on the fifth sense of touch (*sparśa*) which covers the whole body.

Under the third category of introspection of vow (*vrata*) he mentions only three vows: non-stealing, celibacy and non-possessiveness. As to why the remaining two vows of non-violence and truth are omitted in the practice of *samīkṣaṇa-dhyāna* is not mentioned.

The fourth category is introspection of *karma* (*karma-samīkṣaṇa*), which is the main theme for meditation and purification. Nānālāla discusses introspection on the bondage of karma (*karma-bandha-s.*) and introspection on the shedding of karma (*karma-nirjarā-s.*). The eight types of karma are included in this practice.

The fifth category of *samīkṣaṇa-dhyāna* is introspection of the self (*ātma-samīkṣaṇa*), which comprises five practices. The first introspection is the nature of the self (*ātma-svarūpa-s.*), which describes the infinite power of the self, veiled by the eight types of karma.⁴⁸² The second introspection is of the power of the self (*ātma-śakti-s.*), which elaborates a journey through the spinal cord from the *śakti-kendra*, which is situated at the base of spine to *jñāna-kendra* situated at the crown. The *ātma-śakti-samīkṣaṇa* practice seems to be a version of *antaryātrā*, which is the second limb of *prekṣā-dhyāna*. It is not available in the writings of Nānālāla but during the collection of *Samīkṣaṇa-dhyāna-vidhi* (2011) by Rānkā with help of Satyanārāyana Śarmā it is incorporated into it. In this journey most of the psychic centres (*caitanya-kendra*) are touched. The third practice, introspection of the perception of the self (*ātma-darśana-samīkṣaṇa*), is related to the three qualities of the self: knowledge (*jñāna*), intuition (*darśana*) and conduct (*cāritra*). During this practice one tries to perceive all the soul points (*ātma-pradeśa*) free from karmic dust. The fourth practice is introspection of the separation of the self from the body (*ātma-bhinnatā-samīkṣaṇa*). The practice of *ātma-bhinnatā-samīkṣaṇa* is essentially the same as the popular ancient practice of *bheda-vijñāna*, a part of *kāyotsarga*. This meditation provides examples of the creation of detachment from the body, various stages of the body such as old age, death and of the body on the pyre (*citta*). In this practice the meditator gains experience of two different entities, the body and the self, through introspection. The fifth practice is introspection of experience of the supreme soul (*paramātmā-anubhūti-samīkṣaṇa*). This practice is a journey towards the abode of the liberated soul (*siddha-śilā*) and the experience of the purity within.

⁴⁸² SthāS, 8.5. Eight types of karmas: 1. knowledge-covering *karma* (*jñānā-varaṇīya-karma*); 2. intuition-covering *karma* (*darśanāvaraṇīya-karma*); 3. sensation-producing *karma* (*vedanīya-karma*); 4. deluding *karma* (*mohanīya-karma*); 5. Life-span-determining *karma* (*āyusya-karma*); 6. body-making *karma* (*nāma-karma*); 7. status-determining *karma* (*gotra-karma*) and 8. obstructive *karma* (*antarāya-karma*).

Nānālāla's *samīkṣaṇa-dhyāna* was disseminated through the "Samīkṣaṇa Dhyāna Kendra" which was established by *Ācārya Śrī Nāneśa Samatā Vikāsa Tṛaṣṭa* on 15th December 2002 at Dāntā, in Rājasthāna, the birth place of Nānālāla. To date, 189 *samīkṣaṇa-dhyāna* camps have been organised from this centre and approximately 5000 people participated in a 10 days residential *śivira*.⁴⁸³ Their access is to all Jaina sects and non-Jaina communities in India. There is no literature of *samīkṣaṇa-dhyāna* translated into English as yet. Three small booklets of *samīkṣaṇa-dhyāna* have been published in the Gujarāti language during 1982 (N. Jain, 1992:59).

In short, the *samīkṣaṇa-dhyāna* of Nānālāla traces its roots back to the *Uttarādhyayana-sūtra* and *Ācārāṅga-sūtras*. His analytical meditative practices are based on the philosophy of equanimity (*samatā*). Most of his practices echo the monastic code of conduct but is open to all lay followers. He taught in Hindi vernacular for the benefit of the Indian masses and reached out to local Sthānakavāsī Jains and some non-Jains. His attempt at modernisation was somewhat less successful than that of teachers such as Citrabhānu and Suśīlakumāra.

5.7 *Sālambana-Dhyāna*

Bhadraṅkaravijaya-gaṇī (1903–1975) was initiated into the Tapāgaccha⁴⁸⁴ and was a member of the Rāmacandrasūri (1897–1992) group (*samudāya*). He was a scholar as well as a monastic practitioner of meditation and the *namskāra-mantra*, and was designated a

⁴⁸³ On 30 April 2015, a telephone interview was conducted by the researcher with Satyanārāyana Śarmā about the progress of *samīkṣaṇa-dhyāna*. He informed me of its activities and current data of *samīkṣaṇadhāna-śivira*. They have two centres one in Udayapura and one at Dāntā. Only the Dāntā centre is active at present.

⁴⁸⁴ Tapāgaccha is a Śvetāmbara Mūrtipūjaka mendicant lineage. It was founded in Chitor (southern Rajasthan) by Jagaccandrasūri in 1228 C.E. After seeing the intensity of his austerities (*tapas*), king Jaitrasīṃha of Chitor gave him the epithet "*Tapā*". In the 16th and 17th centuries, the Tapāgaccha broke into a number of different independent and semi-independent groups. Today, the Tapāgaccha is the largest of the Mūrtipūjaka mendicant lineages (Wiley, 2004: 209–10).

special rank of mendicant, a ‘*pañnyāsa*’.⁴⁸⁵ He was thought to be endowed with special qualities of insight, and never searched for a guru or a guide for meditation. Self-inspired towards meditation, he spent one year living in an unknown place (*ajñātavāsa*) fully dedicated to spiritual growth after his initiation.⁴⁸⁶ He learnt some meditative practices from scriptural texts (*śāstra*). Through his own personal experience (*anubhava*) he was able to understand and unearth meditational practices from medieval Jaina yoga literature and imparted training in his meditative practices to Bābubhāi Kaḍivālā⁴⁸⁷ (1924–2003), a lay follower (*śrāvaka*). Kaḍivālā presents a huge list of medieval and pre-modern texts in support of his meditative practice, which is evident that he presented most of the practices from these texts.⁴⁸⁸ De Michelis (2005: 198) notes that Bhadrāṅkaravijaya received training of *yogāsana* from Iyengar during 1953. The same information is proved by Iyengar:

In October 1953, I had the good fortune to teach one of the most respected Jain Gurus, Shri Bhadrakarji Maharaj. The Maharaj was a very pious soul with profound knowledge. He derived such benefit from asanas and pranayama exercises that he wrote to his followers that he got more benefit from pranayama practice than from his study of Jnana Yoga. I was teaching Guru Maharaj on weekends... (Iyengar, 1978: 66).

⁴⁸⁵ *pañnyāsa* is a Śvetāmbara Mūrtipūjaka mendicant rank, which is equal to a group leader (*gani*) (Cort, 2001:208).

⁴⁸⁶ Interview with Samakita Śāha who is a grandson of Bābubhāi Kaḍivālā with the researcher on 5 July 2015.

⁴⁸⁷ Bābubhāi Kaḍivālā was a devout lay Jaina follower (*śrāvaka*) and a famous Jaina worship performer (*pūjākāraka*). He was very knowledgeable in the matters of worship (*pūjā*) and religious rituals. He performed a number of *pūjās* and installation ceremonies (*pratiṣṭhā*) at various places in the world. Kaḍivālā practised meditation every day for several hours. He wrote many religious books and performed a variety of *pūjās*, specially the *siddhacakra-pūjā* for the last 40 years of his life.

⁴⁸⁸ According to Kaḍivālā, Sālabana meditation is said to be supported by the medieval Sanskrit yogic texts and Pūjā manuals.

However, the above mentioned training of *yogāsana* and *prāṇyāma* is not stated in Bhadrakaravijaya’s books and felicitation souvenir. These sources did not contain any information about his yogic training from Iyengar; this is an area that needs more research.

Through Kaḍivālā’s book *Sālabana Dhyāna Prayoga* (Practice of Support Meditation) (1987), it is possible to understand that Bhadrakaravijaya made in-depth use of medieval and pre-modern Jaina yoga literature⁴⁸⁹ in the formation of meditative practices. Bhadrakaravijaya was a well-known ritualist and authored books on worship (*pūjā*) and produced literature on Jaina rituals. However, Kaḍivālā discusses in detail how, for nineteen years (1958–1976), he was trained by Bhadrakaravijaya in support meditation. During this time, Bhadrakaravijaya shared his meditative experiences with Kaḍivālā. Having received Bhadrakaravijaya’s insight, Kaḍivālā organised many *sālabana-dhyāna* camps (*śivira*) for Jaina ascetics and lay followers from 1983.⁴⁹⁰ Though Bhadrakaravijaya neither wrote about meditation nor gave a title to his meditation, he organised many *namaskāra mantra* meditation camps for ascetics and lay followers. It is intriguing to ponder why he did so. Perhaps, it could have been his mere detachment from modernisational venture or being a famous traditional Mūrtipūjaka monk he did not want to appear to be pro-meditation and so continued to motivate people in traditional *pūjā* and also perhaps, if he had written about meditation, traditional *pūjā* practice could have been affected. It is likely that he made Kaḍivālā a medium for the dissemination of his meditative practices. Although the book “*Sālabana Dhyāna Prayoga*” was published by Kaḍivālā very late in 1987, Bhadrakaravijaya imparted training of these practices earlier than other modern teachers. Most of

⁴⁸⁹ Kaḍivālā noted a huge corpus of yoga literature; more than sixty texts were used in these practices which is self-evidence of Bhadrakaravijaya’s broad study area related to Jaina yoga.

⁴⁹⁰ A Gujarātī text describes in detail the training of Bāubhāi Kaḍivālā by Bhadrakaravijaya in ‘Bhadrakaravijayinā Sānidhyani Divya Palo’.

Bhadraṅkaravijaya's practices seem to be a deritualisation of *pūjā* in a meditative form, i.e. he recommended the mental performance of *pūjā*. The book contains ten chapters, which catalogue thirty-four types of meditative practice.

The title he used for these practices is *sālabana*, which is a common yogic term. Normally *sālabana* meditation is accepted as a preliminary practice and later on, at a higher stage, *sālabana-dhyāna*, meditation with support evolves into meditation without support (*nirālabana*). These themes support various practices and therefore it is appropriate to call them '*sālabana-dhyāna*'. Kaḍivālā found the *sālabana* technique in the *Siri Sirivāla kahā* (story of Śīripāla) composed by Ratnaśekharasūri (14th c. CE) to be significant. What is the necessity for support (*ālabana*) and why it is needed in meditation? It is mentioned that "the subtle level of consciousness (*bhāva*) is also a facet [subject] of the mind. It is very difficult to overcome these without support (*nirālabana*). Hence, to control the mind, meditation with support (*sālabana*) is recommended."⁴⁹¹ These forms of meditation are object-directed concentration.

Sālabana-dhyāna is a mental practice that consists in concentrating on the "gross forms" of mantras, hymns (*stotra*), statues (*mūrti*) and diagrams (*yantra*). Here, "gross forms" indicate an outer support. In contrast, when one meditates on subtle or inner forms these relate to concentration on various aspects of consciousness, which are known as subtle levels of consciousness. Kaḍivālā mentions that the purpose of these meditative practices is to experience the soul (*ātmā*). He explains that the importance of *sālabana-dhyāna* is that, through meditating on, for example, the enlightened one (*arihanta*), the practitioner becomes an embodiment (*paramātmānā abheda*) of him (Kaḍivālā, 1987: 17).

⁴⁹¹ (Kaḍivālā, 1986: 2)

*bhāvo vi maṇo visao, maṇam ca aidujjayam nirālabam
to tassa niyamaṇattham, kahiyaṃ sālabanaṃ jhānaṃ.* (*Siri Sirivāla kahā*, 21)

The thirty-four types of meditation that comprise *sālabana-dhyāna* mostly revolve around meditating on *arihantas*, using different supports.

The first meditation is simulation of the quality of the *arihanta bhagavāna*'s compassion, as an antidote of all worldly miseries.⁴⁹² The crux of this practice is that one can make the qualities of *bhagavāna* a part of one's own being, through visualisation and constant thinking. The second meditation is very similar to concentrated meditation on the fire element (*āgneyī-dhāraṇā*) as a negative habit of the mind.⁴⁹³ The third meditation is, likewise, concentrative meditation on the water element (*vāruṇī dhāraṇā*) as a way of cleansing and gaining.⁴⁹⁴ These meditative practices are already introduced by Śubhacandara (11th c. CE) in his voluminous work *Jñānārṇava*, which exhibits Tantric influences. The fourth meditation presents an analogy of the sun's rays coming from the body of the *bhagavāna* and is compared to the modern X-ray device, which scan the body.⁴⁹⁵ These rays are instrumental in the purification of the self. Finally, a state of

⁴⁹² *Prayoga*: 1. Think of *bhagavāna* who is full of compassion. That compassion he is showering on to us and we are totally filled with it. It is helping us to get rid of our old habits and we are now totally free of any miseries, fear, disease, worries and so on. Now I will be totally in this state. Thus this technique is to help a person to be free from miseries and become totally blissful like arihant all the time (Kaḍivālā, 1987: 24–28).

⁴⁹³ *Prayoga*: 2. Think of the *bhagavāna* who is nothing but full of compassion. That compassion comes in the form of fire and burns all the anger (*krodha*), ego (*māna*), deceit (*māyā*), greed (*lobha*), violence (*himsā*), lies (*asatya*), stealing (*asteya*), passions (*kaṣāya*), afflicted meditation (*ārta-dhyāna*), wrathful meditation (*raudra-dhyāna*) and all our bad deeds. This fire is very strong. It burns all the bad habits and when there is nothing left the fire is extinguished slowly. We have become very light, as all the bad habits have been burnt down to ashes (Kaḍivālā, 1987: 28–31).

⁴⁹⁴ *Prayoga*: 3. we gaze at the *bhagavāna* and think, you are full of good attributes and I have none of those. I beg you to fill me with such attributes. As soon as we say this, each of his limbs rain down those attributes upon us. We get bathed in them and get cleaner and cleaner. Not only does that happen but that rain also enters through our head into our body and we become totally clean inside out. Just like him, we are full of equanimity, respect, love, compassion etc. (Kaḍivālā, 1987: 28–32).

⁴⁹⁵ *Prayoga*: 4. the *bhagavāna* is still there in front of us. We ask, with the above three processes, I have become very pure and light; now I really wish to realise my own soul so that I can be in total bliss. He listens to our wish. With the very bright rays coming from *bhagavāna*'s body (just the way sun rays do), we are surrounded with full bright light and in that light, our soul is being x-rayed! Only the pure soul not the body! Not even the soul with the karmic particles but the pure soul! And we visualise that pure soul. So full

separation of body and self (*bheda-vijñāna*) is experienced, as gross bodily elements are removed to reveal the pure soul. This is also an essential aspect of the popular Jaina meditative practice of abandonment of the body (*kāyotsarga*).

The fifth type of meditation describes the *bhagavāna* as a fountain of love, compassion, bliss, energy and knowledge.⁴⁹⁶ *Kaḍīvālā* records that this meditation is from *uādhyāya* Yaśovijaya's Gujarāti hymn of Mahāvīra. All of these qualities are now vibrating in the meditator who becomes god-centric rather than self-centric.

Below is a summary list of these thirty-four meditations. A detailed description of all these meditative practices is attached in an appendix.

1	Meditation on the compassion of God (<i>bhagavāna</i>)	2	Meditation on compassion as fire
3	Meditation on visualisation of qualities of God	4	Meditation on visualisation of aspirant's pure self
5	Meditation to turn consciousness towards God	6	Meditation to merge with qualities of God
7	Meditation to establish friendship (<i>maitrī</i>) with all living beings	8	Meditation with colours on five supreme beings (<i>pañca-parameṣṭhī</i>)
9	Meditation of <i>navakāra-</i> and <i>arham mantra</i> on the lotus flower	10	Meditation on <i>navakāra mantra</i> with twelve variations
11	Meditation of <i>namo arihantānaṃ</i> with an eight petal lotus upon the navel	12	Meditation on gazing on the idol of <i>arihantas</i> with open eyes (<i>trāṭaka</i>)

of total bliss! We look the same as *bhagavāna* and we get lost in that total bliss of soul. This experience makes you realise that our soul is different to our body (*Kaḍīvālā*, 1987: 32–38).

⁴⁹⁶ *Prayoga*: 5. We make *bhagavāna* sit in our heart and meditate on him. He is full of love and compassion and that love comes out as a fountain and fills our body with it. We also become full of love and compassion. He is full of bliss and that bliss is comes out as a fountain and fills us with the same and we feel full of bliss. He is full of pleasure and all the pleasures come out as a fountain and fills us up, and so we are full of pleasures. There is no pain whatsoever. He is full of energy and all that energy comes out as a fountain and fills us with the same. We feel completely energetic. He has total knowledge (*kevala-jñāna*) all that knowledge spreads within us with the fountain and we feel full of all that he has. With the above exercise we become somebody special from just the ordinary being. Our conscious becomes God-centred from soul-centred (*Kaḍīvālā*, 1987: 41–46).

13	Meditation based on gazing on the idol of <i>arihantas</i> with closed eyes	14	Meditation on imaginary rites of worship (<i>pūjā</i>)
15	Meditation on visualisation of travelling in pilgrimage	16	Meditation on singing of prayer (<i>stavana</i>)
17	Meditating on nectar (<i>amṛtakriyā</i>)	18	Meditation on self-realisation by eight stages of the devotion of God
19	Meditation on father-child relationship	20	Meditation on rite of eightfold worship (<i>aṣṭaparakāri-pūjā</i>) of <i>navapada</i>
21	Meditation on nine petals (<i>navapada</i>)	22	Meditation on the circle of perfection (<i>siddha-cakra</i>) in the image of a pot (<i>kalaśa</i>)
23	Meditation on the circle of perfection (<i>siddha-cakra</i>) in the image of a wish fulfilling tree (<i>kalpa-vṛkṣa</i>)	24	Meditation on the circle of perfection (<i>siddha-cakra</i>) in the image of a wheel (<i>cakra</i>)
25	Meditation on various worldly sufferings	26	Meditation on dwarf (<i>vāmana</i>) and supreme-being (<i>virāṭa</i>) on Bhaktāmara stotra
27	Meditation on all vowels and consonants (<i>varṇa-mātrikā</i>)	28	Meditation on the wheels (<i>cakra</i>)
29	Meditation on Guru Gautamasvāmī	30	Meditation on <i>arham</i>
31	Meditation on remembering the name of the God (<i>nāma-smaraṇa</i>)	32	Meditation on the body (<i>pinḍastha-dhyāna</i>)
33	Meditation on abode of liberated soul (<i>siddhagiri/siddhśilā</i>)	34	Meditation on Mahāvidehakṣetra

A close study of these thirty-four meditations reveals that some of Bhadrāṅkaravijaya's meditation techniques are based on the *Jñānārṇava* of Śubhacandra (11th c. CE), the *Yogaśāstra* of Hemacandra (12th c. CE) and Yaśovijaya's (16th c. CE) divisional songs (*stavana*) whilst some of them are a kind of visualisation of various worship rituals. Jambuvijaya (1923–2009), a Mūrtipūjaka scholar monk, comments in the prelude (*prastāvanā*) of *Sālabana Dhyāna Prayoga* that this work is an expansion of the meditative practices of past *ācāryas*' such as Haribhadra, Hemacandra and many others (Jambuvijaya, 1978: 35). Out of these thirty four practices, two are on *navapada*⁴⁹⁷, two on pilgrimage (*tīrthayātrā*) method, three on *siddhacakra-yantra*⁴⁹⁸, three on devotion to

⁴⁹⁷ *Navapada* is a Jaina tantric ritual diagram.

⁴⁹⁸ *Siddhacakra yantra* is a diagram carved with Jaina *mantras* used for worship.

god, three on the idol worship, four on the *namaskāra-mahāmatra*, seven practices are focused on the self (*ātmā*) God (*paramātmā*) relationship and the rest are on various other aspects. The above mentioned objects are means of support (*ālambana*). The last meditative practice is related to an imaginative journey to Mahāvidehakṣetra⁴⁹⁹, which can be described as a region where conditions are always suitable for a *tīrthaṅkara* to be born and attain liberation. At present, Sīmandhara Svāmī is a living *tīrthaṅkara* in Mahāvidehakṣetra.

It may be noted that *sālambana-dhyāna* falls under the category of virtuous meditation (*dharma dhyāna*), one of the four canonical categories of Jaina meditation discussed in detail in chapter 2.

Sālambana-dhyāna and *prekṣā-dhyāna* share some common aspects. The meditation on *cakras* (number 28 in the table above) also exists in *prekṣā-dhyāna* albeit with some changes in terminology. The *cakras* mentioned in the *sālambana-dhyāna* which are based on haṭha-yoga are referred to as psychic centres in *prekṣā-dhyāna* and are backed up by scientific and Jaina textual sources. It is stated that “the system of thirteen psychic centres is a comprehensive attempt to connect the Tantric subtle body with the nervous and endocrine system” (Qvarnström and Birch, 2012: 375). These practices are presented with a full focus on Jaina devotional cults.

Some *sālambana-dhyāna* practices include Jaina mantras, others are based on temple worship rituals, a few are related to very general aspects of prayer recitation, and

⁴⁹⁹ JDP, 4.102, *kahi ṇaṃ bhante! Jambuddīve ṇāmaṃ vāse paṇṇatte? Goyamā! ṇīlavantassa vāsaharapavvayassa dakhiṇeṇaṃ, ṇisahassa vāsaharapavvayassa uttareṇaṃ, puratthimalavaṇasamuddassa paccatthimeṇaṃ, paccatthimalavaṇasamuddassa puratthimeṇaṃ ettha ṇaṃ jambuddīve mahāvidehe ṇāmaṃ vāse paṇṇatte.*

According to the *Jambūdvīpaprajñapti* (4th c. CE), *Mahāvidehakṣetra* is a part of Jaina cosmology which is referred to as being “in Jambu island, a *Mahāvideha* region is located in the south of Nīlavān Varṣadhara mountain and in the north of Niṣadha Varṣadhara mountain. It is in the west of eastern Lavaṇa Ocean and in the east of western Lavaṇa Ocean”.

the veneration of God. It is not easy for anyone without a background in Jainism to follow Bhadrāṅkaravijaya's meditative practices, whereas *prekṣā-dhyāna* does not need any prior knowledge of Jainism. *Sālabhāna* meditative practices have Jaina religiosity as their main focus without scientific correlations whereas *prekṣā-dhyāna* presented a scientific background for its practices with no rituals included. The main objective of *sālabhāna* meditative practices is self-purification with no other benefits documented, whereas *prekṣā-dhyāna* presents physical, mental, emotional and spiritual benefits for its practices. *Sālabhāna* practices were developed subsequent to *prekṣā* meditation without a system as such, whereas *prekṣā-dhyāna* is a far more systematic practice with its eight limbs (see chapter 4).

Kaḍḍivālā started 'Ādhyātmika Saṁśodhana Ane Dhyāna Kendra' at Surat, with the purpose of the dissemination of *sālabhāna-dhyāna*, and he organised many meditation camps. He reports that more than 100 meditation workshops were organised and attended enthusiastically by lay followers and some ascetics. Bhadrāṅkaravijaya and Kaḍḍivālā's efforts united a four-fold community (*caturvidha dharmasaṅgha*) in ritual free worship ritual. However, most of his meditations are related to *pūjā* ritual. Normally Mūrtipūjaka ascetics do not perform *dravyapūjā*⁵⁰⁰, but they take part in internal or mental worship (*bhāvapūjā*). These meditative practices are a kind of *bhāvapūjā* and through *sālabhāna-dhyāna*, it is a practice whereby lay followers take an active part in simple meditation without the complexity of long duration ritualistic *pūjās*. Young people feel more connected as a part of an activity, which is closer to their understanding.

Pūjā-mantras are composed in the Sanskrit language, and so are not easy to follow for ordinary Jaina followers, whereas in *sālabhāna* meditation instructions are in Gujarātī, which is spoken widely. Here I return to the argument of the equal appeal of this form of

⁵⁰⁰ The type of *pūjā* in which the idol anointed (*abhiṣeka*) with several types of substance (*dravya*), and recitation of *mantras* and *sūtras* performed by lay followers.

modern Jaina meditation to the monastic as well as lay community. It shows a shift in monastic attitudes from a strict code of conduct to a more open space, which includes meditation training to lay followers for its dissemination. Bhadrāṅkarvijaya and Kaḍīvālā both worked for local and Gujarāṭi Jaina communities, however occasionally Kaḍīvālā also travelled abroad and worked in the Jaina diaspora. Now, however after the death of these two pioneers, there is no further group practice available at public venues. We are informed by Vimala Kaḍīvālā⁵⁰¹ that, after death of Bābubhāī Kaḍīvālā, the organisation of meditation camps has almost stopped. During his lifetime he passed on some techniques to Vimala Kaḍīvālā. However, alternatively, it had very limited appeal and never expanded unto a mass movement. Its limitation is that it has been neither translated into Hindi, the national language of India, nor into English for diasporic Jaina.

5.8 *Ātma-Dhyāna*

Ācārya Śivamuni (b. 1942) is the fourth *ācārya* of Śramaṇa Saṅgha.⁵⁰² His contribution in the field of Jaina yoga, known as “*Ātma-dhyāna*”, is the result of twenty-five years of meditative practice. He obtained a PhD from Paṭiyālā University, Panjāba, after his initiation (*dīkṣā*) as a Jaina monk. He started meditation training in 1978 under the guidance of Panjāba Pravartaka Upādhyāya Phūlacanda (1912–1982) who taught him the *Ācārāṅga-sūtra*, in which Mahāvīra’s meditative practices are also documented. Phūlacanda also passed on the meditative techniques of Ācārya Ātmārāma (1882–1962) to

⁵⁰¹ Vimala Kaḍīvālā is grandson of Bābubhai Kaḍīvālā. He was interviewed by the researcher on 10 June 2015. Vimala informed me that Kaḍīvālā never charged any money for these meditation camps. “Even today if we serve people with these techniques we never charge any money.”

⁵⁰² Śramaṇā Saṅgha is a Sthānakavāsī mendicant lineage which was unified in 1952 at Sādarī, in Rajasthan. At that time 32 mendicant leaders (*ācāryas*) were part of it. In due course of time, some *ācāryas* have broken out and returned to their own groups. The other original 22 traditions (*bāisaṭolā*) are under the guidance of single *ācārya* with their own freedom. Their first *ācārya* was Ātmārām (1882–1962) and the recent *ācārya* is Śivamuṇi.

Śivamuni (Śirīṣa, 2006: 101–2). Śivamuni engaged in daily meditative practice and participated in various contemporary yoga and meditation techniques.

5.8.1.1 Meditative Practices of Śivamuni

Śivamuni's keen interest in meditation took him to various places and teachers from whom he sought to acquire and enrich his experiences and understanding of different modern meditative traditions. He states that the meditative posture depicted in photos and images of Mahāvīra always attracted him towards meditation. He practised many methods of meditation and relaxation cited in Jaina canonical literature and practised other traditions to quench his desire to learn about higher levels of meditation. Śirīṣamuni⁵⁰³ (b.1964) presented a detailed description of his participation in *vipassanā* camp⁵⁰⁴ and a discussion of several other non-Jaina and Jaina meditative systems.⁵⁰⁵

⁵⁰³ Śirīṣamuni is at present minister (*mantrī*) of Śramaṇa Saṅgha. He wrote a biography of Ācārya Śivamuni and edited his lectures in book form.

⁵⁰⁴ He had experience of the *vipassanā* meditative method during the Jaipur rainy retreat in 1984. There he came into close contact with lay followers Kuśalacanda Vaḍherā and Harakacanda Vaḍherā. They informed him of *vipassanā* and shared their personal experiences of this method, which aroused an interest in him to attend a *vipassanā* camp. He put forward his desire to Ācārya Ānandaṛṣi (1900–1999) and received his permission. Most of the members of the *saṅgha* were in favour but some of them were in opposition to participation in a *vipassanā* camp because it is related to a different religion. However, he succeeded in attending a *vipassanā* camp for his further meditative development (Śirīṣamuni, 2006: 182).

⁵⁰⁵ In 1985, Śivamuni visited Mount Ābu for a considerable time, where he devoted most of his time to meditation and silence, meditating often in the caves of Mount Ābu and Acalagaḍha. At the same time he enriched his spiritual experiences through his interaction with Muni Mīṭhālāla the Terāpanth, who is presently known as Santa Amitābha and also with Vimalā Ṭhakāra (1921–2009), a well-known spiritualist (Ibid. 129).

He later spent rainy retreat of 1986 in Mumbai and arrived in Igaṭpuri, the international centre of *vipassanā* meditation. He observed silence and meditated for three months in a meditation centre situated on the mountain here. This included prolonged meditative practices thrice a day at the higher level (Ibid. 154).

Śivamuni met Cārukīrti Bhaṭṭāraka in Śravaṇabelagola in 1991 where he discussed meditative practices with him. After that he engaged in experiments on meditation in the cave of Ācārya Bhadrabhāhu here and ostensibly realised Bhadrabhāhu's spiritual power. (Ibid. 165)

In 1985, Śivamuni visited Pālī, in Rājasthāna, during the period when a *prekṣā* meditation camp was in progress there. There he had a meeting with Tulasī and his successor Mahāprajña, and participated in some *prekṣā* practices and discussed various aspects of Jaina meditation, yoga and *kāyotsarga* with them

Śīrīṣamuni states that later on, Śīvamuni was involved in an in-depth study of various yoga systems and participated in various modern methods of meditation such as *vipassanā*, the Art of Living and *prekṣā-dhyāna*.⁵⁰⁶ He developed a systematic course of *dhyāna* and organised his first meditation camp (*śivira*) at Khāra in 1987, Mumbai (Ibid. 2006: 134). It is clear through Śīvamuni's writings that he was close to finalising the title of his meditative technique after a long lapse of time. During this period of formulation Śīvamuni titled his meditative technique *arham dhyāna*, *prajñā dhyāna*, *prārhtanā dhyāna* and finally he called it *ātma-dhyāna* (Śīvamuni, 2001). He also claims that this meditation became possible through his gracious connection with the present *tīrthāṅkara* Sīmandhara Svāmī.⁵⁰⁷

Ātma-dhyāna contains an important term, “*ātma*”. In this context it has two meanings, the first indicates the personal self (*svātmā*) and the second his guru Ātmārāma. Śīvamuni states that the technique of connecting with the “self” was acquired by the invisible blessings of Ācārya Ātmārāma, which is why it is called *ātma-dhyāna* (Śīrīṣa, 2006: 306).

Ātma-dhyāna traces the canonical root of meditation on the “self” or “I” to the *Ācārāṅga-sūtra*, which is supported by Ātmārāma's explanation that due to transmigration into various births, individuals fail to recall “who am I” (*ko ’ham*). The ĀS starts with an inquiry into the self and this process is very similar to the cognition theory of identification (*pratyabhijñāna*) (Ātmārāma, 1943: 45). Furthermore, Ātmārāma states

(Dhanañjaya, 1994: 327). He thus came to know of the process of *prekṣā-dhyāna*, Śīrīṣamuni notes that Śīvamuni's meeting with Tulasī and Mahāprajña was a memorable event in his life (Śīrīṣamuni, 2006: 134). Danañjaya muni (1960) also notes that Śīvamuni had a curiosity about *prekṣā-dhyāna* and observed some practices during the *prekṣā-dhyāna śivira* at Pālī (Danañjaya 1999: 181).

⁵⁰⁶ Sumeramala Muni notes that during Jaipura *cāturmāsa* 1984, Śīvamuni visited to Boraḍa-bhavana to discuss about *prekṣā-dhyāna* with Sādhvī Ratanakavaṅra (Lāḍanūm) and took part in a guided meditation session by sādhvī (Sumeramala, 1984:476).

⁵⁰⁷ This experience is shared by Ācārya Śīvamuni with Dr. Peter Flügel during his personal visit to him during 2014.

that he is not going to explain it in the Vedānta philosophical perspective of “the self” (*jīva*) and “the supreme self” (*brahman*), but in the Jaina philosophical approach of a pure soul without the veil of karmic matter (*paramātmā*) and the worldly-self (*saṃsāri ātmā*) which is obscured by karmic dust. These questions of worldly transmigration are discussed in ĀS₁(1.1–4).⁵⁰⁸ In the explanation of “*so ’ham*”, Ātmārām says that generally human beings do not know “who am I” or “where from, I came”? The answer to these questions is “*so ’ham*” (Ātmārāma, 1943: 46–9).

Śivamuni made *so ’ham* the central practice of *ātma-dhyāna*. Based on his own experience, he explains that *so ’ham* is the sound of vital energy. This sound resonates constantly in our breathing process. The breath echoes ‘*sa*’ on inhaling and ‘*ham*’ on exhaling. The psyche (*citta*) becomes more subtle (*sūkṣma*) when the sound of *so ’ham* becomes connected with the breath and thus results in thoughtlessness. There is a difference between word and sound. Word is the medium for expressing sound in the ordinary world. In the same way the sound *so ’ham*, which occurs in breath, is different from the word *so ’ham*. But the term *so ’ham* is very close to this sound, which is therefore termed *so ’ham*. The concept of *so ’ham* is discussed in *Ācārāṅga-sūtra* (ĀS₁, 1.4), which

⁵⁰⁸ ĀS₁, 1.1. *suyam me āusam! teṇaṃ bhagavayā evamakkhāyaṃ- ihamegesim no saṅṅā bhavai, taṃ jahā-purathimāo vā disāo āgao ahamamsi, dāhiṅāo vā disāo āgao ahamamsi, paccatthimāo vā disāo āgao ahamamsi, uttarāo vā disāo āgao ahamamsi, uḍḍhāo vā disāo āgao ahamamsi, ahe vā disāo āgao ahamamsi, aṇṇayarīo vā disāo āgao ahamamsi, aṇudisāo vā disāo āgao ahamamsi?*

ĀS₁, 1.2. *evamegesim ṇo ṇātaṃ bhavati- atthi me āyā ovavāie, ṇatthi me āyā ovavāie? ke vā io cuo iha peccā bhavissāmi?*

ĀS₁, 1.3. *sejjaṃ puṇa jāṇejjā- sahasammuiyāe, paravāgaraṇeṇaṃ, aṇṇesim vā aṃtie soccā, taṃ jahā-purathimāo vā disāo āgao ahamamsi, dakkhiṅāo vā disāo āgao ahamamsi, paccatthimāo vā disāo āgao ahamamsi, uttarāo vā disāo āgao ahamamsi, uḍḍhāo vā disāo āgao ahamamsi, ahe vā disāo āgao ahamamsi, aṇṇayarīo vā disāo āgao ahamamsi, aṇudisāo vā disāo āgao ahamamsi.*

ĀS₁ 1.4. *evamegesim jaṃ ṇātaṃ bhavai- atthi me āyā ovavāie. jo imāo disāo aṇudisāo vā anusamcarai, savvāo disāo savvāo aṇudisāo jo āgao aṇusamcarai sohaṃ.*

is why it is considered that this method originated from *Ācārāṅga-sūtra* (Śivamuni, 2001:35).

Śivamuni provides the philosophical background of *so'ham* meditation. One meaning of *so'ham* is the liberated ones (*siddha*), literally “*sa*” – liberated soul, and “*aham*” – I, i.e. myself. The idea is that there is no dissimilarity between the real nature of myself and the liberated soul. The second meaning is that all of the souls are similar to me, none are different to me, and I am present in all souls and all are in me. (Śivamuni, 2001: 39–40). However, whilst Śivamuni equates “liberated soul” with “similarity of all souls” and Ātmārāma also equates this terms with the supreme soul (*paramātmā*). This first interpretation of Śivamuni and of Ātmārāma contradicts the ĀS. The ĀS states that the worldly souls are constantly moving into four cardinal directions and six intermediate directions. In his commentary, Śīlāṅka (ĀSV, p. 20) also supports the same meaning of ĀS. His interpretation of liberated souls is not identical with ĀS, but his second interpretation is partially identical to the ĀS.

He noted that it was practised by Ātmārāma prior to him. What Śivamuni presents in the methods of *ātma-dhyāna* is adapted from Ātmārāma’s *so'ham* techniques. (Ātmārāma, 1944: 46–49). *So'ham* was a very popular technique at Śri Śri Raviśankara’s (b. 1956) “Art of Living” which was attended by Śivamuni before the launch of *ātma-dhyāna*. The prime aim of “*ātma-dhyāna*” is self-purification, Śivamuni acknowledged, in a lecture series on *ātma-dhyāna* and that meditation is the best tool with which to annihilate karma. He defines meditation as inner silence (*antarmauna*). He states that meditation provides a path for the alleviation of the day to day hardships of the masses and mentally assists them in their struggle for survival. That is also one of the aims of this meditation (Śivamuni, 2001: 32). The self-purification procedure he proposes in the aims of meditation, includes the following five steps:

- (1) Purification of body (*kāya-śuddhi*) – through various ancient yogic postures.
- (2) Purification of speech (*vacana-śuddhi*) – through restraint of speech and observing silence (*mauna*).
- (3) Purification of food (*āhāra-śuddhi*) – emphasis on moderate and simple food.

- (4) Purification of the vital force (*prāṇa-śuddhi*) – Purification of *prāṇa* through different sounds and *prāṇāyāma*.
- (5) Purification of psyche (*citta-śuddhi*) – experience of pure consciousness and purification of psyche through meditation. (Śivamuni, 2001: 42–3)

Śivamuni’s “Self-Meditation Practice Course” is more practical rather than theoretical. It proposes that a change in life is brought about, not by words, but by experiment. This course has been designed to assist people at the physical, mental and spiritual levels and purify the soul completely because self-purification is needed for self-realization. There are three parameters: body, mind and speech. Even though purification of the soul is the central purpose of *ātma-dhyāna*, it leads to many outer benefits such as enhancement of working efficiency, maintenance of good relationships, curing of diseases and cultivating a positive emotional state (Śivamuni, 2000: 44). There are three levels of this course: basic, intermediate and advanced.⁵⁰⁹

Ātma-dhyāna is based on the ‘*so ’ham*’ mantra and breathing which is practised in an “analytical way” and is linked with ĀS. The instructor of *ātma-dhyāna* suggests negating one’s outer identity by repeating, as “I am not a businessman”, “I am not a doctor”, “I am not a lawyer”, “I am not a teacher” etc. “I am pure soul”. This mirrors the “*netivāda*”, the Vedāntic philosophy. Chapple shares his experience about the practice *ātma-dhyāna* and finds some parallel idea with Upaniṣadic great sentence (*mahāvākya*). Furthermore, he compares with the Ramana Maharṣī’s (1879-1950) mantra “who am I” (*ko ’ham*) and finally attain a state of no mind (*amanaska*) which is discussed by Hemacandra (YŚ, 12.36). He places Śivamuni’s *ātma-dhyāna* under the “Jñāna-yoga” (Chapple, 2015: 250).

⁵⁰⁹ *Ātma-dhyāna* information: <http://www.jainacharya.org/category/43/meditation-dvd.php>

The second practice of *ātma-dhyāna* is on “om” *mantra* meditation, previously recorded by Ātmārāma. Śivamuni states that it is a historical fact that the *mantra om* has been used in the Vedic tradition. It has not been used in the Jaina canonical literature in the form of meditation but has come to be adopted in the Jaina tradition (Śivamuni, 2001:87). Ātmārāma (1944: 44–5), in his interpretation of the *Ācārāṅga-sūtra*, throws light on the form of *om*. However, neither the ĀS nor its exegetical literature provides similar discussions regarding the formation of the *mantra “om”*.

ĀS₁ (2.125) refers to “the wide awake monk, with controlled eyes, perceives the structure of the world: he knows the lower, the upper and the middle region”.⁵¹⁰ From this aphorism, Ātmārāma picks up terms for the three regions: the lower region (*ahobhāgam*), upper region (*uḍḍhabhāgam*) and the middle region (*tiriyam/madhyabhāgam*). These three terms are used to form the *mantra om*. Ātmārāma states that the term *om* is a synonym of an all knowing, all seeing being who knows the three worlds. Such a person is a supreme soul (*paramātmā*) and an *arhat*. These three terms denote *ahobhāgam – a*, *uḍḍhabhāgam – u*, *madhyabhāgam (tiriyam) – m*, $a+u+m=om$. The above three terms employed from the ĀS for the formation of the Jaina “*om*” is an interpretation by Ātmārāma which Śivamuni adopts in his *ātma-dhyāna* practice. He provides a procedure for *om* meditation using common meditative postures, *mudrā*, breathing, and the haṭha-yogic *cakras* together with the *mantra om*.⁵¹¹

⁵¹⁰ ĀS₁ 2.125, *āyatacakku loga-vipassī logassa aho bhāgam jāṇai, uḍḍhaṃ bhāgam jāṇai, tiriyam bhāgam jāṇai.*

⁵¹¹ Om Meditation: **Position:** one may sit in any posture such as the lotus pose (*padmāsana*), accomplished pose (*siddhāsana*) and the simple cross legged pose (*sukhāsana*). Keep neck, head and backbone in a straight line. The arms should be bent a little from the elbows, the eyes lightly closed and a smile on the face. **Procedure:** First of all, for a few seconds, make the breath balanced and concentrate the mind on the breath. Now take the breath from *sahasrāra* to *mulādhāra-cakra*. The method is to inhale deeply and use two thirds of the breath to utter “o” and one third for “m”. All this should be performed by inhaling and exhaling deeply. It should be repeated 5 to 10 times. One can meditate whilst chanting or after completion of the sound. Begin with meditating on the heart wheel (*hṛdaya-cakra*) and then move on to the *sahasrāra-*

Prekṣā-dhyāna also claims an association with ĀS, which is deeply related to perception and has a well-documented eight limbed system, whereas, Śivamuni's *ātma-dhyāna* is based on the two *mantras*, "so'ham" and "om". Śivamuni mentions that there is no method based meditation. Śirīṣa argued that meditation is not a phenomenon to write or speak about, but is related to experience. He adds that meditation is like sleeping which occurs naturally. Śivamuni is available to guide anyone interested in this field of *ātma-dhyāna*. It is difficult to further compare, as it does not have a published methodology.

5.9 *Sambodhi-Dhyāna*

Sambodhi-dhyāna was introduced, by Muni Candraprabhasāgara (b.1962). He was initiated in 1980 by Ācārya Kāntisāgara (no date available) in the Kharatara Gaccha⁵¹² of the Jaina Śvetāmbara Mūrtipūjaka sect, at the age of eighteen. He developed his own method of meditation after studying the Yoga and meditation books of many different schools and sects.⁵¹³ Candraprabhasāgara amalgamated some elements of yoga and meditation from precursors such as yoga meditative practices of Osho Rajanīśa (1931–1990), the *prekṣā-dhyāna* of Mahāprajña, the *vipassanā* of Satyanārāyaṇa Goenkā and the Art of Living of Śrī Śrī Ravi Śaṅkara.⁵¹⁴

Sambodhi-dhyāna was introduced, by Candraprabhasāgara in 1997. The term *sambodhi* is derived from the Sanskrit root \sqrt{budha} (to know) with prefix *sam*, which means an enlightened intellect, perfect knowledge or wisdom. This term appeared in the

cakra and direct the sound to these *cakras*. Concentrate and fully immerse the mind in this meditation. This meditation benefits the intestine, spinal cord and helps awake the *ājñā cakra* (Śivamuni, 2001:88).

⁵¹² Kharatara Gaccha is a Śvetāmbara Mūrtipūjaka mendicant lineage. The original name of this *gaccha* was Vidhimārga (the path of the [proper] method), now it is known as Kharatara. Kharatara means 'extremely sharp'. It is the third largest Mūrtipūjaka *gaccha* in India.

⁵¹³ Bachāvata is a lay follower of Candraprabhasāgara. He provides his volunteer services to the 'Sambodhi Dhāma' at Jodhpura.

⁵¹⁴ Interview with Bachāvata by researcher on 24 April 2015.

Sūtrakṛtāṅga-sūtra (4th c. BCE), where it literally meant “enlightened knowledge”. Candraprabhasāgara explains that *sambodhi-dhyāna* is nothing but a way to glide into the depth of meditation with right knowledge (Candraprabhasāgara, 2000: 139). He suggests that this meditation constantly reminds us that right knowledge is meditation. It helps to purify the passions (*kaṣāya*) (Ibid. 86). The methods of *sambodhi-dhyāna* are depicted in “*Dhyāna Sādhanā aura Siddhi*”. Every year he conducts three *sambodhi-dhyāna* camps of a week-long duration; the first camp is at Sambodhi Dhāma, the second during his rainy retreat (*cāturmāsa*) and the third around the time of the Holī festival.⁵¹⁵ This meditation is open to all without discrimination of caste or creed. He composed *Sambodhi-sūtra*, which contains forty-two Hindī verses to propagate the cultivation of these meditative practice.⁵¹⁶

Candraprabhasāgara does not cite any canonical texts as the basis of his meditative practices. The *sambodhi-dhyāna* system is divided into two parts: conscious meditation (*caitanya-dhyāna*), which is used for morning sessions, and enlightened meditation (*sambodhi-dhyāna*) for evening sessions. The first part of his meditation is based on the mantra *om* and the second part is a combination of many yogic practices.

TABLE 10 - <i>Sambodhi-Dhyāna</i>			
Conscious meditation (<i>caitanya-dhyāna</i>) For morning session		Enlightened Meditation (<i>sambodhi-dhyāna</i>) For evening session	
1	Sound of om (<i>oṃkāranāda</i>)	1	Concentration (<i>ekāgratā</i>)
2	Natural memory (<i>sahaja smṛti</i>)	2	Inner consciousness (<i>antara sa jagatā</i>)
3	Internal journey (<i>antara-yātrā</i>)	3	Internal journey (<i>antaryātrā</i>)

⁵¹⁵ It is festival of colour during spring season.

⁵¹⁶ *Sambodhi-sūtra* is a composition of Hindī couplets by Candraprabhasāgara.

4	Inner churning (<i>antarmanṭhana</i>)	4	Conscious awakening (<i>caitanya jāgarāṇa</i>)
5	Cognition of consciousness (<i>caitanya-bodha</i>)	5	Cognition of emancipation (<i>mukti bodha</i>)

5.9.1.1 *Caitanya dhyāna*

- (1) Sound of *om* (*oṃkāranāda*) – the sound of om starts from centre of the root wheel (*mulādhāra cakra*) towards the crown wheel (*sahasrārcakra*). It touches many limbs of the body and vibrates these places. This practice is the beginning of meditation.
- (2) Natural memory/recollection (*sahaja smṛti*) – mental rhythmic recitation of the *om* sound.
- (3) Internal Journey (*antarayātrā*) – *antaryātrā* synchronizes the *om* sound with breath. Each inhalation and exhalation is charged with *om*. In this state *om* is connected to the sub-conscious mind.
- (4) Inner churning (*antarmanṭhana*) – *antarmanṭhana* starts with fast breathing with the *om* sound. *Om* is assimilated into breathing. Exhalation involves a catharsis of emotions and passions. In this state, the sub-conscious mind is pacified.
- (5) Conscious cognition/perception (*caitanya-bodha*) – with total exhalation one's self is said to merge into emptiness. With the observance of total silence, one's self is observed separate from the outer world and the inner passions.

It is interesting to note that this is a new category and is a kind of *bhedajñāna* but not the traditional one. The self is rectified by this practice to be different from the outer material world and the inner passions.

5.9.1.2 *Sambodhi-Dhyāna*

There are five steps in *sambodhi-dhyāna*.

Concentration (*ekāgratā*)

The first step of *sambodhi-dhyāna* is a one-pointed concentration (*ekāgratā*), which denotes focus on the tip of the nose. It is a fixed gaze (*trāṭaka*). An aura (*ābhā-maṇḍala*)

is then experienced after prolonged practice around the nose in the form of light. This aura is thought to be a reflection of the state of consciousness and the aura of psychic colourings (*leśyā-maṇḍala*). It activates the *ājñā-cakra*, between the eyebrows and the centre of intuition (*prajñā-kendra*). At this stage fickleness of the mind (*citta*) disappears.

Inner consciousness (*antara sajjatā*)

The second step of *sambodhi-dhyāna* is explained as inner consciousness (*antara sajjatā*), which represents a complete awareness of breath. The practitioner should try to synchronize consciousness with breath. This is a practice of cultivating “knowing and perceiving” disposition (*jñātādr̥ṣṭā bhāva*) of clear and lucid perception and knowledge. At this stage, the soul establishes a connection with the sub-conscious (*avacetana*) and unconscious (*acetana*) mind and becomes familiar with its own inner condition.

Internal journey (*antaryātrā*)

In this step, one focuses between the navel and the backbone, which is said to be the centre of ones inner power (*āntarika śakti*). The centre of animal instinct (*pāśvika-vṛtti*) is under the navel. When one meditates on each and every limb of the lower part of the body, violent passions become pacified. Through this process the center of the health (*svāsthya-kendra*), the center of vital energy (*prāṇa-kendra*) and the centre of power (*śakti-kendra*) are activated.⁵¹⁷ The lower glands become calm and a huge amount of energy is saved.

Conscious awakening (*caitanya jāgaraṇa*)

⁵¹⁷ Candraprabhasāgara adopts same terminology as *prekṣā-dhyāna*, such as center of the health (*svāsthya-kendra*), the center of vital energy (*prāṇa-kendra*) and the centre of power (*śakti-kendra*).

This stage is related to the awakening of the three main energy centers of the body, starting from the lower part of *suṣumnā* to the navel center, the heart center, the thought center finally taking this energy to the upper centers the *ājñācakra* and *sahasrāra cakra*.

Cognition of emancipation (*mukti bodha*)

This is the ultimate stage of *sambodhi-dhyāna*. The practitioner makes himself free of mind, body and speech and effortlessly immerses himself in the soul. Create a feeling of the boundless happiness of liberation.

Prekṣā-dhyāna begins with the recitation of the *arham* sound whereas *sambodhi-dhyāna* starts with the recitation of the *om* sound. The first meditation, which is known as *caitanya-dhyāna*, is based on the mantra *om* with various techniques. The second part of *sambodhi-dhyāna* starts with one pointed concentration (*ekāgratā*) on the front part of the nose (*nāsāgra*), which is very similar to perception of the centre of the vital force (*prāṇa kendra prekṣā*). The third part of *sambodhi-dhyāna* is called *antaryātrā*, but it is different from the *antaryātrā* of *prekṣā-dhyāna*. It is very similar to the perception of long breathing (*dīrgha-śvāsa-prekṣā*), but *śvāsa-prekṣā* does not contain any *mantras* and is based purely on the perception of breathing.

Sambodhi-dhyāna is not based on any scripture. Its reach is to the Jaina and non-Jaina community and it has only three annual limited meditation camps. The only language used is Hindī. Some books have been translated in English, but not into any other Indian regional languages.

5.10 Conclusion

It has been argued in this chapter that the six modern forms of Jaina meditation discussed above are a renewed representation of ancient and medieval forms of meditation in a modern blend. Citrabhānu, the first to publish methods of modern Jaina meditation, was successful in the modernisation of Jaina meditation by repackaging traditional practices such as *bhāvanā*, mantra, and the haṭha-yogic *cakras* through a modern psychological lens. He has been instrumental in the spread of Jaina meditation amongst Jainas and non-Jainas alike.

Suśīlakumāra's *Arhum-yoga* is a modern representation of the medieval meditative practices of Hemacandra. The impact of *tantra* is visible through the use of esoteric mantra, breathing, *yantra* visualisation and employment of *cakra* meditation. He made these practices accessible to a wider global audience through the use of English, and a simplified format, which was intended to appeal to people across sectarian, religious and international boundaries. Practitioners include members of the Hindu diaspora as well as predominantly people from the UK, USA and Canada. He took this inclusive attitude one step further through his total rejection of sectarian identity that marked his previous Jaina affiliations.

The *samīkṣaṇa-dhyāna* of Nānālāla is rooted in the *Uttarādhyayana-sūtra* and *Ācārāṅga-sūtra*. Most of Nānālāla's practices echo the monastic code of conduct, which has restructured its impact on the laity. His attempt at modernisation was less successful than the other advocates discussed. However, these practices are open to all lay followers. His meditative practices are overwhelmingly analytical and rooted in equanimity philosophy (*samatā darśana*), which does not blend itself so easily to common understanding unlike some of the other non-philosophical meditative systems discussed. Teaching is delivered in the Hindī vernacular for the benefit of the Indian masses, but alienates a wider non-Hindi speaking audience. His meditative system is prominent within the Sthānakavāsī community, but known and practised only marginally outside of Jaina community. It is clear that this system was not intended for an international audience.

Sālabana-dhyāna of Bhadrāṅkaravijaya is based on medieval texts such as the *Jñānārṇava*, *Yoga-śāstra* and *pūjā* manuals, and is a clear step away from the standard method of legitimisation, through the use of canonical works such as the ĀS. It appears as a non-ritualistic representation of Jaina *pūjās* expanding itself up to the Mūrtipūjaka monastic and lay community. This meditation is a reformation of Sanskrit and Prakrit language based rituals, in a non-ritualistic form in local Gujarāṭi. Bhadrāṅkaravijaya does not connect his practice to canonical literature. Simultaneously, ritual free approach of his practice connects it to modern meditation.

Ātma-dhyāna is grounded in the *Ācārāṅga-sūtra*. Mainly, it reinterprets its aphorism as a mantra and then develops meditative procedures with a blend of *tantra*. It is

presented in an analytical approach. It includes breathing, *cakra*, and visualisation techniques. It was presented in Hindi and was later translated into English and it reached out to local Sthānakavāsī Jaina and some non-Jainas.

Sambodhi-dhyāna is based on the *om* mantra, some modified haṭha-yoga practices that relate it to the *cakras* and various visualisations together with breathing techniques. It appeals to Jaina and non-Jaina locally. This system does not connect itself with any scriptural texts and is presented as a form of modernisation.

The above meditative systems show some cohesion in aiming at purification of one's self, which is common to all. Legitimation of method in terms of *karman* theory is also central to each. All of them discuss some or other types of physical, mental and emotional benefits in addition to sharing some common terminology. These are the most important aspects of modern Jaina meditation. Modernisation is seen here, in the presentation language of each system and the fact that their practices are open to monastics and laity.

Conclusion

The thesis of this thesis elucidated in the preceding chapters is that *prekṣā-dhyāna* is a modern form of Jaina meditation, which is different from the ancient Jaina meditative practices. It is unlike those of Mahāvīra as recorded in the ĀS, as well as subsequent developments of Jaina meditation as a four-fold system, medieval conceptualisation of Jaina meditation by Haribhadra (8th c. CE) using the model of eight-fold views (*dr̥ṣṭi*) and the medieval adoption of four-fold tantric meditation. Furthermore, *prekṣā-dhyāna* is even distinct from the early meditations, which developed in the Terāpanth sect. We have seen that Mahāprajña outlined *prekṣā-dhyāna* on a scientific basis, including various aspects from Hindu and Buddhist meditation techniques and involving *āyurvedic* and astronomical elements.

Chapter two demonstrated that Jainism can, in fact, claim the existence of an ascetic tradition of meditational practice since the time of Mahāvīra in the 5th c. BCE. However, it is clear that the extreme forms of physical asceticism present in early Jainism, noted by Bronkhorst and in early Buddhist literature, and the earliest forms of Jaina meditational practice such as motionlessness and solitary practices are quite different from the characteristically non-ascetic features of *prekṣā-dhyāna*. It is observed that from the 1st c. CE, meditational practices in the ĀvN and later literature on *kāyotsarga* are presented in a new and highly developed fashion, including complex categorizations pertaining to various aspects of *kāyotsarga*'s theory and practice. This literature records a shift in the characteristics of meditation from being a tool that is purely liberation-focused to one that can also be applied to more worldly goals, e.g. as a means of religious interaction with a god or goddess, for worldly assistance or other mundane boons.

Asceticism and meditation cannot be viewed as separate practices in the early period. Rather, they were intertwined. With time, the four-fold categorisation of meditation evolved in later forms of Jaina meditational practices as stages of psychological development, moral conduct and scriptural learning, which are found in late canonical and classical Jainism, starting from the *Ācārāṅga-sūtra* and *Sūtrakṛtāṅga-*

sūtra. These forms of meditation are fundamentally different from the tantric and ritual characteristics of medieval Jaina meditation. Thus, during the time of Haribhadra (8th c. CE) and Hemacandra (12th c. CE), there is a sharp shift in Jaina meditational practice and understanding, which is discussed by Qvarnström (2002) and Chapple (2003). Many tantric elements were incorporated into Jainism during this period, which were instrumental in the later development of *prekṣā-dhyāna*. Thus, mainstream Hindu tantric elements are mirrored in Mahāprajña's *prekṣā-dhyāna* system. For example, the notion of "coiled power" (*kuṇḍalinī*) is translated by him under the title "internal journey" (*antaryātrā*), the system of "wheels" (*cakra*) or "lotuses" (*kamala*) is reinterpreted as "psychic centers", (*caitanya kendra*), "colour visualisation" (*rāga-dhāraṇā*) is referred to as "colour meditation" (*leśyā-dhyāna*) and the "fixing" of mantra syllables on various parts of the body (*mantra-nyāsa*). In this respect, *prekṣā-dhyāna* represents an attempt to develop a new model of meditation, infused with tantric elements, which is compatible with modern science and includes an empirical understanding of phenomena that brings tangible benefits of health and well-being (Pratibhāprajñā, 2015: 8). Medicalised meditative practices were already started by Kuvalayānanda, which is discussed by Alter (2004). Yogendra (1897–1989) also experimented with *āsanas*, *prāṇāyāma* in his clinical work with patients (Alter, 2014: 37). Meditation in Terāpanth also presents ancient meditative practices of *kāyotsarga* and *ātāpanā*, which were a part of Jaina asceticism.

The first part of chapter three looked at meditative developments in the early Terāpanth (1760–1881). From the time of the first *ācārya* Bhikṣu (1726–1803) right up to Rāyacanda (1790–1851), the first to third heads of the Terāpanth sect, there is no written record of lay or ascetic meditation practices besides ritualistic meditative forms, such as *kāyotsarga* and *ātāpanā*. Jayācārya (1803–1881), the fourth head of the Terāpanth sect, contributed three compositions on meditation even though his system of meditation remains confined largely to ascetics to fulfil the soteriological aims, which are believed to have influenced Mahāprajña in the development of *prekṣā-dhyāna*.

The second part of chapter three described the evolving process of *prekṣā-dhyāna* between 1944-1975 due to the motivation of Tulasī and the personal quest of Mahāprajña.

It clearly revealed that the developmental process of *prekṣā-dhyāna* was not a quick fix. Goenkā's influence on the development of *prekṣā-dhyāna* can only be traced to 1974-75. Within these years Satya Nārāyana Goenkā organised three *vipassanā* camps for Terāpanthi ascetics. Mahāprajña accepted that the practices at the *vipassanā* camps proved instrumental in recapturing this lost link of the Jaina meditation system, which he considered to be the greatest benefit of the camp (Mahāprajña 1983: 81–84). These comments of Mahāprajña are a clear indication that the practice of *vipassanā* brought clarity to and an understanding of Jaina meditative practices, which are in the *sūtra* style in canonical texts. However, this does not mean that the *vipassanā* system was copied. One tradition may help another to understand the lost meaning of various concepts. The Jain, Buddhist and Hindu traditions verily influenced each other. I have refuted Goenkā's claim that *prekṣā-dhyāna* is nothing more than “modified *vipassanā*” and shown that the claim has no solid basis to it.

Prekṣā-dhyāna is rooted in Jaina classical, medieval and premodern canonical sources. However, Mahāprajña made it clear that Goenkā's *vipassanā* meditation assisted him to understand the lost meditative practice of *Ācārāṅga-sutra*, which is the oldest document of Mahāvīra's meditative practice. There are ample similarities noted by Mahāprajña in Jaina and Buddhist meditative practices as both traditions had stemmed from *śramaṇa* culture to which Mahāvīra and Buddha both belonged. These two traditions flourished from the same province of “Greater Magadha”. Furthermore, there are philosophical and practical differences in both practices, which are mentioned in chapter three. Therefore, it is evident that Goenkā's claim that *prekṣā-dhyāna* is a copy of *vipassanā* has no solid ground. Chapter four demonstrated the seven sources of the building blocks of *prekṣā-dhyāna* to dispel the misconception that *prekṣā-dhyāna* is a modification of Goenkā's *vipassanā*.

Chapter four analysed the initiation and development of *prekṣā-dhyāna* in the Terāpanth sect through the efforts of Tulasī (1913–1997) who composed *Manonuśāsanam* (Instruction into the mind) and his disciple and spiritual heir Mahāprajña (1920–2010), who dedicated 30 years of his life to the research, self-experiments and development of *prekṣā-dhyāna*. Mahāprajña began meditative practices at an early age in 1944. His quest

to trace the practices of Mahāvīra through canonical literature and experience them in his own practice paved the way for the formation and development of the *prekṣā* method under Tulasī's guidance and encouragement. Theory and practice of *prekṣā-dhyāna* was expounded in Mahāprajña's (1975–2010) works, especially those on Jaina yoga and meditation. Later, as *prekṣā-dhyāna* evolved, Mahāprajña opened it to the laity.

According to Tulasī and Mahāprajña, *prekṣā-dhyāna* is beyond any doubt whatsoever, rooted in Jaina canon and connected to the practices of Mahāvīra in ĀS 1.9. Thus, scriptural authority of canonical and classical literature grants it authenticity and legitimacy. It was noted that Mahāprajña developed *prekṣā-dhyāna* meditation based on ancient practices mentioned in Jaina canonical texts as well as under the influence of Hindu yogic systems, Goenkā's *vipassanā* method of meditation and modern scientific links in the very last phase of *prekṣā-dhyāna*.

Synthesising original canonical elements with new interpretations and modern innovations appears to have created, in this case, an effective modern meditative tool geared to the “purification of the psyche”, promoting health and well-being, as well as the attainment of the ultimate goal of liberation, and so appealing to laity and monastics alike. It is observed that *prekṣā-dhyāna* is not only appealing to the domestic Indian population but also to a global audience.⁵¹⁸

Chapter five discussed six modern forms of Jaina meditation and argued that these present a renewed representation of ancient and medieval forms of meditation in a modern guise. It showed that yoga had a butterfly effect on all Śvetāmbara sects, bringing them to the forefront of the worldwide yoga movement. My main purpose is to compare and contrast all these modern Jaina meditations, which were developed during the last quarter of 20th century and 21st century with *prekṣā-dhyāna*.

⁵¹⁸ There are many *prekṣā* Meditation centres across the world. Many activities such as *Prekṣā* International camps, samañī's over sea journey to organize study classes, workshops on *Prekṣā-dhyāna*.

All six systems aim at the “purification” of one's soul based on Jaina *karma* theory. Each discusses some of the physical, mental and emotional benefits of their system of meditation, and share common terms based in modern Hindu yoga terminology. Modernisation in the case of these systems may be seen in their mode of presentation, modern yoga terminology and shared tantric practices that are aimed at both monastics and the laity, and often at Jainas and non-Jainas alike.

In the context of the history of Jaina meditation, *prekṣā-dhyāna* represents a new departure in which Mahāprajña investigated Jaina canonical and classical texts, narratives, rituals, institutions, and ideologies, as well as Hindu sources, modern Buddhist practice, and Western medical science and therapies, in the modern context. He synthesized these materials during the twenty-five years of personal practice, based on his study and personal meditative experiences, and produced seminal material, including texts, in the form of a detailed system of *prekṣā-dhyāna* specially adapted to the modern period, which was officially launched in 1975 in Jaipur. This was the first time in the history of Jainism that a system of Jaina meditation based on a precise methodology was formulated and presented to the general public.

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- NiP *Niryuktipañcaka* by Bhadrabāhu. Original Text, Variant Readings with Critical Notes, Translation, Elaborated Preface and Various Appendices on the Niryuktis of Daśavaikālika, Uttarādhyayana, Ācārāṅga, Sūtrakṛtāṅga and Daśāśrutaskandha. Vācanā Pramukha: Ācārya Tulasī. Chief Editor: Ācārya Mahāprajña. Editor: Samaṇī Kusumaprajñā. Hindī Translator: Muni Dulaharāja. Vol. III. Lāḍnūm: Jaina Viśva Bhāratī, 1999.
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- RB *Rṣibhāṣita-sūtram*. Vācanā Pramukha: Ācārya Tulasī. Pradhāna Sampādaka: Ācārya Mahāprajña. Sampādaka/Anuvādaka: Samaṇī Kusumaprajñā. Lāḍnūm: Jaina Viśva Bhāratī, 2011.
- RB₁ *Isibhāṣiyāim*. In *Jaina-Text Der Frühzeit*. by Walther Schubring. Vol. 1–2. Nachrichten Der Akademie Der Wissenschaften in Göttingen. Philologisch-Historische Klasse. Jahrg. 1942, Jahrg.

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- SamS *Samavāyāṅga-sūtra*. In Aṅgasuttāṇi 1. Vācanā Pramukha: Ācārya Tulasī. Editor: Muni Nathmal. Lāḍanūm: Jaina Viśva Bhāratī, 1974/1992.
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- ŚiS *Śiva-samhitā*. A Critical Edition and an English Translation by James Mallinson. Woodstock New York: Yoga Vidya.com, 2007.
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- YVṬ *Yogaviṃśikā Ṭīkā*. In *Yogaviṃśikā* by Haribhadra. (Pujya Upādhyāya Śrī Yaśovijajī kṛta Sanskrit Ṭīkā nā Gujarātī Anuvāda Sāthe). Translator: Dhīrajālāla Dāhayālāla Mahetā. Surat: Dhīrajālāla Dāhayālāla Mahetā, 1993.

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Terāpantha <http://www.terapanth.com>

Vipassanā Meditation centre www.londoninsight.org

Glossary

<i>a-bandhaka</i>	bondage free
<i>ābhā-maṇḍala</i>	aura
<i>a-bhāsī</i>	devoid of speech
<i>abhaya-anuprekṣā</i>	contemplation of fearlessness
<i>abhaya-mudrā</i>	gesture of fearlessness
<i>a-bhedī</i>	un-piercable
<i>a-bhogī</i>	free from sensual enjoyment
<i>a-cala</i>	immovable
<i>ācārya</i>	leader of ascetic group; spiritual leader
<i>a-chedī</i>	un-breakable
<i>a-dharmāstikāya</i>	medium of rest
<i>adhyātma-vijñāna-anuprekṣā</i>	contemplation of spirituality and science
<i>adhyavasāya</i>	a subtle level of consciousness, at which its interaction takes place with the karmic body
<i>a-gama</i>	inaccessible
<i>āgama</i>	scripture, canonical text
<i>agraṇī</i>	leader of a group of mendicants
<i>a-guru-laghu</i>	one type of the generic quality of a substance which is responsible for keeping intact the existence of the substance
<i>āhāra-śuddhi</i>	purity of food
<i>ahiṃsā</i>	non-violence
<i>a-jara</i>	immutable
<i>a-kala</i>	entire
<i>a-kaṃpa</i>	un-shakeable
<i>a-karma</i>	without karma
<i>ākāśa</i>	space
<i>a-kaṣāyī</i>	free of passion
<i>a-khaya</i>	imperishable
<i>a-khedī</i>	devoid of sorrow
<i>alakha</i>	invisible, formless
<i>ālambana</i>	image or form used as focus of meditation
<i>ālambana</i>	support / aid

<i>a-lesī</i>	beyond psychic colouring
<i>a-loka</i>	supracosmic space
<i>a-mala</i>	spotless
<i>a-mara</i>	immortal
<i>an-abhī</i>	nameless
<i>an-ādi</i>	beginning-less
<i>anāhārī</i>	the soul which does not do the intake of the alimantal materials
<i>anākāra</i>	formless
<i>anālabhana</i>	concentrating on abstract attributes for focus of meditation
<i>anāmikā</i>	ring finger
<i>a-naṅta</i>	infinite
<i>ānāpānasatī</i>	specific meditative technique of Buddhist meditative system <i>vipassanā</i>
<i>anāsakti-anuprekṣā</i>	contemplation of non-attachment
<i>anāśrava</i>	devoid of karmic influx
<i>anāśrita</i>	independent
<i>anātmā</i>	non-soul
<i>anaudaya</i>	unrising state of karma
<i>aneṅdrīya</i>	liberated one who is beyond senses
<i>aṅga</i>	limb; inner corpus of the Jaina canon
<i>aṅguṣṭha</i>	thumb
<i>animeṣa-prekṣā</i>	open eye gazing
<i>a-nitya</i>	transitory
<i>antara-dṛṣṭi</i>	interior perspective, intuition
<i>antar-ātmā</i>	interior self
<i>āntarika-kṣamatā</i>	inherent capacities
<i>antar-mauna</i>	inner silence
<i>antar-yātrā</i>	internal journey
<i>anubhaga-bandha</i>	intensity of fruition of karma
<i>anuprekṣā</i>	contemplation
<i>anyatva</i>	un-connectedness
<i>a-para</i>	alone
<i>aparampara</i>	successionless

<i>a-pāya</i>	state of mind when it thinks deeply on the causes of suffering in the world
<i>a-pramāda</i>	vigilance
<i>apramāda-kendra</i>	centre of vigilance
<i>aprāṇī</i>	devoid of vital force
<i>ārā</i>	epoch
<i>arahant</i>	worthy one, an epithet of one who has attained absolute spiritual enlightenment
<i>arhat</i>	enlightened being
<i>a-rogī</i>	free from disease
<i>ārtta-dhyāna</i>	afflicted meditation
<i>arūpī</i>	formless
<i>a-saṃsārī</i>	liberated soul
<i>āsana</i>	posture
<i>asaṅgī</i>	without attachments
<i>aśaraṇa</i>	without refuge
<i>aśoka</i>	without sorrow
<i>āśrava</i>	inflow
<i>asthi</i>	bone
<i>aśubha-yoga</i>	inauspicious activity
<i>aśuci</i>	dirt and disease
<i>ātāpanā</i>	ascetic heat: a meditative practice under the scorching sun
<i>atindriya jñāna</i>	intuition consciousness
<i>ātman</i>	soul; self
<i>ātmānuśāsan</i>	contemplation of self-discipline
<i>audārika sarīra</i>	gross body
<i>avāṅgamukha-śayana</i>	lying on front posture
<i>avasarpinī</i>	descending time cycle
<i>āvaśyaka</i>	essential or obligatory duty
<i>āvaśyaka</i>	obligatory ritual
<i>avedī</i>	devoid of sexual feelings
<i>avedya-saṃvedya</i>	thinking what should not be thought
<i>avirata</i>	non-abstinence
<i>aviruddha</i>	not bound

<i>avyābādha</i>	free from bondage
<i>avyāpī</i>	non-pervasive
<i>ayoga</i>	state devoid of mental, physical and vocal activity
<i>ayogī</i>	free from three-fold activities of mind, body and speech
<i>ayogi-kevala</i>	omniscient without activity
<i>ayonī</i>	free from birth
<i>āyusya-karma</i>	life-span determining karma
<i>bāhīra</i>	external
<i>bahirātmā</i>	exterior self
<i>bandha</i>	yogic practice of bodily locks
<i>bandha</i>	binding of karmic matter
<i>bhaṇḍāra</i>	treasure house: Jaina manuscript archive
<i>bhāva</i>	subtle dispositions of the self/mental attitude
<i>bhāvanā</i>	reflection
<i>bhāva-pūjā</i>	veneration without using material items
<i>bheda-vijñāna</i>	knowledge of the distinction between the material body and soul
<i>bhrū-madha</i>	concentration on the area between the eyebrows
<i>bindu</i>	dot
<i>bodhi-durlabha</i>	rare occasion, rarity in obtaining correct teachings
<i>buddhi</i>	intellect
<i>caitanya-kendra-prekṣā</i>	perception of psychic centres
<i>cakra</i>	wheel
<i>cakravartī</i>	universal sovereign
<i>cāritra</i>	proper conduct
<i>cāturmāsa</i>	rainy season sojourn
<i>caturvidha</i>	four-fold
<i>caubīsī</i>	twenty-four <i>tīrthaṅkaras</i>
<i>cetanā</i>	Consciousness
<i>chadamastha</i>	person in state of bondage
<i>cikitsā</i>	Therapy

<i>cintāmaṇi</i>	wish fulfilling magical thought-gem
<i>citta</i>	mind, psyche
<i>dakṣiṇa-pārśva-śayana</i>	posture of lying on right side of the body
<i>darśana</i>	seeing (the image of the Jina, etc.)
<i>darśana-kendra</i>	centre of intuition
<i>deśavirata</i>	partial abstinence
<i>dhairya-anuprekṣā</i>	contemplation of patience
<i>dhāraṇā</i>	fixation of thought
<i>dhāraṇā</i>	concentration, retention
<i>dharma-dhyāna</i>	virtuous meditation
<i>dharma-dhyāna</i>	religious or righteous meditation
<i>dharmāstikāya</i>	medium of motion
<i>dharmya</i>	reality
<i>dhātu</i>	physical constituent
<i>dhvani</i>	sound
<i>dhyāna</i>	meditation
<i>dhyānāsana</i>	posture of meditation
<i>dhyātā</i>	meditator
<i>dhyātās</i>	meditator
<i>dhyeya-sūtra</i>	aphorism of aim
<i>dīkṣā-guru</i>	initiator of a monk
<i>dohā</i>	verse-form
<i>dveṣa</i>	aversion
<i>ekāgratā</i>	focussed concentration
<i>ekāntara</i>	alternate days
<i>ekatva</i>	solitude
<i>gaṇadhara</i>	ford-maker's core disciple
<i>granthītantra</i>	endocrine or glandular system
<i>guhya-vidyā</i>	hidden sciences
<i>guṇa-sankramaṇa</i>	transference of qualities
<i>guṇa-sthāna</i>	fourteen stages of Jaina spiritual advancement
<i>gupti</i>	control
<i>hasita-mudrā</i>	laughing gesture
<i>haṭha-yoga</i>	system of yoga described by Svāmī Svātmārāma, a Hindu sage in 15th century

<i>hiṃsā</i>	India
<i>jala</i>	injurious acts
<i>japa</i>	water
<i>jina</i>	repetition
<i>jina-kalpa</i>	spiritual victor; a synonym for <i>tīrthaṅkara</i>
<i>jina-mudrā</i>	solitary mendicant life
<i>jñāna</i>	meditative posture of Jina
<i>jñāna-yoga</i>	knowledge
<i>kyoti-kendra</i>	internal spiritual activity or yoga through knowledge
<i>kālacakra</i>	centre of enlightenment
<i>kāma-dhenu</i>	time cycle
<i>kamala</i>	wish fulfilling / heavenly cow
<i>kaniṣṭhā</i>	lotus
<i>kāntā</i>	little finger
<i>kaṅṭha-kūpa</i>	a state of 'pleasant' meditation where there is a higher concentration for the sake of compassion toward others
<i>karma-bhūmi</i>	pit of the throat
<i>kārmaṇa-śarīra</i>	realm of action
<i>karma-vipāka</i>	karmic body
<i>karma-yoga</i>	result of action
<i>kartavyaniṣṭhā-anuprekṣā</i>	spiritual activity or yoga through effort or action
<i>karuṇā</i>	contemplation of dutifulness
<i>kāya-śuddhi</i>	compassion
<i>kāya-vipassanā</i>	purity of body
<i>kāya-yoga</i>	meditative techniques that are applied to various parts of the body
<i>kāyotsarga</i>	bodily activity
<i>kāyotsarga-mudrā</i>	abandonment of the body, total relaxation with self awareness
<i>kevala-jñāna</i>	standing meditative posture
<i>kevalin</i>	omniscient knowledge
	one who has achieved omniscient knowledge; a synonym for <i>arahant</i>

<i>kohum</i>	who am I
<i>kuṇḍalinī</i>	coiled power, mystical centre of psychic energy
<i>labdhi</i>	miraculous/yogic power
<i>laukika-vidhi</i>	social performance of rites
<i>leśyā</i>	psychic colours
<i>loka</i>	world
<i>lokālokajñāyaka</i>	knower of cosmic and super cosmic space
<i>mādhyastha</i>	equanimity,
<i>mahābhūtas</i>	elementary substances
<i>mahāmantra</i>	great mantra
<i>mahāsramaṇī</i>	great nun
<i>maitrī</i>	friendship
<i>māna</i>	pride
<i>manas</i>	mind
<i>mānasika</i>	mental states
<i>mānasika-saṃtulana-anuprekṣā</i>	contemplation of mental equilibrium
<i>mānavīya-ektā-anuprekṣā</i>	contemplation of the unity of mankind
<i>mana-yoga</i>	activity of the mind
<i>matiṣkīya taraṅga</i>	brain waves
<i>māyā</i>	deceit
<i>meda</i>	fat
<i>moha</i>	delusion
<i>mokṣa</i>	liberation
<i>mokṣa-mārga</i>	path to liberation
<i>mṛidutā-anuprekṣā</i>	contemplation of gentleness
<i>mṛṣā</i>	lying
<i>muhūrta</i>	48 minutes
<i>mūla-sūtra</i>	root canon, a group of texts belonging to the subsidiary Jaina canons which are considered as root texts to study for the ascetics
<i>nāḍī</i>	channels or veins of the subtle body
<i>namaskāra</i>	salutation
<i>nandanvana</i>	heavenly garden
<i>netivāda</i>	dialectic negation

<i>nidāna</i>	fulfilment of desire
<i>nigoda</i>	single body possessing an infinite number of souls of vegetable life
<i>nirgrantha</i>	unattached, without possessions
<i>nirjarā</i>	shedding (of karma)
<i>niryukti</i>	Prakrit verse commentary
<i>niyantraṇa</i>	achieve control
<i>pacevaḍī</i>	cloth covering of ascetics
<i>padastha</i>	meditation on mantra or syllable
<i>padmāsana</i>	lotus posture
<i>pañcama-kāla</i>	fifth epoch of time cycle
<i>Paramātmā</i>	supreme self
<i>Pauṣadha</i>	<i>Pauṣadha</i> is eleventh vow of Jaina lay followers (<i>śrāvaka</i>) which is a practice of ascetic life temporarily whilst fasting.
<i>pinḍastha</i>	meditation on corporal body
<i>prabhā</i>	radiant
<i>prahara</i>	quarter part of the day and night
<i>prakīrṇaka</i>	miscellaneous (texts); group of later Jaina canonical texts
<i>prakṛti</i>	nature of karma
<i>prāmāṇikaḥā-anuprekṣā</i>	contemplation of honesty
<i>pramatta-saṃyata</i>	self-restraint with laxity
<i>pramoda</i>	appreciation
<i>prāṇa-kendra</i>	centre of vital energy (breath)
<i>prāṇa-śakti</i>	vital energy
<i>prāṇa-vidyā</i>	knowledge of breath
<i>prāṇāyāma</i>	yogic control of breath
<i>prātibha-jñāna</i>	intuitive knowledge
<i>pratikramaṇa</i>	ritual of repentance, ritualized confession
<i>pratilekhanā</i>	ritual of inspection
<i>pratimā</i>	stages of renunciation for Jaina layman
<i>pratyāhāra</i>	withdrawal (of senses)
<i>prāyaścitta</i>	penance
<i>prekṣā-dhyāna</i>	perception (in the text) meditation

<i>pr̥thavī</i>	earth
<i>purva</i>	a group of fourteen Jaina canonical texts (now extinct)
<i>rāga</i>	attachment
<i>rahasya-vidyā</i>	mystic knowledge
<i>rakta</i>	red, blood
<i>raudra-dhyāna</i>	wrathful meditation, meditation on distress
<i>ṛjutā-anuprekṣā</i>	contemplation of simplicity
<i>rūpastha-dhyāna</i>	meditation on forms of <i>arhat</i>
<i>rūpātīta-dhyāna</i>	meditation on the pure formless self
<i>sādhaka</i>	aspirant, practitioner
<i>sādhvī-pramukhā</i>	head-nun
<i>saha-astitva-anuprekṣā</i>	contemplation of co-existence
<i>sahasrāra-cakra</i>	centre of the thousand-petal lotus
<i>sahiṣṇutā-anuprekṣā</i>	contemplation of tolerance
<i>śakti</i>	energy
<i>sālambana</i>	with support
<i>samādhi</i>	absolute or highest meditation
<i>samāharaṇa</i>	withdrawal of mind, body and speech from outer objects and concentration on one point
<i>samarpaṇa</i>	dedication to the guru
<i>samavasaraṇa</i>	commonly used for the assembly where the <i>tīrthaṅkara</i> delivers his sermon
<i>sāmāyika</i>	practice/state of equanimity
<i>samīkṣaṇa</i>	introspection
<i>saṃlekhanā</i>	the religious death through fasting
<i>saṃrakṣaṇa</i>	protection of possessions
<i>saṃsāra</i>	cycle of birth and death
<i>samudghāta</i>	expansion of the soul to the limits of the Jaina universe
<i>samvara</i>	stoppage of influx of <i>karma</i>
<i>sandhi</i>	those parts of the soul, where the karmic veil is shallow or absent; also known as 'psychic centres'
<i>saṅgha</i>	community, congregation
<i>saṅkalpa</i>	resolution

<i>śānti-kendra</i>	centre of peace
<i>śarīra-prekṣā</i>	perception of body
<i>śarīrāsana</i>	posture of body
<i>sarvārtha siddha</i>	ultimate heavens
<i>sattvāsana</i>	another name for <i>padmāsana</i>
<i>satya-anuprekṣā</i>	contemplation of truth
<i>śayanāsthāna</i>	lying down posture
<i>sayogi-kevala</i>	omniscience with activity
<i>śivira</i>	camp
<i>smṛti</i>	memory
<i>so 'ham</i>	I am that / my nature is that
<i>sparśa</i>	touch
<i>śramaṇa</i>	non-Vedic mendicant usually Jaina or Buddhist; one who strives
<i>sthāna</i>	correct position, station
<i>sthiti-bandha</i>	duration of bondage of karmic matter
<i>stuti</i>	hymn of Praise
<i>śubha-yoga</i>	auspicious activity
<i>sudha</i>	pure or 'white' meditation
<i>sukha</i>	bliss
<i>śukla-dhyāna</i>	pure or 'white' meditation
<i>śukra</i>	semen
<i>sūkṣma-śarīra</i>	subtle body
<i>sūtra</i>	aphorism, mnemonic text, canonical scripture
<i>svādhyāya</i>	self-study (of the scriptures)
<i>śvāsa-prekṣā</i>	perception of breathing
<i>svāsthya-kendra</i>	centre of health
<i>svataḥ cālita nāḍītantra</i>	autonomous nervous system
<i>svāvalambana-anuprekṣā</i>	contemplation of self-reliance
<i>svayaṃñ-buddha</i>	self-awakened spiritually
<i>svayaṃ-sambuddha</i>	self-awakened
<i>śvetāmbara</i>	white-clad (name of Jaina mendicants who wear white garments)
<i>tādātmya</i>	contemplation on one's own nature being similar to that of the <i>siddhas</i> - a kind of

	meditation upon sameness
<i>taijasa-śakti</i>	fiery physical energy
<i>taijasa-śarīra</i>	fiery body
<i>tantra</i>	system or doctrine used by Tantrics which was an inter-religious movement that arose in medieval India
<i>tapa</i>	austerity
<i>tarjanī</i>	index finger
<i>Terāpanth</i>	path of the thirteen; name of a sub-sect of the <i>Sthānakavāsī</i>
<i>tīrthāṅkara</i>	ford-maker
<i>trātaka</i>	unblinking, fixed gaze meditation
<i>trika</i>	ten triads
<i>tripadī</i>	three steps
<i>tyāga-pratyākhāna</i>	vow of renunciation
<i>ukaḍu</i>	squatting posture
<i>upāṅga</i>	sub-limbs; outer corpus of Jaina literature
<i>upāsaka</i>	lay follower
<i>upayoga</i>	active consciousness
<i>urdhva-kāyotsarga</i>	standing meditation
<i>ūrṇa</i>	correct pronunciation
<i>utsarpiṇī</i>	ascending time cycle
<i>uttāna-śayana</i>	posture of lying on the back
<i>vacanaśuddhi</i>	purity of speech
<i>vacanātiśaya</i>	verbal superhuman magnificence
<i>vacana-yoga</i>	vocal activity
<i>vāma-pārśva-śayana</i>	posture of lying on left side of the body
<i>vāyu</i>	air
<i>vedanā</i>	experience
<i>vicāra</i>	thought
<i>vicaya</i>	particular state of the mind
<i>vicaya-dhyāna</i>	analytical meditation
<i>vidhi</i>	procedure
<i>vidyā-guru</i>	mentor

<i>vidyālaya</i>	school
<i>vipāka</i>	fruition of karma
<i>vipassanā</i>	Buddhist insight meditation
<i>viśiṣṭa-aṅga</i>	special limbs
<i>viśuddhi- mārga</i>	Buddhist path of purification
<i>vitārāgatā</i>	a state devoid of attachment and aversion
<i>vrata</i>	vow
<i>vrata-dūṣaṇa</i>	non-violation of vows
<i>yama</i>	restraint
<i>yoga-nidrā</i>	yogic sleep
<i>yoga-nirodha</i>	cessation of all activities (of body, mind and speech)
<i>yogānubhuti</i>	yogic experience
<i>yukta</i>	engaged in yoga

Appendix I

1. Mūlapāṭha of Jayācārya's Texts on Meditation

Choṭā-Dhyāna

ṇamo arihantāṇaṃ—āpa baiṭho tihām thī mukha āge jāṇai śrī arihaṅta deva virājyā chai | arihaṅta deva no varaṇa sapheda chai—kunda no phūla, samudra nā jhāga anai kapūra ro dhigalo, ehavā śrī tīrthaṅkaradeva virājyā chai | te ghaṇā varasa ghara meṅ rahī, dikhyā leī, thira āsaṇa karī, caṅcala joga ruṅdhī, ghaṇo atyanta niramala dhyāna dhyāī, yogamudrā sādhi, kevalajñana, kevaladarśana pāyā | te sphaṭika siṅhāsana ūpara virājamāna chai | mastaka ūpara tina chatra, be pāse cāmara, asoga vṛkṣa, bhāmaṅḍala, dharmacakra karī sobha rahyā chai. mukha āgai sadhu-sādhvī, śrāvaka-śrāvikā, indra-indrāṅyām, devī-devatā, nara-nāriyām rī pariśada baiṭhī chai | Bhagavaṅta nai dekha-dekha harṣe chai | te bhagavaṅta anaṅta jñāna, anaṅta darśana, anaṅta cāritra, anaṅta bala nā dhāraṇahāra chai | anaṅtā jīvām rī gatāgati, bhavasthiti, āyu-anubandha tathā pracchanna nai pragata sarva karma jāṇai chai | māṃharā piṇa subhāsubha joga sarva jāṇai chai | he dayāla! he govāla! he kṛpāla! he māhaṇa! he mahā niryāmaka! āpa rāga-dheṣa nā jītaṇahāra, kāma, bhoga, krodha rā mathaṇahāra, saṃsāra rūpiyā samudra meṅ ḍūbatā bhavī prāṇī nai tāraṇī nāvā samāna | atyanta para upakārī purasa, tīna loka rā nātha, anāthām rā nātha, āparo saraṇo, āparo ādhāra | āparai caraṇā meṅ mhāro mastaka | āparī vāṇī mīṭhī, khīra samudra no pāṇī tehathī āparī vāṇī ghaṇī mīṭhī, paintīsa guṇai karī saṃyukta | śabda, rūpa, rasa, gaṇḍha sparśa mahā anartha nā hetu, raga-dheṣa duḥkha nā dātā kahyā | e śabdādika kāmabhoga ananta ātmika sukha anai pudgalika sukha na vighna na pāḍaṇahāra kahyā | naraka nigoda nā dukkha, tehanā sanjoka nā milāvaṇahāra kahyā | ehavī arihantadeva nī vāṇī | tyām arihantā nai vaṅdāmi, namaṃsāmi, sakkāremi, sammāṇemi, kallāṇaṃ, maṅgalaṃ, devayaṃ, ceiyaṃ pajjuvāsāmi, matthaēṇa vaṅdāmi |

ṇamo sidhāṇaṃ- siddha bagavāna janama, jarā, maraṇa, roga, soga, duḥkha, dāridra karma bharmā rahita chai | āṭha guṇām karī sahita chai | kevalajñā, kevaladarśana, anaṅta ātmika sukha khāyaka samakita, aṭala avagāhānā, amūrtipaṇo, agurulaghupaṇo,

*aṅtarāya rahita ehavā guṇām karī sahita chai | kalakalī bhūta saṁsāra, mahāduḥkha,
kleśa no sāgara tehathī chūtā | anaṅta ātmika sukhām mem lahalīna, ehavā siddhajī nai
vaṅdāmi, namṁsāmi, sakkāremi, sammāṇemi, kallāṇaṃ, maṅgalaṃ, devayaṃ, ceiyaṃ
pajjuvāsāmi, matthaena vaṅdāmi |*

ṇamo āyariyāṇaṅ- *namaskāra thāvo ācāryajī naim | te ācāryajī pañca mahāvraṭa pālai,
cāra laṣāya ṭālai, pañca indriyām vaśa karai, pañca ācāra pālai, pañca samite, tīna
gupata, navabāḍa sahita brahmacarya dhārai ehavā guṇa sahita ācāryajī naim vaṅdāmi,
namaṁsāmi, sakkāremi, sammāṇemi, kallāṇaṃ, maṅgalaṃ, devayaṃ, ceiyaṃ pajjuvāsāmi
matthaena vaṅdāmi |*

ṇamo uvajjāyāṇaṅ- *namaskāra thāvo upādhyāyajī naim | te upādhyāyajī igyārai aṅga,
bārai upāṅga, cavadaī pūrva bhaṇai bhaṇāvai, siddhānta rūpī rāsaḍī karī mana rūpiyā
asva nai ṭhikāṇai āṇai | ehavā upādhyāyajī nai vaṅdāmi, sakkāremi, kallāṇaṃ, maṅgalaṃ,
devayaṃ, ceiyaṃ pajjuvāsāmi, matthaena vaṅdāmi.*

ṇamo loe savva sāhūṇaṃ- *namaskāra thāvo sarva sādhujī naim | te sādhujī pañca
mahāvraṭa pālai, cāra kaṣāya ṭālai, pañca indriyām basa karai, bhāvasacce,
karaṇasacce, jogasacce, mana vacana, kāyā samāhāraṇe, jñāna saṃpanne, darśana
saṃpanne, cāritra saṃpanne vedanī āyām samo ahiyāse, maraṇa āyām samo ahiyāse,
kṣamāvaṅta, vairāgyavaṅta, dharma śukla dhyāna dhyāvai, teju, padma, śukla leśyā
sahita | ehavā sādhu purasām nai vaṅdāmi namaṁsāmi, sammāṇemi, kallāṇaṃ,
maṅgalaṃ, devayaṃ, ceiyaṃ pajjuvāsāmi matthaena vaṅdāmi |*

Dhyāna Vidhi

*vallabha prāṇa samāna mahā, te durjana sama dṛṣṭa
tāsa bharose aju pacai, dhig-dhig-dhig mahādhrṣṭa .1.*

thira āsana ekānta rhi, prāṇāyāma prasādhi

bhrū madha dṛṣṭi suthāpa mana, sajhiyai dhyāna samādhi.2.

pada para dhyāna padaṣṭha vara, ‘adhuve’ ityādīna

nija bītaka dukha cintavata, udāsīna āsīna.3.

*anāpāta-jan sthāna jai, tana mana sthira dhara dhyāna
 vo dina belā kaba husyai, miṭata dhañdha dukha-khāna.4.
 madhyānhe sañdhyā pachai, prāta samaya niśi mādha
 avasya niyama kari nai judyām, miṭiyai viṣaya-upādha.5.
 anna vastrādi mamatvachit, kaṭhina vacana nahu kopa
 stuti harasai nahi dumanitara, dhīrapaṇe cita ropa.6.
 sugaṇā dhyāvo ātama dhyāna |
 ātama uttama sugaṇa akhilatā, parkhai puruṣa pravīna
 para-svabhāva pudgala majhai re, moha matavālā līna.7.
 prakṛti-śānta upaśānta citta thai, mṛdu mārḍava sukumāla
 anitya asaraṇa ekatvatri re, dhyāvai dhyāna visāla.8.
 sthira āsana ekānta rhī re, svāsā surata lagāya
 padastha piñdastha ādi vara re, ika muhūrta laga dhyāya.9.
 kāla niyama niyamita dhara niścaya, avasya dhāra mativāna
 nirūpādhi cita nimalapaṇo ra, sneha rāga rati hāñna.10.
 ima dina-dina ati vṛdha karī re, miṭai viṣaya-viṣavāda
 jagata anādara aruci-bhāva bhaja, sama dama upasama sādha.11.
 stuti niñdā mada bhaya bhavaharaṇo, pragaṭa karaṇa sudha jñāna
 jaraṇa viṣaya sneha rāga rtī re, saraṇa sudhātama dhyāna.12.
 cita sthira kara vara samatā pavarī, antara sukha asamāna
 bhaya agha hara suprasannatā re, vimala nimala vara dhyāna. 13.
 vivakta-sijyāsana rahe re, ūṇodarī dama sādha
 śatru rāga na rahi sakai re, jima auṣada syūñ vyādha. 14.
 strī-paricaya bhojana-sarasatā, aṅga vibhūṣā māṇa
 ātma-gaveṣī puruṣa nai re, tālapuṭa viṣa jāna. 15.*

Badā-Dhyāna

1. svāsā-surata nai sohaṃ ro prayoga

*prathama to padmāsanādika āsana thira karī, kāyā nom cañcalapaṇo meṭī, vacana nom
 piṇa cañcalapaṇo meṭaṇo | pachai mana bāhira thakī andara jamāvaṇo- viṣayādika thakī*

mana nai miṭāya nai ekanta āṇaṇo / te mana ṭhikāṇai āṇavā nimata svāsā surata lagāvaṇī
 / svāra-praveśa-nirgamana ūpara cintavaṇā karaṇī—praveśa meṁ sakāra, nirgamana
 meṁ hakāra ‘so’haṁ’ śabda aṇabolyām ucarai | so kahatām te sidha no svarūpa—jīva, te
 sarīkho | ahaṁ kahatām—hūṁ chūṁ / karmām basa nirabala hoyā rahyo, āpo bhūlyo
 chūṁ / piṇa hūṁ te sidha sarīkho chūṁ / ‘so’haṁ’ ‘ahaṁ so’ iṇa śabda rai artha ūpara
 cintavaṇā karaṇī | ima karatām mana nī sthīratā huvai |

2. raṅga sahita tīrthaṅkara rai dhāyan rā prayoga

tivārai pachai tīrthaṅkara nom dhayān karaṇo / caubīsa tīrthaṅkara je raṅge thayā te
 tīrthaṅkara raṅga sahita cintavaṇā | āpa baitho tiṇa āgai do hātha tīna hātha yā cāra
 hātha rai āntarai tīrthaṅkara nai thāpaṇā | jāṇai iṇa ṭhikāṇai śrī bhagavaṇta virājyā chai |
 thira āsaṇe chai | kālo nīlo pīlo rāto tathā dhavalo ai pāṅcū raṅga māṁhai āparo mana
 hovai soī raṅga rī cintavaṇā karaṇī | jāṇai iṇa raṅge tīrthaṅkaradeva virājyā chai, so hūṁ
 piṇa uṇāro ija dhyāna dhyāvūṁ chūṁ | śrī tīrthaṅkaradeva ise raṅge huṇtā | so ghaṇā
 varsām tāi to ghara meṁ rahyā | pachai dikhyā lai nai, ghaṇā parisaha sahī nai, thira
 āsaṇa karī nai, cañcala yoga ruṇdhī nai, ghaṇo atanta niramala dhyāna dhyāi nai, ghaṇī
 utkrṣṭī tapasā karī nai, yogamudrā sādhi nai kevalajñāna upāyo | te bhagavān jāṇai
 phaṭika siṅghāsaṇa ūpara virājamāna chai | mastaka ūpara tīna chatra asoga vṛkṣa chai /
 pāsai cāmara, devadundabhī, bhāmaṇḍala, dharmacakre karī sobha rahyā chai | mukha
 āgala cyāra tīrtha rā thāṭa chai | jihām indra-indrāṇī, deva, nara-nāryām rī paraśadā
 baiṭhī chai | te bhagavaṇta nai dekhai chai, dekha dekha nai harṣe chai /
 te bhagavaṇta anaṇta jñāna rā dhaṇī chai; anaṇta darśana rā dhaṇī chai; anaṇta cāritra
 nā dhaṇī chai—anaṇta cāritra nā guṇa, pajavā ghaṇā niramala chai | (anaṇta jñāna
 kehave) sarva lokāloka nā bhāva jāṇai nai dekhai / sarva jīvā rā bhāva jāṇai nai dekhai.
 Imaratadārā vāṇī prakāsa karai chai | atyaṇta vallabha bhagavān rī vāṇī chai | mīṭho
 khīra samudra no pāṇī te thī piṇa bhagavān rī vāṇī ghaṇī mīṭhī chai | paintīsa guṇe karī
 sahita chai |
 te bhagavāna caṇdra jisā niramala, dīpaka jyūṁ udyota rā karaṇahāra chai | samudra
 samāna gambhīra chai | āpa tarai chai, aurām nai tārai chai | mhā guvāla purasa chai |
 iṇa rīte aura aneka guṇa chai |

dhyāna niramala caḍhai jarai guṇa ghaṇām pragata thāya anai ghaṇā guṇagāna karai tivārai dhyāna niramala caḍhai | tivārai jehavo raṅga ciṅtavai tehavoī dīsaṇa lāga jāvai, nai ima jāṇai śrī bhagavaṅta ija iṇa ṭhikāṇai virājyā chai | īsā arihaṅta deva sarva karma khapāya nai siddha thayā |

3. Sidha rai dhyāna ro prayoga

te sidha bagavāna janama, jarā, maraṇa, sogā, roga, duḥkha, dālidra, karma, bharmā rahita chai, āṭha guṇā sahita chai | te anaṅta ātmika sukhām mem sadā lahalīna chai | kalakalībhūta saṁsāra mahākalesa no sāgara, te thakī chūṭā chai | te siddha bhagavāna no dhyāna ekāgra cita mana thira rākhanai karaṇo | ehavā sidha samāna māharo jīva chai | piṇa te jīva asudhapaṇai, karma sūm saṁsārāvasthā mem āpo bhūla rahyo chai | rāga dheṣa, kaṣāya, āsrava e māharā nahīm | hūm eha sūm nyāro chūm | anaṅta jñāna-darśana-cāritra-vīrya vālo sudha, budha avināsī chūm |

1. ajara 2. anādi 3. anaṅta 4. akhaya 5. acala 6. akala 7. amala 8. agama 9. anabhī 10. arūpī 11. akarma 12. abaṅdhaka 13. anudaya 14. anudīraka 15. ayogī 16. abhogī 17. arogī 18. abhedī 19. avedī 20. achedī 21. akhedī 22. akaṣāyī 23. alesī 24. asarīrī 25. abhāsī 26. anāhārī 27. avyābādha 28. agurulaghu 29. aneṅdrī 30. aprāṇī 31. ayonī 32. asaṁsārī 33. amara 34. apara 35. aparampara 36. avyāpī 37. anāśrita 38. akampa 39. avirudha 40. anāśrava 41. alakha 42. asoka 43. asaṅgī 44. anākara 45. lokālokajñāyaka 46. sudha, cidānanda māṁharo jīva chai, piṇa karma thakī paravastha varte chai | te maṭe je viṣayādi karama nā svabhāva tehamem hūm rakta thāvūm nahīm | ethī māṁharo niramala cidānanda svabhāva nyāro chai | ima nija svabhāva, para svabhāva bhinnapaṇai ciṅtavai | viṣayādika thī ātmā nyāro giṇai |

ehavo jīva chai to piṇa karma vasi dukhī chai | te hete karma no vipāka ciṅtavai, jīnyām--jñana guṇa jñānāvaraṇī karma dābyo chai | darśanāvaraṇī karma daśana guṇa dābyo chai | ima āṭha guṇa jīva nā āṭhai karme dābyā chai | etalai saṁsāra mem bhamato jīva nai je sukha dukha te sarva karma nā kīdhā chai | tihām sukha ūpara ti rācavo nahīm, duḥkha ūpanā dilagīra hoivo nahaim |

4. karma vipāka rai dhyāna ro prayoga

ima te karma svarūpa no arthāt prakṛti, sthiti, rasa-vipāka, pradeśa no anai baṅdha, udaya, udīraṇā, sattā no ciṅtavaṇa ekāgrapaṇai ciṅtavaṇo | jīva karma nām pratāpa thī

iṇa saṃsāra meṃ anādikāla thī janma maraṇa karato bhama rahyo chai | jihām nigoda rā duḥkha ati ghaṇā chai | suī no agra bhāga ṭikai etalai nigoda meṃ asaṅkhyātī śreṇī chai | te māṅhilī eka śreṇī asaṅkhyāta pradeśa pramāṇai chai | te māṅhi asaṅkhyātā pratara chai | te māṅhilā eka pratara meṃ asaṅkhyātā golā chai | te māṅhilā eka golā meṃ asaṅkhyātā sarīra chai | ekaika sarīra meṃ anaṅtā anaṅtā jīva chai | te jīvām nī jaghanya āyu chai | re jīva! tūṃ tihām eka muhūrta meṃ paiṅsaṭha hajāra pañca sau chattīsa bhava kiyā chai | ghaṇī saṅkadāī nā duḥkha, mhā janama maraṇa nī vedanā, anaṅta kāla tānī bhogavī to piṇa ajesa cetai nahīm |

valī pṛthavī, pāṇī, teu, vāū meṃ asaṅkhyāto kāla rahyo | asaṅkhyta kālacakra tānī tihāṅja marī-marī ūpano | ghaṇī chedana-bhedana mahā vedanā bhogavī | valī beṅdrī, teṅdrī, caureṅdrī, pañceṅdrī, sannī asannī māṅhai aneka bhavām bhamyo | tyām chedana-bhedana agnādika sastra nī vedanā mhāvīkarāla atyaṅta duḥkha sahyā |

re jīva! valī naraka māhai sāgarā nā āukhā paryanta khetra-vedanā, parmādhāmī nī kīdhī vedanā, āpasa meṃ sastrādika nī asātā, anaṅta bhūkha, anaṅta tiraṣā, anaṅta sīta, anaṅta tāpa, anaṅta khāja paravasapaṇai mahā trīvra pīḍā, vaitaraṅī nā duḥkha taravāra thī piṇa atyaṅta tīkhā patra chai jehanā, te sāmālī vṛkṣa nā kaṣṭa-vedanā anaṅtī bāra bhogavī |

re jīva! chaṭṭhī sātāmī naraka meṃ tū mahā sīta vedanā sahī | tyām vajramaya mūṅhadhā vālā lāla kuṅthavā baṅī nai māho māhim eka dūsarai śarīra meṃ pravaśa karyo | tyām bāvīsa taitīsa sāgara paryanta atyaṅta asātā bhogavī |

brahmadatta sāta sau varasām rā 28 araba 52 kroḍa 38 lākha 80 hajāra sāsa uvāsa liyā | tiṅa meṃ sukha bhogavī mahā caīkaṇā pāpa bāṅdhī, sātāmī naraka meṃ ūpano | taitīsa sāgara no āukho pāmyo | te eka sāsa nā sukha ūpara 11 lākha 56 hajāra 925 pala anai eka pala no tījo bhāga jājero itari māra bhogavyām eka sāsa nā sukha nī fhāragatī hovai | ehavā kāma bhoga-viśaya sukha, mahā durgati nā hetu, anartha nā kāraṇa śrī tīrthṅkardeva kahyā | re jīva! tehanī abhilāṣā baṅchā rakhai kiṅcita mātra piṇa karai?

valī pañcamī cauthī narake āpasa maṃ māṅhomāṅhi kaṭa-kaṭa tīvra vedanā bhogavai asaṅkhyāto kāla ghaṇā sāgara lagai | kālīkumārādika mahāpāpa bhāṅdhī nai ghaṇā kāma-kilola rāga-dheṣa nai vasya cauthī naraka meṃ paḍyā tīvra vedanā bhogavai chai | ehavā rāga nai dheṣa anartha nā hetu chai | re jīva! te tū karasī to tūṃ piṇa ghaṇī vedanā

rai *ṭhikānai ūpajasī* | *te bhaṇī rāga, dheṣa, moha mahā karma dhuḥkha nā mūla teha nai ṭāla* |

re jīva! valī tījī, dūjī, prathama narake mahā aśubha vedanā neriyā bhogavai chai | *valī paramādhāmī nī kīdhī vividha pīḍā-kumbhī meṁ pacāyavo, netrādika no kāpavo, lāla golā mukha meṁ ghālavā, vaitaraṇī meṁ nhākhavo, sāmālī vṛkṣa heṭhai suvāyavo, karavata, bhālā, pāchaṇā atyanta usana agnādika thī piṇa atyanta tīkhī anai usana pṛthivī ūpara calāyavo ityādika mahā tīvra pīḍā te bhogavī ananta anantīvāra* |

re jīva! valī karma karīsa, māṭhā yoga pravaratāvīsa to pheraū ṭhikāṇo tyāra chai | *ṣeṇika mahāsukhī huṅto te piṇa thoḍā barasām meṁ karma bhaṅdhī 84 sahaṅsa varasa jājherai āukhai pahalī narake mahā vedana- pīḍā meṁ gayo* | *teha tīrthṅkara thavaṇahāra chai to piṇa karma nā phala bhugatyam binā na chuṭai, te māṭai tūm ghaṇo sāvadhāna thā* | *karma nā kāraṇa pāñca āśrava- hiṅsā, jhūṭha, cori, mithun, parigraha mahā anartha nā hetū, tīvra duḥkh nā mūla, tehano kiñcita piṇa saṅga na karavo* |

e anādi jīva anantī-ananti bāra naraka nigodadika mahātīvra vedanā, pīḍā, kaṣṭa bhogavato manuṣya janama pāmyo | *uttama kula, sudha saradhā, śrāvakaṇo, sādhuṇo pāyo* | *amolaka ciñtāmaṇi ratna tulya, kadeī āgai sudha ārādhi na dīsai ehavī apūrva vastu pāya nai mahā karma duḥkha nā mūla kāma bhoga hāsa vilāsa rāga dheṣa nai rakhe amolaka ratna hārai* | *kiñcita kaṣṭa dekhī nai tapasādika karato saṅkai, para te garbhāvase iṇahīja bhava meṁ mahā kaṣṭa bhogavyā te yāda kara* |

te garbhāvāse nīco to mātho, ūncā paga, muṭṭhī bharī, mātā mala mūtra karai so nāka ūpara hoyā nai nīkalai | *Mahā saṅkaḍāī, mahā bhākhasī, mahā dukhanā ghara meṁ savā nava mahīnā rahyo* | *prathama āhāra je mātā no lohī, pitā no vīrya e behūm bhelo saṅśliṣṭa, malīna, ehavo āhāra lei sarīra bhāndhyo* | *tihām rahitām vedanā kehavī bhogavī- sādihā tīna kroḍa sāra (syāra) nī sūī aganī meṁ lāla kara janamatā bālaka nai roma-roma meṁ cāmpai,teha bālaka nai vedanā huvai theha thī āṭha ghūṇī vedanā garbha meṁ bhogavī, anai janamatā kroḍa gūṇī; jāṇai jaṅtralī (jaṅtī) nā tāra māṁhi thī khāñca nai kāḍavā lāgā; anai maratām te bālaka thī kroḍā-kroḍa guṇī vedanā chai* | *sūlī samāna duḥkha to garbha meṁ bhogavyā chai* | *mahā andhakāra, ghora rudra vedanā te garbha meṁ sahī* | *mātā dukhīyai dukhī, mātā sukhīyai sukhī, ima paravasyapaṇai rahyo* | *te duḥkha garbha māṁhi thī nīsariyām pachai sārāī vīsara gayo* |

*bālapaṇai to sudha-budha bhūla gayo, pachai rāmata, khyāla, tamāsā meṁ gamāya nai
jovana avasthā pāmī abai mana meṁ māna ahaṅkāra lyāvai chai, ghaṇo moto manuṣa
huvo rahai chai | so tūṁ kiṇa lekhai moṭa-maradāi karai ? thārī utpatti to āhīja chai, so
suṇyāmi thaḍahaḍāī chūtai | re jīva! thārī utpatti sām̄bhala | tūṁ to mala mūtra meṁ
moto huvo chai | re jīva! to nai dhikkāra chai so jāṇa nai piṇa cetai nahīm |
itarā dina to samakita pharśī nahīm thī, tivārai jāṇapaṇā rī khabara paḍī nahīm, so
jīvādika nī piṇa olakhaṇā āī na hunī | abai to motām purasām rā pratāpa thī, karma nā
khayopasama thī, sēcā mār̄ga rī olakhaṇā āī | sēcō dharmā, vrata pacakhāṇa pāyā chai |
piṇa āgai to jīva anādiyo ghaṇo raḍabaḍiyo chai | naraka nigodādika meṁ tīvra mahā
kaṭuka atyaṅta pīḍā asātā dukha to utkr̄sto bhogavyo to piṇa ajesa tūṁ cetai nahīm |
devaloka nā sukha piṇa navagrīvega paryanta 31 sāgara nā bhārī sukha bhogavyā |
prathama, dūjā devaloka nā devāṅgaṇā nā sukha paisaṭha bhomīyā mahala ratna jaḍita,
nāṭaka ceṭaka aneka bājīntra manohara ityādika bhārī sukha asaṅkhyātā kāla lage
anaṅtī-anaṅtī bāra bhogavyā | pahale devaloke 2 sagara nai āukhai gayo tivārai devī no
āukho 7pala no utkr̄sto, tiṇa lekhai eka bhava meṁ ketalī devī bhogavī ? 28 nīla 57
kharaba 14 araba 28 kroḍa 57 lākha 14 hajāra 2 sau 85 devī bhoga āvaim | ekaiḱ devī 16
hajāra rupa vikurvai ehavā deva devyā rā sukha mahā manohara, atyaṅta vallabha, mana
gamatā, anaṅta-anaṅta bāra bhogavyā | to piṇa jīva tirapata na huvo to e manuṣya nā
kama bhoga to mahā durgadhiyā ucāra-pāsavaṇa, khela-saṅghāṇa vāta-pitta, rādha-lohi
karī sahita ghaṇā sūgāmaṇā |
ūpara kāyā phūṭharī dīsai piṇa kiṅcita cāmaḍī alagī huvā te mām̄hai hāḍa, māsa, lohī,
rādha, mala-mūtra sūm atyaṅta bhārī chai | teha ūpara sūm rāga karai ? Kāni dekhī nai
rījhai ? eto mahā asāra |
manuṣya nī kāyā asuci sūm bhārī chai | te paratakha mala-mūtra, khela-khaṅkhāra
nikalato, vamaṇa-pitta karatī, lohī rādha nitya bhato, vāya suvatī thakī atyanta dugandhā
no ṭhikāṇo chai | tehathī sneha rāga kiyām amolaka ciṅtāmaṇi ratnatulya saṅjama
pāmavo atyanta kaṭhina te apūrva ratna pāmī nai kuṇa hārai ?
viṣayī jana nā sneha paracā thī potā no cāritra asāra thāvai | jīma koḍha no roga huvai
tivārai sarīra kābaro huvai tima eha snehādika thī cāritra kābaro thaya | ehavi jāṇī uttma
purasa tehanom̄ saṅga ṭālai | je viṣayī jana moha vasa sneha karato saṅkai nahīm | te*

sneha nā karaṇahāra thakī piṇa uttama jīva nisnehapaṇai rahai | tehanā sukha maha anartha nā kāraṇa, durgati nā hetu jāṇī nai ṭālai | e kāmabhoga mahā anartha nā mūla chai | nīca jane sevita anai uttama sāhasīka purasa nai niṇdanīka chai | ehavā kāmabhoga chāṇḍī ātamavasa kiyām anaṇta ātamīka sukha pāmai, devaloka meṃ jāvai to utkrṣta sarvārtha siddha jāe |

isī karaṇī kiṇa kīdhī ? śrī dhanno kākaṇḍī no bāsī, 32 striyām chāḍī dikhyā lei, nava mahīnai belai belai pāraṇo, pāraṇai āmbila, nhākhīto āhāra abhigraha sahita liyo | ghaṇī utkrṣtī karaṇī kīdhī | nava māsa meṃ 3 kroḍa 5 lākha 61 hajāra 300 sāsa-uvāsa leī nai sarvārtha siddha pauṇhatā 33 sāgara re āukhai | eka sāsa ūpara sukha 1 araba 7 kroḍa 97 lākha 96 hajāra 998 pala tathā eka pala no chatṭho bhāga maṭhero, etalā sukha pudgalika ekaika sāsa ūpara bhogavī pachai manuṣya thāī mokha jāśī ! te mokha nā ātamīka sukha sadā eka dhāra chai | ehavā anaṇta ātamīka sukha sādhapāṇā thī pāmai to e saṅjama niramala niraticāra sudha pālavo |

kāma-bhoga, śabda, rūpa, rasa, gandha, pharśa, rāga-dheṣa, kaṣāya pramāda, asubha yoga e sarva karma nā kāraṇa jāṇī tehano saṅga na karai | e sarva sudha niramala guṇa thī bhinnapaṇai ciṅtavai | ima jāṇai e jñāna darśana cāritra niramala sudha guṇa potā nā chai | te sudha nija guṇa nā yatana kiṅyām parama pada pāmai | te bhaṇī sukha nī dātā e potā nī ātmāija mitra chai | ātmā ṭāla anero koī mitra na thī | re jīva! tāharo mitra tūṅhīja chai | bāhiralā mitra syūm vāchai? Bījā mitra moha vaśya karma nā kāraṇa chai | e sudha nija guṇa rūpa ātmā acala sukha nī dātā mitra chai | e ātmāija karma nī kartā, e ātmāija karma nī vikheratā, potā nī ātmāija mitra, ātmāija dusamaṇa, vetaraṇī nā dukha nī dātā potā nī ātmā chai | kūḍa sāmālī nā dukkha nī dāyaka ātmā chai | ātmā kāmadhenu tulya, naṇdana vana nā sukha nī deṇa hāra potā nī ātmā chai | te māṭai ātmā nai basa kiyām jīva amolaka mukti nā sukha pāmai |

Appendix II

Mahāprajña's composition on *Bhāvanā*

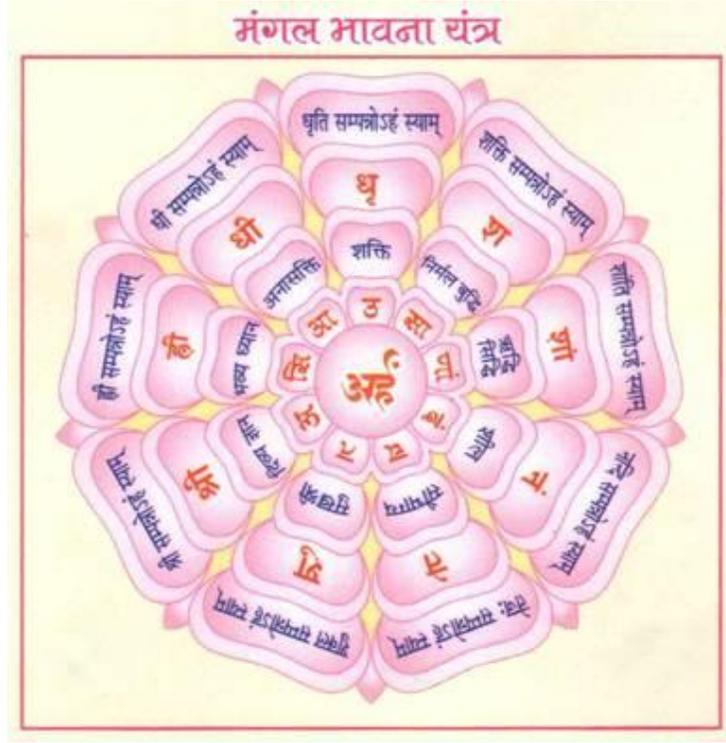


Figure 3 - *Maṅgala Bhāvanā Yantra*

1. *Maṅgala Bhāvanā*⁵¹⁹ (Reflection on auspiciousness)

1. *śrī* -*saṃpanno* ' *haṃ syām*; 2. *hrī*- *saṃpanno* ' *haṃ syām*; 3. *dhī*-*saṃpanno* ' *haṃ syām*; 4. *dhṛati*-*saṃpanno* ' *haṃ syām*; 5. *śakti*-*saṃpanno* ' *haṃ syām*; 6. *śānti*-*saṃpanno* ' *haṃ syām*; 7. *nandi*-*saṃpanno* ' *haṃ syām*; 8. *tejaḥ*- *saṃpanno* ' *haṃ syām*; 9. *śukla*-*saṃpanno* ' *haṃ syām*.

⁵¹⁹ *Maṅgala Bhāvanā Yantra* from Madhukara, 2001: 24–5.

Meaning of Maṅgala Bhāvanā

1. Let me be endowed with (spiritual) wealth. 2. Let me be endowed with self-discipline. 3. Let me be endowed with intelligence. 4. Let me be endowed with patience. 5. Let me be endowed with strength. 6. Let me be endowed with peace. 7. Let me be endowed with bliss. 8. Let me be endowed with radiance. 9. Let me be endowed with purity.

2. Ānanda Bhāvanā (Reflection on Bliss)

*ānando me varṣati varṣati, no me duḥkhaṃ, no me duḥkham
śāntaṃ cittaṃ labdhaṃ labdham, no me tāpaḥ, no me tāpaḥ
śakti-srotaḥ prādurbhūtam, no me dainyaṃ, no me dainyaṃ
antaścakṣuḥ labdhaṃ labdham, no me rātriḥ, no me rātriḥ
no me duḥkhaṃ, no me tāpaḥ no me dainyaṃ, no me rātriḥ
śāntaḥ krodhaḥ, śāntaṃ mānam, śāntā māyā, śānto lobhaḥ
śāntaṃ pāpaṃ, uditā śaktiḥ, uditā rjutā, uditā mṛdutā
uditā tuṣṭiḥ, udito dharmāḥ, no me duḥkhaṃ, no me rātriḥ
udito dharmāḥ muditaṃ cittaṃ, muditaṃ cittaṃ, muditaṃ cittaṃ*

Meaning of Ānanda bhāvanā

Bliss showers upon me, showers upon me, I have no pain, I have no pain
Peaceful consciousness is obtained, is obtained, I have no sorrow, no sorrow
Streams of strength are manifest (revealed), I have no affliction, no affliction
The inner eye is opened, is opened (obtained). I have no darkness, no darkness.
I have no affliction, I have no sorrow, I have no affliction, I have no darkness
Anger is pacified, pride is pacified, deceit is pacified, greed is pacified
Sin is averted, strength incurred, straightforwardness is experienced
Tenderness is experienced, contentment is experienced, and religion is experienced
I have no pain, I have no darkness,
Religion is incurred, consciousness delighted

Consciousness is delighted, consciousness is delighted.

3. Bhojana–kālīna bhāvanā (Reflection on Eating)

*bhāvanā ho pāvanā sadbhāvanā se hama jīen
sādhanā kī amala saritā-pā, amṛta-rasa hama pīen*

*deha-yātrā ko calāne ke liye āhāra ho
aura saḥajānaṇda- pā, usame saghana saṃchāra ho*

*he prabho| āhāra pratipala yoga nita banatā rahe,
satata jāgr̥ti aura samatā kā sapanā phalatā rahe
vedanā saṃvedanā se mukta bhāvakriya kare*

saṃvibhāgī dhāraṇā se svāda-mūrcchā ko hare

Meaning of Bhojana–kālīna bhāvanā

Our feelings (*bhavanā*) should be pious and we should live with goodwill.

We drink nectar juice, attaining the pure river of spirituality.

Food is required to operate the body and obtain natural bliss into which one should be deeply immersed.

O Lord! Meals should always become yoga (spiritual practice). The dream of constant vigilance and equanimity should be realised.

4. Meditation upon the five limbs of human body (*Pañcāṅgapuruṣa-dhyāna*)⁵²⁰

⁵²⁰ *Pañcāṅgapuruṣa-dhyāna* from Madhukara, 2001: 23.

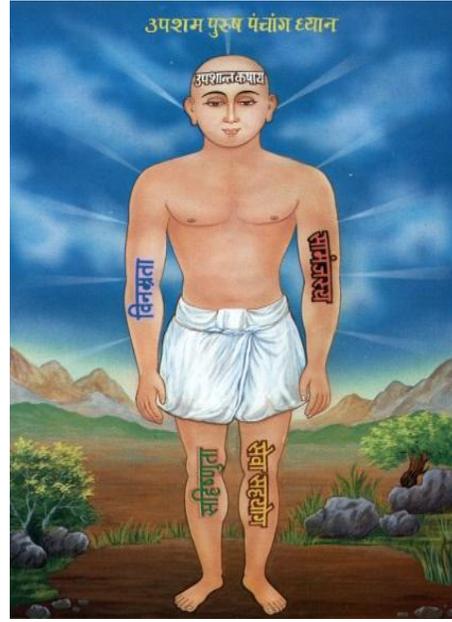


Figure 4 – Pañcāṅgapuruṣa-Dhyāna

TABLE 11 - Meditation on the Five Limbs of Human Body	
Limbs	(pañcāṅgapuruṣa-dhyāna)
Head (<i>mastaka</i>)	Pacification of passion (<i>upaśānta-kaṣāya</i>)
Right hand (<i>dāyā hātha</i>)	Humility and discipline (<i>vinamratā, anuśāsana</i>)
Left hand (<i>bāyā hātha</i>)	Compromising attitude (<i>sāmañjasya</i>)
Right leg (<i>dāyā paira</i>)	Tolerance (<i>sahiṣṇutā</i>)
Left leg (<i>bāyā paira</i>)	Service and help (<i>sevā, sahayoga</i>)

Appendix III

Sālambana dhyāna prayoga 5-6-15

Bhadraṅkaravijaya's meditations presented by Babubhāi Kaḍivālā, in a book entitled *Sālambana Dhyāna Prayoga*. There are a total of thirty-four different meditations described with different themes.

Chapter No: 1

- 1. Meditation on the compassion of God** – Invoke the image of God (*bhagavān*), the embodiment of compassion, in front of you. Visualise white rays of compassion radiating from his eyes and entering the crown of your head and spreading to every part of your body; let your heart be filled with the light until it overflows and penetrates into every cell of your body. Visualise all your miseries, fears, disease, worries and negativities disappearing. With gratitude and reverence, open yourself to receive love, peace, fearlessness and bliss brought by the white light of compassion. Regular practice of this meditation helps us sense his compassion and remain in a state of equanimity at all times (Kaḍivālā, 24-28).
- 2. Meditation on compassion as fire** – Gaze at the image of *bhagavān* before you and contemplate on his purity and virtues. In contrast, reflect on your own sinful and negative disposition. Visualise the compassion of *bhagavān* approaching and enveloping you in the form of a blazing fire that is burning all your negativities including anger (*krodha*), ego (*māna*), deceit (*māyā*), greed (*lobha*), violence (*himsā*), lies (*asatya*), stealing (*steya*), passions (*kaṣāya*), *ārtta dhyān*, *raudra dhyān* and sins. When all the negativities have been reduced to ashes, the fire dies out gently leaving you feeling light and pure. Regular practice of this meditation helps to subdue and pacify our negativities (Kaḍivālā, 28-31).
- 3. Meditation on visualisation of the attributes of God** – Behold the image of *bhagavān* and contemplate on all his positive attributes. In contrast, reflect on the lack of virtues in you and beseech him to grant you some. Visualise *bhagavān* showering his virtues on you. As the pure water of his virtues enters the crown of

your head and into every part of your body, it cleanses and purifies you externally and internally and fills you with a host of positive attributes including forgiveness, humility, contentment, compassion, love, equanimity and friendship for all. You have embodied all the virtues of *bhagavān*. With regular practice, virtues start arising from within (Kaḍīvālā, 31-32).

4. **Meditation on visualisation of the aspirant's pure self** – The infinitely luminous *bhagavān* is before us. Having become pure and virtuous after practising the above meditations, we pray to be liberated from the darkness of our ignorance, attain right perception, knowledge and conduct and realise our true self. In answer to our prayers, bright rays of light emanate from *bhagavān*'s body and we are surrounded by it. This light photographs our soul like an x-ray. In this picture, the physical body, karmic particles, mental defilements etc. do not show up; it only shows the pure, blissful soul. We hear the divine words of *bhagavān* reminding us that our true self is formless, peaceful, blissful and pure consciousness. We realise that everything that we were seeking externally can be found within us. Regular practice of this meditation reinforces the separateness of our soul from the physical body and strengthens our dispassion for the material world and fuels our passion to progress on the path of liberation (Kaḍīvālā, 32-38).
5. **Meditation to invite God in our hearts** – Like a child who needs his mother beside him at all times, the aspirant beseeches God to reside permanently in the temple he has created in his heart. In answer to his prayers, *bhagavān* takes his position in the aspirant's heart. Love, compassion, joy, happiness, energy and omniscience (*kevala jñāna*) flow out of him like a fountain and fills us. We acquire the same qualities as him. With the arrival of *bhagavān*, there is an explosion of divine qualities within us. Regular practice of this meditation transforms us from an ordinary to an extraordinary being. Our consciousness turns from being self-centred to God-cantered (Kaḍīvālā, 41-43).
6. **Meditation to merge with God** – Meditating on *bhagavān*, who is seated in our hearts, the aspirant now prays to merge with him. The wish fulfilling *bhagavān* complies and expands his form to fill the aspirant's body and merges with him

completely. As his infinite virtues merge into every cell of our body, we experience bliss, fulfilment and completeness. The aspirant prays that he may remain in this state for ever. Regular practice of this meditation helps us to dissolve in God in the same way as sugar dissolves in milk (Kaṭvālā, 44-45).

7. **Meditation to extend friendship to all living beings** – In this meditation, we visualise *bhagavān*'s boundless compassion filling us completely and thereafter, extending upwards forcefully like a fountain from the crown of our head to the upper limit of the universe and then showering down on all living beings in the entire universe. Beholding this vision, our heart is filled with friendship for all and we sincerely pray for their spiritual welfare. Regular practice of this meditation strengthens the virtue of amity and friendliness in us and subdues the negativities that hinder these qualities (Kaṭvālā, 56-58).

Chapter No: 2 Navakāra Mahāmantra Dhyāna

Prerequisites of this meditation – This meditation needs to be performed sitting on a white woollen cloth in the same place and at the same time every day. One must sit comfortably, with the teeth unclenched, tongue touching the upper palate and lips closed. Sit facing east or the northern direction, however, when sitting before an idol of *bhagavān*, you may face the idol. Initially recite the salutation mantra (*navakāra*) using a rosary and after a few days switch to using the fingers of both hands, for a minimum of 108 times every day.

8. **Meditation with colours on five supreme beings (*pañca-parameṣṭhī*)** – During the initial stages of forming a close connection with the *navakāra*, use of white letters on a black background is advised. Each letter of the *navakāra* needs to be written as a separate character and read slowly like a child who is learning to read. One can also meditate on the *navakāra* by visualising yourself writing it using a white chalk on a black board. Another way of doing this is to imagine constructing each letter of the *navakāra* using diamonds and then with differently coloured precious stones corresponding to the five supreme selves (*pañca-parameṣṭhī*).

Gradually, you will start visualising the characters of the *navakāra* as bright and sparkling. One can also use the 27 statements of three colourful *navakāraa* to perform pūjā of the *tīrthaṅkara* (Kaḍīvālā, 70-74).

9. **Meditation of *Navakāra*- and *Arham*-mantra on the lotus flower** – Visualise a lotus flower with eight petals on your heart. In the centre of this lotus is written the first line of *navakāra*; the next four lines corresponding to the *pañca-parameṣṭhī* are written in each of the four petals in the cardinal direction followed by the last four lines written on the four petals in the sub-cardinal positions. You can also visualise your soul surrounded with the word *arham* on the right, left and centre (Kaḍīvālā, 74-82).
10. **Meditation on *Navakāra-Mantra* with twelve variations** – This technique demonstrates twelve different ways of meditating on the *navakāra* which if done properly can help us attain *kevala-jñāna* (omniscience). They include the following: Engaging the body, mind and speech fully in the *navakāra*. Keeping the body still, controlling the mind's tendency to wander in material pursuits and chanting the *navakāra*; Practising as above as well as wishing the same benefit for others and appreciating those who are practising it; Engaging all ten *prāṇas* - the five senses, body, mind, speech, lifespan and breath in the chanting of the *navakāra*; Engaging all seven tissues (*dhātu*) of your body in chanting the *navakāra*; Engaging each and every pore of your body when reciting the *navakāra*; Engaging every part of the soul, without any exception, in the chanting of the *navakāra*; Engaging whatever knowledge and intuition that has been uncovered by *kaṣāyopaśama-bhava* in chanting the *navakāra* with the aim of deepening our knowledge of the five supreme selves (*pañca-parmeṣṭhī*); Engaging those aspects of right conduct that have been uncovered by *kaṣāyopaśama-bhāva* in chanting the *navakāra* with the aim of knowing more about the five supreme selves (*pañca-parameṣṭhī*); Engaging the power that has been uncovered by *kaṣāyopaśama-bhava* to get closer to becoming one with *bhagavān*. We are visualising our soul merged with the *bhagavān* with the above three variations. We feel so blissful that we hope that moment lasts for forty-eight minutes (*antarmuhurta*) so that we can

climb the ladder of 14 *gunasthānaka* and achieve liberation (*mokṣa*). *Navakāra* mediation is a powerful way of realising the soul. *Namo* mean to turn around and *arihantāṇaṃ* signifies divinity therefore *namo arihantāṇaṃ* signifies the turning point from the subconscious to the superconscious; the approach towards absoluteness. It is the master key to enter the boundless ocean of joy within our divine self. *Namo siddhāṇaṃ* means direction towards destination. Together, meditating on these two lines helps us to attain oneness with the Eternal (Kaḍivālā, 82-98).

- 11. Meditation on *Namo Arihantāṇaṃ* with an Eight Petal Lotus upon the Navel –** Visualise a lotus of eight petals upon your navel. Place your soul, as bright as the sun, in the centre of the lotus. In each petal, mentally inscribe one of the characters of the chant ‘*om namo arihantāṇaṃ*’. Perform 1100 *jāpa* of the chant focussing on one petal every day. This meditation helps to pacify the hindrances to spiritual practice. It is worth noting that if one is performing this meditation with a desire of attaining something (*sa-kāma*) this meditation should be done using ‘om’ and if there is no intent of attainment (*nis-kāma*), then it should be performed without ‘om’ (Kaḍivālā, 99-104).

Chapter no: 3

Arihantas are the principal means through which, a living beings evolve spiritually, therefore the following methods of meditation have the idol of *arihantas* as their focus.

- 12. Meditation on gazing at the idol of *arihantas* with open eyes (*trāṭaka*) –** Look at the idol of the *arihanta* with a fixed gaze without blinking your eyes or becoming involved in thoughts. By practicing this for 5 to 15 minutes daily, the mind will become very peaceful (Kaḍivālā, 108).
- 13. Meditation gazing on the idol of *arihantas* with closed eyes -** Now close the eyes and try to visualise the same idol. With regular practice you will start seeing the *arihantas* come alive. This will bring right faith within you (Kaḍivālā, 108-111).

- 14. Meditation on imaginary rites of worship (pūjā)** - while performing a ritual, such as bathing god (*bhagavān*) with milk, visualise the milk touching god and then coming down on the earth to make the whole world auspicious. Perform rites like bathing God with water, touching his feet with sandalwood or offering flowers to him, with the intention that you are surrendering everything to him. In return, you will feel yourself becoming energized (Kaṣṭivālā, 111-112).
- 15. Meditation on visualisation of going on pilgrimage** - Close your eyes and imagine yourself going to a place of pilgrimage and collecting of all the special, auspicious and valuable things required for *pūja* and visualise yourself performing *pūja* as you would do in real life (Kaṣṭivālā, 112-120).
- 16. Meditation on singing of prayer (stavana)** - One can visualise singing a meaningful prayer after the ritual and become completely absorbed in it. Each and every word of the prayer should be sincere and heartfelt making you feel that you are one with god (Kaṣṭivālā, 120-133).
- 17. Meditating on nectar (amṛtakriyā)** – Here is another way of becoming absorbed in prayer:
- (A) Engage your mind, body and speech solely on the prayer.
 - (B) Perform the prayer at the prescribed time and in the prescribed way.
 - (C) Remind yourself that if you waste the opportunity offered by this human birth, you will be trapped again in an endless cycle of birth and death. Fear the consequences of your actions in this birth.
 - (D) While recalling the fear of being trapped in the endless cycle of transmigration, have faith in the teachings of the *arihant* to help you break out of this cycle.
 - (E) Develop and cultivate a sense of awe and admiration when looking at the image of the *arahant*.
 - (F) Reflect on the immense power of god to help you transcend the material world and feel ecstatic in every pore of your body.
 - (G) Perform the *pūja* with enthusiasm and joy reminding yourself that in essence, you and god are the same.

By performing *pūja* and other rites sincerely in the manner described above, we can be assured that the results are immediate. We are filled with joy and our miseries are forgotten. Complete absorption in such meditations will eventually lead us to attain self-realisation. Meditating on the infinite virtues of the *arihantas* can also lead us into deep meditation (Kaḍivālā, 133-154).

- 18. Meditation to experience self-realisation by performing an eight-fold devotion of God** -Meditating on the infinite virtues of the *arihantas* leads to a progressive augmentation in our feelings towards him which follows this course: reverence, love, attraction, engaging of the mind, engrossment, absorption and finally union. This results in an experience of total bliss (Kaḍivālā, 154-162).

Chapter no: 4

- 19. Meditation on father-child relationship –**

This meditation is specially recommended for children. Imagining sitting in the *arihantas'* lap and being pampered as if you were his child. In this position, you feel totally safe and fearless. Surrender your life to him and feel blessed with happiness and peace (Kaḍivālā, 163-165).

Chapter no: 5

To ensure that all the meditation experiments bear desired result, it is extremely important to remind ourselves of our ultimate goal and stay focussed on it:

- (A) We affirm that the goal of this life is to experience one's true self.
- (B) We resolve to make every effort, to the best of our ability, to accomplish the goal of self-realisation in this very life.
- (C) From the various meditation experiments offered, we will select that which corresponds best with our stage of spiritual evolution.
- (D) We will firmly resist any worldly attractions that distract us from pursuing our goal of attaining self-realisation in this lifetime.
- (E) We will always stay focussed on our goal (Kaḍivālā, 173-174).

Chapter no: 6 *Navapada-dhyāna*

20. Meditation on rites of eight-fold worship (*aṣṭaparakāri-pūjā*) of *navapada* – Start by creating a feeling of reverence for the *navpad* and then perform as follows:

- (A) Do the *aṣṭaparakāri-pūjā* of the *navapada*
- (B) Do the 9 *sathiyas* for the nine *padas*
- (C) Do nine *khamāsanā* while reciting *duha*
- (D) Do *navapada mālā-japa*
- (E) Do nine *logassa kāyotsarga*
- (F) Perform *navapada caitya-vandana*
- (G) Observe penances (*tapa*) as per your capacity
- (H) Observe *āyambila olī*
- (I) Practice the meditation of *navapada* regularly
- (J) Perform the *navapada-pūja* regularly (Kaḍīvālā, 181-183).

21. Meditation on nine petals (*navapada*)

- (A) Meditate on enlightened one (*arihanta-pada*) – Invoke the *arihant's* compassion and remove fear, pity, worries, disturbed mind and other negativities; and feel the joy, strength and fearlessness arising within you.
- (B) Meditate on liberated souls (*siddha-pada*) - immerse yourself completely in the virtues of the *siddha* and imbibe them in you.
- (C) Meditate on religious leader (*ācārya-pada*) – feel the golden rays emanating from Gautamasvāmī on your heart and open yourself to receive strength to follow right conduct.
- (D) Meditate on the masters of scriptures (*upādhyāya-pada*) - feel the emerald green colour in your heart and open yourself to receive true knowledge.
- (E) Meditate on all sages and saints (*sādhu-pada*) - feel the bright blue colour in our heart giving you the strength to remain in equanimity at all times.
- (F) Meditate on friendship - feel that you love to all living beings. This feeling will help you attain right faith.

- (G) Meditate on right faith, right knowledge and right conduct - imagine the sun's rays illuminating your heart and spreading knowledge, faith and conduct within you as you embody all of these three qualities.
- (H) Now that you have meditated on each of the nine *padas* separately, try to imagine a lotus flower with eight petals with the *arihanta-pada* in the centre and the rest of the pads inscribed in each petal.
- (I) Try and feel the *navapada* in your soul; and the soul in the *navapada*.
- (J) In this way when the soul meditates on itself, it attains total knowledge (Kaḍivālā, 184-234).

Chapter no: 7 *siddhacakra* meditation

- 22. Meditation on the circle of perfection (*siddhacakra*) in the image of pot (*kalasa*)** - Meditate on the *siddha-cakra* in the shape of a pot which is filled with the sweetest nectar of all the auspicious five supreme selves (*pañca-parmeṣṭhī*), deities, gods, etc. (Kaḍivālā, 237).
- 23. Meditation on circle of perfection (*siddhacakra*) in the image of the wish fulfilling tree (*kalpavṛkṣa*)** - Meditate on *siddhacakra* in the shape of a desire fulfilling tree (*kalpa vṛkṣa*) as follows: Visualise the root of this tree as *arihant*. The main branches of this tree are *siddha*, *ācārya*, *upādhyāya*, and *sādhus*. Faith, knowledge, conduct and penance are the adjoining branches and *svarvargas*, 48 supernatural powers, 8 footprints of preceptors are the leaves of the trees. Eight goddesses, eighteen *adhiṣṭhāyaka*, 16 goddesses of knowledge, 24 *yakṣās*, 24 *yakṣiṇīs*, 4 doorkeepers, 4 *vīrs*, 10 *dikapāls*, 9 planets and 9 *nidhis* are the flowers of the trees and *mokṣa* is the fruit (Kaḍivālā, 237-238).
- 24. Meditation on circle of perfection (*siddhacakra*) in the image of wheel (*cakra*)** - Meditate on the *siddhacakra* in the shape of a wheel. This meditation has the power to make you the king of three worlds (*bhūvana*). Meditating on the *siddhacakra* in these three ways, one is channelling the most powerful energies of the world to help you achieve liberation (*mokṣa*) (Kaḍivālā, 238-244).

Chapter no: 8

Meditation on prayers (*prārthanā*), holy rites (*stuti*), hymns (*stotra*), devotional song (*stavan*), aphorisms (*sūtra*), which were written by *ācāryas*.

25. Meditation on various worldly sufferings – In the scriptures, we have a *śloka* '*samsāra dāvānala dah nīra*', which means that worldly affairs are like fire and we are all suffering its burns in the form of violence, inauspicious activities, *ārtta dhyāna*, *raudra dhyāna* etc. and it is causing us a lot of grief. In the midst of this, we encounter Lord Mahāvīra who epitomises love, compassion and is the provider of the highest shelter for those who have none. He is showering us with love and compassion and we are totally absorbed in it. We can see the end of all the miseries of the world. Thus by contemplating deeply on this *śloka* we can create the right atmosphere for meditation. There are many such *ślokas* and *sūtras* that can be meditated upon (Kaṣṭhīyālā, 247-249).

26. Meditation on dwarf (*vāmana*) and supreme-being (*virāṭa*) on *Bhaktāmara stotra*- *Bhaktāmara stotra* (well-known prayer) stanza no: 14. Meditate on the following: In comparison to the magnificent, vast and infinitely capable God, we are but a dwarf. Yet, even this little dwarf has the potential to become as magnificent as god. Try and feel the magnificence and vastness of your soul. Our minds have tremendous potential and we should utilise it by turning towards *paramātmā*.

Thus, by meditating upon such *stotras* and *stutis* written by *ācārya*, one can progress towards moksha. It is important to be fully absorbed physically and mentally while performing these rituals or reciting mantras, and have a clear intention of attaining moksha. The meditator should have the necessary attentiveness, passion, desire, will, imagination, alertness, visualisation, identification and absorption in the meditation (Kaṣṭhīyālā, 249-257).

Chapter No: 9

Meditation on all the vowels and consonants (*varṇa mātrikā*) - Meditating on 49 letters of the alphabet (*varṇa mātrikā* or *bārakhadī*) is so powerful that one can

become a skilled orator. It also helps one to understand the subtleties and secrets contained in the āgamas and can help attain liberation *mokṣa*.

Visualise the image of a lotus with 16 petals at the navel (*maṇipur cakra*). Each petal is inscribed with a vowel (*svara*). In the middle of the chest (at the heart or *anāhata cakra*) imagine a lotus with 24 petals. Each petal is inscribed with a consonant (*vyanjana*) with 'M' in the centre. On the throat (*viśuddhadravya cakra*), is a lotus with 8 petals inscribed with the eight consonants (*varṇa*). Meditate at each of these centres (Kaḍivālā, 260-269).

27. Meditation on the wheels (*cakra*) - This is a meditation of specific vowels and consonants at each *cakra* (at specific locations in the body). These *cakras* and their locations are as follows:

- (A) *Mulādhār cakra* – at the base of the spine, around the tailbone
- (B) *Svadhīstān cakra* – lower abdomen, around the genitals
- (C) *Maṇipur cakra* – above the navel
- (D) *Anāhata-cakra* - centre of the chest, around the heart
- (E) *Viśuddhadravya-cakra* – around the throat
- (F) *Ājñā-cakra* - in the middle of the eyebrows
- (G) *Sahasrāra-cakra* - at the top of the head (Kaḍivālā, 269-272).

28. Meditation on Guru Gautamasvāmī - Visualise a red lotus with two petals in the centre of the forehead between the eyebrows (*ājñā-cakra*). The flower has 'om' inscribed in the centre and the letters 'hām' and 'kṣām' on the two petals. Meditate on the image of Gutamasvāmī at the dot of the 'om', in yellow. Underneath the 'om' imagine your soul being drenched with the knowledge pouring from Gautamasvāmī. Whilst receiving knowledge of the soul, our soul is transformed to become knowledge. We thus establish a direct connection with Gautamasvāmī as our guru. Alternatively one can visualise one's Guru sitting underneath the 'om' and being drenched with the knowledge transmitted by the guru. Thus, by meditating on the *ājñā-cakra*, we are meditating on our guru, who helps us unleash the knowledge that lies within us (Kaḍivālā, 274-277).

Chapter no: 10

29. Meditation on *arham* - The word *arham* is very powerful and is the remedy for all obstacles. These are the pre-requisites before starting the meditation:

- (A) Keep your body still in a comfortable position and develop a cheerful disposition.
- (B) Sit in the '*padmāsana*' or '*sukhāsana*'.
- (C) Sit facing north or east or facing God in the temple.
- (D) Bring your lips together, leaving space between the upper and lower teeth and the tongue touching the roof of the mouth.
- (E) Take three long deep breaths. While breathing in, inhale positive energy and while breathing out, dispel negative energy.
- (F) Feel the excitement and joy at the definite prospect of encountering *bhagavān* during the meditation.
- (G) Maintain a positive attitude that by the grace of *tīrthaṅkara* and his disciples, your efforts are going to be rewarded. Now think of a lotus with eight petals at the navel (*nābhi-kendra*) and in its centre, place the *arham* mantra. While chanting *arham*, feel the energy rising up from the navel through the heart, the throat, the *ājñā-cakra* and ending at the crown of the head. Having reached the *Bhramranghra*, visualise it showering nectar (*amṛta*) down to all parts of the body and soul. Imagine a pool of nectar (*amṛta*) being created at the navel. On the surface of this pool, visualise a lotus with sixteen petals. Place your soul upon this lotus. On each of the 16 petals, there are 16 goddesses pouring the knowledge of the soul on to us. Now our soul leaves the *nābhi-kendra* and travels up to the *bhrama-rangha*, where it meditates on the absolutely pure *arhanta* and realises it's true self as (*paramātmā*). Everything merges into one (*dhyāna*, *dhyātā* and *dhyeya*) and one realises the soul. To end the meditation, bow down to Hemacandrasūrijī Mahārāja, who gifted us this meditation (Kaḍivālā, 281-302).

Chapter no: 11

31. Meditation on remembering the name of God (*nāmasmaraṇa*) - Meditation on remembering the name of *bhagavān* is called *padastha dhyāna*. By remembering

and chanting *bhagavān*'s name, we form a direct connection with *paramātmā* and attain our goal. While remembering the name of *bhagavān*, the person should feel joyful, excited and emotional as if he/she is really meeting *bhagavān*. If one is mentally and emotionally connected to a person or an object, it is easy to visualise them and their attributes even when they are not present. Similarly, if one remembers god continuously, then we will stay connected to him at all times. In this way, we will remain united and realise our own soul to be the same as his (Kaḍīvālā, 306-313).

Chapter no: 12 *Piṇḍastha dhyāna*

32. Meditation on the body (*piṇḍastha dhyāna*) -

- (A) Imagine yourself sitting on a crystal (*sphatika*) throne above a thousand petalled lotus, atop *meru* mountain.
- (B) Meditate at the navel visualising the '*arham*' mantra.
- (C) Imagine fire coming out from the last pronouncement of *arham*.
- (D) Visualise an upside-down lotus at the heart. All the eight karmas are contained in this lotus, which is looking down towards the *arham* at the navel. The flames from the 'r' burn away all the karmas and then our entire body, reducing it to ashes.
- (E) A gust of wind blows away the ashes of the body.
- (F) There is a rainfall of nectar (*amṛta*) from the skies, which is making us clean and pure.
- (G) All that remains is the pure soul upon which we meditate. Feel the soul and enjoy total bliss.
- (H) Express your gratitude to God, the king of all worlds (*bhūvana*) (Kaḍīvālā, 314-323).

Chapter no: 13

33. Meditation on the abode of liberated soul (*siddhagiri/siddhaśilā*) -

- (A) While we are still in the state of soul consciousness, without a body (as per in exercise 32 state G) proceed towards *siddhagiri*.

- (B) At an appropriate stage in the meditation, try and be one with *siddha bhagavān* (liberated souls) through (*dravya, kṣetra, kāla* and *bhāva*, place, time).
- (C) Try and be one with *siddha bhagavān* through *dravya, guṇa* and *pariyāya*.
- (D) In this oneness, try and feel the soul.
- (E) Create a new body out of the particles of *bhagavān's* body. Create a beautiful mind and speech.
- (F) With this beautiful body, pray to *ādisvara bhagavān* with the best quality offerings (*dravya*).
- (G) Now feel oneness with *paramātmā* through meditation. With eight states of mind such as respect, high regards, likings, strength, happiness, mindfulness and oneness, pray to Him and feel the bliss (Kaḍīvālā, 324-329).

34. Meditation on Mahāvidehakṣetra-

Very long meditation on Jaina geography (Kaḍīvālā, 330-378).