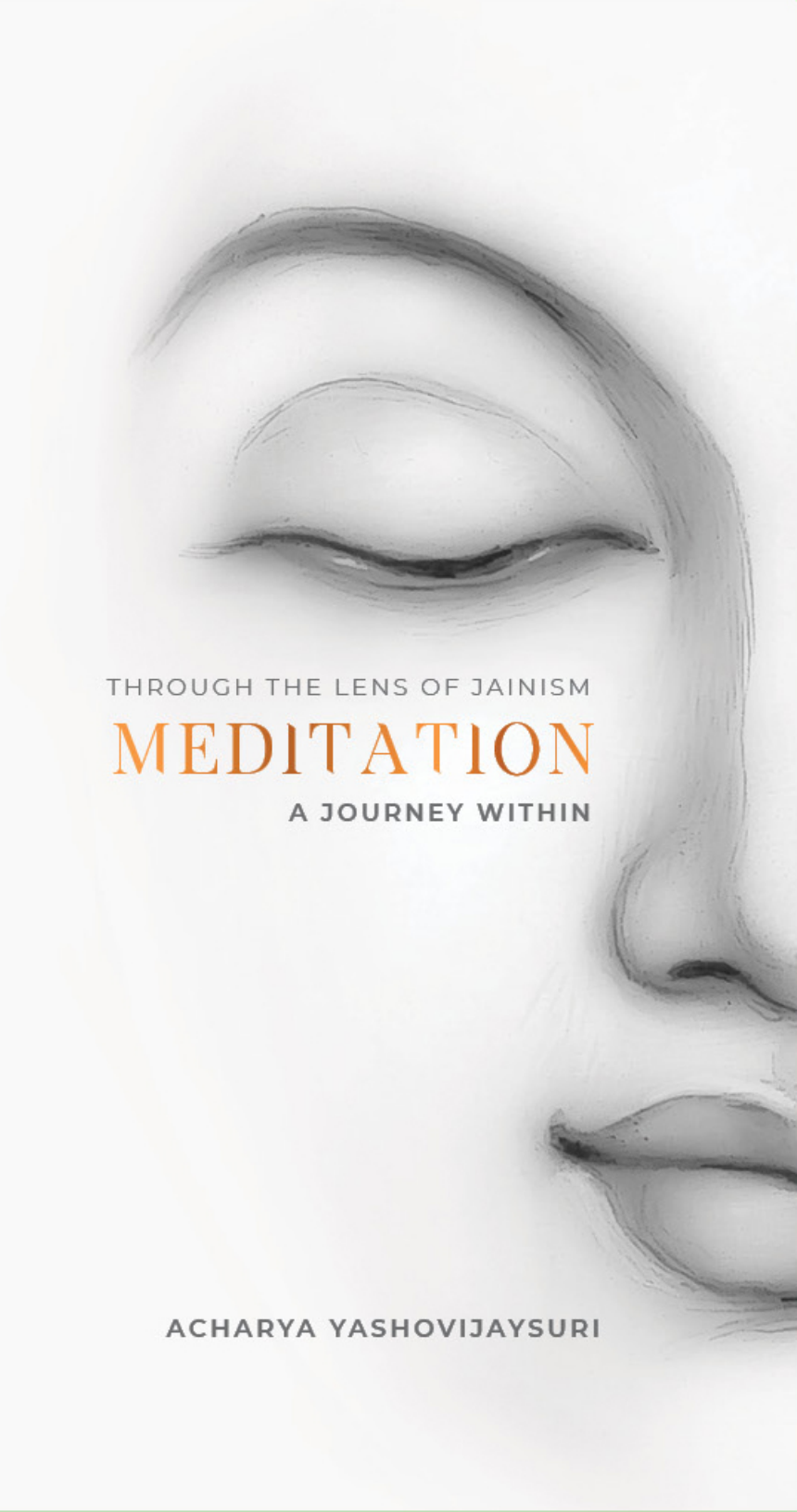

THROUGH THE LENS OF JAINISM

MEDITATION

A JOURNEY WITHIN

ACHARYA YASHOVIJAYSURI

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With the Grace of

Bhagwan Adinath

With the Divine Blessings of

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Muniraj Shri Vinayvijayji Maharaja

Acharya Bhagwant Shri Bhadrasuriji Maharaja

Muniraj Shri Janakvijayji Maharaja

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Sadhviji Shri Kalpalatashriji Maharaja
(Mother of Acharya Bhagwant Shri Yashovijaysuriji Maharaja)

TRANSLATORS' NOTE

This work is a translation of the Gujarātī book *Dhyāna: Āntara Yātrā*, originally written by Ācārya Yaśovijayasūrijī, our Sadguru and spiritual mentor. We would like to express our gratitude to him for entrusting us with the responsibility of translating this book.

His writings are mellifluous and seamless, originating from his innermost depths, and emanating the fragrance of the Divine. His words are backed by the experience of non-dual union with the Divine and are thus filled with the kind of charm and force that no literary aesthetics can replicate. Cognizant of this, and to avoid any misrepresentation, we have endeavoured to make the translation as close to the original text as possible. However, in the interest of making the experience more fluid for the reader, we have at times stopped short of doing a verbatim translation, and have focused on the essence of the matter instead. In the process, we may have inadvertently made mistakes for which we seek forgiveness.

ABOUT TRANSLITERATION

The original book often quotes verses, commentaries, and similar references from various scriptures written in languages such as Saṃskṛta, Prākṛta, and Gujarātī. These references have been transliterated in Roman script with diacritics using IAST standard (International Alphabet of Saṃskṛta Transliteration), with some minor deviations.

In addition to such references, several technical terms (such as कायोत्सर्ग, उदासीन, आचार्य, etc.) have not been translated in English either due to lack of an equivalent, precise word, or because of the extensive use of such words in Jain and other spiritual literature. These words too have been transliterated using IAST standard. For example, कायोत्सर्ग is transliterated as *Kāyotsarga*, उदासीन as *Udāsīna*, आचार्य as *Ācārya* (and not *Acharya*). Wherever necessary, their meanings have been explained in the Glossary section.

The IAST standard has been briefly explained in the next section. Readers are encouraged to go through it to become familiar with the pronunciation of the transliterated words. Deviations from the standard have been noted as well.

- Translators

IAST
(INTERNATIONAL ALPHABET OF SAṂSKṚTA TRANSLITERATION)

IAST provides the specification for transliteration of Saṃskṛta into Roman script. It uses diacritics to distinguish between phonetically similar yet distinct letters (such as 'd' for 'द' and 'ḍ' for 'ड') as also for disambiguating between short and long vowels (such as 'ka' for 'क' and 'kā' for 'का'). Although primarily used for Saṃskṛta, we have also followed this standard for transliterating Gujarātī, Prākṛta, and Hindī.

The following table specifies how Devanagarī letters are transliterated into Roman letters.

Vowels

The long vowels are distinguished from the short vowel by adding a macron (the horizontal line over ā, ī, ū, ṝ, ḹ).

अ a	आ ā	इ i	ई ī	उ u	ऊ ū
ऋ ṛ	ॠ ṝ	ऌ ḷ	ॡ ḹ	ए e	ऐ ai
ओ o	औ au	ं (anusvāra) ṃ	ः (visarga) ḥ	ँ (chandrabindu) ~	ऽ (avagraha) '

Consonants

The Devanagarī consonant letters have an implicit 'a' sound which is to be represented explicitly in transliteration. For example, 'क' become 'ka' instead of just 'k'. However, when used in conjunct consonants (such as 'त्र') or when the consonant is followed by an explicit vowel (such as 'की'), the implicit 'a' does not apply. For example, 'त्र' becomes 'tra' and 'की' becomes 'kī'.

Consonants					Notes
क ka	ख kha	ग ga	घ gha	ङ ṅa	These five belong to 'क' varga (class)
च ca	छ cha	ज ja	झ jha	ञ ña	These five belong to 'च' varga
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	These five belong to 'ट' varga
त ta	थ tha	द da	ध dha	न na	These five belong to 'त' varga
प pa	फ pha	ब ba	भ bha	म ma	These five belong to 'प' varga
य ya	र ra	ल la	व va		
श śa	ष ṣa	स sa	ह ha		

Conjunct Consonants (combination of two or more consonants)

Based on the above specification, the following table shows a few examples of how conjunct consonants are transliterated.

क्ष kṣa	त्र tra	ज्ञ jña	श्र śra

Divergence from IAST standard

We have deviated from the IAST standard at the following places:

- In IAST, the anusvāra is represented by an 'm' with a dot underneath it: 'ṃ'. However, we have deviated from this as follows:

  If the anusvāra precedes any letter belonging to the first four vargas (that is, 'क' varga, 'च' varga, 'ट' varga, and 'त' varga), then instead of 'ṃ', it is represented by the last letter of the varga to which the letter succeeding the anusvāra belongs. For example: 'गंगा' is transliterated as 'Gaṅgā', and not 'Gaṃga', 'चंचू' as 'Cañcū', 'मंडल' as 'Maṇḍala', and 'दंत' as 'Danta'.

- In Gujarātī, if the anusvāra appears at the end of words, it is omitted altogether in the transliteration. For example, 'મેં' is transliterated as 'Me', 'ઇહાં' as 'Īhā'. Thus, there is no 'ṃ' at the end of these transliterated words.

- The letter 'ળ' in Gujarātī is transliterated as 'ḷ'.

- The word 'चेलो', which means disciple, has been transliterated as 'chelo' instead of 'celo'. We have made an exception for this word considering its popular usage.

ABOUT ĀCĀRYA YAŚOVIJAYASŪRIJĪ

Born in Zinzuwada, Gujarat, on 1st March 1946, Ācārya Yaśovijayasūrijī became a Jain monk at the very young age of 11. Thereafter, he spent over 30 years of his life in silence and solitude under the holy guardianship and guidance of his Sadguru. During this period, he experienced the deepest depths of Self-Realization. His intense longing for a union with the Divine, combined with his positive and inclusive approach, led him to not only a deep study of Jain scriptures, but also an exploration of truth as expressed in other faiths. His voracious reading and deep reflection made him well versed in the most profound of both eastern and western philosophies.

He has been bestowed the designation of Ācārya by revered Jain Ācāryas and is well respected by monks, nuns, scholars, and seekers alike. He has initiated over two hundred monks and nuns into the Jain order and has consecrated many Jain idols, a function exclusively conferred upon the revered Ācāryas. He is held in extremely high esteem by those journeying the spiritual realm because of his unique ability to harmonize spirituality with traditionalism and rationalism.

His mission is to enable everyone to achieve the heights of spirituality, to break free from the shackles of prejudgments, and to enjoy unprecedented peace within. His sole aim is to give everyone a taste of the unbridled joy arising from within. To that end, he has been guiding and inspiring seekers in their inner journey with an expertise that only

a profound realization of the Self can bring. This mission has taken the shape of various activities that empower seekers in their inner expedition – such as authoring books, imparting discourses, and providing guidance through letters. Moreover, several spiritual and meditation retreats have been organized under his guidance. Breaking the barriers of age, faith and geography, seekers from all walks of life, including several monks and nuns from different sects of Jainism, continue to gain from his sound guidance.

Forever absorbed in the silence of the Self, he exudes a quiet peace and calm that can put all inner disturbances to rest. An attempt to comprehend his inner bliss is beyond mortal cognition, but his boundless love and compassion allow us to soak in his grace and awaken us to a journey that will help us reach where he has – to the state of *Sarva Svīkāra* (equanimous acceptance).

Having scaled incomprehensible spiritual heights, the Ācārya soars high in the skies of *Sākṣī Bhāva* (being a detached witness). Yet, he remains steadfastly committed to the Divine, a quality that has been distinctly visible since his childhood. This abiding faith has led him to a state of absolute effortlessness, where all notions of doership have been completely surrendered to the Divine. Thus, one finds in him a remarkable synthesis of *Bhakti* and *Yoga*, for which he is fondly known as *Bhaktiyogācārya* Yaśovijayasūrijī.

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REFERENCE SŪTRA 1

Bhadanta! Dvādaśāṅgasya, kiṃ sāramiti kathyatām;
Sūriḥ provāca sāro'tra, dhyānayogaḥ sunirmalaḥ.
Mūlottaraguṇāḥ sarve, sarvā ceyaṃ bahiṣkriyā;
Munīnāṃ śrāvakāṇāṃ ca, dhyānayogārthamīritā.
Manaḥprasādaḥ sadhyo'tra, muktyarthaṃ dhyānasiddhaye;
Ahiṃsādi-viśuddhena, so'nuṣṭhānena sādhyate.

- Upamitisāroddhāra, Chapter 8

A seeker requests the Ācārya, "O Revered One, please enlighten us on the essence of the Dvādaśāṅgī!"

The Ācārya replies, "Absolutely pure Dhyāna Yoga is the essence of the Dvādaśāṅgī. The principal virtues (Mūla Guṇa), the supporting virtues (Uttara Guṇa), the external rituals, and the austerities of Jain monks and Jain householders have all been prescribed for the purpose of reaching this state of Dhyāna Yoga."

Dhyāna Yoga is the means to liberation. Realization of Dhyāna Yoga necessitates a peaceful and content state of mind. Such a state can be achieved with pious rituals and activities that are free from the defilements of violence and the like.

CHAPTER 1

THE GOAL OF SPIRITUAL PRACTICE: SELF-REALIZATION

We are truly blessed to have access to the spiritual practices preached by the Tīrthaṅkara.

Mahopādhyāya Yaśovijayajī talks about the goal of these spiritual practices in the scripture Śrīpāl̲a Rāsa:

Yoga asaṅkhya che jina kahyā, navapada mukhya te jāṇo re;
Eha taṇe avalaṃbane, ātamadhyāna pramāṇo re.

The Tīrthaṅkara has given us numerous spiritual practices such as that of Navapada worship, Ratnatrayī, Samiti, etc. Self-Realization is the sole goal of these practices.

In his devotional song on Bhagavāna Abhinandana Svāmī[1], Devacandrajī sheds further light on the method of achieving this goal: *Disassociating oneself from the experience or the influence of material things* is a means to Self-Realization.

It is worth noting that he has not asked us to give up using material things. The path is to *disassociate* from the *experience* of material things.

1. Kyu jāṇu kyu banī āvaśe abhinandana rasa rīta ho mitta;
   Pudgala anubhava tyāga thī, karavī jasu paratīta.
   - Stavana on Bhagavāna Abhinandana Svāmī by Devacandrajī

The body, a relatively big external object, needs other externals such as food, clothes, etc. for its sustenance. However, a seeker must remain aloof from likes and dislikes, attachments and aversions towards those externals at the time of their use.

Some seekers disassociate to a profound level. For instance, just after having a meal, they are unable to recall the items they just consumed. While the body was consuming food, the mind was engrossed in the contemplation of some devotional verses. How could they then remember what they had!

Parallel to this understanding of the futility of external objects, shines forth the bliss resulting from the experience of the Self. This has been aptly expressed by Mahopādhyāya Yaśovijayajī in the scripture Āṭha Dṛṣṭi Nī Sajjhāya.

Bāla dhūlī ghara līlā sarakhī, bhava ceṣṭā ihā bhāse re;
Riddhi siddhi savi ghaṭa mā pese, aṣṭa mahāsiddhi pāse re. 5/3

Aṃśe hoya ihā avināśī, pudgala jāla tamāsī re;
Cidānandaghana sujasa vilāsī, kima hoya jaga no āśī re. 5/6

In the stage of Sthirā Dṛṣṭi, a seeker's understanding of the futility of the external is very profound, and this understanding finds beautiful expression in the lines:

Bāla dhūlī ghara līlā sarakhī, bhava ceṣṭā ihā bhāse re.

For such seekers, all worldly activities appear to be like sandcastles made by children. A child will construct the castle with wet sand, will call it *my home*, but happily kick it to the ground as soon as he or she is called for lunch.

This simple, everyday example succeeds in explaining the futility of the external in depth and this is how the seeker disassociates from the experience of everything external. It unequivocally dawns upon the seeker: *What, after all, is the point of indulging in the external?*

A seeker approached an enlightened Master and requested the Master to teach the process to achieve Self-Realization.

In order to test how far the seeker had assimilated the understanding of the external's insignificance, the Master asked, "You crossed the city on your way here to meet me. What did you observe in the city?"

The seeker replied, "O Master! I observed idols of clay, running after clay!" A metaphorical reference to man (an idol of clay) running after material things (clay).

With this, the seeker demonstrated a sound understanding of the external's worthlessness. However, to what extent had the seeker's ego subsided? The Master further asked to assess him, "What is happening right now in this room?"

The seeker replied, "An idol of clay is seated here, desirous of seeking knowledge from the Master."

The Master accepted the seeker and subsequently showed the seeker the path towards Self-Realization.

The experience of the true Self shines forth along with the understanding of the futility of the external. This is well described by Mahopādhyāya Yaśovijayajī:

Aṃśe hoya ihā avināśī, pudgala jāla tamāsī re.

I am the imperishable soul. The experience that *I am an eternal everlasting entity* descends upon the seeker here.

This experience is echoed in the words of Anandaghanajī:

Nāsī jāsī, hama thiravāsī, cokkhe vhai nīkhareṅge.

A seeker with this experience remains unflustered in the face of imminent death and can fearlessly recite the above lines which say: *While the perishable body will lie here, I, the eternal, everlasting soul will get liberated from its prison.*

Here, one experientially realizes that the soul and the body are different.

Upādhyāya Harṣavardhanajī says the following in the scripture Adhyātma Bindu:

Ye yāvanto dhvastabandhā abhūvan, bhedajñānābhyāsa evātra bījam.

At the root of the spiritual practices of all liberated souls is the practice geared towards realizing the distinction between the soul and the body.

In the devotional song Amṛtavela Nī Sajjhāya, Mahopādhyāya Yaśovijayajī provides an apt mantra that drives home this distinction:

Deha mana vacana pudgala thakī, karma thī bhinna tuja rūpa re.

This means: O Soul, you are distinct from the body, the mind, the speech, the physical matter, and the karma!

A seeker should continuously reflect on this mantra. One can replace the word *tuja* ('you') with *muja* ('I') in order to assimilate the impact of the mantra into one's consciousness. With this substitution, the mantra will be:

Deha mana vacana pudgala thakī, karma thī bhinna muja rūpa re.

This means: O Soul, I am distinct from the body, the mind, the speech, the physical matter, and the karma!

Aṃśe hoya ihā avināśī, pudgala jāla tamāsī re.

An incisive description of the state of Self-Realization! While one continues using external objects, one feels a marked reduction in attachment or aversion towards them. The entire world of external will invariably appear worthless to the seeker, akin to a conjuration.

Mahopādhyāya Yaśovijayajī has asked a beautiful question here:

Cidānandaghana sujasa vilāsī, kima hoya jaga no āśī re?

How could a seeker possibly have any interest in the external world when he is revelling in the joy of his innate attributes of knowledge and bliss?

Self-Realization is the goal of our spiritual practice.

May our spiritual practice lead us to the glorious world of the Self!

REFERENCE SŪTRA 2

Ātmano hi paramātmani yo'bhud,
bhedabuddhikṛta eva bhedaḥ;
Dhyānasandhikṛdamuṃ vyapanīya,
drāgabhedamanayorvitanoti.

- 11, Dhyānastuti Chapter, Adhyātmasāra

A wall of separation existed between the soul and the Supreme Soul, stemming from the (false) understanding that they are distinct. The emissary called meditation promptly struck this wall down and established oneness between the two. In other words, during the state of meditation, the seeker realises that the soul is of the same nature as the Supreme Soul.

Āparupa pragaṭe jiṇa heti,
te dākhe gurujana dharī heti.

- Pañca Parameṣṭhi Mantrarāja Dhyānamāla 1/21

An enlightened Master (Sadguru) reveals the true home of the soul, the luminous Self, that indwells the house of the body.

CHAPTER 2

MEDITATION ON THE ARIHANTA

Our destination is Self-Realization. The Tīrthaṅkara has shown innumerable paths leading to this goal:

Yoga asaṅkhya che jina kahyā, navapada mukhya te jāṇo re.

The spiritual practice involving Navapada worship is a path that leads to Self-Realization. Similarly, the pious practices of Ratnatrayī, Samiti, and Gupti are all equally endearing paths towards this goal.

The destination is certainly alluring and so are the paths. A mere walk on any of the paths gets one rejuvenated!

In this context, let us consider the spiritual practice pertaining to the first position of Navapada, that of the Arihanta. In the scripture Śrīpāḷa Rāsa, Mahopādhyāya Yaśovijayajī says:

Arihanta pada dhyāto thako, davvaha guṇaha pajjāya re;
Bheda cheda karī ātamā, arihantarūpī thāya re.

While meditating profoundly on the Dravya, Guṇa, or Paryāya of the Arihanta, a seeker's consciousness transmutes into that of the Arihanta for those moments.

This phenomenon is called Abheda Milana in Jain tradition. There are two types of Abheda Milana: 1) Eternal – experienced upon liberation and 2) Momentary – experienced in the state of meditation.

In this context, Acārya Haribhadrasūrijī has provided apt guidance through the sūtra:

Samāpattirdhyānataḥ sparśanā.[1]

During meditation, when a seeker experiences the touch (sparśa)[2] of the Arihanta's Dravya or Guṇa, it is called Samāpatti.

Although short-lived, this experience of oneness between one's own attributes and the Arihanta's attributes leaves a lasting impact on the seeker. It firms up in his mind that experiencing this non-dual union with the Supreme Entity is the sole moral duty for this lifetime.

But how can one experience this?

In the scripture Jñānasāra, Mahopādhyāya Yaśovijayajī shows us the way to attain Samāpatti:

Maṇāviva praticchāyā, samāpattiḥ parātmanaḥ;
Kṣīṇavṛttau bhaved dhyānā-dantarātmani nirmale.

An object lying in front of a mirror or a reflective precious stone will be reflected on its surface. In the same way, during meditation, the attributes of the Arihanta will find reflection in the heart of a seeker whose thoughts laced with attachments and aversions have diminished, and who has reached a state of inner purity.

So, the sequence to attain Samāpatti would be: the state of diminished thoughts (Kṣīṇavṛtti Daśā), the state of inner purity (Nirmala Antarātma Daśā), and the state of meditation (Dhyāna Daśā).

Let us begin the journey within by understanding each step.

The State of Diminished Thoughts

It is the state where thoughts laced with attachments and aversions have reduced.

1. Yogadṛṣṭi Samuccaya commentary, verse 64
2. Touch means a momentary experience of the Lord in His pure form or in the form of His attributes. However, it pales in comparison to the experience that occurs when the consciousness is fully absorbed in Him.

It is delusional to think that emotions or thoughts laced with attachments or aversions arise in us due to external situations. The actual cause is our own lack of inner purity.

When an adverse incident occurs, thoughts laced with aversion arise and we are awash with thoughts such as: *Why did they do this? Why do such things only happen to me?*

Here, the Tīrthaṅkara has shown us the path of absolute acceptance.[3] Accept everything that is happening. Absolute acceptance is the most important constituent of the Tīrthaṅkara's spiritual edict.

Let's say an incident takes place. The infinite Omniscients in their all-pervading knowledge had already seen this incident happening at this particular time. And the incident happened exactly as they had seen it. So, shall we accept the knowledge of the Omniscients or fight against the destined incident?

Absolute acceptance – a beautiful spiritual practice.

One such incident from the scripture Śrīpāḷa Rāsa: Mayaṇā Sundarī stands at her wedding altar, holding the hand of her to-be husband, Śrīpāḷa Kumāra. Her ethereal beauty and charm make Śrīpāḷa no match for her, as he stands there, with stench emanating from his leprosy-inflicted body. Mayaṇā Sundarī's emotions in this situation are beautifully captured in Śrīpāḷa Rāsa:

Mayaṇā mukha navi pālaṭe re, aṃśa na āṇe kheda;
Jñānī nu dīṭhu huve re...

There isn't even a hint of change in Mayaṇā Sundarī's expressions and she bears not even the slightest feeling of sorrow in her heart. Why? Because she firmly understands that things are happening exactly as seen by the Omniscients. This is absolute acceptance.

Here is another perspective that can help in attaining the state of

3. Jo kasiṇaṃ ahiāsae sa bhikkhū. - Uttarādhyayana Sūtra, 15

diminished thoughts: Let's assume someone says something that makes you feel humiliated. You could either feel that the person humiliated you, or you could feel that the person was only a superficial instrument, acting as a trigger for your previous karma. Therefore, it is not that person who caused this humiliation, but it is your own prior karma that caused it.

With closed eyes, you can *visualize* this incident that occurred when Bhagavāna Mahāvīra Svāmī was performing His spiritual practices prior to attaining omniscience:

A man, in the state of ignorance, is hammering nails in Bhagavāna Mahāvīra Svāmī's ears, tearing through his flesh. At such a moment of anguish and pain, the Lord's eyes well up with tears of compassion. He thinks: *This incident is the result of my own prior karmas. This man is actually enabling me to eliminate those karmas. But in his fit of rage, the man must be accumulating new karmas of his own. As a result of this, will he be condemned to lower realms of birth where there is nothing but suffering?*

This visualization is very moving. You could pray and tell the Lord, "If I were to imagine nails being hammered in my ears, I would be unable to bear even that imaginary agony, let alone the actual pain. In fact, I am not even ready to bear being slapped on my face. Dear Lord, please at least give me the strength to lovingly accept the bitter words entering my ears!"

This is another path to attaining the state of diminished thoughts: Maintaining equanimity during the fruition of prior karmas.

There is also a third way to achieve the state of diminished thoughts.

In discussions, I[4] often ask the audience, "If someone hits you with a stick, it is likely that the back gets swollen. But what happens when someone says demeaning words to you? Do your ears get swollen?"

The response usually is, "Not the ears, but the mind sure gets swollen. Why were such words told to me?" And a chain of thoughts commences.

4. 'I' here, and elsewhere in the book when used in a similar context, refers to Ācārya Yaśovijayasūrijī – the author of the original Gujarātī book from which this book has been translated (not to be confused with Mahopādhyāya Yaśovijayajī who lived in the 17th century).

The spiritual practice of being aware in the present moment, called Vartamāna Yoga, will help the seeker here.

One must understand that the incident has already taken place. Now that moment has elapsed and so has the incident associated with that moment.

Let's say someone insulted you at 4 pm. The event is over after a minute. The event ceases to exist thereafter. What remains in existence is the dead body of that incident. How long will you continue walking carrying the burden of the dead body along?

Being in the present.

Events of the past have gone by. Why worry about events of the future now? Just fill the present moment with Udāsīna Bhāva.[5,6]

As such, this perspective of remaining in the present greatly simplifies our spiritual practice. What you have with you is the present moment – all that this particular practice demands is to fill that one moment with Udāsīna Bhāva. Is being aware in the present moment difficult at all?

A lovely excerpt from the sacred scripture Ācārāṅga Sūtra:

Khaṇaṃ Jāṇāhi Paṇdie.

This can be liberally translated as: The Tīrthaṅkara says, "Dear child, will you give me a moment of yours?"

What a fortunate occasion for the seeker that the Lord is asking for something!

The seeker replies, "You already own my entire life! With utmost reverence, I hereby give you a moment."

But in Ācārāṅga Sūtra, the Lord has donned the role of a skilled preceptor.[7] How such a preceptor deftly lifts us is demonstrated here.

Continuing the conversation, the Lord says, "Nice! You are an obedient child. I asked for a moment and you readily gave it. But dear child, is it acceptable to give me a moment that is laced with impurities?"

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5. Atītānanusandhānaṃ, bhaviṣyadavicāraṇam;
   Audāsīnyamapi prāpte, jīvanmuktasya lakṣaṇam. - Śaṅkarācārya.
6. Ato'tītacintā mohavilasitameva. - Upamiti, chapter 4
7. Tvaṃ me mātā pitā netā, devo dharmo guruḥ paraḥ. - Siddhasena Sūri, Śakrastava

The seeker asks, "O Lord, kindly tell me what I should be doing then?"

The Lord says, "Give me a moment that has no shadow of impurities such as attachments, aversions, or ego. Your awareness in that moment should be absolutely intact."

And with that, the seeker begins the practice. He tries to immerse himself in any chosen pious activity for a minute (which are the means to achieve the end goal of Self-Realization).

This is what may happen: The first fifty seconds happen to be quite good but at the fifty first second, someone the seeker despises enters the room. If the feeling of aversion arises, the seeker will not be able to give this moment to the Lord.

Say the seeker tries again and completely immerses the mind in the chosen pious activity. Incase at the fifty eighth second, if attachment or ego arises, that moment is yet again of no use. And in this way, the seeker continues the practice until a minute without any impurities is obtained.

This simple yet powerful practice thus helps the seeker stay in the present.

Thus, even this third method of attaining the state of diminished thoughts is equally endearing!

The State of Inner Purity

The state of diminished thoughts results in a pure heart, which is the state of inner purity. This is such a great gift from the Lord! But only a seeker who has attained the state of diminished thoughts can truly receive this gift from the Lord. In the absence of thoughts laced with attachments and aversions, where is the scope for impurities such as attachments or aversions to exist?

The Tīrthaṅkara has said in the scripture Uttarādhyayana Sūtra that only a guileless seeker can be endowed with a pure heart and that true spirituality can exist only in a pure heart.[8]

8. Sohī ujjuabhūassa, dhammo suddhassa ciṭṭhai. - Uttarādhyayana Sūtra, 3

The State of Meditation

Once the seeker has reached the state of diminished thoughts and the state of inner purity, the next step is meditation: single-minded concentration on the attributes of the Lord.

It is such a delightful sequence: 1) A mind with vastly reduced thoughts of attachments, aversions, and ego, 2) A pure heart and mind, and 3) A concentrated, still mind.

Reduction in impure thoughts leads to an inner state of purity which in turn enables concentration. This concentration is referred to as meditation.[9,10]

It is the state when the mind goes beyond all the impure thoughts and is intensely concentrated on just one thing. Such concentration can last up to an Antarmuhūrta.

Once the mind becomes still, the seeker gets a glimpse of the pure attributes within, and thereafter those attributes mesmerize the seeker to such an extent that the realization of those attributes becomes the only goal.

In the devotional ode to Bhagavāna Śītalanātha, Mahopādhyāya Yaśovijayajī talks about how the duration of this experience of the touch of Lord's attributes can be extended:

Jyotasu jyota milata jaba dhyāve, hovata nahi taba nyārā.

Meditate on the luminous Lord and His attributes by becoming luminous yourself.[11] In this state of meditation, you can have a prolonged

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9. Antomuhuttamettaṃ, cittāvatthāṇamegavatthuṃmi;
   Chaumatthāṇaṃ jhāṇaṃ, joganiroho jiṇāṇaṃ tu. - Dhyānaśataka, 3
10. Ekāgracintānirodho dhyānam; Agram–ālambanam ekaṃ ca tadagraṃ cetyekāgraṃ ekālambanamityarthaḥ; Ekasmin ālambane cintānirodhaḥ; Calaṃ cittameva cintā, tannirodhaḥ tasyaikatrāvasthāpanamityarthaḥ.
    - Tattvārtha Sūtra, Siddhasenagaṇi commentary, sūtra 9-27
11. The Arihanta is imbued with the light of knowledge, which illuminates not just the Self but the entire universe and is thus said to be luminous. The soul too, in its purest form, is of the same nature but its attributes of knowledge, bliss, etc. are obscured by karmic defilements. However, when the seeker, by means of spiritual practices, gradually becomes purer, a time comes when they have fleeting experiences of these attributes. At this time, the seeker's consciousness too becomes imbued with the light of knowledge and this is when he is said to be luminous.

experience of the touch of the Lord or His attributes. There's just one condition: The seeker needs to become luminous.

A seeker may hear discourses on the Lord or may read scriptures about Him; but in all of this, words act as the medium. Words by themselves however, are external physical matter without the radiance of knowledge, existing in the domain of non-luminosity. How can one experience the luminous through the non-luminous?

In the same vein, one may think about Lord's attributes, may contemplate on them, but if concentration is not achieved, what happens is that for some moments, the seeker is thinking about those attributes, while in other moments, he is distracted by thoughts laced with attachments or aversions. The contemplation is thus interspersed with impure thoughts, and there is no coherence. Such scattered thoughts, which arise in a mind that has not achieved concentration, are non-luminous, even if they pertain to the Lord. Hence, they cannot become instrumental in connecting with the luminous.

Yes, words or thoughts that lead to experience can become instruments to attain that luminous state. But one must not stop there and be content with these words or the scattered thoughts. They both must be channelized towards achieving the end goal of Self-Realization.

Let us recall the required condition once again: As seekers, we can be one with the luminous only if we are luminous ourselves. When the mind becomes singularly focused on the Lord's attributes, a wave of those very attributes will arise within. The seeker will then come to the realization that he has in store the same attribute of equanimity that the Lord has, although in a very nascent form which is yet to manifest itself. And then, a yearning will spring forth: *With the grace of the Lord, why can't this attribute manifest within me?*

There is no way it can't. It will undoubtedly manifest. And lo! A small stream of equanimity begins to flow!

The Lord is like an ocean of equanimity, and the seeker's consciousness absorbed in the contemplation of this attribute is like a small stream of equanimity; the stream merges with the ocean resulting in a non-dual union where the stream no longer retains its individual identity.

It is worth noting that only a stream or a river can merge with the ocean. No matter how many pebbles are thrown into the ocean, they will never become one with the ocean. This is because a stream or a river loses its distinct identity and becomes one with the ocean. The moment it touches the ocean, it becomes suffused with ocean.

This oneness is what Ānandaghanajī calls Dhātu Milāpa[12]. The fundamental elements that constitute the fabric of the Lord are the various attributes such as equanimity, etc. When any such attribute even partially blooms within the seeker, it unites with the attribute of the Lord.[13]

Thus, the seeker experiences oneness with the Lord in the moments when equanimity is experienced within.

This indeed is Samāpatti.

It is in the moments of stillness of mind, in the moments of deep concentration that the seeker experiences this touch of the attributes of the Lord.

This experience is beyond words. One can experience it, but can't express it. Words fall short to describe it.

Mahopādhyāya Yaśovijayajī has therefore said:

Jinahī pāyā tinahī chipāyā, na kahe kou ke kāna me;
Tārī lāgī jaba anubhava kī, taba samaje sahu sāna me.

- Śrī Śāntinātha Jina Stavana

The one, who has attained it, is unable to speak about it to others. But when others get a first-hand experience of this absorption in the Self, they understand it all.

Even if a realized person were to describe this experience in words, listeners would not be able to comprehend the true essence of those words, until they at least had a fleeting experience themselves.

12. Dhātu Milāpa: The union of elements.
13. E patirañjana me navi citta dharyo re, rañjana dhātu milāpa. - Ṛṣabha Jina Stavana

Jyotasu jyota milata jaba dhyāve, hovata nahi taba nyārā.

Samāpatti is to experience a touch of the luminous Lord by becoming luminous ourselves. Those moments of luminosity, of being one with the attributes of the Lord are indeed divinely joyful!

This touch of the Lord can be experienced either by experiencing His attributes or by experiencing His very form. What is the very form of the Lord? It is unfragmented and unstained consciousness. By engaging the mind intently and steadfastly in the activities of the soul[14] or the pious activities[15] that are means towards Self-Realization, the seeker can experience the Lord in His pure essential form.

One may have experienced this – say a devotional program was organized early in the morning from 5 am to 8 am and coming out of it, the seeker was drenched in devotion. Say the organizers had invited all attendees for breakfast. Say they were served some lousy food and cold tea. And the seeker lost cool. Why? Why does this happen? A mere cup of tea washed away all the devotion of those three hours. What really happened here?

Here is where we will understand the value of concentration. While the program was going on, the conscious mind was submerged in devotion, but the unconscious mind was brimming with thoughts of attachments or aversions. Therefore, the devotion of those three hours was washed away in that single moment of anguish. The seeker could have avoided this by thinking: *I can have the tea at home too, but how can I forget the sublimely divine experience I've just had!*

Truth be told, one's immersion in devotion should be so intense, that under its effect, one should have no recollection of how the tea tasted!

So, what happened in this case was that the devotion was experienced

14. The activities of the soul are called Śuddha activities in the Jain lexicon and they pertain to the soul's intrinsic attributes such as knowledge, bliss, etc. Activities such as being a knower, being an observer, being equanimous are some examples of such activities.
15. Pious activities are called Śubha activities in the Jain lexicon and while they are not intrinsically related to the soul, they act as means towards Self-Realization. Activities of worship, self-study, chanting, etc. are some examples of this kind of activities.

at the level of the conscious mind but the unconscious mind continued to be replete with impure thoughts. The singular focus of the mind was missing. And thus, those golden moments of devotion slipped through the hands.

It will not be enough if the conscious or the superficial mind alone participates in devotion or spiritual practice; the inner or the unconscious mind also needs to be involved.

The seeker needs to take the spiritual practices to the deepest level of the mind where attachments, aversions, and ego abound. The spiritual practices need to touch the core of the being, and for that, meditation is imperative, and profound concentration is necessary. During these moments of profound concentration, the seeker gets drawn towards the Lord's attributes and His very nature. And once this affinity for the Lord is born, it never goes away.

It is in this spirit that Mahopādhyāya Yaśovijayajī says:

Mere Prabhusu Pragaṭyo pūraṇa rāga.

What does Pūraṇa Rāga (absolute love) for the Lord mean? It is the love from the core of one's being.

It means loving the Lord with totality of our existence and *only* loving Him.

If the seeker loves the Lord and also loves other things or people at the same time, then love for Him is not absolute. Attachment for even one thing other than the Lord is going to tear apart the absolute nature of this love.

Samāpattirdhyānataḥ sparśanā

Such a profound sūtra! We will remain greatly indebted to Ācārya Haribhadrasūrijī.

REFERENCE SŪTRA 3

Samatvamavalambyātha,
dhyānaṃ yogī samāśrayet;
Vinā samatvamārabdhe,
dhyāne svātmā viḍambyate.

- Yogaśāstra, 4/112

A Yogi takes the assistance of equanimity to attain the state of meditation. There can be no meditation without equanimity. Meditation without equanimity is just deceiving the self.

Arihantādika śuddhātamā,
tehanu dhyāna karo mahātamā;
Karmakalaṅka jima dūri jāya,
śuddhātama dhyāne sukha thāya.

- Pañca Parameṣṭhi Mantrarāja Dhyānamālā, 1/9

Meditate upon the pure, blemish-free soul such as that of the Arihanta, Siddha, etc. Through this meditation, as the karmic defilements are progressively eradicated, the bliss of the Self is increasingly experienced.

CHAPTER 3

FOUR STEPS IN THE PROCESS OF MEDITATION

The scriptural process for attaining Self-Realization comprises of four steps as follows:

- Bhāva Prāṇāyāma (Prāṇāyāma at the spiritual level): 10 minutes
- Bhāṣya Jāpa (Chanting aloud): 2 minutes
- Mānasa Jāpa (Mental chanting): 8 minutes
- Dhyāna (Meditation): 10 minutes

If you can allocate a mere thirty minutes, union with the Supreme Soul could be possible.

Let us first understand these steps and then internalize them in a practical way.

First Step: Bhāva Prāṇāyāma

To only regulate the breath is Prāṇāyāma at the physical level. Ācārya Haribhadrasūrijī, in his scripture Yogadṛṣṭi Samuccaya, however talks about adding an element of spirituality to Prāṇāyāma. He calls it Bhāva Prāṇāyāma. Mahopādhyāya Yaśovijayajī in his work Āṭha Dṛṣṭi Nī Sajjhāya, which can be considered a Gujarātī version of Yogadṛṣṭi Samuccaya, elaborates on this and says:

Bāhya bhāva recaka īha jī, pūraka antara bhāva.

During exhalation (recaka), when you let go of anger within you as you release your breath, it is called Bhāva Recaka. While inhaling (pūraka), when you take in the subtle vibrations of equanimity surrounding you, it is called Bhāva Pūraka. Such vibrations of equanimity have been released by great souls and pervade the entire atmosphere.

Thus, Bhāva Prāṇāyāma involves releasing anger and taking in subtle vibrations of equanimity. Firm resolve plays an important role in bringing about the desired result of Bhāva Prāṇāyāma. To understand this, it will be interesting to learn about an experiment recommended by psychologists. The goal of the experiment is to be able to receive positive vibrations.

There exists abundant amount of positive and negative energy around us. How does one target to receive just the positive energy?

In order to receive the positive energy, the recommended approach is to make a firm resolve to feel happy, without any reason, for five minutes. The resulting state will transform the mind into a magnet attracting the positive energy. On the other hand, if one becomes anguished or restless for those few moments, the resulting state of mind will attract negative energy.

It works much the same in our case too.

With an erect body posture and closed eyes, we instruct or autosuggest the mind that with every exhalation, anger should go out, and with every inhalation, equanimity should enter within.

If we do this repeatedly and consciously for a minute or two, it will start happening effortlessly thereafter.

Here, inhalation and exhalation happen without you making a conscious effort. It is important to note that it is not you who is inhaling or exhaling; it is the mechanism of the body that does it. You are merely an observer, observing the process of breathing.

Ten minutes of this process will make your mind lighter and relaxed.

Second Step: Bhāṣya Jāpa

This entails chanting aloud in a slightly loud voice such that the words of the chant collide with the ears. The manra *Titthayarā me Pasīyantu*, given to us by the Gaṇadhara Bhagavantas, is to be chanted aloud for two minutes.

What does the activity of chanting accomplish?

Two things are accomplished by the sound (acoustic aspect of the mantra) made by this chanting: 1) It reduces the speed and intensity of thoughts laced with attachments and aversions, and 2) It provides a base for our spiritual practice.

When the sound made by the syllables of the mantra collides with the ears, thoughts begin to reduce. This sound acts like a speed breaker that reduces the intensity and non-stop chain of the thoughts.

The sound will also provide a base for the spiritual practice. The Pākṣika Sūtra has a group of words that are to be repeated during the recitation of each of the Mahāvratas.

Why is that?

The words are repeated because the mental readiness required for acceptance and implementation of the first Mahāvrata is the same as that required for the second. Thus, by repeating the same group of words (and thus the sound) every time, it is ensured that the base required for acceptance and implementation of each of these Mahāvratas is ready.

Here, we are considering only one mantra: *Titthayarā me Pasīyantu.* This mantra is to be chanted aloud for two minutes. If there is a group of seekers chanting aloud together, the entire atmosphere will change due to their harmonious chants.

The mantra *Titthayarā me Pasīyantu* says, "O Lord, shower me with your grace for I cannot walk even a step on the spiritual path without your grace."

Along the same lines, Mahopādhyāya Yaśovijayajī has said:

Tu gati.

This means: O Lord, you alone propel us on the spiritual path. Without your grace, we cannot move an inch or even a centimetre on this path.

Third Step: Mānasa Jāpa

In this step, the same mantra is to be chanted mentally for eight minutes.

Mental chanting is also a unique procedure. The mind that was until now, wandering across the length and breadth of the universe uninhibited, is now pegged to this mantra. That in itself is a huge achievement. The mind whose activity was to constantly traverse anywhere and everywhere is now stabilized in the words of this single mantra.

It is worth noting that concentration in mantra, although a significant accomplishment, is just an intermediate step. It is however an important factor in attaining the end goal. This intermediate step is called Sādhana Ekāgratā[1].

The end goal is absorption in the Self or its attributes. This can be experienced in the fourth step. It is called Sādhya Ekāgratā[2].

Sādhya Ekāgratā is attained when there is complete immersion in the Self. But how will the mind immerse itself directly in the Self, when it is not already immersed in any pious means[3]?

This eight-minute procedure of mental chanting is a critical step in setting the right foundation to enter into a meditative state. You must become so immersed in the mantra chant that your mind is nowhere else but in the mantra. And in case a thought arises, you must immediately become aware of it. You must drive it away and re-align your concentration in the chanting. You can perhaps take a deep breath or chant the mantra aloud and again weave yourself back into the process of mental chanting.

Fourth Step: Dhyāna

In the fourth step, chanting is dropped because chanting is still a type of Svādhyāya, whereas you need to go beyond it, towards the state of meditation.

1. Sādhana: means or instrument. Ekāgratā: concentration. In this context, mantra is the means used to concentrate the mind.
2. Sādhya: that which is to be attained, which is the Self or its attributes. It comes about when the seeker is absorbed (concentrated) in the Self.
3. Pious means (Śubha) act as an intermediate step between: 1) impious activities like engaging in attachments, aversions, and ego, and 2) immersing completely in the Self.

The concentration attained in the third step through mental chanting should be channelized to flow into the experience of the attributes of the Self.

At this point in the process, there are no words and no thoughts. All you have is deep concentration. The subtle waves of equanimity flowing within are experienced on the foundation of this deep concentration.

The subtle waves of equanimity have constantly been flowing within because equanimity is an intrinsic attribute of the Self. It was not experienced thus far because the mind was engaged in likes (attachments) or dislikes (aversions).

These feelings of attachment, aversion, ego, etc. are impure emotions. They are mutually exclusive with the attributes of the Self. Thus, when the mind is rife with such impure emotions, it cannot go within the Self!

These impurities are the source from which thoughts laced with attachments and aversions arise. These thoughts in turn strengthen these impurities, thus forming a vicious cycle. Mental chanting helps break this cycle by reducing these thoughts, thus diminishing the underlying impurities.

From this foundational state of reduced impurities, a seeker is able to slide into equanimity. The seeker now sits with a quiet and peaceful mind for ten minutes and experiences the equanimity within. A deluge of divine bliss embraces the heart. The seeker feels: *Oh! Such divine bliss lay within me, whereas I was scrambling for paltry pieces of happiness, searching for it outside, in external things!*

In the initial period of practice, one will experience a peace that arises due to the absence of thoughts laced with attachments and aversions. But, this peace is not that of the Self per se. With increased practice, one will experience peace that is intrinsic to the Self.

In the absence of equanimity, waves of agitation arise within, whereas in its presence, divine waves of peace arise. May you experience that!

It must be remembered that the successful accomplishment of this fourth step depends on correctly practising the third step.

The mind has formed the habit of slipping into the past or remaining worried about the future. It does not know how to remain steady in the present.

In the third step, the words *Titthayarā* me *Pasīyantu* were used as support using which you were able to immerse your mind in those words. This enabled deep, single-minded concentration.

Now, this concentration must be channelized towards the attainment of equanimity.

In the fourth step, the goal is to experience equanimity, experience the divine peace abiding within.

Here you need to be especially aware of any moment when the mind may get restless and turn to any thoughts or start indulging in the external. You must become aware of such a moment immediately and reconnect with the interrupted flow by taking a couple of deep breaths. A beautiful Dhyāna Sūtra opens up here: *If your mind is not in the external, it is certainly in the Self.*

Equanimity is a prime attribute of the Self. Here the four-step process has been described using equanimity as the basis. But, if the goal is to partially experience the state of Vītarāgatā (absolute non-attachment), the emphasis would shift from equanimity to the removal of attachments from the mind. Everything else in the four-step process would still remain the same.

It is beyond doubt that you will be eager and ready to experience your divine inner bliss and peace if it is attainable through a spiritual practice of mere thirty minutes.

Only four steps and you are immersed in the Self in the fourth step.

Let us summarize the process again:

Step 1: Bhāva Prāṇāyāma - 10 minutes

Step 2: Bhāṣya Jāpa - 2 minutes

Step 3: Mānasa Jāpa - 8 minutes

Step 4: Dhyāna - 10 minutes

This divine bliss has always been within you; but why were you not able to experience it thus far?

It can be understood like this: Say you go to the edges of a waterfall and sit there. The melodious rhythm of the gushing water reverberates in your ears and fills your mind with its sweet symphony. Just then, a loud procession passes by. In its shrill cacophony, the sweet melody of the waterfall becomes inaudible. But when the procession has reached far ahead, the sweet symphony of the waterfall will once again caress your mind.

The same thing is happening here. How could the mind experience the melodious chime of inner equanimity in the cacophony of thoughts laced with attachments or aversions? If the first three steps have been properly carried out, you will experience intrinsic bliss in the fourth step.

The clarion call of the fourth step is: O Soul! You continue to sparkle on the other side, beyond thoughts laced with attachments and aversions. Now just dissolve yourself in your real Self!

Virtues such as equanimity are your attributes. Your essential form is pure consciousness – a consciousness that is thoroughly and perpetually established in the awareness of the Self. Even for experiencing the Self in its pure essential form, the same four steps described above apply.

How amazing is this spiritual practice given to us by the Lord! O Lord, please give us the strength to be able to truly receive this gift of yours!

In the initial stages, it will be more appropriate to call this process Dhyānābhyāsa (practice of meditation) rather than Dhyāna. As practice deepens and progress is made, this Dhyānābhyāsa will itself convert into Dhyāna.

The first of these four steps has been given by Mahopādhyāya Yaśovijayajī in his poem Āṭha Dṛṣṭi Nī Sajjhāya. The remaining three steps are found in Panyāsa Padmavijayajī's book on Navapada Pūjā in the section on Upādhyāya Pada Pūjā.

The words in Upādhyāya Pada Pūjā are:

Namo uvajjhāyāṇaṃ japo ho mittā,
jehanā guṇa pacavīsa re,
ekāgaracittā e pada dhyāvo re. 1

The three steps derived from this verse are: 1) Japo: Bhāṣya Jāpa, 2) Ekāgaracittā: single-minded concentration through Mānasa Jāpa, and 3) Dhyāvo: Dhyāna.

Thereafter in Upādhyāya Pada Pūjā, the author has described the resultant fruits of Dhyāna.

E pada dhyāvo dhyāna ma ho mittā, mūkī rāga ne rīsa.

As your meditational practice deepens and you progress along, your attachments and aversions will diminish.

With deep gratitude, we bow down at the lotus feet of the revered souls who gave us such sublime steps to begin the meditational practice.

(Practical Dhyāna: Appendix 5)

REFERENCE SŪTRA 4

Sīsaṃ jahā sarīrassa,
jahā mūlaṃ dumassa ya;
Savvassa sādhu-dhammassa,
tahā jhāṇaṃ vidhīyate. 14

Isibhāsiyāiṃ (Arhat Dagabhāla)

Just like the head is the most important part of the body and the root is the most important part of the tree, so is meditation the most important part of monasticism.

Pucchiūṇa mae tubbhaṃ,
jhāṇaviggho u jo kao.

- Uttarādhyayana Sūtra (20/57)

King Śreṇika tells Anāthī Muni, "I seek your forgiveness for having impeded your meditation by asking you about matters pertaining to your past."

CHAPTER 4

THE SPIRITUAL PRACTICE OF RATNATRAYĪ

The spiritual practices of Samyag Darśana (right perception), Samyag Jñāna (right knowledge), and Samyag Cāritra (right conduct) together form the spiritual practice of Ratnatrayī.

Samyag Darśana

Samyag Darśana is Draṣṭā Bhāva, which means being a mere *observer*.

In the scripture Adhyātmopaniṣad, Mahopādhyāya Yaśovijayajī says:

Draṣṭurdṛgātmatā muktir-dṛśyaikātmyaṃ bhavabhramaḥ.

Liberation (or the path to liberation) is when the observer is in the moments of objectively witnessing alone; whereas Saṃsāra (cycle of births and deaths) is when one is lost in external visuals and entrapped in the web of likes and dislikes.

You are only an *observer*.

There is no doership in activities that are not related to the Self. There cannot be. You are merely an observer of the entire activity.

In the scripture Adhyātmabindu, Upādhyāya Harṣavardhanajī says[1], "O Soul, see only the Self, for there is nothing else worth seeing in this world!"

1. Kiṃ mugdha! Cintayasi kāmamasadvikalpāṃ-stad brahmarūpamaniśaṃ paribhāvayasva; Yallābhato'sti na paraḥ punariṣṭalābho, yaddarśanācca na paraṃ punarasti dṛśyam. 1/29

So, the goal is to deepen this experience.

The process to do so has been described by Mahopādhyāyajī in the scripture Samatā Śataka:

Dekhe nahi kucha aur jaba, taba dekhe nija rūpa.

It says: If your perspective on the events happening around you becomes such that they don't concern you, then you become engrossed in seeing the Self alone.

You are only an observer.

Say you had breakfast in the morning. The question is: Who really had the breakfast – you or the body you happen to be associated with? Let the body eat; why would *you* partake in that activity?

After asking the servant to fetch water, would the master run behind him to the water pot? No. So also, while the body carries out the work of eating, you must not engage your mind there and remain only an observer.

One thing is guaranteed: Even when a seeker's mind is engrossed in a devotional verse as his body eats food, the years of practice of eating will ensure that the morsel of food his hand picks up goes into his mouth and not into his ears or nose. Is the seeker's doership required in this scenario?

The Lord says, "Because you still have a body, it is going to need material things such as food, clothes, and the like; you can utilize such things as per my commandments but you cannot have any attachment or aversion towards them."

In the holy scripture Ācārāṅga Sūtra, a question is asked to the Lord, "O Lord, does the observer experience any pain?" The Lord responded by saying, "No, there is no pain for the observer."[2]

The main factor that enables being an observer is the understanding that a thing is just that, a thing – it is neither a good thing nor a bad thing. It is just something that is utilized as per the needs of the body without any feelings of attachment or aversion.

2. Kimatthi uvāhī pāsagassa...ṇatthittibemi. - Ācārāṅga Sūtra

The mind, freed from attachments and aversions towards things, now looks inwards towards the Self.

Because it is able to defocus from the external, it can focus on the internal, the Self.

Mahopādhyāya Yaśovijayajī says the following:

Prabhu mere, tū saba bāte pūrā,
parasaṅga tyāga lāga nija raṅge, ānandavelī aṅkurā;
Nija anubhava rasa lāge mīṭhā,
jima ghebara me chūrā.

O Soul! O Pure Consciousness! You are perfect (complete) in and by yourself. Relinquish your association with the external and immerse in the Self. Submerge yourself in your own bliss and knowledge, and then experience the joy that emerges. Just as a knife used to slice Ghebara is drenched in its syrup, so will you be drenched in your own bliss.

Being an *observer*... Samyag Darśana can give you this bliss.

Padmavijayajī says the following about Samyag Darśana in Navapada Pūjā:

Ātama jñāna ko anubhava darisana, sarasa sudhārasa pījie.

Here, the seeker gets to savor gulps after gulps of the sweet nectar of his own pure attributes!

Samyag Jñāna

Samyag Jñāna is Jñātā Bhāva, which means being a mere *knower*.

In the scripture Adhyātmopaniṣad, Mahopādhyāya Yaśovijayajī says:

Tenātmadarśanākāṅkṣī jñānenāntarmukho bhavet.

A seeker desirous of attaining Samyag Darśana should turn inwards through knowledge.

Only by turning inwards will the seeker be able to experience the *knower.* As for those external objects that must be known (for example,

in order to perform one's duties) or that happen to be known, there will be no attachment or aversion towards them and the journey towards the Self will continue unhindered.

Thus far, we have known external objects with a deep interest, with a deep sense of involvement. We have nurtured feelings of like and dislike towards these objects and have thus attracted karma. The goal now is to turn inwards by reflecting over the question 'Who am I?'.

Ānandaghanajī has responded to this question in these words:

Nā hama manasā, nā hama śabadā, nā hama tana kī dharaṇī.

I am neither thoughts, nor words, nor body.

Then who am I?

Ānandaghana cetanamaya mūrata.

I am the blissful soul. I am the soul brimming with consciousness and knowledge.

Gurdjieff used to give each of his seekers a watch and ask them to closely follow the seconds hand for two minutes. All the seekers were usually able to do so.

Then Gurdjieff would impart the next lesson, "Now, observe the observer of the seconds hand for five minutes." Most seekers would candidly confess their inability to do so. Gurdjieff used to say, "It is indeed a pity that we have gone so astray from our true selves!"

Why are we unable to know the *knower* and observe the *observer?*

The only precondition to be able to do so is to be free from thoughts laced with attachments and aversions. If such thoughts constantly arise, how will we able to see the luminous Self that lies beyond all thoughts?

Because the body exists, a seeker will need to use things. But it will be the seeker's constant endeavour to minimize attachment and aversion to the maximum extent possible while using such things.

And what is the seeker's state during such moments?

In the words of Mahopādhyāya Yaśovijayajī:

Saba me hai aur saba me nāhi,
tū naṭa rūpa akelo;
Āpa svabhāva vibhāve ramato,
tū guru aur tū chelo.

As is necessary for the functioning of daily life, the seeker, and for that matter even a monk, both will know which clothes or containers are theirs so that in line with the principle of non-violence, they can inspect them for the presence of any minute organisms. However, their consciousness will never be engaged in such things with the feelings of possession or attachment.

After all, just having some belongings is not possession per se, but it is when the consciousness gets taken over by a feeling of attachment towards those belongings that it becomes possession or Parigraha in its true form.

Nothing but the luminous Lord or the pure soul can be permitted entry into the seeker's consciousness.

A saint once said in his sermon, "When you cross a river, you must not touch the water." His disciples understood that the river the saint was talking about was actually the river of events. However, some other listeners, who had come to seek his blessings, heard the sermon and took it literally. As there were no bridges in that era, they wondered how it was even possible to cross a river without touching its waters.

In the evening, the saint had to go somewhere and began crossing the river like any other person would. The listeners accompanying him were perplexed to see him put his feet in the water. The next day, the saint clarified, "When I crossed the river, the water may have touched me but I did not touch the water for I am in constant touch with the Supreme Soul."

This state of being in the moments of knowing thus provides for an interesting nook - *the nook of seclusion* wherein you know only the Self and are cut off from the external.

A seeker intending to make this experience of *being a knower and an observer* subtler and sharper may iterate the four steps described in the previous chapter. That *I am only a knower* will be amply clear in the fourth step of the practice.

Mahopādhyāya Yaśovijayajī has said in this context:

Jñāyaka-bhāva je ekalo, grahe te sukha sādhe.[3]

Samyag Cāritra

Devacandrajī uses the word Udāsīna Bhāva as a substitute for Cāritra.

Samyag Cāritra is the state of being in Udāsīna Bhāva.

The word Udāsīna is derived from two words: *Ud* + *Āsīna*. It literally means *seated above*. It is an allegorical reference to the act of detachedly watching the river of events flow by, while remaining seated afar on the banks. The scripture Jñānasāra has described this concept in these words:

Manyate yo jagattattvaṃ, sa muniḥ parikīrtitaḥ.

A profound definition of a monk is given here: The one, able to discern the essence of the universe viz. the eternal entity, amidst the constant cycle of creation and destruction, is a monk. Such a monk will not be swept, swayed, or moved by the flowing current of events.

Such is the intensity of Udāsīna Bhāva. A seeker becomes unaffected by events at this stage. Here is an incident about Devacandrajī heard in the folklore: Saudharma Indra once asked Bhagavāna Sīmandhara Svāmī, "Currently, who is the greatest enlightened soul in Bharata Kṣetra?" In response, Bhagavāna Sīmandhara Svāmī gave the name of Devacandrajī. Saudharma Indra took the form of a Brahmin and came to observe Devacandrajī, who was giving a sermon at that time. With his extraordinary insight, Devacandrajī was able to figure out that Saudharma Indra had come. Saudharma Indra's arrival however had no impact on Devacandrajī, who continued delivering his sermon as he was. He was neither impacted by the arrival of Saudharma Indra nor did he make any attempt to change his sermon in order to impress him.

3. Savāso gāthā nu stavana, cantos 4-6

This state of Udāsīna Bhāva is the state of being established in the Self. Devacandrajī was established in the Self and therefore was able to intensely enjoy the internal bliss. The external had become meaningless for him.

Monks following the path of the Lord are not only established in Udāsīna Bhāva, but are also drenched in Udāsīna Bhāva.

This is the spiritual practice of Ratnatrayī.

This is the experiential touch of the soul's attributes of knowledge, perception, and conduct. This touch, this experience of one's own attributes is indeed meditation.

This spiritual practice submerges one in one's own Self.

The bliss experienced during these moments is beyond imagination.

Mānavijayajī has described the experience of these moments in the following words:

Kahīe aṇacākhyo paṇa anubhava rasa no ṭāṇo maḻiyo.[4]

These are moments that have never been experienced in the infinite past, that have never been savoured.

Moments replete with the essence of the Supreme will certainly be like this!

But how did such an experience occur?

Prabhu nī mahere te rasa cākhyo, antaraṅga sukha pāmyo;
Mānavijaya vācaka īma jampe, huo muja mana kāmyo.

I certainly did not deserve it. It is just that 'He' showered upon me His grace and immersed me in the waters of internal bliss.

O Lord, I will remain indebted to you.

4. Ajita Jina Stavana - Devotional song dedicated to Bhagavāna Ajitanātha

REFERENCE SŪTRA 5

Nāsti kācidasau kriyā yā āgamānusāreṇa;
Kriyamāṇā sādhūnāṃ dhyānaṃ na bhavati.

- Dhyāna Śataka Vṛtti, verse 105, Ācārya Haribhadrasūrijī

For a monk, there is no ritual that does not transform itself into meditation when done in accordance with the method prescribed in Āgama.

Śuddhānuṣṭhānavikalaṃ dhyānaṃ yad duṣṭaśīlinaḥ;
Dhyāyanti tadvacomātraṃ nāsthākāri vivekināṃ.

- Upamiti - 809

The meditation of evil people, which is devoid of pious rituals and activites, is just empty talk. It does not evoke the faith of those who are discerning.

Yaḥ punarmalinārambhī bahirdhyānaparo bhavet;
Nāsau dhyānād bhavecchuddhaḥ satuṣastaṇḍulo yathā.

- Upamiti - 811

Just like rice grains covered in husk remain unrefined, those engaged in ignoble activities and meditating with an outwardly disposed mind, are not purified by meditation.

CHAPTER 5

THE SPIRITUAL PRACTICE OF SAMITI

Once, during a morning sermon at Gowalia Tank, Mumbai, the topic of Īryā Samiti came up. I said, "When you walk with your eyes cast down, in accordance with the practice of Īryā Samiti, not only are you abiding by the Tīrthaṅkara's commandments, but also exercising restraint over your eyes. Additionally, you also get a small experience of the thoughtless[1], still state."

Those who walk with their eyes cast down or those whose eyes are glued to spiritual study can attain restraint over their eyes. Their eyes won't rove thereafter. Often, despite being buried in a book, our gaze habitually turns towards any sound, such as that of footsteps. In reality, the person walking towards us may most likely pass us by, but our tendency is to look in that direction. These footsteps were of but a mortal human being, not His (that is, the Lord, in which case, the upward gaze would have been more than justified). Such incidents will be far and few for a person who has attained restraint over his eyes.

Makes one envious of Mīrā, who heard nothing but His footsteps:

Sunī re maine hari āvana kī āvāja.

1. Thoughtless state here and elsewhere in this chapter refers to a state where thoughts laced with attachments and aversions have reduced significantly.

Īryā Samiti enables restraint of the senses as well as enables a thoughtless state, where the mind is not consumed by thoughts of attachments, aversions, or ego. While walking with Īryā Samiti, one is not supposed to engage in any of the five types of Svādhyāya. One is also not allowed to chant using a rosary or revise previously learnt verses. In fact, even pious thoughts or contemplation are not permitted. As per the sacred scripture Uttarādhyayana Sūtra[2], in the moments of Īryā Samiti, a seeker becomes an embodiment of Īryā (Īryā Murtī) and is endowed with its virtues (Īryā Puraskṛta)[3].

About ten days after that morning sermon, a seeker came to me one afternoon. He said, "It has been an incredible experience walking with Īryā Samiti. Every day, I walk to the temple and Upāśraya, following the practice of Īryā Samiti. I feel as if my thoughts have ceased. This practice has given me immense joy and I am determined to continue it."

Another time, while delivering a sermon to younger monks, I was sharing the definition of meditation, "Experiencing the attributes of the Self or experiencing the Self itself in its pure essential form, upon the foundation of a somewhat thoughtless state, is meditation."

A monk asked, "But how does one attain such a thoughtless state?"

I smiled as I answered, "Our spiritual rituals themselves enable such a state for us. We travel on foot for the entire year except for the four months of monsoon. If we really do walk with Īryā Samiti, how easily we will be able to attain such a thoughtless state. We just have to walk with awareness. With awareness, with mindfulness, where is the scope for any thoughts to exist?"

2. Indiyatthe vivajjittā, sajjhāyaṃ ceva pañcahā;
   Tammuttī tappurakkāre, sañjaye iriyaṃ vae.
3. Īryā Murtī refers to the state of the seeker when he becomes an embodiment of the physical activity of practising Īryā Samiti. Īryā Puraskṛta refers to the state of the seeker when the practice of Īryā Samiti and its virtues are at the forefront of his mind. - Uttarādhyayana Sūtra

Īryā Samiti is an experience in itself. Restraint on speech or Bhāṣā Samiti is also an experience. We need to be completely aware and conscious while speaking, to ensure that no word we utter is against the commandments of the Tīrthaṅkara.

Along similar lines, is Eṣaṇā Samiti. At its core lies awareness. Even during spiritual pursuits, the body will have its requirements related to food. Therefore, food is to be given but in accordance with the Tīrthaṅkara's commandments. A seeker is always careful to ensure that no thoughts or feelings of like or dislike arise at the time of eating.

How deep is the premise of Nikṣepaṇā Samiti! It is rooted in non-violence and mindful coexistence. Before picking something up, one should gently wipe its surface, wipe the hands to ensure no micro organisms are harmed in the process. Similarly, to lay something down, one should gently wipe the bottom surface of the object, wipe the area where the object is to be placed and only then place it.

Such a practice will certainly enable subtle attentiveness and awareness!

To illustrate: Once, a monk was seen whisking his shoulders with his Muhapattī. An observer was curious about this action, since there was no visible reason for the monk to do so. When he asked the monk about this gesture, the reply was, "A little while ago, a fly sat on my shoulder. Due to lack of awareness, I inadvertently shooed it away with my hand. It flew away, but I did not whisk my shoulder before placing my hand on it. As a seeker, how can I afford such a lapse in awareness? Thus, by whisking my shoulder after-the-fact, I am training my hands to proactively whisk before touching anything."

The very premise of Pāriṣṭhāpanikā Samiti is intense awareness. What is the main factor to consider when discarding water and other waste on the ground? It is utmost care that is born out of compassion. This is to ensure that no organisms are hurt in the process of discarding this waste.

Devacandrajī has described the subtle essence of Pāriṣṭhāpanikā Samiti in his scripture Aṣṭa Pravacana Mātā Nī Sajjhāya. He describes it in these words:

Valī eha dravya thī bhāve paraṭhave re, bādhaka je pariṇāma;
Dveṣa nivārī mādakatā vinā re, sarva vibhāva virāma.
Ātama pariṇati tattvamayī kare re, pariharatā para bhāva;
Dravya samiti paṇa bhāva bhaṇī dhare re, muni no eha svabhāva.

Along with material things (the Dravya) that are not useful, a seeker also discards desires (the Bhāva) that come in the way of spiritual growth. Free of these desires, the consciousness is now filled only with Tattva[4].

According to the scripture Jñānasāra, these five Samitis can be considered to be a partial form of the fourth state, Ujāgara.

During the moments of exercising the Samitis, there is a realization of being in constant awareness, with the attention constantly and firmly rooted only in exercising the Samitis. This experience is what is called a partial form of the state of Ujāgara.

The verse from Jñānasāra that talks about this state of Ujāgara is:

Na suṣuptiramohatvād, nāpi ca svāpajāgarau;
Kalpanāśilpaviśrānte-sturyaivānubhavo daśā.

What really is this experience? What is this phenomenon that is beyond words and beyond thoughts?

It is not the state of sleep because one loses one's sense of awareness during sleep. Neither is it the state of dreaming nor the so-called state of being awake, because at these times, one is overpowered by thoughts laced with attachments or aversions.

Therefore, this experience is a very small form of the fourth state, that is, the state of Ujāgara.

4. Tattva in this context means the essence of one's existence, which is the pure Self.

The actual state of Ujāgara is attained in the thirteenth Guṇasthānaka but it can also be experienced here, albeit in a smaller way, when the seeker is fully aware.

The word Samiti is comprised of the words *Sam* + *Iti*. Samiti thus means activity conducted in the right way. It entails walking in the right manner, talking in the right manner, and so on.

Out of curiosity, a novice once asked a Master, "How can one determine if a seeker has reached great spiritual heights?" The Master replied, "Observe the way the seeker stands up, sits, or walks, you will know. Every activity will be carried out gently and with awareness."

Awareness is what transforms the outer journey into an inner journey. The canonical scripture Uttarādhyayana Sūtra describes this state in these words:

Care payāiṃ parisaṅkamāṇo, jaṃ kiñci pāsaṃ iha mannamāṇo.

A seeker is careful in every step taken: *Will this activity cause attachment, aversion, or ego in me? As an aware seeker, I must ensure that every step I take is firmly on the Tīrthaṅkara's path.*

Let us internalize this awareness given to us by the Tīrthaṅkara. This awareness is indeed Dhyāna.

REFERENCE SŪTRA 6

Jo kira jayaṇāpuvvo,
vāvāro so ṇa jhāṇapaḍivakkho;
So ceva havai jhāṇaṃ,
jugavaṃ maṇavayaṇakāyāṇaṃ.

- Adhyātmamata Parīkṣā, Mahopādhyāya Yaśovijayajī

An activity carried out with utmost care for all living beings (that is, with Jayaṇā) is not contradictory to Dhyāna. In fact, when such an activity is carried out in alignment with Samiti, Gupti, etc., the mind, the speech, and the body are all, at once, in the state of Dhyāna.

Dhyāna means single-minded concentration in any activity (of mind, speech, or body).

Thira karī rākhe je upayoga,
karato tattvataṇo ābhoga;
Ātamasāra te citta mā dhare,
īṇa vidhi paramātama pada vare.

- Pañca Parameṣṭhi Mantrarāja Dhyānamālā 1/14

A seeker stills the mind and thereby savours the Self. When the essence of the Self thus experienced becomes firmly entrenched in the consciousness, the seeker attains the state of Supreme Soul.

CHAPTER 6

THE SPIRITUAL PRACTICE OF GUPTI

Kāyotsarga and Dhyāna are spiritual practices pertaining to the three Guptis viz. Mano Gupti, Vacana Gupti, and Kāya Gupti. Each of these Guptis has two types: Śubha and Śuddha.

Engagement of the mind, the speech, and the body in any pious means leading to Self-Realization is Śubha Gupti. Extreme stillness, one-pointedness of the mind, the speech and the body is Śuddha Gupti.

The blissful experience during moments of Śuddha Gupti has been described by Devacandrajī in the scripture Aṣṭa Pravacana Mātā Nī Sajjhāya. There is a pertinent line in the verse about Vacana Gupti which says:

Bhāṣā pudgala vargaṇā, grahaṇa nisarga upādha, saluṇā;
Karavā ātamavīrya ne, śāne prere sādha?

What actually transpires during the process of speaking? Speech enabling physical particles (Bhāṣā Vargaṇā) are taken in, processed, and released in the form of words uttered. However, this necessitates usage of the inner strength of the soul. Devacandrajī therefore asks a question of deep substance: How can a seeker squander away the soul's inner strength for the intake and release of physical matter?

The seeker would rather go deep in silence. And, if at all talking is needed, it will be in accordance with the Tīrthaṅkara's commandments, which will be the state of Śubha Vacana Gupti.

A stirring line in the Sajjhāya on Mano Gupti reads:

Parasahāya guṇavartanā re, vastudharma na kahāya;
Sādhyarasī te kima grahe re, sādhu citta sahāya.

Stunning words! A beautiful spiritual practice opening up in this Gujarātī verse! The discussion here revolves around the central idea of being able to experience a small version of Anālaṃbana Dhyāna.

When a seeker takes assistance of the captivating form or the divine words of the Tīrthaṅkara to experience the Self or its attributes, it is called Ālaṃbana Dhyāna.

But when one practises Ālaṃbana Dhyāna so deeply that it seeps into every fiber of one's being, one enters the realm of effortless meditation. Here, the seeker's inner journey begins effortlessly. This is a small version of Anālaṃbana Yoga.[1]

The basic premise of this verse is that a seeker does not need any externals, such as words or contemplation, in order to experience the attributes of the Self.

Sādhyarasī te kima grahe re, sādhu citta sahāya.

One does not need the help of a guide to reach one's own home. Similarly, why would one need the support of thoughts or the mind to reach the Self, one's own *home*? A seeker's inner journey starts by going beyond thoughts and attaining concentration.

1. About the study of Yoga to be carried out by Śravakas, commentary on Yogābhyāsaḥ. Yogasya sālambana-nirālambanabhedabhinnasya abhyāsaḥ.

- Dharmabindu and its commentary: Chapter 3 sūtra 85

This spiritual practice of going beyond thoughts and beyond the mind is called Unmanīkaraṇa. A reference from the scripture Yogasāra:

Unmanīkaraṇaṃ tad yad muneḥ śamarase layaḥ.

When thoughts cease, equanimity is experienced from the depths of existence. Because the mind was engulfed in thoughts, it got trapped in attachments and aversions. Beyond thoughts laced with attachments and aversions exists bliss and only bliss.

In the context of Śuddha Mano Gupti, the reader will appreciate these words of Ācārya Hemacandrasūrijī found in the 12th chapter of the scripture Yogaśāstra[2]: A seeker who is deeply drenched in Udāsīna Bhāva and who is far removed from any activity not related to the Self, is immersed in such bliss that he does not attach his mind anywhere else.

When one experiences totality within, why would the mind need to go in the external?

Say, a pilgrim arrives at a lodge in the evening. After finishing dinner and spending some time in devotion to the Tīrthaṅkara, he will retire to the room assigned to him. In the modern room of the lodge, he has everything he may need for the night: washroom, drinking water, etc. Now why would that pilgrim leave the room before dawn? But in lodges of the olden days, there was no provision of facilities such as in-room toilet, and therefore the pilgrim would have needed to step out of the room even at night.

In the same way, the realization of one's own totality and self-sufficiency will not let the mind drift into the external.

Because one is beyond the mind and thoughts in the moments of Śuddha Mano Gupti, it enables a seeker to experience his own inner grandeur.

2. Audāsīnyanimagnaḥ prayatnaparivarjitaḥ satatamātmā;
Bhāvitaparamānandaḥ kvacidapi na mano niyojayati. - Yogaśāstra 12/33

Mahopādhyāya Yaśovijayajī in the song Savāso Gāthā nu Stavana describes it as:

Ekatā jñāna niścaya dayā, suguru tehane bhākhe;
Jeha avikalpa upayoga mā, nija prāṇa ne rākhe. 4/10

From the perspective of Niścaya Naya, experience of the Self is true non-violence (because the true nature of the Self is violated when one is not established in the Self). And the path to this experience is an intensive and a steadfast practice of going beyond the mind and the thoughts.

Why such an emphasis on going beyond thoughts? This is because thoughts ignite the impurities of attachments, aversions, and ego.

When the embers of these impurities arise, two approaches are possible: they can be extinguished by dousing them with the ashes of awareness or they can be turned into blazing flames by fanning them with the winds of thoughts.

Assume for a moment that you are sitting in a room. Someone you despise enters the room. Within moments, embers of hatred will ignite within you. Now, if you become aware during these moments, the awareness that *Oh! He is a future Siddha* will douse the embers of hatred. But what if thoughts of hatred arise instead? *Oh! This person, he is the one who destroyed me. He has left no stone unturned in maligning me everywhere.* Such thoughts will convert the embers of hatred into a blazing flame.

Śuddha Mano Gupti takes one beyond thoughts laced with attachments and aversions. Concentration achieved in any of the pious means during Śubha Mano Gupti also achieves the same thing.

Śuddha Kāya Gupti is to remain still in a standing or sitting posture (usually in Jina-mudrā or other Yogic postures).

The Kāyotsarga done during rituals these days includes the following combinations of the Śuddha and the Śubha forms of Guptis: Kāya Gupti is of the Śuddha type, while Vacana Gupti and Mano Gupti are both of the Śubha type. During such Kāyotsarga, one mentally chants Logassa

Sūtra or Namaskāra Mahāmantra, and therefore Vacana Gupti is of the Śubha type. Because the mind focuses on those chants, Mano Gupti is also of the Śubha type. Such Kāyotsarga is called Cheṣṭā Kāyotsarga.

Another type of Kāyotsarga called Abhibhava Kāyotsarga has been referred to in the scripture Kāyotsarga Niryukti[3]. This Kāyotsarga can have all three Guptis of the Śuddha type. It does not involve mental chants of any sūtra. In this Kāyotsarga, one breaches the threshold of the mind and thoughts and experiences equanimity and bliss of the Self.

A question might arise here: Dhyāna and Kāyotsarga are both spiritual practices pertaining to the three Guptis. So, what is the difference between the two?

As we saw above, in Kāyotsarga, the elements of Śuddha and Śubha Gupti are found in a certain combination. In Dhyāna, the combination is like this: When a seeker is in Dhyāna in a standing or sitting posture and does not have any bodily movement, all three Guptis will be of the Śuddha type. The seeker will go beyond thoughts and mind and will experience equanimity and other attributes of the Self.

The combination in Dhyāna can also be slightly different: Kāya Gupti of the Śubha type and the other two Guptis of the Śuddha type.

In the critique to the sacred text Śri Ācārāṅga Sūtra, Śīlāṅkācāryajī refers to the walking of Bhagavāna Mahāvīra as Dhyāna[4], for the act of walking was done in accordance with Īryā Samiti.

When a seeker walks in accordance with Īryā Samiti, Kāya Gupti is of the Śubha type. But because he is only watching the path and there are neither any thoughts nor any kind of Svādhyāya going on in the mind, Vacana Gupti and Mano Gupti are of the Śuddha type.

How amazing is this spiritual practice of the three Guptis!

3. So ussaggo duviho, ciṭṭhāe abhibhave ya nāyavvo;
   Bhikkhāyariyāi paḍhamo, uvasaggābhijuñjaṇe biio. - Kāyotsarga Niryukti: 1454
4. Tadeva cātra dhyānaṃ yadīryāsamitasya gamanamiti. 9/1/5

REFERENCE SŪTRA 7

Āpe āpa vicāratā, mana pāme visarāma;
Rasāsvāda sukha ūpaje, anubhava tāko nāma.
Ātama anubhava tīra se, mīṭe moha andhāra;
Āpa rūpa me jhaḻahaḻe, nahi tasa anta o'pāra.

- Adhyātma Bāvanī, Cidānandajī

A seeker who has risen above thoughts laced with attachments, aversions, and ego and who contemplates on the Self with profound concentration is able to taste the incredible nectar. This nectar is the *experience* (of the Self). When one is on the cusp of experiencing the Self, the darkness of delusion dispels and this experience continues to live on.

Snānaṃ manomalatyāgo,
dānaṃ cābhayadakṣiṇā;
Jñānaṃ tatvārthasambodho,
dhyānaṃ nirviṣayaṃ manaḥ.

True cleansing is the elimination of dirt in our minds. True charity is the giving of fearlessness to all living beings. True knowledge is the knowledge of the Tattva (the fundamental reality), and true Dhyāna is when the mind is free of all sensual attachments.

CHAPTER 7

TYPES OF DHYĀNA

In the devotional ode to Tīrthaṅkara Subahu Svāmī (currently in Mahāvideha Kṣetra), Devacandrajī has described the steps of Dhyāna in a devotional tone:

Yadyapi hu mohādike chaliyo, para-pariṇati-su bhaḻiyo re;
Have tuja sama muja sāhiba maḻiyo, tiṇe savi bhava bhaya ṭaḻiyo re. 3

O Tīrthaṅkara, I have strayed away from my true Self by engaging in the external[1] and have succumbed to the impurities of attachments and aversions due to delusion caused by my own karmas. But, I have faith that I will be free from their vicious grip henceforth, because I have a Lord like you.

Walking on the path that you have established, I will be able to overpower these defilements. But what is the procedure?

Dhyeya svabhāve prabhu avadhārī, durdhyātā pariṇati vārī re;
Bhāsana vīrya ekatākārī, dhyāna sahaja saṃbhārī re. 4

Four steps have been laid out here: 1) Resolve to make the Lord as the only goal, 2) Stop Ārta Dhyāna and Raudra Dhyāna, 3) Engage the

1. While it may be necessary to use externals, they must be used dispassionately, without engaging the consciousness in them. Consciousness must be engaged only in the Self or in the means leading to the Self.

consciousness *only* in the means leading to the Self, and 4) Effortlessly flow in the stream of Dhyāna.

Step 1: The ultimate goal is the Lord. Lying dormant within, I have the same attributes as those of the Arihantas and Siddhas. But those attributes are masked by karmas and I want to uncover them. I will be able to make progress on this path by ceaselessly keeping the Lord in sight.

Step 2: Stopping the mind from engaging in Ārta Dhyāna and Raudra Dhyāna.

Being separated from people or things that one is attached to, or being associated with people or things one is averse to, brings about mental anguish, which attracts new karma. Engaging in such thoughts of sorrow is Ārta Dhyāna, and it should be stopped by immersing oneself in pious activities such as Svādhyāya, etc.

Engaging in thoughts of intense cruelty (which in turn lead to a cycle of even worse thoughts and actions), such as violence, etc. is Raudra Dhyāna and it should also be put to an end.

Step 3: Engaging the consciousness *only* in the means leading to the Self. Knowledge is worthwhile only when it takes one closer to the knower (the Self), when it leads to an experience of the knower.

These three steps will automatically lead the seeker to the fourth step.

Step 4: Flowing effortlessly in the stream of Dhyāna.

How can there be scope for any effort or any extrinsic attempt in the journey of Dhyāna when Dhyāna itself is a journey along the shores of effortlessness. It is our original, core nature. It certainly is possible that Dhyāna happens effortlessly. Ironically, effort may be required to engage in external activities (activities not related to the Self).

The following verse talks about the outcome when this stream of Dhyāna flows deeper.

Dhyātā dhyeya samādhi abhede, para-pariṇati vicchede re;
Dhyātā sādhaka-bhāva ucchede, dhyeya siddhatā vede re. 5

It results in the union of Dhyātā, Dhyāna, and Dhyeya[2], that is, Samādhi, which destroys the tendency to engage in the external. This is because during these moments of oneness, the consciousness of the Dhyātā becomes one with the attributes of the Dhyeya. When the consciousness of the Dhyātā dissolves into the Dhyeya and becomes one with it, how can impurities of attachment, aversion, or ego remain?

The journey of the Dhyātā towards the Dhyeya is called Dharma Dhyāna and Śukla Dhyāna.

We have briefly discussed Ārta Dhyāna and Raudra Dhyāna earlier. When a seeker becomes free from both these types of Dhyāna, he marches ahead towards Dharma Dhyāna and Śukla Dhyāna.

Dharma Dhyāna

There are four types of Dharma Dhyāna: Ājñā Vicaya, Apāya Vicaya, Vipāka Vicaya, and Saṃsthāna Vicaya.

First type: Ājñā Vicaya – Contemplation on the Tīrthaṅkara's commandments. Diminishing our attachments, aversions, and ego is the essence of Tīrthaṅkara's commandments. A seeker should always introspect whether his spiritual practices have led to a reduction in his attachments, aversions, and ego.

Second type: Apāya Vicaya – Contemplation about the kind of suffering awaiting those who are consumed by attachments or aversions. Such suffering often spans several lives.

Third type: Vipāka Vicaya – This can be divided in two parts: 1) Contemplation on the karma theory and its various aspects such as the bondage of karma, its manifestation into results, premature manifestation, dormant karmas, etc. and 2) Equipped with the foundation of this contemplation, to become deeply engrossed in the pursuit of the soul

2. Dhyātā is the one who meditates; Dhyeya is the goal of meditation (that is, the Lord); Dhyāna is the process of meditation itself.

which, in its pure form, is free from the bondage of karmas.

Fourth type: Saṃsthāna Vicaya – Contemplating on the form, the structure, or the shape of the universe.

Contemplation on the twelve Bhāvanā such as impermanence culminates into contemplation and focus on the permanent nature of the soul, which eventually leads the seeker to experience the attributes of the Self. Similarly, contemplation done as part of these four types of Dhyāna should also culminate into experience of the attributes of the Self.

For example, in Ājñā Vicaya Dhyāna, one can contemplate: *It is Tīrthaṅkara's commandment to stay away from the external and abide in the Self, so I must remain in my attributes of forgiveness, etc.*

While contemplating during Apāya Vicaya Dhyāna, seeing and experiencing the suffering caused by attachments, aversions, etc. would lead a seeker to experience the attributes of forgiveness, non-attachment, non-egoism, etc.

While contemplating during Vipāka Vicaya Dhyāna, because of the reflections on karma bondage, manifestation, etc., a seeker tunes in to his true Self. The soul was until now reeling under the influence of karmas. For example, comfort was experienced when Śātā Vedanīya Karma came into fruition. In the same way, discomfort was experienced in the case of Aśātā Vedanīya Karma. As a result of Vipāka Vicaya Dhyāna, the seeker's thought process changes to understand that the fruition of karmas means that they are actually shedding, thereby reducing the burden on the soul.

While contemplating during Saṃsthāna Vicaya Dhyāna, because of reflection on the nature of the universe and the cycle of birth and death therein, the seeker becomes desirous of being liberated and thus takes steps in that direction.

Śukla Dhyāna

The virtues of forgiveness, straightforwardness, tenderness, etc. form the basis of Śukla Dhyāna. Once they have been deeply reflected upon, practiced intensely and internalized, a seeker progresses to Śukla Dhyāna.

The first type of Śukla Dhyāna is: Pṛthaktva-Vitarka-Savicāra.

Here the seeker resorts to Śruta and focuses his meditation on either some topic from Śruta or the soul.

Here although the object of focus is singular, the focus can veer between various Paryāya of that object. For example, when focusing on the soul, the focus could shift among various aspects of soul, such as whether it is permanent or transient and so on.

Vitarka means Śruta. Pṛthaktva means the quality of being distinct. Savicāra means something that is endowed with the quality of changing.

During this type of meditation, the focus could turn from the meaning of a word towards the word itself. Or it could shift from the word towards its meaning. Likewise, the focus could also veer towards the steady, motionless state of the body.

This shifting of focus between the substance (word), its meaning and related activities of mind, body, or speech, is the reason this meditation is called Savicāra. Also, since the Dhyātā, Dhyāna, and Dhyeya are all distinct here, there is also Pṛthaktva in its nature.

The second type of Śukla Dhyāna is: Ekatva Vitarka Avicāra.

Here the seeker focuses on only one Paryāya of the object and penetrates deep into that. Since this type of meditation is Avicāra (that in which the focus stays put), the focus does not shift between the word, its meaning, or anything else. Here the Dhyātā completely submerges his consciousness in the Dhyeya, and therefore there is oneness between Dhyātā and Dhyeya. Hence the word Ekatva or oneness.

Thus, when the consciousness has penetrated deep into a single Paryāya of an object (from its many Paryāya such as its creation/destruction, tangibility/intangibility, or permanence/impermanence) with the help of Śruta, it is the second type of Śukla Dhyāna.

The third type of Śukla Dhyāna is: Sūkṣma Kriyā Anivartī.

Just about an antarmuhūrta before the soul is about to get fully liberated (prior to a process called Śaileśī-karaṇa), the meditator either through omniscient emanation (called Kevalī Samudghāta) or naturally, reaches a stage whereby the time span of all remaining Aghātī Karmas

becomes equal to that of the remaining Āyu Karma. Now, the activities of the mind, speech and body cease sequentially through a process called Yoga Nirodha.

First, the activities of the mind cease completely. Then, the activities of speech come to a complete stop. Then, the activities of the body progressively stop and halfway into this process, when only the subtlest activities of the body remain, the third type of Śukla Dhyāna is found. Because the subtle activities of the body still remain, it is known as Sūkṣma Kriyā Anivartī.

The fourth type of Śukla Dhyāna is: Vyuparata Kriyā Apratipātī.

In the fourteenth and the final Guṇasthānaka, all activities of the mind, speech and body, both gross and subtle, cease completely. The fourth type of Śukla Dhyāna is found in this stage. Because even the remaining subtle activities of the body come to a stop, it is called Vyuparata Kriyā. Since this state of being completely free of the activities of mind, speech and body will now continue for eternity, it is called Apratipātī. Therefore, this type of Śukla Dhyāna is called Vyuparata Kriyā Apratipātī.

It is indeed such a fascinating process of dissolving the Dhyātā into Dhyeya through Dhyāna!

REFERENCE SŪTRA 8

Rahata vikāra svarūpa nihārī,
tākī saṅgata manasā dhārī;
Nija guṇa aṃśa lahe jaba koya,
prathama bheda tiṇi avasara hoya. 93

- Svarodaya Jñāna, Cidānandajī

A seeker observes the impurities arising within, with the mind involved in just observing these impurities. This act of just observing is Draṣṭā Bhāva. Here the seeker experiences an attribute of the soul which is *to observe*. This is Rūpastha Dhyāna.

Ūgyo samakita ravi jhaḻahaḻato,
bharama timira savi nāṭho re.
Anubhava guṇa āvyo nija aṅge,
miṭyo nija rūpa māṭho re.

- Mahopādhyāya Yaśovijayajī, Śrīpāḻa Rāsa, Section 4, Canto 13

When the luminous sun of Samyag Darśana rises, the darkness of delusion is dispelled. The experience of the Self descends upon the seeker. The false notion of 'I' being the body, etc. is eliminated.

CHAPTER 8

RŪPASTHA DHYĀNA

Piṇḍastha, Padastha, Rūpastha, and Rūpātīta Dhyāna[1] can help a seeker in the journey of Dharma Dhyāna.

Ācārya Hemacandrasūrijī has described and expounded these types of Dhyāna in the scripture Yogaśāstra. It is a very stirring exposition.

However, Cidānandajī has expounded these types of Dhyāna in the scripture Svarodaya Jñāna in a slightly different vein. This exposition is also very delightful. Let us take a closer look. Cidānandajī says:

Dhyāna cāra bhagavanta batāve,
te mere mana adhike bhāve;
Rūpastha padastha piṇḍastha kahīje,
rūpātīta sādha śiva līje. 92

The Tīrthaṅkara has propounded four types of Dhyāna, and because He has himself laid them out, I deeply admire them. By attaining Piṇḍastha, Padastha, Rūpastha, and Rūpātīta Dhyāna, a seeker is able to march ahead in the journey towards liberation.

1. Piṇḍastha, Padastha, Rūpastha, and Rūpātīta Dhyāna are four types of meditation, explained in detail in this and the subsequent chapters.

Description of Rūpastha Dhyāna

Rahata vikāra svarūpa nihārī,
tākī saṅgata manasā dhārī;
Nija guṇa aṃśa lahe jaba koya,
prathama bheda tiṇi avasara hoya.

A seeker merely *observes* the feelings of attachments, aversions, etc. arising within. He doesn't get engrossed in these feelings, but merely observes them. And in those moments of just observation, becomes a detached witness. In this way, the first rays of the luminous Self shine upon the seeker's dark mind.

To be an *observer* of impurities within.

When the mind is still and neutral during the time of worship, it is possible to see the Tīrthaṅkara's pure soul and His alluring attributes.

But, being able to observe impurities such as anger, attachment, etc. arising within is indeed an incredible concept!

Impurities constantly arise within us; all we need to do in this type of Dhyāna is to observe them.

But what has been the state of affairs thus far?

When a past karma leading to anger materialises, we usually get engrossed in this rage-filled feeling. This Dhyāna teaches us to merely observe the rising anger and not get engrossed in it.

When can this happen?

This is possible only when this perspective is firmly clear - that anger is just the visual, and you are the viewer or observer.

Okay, so if anger is the visual and you are the observer seeing it, can the visual and the observer ever be one, be united?

When I see the table in front of me, the table is the visual, and I am the observer. But the visual and the observer remain distinct. I will not become one with the table, will I?

Similarly, when anger arises within, anger is the visual, and you are the observer. So how can you become one with it?

Until now, you have been the *doer* of anger; now you should be the *observer* of anger.

The visual is separate, the observer is separate.

If you have accumulated the karma giving rise to anger, then it is bound to come to fruition at some point in time. At that time, you should not get engrossed in that feeling of anger; you should merely observe that state.

For example, when the discomfort or pain causing Aśātā Vedanīya Karma comes into fruition, an aware seeker will not become one with the pain, as that will attract more karmas. Thoughts such as *Oh, I am in pain, I can't bear it, who hit me like this? May he rot in hell* will only attract new karmas.

But being an observer instead will result in shedding of karmas. *This pain has arisen due to my accumulated karmas coming to fruition. I have to witness it with equanimity.*

Rahata vikāra svarūpa nihārī, tākī saṅgata manasā dhārī;
Nija guṇa aṃśa lahe jaba koya...

You observed the impurities arising within. In the moments when the mind is engaged in the act of observing alone, you are a witness. You merely observe.

The previously cited verse from scripture Adhyātmopanishad corroborates the same thing:

Draṣṭur-dṛgātmatā muktir-dṛśyaikātmyaṃ bhava-bhramaḥ.

If the observer remains merely in the state of observation, then it becomes his liberation (the path thereto).

On the other hand, if the observer allows his consciousness to become one with the visual and thereby becomes engrossed in attachments or aversions, then it is his Saṃsāra, or the path towards the continuing cycle of birth and death.

Rūpastha Dhyāna

The peculiarity of this Dhyāna is that it uplifts a seeker from the current position, without mandating any kind of spiritual maturity. An elementary seeker gets angry at the slightest provocation, relishes tasty food, feels a rush of pride within when praised.

This itself becomes the starting point of this Dhyāna. Observe the anger arising within. Observe, observe, observe, merely observe. What will happen eventually is that only the act of observation will remain while anger, attachment, ego, and other impurities will disappear. What an incredible spiritual practice!

REFERENCE SŪTRA 9

Tīrthaṅkara padavī paradhāna,
guṇa ananta ko māno sthāna;
Guṇa-vicāra nija guṇa je lahe,
dhyāna padastha suguru ima kahe. 94

- Svarodaya Jñāna, Cidānandajī

The position of Tīrthaṅkara is the highest position. It is a repository of infinite virtues. When these virtues are reflected in the heart of a seeker, he is said to be in the flow of Padastha Dhyāna.

Ahaniśi dhyāna abhyāsa thī,
mana-sthiratā jo hoya;
To anubhava-lava āja phuna,
pāve viralā koya. 52

- Svarodaya Jñāna, Cidānandajī

Through persistent practice of Dhyāna, if the mind can become still, then even today, a few rare people can attain a partial experience of the Self.

CHAPTER 9

PADASTHA DHYĀNA

In the journey of our past lives, we have been to the Tīrthaṅkara's Samavasarana - sometimes out of curiosity, but sometimes, inspired by devotion. Those moments of devotion afforded us a chance to relish the beauty of the Tīrthaṅkara. His beauty, embellished with unparalleled tranquillity was mesmerizing!

Those moments reminded us of the words of Mahopādhyāya Yaśovijayajī:

Koṭi deva mila ke kara na śake, eka aṅguṣṭha rūpa pratichanda;
Aiso adbhuta rūpa tihāro, varasata mānu amṛta ko bunda.

Even if crores of celestial beings came together to recreate the beauty of the Tīrthaṅkara, they would still be unable to conjure anything that came close to the beauty of even His toe.

Because the Tīrthaṅkara's beauty was unprecedented, we were captivated by it. We couldn't but take our eyes off Him.

Locana śānta-sudhārasa subhagā, mukha maṭakāḻu prasanna;
Yogamudrā no laṭako caṭako, atiśaya to atidhanna[1].

1. Ajita Jina Stavana - Mahopādhyāya Mānavijayajī

How are the Tīrthaṅkara's eyes described?

Locana śānta-sudhārasa subhagā

Eyes filled with peaceful divine nectar, setting sight on which, our own eyes became filled with peace.

Mahopādhyāya Yaśovijayajī has further expanded on these moments:

Tere nayana kī mere nayana me, jasa kahe dio chabi avatārī

This means: O Tīrthaṅkara! Kindly bestow upon my eyes a fraction of the Praśānta Vāhitā that pervades your eyes!

Mukha maṭakāḻu prasanna

The Tīrthaṅkara's face is overflowing with bliss, as though His face is the storehouse of all the bliss existing in this world!

Yogamudrā no laṭako caṭako

The Yogic state of the Tīrthaṅkara amidst all grandeur is magnificently expressed in this verse:

Trigaḍe ratana-siṃhāsana besī, cihu diśi cāmara ḍhaḻāve re;
Arihanta pada prabhutā no bhogī, to paṇa jogī kahāve re[2].

Seated in the Samavasarana, the Tīrthaṅkara is surrounded by unparalleled grandeur; Cāmara are being fanned above Him, and divine musical instruments are playing unmatched melodies. But, the Tīrthaṅkara is completely detached from this external opulence and is deep in the Udāsīna state.

For us, the external grandeur and opulence have relevance; but for the Tīrthaṅkara, there is only resolute and unwavering Udāsīna Bhāva.

That extraordinary Udāsīna state astonished us and made us speechless. And those moments of being astonished were soon transformed into moments of devotion: *Oh, He is my beloved Lord! He radiates such profound Udāsīna Bhava. Not only are His external grandeur*

2. Suvidhi Jina Stavana - Kāntivijayajī

and opulence unprecedented, His Udāsīna state too is profound and beyond comparison.

The magnitude of this external grandeur is captured in the lines below:

Koḍigame ūbhā darabāre... jaya maṅgaḷa sura bole re;
Traṇa bhuvana nī ṛddhi tuja āge, dise ima tṛṇa tole re.

Crores of celestial beings are paying obeisance to the Tīrthaṅkara and singing His praises. Such is His external grandeur that adding up all the existing opulence and splendour of the three worlds would still look like a shrivelled blade of grass in comparison.

But, nothing comes close to His inner grandeur, the ultimate Udāsīna state, which shines alongside this external grandeur.

We continued to remain seated in the Samavasarana and continued to gaze at the Tīrthaṅkara's Udāsīna state.

For a moment, this enabled us to experience flashes of Udāsīna Bhāva within us, and words read during scriptural studies surfaced in the mind: *All the attributes that you see evidently in the Tīrthaṅkara, exist within you. However, they are concealed by the karmas.*

Our gaze shifted back to the Tīrthaṅkara's Udāsīna state.

Those moments reminded us of the words of Ācārya Hemacandrasūrijī:

Pannage ca surendre ca, kauśike pādasaṃspṛśi;
Nirviśeṣamanaskāya, śrīvīrasvāmine namaḥ.

Whether it was the serpent named Kauśika venomously biting Bhagavāna Mahāvīra's feet or the king of celestial beings Kauśika Indra worshipping His feet, for the Lord, both these incidents were identical; there was no difference whatsoever.

Such incidents keep happening in the outer world but have no impact on Him, for the Lord remains in the inner world, established in the Self.

Seeing this, our focus shifted to the inner splendour of the Tīrthaṅkara. Our liking for the Tīrthaṅkara's Udāsīna state increased to the extent that we started seeking it for ourselves: *O Lord, even if it is only a partial glimpse, please bless me with this state. You blessed Devacandrajī by giving him a partial but exalted experience of Udāsīna Bhāva!*

Here is an incident from the life of Devacandrajī that sheds light on his Udāsīna state: Devacandrajī was delivering a sermon in an Upāśraya. Right behind the Upāśraya was a thick hedge. Midway through the sermon, a snake came slithering from the hedge and reached right up the wooden cot where Devacandrajī was seated. The snake slithered all the way up to his legs. But, the sermon continued unabated, and eventually the snake slid back into the hedge. A snake crawling up to his legs was an incident in the outer world from which Devacandrajī was already far removed. In his inner world, there was nothing but Udāsīna state; a state unaffected by incidents.

Devacandrajī's calm and unperturbed face during that incident brings alive the spiritual practice described in this verse of the scripture Yogasāra: An inner state that is indifferent to incidents leads to a mind free of all anxiety and curiosity. And such a mind endows Yogis with a calm and equanimous state[3].

O Tīrthaṅkara, please give us at least a partial experience of this Udāsīna state!

In those divine moments of being in the Samavasarana, the aforementioned thoughts sprang forth a few times; otherwise we just continued to relish the Tīrthaṅkara's Udāsīna state. And the eyes kept getting moist with devotion. *My beloved Tīrthaṅkara ought to be like this! What a staggering confluence of inner and outer majesty!*

3. Nairapeksyādanautsukyam-anautsukyācca susthatā;
Susthatā ca parānanda-stadapekṣāṃ kṣayenmuniḥ. - Yogasāra

To relish these moments of being in the Samavasarana and to flow in those moments is Padastha Dhyāna. Cidānandajī describes Padastha Dhyāna in these words:

Tīrthaṅkara padavī paradhāna, guṇa ananta ko māno sthāna;
Guṇa-vicāra nija guṇa je lahe, dhyāna padastha suguru ima kahe.

The Tīrthaṅkara seated in Samavasarana is bestowed with infinite virtues. Reflecting on these virtues, a feeling envelops that the same virtues exist within. When these virtues are partially experienced, it is Padastha Dhyāna.

Tīrthaṅkara padavī paradhāna

Seeing the beloved Tīrthaṅkara, we are reminded of the refrain appearing in the poem Madhuraṣṭaka:

Madhurādhipaterakhilaṃ madhuram.

Everything about the Tīrthaṅkara is sweet for He is the very source of sweetness.

Whether the Tīrthaṅkara is seated in the Samavasarana, or seated in the Devchandā, or walking on the celestial gold lotuses, everything about Him is sweet. The sweetness of these various forms of Tīrthaṅkara mesmerizes and enchants our mind. However, when the inner sweetness of the Tīrthaṅkara's attributes is experienced, it becomes a celebration beyond words!

Beholding His supreme Udāsīna state, beholding the flow of Praśānta Vāhitā pervading His face...

A live description of these moments is depicted by Devacandrajī in this verse:

Dīṭho suvidhi jiṇanda samādhi rase bharyo ho lāla;
Bhāsyo ātmasvarūpa anādino vīsaryo ho lāla;
Sakala vibhāva upādhi thakī mana osaryo ho lāla;
Sattāsādhana mārga bhaṇī e sañcaryo ho lāla.

This verse captures and brings alive the very definition of Padastha Dhyāna.

Observing the Samādhi Rasa[4] flowing on His face and oozing out of every inch of His body, reminded us of the Samādhi Rasa lying within. And with that recollection, all mental agitation and discomposure vanished. And this triggered the journey towards the attainment of this Samādhi Rasa.

Just like the Udāsīna state and the Samādhi state, we also see the supreme bliss on His face and in these moments, following words of the Lord ring in our ears: *O Soul, you too are full of bliss. It is not your true nature to sway to the tunes of likes and dislikes. Bliss is your essential nature.*

And then, a partial experience of this blissful state of Tīrthaṅkara descends upon us.

Padastha Dhyāna, indeed, a beautiful type of Dhyāna.

The expanse of Padastha Dhyāna ranges from the moments of seeing the Tīrthaṅkara's inner grandeur to the moments of experiencing that grandeur within.

This Dhyāna can be summarized as:

A seeker's eyes are closed. Moments previously spent in the Tīrthaṅkara's Samavasarana are being relived. The Tīrthaṅkara's attributes are being observed one after the other. And the seeker keeps getting a partial experience of these attributes within.

You can do this right now...

4. In this context, Samādhi is the state of being established in the Self. Samādhi Rasa is the nectar or the essence of this Samādhi.

REFERENCE SŪTRA 10

Bheda-jñāna antargata dhāre,
sva-para pariṇati bhinna vicāre;
Śakti vicārī śāntatā pāve,
te piṇḍastha dhyāna kahevāve. 95

- Svarodaya Jñāna, Cidānandajī

A seeker firmly establishes in the mind the understanding (born out of experience) that *I am distinct from the body and all other externals.* He contemplates on the contrasting behaviours of the Self and the external – blissful state is the behaviour of the Self, while swinging between likes and dislikes is the behaviour of external. He further contemplates on the inner strength of the soul and (using this strength to go towards the Self) attains peace and bliss. This is Piṇḍastha Dhyāna.

In other words, Piṇḍastha Dhyāna is experiential realization of the luminous soul inhabiting the Piṇḍa (body).

CHAPTER 10

PINDASTHA DHYĀNA

The following words beautifully shed light upon our inner home:

Dhūḍa ke ḍhaga me jyoti jalata hai, miṭyo andhāro antara ko;
Ī ajavāḷe ātama sūjhe, bheda jaḍyo una ghara ko.

A flame burns intensely in the mound-of-sand-like transient body. This flame is the analogy for the soul. In its radiant glow, darkness of the delusionary belief that *I am the body* is dispelled. This enables revelling in the luminous glow of the soul. This unravels the mystery of our real home – the inner home, the soul.

Poet Ravidāsajī has said:

Ghara me ghara dikhalāī de, vo sadguru hamāra.

This translates to: The enlightened Master is the one who shows the luminous home of the soul, the Self, lying within the house of the body.

But how does an enlightened Master enable a seeker's journey to this inner home?

An incident from Sthūlabhadrajī's life is quite apt here. Sthūlabhadrajī requested his Master, Ācārya Saṃbhūtivijayajī, to ordain him into monkhood.

The Master ordained Sthūlabhadrajī and forged in him such enchantment for the inner Self that all attraction for the outer world disappeared.

Mahopādhyāya Yaśovijayajī has described the working method of an enlightened Master in a song devoted to Bhagavāna Munisuvrata:

Jasa kahe sāhibe mugati nu, karyu tilaka nija hāthe.

As the enlightened Master presses his thumb against an aspirant's Ājñā Cakra, the aspirant's journey towards liberation begins – this is what the profound expression above alludes to. The idea of the Tīrthaṅkara working his way through an enlightened Master has been captured here.

Let us explore Piṇḍastha Dhyāna with this background. It is the spiritual pursuit of experiencing the luminous soul dwelling within the Piṇḍa (body).

Cidānandajī says:

Bheda-jñāna antargata dhāre, sva-para pariṇati bhinna vicāre;
Śakti vicārī śāntatā pāve, te piṇḍastha dhyāna kahevāve.

A seeker firmly establishes in the mind the understanding (born out of experience) that *I am distinct from the body and all other externals.* He contemplates on the contrasting behaviours of the Self and the external – blissful state is the behaviour of the Self, while swinging between likes and dislikes is the behaviour of external. He further contemplates on the strength of the soul and (using this strength to go towards the Self) attains peace and bliss. This is Piṇḍastha Dhyāna.

Let us dive deeper into each part of the verse.

Part 1: Bheda-jñāna Antargata Dhāre

The knowledge that the soul is distinct from the body is necessary, but this distinction merely in words is not sufficient. It has to be heartfelt and full of conviction.

An enlightened Master once told his disciple, "I have heard that you speak very eloquently about the soul. Can you tell me something about it too?" For the next ninety minutes, quoting reference after reference, the disciple elaborately described the luminous nature of the soul, highlighting its distinctness from the body. The Master kept observing the disciple's face all the while. After the disciple was done, the Master said, "A picture of bread cannot satisfy hunger! What you have in the form of words is a mere picture of the soul. Where is the conviction?"

The understanding that *the soul and the body are distinct* needs to be taken deep at the level of the unconscious mind where the belief that *I am the body* is firmly entrenched. Otherwise, the understanding that *the soul and the body are different* will become a mere exercise in words and the belief that *I am the body* will remain as is.

So, what can be done to achieve this?

The answer lies in the second part of the verse.

Part 2: Sva-para Pariṇati Bhinna Vicāre

What does the mindset, the belief that *I am the body* result in?

In times of sickness, one will be gripped with worries like: *What will happen to me?* On the deathbed, there will be a strong feeling of anxiety: *Will I not live any longer? No, I want to live here forever.* This results in nothing but agony and misery. It is a fact that the body is external and distinct from the soul but until this understanding penetrates to the deeper levels, the cycle of pain will continue unabated.

It is imperative for a seeker to establish two compartments – compartments of the Self and the non-Self (external) – and clearly segregate them. 'I', that which is the trove of bliss, is the Self, while everything else including the body is external.

When one enters in the flow of the Self, there is nothing but bliss. The soul is a trove of bliss, a trove of knowledge. It is even beyond the impact of time. Thus, the behaviour of the Self will indeed be blissful.

On the contrary, the belief that *I am the body* will only lead to a nonstop cycle of likes and dislikes.

But what happens when the conviction sets in that the compartment of the Self is mine, while that of the external belongs to the physical and material world?

An incident from the life of Ṛṣabhadāsajī, an eminent spiritual seeker of our times, comes to mind. Every day, on the way from his home to office, he used to come across a saint sitting under a tree and used to enquire about his wellbeing.

Once, after returning from a trip out of town, he saw the saint, with his body ravaged by Raktapitta. As was his routine, Ṛṣabhadāsajī enquired about the saint's wellbeing, "How are you?" The saint responded, "Absolutely fine!" When Ṛṣabhadāsajī expressed concern about the disease afflicting the saint, he nonchalantly said, "It is a good thing to have happened. It has shattered the delusion that I am the body." Continuing further in his endearing way, he said, "I used to say that the body is perishable, it is a storehouse of diseases, and yet somewhere deep down, minor bodily attachment did exist. With the grace of God, the blood, pus, etc. has oozed out and bodily attachment has disappeared. I can't express how happy I am now."

The saint had successfully segregated the external's behaviour from that of the Self.

Part 3: Śakti Vicārī Śāntatā Pāve

A seeker, who clearly understands that he has nothing to do with the vagaries of the external and is firmly focused on the goal of going towards the Self, becomes aware of the inner strength of the soul. Channelling this inner strength, he goes deep within the Self and attains ultimate bliss.

The seeker enters deep into the world of the Self through these three steps: Antarmukha Daśā, Antaḥpraveśa, and Antarlīna Daśā.

Antarmukha Daśā

The belief that the external is mine is Bahirmukha Daśā. On the contrary, the belief that the inner world of the Self is mine is Antarmukha Daśā.

Seeing enlightened people, or spending a few moments with them, or observing their inner grandeur, inspires one to go in that direction.

Here, the seeker develops a keen interest for the Self.

Antaḥpraveśa

Entry into the inner world of the Self is Antaḥpraveśa.

A seeker enters the world of equanimity as the enlightened master utters and gives him the Karemi Bhante Sūtra. This has the effect of empowering the seeker to start flowing in the state of equanimity.

Antarlīna Daśā

Mahopādhyāya Yaśovijayajī has provided a very profound description of Antarlīna Daśā in the scripture Pañca Viṃśatikā. Antarlīna Daśā has been recognized as Jīvan-Mukta Daśā in this scripture and has been expressed as follows:

Jāgratyātmani te nityaṃ, bahirbhāveṣu śerate;
Udāsate paradravye, līyante svaguṇāmṛte.

Being in constant awareness of the Self, being inert (asleep) when engaging with the external, maintaining an Udāsīna state towards everything external, and thereby submerging the consciousness into the attributes of the Self.

This verse outlines four steps that are the cornerstones of Antarlīna Daśā.

First step: Jāgratyātmani te nityaṃ

My true form is unaffected by karmas, attachments, or aversions. I am the pure existence, flowing in the stream of unabated consciousness. This is how a seeker should attempt to maintain constant awareness of the Self.

In the devotional song written for Bhagavāna Kunthunātha, Devacandrajī says:

Asti svabhāva je āpaṇo re, ruci vairāgya sameta;
Prabhu sammukha vandana karī re, māṅgīśa ātama heta.

Existence: *Being* is my true nature. I will ask the Tīrthaṅkara for my true nature. There are two ways to attain the true nature – keen interest and detatchment. I will also ask Tīrthaṅkara to grant me these two things.

Keen interest: An intense desire to attain the true nature.

Detachment: A sense of dispassion towards everything external.

These are the two causes. Attainment of the true nature is the result.

Second step: Bahirbhāveṣu śerate

Inertness when engaging with the external. A seeker will have no interest in anything that opens towards the external such as the body, or other things. The seeker's stance will be: *Just leave all of this aside. Instead let's listen to the journey of an enlightened person.*

Third step: Udāsate paradravye

While remaining inert when engaging with the external and while remaining detached in the motions of worldly life, what should be the approach towards the external substances? The body will need externals such as food or clothes to survive. A seeker should maintain Udāsīna Bhāva, when the use of the external is imperative. While utilizing external things, the seeker should maintain caution to ensure that feelings of like or dislike do not arise within.

Fourth step: Līyante svaguṇāmṛte

To be immersed in the flow of the attributes of the Self. This is Antarlīna Daśā.

The journey from Antarmukha Daśā to Antarlīna Daśā establishes a seeker in the magnificient world of the Self.

Śakti vicārī śāntatā pāve.

That one can attain the Antarlīna Daśā and that one can be established in the world of the Self, is a revelation worth celebrating for a seeker!

Part 4: Te Piṇḍastha Dhyāna Kahevāve

Thus, experiential realization of the luminous soul inhabiting the Piṇḍa (body) is Piṇḍastha Dhyāna.

REFERENCE SŪTRA 11

Rūpa rekha jāme navi koī,
aṣṭaguṇā karī śivapada soī;
Tāku dhyāvata tihā samāve,
rūpātīta dhyāna so pāve. 96

- Svarodaya Jñāna, Cidānandajī

A state without an iota of shape or form, a state endowed with eight attributes (infinite knowledge, infinite perception, infinite conduct, infinite bliss, eternalness, formlessness, masslessness, and infinite strength) is the state that reflects the true nature of liberation. A seeker who meditates on this state experiences glimpses of the bliss of liberation. This is Rūpātīta Dhyāna.

Eha dhyāne sukha upanu jeha,
gūṅge gola gaḷyā pari teha.

- Pañca Parameṣṭhi Mantrarāja, Dhyānamālā 1/5

The bliss arising from this Dhyāna cannot be described in words. This is analogous to asking a speech-impaired person who has eaten a piece of jaggery to describe its taste. What would he say?

A similar verse by saint Kabīra:

Gūṅge kerī sarakarā.

A speech-impaired person ate sugar. How will that person describe the taste experienced?

CHAPTER 11

RŪPĀTĪTA DHYĀNA

Rūpātīta Dhyānā is a minor version of Anālaṃbana Dhyāna.

In Ālaṃbana Dhyāna, a seeker takes the assistance of the Tīrthaṅkara's form or His sweet words to begin the journey towards experiencing the soul's attributes.

This is how Ālaṃbana Dhyāna works: The seeker could be seated in front of the Tīrthaṅkara's idol. Gazing intently and concentrating on the Praśānta Vāhitā pervading the Tīrthaṅkara's face would lead the seeker to experiencing a small stream of the Praśānta Vāhitā flowing within.

How do we even describe the Praśānta Vāhitā seen in the Tīrthaṅkara's captivating form! In the Bhaktāmara Stotra, Ācārya Māntuṅga says, "O Tīrthaṅkara, it seems to me that there are only as many particles of tranquillity in this universe as those utilized in the making of your body, because nowhere else can one find a form as tranquil as yours."[1]

Alternatively, in Ālaṃbana Dhyāna, the seeker could hear the Tīrthaṅkara's sweet words: *Restlessness is not your true nature. Thoughts laced with attachments or aversions are the cause of your restlessness. Your true nature is to remain in a state filled with Praśānta Vāhitā.*

Seeing the Tīrthaṅkara's captivating form or hearing His divine words initiate the seeker into the world of blossoming virtues. This is Ālaṃbana Dhyāna, where a seeker experiences attributes of the soul through the assistance of the Tīrthaṅkara's form or His words.

1. Yaiḥ śāntarāgarucibhiḥ paramāṇubhistvaṃ, nirmāpitastribhuvanaika-lalāmabhūta! Tāvanta eva khalu te'pyaṇavaḥ pṛthivyāṃ, yatte samānamaparaṃ na hi rūpamasti. - Bhaktāmara Stotra

With a profound practice of Ālaṃbana Dhyāna, even the most nominal assistance is enough to initiate the seeker in the experiential realization of the soul's attributes. This is Anālaṃbana Dhyāna. Anālaṃbana in its truest form happens only in the Śreṇi. However, a smaller version of the Anālaṃbana can be experienced even before that.

In the commentary on the scripture Yogaviṃśikā, Mahopādhyāya Yaśovijayajī says, "Experiencing our Dravya, Guṇa, and Paryāya as pure as and as no different from the Dravya, Guṇa, and Paryāya of the Supreme Soul is a partial form of Anālaṃbana Dhyāna. Such experiential realization is a destroyer of delusion."[2]

Vyavahāra Naya asserts that the soul is obscured by karmas, that it is blemished with the impurities of attachments, aversions, and the like. Niścaya Naya proclaims that the soul is free of all blemishes and is innately suffused with attributes such as bliss, forgiveness, etc. When a seeker experiences these pure innate attributes as upheld by Niścaya Naya, instead of the impure form as asserted by Vyavahāra Naya, Anālaṃbana Dhyāna prevails.[3]

Now let us review the verse of Rūpātīta Dhyāna based on this foundation:

Rūpa rekha jāme navi koī, aṣṭaguṇā karī śivapada soī;
Tāku dhyāvata tihā samāve, rūpātīta dhyāna so pāve.

A state without an iota of shape or form, a state endowed with eight attributes (infinite knowledge, etc.) is the state that reflects the true nature of liberation. A seeker who meditates on this state experiences glimpses of the bliss of liberation. This is Rūpātīta Dhyāna.

In Rūpātīta Dhyāna, the seeker meditates on the attributes of the liberated state and experiences them. He flows in the stream of these attributes and experiences bliss and only bliss.

2. Paramātmatulyatayā''tmajñānasyaiva niralambanadhyānāṃśatvāt, tasyaiva ca mohanāśakatvāt. - Yogaviṃśikā commentary, 19
3. Saṃsāryātmano'pi ca vyavahāranayasiddhamaupādhikaṃ rupamācchādya, Śuddhaniścayanayapa rikalpitasahajātmaguṇa-vibhāvane nirālambanadhyānaṃ durapahnavameva. - Ejana 19

REFERENCE SŪTRA 12

Avadhū! Anubhava kalikā jāgī,
mati merī ātama sumirana lāgī...

Anubhava rasa me roga na śokā, lokavāda saba meṭā;
Kevaḻa acaḻa anādi abādhita, śivaśaṅkara kā bheṭā.
Varṣābunda samunda samānī, khabara na pāvai koī;
Ānandaghana vhai jyoti samāve, alakha kahāve soī.

- Ānandaghanajī

Avadhū! The bud of experience (of the Self) has blossomed within. My mind is now absorbed in the reminiscence of the soul. In the nectar of this experience, there is no ailment, no grief, and there are no superficial worldly relations; there is only union with the Supreme Entity which is unwavering, beginning-less, and beyond all sufferings. The ocean assimilates within itself a drop of rainwater, following which the drop becomes one with the ocean and cannot be separately traced. Similarly, that which assimilates within itself the luminous light of its attributes is the blissful soul, which is beyond the ordinary perception and is thus called Alakha (imperceptible).

CHAPTER 12

TWENTY-FOUR TYPES OF DHYĀNA AS PER THE SCRIPTURE 'DHYĀNA VICĀRA'

In the previous chapters, we have seen a few types of Dhyāna, namely, Dharma Dhyāna, Śukla Dhyāna, etc. and Rūpastha Dhyāna, Rūpātīta Dhyāna, etc. The ancient scripture Dhyāna Vicāra describes 24 types of Dhyāna. Here, there are fundamentally 12 types of Dhyāna, and to each of these, the word *Parama* is added as a prefix, thus creating another 12 types.

The verse that describes these different types of Dhyāna is as follows:

Sunna-kala-joi-bindu-nādo-tārā-lao-lavo-mattā;
Paya-siddhi paramajuyā, jhāṇāiṃ hunti cauvīsaṃ.

Ācārya Kalāpūrṇasūrijī has written an authoritative, explanatory account of the scripture Dhyāna Vicāra.

Let us review each of these types of Dhyāna sequentially.

1. Dhyāna: The meditation pertaining to various types of Dharma Dhyāna[1] such as Ājñā Vicaya, Apāya Vicaya, etc. is Dhyāna.
2. Parama Dhyāna: When a seeker practises Dharma Dhyāna described above for a long period of time, virtues such as forgiveness, tenderness, straightforwardness, and love for all living beings distinctly grow and at that time, the seeker reaches the first stage of Śukla Dhyāna called Pṛthaktva Vitarka Savicāra. This is Parama Dhyāna.

   This type of Dhyāna is usually found in seekers who are in the advanced stages of the progressive series of steps to liberation, known

1. Dharma Dhyāna, Śukla Dhyāna, and their various types have been explained in chapter 7.

as Śreṇi. Although not predominant, a partial form of this type of Śukla Dhyāna is also found in seekers at the time of Rūpātīta Dhyāna.

In the book Dhyāna Vicāra, Ācārya Kalāpūrṇasūrijī has written the following:

"What Mahopādhyāya Yaśovijayajī has written in his book *Dravya Guṇa Paryāya No Rāsa* is very profound. It is extremely important as well as insightful. The words in the book provide an important indication that it is possible to experience a partial form of Śukla Dhyāna, even today, in this day and age.

Our great sages of the past with the knowledge of the Pūrvā, were able to reach the first stage of Śukla Dhyāna called Pṛthaktva Vitarka Savicāra by contemplating on the different aspects of the soul such as Dravya, Guṇa, and Paryāya using the Bheda Naya. They were able to reach the second stage of Śukla Dhyāna called Ekatva Vitarka Avicāra by contemplating on the soul as a whole, undivided entity not differentiated by Dravya, Guṇa, and Paryāya using the Abheda Naya. Even monks who do not have the knowledge of the Pūrva, by reflecting on the pure form of the soul's Dravya, Guṇa, and Paryāya, can reach the meditation state of Samāpatti. Here, they achieve oneness with the Siddhas and can thus reap the fruit of Śukla Dhyāna." [2,3]

The scripture Dhyāna Śataka lists the following as the ones who can rightfully engage in the first two types of Śukla Dhyāna: 1) Apramatta monks with the knowledge of the Pūrvas, 2) monks in the Upaśama Śreṇi, and 3) monks in the Kṣapaka Śreṇi.

2. Dhyāna Vicāra, page 35
3. The verse from Dravya Guṇa Paryāya No Rāsa is:

   Dravyādika cintāī sāra, śukla-dhyāna paṇa lahiī pāra;
   Te māṭe chija ādaro, sadguru viṇa mata bhūlā pharo. 1/6

   Commentary on this verse: By contemplating on Dravya, Guṇa, etc., one can reach the stage of Śukla Dhyāna. Here, when Dravya, Guṇa, and Paryāya of the soul are contemplated upon separately (as different aspects of soul), the first stage of Śukla Dhyāna is reached. When they are contemplated upon in unison (that is, the soul is viewed as a whole undifferentiated entity), the second stage of Śukla Dhyāna is reached. And reflection on the pure form of Dravya, Guṇa, and Paryāya leads to Siddha Samāpatti, which is the result of Śukla Dhyāna.

   Pravacanasāre'pyuktam -

And it lists the following as those who can rightfully engage in Dharma Dhyāna: 1) Apramatta monks, 2) monks in the Upaśama Śreṇi, and 3) monks in the Kṣapaka Śreṇi. In addition, Ācārya Haribhadrasūrijī in his commentary on Dhyāna Śataka has used the word 'ca' (which means 'and') and thereby included other kinds of Apramatta seekers too as those who can rightfully engage in Dharma Dhyāna.[4]

The scripture Guṇasthana-kramāroha states that Dharma Dhyāna of the medium order is prevalent in the fifth Guṇasthānaka, but is not predominant at this stage. It becomes increasingly better with refinement in the vow holder's[5] purity of conduct. During the sixth Guṇasthānaka, Dharma Dhyāna of the medium order exists but is still not predominant, while Nirālaṃbana Dhyāna is non-existent. Dharma Dhyāna of the highest order happens only in the Apramatta state (seventh and higher Guṇasthānaka), where a seeker is in full awareness and complete vigilance. Nirālaṃbana Dhyāna also exists in this stage.[6]

In the scripture Yogabindu, Ācārya Haribhadrasūrijī has said that according to Vyavahāra Naya, Adhyātma Yoga, and Bhāvanā Yoga can be found in Apunarbandhaka and Avirata Samyagdṛṣṭi. However, according to the Niścaya Naya, both these types of Yoga can be found only in the vow holders. The other three types of Yoga as per Yogabindu, that is, Dhyāna Yoga, Samatā Yoga[7], and Vṛtti Saṅkṣaya are realistically found only in the vow holders according to both Vyavahāra Naya and Niścaya Naya.[8]

.....

Jo jāṇadi arahantaṃ, davvatta-guṇatta-pajjavattehiṃ;
So jāṇadi appāṇaṃ, moho khalu jādi tassa layaṃ. 1/80

4. ca śabdād anye vā'pramādinaḥ. - Commentary on Dhyāna Śataka 63
5. In fifth Guṇasthānaka, the vows taken are those that pertain to a householder and not a monk.
6. Saṭkarma-pratimā -'ṇuvratapālanena prādurbhūtaṃ madhyamadharmadhyānaṃ pañcama-guṇasthānake gauṇatvena, tathā deśaviratipariṇāmaviśuddhyā tad adhikādhikaṃ bhavati... ṣaṣṭhaguṇasthānake pramādasattvād madhyamadharmadhyānasya gauṇatā nirālaṃbanadhyānasyā-sambhavaśca...tathā apramattāvasthāyāṃ tu utkṛṣṭadharmadhyāna-nirālaṃbanadhyāne bhavataḥ. - Guṇasthāna-kramāroha
7. This chapter uses some technical terms such as this, which are beyond the scope of this book. The reader is advised to review the associated scriptures for an in depth understanding.
8. Adhyātmabhāvanāyogau vyavahāre apunarbandhakāviratasamyagdṛṣṭīn tathā niścayena tau cāritriṇa eva bhavataḥ, dhyānādiyogāstu ubhayāpekṣayā cāritriṇa eva uttarottaraśuddhimapekṣya tāttvikā eva bhavanti. - Commentary on Yogabindu

3. Śūnya Dhyāna: The state of mind that is free from thoughts laced with attachments, aversions, or ego is Śūnya Dhyāna. However, this is not an absolute thoughtless state. Big, discernible thoughts laced with attachments, aversions, or ego cease to exist. However, subtle thoughts still exist.

4. Parama Śūnya Dhyāna: The thoughtless state described in Śūnya Dhyāna reaches its superlative stage here. The process is such that the domain of the mind is first expanded to the entire universe comprising of the three worlds, and then it is constricted and confined to a single object (such as soul, atom, etc.). Thereafter, the mind is disengaged from that single object as well.

   The scripture Dhyāna Śataka, while discussing Śukla Dhyāna describes the sequence as, "It is said in the 71st verse that similar to how the poison that has spread throughout the body is first withdrawn to the region of bite and thereafter sucked out from there, so should the mind that pervades the three worlds first be withdrawn to a single object and then taken off that object too."[9]

5. Kalā Dhyāna: Kalā means Kuṇḍalinī – the coiled energy located at the base of the spine. The Samādhi that results from its awakening and ascension is Kalā Dhyāna.

   Various Jain Ācāryas have written on the nature of Kuṇḍalinī. Ācārya Munisundarasūrijī has described it in the book Śāradāstavāṣṭaka.[10]

.....

9. Jaha savvasarīragayaṃ manteṇa visaṃ niruṃbhae ḍaṅke;
   Tatto puṇo'vaṇijjai, pahāṇayaramantajoeṇaṃ. 71
   Taha tihuyaṇavisayaṃ maṇovisaṃ mantajogabalajutto;
   Paramāṇuṃmi niruṃbhai avaṇei taovi jiṇavejjo. 72

10. Nābhikandasamudgatā layavatī yā brahmarandhrāntare,
    śaktiḥ kuṇḍalinīti nāma viditā kā'pi stutā yogobhiḥ;
    Pronmīlannirupādhibandhuraparā-nandāmṛtāsrāviṇī,
    sūte kāvyaphalotkarān kavivarairnītā smṛtergaucaram.

    - Śāradāstavāṣṭaka by Ācārya Munisundarasūrijī

    The indescribable, extremely impactful force of Kuṇḍalinī is known to the Yogīs and its praises have been gloriously sung by them. In its truest form, it arises from the Nābhikanda (root of the navel) and settles in the Brahmarandhra. It releases a constantly blooming flow of the nectar of supreme bliss, free of all encumbrances.

Cidānandajī writes in the scripture Svarodaya Jñāna:

Nābhi pāsa hai kuṇḍali nāḍī, vaṅkanāla hai tāsa pichāḍī;
Daśama dvāra kā māraga soī, ūlaṭa vāṭa pāve nahi koī. 74

The Kuṇḍalinī Nāḍī is located near the navel. Behind it is the Baṅkanāla[11] Nāḍī, which is the pathway to entering the Daśama Dvāra or the tenth gate (Sahasrāra). It is not possible to reach the Sahasrāra via any path other than the Baṅkanāla.

Baṅkanāla is a peculiar Nāḍī which arises from the Mūlādhāra (the anus) and travels upwards passing through the left side of the navel. Travelling further up, it touches the heart and chest and then meets the Rudra Granthi (the forehead knot) in the Ājñā Cakra. Next, it comes out of the forehead knot, continues further and progressively enters the Brahmarandhra. Thereafter, it remains suspended in the posterior region of the head and then once again curves upwards appearing like a half-moon. Hence, it is called Baṅkanāla in this region.[12]

6. Parama Kalā Dhyāna: When a seeker achieves mastery over Kalā Dhyāna owing to persistent practice, it starts happening effortlessly. This is Parama Kalā Dhyāna.

The process of Parama Kalā Dhyāna is similar to how Kalā, the Kuṇḍalinī, effortlessly awakens in those possessing the knowledge of fourteen Pūrvas during the practice of Mahā-Prāna-Dhyāna, without them having to resort to any kind of help.

Kalā is of the form of the life-force (called Prāṇa-Śakti). Parama Kalā is of the form of the great life-force (called Mahā-Prāṇa-Śakti).

The great Yogī Bhadrabāhu Svāmī, who had the knowledge of fourteen Pūrvas, had attained mastery over Mahā Prāna Dhyāna. He had attained this mastery after intense spiritual practices spanning over a period of twelve years while dwelling in Nepal.

7. Jyoti Dhyāna: Experiencing the divine light arising from Dhyāna is Jyoti Dhyāna.

11. Baṅka (बङ्क) in Saṃskṛta means to curve and Nāla (नाल) means tube or pipe. Thus, Baṅkanāla literally means a curved pipe.
12. Excerpted from Bhāratīya Saṃskṛti Aura Sādhanā, Part2, Pg. 44-45, Mahāmahopādhyāya Śrī Gopīnātha Kavirāja

It is said in Bhagavatī Sūtra (a sacred Āgama) and other scriptures that after twelve months of initiation, the monks who are absorbed in the Self, experience a state of bliss which transcends the joy experienced by the celestial beings of the Anuttara Devaloka (the highest realm of heaven). This experience of the bliss of the Self is of the form of a divine light that is born out of meditation, as clearly mentioned in the scripture Paramajyotiḥ Pañcaviṃśatikā by Mahopādhyāya Yaśovijayajī.[13]

8. Parama Jyoti Dhyāna: When the divine light experienced during Jyoti Dhyāna shines even more brightly within, it is Parama Jyoti Dhyāna.

   While describing the techniques of meditation on the mantra अर्हं (Arhaṃ) in the eighth chapter of the scripture Yogaśāstra, the author Ācārya Hemacandrasūrijī says, "Meditate upon that Anāhata (in this context, Anāhata is a type of divine light form) progressively becoming as subtle as the tip of a fine strand of hair. Going deeper in this state, visualize the entire world in its formless, unmanifest, and light-permeating form. Thereafter, by gradually moving the attention away from the comprehensible and establishing it in the incomprehensible (the soul), an indestructible inner light transcending the senses emerges within."[14]

9. Bindu Dhyāna: When the thoughts and the emotions in the deepest substratum of the mind (called Adhyavasāya) are such that they result in the destruction of karmas bound to the soul, this state of consciousness or Adhyavasāya is called Bindu Dhyāna.

   In order to reach this state of Bindu Dhyāna, the utterance of the Bindu (dot) inhabiting words such as अर्हं (the dot above the letter 'ह') in accordance with the pronunciation received from a Guru is helpful.

   It is said in the Arihāṇa Thuttaṃ Stotra that when a seeker meditates upon the sixteen letters depicting the Pañca Parameṣṭhī in the first five verses of Navakāra Mantra or any letter thereof, in conjunction

13. Śrāmaṇye varṣaparyāyāt, prāpte paramaśuklatām;
    Sarvārthasiddhadevebhyo'pyadhikaṃ jyotirullaset. - 13, Paramajyotiḥ Pañcaviṃśatikā
14. Tadeva ca kramāt sūkṣmaṃ, dhyāyed vālāgrasannibham;
    Kṣaṇamavyaktamīkṣeta, jagajjyotirmayaṃ tataḥ. 26
    Pracyāvyamānasaṃlakṣyādalakṣye dadhataḥ sthiram;
    Jyotirakṣayamatyakṣamantarunmīlati kramāt. 27 - Yogaśāstra, Chapter 8

with Bindu (अँ रिं हँ तँ - सिं द्धँ - आँ यँ रिं यँ - उँ वँ ज्झाँ यँ - साँ हूँ), it results in eradication of lakhs of cycles of birth and death of the seeker.[15]

It is said for Bindu that it is the Ardha Mātrā[16]. It is the bridge transporting the seeker from Mātrā to Amātrā[17], from the manifest to the unmanifest.

10. Parama Bindu Dhyāna: The attainment of the nine Guṇa-Śreṇis[18], out of a total of eleven, is called Parama Bindu Dhyāna.

    These nine Guṇa-Śreṇis are attained when the following stages of spiritual progress are reached:

    - Samyaktva: The fourth Guṇasthānaka when the Mohanīya Karma pertaining to delusion has been suppressed or destroyed.
    - Deśa Virati: The fifth Guṇasthānaka, which consists of a householder with one or more vows.
    - Sarva Virati: The sixth Guṇasthānaka, which is the stage of monkhood.
    - Anantānubandhī Visaṃyojana: The destruction of the four types of Anantānubandhī Mohanīya Karma.
    - Annihilation of Darśana-Saptaka: The destruction of the seven types of Mohanīya Karma (three of which pertain to ignorance and the remaining four belong to the Anantānubandhī category).
    - Upaśama Śreṇi: The eighth to the eleventh stages of the Guṇasthānaka during which the residual Mohanīya Karmas are progressively suppressed.

.....

15. Vijjuvva pajjalanti, savvesu vi akkharesu mattāo;
    Pañcanamukkārapae ikkikke uvarimā jāva. 25
    Sasidhavalasalilanimmala āyārasahaṃ va vaṇṇiyaṃ binduṃ;
    Joyaṇasayappamāṇaṃ, jālāsayasahassadippantaṃ. 26
    Solasasu akharesuṃ, ikkikkaṃ akkharaṃ jagujjoyaṃ;
    Bhavasayasahassamahaṇo, jammi ṭhio pañcanavakāro. 27 - Arihāṇa Thuttaṃ
16. Ardha Mātrā means half mātrā. The time taken to utter a short vowel is known as Mātrā.
17. Bindu represents the last stage of gross utterance. Beyond this, there are only subtle and subtler forms of sound vibrations that eventually dissolve in even subtler forms of the energy and this process culminates in the state of Unmanaḥ or Amātrā - the absence of any measure. This state is outside the province of mental process and is beyond time.
18. Guṇa-Śreṇis are various milestones in the spiritual progress of a seeker. They denote the successive stages of purification of the attributes of the seeker resulting from destruction of the obscuring karmas on an enormous scale. Once the seeker climbs to any of these Guṇa-Śreṇis, he is bound to be liberated sooner or later.

- Upśānta Moha: The eleventh Guṇasthānaka when not a single type of Mohanīya Karma is in fruition, and some or all are suppressed.
- Kṣapaka Śreṇi: The eighth to the twelfth Guṇasthānaka, barring the eleventh stage, during which the residual Mohanīya Karmas are progressively annihilated.
- Kṣina Moha: The twelfth stage of Guṇasthānaka when all types of Mohanīya Karma are completely destroyed.

During the times of these Guṇa-Śreṇis, a significantly large number of karmas are destroyed. Hence, this state is called Parama Bindu Dhyāna.

11. Nāda Dhyāna: The subtle, innate sound, originating within one's own body and resembling the sound of a musical instrument, is known as Nāda. When the seeker is able to connect with this Nāda, it is called Nāda Dhyāna.

    The nature of Anāhata Nāda is described in the scripture Yogapradīpa as follows:

    Anāhata Nāda is compared to the resonance of a bell. Similar to how this resonance fades away and gradually becomes pleasing, Anāhata Nāda gradually becomes silent and finally acquires an extremely melodious form, which leads the soul into experiencing the sweet nectar of the pure Self.[19]

    When a mind devoid of the vibratory sound of words, free of thoughts laced with attachments, aversions, or ego, and established in equanimity reaches the state of effortlessness, Anāhata Nāda comes forth.

    And as soon as the vibratory sound of the Nāda ceases, the effortless state of Samādhi is attained.

    The state of Vaikharī[20] is the gross form of this Nāda. The state of Parā is the highest form of unexpressed speech.

19. Ghaṇṭānādo yathā prānte, praśāmyanmadhuro bhavet;
    Anāhato'pi nādo'tha, tathā śānto vibhāvyatām. - Yogapradīpa, 117
20. Vaikharī, Madhayamā, Paśyantī, and Parā are the four states of speech, going from the gross to the subtle states.

In Vaikharī, there is a distinction between the word of a mantra and its meaning. In Madhayamā, the word and its meaning are both differentiated as well as non-differentiated. The meaning is partially recognized but an in-depth meaning is yet not comprehended. In Paśyantī, there remains absolutely no difference between the word and its meaning. They become one. This is Mantra Sākṣātkāra (the direct vision or perception of the mantra). The chanting of the *Agni Bīja*[21] produces heat and the chanting of the mantra *Jia Bhayāṇaṃ* (meaning the victor of all fears) give one a sense of protection, even in the most daunting circumstances. In Parā, all the thoughts laced with attachments, aversions, and ego subside. Here, one experiences the pure consciousness.

12. Parama Nāda Dhyāna: When the connection with this Nāda becomes intensely strong, it is Parama Nāda Dhyāna.

13. Tārā Dhyāna: The firm, unwavering gaze of a seeker settled in Kāyotsarga is Tārā. Dhyāna with a steadfast, unwavering gaze is Tārā Dhyāna.

14. Parama Tārā Dhyāna: The steady, unblinking state of gaze similar to that found in the twelfth Pratimā[22] of monks is called Parama Tārā. Dhyāna with such an unblinking state of gaze is Parama Tārā Dhyāna.

    In the twelfth Pratimā, a monk acquires the ability to keep the gaze fixated unblinkingly on a single earthly object (such as brick, stone, and so on) for a period of twelve hours at a stretch.

15. Laya Dhyāna: This type of Dhyāna involves taking refuge in the Arihanta, the Siddha, the Sādhu, and the Dharma (religion) propounded by the Lord. The complete absorption of the mind in the meditation of these four is Laya Dhyāna.

16. Parama Laya Dhyāna: To experience the Self immersed in its pure essential form is Parama Laya Dhyāna.

    Laya Dhyāna and Parama Laya Dhyāna are considered to be forms of Samāpatti Samādhi (that is, the state of Samādhi prevalent at the time

21. Agni Bīja Mantra is the seed mantra of fire element, chanting of which activates the fire element within.
22. Pratimā is a specialized spiritual practice that entails undertaking various types of rigorous vows. There are twelve such Pratimās for monks.

of Samāpatti). Samāpatti is of two types: Tātsthya and Tadañjanatā.

Tātsthya means *Mayi Tadrūpatā*: I have the same nature as that of the Supreme Soul. This is Laya Dhyāna.

Tadañjanatā means *Sa eva aham*: I am that Supreme Soul itself. To experience oneself as the Supreme Soul is Parama Laya Dhyāna.

17. Lava Dhyāna: The annihilation of karmas by means of rituals or activities which are a form of Śubha Dhyāna is Lava Dhyāna.

    (The word Lava is derived from the Saṃskṛta root *Lū* which means to cut. That is, to destroy or annihilate).

18. Parama Lava Dhyāna: The extreme suppression or annihilation of karmas after ascending to the Upaśama and Kṣapaka Śreṇis is Parama Lava Dhyāna.

19. Mātrā Dhyāna: Mātrā Dhyāna is the visualization of oneself seated on the throne in Samavasarana and delivering sermons (Deśanā).

20. Parama Mātrā Dhyāna: The visualization of oneself encircled by 24 concentric rings is Parama Mātrā Dhyāna. These rings are made of auspicious letters and the like. The purpose of visualizing oneself surrounded by such rings is to take the consciousness onto a vast expanse before centring it on the Self.[23]

21. Pada Dhyāna: Meditation on the Pañca Parameṣṭhī is Pada Dhyāna.

22. Parama Pada Dhyāna: Contemplation of the soul as the Parameṣṭhī after ascribing the states of the Pañca Parameṣṭhī to one's own soul is Parama Pada Dhyāna.

23. Siddhi Dhyāna: Meditation on the attributes of Siddhas is Siddhi Dhyāna. It is also known as Rūpātīta Dhyāna.

24. Parama Siddhi Dhyāna: The ascription of the attributes of Siddhas to one's own soul is Parama Siddhi Dhyāna.

23. Meditation on the subtle and subtler objects requires that the object of meditation first be expanded to a larger domain, engulfing the entire world. Parama Mātrā Dhyāna enables this. And this is the spirit behind the notion of 24 rings.

REFERENCE SŪTRA 13

Pariṣaha sahanādika parakārā,
e saba hai vyavahārā;
Niścaya nijaguṇa ṭharaṇa udārā,
lahata uttama bhavapārā.

- Padmavijayjī

Enduring Pariṣaha is a spiritual practice from the point of view of Vyavahāra Naya. Being established in the attributes of the Self is a spiritual practice from the point of view of Niścaya Naya.

(Enduring Pariṣaha strengthens the understanding that *I am not the body,* and when contemplation on *Who am I* reaches an experiential state, the real 'I' is experienced. Thus, Self-Realization is not out of reach.)

CHAPTER 13

DHYĀNA: INTERNAL AUSTERITIES

The sequence of internal austerities is sublime: Prāyaścitta, Vinaya, Veyāvacca, Svādhyāya, Dhyāna, and Kāyotsarga.

The above six types of internal austerities can be broadly categorized into two trinities: The trinity of cause and the trinity of effect or result.

Prāyaścitta (confession and atonement), Vinaya (reverence), and Veyāvacca (service) fall in the trinity of cause, while the latter three, Svādhyāya, Dhyāna, and Kāyotsarga, make up the trinity of effect.

Prāyaścitta: When a seeker confesses sins committed due to attachments, aversions, etc. before the enlightened master, the seeker's heart grieves deeply and eyes well up with tears of regret. This heartfelt repentance attenuates attachments and aversions.

Thus, Prāyaścitta reduces attachments and aversions. But how does a seeker reduce ego?

Two steps have been prescribed to attenuate the ego: 1) Vinaya and 2) Veyāvacca.

Vinaya is humble reverence. One should bow down to and have devotion towards elders and preceptors. Bow down, in absolute humility.

After Vinaya comes Veyāvacca. Here, the process of bowing down intensifies. The values of devoting oneself to elders, serving the saints and preceptors are deeply instilled in the blood. And solely due to these ingrained values, devotion and service to them comes naturally. But, what if the ego remains firm, as is, despite serving them? In fact, serving can result in a feeling of pride, thereby inflating the ego!

This is where Veyāvacca comes into the picture. Here, the idea is to serve even the younger ones, to serve those afflicted with any illness. The recurrent underlying theme here is: Bow down, bow down, just bow down. Bow down so much so that the ego driven 'I' is lost and is nowhere to be found. Thus, Veyāvacca is directed towards the attenuation of the ego.

The Tīrthaṅkara Himself has sung praises of Veyāvacca:

jo gilāṇaṃ paḍivajjai, so me paḍivajjai.

He says: The one who serves unwell monks and nuns with devotion, is serving me.

This trinity thus creates the foundation needed for the spiritual practices for it attenuates attachments, aversions, and ego. The next step is to engage in Svādhyāya, which is the study of the Self.

It will be possible to focus on the real 'I' (the Self) only if the false 'I' (the ego) has attenuated!

Svādhyāya helps us realize that the real 'I' is beyond any name, beyond the body, and beyond the realm of thoughts.

Once this understanding firms up, a goal to attain the Self also firms up in the mind. *I need to have experiential realization of the Self!*

Thus, Self-Realization becomes the sole goal.

How can it be acceptable if I do not know the real 'I', if I do not attain the real 'I'?

This determination and this quest transform into Self-Realization, which is experienced through Dhyāna and Kāyotsarga.

APPENDIX 1

The Jain Dhyānā methodology described in this book has been excerpted from various scriptures such as: Dhyāna Vicāra, Dhyāna Śataka, Yogaśāstra, Yogadṛṣṭi Samuccaya, Svarodaya Jñāna, Navapada Pūjā, etc.

The theoretical principles of Dhyāna as well as its practical form have all been strictly sourced from Jain scriptures.

APPENDIX 2

A Dhyāna workshop can be organized for a period of 3, 5, or 7 days during which seekers are expected to remain in complete silence. It is preferable if spiritual practices are carried out while the seeker is in Sāmāyika.

A Seeker's Daily Schedule

5:00 - 6:00 am: Pratikramaṇa (only one person to utter the sūtras aloud, the rest listen in silence)
6:30 - 6:40 am: Prayers (as per Appendix 5)
6:40 - 6:50 am: Understanding of meditation (as per Appendix 5)
6:50 - 7:20 am: Meditation (as per Appendix 5)
7:20 - 7:30 am: Listening to devotional songs such as Hama Magana Bhaye Prabhu Dhyāna Me
7:30 - 9:30 am: Rest (Worship, Pūjā, Breakfast)
9:30 - 9:40 am: Prayers
9:40 - 9:50 am: Understanding of meditation
9:50 - 10:20 am: Meditation
10:20 - 11:20 am: Optional Svādhyāya (as per Appendix 3)
11:20 - 11:50 am: Meditation
11:50 - 2:30 pm: Rest (Lunch)
2:30 - 2:40 pm: Prayers
2:40 - 3:10 pm: Meditation
3:10 - 4:00 pm: Svādhyāya
4:00 - 4:25 pm: Mental chant of Namaskāra Mahāmantra
4:25 - 4:55 pm: Meditation
4:55 pm onwards: Rest, Devotional songs, Pratikramaṇa

APPENDIX 3

Recommended scriptures for Svādhyāya
(All books are in Gujarātī unless otherwise specified)

1. **Samyag Darśana**, *by Ācārya Kesarasūrijī.*
2. **Ātma Utthāna No Pāyo**, *by Panyāsa Bhadraṅkaravijayajī*, Bhadraṅkara Prakāśana, Ahmedabad, Gujarat.
3. **Kahe Kalāpūrṇasūri – Part 1**, *by Ācārya Vijaya Kalāpūrṇasūrijī*, Śanti Jina Ārādhaka Maṇḍala, Bhacāū, Gujarat.
4. **Kahe Kalāpūrṇasūri – Part 2**, *by Ācārya Vijaya Kalāpūrṇasūrijī*, Śrī Kalāpūrṇasūri Sādhanā Smāraka Trust, Shankheshwar, Gujarat and Śanti Jina Ārādhaka Maṇḍala, Bhachau, Gujarat.
5. **Kahe Kalāpūrṇasūri – Part 3**, *by Ācārya Vijaya Kalāpūrṇasūrijī*, Śrī Kalāpūrṇasūri Sādhanā Smāraka Trust, Shankheshwar, Gujarat and Śanti Jina Ārādhaka Maṇḍala, Bhachau, Gujarat.
6. **Kahe Kalāpūrṇasūri – Part 4**, *by Ācārya Vijaya Kalāpūrṇasūrijī*, Śrī Kalāpūrṇasūri Sādhanā Smāraka Trust, Shankheshwar, Gujarat and Śanti Jina Ārādhaka Maṇḍala, Bhachau, Gujarat.
7. **Yogadṛṣṭi Nā Ajwāḻā – Part 1**, *by Ācārya Muktidarśanasūrijī.*
8. **Yogadṛṣṭi Nā Ajwāḻā – Part 2**, *by Ācārya Muktidarśanasūrijī.*
9. **Yogadṛṣṭi Nā Ajwāḻā – Part 3**, *by Ācārya Muktidarśanasūrijī.*
10. **Saṃvedana Nī Saragama**, *by Ācārya Yaśovijayasūrijī of Ācārya Bhuvanabhānusūrijī Samudāya*, Divya Darśana Trust, Dholka, Gujarat.
11. **Jailer**, *Ācārya Abhayaśekharasūrijī.* Bhuvane Dharmajayakara Prakāśana, Surat, Gujarat.
12. **Rome Rome Parama Sparśa**, *by Ācārya Yaśovijayasūrijī*, Ācārya Śrī Omkarasūrīśvarajī Jñāna Mandira Granthamālā, Surat, Gujarat.
13. **Samunda Samānā Bunda Me**, *by Ācārya Yaśovijayasūrijī*, Ācārya Śrī Omkarasūrīśvarajī Ārādhanā Bhavana, Surat, Gujarat.
14. **Dhyāna Ane Kāyotsarga**, *by Ācārya Yaśovijayasūrijī*, Ācārya Śrī Omkarasūrīśvarajī Ārādhanā Bhavana, Surat, Gujarat.
15. **Pravacana Añjana Jo Sadguru Kare**, *by Ācārya Yaśovijayasūrijī*, Ācārya Śrī Omkarasūrīśvarajī Ārādhanā Bhavana, Surat, Gujarat.
16. **Anubhūti Nu Ākāśa**, *by Ācārya Yaśovijayasūrijī*, Ācārya Śrī Omkarasūrīśvarajī Ārādhanā Bhavana, Surat, Gujarat.

APPENDIX 4 – GLOSSARY

Abheda Milana: Non-dual union of a seeker's consciousness with the Supreme Consciousness.

Abheda Naya: A type of Naya that views an object as a single undivided entity, undifferentiated by Dravya, Guṇa, or Paryāya.

Ācārya: Head of the Jain ascetic order.

Āgama: Jain canonical text.

Aghātī Karma: A category of karma that does not hinder the soul's attributes.

Ājñā Cakra: The sixth cakra of the body, also known as the third eye cakra. Located between the two eyebrows.

Anālaṃbana Dhyāna: Meditation that does not need any form of external means of support.

Ānandaghanajī: Revered Jain monk from the 17th century A.D. known for his deep spiritual mastery.

Antarmuhūrta: A time duration ranging from a minimum of 2-7 samaya to a maximum of 48 minutes less 1 samaya.

Apramatta: The state of a seeker or a monk where all kinds of inattentiveness and lethargy are shed away. Such a state is reached in the seventh Guṇasthānaka and is prevalent in the higher stages as well.

Apunarbandhaka: This is the stage of first Guṇasthānaka when a seeker has just begun the spiritual journey towards liberation. In this stage, the seeker will be no longer bound by karma in their most extreme form in terms of duration and intensity.

Arihanta: Another name for Tīrthaṅkara.

Ārta Dhyāna: The engagement of mind with thoughts arising out of sorrow.

Aśātā Vedanīya Karma: A type of Vedanīya Karma that upon fruition results in a feeling of pain.

Aṣṭa Pravacana Mātā: The 5 Samitis and 3 Guptis together.

Āṭha Dṛṣṭi Nī Sajjhāya: A scripture in verse, written by Mahopādhyāya Yaśovijayajī, based on Yogadṛṣṭi Samuccaya.

Aura: Vibrations. In the context used in this book, they refer to the vibrations that emanate from the idol of the Lord, or from the holy body of an enlightened master.

Avadhū: A type of a saint or a mystic who has shaken off the impurities of attachments, aversions, and ego and thereby realized the Self. Such a person is indifferent to the affairs of world.

Avirata Samyagdṛṣṭi: This is the stage of fourth Guṇasthānaka when a seeker has the right belief but does not have the ability to practice self-discipline in conduct.

Āyu Karma: Life span determining karma.

Bharata Kṣetra: In the context discussed in this book, it is the southern-most region of the Jambudvīpa according to the Jain cosmology where we all currently live.

Bhāṣā Samiti: The restraint that must be exercised while speaking.

Bheda Naya: A type of Naya which differentiates between various aspects of an object such as its Dravya, Guṇa, or Paryāya.

Brahmarandhra: Literally, it means aperture of the Brahma. Physically, it is the crown of the head.

Cāmara: Whisks fanned over the Tīrthaṅkara in the Samavasarana by the celestial beings.

Daśama Dvāra: Literally meaning the tenth door, it is the gateway to spiritual enlightenment. It is named Daśama (tenth) so as to distinguish it from the nine other openings in the physical body.

Devacandrajī: Revered Jain monk from the 17th century A.D. known for his deep spiritual mastery.

Devchandā: An abode for the Tīrthaṅkara created by the celestial beings to retire after delivering sermon in the Samavasarana.

Dhyāna Yoga: Dhyāna means meditation, and Yoga means union. Therefore, Dhyāna Yoga means meditation that enables the union of one's consciousness with the Supreme Consciousness.

Dravya: The substance itself (in the context of Dravya, Guṇa, and Paryāya).

Draṣṭā Bhāva: Only being in the state of observation.

Dṛṣṭi: Understanding of the truth accompanied with the right faith (in the context of the eight Yoga Dṛṣṭis). There are eight such Dṛṣṭis denoting progressive stages in the spiritual journey, viz. Mitrā, Tārā, Balā, Diprā, Sthirā, Kāntā, Prabhā, and Parā.

Dvādaśāṅgī: Twelve compositions or twelve Aṅgas that are a part of the Āgama.

Eṣaṇa Samiti: The restraint that must be exercised while seeking and consuming food.

Gaṇadhara Bhagavantas: Chief disciples of the Tīrthaṅkara.

Ghebara: A traditional Indian sweet soaked in sugar syrup.

Guṇa: Attributes of a Dravya.

Guṇasthānaka: A milestone or a stage in a soul's spiritual progress. There are fourteen such stages.

Gupti: To still the activities of mind, body, or speech (Śuddha) or engage them in pious activites (Śubha). There are three types of Gupti: Mano Gupti, Vacana Gupti, and Kāya Gupti.

Haribhadrasūrijī: A revered Jain monk and Ācārya from 7th century A.D. An exemplary scholar and a prolific writer known for authoring 1,444 scriptures. He is considered to be an authoritative source on Yoga in Jainism.

Īryā Samiti: The restraint that must be exercised while walking. It entails moving cautiously, carefully, and looking closely on the ground so that no form of life may be harmed or killed.

Jīvan-mukta: One who is emancipated while still alive.

Jñātā Bhāva: Only being in the state of knowing.

Kāyotsarga: The posture of meditation during which all activities of body are relinquished, while those of mind and speech could be engaged in pious activities such as chanting, contemplation, etc, or completely relinquished.

Kṣapaka Śreṇi: The eighth to the twelfth stages, barring the eleventh stage, of the Guṇasthānakas during which the Mohanīya Karma are annihilated.

Logassa Sūtra: Prayer devoted to 24 Tīrthaṅkaras and Siddhas.

Mahāvideha Kṣetra: The central region of the Jambudvīpa according to the Jain cosmology where the path to liberation is open at all times.

Mahāvrata: The five great vows followed by Jain monks.

Mahopādhyāya: An eminent Upādhyāya or teacher, distinguished by his outstanding contribution to a literary body of work.

Mahopādhyāya Yaśovijayajī: A highly learned teacher monk from the 17th century A.D. known for his immense contribution to Jain literature.

Muhapattī: A small square white cloth used to cover mouth while speaking to prevent violence towards micro-organisms in the air. This cloth could also be used as a wisp in certain rituals.

Mūla Guṇa: Principal virtues observed completely by Jain monks and partially by Jain householders: 1) Non-violence, 2) Truthfulness, 3) No thievery, 4) Celibacy, and 5) Non-possession.

Nāḍī: A channel or conduit for energy in the subtle or the astral body.

Navapada: The nine supreme positions according to Jainism: Arihanta, Siddha, Ācārya, Upādhyāya, Sādhu, Darśana (Perception), Jñāna (Knowledge), Cāritra (Conduct), and Tapa (Austerities).

Naya: A method that employs a particular perspective or a viewpoint in order to understand the nature of reality or things.

Nikṣepaṇā Samiti: The restraint that must be exercised when picking or placing things.

Niścaya Naya: The perspective that takes into consideration only the destination, the final absolute perfect state.

Pañca Parameṣṭhī: The five supreme beings according to Jainism: 1) Arihanta, 2) Siddha, 3) Ācārya, 4) Upādhyāya, and 5) Sādhu.

Pākṣika Sūtra: A text for monks.

Pariṣaha: It means affliction or hardship. There are 22 types of Pariṣaha such as bearing the hardship of hunger, thirst, heat, cold, diseases, etc. They help in getting rid of karmas if equanimity is maintained in such adversities.

Pāriṣṭhāpanikā Samiti: The restraint to be exercised when discarding waste or things deemed unsuitable for monks.

Paryāya: Transformations or the transient states of Dravya and Guṇa.

Praśānta Vāhitā: A state where nothing but tranquility flows through and pervades the entire being.

Pratikramaṇa: A spiritual practice of minutely examining and confessing one's transgressions or sins occurred during a specific time period and seeking repentance and atonement. It is one of the six Āvaśyaka (the mandatory spiritual practices) prescribed by the Jain tenets.

Pūrva: Jain canonical text that belongs to the 12th Aṅga named Dṛṣṭivāda. There are 14 such Pūrvas which have all now been lost.

Rakta-pitta: A skin disorder in which pus oozes out of the body.

Ratnatrayī: The three gems of Jainism: Samyag Darśana (right perception), Samyag Jñāna (right knowledge), and Samyag Cāritra (right conduct).

Raudra Dhyāna: The engagement of mind with thoughts arising out of hatred, anger, or malice.

Sādhu: A Jain monk.

Samāpatti: Samāpatti is when the meditator, the goal of meditation, and the meditation become one. It is the reflection of the Supreme Soul in one's own soul when it has become pure due to diminution of the activities of mind.

Samavasarana: The divine preaching place conjured by celestial beings (Deva) where devotees come to hear the sermon of the Tīrthaṅkara.

Samaya: Smallest unit of time (infinitesimal fraction of a second).

Sāmāyika: A spiritual practice during which a seeker remains in complete equanimity for 48 minutes. It is one of the six Āvaśyaka (the mandatory spiritual practices) prescribed by the Jain tenets.

Samiti: To perform the activities of walking, speaking, etc. in a restrained manner in strict adherence with the code of conduct prescribed by the Tirthaṅkara. There are 5 types of Samiti: Īryā Samiti, Bhāṣā Samiti, Eṣaṇa Samiti, Nikṣepaṇā Samiti, and Pāriṣṭhāpanikā Samiti.

Śātā Vedanīya Karma: A type of Vedanīya Karma that upon fruition results in a feeling of pleasure.

Saudharma Indra: Lord of the celestial beings.

Savāso Gāthā nu Stavana: A devotional song of 125 verses composed by Mahopādhyāya Yaśovijayajī.

Siddha: A fully liberated soul, free from all karmas.

Śreṇi: A series of the advanced stages of Guṇasthānaka during which the Mohanīya Karma either gets suppressed or destroyed. There are two types of Śreṇi: Kṣapaka Śreṇi and Upaśama Śreṇi.

Śruta: Scriptural knowledge acquired through listening or reading.

Stavana: Devotional song.

Sthirā Dṛṣṭi: Fifth of the eight Dṛṣṭis. Samyag Darśana is attained in this Dṛṣṭi.

Svādhyāya: A scriptural study of the Self in the domain of words and thoughts. It is of five types, viz. 1) Vācanā (studying), 2) Pṛcchanā (resolving doubts through questions), 3) Parāvartanā (revision), 4) Anupreksā (contemplation), and 5) Dharma Kathā (engaging in religious discussion).

Three worlds: According to Jain cosmology, the universe is comprised of three worlds. viz. 1) Adho Loka - the lower region of hell, 2) Madhya Loka - the middle region where humans coexist with animals and other living forms, and 3) Urdhva Loka - the upper region which is the realm of celestial beings.

Tīrthaṅkara: The one who has won over all the inner vices, has attained omniscience, and who establishes the four-fold Jain society after attaining omniscience.

Twelve Bhāvanā : Twelve types of reflections to develop non-attachment.

Udāsīna Bhāva or Udāsīna State: It literally means seated above. It indicates a state where a seeker has risen above the events and the happenings around him, such that he remains completely detached to their occurrences. It signifies an intense state of Jñātā Bhāva and Draṣṭā Bhāva, where no external event can perturb him and affect his equanimity.

Ujāgara: Beyond the states of being awake, dreaming, or sleeping is the fourth state of awareness or Ujāgara. Here, there are no thoughts laced with attachments, aversions, or ego, and there is complete awareness.

Upādhyāya: A title given to an erudite Jain monk who teaches scriptures to other monks and householders.

Upādhyāya Harṣavardhanajī: Revered Jain monk known for his scripture Adhyātma Bindu.

Upaśama Śreṇi: The eighth to eleventh stages of the Guṇasthānaka during which the Mohanīya Karmas are suppressed.

Upāśraya: A temporary place of dwelling for Jain monks.

Uttara Guṇa: Virtues that support the Mūla Guṇa.

Vartamāna Yoga: The spiritual practice of leaving aside the worries of the past and the future, and to remain in the present moment with Udāsina Bhāva.

Vedanīya Karma: Feeling producing karma which has two types: Śātā Vedanīya and Aśātā Vedanīya.

Vyavahāra Naya: The perspective that focuses on the intermediate imperfect state, the path that will eventually lead to destination.

Yogadṛṣṭi Samuccaya: Scripture written by Ācārya Haribhadrasūrijī that describes the eight progressive stages of Dṛṣṭi in a seeker's journey.

APPENDIX 5 – PRACTICAL DHYĀNA AS DESCRIBED IN CHAPTER 3

Prayer (Song)

Namaskāra Mahāmantra

Namo Arihantāṇaṃ, Namo Siddhāṇaṃ, Namo Āyariyāṇaṃ,
Namo Uvajjhāyāṇaṃ, Namo Loe Savva Sāhūṇaṃ,
Eso Pañca Namukkāro, Savva Pāvappaṇāsaṇo,
Maṅgalāṇaṃ ca Savvesiṃ, Paḍhamaṃ Havaī Maṅgalaṃ.

Cattāri Maṅgalaṃ, Arihantā Maṅgalaṃ, Siddhā Maṅgalaṃ,
Sāhū Maṅgalaṃ, Kevalipannatto Dhammo Maṅgalaṃ.

Cattāri Loguttamā, Arihantā Loguttamā, Siddhā Loguttamā,
Sāhū Loguttamā, Kevalipannatto Dhammo Loguttamo.

Cattāri Saraṇaṃ Pavajjāmi, Arihante Saraṇaṃ Pavajjāmi,
Siddhe Saraṇaṃ Pavajjāmi, Sāhū Saraṇaṃ Pavajjāmi,
Kevalipannattaṃ Dhammaṃ Saraṇaṃ Pavajjāmi.

I take refuge in the Arihanta, the Siddha, the Sādhu,
and the religion propounded by the Tīrthaṅkara.

With the enlightened Master as a witness,
I condemn all my past sins and wrongdoings.

I extol everyone's good deeds.

Śivamastu Sarvajagataḥ, Parahitaniratā Bhavantu Bhūtagaṇāḥ;
Doṣāḥ Prayāntu Naśaṃ, Sarvatra Sukhi Bhavatu Lokaḥ.

Khamemi Savva Jīve, Savve Jīvā Khamantu Me;
Mittī Me Savva Bhūesu, Veraṃ Majjha Na Keṇai.

May the entire universe be uplifted!
May everyone be immersed in wishing the wellbeing of others!
May everyone's faults be eliminated!
May everyone be happy!

I seek forgiveness from everyone.
May everyone forgive me.
I have amity towards everyone.
I have no animosity towards anyone.

Bhadanta! Dvādaśāṅgasya, kiṃ sāramiti kathyatām;
Sūriḥ provāca sāro'tra, dhyānayogaḥ sunirmalaḥ.
Mūlottaraguṇāḥ sarve, sarvā ceyaṃ bahiṣkriyā;
Munīnāṃ śrāvakāṇāṃ ca, dhyānayogārthamīritā.
Manaḥprasādaḥ sadhyo'tra, muktyarthaṃ dhyānasiddhaye;
Ahiṃsādi-viśuddhena, so'nuṣṭhānena sādhyate.

With the divine grace of God, may my spiritual practices be successful!

Basic Understanding of Dhyāna

Dhyāna: The beginning of an inner journey

Dhyāna is an effortless, spontaneous process.

Because Dhyāna is your true nature.

Dhyāna means experiencing the attributes of the Self,

experiencing the pure essential form of the Self.

Dhyāna is you experiencing your true Self.

So far, you have experienced only the external world.

And therefore, you have been unaware of your true Self.

Now, experience your true Self.

Experience the eternal entity shining within you.

The Tīrthaṅkara has said:

Jo egaṃ jāṇaī so savvaṃ jāṇaī.

This translates to: He, who knows and experiences the *one*, knows all.

The *one* being referred to here is your soul, which in its pure form is blemish free and supremely blissful. Through the process of Dhyāna, we want to experience that pure soul. You all have joined to practise this process of Dhyāna, as propounded by the Tīrthaṅkara.

This process comprises of four steps. The first step is Bhāva Prāṇāyāma. The second step is Bhāṣya Jāpa. The third step is Mānasa Jāpa with concentration, and the fourth step is Dhyāna.

Step 1: Bhāva Prāṇāyāma

To only regulate the breath by inhaling and exhaling is Prāṇāyāma at the physical level.

Bhāva Prāṇāyāma involves taking in positive vibrations such as that of equanimity during inhalation and releasing negative vibrations such as that of anger during exhalation.

First, the spiritual practice of equanimity is to be practised. Autosuggest or instruct the mind to take in the vibrations of equanimity that have been released by great souls and pervade the surrounding atmosphere with every inhalation and to release the vibrations of anger from within with every exhalation.

You will then experience that the flow of equanimity within has become stronger and the vibrations of anger have reduced.

Step 2: Bhāṣya Jāpa

It involves chanting aloud words in a slightly raised voice. The mantra *Titthayarā me Pasīyantu*, given to us by the Gaṇadhara Bhagavantas, is to be chanted aloud. Two things are accomplished by the sound (acoustic aspect of the mantra) made by this chanting: 1) reduction in the speed and intensity of thoughts laced with attachments and aversions, and 2) creation of a base for our spiritual practice.

Chanting aloud should be carried out for two minutes. It will create an atmosphere that is conducive for spiritual practice.

Step 3: Mānasa Jāpa with concentration

Mental chant of the same mantra *Titthayarā me Pasīyantu* should be carried out for eight minutes. The key here is deep concentration in the mental chant of these words – there should be no other thoughts. The mind that was until now, wandering across the length and breadth of the universe uninhibited, is now pegged to this mantra. This is an important step to enable transition into the meditative state.

Step 4: Dhyāna

Chanting should be dropped in this stage. It is time to experience equanimity now.

The subtle waves of equanimity are constantly flowing within. But they could not be experienced thus far since the consciousness was engaged in the external. The concentration attained in the third step through mental chanting should now be channelized to experience equanimity within. The clarion call of the fourth step is: O Soul! You continue to sparkle on the other side, beyond thoughts laced with attachments and aversions. Now just dissolve yourself in your real Self!

Let's begin the spiritual practice.

Our spiritual practice comprises of four steps: Bhāva Prāṇāyāma, Bhāṣya Jāpa, Mānasa Jāpa, and Dhyāna.

Step 1: Bhāva Prāṇāyāma

Sit with the upper body in an erect posture with eyes closed. Breath is being inhaled. Breath is being exhaled. Exhalation should take place slowly. Inhalation should take place slowly. With every inhalation, vibrations of equanimity are entering within. With every exhalation, vibrations of anger are released.

The process of Bhāva Prāṇāyāma is of 10 minutes. Be completely alert, be aware. Focus only on the activity of inhalation and exhalation.

(Instrumental music plays for 2 minutes)

Now, the practice has deepened. Bhāva Prāṇāyāma is taking place effortlessly. Breath is being inhaled; vibrations of equanimity are entering within. Breath is being exhaled; vibrations of anger are being released.

Alertness, awareness is required. Be vigilant that thoughts do not arise and that you do not fall asleep. The moment you notice any thoughts crossing the mind, take a couple of deep breaths. If you find yourself becoming sleepy, blink your eyes a couple of times.

No thoughts, no sleep. What remains is awareness.

(Instrumental music plays for 3 minutes)

Upper body in an erect posture, eyes closed, no thoughts. You are neither consciously inhaling nor consciously exhaling. The body mechanism carries out that activity. Inhalation is happening effortlessly and so is exhalation. You are merely an observer of this process of breathing.

(Instrumental music plays for 3 minutes)

Mahopādhyāya Yaśovijayajī has said:

Bāhya bhāva recaka īha jī, pūraka antara bhāva.

Exhalation at the spiritual level is letting go of everything that does not belong to the Self, and inhalation at the spiritual level is the intake of everything that pertains to the Self.

Now we will proceed further on the basis of the vibrations of equanimity we have received.

Step 2: Bhāṣya Jāpa

The mantra *Titthayarā me Pasīyantu* is to be chanted aloud. It should be chanted such that the acoustic vibrations of those words enter your ear. The words of this mantra say, "O Lord, shower me with your grace for I cannot walk even a step on the spiritual path without your grace."

(Chant aloud 21 times)

Step 3: Mānasa Jāpa

Mental chanting of the same mantra from Step 2, instead of chanting it aloud. Chant for eight minutes with deep concentration. The mind should be focused only on these words. No thoughts, no sleep, only alertness, only awareness.

If a thought arises, you can chant the mantra *Titthayarā me Pasīyantu* aloud a couple of times.

(Instrumental music plays for 2 minutes)

Mental chant. Concentration. It should just be you and the words of the chant. You have immersed your consciousness in the words of the chant.

The success of the fourth step depends on how well this step has been practised. That is, the deeper the concentration in this step, the better the result in the fourth step.

The propensity of the mind is to slip in either the past or the future. It does not remain in the present.

We need to keep the mind in the present.

Focus the consciousness in just the words of the chant. Be vigilant to ensure that the mind does not wander anywhere else.

(Instrumental music plays for 2 minutes)

Concentration in the mental chant. Only alertness, only awareness. Consciousness focused only in the words of the chant. This is Sādhana Ekāgratā[1]. Concentration and absorption in the Self is Sādhya Ekāgratā[2]. That which enables the attainment of this end goal is Sādhana Ekāgratā.

(Instrumental music plays for 2 minutes)

Step 4: Dhyāna

Dhyāna means experience of the Self. Partial experience of the attributes such as equanimity, bliss, absolute non-attachment, etc. is Dhyāna. And experiencing the pure, unfragmented nature of consciousness is also Dhyāna.

Now, chanting should be dropped. You should experience the equanimity within.

Just sit with a still, calm mind.

You just need to be cautious about two things: No thoughts arise and you do not fall asleep. If the consciousness is not engaged in anything external, it will invariably flow towards the Self.

Experience the equanimity within, experience the divine bliss within.

(Instrumental music plays for 3 minutes)

1. Sādhana Ekāgratā: concentration in the means
2. Sādhya Ekāgratā: concentration in the end goal

Dhyāna...

Self-Realization...

Consciousness singularly focused within...

All you have to do is to ensure that the mind and the consciousness are not engaged in the external.

Just sit with a still, calm mind.

There is no dissonance of any thoughts within you. All there is, is supreme peace. Experience this supreme peace.

(Instrumental music plays for 2.5 minutes)

Equanimity is already within you. Experience of its bliss remained elusive, because the consciousness was flowing towards the external.

Right now, the mind is in a state of equilibrium, without any likes or dislikes or ego.

Until now, your consciousness was flowing towards the external, it was wandering everywhere. Therefore, you did not experience equanimity. Now you can experience equanimity.

Just sit with a still, calm mind...

(Instrumental music plays)

Books authored by Ācārya Yaśovijayasūrijī

(All books are in Gujarātī unless otherwise specified)

1. **Darisana Tarasīe – Parts 1 and 2 (second edition)**
   An essay on the spiritual practices of the Tīrthaṅkara along with sūtras.

2. **Bichurata Jāye Prāṇa (second edition)**
   An exposition on the devotional songs written by Siddharṣi Mahārāja.

3. **Ātama Jñānī Śramaṇa Kahāve (second edition)**
   An exposition on Sabhikkhu chapter, the 15th chapter of the sacred scripture Uttarādhyayana Sūtra.

4. **Mere Avaguna Citta Na Dharo (second edition)**
   An exposition on the scripture Ātmanindā Dvātriṃśikā written by King Kumārapāḷa.

5. **Ṛṣabha Jinesara Prītama Māharo Re**
   An exposition on the first through fifth devotional songs of Ānandaghanajī.

6. **Prabhu No Pyāro Sparśa**
   Discourses on sūtras one through four of the sacred scripture Śri Daśavaikālika Sūtra.

7. **Ātmānubhūti**
   An explanation of spiritual practices-related sūtras found in scriptures such as Yogapradīpa, Jñānasāra, and those by Cidānandaji.

8. **Astitva Nu Paroḍha**
   A study of the scripture Hṛdayapradīpa Saṭtriṃśikā.

9. **Anubhūti Nu Ākāśa**
   Ruminations on Āṣṭa Pravacana Mātā Nī Sajjhāya written by Devacandrajī.

10. **Rome Rome Parama Sparśa**
    Story of the twelve and a half years of the divine spiritual practices of Bhagavāna Mahāvīra - An inner perspective.

11. Prabhu Nā Hastākṣara
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Spiritual practices of the Navapada.

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A study of the devotional song on Bhagavāna Neminātha written by Devacandrajī.

19. Sādhanā Nu Śikhara
A sketch of the life of Ācārya Bhadrasūrīśvarajī.

20. Vātsalya No Ghughavato Sāgara
A sketch of the life of Ācārya Omkarasūrīśvarajī.

21. Samādhi Śataka (Parts 1 to 4)
An explanation of the scripture Samādhi Śataka written by Mahopādhyāya Yaśovijayajī.

22. Samunda Samānā Bunda Me
A study on the discourses of Ācārya Kalāpūrṇasūrīśvarajī.

23. Svānubhūti Nī Pagathāre
A study of few selected verses from the scripture Savāso Gāthā nu Stavana written by Mahopādhyāya Yaśovijayajī.

24. Sadguruḥ Śaraṇaṃ Mama
An assortment of various ruminations pertaining to Sadguru Tattva.

25. Nirañjana Nātha Mohi Kaise Mileṅge?
A study of various devotional sūtras
given by Panyāsa Bhadraṅkaravijayajī.

26. Dila Aṭako Torā Carana Kamala Me
An exposition on the devotional song of Bhagavāna Ṛṣabhanātha
written by Mahopādhyāya Vinayavijayajī.

27. Mokṣa Tamārī Hatheḷī Mā
A study of few selected verses from the scripture Pańca Sūtra.

28. Dhyāna: Āntara Yātrā (Gujarātī book second edition)
Meditation in Jainism.

29. Dhyāna: Āntara Yātrā (Hindi edition)
Meditation in Jainism.

30. Juga Juga Thī Jhaṅkhu Chu Tamne
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31. Svānubhūti
The three stages of Self-Realization.

32. Svānubhūti (Hindi edition)
The three stages of Self-Realization.

33. Devacandre Stavyo, Munigaṇe Anubhavyo...
An explanation of a few selected verses from
devotional songs written by Devacandrajī.

34. Mānavijaya Vācaka Kahe...
An explanation of a few selected verses from
devotional songs written by Mānavijayajī.

35. Ānandaghana Cetanamaya Mūrata...
An explanation of a few selected verses from
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36. Śakrastava: Parama No Sākṣātkāra
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