Chapter 2

System building Indian philosophical approaches to enlightenment (kramic path - the step by step path)

2.1 Introduction

Human beings are rational by nature and always out of curiosity seek after questions and get occupied in understanding the philosophy behind. What is the ultimate truth or satya behind this samsāra (world)? Who is the karta and the controller of the world? What is the form of that karta and how he is related to humans? It is very important to understand what is theory of origination by different schools of Indian Philosophy to find an answer to these questions. Some believe that the world is created and others believe that the world is evolved.

2.1.1 Theory of Origination of World

<table>
<thead>
<tr>
<th>World is created</th>
<th>World is Evolved</th>
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<tbody>
<tr>
<td><strong>Asatkāryavāda</strong></td>
<td><strong>Vivartavāda</strong></td>
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<tr>
<td><strong>Nāstik</strong></td>
<td><strong>Vēdānta</strong></td>
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<tr>
<td>Buddhist</td>
<td>1. World is reflection of real.</td>
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<tr>
<td>1. World is unreal.</td>
<td>2. Unreal world came into existence from param, eternal and real Brahman.</td>
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<td>2. World comes from unreal.</td>
<td>3. Cause is real but the effect is not.</td>
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<td>3. No god.</td>
<td>3. Cause is existence and world is effect.</td>
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<tr>
<td>World</td>
<td>4. Cause is real, effect is real.</td>
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<tr>
<td><strong>Abhāva Utpativāda</strong></td>
<td><strong>Sāmkhya -Yogā</strong></td>
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<td>Navīya-Vaiśeṣika</td>
<td>1. World is evolved.</td>
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<tr>
<td>1. World is unreal.</td>
<td>2. World is real.</td>
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<td>2. God is real.</td>
<td>3. Real world came from real.</td>
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<td>3. Unreal world came from real god.</td>
<td>4. Cause is effect.</td>
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<td>3. Cause continues to exist after</td>
<td>5. Effect pre</td>
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Jainism

1. World is without beginning or end and is ever lasting and eternal.
2. No god. Jins are god but not as protector, creator and destroyer of the world.
3. Cause and its effect are always identical in nature.
4. Anekânta vâda, syâdvâda

That Indian Philosophy is spiritual seems so self-evident as to require no argument or evidence on its behalf. For the spiritualist metaphysics the spirit alone is real and appearance is of matter which is totally illusory and not real. This view is characterized as ‘spiritual’ in ontological sense. It is certain that most of the schools of Indian Philosophy do recognize the ultimate reality of spirit in some form or other. At the same time the Jaina, the Vaiśeṣikâ and Sâmkhya recognize ultimate reality of matter in some or the other form.

The schools of Indian Philosophical thoughts (darśanas) are classified into orthodox (āstika) and heterodox (nāstika). It depends on the criteria whether it believes in Vêda as a valid source of knowledge. There are six major orthodox schools of Indian philosophy, namely, Naiyâya-Vaiśeṣikâ, Sâmkhya-Yogâ, Mîmâmsâ and Vedântâ. Under heterodox or non-orthodox schools are Cârvâka, Jainism, and Buddhism. Almost all of them except Cârvâka focus on ultimate goal of mokṣa/Nirvâna. They share many common concepts like dharma, karma, renunciation-vairâgya, rebirth, dukkha. Mostly they all differ in their assumptions about the nature of existence of world and methods to reach the goal. However, they raise similar questions: What is suffering? How to
overcome it? What is the ultimate reality and actual cause of bondage? How to come out of the bondage? Is the world eternal? What are Īśā, ātman and Prakṛti etc.? Most important is what is the goal and purpose of human life? Cessation of suffering or dukkha forever is considered to be mukti or mokṣa. Who is the sufferer? Actually experience of the pain is to body or mind, who is suffering? Then who is experiencing the pain? What is ātma or Self? To understand nature of mokṣa we need to undertake a study of the nature of ātma or Self. Concept of the Self is dealt with by almost all systems in Indian Philosophy. In the same way, there is a kind of unanimity regarding the concept of mokṣa as the ultimate goal of life. But they differ in the nature of mokṣa and means to achieve the goal, depending on their metaphysical positions and attitude.

2.1.2 Rejection of Dharma and Mokṣa - Materialism

Some Indian philosophers like the Mīmāṃsākās believe that the highest goal of human life is heaven (svarga) which is a state of unalloyed bliss that can be attained hereafter by performing here the Vēdic rites. The Cārvāka rejects this view, because it is based on the unproved existence of a life after death. They argue that the heaven and hell are the inventions of the priests whose professional interest lies in coaxing, threatening and making people perform the rituals. Enlightened men will always refuse to be duped by them.

Many other philosophers regard liberation as the highest goal of human life. Liberation, again is conceived as the total destruction of all sufferings. Some think that it can be attained only after death, when the soul is free from the body; and others believe that it can be attained even in this life. But the Cārvāka holds that none of these views stands to reason. The materialistic concept of Cārvāka about the soul as in Sarvadārśana Shangraḥ— is chaitanya visista deha eva ātman (living body itself is the Self). As self did not exist in sense perception, they could not admit existence of an immaterial entity like Self. As they accept only one sense-perception there is no continuity. The body is the Self or ātman. Here Cārvāka also comes to a materialistic concept of mokṣa as dehocchedah mokṣh, mokṣastu maran ca prāṇavāyu nivārtanam. Cārvāka only believes in the composition of four Mahābhootas (earth, water, air and fire). Atman is not a separate entity as per the Cārvāka. They believe that there exists only four elements and from which body is
found. Consciousness is a product from the body. They did not believe the soul as a different entity from body after death.

According to the Cārvāka, if liberation is freedom of the soul from its bondage to physical existence, it is absurd because there is no soul. But if liberation means the attainment of a state free from all pain, in this very life, it is also an impossible ideal. Existence in this body is bound up with pleasure as well as pain. We can only try to minimize pain and enjoy as much pleasure as we can. Liberation in the sense of complete cessation of sufferings can only mean death. Those who try to attain in life a state free from pleasures and pains by rigorously suppressing the natural appetites, thinking that all pleasures arising out of their gratification are mixed with pain, act like fools. For no wise man would 'reject the kernel because of its husk', nor 'give up eating fish because there are bones', nor 'cease to grow crops because there are animals to destroy them', nor 'stop cooking his food because beggars might ask for a share'. If we remember that our existence is confined to the existence of the body and till this life, we must regard the pleasure arising in the body as the only good thing we can obtain. We should not throw away the opportunities of enjoying this life, in the futile hope of enjoyment hereafter. 'Rather a pigeon today than a peacock tomorrow'. 'A sure shell (course) is better than a doubtful golden coin'. 'Who is that fool who would entrust the money in hand to the custody of others?' The goal of human life is, therefore, to attain the maximum amount of pleasure in this life, avoiding pain as far as possible. A good life is a life of maximum enjoyment.⁸

A good action is one which leads to a balance of pleasure and a bad action is one which brings about more pain than pleasure. This Cārvāka ethics may be called, therefore, hedonism or the theory that pleasure is the highest goal. The popular saying of Cārvāka are summarized in the following way:

Live happily so long as you live,
Borrow money and drink ghee.
When the body is turned to ashes,

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How can you to the world return.⁹

As against Cārvāka, Śāṁkhya -Yogā, Jainism and Buddhism holds that materialism is different from Jñāna Mārga. So we will study concept of mokṣa or enlightenment in the spiritualistic systems of Vēda, Upāniṣad, Sāṁkhya -Yogā, Jainism and Buddhism for further understanding in this chapter.

2.1.3 Mokṣa-Enlightenment-Liberation

Various schools of thought bring out different views regarding liberation, but a proper look into these systems confirms that all the views lead to one goal.¹⁰ The conception of mokṣa varies from system to system.¹¹ Liberation is the goal of all religions, still it bears different names and different natures. It is commonly known as kailāsa, vaikuntha, mukti, Nirvāṇa, mokṣa, salvation and freedom.¹² Mokṣa also is called vimokṣa, vimukti and mukti.¹³ The definition and meaning of mokṣa varies between various schools of Indian religion.¹⁴ Mokṣa, liberation from the cycle of existence often identified with a state of knowledge in which the phenomenal world and its concerns are shut out in favors of a mystical identification with the ultimate, changeless ground of all things.¹⁵ Mokṣa is the common end of all Indian Philosophy.¹⁶ Caraka and Kapila describes cessation of pleasure and pain arising through the association of the self with the mind (manas), the sense and the sense objects, attainable only when the mind is

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¹¹M. Hiriyanna, Outlines of Indian Philosophy, Motilal Banarasidass, 2009, Delhi, 18.
¹²P.P.Sadhavishri Jailakmishreeji, Philosophy of Sadhana in Jainism, Mrs. Gangabai Narshi Daud, Nagpur, 1987, 64.
¹⁴M. Hiriyanna, The essentials of Indian Philosophy, Motilal Banarasidas,2000,Delhi. 50.
steady.\textsuperscript{17} Aim of Indian Philosophy goes beyond both morality and logical knowledge.\textsuperscript{18}

From the \textit{V\`edic} period the law of \textit{karma} has gradually assumed an inexorable form, though mysterious in working. The question in this connection are, in there no escape from the consequences of an action once performed; Is there no supreme being, or god, who can condone our actions through his mercy? The answer to the first will be that when the mind being purified attains the highest enlightenment about the self and the world, all kinds of actions, which have been collected, or which are being accomplished, are all consumed as it were by the fire of knowledge. Only the actions which have started giving fruits have to run their course to completion. But the agent who has once attained enlightenment is not affected by them and is known as \textit{Jivanmukta}. The action which he performs after enlightenment are neutral and do not bind to him any one – by their consequences.\textsuperscript{19}

\textit{Mok\'\text{\textae}} (skt. from \textit{muc} or \textit{moks}, 'release', liberation). The fourth and the ultimate \textit{artha} ('goal') of Hinduism, release from the round of death and rebirth (\textit{sams\'\text{\textae}ra}). This is attained when one has overcome ignorance (\textit{avidy\text{\textae}}) and desires. The routes leading towards \textit{Mok\'\text{\textae}} area, in effect, a map of 'Hinduism'. The Bhagvad-Gita tries to reconcile the different forms of \textit{Yog\text{\textae}}, \textit{J\text{n\text{\textae}}\text{\textae}}, \textit{karma} and \textit{Bhakti}, as all having their place. Although \textit{mok\'\text{\textae}} is the stereotological goal of Hinduism, it is paradoxically not a goal at all, since its attainment depends upon one's abandonment of all desires and attachment, including the desire for \textit{mok\'\text{\textae}} that is the transcendance of all goals (\textit{arthas}). Its attainment while alive (\textit{jivanmukti}) or discarnate (\textit{videhamukti}) marks the end of rebirth and suffering. \textit{Mok\'\text{\textae}} is not personified or localized in the Hindu tradition.

\textsuperscript{19} Sharama Das Gupta, \textit{Development of Moral Philosophy in India}, Frederick under publishing co, 1965, New York, 39,40
For Jains, mokṣa is emancipation from the impediment of karma, and this lies beyond enlightenment (which provides the means for resting out the remaining traces of karma) see also Kewala.20

Nirvāṇa (skt-‘extinction’) is the final goal and attainment in Hindu religions. In Hinduism, Nirvāṇa is the extinguishing of worldly desires and attachments, so that the union with god or the absolute is possible. According to S.K.Belvalkar, the term originated in Kāla philosophy. Before the advent of Buddhism,21 Kewal jñāna is when ‘the partnership between soul and matter is dissolved, and the soul and matter is dissolved’, and the soul shines in its intrinsic nature of infinite faith, knowledge, bliss and power. This state is called mokṣa or liberation. Here Kewal jñāna or omniscient is attained.22

Mukti: (skt, from muc, ‘release’, liberation). In Vedic skt, mukti means release from the liberations of the body and mind, effected by rituals actions. Later the term became identified with the term mokṣa. It means ‘liberation’ or ‘salvation’. There are two types of mukti, namely, jivanmukti and videhamukti. In case of the former, a person gets liberated while he is alive; where as in the case of latter a person gets liberated only after his death. Advaita Vedanta and subscribes to the concept of jivan mukta.23

2.2 The Védas

Védic literature can be considered as one of the richest that the ancient world could ever produce. The word Vėda originally meant knowledge and included in a broad sense, treatise of medicine-Ayurvéda, the science of archery-Dhamurvéda, a book of music-Gandharva Vėda, books on traditional histories and Purāṇ Vėda, a sacred text of Indian mythology. On composition of Sūtra texts the term Vėda got confined to the four Vėda, namely, Rgvėda, Sāma Vėda, Yajur Vėda, and Atharva Vėda. These four Vėda are self-affirming, infallible divine authority

22 Chandradhar Sharma, The Critical Survey Of Indian Philosophy, Motilal Banarasidass Publishers, Delhi, 2000, 65
in law of dharma or religion. 'Vid' which means 'seeing' with the mind's eye or intuitive seeing. This intuitive seeing forms the source of knowledge. The Vedic literature, in its initial stage, was preserved in the form of lore and was long handed down from one generation to another by careful oral tradition to be compiled only about 1500 BC. The Veda has for its origin the Aryan root.

The Sanskrit word 'Veda' means "knowledge," more particularly 'sacred book', voluminous theological and philosophical literature. It is divided into the Brāhmaṇas, Āraṇyakas, Upaniṣads, and Sūtras. But commonly the term Veda is applied only to the four collection (Samhitās) of hymns and prayers composed for different ritualistic purposes: Rgveda, Sāma Veda, Yajur Veda, and Atharva Veda. We can say that the origin of the Indian Philosophy is traced in the Vedas. The knowledge about this period is vague and mostly shrouded due to absence of sufficient data.

The Vedas are the main scriptural texts of Hinduism, also known as Sanātana dharma, and are large corpus of texts originating in ancient India. 'Sanātana dharma' means eternal religion. No one has ever doubted that in the Veda we have the earliest monument of Aryan language and thought, and in certain sense Aryan literature which, in an almost miraculous way, has been preserved through centuries, chiefly by means of oral tradition. It was during the Vedic period that the Aryan people moved from Central Asia into the Indus Valley. The cultural tradition they bought with them mingled with the tradition and customs of the people they met, and what we call Indian culture began to take place. Even though many historians have tried to affix dates to the Vedas there is yet no common consensus. Hindu philosophy asserts that the Vedas are apaurusėya (unauthored). As per Hindu tradition, the sage Veda Vyasa divided the Vedas into

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24 S. Radhakrishnan, Indian Philosophy, vol.1, Oxford University Press, New Delhi, 1999, 128
26 Dr. P.R. Sharma, Encyclopedia of Veda, Anmol Publications, New Delhi, 2007, 1.
Rggveda, Yajur Veda, Sâm Veda, and Atharva Veda at the beginning of Kali Yuga.\textsuperscript{30} No one has ever doubted that the Veda reflects the religious consciousness and religious life of Vedic people. The important tenets of the Vedas are as follows:

(1) The Vedas should be acceptable as infallible.

(2) The Vedic sentences originally teaches that what one must and must not do. These prescriptions and injunctions, are naturally rituals connected with sacrifices.

(3) Vedas prescribe that man is born to act.

(4) Living man is divided into part as body and soul. Soul has freedom and responsibility to act and is the agent of action.

(5) In its own right soul exists or it is also believed that the soul requires body act upon.

(6) The soul takes rebirth to fulfill action or suffer the consequences of action. as the circle of action is not complete during one’s life period.

(7) Idea of heaven and hell, as man has to pay for his actions and so it is paid in the other world.

(8) As object of the action, each action has a deity and man pleases the deity by performing sacrifices.

The sages have prayed for knowledge and bliss. Keenly desirous of ultimate knowledge the aspirant sheds off the egotism and surrenders of God. To quote, ‘O Aditya! I have no discretion of right and left and I am feeling stupefied and stale. By your grace and kindness I can realize the Abhaya Jyoti.’ Only communion between the soul and God can lead to knowledge and happiness.

2.2.1 Rgveda Samhitā

Rgveda is the earliest work among the Indian and Indo-European literature.\textsuperscript{31} ‘Veda of Verses’, from ric, or before sonant rig, "lausatory stanza") is

\textsuperscript{30} Dr. P.R. Sharma, Encyclopedia of Veda, Amol Publications, New Delhi, 2007, 1.
\textsuperscript{31} Joshi Tarkateertha Laxmishqvatri, Development of Indian Culture Veda to Gandhi, S.R. Nene, trans., Lok Vangmay Griha, June 2001, Mumbai, 52.
the oldest and the most important of these collect.\textsuperscript{32} 
\textit{Rgveda} contains lyrics or hymns in praise of different gods.\textsuperscript{33}

2.2.2 Dharma (Righteousness) in the \textit{Rgveda}

The \textit{Vedic} sages created the institution of sacrificial fires (\textit{yagya}) as the point of union of God and man on the earth. According to the \textit{Vedic} sages, the supreme God exists in the form of a sacrificial fire. Performing the sacrificial fire was their sole code of \textit{dharma} (righteousness). It is because of the sun and the rain that all living survive. Food too is generated from them. They linked every important action of life to them.\textsuperscript{34} Concept of \textit{Rta} is of great significance. It is the anticipation of law of \textit{karma}, one of the distinguishing characteristic of Indian thought.\textsuperscript{35}

2.2.3 The Sāmveda Samhitā (Védas of Chants)

The \textit{Samveda} is a literary creation which is wholly dependent on the \textit{Rgveda}. Its verses are borrowed from the \textit{Rgveda} for being sung as \textit{sāmans} on musical notes. The Bhagavad-Gita extols the \textit{Sāmveda} with the assertion of Lord Krishna. “Of the \textit{Védas} I am the \textit{Sāmveda}.” Here ‘I’ means the Supreme God himself.\textsuperscript{36} It is based on \textit{Rgveda}. A verse on which a \textit{sāmans} are sung is known as yoni which is the source.

2.2.4 Yajurvéda Samhitā

Yajurvéda Samhitā means "\textit{Véda} of sacrificial prayers."\textsuperscript{37} The word \textit{yajur} means prose \textit{mantras} to be recited at the sacrificial ritual.\textsuperscript{38}

2.2.5 Atharvavédà Samhitā

\textit{Atharvaveda Samhitā}, "\textit{Véda} of the \textit{atharvans} or the fire priests', differs widely from the other \textit{Védas} in that it is not essentially religious in the character

\textsuperscript{32} Dr. Sharma, P. R. \textit{Encyclopedia of Veda}, Anmol Publications, 2007, New Delhi, 1.
\textsuperscript{34} Dr. Sharma, P. R. \textit{Encyclopedia of Veda}, Anmol Publications, 2007, New Delhi, 4.
\textsuperscript{35} S. Radhakrishnan, \textit{Indian Philosophy}, vol. 1, Oxford University Press, New Delhi, 1999, 110
\textsuperscript{37} Dr. Sharma, P. R. \textit{Encyclopedia of Veda}, Anmol Publications, 2007, New Delhi. 4.
and not connected with the ritual of Soma sacrifice. The Atharvāveda contains a large collection of mantras in the form of magic spells and imprecations to achieve the destruction of enemies and also other auspicious or block magic formulas. This is largely an independent work. The verse in this Vēda were composed by sages having the family name Atharvan and hence the name Atharva Vēda. For long it was considered as a non-Vēda. The sages had a vision of the ultimate being in the form of Abhā Jyotis through penance. They manifested their divine experiences in Vēda Mantras. They are based on the intuitive perception of the ultimate reality. These mantras do not reflect the individuality of the ṛṣies; so they are considered as 'apauruseya'. The ultimate being has manifested himself in the form of Vēda Mantras and the realities are no more than the media chosen by the being for the purpose.

2.2.6 Organization of Vēda

Each Vēda consists of four parts, namely, the Samhitā (Sam means 'together' and 'hita' meaning 'put', which is a collection of mantras and hymns, the Brāhmaṇas or the ritualistic percepts and sacrificial texts; the Aranyakas or the exoteric doctrines, and the Upaniṣads or the philosophical speculations. The mantras are collected into anthologies called Samhitās. The important idea which we find in the early Mantras is that of ṛta. ṛta denotes the order of the world. The word originally meant the uniformity found in nature, or cosmic order. It later came to include moral order as well. The Gods of the Vēdic, and indirectly of all the Āryan people, were the agents postulated behind the great phenomena of nature. This was the beginning of philosophy, the first application

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41 UGC philosophy. Cosmos Bookhives pvt ltd, Delhi, 164-5.
of causality, and in it we have to recognize the only true solution a of Indo-European mythology, and likewise of Āryans Philosophy\textsuperscript{46} The Gods are guardians of rta. The chief aim of the prayer is worthy prosperity.\textsuperscript{47} The old idea that man owes his prosperity as a debt (rṇa) to the Gods is still retained, for we find that sacrifice is sometimes regarded in Brāhmaṇas as rṇa due to Gods. The ideas of rṇa also includes the practice of virtues like truth, self restraint and kindness.\textsuperscript{48} Thus the idea of morality did not disappear on the account of the sacrifice.\textsuperscript{49} Their subject – matter may be summed up under three heads: (1) the karma kanda or ritualistic section (2) the upāsana–kānda or worship section and (3) the jñāna – kānda or knowledge section. The first two parts of Vēdas form the karma – kānda, the third one upāsana kānda and the forth and the last one jñāna–kānda.\textsuperscript{50}

The ultimate aim of the Vēda is to lead us to knowledge and happiness, that they believe in the inference of karma on man's life, and that they show different trends of philosophy–Polytheism (belief in many Gods), henotheism belief in single God, each in turn standing out as the lightest), and monotheism (belief in one supreme God).\textsuperscript{51} Death does not mean destruction, but only continuance of existence elsewhere, where happiness or misery results according to one's deserts all this points to the immortality of the soul.\textsuperscript{52}

The development of the theory of rebirth presupposes a developed theory of karma. This also presupposes a development of ethical attitude. The concept of rta in Rgveda anticipates the law of karma and gives the idea of the ethical

\textsuperscript{49}T.P. Ramachandran, The Builders of Indian Philosophy Series, M.Hiriyanna, Munshiram Manoharlal Publishers Pvt. Ltd, New Delhi, 2001, 59
attitude of the Vēdic people. There were sages who devoted their lives exclusively to the attainment of spiritual enlightenment.

### 2.2.7 Prajāpati

The principal deity of the Brāhmaṇa period, is represented not merely as the lord of creation, but also as an ethical authority – reminding as of the still earlier view that the Gods were responsible for upholding moral as well as cosmic order.\(^{53}\)

### 2.2.8 Jñāna Kānda or Upaniṣads

It is very important to understand how the later or end of Vēdas part form Upaniṣads, and are therefore called the Vēdānta or end of Vēdas. They contain more of philosophy and no rituals. Inevitably it leads as to a consideration of Upaniṣads and their contribution to the evolution of Hinduism.\(^{54}\) Written in prose and verse, the Upaniṣads contain various sort of philosophical thoughts - mostly monistic or singularistic but also sometimes pluralistic and dualistic ones.\(^{55}\)

Upaniṣads came as the end of Vēdas which discussed about philosophy over rituals. The Upaniṣad contains the mental background of the whole of the subsequent thought of the country of the early Upaniṣads contains Aitareya and Kausitakiki belong to Rgvēda Ken and Chāndogya to the Soma, Iša and Taittirīya and the Brahadrānyaka to Yajur, and Praśna and Muṇḍaka to the Atharvavēda.\(^{56}\) The Aranyakas from the transition link between the ritual of the Brāhmaṇa and Philosophy of the Upaniṣad.\(^{57}\) While hymns are the creation of the poets, the Brāhmaṇa are the work of the priests, and the Upaniṣads the meditations of the Philosophers.\(^{58}\) Upaniṣad do not care for the early nature worship, but only develop the suggestions of the highest religion contained in Vēdas.\(^{59}\)

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\(^{53}\) M. Hiriyanna, Outline of Indian Philosophy, Motilal Banarasidass, Delhi, 2009, 46

\(^{54}\) A.N. Dwived, Essentials of Hinduism, Jainism and Buddhism, Books today, New Delhi, 1978, 18


\(^{56}\) S. Radhakrishnan, Indian Philosophy vol.I, Oxford University Press, New Delhi, 1999, 3

\(^{57}\) S. Radhakrishnan, Indian Philosophy, vol.I, Oxford University Press, New Delhi, 1999, 3

\(^{58}\) S. Radhakrishnan, Indian Philosophy, vol.I, Oxford University Press, New Delhi, 1999, 3

\(^{59}\) S. Radhakrishnan, Indian Philosophy, vol.I, Oxford University Press, New Delhi, 1999, 70
2.2.9 Puruṣārthas – a theory of human goals

This doctrine of four puruṣārthas has come down as it has been understood in the mainstream tradition of ‘Védic tradition’. We may call it a blue print of a life prepared. The four puruṣārthas, namely, dharma, artha, kāma and mokṣa, in that order actually form a chain of means and ends, the earlier being a means to what comes next to it. The problem for this theory is what goals a man should pursue in order to live satisfying life. Generally the term ‘puruṣārtha’ means human efforts or exertion. According to some of the ancient works their number was limited to only three, i.e. dharma, artha, kāma. It was known as trivarga. As initially there were only three Védas and fourth one was added later. To this trivarga the forth puruṣārtha was added much later. It is difficult to say when this happened because these have been used to frequently by ancient traditions that they by now they have been standardized as four. Arth covers all material means necessary for the maintenance of life. That again does not mean that artha exclude the spiritual life, duties, obligations, justice-in general, rules of conduct and guides for action, comes under dharma. An individual’s duties and obligation towards own self and society falls under dharma. Wealth is means and not the end in itself. The purpose of wealth is for kāma-pleasure and enjoyment in general, like food, drink, home, relations. It is important that artha and kāma must be balance and in harmony with each and other with dharma. But still why fourth aim of life is mokṣa. May be apart from having this basic requirement he is looking for happiness lasting for long and life free from suffering.

2.3 Upaniṣads

The Upaniṣads are part of Védas and form the Hindu scriptures which primarily discuss philosophy, meditation and nature of God; they form the core spiritual thought of Védantic Hinduism. The word Upaniṣad comes from upaṇiṣad ‘sitting down near’. It means ‘sitting down near’ the teacher to receive instruction. The Upaniṣad form the concluding portions of the Vėda, and are

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60 Dr. Sharma, P.R. *Encyclopedia of Veda*, Anmol Publications, 2007, New Delhi, 36
therefore called the Véda-anta, or the end of Véda, a denomination which suggests that they contain the essence of the Védic teaching.\textsuperscript{62}

2.3.1 Traditional Etymology

Etymologically Upaniṣad is said to be derived from $Upa + ni + sad$ (sad)

$Upa =$ an upasarga (prefix) meaning Samipayam-Nearest, i.e. Ātma (oneself)

$ni =$ an upasarga (prefix) meaning Nicecaya = definitely ascertained knowledge.

$Sad =$ a dhātu (Verbal root) which was originally sad. Sad has three meaning:

1. Vihāragam – dissolves, disintegrates, destroys
2. Gati or praptio – go, lead, attain, know,
3. Avasadana – put an end to.

Thus Upaniṣad means:

1. Definitely ascertained knowledge of ātma (oneself) which dissolves, disintegrates, destroys ignorance.
2. Definitely ascertained knowledge of ātma (oneself) which leads one to Brahman, makes gain and know Brahman.
3. Which puts an end to samsāra (a life of becoming, characterized by birth, death suffering etc.)

The word Upaniṣad ultimately means Self knowledge (Ātmavidya), knowledge of Brahman (Brahmavidyā). The Madukya Upaniṣad Mahavkya (Verse). ‘Ayamātma Brahma’. "This Ātma is Brahman", confirms the view of the Upaniṣad, that in truth, the individual Self, free from incidental attributes, are Brahman (the infinite and, the ultimate basis of all reality).\textsuperscript{63} They represent free and bold attempts at discovering the truth without any thought of a system.\textsuperscript{64} The teaching of Upaniṣads marks a reaction against that of Brāhmaṇas.\textsuperscript{65} They are distinguished from the Védic hymns and Brāhmaṇas by their increased emphasis.

\textsuperscript{63} Dr. Sharma, P.R., Encyclopedia of Veda, Anmol Publications, 2007, New Delhi, 36-7.
\textsuperscript{64} A.N. Dwived, Essentials of Hinduism, Jainism and Buddhism, Books today, New Delhi, 1978, 19
on monastic suggestions to and subjective analyses as well as their indifference to Vedic authority and ceremonial piety.\textsuperscript{66}

In the latest layer of the older Upaniṣads the first highest Indian Philosophy is reached which appears to be connected with the names of Yajnavalkya and which culminated into a doctrine of the world – Soul or the Ātman or the Brahman, doctrine of transmigration of the soul and the doctrine of work (karma).\textsuperscript{67}

2.3.2 Major Upaniṣads

The number of Upaniṣad is very large, about two hundred. But only a dozen of them are a genuine portions of Veda. They contain certain set formulas (Mahāvākyas) like ‘tat tvam asi’, and these are preceded and succeeded by expository discourses. They contain the thoughts of many teachers and so are heterogeneous in nature. They are generally in the form of dialogues.\textsuperscript{68} The Ṣa, Kena, Katha, Praśna, Muṇḍaka, Māṇḍukya, Taittirīya, Aitareya, Chhāndogya, and Brhadāraṇyaka are the ten principal Upaniṣads of unchallenged authority. It is generally agreed that the ancient prose Upaniṣads – Aitareya, Chhāndogya, Kena, Taittirīya and Brhadāraṇyaka, together with Ṣa and Katha, "represent the Vēdāṇta in its pure, original composition of the world. They are known as sruti or revealed literature, and are immemorial and sanātana (timeless).\textsuperscript{69}

2.3.2.1 Aitareya Upaniṣad

It is a Mukhya Upaniṣad, associated with the Rgveda. In the first chapter of the text, ātman, the inner Self, is portrayed as a divine creator. In the second chapter, the three births of the ātman are described. The third chapter deals with the qualities of the Self or Brahman. It contains one of the most famous

\textsuperscript{66} A.N. Dwived, Essentials of Hinduism, Jainism and Buddhism, Books today, New Delhi, 197819

\textsuperscript{67} Franklin Edgerton, The Beginning of Indian Philosophy, George Allen & Unwin Ltd, 1965, 22

\textsuperscript{68} Ramachandran, T.P. The Builders of Indian Philosophy Series, M.Hiriyanna, Munshiram Manoharlal Publishers Pvt. Ltd, 2001, New Delhi, 61

\textsuperscript{69} A.N. Dwived, Essentials of Hinduism, Jainism and Buddhism, Books today, New Delhi, 1978, 19, 20.
expressions of the *Védânta*, "Prajñānām Brahma," which is one of the *Mahavakyam*.70

**2.3.2.2 Bṛhadāraṇyaka Upaniṣad**

The central theme of the *Upaniṣad* is Truth. In the *Bṛhadāraṇyaka* (1.3.28), the earnestness for the search of Truth is beautifully expressed thus: "From the unreal lead me to real. From darkness lead me to the real, from death lead me to immorality."71

**2.3.2.3 Iśa Upaniṣad**

One of the smallest text of the *Upaniṣad* (18 verses in total) but also one of the most often quoted. The name of the *Upaniṣad* derived from its incipit, *Iśa vāsyam idam sarvam*, "This universe is enveloped by Lord".72 Verse 1: "Oṁ Iśāvāsyamidamsarvam, yatkiṁca jagatyam jagat, tena tyak tena bhuñjītha, mā gradhah kasya svid dhanam." It is interpreted thus: "Everything animate or inanimate that is within the universe is controlled and owed by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and should not accept other things, knowing well to whom they belong".73 The text discusses the nature of *karma* for the living entities, and it promotes only those things set aside for oneself and a culture of knowledge over ignorance.74 Worship of *devās* (gods) is condemned in favour of worship of the supreme God only, for worship of anything other than the supreme brings about different results. The reward for correct worship is given as a future life of eternity, bliss and knowledge.75

**2.3.2.4 Taittiriya Upaniṣad**

The eight and the ninth chapters of *Taittiriya aranyaka* form the *Taittiriya Upaniṣad*. The tenth chapter is famous as *Mahanarayana Upaniṣad* or *Yajnīka*. Ether was born out of Self, the water was born in fire, the earth originated in water

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70 Dr. P.R. Sharma, *Encyclopedia of Veda*, Anmol Publications, New Delhi, 2007, 44
and finally from the earth came out the plants and other things (Tait II. / 6-7).
Thus the world was in Brahman in the unmanifested form. He simply manifested
it.\textsuperscript{76} Anuvaks second to Fifth describes that Five Šeths (subtle bodies or Five
ātmanas) reside in one another in human body. Starting with grosser, tangible
human body called "Annamaya" or "Formed out of food" to "Prānamaya" or
"formed out of vital life force." to "Manomaya" or "formed out of mind" to
"Vijñānamaya" or "one who is of knowledge" to final and subtle most being
"Ānandamaya" or one who is full of joy.\textsuperscript{77}

\textbf{2.3.2.5 Chandogya Upaniṣad}

Chandogya throws light on the importance and greatness of universal holy
tsylable Ōm and the importance and greatness of vital life force of prāna, fruits of
meditating on holy syllable Ōm.\textsuperscript{78}

\textbf{2.3.2.6 Kena Upaniṣad}

Kenopaniṣad derives its name from the first word Kena, meaning 'by
whom'. This is quite small work, postulated that Brahman meaning a prayer of
holiness which is adored in Vēdas is not the ultimate reality, it is ātman, the self is
the real Brahman. Brahman cannot be comprehended by speech or mind as
mentioned in Vēdas. The self-luminous ātman which implies all sense organs and
the mind is Brahman.

\textbf{2.3.3 Upaniṣadic Philosophy}

The Upaniṣads deal mainly with three subjects namely religion, cosmology
and ultimate reality. Exposition of the ultimate reality is the main object of the
Upaniṣads.\textsuperscript{79} Ancient philosophers of India looked upon the Upaniṣads as being
of an entirely different type from the rest of Vēdic literature as dictating the path
of knowledge (jñāna-mārga) as opposed to the path of works (karma-mārga)

\textsuperscript{76} A.N. Dwived, Essentials of Hinduism, Jainism and Buddhism. Books today, New Delhi, 1978, 23
\textsuperscript{77} Dr. P.R. Sharma, Encyclopedia of Veda. Anmol Publications, New Delhi, 2007, 49.
\textsuperscript{78} Dr. P.R. Sharma, Encyclopedia of Veda. Anmol Publications, New Delhi, 2007, 50.
\textsuperscript{79} Joshi. Tarkateertha Laxmishastrī, Development of Indian Culture Veda to Gandhi. S.R. Nene. trans, Lok Vangmaya Griha, Mumbai, 2001, 135.
which forms the content of the latter. They went beyond the traditional priestly view of the cosmos. They had found the interior world, the inward universe of man himself, and within that the mystery of the self. They try to explain the universe in human or quasi-human terms. ‘The world-principle are thou, who thus knows, “I am Brahman,” become this All,’ it (the universal Brahman) is the Self, that is within everything. It is said in Kathopaniṣad: “But he, who has understanding, who is mindful and always pure, reaches indeed that place, from where, he is not born again. He who has no understanding, who is unmindful and always impure, never reaches the place, but enters into the round of births.”

In the Upaniṣads the desire of the individual is expressed to free himself from the wheel of the birth and death. The Kenopaniṣad which is quite a small work, postulates the Brahman, meaning a prayer or holiness which is adored in the Vēdas is not the ultimate reality; it is ātman, the self, which is the real Brahman. The Ātman, above all, appeared as the only precious one free from all earthly restrictions and inadequacies, and free from all sorrows, calm in itself, full of joy.

According to the Upaniṣads, ignorance is the cause of bondage and liberation is the result of knowledge. They solely concentrated on Brahman and none else. They fully uphold the views that Brahman is one without a second

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81 Heinerich Zimmer, Philosophies Of India, Bolling Series, Bollingen Foundation Inc., 1951, 355-6.
83 Dr. G.N. Joshi, The Evolution Of The Concept Of Ātman And Mokṣa in the different systems of Indian Philosophy, K.C. Parikh, Ahmedabad, 1965, 54.
84 Dr. G.N. Joshi, The Evolution Of The Concept Of Ātman And Mokṣa in the different systems of Indian Philosophy, K.C. Parikh, Ahmedabad, 1965, 54.
86 Erich Frauwallner, V.M. Bedekar, History Of Indian Philosophy, Vol 1, Motilal Banarasidass, Delhi, 1973, 55.
87 A.N. Dwived, Essentials of Hinduism, Jainism and Buddhism, Books today, New Delhi, 1978, 23
(Ekam evādvitiyam) and that Brahman is one and no other (Brahma advitiya nāsti).  

The word Brahman has been formed from the root brha, meaning to grow, to enlarge, to extend. In the Rgveda the term Brahman has been used in the sense of prayer. But till the time of Upaniṣads its meaning changed; in the Upaniṣads it is used for him to welcome the prayer is offered – the ultimate reality. Before creation, there was only one soul out of which the universe was created. Ether was born out of self, the air originated in ether, fire came out of air, the water was born in fire, the earth originated in water and finally from the earth came out the plants and other things (tait, TL. 1.6-7). Thus the world was in Brahman in the unmanifested form. Brahman is that form which has evolved the world and the ātman. Brahman is eternal, without beginning, imperishable, devoid of a specific nature, divested of all attributes. It is described as the truth, good, blissful, consciousness, immortal, pure and free. It is said in Brhadāraṇyaka Upaniṣad: “The Brahman is infinite, the universe is also infinite. From the Brahman has come out this Infinite universe, yet the infinite Brahman still remains Infinite”.

Any positive definition of Brahman was impossible. Yajñāvalkya said “He the ātman is not this, not this (neti). He is unconceivable, for he cannot be conceived; unchangeable, for he is not changed; untouched, for nothing touches

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89 Tarkatirtha Laxmishastri Joshi, Development of Indian Culture Veda to Gandhi, S.R. Nene, trans., Lok Vangmaya Griha, 2001, Mumbai, 151.
93 Ashok Kumar Lad, A Comparative study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshavdas, Burhanpur-M.P., 1967, 15
94 Dr. G.N. Joshi, The Evolution Of The Concept Of Ātman And Moksa in the different systems of Indian Philosophy, K.C.Parikh, Ahmedabad, 1965, 29,30.
95 Ashok Kumar Lad, A Comparative study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshavdas, Burhanpur-M.P., 1967, 15.
him; he cannot suffer by a stroke of the sword, he cannot suffer any injury.\textsuperscript{96} “The Self (\textit{ātman}) is not this, not that (\textit{neti,neti}). It is unseizable, for it cannot be seized, indestructible, for it cannot be destroyed; unattached, for it does not attach itself; it is unbound, it does not trample, it is injured”.\textsuperscript{97}

The \textit{ātman} signifies the essential part of anything, more particularly, of man, his self or soul. \textsuperscript{98} What is \textit{Brahman} outside is the \textit{ātman} inside. The same reality viewed from the objective standpoint is the \textit{Brahman} and viewed from the subjective standpoint is \textit{ātman}. The \textit{ātman} is the essence of a being.\textsuperscript{99} Lead me from evil to good, lead me from darkness to light, lead me from death to immortality; immortality is liberation, \textit{mokṣa}.\textsuperscript{100} The \textit{ātman} is described as the minute, the greatest, and the heart is its abode. The \textit{Svetasvatara Upaniṣad} says, if the hundreth part of the point of hair subdivided a hundred fold, that is the size of a soul and yet it partakes of infinity.”

It is tough to Prof Winternitz in these words – ‘The universe is the \textit{Brahman} but the \textit{Brahman} to the \textit{ātman}. “Deussen puts it in the equation of \textit{ātman} and \textit{Brahman} (\textit{ātman} = \textit{Brahman}).\textsuperscript{101} According to \textit{Upaniṣads} the knowledge is the only means of \textit{mokṣa}. Lower knowledge takes to higher knowledge, and the higher knowledge is ‘the \textit{mokṣa}’.

2.3.4 What is the nature of Mokṣa according to Upaniṣads?

The four \textit{Puruṣārthas} according to Indian sages are \textit{artha, kāma, dharma} and \textit{mokṣa}. \textit{Kama} and \textit{artha} are purely to satisfy worldly desires and sages could not accept this as the only means of life. One cannot remain immortal with only \textit{artha} and \textit{kāma}. For them heaven was not the ultimate everlasting thing as it was impermanent in nature though a little long lasting than the worldly pleasure.

\textsuperscript{96} Dasgupta Surendranath, \textit{A History of Indian Philosophy}, Vol.1, Cambridge University Press, 1963, 44,45.
\textsuperscript{97} Heinerich Zimmer, \textit{Philosophies Of India, Bolling Series}, Bollingen Foundation Inc,1951, 363.
\textsuperscript{98} M. Hiriyanna, \textit{Outline of Indian Philosophy}, Motilal Banarasidass, Delhi, 2009, 62.
\textsuperscript{99} Ashok Kumar Lad, \textit{A Comparative study of The Concept of Liberation in Indian Philosophy}, Girdharlal Keshavad, Burhanpur-M.P., 1967, 16.
\textsuperscript{100} Ashok Kumar Lad, \textit{A Comparative study of The Concept of Liberation in Indian Philosophy}, Girdharlal Keshavad, Burhanpur-M.P., 1967, 23.
\textsuperscript{101} Ashok Kumar Lad, \textit{A Comparative study of The Concept of Liberation in Indian Philosophy}, Girdharlal Keshavad, Burhanpur-M.P., 1967, 15.
Sages were looking for something from where there is no return. Ultimately in search they found it in realizing the true nature of one’s own self. They found that anything which is produced is impermanent; so, if the liberation which is produced will surely will be impermanent in nature. So the one in deep sleep of wrong knowledge will not realize one’s own self. One need to find out the place of the hidden pleasure to be emancipated.

There are many passages in the \textit{Upaniṣads} which gives a clear idea that liberation is possible here and now and in this life itself and certainly incompatible with the very presence of body itself. \textit{Bṛhadāraṇyaka Upaniṣad} states that 

\textit{Brahman} should be known here and if one fails to realize \textit{Brahman} he is bound to revolve in the cycle of birth and death. To cross over sorrows and all sins one must realize \textit{Brahman}. One who knows \textit{Brahman} sees \textit{Brahman} in all beings.

\textit{Mokṣa} is the ultimate end and there is no return. The root cause of human birth is unfulfilled desires for all worldly pleasures and willingness to live. But one who become \textit{Brahman} loses everything - names and forms - in the \textit{Brahman}, and ultimately becomes one with the \textit{Brahman}. All distinction is lost. \textit{Bṛhadāraṇyaka} states this state as ‘\textit{Abhaya}’ (fearlessness). Moral distinction has value so far as one has not realized \textit{Brahman}. It is said in \textit{Kausitaki Upaniṣad} that all his moral obligations are very much lost. By any of his action no one will be injured.

It is not possible to form a very consistent system on philosophy from all the different \textit{Upaniṣadic} statements. But what we see is that concept of \textit{mokṣa} is negatively, to free from all types of pains and stop the cycle of birth and death. Again it is taking beyond this and not stopping here, to know one’s own self as indifferent from \textit{Saccidānānata Brahman}. It is to become one with the \textit{Brahman}. \textit{Bhagvatgītā} very well puts stress on duties towards society and preaches the doctrine of ‘\textit{niskāmakarma},’ that is, desireless action.

\textbf{2.3.5 Relation of Ātman and Brahman.}

The relation of ātman and \textit{Brahman} has been explained in the \textit{Brahmāhindu Upaniṣad} on the analog of a \textit{ghatākāśa} and \textit{mahākāśa}, the space within the jar and the space outside the jar. As it is due to the adjunct of the jar that the space within it appears to be different from the space outside the jar, so also it is the body, the
senses, mind etc. which are the limiting adjunctions and due to which the ātman appears to be different from Brahman. In the Mundaka Upaniṣad 3.1 with the analog of two birds sitting on the same branch of a tree, one of them is eating the nice tasty fruit of the tree while the other is larking on. So we have in the phenomenal or the lower self, which goes through the experience of the world; while the higher self is merely on onlooker and is beyond all experience. When the former knows the latter, the lord or Brahman with his greatness, it becomes free from the sufferings. In Chandogya Upaniṣad it is said—“Now that which is that subtitle essence, in it all that exists has its self. It is the true. It is the self, and thou, 0' Svetaketu art it.” As by knowing one piece of clay all the vessels made of clay are known, so also by knowing one’s own ātman everything else is known, because Brahman and ātman are not different, ‘That Thou Art, Śvetaketu.’

2.3.6 How is liberation attained?

The lower knowledge consists of Rgvēda, Yajurveda, Sāmvēda etc. the higher knowledge is the knowledge of Brahman itself. The former is intellectual knowledge of different branches of knowledge, while latter is the spiritual experience of the Brahman as non different from one’s own ātman. Prof. R.D. Ranade Says, “The fact, self knowledge or self consciousness is the ultimate category of existence. The self can become an object of knowledge to himself. Knowledge is the only means to liberation according to Upaniṣads. The lower knowledge leads to higher knowledge, and the higher knowledge itself is mokṣa. Maṇdūka Upaniṣad says, “The knower of Brahman becomes Brahman himself.”

105 Dr. G.N. Joshi, The Evolution Of The Concept Of Ātman And Mokṣa in The Different Systems of Indian Philosophy, K.C.Parikh, 1965, Ahmedabad, 41.
106 Ashok Kumar Lad, A Comparative study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshvadas, Burchanpur-M.P., 1967, 12.
The real knowledge is only that which liberates us. Self consciousness is possible only through the process of introspection. An individual can realize the higher self by knowledge; but the karmas or actions, determine his future course and modify his character by making him fit for such an enlightenment or otherwise. It is said in the Upanisads that in the final experience of the self, all multiplicity comes to an end; the dualism of subject and object disappears, all becomes one; and one knows that he is all and all is he, that he is within all and all is within him. He then realizes ‘I am Brahman (ahambrhamāsmi) and all this is the Brahman (Sarvam khalv idam Brahman). Matter and spirit are all non different from the supreme Brahman. This is mahāvākyā of Bhṛdāranyaka Upaniṣad of śukla yajurveda. Only when the ego dies, the reality, the all encompassing existence in itself, will be realized.

In Chāndogya, it is said that a man is identical with his will or decisive mental state (Krāturāyaḥ adhyavasāyātmakaḥ purusah jivaḥ). Whatever may be the nature of the decisive mental state, character or will, he becomes the same after departing from the world (Krātvamurūpāḥ phalātmako bhavati). He, who knows therefore, the great truth of the identity of the self with Brahman in this world, verily becomes Brahman after departing from here. Along with this is found another ideal which regards mokṣa as a condition, not to be attained after death, but to be realized here and now, if one so wills. The doctrine of Videhamukti (mokṣa attained only after death) is logical outcome of the eschatological doctrine of Vėdas, where as the doctrine of jivanmukti (mokṣa can be attained here and now) is the logical outcome of the Upaniṣadic teaching that

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110 Dr. G.N. Joshi, The Evolution Of The Concept Of Ātman And Mokṣa in The Different Systems of Indian Philosophy, K.C.Parikh, 1965, Ahmedabad, 67, 68.
114 M. Hiriyanna, Outline of Indian Philosophy, Motilal Banarasidass, Delhi, 2009, 74.
the liberation consists in the knowledge of *Brahman* which can be attained even while embodied.\(^{115}\)

The word *karma* is used in *Upaniṣads* in at least three senses; firstly, in the ordinary sense of work as is done by hands, secondly, in the sense of *Vedic* sacrifices, and thirdly, in the sense of virtuous and vicious deeds (*puñya* and *pāpa*).\(^{116}\) The *Upaniṣads* hold that the *karma* can be burnt by the fire of knowledge and hence, the acquisition of the knowledge of the *Brahman*, frees an individual from the bondage to the *samsāra*.\(^{117}\) As long as stock of *karma* is not exhausted, no one can attain liberation. In *Kaṭha Upaniṣad* it is mentioned that one has to keep senses and mind under his proper control to know the ātman properly. One who can do this can free himself from round of birth and death. In *Bṛhadāraṇyaka Upaniṣad* 4.4.5, it is mentioned that the root cause of all misery is the desire of the individual. So *Upaniṣads* preach curbing of the senses and controlling of the mind to free one from desires as permanent satisfaction is not in pursuing the desires. Means to achieve or course of discipline prescribed is cultivation of *vairāgya* (detachment).

The prime object of *Upaniṣadic* discipline is the removal of *ahamkāra*, which is the basis of all evils; and *vairāgya* is the name given to that attitude towards the world which result from successful eradication of the narrow selfish impulses for which it stands.\(^{118}\)

The *Upaniṣads* seems to be silent over the concept of *jivanmukti*, liberation while alive or the liberation even when the body continues to exist. Nowhere in *Upaniṣads*, the term *jīvantha* or *jivanmukti*, seems to be clearly mentioned. It seems to be later development of the concept of *mukta*. Shankara emphatically holds that such a state of *jivanmukta* is possible.\(^{119}\)

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\(^{118}\) M. Hiriyanna, *Outline of Indian Philosophy*, Motilal Banarasidass, Delhi, 2009,75.

2.3.7 Acquisition of knowledge (jñāna)

'Having become calm, subdued, quite, patiently enduring and collected, one should see the self in the self,’ says the Brhadāraṇyaka Upaniṣad.\textsuperscript{120} Acquiring such enlightenment means a long course of training involving three steps: Sravāṇa, manana and nididhyāsana.\textsuperscript{121} The concept of tapas in Upaniṣads is, however, of a purer nature. It probably means energy or self effort, thought, self-control or study, and it is regarded not as a means to attainment of mundane or extra – mundane benefits but as a means to enlightenment or self – knowledge.\textsuperscript{122} In Taittiriya 34.2 it is said that the Brahman can be known by tapas; in Katha 2.15, it is said that the tapas reveals the nature of the reality and in the Maitri 4.4, it is stated that the Brahman can be realized by knowledge, tapas and thought.\textsuperscript{123} Mandukya 3.1.5, it is said that the self can be realized by tapas and truth. In Kena, tapas, self control and deeds are regarded as the main support of a person. "As the flowing river disappears in the sea, losing their names and form, thus a wise man, freed from name and form, goes to the divine person who is beyond all”.\textsuperscript{124} By jñāna is not meant a mere intellectual apprehension of the ultimate truth, but an actual realization of it, an immediate experience of Brahman. On the negative side, mokṣa is described as free from sorrow and pain. On the positive side, it is sometimes characterized as one of joy and at other times as transcending it.\textsuperscript{125} Those who have not ceased doing bad deeds, who have not controlled their minds, who have not attained the trance-state of Samādhi cannot realize the true nature of Samādhi.

In Mandukya it is said that Brahman cannot be known by eye, speech, by worship of other Gods, tapas or karma, but it is only those that are pure in mind.

\begin{itemize}
\item \textsuperscript{120} M. Hiriyanna, Outline of Indian Philosophy. Motilal Banarasidas, Delhi, 2009, 77.
\item \textsuperscript{121} T.P. Ramachandran, The Builders of Indian Philosophy Series, M. Hiriyanna, Munshiram Manoharlal Publishers Pvt. Ltd., 2001, 72.
\item \textsuperscript{122} Sharma Dasgupta, Development Of Moral Philosophy in India, Frederick Unger Publishing Co, New York, 1965, 70.
\item \textsuperscript{123} Sharma Dasgupta, Development Of Moral Philosophy in India, Frederick Unger Publishing Co, New York, 1965, 59.
\item \textsuperscript{124} S. Radhakrishnan, Indian Philosophy, Vol.1, Oxford University Press, New Delhi, 1999, 236.
\item \textsuperscript{125} T.P. Ramachandran, The Builders of Indian Philosophy Series, M. Hiriyanna, Munshiram Manoharlal Publishers Pvt. Ltd., 2001, 70.
\end{itemize}
can realize Brahman through meditation. According to Katha, Brahman can be realized only by adhyātama Yogā or interactive perception. The same type of thinking is seen in many parts of the Upaniṣads:

- “Yama, the King of the Departed says! 'Men who are fools, dwelling in ignorance, though wise in their own sight, and puffed up with vain knowledge, go round and round and round, staggering to and fro, like a blind led by the blind. 'The future never rises before the eyes of the careless child, deluded by the delusions of wealth. This is the world, he thinks; there is no other; thus he falls again and again under my sway (the sway of death).

- 'The wise, who by means of meditating on Self, recognizes the old (the old man within) who is difficult to see, who has entered into darkness, who is hidden the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.

- 'That self, the known is not born, it dies not; it came from nothing, it never became anything. The old man is unborn, from everlasting to everlasting; he is not killed, though the body be killed. 'That Self is smaller than small, greater than great; hidden in the heart of the creator. A man who has no more desires and no more grief, sees the majesty of the self by the grace of the creator.

- 'That self cannot be gained by Véda, not by understanding, nor by much learning. He whom the self chooses, by him alone the self can be gained. The self chooses him as his own.

- 'But he who has not first turned away from his wickedness, who is not calm and sub ducted, or whose mind is not at rest, he can never obtain the self, even by knowledge.

- 'No moral lives by the breath that goes up and by the breath that goes down. We live by another, in whom both repose.

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• 'We then, I shall tell this mystery, the eternal world (Brahman) and what happens to the self, after reaching death.

• 'Some are born again, as living beings, others enters into stocks and stores, according to their work, and according to their work, and according to their knowledge.

• 'But he, the Highest Person, who wakes in as while we are sleeping, shaping one lovely sight after another, he indeed is called the light, he is called Brahman, he alone is called the Immortal. All worlds are founded on it, and no one goes beyond. This is that.

• 'As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the oneself within all things, becomes different according to whatever it enters, but it exists also apart. 127

• 'As the sun, the eye of the world, is not contaminated by the external impurities seen by the eye, thus the one Self within all things is never contaminated by the suffering of the world, being himself apart.' 128

• 'There is one eternal thinker, thinking non-eternal thoughts; he, though one, fulfills the desires of many - The wise who perceive him within their self, to them belongs eternal life, eternal peace.' 129

• 'Whatever there is, the whole world, when goes forth (from Brahman), trembles in the breath. That Brahman is a great terror, like a drawn sword.

• Those who know it become immortal. 'He (Brahman), cannot be reached by speech, by mind, or by the eye. He cannot be apprehended, except, by him who says, He is. 130

• 'When all desires that dwell in the heart ceases, then the mortal becomes immortal, and obtains Brahman. 'When all the fetters of the heart here on

127 Erich Frauwallner, History Of Indian Philosophy, Vol.1, V.M.Bedekar Trans, Motilal Banarasidass, Delhi, 1973, 5-6.
128 F. Max Muller, India What can it teach us?, Longmans,Green and Co. 1910, 247.
129 F. Max Muller, India What can it teach us?, Longmans,Green and Co. 1910, 247.
130 F. Max Muller, India What can it teach us?, Longmans,Green and Co. 1910,247.
earth are broken, when all that besides us to this life is undone then the mortal becomes immortal”.\textsuperscript{131}

In the oldest philosophical text of Védà, we still find beginning – the questions which an awakening philosophical thought formulated, the questions, above all, relating to the bearer of life, fate after death, and the processes in sleep. And equally simple are, initially, the answers to these questions. Soon in the latest layers of the older Upaniṣads the first lightest Indian Philosophy is reached which appears to be connected with the name of Yajnavalkya and which culminated into a doctrine of the word – soul or the Ātman or the Brahma, doctrine of transmigration of the soul and the doctrine of works (karma).

The next important phenomenon of nature which was represented in Védas is terrestrial deity is fire, in Sanskrit Agni. In the worship which is paid to the Fire and in the high praises be receive the traces of the period in the history of man in which not only the most essential comforts of life, but life itself, depended on the knowledge of producing fire.\textsuperscript{132}

2.3.8 Védànta period -Development of Religious thought

During the Védànta period, the development of the religious thought, which took its beginning in the hymns, attained to its fullest. Instead of comprehending the One by many names, the many names are now comprehended to be the One. The old names are openly discarded; even such titles as Prajāpati, lord of creatures, Visvakarman, maker of all things, dhatri, creator, are put aside as inadequate. The names now used is an expression of nothing but the purest and the subjectiveness: it is ātman, the self, far more abstract than our ego, the self of all things, the self of all the old mythological Gods – for they were not mere names, but names intended for something – lastly, it is the self in which each individual self must find rest, must come to himself, must find his own true self.\textsuperscript{133}

\begin{flushright}
\textsuperscript{131} F. Max Muller, \textit{India What can it teach us?}, Longmans, Green and Co. 1910, 248.
\textsuperscript{132} Erich Frauwallner, \textit{History Of Indian Philosophy}, Vol.1, V.M Bedekar Trans, Motilal Banarasidass, Delhi, 1973, 176.
\textsuperscript{133} F. Max Muller, \textit{India What can it teach us?}, Longmans, Green and Co. 1910, 246,247,248,249.
\end{flushright}
This is what called *Vēdānta*, the *Vēda*-end, and this is the religion, or philosophy that was lived on from about 500 BC to the present day.

### 2.4 Sāṅkhya-Yogā

There are different types of *Yogā* prevailing since the time of *Vēdas* and *Upanisad* till date. In today’s time *Yogā* is very popular and, in fact, *Yogā* is in boom. In modern days everyone is looking at it from its therapeutic benefit point of view to come out of physical and mental stress and to improve overall health. Some also look at *Yogā* from the spiritual point of view. But only very limited people actually know about the philosophical part of *Yogā*. *Yogā* is famous worldwide and even in western countries people are adopting it very fast. Mainly the mass understand *Yogā* as doing *Āsana*, *Prānāyāma*, *Kriyā*, *Dhyāna* (meditation) for the physical and mental health benefits. Material aspect is also involved as popularity of the subject increased. There are different types of schools of *Yogā* taking place. People are accepting *Yogā* teaching as a profession and business. Even if it is so, looking at it positively, tradition is continuing and one need to find the right teacher and the right school. There are still genius masters of *Yogā* we find even today who carry on with the traditional *Yogā* systems. Lots of research is also going on in this subject. Today, Philosophical teaching is very limited as mass is looking for short term benefits like removing physical pain and removing stress by practicing *Yogā* for health. Very few know philosophical aspect of the system and try to understand root cause of the pain and suffering. Philosophically commonly everyone is aware of *Jhāna* *Yogā*, *Bhakti Yoga*, *Karma Yoga*, *Raj Yoga*, *Hatha Yoga*, *Kundalini Yoga*, *Japa Yoga*, *Tantra Yoga*, *Chakra Yoga*. Today a common man understands *Yogā* as *Āsana* and *Prānāyāma* at the most *Kriyās*.

The philosophically goal of any *Yogā* is *Mokṣa* or enlightenment. It is hard to find a person today, who is actually practicing *Yogā* from this point of view. But even if there is no goal he will get some benefits of its own kind physically and mentally and at some point he may get introduced into the subject and its depth and purpose or its philosophy. Philosophically *Yogā* is means to achieve the goal of ‘*Kaivalya*’-enlightenment. Unfortunately even if there is urge for *mokṣa* there has to be the right teacher; else, people are taken on spiritual pride in the name of spirituality and *mokṣa*. Most of the times unfortunately people know *Yogā* as some power or *siddhis* achieved.
after meditation! One must at least try and understand its philosophical and scientific side also to understand how and why Yoga? For the purpose of systematic study, historical development of Yoga may be divided into three periods. They are (1) Pre – Patanjali period: it is period of Vedas, Upanisads, Smritis, Jainism, Teaching of Buddha, Panini, the Epics, and Puranas (2) Patanjali period: it is the time after Patanjali till today. For our study purpose we will take into consideration Samkhya-Yoga together.

Samkhya is considered to be the source of Patanjali’s Yoga. Samkhya and Yoga are two complementary schools or systems - two different systems of philosophies jointly forming one system of philosophy, known as Samkhya-Yoga. Samkhya tradition unanimously ascribes the authorship of the system to Kapila. The Samkhya-pravachana-sutra, attributed to Kapila, has six chapters. Samkhya-karika of Iswara Krishna is the most famous and earliest available textbook of the school, with the commentary on it by Vachaspati Misra in the ‘Tattvakaumudi’. In commentary on Vishnusahastra mantra, Shankara quotes a passage where Samkhya means knowledge of the nature of pure spirit: “Shuddhatmatatvam vijnanarth Samkhyaam ity abhidhiyate”. Literal meaning of Samkhya is ‘discrimination’ between Purusa and Prakrti, so as to show the liberation of the Purusa. Richard Garbe, who has made a special study of this school, says: “In Kapila’s doctrine, independence and freedom of the human mind, its full confidence in its own powers, were exhibited.” It is “the most significant system of philosophy that India has produced.”

The basis of Yoga Sutra certainly lies in Samkhya Philosophy. Yoga is considered to be the one of the six orthodox astik school of Indian Philosophy which accepts the authority of Veda. The traditional founder of ‘Yoga Darsan’ or the ‘Yoga system of philosophy’, which the Yoga sutra of Patanjali represents is said to be Hiranyakarbh formulated Yoga sutra. The Mahabharat (Shanti Parv 349.65), the great ancient text in which the Bhagavad Gita of Sri Krishna occurs, states: “Kapila, the teacher of

135 S. Radhakrishnan, Indian Philosophy, Vol. 2, Oxford University Press, New Delhi, 1999, 255
136 S. Radhakrishnan, Indian Philosophy, Vol. 2, Oxford University Press, New Delhi, 1999, 249
137 S. Radhakrishnan, Indian Philosophy, Vol. 2, Oxford University Press, New Delhi, 1999, 249
138 S. Radhakrishnan, Indian Philosophy, Vol. 2, Oxford University Press, New Delhi, 1999, 249
139 Swami satyanand Sarasvati, Four Chapters On Freedom, Yog Publication trust, Bihar, 1979, 7
Sāmkhya, is said to be the supreme Rishi. Hiranyagarbha is the original knower of Yogā. There is no one else more ancient.” Patañjali in the Yogā Sūtra is only referred to as a compiler, not as an inventor of the Yogā teachings. Patañjali was a great expounder of Yogā. Yogā sūtras were written in Sanskrit. The precise, methodical, logical, and very scientific in its perfect presentation. Yogā Sūtras of Patañjali were not at all written for intellectual debate and speculation, as he never entertained any vāda or debate in his text. They were written to explain the exact process, practical methods and techniques of raising levels of consciousness by exploring the true potential of the mind and going beyond the mind. The text is in its real sense is primarily practice oriented.

Difference between Sāmkhya and Yogā are: Sāmkhya is atheistic. Whereas Yogā accepts Iswara (God), but it is only that the one Puruṣa not have fallen into Prakṛti. Sāmkhya is jñāna Yogā which means that the way to liberation through knowledge only. Yogā is basically Dhyāna Yogā or Rāja Yogā, meditation and asceticism. Patañjali Yogā sūtra talks about how to get into Samādhi and Kaivalya. For Patañjali metaphysical knowledge alone will not lead to liberation and this could be the Patañjali’s criticism of Sāmkhya. The Sāmkhya, to a large extent, forms the philosophical basis of Yogā as a method of self-realization.

2.4.1 Four chapters of Yogā sūtras

Samādhi Pāda in the very first chapter explains the definition of Yogā and its purpose. It further explains about practical knowledge on the means of attaining the experience of consciousness, also talks about obstacles to progress, techniques of balancing the wandering mind, and the importance of ‘Om’. The second chapter Sādhana Pāda states practical practices, root cause of worries in life, how to rectify them, awareness versus non-awareness, and true intuitive knowledge. Patañjali draws attention in two forms of Yogā, Kriyā -Yogā(action Yogā) and Ashāṅg Yogā (Eightfold or Eight-limbed Yogā). The third chapter is Viphoṭi Pāda. It is mainly focused on the powers or ‘siddhis’, but this is considered to be as by product of the sādhanā-practice. Sādhana is samyama is very advance stage and is being discussed. Combination of Dhārṇa (concentration), Dhyāna (meditation), Samādhi (superconsciousness) is sayama. The fourth and final chapter Kaivalya Pāda. Oneness-ekātma through the topics of cause of individuality is being discussed. The individual and the cosmic mind, the unconscious
mind, unity of all things, \textit{karma}, perception, and the path to oneness or \textit{ekātma} is being explained. \textit{Kaivalya} which is the goal of \textit{Yogā}. The \textit{Kaivalya Pāda} states the process of \textit{mukti} - liberation and the reality of the transcendental human ego-asmitā. \textit{Yogā} is considered to be very practical method of \textit{Dhyāna}-meditation and not only a philosophical system. The root of this impression is due to mainly two aspects, (1) It has same cosmology as \textit{Sāmkhya} and (2) \textit{Yogā} as method of meditation.

\textbf{2.4.2 Need for Yogā}

Why \textit{Yogā} and need for \textit{Yogā} is very rarely understood in its true spirit. It is very essential to understand need first. Though it may be physical, mental, spiritual need. Is it a pain and suffering? \textit{Sāmkhya Karaka} very first sūtra explains that the inquiry to know means for removal of suffering arises when one is disturbed by \textit{kleśas}-afflictions, the three-fold suffering experienced by man they are, a) \textit{Ādhyātmika} suffering arises from self and it can be bodily and mental, b) \textit{Ādhita-hautika} suffering arises out of elements like fire and water etc., c) \textit{Ādhitasvāka} suffering arises out of \textit{dāiva} or supernatural \textit{Vēdic} religious rites are ineffective in removing above three types of pain.

\textbf{2.4.3 The cause and three types of misery or suffering (dukkha)}

The \textit{Sāmkhya -Yogā} describes misery as erroneous or wrong identification of the Self (\textit{Puruṣa}) with the non-self (\textit{Prakṛti}) is the primary cause of the miseries. \textit{Vyāsa Bhashya} explains this by giving example, like a pure crystal appearing red in the proximity of red flower, the ‘seer’ (\textit{driśta}) or \textit{Puruṣa} appears and assumes itself to be bound to \textit{Prakṛti} and its modifications in association with them, the closest association being with intellect-\textit{buddhi-sattva}.

There are three aspects of suffering as per \textit{Patañjali Yogā: Parināma tāpa saṁskāra dukkhaih guṇa vritthi virodhācca dukkham eva sarvam vivekinah.} (Y.S 2.15). \textit{Sāṁsāra} is \textit{dukkha}. Worldly life-suffering. There are \textit{parinama dukkha} (suffering due to mutation), \textit{tapa dukkha} (suffering due to agony), \textit{Saṁskārā dukkha} (suffering due to subliminal impressions) in \textit{Sāṁsāra}. All \textit{bhoga} or enjoyment is considered \textit{sukha} (pleasure) but this leads to \textit{dukkha} (pain). While there is obstruction in enjoyment there is \textit{dukkha}. While enjoying their attachment or \textit{rāga} and obstruction leads to \textit{dveṣa} abhorrence. \textit{Parināma} means change or transformation. Only attainment of \textit{viveka} makes man understand the change. \textit{Tapa} means anxiety without knowing that everything
in the universe is in a state of constant flux and change is happening. There is anxiety of losing money, power, relations etc. There is hidden constant fear of losing those objects which gives a man pleasure. Samskārā means impressions or ‘habituation’. An impression is created on human mind with every small and big experiences. Repetitions of similar impressions create habits and opinions (abhīprāya). Surroundings and circumstances in life are constantly changing without our knowing. With change their arises a conflict between the expectation due to habits (abhīprāya) and the change that is always happening, threatens the very habits that man has developed. This conflict is a cause of misery (dukkha) and unhappiness. (1) Cycle of birth and death continues due to this attachment (rāga) and abhorrence (dveṣa) (2) Worldly attachment and craving for enjoyment increases and leads to dukkha (3) Due to worldly attachment one is caught into physical and mental diseases. There are parināma and tāpa dukkha. Guṇa-Vṛtti-virodha, is the conflict between the dominant Guṇa (sattva, rajas or tamas) and the state of the mind at any given time. Due to dukkha citta is occupied with Kleśas (afflictions) and due to Kleśas one is again caught in cycle of birth and death. Everyone is looking to get rid of pain (dukkha mukti).

Three types of dukkha explained by Patañjali are: (a) Atit dukkha (past pain), (b) Vartamāna dukkha (present pain) (c) Anāgata dukkha (future pain). Past is already over, present is currently already giving its fruits but future (anāgata dukkha) is yet to be removed. Puruṣārtha lies only and only in eradication of pain from citta. Union of Prakṛti and Puruṣa is the main and the only cause of pain.

2.4.4 How to get rid of suffering?

By breaking union of Prakṛti and Puruṣa one can get rid of cause of pain and leads to mokṣa -final liberation. All relief at physical and mental state one gets is a by-product of practice of Yogā. But liberation from death and birth cycle is final and ultimate full stop from pain of all types.

2.4.5 Mokṣa according to Sāṁkhya

One who is devoid of ādhyatmika, ādhidaivika and ādhibhautika dukkha leads to mokṣa. For Sāṁkhya Yogā, Puruṣa is all above citta. Puruṣasya darśanārtham kaivalyārtham tathā pradhānasya paṅgy-anādhavac ubhayor api saṁYogās tat-kṛtaḥ
sargah (S.K 21). There is an association of both, like that of a lame man (Prakṛti) and a blind man (Puruṣa), that of a self (Puruṣa) being to provide the sight (like an eye) and similarly that of the Primal being for isolation. The evolution is brought about by that.

Prakṛter mahāms, tato ahamkāras, tasmād gaṇas ca śoḍaśakahā tasmād api śoḍaśakat pañcābhyaḥ pañca bhūtāni (S.K 22): From the root cause intellect (buddhi) arises, next is the ‘I’ (ego) nature and thence the group of sixteen. From the five among the group of sixteen, there arises the five Elements. Mūla-prakṛter a-vikṛtir mahadādyāḥ prakṛti-vikṛtayah sapta śoḍaśakas tu vikāro na prakṛtir na vikṛtih puruṣaḥ. (S.K 3) The root cause is not a modification. The seven starting with intellect are both causes and modifications. The group of sixteen on the other hand, are modifications. The Self (Puruṣa) is neither a cause nor a modification. Tri-guṇam aviveki viṣayah sāmānyam acetanam prasava-dharmi vyaktam tathā pradhānam tad-viparitas tathā ca pumān. (S.K 11). Made of three constituents (guṇa), non-discriminated, object general, non-intelligent, and having the nature of production-such is the manifest and similarly the Primal, and, in this way the Self (Puruṣa) is different from them.

Sāṁkhya and Yogā both are realistic-dualistic systems. Saṁkya believer of satkāryavāda. It maintains two ultimate principles: (1) Puruṣa and (2) Prakṛti. Puruṣa is the self-intelligent subject and changeless. There are many Puruṣas. Prakṛti is the considered to be changeful, non-intelligent and a potential cause of the objective universe. Prakṛti taught in manifold, is one. Prakṛti is ‘triguṇatmakā’ meaning has three basic attributes of Satyaguna, Rajasaguna and Tamasaguna. Both physical and the objective universe, evolves from Prakṛti when it comes in association with Puruṣa. The evolution of twenty-four categories is the result of this association, including all subordinate ones. Sāṁkhya recognizes twenty-five categories (tattvas) or principles including Puruṣa. These are:

a) Puruṣa - Self
b) Prakṛti - non-self
c) Mahat (the great principle, also called ‘buddhi’, the universal intellectual principle underlying self-consciousness)

140 Throughout this research work, the abbreviation ‘S.K’ refers to Sāṁkhya Karika. Cf. Swami Virupakshananda, Sāṁkhya karika of Isvar Krisna with the Tattva Kaumudi of Sri Vacaspati Misra, Sri Ramkrshna Math, Mysore, 2012.
d) *Ahamkāra* (the ego-principle)

e) *Manas* (mind)

f) *Panch tanmatrās* (the subtle elements: sound, smell, touch, colour and taste)

g) *Panch dravyās* (the gross elements: *akaśa, vāyu, agni, jala* and *prithvi*)

h) *Panch gnanendriyās* (the sense organs of hearing, smell, touch, sight and taste)

i) *Panch karmendriyās* (the organs of the actions of speech, apprehension, movement, excretion and reproduction)

*Avidyā* (wrong knowledge) is considered to be the main root cause of this union of *Puruṣa* and *Prakṛti*. It is only by removal of *avidyā* breaking of the union is gained. *Vivekijñāna* is understood as the only solution to get rid of *avidyā*. Only when and when all the impurities of the *citta* is removed there arises *Vivekijñāna* (ultimate knowledge). *Kaivalya* or liberation as per *Yogā*, *Samyak khyāti* (right knowledge) as per *Sāmkhya* is solution to worldly pain. *Sāmkhya* metaphysics is theories of realities and *Patañjali* *Yogā* is a path in continuation of *Sāmkhya* to achieve goal of *Kaivalya*. *Citta* becomes pure and pure by following *Yogā angās*. *Sāmkhya* gives solution and *Yogā* gives method to solve the puzzle to get rid of cycle of birth and death. Meaning is very clear according to *Patañjali* is that the *Yogā sādhanā* is essential to get rid of *dukkha*.

**2.4.6 Bondage and Liberation or Karma Siddhānta**

*Citta* gets impression of every small and big activities of *Jīva*. This impressions forms *Karmāśaya* or *karma Sāmskāra*. These *Prakṛtiik karmas* are of four types. (1) *Krūṣṇa* (2) *Śukla Krūṣṇa* (3) *Shukla* and (4) *Shukla krūṣṇa*. No *sāmskāras* (impressions) are formed when an activities devoid of *krūṣṇa*, does not leave any impression on *citta*. Meaning *krūṣnas* are the root cause of new *karma* or *kleśmulak karma*. *Punya roop* and *Pāpa roop* both *karmas* are *kleśmulak* (root of afflictions causing *karmas*). *Kāma* (*rāga, abhiniveśa*), *lobha* (*rāga*), *moha* (*avidyā, asmiśā*) and *krodha* (*dveṣa*) arises out of *puṇya kleśamula* and *pāpa kleśa*.

**2.4.7 The Liberation of the self according to Yogā**

According to *Sāmkhya* - *Yogā* liberation from three types of *dukkha* is *mokṣa*. *Sāmkhya* believes that *Puruṣa* is above *citta*. Question may occur about who is getting liberated? *Puruṣa* or *citta*? *Puruṣa* is free since eternity. It only did not know the fact till the very discriminative knowledge just because of its own wrong identification with
Prakṛti or her evolutes. The liberation of the self as per Yogā means its complete withdrawal from Prakṛti and its transformations of all gross and subtle. The liberation of the self can be achieved through very sharp and clear distinction of the self (Puruṣa) from the non-self (Prakṛti). According to S.K 65 when Puruṣa gets discriminative knowledge, it comes to know that it was liberated. The task of Prakṛti which, which Sāṁkhyā believes is the liberation of Puruṣa is done for that particular Puruṣa. Further in S.K 66 it is explained that though there is connection between the Prakṛti and Puruṣa is still there, there is no motivation for further act for particular Puruṣa. S.K 59 states Prakṛti retires after the liberation of that particular Puruṣa which means Puruṣa complete withdrawal and aloofness from Prakṛti and its transformations, gross and subtle particularly from buddhi-sattva. A very intense meditation leads to this goal but preparatory practices can lead to keen introspection also. Which leads towards Samyak Khyāti and Vivek Jñāna.

Heyam duhkham-anāgatam (Y.S 2.16): Pain, which has not yet come can also be avoided. Draṣṭṛ drśhayoh sanyogo heyahetuḥ (Y.S 2.17): The conjunction of the knower (draśta) and the knowable (draśya) is the cause of the avoidable pain or the pain which is not yet come. Prakāśa kriyā sthitī śilam bhūtendriyātmakaṁ bhogāpavarga arthaṁ driśyam (Y.S 2.18): The knowable (draśya) is of the nature of illuminating, activity and inertia. This is made up of the elements and sense-organs and has experience and emancipation or liberation as its purpose. According to Patañjali, the suffering which has not yet arisen or come should be avoided. All suffering is because of the wrong and false identification of the immutable entity called Puruṣa with the mental process of an individual or Prakṛti. The goal of Yogā is the attainment of the state of isolation for the Puruṣa which also implies that the cessation of all the mental processes of the individual.

2.4.8 Definition of Yogā by Riṣi Patañjali

Yogāś citta vrtti nirodah (Y.S 1.2)\(^{141}\): Restrain of mental modifications is Yogā, or Vṛtis of citta are restrained is called Yogā. Lets understand meaning of individual words.

\(^{141}\) Throughout this research work hereafter, the abbreviation Y.S refers to Yoga Sutra. Cf.Hiriharananda AranyaSwami, Yoga Philosophy of Patanjali, Yoga Aphorism with Vyasa’s Commentary and translation. Sunny press, 1983.
2.4.8.1 Citta

Vyāsa Bhāṣya explains the most important element in the Yogā is citta. Further analysis of Citta is not conscious but it is certainly made aware. Citta is only a dead matter as a part of Prakṛti, it is active but unconscious as it is outcome of Prakṛti. Puruṣa is conscious but inactive, therefore citta that which is made conscious. According to Vyāsa, Citta is made up of manas (mind), buddhi (intellect) and ahankār (ego). They are part of Prakṛti and Prakṛti is jada or unconscious. So Citta is unconscious as well. Citta is very first modification of the Prakṛti in which there is the predominance of Sattva over Rajas and Tamas guṇas. It is material by nature but due to closest contact with the Puruṣa it is enlightened by its light and made conscious. It assumes the form of anything that comes in whose contact it comes.

2.4.8.2 Contains of Citta

As per prashnopnishada, citta consists or is basic principle behind ego-ahankār, mind-man, buddhi-intellect. According to Vyāsa human citta has three facets. Sattva (inner light, equilibrium), rajas(movement), tamas((inertia). It is clear that it is formed from Prakṛti.

2.4.8.3 Vṛttīs

Vyāsa Bhāṣya explains that Vṛttis arise in citta. ‘Vṛt’ means behave in circular mode also means to rotate or to revolve. ‘Ṭi’ in directive of the process. Therefore Vṛtti means behavioral mode tendency of Citta. Vṛtti arises in Citta one after another like ripples in a water in the lake. Bottom of the lake is like nature of Puruṣa (pure consciousness). Pebbles are senses stimuli are dragged into system. Citta cognizes all the data.

2.4.8.4 Nirodha

Nirodha means stopping completely. Nirodha means stopping by obstruction, opposition or by opposite force. As per Patañjali there has to be a spontaneous stoppage, naturally and without any kind of deliberation. Which will happen by following ‘Astāṅg Mārg’ of Yogā system.
2.4.8.5 Citta Bhumi (Stages of Citta)

The Citta has five stages as explained by Rishi Vachaspati which are also known as Citta Bhumi.

(1) Kṣipta - this is the stage in which the Citta is obviously very much disturbed and distracted and remains running after worldly objects.

(2) Mudha - When there is predominance of tamas and inactive or very lethargic.

(3) Vikṣipta - This is the stage in which inspite of preponderance of the very much of sattva guṇa, the citta is all oscillation between the tendencies of success and failures created by the rajas guṇa.

(4) Ekagra - The stage of Citta when it is made fixed on some one subject.

(5) Niruddha - When only and only the Samskarās remain in the Citta after the cessation of all the mental modification.

The first three stages can be removed by practice of Yogā.

2.4.8.6 Dharmamegha Dhyāna-Paramāprāsanākhyānam—the highest form of ‘Intellection’

The three forms of Citta can be noticed. (Citta is triguṇām). Mind has three qualities showing as it does the nature of illumination (sattva), activity (rajas) and inertia (tamas).

(1) Satvagunin citta (Prakhyā) is illumination which is blended with rajas and tamas. Citta always likes to have power and various objects of senses and pleasure. Sense objects are eye (chakṣusa), colour (roop), ear—sound, nose—fragrance, tongue—tests, skin—touch of roughness or softness. Citta is bound to become attracted to objects of senses and known as ‘Viṣaya priya’ and ‘Aiśwarya priya’.

(2) Satvagunin citta (Pravriti) is with its illumination which is pierced by, or overcome by pervaded by tamas guṇa showing all the inclination towards Adharma (non-virtue), Ajñāna (ignorance), Avairāgya (non detachment), Aṇaiśwarya (incapacitating, lethargic).

(3) Sattvagunin citta (Sīhīti) is the dark veil of delusion which is very much destroyed but it is accompanied by a little pinch of rajas, which obviously tens to shine and shows inclination towards, dharma (virtue), jñāna (knowledge), vairāgya (detachment), aiśwarya (power of supremacy).
When however even that pinch of \textit{rajas} is removed, the same \textit{satvagunin citta} stands with the real essence it abides in its true essence. In \textit{citta} remains mere discriminative knowledge of the \textit{Puruṣa} (Self) and nonself (\textit{satvagunin citta}). \textit{Puruṣa} becomes \textit{trigunatit} (beyond three \textit{gunas}). It inclines towards a kind of \textit{Dhyāna} called \textit{Dharmamegha Dhyāna}. This is known as ‘\textit{Paramprasaṅkhyaṇam}’ – this is the highest form of ‘Intellection’. ‘\textit{Paramprasaṅkhyaṇam}’ occurs in ‘\textit{citta}’ and not in ‘\textit{Puruṣa}’. It is \textit{Dharmamegha Dhyāna}. ‘\textit{Paramprasaṅkhyaṇam}’ state is of \textit{Citta} and not of \textit{Puruṣa}. It is the highest form of intellect or knowledge of understanding. \textit{Vṛttis} occur in \textit{Citta} not in \textit{Puruṣa}. \textit{Dharmamegha Dhyāna} or ‘\textit{Paramprasaṅkhyaṇam}’ occur in \textit{Satvagunin citta}. They obviously involve \textit{Satvagunin Vṛttis}. ‘\textit{Citti ʂakti}’ is synonymous as \textit{Puruṣa}’s power of consciousness. According to \textit{Vyāsa}, the power of consciousness (\textit{Chittiserkta}) does not change. It does not go from object to object, the objects are shown to it (\textit{chittiserkta}). The power of consciousness is pure (\textit{suddha}) and infinite. \textit{Samādhi} occurs in citta. \textit{Citta} is \textit{Satvagunātmik}. \textit{Citta ʂakti} – power of consciousness is \textit{Puruṣa}, discriminative knowledge of these two occurs in \textit{citta}, ‘\textit{Paramprasaṅkhyaṇam}’ or ‘\textit{Dharmamegha Dhyānam}’ which is the highest form of Intellect. \textit{Vyāsa} concludes by explaining that when the \textit{Citta} restraints this form of intellection or \textit{Paramprasaṅkhyaṇam} obviously inclines towards a \textit{Samādhi} state and it is called as ‘\textit{Nirbija-Asampragyaṭ Samādhi}’. Since the \textit{citta} is devoid of all types of \textit{Vṛttis} of any external object in \textit{Asampragyāṭ} state, what is the nature of \textit{Puruṣa} who is \textit{Kewalaksin} of \textit{citta} \textit{Vṛttis}?

2.4.8.7 \textbf{Power of consciousness (cittiserkta) in its own nature (as in Kaivalya)}

\textit{Tadā draṣṭaḥ svarūpe ‘vasthānam’ (Y.S 1.1.3)}: The Self (seer, \textit{draṣṭa}) then finally abides or stands in its own nature. In that state of \textit{citta} there being no object of cognition. \textit{Citti ʂakti} and \textit{Puruṣa} has identified itself (as it were) with \textit{citta vṛttis}, then what is the state of \textit{Citti ʂakti} - \textit{Puruṣa}? So to answer this question it is understood that at that time the power of Consciousness (\textit{Puruṣa}) stands with its own real nature. In the outgoing \textit{citta} it appears to be not so centered in its own nature, though in reality it is the same. As in the state of perfect freedom as in \textit{Kaivalya} state- (\textit{Chitti ʂakti yatha kaivalyam}), that time the power of consciousness is established in its own nature. When \textit{Puruṣa} is in bondage these three states are fastened upon or they are tied to it. But in \textit{svaroopnavastha}, they do not appear at all. \textit{Vachaspati} takes an analogy or simile.
According to him Puruṣa is in fact pure. A pure white crystal appears to be red if a Japa (Hibiscus) flower is placed by its side. We can say in same context that when Vṛttis are presented to the Puruṣa, the pure Puruṣa appears very much tinted. Red flower is ‘condition’ (upādhi) and the pure white crystal is that which is ‘unconditional’ (upahita). When the upādhī is removed the crystal does not cease to be. Rather it stands very much with its real essence. Similarly when the Vṛttis are removed the Puruṣa stands with its real essence.

Vachaspti takes another analogy, of nacre (shell). Nacre cease to have its essence when it is misperceived as silver? The nacre remains nacre whether this nacre becomes an object of the true knowledge or false knowledge. The principle of consciousness, is in fact constant as it is in Kaivalya state. The wrong or right activity is in paramātra, likewise Puruṣa. The activity lies in the citta – which is evaluate of Prakṛti. Just as the person on the sea shore fancies a nacre as silver, or it conceives it as something other than what it is, the Puruṣa fancies as the doer of the action to ‘Asampragyātī Samādhī’, ‘Sampragyātī Samādhī’ also is to be regarded as deviated state.

2.4.8.8 Nature of Puruṣa

What appears to be the nature of Puruṣa then? Vṛtti sārūpyam itaratra. Y. S 1.4: ‘sā’ in sāroopyam means sā-one ness in Vṛtti and Puruṣa. During absence of svroop avasthā what is the immediate object of experience of Puruṣa? It is the Puruṣa wrong identifies as Vṛttis not environment object but in totality of kriyā and pratikriyā. On the account of object being presented to it, identification with the Vṛttis taking place. The Puruṣa becomes indistinguishable from these Vṛttis.

Śāṅkhyā philosophy (here Vyāsa quotes Ācharya Panchsikhā) ‘ekam eva Darśanam khyāti hi ev Darśanam iti: ’ There is just one Darśan khyāti meaning wrong identification takes place. Vṛtti sārūpyam itaratra.

The citta is like a magnet – in close proximity with the Puruṣa. It becomes an object of Puruṣa. It becomes as it were in the possession of Puruṣa. There for such a relation between Puruṣa and Prakṛti exists from eternal times is the reason for the Puruṣa’s experience of the Vṛttis. When the Puruṣa is not in the Śvroopāvastha, also meaning that when the Vṛttis are fastened on the Puruṣa there arises notions like ‘I am calm( śhānt Vṛtti)’, ‘I am agitated (ghor Vṛtti) and ‘I am deluded (mudha)’. Vacaspati

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takes an analogy; this happens in same way as a person looks into a dusty mirror, becomes anxious and think and become sad, ‘oh my face no more looks brighter, there is no shine on my face, it looks dull.’ It appears as the enjoyer although it is not the enjoyer. The Puruṣa appears to possess false knowledge although in reality in reality it does not possess false knowledge. Vyāsa gives the example of a magnet to which a piece of wood is ayogyat-unsuitable as it doesn’t have any effect but when blade is yogya-suitable for magnet as it gets attracted to the same. Vṛtta are such that they are capable of being identified with Puruṣa (appears to be is important).

2.4.8.9 Five kinds of mental state

Vṛttaṁ pañcataṁṁah kliśṭākliśṭāḥ. Y.S 1.5: mental states are of five kinds, whether afflicted or unafflicted. Painful Vṛtta and non painful Vṛtta are the two fundamental divisions given by the sūtra. On some criterion something is divided. Eg: chair, table and student. So there is clear division between living and non living things. Fundamental division of Vṛtta are of two types: (1) Vṛtta 5 kinds or classes, and (2) Painful and Non-painful. The painful (Kliśta) Vṛtta come from the field of the vehicles of action (Karmāsaya). Therefore they have to be removed. Akiśta Vṛtta have as their object discriminative knowledge and therefore they are opposite of painful ones during which the gunās (rajas, tamas) function. Veil of tamas is removed, pinch of rajas is removed, citta is only savagunātmik. There remains in citta mere discriminative knowledge. Akiśta or non painful Vṛtta. The non painful Akiśta Vṛtta remains. Akiśta the non painful ones aim at discriminative knowledge only. The painful ones may get interspersed in the Akiśta non painful ones vice versa.

Vṛtta lead to saṁskāra and more saṁskāra is cause of more Vṛtta and the vicious circle rotates unceasingly. Vyāsa concludes such is the nature of citta, which when its object have been attained rests unmoving like ātman or Self.

2.4.8.10 Means of knowledge and Citta Vṛttaṁ

What are the citta Vṛtta? 'Pramāṇa viparyaya vikalpa nidrā smṛitayah' (Y.S1.6): They are valid knowledge, misperception, misconception, sleep and memory. Pratyakṣaṁ nāmānāgamāṁ pramāṇam (Y.S1.7): Perception, inference and testimony are considered to be the means of valid knowledge. Whether perceptual or inference or testimony all of these truly gets exposure to Puruṣa and debar the self or Puruṣa from
very much svaroopāvasītha. Viparyayo mithyā jñānam atadrīpa pratiṣṭham (Y.S 1.8): Misperception is erroneous knowledge not founded on the form (of an object). The false sense experience means Viparyaya and due to which an object is not comprehended as it is, viparyaya. Viparyaya leads to avidyā and its five forms as explained in chapter 2.

2.4.8.11 Kleśas-afflictions- One of the main objectives of Yogā is to get rid of Kleśa

Avidyā asmitā rāga dveṣa abhiniveshaḥ kleśaḥ (Y.S 2.3): The afflictions are considered to be nescience (error), egoism (asmitā), attachment (rāga), aversion (dveṣa), and affection (kleśa) for the Life. In the first chapter of Y.S it is said that kleśa are removed in samādhi. Here author gives the detail of kleśa. This is the very basis of human pain.

Avidyā kṣetram uttareśāṁ prasupta tana vichchhinn odārānām (Y.S 2.4): Nescience-error is understood as the field for the others, whether dormant, tenuous, alternated or fully operative. Error is considered the breeding ground of the all other afflictions, starting with egoism- which are found in any one of the four states, dormant, attenuated, suppressed and active. The expression of kleśa is not only pain but it is found in human behavior. Seed is the cause of whole tree, in same manner avidyā is the source of other four kleśa. If one is able to control avidyā, one will very easily control all other kleśa. The process of involution is from abhiniveśa to dveṣa, then to asmitā then to avidyā and lastly to vidyā. Anitya aśuchi duḥkha anātmasu nitya śuchi sukha atmakhātir r avidyā (Y.S 2.5): Nescience is the taking of the non –eternal, the polluted or impure, the painful, and the not-self to be the eternal, the non polluted or pure, the pleasurable and the self. According to Vyāsa, Avidyā or false knowledge (nescience) is considered to be the breeding ground for rest of four- ego, attachment, aversion, fear of death.

According to Y.S 2.6, asmitā is wrong identification between Puruṣa and Mahat (buddhi). According to Y.S 2.7, rāga is attachment, when mind gets attached to pleasure experiences or an object of pleasure. When there is craving for the source of experience and experience itself is a rāga. According to Y.S 2.8, dveṣa is aversion, antipathy, disliking towards the object which causing pain, when there is memory of a painful experience. Rāga and dveṣa bind us down to the lower levels of consciousness. Dveṣa should be removed first and then rāga will go. It is dveṣa has more powerful binding
force. It is hindrance. When *dveśa* is removed the meditation becomes deeper and then *rāga* can be given up. *According to Y.S 2.9, abhiniveśa* is all past *samskāra* (past impressions) are knotty (confused) and because of that the one is afraid of life so therefore there is always clinging towards life and there is fear of death taking place. The process of involution is exactly the opposite of the process of evolution. It starts with *abhiniveśa* and goes back till *avidyā*. Fear of death and lots of attachment, clinging for the worldly life is the result of past *samskāra*, if knotty, muddled up. In *Yogā*, main effort is to eliminate the Five *kleśas*. Spiritual experience follows automatically by removing the abovementioned *Kleśas*. *Kriyā Yogā* also helps in removing the *kleśas*.

### 2.4.8.12 Tools to get rid of Kleśas

From above it is very clear that one has to remove *kleśas* in order to proceed further on the path. There are *kriyā Yogā, Abhyās Vairāgya, Parikarmās and Iśvar Pranidhāna* as a tools.

#### 2.4.8.12.1 Kriyā Yogā

*Tapaḥ svādhyāy ēśvaraprajñānāni kriyā Yogāḥ* (Y.S 2.1) *Yogā* of action (*kriyā Yogā*) is austerities, sacred study of self and books and surrender to once work to God form the purificatory action, study and making God the motive of action.

#### 2.4.8.12.2 Abhyāsa-Vairāgya

*Abhyāsa vairāgya abhyāśām tan nirodhaḥ.* *Y.S* 1.12: They are restrained through regular practice and non attachment. The stream of mind flows towards the good and also towards bad vice versa, stream of *kalyān* (*kaivalya prāgbhara*) is that which flows towards *kaivalya* (a perfect freedom) down the plane of discriminative knowledge. The stream of *Pāpa* (*samsār prāgbhara*) is the stream which leads to *samsār* (worldly life and rebirth) and flows down the plane of non-discriminative knowledge. The current of sensuous pleasure is blocked by *Vairāgya*, the current of discriminative knowledge is thrown open by *abhyās*. Therefore it goes without saying that *citta Vṛti nirodha* is dependent on *abhyās and Vairāgya ‘Both’.* *tatra sthitau yatno ‘bhavyāsah.* (*Y.S* 1.13) Exertion to acquire *sthiti* or a tranquil state of mind which is devoid of fluctuation is called practice (*abhyāsa*). When mind has become free from the modifications (*Rājasik and tāmasik Vṛtis*), steadiness of the undisturbed calmness of the flow of the mind is achieved. *Sthiti* state, is the flow of the *satvaguṇin Vṛtis* which is established in the form
of calm one pointed and purity. The aspiration to achieve that state is the effort to secure that end is the putting out of energy to secure. Practice is the main resort the means thereof with the object of attaining it. To get this sādhaka has to undertake effort vigorously and with perseverance. Ghor Vṛttis and Moodh Vṛttis are blocked by vairāgya, and abhyāsa throws open the current of Vivek khyāti. The means for attainment of sthiti are the internal and external angās of Yogā. They are the Yama and Niyama. Sa tu dirghakāla nairantarya satkāra asevito drṣṭhabhūṁīḥ (Y.S 1.14): And this (practice or abhyās) becomes firmly grounded only and only when carried on over a long period, without any kind of interruption and with devotion. Abhyās becomes firmly rooted only tapas purificatory action, by continence (practice) by knowledge and by faith.

Drṣṭa amuṣravika viṣaya viṭṭhaṇaya vaśikā ra saṃjñā vaipūyan (Y.S 1.15): Detachment is when the mind loses all its desire for the objects which is seen or described in the scriptures it acquires a state of utter desirelessness. The one who is free from the thirst for craving perceptible and scriptural enjoyment, vairāgya is the oneness of supremacy in him. When operations are opposed by the ‘highway rubber’ of outgoing habit then how can abhyās secure sthiti state? The answer is well attended to for a long (period) time, without interruption, and with devotion. Calmness is often over powered by rajas and tamas as abhyās does not get well established all at once. If one is not consistent, it can be again overpowered. Videhās are the disembodied who line only on vehicles which serve as instruments of knowledge and action. Therefore vaidehya the state of the disembodied is their state of existence. The state of Prakṛtīlaya is their state of existence. In literal sense an absence of desires is desirelessness but here it is the awareness of known object with neutrality, indifference, poise in indifference to the enjoyable divine and or worldly objects. Awareness of supremacy is equal to awareness of neutrality, freedom from attachment or aversion.

2.4.8.12.3 Parikarmās

Maitri karunā mūḍito pekṣanāṁ sukha duḥkha punya apuṇya viṣayaṇāṁ bhāvanātās citta prasādanam. Y.S1.33: Friendship-maitri, compassion-karuna, joy-muditā and forbearance-upekṣa, respectively towards the happy, joy towards the meritorious and forbearance towards the wicked is being cultivated upon. White deeds proceeds from him and his mind, becoming serene, pure and one pointed, attains to a
state of steadiness, as he cultivates these sentiments. \textit{Vivekakhyāti} \textit{r aviplavā hānopāyah}. \textit{Y.S} 2.26: Means of liberation is clear and distinct (unimpaired) discriminative knowledge. \textit{Abhyās} and \textit{vairāgya} are to be understood as falling under these (\textit{astāṅgāni}) wherever they may properly fall, not as independent means.

2.4.8.12.4 \textit{Īśvara Pranidhāna} (Surrender to God)

\textit{Īśvara praṇidhānād vā}. \textit{Y.S} 1.23: Surrender to God is as per \textit{Sāmkhya} the only knowledge that can bring about liberation. The most important difference between \textit{Sāmkhya} and \textit{Yogā} is regarding the view point of God. The existence of God cannot be established by logical proof so \textit{Sāmkhya} does not recognize any ever-free, eternal, creator God. The only God it admits is ‘\textit{Kalp-niyamaka-Īśvara}’ that is a nearly perfect being temporarily in-charge of a cycle of creation. This happens only when the association of \textit{Puruṣa} and \textit{Prakṛti} is destroyed, the \textit{Puruṣa} is liberated and the objective universe created for that \textit{Puruṣa} automatically returns to undifferentiated state of inactive \textit{Prakṛti}. Exactly opposite to \textit{Sāmkhya}, \textit{Yogā} admits a personal God, such a God is the teacher of even the earliest teachers, a special Being untouched by any kind of misery, having infinite knowledge and unlimited by time.

\textit{Kleśa karma vipāka asayaiḥ aparāmr̥ṭah puruṣa viśeṣa Īśvarah} (\textit{Y.S} 1.24): God is special soul who is untouched by afflictions, acts, their traces and fruits. \textit{Tatra niratiśayam sarvajñā bijam}. \textit{Y.S} 1.25: there is a seed of limitless of omniscience. \textit{Pūrveśām api guruḥ kālenā anavachchedāt} (\textit{Y.S} 1.26): not being limited by time he is the guru of the earliest gurus.

\textit{Tāsya vāchakāḥ pranavāḥ}. (\textit{Y.S} 1.27): \textit{Om} is the word denoting God. The sacred syllable \textit{Om} is considered His sign(God). \textit{Taj japaḥ tad artha bhāvanam}. (\textit{Y.S} 1.28): the word \textit{Om} should be recited repeatedly while one is dwelling mentally on its meaning. It (\textit{Om})’s repetition consists of contemplation of the object signified. \textit{Tataḥ pratyak chetana adhigamo ‘pyantarāya abhāvaś ca}. (\textit{Y.S} 1.29): from that practice the consciousness turns inward and obstacles are overcome. Other words, then arises knowledge of the inner self and also absence of obstacles.

In above \textit{sūtras} from 1.24 to 1.29 \textit{Īśvarpranidhāna} or nature of God in \textit{Yogā} is made very clear. He is highest manifested consciousness amongst all the \textit{Puruṣas}. In God there is a seed of knowledge. The supreme \textit{Puruṣa} is \textit{Īśvara}. In it there is a seed of
limitless knowledge. As Īśvara is not conditioned by time he is guru even of ancients. Īśvara is unconnected with birth and death, timeless and beginningless and is said to be guru of past prophets and masters. According to Patañjali ‘Om’ is the word which indicates Īśvara, it is formless but there has to be some vehicle to express it. Om is a mantra and yantra to reach God. Every mantra has two forms, it has a sound and a form. Om has a form which is visible to the eye and a sound. So Om as a mantra is a subject to perception and hearing. Yantra is also combined with beeja mantra so here Om has its beeja mantra hence it is Yantra as well. Patañjali recommends that the mantra Om must be repeated and its true meaning should be contemplated upon. By doing this meditation becomes complete and obstacles are removed.

2.4.9 Solution so far identified while analyzing Y.S 1.1 to Y.S 1.15

(1) According to Vachaspati, Painful Vṛttis are removed by non painful ones.
(2) Non painful Vṛttis are removed by higher discrimination.
(3) For Vṛṣa, aiming at stream of kalian kaivalya pragbhara.
(4) For Vachaspati, aiming at Sthiti state.
(5) Vachaspati, aiming at Satvagunin vṛttis, established in forms of calmness, one-pointedness and purity. Effort, vigour and perseverance.
(6) For Patañjali, it is practicing abhyās for long time and nairantarya-uninterrupted and satkar.
(7) According to Vachaspati, abhyās dradh bhoomi by tapas and purificatory action, continence, faith.
(8) Understanding the futility of the defects objects by virtues of intellectual illumination – awareness of neutrality indifferent poise to their Enjoyment.
(9) Vachaspati: Awareness of (a)endeavour (b)difference (c)the one faculty and (d)supremacy

2.4.10 Vivek khyāti - Discriminative knowledge

Tasya hetur avidyā. Y.S 2.24: the cause of very union (Prakṛti and Puruṣa) is Avidyā. Avidyā is considered to be the effective cause of union between Prakṛti and Puruṣa. Here avidyā is not ignorance but wrong knowledge. Tad abhāvāt samYogā abhāvo hānam tadṛśey kaivalyam (Y.S 2.25): the union between Prakṛti and Puruṣa disappears by the absence of avidyā. This is liberation of the Puruṣa, this is hāna
(avoidance). The cause of contact of the Purusa and Prakrti is removed with the removal of avidya. This is hina, in this Purusa is isolated from everything else. It is liberation (kaivalya). Viveka khyati r aviplavah hanopaya (Y.S 2.26): the means of avoidance (hanopaya) for avidyã is the unfluctuating awareness of the real (vivekakhyati). There are different kinds of knowledge. If one wants to realize the real nature of purusa, one cannot depend on the knowledge from other sources like indriya, intellect, reasoning or personal contact and hearing. The range of knowledge is different and higher for realizing real nature of purusa. It is vivekakhyati.

If one wants to know the supreme self, and if one wants to dispel avidyã, one have to go through the process called knowledge through viveka. Viveka means discrimination, to know the difference. After constant practice of self-knowledge this awareness develops over a period of time.

Tasya saptadhã pränta bhumiḥ prajña. (Y.S 2.27): there are seven stages of liberation of the Purusa. During the process of vivekakhyati the purusa goes through different stages of experience.

Yogã anga anvisthanãd asuddhi ksaye jñãna diptir áviveka khyateh (Y.S 2.28): impurities diminishes until the rise of spiritual knowledge culminates in awareness of reality by the practice of the parts of Yogã. On the destruction of the impurity by the sustained practice of the parts of Yogã, the light of wisdom reaches up to discriminative knowledge. The impurities of the mind is destroyed by the practice of Yogã. Deeper awareness is developed only by spiritual illumination, which goes on increasing with the gradual destructions of impurities.

2.4.11 Implications of the practice of Yogã

It is a very slow and gradual process. Impurities do not disappear suddenly in short period of time. Consistency is very much demanded in the practice. A dusty particle obstructs the brightness of the light of a lamp, it is actually is veiled by the dust particles on the shade of a lamp shade. In same manner impurities or asuddhi go on diminishing the inner light of knowledge to be gained goes on getting brighter and brighter. Step by step the Sadhaka comes closer and closer to the goal of liberation. This process continuous till Viveka khyati is attained. Simile - Hatchet or axe is the only cause (nimmita kárana) of falling of a tree. Dharma or merit is the only cause (nimmita
kārana) of a true experience. Practice of ‘Astāṅg Yogā’ is cause (nimmīta kārana) of both removing ashuddhi and attaining Vivek khyāti to the sādhaka.

2.4.12 Astāṅg Mārg (Eight Fold Path)

Yama niyama āsana prānāyāma pratyāhāra dhāranā Dhyāna samādhayov ashtāvangānī (Y.S 2.29): self restrain (yama), fixed rules(observation)-niyama, postures- āsana, regulation of breath-prānāyāma, sense withdrawal(abstraction)-Pratyāhāra, concentration - Dhārnā, meditation-Dhyāna and trance-Samādhi are the eight parts of Yogā discipline. Vachaspati further explains that abhyās and vairāgya are by their very nature to be understood as falling under these astāṅg mārg, wherever they may properly fall.

Bahirang Yogā are done with efforts. The initial five angās Yama, Niyama, Āsana, Prānāyāma and Pratyāhāra are considered to be Bahirang Yogā (external ). The next three are called Antarang Yogā (internal). These are automatic after the earlier practices are perfected. Yama and Niyama are difficult to follow for a person involved in worldly life. Patañjali has mentioned them right at the outset. Patañjali has mentioned them in Y.S 2-31 as Mahāvrataṃ (great observances). He probably didn’t mean that the aspects are to be followed only when fully stabilized in these two. Then very few would be eligible. Probably for the Yogi in advance stage, there are automatically followed. The next step mentioned and first two are complimentary to each other. As one progresses in Āsana, Prānāyāma, Pratyāhāra while trying to follow Yama and Niyama, the two will be followed to a great extent. The Sādhaka will be more elevated and more stabilized in Āsana, Prānāyāma and Pratyāhāra. The next step of Antarang Yogā come automatically when the Pratyāhāra becomes perfect.

2.4.12.1 Yama

Ahimsā satya asteya brahmacharya aparigrahaḥ yamaḥ. Y.S 2.30. Of these the restrain (yama) are: Non-violence- or Abstinence from injury(Ahimsa), Satya-truth or veracity, Asteya-abstinence from theft, Continence-Brahmacharya, Aparigraha- Abstinence from avariciousness or non-possessiveness. These are to be practiced unconditionally as universal mighty vows( sarvabhumā mahārvatam), irrespective of place, time and type. Sādhaka has to follow above Yama at body, mind and speech levels. These are explained below:
1. **Ahimsā** — non violence: *Ahimsa* is the absolute absence of any form of injury to any living being in any way at any time. The exact in mind, body and in speech.

2. **Satya** — Truth: Truth is to be to speak things as they are and to remember exactly as seen, heard and imagined, the exact in mind and speech. But the speech conveying *satya* should be unconditionally *priya*, should not be hurting anyone but it should be non confusing.

3. **Asteya** — non stealing: *Asteya* includes both not to have even a desire for it or not taking or stealing another’s property unlawfully. Intellectual dishonesty should be and must be avoided.

4. **Brahmacharya** — Celibacy: *Sādhaka* has to follow *brahmacharya* at mind, body and speech levels. It is the control of attachment in enjoyment of the senses. It has been observed by some commentators that *Brahmacharya* (*sādhana* to be with *Brahma*, the ultimate principle) is an all encompassing practice since it includes all *Yama* and *Niyamas*.

5. **Aparigraha** — non covetousness: Reducing the needs to be bare minimum.

   *Aparigraha* requires not to accept any unnecessary thing or collecting, preserving and districting of things. Disowing of things at two levels, at physical and mental level.

**2.4.12.2 Niyama**

*Śaucha santoṣa tapaḥ svādhyyāy Iśvarapranidhānāni niyamāḥ* (*Y.S 2.32*): the observances are cleanliness (*śaucha*), contentment (*santoṣh*), purificatory action or austerity (*tapa*), self study (*svadhyaya*), surrender to God (*Iśvarapranidhāna*). *Niyamas* are rules of good conduct.

1. **Śaucha** - cleanliness: *Śaucha* meaning washing away of impurities of mind and getting rid of mental impurities. External impurities like cleaning of body and internal impurities like jealousy, pride, vanity etc should be removed.

2. **Santoṣa** — contentment: contentment is the absence of desire to secure more of necessaries of life than one already possesses.

3. **Tapa** — penance or purificatory action: Looking into own self is *tapas*. Purificatory action consists in endurance of the pairs of opposites. The pairs of opposites are the desire to standing and sitting, eat and desire to drink, heat and cold. It can also mean the absence of speech (*kasta mouna*) and the absence of facial indications (*akara mauna*).
4. *Śvādhyāya* – Study of the sciences of liberation (*Mokṣa*), or the repetition of the *Praṇava* (*Om*), the symbolic *Aum*.

5. *Īśvara Pranidhāna* – surrender to God, there should be profound meditation on God. Worship of *Īśvara* and with surrendering attitude.

*Yamas* and *Niyamas* are given after *kriyā Yogā*. Keeping in mind that one can practice them fully only when one’s body, mind and intellect is prepared with *kriyā Yogā* practice. It is difficult to follow totally as they can be comprehended intellectually. *Patañjali* keeping in mind these difficulties asked to develop tendencies (*Pratipakṣa bhāvāna Y.S 2-33*) to emerge of perverse thoughts. *Sādhaka* has to follow above at body, mind and speech levels. It has been observed by some commentators that *Brahmacharya* (*sādhanā* to be with *Brahma*, the ultimate principle and control of senses) is an all encompassing practice since it includes all *Yamas* and *Niyamas*. *Hatha yogic* practices of *Shuddhikriyā* are added by some in *Śaucha*. Though many believe that *Tapas*, *Śvādhyāya* and *Īśvarapratidhāna* of *kriyā Yogā* are similar. This cannot be the case as practice of *Kriyā Yogā* seems to be preliminary and preparative in nature as Patañjali’s *Yogā Sūtra* being synthetic and *sūtra* would not be repeated. It definitely helps to attenuate (‘temu’) the *kleśa*. When *kleśa* are present in ‘*Udara*’ and ‘*Vichhinna*’, it can be easily deduced that one will not be able to observe *Yama* and *Niyama*.

### 2.4.12.3 Effects and Results of Yama and Niyama Observation.

Through the following table enumerates the effects and results of the observance of Yama and Niyama:

<table>
<thead>
<tr>
<th>Yama/Niyama</th>
<th>Effect/Results</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ahimsa</em></td>
<td>Hostilities are renounced in his presence. (<em>Y.S 2.35</em>)</td>
</tr>
<tr>
<td><em>Satya</em></td>
<td>Yogi’s deeds automatically find the resort of its fruit. (<em>Y.S 2.36</em>)</td>
</tr>
<tr>
<td><em>Asteya</em></td>
<td>All the treasures presents itself before Yogi (<em>Y.S 2.37</em>)</td>
</tr>
<tr>
<td><em>Brahmacharya</em></td>
<td>Vitality is gained by Yogi. (<em>Y.S 2.38</em>)</td>
</tr>
<tr>
<td><em>Aparigraha</em></td>
<td>Purpose of his birth, this full knowledge is gained by Yogi. (<em>Y.S 2.39</em>)</td>
</tr>
<tr>
<td><em>Śaucha</em></td>
<td>Yogi gets non-attachment to others and indifferent</td>
</tr>
</tbody>
</table>
towards his own body. He gets cheerfulness, one pointedness, sense control and vision of the self. (Y.S 2.41)

<table>
<thead>
<tr>
<th>Sāntoṣa</th>
<th>Yogi attains unexcelled happiness. (Y.S. 2.42)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tāpa</td>
<td>Yogi attains mastery over the body and sense organ, internal impurities are destroyed. (Y.S.2.43)</td>
</tr>
<tr>
<td>Svādhyaṇāya</td>
<td>Communion with his desired deity happens. (Y.S.2.44)</td>
</tr>
<tr>
<td>Iśvarpranidhāna</td>
<td>Mastery over Samādhi happens. (Y.S. 2.44)</td>
</tr>
</tbody>
</table>

For the effectiveness of the further practice (sādhana), body, mind, intellect, emotional set up etc have to be completely purified. These are also a part of slow process since it takes a very long time to be perfect in observing Yama and Niyama. Yogā sādhana is actually a simultaneous process of different practices.

2.4.12. 4 Āsana

Sthira sukham āsanam (Y.S 2.46): posture should be steady and comfortable. Āsana means a yogic posture which is stable and comfortable. This sūtra means any sitting posture which is steady and comfortable is fine enough for the further sādhana. The posture should be steady and easy. Steadiness means absence of any kind of little movements, must be easy. It should not cause trouble to the sādhaka. Posture is a way in which one sits for sādhana. There are mentions of different postures, example: The Padmāsana, Virāsana, Bhadrāsana, Svastikāsana, Dandāsana, Paryankāsana etc. The Sthira sukha is whatever posture may secure steadiness and ease is required. But that doesn't mean any lazy posture, posture should be such that there is connection from within and energy is flowing to all the parts of the body equally, there should be alertness about all the body parts and flow of energy from the tip of toe to crown of the head. This is surely approved by the writer of the aphorism. Further in Śūtra 2-47 Patañjali explains that āsana is characterized with relaxation of efforts and merger of mind with something infinite. Both prayatnashaithilīya and anantasamāpatti are interdependent. It is apt since first one is more oriented towards body and the other one towards the mind. Once the posture-āsana is attained, the effort have to be slowly relaxed. This is aided by gradual removing body awareness and concentrating the mind of infinity. As per
Patañjali the purpose of āsana is to facilitate the Prānāyāma and further internal-anantaranga sādhanā. This sitting posture for yogic practice have been universally accepted by almost all the scriptures. In Bhagawat Gīta Chapter 6-01 and 6-13 stressed straight sitting posture and steadiness in āsana.

Patañjali has next described the effect of Āsana as: tato dvandva an abhīghātaḥ. (Y.S 2.48): Cessation-of-disturbance from the pairs of opposites (e.g. heat and cold) is arrived. As an effect of Āsana, Yogi becomes free from dualities due to practice of Āsana. The sādhaka becomes free from mental conflicts and he does not get affected by pairs of opposites like heat and cold. This is indication of the achievement of posture and the sādhaka is considered to be ready for Prānāyāma, this is further explanation.

2.4.12.5 Prānāyāma

Tasmin sati śvāsa prasvāsyor gati vichchhedaḥ prānāyāmaḥ (Y.S 2.49): Stoppage of the respiratory movements (of breath) is regulation-of-breath (prānāyāma), which follows, when āsana has been-secured. Prānāyāma is after being stable in āsana modification in the flow of incoming and outgoing breath. When the posture has been achieved, the cessation of the movements of both inspiration, the drinking in the external air, and expiration, the throwing out of the internal air is achieved, this is the regulation of breath is prānāyāma.

The cessation of the movement of expiration and inspiration exists in the recaka-controlled exhalation, kumbhaka-retention and puraka-controlled inhalation branches of the regulation of the breath. The description of the ordinary Prānāyāma. Only in the puraka the external air having been expelled is retained inside the body, at that time what takes place is the cessation of the movements of inspiration and expiration. Similarly where in recaka-controlled exhalation, the external air having been expelled is restrained outside the body, the movements of inspiration and expiration stoppage takes place. Similarly, in kumbhaka-retention too.

The process of Prānāyāma is given in Sūtra 2-50 and 51. The effect of practice of Prānāyāma is tataḥ kṣiyate prakāśa āvaraṇam (Y.S 2.52) The veil over the inner light of wisdom then disappears after prānāyāma. As explained above, the awareness of a very subtle level is developed because of Prānāyāma. There are three qualities of the Citta, they are sattva, rajas, tamas. When a sādhaka is well established in Yama and
Niyama and Āsana with deep inner awareness in the form of ananatasamāpatti, he for surely becomes aware of the inner sattva, sattva being the basic tendency of the citta. Because of a steady state of mind in the sādhanā, rajas is attenuated, all though rajas is considered being an activity. Due to intense sādhanā, tamas which is inertia, also becomes attuned. Sādhaka has the first glimpse of the light within his being in Prānāyāma, so this an important step in sādhanā. This effect has been given in the next sūtra. The mind becomes fit for Dhārana (concentration).

2.4.12.6 Pratyāhāra

Svaviṣaya āsaṇapravoge cittasya svarūpanukāra iv endriyānam Pratyāhāraḥ (YS 2.54): Pratyāhāra is not to allow sense organs to have contact with their respective objects of the senses and as if by chance leading them towards the nature of the citta. Tataḥ paramā vaśyate indriyānam (Y.S 2.55): from Pratyāhāra arises the complete-total mastery over the sense organs. The sense organs are very difficult, rather impossible to control in ordinary circumstances. Due to prānāyāma, the Pratyāhāra, which is required to go ahead in the Antaranga sādhanā, becomes easy. These can be easily turned inwards when the veil over the inner light is almost lifted.

Bahiranga Yogā sādhanā leads to Antaranga (internalization). The first five angās of Yama eliminate one after another different sources of disturbance to the mind and prepare it for the final struggle with its own Vṛtts. The emotional disturbances are the moral defects of the one’s own nature, this is first to be eliminated by Yama-Niyama. Next step is at physical body disturbances and they are to be eliminated by the practice of Āsana. Very importantly next comes the disturbances caused by the irregular or insufficient flow of vital forces in the human pranic sheth. All these are stopped or removed and rectified completely by the practice of prānāyāma. And lastly but very importantly through Pratyāhāra the major source of disturbances is being arrested. The sādhaka becomes all capable of treading the further stages of Antaranga Yogā or internal Yogā.

2.4.12.7 Astāng Mārg (Eight Fold Path): Antaranga Yogā

These practices of Antaranga Yogā essentially involve the mind-citta only. Bahiranga Yogā deals with both body and mind. It is considered very important a process of turning the mind-citta inward from outward. Already because of the practice
of prānāyāma, mind is already inward. So these are the sādhanā which hardly requires any efforts. Sādhaka attains mastery in the first five ‘angās’, next is practices with the principle of abhyāsa, develops perfect vairāgya (detachment), Dhāranā being an automatic development.

2.4.12.8 Dhāranā (Concentration)

The sādhaka becomes ready in Pratyāhāra. Dhāranā can be attained easily when a proper auspicious object is given to the mind to concentrate on. So we say Dhāranā is concentration. Similar practice is described as a method of making the citta steady in Y.S 1.35 to 1.39. These are preliminary as compared to Dhāranā. Deśa bandhaḥ cittasya dhārana. Y.S 3.1: the steadfastness of the mind is concentration (Dhārāṇā). Dhārnā is confining the citta-mind within a specific conceptual field. Concentration –Dhārnā means that the mind becoming one pointed –ekāgra or energy starts flowing in such places as the sphere of novel-mahhi, the lotus of the heart-hradaya, parts of the body or chakrās (vital energy centres of the body) or by means of the modifications only in any other external object only. The citta is confined to a field which contains multiplicity of thoughts about single object. It is some subtle object inside the body and mind like chakra etc and the object is not gross object. As in the beginning one may choose holy Om. Sense organs cease to function and become calm in Dhārnā. All the experiences are considered to be internal in nature. Dhārnā can practice it consciously, though it is an internal practice. In Dhārnā there are total three entities are said to be present, they are known as triputi, the observer (dhyāta, jñāta, gruhitru), this is the process of observation (Dhyāna, jñāmprakriyā, grahana), and object (dhyāya, jñeya, grahya). The very next and important step, Dhyāna is an automatic step which comes through Dhāranā. It is like a process of a bud blossoms to be flower. This is Dhyāna.

2.4.12.9 Dhyāna (Meditation)

Tatra pratayaya ikatānurā Dhyānam (Y.S 3.2): the mental-effort-to understand is in continuous efforts-Puruṣārtha and this is without any break (ek dhāra) is meditation (Dhyāna). This is to understand the object of meditation the unchanging flow, of the mental effort is Dhyāna. It is certainly untouched by any other effort of the understanding. The knower and the observer (dhyāta, gruhitru) and the object (dhyāya, grahyā) only remains. The observer actually experiences an un interrupted and
continuous flow of the knowledge of the object. He not any more perceives process of knowing. It is absolutely end or culmination of the previous step of sādhana. It is very important to notice that when the sādhaka comes out of Dhyāna there presents an awareness of ‘I was doing Dhyāna’ or self-awareness of ‘I am doing Dhyāna’ present. Dhyāna culminates into the next state of Sabija Samādhi.

2.4.12.10 Samādhi (Contemplation)

Tadeva artha mātra nirbhāsam svarūpa śunyam iva Samādhiḥ (Y.S 3.3): Samādhi is similar to shining with the light of the object alone, and devoid, of itself, is trance or contemplation. Consciousness as if, is devoid of its essential nature in Samādhi state, only the object shines forth. This stage is very important stage in Yogā sādhanā. The seven stages mentioned above are all preparatory stage, Samādhi is both the culmination and the goal. When the process of concentration-Dhyāna and this object becomes one and identical, negative the difference between the object (draśya) and the subject (draṣṭā), this stage of absolute identity is known Samādhi. This is the stage where the subject-draṣṭa and the object (draśya) as well as the process of concentration (Dhyāna) become one. Here, the observer no longer exists and only the object remains, that too in essence. This is the Samādhi with ‘seed’, sabija Samādhi.

Trayam ekatra samyamah (Y.S 3.4): the three together is samyama. The three (Dhāranā, Dhyāna, Samādhi) functioning simultaneously, is Samyama. In this stage the sādhaka gains total mastery over the subject from gross to subtle. Samyama has to be applied in stages n steps. First stage in which the object is known and that to in all perspective. The second one is instrument through which the knowledge-jñāna gained is totally absorbed. Third is the knowledge of the knower due to close proximity with Puruṣa. Through application of samyama in steps, knowledge of Puruṣa is gained. So, intuitive knowledge is illuminated.

2.4.12.11 Transformation of citta

Citta parināma is different types of transformation of citta is described. The silent state of the citta also has transformations. Citta being the derivatives of Prakṛti and this is the reason. Prakṛti is made up of guṇas and guṇas are always in a state of mutation. The fundamental state of mental transformation actively involves in the
practice of Yogā. Sādhaka must know to what state of transformation he has undergone, when sādhaka attains Samādhi.

*Ekāgra parināma:* when the pacified and manifested experiences of the *citta* are identical, one pointedness of *citta* is arisen. Different types of transformation of *citta* are described (*citta parināma*, meaning changing). Even such a silent state of mind has transformations. *Prakṛti* is made up of three *guṇas*, *guṇas* are in the state of mutation. This is because *citta* is derived from the *Prakṛti*. One pointedness of *citta* arises when both the pacified plus manifested experiences the *citta* are both identical in nature. For example when object of concentration is *Om* and when all else except *Om* is suppressed is called *Samādhi parināma*. After this tranquil state mind becomes clear and *Om* will be there in awareness, in this process one *Om* is followed by another and there is continuity and just like flame of an oil lamp. In that state of transformation of mind is known as *ekāgra parināma*. *Samādhi parināma* refers to that where one-pointedness of *citta* is stabilized. *Nirodha Parināma*:* It means suppression of an object of *Dhyāna* but this is not *nirodha* yet, that is *vyuṭhāna*, which is just a revival of previous consciousness. Then there is the period of suppression is *nirodha parināma*. *Citta* becomes permeated by the movement or vibrations of cessation. It takes place due to very much suppression of outward moving tendencies of *citta*(*vyuṭhāna sāmskāra*) and arising of restraining tendencies of *citta* (*nirodhā sāmskāra*). Repeatedly holding on to this moment of cessation, its flow becomes tranquil (*praṣant vāhini*). Because of this transformation that occurs in its basic property which is *dharma*, character that is *lakṣaṇa* and condition which is *avasthā* of the ten elements and the eleven organs are defined. In sequence these changes take place. But something - substratum which is *dharma* - remains constant. Only the combination of *guṇas* is changing. Change in future and present is due to the change of sequence.

### 2.4.12.12 Vibhuti

Vibhuti *siddhi* are when different abilities are gained by sādhaka on *samāyama* on different properties, character and condition. Many *siddhis* are described like, knowledge of sounds of different beginning, that of earlier lives, ability of being invisible, levitation, friendliness of all the beings, knowledge of subtle world, knowledge of internal body arrangement, knowledge of other person’s *citta* etc. Then mastery over element is
attained. Yogi’s body becomes perfect and complete mastery over sense organs attained. He achieves supremacy over all the states of existence and acquires omniscience.

Patañjali has warned that the sādhaka should avoid the attachment and wonderment arising out of special invitation from minor Gods for their assistance, since it can again open up the possibilities of undesirable events. So, only through renunciation of siddhis (vairāgya), and removal of the seed of bondage the sādhaka attains Kaivalya.

2.4.12.13 Vivekajñāna

By samyama on sequence of time, perfect discrimination between the seer (Puruṣa) and seen (Prakṛti) results in the ultimate knowledge of existence (vivekajñāna). So, the sādhaka is able to distinguish between the object in which class, characteristic and position between them is same. He realizes the ever changing nature of everything (parivartanśeel) and that only the present is true. ‘I am the body’ is the hallucination which absolutely vanishes with vivekajñāna. The link between Puruṣa and Prakṛti breaks. Kaivalya as absolute reality happens. Equality of purity between buddhi and Puruṣa is established. So buddhi becomes a perfect mirror to see the Puruṣa.

Viśeṣa aviseṣa linga mātra alingāni guṇaparvāni (Y.S 2.19): the specialized (viśeṣ), the unspecialized (avišeṣ), the mark (lingamātra) and the one without the mark (alinga) are the division of the factors or the stages of guṇas. Which are finer and subtle according to the position of the consciousness. The evolutionary process of the superconsciousness and the four stages of guṇas are in relation. Four stages of sampragyāt Samādhi are in correspondence to the four stages of guṇas.

Tatparam puruṣa-khyāte guṇa-vairṣṇyam (Y.S 1.16): highest than that is the complete and total freedom from the discriminating the desire of guṇas on account of knowledge of the Puruṣa (Self). The same is higher when there is found a indifference to the knowledge of the Self or Puruṣa. In this state there is no desire for pleasure, enjoyment, knowledge or even sleep. Consciousness work through the senses, mind and intellect. In meditation its function at the deeper level but there is pratyāya of mind is present in the state. There remains only ‘I-ness’, beyond meditation that ‘I-ness’ also vanishes and what remains is pure consciousness called Puruṣa. This supreme awareness of Puruṣa gives rise from three guṇas.
Sattva-puruṣayoh atyānti-saṁkīrṇayoh pratyayāviśeṣo-bhogāhpara-arthat-vatsva-arthetaśamāyamāt Puruṣa-jñānam (Y.S 3.35): Citta and Puruṣa are totally different. There is non-difference of awareness of both there is objective or subjective experience. By saṁnyama on the object, comes the knowledge of Puruṣa. Finally what is experienced is the undiscriminating notion of identity between the sattva and the Self, which are absolutely distinct, since it only exists for another and Dhyāna - concentration upon that which exists for itself leads to the knowledge of the pure Self-Puruṣa. Experience consists in the perfect absence of the notion of distinction between the Puruṣa and objective-essence, which are really quite different and distinct from each other, because it exists for another. To realize Puruṣa by going beyond the realm of Prakṛti.

Sattva-Puruṣayoh śuddhisāmye kaivalyam (Y.S 3.55): Kaivalya is achieved by equalizing and purifying the complete illumination of Puruṣa and citta. When there is sattva and the self become equal in perfect purity, there is isolation. When the purity of the objective-essence and that of the Puruṣa (Self) become equal, it is final independence. When superimposition on Puruṣa is removed and the whole structure of citta is purified that time kaivalya comes. One sees clear reflection in clean mirror. So this is like cleaning a mirror. In that state Puruṣa is free from the influence of Prakṛti. There is process of division and discrimination. It is the state of Kaivalya.

Sadājñātaḥ citta-vṛttayah tat-prabhoh Puruṣasya-aparṇāmitvāt (Y.S 4.18): Puruṣa, the master of citta, unchangeable, this is the reason he knows the mental modifications. The state of the mind are ever known to the Self, its lord as he is changeless. Whatever takes place in the citta is automatically known to the Puruṣa as he is the master of citta. Draṣṭaṁ-draṣṭaṁ-opa-raktam cittaṁ sarva-arthaṁ (Y.S 4.23): the mind being coloured by the knower-draṣṭa and the knowable-draṣṭya is omniversal (sarvartha). Citta becomes capable of reflecting back subject and the object at the same time. It is very higher state of spiritual life. This prolonged and constant state is proof that yogi will achieve Kaivalya soon. Kaivalya is far away in the opposite situation. Puruṣa-artha-śūnyam guṇanam-pratiprasavaḥ kaivalyam svarupa-pratistha va cittaṅkṛiti. (Y.S 4.34): Absolute freedom comes when the qualities, becoming devoid of the object of the Self (Puruṣa) and consciousness becomes established in its own nature.
2.4.12.14 Types of Samādhi

<table>
<thead>
<tr>
<th>Citta concentrate on the gross thing as associated with name and concept</th>
<th>Savitarka Samādhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citta becomes one with (thing-in-itself) the gross object bereft of the names, concept and other related association.</td>
<td>Nirvitarka Samādhi</td>
</tr>
<tr>
<td>Citta becoming one with the subtle tanmatras but associated with the notions of time, space and causality.</td>
<td>Savichāra Samādhi</td>
</tr>
<tr>
<td>Citta identifying itself with subtle tanmātṛās of all relations – space, time and causality.</td>
<td>Nirvichār Samādhi</td>
</tr>
<tr>
<td>Citta identifies itself with sense experiences</td>
<td>Ānanda Samādhi</td>
</tr>
<tr>
<td>Citta identifies itself with egotism</td>
<td>Asmitānugat Samādhi</td>
</tr>
<tr>
<td>Through Nirvichār state Ratambhara (true knowledge of things)</td>
<td>Viveka khyāti</td>
</tr>
<tr>
<td>Nirodha of this(Rtambharā) also at a higher stage</td>
<td>Samādhi</td>
</tr>
<tr>
<td>Kaivalya state is absolute freedom of Puruṣa (Puruṣa’s realization)</td>
<td></td>
</tr>
</tbody>
</table>

2.4.12.15 Means of attaining Samādhi

Experience (Y.S 4.1-4.3) : The subtle attainment or siddhis comes with birth or are due to herbs, mantra, austerities or concentration. The fundamental change is not brought about from outside it has to be inherent. The process of change from avidyā to pure consciousness may take many births. Y.S 4.3 very important to understand. For this there should be some process or transmigration or some law deciding it. The transition or transformation into another form or type of birth take place through the filling in of their innate nature. Incidental causes or action do not lead to the emergence of attainments or
realization, but rather, come by the removal of obstacles, much like the way a farmer removes a barrier, so as to naturally allow the irrigation of this field. Just as a farmer irrigating the field removes the obstacle so the water can flow of its own accord through the channels, the Sadhana removes the obstacles in the way of Prakṛti and thus the Prakṛti does the rest of its work of its own accord. The spiritual practices bring about a transformation in order of consciousness or citta. Very important to note that no sadhana can have a direct effect but it is possible to bring transformation indirectly. Some of the conditions of the Prakṛti have to be fulfilled. There is no direct realization through sadhana as it is just an instrumental. They are powerful methods to remove impurities from the passage of consciousness.

When sadhaka’s citta is inclined towards discrimination and is gravitating towards Kaivalya, it is likely that there are intervals of other experiences out of past impressions (saṁskāras). The method of involution (pratiprasrva)- Y.S 2.10 is advised. Kleśas are reducible by involution when they are really subtle. According to Y.S 4.1, the modifications of kleśas are reducible through meditation. It is very important to understand how kleśas in the beginning are latent but slowly they become more and more active. One can watch mind and understand these kleśas. From their active state they have to brought to latent state. Meditating upon the various stages of kleśas, they can ultimately be annihilated. From avidyā to asmitā and from asmitā to avidyā. One has to be careful else one cannot see kleśas easily. Only in Dharmanegha Samādhi seeds are burned completely and not before that. So, until kaivalya there is every possibility that the seeds of kleśas may again become active. Also maintenance due to Saṁskāras arise even at this stage, when sadhaka has almost reached Kaivalya state. Thus one must cut the entire tree of the kleśas. This process is not of intellect. The entire Yogā discipline of Astāṅga mārg and kriyā will have to be used. This shows how difficult it is to achieve the ultimate state. Also at such advanced state also the yogi has to maintain the sadhanā with the principles of abhyāsa and vairāgya. It is very important to understand meditation here. One should be able to observe kleśas by the process of Dhyāna. Dhyāna is not one pointedness it is actually antar mounā or observation of the active modification of the kleśas. By close observation of the kleśas, the active Vṛttis go back to the attuned state, and to the subtle state.
2.4.12.16 Dharmamegha Samādhi

According to Y.S 4.29, Yogi is disinterested even in the knowledge gained through the sabīja Samādhi. He maintains perpetual discriminative knowledge (viveka khyāti). This is Dharmamegha Samādhi. Dharmamegha Samādhi develops on account of complete discrimination when there is no interest in highest meditation. The yogi leaves the world of manifestation in which gunās and their peculiar combinations, namely, Dharma, operate and emerges into the world of reality in this they no longer exist. His condition may be compared to the condition of a pilot in an airplane who comes out of a cloud bank into bright sunlight and begins to see everything clearly.

Dharmamegha Samādhi, therefore, means the final Samādhi in which the yogi shakes himself free from the world of Dharma which obscures reality like cloud. The passage through Dharmamegha Samādhi completes the evolutionary cycle of the individual and by destroying avidyā completely and forever, bring about the end of Samyogā of Puruṣa and Prakṛti referred to in 2.23. No more can avidyā again obscure the vision of the Puruṣa who has attained full Self realization. This process is irreversible and after reaching this stage it is not possible for the Puruṣa to get entangled with Prakṛti again. Before this, it was possible for the Yogi to fall even from a very high stage of enlightenment, but not after he has passed through Dharmamegha Samādhi.

Vairāgya is one of the most important principle of Yogā. The higher knowledge gives infinite power over Prakṛti. Therefore Yogi attains different siddhis. Renunciation of these siddhis is necessary for the Yogi to go ahead. This is achieved through renunciation of the highest knowledge of Vivekahyāti. ‘Dharma’ is universal law. He is just a step away from Samādhi.

According to Y.S 4.30, there is complete freedom from affliction(kleśas) and the chain of actions reactions (karma). The Yogi gets infinite knowledge, which is of a very higher nature as compared with even the one gained through Sabīja Samādhi. Such knowledge is indescribable, or if described, cannot be comprehended by others. The process of transformation of gunās is terminated, so again the gunās are in perfect equilibrium and no longer manifested. The changes happening in the Prakṛti are felt as continuous even occurring in sequence by ordinary people. The yogi in this state knows that the real nature of these events is made up of smallest indivisible unit of ‘kṣana’.
Only such Yogi is able to comprehend the process of these moments and gaps between them.

2.4.12.17 Kaivalya

The word Kaivalya literally translates as isolation. It is usually taken to mean liberation or emancipation and mokṣa in Sanskrit. Kaivalya is the highest goal of Yogā. Puruṣa is now separate from all the manifestation of Prakṛti, including all the manifestations of all levels of mind field. Tatāh kta ....... (Y.S 4.32) explains that all the primary elements known as guṇas have finished their purpose and are in equilibrium.

The entire process of guṇas has one object, that is creating experience for the Puruṣa and ultimately bringing about final goal of liberation. When both the purpose being fulfilled, the guṇas retire. These are aspects of the process of kaivalya of pure consciousness.

As explained in Y.S 4.34 "Kaivalya is the evolution of the guṇas because of the fulfillment of their purpose, or it is restoration of the puruṣa to its natural form which is pure consciousness. Here we find two defined ways of kaivalya: one is involution of guṇas and second is puruṣa. The Kaivalya can be defined as involution of the guṇas by fulfillment of their purpose – puruṣārtha. The process involution of the guṇas end in Kaivalya of the puruṣa.

According to Y.S 4.10 and Y.S 4.11, desire to live is eternal, impressions are also beginingless. The impressions are being held together by cause and effect, basis and support, they disappear with the disappearance of these four. There is continuity in memory and impressions in mind due to law of cause and effect. 4.10 describes source of vāsanās. Vāsanās are beginingless, but they come to an end when their cause or support disappears. Cause and effect are bound together. If one of the two disappears, the other one will also vanish. The cause of vāsanās is kleśas. The effect is birth, experience and life. The foundation of all these experiences is citta. The basis of vāsanās are the object of enjoyment. So the cause, the effect, the support and the object of vāsanās go together to make them continuous throughout the cycle of rebirth. When these four factors are removed then vāsanās also come to an end. There will be no support for an object. If kleśas are finished there can be no life birth and experience as these are the effects of kleśas, no birth and no question of any citta. Without citta there is no support for vāsanās. The process of meditation can eliminate citta. So although object of
enjoyments are there cannot be vāsanās. When basis of object are eliminated that time vāsanās will also disappear totally. The law of cause and effect comes to an end with the law of change as far as yogi is concerned.

Once the yogi comes to know that the Puruṣa or the supreme entity is different from intellect then the investigation into self existence comes to the very end. He should realize the puruṣa for this to happen. The moment his investigation comes to an end he is at the threshold of the Kaivalya. There is an involution of guṇas and Puruṣa is re-established in its pure state(Kaivalya).

2.5 Buddhism

In today’s world we find Buddhism most popular as religion. It is famous worldwide and spread as a religion all over. After Buddha so many different schools took place. Buddhism, mainly an ethical-religious movement came up with thirty schools, not counting the minor one, this is after Buddha passed away. And some of these get into the metaphysical speculations, in spite of founder's warning. Of these many schools lets us consider four distinguished in India by Buddhist and non-Buddhist writers, Mahayāna- (1) some Buddha philosophers are nihilists (Sunya-vadi or Madhyamika), (2) others are subjective idealists (Vijñānavādi or Yogācāra, Hinyāna- (3) others again are representations lists or critical realists (Bahyanumeyavādi or Sautrantika), and (4) the rest are direct realists (Bahyapratyakṣa-vādi or Vaibhāṣika). It should be noted, however, that under both Mahayāna and Hinayāna there are many other schools. Some are, Vijñānavādi Sautrantika, Madhyamika- the founder of this school is said to be Nagarjuna. Madhyamika holds that there is nothing, mental or non-mental, which is real. The universe is sunya or void of reality, Yogācāra-asanga, vāsubandhu, Dinnaga are the famous teachers of this school. Though Buddhism originated in India slowly it spreaded all over the world. Though Buddha originated in India its popularity decreased with time and almost vanished from India. Vipassanā meditation practice is being kept in pristine purity in Myanmar. In India popularity diminished and today it is accepted as Buddha dharma by some. Buddhism’s Vipassnā technique of meditation is catching up and getting famous since last few years in India. S.N Goenka who founded of vipassanā Institute at Igatpuri- India has also started many vipassanā centers not only in India but outside
India. He brought this tradition from Myanmar. This is mainly for meditation and research work on Buddha’s philosophy and teaching. So apart from Buddhist religion, mainly philosophical following is far behind. Vipassanā is getting popular in India once again so people in India and abroad nowadays catching up with vipassanā technique to get rid of again mental and physical pains. ‘Nirvāṇa’ – liberation is said to be an ultimate goal of Buddha’s philosophy. The teaching of the Buddha are known as dhamma which is universal, ethical and moral truth. It is to be studied and practised and not just to be preserved in books. The ultimate goal of dhamma is the realization of the Four Noble Truth. Primarily Buddhism is śramaṇa-ascetic tradition and one becomes monk with only goal of enlightenment –‘Nirvāṇa’. Buddha as a religion is different to follow. It therefore becomes very important to actually go back to original teaching of Buddha so like Hindu religion, Buddhism is spread all over as a religion. So all philosophical aspect is left for the monks and for householders it is most popular religion spread over the world. Purpose of philosophy of Buddhism is lost to a great extend in this modern time. In this prevailing time it is rare to find that urge for ‘Nirvāṇa’ which Buddha talked about but yes as a dhamma-dharma-religion it is widely accepted. It is high time to understand what exactly scientifically and philosophically Buddha taught.

2.5.1 All suffering is mental - Nirvāṇa is the only calm

Long before the time of Buddha self-imposed penances actually constitute self mortification, it was widely held that only self mortification was a noble, holy practice which truly led to the liberation and from evil effect of bad karma. By the time Veda system passed onto Brahmanism. They taught about good deeds, bad deed, samsāra and mokṣa, and liberation from samsāra. ‘The main difference between their belief in kamma – karma and Buddha’s teaching is, according to them going round and round samsāra is their atta (self or ego) by self mortification. When their atta is purified by the process of self mortification, they go and join with the big atta, the Brahman-this is their liberation, their nibbāna.’

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142 U Ko Lay. Manual of Vipassana Meditation. 30
Nahi verena verani sammatiha kudacaNāma aveena ca sammanti esa
dhamm Saññātano. (Dhammapada Verse 5) ultimately peace comes by converting
other's heart. Buddha. One who has given up vaira or animosity can happily give
amongst those who are still inhaling concept of vaira. How happy all of them
would be if all of them had given up concept of vaira. Dhammapada, 197-201.

All dukkha, we have seen, are basically mental and because they are
mentally and belong to the human world, it is possible to get rid of them. The
dukkha originate in relation of the mass to another. They arise, from my reaction
to what others have and what I do not have.

‘Sarvamanityam, sarvamanātman, Nirvāṇamshāntam.’ All is impermanent,
all is essence less and Nirvāṇa is the only calm. The foundation stone of Buddhism is
in this threefold teaching. This foundation was laid by Buddha meaning ‘awakened
one’. He was born in the middle of the sixth century B.C. He was named as Siddhārtha
and was born as royal family child. The title Buddha came to him after enlightenment
as a sign of enlightenment. Buddha’s teaching is ethical and mystical rather than
metaphysical and who thought only orally. Buddhism has no center in god like other
major philosophies so we may call that it is not a religion. It is a system which is
coordinated with a code of morality, physical and mental. The goal is extinction of
suffering and death. Dhamma-chakka-pavattana sutta is the discourse to set in motion
the wheel of dhamma in which Buddha taught Four Noble Truth-chatur ārya satya.
This is the base of his philosophy. Buddhism is divided into ‘Hinyāna’ and
‘Mahāyāna’. It is widely spread all over the world, mainly in Śrīlanka, Burma, China,
Japan, Korea, and Tibet etc. In India we find mainly 4 branches.

We can find Early Buddhism and Later Buddhism. Since Buddha himself wrote
no books the teaching has to be gathered and this is why there is vagueness about his
teaching. His work was being compiled a long time after his death and therefore cannot
regarded as exactly representing what he taught. For early Buddhism one has to depend
on Tripitakas, or the basket of the Law. They are not actual doctrine taught by Buddha
himself but nearest and approximate to his teaching. We find most of the Buddha’s

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143 Ashok Kumar Lad, A Comparative Study of The Concept of Liberation in Indian
Philosophy, Girdharlal Keshavdas, 1967, 51
teaching in Pāli literature. Pāli literature divides Buddha’s teaching in (A) Canonical literature- Tipitaka. In Buddha’s life time his words were merely grouped in nine divisions, Buddha referred them as (1) Dhamma(2) Vinaya (3) Matika. Later it was edited, collected and designed as (1) Sutta pitak or tale (3) Vinaya pitaka or discipline (3) Abhidhamma pitaka or doctrine. (B) Non- canonical literature or post canonical literature (C) Extra canonical literature.

2.5.2 Madhyam Pratipāda – middle path and teaching of Buddha

Buddha's ethical 'middle path', self-indulgence and self-mortification are equally ruled out. In his very first Sermon at Sāranātha he said: “kāmesukāmasukhallikāmyo...”144 Indulgence in sensual pleasure is one extreme practice; this is to be avoided. 'There are two extremes, O monks, from which he who leads a religious life must abstain. One is a life of pleasure, devoted to desire and enjoyment: that is base, ignoble, unspiritual, unworthy, unreal. “Ya cāyāṁ attakilamathānīyānīYOgā dukkho anariyo anathasāhāhīto”145 The other extreme practice of self-mortification result in self-torture and suffering. ‘The Perfect One, O monks, is removed from both these extremes and has discovered the way which lies between them, the middle way which enlightens the eyes, enlightens the mind, which leads to rest, to knowledge, to enlightenment, to Nirvāṇa’.146 Madhyam Pratipada is the theory which avoids both eternalism and nihilism both and finds a middle way between them.

The teaching of Buddha is three fold – (1) The Four Noble Truth (2) Noble Eightfold Path (3) The Doctrine of Dependent Origination. Buddha found that the cycle of birth and death to be very painful and ongoing forever. He came forward with dhamma to ultimately get rid of this cycle of birth and death. The dhamma is ‘to flee from the evil and do good, to be loving, true, patient and pure in life.’147

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144 U Ko Lay. Manual of Vipassana Meditation, 26
145 U Ko Lay. Manual of Vipassana Meditation, 29
146 U Ko Lay. Manual of Vipassana Meditation, 32
147 Ashok Kumar Lad, 1967, A Comparative Study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshavdas, 52
He strongly propagated dhamma as a practice and not as only bookish knowledge. In Buddha’s analogy, he is a coward who only counts the cows of others but has none of his own in them. 148

He kept silence on all metaphysical questions asked to him as he felt that ‘these questions are not useful for moral perfection, nor they help us in freeing ourselves from the pain of the lives, nor are they helpful in attainment of Nirvāṇa.’149

2.5.3 Concept of Dukkha(misery) and the remedy

There is dukkha (misery), pain in and there is way to come out of it. He said that the whole world is burning in the fire of passion, hatred, sorrow, old age and death. 150

This is based on ‘Chatur āryasatya’ or Four Noble Truth. His whole teaching is, there is suffering, that it has cause, that it can be suppressed, and that there is a way to accomplish this. 151


Suffering is caused by pain. Suffering caused by conditioned existence, suffering due to change. ‘Sabbe sankhārā dukkha ti yadā paññāya passati.’ Thera gāthā 15.1.677. ‘Yam pare sukho āhu, tadariyā āhu dukkhato.’ Suttanipāta 3.12.361. ‘Yam kiñci vedayitaṁ taṁ dukkhasmin.’ Majjhim nikāya/Uparipaṇṇakaṁ 36.1.1.2

There is suffering everywhere, in every pleasure as there is always fear of losing the joy. All formations whatsoever are suffering. He also says that whatever is known as sukkha by others is known as dukkha by Noble Ones. As a matter of fact for Buddha whatever sensations are experienced by human is a suffering and is to say dukkha-vedanā or unpleasant sensations. Sukha-vedanā is also dukkha-suffering. Adukhamsuka-vedanā are also dukkha-suffering due to their impermanent nature which means that all pleasant

148 Ashok Kumar Lad, 1967, A Comparative Study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshvadas, 51
149 Ashok Kumar Lad, A Comparative Study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshvadas, Burhanpur-M.P., 1967, 51
150 Ashok Kumar Lad, A Comparative Study of The Concept of Liberation in Indian Philosophy, Girdharlal Keshvadas, Burhanpur-M.P., 1967,52
151 Radhakrishnan, Indian Philosophy, Vol.1, Oxford University Press, New Delhi. 1999, 362
feelings turns into unpleasant feelings due to change taking place. Buddha calls it ‘viparītikāma-dukkhatā.’

2.5.4 They are cause of bondage and suffering

Buddhism also known as śūnyavīda or kṣanikvīda. Buddhism does not admit the existence of an entity like ‘ātman’ so it is anātmanvāda. There is no mention of God in Buddhism. Ālayavijñāna is kṣanik in Buddhism. Everything is momentary, there is nothing like permanent individual soul nor there subtraction of the state of consciousness which arises out of five skandhas viz. Vijnāna, Vedanā, Saṁjñā, Saṁskāra and Rūpa. They are known to be the cause of bondage and suffering. Which means that not only that everything has conditional and therefore, non permanent existence. The knowledge acquired is momentary and gets destroyed in next moment but it leaves series of saṁskāras. With stoppage of saṁskāras one can get rid of dukkha. The moment acquired one can get rid of dukkha. This is what is Nirvāṇa. Dukkha very reason d’etre of Buddhism. This is based on Chatur āyasatiya. They did not pursue knowledge for the sake of knowledge but the knowledge was pursue and sought only as a means of achieving freedom from suffering and only suffering. Buddha mainly dealt with existence of sorrow and its removal of sorrows. Just as he mentioned ‘all is impermanent (sarvamanityam) so also he believed ‘all is sorrow (sarvamdukkham)’. The world is transient and impermanent. Because everything lasts only for the moment man can never derive long lasting pleasure from this.

2.5.5 Panch Skandhās and Mokṣa

There are five skandhas or five aggregates as per Buddhism. The whole of an individual’s mental and physical existence. They are Namely Vijnāna-Viśīṣṭa, Vedanā, Saṁjñā-Saṁjñā, Saṁskāra- Saṅkhāra and Rūpa. They are the cause of bondage and suffering.

1. Vijnāna – consciousness
2. Vedanā – feeling either painful or pleasure or indifferent
3. Saṁjñā – conceptual knowledge
4. Saṅkhāra – synthetical mental state
(5) **Rūpa** – Four elements, the body, the senses\(^{152}\)

The five *skandhas* form a compound and there emerge the self of an individual. *Skandhas* are necessary for the emergence of the Self. In accordance of the *skandhas* arises ego, attachments, craving, and aversion and is known as *dukkha samudāya*. Desires are the root cause of *sāṁsāra* and *dukkha*. Where there is no desire obviously there is no attachment either. When man is free from all the desires there is bound to be no *dukkha*. It is total cessation of *sāṁsāra* and this is the state of *moksha*. Thus we can say that the *mokṣa* is eternal freedom from all kinds of attachments which are actually generated by human wants and desires.

The *kammass* (*karma*) act as the main force and only and solely responsible for the organization of the aggregates of *khandhas* in totality with the past *karmas*. Passions, *karmendryas*, *manas* and *kāya* are carrier of *karmas*. To get rid of *karma* one must get established in good *karma*. Instead of getting engaged in satisfying desires one must observe *ahimsā* (non violence), *virāgya* (detachment), *sayama*, *tapo*, *dhyāna*, *samādhi*. Though being ‘*anātmavādin*’ Buddhism also believes in idea of rebirth, this is strange. One follows *ahimsā*, *satya*, *brahmacharya*, and *asteya*. Also believes in *pratyakṣa* and *anumāna* prama.

**2.5.6 Chatur Ārya Satya - Four Noble Truth is Buddha’s core teaching and Pratītyasamutpāda - law of dependent origination**

The Buddha explained that he have become Buddha only after he had known and seen the Four Noble Truth in three aspects of knowledge relating to each Noble Truths; namely the knowledge of the truths (*sacca ṅāna*); the knowledge of the task that is to be performed with regard to each truth (*kicca ṅāna*); the knowledge that the necessary task has been performed (*kata ṅāna*).\(^{153}\) *Chatur Ārya Satya* are,

1. There is *dukkha* – Suffering is there
2. There is cause of *dukkha* – cause of suffering
3. Cessation of *dukkha* is possible – Cessation or stoppage of suffering is possible.
4. The way leading to cessation of *dukkha* or suffering(*Ārya Satya*)

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\(^{152}\) Dr. G.N. Joshi, *The Evolution Of The Concept Of Ātman And Mokṣa in the different systems of Indian Philosophy*, K.C. Parikh, Ahmedabad, 1965, 122,123

Birth is suffering, old age, death, destruction is pain, separation from the pleasant is pain, so life is full of pain. ‘Sarwan dukkham’. According to Buddhism stoppage of suffering is Nirvāṇa or moksha.

There is no eternal existence of things. They are never annihilated. There is always something is remaining. The origination of the thing is due to another. There is always mental and external happening is due to some cause. This chain of cause and effect is always and bound to recurring. This is known as ‘Patiyassamutpāda’ (law of dependent origination). Pain of old age, pain of disease, pain of death – all depend on Trusna – Tanhā. It depend on birth, and this depend on avidyā(ignorance).

The casual formula is: 'This being that arises', i.e., 'Depending on the cause, the effect arises'. Thus every object of thought is necessarily relative. And because it is relative, it is neither absolutely real (for it is subject to death) nor absolutely unreal (for it appears to arise). All phenomenal things hang between reality and nothingness, avoiding both the extremes. He also identifies it with the Dharma, the Law: 'He who sees the Pratiyassamutpāda sees the Dharma, and he who sees the Dharma sees the Pratiyassamutpāda'. So here are the twelve links in the wheel of causation maintained from Avidyā to old age to death:

1. Avidyā (ignorance)
2. Samoskāras (predispositions)
3. Viññāna (initial consciousness of the embryo)
4. Nāma – Rūpa (Nāma e and six senses)
5. Sadāyatana (six provinces of six senses)
6. Sparśa (contact)
7. Vedanā (feelings)
8. Tanhā or trishna (craving)
9. Upādāna (clinging or attachment - asakta)
10. Bhāva (coming to be or will to take birth)
11. Jāti (janma - rebirth)
12. Jarā marana (old age and death)

This may be explained as below considered in a reverse manner as it is in the wheel form:

(12) Jara and mrityu (old age and death) is the end of life
(11) What is the cause of *Jarā* and *Mrityu* (old age, death)? *JaNāma* (Birth)
(10) What is cause of *JaNāma* (birth)? - *Bhava* (will to take birth)
(9) What is cause of *Bhava* (will to take birth)? - *Upādāna* (Asakti)
(8) What is cause of *Asakti*? – *Tanhā-Vāsnā* (desires)
(7) What is cause of *Tanhā*? – *Vedanā* (feelings or sensations)
(6) What is cause of *Vedanā*? – *Sparśa* (contact)
(5) What is cause of *Sparśa*? – *Sadāyatana* (six provinces of six senses)
(4) What is cause of *Sadāyatana*? – *Nāma-Rūpa* (mind and body)
(3) What is cause of *Nāma-Rūpa*? – *Vijñāna* (initial consciousness of the embryo)
(2) What is cause of *Vijñāna*? - *Samskāras* (predispositions)
(1) What is cause of *Samskāras*? - *Avidyā* (ignorance)

Out of these twelve links the first two are related to past life, the last two to future life and the rest to present life. This is the cycle of birth-and-death. This is the twelve-spoked wheel of Dependent Origination. This is the vicious circle of causation. It does not end with death. Death is only a beginning of a new life. It is called *Bhava-chakra*, *saṁsāra-chakra*, *Janma-marana-chakra*, *Dharma-chakra*, *Pratīyāsamutpāda chakra* etc.

The root cause of Birth and Death is *avidyā*. The first two chains belongs to past lives. From 3 to 10 belongs to present life span. 10 to 12 belongs to future life as one dies with desires to new birth. ‘avidyā’ and ‘Tanhā’ is considered to be the main key link. It is this *Tanhā* or craving leads to *Vijñāna* from birth to birth. The craving is overcome, the suffering disappears. The craving is born out of feelings. To break this chain one has to get rid of craving born out of *Vedanā* or feelings.

Cessation of cause of suffering is possible. *Bhava chakka* is due to *Avidyā* ☯
*Tanhā, Tanhā ⇒ Janama, Janama ⇒ Mrityu* and rebirth. Wheel of ‘Dhamma’ or ‘Dhammachakka’ (Wheel of Dharma) can stop ‘Bhavachakka’ by rotating the *Bhavachakka* in opposite direction, which leads to *Nibbāna* or *Nīrūna*, liberation or *Moksha*. There is complete cessation of *dukkha* because there won’t be any rebirth. Buddha has shown *Astōṅg Mārg* or Eight Fold Path to get rid of suffering.
2.5.7 Ārya Astānga Mārga or Eight Fold Path to get rid of suffering

1. *Samma ditthi* (Samyak Drasti) (right faith)
2. *Samma Sankapo* (Samyak Sankalp) (right resolve)
3. *Samma vacha* (Samyak Vāni) (right speech)
4. *Samyak Kamanta* (Samyak Vartan) (right action)
5. *Samyak Ajiva* (Samyak Ajivika) (right living)
6. *Samyak Vayama* (Samyak Prayatna) (right effort)
7. *Samma Mati* (Samyak Mati) (right thought)
8. *Samma Samādhi* (Samyak Dhyāna) (right concentration)

Last two stages are known as *Samādhi*. Thus 8 stages are divided into,

(1) Paññā

(2) Śeela

(3) Samādhi

According to Buddhism all is substanceless (*Sarwamanityam*), all is momentary (*Sarwam kṣanikam*). Everything is substance less and without ātman. That is why they are known as ‘anātmavaṛda’. ‘This being there this happens’. According to Buddha *Chetan* (consciousness) is one unbroken stream and it’s not at all a thing or matter. It is anitya. I am psycho-physical aggregate of *Samskāra*, *Vijñāna*, *Nāma*-Rūpa*-Sanghat*, *Sangna Vednā*. Every next moment ‘I’ is changed. I am not the same next moment. I am not the same as previous moment. I am *Nāma*- Rūpa*- Sanghat*, characteristic of human is described in the form of five *skandhas* and which is obviously connected with cause and effect.

2.5.8 Kshnanabhangurvada

Whatever has a beginning has also an end. Buddha, therefore, says, "Know that whatever exists arises from causes and conditions and is in every respect impermanent". That which seems everlasting will perish, that which is high will be laid low; where meeting is, parting will be; where birth is, death will come." The doctrine of dependent origination also yields the Buddhist theory of the transitory nature of things. Buddha teaches, all things are subject to change and decay. As everything originates from some condition, it disappears when the condition ceases to
be. Buddha logically perfects this view into the doctrine of impermanence. Everything lasts only for a moment.

2.5.9 Anātma-vāda

The fact of the law of change is universal is undeniable. It is commonly believed by majority of the philosophies like Upaniṣads, Jainism, Hinduism etc that in man there is an abiding substance called the soul (ātma), which persists through changes that overcome the body, exists prior to birth and after death, and migrates from one body to another. Buddha denies the existence of such soul. But how does he then explain the continuity of a person through different births? Though denying the continuity of an identical substance in man, Buddha does not deny the continuity of the stream of successive states that compose human life. Life is an unbroken series of states: each of these states depends on the condition just prior to and given rise to the one just next to it. This continuity is often explained with example that the flame which is burning throughout the night is of each moment is dependent on its own conditions and different from that of another moment which is dependent on other conditions. Still there is an unbroken succession of the different flames. From one flame another may be lighted, and though the two are different, they are obviously connected casually. With the same understanding the last death -state of this life may cause the beginning of the next. Rebirth is not transmigration, this is the migration of the same soul into another body. This is the causation of the next life by the present. Thus idea of an unbroken stream of consciousness is replacement of concept of soul. This theory of the non-existence of soul (Anātma-vāda) plays a very important part in understanding the teachings of Buddha. According to Buddha the man is only a conventional Nāma for a collection of different constitutes the material body, (kāya), the immaterial mind (manas or citta), the formless consciousness (Vijñāna), just as a chariot is a collection of wheels, axles, shafts, etc. The existence of man depends on this collection and it dissolves when the collection breaks up. For Buddha it is very clear that the soul or the ego denotes nothing more than this collection.

2.5.10 Vipassanā – Wisdom

1) To achieve the final goal of Nirvāṇa, one must liberate oneself from the bondage of ignorance. Because of ignorance, one keep generating new saṅkhāras and keep
defiling own minds with fresh negativities. One can eradicate ignorance by remaining aware, alert and attentive every moment. Then we will not allow new sankhāras (mental reaching) to make deep impressions on one minds and get bound by craving and aversion. This quality of attentiveness of mind, end with understanding, is called paññā and it eradicates ignorance at the roots. To achieve this wisdom, and to get established in it, we practice vipassanā. Vipassanā makes one aware with regard to every physical, vocal or mental action. At the same time this awareness should be and aimed with paññā. One should cultivate the experiential understanding of the three characteristics of paññā.

a. All phenomena, have the inherent characteristic of impermanence – anicca
b. All phenomena which are impermanent give rise to suffering – dukkha
c. All such phenomena which are impermanent gives rise to dukkha are without essence i.e., they cannot be ‘I’ or ‘mine’ or ‘my soul’ - anatta.

Once this is understand at the experiential level, one realizes how meaningless it is to reach with craving or aversion, clinging or repugnance towards any phenomenon that arises. Instead, there should only be awareness and detachment towards every phenomenon. This is vipassanā. This is the experiential wisdom that shutters ignorance. It is only when concentration acquires power of penetration, it is ready for Vipassanā insight meditation.

2) Sammasankappa and sammādithi of the eight fold path full under paññā - wisdom.

Samma sankappa is of three kinds:

1. Nekkhama Sankappa – right aspiration aiming towards escape from rounds of rebirth.
2. Avyapada Sankappa – right aspiration for the welfare of all living beings.
3. Avhimsā Sankappa – right aspiration for the non-injury of all living beings.

The states of mind mentioned above could be advanced when mind is purified by this insight.

Sammādithi is the right understanding that stands for knowledge regarding four noble - truths which is the aim of objective of Buddhism. These four noble truths have to be realized at experiential level. Insight comes by meditation on nāma-rūpa or
panchakanda, knowledge of the superficial apparent, truth only is not true wisdom. In order to understand the ultimate truth the must penetrate the apparent reality to its depths.

3) There are three kinds of wisdom –

1. *Suta maya paññā* - wisdom gained by hearing or reading the words of others.

2. *Cinta maya paññā* - intellectual wisdom gained after reasoning & analyzing the received wisdom.

3. *Bhāvanā maya paññā* - experiential wisdom based on our own experience.

To develop *bhāvanā maya paññā*, it is essential to practice *sila* to develop right *Samādhi*. Only the mind established in right *Samādhi* can understand and realize the truth as it is. This special way of seeing is *vipassanā*. This is *bhāvanā* – *maya* – *paññā*, the development of wisdom by the practiced of *vipassanā*.

It is easy to understand superficial reality but introspection is necessary to understand subtle inner truths. Truths, directing our attention inwards, they must explore, observe and understand the truth within. To understand the truth within, we practice the four kinds of awareness described by the Buddha in the *Mahāsatpathāna Sutta*. *Kāyāmpassanā*, *vedanāmpassanā*, *cittampassanā* and *dhammampassanā*. We give more importance to *vedanāmpassanā* because it is directly connected to the other *vednā*. *Vedanā* is perceived by the mind, but it is experienced in the body. Every defilement in the mind is intimately connected with some sensation in the body. When we strengthen *vedanā muppassanā*, we automatically strengthen the other three.

**2.5.11 Concept of Avidyā (ignorance) and Nirvāna**

What is ignorance or avidyā? Avidyā is not to understand the importance of four Noble Truth and Dependent Origination of Buddha. This has been again and again explained by Buddha. Pratityasamutpāda is the solution which Buddha found for suffering. Why do we suffer misery and pain? Why do we suffer old age and death? Because we are born. Why are we born? Because there is a will to be born. Why should there be this will to become? Because we cling to the objects of the world. Why do we have this clinging? Because we crave to enjoy the objects of this world. Why do we have this craving, this thirst for enjoyment? Because of sense experience. Why do have this sense-experience? Because of sense-object-contact. Why do we have this contact? Because of the six sense-organs (the sixth sense being the mink). Why do we have the six
sense-organs? Because of the six sense-organs (the six sense being the mink). Why do we have the six sense-organs? Because of the psychophysical organism. Why do we have this organism? Because of the initial consciousness of the embryo. Why do we have this consciousness? Because of our predispositions or impressions of Karma. Why do we have these impressions? Because of Ignorance. Hence Ignorance is the root-cause of all suffering.

According to Buddha Citta is ātman. Jñāna and darśana is nature of Citta. Passions are eternal and all passions make Citta impure. ‘Muktinirmula chiya’, to get rid of all and impurities of Citta and make it ultra pure. Nibbana according to Buddha is freedom from desire state. Attachments are duly generated by desires(Tanhā). Desires are the root cause of sorrow and sorrow caused by ignorance. Right knowledge of the cause of suffering leads to the annihilation of sufferings.

Rūpa-Vednā-Saṁnā-Saṁskāra-Vijñāna panchskandha nirodhāt abhāva moksha.
Panchskandha abhāva is moksha. Nāma – Rūpa is Nāma e and form. Vijñāna skandha is nirvichāra and as a result it is subjective knowledge and it is sensation, Saṁjñā-Saṁnā skandha is savichāra and smrtijñaya knowledge – perception and Vedanā skandha is experience of pleasure and pain – sukkha and dukkha. Sanskāra skandha is Vāsanā.

1. Viññāna -Consciousness
2. Vedanā -Feelings painful or pleasure
3. Saṁnā-Conceptual knowledge
5. Rūpa - Four elements, the body, the senses. The Rūpa stands for matter and material qualities, the sense and the sense data. Nāma, all mental characteristics are represented by Nāma.

The world is play of these two, Nāma and Rūpa. Cessation of these 5 skandhas is Nibbana. All these five skandhas form a compound and emerges Self or individual and are responsible to differentiate one citta from another and gives individuality to the person. A word used for an individual Self is Pujala. It is aggregate of ‘samghāta’ (literally meaning, what is put together) of them. These five skandhas are characteristics of the citta and there is nothing beyond this. To make this understand Nagasena gives
Chariot example. By touching one by one parts of the Chariot he asks whether it is Chariot or not? Every time Milinda says ‘No’. At the end there remains no part to ask that time as question is being asked then ‘Where is the Chariot?’ But still Chariot does exist which means combination of all the parts form Chariot and none of the single part can be known as Chariot. Only wheel or any other part cannot be called as Chariot. Skandhas itself is Self. Annihilation of all the skandhas is annihilation of the Self or Pugala. But that does not mean there is annihilation of Citta. Citta ever exists in Nirvāṇa and all the Citta remains the same and for e.g., as soon as oil gets over in the lamp, the lamp also stop to exist, same way absence of five skandhas annihilates the pudgal. It is incorrect to say that in Nibbana Citta is also annihilated.

Nothing originates without a cause and so everything has a cause. Buddha found cause of suffering in old age and death (Jara-marana), Jati (Birth), bhav (will to take birth), upadana (the attachment to the worldly objects), Vedanā (sense-experience), sparsa (sense-object-contact), sadāyatana (six sense organs), Nāма-Rūpa (psychophysical organism), viñyāna (initial consciousness of embryo), sanskāra (predispositions) and avidyā (ignorance).

2.5.11.1 Two Types of Nirvāṇa

There are two types of Nirvāṇa:

1. Sopadhīṣeṣa-
2. Nirūpadhīṣeṣa

In Sopadhīṣeṣa, ‘rāga’, ‘dveṣa’ etc are removed but there remains 5 skandhas. Hence Citta is devoid of rāga and dveṣa. We can call it as Jīvan mukti. Five skandhas are ceased in Nirūpadhīṣeṣa as here Pugal or body complex of Citta or self is ceased to exist. Only Citta remains and that is called Videhamukti.

The origin of the sanskāras according to Buddhist is avidyā or ignorance. All acts that leaves traces, marks and impressions behind them in the form of sanskāras (saṃkhāra) arise out of ignorance. If an individual becomes free from ignorance he would not act or his act would not produce sanskāras which would not seek consciousness for their realization, and hence, there would not necessity of Nāма and Form-Rūpa, which in their turn would not produce six organs or sadāyatanas. There is end of desires or craving and would not be produced, with disappearance of desires,
attachments to things would vanish. As a result there will be no birth and its accounting sorrows or pain or dukkha also would vanish forever.

Buddhism strongly also believes that the Self as doer of the actions, enjoyer of the fruits. It holds that Self is responsible for certain actions, and this is how one is compelled to experience their corresponding fruits. Self is certainly responsible for punya-good—subha, pāpa- and bad-ashubha actions and has to reap the fruits of own deeds.

Karma or karma – The non believer of the Self should speak in terms of karmas is a strange. According to most of the philosophies that the presupposition of the persistent living Self is the necessary requirement for the doctrine of karma. The Self is passing from one birth to another to experience the results of actions performed in the previous births-life. Buddha strictly gave moral code to be necessary followed by all his disciple and the seekers of nibbana. Every being compounds dissolve their constituent parts and therefore, nothing migrates from one life to another except for karmas.

The five skandhas are held together and they constitute life as long as karmas. With total exhaustion of karmas the five skandhas fall away from each other. This is where is freedom from passions, lust, hatred, egoity, attachments, envy, sense enjoyments and one becomes loving and compassionate towards all living beings which brings purity, serenity, tranquility and peace of mind.

Buddhism like Yogā does stress on meditation and concentration on the ultimate principle by stopping the functioning of other states of consciousness. Moral practice, dhamma and Anāpāna, Vipassanā technique along with Metta bhāvna (love and compassion) is recommended. Jara Mrityu is the end.

2.5.11.2 Citta after Nirvāṇa

Buddhism does not clarify the question of what happens to Citta after Nirvāṇa? One lamp is blown out and what happens after that? Whether it goes to east, west or south? So Buddha is silent on the issue. They certainly do not believe in the place like Jaina ‘Siddha-śīla’.

The Buddha has also put his teaching in nutshell, as it were, in three neat verses of Ovāda Pātimokkha which gives a succinct summery of his teaching:

Sabbapāpassa akaranam The giving up of all evil
Kusalassa upasampadā The cultivation of the good
Sacittapariyodapanam
The cleansing of one’s mind

Ekam Budhāhāṃ sāsanaṃ
This is the teaching of Buddha\textsuperscript{154}

2.6 Jainism

The word Jainism indicates the predominantly ethical character of the system.\textsuperscript{155} Jains are the followers of the Jaina. The word Jain literally means "the Victor" or “the Liberator”, the one who has freed himself from the bondage of karma by conquering rāga (attachment), dveṣa (abhorrence), kaśāya (passions). Jaina had first Tīrthaṅkar (founder of the path), Rūṣabhadeva in the third segment of this avasarpiṇī (regressive half cycle). The remaining 23 Tīrthaṅkar s lived during the fourth segment or ara - duṣma suṣmā of the avasarpiṇī. At present, we are in the fifth segment or ārā. The sixth segment or ārā – duṣma will be an age of intense misery and sorrow. Lord Māhāvīra was the last reformer of Jainism. He should not be mistaken as the founder of Jainism. First Tīrthaṅkar, Rūṣabhadeva in the third segment of this āvasarpinī (regressive half cycle). The remaining 23 Tīrthaṅkaras lived during the fourth segment of the Avasarpinī. At present, we are in the fifth segment.

According to Jaina tradition the universe is self-regulated and managed by none. Jainism, is a non-vedic school (nāstik darśana) of thought. The 24th saint (Tīrthaṅkar), Māhāvīra, revealed that the world is beginningless and eternal. The universe does undergo continuous flux of change. Production and disposal, creation and destructions are always going on. There does not exist anyone's planning or organization behind this. Jainism emphasized on ascetic-śramana discipline and several moral and ethical principle of training for spiritual realization. According to Jainism the sole purpose of life is to attain ultimate Liberation (Mokṣa, Mukti, Kewal Jñāna). Here liberation is the realization of the true nature of the soul in its pure form, consisted of omniscience, bliss and peace. To attain it one should stop all kinds of karmas (actions), and practice several moral virtues and renounce the samsāra (worldly life). This is known as the process of nirjara. For Jaina, ethics is the key instrument. The main emphasis is given to purification of thought which means purification of human conduct and social behaviour (vyavahāra) and speech (vachan). The four pillars on which Jainism stands are, in

\textsuperscript{154} Cf. U Ko Lay. Manual of Vipassana Meditation.
\textsuperscript{155} S. Radhakrishnan, Indian Philosophy, Vol. 1, Oxford University Press, New Delhi, 1999, 286.
conduct one must observe *ahimsā* or non violence, *anekānta* (the doctrine of manyness of reality) in thought, and *sayādvāda* (the view that all knowledge is only probable) in speech, and *aparigraha* in social relations. According to the Jains, *Ātman* or Self is the pure consciousness which is different from the body. Bondage is association of body and *ātman*. Jainism being teleological in nature worry about consequences of good (*punya*) and bad (*pāpa*). There are three parts of *karma* or actions considered in ethics: intention (*bhāv karma*), action (*dravya karma*) and consequences. Jainism believes in the plurality of souls. Essential quality of the soul in Jainism is Consciousness.

2.6.1 Two groups in Jaina tradition – Ascetic or Śramaṇa tradition and Householder or Saṃsārī tradition

Jainism is Indian philosophical school which is *nāstic* in nature. It comes from ascetic tradition. Freedom from bondage and attaining liberation is the first duty as a human being. This ascetic philosophy suggest the path of renunciation of the family, body, social life and that one gets emancipation. The aspirant who has decided to devote himself absolutely to spiritualism. He is above the social obligations. He is totally on the path of Ascetic. Monks are commonly known as *Mahārājā sāheb*, *Sādhujī* and *sādhvijī* who have renounce the world by taking *dikṣā*. They have to rely on society for their minimum material needs for basics required for their survival. They get highest respect in Jaina society as they are working towards salvation. Here importance is given to the life of renunciations of human. So is the only goal for monks so question of being materialistic does not arise. But this question may arise to those who are householder. Householders covers all those persons who have attained right faith but not adopted monkhood. These persons either absence the vows partially or do not observe them. We know that Jaina ethics is primarily ascetic. The life of a householder is meant to be a short stay, only for those who are still incapable or enduring the hardships of the life of a monk. Morality of the householder occupies a secondary place to the morality of Monk. Ethics is a must for both the groups. Householder are bound by some social and religious rules but monks are not bound by any social rules but they are bound by the rules pertaining liberation. *Mahāvrata* means great vows for monk. *Anuvrata* means great vows for householders. It is life of hard work for both monks and householders. For monks it is life of hard work towards liberation. For house holder it is life of hard work
towards being a good house holder and lead good social life. The five great vows of Jaina monk corresponds to the five small vows of Jaina householders. Monks are required to follow *mahāvrata* and no concession is given to them. He has to observe five vows. Householders have been given concession householders cannot strictly get involved in great vows so this formulation of *amūvrata*. Is given pertaining to limitations and requirement of householders. Rules of *mahāvrata* and *amūvrata* are the same but it is limited to the requirement. Householders following *amūvrata* can be materialistic in nature but his ultimate must be the goal of *mokṣa*. Householders supports monk. Monks are the teacher to the society.

2.6.2 The Nature of Mokṣa

According to Jainism pure spiritual development resulting from an absence of bondage-*bandha* and of its causes-*kārana* is called supreme level of knowledge-*jñāna* and of the state of dispassion (vitrágtā). The soul attains salvation when it frees itself from the bondage of the eight types of *karmas*. The liberated soul reaches to the *Siddhaśīla*. This is the path of renunciation -*sanyāsa* from the family, social life and body. One should get highly convinced that one is in bondage-*bandha* and then only one tries for liberation. The experience of *bandha* is due to nature of *dukkha* of *samsāra*. Liberation- here is a spiritual urge. In spite of knowing the cause of bondage one must come up with an urge for liberation. Human problem is that he is conceptually clear but not convinced and that is why faith is required in whatever one is doing. This is not an intellectual conviction or verbal knowledge but this is Ascetic path of spiritual convection or the path of *Samyak jñāna, Samyak-darśana, Samyak chāritra*.

2.6.2.1 The Nature of Means

Path of three Jewels is the path of liberation known as *Ratnaṭraya*. The first verse of the first chapter of *Tattvārth Sūtra* of Umāswati is, "*Samyag darśana jñāna chāritrāni mokṣa mārgah*(T.S 1.1)\(^{156}\). Right faith, right knowledge, and right conduct together constitute the path to liberation. In other words rational perception, rational knowledge and rational conduct together constitute the path to final liberation. Some systems of Indian traditions like *Sāmkhya* and *Vedānta* holds knowledge is the means of liberation.

Other systems like *Mīmāṃsā* hold *karma* or right actions to be the superior to anything else. The follower of *Bhakti* cult it is devotion and faith to be the only way to liberation. But here Jaina gives very synthesizing position between right knowledge and right conduct and it is supplemented by right faith in the system. In fact right faith, right conduct and right knowledge cannot exist exclusively of each other. It is true that the right conduct is the direct means to the liberation but right conduct with right faith and right knowledge can only lead to liberation. So three Jewels or *triratna, ratnatraya* are the essential conditions for liberation in Jaina.

*Samyak darśana*: The development of quality, characteristic, energy, power brings about the nature of things as they are, and an inclination towards valid discrimination between what is worthy of rejection and what is worthy of acceptance is *samyak-darśana* or right (perfect, enlightened) inclination (perception, belief, faith, world-view). The one who has this vision will view with more matured vision. It is right attitude, right conviction, indicates complete saturation of mind with a principle or idea. From real point (*nīchayā naya*) of view *Samyak darśana* means sense of feeling-realization of self. From practical (*ṛvavahāra naya*) point of view it is firm belief in the fundamental principles of Jainism.

*Tattvārthasraddhānam- samyagdarśan (T.S 1.2)*: The prime belief in realities is ascertained (substances ascertained as they are) as they are is right faith. Rational perception is belief in reality (substances ascertained as they are) is rational perception. *Samyak darśana* is to believe in the categories of truth (realities, *tattva*) is to possess the *samyak darśana*. *Tanmisargadadhigamaadva (T.S 1.3)*: This right faith is attained by intuition or by acquisition of knowledge. It is not being mere knowledge or intuition but an outlook or way of seeing, a conviction which is backed always by reason.

To have belief in the categories of truth (realities, *tattva*), belief in categories which reason and the scriptures have established as true. The *tattvam*, “that” is a thing as it is. Ascertaining realities as they really are, i.e. by their own nature. Realities (categories of truth, *tattva*) are soul, etc. *Artha* means by their own nature and *dravya*(Substance) *guna*(characteristics), *paryāya* (modes).

*Samyak chāritra*: Acharya Tulsi defined it as *Mahāvrata adeenaamaacharanam Samyakchāritram*. No conduct or knowledge without right faith can be said to be right.
From the transcendental point of view, right conduct exists of self-absorption, conduct has only one variety which is self-absorption. Conduct is dharmā, dharmā is equanimity (Samyak), and equanimity means that condition of ātman which is free from the delusion and agitation.

Conduct from practical point of view or vyavahāra naya is in the back ground of this transcendental conception of conduct that the religious conduct is to be justified. When person purified by the purification of mind, all austerities are mere torturing of the body without purification of mind. A person who is inwardly detached is detached in the real sense of term. Who is only outwardly detached does not get liberated. The vows, threefold path of self discipline, fivefold path of vigilance are the constituents of the practical conduct. Without conduct all knowledge is futile. With right knowledge, one gets rid of all passions such as anger, ego, deceit and greed (kaśāya) all attachment and hatred (rāga and dveṣa), enjoys his own nature is samyak chāritra or right conduct. This involves absolutely no Yogā meaning, no physical (kāya), verbal (vachan) and mental (mana) activities.

**Samyak jñāna:** Ācharya Tulsi defines it as, yathārth Bodhah – Samyakjñānam. Knowledge is intellectual but right knowledge is discriminative knowledge. It is Bheda jñāna- discrimination between jiva and ajiva-karma. It is said that without right knowledge there is no virtuous conduct. The knowledge should not only be right epistemologically but should be backed by right faith as to be spiritually useful. It is a valid (true) comprehension of the fundamental verities (categories of truth, realities, fundamental truths) like soul (ātman) etc. A comprehension is said to be arrived at through the instrumentality of naya and pramāṇa etc is samyak-mahāvṛata or right cognition (knowledge). Heat and light simultaneously rise from sun on removal of clouds, yet they two to be distinct from each other. Same way right faith and right knowledge emerge simultaneously on the removal of mityatva.

**Jñāna and Right knowledge:** What is considered to be right knowledge? The real knowledge of the Self- ātman is right knowledge. Just by knowing a jar as jar doesn’t make the knowledge right. In right knowledge a clear distinction is made between the Self and non-self. The word Jnāni- may be used in three different context.
(1) A man possessed of right knowledge is called Jñāní. From this point of view all are Jñāní.

(2) A man possessed of right faith is called Jñāní. The one who is over come of his wrong belief are a Jñāní from this point of view, even though his knowledge may be epistemologically right.

(3) A man having perfect knowledge is called Jñāní. All souls in bondage are a Jñāní from this point of view.

It is only the second type of Jñāní whose knowledge leads him to liberation.

Right knowledge is one which leads towards goal. Right knowledge should help in realization of truth and in controlling the mind and purifying the self. Some important points on Samyak jñāna are given below:

(1) It places ethics above metaphysics and epistemology. To believe that ‘to know the jar even as jar is wrong if the knowledge is not accompanied with right faith, is a clear indication of the above facts. The motto is not the knowledge for the sake of knowledge but for the sake of liberation.

(2) Jainism and other systems of Indian philosophy make a distinction between verbal knowledge and knowledge acquired through direct spiritual experiences. The previous even though much in quantity, cannot save whereas a little of the latter can lead one to liberation.

(3) Knowledge without faith and conduct is imperfect knowledge, without faith it is mere a gymnastics, where as knowledge without a conduct is futile and burden. It is only the union of the three that brings real bliss to the soul.

There are two types of Jñāña

(1) Mahāvrata -parimahāvrata

(2) Pratyakhyāna Parimahāvrata

There are mainly two causes of bondages main Violence, Possessiveness. This invites all āsarva. One has to stop that and that and solution for that is Pratyakhyāna jñāna. When one is prepared to follow right knowledge, one leads to right conduct.

2.6.2.2 Accompaniment of means of Mokṣa

The spiritual path is determined by all these three means combination. Not one, not two but all three are needed to attain. The order of attainment is first Samyak
darśana, second Samyak jñāna and last Samyak chāritra. Even a single of these three missing, remains an impossibility. E.g. in thirteenth guṇaṣṭhānaka Samyak darśana and samyak jñāna are available in perfect form and yet there is no mokṣa because Samyak chāritra is here still imperfect. On the other hand there is complete possibility of it in fourteenth guṇaṣṭhānaka because here there is available perfect chāritra in the form of the state of Sailesi.

2.6.2.3 The Necessary Concomitance

Samyak darśana and Samyak jñāna are considered to be like light and heat of sun and they always happen together as explained in Tattvārtha sutra. Even in absence of Samyak chāritra, for awhile there can be present Samyak darśana and Samyak jñāna. This right faith is attained by intuition or by acquisition of knowledge.

The Samyak darśana originates either by nature, in the automatic course of affairs or through attainment that is, through external means like instruction etc. The samyak darśana may through learning or arise spontaneously also. The soul transmigrates from one birth to the next according to its karma, which determines its destiny. The worldly life of a soul has no beginning. Each unique soul possesses the inherent knowledge and intuition which can empower it to destroy the beginning-less deluded faith (mithyātvā).

As soon as the level of spiritual evolution capable of producing samyak darśana is reached, samyak darśana is attained. Sometimes this samyak darśana breaks through spontaneously without outside assistance. In some cases, the aid of some external means is required and in other cases, outside aid is not required.

We have observed so far that the main cause of bondage is perversity of attitude. The right faith occupies the most important position. At the same time right conduct is not less important. To soul has to exert itself in order to check the inflow of fresh karmic matter and also to annihilate the previous accumulated karmic matter - sanvar and nirjarā. How to attain Samyak darśana or faith?

(1) Naturally: Avtār and Tirthamkaras are born with faith. It is determined from his previous life karmas that he will become Tirthamkara. Māhāvīra was born with right faith.
(2) By external sources: *samyak darśana* could be through a mere sight of some religious article like image, through listening to the instructions of the preceptor, through reading or listening to the scriptural texts, through entering into the company of saintly personages.

(3) Continuous efforts: An attempt is made to go ahead on the path and spreading the rightness of the path who is unaware of the path.

(4) Helping others to sustain on the chosen path

First and second are independent qualities and the last two are social qualities.

One attains *samyak darśana* when the painful nature of life is realized, a vision of the Jina (omniscient founders of the Jaina religion)) is seen, the teachings of the Jina heard or a past life remembered.

From the very ideological view point, a living being attains *samyak darśana* because of his soul is ready to attain. In some cases, his soul realizes *samyak darśana* from traditional point of view through the assistance of external means. External things cannot produce *samyak darśana* but it can be a *nimitta*. It happens only because the soul is capable and responsible for his *samyak darśana*. The *samyak darśana* can arise at the appropriate moment in any form of life - infernal, subhuman, human or celestial. It has been mentioned by the Jainas that belief in *tattvaarththa* is right faith.

### 2.6.3 Tattva

In *T.S* chapter 1- *sutra* 4 explains *Tattva* (Realities, fundamental categories, categories of truth) by name: *Jivājjivāsrava bandha-samvarā-nirjarā-mokṣāstattvam* (*T.S* 1.4). The living and the non-living substances, influx, bondage, stoppage, dissociation and liberation from *karmas* are the seven types of reality. They are the aspects of Reality. Reality has seven aspects. The categories of truth are:

1. *Jiva* - souls [sentient entities]: The soul is characterized by consciousness, which is divided into several kinds such as knowledge and so on.
2. *Ajiva* - non-sentient entities: The non-soul is opposed to the nature of the soul.
3. *Āasārvā*: Influx of *karmic* particles to the soul. The inflow of auspicious and evil *karmic* matter into the soul is influx.
4. *Bandha*: Bondage of the *karmic* particles to the soul. The mutual intermingling of the soul and *karmas* is bondage.
(5) *Samvara:* Stoppage of the influx of *karmic* particles. The obstruction of the influx of *karmic* matter into the soul is stoppage.

(6) *Nirjarā:* Disassociation of the *karmic* particles. The separation or falling off of part of *karmic* matter from the soul is dissociation.

(7) *Mokṣa:* Liberation from worldly (*karmic*) bondage. The complete annihilation of all *karmic* matter (bound with any particular soul) is liberation.

In this *sutra,* the categories of truth are restricted to seven, but, in some scriptures, nine are mentioned. In many scriptures, *punya* or good (beneficial, auspicious) *karma* and *pāpa* or bad (harmful, inauspicious) are counted among the fundamental categories which thus total nine. But here their number is seven because here both *punya* and *pāpa* are included in the category *āsrava* or the category *bandha* or in both.

Here liberation is the main theme of the system. Liberation is preceded by the cycle of births and deaths. The main causes of transmigration are influx (āsarva) and bondage (*bandha*). Stoppage (*samvara*) and gradual dissociation (*nirjarā*) are the chief causes of liberation. Hence these are mentioned severally in order to indicate the chief causes and effects.

The soul is mentioned first in the *sutra* as all fruits are experienced by the soul. The non-soul is mentioned next as it is of use to the soul. Influx is included next as it concerns both the soul and the non-soul. Bondage is added next, as it follows influx. As there is no bondage for one who practices stoppage, stoppage is mentioned after bondage in order to indicate that it is its opposite. Dissociation proceeds after stoppage, and hence it is mentioned after stoppage. Liberation is attained at the end, it is mentioned last.

**2.6.3.1 Hey, Jñeya and Upādeya (Worth abandoning knowing and practicing categories)**

Among these categories of truth, some are worth knowing (*jñeya*), some are worth practicing (*Upādeya*) and some are worth abandoning (*Hey*) from practical point of view (*Vyavahār*):

a) Worth knowing (*jñeya*): *Jiva, Ajiva* (or all nine)

b) Worth practicing (*Upādeya*): *Puṇya, Samvar, Nirjarā, Puṇya* is eventually worth abandoning.

c) Worth abandoning(*Hey*): *Pāpa, āsrava and bandha*
Jain philosophy is based on a unique and detailed theory of the workings of \textit{karma}. The \textit{karmic} particles referred to in this sutra are material clusters assimilated or "bound" by the soul as \textit{karma}. In association with its mind and body, these bound particles cause the soul to vibrate. The vibrations manifest though, speech and action and cause further \textit{karmic} particles to rush into the soul from all directions, thereby perpetuating worldly bondage. The soul can never be liberated from worldly existence as long as it is bound by \textit{karmas}. In liberated souls there is no vibration and therefore no accumulation of \textit{karmic} particles.

This is the actually nutshell of Jainism to some extent. It means that right knowledge, right faith and right conduct collectively only are the path to liberation. The next three verses mention the seven elements. Rest of the first chapter deals with the process of cognition and details about different types of knowledge while detail about right conduct is differed to chapters eight and nine.

\textbf{2.6.3.2 Jiva}

\textit{Jivabhavyābhavayatvādmi cha. (T.S 2.7):} The three inherent nature of soul are the principle of life (consciousness), capacity for liberation and incapacity for liberation. (\textit{TS 2.7} \textit{Upayogo lasanam.} \textit{T.S 2.8).} Consciousness is the differentia (distinctive characteristic) of the \textit{jiva}-soul. \textit{Tattvārtha Sūtra} explains \textit{Jiva} in details in its second, third and fourth chapters as under: \textit{Jiva} grows, decay and changes. All above qualities appears in \textit{Jiva} when it enters the physical body. But that does not mean \textit{Jiva} and physical body are the same. As a basic substance \textit{Jiva} remains the same-pure-conscious though it varies according to different states of existence it acquires due to \textit{karmas}. The principal characteristic of \textit{Jiva} is \textit{Upayog} (conscious activity). \textit{Upayog} is the resultant of consciousness which, according to the realistic point of view (\textit{nīchaya nāya}), is the sole characteristic of \textit{Jiva}. \textit{Upayog} may be an inclination which arises from consciousness. The inclination is either towards \textit{darśana} (perception) or towards \textit{jñān} (knowledge).

Qualities of \textit{Jiva} or soul: Every soul passes through infinite qualities.

1) \textit{Mahāivrata} - Infinite knowledge, a faculty of consciousness.
2) \textit{Darśana} - Infinite vision, a faculty of consciousness
3) \textit{Chāritra} - Infinite Character
4) Virya - Infinite Energy

5) Nitya - Immortal/Imperishable

6) Aroopi - Intangible

7) Alaghu aguru - Neither Heavy Nor Light

8) Sukha - Bliss

From the realistic point of view (niśchaya naya), Jīva is distinguished by its own major quality, Consciousness. Jīva is ātma(soul) and it has three major characteristics; a) consciousness b) bliss and c) energy:

a) Consciousness is the central quality of soul. The unlimited consciousness, unlimited bliss and unlimited energy are experienced by the soul, and the soul is liberated once that state is achieved. There are infinite numbers of Jīvas in Lokākāśa. Darśana and jñāna are two indivisible categories of our consciousness. Darśana and jñāna are inherent in Jīva. Only in common expression we separate darśana and jñāna from Jīva, but in reality there is no such separation. Liberated Jīvas have perfect darśana and jñāna.

b) Bliss is the quality of the soul, which can only be felt by self-knowledge. The liberated Jīvas have pure bliss (svabhāva) but the moment it is blocked by obscuring/obstructing karmas, the bliss becomes impure. Impure bliss is called vibhāva. Happiness is dependent on the purity of darśana and jñāna. Based on the intensity, quantity, type and duration of karma bound with a soul, the happiness is affected.

c) Energy (virya) is the third important quality of the soul. Amount of proper darśana and jñāna is dependent on the amount of the energy and its use. Energy is the very operation of the knowledge and the perception. Impure energy can generate the vibration that attracts new karmas. Efficient use of the energy can shed the karmas. Energy can be expressed as the capacity of the soul to give (dān), receive (lābha), enjoy (bhoga) and re-enjoy (upbhoga). Pure, proper and unlimited use of energy stops the influx of karma and sheds the bondage of karma, and soul realizes unlimited consciousness (darśana and jñāna).

Thus, consciousness is the prime element, energy is the major operator of bondage and the happiness is the final effect.
The essential characteristics of Jiva are as follows,
1) Soul is the doer of the action (kartā).
2) Soul is the direct enjoyer (bhoktā) of fruits of action.
3) Soul is of same the same extent as its body and is different in each individual.
4) Soul has transmigration because of it being attached to the matter-pudgal.
5) Soul is different from the matter(which is non conscious) because it is conscious and intangible.
6) Soul is eternal (anādi).
7) Soul is arupi colour less and formless.
Types of Jivas are:
(1) Siddha (liberated souls): Liberated souls have no karmas and therefore, they are no longer in the cycle of birth and death. They do not live among us, but reside at the uppermost part of this universe called Siddhasila. They are formless and shapeless, have perfect knowledge and perception, and have infinite vigor and bliss.
(2) Worldly or Samsāri (Non liberated souls): On the other hand, non-liberated (worldly) Jivas have karmas, and they are continually going through the cycle of birth and death. They experience happiness and pain, and have passions, which in turn cause the soul to wander. Except for the Jiva of Arihants and Kevalis, non-liberated Jivas have limited knowledge and perception. Non-liberated Jivas can be classified as immobile and mobile. There are one sensed, two sensed, three sensed, four sensed, five sensed Jivas.
Four Destinies (gati): The soul must get rid of its karmas else it will never be free. When a living being dies it can be reborn into one of the four destinies. These four destinies or gatis are: (1) Hellish beings, (living in hell) (2) Tīryancha beings, (being born as an animal like lion, elephant, bird, plant, insects, etc.) (3) As human beings all have been endowed with the ability to think and they can differentiate right from wrong. Humans also have the capacity to control our mind and activities. They can learn about the wholesome religious principles of Jainism and put them into practice by adopting appropriate vows and restraints. They can also renounce worldly life for the monkhood which can lead to liberation from the worldly life (Samsār) (4) Heavenly Beings: As
heavenly being one has, superior physical capabilities, various supernatural powers, and access to all luxuries. But heavenly life is also impermanent and when it comes to an end it ends with unhappiness. They cannot adopt restraints or renounce their lives to become monks or nuns. Therefore, there is no liberation in heavenly life. Such beings have to be reborn as human beings in order to attain liberation. Which means liberation is possible in human birth.

**Paryapti:** *Paryapti* means special bio-potential power through which the *Jiva* takes in matter (*pudgals*) like food and converts it into different kinds of bio-potential powers. There are six kinds of *parayptis*: (1) *Āhaar* (food), (2) *Śarir* (body), (3) *Īndriya* (senses), (4) *Śvāśośvāśa* (respiration), (5) *Bhāṣā* (speech) and (6) *Manā* (mind). When the life of a *Jiva* is over, the soul along with *tejas* and *karman* bodies leaves that body and acquires a new one. As soon as a *Jiva* is conceived, the first thing it does is to consume food. The *Jiva*, with the help of *tejas* body, digests the food. After this, the *Jiva* gradually completes the bio-potential of the body and then that of the senses. The activities of consuming food, developing the body, and forming and strengthening the sense-organs go on continuously. Next, the *Jiva* receives the matter of respiration which allows it to acquire bio-potential of respiration, then for speech and eventually the bio-potential of mind. All the bio-potentials are formed within 48 minutes.

**Prāṇa (Vitality):** *Paryapti* is the reason and the *prāṇa* is the action. We can call one is living as long he has his *prāṇa.* Depending upon the development of the *Jiva*, there are up to ten kinds of *prāṇa* or vitalities present in each *Jiva*. These vitalities are:

1) *Sparśa-Indriya* (touch): The ability to feel the sensation of touch, 2) *Ras-Indriya* (taste): the ability to taste, 3) *Jñān-Indriya* (smell): the ability to smell, 4) *Chakṣu-Indriya* (vision): the ability to see, 5) *Śrotā-Indriya* (hearing): the ability to hear, 6) *Mano-bal* (mind): the ability to think, 7) *Vachan-bal* (Speech): the ability to speak, 8) *Kāya-bal* (Body): the ability to move the body, 9) *Śvāśośvāśa* (respiration): the ability to inhale and exhale, and 10) *Ayuṣya* (longevity): the ability to live.

**2.6.3.3 Ajiva**

The Fifth chapter of *tatvarth Sutra* explains the Non-soul (*Ajiva*). *Ajivavāya dharmādharma-kāsa -pudgalāḥ.* (*TS* 5.1) The non-living substances (bodies) are the medium of motion, the medium of rest, space and matter. That which is not *Jiva* is *āJiva.*
Now up Yogā or cognition constitutes a definition of jīva, so that the verity devoid of up Yogā is aJīva, and from this it automatically follows that absence of up Yogā constitutes definition of aJīva.

**Characteristics of Ajīvas:** Ajīvas that does not have life(consciousness) is Ajīva. Ajīva literally means there is no soul or without a soul and therefore, that is the reason they cannot accumulate any karmas. There is no birth, death, pleasure, or pain; they are achetan (inert). Examples of aJīvas are: a table, chair, television, speaker, car, etc. There are five kinds of aJīvas, and together with Jīva there are six basic substances (dravyas). The universe consists of these six substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously undergo changes.

Ajīvas are of the following five categories or verities of aJīva type, are called astikāya:

1. Dharmāstikāya (medium of motion)
2. Adharmāstikāya (medium of rest)
3. Ākāśāstikāya (space)-provides the space. There are two subtypes - Lokākāśa and Alokākāśa
4. Kāla (time) - assists in modes of Jīvas and pudgals
5. Pudgalāstikāya (matter)-has nature of joining and disintegrating

The term astikāya is made-up of two words: asti + kāya. Asti stands for pradesha (smallest part which is equivalent of paramānu) and kāya means samnḥ (collection). Parmānu means atom. According to Jainism, paramānu is much subtler than the atom defined by today’s science. Parmānu is the smallest possible form that is indivisible. So, astikāya means aggregate of pradesha.

1. Dharmāstikāya (medium of motion): Pudgal and Jīva cannot realize their potential until dharma is present. Dharma is instrumental to pudgal and Jīva in making movement. But dharma does not make them move. In the case of a fish in water, water is the dharma and water helps the fish move. But the fish has to make an effort to move. Dharma is formless, inactive and eternal. There is one dharmāstikāya in lokākāśa with innumerous pradesha. Either as identified by today’s science comes closer to Dharmāstikāya.
2. Adharmāstikāya (medium of rest): Adharma is opposite of the dharma adharma is instrumental to pudgal and jīva to stay at rest. But, adharma does not make them rest. Shadow of a tree can provide the place for rest. But the shadow does not make pudgal and jīva to rest. Adharma is formless, inactive and eternal. There is one Adharmāstikāya in lokākāśa with innumerable pradeśa.

3. Ākāśāstikāya (space): There are two types of ākāśa, a) Lokākāśa and b) Alokākāśa: Alokākāśa is beyond the lokākāśa and is empty, has no other substances. Ākāśa (space) provides the space to other five substances. Ākāśa does not act as an obstruction. The portion of the ākāśa astikāya where all six substances are present is called lokākāśa. There are three types of Lokākāśa; a) Urdha loka, where heavenly beings live, b) Madhya loka - where human beings and other creatures live, and c) Adho loka, where the inmates of the hell live. Siddhas are at the top of the lokākāśa. Even Siddhas cannot go in alokākāśa because dharmāstikāya is absent there.

4. Kāla (time): Time is the measure of changes. There are two types of time: realistic (niśchaya) time and conventional (vyavahār) time. From realistic point of view, it means continuity. The conventional time is only in the first two and half continents (dīwips) where human beings live.

5. Pudgalāstikāya (matter and energy): Out of the six substances only pudgal is rupī; it has form. Other substances are formless; they are invisible. Pudgal is made of pud + gal meaning joining, disintegrating karmic matters are also pudgalas. Pudgals are matters and associated energy. Pudgals are constituted of atoms (parmanu they are finer than the current definition of atom by the science), can be perceived by the five senses (eye, nose, ear, touch and hearing) and have sensory qualities. Karmic matters are also pudgalas and body, bones, flesh, mental organs, speech, etc are pudgals. There are infinite pudgals in lokākāśa. Pudgal has the four properties of color (varna), taste (ras), smell (gandha), and a kind of palpability (sparśa, touch). These qualities vary from time to time; for example, a red colour being replaced by blue, or a sweet taste by bitter. Body, sense-organs, etc are also pudgals. Of all these five types of alīva dravyas, pudgal dravya is the only material in nature. It has corporeal qualities as mentioned above. It is with pudgal dravya we are concern more while discussing the nature and the cause of bondage and liberation. In Jainism karmas are instrument in obscuring capabilities of the soul. Due to
ignorance, the Jiva identifies itself with the material body. This wrong identification and
wrong consequent activities on mind, body and speech are the main cause of bondage of
material karmas of the Jiva. The material karmas that Jiva binds constitutes subtle body
called kārana śarir. New particles of karmas are assimilated into kārana śarir, whenever
soul has impure modifications. Also some of the old karma particles dissociates from the
karmic body as and when they reach maturity and give fruits.

2.6.3.4 Anekāntavāda

The Jaina metaphysics is a realistic and relativistic pluralism. It is called
anekāntavāda or the doctrine of the manyness of reality. Matter (pudgala) and spirit
(Jīva) are regarded as separate and independent realities. There are innumerable
material atoms and innumerable individual souls which are all separately and
independently real and each atom and each soul possesses innumerable aspects of its
own. A thing has got an infinite number of characteristics of its own. Every object
possesses innumerable positive and negative characters. It is not possible for us,
ordinary people, to know all the qualities of a thing. We can know only some
qualities of some things. To know all the aspects of a thing is to become omniscient.
Therefore the Jainas say that he who knows all the qualities of one thing, knows all
the qualities of all things, and he who knows all the qualities of all things, knows all
the qualities of one thing. Human knowledge is necessarily relative and limited and
so are all our judgments. This epistemological and logical theory of the Jainas is
called 'Syādvāda'. As a matter of fact, both anekāntavāda and syādvāda are the two
aspects of the same teaching – realistic and relativistic pluralism. They are like the
two sides of the same coin. The metaphysical side that reality has innumerable
characters is called anekāntavāda, while the epistemological and logical side that we
can know only some aspects of reality and that therefore all our judgments are
necessarily relative, is called syādvāda.

A thing has many characters and it exists independently. It is called
substance (dravya). It persists in and through all attributes and modes: substance is
defined as that which possesses qualities and modes. Out of these innumerable
qualities of a substance, some are permanent and essential, while others are changing
and accidental. The former are called attributes (guna) and the latter modes
(parāyāya). Substance and attributes are inseparable because the latter are the permanent essence of the substance and cannot remain without it. Modes or modifications are changing and accidental. Reality is a unity and difference or difference and unity. Viewed from the point of view of substance, a thing is one and permanent and real; viewed from the point of view of modes, it is many and momentary and unreal. Jainism here becomes a ‘theological’ mean, between Brahmanism and early Buddhism. Brahmanism emphasizes the one, the permanent, the real; early Buddhism emphasizes the many, the changing, the unreal. Jainism points out that both are the two sides of the same thing. Substance, therefore, is also defined as that which possesses the three characteristics of production, destruction and permanence. Substance has its unchanging essence and therefore is permanent. But it also has its changing modes and therefore is subject to origination and decay. To mistake any one sided and partial view as the whole truth is to commit the fallacy of ekāntavāda. As Jainism takes into all these partial views, it is calls anekāntavāda.

2.6.3.5 Āsarva - Puṣya and Pāpa (Wholesome karma and unwholesome karma)

The Sixth, seventh and eighth chapters of Tattvārtha Sūtra explains with various types of karmas and their manifestations and the inflow and the bondage of the karmas. Kāyā-vān-manaḥ karma Yogāḥ. (T.S 6.1). The action of the body, the speech organ and the mind is called Yogā(activity). Sa āsarvah. T.S 6.2: These three types of Yogā cause vibration, throbbing in the space points of soul resulting in influx (āsarva) i.e. incoming of karmas. Yogā causes the influx of karmic particles towards the soul of an individual. Shubhaḥ puṇyaṣya (T.S 6.3); Aśubhaḥ pāpyasya. (T.S 6.4) Influx is of two types-the good and the evil caused by virtuous and wicked Yogā respectively. Influx of good karmas helps purify the soul while the influx of evil karmas takes the soul away from its purification. Meritorious Yogā results in the influx of good karma and demeritorious Yogā, in the influx of bad karma.

Saṃsāyākāsasyathā sāṃparāyikeryāpathayath. T.S 6.5: There are two kinds of influx, namely saṃparāyik influx caused to persons with passions, which extends transmigration, and ivyapath influx caused to persons free from passions, which prevents or shortens transmigration. Living beings affected with passions, gain the influx of
durable and mundane *karmic* particles while others have the influx of transient *karmic* particles.

*Atratkaśayendriyakriyāhatupanch - panchavimśati-sankhyah purvasyā bhedāh.*

*T.S 6.6:* The subdivisions of the *samparayik* influx are the five senses (touch, taste, smell, sight and hearing), the four passions (anger, pride, deceit and greed or *kavyās*), non-observance of the five vows (killing, uttering falsehood, stealing, unchastity and attachment) and the following twenty-five activities.

Living beings affected with passions, gain the influx of durable and mundane *karmic* particles while others have the influx of transient *karmic* particles. Influx of mundane *karmic* particles results from, activities of five senses, four passions of anger, pride, deceit and greed, activities involving violence, untruth, stealing, impurity of body and mind (unchastity) and possessiveness, and other similar activities.

*Tivra-manda-jñātājñāh-bhāvaviryādhikarana-višeṣe-bhyastadvisheshah (T.S 6.7):* Influx is differentiated on the basis of intensity of thought-activity, intentional or unintentional nature of action, the substratum and its peculiar potency. *Adhikaranam jivājivāh (T.S 6.8):* The living and the non-living constitute the substrata.

The difference in the influx of *karmic* matter is caused by the intensity or mildness of passions, intentional or unintentional nature of the act, the living being and the environment, and the power to do the act.

*Duhkha-śoka-tāpākrandana-vadha-paridevamānāyātmaparabhaya-sthānaya-sadvedyasya (T.S 6.12)* Suffering, sorrow, agony, moaning, injury and lamentation, in oneself, in others or in both, lead to the influx of *karmas* which cause unpleasant feeling. The influx of unpleasant-feeling-producing *karma* is caused by suffering, sorrow, agony, crying, violence and lamentation, in oneself, in others or in both.

*Bhuta-vratyanukampā-dānam-sarāga sanyamādi-Yogāh kṣāntih shauchamiti sadvedyasya (T.S 6.13):* Compassion towards living beings in general and the devout in particular, charity, asceticism with attachment, restraint-cum-non-restraint, involuntary dissociation of *karmas* without effort, austerities not based on right knowledge, contemplation, equanimity, freedom from greed these lead to the influx of *karmas* that cause pleasant feeling.
The influx of pleasant-feeling-producing *karma* is caused by feelings of compassion for all living beings, appreciation of votaries (those with vows), charity, self-control affected with the welfare of living beings, involuntary shedding of *karmic* particles, good conduct without proper knowledge, equanimity and non-possessiveness. "*Karma* is the cause of meri (*punya*) and demerit(*pāpa*); good thoughts give rise to merit while evil thoughts to demerit. Those who are possessed of subdued passions have clean mental states; those with intense passions will have unclean mental states."

One of the most important aspect of Jainism is *bhāva* (intent). All *karmas* depends on the quality of one’s *bhāva* which is inner aspects. If his *bhāv* is wholesome, he will earn *punya*, and if his *bhāva* is unwholesome, he will acquire *pāpa*. Negative contemplation is *pāpa*, and positive contemplation is *punya*. "Always speak words which are dear to others, even those wicked men who use harsh words ought to be forgiven; one must take the best from all people - these are illustrative of persons possessed of subdued passions." To speak that is likable to others is the first characteristic of the person who has subdued passions. There are two types of speeches - one that is harsh speech like a pair of scissors, cuts a piece of cloth, harsh speech hurts others. And the second, kind speech is like a, needle joins two pieces of clothes, the kind speech makes others feel good. One who speaks gently and kindly is in the state of subdued passions.

The second characteristic of the person with subdued passions is that he forgiveness towards the individual who speaks harsh and unkind words him. Only ignorant (*ajñāgni*) reacts to the individual who speaks harsh. It is spiritual to forgive the individual who speaks harsh words. One of the fruits of our spiritual practice is to have forgiving nature.

The third characteristic of the person with subdued passions is that he adopts good qualities(*guna*) of others. One should restrain from praising themselves. The person who praises himself has an intensive ego. One who goes for his name and fame, is the person with intensive passions. One usually reflects out his own attributes. If he is full of faults, he will notice faults in others. Contrary to this, if one has good qualities, he will notice good qualities even in a devil. One who maintains the feeling of
revenge (retaliation, retribution, reprisal or vengeance) for a long time is the person of intensive passions. Attitude of revenge is like a hard knot that is difficult to untie.

2.6.3.6 What is Puṇya?

Acquiring wholesome karmas is called puṇya. Puṇya does not bring the spiritual happiness. One attains the material comforts because of his puṇya. One can get the happiness of heaven because of his puṇya but bliss of not possible. For in gṛṣṭhānas eight etc. even auspicious Yogā or puṇya causes the bondage of the inauspicious karmas like jñānavarniya etc. One attains the by eradicating both, pāpa and puṇya.

2.6.3.7 Pāpa (Unwholesome Karma)

Unwholesome karma is pāpa. Gautam Swāmi asked Māhāvīra Swami, “Bhante! How can one be free from Pāpa?” Māhāvīra Swāmi replied to him that there are three ways to get freed from pāpa: 1) knowledge of previous lives, 2) knowledge of the mystery behind the cycle of birth and death and 3) knowledge of what is conscious mind (citta) and how to purify it?

1. Knowledge of Previous Lives: Knowledge of previous lives is called “jāti-smarana jñāna”. If one remembers what happened in his previous lives, he will automatically take the path of puṇya and will abandon the path of pāpa. If we do not have the knowledge of our previous life, it is difficult to abandon the wrong path. The person with the knowledge of previous life, understands the mystery behind attaining the human life. He understands that it requires a great amount of spiritual efforts to attain the human life.

2. Knowledge of the mystery behind the cycle of birth and death. He realizes, “My karma is the reason why I am trapped in the cycle of birth and death.” One will become very careful, if he finds out the cause for the cycle of birth and death. He is reborn in a good or a state because of his own good or bad karmas. This realization makes him conscious of the importance of human life.

3. Knowing the Causes that impurity the conscious mind (citta): Unnecessary and sinful activities stain the citta, while practicing as per true religion purifies it. If one figures out why his conscious mind has become impure, and how he can purify it then he automatically begins to free himself from the sinful activities.

Causes of pāpa: There are eighteen causes of pāpa.
(1) Non-Violence or *Ahimsā*. *Prāna tipat* means to injure one or more of the ten *prānas* (vitalities) of a living being. Great Āchaarya Umāswāti defines—
"pramatt yogāt prāna vyayopanām hiṃsā." To injure or to kill a living being because of in vigilance or ignorance (*pramād*) is *hiṃsā*. One cannot find peace by pursuing a course of violence. Carelessness itself amounts to *hiṃsā*. *Ahimsā* holds the key position in the whole scheme of the ethical discipline. Every living being wants to live, and no one wants to die. Hurting or killing any living beings by physical means, words or in thoughts is called *hiṃsā*. The message is ‘Live and let live’. One should try to provide comfort and security to others. If we cause suffering or unhappiness to others or kill someone, we commit sin and we acquire *pāpa*. Such *pāpa* brings unhappiness in our life or in our future lives. Giving protection to living beings is the true religion. The true religion is based on compassion or *karunā*. Compassion is the root of the tree in the form of religion. For householders, abstaining from intentionally injuring mobile living beings, through mind, words or body, in any of the two ways directly or through somebody is called *sthul-prāna atipat-virmanvrata* or *ahimsānvrata*. One who inflicts injury to living beings, with passion or carelessness is guilty of *hiṃsā*. *Hiṃsā* is also marked in two forms: *suksama hiṃsā*- taking life of any living being and *sthula hiṃsā*- taking life of living beings with two senses and onwards. *Hiṃsā* can also be defined as *bhāv hiṃsā* and *dravya hiṃsā*: 1. *bhāva-hiṃsā* denotes the intention to cause injury and 2. *dravya-hiṃsā* denotes causing actual injury. Intention to commit, or attempt to commit is a form of *hiṃsā* whether it is actually carried out or not.

(2) *Mṛṣāvāda*: means to speak lies. To tell a lie is *Pāpa*.

(3) *Adattādān*: means stealing.

(4) *Maitthun* means unchastity or engaging in sensuous pleasure.

(5) *Parigraha* means possessiveness or over collection of worldly objects. Greed is the root cause of accumulation.

(6) *Krodha* means anger. Anger is the first of four passions (*kaṣāyas*).

(7) *Māna* means ego - meaning the feeling of “I am something.” This is the second of the four passions (*kaṣāyas*). It is difficult for one to overcome his ego.
(8) Māya means deceit. There are four factors which lead to getting human life. One of them is straightforwardness(saralata). One, who has unity of his thinking, speaking and deeds (he does what he says and he says what he thinks), is a straightforward person. This kind of person is well respected by all. Because of his straightforwardness, his soul becomes lighter as he acquires fewer amounts of karmas.

(9) Lobha means greed. Greed is the father of all sins (and the other three passions). Four passions: anger, greed, ego, and deceit (AGED), are the main culprits for the cycle of birth and death. “loho savva vināsano” - greed destroys all merits. They are difficult to be controlled. If one conquers these four, then he can attain moksa. One acquires lot of karmas because of his greed. Under the influence of greed, one forgets his duties, laws, ethics, morale, etc. Subtle level of greed exists even in the tenth ārākṣa.

10. Rāga means attachment. One of the most popular words used in the Jainism is “vitarāga” - one who has conquered rāga but there is no word like “vivēsa” - one who has conquered aversion. Because it is difficult to conquer “attachment” (rāga). It is even difficult to identify rāga. It is like a covered well, one can easily be cheated. This can be controlled by cultivating the sense of detachment.

11. Dveṣa means aversion. It includes hatred, enmity, jealousy etc. Where there is rāga, there is dveṣa.

12. Kalah means dispute or quarrel. Quarrel is more connected with the tongue. When we do not restrain what we talk, we add fuel to fire - we give momentum to quarrel.

13. Abhyākhyān means accusation or incrimination. Because of jealousy, we put false accusation on others. This is one of the dangerous pāpas.

14. Paishnuya means calumny or slandering. To slander someone in his absence is Paishnuya. It is a bad habit to talk behind some one’s back or to spread rumor.

15. Par-parivād means to criticize someone in his presence.

16. Rati-arati means not to pursue permanent happiness through self-restraint and to pursue temporary happiness.
17. *Māyā-mrusa* means to lie with the intent of cheating. This binds double unwholesome *karmas* - one for lying and one for deceit. This type of activities results in deluding (*mohaniya*) *karma*. People do not like to keep friendship with such persons. Nobody would trust them. One should be truthful and straightforward towards others.

18. *Mithyātva sālya* means false faith or to trust false God or wrong *guru* or wrong religion. This is the last but the most dangerous unwholesome activity. False faith is the root cause of the wandering from one life to another.

2.6.3.8 Practical and Realistic Aspects of Punya and Pāpa

From the practical point of view, people prefer *punya* to *Pāpa*, and therefore, engage themselves in such acts and thoughts that bring in *punya* for the following reasons: (1) Good activities bring *punya*, and bad activities *pāpa* (2) Happy and comfortable situations like handsome and strong or beautiful and graceful body, good health, attractive and loving spouse, children to be proud of, wealth, amenities, to be born in higher family, longer life-span, etc. are due to *punya*. Unwholesome *karmas* on the other hand would result in unhappy and miserable situations like ugliness, illness, quarrelsome and wicked spouse, issuelessness or vicious issues, poverty, to be born in lower family, shorter life-span, and the destructive *ghati karma*. (3) Fruit of *punya* is pleasure and the fruit of *pāpa* is pain. But at the end *punya* also leads to pain.

From the realistic point of view, both *punya* and *pāpa* lead the soul further into the *samsār* because: (1) Both are caused by impure activities of the soul. (2) Both are *karmic* material in nature. (3) Fruition of both is harmful to the real happiness of soul and (4) Both lead towards the path of bondage.

As long as soul is embodied, it does indulge in some or other activity. This activity may be physical or mental or both. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even when he sleeps. Every activity involves *karma* and he has to bear consequences thereof sooner or later. Because of ever presence of the *karmas* (*karman* body), the subtle vibration of the soul creates an *adhyāvasay* (primal drive - sub-conscious mind), that affects the psychic colors (*lesya*). Therefore, a true believer should treat *punya* and *pāpa* as an obstruction to attaining, the path of liberation, and true nature
of the soul. Thus he should always be absorbed in the “self” (endeavor for the activities that stop and eradicate karmas). However, when Jiva is in the lower spiritual stages (gunaṣṭhān), long-continued self-absorption is not possible. That time, he should resort to punya - good deeds, such as, devotion to punch Parmeshti, services to Jain ascetics, and study of scriptures in order to keep away pramāda. However, he should continue his efforts to attain the status of self-absorption.

2.6.4 Four Fold Combinations of Punya and Pāpa

Concepts of punya and pāpa are more or less identical in most of the religions, they are pāpanubandhi pāpa, pāpanubandhi punya, punyānubandhi pāpa, punyānubandhi punya. They take into consideration not only the actual act but also the intention behind it. They are unanimous in adoring the meritorious intentions and activities and in condemning the sinful ones. In a major respect however Jainism differs from others in its approach to punya or meritorious activities. One may obtain material happiness and comforts as a result of punya, but pleasure of punya ends into pain. One has therefore to undergo miseries at the expiration of punya karmas, unless he has earned other punya karmas meanwhile. This earning of new punya karma while enjoying the fruits of earlier ones is known in Jain terminology as punyānubandhi punya or wholesome karmas motivating further wholesome activities. Very few persons fall within the category of punyānubandhi punya, because most of the persons get infatuated by the happiness and comforts.

2.6.4.1 Preference of Puṇya Over Pāpa

The wholesome as well as unwholesome karmas cause bondage to which soul gets chained. Both of them come in the way of soul’s liberation and are to be avoided as such. This can be done by cultivating sense of detachment in all possible situations, favorable as well as unfavorable. No situation lasts forever and every conceivable situation comes to an end sooner or later. If a person stays tuned to such detached attitude and maintains equanimity, he does not attract new karmas. His earlier karmas would steadily drip off as he bears their consequences. In due course he would therefore shake off all karmas. As such, he proceeds on the path of liberation. Unfortunately however it is not possible for a worldly soul to stay continuously tuned to its true nature very long.
The Tirthankars have stated that no one can continuously concentrate on any object for more than two ghadies or 48 minutes. Beyond that time the attention of the aspirant gets diverted. Thus after staying tuned to true nature, the attention reverts to other aspects. During periods of such reversals a person may better be involved in wholesome activities instead of indulging in unwholesome ones. Therein lies the preference of punya over pāpa.

From here up to the end of the chapter there runs an account of respective causes of bondage obtaining in the case of the different karmas. The common cause of bondage is Yogā and kasāya.

2.6.5 Āsarva and Samvar (Influx of karma and its prevention)

Ninth chapter of T.S describes the stoppage and shading off the karmas. Āsarvaanirdhāy sanvarah. (T.S 9.1). The obstruction of influx is stoppage (samvara). Stoppage of karma is the absence of influx of karmic particles. Sa gupti-samiti-dharmānupreksā-parisathajaya-chāritraih (T.S 9.2). Stoppage is effected by control, carefulness, virtue, meditation about self etc., conquest over afflictions by endurance and conduct. Stoppage of karma is caused by self restraint, conscientiousness, virtue, contemplation, endurance of suffering and proper conduct. Stoppage of karma is the absence of influx of karmic particles. Both, stoppage and shedding, of karma are caused by penance.

SamyagYogānigraha guptih (T.S 9.4): Stopping activity of the mind, speech and body without desire for material gains or fame is called control of mind, speech and body. Self-restraint is rational curbing of the activities of body, speech and mind.

2.6.5.1 Āsrava of Karma

Through āsarva, one is letting in karma in his life. To stop the inflow, one has to close the doors of āsarva. After this, one has to endeavor to get rid of the previously accumulated karma through nirjarā. Once, he eradicates all karmas, he will be liberated. According to Jainism, āsarva is the cause for the cycle of birth and death, and samvar and nirjarā are the causes of liberation. Living beings are like a pond. Punya and pāpa are the inlets. Inflow of water through the inlets is equivalent to āsarva. To plug the inlets is samvar. To get the water out of the pond is nirjarā. The water inside the pond is the bondage of karma. Empty pond is mokṣa.
2.6.5.2 Causes of Āsrava

Āsrava is the entrance for karmas to enter through. There are five entrances through which karma is acquired by the soul. The Jīva possesses 10 vitalities (prāna): five sense-organs, and the powers of the body, speech and mind; vitality pertaining to life-span; and the power of respiration. Because of the misuse of these 10 vitalities (prāna), the Jīva is bound by karmas.

There are following five causes for the influx of karmas - Āsrava: false belief, vowlessness, negligence, passions and activities:

1. False belief (Mithyātva): Mithyātva (False Belief or Delusion; mithyā- wrong, tva -ness; mithyātva - wrongness)- it means having faith in false God, wrong teacher and wrong dharma is mithyātva. Kudeva (False God) is he who has attachment, hatred, desire, anger, miserliness, ridiculing propensity, fear, ignorance etc. Kuguru: (Wrong teacher) is he who does not practice non-violence; truthfulness, non-stealing, celibacy and non-possessiveness etc. Such a person is a wrong guide. Kudharma (False Religion) is that which is devoid of samyak darśana (the right faith), samyak Jñāna (the right knowledge) and samyak chārttra (the right character); which does not explain the real nature of Jīva and alīva and which deems it right to enjoy sensual pleasures; to have passions and to commit sins. Having faith in such God, guide and dharma, having partiality for them; and interest in them constitute mithyātva. Wrong vision and ignorance.

There are five type of mithyātva: 1) Abhigrahik mithyātva (absolutist or fanatic false faith): This belief involves one sided attitude, one sided view, sticking to a false belief like there is no soul, no karma or killing inferior living beings is acceptable. This means having fanatic faith and interest in a false dharma. 2) Abhinivešik mithyātva (perverse or prejudicial faith): 3) Sanśayik mithyātva (skepticism): Doubting or being skeptical about the dharma expounded by the omniscient. Such person cannot decide what is right and what is wrong. 4) Anabhigrahik mithyātva (egalitarian - faith in false dharma): In this case, he may believe that “this belief is right” and then he will change his mind that “that belief is right.” One may believe that all religions are true even though. They are contradicting. He has a non-discriminatory attitude. He thinks all religions are equal and acceptable. 5) Anabhogik mithyātva (agnostic, total ignorance, lack of
knowledge): In this state, one cannot distinguish between the right and wrong and cannot have the right understanding. In this state, he does not know that other living beings have an equal soul as we have. To have an opposite belief about the nine principles (nav tattva) is called mithyātva. Pudgal (material objects) is the root cause of the unhappiness but we treat the material objects as the cause of happiness and that is mithyātva.

It is said in the Jain canonical books that to believe non-religion as religion and religion as non-religion, to believe the path of liberation as the wrong path and the wrong path as the path of liberation, to believe the non-living matter as the living beings and the living beings as the non-living matters, to believe the false ascetics as the true ascetics and the true ascetics as the false ascetics, and to believe the non-liberated as the liberated ones and the liberated ones as the non-liberated ones - are the practical characteristics of mithyātva. Because of the wrong belief, Jīva continuously acquires unwholesome karmas (pāpa). Unless one gets rid of his mithyātva, he would not be able to adopt the right conduct, and begin the process of samvar (stoppage of influx of karma). Because of mithyātva, the Jīva is trapped in the cycle of birth and death since the time without beginning. The major reason for getting unwholesome karma is mithyātva. Because of mithyātva, Jīva is unable to recognize his true self - his soul, he is unable to see the difference between the body and the soul, he is incapable of making spiritual progress, he cannot reduce his passions (kashāya), and he continues to acquire the karmas.

2. Avirati (vowlessness - non-abstinence): This is the second entrance for āsarva. avirati or vowlessness means not taking any vow to abstain from sinful activities. Even though we may not commit sins, the absence of vows is a cause for the bondage of karma. Because not taking a vow or having a desire to commit sin causes the bondage of karma. Avirati or the absence of vows gives way to the pleasures of the senses. The desire for material objects is avirati. Vowlessness leads to unrestrained life, and that results in acquisition of karmas.

3. Pramād (Negligence): Pramād is mainly of five kinds - arrogance, sensual cravings, passions (kaśāya), sleep and engaging in gossiping. In addition, attachment, hatred, ignorance, doubt, illusion, forgetfulness, and other evil activities are the outcome of pramād. Indigence and indifference for true dharma also constitute the pramād. Pramād prevents the soul from contemplating about its true nature. One has pramād
even in the sixth guṇasthāna, but there is no pramād in the seventh and higher guṇasthāna. Pramādi (one who has pramād) Jīva can have the wholesome as well as unwholesome leśyas, while apramādi (one who does not have pramād) Jīva has only wholesome leśya. Pramād is the great entrance of karmas. Since the time without beginning, Jīva has stayed in pramād. He has not been inspired to undertake spiritual activities. For instance, not having inclination to do svādhyāya is the sign of pramād.

4. Kaśāya (passions): Kaśa denotes samsāra (material world, cycles of birth and death, world of misery) and aya means gain. Kaśāya is the main cause of the bondage of karma. Duration and intensity of the bondage of karma are determined by one’s kaśāya. anger, ego, deceit, and greed keep us in samsār, keep us miserable. Therefore, they are called kaśāya. Each of these has four kinds (degrees): 1. Life-long (extremely violent) 2. Non-renunciatory (violent) 3. Partially renunciatory (violence of the middle level) and 4. Flame-like (completely renunciatory). The Prakrutik names given to them are 1. Anantāmbandhi kaśāya, 2. Apratyākhyāni kaśāya, 3. Pratyākhyāni kaśāya and 4. Sanjwalan kaśāya.

5. Yogā (activities): This is the fifth entrance of āsarva. The activities of mind (mana), speech (vachan) and body (kāya) of the Jīva are called Yogās. There are three types of and 15 sub types of Yogā.

2.6.5.3 Types of Āsarva

There are forty-two types of āsarva as indicated in Tattvārtha Sūtra by Āchārya Uṃāśwātī, and in Nav Tattva-prakaran - through which the soul is exposed to the inflow of karmas. Of the forty-two, five relate to senses, four to passions, five to avirati, three to Yogās, and twenty-five to kriya. The first seventeen are regarded as the major ones and the remaining twenty-five as the minor āsarva.

2.6.6 Samvar (Stoppage of karma)

Āsarvaanirodhāh sanvarah (TS 9.1): The obstruction of influx is stoppage (samvara). Sa gupti-samiti-dharmamupreksha-parishahajaya-chāritraih (TS 9.2): Stoppage is effected by control, carefulness, virtue, meditation about self etc., conquest over afflictions by endurance and conduct. Tapasa nirjarā cha (TS 9.3): Penance (austerity) results in stoppage and dissociation. The process of stopping the influx of
karma is called samvar. There are five factors that lead to samvar: 1. Samyaktva (Right belief), 2. Vrata (Renunciation), 3. Apramād (vigilance), 4. Akaśāya (absence of passions) and 5. AYogā (absence of activities).

2.6.6.1 Causes of Samvar

1. Samyaktva (right belief): To have the true faith is called samyaktva. Samyaktva is the first step of the journey to mokṣa. If a bhāvaya (suitable for achieving) Jīva attains the right belief even for a moment, he is assured of infinite number of abhāvaya (not suitable for achieving) Jīvas are in the state of wrong belief. Similarly, infinite number of bhāvaya (suitable for achieving) Jīvas are also in the state of wrong belief. To attain the right belief, one has to know the tattvas of Jainism, he has to suppress or eradicate four anamānumbandhi kaśāya. One does not attain the right belief without the proper knowledge of differentiating the soul from the body, called viveka jñāna. In reality, it is difficult to achieve the right belief. If one comes in contact with the true guide and has lighter bondage of karmas, he can gain the right belief.

2. Vrata (renunciation): Vrata is the second factor for samvar. Once Jīva attains samyaktva, the next step is to begin renouncing the sinful activities. Śrāvak and śrāvikas (householders with samyaktva) take minor vows, while Jain ascetics (sādhu and sādhvis) take total vows. From the point of view of renunciation, both types of vows are acceptable. Therefore, tirth is considered to consist of śrāvaks, śāvikas, sādhus and sādhvis. One attracts pāpa because of non-renunciation. Vrata is the process of stopping the āsarva of karmas.

3. Apramād (vigilance): Inner urge for religion is apramād

4. Akaśāya (non-passion): The absence of kaśāya is the state of acaśāya. The state of acaśāya is the state of vitarāgata (absence of attachments and aversions). “kaśāya mukti kil muktireva” – liberating from passions is the liberation itself. One who liberates himself from kaśāya, attains mokṣa.

5. AYogā (non-activities): To cease activities of body, speech and mind is called “AYogā”. And AYogā is the process of stopping the influx of karmas. There are no vibration of the soul in the state of aYogā. There is no bondage of karma in that state.
2.6.6.2 Types of Samvar

Samvar is of 6 major types and has 57 subgroups: 1) Samiti (carefulness) 2) Gupti (restraint) 3) Yati-dharma (dharma of a Jain ascetic) 4) Bhāvnās (mental reflections) 5) Pariṣahajaya (victory over sufferings) and 6) Chāritra (conduct).

Samyaktva is deeply and intimately connected with samvar. Through samyaktva, the āsarva called wrong belief or mithyāttva are completely blocked and stopped. By means of samyak (right) chāritra and yati-dharma, the āsarva called vowlessness is blocked. By means of gupti, Bhāvanas, and yati-dharma the āsarva called passions is blocked. By means of samiti, gupti, pariṣaha-jaya, etc., physiological activities and pramād are blocked. By means of chāritra, the āsarva called vowlessness, passions, activities are blocked.

2.6.7 Nirjarā and Bandha (Eradication of karma and Bondage)

Tapasā nirjarā cha. (T.S 9.3) Penance (austerity) results in stoppage and dissociation.

2.6.7.1 Nirjarā: eradication of karma

Āsarva is the problem, and samvar is the solution. If all the holes of a boat are plugged, no water enters; similarly, when one stops all the activities leading to āsarva like mithāttva, etc., he prevents the influx of karmas. The process of stopping the influx is the best device for a living being. Āsarva takes Jīva to a lower level, and samvar takes the Jīva to a higher level. Samvar is the right path for spiritual progress.

Every worldly soul happens to be confined (not free). The imprisonment is due to the bondage of karma (bandha). To be free, Jīva has to eradicate the karmas he is bound by. The process of eradicating the karmas is called Nirjarā. The word nirjarā means to fall off. It denotes dripping off, destruction, or removal of karmas from the soul. Inflow of karma is due to āsarva, the stoppage of the inflow is due to samvar and the eradication of karma is due to nirjarā. Jīva can shed the karmas and purify his soul with the help of austerities.

2.6.7.2 Sakām Nirjarā and Akām Nirjarā

Karmas are shed in two ways: 1) sakām nirjarā- forcing the process of eradication by special self-efforts and before its maturity time with special efforts. 2) akām nirjarā is eradication without self-efforts. By resorting to Yogā or austerities, one can shed his called akām nirjarā. When karmas mature and drip off in due course, it is
called nirjarā of karmas. When it is akām nirjarā one earn punya. But the purpose should be nirjarā, not to earn punya. External Types of nirjarā. There are twelve types of austerities (tapa), of which six are external and six are internal. The external tapa involve sending hardships such tapa is observed for developing spiritual capabilities.

2.6.7.3 Six types of external tapa for Nirjarā

The external tapa involves enduring hardships such tapa is observed for developing spiritual capabilities. The following are the six types of external tapa:

Anāsan (fasting): Anāsan therefore means not to eat. It conveys renouncing of food, water, etc. for a day or days or for the remaining lifetime. This is physical anāsan. One can combine the physical anāśan with bhāv anāsan by exercising total control of the inner desires for a short or a long time.

Unodari (partial fasting): Unodari is made of two words - una and udar. Una means somewhat less and udar means stomach. To eat less than the normal diet is called unodari. The deeper meaning of unodari is to practice more self-restraints (sanyam) by reducing unwholesome activities.

Vruti-sankṣepa (bhikṣāchari or limiting food items): In this type of austerity, one takes abhigraha (makes some resolution).

Ras-tyāga (limiting tasty food): It involves renouncing the tasty food that one likes. This is for conquering the desire for tasty food and eliminating the attachment for the tasty food, and thus, enabling to strengthen the spiritual capability.

Kāyākleśa (physical forbearance): Kāyā means body and kleśa means forbearance. Body is an instrument that is needed in good condition for undertaking spiritual pursuit (sādhanā), and, therefore, it is important to develop its endurance power. By developing physical endurance power, Jīva is enabled to tolerate the bodily inconveniences with equanimity. There are several ways, one can practice the austerity of kāyākleśa: 1. Location: This involves practicing sādhanā while standing. 2. Yogic posture (āsana): This involves practicing of various yogic postures such as virāsana, vajrāsana (diamond posture), padmāsana (lotus posture), etc. 3. Shayan (in lying down position): This involves practicing kayotsarga (total relaxation by experiencing that body and soul are separate) while lying down on the left or the right side. 4. Aatapana: This requires standing steadily while facing the sun. 5. Apravaran:
This needs tolerating cold, especially in the winter season, without any or with few clothes on. \textit{Sharir parikrama - parityag}: This involves putting on an no exotic makeup on the body.

\textit{Pratisamlinata} (controlling of senses): \textit{Pratisamlinata} involves restraining the senses from external happiness, and diverts their use for spiritual uplift. To control the sensual desires is also \textit{pratisamlinata}.

\textbf{2.6.7.4 Internal Types of Tapa for Nirjarā}

There are internal types of austerity as well that shed the \textit{karmas}:

1. \textit{Pratikramana - Prāyaschita} (repentance or remorse): In \textit{prāyaschita}, one repents for the various errors of commission and omission, the faults and the sins committed. This can be performed in the presence of an ascetic or can be done alone. \textit{Prāyaschita} helps us to reflect upon ourselves in a way that leads to self correction. Even for a small fault we should say ‘Michchha mi dukkhadam.’ \textit{Prāyaschita} is a very vital type of \textit{nirjarā}. \textit{Prāyaschita} is a process of improving mental, emotional and spiritual health. \textit{Nirjarā} is the physical, mental, emotional and spiritual clinical process. Whom would you go to for \textit{prāyaschita}? The preceptor you go to for \textit{prāyaschita} should have certain qualifications. It is said in the Jain āgam, \textit{Thanang Śūtra} that the preceptor should have ten characteristics: 1- excellent paternal race, 2- excellent maternal race, 3- reverence (humility), 4- proper knowledge, 5- proper perception, 6- proper conduct, 7- forgiving and forbearing, 8- control over the senses, 9- straightforwardness and 10- remorsefulness for the mistakes. There are nine types of \textit{prāyaschita}. (1) To confess one's mistake in the presence of the preceptor and with a pure heart - that is called \textit{Prāyaschita}. (2) To repent for the mistake that has been committed and to refrain from it, as also to remain alert that no new mistakes are committed - that is called \textit{pratikramana}. (3) When these ālochanā and \textit{pratikramana} are performed together that is called a combination of \textit{prāyaschita} and \textit{pratikramana}. (4) When forbidden food or drink happen to have been received and the fact comes to light, then to discard these food and drink - that is called \textit{vivek}. (5) To regret for the mistake committed, one adopts concentration and gives up the operations of body and speech - that is called \textit{vyutsarga}. (6) To regret for the mistake committed, one performs external penances like \textit{anashan} etc. - that is called \textit{tapa}. (7) Corresponding to the gravity of the offense committed, the reckoned
period of monkshood is reduced by a day, a fortnight, a month or a year - that is called *cheda*. (8) To keep the offender at a distance and not to have any dealing with him for a specific period - that is called *parihāra*. (9) When on account of the violation, the adopted *vrata* are deemed to be forfeited - that is called *upastapana*. One who wants to repent for his mistakes should do so in a straightforward manner like a child. One cannot be truly regretful without having simplicity and purity of the heart. By truly carrying out the right process of *prāyaschīta*, one sheds his unwholesome *karma*, and purifies himself. Therefore, *prāyaschīta* is the austerity for purifying the soul.

2. *Vināy* (humility): *Vināy* denotes humbleness, submissiveness, kindness, courtesy, humility, civility, respect, etc. True meaning of *Vināy* is absence of ego. There are eight types of ego, and the person with *vināy* does not have any of them. *Vināy* saves *Jīva* from getting bad destinies like hell. *Vināy* is an internal quality of *Jīva*. *Vināy* is considered the root of the religion per the Jain canonical books. *Vināy* is given the utmost importance in Jainism, for example, it is discussed in the first chapter of *Utarādhyāya Sūtra*. To have adequate *vināy* is the sign of right character. There are seven types of *vināy*: 1- *vināy* for knowledge, 2- *vināy* for perception, 3- *vināy* for conduct, 4- *vināy* of mind, 5- *vināy* of speech, 6- *vināy* of body and 7- *vināy* for paying homage.

3. *Vaiyavrutiya* (selfless service): To serve *sanyāmi* (who practices self-restraint) with devotion and without any selfish motive is called *vaiyavrutiya*.

*Vināy* and *vaiyavrutiya* differ from one another in that the former is a mental act and the latter a bodily one. If one offers right food, clothes, medicines, and other necessities to the Jain ascetics, it is called *vaiyavrutiya*. There are ten types of people who are considered as deserving *vaiyavrutiya*: (1) Āchārya (chief of the religious order) (2) Upādhyāya (who teaches others), (3) Tapasvin (who performs some great and severe penance), (4) Shaikṣa (new ascetic), (5) Glen (ailing ascetic), (6) Gaṇa (group of older ascetics), (7) Kula (group of disciples under one āchārya), (8) Sangha (constituted of *sādhu*, *sādhus*, *śravak* and *śrāvikas*), (9) Sādhu and (10) Samānojña (who is spiritually equal). *Vaiyavrutiya* - rendering service to the worthy ones is like serving a *Tīrthankar*. That enhances the unity of the *sangha*, strengthens the religious order, helps
the needy and stabilizes the aspirant on the right path. That also creates an atmosphere of mutual help.

4. *Swādhyāya* (self-study): To undertake various practices with a view to acquiring the right knowledge is called *swādhyāya* or self-study. *Swādhyāya* is a potent instrument for shedding *karmas*. *Swādhyāya* also keeps the right knowledge alive for the next generation, and generations to come.

5. *Dhyāna* (meditation): To stop the wandering (distractions) of the conscious mind (*citta*) and to concentrate it on one thing is called meditation. The concentration can arise from intense attachment, lust, or animosity; or from the search for the truth and from detachment for the worldly affairs. *Dhyāna* is the practice to retire the soul from unnatural activities and to get absorbed into the self. All *Tirthankars* meditated prior to achieving the perfect knowledge (*keval-jñāna*). No one has achieved without mediation. *Dhyāna* is divided into four categories: ārta *dhyāna*, ii) roudra *dhyāna*, iii) dharma *dhyāna*, iv) shukla *dhyāna*. Ārta and roudra *dhyāna* are the causes of worldly transmigration, are evil-*dhyāna* and, therefore, they are to be avoided. On the other hand, dharma *dhyāna* and shukla *dhyāna* are noble-*dhyāna* and are worth resorting to.

2.6.8 *Bandh (Bondage of Karma)-Process of Bondage*

Karman particles are attracted towards the soul and get associated with the different movements like, to think, to talk or do any physical activity. Such karman particles are then called *karmas*. Arising of spontaneous situations without any of our plans are the outcome of the dravya *karmas*. Those *karmas* would be dripped off in due course if not reacted with sense of craving or aversion. New *karmas* which are called bhāva *karmas* get attracted if one reacts to the dravya *karmas* with the sense of anger, ego, deceit or greed. New dravya *karmas* will take place due to this bhāva *karmas* which will in turn give their fruits in due course.

Bondage takes place while undertaking different activities: 1) physically by killing, hunting, crushing, etc. 2) verbally by abusive or harsh words, gossiping, 3) mentally by thinking bad about someone, and so on. Moreover we get involved in such activities in three different ways: 1) we may do that ourselves, 2) we ask someone else to
do that for us, 3) we encourage someone else who is doing that. Thus in all, there are nine ways in which the bondage can occur.

2.6.8.1 Aspects of Bondage- Prakṛti, Pradesha, Stiti, Anubag

Bondage comprises following four aspects: 1) What kind of (nature-prakṛti) karmas will there be? (What characteristic of the soul will it obstruct?) 2) How many karma particles would be attached to how many parts of the soul (quantity-pradesha?) 3) How long (duration-sthiti) would the karmas stay with the soul? 4) How intense (intensity-anubhag or rasa) will be the results of these karmas? The nature and the quantity of karmas depend on the intensity of physical activities while the duration and the intensity of karmas depend on the intensity of desires for such activities.

1) Nature Of Bondage (Prakṛti): There are eight different types of main karmas. Depending upon our activities of our mind, speech and body, we will acquire one or more of these eight karmas. Normally we (saṃsāri Jīvas) beget seven (eight only once in a life-time) types every moment. The main eight karmas are: 1) Knowledge-obscuring, jñānāvarniya karma, 2) Perception-obscuring, darśanavarniya karma, 3) Obstructive, antarāya karma, 4) Deluding (giving rise to wrong perception and wrong conduct), mohniya karma, 5) Situation conferring, vedniya karma, 6) Body-Making, naam karma, 7) Status-determining, gotra karma and 8) Age-Determining, Āyuṣya karma.

These karmas are grouped in two categories, 1) Destructive or ghati karmas and 2) Non-destructive or aghati karmas. Here, ghati means hurting or defiling. The karmas that defile the nature of the soul are called ghati karmas, while, those that do not defile the soul, but affect the body, are called aghati karmas.

Ghati karmas are: 1) Knowledge-obscuring, jñānāvarniya, 2) Perception-obscuring, darśanavarniya, 3) Obstructive, antarāya and 4) Deluding karmas, mohniya. Aghati karmas are: 5) Situation conferring, vedniya, 6) Body-Making, naam, 7) Status-determining, gotra and 8) Age-Determining karmas, Aayuṣya.

2) Quantity Of Bondage (pradesha): When the intensity of our activities is low, we acquire milder karmas but if the intensity is high, we acquire stronger karmas. Karman particles have 2 odors, 5 colors, 5 tastes and only 4 touches (cold, warm, sticky and dry) instead of 8 touches that the physical body has. The soul accumulates the karma in its
own pradeśa, they do not reside outside the soul. The quantity of eight main karmas differ from each other. Age-determining, āyushya karma receives the smallest quantity. Body-making, nāma karma and Status determining, gotra karma receive equal and the next smallest quantity. Knowledge-obscuring, jñānavaraniya karma, Perception obscuring, darśanāvaraniya karma and Obstructive, antarāya karma; all three receive equal but more quantity than the above mentioned karmas and less than the remaining karmas. Deluding (belief and conduct obstructing), mohniya karma receives more quantity than previously mentioned karmas and less than the remaining karma. Situation conferring, vedniya karma receives the largest quantity.

3) Duration of karma Bondage (sthitī): How long the karma will stay associated with the soul is determined by the quality of our passions at the time of our activities. If our desire for the activity is mild then the duration of bondage would be of a shorter period. If our desire is stronger than the duration of bondage would be of a longer period. The minimum time could be a fraction of a second and the maximum could be of innumerable years (70 kroda-krodi sagaropam).

4) Intensity (anubag, rasa): Of intense would be the results of karmas at the time of maturity is decided by the severity of our passions at the time of our activities. If our passions are slight then it would cause slight impact and if our passions are severe then it would cause severe impact. When the karmas get attached to the soul, they may be attached very loose or very tight. There are four types: 1) Loose (sprustā or sīthil) - In this case, karmas are attached to the soul like a loose knot that can easily be untied. 2) Tight (baddha or gādha). In this case, karmas are attached to the soul like a tight knot that can be loosened with some efforts. 3) Tighter (nīdhātā ) - In this case, karmas are attached to the soul like a very tight knot that can be loosened by very strong efforts like tapascharyā and 4) Tightest (nikāchit) - In this case, karmas are so tightly attached to the soul that they cannot be shed off by any effort except by bearing the consequences.

There are main four degrees of intensity corresponding to the four kaṣāya - anantāmubandhi kaṣāya, apratyākhyaṇ kaṣāya, pratyākhyaṇi kaṣāya and sanjwalan kaṣāya.
2.6.9 Stages of Soul

One soul - but three different levels define its three stages (Extrovert, Introvert and Supreme). We need to understand the three stages of soul in order to understand the karmic bondage and (liberation).

1) Extrovert soul – bahirātmā: The state in which the concentration of the activities is outward, is called extrovert. When Jiva acts inconsistent to the true nature of the soul, then it is bahirātmā.

2) Introvert soul – antarātmā: When the concentration of its activities is shifted from outward to inward - towards the qualities of the soul, it is called Antarātmā.

3) Supreme soul or pure soul – paramātmā: When it stabilizes in its true nature, it is called paramātmā.

One has to progress beyond the first two stages of the soul to attain the third stage of the soul. When one attains the third stage (paramātmā state), he is liberated and is freed of any karmic bondage. One soul - but three different laves define its three stages as:

1. Bahirātmā: In this state, the soul has unwholesome inner aspects (bhāv mental reflections). Antarātmā is the stage of wholesome inner aspects, and paramātmā is the purified state of the soul. Bahirātmā has eight unwholesome karmas as discussed above. Every karma has different duration, different quantity and different intensity. Intensity is the prime constituent of the karma. Bahirātmā acquires karma with two types of intensity, tightest (nīkāchīt) and tighter (nīdhatī). In nīdhatī, one can endeavor to change its duration and intensity but cannot change its quantity and nature. In nīkāchīt, one cannot change its duration, intensity, quantity and nature. He has to bear the fruits of this type of karma.

2. Antarātmā: Antarātmā mostly binds wholesome karmas like happiness causing, wholesome life-span determining, wholesome body determining and high status determining karmas. Antarātmā is also under the influence of knowledge obscuring, perception obscuring, deluding and obstructive karmas but the intensity is milder than the intensity of bahirātmā. Antarātmā has two types of intensity that cause loose (spruṣata) and tight (baddha) karmic bondage. Spruṣata means the karmas having a dry association with the soul. They just touch the soul. Spruṣata karma is like a needle with a thread through its hole so that it can be picked up easily. Baddha means the karmas having tight
bondage with the soul. Badhha karma is like loose needle without thread and rather difficult to find paramātma or pure soul:

3. Paramātma: The pure state of the soul is known as paramātma. In this state, there is no association with karmas. Without karmas and without the cycle of birth and death, the state of the soul is pure, liberated and supreme. Liberated soul is always absorbed in the undisturbed and unlimited joy.

2.6.10 Keval Jñāna-Mokṣa (Liberation)

Haribhadrasūri maintained that man’s progress from the basest to the most sublime type of personality is completed in fourteen stages technically known as guṇaṇsthānās. In Yogādrśtisamuccaya he attempts a scheme of spiritual gradation. Spiritual evolution is divided into eight stages, eight drṣṭis. It seems that in Yogādrśtisamuccaya Haribhadra thought more of accommodating his scheme of classifying the stages of ethical perfection to those prevalent in certain non-Jaina traditions than of accommodating it to the one prevalent in the Jaina tradition. Patañjali talked about eight yogāngas. Haribhadra divides spiritual evolution into eight stages, each stage being called drṣṭi. These are the fundamental pillars of Haribhadrā’s Yogā or Jaina Yogā. They are 1. Mitrā-yama, 2. Tarāniyama, 3. Balā-āsana, 4. Dīprā-prāṇāyāma, 5. Śhirāpratyāhāra, 6. Kāmādhyāna, 7. Prabhā-dhyāna, 8. Parā-samādhi. So we can see evolution of soul is happening in stages. In each stage the sādhaka is acquired new vision at every stage of spiritual evolution. This is the reason of using the word drṣṭi. We here mean that type of understanding which is coupled with right faith and which, as a result of annihilating unwholesome tendencies, in conducive to a state of mind characterized by wholesome tendencies. In Parā stage the sādhaka stops all his physical, vocal and mental activities. This results in the end of worldly existence and soon attains mokṣa.

Mohākṣayaajjñāna darśana-āvaranāntarāyakshayāchcha kevalam (T.S 10.1): Omniscience (perfect knowledge) is attained on the culmination of deluding karmas, and

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158 Introduction to Yogādrśtisamuccaya and Yogāvimsīkā of Haribhadra, K.K. Dixit. 11.
159 Haribhadrasuri, Yogādrśtisamuccaya, Verse 12.
160 Haribhadrasuri, Yogādrśtisamuccaya. Verse 17.
on the culmination of knowledge and perception-covering karmas and obstructive karmas. Omniscience (absolute knowledge) is attained by annihilating deluding karma.

Bandhahetvabhāva-nirjarābhīyām (T.S 10.2); Kṛṣṇa-karmakṣayō-mokṣah (T.S 10.3) On account of the absence of the cause of bondage-bandha and with the functioning of the dissociation of karmas-nirjarā, the annihilation of all karmas or dissociation from all karmic matter is achieved and this leads to liberation.

Aupasamikādibhayatvābhāvābhāvatvāchārāchānyaatra-kevalasamyaktva-jīnāna-darśana-siddhatvebhīyāḥ (T.S 10.4): Mokṣa is attained on the destruction of psychic factors also like quietism and potentiality. Upon emancipation infinite faith-kṣāyak samyakatva, infinite knowledge- kṣāyak jīnāna, infinite perception- kṣāyak darśana and infinite perfection-siddhatava are not destroyed. Tadanantaramurdhvam gachchhatyālokaṁtāt (T.S 10.5): Immediately upon complete culmination of all karmas the soul darts up to the end of the universe.

Purvaprayogadāśangatvād-bandhachchhedāttthāgatiparināmāchchatadagatiḥ (T.S 10.6): As the soul-Jīva is previously impelled, as it is free from bandha or attachment, as the bondage or bandha has been snapped and, as it is of the nature of darting upwards-urdhwagati, the liberated soul moves upwards.

Aviddhakulalachakravad-vyapagatalpalabu-vaderandabijavatagni-shikhavachcha (T.S 10.6): Just like the potter's wheel once rotated, keeps rotating, like gourd with the mud sinks, but comes up once mud is removed, like castor seed goes upwards on the flower, like flame goes upwards, the same way upon emancipation from the karmas, the soul goes upwards. Dharmastikāyabhāvaat (T.S 10.7): The soul-jīva is unable to go beyond the universe, since there is no medium of motion.

Kṣhetra-kāla-gati-linga-tirtha-chāritra-pratyeka-buddha-bodhitāgyānāvāgānāntara-sankhyā 'īpa-bahuśvatah śādhyā (T.S.10.7): The liberated souls can be distinguished with reference to the region-kṣhetra, time-kāla, state-gati, sign-linga, type of Arhat, conduct-chāritra, self-enlightenment, enlightened by others, knowledge, stature, interval, number and numerical comparison. In addition to the material karma, abstract karma such as feelings and thoughts caused by fruition and transformations of karma, are also annihilated in the process of liberation.
A liberated soul (siddha) possesses absolute rationalism, perception, knowledge and perfection means complete purity of the soul. When Jiva is free from all the eight karmas, he gets liberated. Great Ācharyas say that, “As heavily clay-layered pitcher (tumbach) drowns in the water and it comes to the surface when it is freed of the clay-layers; the soul bound by karma submerges in the saṃsār (cycle of birth and death) and it goes upwards to the Siddhaloka when it is freed of the karmas.” Of the eight types of karmas: 1. Knowledge obscuring, 2. Perception obscuring, 3. Deluding (faith and conduct) and 4. Obstructive karmas are called destructive because they defile the nature of soul. The remaining four, life-span determining, body determining, status determining, and situation conferring karmas are non-destructive. The destructive karmas are unwholesome and the non-destructive karmas are both wholesome and unwholesome. When Jiva is bound by excessive unwholesome karmas, he attains the destiny of hell. When the Jiva is bound by excessive wholesome karmas, he attains the destiny of heaven. With the majority of unwholesome karmas, one is born as a creature (animals, birds, insects, etc., called tiryancha - all living beings other than hellish, heavenly and human beings), and with the majority of wholesome karmas, one is born as a human being. One who is born as human is eligible for, the one who is in devaloka or swarga have to take birth as human for. When Jiva completely succeeds in his sādhana, he achieves his ultimate goal, and that is liberation.

The liberated souls are called siddhas - who are enjoying the pure state of their souls. There are infinite number of siddhas. The number of siddhas is continuously increasing. There will be an infinite number of more Jivas who will become siddhas in the future. At the present time, the human beings from five Maha-Videha kṣetras (other planets in the universe) are capable of becoming siddhas. Jivas in Bharat kṣetras (one of them where we live) and five Airavat kṣetras have to be reborn in the Maha-Videha kṣetras to attain at the present time, because these two kṣetras are in the fifth segment of the regressive time cycle (pancham ārā, of avasarpini kāla), no one can attain directly from these two kṣetras. This does not mean that the Jivas in these two kṣetras can not undertake spiritual pursuit (Sādhanā). One has to continuously shed his karmas to have the right birth at the right place to go to. Therefore, one should assume that is possible from here, and continue his Sādhanā. Liberated souls are also
known as Paramātma, Iśvar, Bhagavān, god etc. Jains believe that there are infinite number of gods (liberated souls).

According to Jain beliefs, Arihant is the living God. He has absolute knowledge. Therefore, he reveals the essential and real form of the universe. For living beings, his karma plays an important role. According to his past karma, his present fate is decided, and his future will be decided based on his present and the balance of his past karma. Jains do believe in god. Jaina god is Jina.

No one is creator of this universe. Once the Jīva is liberated, he does not have any attachment to the material world or material affairs. His relationship to the material world is permanently terminated and in, there is no pain, no material happiness, no sufferings, no obstructions, no birth, no death, no sense-organs, no afflictions, no delusion, no deceit, no possessiveness, no sleep, no hunger, and no desire. Siddhas have only infinite knowledge, infinite perception, infinite conduct, unlimited energy, eternity, formlessness, and complete equality in. Siddha has complete pure consciousness that can be achieved by the one who endeavors as expounded by the omniscient. That is the state of ultimate holiness, ultimate efficiency and unlimited energy. The state of liberation is not describable in words. The best possible material happiness is not even equal to the smallest possible fraction of the permanent happiness that Siddhas have in is the supreme condition. It is a subject of experience. One can understand and enjoy the taste of the delicious food by tasting it. Similarly, no person here can describe the liberation, one has to experience it. Whatever is being expressed about is like the taste of delicious food described by a dumb person.

It is not describable in words, because words are pudgals, and in, there is no activities of words. There is no room for applying any logic. This is not the subject of intelligence. Siddhas have no attachments; therefore, they have no grief. It is the subject of experience.

Every Jīva should have the goal of liberating himself from the karmic bondage. As one sheds his karmas, continues to purify his soul, and becomes lighter; he begins to experience what the liberation is like. The human life is successful only if one endeavors to eradicate his karmas, and tries to free himself from the slavery of the karmas that has been in existence since the time without beginning. The sole purpose of the
religion, Sādhanā and the spiritual practice is that one frees himself from the karmic bondage and attains.

What one gets from is infinite times greater happiness (peace, bliss, joy). It is felicity arising from no worldly circumstances, but the Jivas in samsār who are accustomed to enjoy low pleasures cannot think of that.

**15 Kinds of Siddhas:** All siddhas are equal, and have no differences among them. They can however be described as of the following fifteen types based on what they had been in their last life. (1) Jin - Tirthankars who became siddhas. (2) Ajin: Non-Tirthankars who became siddhas. (3) Tirth: Those who attained after establishing the Tirth (4) Atirth: Those who became Siddhas without establishing the Tirth like Marudevi (5) Grihasthaling (Householders) like Bharat Chakravartii. (6) Anyaling - those who were initiated in the different religions. (7) Swaling - those who were initiated as Jain ascetics. (8, 9 and 10) Those who were in three different genders - impotent, women and men (11) Pratyekbuddha: Some external incident was the cause. (12) Swayambuddha - who are self-awakened. (13) Budhlabodhita - who were guided by the right Tirthankars, right guru or right books. (14) Ek: Only one Siddha at one time (15) Anek: Many becoming Siddhas at one time.

**Efficacy of Navattva:** Everything said by the Tirthankars must be true because they have no reason to lie. Falsehood can be indulged only on account of attachment, hatred or ignorance. Since Tirthankars are free from such defilements, whatever they state is bound to be true.

Samyaktva or Samyak darśana is attained when one fully understands the nine fundamentals of Jiva, aJiva etc. Those who do not have the detailed knowledge of the Navattva can, however, attain samyaktva by ardently believing in the Navattva. One stops the influx of karmas through samsvar, and eradicates the karmas through nirjarā; and by these two processes, samsvar and nirjarā, one liberates himself from the karmic bondage, and attains the ultimate goal, the liberation. The philosophy of Navattva is very practical. Omniscient have explained us the existence of the living beings, and their relationship with karmas through these nine aspects. One should therefore pursue the path of samsvar and nirjarā to be successful in discovering the truth about his own Self.

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There is four-fold mechanisms in any Indian tradition. According to Jaina

Heya - Association of Jīva and Ajīva. Inflow of karma into soul.

Heya hetu - Āsarva or inflow of karma

Hāna - Disassociation of soul and karma which is liberation. Removal of Bondage.

Hanopāya- Samvara and Nirjarā, marga Triratna are as follows,

Samyak dharma, right faith- it is unshakable faith in seven categories.

Samyak jñāna, right knowledge- perfect knowledge of seven categories

Samyak chārita, right conduct- Conduct based on right faith and right knowledge.

Wrong deeds deviate one from the path of liberation and right deeds leads towards
liberation. Every step towards liberation should be related as per Tatvās.

Every school’s essential part is right faith. One cannot start without right faith.

Jains tradition is based on teaching of Tirthankars. So unshaken faith in seven categories
as explained by Tirthankars should be there. It is not an ordinary faith but right faith.

2.6.11 Summing up idea of Bondage and Liberation

Karma is the link which unites the soul to the body. Ignorance of truth and
four passions anger (krodha), greed (lobha), pride (māna) and delusion (māyā)
which are called kāṣāya or sticky substances where karmic particles stick, attract the
flow of karmic matter towards the soul. The state when karmic particles actually
begin to flow towards the soul to bind it is called āsarva or flow. The state when
these particles actually infiltrate into the soul and bind it is called bandha or
bondage. The ideal bondage (bhāva-bandha) of the soul takes place as soon as it has
band disposal and the material bondage (dravya-bandha) takes place when there
is actual influx of karma into the soul. In bondage, the karmic matter unites with the
soul by intimate interpenetration, just as water unites with milk or fire unites with
the red-hot iron ball. It is for this reason that we find life and consciousness in every
part of the body. By the possession and practice of right faith, knowledge and
conduct, the influx of fresh karma is stopped. This state is called samvara or
stoppage. Then, the already existing karma must be exhausted. This state is called
nirjarā or wearing out. When the last particle of karma has been exhausted 'the
partnership between soul and matter is dissolved' and the soul shines in its intrinsic
nature of infinite faith, knowledge, bliss and power. This state is called *moksa* or liberation. Here *kevalmahāvratā* or omniscience is attained. The liberated soul transcends *samsāra* and goes straight to *siddha-shīla* at the top of the world and dwells there in eternal knowledge and bliss. Bondage, therefore, means union of the soul with matter and consequently liberation means separation of matter from the soul. We, conscious living souls, find ourselves bound to *karmic* matter and the end of our life is to remove this *karmic* dross and regain our intrinsic nature. Hence Jainism is primarily an ethical teaching and its aim is the perfection of the soul. *āsarvāa* or the flow or matter towards the soul is the cause of bondage and *samvara* or the stoppage of this flow is the cause of matter towards the soul is the cause of bondage and *samvara* or the stoppage of this flow is the cause of liberation. Everything else in Jainism is said to be the elaboration of this fundamental teaching. These five states together with the *Jīva* and the *aJīva* make the seven principles of Jainism. Sometimes virtue (*puṇya*) and vice (*pāpa*) are added to these seven to make up the nine categories of Jainism.

Passions attract the flow of *karmic* matter into the souls. And passions are due to ignorance. So ignorance is the real cause of bondage. Here Jainism agrees with *Sāmkhya*, Buddhism and *Vedanta*. Now, ignorance can be removed only by knowledge. So right knowledge is the cause of liberation. This right knowledge is produced by faith in the teachings of the omniscient *Trīthānkaras*. Hence faith is necessary. And it is right conduct which perfects knowledge since theory without practice is empty and practice without theory is blind. Right knowledge dawns when all the *karmas* are destroyed by right conduct. Hence right faith, right conduct and right knowledge all the three together form the path of liberation which is the joint effect of these three. Right faith (*samyak darsana*), right knowledge (*samyak jñāna*) and right conduct (*samyak charita*) are the three Jewels (*tri-ratna*) of Jainism. They are inseparably bound up and perfection of one goes with the perfection of the other two.

### 2.7 Conclusion

*Vēda, Upaniṣad, Sāmkhya -Yogā, Jainism, Buddhism except for Cārvaka* philosophy here shows the final and the ultimate goal of human life is liberation,
mokṣa. They also guide that the philosophy the shows the way to attain the final liberation. Upaniṣad teach, man’s inner most Self-aśman is brahman and Buddhism teaches, every man is Buddha, only he should know to be the case and knowing the true nature of Self. All the schools argue that mokṣa is to be attain here and now in the bodily existence. All the schools accept Yogā in some form or the other as the spiritual discipline par excellence for the attainment of the freedom. All the philosophy acknowledges through the doctrine of karma and rebirth an impersonal universal and moral order. All the schools are initially pessimistic and they philosophize by drawing attention to the facts man is in state of ignorance, suffering, misery and bondage. All the schools are ultimately optimistic and they unqualifiedly affirm that it is possible and within the power of man to attain knowledge, wisdom and freedom. They all show different step by step paths or Kramic path leading to enlightenment. Kramic is taking very slowly towards liberation, one step at a time. But everyone is in doing śubhāśubh (doing good and avoiding bad deeds), this only increases ego. In Jain Yogā of Haribhadrasāri nature of Parā stage can be compared with trance or samādhi of the Patañjali – Yogā. The same when shining with the light of the object alone and devoid, as it were, of itself, is trance or samādhi. Only in this final stage one is free from spiritual defilements. And finally reaches to the culmination point of Yogā. Even in this scheme is suggested by Buddhist doctrine eight fold path we come across what we come across in Abhidharmakośa and the Bhāṣya there on. So Yogā Astāṅga mārg, Ārya Astāṅga mārg, Jaina, Jaina Yogā’s eight dṛṣṭi as described by Haribhadrasāri all are step by step path of path of purification. In this path, one has to purify his ego through renunciation and penance. Once the ego is pure, it is at the threshold of mokṣa. The ego has to be purified from the weaknesses of anger, pride, illusion, lust, and greed. The Kramic path is a very difficult one. There is no direct path one has to practice sādhanā and go step by step following morals and ethics. There is no guaranteed mokṣa as there is no assurance also because there are chances to fall back on performing wrong deeds. This is because in all the penance

162 Patanjali, Yogā Sutra, 3.3
and sādhana or in any ordinary karma doer is there in form of ego, one keep on binding good and bad karmas. So there is a long long way to go for mokṣa. ‘Yogā mārga thi jñāna thayā vagar mokṣa e nā jawāi. Bhakti mārga thi jñāna thayā vagar mokṣa e nā jawāi. Karma mārga thi jñāna thayā vagar mokṣa e nā jawāi.’ (A.S 70)\(^{164}\). On the path of Yogā, Bhakti or Karma mokṣa is possible only when jñāna (knowledge) takes place. “What is there in Kramic path-step by step path? It comprises of 360 degrees of beliefs. It makes you let go of one belief, and gives you another belief. Each single belief takes thousand times to turn.”\(^{165}\). Which means there has to be another direct path of knowledge without belief or few correct belief which can easily take one towards enlightenment or mokṣa. Many of us have faithfully adhered to religious rituals. We have surrendered ourselves to strict penance, fasting, meditation and other such austerities, only to discover that we still make mistakes through our mind, our speech and our conduct. Why have we not found inner peace? What should we do when we realize our faults and how should we get rid of them? There should be some method through which we can eliminate kāsāyas from our lives and progress spiritually towards liberation. Surely there should be a way to live happily with peace and love. What spiritual knowledge have the Vītarāga Lords (the supreme enlightened Beings) bestowed upon the world? What is true religion? Is there any assurance that one can be absolved for the sins he commits? And if there is such a method, why is it not evident? Practically every religion mandates stringent rituals and austerities, yet why does the aspirant not achieve any results? Why do his kāsāyas not decrease or his sins erase? There should be some way to eliminate our problems.\(^{166}\) How can we be liberated from the bondage of our past karma, and the bondage created through our inherent attachment and abhorrence (rāga-dweṣa)? \(^{167}\)

“Doing good deeds is called dharma and doing bad deeds adharma and to transcend dharma and adharma (good deeds and bad deeds) is called ātma-dharma – the

\(^{164}\) Throughout this research work the abbreviation ‘A.S’ refers to Apta Sutra. Dr. Amin Niruben, ed., Apta Sutra Gujarati- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2006.


\(^{166}\) Dr. Niruben amin, compiler in Gujarati, Pratikramana- The key to resolve all problems, (English) 8

\(^{167}\) Dr. Niruben amin, compiler in Gujarati Pratikramana- The key to resolve all problems, (English) 9
religion of the Self. If you do good deeds, you get credit and so you have to come back to enjoy that credit. When you do bad deeds, you create a debit and for that you have to suffer the debit in the next life. Where there is neither credit nor debit, the Self is attained. Where there is not even a dollar’s worth of credit or a debit, there the Self is attained.\textsuperscript{168} We will pursue the matter further in the following chapter.

\textsuperscript{168} Dr. Niruben amin, compiler in Gujarati Pratikramana- The key to resolve all problems, (English), 3