

TAPAS (AUSTERITY) IN "TATTVĀRTHĀDHIGAMASŪTRA" - A STUDY

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ABSTRACT

In Indian tradition we do find the inclusion of a few practices in the name of Tapas such as hanging upside down from the branch of a tree, getting oneself buried in the ground up to the nose, standing in water etc. It indicates that there has been several misunderstanding pertaining to the process of Tapas. Therefore, this study aims at understanding the true import of the process of Tapas in the light of Tattvārthādhigamasūtra of Umaswati which belongs to the Jaina Tradition.

Key Words : Tapas, external tapas, internal tapas, food, fasting, dhyāna, sādhanā

Introduction

Indian culture is essentially a spiritual culture and self realization is the culmination of this culture. Culture helps in refining one's personality by inducing values in life and Tapas is alive at its base. Hence Tapas is like the roots for the tree of a culture and it is present in each and every part of this tree. It is for this very reason that all the religious and philosophical traditions of this culture have accepted Tapas in its various modes as of central importance in their respective Sādhanā. Probably, this could be the reason that almost all the Spiritual seekers of Vedic tradition (particularly in Bhṛgu Valli of Taittirīyopaniṣad) have declared in an uproarious voice that 'Verily Tapas itself is Brahma, it is through Tapas alone that Brahma can be known, this creation is the outcome of Tapas itself', 'ātmavidyā tapomūlam' i.e. Tapas is at the root of Self-knowledge. The process of Tapas helps in eliminating the beginningless impurities whereby there is control over senses and one-pointed-ness of mind is established which is said to be the highest Tapas. In this regard Sāttvika form of Tapas is recommended and not the Rājasika or Tāmasika form.

Declaration of *ṛta* (law/order), *satya* (truth), *śruta* (heard), *śānta* (tranquil), *śama* (quite), *dama* (restraint), *dāna* (charity), *yajña* (sacrifice) etc. to be different form of Tapas which shows the pervasiveness of this concept (Mahānārāyaṇopaniṣad, 79-1-7).

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In the Bauddha tradition of this culture *Tapas* has been praised as highly auspicious as it weakens the complex modifications of the *citta* and it is considered to be the cause of all accomplishments.

In Jaina tradition *Tapas* is the foremost cause of self purification. Thus in Vedic, Jaina and Bauddha traditions of this culture *Tapas* has been accepted as one of the principal means for the completeness of Spiritual goal and hence it can be said that *Tapas* is inbuilt in all the means of Self-Realization from purification of body and sense organs to purification of the self. However, the inclusion of practices like hanging upside down from the branch of a tree, getting oneself buried in the ground up to the nose, standing in water etc. in the name of *Tapas* indicate that there have been several mistakes in correctly understanding the import of the process of *Tapas*. Hence it seems necessary to understand the correct process of undertaking *Tapas*. Being inspired by this aim an analytical study of *Tattavārthādhigamasūtra*, the first Sanskrit treatise of Jain philosophy composed by Umāswāti has been taken up to understand the correct process of *tapas*. From *Sādhana* point of view, the description of *Tapas* available in the *Caritra-Mīmāṃsa* of this treatise seems exhaustive and systematic and as far as my knowledge goes no effort has been made so far on this topic. Keeping this view in mind an effort has been made to understand the concept of *Tapas* as put forth in this treatise on the basis of following points –

- I. General meaning of term *Tapas*
- II. Contextual meaning of *Tapas*
- III. Various types of *Tapas*
 1. External *Tapas*
 - a. Types of External *Tapas*
 - b. Analysis of different types of External *Tapas*.
 2. Internal *Tapas*
 - a. Types of internal *Tapas*
 - b. Analysis of different types of Internal *Tapas*.
- IV. Conclusion

I. General meaning of the term *Tapas* (Austerity)

The term '*Tapas*' is formed by adding the suffix 'asun' to the root '*Tap*' which means 'to heat', 'to shine' or 'to purify'. The meaning of *Tapas* in the context of *Sādhana* would be to

refine or purify the potential of the self which gives the capacity to bear the actions and reactions going on at the physical and mental levels. An individual is free in the performance of all actions. The reaction will be in accordance to the actions. Hence a common man gets attracted towards the worldly objects by identifying with his worldly tendencies and weakens the internal powers of the self whereas a *sādhaka* conserves those internal powers by not identifying with the worldly tendencies. As a result, he is not influenced by the dualities of life. This capacity is expected to attain through *sādhanā* and one has to go through a particular process to attain it. This process itself is called as *Tapas*. Just like the goldsmith removes the impurities from the gold by subjecting it to fire similarly the *sādhaka* purifies the mind by removing the beginningless desires for sensory pleasures through the process of *Tapas* and attains the knowledge of the true nature of the Self. This is what the fundamental aim of all the *sādhanās* is.

II. Contextual meaning of Tapas,—

In *Tattvārthādhigamasūtra* (IX/6) *Tapas* is an inseparable part of the ten limbs of Dharma. This indicates that the important role of *Tapas* has been accepted in Jaina tradition since Dharma is necessarily to be followed. According to the Jaina tradition since the *Tapas* prevents addition of any new good or bad karma and is also the cause of destruction of the previously accumulated karmas it is the foremost means of self purification. Hence it can be said that *Tapas* is a process of burning impurities in the form of Karmas done in this life or previously accumulated Karmas of past life. Here it is necessary to understand that as per Jaina tradition the wrong perception (*Mithyādarśana*), attachment towards sensory objects (*avirati*), carelessness in prescribed duties (*pramāda*), lust, angerness and infatuations etc. (*kaṣāya*) and activities of body & mind (Yoga) are said to be the main causes of bondage (VIII/1). These five causes are responsible for embodiment of the soul and sources of the nature of various Karmas which are basically said to be of eight types (VIII/5). These very Karmas become the cause of the worldly cycle of the *Jīva*. The destruction of the impurities in the form of fickleness of the mind, speech and body through the process of *Tapas* itself is the liberation of the *Ātmā* and hence *Tapas* is said to be the foremost cause of self purification.

III. Types of Tapas,—

In the *Tattvārthādhigamasūtra* (IX/19-20) the *Tapas* has been divided into two categories -

1. External *Tapas* and 2. Internal *Tapas*.

In the external *Tapas* there is a predominance of external substances and physical activities

and in internal *Tapas* there is predominance of the mental activities. Such a division of *Tapas* is indicative of its gross and subtle nature since it is easier to understand the subtle through the gross. Description of six main types of external and internal *Tapas* has been illustrated in the Table -1 and Table - 2 respectively.

I. External *Tapas*-

a. Types of External *Tapas*

As it is clear from the Table -1 that the external *Tapas* is divided into six parts among these fasting (*anaśana*) is mentioned first. '*āhāraśatparityāgoṣṭhānaśanam*' means giving up or renouncing all kinds of food either for a definite period of time or for entire life. These are termed '*ityarika*' and '*yāvatkathita*' respectively. 2. The terms '*avam*' and '*ūna*' appearing in *Avamaudarya* or *Ūnodarī* mean "less". *Audarya* and *Udarī* mean "stomach", this means to eat less than one's need (hunger). 3. *Vṛttiparisamkhyāna* or *Vṛttisamkṣepa* means to eat only as much is necessary. 4. Under *Rasaparityāga* tasty food is prohibited since their consumption stimulates the senses. 5. It is necessary to be in a secluded place so that there is no obstacle or disturbance in the *sādhana* and is called as *Vivikṭasāyāsana tapa*. 6. Causing pain to the body by various kinds of *āśanas* is called as *Kāyakleśa tapa*.

b. Analysis of various types of external *Tapas* –

In the six types of external *Tapas* (as mentioned above) the first four are related to food (*āhāra*). The first rule to be followed in *sādhana* is purity of food. Purity of food prevents accumulation of impurities in the body. Hence as the purity of the mind depends on the purity of the body and therefore, the consumption of pure food have been given priority in *sādhana*. Here, it is expected to give up or renouncing all kinds of food for entire life as per the '*yāvatkathita*' kind of fasting which may endanger the very existence of the body itself. Existence of the body seems essential for *sādhana*. Therefore, in this context, it seems that the subtle food is referred to and not the gross food since every sense organ too has its own food. It is possible to renounce only the intake of food of the sense organs for the entire life.

The above fact can be confirmed even in the case of *Vṛttisamkṣepa* and *Rasaparityāga* types of external *Tapas*. Even the controlled intake of food as per one's need described under *Vṛttisamkṣepa* expectedly means weakening of the sensory inputs in context of food. Under *Rasaparityāga*, the renouncing of heavy or tasty food is indicative of its gross nature and food being devoid of taste is indicative of its subtle nature. Renouncing the love for sensory enjoyment is helpful in weakening the grip of attachments of the *antaḥkaraṇa*. Thus the intake through

sense organs is meant to be renounced and not the gross intake. The inclusion of "control over the senses" or "guarding of the senses" under the result of external *Tapas* would be appropriate only when we are capable of discriminatively understanding the gross and subtle nature of food and then renouncing it.

The fifth type of external *Tapas* is indicative of a secluded place for *sādhana* since there should be no obstacle in the *sādhana*. Hence the *sādhaka* should live in seclusion. The greater the time *sādhaka* spends in seclusion the more freely he advances towards achieving his goal i.e. becomes capable of embarking on the journey within.

The last type of external *Tapas* is *Kāyikleśa* in which the *sādhaka* has to increase his physical strength and capacity with the practice of various physical activities i.e. āsanās. In some commentaries of *Tattvārthādhigamasūtra* the meaning of *Kāyikleśa* seems to be taken as inflicting pain on the body. Following are a few examples of this – inflicting pain on the body through various āsanās and physical activities - using very few clothes even in cold weather, having a sun-bath in the scorching heat, hanging upside down from the branch of a tree, hanging upside down from the branch of a tree, getting buried in the ground up to the chest, standing in nose-deep water etc. Thus through inflicting pain on the body in various ways the gross nature of *Kāyikleśa* has been described. However, if we dive little deep then it appears that inflicting pain on the body cannot be the intention in *Kāyikleśa tapa* since the purpose of *sādhana* is establishing the real value of life and dissolution of the imposed values. The purpose of *sādhana* is not to create imbalances in body instead body is an essential tool for *sādhana* and thus the means of *sādhana* are never neglected in the process of *sādhana*. Even the worldly objects act as helpful for the *sādhaka* towards achieving his spiritual goal. Therefore, *Kāyikleśa* purports to build up the capacity to bear various kinds of gross and subtle pains that the body has to go through in the process of *sādhana* that reminds the contention of Vyasa '*Tapo dvandvasahanam* (II/1)', the first commentator of Patanjala Yoga Sutra and not just to inflict pain on the body e.g. Basking in the hot sun is to increase one's *Taijasa śakti* and not to subject the body to pain. Description of abandonment of bad company, levity of the body, sense control, patience, protection and capacity to enter into internal *Tapas* etc. as the result of external *Tapas* indicates that *Kāyikleśa* does not mean subjecting the body to pain. Instead it is awakening of one's dormant energies, obtaining the experience of these energies through which there is a change in the *Sādhaka*'s perspective of objective evaluation. Only then (with this meaning) the aforesaid description of the results of the external *Tapas* becomes consistent.

Hence, on the basis of the above analysis it can be said that the choice of pure food, seclusion and the specific order of the various physical activities in the form of āsanās etc. under external *Tapas* are appropriate because they are useful from the view point of *sādhana*.

2. Internal *Tapas*

a. Types of Internal *Tapas* –

In the internal *Tapas* there is a predominance of internal activity as compared to the external substances. The internal *Tapas* is called so because it is the cause of internal purification by eliminating the impurities of the mind like attachment, hatred, infatuation etc. the description of six main types of this *Tapas* can be seen illustrated in the Table - 2.

1. Atonement/Expiation (*Prāyaścitta*) -

“*Prāyo bāhulyena cittaviśuddhihetutvāt prāyaścittam*” i.e. purification of the mind is the purpose of atonement therefore; it is described under internal *Tapas*. The carelessness in abiding by the vows undertaken during the period of *sādhana* can be overcome through *Prāyaścitta*. We find 9 sub-types (IX/22) of atonement for the sake of their practice which are as follows –

- i. *Ālocana* – (Confession)
This involves declaring one's mistakes and shortcomings before a proper Guru. This is not self criticism instead it is accepting of one's mistakes.
- ii. *Pratikramaṇa* – (Introspective alertness)
Alertness to avoid the repetition of mistakes that have been done during *sādhana* is called as the *Pratikramaṇa prāyaścitta Tapas*.
- iii. *Tadubhaya* – (Blend there of)
Following *Ālocana* and *Pratikramaṇa* simultaneously is called *Tadubhaya Tapas*.
- iv. *Viveka* – (Discrimination)
Exercizing discrimination with regard to the wholesome and unwholesome factors during practice is called *Viveka Tapas*.
- v. *Vyutsarga* – (Renunciation)
Renouncing the physical activities and also the activity of speech with one-pointedness is called *Vyutsarga Tapas*.
- vi. *Tapas*—
Following the practices of external *Tapas* like fasting etc. is called as *Tapas*.

vii. *Cheda* —

To reduce one's initiation in proportion to one's mistake is called *Cheda Tapas*.

viii. *Parihāra* — (Avoidance)

To avoid interaction for a period of a year-month-fortnight-day according to the degree of the fault with those *sādhakas* who have committed mistakes i.e. to avoid their company is called *Parihāra Tapas*.

ix. *Upasthāna* —

To resolve to follow the Great vows undertaken for *sādhanā* like Non-violence, Truth, celibacy etc. from the beginning in case of any disruption in abiding to them is called *Upasthāna Tapas*.

2. *Vinaya Tapas* —

It is very necessary to lead a life of righteousness with modesty for advancing on the path of *sādhanā* since it is only through the *Vinaya Tapas* that the *sādhaka* becomes capable of regulating his daily routine. Although *Vinaya* is a single quality however it has been classified into four types (IX/23) on the basis of the nature of modesty. These are —

- i. *Jñāna Vinaya* — Acquiring knowledge and its constant practice so that it is not forgotten is called as *Jñāna Vinaya*.
- ii. *Darśana Vinaya* — To be constantly engaged in the practices (studies) with full faith for the vision of the true nature of the reality is called *Darśana Vinaya*.
- iii. *Cāritra Vinaya* — To refrain from all the impurities, to remain absorbed in purity and the nature of the Self and to remain totally contented with this is called *Cāritra Vinaya*.
- iv. *Upacāra Vinaya* — Being well mannered towards one's superiors is called *Upacāra Vinaya*.

3. *Vaiyāvṛttya Tapas*,—

This *Tapa* consist of service to others. The *Tattvārthādhigamasūtra* mentions (IX/24) the following ten types of people who are worth serving. Serving such people selflessly itself is the *Vaiyāvṛttya Tapas*.

- i. *Ācārya* (Preceptor) — One who imparts education of vow and conduct
- ii. *Upādhyāya* (Teacher) - One who delivers the oral knowledge of the scriptures.
- iii. *Tapassvī* (Ascetic) — one who remains engaged in austerity.
- iv. *Śaikṣa* (Pupil) — one who is newly initiated and receiving the lessons.

- v. *Glāna* (Sick) – one who is distressed with some disease.
- vi. *Gaṇa* (Group) - a group of *sādhus* (monks/holy people) learning or studying together with various preceptors.
- vii. *Kula* (Family) – the family disciples of preceptor.
- viii. *Samgha* (community) – the community of followers of religion. It is said to be of four types as under – *sādhū* (holy man), *sādhvī* (holy woman), *śrāvika* and *śrāvikā* (male & female householders)
- ix. *Sādhū* – (Holy person) a wandering ascetic is called *sādhū*
- x. *Samanojña* – one who has similar qualities and knowledge is called *samanojña*

4. Svādhyāya Tapas -

The study of oneself alone is the real self-study. Pondering, contemplating and reflecting upon the various illusions or confusions that arise during the process of attaining maturity of the self-knowledge is the Svādhyāya Tapas. Keeping practical aspect in view Svādhyāya Tapas is of five types (IX/25)–

- i. *Vācanā* - receiving the first lesson on the meaning of words or terms related to the essence or Reality of the Self.
- ii. *Pracchanā* - asking questions to a proper Guru for removing or solving the doubts regarding the meaning of these terms.
- iii. *Anuprekṣā* - Deep contemplation on the meaning of these terms.
- iv. *Āmnāya* – the repetition of the knowledge that has been obtained for making it firmly rooted is called *Āmnāya Svādhyāya Tapas*.
- v. *Dharmopadeśa* – Delivering the knowledge that has been obtained for the welfare of others by which a religious atmosphere can be built up is called as *Dharmopadeśa Svādhyāya Tapas*.

5. Vyutsarga Tapas -

Particular kind of renunciation is called as *vyutsarga Tapas* under which the renunciation of Ego and Attachment has been specifically discussed. Depending upon the kind of things that are renounced the Vyutsarga Tapas is divided into two types (IX/26) -

- i. *Bāhyodhivyutsarga* – The renunciation of attachment towards worldly realities like wealth, house, property, son, wife etc. with discrimination is *Bāhyopadhi Vyutsargga*.

- ii. *Ābhyantaropadhivyutsarga* – The renunciation of infatuation towards one's body and renunciation of the idea that the body and *Ātmā* are not different is *Ābhyantaropadhika Vyutsarga*.

6. *Dhyāna Tapas* -

The importance of *Dhyāna Tapas* in the Jain tradition is well-known since the images of the preceptors of Jainism are found to be in the meditative posture (*Dhyāna mudrā*) itself. The technical aphorism for *Dhyāna Tapas* in the *Tattvārthādhigamasūtra* is "*uttamasamphananasyaikāgracintānirodho dhyāna*", "*āmuhūrtā*" (IX/27- 28) i.e. *Dhyāna* is the one- pointed-ness of the *antaḥkaraṇa vṛtti* of *sādhaka* with the best physical composition for forty eight minutes. Three facts related to *Dhyāna* are mentioned in this definition –

- i. *Uttamasamphanana* – Best physical composition is indicative of eligibility for the practice of *Dhyāna*.
- ii. *Ekāgracintānirodha* – The restraint or control of functioning of the mind with one-pointed-ness is indicative of the nature of *Dhyāna*.
- iii. *Āmuhūrta* – Forty eight minute is indicative of the time period for the practice of *Dhyāna*.

We will try to understand them as follows –

- i. *Uttama Samphanana* – *Samphanana* means 'physical composition'. *Uttama samphanana* means 'best physical composition'. Six types of physical compositions are mentioned in the Jain tradition. Among these the *sādhakas* with the first three types of physical compositions alone are said to be eligible for the practice of meditation. The purport or import of this seems to be that mental strength is dependent on physical strength and the steadiness of the mind is dependent only on the mental strength. Probably for this reason, the physical health and fitness have been said to be necessary for *Dhyāna Tapas*.
- ii. *Ekāgracintānirodha* – In order to understand the term 'one-pointed-ness (*ekāgra*)' one needs to understand its opposite. The opposite of '*ekāgra*' is '*vyagra*'. The import of the word '*vyagra*' is the flow of knowledge which flows into different '*agras*' i.e. supports (objects of thought). The effort to restrict this flow on any ONE '*agra*' i.e. support (object of thought) itself is called as the *Ekāgracintānirodha Dhyāna*. Here it seems appropriate to understand the word '*nirodha*' in a practical sense rather than taking its literal meaning since at the initial stage there is an effort to make this energy, flowing in different directions, steady in single direction. Therefore, restricting the *antaḥkaraṇa vṛtti* on a single object

through *Ekāgracintānirodha* itself is *Dhyāna* since the nature of *dhyāna* is one-pointedness.

- iii. The time limit for meditation (*Dhyāna*) has been given as up to one *mūhūrta* (forty eight minutes) since the maximum time for which one can meditate on a single support (object of meditation) is within one *mūhūrta*. After one *mūhūrta* the meditation does get disrupted. Hence the period of meditation is said to be within one *mūhūrta*. This time limit for meditation has been given from the view point of the common *sādhakas*. The adepts are capable of going beyond this time limit since their minds easily or naturally remain steady on a single support (object of meditation). The common *sādhaka* has to make efforts to steady the mind. There is always a possibility of any effort getting disrupted; hence the aforesaid time limit should be considered as applicable to the common *sādhakas*.

In the initial stage it is impossible for the *antaḥkaraṇa vṛtti* to be steady without any support. Hence an object of meditation i.e. support is necessary for meditation (*Dhyāna*). Two main types of '*Ālambana Dhyāna*' (meditation on an object) are found in this tradition. The object of meditation on which the *vṛtti* (mental focus) is directed can be of two types it can be (i) worldly nature or (ii) of the nature of the Self. *Dhyana* in which *vṛtti* (mental focus) predominates on worldly nature it is called '*Durdhyāna*' and the meditation in which the *vṛtti* (mental focus) is directed towards the nature of the Self it is called '*Sudhyāna*', '*Ārta*' and '*Raudra*' types of *Dhyāna* are considered '*Durdhyāna*' in *sādhanā*.

Thus the *dhyāna Tapas* is divided into the following four types (IX/29-30) on the basis of the different objects of meditation –

1. *Ārtadhyāna* – The meaning of the term '*Ārta*' is pain or distress. The one-pointedness of the *antaḥkaraṇa vṛtti* with intention of removing the distress is called as '*Ārtadhyāna*'. Distress can be of four types hence *Ārtadhyāna* is said to be of four types (IX/31-34)-
 - i. *Aniṣṭasaṃyoga ārtadhyāna* – The constant worry of removal of the distress caused by contact with any undesirable object is the *Aniṣṭasaṃyoga ārtadhyāna*.
 - ii. *Iṣṭaviyoga ārtadhyāna* – On separation from any desired object the one-pointedness of the *antaḥkaraṇa vṛtti* to obtain it back is the *Iṣṭaviyoga ārtadhyāna*.
 - iii. *Rogārtadhyāna* – The one-pointedness of the consciousness caused by the pain of physical or mental disease is the *Rogārtadhyāna*.
 - iv. *Nidāna* or *Bhogārtadhyāna* – The one-pointedness of the *antaḥkaraṇa vṛtti* for obtaining worldly and other worldly objects with the greed of enjoyment is the *Bhogārta Dhyāna*.

In the aforesaid *Dhyāna* the *sādhaka* remains outwardly oriented instead of being inwardly oriented. Since the meditation (*Dhyāna*) in this case remains focused on worldly objects. Hence such a meditation is called "Durdhyāna".

2. *Raudradhyāna* – One whose mind is merciless and cruel is called *Rudra*. The meditation of *sādhaka* who meditates with such a mind is called as 'Raudradhyāna'. This is said to be of four types (IX/36) namely – *Hiṃsānubandhī*, *Anṛtānubandhī*, *Steyānubandhī* and *Viṣayasamrakṣaṇānubandhī*.

i. *Hiṃsānubandhī* -

The object of this meditation is causing harm to others and deriving happiness from it. This involves harboring of such ill tendencies like revenge, jealousy etc.

ii. *Anṛtānubandhī* -

To keep the *antaḥkaraṇa vṛtti* settled on the objective of cheating others with dishonesty for fulfilling one's desires is *Anṛtānubandhī*.

iii. *Steyānubandhī* -

To keep the *antaḥkaraṇa vṛtti* engaged with acts of theft and deriving happiness from it is *Steyānubandhī Raudradhyāna*.

iv. *Viṣayasamrakṣaṇānubandhī* - To keep one's *vṛtti* steadily fixed on the protection of the objects of one's enjoyment is *Viṣayasamrakṣaṇānubandhī Raudradhyāna*.

The conclusion is that the sentiments of envy, jealousy etc. are predominant in all aforesaid four types of *Raudradhyāna*. Hence, this type of *Dhyāna* is not appreciated or recommended in the Spiritual *sādhana* since ill-will or malice is rooted in it.

3. *Dharmadhyāna* – In *Dharmadhyāna*, the *sādhaka* is oriented towards self development. Hence this *Dhyāna* is called 'Sudhyāna' and it is said to be the first ladder in the process of self development. The following four types of *Dharmadhyāna* are described (IX/37-38) on the basis of different types of supports (object of meditation) –

i. *Ājñāvicaya* – To fix one's *antaḥkaraṇa vṛtti* in contemplation and meditation on the instruction or sermon of an omniscient preceptor who has overcome attachment is the *Ājñāvicaya Dharmadhyāna*. The instruction or sermon received is made the support (object of meditation) in this typed of *Dhyāna*. The word 'Vicaya' means deep contemplation.

ii. *Apāyavicaya* – The one-pointed contemplation on the nature of the impurities like attachment ill-will etc. for getting rid of them is the *Apāyavicayadharmadhyāna*.

- iii. *Vipākavicaya* — The manifestation of the results of one's actions is called *Vipāka*. Contemplation on the causes of the manifestation of result of one's actions in the process of *Vipāka* and on the methods of destroying them is *Vipākavicaya Dharmadhyāna*.
 - iv. *Samsthānavicaya* — This involves contemplation on the transitory nature of the world and when one realizes the worldly objects being devoid of any essence then there is dawn of detachment and dispassion. And once the dispassion is firmly rooted the path towards Self-realization broadens.
4. *Śukladhyāna* — In this type of *Dhyāna Tapas* the mind is in a state of purity since there is almost no attraction towards the external objects as the *sādhaka* is in a state of dispassion hence it is called *Śukladhyāna*. It has the following four types (IX/39-46) -
- i. *Prthaktvavitarkavicāra* — In this type of *Śukladhyāna* there is a discrimination contemplation on the various possibility related to any ONE substance, on the basis of knowledge that has been heard. Just like there is a transition of thought from the word or from one meaning to another from the word to the meaning, from the one meaning to another meaning. Similarly there is a transition of the mental focus between the substance and the possibilities related to that substance; however, the substance aimed at remains one and the same. Hence, this *Dhyāna* is called *Prthaktvavitarkavicāra Śukladhyāna*.
 - ii. *Ekatvavitarkanirvicāra* — In this kind of *Dhyāna* there is contemplation on any one possible meaning of some inanimate or animate object. Since the *antaḥkaraṇa vṛtti* remains steadily fixed on a single object and therefore, there is no transition of thought. In this state of *Dhyāna* the *Ekatvacintana* is predominant in spite of the support of the heard knowledge. Hence, the *antaḥkaraṇa vṛtti* of the *sādhaka* remains fixed on a single possibility just like an unshaken flame of the lamp.

The aforesaid two types are said to be for the '*Upanśāntamoha*' and '*kṣīṇamoha*' kind of *sādhakas* who are also known as '*Pūrvadhara*' since the support of heard knowledge exists in both these types of *Dhyāna*. Although both these types are similar with respect to the argument but there is dissimilarity on one point that in the first type there are different (more than one) supports whereas in the second type there is a single support. In the first condition there is a flow of thought whereas in the second condition even the flow of thought stops. Hence these two conditions have been named as *Prthaktvavitarkavicāra* and *Ekatvavitarkanirvicāra*.

Once the steadiness on a single object is attained (*Abhedapradhāna*) through the firm practice of first type of *Dhyāna* (*Bhedapradhāna*) in the aforesaid order, then the fickleness of the mind is removed and thereby all the veils that cover the real knowledge are unveiled.

- iii. *Sūkṣmakriyāpratipātī* - In this type of *Dhyāna Tapas* all the mental, spoken and physical functioning of the *sādhaka* come to a standstill and only the subtle action of breathing continues. Hence this *Dhyāna* is called *Sūkṣmakriyāpratipātīdhyāna*. The word '*pratipātī*' means tending to fall. Therefore, '*apratipātī*' means where there is no possibility of downfall. Hence, in this state of *Dhyāna* there is no possibility of the downfall of *sādhaka*.
- iv. *Samucchinakriyānivṛtti* - In this state of *Dhyāna* the subtle actions of breathing as well as the subtle actions occurring internally as a result of the mental, spoken and physical functioning are all terminated. Hence, this condition of *Dhyāna* has been called '*Samucchinakriyānivṛtti*' or '*Vyuparatakriyānivṛtti*'

In both the above types of *Dhyāna* there is no support of any heard knowledge, hence they are also called as '*Nirālambadhyāna*'. Both these types of *Dhyāna* are for the '*kevalīsaṃjñaka*' *sādhakas* alone.

Thus, starting from the first stage of *Śukladhyāna* as the *sādhaka* progresses towards the final stage he becomes capable of completely controlling all the mental tendencies. As a result of this no new karmas are accumulated and the previously accumulated karmas are destroyed and the *sādhaka* attains perfection which is ultimate aim of this *sādhanā*.

b) Analysis of the different types of internal *Tapas* -

Among the different types of internal *Tapas* '*Prāyaścitta*' (Atonement) has been discussed at the very beginning from *sādhanā*. Point of view. '*Prāyaścitta*' is the process of accepting one's fault and strengthening ones resolution in order to avoid the repetition of the same fault. Therefore, it can be said that '*Prāyaścitta*' is the resolution of the *sādhaka* towards awakening in the absence of which the process of internal purification cannot start. Hence it seems appropriate for '*Prāyaścitta*' to be the first step in the Internal *Tapas*.

Vinaya is the second step of internal *Tapas* and the four sub-types of this have been discussed. *Vinaya* is an internal quality by itself which should be awakened naturally. This quality is awakened only when the *sādhaka* remains engrossed in obtaining knowledge about those things which remove the impurity of the mind and in fearlessly practicing them. It is through this kind of a process that the *sādhaka* comes to understand the fact that whatever quality becomes the cause for wakening of the impurities like attachment, hatred etc. and awakening of a natural sense of respect towards life. As a result, the *sādhaka* perceives life in each and every thing and this vision itself encourages him towards leading a righteous life with humility. He becomes

capable of organizing a disciplined daily routine. Therefore, humility can be said to be an ornament for the *sādhaka*.

Vaiyāvṛtṭya is the third step of internal *Tapas*. This can be followed only by the humble *sādhaka*. Hence *vaiyāvṛtṭya Tapas* comes after *Vinaya Tapas*. In this *Tapas* there is a discussion on ten kinds of people worth serving wherein *sādhaka* renders selfless service to the extent that he is not even aware of whom he served since he serves with a sense of duty. This itself is *Vaiyāvṛtṭya Tapas* in the form of the highest service. It is through this *Tapas* that the sense of doership in the *sādhaka* weakens i.e. the grip of the Ego in the *antaḥkaraṇa* loosens. Thereby the *antaḥkaraṇa* becomes pure due to the destruction of the impurity in the form of Ego. Hence this is listed under the internal *Tapas*.

The fourth step of internal *Tapas* is *Svādhyāya*. The word '*Svādhyāya*' is formed by joining two words '*Sva*' and '*Adhyāya*', '*Sva*' means 'one's own' or 'of oneself' '*Adhyāya*' means 'to study'. This includes study-reflection-contemplation. The process of study and reflection on the Reality of the Self signify the process of going from gross to subtle nature. The import of this appears to be that *Svādhyāya* is process of internal awakening wherein the *sādhaka* neutrally observes the waves in the form of thoughts arising in the *antaḥkaraṇa* and thereby understands how these waves arise in the whirlpool of *antaḥkaraṇa*. What is their cause? This kind of reflection and contemplation weakens the internal impurities like attachment hatred etc.. As a result, *sādhaka* attains the realization of the nature of the pure self. This realization itself becomes the cause of freedom from Ego and attachment. This is the reason for the *Vyutsarga Tapas* to come after *Svādhyāya* as the fifth step in internal *Tapas* since the import of *Vyutsarga* is a particular type of renunciation. Actually, the sense of me and mine are attributed to mental impurity. Renunciation of this me and mine itself is the destruction of this impurity.

The last step of internal *Tapas* is *Dhyāna*. It is necessary for the body to be healthy and fit in order to be able to meditate. The physical ability is obtained through external *Tapas* and the mental ability is obtained through the aforesaid five types of internal *Tapas*. The steadiness of the *antaḥkaraṇa vṛtti* on a single object (of meditation) depends on the aforesaid physical and mental abilities. Probably, for this reason the *Dhyāna Tapas* is mentioned as the last step of internal *Tapas*. Some kind of support is indispensable for making the *antaḥkaraṇa vṛtti* steady since in the absence of any support it is impossible for the *antaḥkaraṇa vṛtti* to be focused on a single object. Hence, a support is necessary for meditation. However, the object of meditation should be properly chosen. The *sādhaka* should think whether the choice of the object or support of meditation has attachment-hatred or dispassion at its root. Probably, for this reason the *Ārta*

and *Raudra Dhyāna* have been kept foremost among the four types of *Dhyāna* so that the *sādhaka* can be aware in the choice of the support. The *sādhaka* whose *antaḥkaraṇa vṛtti* turns toward the satisfaction of mental desires that alone is the one who tends towards *Ārta* and *Raudra Dhyāna*. However, for the *sādhaka* who chooses the support or object of meditation with the air of renunciation and dispassion, the knowledge of the temporary or transitory nature of the worldly objects and their horridness itself is the support for meditation. Hence, *Dhyāna* has been put forth as *Durdhyāna* and *Sudhyāna*. The other reason for considering *Durdhyāna* as non-conducive in the context of spirituality is that even the common person (layman) may be capable of practicing *Ārta* and *Raudradhyāna* since these two kinds of *Dhyāna* are even possible naturally due to the previously accumulated *saṃskāras* (mental impressions).

In the Jaina *sādhanā* the *Sudhyāna* i.e. *Dharmadhyāna* and *Śukladhyāna* are appreciated and recommended with all respects. The different types of external and internal *Tapas* are nothing but processes towards attaining these two kinds of meditation.

Therefore, it can be said that *Dharmadhyāna* and *Śukladhyāna* itself are the particular procedure of mental purification. As the *sādhaka* progresses towards getting firmly grounded in *Dharmadhyāna* the veils that cover the knowledge and philosophical insight start falling off and thereby limitless potentialities get manifested in the mind. For this reason the *Dharmadhyāna* is said to be the initial step towards *Śukladhyāna*. The *sādhaka* starts attaining the capacity of extra-sensory perception or transcendental perception i.e. Realization of the Reality of the Self since in this condition there is no support of any kind. Therefore, he becomes naturally established in the form of his own Self. Hence, the last two states of *Śukladhyāna* are said to be supportless or without any support. In this state the *sādhaka* attains perfection. Therefore, the description of *Dhyāna Tapas* in *Tattvārthādhigamasūtra* as the last step is indicative of its appropriate organization.

Conclusion

On the basis of the above the following conclusions can be drawn —

1. *Tapa* is the foremost means for purification.
2. The inclusion of practices like consumption of pure food, selection of a secluded place for *sādhana* and *āsanās* etc. under external *Tapas* is indicative of the sequence of physical purification. The purpose of this is awakening of these latent powers in the body that are covered by various kinds of impurities. This gives an ability to withstand all odds during the

processes of actions and reactions going on at the physical level. This can be called as the process of external *Tapas*.

3. Internal *Tapas* is the process of awakening the unlimited latent powers of the mind that are covered under the veils of attachment, hatred infatuation etc. which gives mental strength to the *sādhaka*.
4. The process of *Dhyāna Tapas* which is a specific process for mental purification develops those powers wherein *sudhyāna Tapas* is recommended and not the *durdhyāna Tapas*
5. The process of *Dhyāna Tapas* becomes the cause of Self Realization through extra sensory or transcendental perception. This can be called as the completeness of spiritual development.
6. Hence, it can be said that the process of *Tapas* in this *treatise* is an unparallel process of purification. The process of *Tapas* put forth in the *Tattvārthādhigamasūtra* can be helpful in understanding the other traditions of *sādhanā*
7. However, under *Kāyakeśa tapas* we find the mention of torturing the body which seems illusory since *Tapas* is not for torturing the body instead it is for awakening one's latent potential.

TABLE-1

Tapas

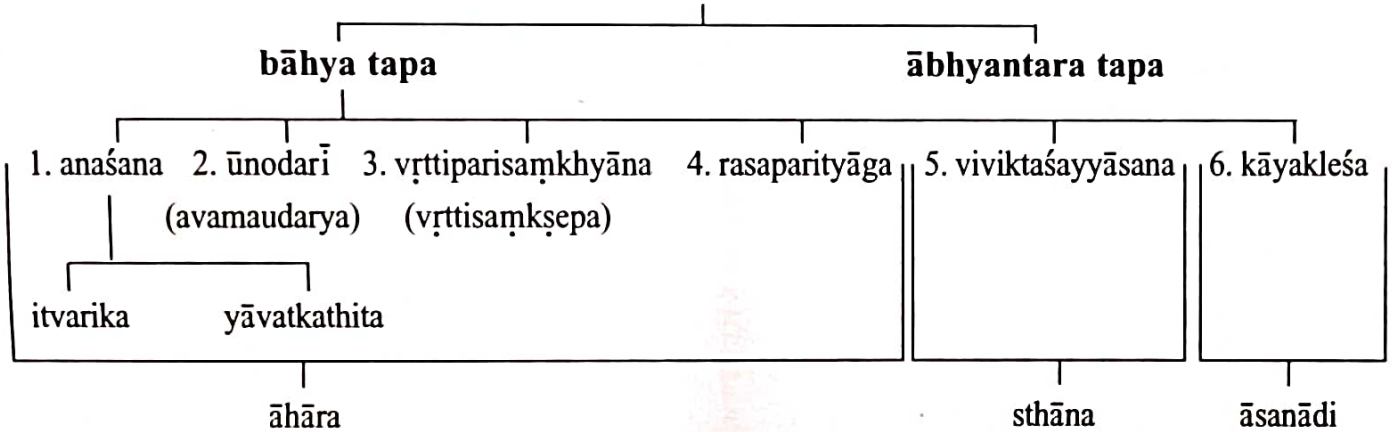
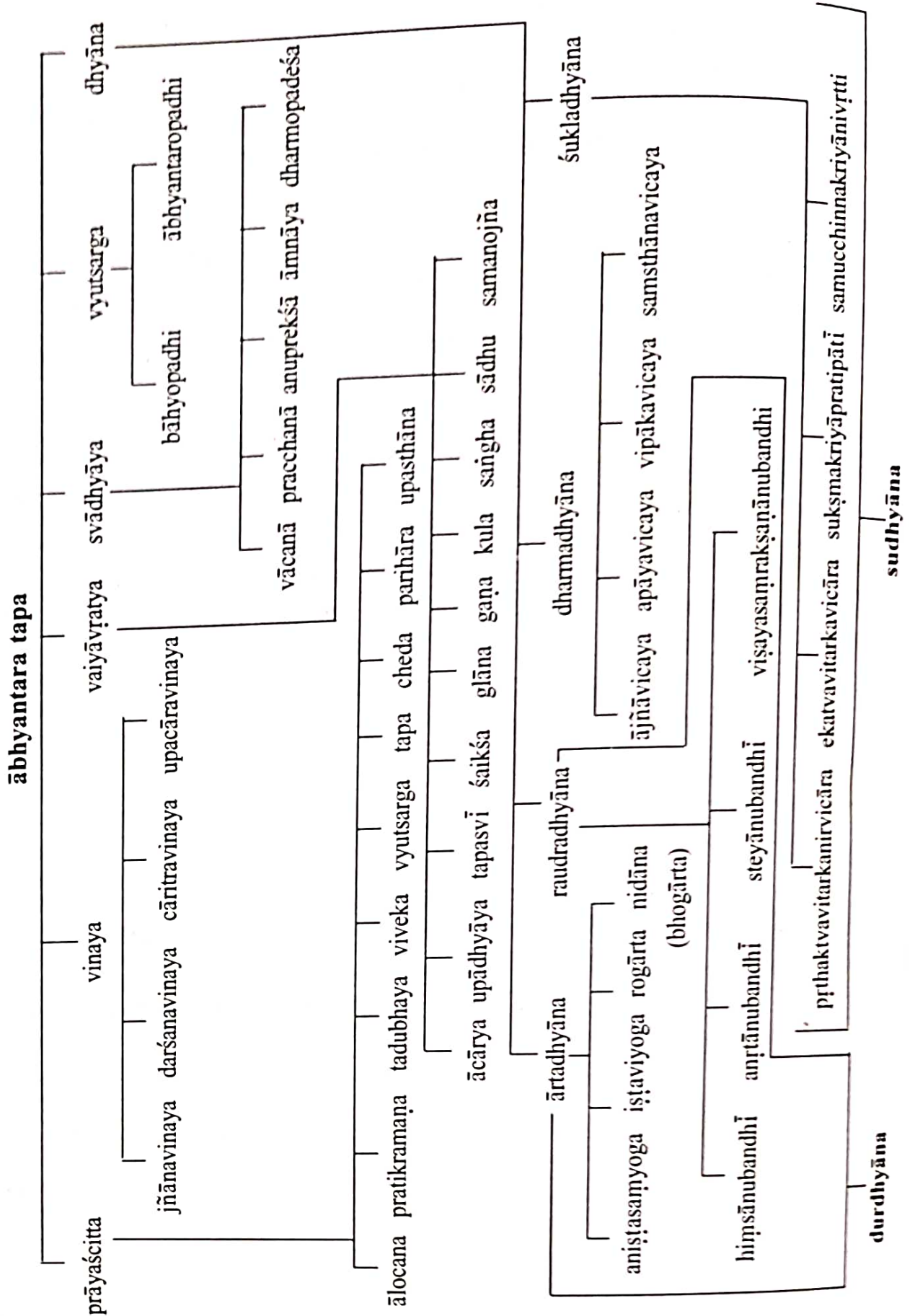


TABLE-2



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CULTURING ONE'S SELF THROUGH YOGA

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ABSTRACT

All aspects of our human personality are cultured through the process of Yoga helping us evolve towards perfection until we reach the state of being ONE with the Divine Self. Yoga helps destroy the kleśas, the psychological afflictions that warp our vision, as well as it eradicates the karma bandha that prevents us from realizing our potential Divinity. Maḥarṣi Patañjali has given us a clear road map for this evolutionary journey and has given us vital clues towards understanding both the internal and external culturing processes of Yoga. The cultural teachings of Yoga that spring forth from the antiquity of Indian culture help us in becoming "All One" by loosing our sense of individuality to gain an unparalleled sense of wholesome universality.

Key words: Religion, culture, citta, vṛttis, kleśas, karma bandha,

Introduction

Yoga is the mother of all religions, cultures and sciences; the evolutionary path of cultural synthesis through which we may ultimately become the Divine itself. Indian culture is the fertile soil from which this great art and science has sprung millennia ago, and an understanding of the Indian cultural ethos is essential to know "Real Yoga".

Yoga is union/re-union, integration/re-integration, synthesis/re-synthesis and is the process as well as the goal by which we can integrate all aspects of our very being thus becoming ALL ONE.

The *kleśas* (built in, psychological afflictions that warp our vision) and *karma bandha* (being caught in the action-reaction spiral) prevent us from realizing that we are the Divine Self who is beyond these imperfections (*kleśa karma vipāka aśayaiḥ aparāṃṛṣṭa puruṣa viśeṣa īśvara - Pātañjala Yoga*).

Sūtra I-24). Yoga gives us a clear road map for our evolutionary journey towards re-synthesizing ourselves to ultimately reach that unlimited, unparalleled, unified state of ONENESS (*kaivalya*).

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